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GIFT OF
Francina de Witte
AN ELEMENTARY GRAMMAR
OF THE
SANSKRIT LANGUAGE,
PARTLY IN THE ROMAN CHARACTER,
ARRANGED ACCORDING TO A NEW THEORY,
IN REFERENCE ESPECIALLY TO THE CLASSICAL LANGUAGES:
WITH SHORT EXTRACTS IN EASY PROSE.

TO WHICH IS ADDED,
A SELECTION FROM
THE INSTITUTES OF MANU,
WITH COPIOUS REFERENCES TO THE GRAMMAR,
AND AN ENGLISH TRANSLATION.

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PREFACE.

SIR WILLIAM JONES has said of the Sūtras of Pāṇini that they are "dark as the darkest oracle;" and COLEBROOKE, in one of his Essays, has given a list of about one hundred and forty Indian grammarians and commentators who have followed in the footsteps of the great Patriarch of Sanscrit Grammar, and endeavoured to throw light upon the obscurity of his aphorisms. In this endeavour they have succeeded rather in shewing the depth of their own knowledge, than in making the subject more accessible to the generality of European students; and the explanations which they offer are sometimes more unintelligible than the original itself.

Happily, however, a writer has arisen in our own country competent to elucidate most thoroughly the difficulties of this subject. Professor Wilson, the greatest Sanscrit scholar of the present day, whose name the University of Oxford is proud to associate with its own, in the excellent Grammar which he has given to the public has added to his high reputation by his graceful adaptation of the English language to the exposition of the native system of grammatical teaching. It may be said of all this author's numerous works, that, as they abound in indications of surpassing genius, so they offer to the student of Oriental Literature the most valuable information on every topic of inquiry.

But notwithstanding the advantages thus afforded for the study of a language so interesting in its affinities, so rich in its literature, and so important in its bearing upon our interests in the East, it is remarkable that the greater part of the
English public are not merely indifferent to its acquisition, but ignorant of its character, and even of its very name. It must be confessed that this indifference on the part of the generality to a language which recommends itself to their attention by no considerations of immediate practical utility, ought not to excite surprise. It is even, perhaps, too much to expect that the study should flourish in the University of Oxford. Its neglect in this ancient seat of learning only points to a fact which has escaped the observation of those would-be reformers of the present system of education at Haileybury, who are not for wholly abolishing the study of so important a language, but would leave its cultivation to the will of the student: and this fact is, that to make any course of study voluntary in a place of public education is tantamount to its total abolition; and that no temptation of honour, or reward, or present or prospective benefit, and no amount of facilities or opportunities, and no degree of intrinsic excellence or interest in the subject itself, will ever attract any number of votaries to a study which is not made compulsory upon all.

But how does it come to pass, that in the East-India College, where this study is still, with true wisdom, made incumbent upon every one; where it is only reasonable to expect that the classical languages of the Hindus should be cultivated with as much ardour as the classical languages of Europe in the European Universities; and where to educate the minds of the future governors of India with any reference to the duties they are to fulfil, or at least to imbue them with any sympathy for the people they are to govern, is surely to give them some knowledge of the language which is the vehicle of that people's literature, the key to their opinions, the repository of all that they hold sacred, and the source of nearly all their spoken dialects;—how does it come to pass, that in this College the study of Sanscrit is not prosecuted with greater zest?
Many causes are assigned for this indifference. It might, indeed, be anticipated that ignorance and idleness would league themselves in a common crusade against any course of reading which entails a more than usual degree of mental effort and perseverance. But ignorance and idleness would not prevail, were it not in their power to make use of arguments that have a considerable shew of reason. To those who would excuse their indifference by alleging that a knowledge of this language is useless to the Civil servants of India, no reply need be given. Such an argument is unworthy of refutation, as proceeding from an utter ignorance of facts, and a stupid contempt for the authority of those eminent scholars, who have long since determined otherwise. To those who do not deny its utility, but affirm that many great men in India have succeeded very well without it, there is but one answer to return. No one disputes that such men have succeeded very well without a knowledge of this language, but no one can tell how much better they might have succeeded, or in how much less time they might have attained the same position, or how much more consideration they might have shewn for the feelings and prejudices of the natives in the course of their career, had the study of Sanscrit formed a part of their education. Our forefathers doubtless prospered very well without a knowledge of Latin and Greek; but now that so many beneficial effects are found to result from an acquaintance with these languages, and now that so many facilities exist for their acquisition, no one would think of making such an argument an excuse for the neglect of a branch of education which, as civilization and learning advance, becomes every day more essential.

But there are some who rest their objection to the study of Sanscrit on the ground of its difficulty. These adopt a very specious line of argument, and one which, it must be confessed, has every appearance of reason on its side. They maintain that the grammar alone is of itself too intricate to
be mastered by men of ordinary abilities in their short course of two years at Haileybury; that too many other subjects are forced upon their attention to admit of their gaining any satisfactory insight into the literature of the language; that they pass their examinations by a mere forced effort of memory; and that the little they learn is as rapidly forgotten as it was rapidly acquired, and only serves to disgust, without leaving behind any solid or permanent advantage.

It is with the especial view of answering this latter class of objectors that the following short work has been composed. It was thought that any system of grammar, however excellent in itself, founded upon the esoteric method of teaching adopted by the Pandits of India, was certainly amenable to these objections. An elementary work has, therefore, been written, which rests its claim of adaptation to the wants of beginners on its opposition to the Indian scheme of grammatical tuition. For it should be borne in mind that in India we have presented to us the curious phenomenon of a literature elucidating grammar, rather than a grammar elucidating literature. The better to understand this, it may here be observed that the literature of the Hindus is referrible to three distinct phases, the natural, the philological, and the artificial. As the first and last of these are diametrically opposed to each other, so it may be shewn that the cause of this sudden transition from the one extreme to the other was the intervention of a rage for philological inquiry.

Nothing can exceed the simplicity and beauty of the writings which fall under the early period of Hindu literature. Witness some of the episodes of the two epic poems of the Rāmāyaṇa and Mahābhārata; witness some of the Purāṇas; witness the short specimens of the fables of the Hitopadesha and of the Laws of Manu, given at the end of this volume. The style in all of these is plain, unaffected, and in perfect good taste; and the amount of grammatical knowledge required for their perusal might have been compressed into
much less space than the two hundred pages which follow these prefatory remarks.

But at some period or other not very far anterior to the Christian era, a passion for philological disquisition seems to have taken possession of the Hindu mind. The appearance of the Pāñinīya Sūtras created an appetite for abstract speculation into the nature and capabilities of language, and caused a total revulsion in the character of literary composition. Numerous grammarians arose, whose laboured treatises were not intended to elucidate the national literature of the age, but rather had in view the formation of a distinct grammatical literature, existing solely for its own sake. Then succeeded the era of artificial composition, when poems were written, either with the avowed object of illustrating grammar, or with the ill-concealed motive of pompously exhibiting the depth of the author's philological research.

It cannot be wondered if, under these circumstances, when all the subtlety of Indian intellect wasted itself upon a subject such as this, the science of grammar should have been refined and elaborated to a degree wholly unknown in the other languages of the world.

The highly artificial literature, therefore, of later times, which resulted from such an elaboration, and was closely interwoven with it, cannot certainly be cultivated by the advanced scholar without the aid of a grammar, moulded in strict conformity with the native model. But, on the other hand, it may be suspected that a treatise of this character will always be unpalatable, and may even prove a stumbling-block rather than an aid, to the common class of students, who, with no extraordinary powers of mind, and with neither the time nor the inclination for mere abstract research into the capabilities of language, will certainly be content with such an amount of grammatical knowledge as may enable them to comprehend the earlier and purer specimens of Sanscrit
composition. Indeed, it would almost appear as if the Pandits of the East had designed to shut out the knowledge of their language from the minds of the uninitiated vulgar. They require that the young student shall devote ten years to the grammar alone, and they have certainly contrived to provide him with ample occupation during this tedious period of his novitiate. The arrangement adopted in the best of their grammatical treatises would seem to have been made with the express purpose of exaggerating difficulties. Doubtless there are many real difficulties, but there are also many obvious parts of the subject the simplicity of which has been carefully concealed behind a tissue of mysticism. A complicated machinery of technical schemes and symbolical letters is constructed, which may be well calculated to aid the memory of the initiated natives themselves, or those who have become familiar with the native system by a long course of reading in the country, but only serves to bewilder the European tyro. The young English student has enough to do in conquering the difficulties of a strange character, and mastering the rules of combination, without puzzling himself in a labyrinth of servile, substituted, and rejected letters, and perplexing himself in his efforts to gain, by this indirect process, knowledge which is attainable more easily by the usual direct means.

It is enough to say of the present volume that it is the first really elementary Sanscrit Grammar ever published. Its defects will, therefore, it is hoped, not be too critically judged by those who propose to themselves a higher aim than the mere assistance of beginners. To administer to the wants of the earliest students has been the one object kept steadily in view; and subordinately an attempt has been made to exhibit the peculiarities which distinguish the study of this language from that of Latin and Greek. The plan adopted will sufficiently explain itself. It has been deemed desirable not to embarrass the student with too much at once.
two different sizes have therefore been employed; the larger attracts his eye to that which is of first importance: the smaller generally contains such matter as possesses no pressing claim to his immediate consideration. The Roman character has been applied to the expression of the Devanāgarī throughout the greater part of the Grammar, especially in treating of the rules which regulate the combination and permutation of vowels and consonants. There can be no doubt that the false opinion which prevails of the difficulty of Sanscrit may be traced to the labour imposed of thoroughly mastering these rules at the first entrance upon the study of the language. They form, as it were, a mountain of difficulty to be passed at the very commencement of the journey, and the learner cannot be convinced that, when once surmounted, the ground beyond may be more smooth than in other languages, the ingress to which is comparatively easy.

To simplify, as much as possible, this division of the subject has been the main object; and as an accurate acquaintance with the Devanāgarī letters is not here indispensable, they have not been introduced, except in cases where any doubt is likely to arise in the learner's mind. As he advances, he will find a more sparing use of the Roman character, and towards the end of the volume it has been entirely abandoned. For let it not be supposed that, by the mixed method of printing here adopted, any loose or inaccurate knowledge of the Sanscrit character is tacitly encouraged. Such inaccuracy is a too common obstacle to the sound acquisition of this language. The student satisfies himself at first with an imperfect knowledge of the Devanāgarī alphabet, and, having never conquered this difficulty at the outset, is ever after hampered by its perpetual recurrence.

The tabular views which have been given throughout this work, especially in the chapter on Verbs, will, it is hoped, conduce to the ready comprehension of the more complex parts of the subject. They contain some novelties, which
might require an apology, had they not been suggested by a
strong belief in the falsity of the native method of proposing,
as the general scheme, a system of terminations which applies
rather to the exceptions, and then, by a needless process of
derivation and substitution, forcing it into universal appli-
cation.

In the chapter on Syntax, the laws which determine
the coalition of vowels have not been observed, as being out
of place in a portion of the subject which aims only at the
clear exhibition of inflectional changes.

The Selections which have been appended to the gram-
matical part of this book offer the greatest facilities to the
eyear student in his first effort at translation. Those in prose
are of the simplest character, and every word is explained
either by notes or by references to the preceding pages of
the grammar. Those in verse contain some few difficulties,
but the style is plain, and an English translation has been
subjoined, which may aid the text, as well as tend to shew
that the matter contained in Sanscrit literature may not be
so unprofitable as some have ignorantly assumed. The sepa-
ration of each word from the next, and the use of a mark to
indicate the division when the blending of vowels makes
such separation impossible, will offend the eye of the ad-
vanced Oriental scholar; but the beginner can scarcely be
expected to know which is the final or which the initial letter
of a word which he never saw before. Why, therefore,
refuse to give the only clue which is to guide him in his
search for the word in the Dictionary; and why, by uniting
those parts of the sentence which admit of separation, super-
add this unnecessary source of perplexity to the necessary
difficulty, unknown in other languages, resulting from the
blending of vowels and the composition of words? The
natives of the East ought, in this particular, to conform to a
custom which the art of printing has made universally preva-
lent amongst civilized nations, if, at least, they desire their
languages to be generally cultivated by the people of Europe. Nor does there seem any reason in the theory which would make such a conformity incompatible with the laws of euphony.

It only remains to add, that in a work, small and unpretending though it be, in which so many minute points and marks have been employed to represent the Sanscrit character by the Roman, the correction of the press has been a task of no small labour. In this labour Professor Johnson, an Oriental scholar of whose varied attainments the East-India College has reason to be proud, has cheerfully co-operated, and in other matters also has freely given the benefit of his valuable advice and great experience. But whilst to him much of the merit is due that may belong to this book on the score of accuracy, it must be distinctly understood that he is entirely free from the responsibility of its novel structure and arrangement. It is also fair to state that some of the detail of the following pages has been suggested by a careful perusal of Professor Bopp's Sanscrit Grammar, printed at Berlin.

East-India College,

July 1846.
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SANSKRIT GRAMMAR.
VOWELS.

Initial  
\[
\begin{align*}
\text{a} & \quad \text{i} & \quad \text{u} & \quad \text{ə} & \quad \text{ɪə} & \quad \text{ɜ} & \quad \text{e} & \quad \text{əʊ} \\
\text{ā} & \quad \text{ɪ} & \quad \text{jū} & \quad \text{ɪə} & \quad \text{ɜ} & \quad \text{e} & \quad \text{ə} & \quad \text{au}
\end{align*}
\]

Not initial  
\[
\begin{align*}
\text{i} & \quad \text{u} & \quad \text{ɪə} & \quad \text{ɜ} & \quad \text{e} & \quad \text{ə} & \quad \text{o}
\end{align*}
\]

SIMPLE CONSONANTS.

Gutturals,  
\[
\begin{align*}
\text{k} & \quad \text{kh} & \quad \text{g} & \quad \text{gh} & \quad \text{n} & \quad \text{h}
\end{align*}
\]

Palatals,  
\[
\begin{align*}
\text{ch} & \quad \text{chh} & \quad \text{j} & \quad \text{f} & \quad \text{jh} & \quad \text{j} & \quad \text{sh} & \quad \text{y}
\end{align*}
\]

Cerebrals,  
\[
\begin{align*}
\text{t} & \quad \text{th} & \quad \text{d} & \quad \text{dh} & \quad \text{n} & \quad \text{sh} & \quad \text{r}
\end{align*}
\]

Dentals,  
\[
\begin{align*}
\text{l} & \quad \text{th} & \quad \text{d} & \quad \text{dh} & \quad \text{n} & \quad \text{s} & \quad \text{l}
\end{align*}
\]

Labials,  
\[
\begin{align*}
\text{p} & \quad \text{ph} & \quad \text{b} & \quad \text{bh} & \quad \text{m} & \quad \text{v}
\end{align*}
\]

THE MOST COMMON OF THE COMPOUND CONSONANTS.

\[
\begin{align*}
\text{kh}, & \quad \text{ch}, \quad \text{sh}, \quad \text{fr}, \quad \text{hr}, \quad \text{tt}, \quad \text{bn}, \quad \text{dd}, \quad \text{kt}, \quad \text{tk}, \\
\text{kn}, & \quad \text{ktv}, \quad \text{jn}, \quad \text{vy}, \quad \text{sy}, \quad \text{sky}, \quad \text{by}, \quad \text{bhy}, \quad \text{dhy}, \\
\text{py}, & \quad \text{try}, \quad \text{ty}, \quad \text{ny}, \quad \text{shy}, \quad \text{khy}, \quad \text{chy}, \quad \text{ly}, \\
\text{ksh}, & \quad \text{gh}, \quad \text{bdh}, \quad \text{ddh}, \quad \text{dbh}, \quad \text{dw}, \quad \text{dg}, \quad \text{dr}, \\
\text{pt}, & \quad \text{pn}, \quad \text{pr}, \quad \text{shr}, \quad \text{skh}, \quad \text{shw}, \quad \text{shn}, \quad \text{y}, \quad \text{gr}, \\
\text{gn}, & \quad \text{kr}, \quad \text{dr}, \quad \text{chhr}, \quad \text{rk}, \quad \text{rmm}, \quad \text{rvo}, \quad \text{rzy}, \quad \text{nk}, \\
\text{ng}, & \quad \text{dr}, \quad \text{ich}, \quad \text{ichh}, \quad \text{nj}, \quad \text{nt}, \quad \text{nth}, \quad \text{nd}, \\
\text{nt}, & \quad \text{tn}, \quad \text{ny}, \quad \text{nn}, \quad \text{st}, \quad \text{sh}, \quad \text{shh}, \quad \text{st}, \\
\text{sh}, & \quad \text{shy}, \quad \text{sh}, \quad \text{shhy}, \quad \text{shh}, \quad \text{sw}, \quad \text{st}, \quad \text{str}, \quad \text{sm}, \\
\text{sk}, & \quad \text{st}, \quad \text{sn}, \quad \text{nt}, \quad \text{nt}, \quad \text{nt}, \quad \text{nt}, \quad \text{nt}, \\
\text{ch}, & \quad \text{chch}, \quad \text{chchh}, \quad \text{ji}, \quad \text{tt}, \quad \text{tt}, \quad \text{hy}, \quad \text{hm}, \quad \text{hn}, \\
\text{hr}, & \quad \text{dr}, \quad \text{dm}, \quad \text{km}, \quad \text{kl}, \quad \text{gl}, \quad \text{kk}, \quad \text{jm}, \quad \text{bby}, \\
\text{ddh}, & \quad \text{gy}, \quad \text{dh}, \quad \text{bj}, \quad \text{bb}, \quad \text{ah}, \quad \text{adh}, \quad \text{ndh}, \quad \text{kah}, \\
\text{ksh}, & \quad \text{ktr}, \quad \text{kty}, \quad \text{ky}, \quad \text{ky}, \quad \text{ty}, \quad \text{tm}, \quad \text{dry}, \quad \text{dry}, \\
\text{dry}, & \quad \text{dry}, \quad \text{dry}, \quad \text{dry}, \quad \text{dry}, \quad \text{dry}, \quad \text{hy}, \quad \text{hl}, \quad \text{skh}.
\end{align*}
\]
SANSKRIT GRAMMAR.

CHAPTER I.

LETTERS.

The Sanscrit language is written in the character called Devanāgari. The following are the Devanāgari letters, with their equivalents in the Roman character.

VOWELS, DIPHTHONGS, AND SEMI-VOWELS.

<table>
<thead>
<tr>
<th>SHORT VOWELS</th>
<th>LONG VOWELS</th>
<th>IMPROPER DIPHTHONGS CALLED GUNA</th>
<th>PROPER DIPHTHONGS CALLED Vṛddhi</th>
<th>SEMI-VOWELS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Initial</td>
<td>Not Initial</td>
<td>Initial</td>
<td>Not Initial</td>
<td></td>
</tr>
<tr>
<td>अ a</td>
<td>ा a</td>
<td>ऐ ai</td>
<td>औ au</td>
<td>य y</td>
</tr>
<tr>
<td>इ i</td>
<td>ि i</td>
<td>ई e</td>
<td>भ u</td>
<td>व or w</td>
</tr>
<tr>
<td>उ u</td>
<td>ऊ o</td>
<td>ऊ o</td>
<td>ऋ ar</td>
<td></td>
</tr>
<tr>
<td>ए e</td>
<td>ए e</td>
<td>स र s</td>
<td>व l</td>
<td></td>
</tr>
</tbody>
</table>

CONSONANTS.

<table>
<thead>
<tr>
<th>Gutturals, क k ख kh</th>
<th>Palatals, च ch छ chh</th>
<th>Cerebrals, ठ t ठ th</th>
<th>Dentals, द d ध dh</th>
<th>Labials, ब b भ bh</th>
</tr>
</thead>
<tbody>
<tr>
<td>ह h : h</td>
<td>श sh</td>
<td>श s</td>
<td>र r</td>
<td>ल l</td>
</tr>
<tr>
<td></td>
<td>य y</td>
<td></td>
<td></td>
<td>व or w</td>
</tr>
</tbody>
</table>

Nasal symbol: ़ ़
Observe that *ar* and *ār* are not distinct letters, but have been inserted amongst the diphthongs for reasons that will be afterwards apparent. That the semi-vowels have been placed in both Tables, as falling under the first, in their relation to *i, u, ri, lri*; under the second, in their relation to *j, d, d, b*. That *ḥ* at the end of a word stands for Visargah (ṅ). That when *n* is found before the semi-vowels *y, v, r, l*, the sibilants *sh, śh, s*, and the aspirate *h* in the middle of a word, it represents the symbol Anusvāra; and that *m* at the end of a word always represents the same symbol. That the vowels *ृ* and *ॄ* will be represented by *ṛ* and *ṝ*, as distinguished from *ऋ *ऋ* and *ॠ *ॠ*, which represent the consonant *r* combined with the vowels *i* and *ī*. Lastly, that the palatal sibilant *ष* will be represented by *ṣh*, as distinguished from *ṣh*, which represents the cerebral sibilant *ष*.

**ON THE METHOD OF WRITING THE VOWELS.**

The vowels assume two forms, according as they are initial or not initial. Thus, *ṅ* is written ॠ, but *ṅ* is written ॠ; short *ṅ*, when not initial, being always written before the consonant after which it is pronounced. Short *a* is never written, unless it begin a word, because it is supposed to be inherent in every consonant. Thus, *ṅk* is written ॠऋ, but *ṅka* is written ॠ; the mark under the final *ṅ* being used to shew that it has no *a* inherent in it. The vowels *u, ū*, and *ṛ, ṛ*, not initial, are written under the consonants after which they are pronounced; as *ृ, ृ, ku, ku*; *ृ, ृ, kṛ, kṛ.*

† The Sanscrit is said to possess another vowel, viz. ॠ, which has not been given, as it only occurs in one word in the language. The only use of introducing it in a Table like the above, is to shew the perfection of the Devanāgarī alphabet; for without it, we have no corresponding vowels or diphthongs to the semi-vowel ॠ; but, with it, the last line of the Table may be filled up thus,

<table>
<thead>
<tr>
<th>SHORT</th>
<th>LONG</th>
<th>GUNA</th>
<th>VRIDDEH</th>
<th>SEMI-VOWEL</th>
</tr>
</thead>
<tbody>
<tr>
<td>ॠ lṛ</td>
<td>ॠ lṝ</td>
<td>चह ṛ</td>
<td>चह ṛ</td>
<td>ॠ l</td>
</tr>
</tbody>
</table>

* When, however, *u* follows *ṅ* it is written thus, ॠ ru; and when *u* follows *ṛ*, thus, ॠ ru.
ON THE COMPOUND CONSONANTS.

Every consonant is supposed to have short a inherent in it, so that it is never necessary to write short a except at the beginning of a word. Hence, when any of the above simple consonants are seen standing alone in any word, short a must always be pronounced after them; but when they are written in conjunction with any other vowel, this vowel of course takes the place of short a. Thus, such a word as क्रानतया would be pronounced कलानतया. The question then arises, how are we to know when consonants have to be pronounced together, without the intervention of any vowel; as, for instance, क्ल and न्तy in the word क्लाण्तy? This occasions the necessity for compound consonants: क्ल and न्तy must then be combined together thus, क्ल, क्ल, and the word is written क्राण्तया. And here we have illustrated the two methods of compounding consonants, viz. 1st, by writing them one above the other; 2dly, by placing them side by side, omitting in all, except the last, the perpendicular line which lies to the right.

Almost all compound letters are in this way resolvable into their component parts. There are two, however, which are not so, viz. क्ष ksha and क्ज jna. The last is commonly pronounced gya, and may therefore be represented by these letters. The following compound letters, being of very frequent occurrence, and not always obviously resolvable into their parts, are given with a view to attract the first attention of the student. He may afterwards study the list in Prof. Wilson’s Grammar.

क्ष kta, as in the word दक्षुक्तम; क्ष र्मa, as in the word कुम्भ kūrma. And here remark, that when र र is the first letter of a compound consonant, it is written above in the form of a semi-circle; when it is the last letter, it is written below in the form of a small stroke, as क्ष kra in the word क्रेश kramena. Again, क्ष श्चh, as in क्षत ततच tatashcha. Here remark, that श sometimes changes its form to श, when combined with another consonant.

क्ष त्रा, as in क्षत tatra; क्ष च्छh, as in क्षच्छ anyachcha; क्ष ष्टa, as in क्षष्ट क्रिक्षṭa; क्ष ड्यa, as in क्षड्य adya; क्ष ढ्ठa, as in क्षढ्ठuuddhi; क्ष ध्यa, as in क्षध्य udbhya; क्ष tta, as in क्षत udbhya; क्ष व्यa, as in क्षव्यuadya; क्ष द्वा, as in क्षद्वारa; क्ष यa, as in क्षय tasya; क्ष स्तa; क्ष म्यa; क्ष ध्यa; क्ष ख्यa; क्ष न्कa; क्ष न्यa; क्ष न्तa; क्ष न्तa.
LETTERS.

PRONUNCIATION OF THE VOWELS.

The following English words, written in the Sanscrit character, will furnish the best clue to the pronunciation of the vowels.

A as in रेमन्, “Roman”; ā as in खास्, “last”; i and ī as in the first and last syllables of इंस पेलर्, “invalid”; u as in गुह, “push”; ū as in गुह्, “rude”; ri as in चूह, “rill”; ṛ as in चुप्प, “chagrin”; e as in श्र, “ere”; o as in शो, “so”; ai as in एल, “aisle”; au as ou in चीर्, “our”; ar and ār as in the words “inward,” “regard.”

Since short a is inherent in every consonant, the student should be careful to acquire the correct pronunciation of this letter. There are a few words in English which will afford examples of its sound, such as Roman, temperance, husbandman, tolerable. But in English this sound is often represented by u, as in fun, sun; or by o, as in done, son; or even by the other vowels; as by e in her, vernal; by i in bird, sir. The perfection of the Devanāgarī alphabet, as compared with the Roman, is at once apparent. Every vowel in Sanscrit has one invariable sound, and the beginner can never be in doubt what pronunciation to give it, as in English, or whether to pronounce it long or short, as in Latin.

PRONUNCIATION OF THE CONSONANTS.

The consonants are in general pronounced as in English. But g is always pronounced hard, as in give: th is not pronounced as in English, but is only t aspirated, and, when rapidly enunciated, hardly distinguishable from t. The same remark applies to the other aspirated letters. The true sound of th is exemplified by the word anthill; so also ph, by uphill, which might be written उपहिल. The cerebral class of consonants only differs from the dental in being pronounced with a duller and deeper sound. Each class of consonants has its own nasal; thus the sound ink would be written in Sanscrit इंक; the sound inch, इच; the word under चकर; the dental n would be written in the word country, pronounced as in Ireland; the sound imp would be written इम्प. So, also, three of the classes have sibilants peculiar to them. Thus the final sibilant of the word तात् tatas, when combined with the word च cha, must be written तात्स tatascha; when combined with
LETTERS.

The letter टीका टिका, must be written तटका tataśṭikā; when combined with ह tam, must be retained ततस्त तातस्तम. So also each of the letters, a, y, r, l, v, is plainly referrible to its particular class. The र h is pronounced from the throat, and therefore allied to the guttural class. The य y belongs to the palatal class, and in Bengali is always corrupted into ज. The र is allied to the cerebral letters र and र, and in Bengali these letters are often hardly distinguishable from r in sound. The ल l is evidently a dental. The ल, although partly dental, belongs to the labial class; and is so allied to ल l that, in Bengali, it is always pronounced like ल, and, in Sanscrit, it is often interchanged with it.*

† It may here be remarked, that although the column of nasals in the Table of Consonants (p. 1) has reference to the sibilants, aspirate, and semi-vowels, as well as to the other consonants; yet the mark Anuswāra (†) is the proper nasal of these letters, and must always take the place of any other nasal that may be combined with them in the same word. Thus the preposition सम and the participle स्मृत, when united in one word, are written समस्मृत; सम and हार, समहार; सम and द्वार, सम्द्वार; and so on. But in every one of these cases the Anuswāra takes the sound of the nasal of the class to which the following letter belongs. Thus समस्मृत is sounded as if written सम स्मृत; समहार as if written सम हार; सम्द्वार as if written सम द्वार. For the sake of brevity, however, the Anuswāra is, in many books, written as the representative of the nasal of any letter, and not merely of the aspirate, semi-vowels, and sibilants.

* In Sanscrit, however, the letter ल l is always pronounced either like v or w; like v when it stands by itself, or as the first member of a compound consonant, as in च v, चाच vāda; like w, when it forms the last member of a compound consonant, as in हार dwāra.

† समान, "an universal monarch," and सम्प्र, "properly," are the only words which violate this rule.
CHAPTER II.

Sect. I.—COMBINATION AND PERMUTATION OF LETTERS.

We are accustomed in Greek and Latin to certain euphonic changes of letters. Thus *in*, combined with *rogo*, becomes *irrogo*; *rego* makes, in the perfect, not *regsi* but *reksi*, contracted into *rexi*; *veho* becomes *veks* or *vexi*; *σων* with *γνώμη* becomes *συγγνώμη*; *ἐν* with *λάμπω*, *ἐλλάμπω*. These laws for the combination of letters are applied very extensively throughout the Sanscrit language; and that, too, not only in combining two parts of one word, but in combining all the words in the same sentence. Thus the sentence "*Rara avis in terris*" would require, by the laws of combination (called, in Sanscrit, Sandhi) to be written thus, *Rarāvir ins terrih*; and would, moreover, be written without separating the words, *Rarāvirinsterrih*. The learner must not be discouraged if he is not able thoroughly to understand all the numerous laws of combination at first. He is recommended, after reading them over with attention, to pass at once to the declension of nouns and conjugation of verbs: for to oblige him to learn by heart a number of rules, the use of which is not fully seen till he comes to read and construct sentences, must only lead to a waste of time and labour.

CHANGES OF VOWELS.

1. Nevertheless, there are some changes of letters which come into immediate application in the formation and declension of nouns, and the conjugation of verbs; and amongst these, the changes of vowels called Guna and Vridhdi should be impressed on the memory of the student, before he takes a single step in the study of the Grammar. When the vowels *i* and *ī* are changed to *e*, this is called the Guna change, or a change in *quality*; when *i* and *ī* are changed to *ai*, this is called the Vridhdi change, or an *increase*. Similarly, *u* and *ū* are often changed to their Guna *o*, and Vridhdi *au*; *ṛi* and *ṝi* to their Guna *ar*, and Vridhdi *ār*; and
a, though it have no corresponding Guna change, has a Vriddhi substitute in ā.

2. Let the Student, therefore, never forget the following rule, or he will be confused at every step. There is no Guna substitute for a, but ā is the Vriddhi substitute for a; e is the Guna, and ai the Vriddhi substitute for i and ā; o is the Guna, and au the Vriddhi substitute for u and ā; ar is the Guna, and ār the Vriddhi substitute for ri and rī.

Again, let him never forget that y is the semi-vowel of i and ā; v is the semi-vowel of u and ā; r is the semi-vowel of ri and rī.

3. Lastly let him bear in mind that the Guna diphthong e is supposed to be made up of a and ā, and the Guna o, of a and u;* so that a and i may often coalesce into e, and a and u into o.

He will now understand the reason for the arrangement of vowels and semi-vowels given in the first Table. This Table is here repeated in the Roman character.

<table>
<thead>
<tr>
<th>SHORT.</th>
<th>LONG.</th>
<th>GUNA.</th>
<th>VRIDDHIL</th>
<th>SEMI-VOWELS.</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>ā</td>
<td>e</td>
<td>ai</td>
<td>y</td>
</tr>
<tr>
<td>i</td>
<td>āi</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>u</td>
<td>āu</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ri</td>
<td>rī</td>
<td>ar</td>
<td>ār</td>
<td>r</td>
</tr>
</tbody>
</table>

**RULES FOR THE COMBINATION OF VOWELS.**

4. If a word end with a or ā, when the next begins with a or ā, the two vowels are contracted into one long similar vowel. Thus na asti become nāsti.

A similar rule applies to the other vowels i, u, ri, short or long. Thus, adhi ishwara, adhiśhwara; kintu upāya, kintūpaya; pitri riddhik (पितृ रिद्धिक), pitṛiddhik (पित्रिद्धिक).

5. If a word end with a or ā, when the next begins with i, u, ri, short or long, then a and i coalesce into e; a and u into o;

* In the same way the Vriddhi diphthong ai is supposed to be made up of a or ā and e, and the Vriddhi au of a or ā and o.
a and ī into ā. Thus, parama īshwara become parameshwara; hita upadesha, hitopadesha; gangā udakam, gangodakam; tava yuddhī (तव युद्धी), tavarddhiḥ (तवार्धद्धि).

6. If a word end with a or ā, when the next begins with the Guna letters e, o, or the Vriddhi ai, au, then a or ā with e or ai, coalesce into the Vriddhi ai; a or ā with o or au, into au: as, deva aishwaryam become devaishwaryam; vidyā eva become vidyai-va; aipa ojas, alpaugas; tathā aushadham, tathaushadham.

7. If a word end with i, u, ī, short or long, when the next begins with any other dissimilar vowel, i and ī are changed to the corresponding semi-vowel y; u or ū to v; ī or Ĩi to r: as, prati uvācha become pratyuvācha; tu idānim, tvidānim; matri ānanda (माृत्यु जनन्द) become mātrānanda (मातृ जननन्द).

8. If a word end with the diphthongs ai or au, when the next begins with any vowel, ai is changed to āy, and au to āv. Thus, tasmāi utkataḥ becomes tasmāiyuktāḥ; dadau annam, dadaivannam.

9. If a word end in e or o, when the next begins with a short, then e and o remain unchanged, and the initial a is cut off. Thus, te api are written teʿpi (तेऐपि); so api are written soʿpi (सोऐपि).

10. If a word end in e, when the next begins with any other vowel except a short, then e is supposed to be first changed to ay; but the y is usually dropped, leaving the a uninfluenced by the following vowel. Thus, te āgatāḥ becomes ta āgatāḥ, (ता गाताः).

† It so happens that o, as the final of a complete word, is never likely to come in coalition with any initial vowel but short a. But in the case of e or o, as the finals of roots or crude forms, when the termination to be annexed begins with any vowel, whether a, ā, i, or any other, then e is changed to ay, and o to au. Thus, je ati become jayati, bho ati become bhavati.

The following Table exhibits all the combinations of vowels at one view. Supposing a word to end in ū, and the next word to begin with au, the student must carry his eye down the first column (headed "final vowels") till he comes to ū, and then along the top horizontal line of "initial vowels," till he comes to au. At the junction of the perpendicular column under au and the horizontal line beginning ū, will be the required combination, viz. v au.
| INITIAL VOWELS | a | ā | i | ā | u | ū | ū | ri | ū | e | ai | o | au |
|---------------|---|---|---|---|---|---|---|----|---|---|---|---|---|---|
| FINAL VOWELS  |   |   |   |   |   |   |   |    |   |   |   |   |   |   |
| a             | ā | ā | e | e | o | o | ar | ar | ai | ai | au | au |   |   |
| ā             | ā | ā | e | e | o | o | ar | ar | ai | ai | au | au |   |   |
| i             | y | a | y | ā | ā | i | i | y | u | y | ū | ū | ri | ri | y | ū | ū | ri | ri | e | y | ai | y | oy | au |
| ī             | y | a | y | ā | ā | ī | ī | y | u | y | ū | ū | ri | ri | y | ū | ū | ri | ri | e | y | ai | y | oy | au |
| u             | v | a | v | ā | ā | i | i | v | ū | ū | v | ū | ri | ri | v | ū | ū | ri | ri | e | v | ai | v | ov | au |
| ū             | v | a | v | ā | ā | i | i | v | ū | ū | v | ū | ri | ri | v | ū | ū | ri | ri | e | v | ai | v | ov | au |
| rī            | r | a | r | ā | ā | r | r | i | r | ū | ū | rī | rī | r | e | r | ai | r | o | r | o | au |
| ē             | e | e | ā | ā | i | a | i | a | u | a | ū | ū | ri | ri | a | ū | ū | ri | ri | e | a | ai | a | ē | au |
| ai            | ā | ā | ā | ā | ā | ā | ā | ā | ā | ā | ā | ā | ā | ā | ā | ā | ā | ā | ā | ā | ā | ā | ā | ā | ā | ā | ā | au |
| o             | o | o | o | o | o | o | o | o | o | o | o | o | o | o | o | o | o | o | o | o | o | o | o | o | o | o | o | au |
| au            | āv | āv | āv | āv | āv | āv | āv | āv | ūv | ūv | ūv | ūv | ūv | ūv | ūv | ūv | ūv | ūv | ūv | ūv | ūv | ūv | ūv | ūv | ūv | ūv | ūv | ūv | ūv | au |

† Observe, that in this table the final letter, in its changed state, has been printed, for greater clearness, separate from the initial; except in those cases (in the second and third lines), where the blending of the two vowels made this impossible. But in a sentence they must be written without any separation, as already seen in the opposite page.
11. Before proceeding to the rules for the combination of consonants, let the alphabet be regarded attentively as divided into two grand classes, as exhibited in the following Table.

<table>
<thead>
<tr>
<th>HARD OR SURD.</th>
<th>SOFT OR SONANT.</th>
</tr>
</thead>
<tbody>
<tr>
<td>k  hh</td>
<td>g  gh</td>
</tr>
<tr>
<td>ch  chh</td>
<td>j  jh</td>
</tr>
<tr>
<td>t  th</td>
<td>d  dh</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>t  th</td>
<td>d  dh</td>
</tr>
<tr>
<td>p  ph</td>
<td>b  bh</td>
</tr>
</tbody>
</table>

12. If any surd letter end a word when any sonant begins the next, the hard is changed to its own unaspirated soft; thus, *karmakrit bhavati* becomes *karmakrid bhavati*; *vāk āsti, vāg āsti; chitralīkh āsti, chitralīg āsti.*

† It may be proper here to remark, that in writing a Sanscrit sentence, when the words have undergone those changes which the laws of combination demand, they may either be written separately, as in the examples just given, or often more correctly without any separation; as, *karmakridbhavati* (कर्मक्रिद्धावती); *vāgastī* (वागस्ती). The student is therefore to observe, that although in the following examples, each word will, for greater clearness, be printed separately from the next, it would accord more with the practice of the natives of India to print them without any separation. There are two cases, however, in which there remains no option, but in which words must always be written together without separation. 1st, when a final and initial vowel blend together into one sound (see examples, r. 4—8); 2dly, when either crude forms or adverbs are joined with other words to form compounds (see Chap. IX. on Compound Words).

13. If any sonant letter end a word when any surd begins the next, the soft is changed to its own unaspirated hard.* Thus,

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* If the final be an aspirated sonant letter, and belong to a root whose initial is *g, d, or b*, the aspirate, which is suppressed in the final, is transferred back to the initial letter of the root. Thus, *vedabudh āsti* becomes *vedabhud āsti.*
**COMBINATION OF CONSONANTS.**

_tad karoti_ becomes _tat karoti_; _vōg patih, vāk patih_; _kshudh pi-pūśā, kshut pi-pūśā_. But as very few words in Sanscrit end in any other consonants than _t_ and _d_, the nasals, Visargah, the dental sibilant _s_, and _r_, it will be sufficient for all practical purposes that the attention be confined to the changes of these consonants. To begin, therefore, with _t_ and _d_.

**CHANGES OF FINAL _t_ AND _d_.**

**General rule.**

14. _T_ becomes _d_ before _g, gh, d, dh, b, bh, h, y, r, v_, and all vowels.* See example, rule 12.

_D_ becomes _t_ before _k, kh, l, th, p, ph, s_. See example, rule 13.

Before the nasals, palatals, and the letter _l_, final _t_ and _d_ undergo a change in form as well as quality, as in the following special rules.

**Change of _t_ or _d_ to _n_, before _n_ or _m_.**

15. If _t_ or _d_ end a word when the next begins with a nasal, the _t_ or _d_ is usually changed to its own nasal. Thus, _tasmāt na_ becomes _tasmān na_; _tasmāt mūrkha, tasmān mūrkha._

† A final _k_ is subject to a similar rule. Thus, _vāk mama_ (वाक मम) would become _vaṃ-mama_ (वाममम).

**Assimilation of _t_ or _d_ with _ch, j, l_.**

16. If _t_ or _d_ end a word when the next begins with _ch, j_, or _l_, the _t_ or _d_ assimilates with these letters. Thus, _bhayāt lobhāt cha_ becomes _bhayāl lobhāch cha_; _tad jīvanam, taj jīvanam._

**Combination of _t_ or _d_ with _sh_.**

17. If _t_ or _d_ end a word when the next begins with _ṛ_ _sh_, then

---

* Before the vowels of terminations _t_ remains unchanged; thus, the accusative case of _Harit_ is _Haritam_, not _Haridam_; and the third person singular of the verb _yat_ is _yatate_, not _yatate_.
COMBINATION AND PERMUTATION OF LETTERS.

18. If a word end in t or d when the next begins with ह, the final t is changed to d (by rule 12), and the initial ह to ध.
Thus, **tad harati** (तद हरति) is written **tad harshati** (तद्धरति).

† By a similar rule, and on the same principle, are written words ending in k followed by initial ह; as वृक्ष हरति, वृग्हरति (वृग्हरति).

CHANGES OF THE NASALS.

Changes of final न before vowels and before t, ch, sh, l.

19. If the letter न, preceded by a short vowel, end a word when the next begins with any vowel, the न is doubled. Thus, अन्न atra becomes अन्नम् atra; तस्मीन eva. तस्मिन eva.

20. If न end a word when the next begins with t, ch, or their aspirates, a sibilant is inserted between the two words, according to the class of these last initial letters; and the न is then expressed by Anuswāra, according to rule (p. 5, †). Thus, अस्मिन् tu becomes अस्मिन्त्र (अस्मिन्त्र); कस्मिन् chhi becomes कस्मिन्न्त्व्यिति (कस्मिन्न्त्व्यिति).

† If न end a word when the next begins with श श, they may either remain unchanged, or they may be combined in either one of the two following ways.
1st, the final न may be changed to न; as, भवान् युध्य is written भवायुध्य.
2dly, the न may also be changed to न; as, भवायुध्य.

If न end a word when the next begins with l, the न assimilates with the l, and the mark = is placed over the preceding vowel. As, पक्षवन् लुनाति is written पक्षवन्न्ति.

If the crude form of a word end in न, this न is rejected in forming a compound word, or before any affix. Thus, राजन पुरुषा is compounded into राजपुरुषा; and स्तामिन् चथे into स्तामिन्त्वें; and धनिन, with the affix two, becomes धनिन्त्वा.

Change of न, not final, to श, न, after ri, r, sh, preceding in the same word.

21. The letters र r, श sh, are cerebrals, and the vowel र is allied to the cerebral r. Hence, if the letter न (not final) should follow
Combination of Consonants.

\( ri, r, \) or \( sh, \) in the same word, the nasal must be written in the cerebral form \( \text{मू} n \), even though \( k, g, p, b \) (or their aspirates), \( h, y, v, \) or \( m \), should intervene. Thus, the English word carbonic would be written in the Sanscrit character thus, वाश्; and the accusative case of कार्बन् is कार्बने; and the nominative plural of कार्बन् is कार्बनि; and the imperative mood of कार बन्ति, विपाचि. But the intervention of a dental, palatal, or cerebral, or of any letter whatever, if compounded with the nasal, prevents the operation of this rule, and requires the dental \( n \) to follow. Thus, the instrumental case of सुगा ण‍ is सुगा णे; the nominative plural of सुगा ण‍ is सुगा णि; and in further illustration of the same law, may be taken the words सुगा ण‍, सुगा णि, प्रामोििििि, प्रामोििििि.

Changes of final \( m \).

22. If the letter \( म m \) end a word when the next begins with any consonant, it may be represented by Anuswāra (´); or it may, optionally, before those consonants which have a corresponding nasal, be changed to this corresponding nasal. Thus, griham gachchhati is written either ग्रहें गच्छति or ग्रहें गच्छति.

23. When the next word begins with a vowel, the letter \( म \) is always written. Thus, griham ēpnoti, ग्रहेनामोििििि.

Changes of Visarga or Final \( h \).

Almost every nominative case, and nearly half the remaining cases of nouns in Sanscrit, besides many persons of the verb, end in Visarga (;), or the symbol used to denote the aspirate when final. And this final \( h \) is liable to remain unchanged, to be changed to \( s \), to \( sh \), to \( b \), to \( r \), or to be dropped altogether, according to the nature of the initial letter following. At every step, therefore, these changes will meet the student’s eye. Therefore let him master the following five rules before he attempts to read a single sentence of Sanscrit, or he can never hope to make any real progress in the acquirement of this language.

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* The letter ख is, properly, a compound of \( k \) and \( sh \); although, in this Grammar, it is considered as a simple letter, and represented by कह.
COMBINATION AND PERMUTATION OF LETTERS.

RULE A.—WHEN IS VISARGAH OR FINAL h UNCHANGED?

24. a. Before k, p (and their aspirates), and before the sibilants श, झ, झ h.
   b. Before a pause, i.e. at the end of a sentence, or when a word stands by itself.

RULE B.—WHEN IS VISARGAH CHANGED TO श s AND झ sh?

25. a. Before ष (and its aspirate) it is changed to the dental sibilant श s; before च h (and its aspirate), to the palatal sibilant झ sh.*
   b. Also in some books, before the sibilants श, झ, Visargah is allowed to assimilate with these letters.

RULE C.—WHEN IS VISARGAH CHANGED TO o?

26. a. Final ah is changed to o before all sonant consonants.
   b. Also before short a (this a being then cut off).

RULE D.—WHEN IS VISARGAH CHANGED TO r?

27. a. Th, th, uh, üh, eh, aih, oh, auh, before any sonant (consonant or vowel), change the final h to r;
   b. Unless r itself be the sonant following, in which case, to avoid the coalition of two r's, final h is dropped, and the vowel preceding it (if short) is lengthened.

RULE E.—WHEN IS VISARGAH DROPPED ALTOGETHER?

28. a. Final ah, before any other vowel except short a, drops the Visargah, and leaves the remaining a opening on the initial vowel of the next word without coalition.†
   b. Final üh, before any sonant (consonant or vowel), drops the Visargah; and, if the initial letter of the next word be a vowel, the remaining ü is allowed to open upon it without coalition.

* So, also, before ठ, ठ, Visargah is changed to the cerebral sibilant ठ; as, रूप्त ठीयो.
† By a special rule ख; "he," and रष; "this," the nominative cases of the pronouns तस् and रस्, drop their Visargah before any consonant.
COMBINATION OF CONSONANTS.

In the following Table the nominative cases Narah, "a man," Narāḥ, "men," and Ḍhṛṭ, "Viṣṇu," joined with verbs, illustrate these rules at one view.

<table>
<thead>
<tr>
<th>VISARGAHA BEFORE S弥补 LETTERS.</th>
<th>VISARGAHA BEFORE SONANT LETTERS.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Narāḥ kuranti  } a. a. Narāḥ shaknoti</td>
<td>Harīḥ sarati</td>
</tr>
<tr>
<td>Ḍhṛṭ karoti</td>
<td>Harīḥ shaknoti</td>
</tr>
<tr>
<td>Varah pachanti</td>
<td>Varah shakkwanti</td>
</tr>
<tr>
<td>Tārīḥ pachati</td>
<td>Harīḥ shaknoti</td>
</tr>
<tr>
<td>or Naras tārati</td>
<td>Tārīḥ shaknoti</td>
</tr>
<tr>
<td>Tārīḥ pachanti</td>
<td>Harīḥ sarati</td>
</tr>
<tr>
<td>Tārīḥ pachanti</td>
<td>Harīḥ shaknoti</td>
</tr>
<tr>
<td>Similarly before kh, k, th, chh.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
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<td></td>
<td></td>
</tr>
</tbody>
</table>

CHANGES OF FINAL Ṛ Ā.

29. The rules for the changes of Visargah apply equally to final sibilants. Thus, manas hara becomes manohara (as in c. a.); and chakshus vishaya, chakshur vishaya (as in d. a.);* and chetas, standing alone, is written chetah (a. b.).

* In a few compound words a final sibilant takes the cerebral form before k, as prāduṣkītṛa become prāduṣkṛtī. Similarly, a final r before k or p: as, nir with krānta, ni krānta; with putra, niṣṭhutra. See also r. 42, 43, and 131. 1.
30. श स is changed to श श when any other vowel except आ or 
आ immediately precedes in the same word. Thus, bhavasi, “thou 
art”; but karoshi, not karosi, “thou doest.”

CHANGES OF FINAL ṛ.

31. Again, rules आ, ब, द, apply equally to final ṛ. Thus, prāтар ḫālā becomes prāṭah ḫālā; prātar cha, prāṭash cha; and the pre-
position nir before ukta remains unchanged, and before rasa is 
changed to ni; thus, nirukta, nīrāsa.

32. But final ar, unlike aḥ, remains unchanged before any 
sonant (consonant or vowel); as, prātar āśha: and before the 
sonant ṛ itself, drops the ṛ and lengthens the preceding a; as, 
punar rakṣati becomes punā rakṣati.

33. It is to be observed further of ṛ, that it may optionally double 
any consonant (except ह) that immediately follows it. Thus, निः ṛम 
may be written निःभ्रय.

Hence it appears that the symbol Visargah (;) may be considered 
as much a representative of final s and ṛ, when these letters are 
imperceptible, as of final ह. Indeed, all those inflections of nouns 
and persons of verbs which are said to end in Visargah, might 
be said to end in s; only that, in such cases, the s is silent, or 
pronounced with an imperceptible breathing, as in the French les, 
or the English, island, viscount. So again, in many French words, 
such as parler, the final ṛ is silent; and in some English, such as 
card, the sound of ṛ is very indistinct; and in all these cases, s and 
ṛ would be represented in Sanscrit by Visargah (हः: याः: &c.).

The following Table exhibits the more common combinations 
of consonants at one view. Observe, that in the top line of initial 
letters the aspirated consonants have been omitted, because it is 
an universal rule, that whatever change takes place before any 
consonant, the same holds good before its aspirate. Final s has 
also been omitted, as undergoing precisely the same changes with 
final ह.

* Also when ḳ precedes: as, vid with ṛ is v[i]ten; but bhuk, bhukṣu. Cf. r. 112. c.
| Initial Vowels and Consonants | a, i, &c. | k | g | ch | j | t | d | n | p | b | m | y | r | l | v | sh | s | h |
|-----------------------------|------------|---|---|----|---|---|---|---|---|---|---|---|---|---|---|---|---|
| **Final Consonants.**       |            |   |   |    |   |   |   |   |   |   |   |   |   |   |   |   |   |
| t, d                        | d           | a | d | ā  | &c.| t | k | d | g | ch | ch | j | j | t | d | d | n | n | t | p | d | b | n | m | d | y | d | r | l | l | d | v | ch | ch | h | t | s | d | d | h |
| n                           | nn          | a | nn | ā  | &c.| n | k | n | g | nsh | ch | n† | j | n | s | t | n | d | n | n | n | p | n | b | n | m | n | y | n | r | l | l | n | v | n | sh | n | s | n | h |
| ah                          | o           | a | ā  | &c.| a | h | k | o | g | ash | ch | o | j | a | s | t | o | d | o | n | ah | p | o | b | o | m | o | y | o | r | o | l | o | v | ah | sh | ah | s | o | h |
| āh                         | ā           | a | ā  | &c.| ā | h | k | ā | g | āsh | ch | ā | j | ā | s | t | ā | d | ā | n | āh | p | ā | b | ā | m | ā | y | ā | r | ā | ā | v | āh | sh | āh | s | ā | h |
| ìh, ìh                     | ir           | a | r | ā  | &c.| īh | k | ir | g | ish | ch | ir | j | is | t | ir | d | ir | n | īh | p | ir | b | īr | m | īr | y | īr | l | ir | v | īh | sh | īh | s | īr | h |
| uh, ūh                     | ur           | a | r | ā  | &c.| uh | k | ur | g | ush | ch | ur | j | us | t | ur | d | ur | n | uh | p | ur | b | ur | m | ur | y | ūr | l | ur | v | uh | uh | uh | s | ur | h |
| eh, aih                    |             |   |   |    |   |    |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |
| oh, auh                    |             |   |   |    |   |    |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |
| r, preceded by any vowel.  | r           | a | r | ā  | &c.| h | k | r | g | sh | ch | r | j | s | t | r | d | r | n | h | p | r | b | r | m | r | y | r | r | l | r | v | h | sh | h | s | h | r | h |

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

† A final n before j is very rarely written in the palatal form n."
CHAPTER III.

ON SANSCRIT ROOTS, AND THE CRUDE FORM OF NOUNS.

35. Before treating of Sanscrit nouns, it will be advisable to point out in what respect the peculiar system adopted in their formation requires an arrangement of the subject different from that to which we are accustomed in other languages.

In Sanscrit nouns, then, there is this great peculiarity, that every one of them has two distinct states prior to the formation of the nominative case: viz. 1st, a root; 2dly, a crude form, coming from this root.

In the first place, therefore, let us inquire, what is the root. There are, in Sanscrit, a number of monosyllabic sounds, which are called roots. These are mere artificial inventions, having only an ideal existence; mere blocks, so to speak, of themselves quite useless;* from which, however, are carved out and fashioned all the varieties of nouns and verbs which exist in the language. Every one of these roots conveys some simple idea, which appears under different modifications in the derivatives from it. Thus, to mention a few of the most common: the root kship conveys the idea of "throwing"; kri of "doing," "making"; hrî of "seizing"; yuj, "joining"; as, wît, "being"; bhû, "becoming"; jîv, "living"; nî, "leading"; ji, "conquering"; gam, yû, char, kram, i, sri, "going"; vad, vach, brû, "speaking"; budd, gyû (गु), "knowing"; drîsh (दृष्), "seeing"; tîsh, kam, "wishing"; mri, "dying"; dû, "giving"; jam, "producing"; dhî, "placing"; ad, bhaksh, bhuj, "eating"; pû, "drinking"; pach, "cooking"; han, "killing"; pat, "falling"; vas, "dwelling"; vish (विश्), "entering"; sthû, "standing"; shru (श्रु), "hearing"; sprîsh (स्पृष्), "touching"; sidh, sûdh, "accomplishing"; kri (कृ), "buying"; kup, krudh, "being.

* Except in a few cases, where they are used by themselves as nouns.
SANSKRIT ROOTS, AND THE CRUDE FORM OF NOUNS.

angry”; chi, “collecting”; ghrā, “smelling”; khyā, “relating”;

nāś (नाश), “perishing”; tyaj, rāk, “quitting”; dwīsh (द्वीष),
“hating”; nind, “blaming”; dru, “running”; dvyut, dīp, dhā, shubh,
“shining”; pū, “purifying”; prachchh (प्रच्छ), “asking”; āp, labh,
“obtaining”; stu, shans, “praising”; yat, “striving”; yam, “re-
straining”; shak (शक), “being able”; tap, “heating”; dah, “burn-
ing”; much, “liberating”; muh, “being foolish”; yudh, “fighting”;

ruh, “growing”; has, laughing”; swap, “sleeping”; hris (ह्रिस),
nand, hlād, “being glad”; snā, “bathing”; rabh, “beginning”;


The student is recommended to commit to memory the com-
monest of these roots or elementary sounds, as here given. For
it will appear in the sequel, that from each of them may be drawn
out, with great regularity, 1st, a set of simple substantives; 2dly, of
simple adjectives; 3dly, of simple verbs. To take, for example,
the root buddh, “to know.”* From this root are formed, on fixed
principles, the following substantives and adjectives; bodha or
bodhana, “knowledge”; buddhi, “intellect”; bodhaka, “an informer”;
buddha, “a Buddhist”; budha, “wise”; buddhimat, “intellectual”;
and the verbs, bodhati, “he knows”; bodhayati, “he informs”;
budhyate, “it is known”; budhatsate, or budhishhati, “he wishes
to know”; lobudhyate, “he knows well.” And the simple idea
contained in the root may be endlessly extended by the prefix-
ing of prepositions; as, prabodha, “vigilance”; prabudhyate, “he
awakes.”

36. In the second place, it has been said that the Sanscrit noun,
substantive and adjective, makes its first appearance in a state
called the crude form.† The same may be said of the pronouns,

* It will be convenient, in the following pages, to express the idea contained in
the root by prefixing to it the infinitive sign to. But the Student must not suppose
that the sound buddh denotes any thing more than the mere idea of “knowing”; nor
must he imagine that in deriving nouns from it, we are deriving them from the
infinitive, or from any part of the verb, but rather from a simple original sound,
a mere imaginary word, which is the common source of both nouns and verbs.

† This state of the noun will, in the following pages, be called the crude.
numerals, and participles. Thus, bodha, bodhana, tad, panichan, bhavat, are the crudes of the nominative cases bodhah, bodhanam, sah, panicha, bhavan, respectively. The student should endeavour to understand, at the outset, the meaning and use of this crude form. It is an intermediate state between the root and nominative case, the naked form of the noun, which serves as the basis on which to construct its eight cases, beginning with the nominative. In a Greek or Latin dictionary we look for the noun under the nominative case, but in Sanscrit we look for it under its crude state; as, for example, sah, "he," is found under tad. And here let it be distinctly understood, that the crude form of a noun is very far from having a mere ideal existence, like the root. It is of the utmost practical utility. It is that form of the noun which is always used in the formation of compound words; and as every Sanscrit sentence contains, perhaps, more compound words than simple ones, it may with truth be said, that the crude state of the noun is not only that form under which it appears in the dictionary, but is also the most usual form under which it appears in books.

We may conceive it quite possible that Greek and Latin grammarians might have proceeded on a similar plan, and that they might have supposed a root λεγ, from which was drawn out the nouns λέξις, λεξικός, λεκτός, καταλόγυ, ἐλλογος, and the verbs λέγω, καταλέγω, ἐλλογέω: so also, a root ag, from which was derived the nouns agmen, actio, actus; and the verbs ago, perago; or a root nau, from which would come nauta, navis, nauticus, navalis, navigo. Again, they might have supposed a crude form to each of these nouns, as well as a root; as, for instance, λεξικο of λεξικός, and nav of navis; and they might have required the student to look for the noun navis under navi, and the verb navigo under nau. Further than this, they might have shewn that this crude form was the form used in the formation of compound words, as in λεξικογράφος, navigator. But Greek and Latin are too uncertain in their construction to admit of such a method of arrangement being extensively applied: such, however, is the artificial character of the Sanscrit language, that here it has been done throughout with great regularity and precision.
FORMATION OF THE CRUDES OF SIMPLE NOUNS.

37. Nouns substantive and adjective are of two kinds, simple and compound. *Simple* nouns are those which stand alone, and uncompounded with any other. *Compound*, are those made up of two or more nouns, the last only receiving inflection.*

It may be easily understood, from the preceding remarks, that the consideration of simple nouns divides itself into two heads: 1st, The formation of their crude; 2dly, The formation of their cases; or, in other words, the enumeration of the different systems of declension which belong to each variety of crude form.

Observe, that it is not intended that the student should dwell long, at first, on the following pages, printed in small type. It will be essential for him, however, to read them over with attention, as a necessary introduction to the subject of declension in Chapter IV. Their importance will not be fully appreciated till he arrives at a more advanced period of his studies.

The cruves of nouns are formed in two ways, either by adding certain affixes to the root, the vowel of which is liable, at the same time, to be changed to its Guna or Vṛiddhi substitute, or by adding certain affixes to CRUDES OF NOUNS already formed. It must be remembered, however, that, although every single word in the Sanscrit language is derived from some root, there are many in which the connection between the noun and its source, either in sense or form, is by no means obvious.† With the derivation of all such we shall not concern ourselves; and the following rules have only reference to those classes of nouns whose formation proceeds on clear and intelligible principles.

38. **First Class.**—Crudes in a, Masculine and Neuter; in ā and ī, Feminine.

Formed by adding to roots—

1. a, forming, 1st (nom. -aḥ), after the Vṛiddhi of medial a of a root, and the Guna of any other vowel, a large class of substantives masculine: as, from the root div, "to sport," deva, "a deity." If a root end in ḍh or j, these letters

* Compound nouns are treated of in Chapter IX. on Compound Words.

† Thus, पुरुषः, "a man," is said to come from pur, "to precede"; shriyālā, "a jackal," from srīy, "to create"; shiva, "the god Shiva," from shi, "to sleep."
are changed to k and g respectively: as, from pach, "to cook," pūka, "cooking"; from yuj, "to join," yuga, "joining."

Forming, 2dlv (nom. masc. -ah, fem. -ā, neut. -aṃ*), after Guna of a final, and sometimes Guna of a medial vowel, nouns of agency: as, from pūru, "to swim," pūrā, "what swims"; from srip, "to creep," sarpa, "what creeps" (see r. 131. 1.).

Forming, 3dlv (nom. -ā or -ām), adjectives: as, from śubhā, "to shine," śubha, "beautiful." Sometimes there is great change of the root: as in śiva, "propitious," sunāra, "beautiful"; and sometimes the feminine may be formed in ī: as, sunāri. There are very few adjectives formed with this affix.

II. aka (nom. -akah,-akā or -ikā,-akam), after Vṛddhi of a final vowel or medial a, and Guna of any other vowel. Still more common than a to form adjectives and nouns of agency: as, from tap, "to burn," tāpaka, "inflammatory"; from kri, "to do," kāraka, "a doer" (r. 131. 3. b.); Obs. -ākā is the feminine of the adjectives, and -ikā of the agents: as, tāpākā, kārīkā.

III. guṇa (nom. -anam), after Guna of the root, forming, 1st, a large class of neuter substantives: as, from ni, "to guide," nayaṇa, "guidance"; from dā, "to give," dāna, "a gift."

Forming, 2dlv (nom. -anah,-anā,-anam), nouns of agency and adjectives: as, from nṝi, "to dance," nṝataṇa, "a dancer" (r. 131. 3. c.); from śubhā, "to shine," śubhāna, "bright." The feminine of the agents may be in anī.

IV. tra (nom. -tram), after Guna of the root: as, from pī, "to drink," pātra, "a vessel"; from śru, "to hear," śr̥tra, "the organ of hearing." This affix is used to form neuter nouns denoting some instrument or organ, and corresponds to the Latin trum in aratrum, plectrum, &c.

V. There are other uncommon affixes to roots to form adjectives in a (nom. -ah,-ā,-aṃ): as, aja, vara, ra, ura, iva, uka, tra, ma, āka. The following are examples of adjectives formed with these affixes; chopala, jītvara, namra, bhidura, ruchira, varṣhuka, chitra, bhoma, jāgaraka.

Formed by adding to nouns,

VI. tav (nom. -tavam), forming neuter abstract substantives from any noun in the language: as, from puruṣa, "a man," puruṣatvā, "manliness." In adding this affix to crudus ending in nasals, the nasal is rejected: as, from dhanin, "rich," dhanitvā, "the state of being rich."

* Obs. When there are three genders, it will be sufficient, in future, to place the hyphen between them.
vii.  

\[\text{va}\text{, forming, 1st (nom. -yam)}, \text{neuter abstract substantives and a few collectives, the first syllable of the noun taking Vṛddhi: as, from suhrd, “a friend,” sauhrdya, “friendship.” When the crude ends in a vowel, this vowel is rejected before va is affixed: as, from vichitra, “various,” vachitrya, “variety.”}\]

Forming, 2dly (nom. -ga, -gā, -gam), adjectives expressing some relationship to the noun: as, from dhana, “wealth,” dhanya, “wealthy.” Sometimes Vṛddhi takes place: as, from soma, “the moon,” saumya, “lunar.” In this case the fem. is -gy.

viii.  

\[\text{a (nom. -ah, -i, -am), after Vṛddhi of the first syllable of the noun, forming innumerable adjectives expressing some relationship to the noun. When the crude ends in a, no further affix is required, and the only change is the Vṛddhi of the first syllable: as, from parisha, “a man,” parishtha, “manly.” When in ā or i, this ā or i must be rejected: as, from sikata, “sand,” saikata, “sandy.” When in u, this u is changed to av before this and the three following affixes: as, from Vishnu, “the god Vishnu,” Vaiṣṇava, “a worshipper of Vishnu.”}\]

Sometimes the neuter form of this adjective is taken as an abstract substantive: as, nominative case, parushham, “manliness”; or, as a collective: as, kohitram, “fields,” collectively, from khetra. This applies to the two next affixes.

ix.  

\[\text{ika (nom. -kah, -kā, -kam), after Vṛddhi of the first syllable of the noun, forming numerous adjectives. Before this affix is added, the final vowel of the crude must be rejected: as, from dharma, “religion,” dhārmika, “religious.”}\]

x.  

\[\text{eya (nom. -eyah, -eyi, -eyam), after Vṛddhi of the first syllable of the noun, forming many adjectives. The final vowel of the crude must be rejected: as, from purusha, “a man,” purushaya, “manly”; from agni, “fire,” āgniya, “fiery.”}\]

xi.  

\[\text{iya (nom. -iyah, -iyi, -iyam), without any change of the noun, except the rejection of final a: as, from pareata, “a mountain,” pareatiya, “mountainous.” Sometimes there is Vṛddhi: as, from sukha, “pleasure,” saukhaya, “pleasurable.” When the final of the crude remains, k is prefixed to the last two affixes.}\]

xii.  

There are other uncommon affixes to nouns forming adjectives in a (nom. -ah, -ā, -am): as, īna, vāla, tana; forming, from grāma, “a village,” grāmīna, “rustic”; from shikha, “a crest,” shikhāva, “crested”; from śhvas, “to-morrow,” śhvastana, “future.” This last corresponds to the Latin tinus, and has reference to time. Ka is sometimes added to words to form adjectives and collective nouns, and is often redundant. Maya (nom. -mayah, -mayi, -mayam) is a common affix added to any word to denote made of: as, from loka, “iron,” lokamaya, “made of iron”; from tejas, “light,” tejomaya, “consisting of light,” “full of light.”

By adding to roots,

xiii.  

\[\text{ā (nom. -ā), with no change of the root, forming feminine substantives: as,}\]
from jīv, "to live," jīva, "life." This affix is frequently added to the desiderative form of a root: as, from pipās, "to desire to drink," pipāsā, "thirst"; and rarely to the intensive: as, from loṣāy, "to cut much," loṣāyā, "cutting much."

By adding to nouns,

xiv. tā (nom. -tā), forming feminine abstract substantives: as, from puruṣa, "a man," puruṣatā, "manliness." This affix may be added to any noun in the language, and corresponds to the Latin tas in celeritas, &c.

xv. i (nom. -i), forming a large class of feminine substantives, usually derived from masculines in ā, by changing ā to i: as, from nada, "a river," fem. nadī; from putra, "a son," fem. putrī; from nartaka, "a dancer," fem. nartakī.

39. Second Class.—Crudes in i, Masculine, Feminine, and Neuter.

Formed by adding to roots,

1. i, forming, 1st (nom. -ā), a few masculine substantives, often not connected with their roots either in form or sense: as, from gṛkh, "to mark," agni, "fire." When this affix is added to the root dhā, ā is dropped, and various prepositions are prefixed; as gandhi, vidhi, nidhi.

Forming, 2dly (nom. -i), one or two neuter substantives: as, from vṛt, "to surround"; vārī, "water."

Forming, 3dly (nom. -iḥ, -iḥ, -i), a few adjectives: as, from śhuch, "to be pure"; śhuchi, "pure."

2. ā (nom. -āḥ), forming an useful class of abstract substantives feminine. This affix bears a great analogy to the passive participle (r. 125). The same changes of the root are required before it as before this participle; and, in fact, provided the passive participle does not insert ā, this substantive may always be formed from it, by changing ta into tā. But if ā is inserted before ta, no such substantive can be formed. Thus, from vach, "to speak," uktā, "spoken," uktī, "speech"; from man, "to imagine," mata, "imagined," mati, "the mind." And where na is substituted for ta of the passive participle, ni is substituted for tā; as, from gāni, "to be weary," gāṇa, "wearied," gāṇi, "weariness." This affix corresponds to the tā of the Latin, added, in the same way, to passive participles: as actus, actio.

40. Third Class.—Crudes in u, Masculine, Feminine, and Neuter.

Formed by adding to roots,

1. u, forming, 1st (nom. -uḥ), often with considerable change of the root, a few
SANSKRIT ROOTS, AND THE CRUDE FORM OF NOUNS.

25

substantives of the masculine, and one or two of the feminine gender: as, from bhā, "to shine," bhānu, m. "the sun"; from dhe, "to drink," dhenu, f. "a cow."

Forming, 2dly (nom. -u), one or two neuter substantives: as, madhu, "honey."

Forming, 3dly (nom. -uh-uh or -ot-u), a few adjectives: as, from tān, "to stretch," tānu, "thin." (fem. tānuh or tānωi). This affix is often added to desiderative roots to form adjectives: as, from pipās, "to desire to drink," pipāsu, "thirsty."

ii. ı̄shnu (nom. ı̄shnuh, ı̄shnu, ı̄shnu), with Guna of the root, forming adjectives: as, from kahi, "to perish," kahayı̄shnu, "perishing."

iii. There are many other affixes to roots, forming nouns in u (nom. -uh, -uh, -u): as, ru, nu, āku, smu, āru, itu, tu. The following adjectives afford examples of these affixes: bhrū, tāsumu, shayālu, sṭhānu, shavāru, gadayitnu; and the substantive gantu.

41. Fourth Class.—Crudes in tri (ṛī), Masculine, Feminine, and Neuter.

Formed by adding to roots, tri, forming 1st (nom. dā, trī, -trī), nouns of agency of three genders, the same change of the root being required which takes place in the first future (r. 131. 2.). Thus, from kahi, "to throw," kahetṛi, "a thrower;" from dā, "to give," dātrī, "a giver." This corresponds to the Latin affix hor.

Forming 2dly (nom. -ā), a few nouns of relationship, masculine and feminine: as, pītrī, "a father," mātrī, "a mother."

42. Fifth Class.—Crudes in t and d, Masculine, Feminine, and Neuter.

Formed by adding to roots, t (nom. -t, in all genders), if the root end in a short vowel: forming nouns of agency of three genders: as, from kṛt, "to do," kṛt, "a doer;" from jīt, "to conquer," jīt, "a conqueror." This class of nouns are never used, except as the last member of a compound: thus, karmakṛit, "a doer of work." Roots already ending in t or d, taken to form nouns of agency, fall under this class: as, from cvid, "to know," dharmacvid, "one who knows his duty." There are also a few nouns falling under this class, formed by prefixing prepositions to roots ending in t or d: as, from dīyut, "to shine," cīdyut, "lightning;" from pad, "to go," sampad, "success.
26. Sanscrit Roots, and the Crude Form of Nouns.

By adding to nouns,

1. vat (nom. -vān, -vat, -vat), if the crude end in a or ə,* forming innumerable adjectives: as, from dhana, "wealth," dhanavat, "possessed of wealth." This and the next affix are universally applicable, and are of the utmost utility to form adjectives of possession. Sometimes vat is added to crusts in s and t: as in tejasvat, vidyutvat (violating r. 26, 29, and 14).

ii. mat (nom. -mān, -matt, -mat), if the crude end in i, i, or u, to form adjectives like the preceding: as, from dhi, "wisdom," dhumat, "wise"; from anshu, "a ray," anshumat, "radiant."

43. Sixth Class.—Crudes in an and in, Masculine, Feminine, and Neuter.

Formed by adding to roors,

1. man (nom. -ma), after Guna of the root, forming substantives of the neuter gender: as, from kṛti, "to do"; karman, "a deed." This affix corresponds to the Latin men, in regimen, stamen, &c. One or two nouns in man are masculine: as, ātman, "soul" (nom. -mā); and a few masculine nouns are formed with an instead of man: as, rājan, "a king" (nom. -ja), from rāj, "to shine." A few adjectives are formed with van: as, drihvan, "seeing" (nom. -vā, -vā, -sv).

By adding to nouns,

ii. iman (nom. -imā), forming masculine abstract substantives. If the noun ends in a or u, these vowels are rejected: as, from kāla, "black," kālaman, "blackness"; from laghu, "light," laghiman, "lightness"; from mrīdu, "soft," mrīdaman.† If it ends in a consonant, this consonant, with its preceding vowel, is rejected: as, from mahat, "great," mahiman, "greatness."

By adding to roors,

iii. in (nom. -i, -int, -i), after Vriddhi of a final vowel and medial a, and Guna of

* Vat is not often found added to feminine crude forms. It occurs, however, occasionally: as, kānāpyah, "having a wife," kānāpyah, "crested."

† A medial ri before a simple consonant is changed to ra, but not before a double consonant: as, from kṛṣṇa, "black," kṛṣṇaman, "blackness." This affix, iman, is generally added to adjectives, and the same changes take place before it, that take place before the affixes yas and ishtha (see r. 71. †). Thus, guriman, preman, drūghiman, bhūman, &c.
any other medial vowel, forming nouns of agency of three genders (r. 131. 3.): as, from kṛī, “to do,” kūrī, “a doer.”

By adding to nouns,


v. in (nom. -u, -int, -i), if the crude end in a or as, forming a few adjectives: as, from medhā, “intellect,” medhāvin, “intellectual”; from tejas, “splendour,” tejasvin, “splendid.” This last example violates r. 26. and 29.

44. Seventh Class.—Crudes in as, Masculine, Feminine, and Neuter.

Formed by adding to roots,

as (nom. -ah), after Guna, forming neuter substantives: as, from man, “to think,” manas, “the mind”; from ērī, “to go,” saras, “water.” But in vedhas, “Brahmā,” and chāndramas, “the moon,” masc., and apearas, “a nymph,” fem., the nominative is -āḥ. In place of as, the neuter affixes is or us are occasionally added: as, from āhu, “to offer,” kāvis, “ghee”; from chaksh, “to speak,” chakshus, “the eye.”

45. Eighth Class.—Crudes in any Consonant, except t, d, n, s, Masculine, Feminine, and Neuter.

Formed by using roots as nouns of agency.

Any root may be used to form a noun of agency, provided it be compounded with another word. Thus, from shak, “to be able,” savaśak, “omnipotent.” Those roots which end in t or d, or in a short vowel, having t affixed, have been already noticed as falling under the fifth class. This eighth class is intended to comprise all other roots, ending in any consonant: as, bhuj (nom. bhuk); rāj (nom. rād); prācchā (nom. prad); budh (nom. bhut); pur (nom. pūḥ); gir (nom. gth); div (nom. dyauḥ); sripīr (nom. sprik); vish (nom. vit); tveiś (nom. fiv); liḥ (nom. lik); dāh (nom. dhuk); pipāke (nom. pīpak). There are also one or two other nouns derived from roots falling under this class: as, ṛṣīk, “thirsty” (nom. ṛṣīk); ṛṣīa, “a priest” (nom. ṛṣīa); ṣaṣ, f. “speech” (nom. ṣaṣ); ḫus, n. blood” (nom. ḫus).
CHAPTER IV.

DECLENSION.

THE ARTICLE.

46. There is no indefinite article in Sanscrit.* Thus, "a man" can only be expressed by the simple noun पुरुषः: puruṣḥah. The definite article is usually expressed by the pronoun sa, as स पुरुषः: sa puruṣah, "the man." The indefinite pronoun कश्चित् kashchit may be used like the English expression "a certain"; thus, कश्चित् पुरुषः: "a certain man."

General Observations.

As, in the last chapter, nouns substantive and adjective were arranged under eight classes, according to the final of their crudes (the first four classes comprising those ending in vowels, the last four those ending in consonants), so it will be the object of the present chapter to give the eight systems of declension arising out of this arrangement. Moreover, as every class of crudes comprised adjectives as well as substantive, so it is intended that the examples of a masculine, feminine, and neuter substantive, exhibited under each system of declension, shall serve as the model for the masculine, feminine, and neuter of adjectives coming under the same class.

The learner will have already gathered that the noun has three genders, and that the gender is, in many cases, determinable from the termination of the crude. Thus, all crudes in ā, ī, and those formed with the affix i (r. 39.), are feminine: nearly all nouns whose crudes end in ana, tva, ya, tra, as, īs, us, and man, are neuter; all in iman are masculine; but those in a, i, u, and ri, are not reducible to rule. The nominative case is, however, in the first of these instances a guide to the gender: as, devah,

* In modern Sanscrit ekā is very commonly used as an indefinite article, as ekā puruṣah, "a man."
"a deity," is masculine; but dānam, "a gift," neuter. And in other cases the meaning of the word: as, piṭrī, "a father," is masculine; and mātrī, "a mother," feminine.

In Sanscrit, all the relations between the words in a sentence are expressed by inflections. A great many prepositions exist in the language, but these are very rarely used alone in government with any case, their chief use being as prefixes to verbs and nouns. This absence of syntactical auxiliaries leads to the necessity for eight cases. These are called, 1. nominative; 2. accusative; 3. instrumental; 4. dative; 5. ablative; 6. genitive; 7. locative; 8. vocative.* Of these, the third and seventh are new to the classical student. The instrumental denotes generally the instrument by which a thing is done; as, tena kritam, "done by him." The locative generally refers to the place or time in which any thing is done; as, Ayodhyāyām "in Ayodhyā"; pūrvakaśe, "in former time"; bhūmanu, "on the ground."† Hence it follows that the ablative is restricted to the sense from, and cannot be used, as in Latin and Greek, to express by, with, in, at, on, &c.

The noun has three numbers, singular, dual, and plural.

Sect. I.—DECLENSION OF CRUDES ENDING IN VOWELS, OR OF THE FIRST FOUR CLASSES OF NOUNS.
FIRST CLASS.—CRUDES IN a, MASCULINE AND NEUTER; IN ā AND i, FEMININE.

Declined like देव, deva, mas. "a deity"; जीवा, jīvā, fem. "life"; नदी, nādi, fem. "a river"; and दान, dāna, neuter, "a gift."

47. By far the greatest number of masculine and neuter nouns, in Sanscrit, end in a in the crude form; and by far the greatest number of feminine nouns end in either ā or i. These we have arranged under the first class, and the examples we are about to give will serve as the model, not only for substantives, but also

* Obs. That these cases will sometimes be denoted by their initial letters. Thus, N. will denote nominative, I. instrumental.
† Both these cases are used to denote various other relations. See the Chapter on Syntax.
for all the adjectives given at r. 38. as falling under this class. For all adjectives which make a in the crude form of the masculine and neuter make ā or i in the feminine. Thus, taking the adjective *sundara*, “beautiful.” The masculine is declined like *deva* (nom. *sundarah*); the feminine like *jiva* or *nadi* (nom. *sundarā* or *sundari*); the neuter like *dāna* (nom. *sundaram*).

So great is the importance of this first class of nouns, that, to make its declension clearer, it will be advisable to give, in the first place, the following general scheme of its terminations.

<table>
<thead>
<tr>
<th>MASCULINE.</th>
<th>THE TWO FEMININE FORMS.</th>
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<tbody>
<tr>
<td>SING.</td>
<td>DUAL.</td>
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<tr>
<td>Nom. āh</td>
<td>au</td>
</tr>
<tr>
<td>Acc. am</td>
<td>au</td>
</tr>
<tr>
<td>Ins. ena</td>
<td>ābhyām</td>
</tr>
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<td>Dat. āya</td>
<td>—</td>
</tr>
<tr>
<td>Abl. āt</td>
<td>—</td>
</tr>
<tr>
<td>Gen. asya</td>
<td>ayoh</td>
</tr>
<tr>
<td>Loc. e</td>
<td>—</td>
</tr>
<tr>
<td>Voc. a</td>
<td>au</td>
</tr>
</tbody>
</table>

| NEUTER. | |
| SING. | DUAL. | PLUR. | |
| Nom. ām | e | āni | The rest of the neuter terminations are like the masculine. |
| Acc. ām | e | āni | |
| Voc. a | e | āni | |

The classical student will recognise in this scheme many resemblances to the terminations of nouns in Latin and Greek, when it is remembered that the Sanscrit *a* corresponds to the Latin *u* and the Greek *ο*; the Sanscrit *m* to the Latin *m* and the Greek *ν*; the Sanscrit *ā* or *i* to the Latin *a* and the Greek *η*, or *ω*, or *α*, or in the gen. plur. *ω*; the Sanscrit *bh* or *bhy* to the Latin *b*; and that the Sanscrit Visargah, or final *ā*, is equivalent to *s*. 
In the application of the above terminations, the finals of the crudes must first be rejected. Thus, taking deva, and rejecting the final, we have dev; and adding the terminations, we have the nom. devah, &c. The four examples are now declined in full.

48. Masculine Crudes in a, like देव, “a deity” (deus).

| I. देवेन: devena, देवायम्: devābhyyām, | देवाय: devaḥ. |
| D. देवाय: devāya, — devābhyyām, देवायम्: devēbhyyah. |
| Ab. देवाय: devāy, — devābhyyām, — devēbhyyah. |
| G. देवस्य: devasya, देवायम्: devāyak, देवायम्: devāyām. |
| L. देवस्य: devaḥ, — devaḥ, — devaḥ. |
| V. देव: deval, देवी: devaḥ, — devaḥ. |

In accordance with r. 21, such words as नर, “a man,” पुरुष, “a man,” मृग, “a deer,” are written in the ins. sing. नरेः, पुरुषेः, मृगेः, and in the gen. plur. नराणि, पुरुषाणि, मृगाणि, the cerebral nasal taking the place of the dental.

49. Feminine Crudes in त and त, like जीव, “life,” and नदी, “a river.”

| N. जीव: jīvā, | जीवे: jīve, — jīvē, — jīvāḥ. |
| Ac. जीवां: jīvāṁ, — jīve, — jīvāḥ. |
| D. जीवाय: jīvāy, — jīvābhyyām, जीवायम्: jīvābhyyah. |
| Ab. जीवाय: jīvāy, — jīvābhyyām, — jīvābhyyah. |
| G. जीवाय: jīvāy, जीवायम्: jīvāyoh, जीवायम्: jīvāyām. |
| L. जीवाय: jīvāy, — jīvāyoh, जीवायम्: jīvāyām. |
| V. जीव: jīve, जीव: jīvāḥ. |

| N. नदी: nadi, — nadyaḥ, — nadyah. |
| Ac. नदी: nadi, — nadyaḥ, — nadyah. |
| Ab. नदिया: nadyā, — nadyābhyyām, — nadyābhyyah. |
| L. नदिया: nadyā, — nadyah, — nadyah. |
| V. नदी: nadi, नदी: nadyaḥ. |
50. Neuter Crudes in a, like दान, "a gift" (donum, δῶρον).

N. दानम्, दाने, दानानि दानानी.

Ac. दान, दाने, दानानि.

Voc. दानि, दाने, दानानि दानानी.

The rest like the masculine deva.

Observe, that since the voc. dual and plural of the Sanscrit noun coincides with the nom., it will, in future, be omitted.

† When a feminine noun, like jīvā, is taken to form the last member of a compound adjective, it is declined like deva for the masculine, and dāna for the neuter. Thus, taking the feminine noun vidyā, "learning;" from this is formed the compound alpavidyā, "little learning;" and when this is used as a compound adjective it becomes, in the nom. masc. fem. and neut., alpavidyāh, alpavidyāi, alpavidyām, "possessed of little learning." On the same principle, a masculine noun takes the feminine and neuter terminations when forming the last member of a compound adjective; and a neuter noun, the masculine and feminine.

To convince the student of the absolute necessity of studying attentively the declension of this first class of nouns, he is recommended to turn back to r. 38. He will there find given, under fifteen heads, the various forms of nouns, substantive and adjective, which follow this declension. All the masculine substantives in this list are declined like deva; all the feminine either like jīvā or nādi; all the neuter like dāna. Again, all the adjectives in this list follow the same three examples for their three genders. Again, according to deva masculine, jīvā feminine, and dāna neuter, are declined all regular comparative and superlative degrees of the form punyatara, punyatama (r. 71.); all irregular superlatives of the form baligha (r. 71.); all present participles of the forms kuruṇa, kriyamāna (r. 124.); all passive past participles of the form krita, &c., which are the most common and useful of all verbal derivatives (r. 125. 1. 2. 3. 4.); all indefinite future participles, which are of constant occurrence, of the forms kārya, karaṇīya, kartavya (r. 129.); all participles of the second future, of the form karishyaṇa (r. 130.); many ordinals, like prathama (r. 74.). Lastly, according to nādi feminine, are also declined the feminines of adjectives like tanu (r. 40.); the feminines of innumerable adjectives
like dhanavat, dhimat (r. 42.), dhanin, and medhāvin (r. 43.); the feminines of nouns of agency like kārin (r. 131. 3); the feminines of nouns of agency like kartri (r. 131. 2); the feminines of irregular comparative degrees like bāṣyas (r. 72. 69.†); the feminines of present participles like kurvat (r. 123. and 63.); the feminines of active participles of the third preterite like kritavat (r. 127. and 62.); the feminines of active participles of the second preterite like vividnas (r. 127. and 69.†); the feminines of many ordinals like paśchama (r. 74.).

Hence it is evident, that although we have arranged Sanscrit nouns under eight classes, the last seven classes contain but a small proportion of nouns and participles compared with the almost innumerable number embraced by the first. The student, therefore, ought not to advance a step further in the Grammar till he has made himself thoroughly master of this declension.

There are a few useful words (originally feminine, and not derived from masculines like nādi and putri, in r. 38. xv.), such as भी, “prosperity,” भी, “fear,” ही, “shame,” which vary from the declension of नादी nadi; thus, sing. nom. भी, acc. भिये, ins. भिया, dat. भिये or भिये, abl. and gen. भिय: or भियाः, loc. भियि or भियिय:.

So again, ली, “a woman,” nom. sing. dual and plur. ली, लियी, लिया, acc. लिये or ली, लियी, लिय: or ली:, ins. लिया, लोमा, लोभिः, dat. लिये, &c., abl. and gen. लिया: &c., loc. लियिः &c., voc. लिः.

Second Class.—Crudes in i, Masculine, Feminine, and Neuter.

Declined like कवि kavi, masc. “a poet”; मन्द meant, fem. “the mind”; वारिवि, neut. “water.”

51. Masculine Crudes in i, like कवि, “a poet.”

| N. कवि kavi, | कवी kavi, | कवय kavay. |
| Ac. कविम kavim, | कवि, | कविम kavim. |
| I. कविन kavinā, | कविया kavīhyām, | कविभ kavibhi. |
| D. कवये kavye, | कविभय kavibhyām, | कविभय kavibhyah. |
| Ab. कवेक kavek, | कविभ kavibhyām, | कविभ kavibhyah. |
| G. — kavek, | कवय kavay, | कवन kavin. |
| L. कव kava, | कवय kavay, | कवन kavinām. |
| V. कवे kave, | कवय kavay, | कविच kavishu. |
34 DECLENSION OF CRUDES ENDING IN VOWELS,

So also, _agni_, “fire” (ignis); and nouns formed from _dhā_, “to hold”; as, _sandhi_, “union.”

52. Feminine Cruces in i, like _mahī_, “the mind.”

<table>
<thead>
<tr>
<th>Case</th>
<th>N.</th>
<th>Ac.</th>
<th>I.</th>
<th>D.</th>
<th>Ab.</th>
<th>G.</th>
<th>L.</th>
<th>V.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Matr.</td>
<td>matih, वर्षमती मती,</td>
<td>मतिः</td>
<td>मतिः</td>
<td>मतिः</td>
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<tr>
<td>Voc.</td>
<td>matim, वर्षमती मति,</td>
<td>matih</td>
<td>matih</td>
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<td>N.</td>
<td>करिन्द्र</td>
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<tr>
<td>N.</td>
<td>नर्सिन, वर्षनर्सिन, नर्सिनिः</td>
<td>नर्सिनिः</td>
<td>नर्सिनिः</td>
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<td>N.</td>
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<td>N.</td>
<td>मातयः</td>
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<td>Voc.</td>
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</tr>
</tbody>
</table>

53. Neuter Cruces in i, like _चारिः_, “water” (mare).

<table>
<thead>
<tr>
<th>Case</th>
<th>N.</th>
<th>Ac.</th>
<th>I.</th>
<th>D.</th>
<th>Ab.</th>
<th>G.</th>
<th>L.</th>
<th>V.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Matr.</td>
<td>varī, वारिः</td>
<td>वारिः</td>
<td>वारिः</td>
<td>वारिः</td>
<td>वारिः</td>
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<td>वारिः</td>
<td>वारिः</td>
</tr>
<tr>
<td>Voc.</td>
<td>varī, वारिः</td>
<td>वारिः</td>
<td>वारिः</td>
<td>वारिः</td>
<td>वारिः</td>
<td>वारिः</td>
<td>वारिः</td>
<td>वारिः</td>
</tr>
</tbody>
</table>

Although there are few substantives declined like _kavi_ and _vāri_, yet adjectives like _shuchi_ (r. 39.), and compound adjectives ending in _i_, are declined like _kavi_ in the masc.; like _mati_ in the fem.; and like _vāri_ in the neuter.

† When a feminine noun ending in _i_ is taken to form the last member of a compound adjective, it must be declined like _kavi_ in the masc., and _vāri_ in the neut. Thus the compound adjective _alpamati_ in the acc. plur. masc. would be _alpamatin_.

* The dat. may also be _matyai_; the ab. and gen. _matyā_; the loc. _matyām_.

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* The dat. may also be _matyai_; the ab. and gen. _matyā_; the loc. _matyām_.
fem. alpamatīkh; neut. alpamatini. The same holds good if a masc. or neut. noun be taken to form the last member of a compound.

The declension of the neuter of this class follows the analogy of nouns in in. Hence, vārī serves also as the model for the neuters of adjectives and nouns of agency in in, like dhanin and kārin (r. 66.); and the neuters of nouns of agency in tri, like kārtri (r. 57.).

† There are two useful irregular masculine nouns in i; viz. वैसकी sakhī, “a friend,” nom. sing. dual and plur. sakhā, sakhāyau, sakhāyah; acc. sakhāyam, sakhāyau, sakhān; ins. sakhāyā, sakhābhīyām, sakhābhīh; dat. sakhāye, etc.; abl. and gen. sakhāyuh, etc.; loc. sakhāyau, etc.; voc. sakhā, etc. And प्रति patī, “a master,” which, when not used in a compound word, follows sakhī in the five last cases sing. (thus, ins. patīya, etc.) in the other cases, kāvi. But this word is almost always found as the last member of a compound, and is then regularly declined like kāvi; thus, ins. bhūpatīnū, “by the king.” The noun चरित्र asthi, neut. “a bone,” drops the final vowel in some of its cases; as, ins. sing. asthā; dat. asthne; abl. astnhah, etc.

THIRD CLASS.—CRUDES IN U, MASCULINE, FEMININE, AND NEUTER.

Declined like भानु bhānu, masc. “the sun”; भेनु dhenu, fem. “a milk cow”; मधु madhu, neut. “honey.”

54. Masculine Crudes in u, like भानु bhānu, “the sun.”

| N. | भानु bhānau | भानु bhānū | भानव bhānavah |
| Ac. | भानु bhānum | — bhānū | भानु bhānūn |
| I. | भानुन bhānunā | भानुन bhānudbhāyām | भानु bhānudbhik |
| D. | भानु bhānave | — bhānudbhāyām | भानु bhānudbhāyāh |
| Ab. | भानो bhāno | — bhānudbhāyām | — bhānudbhāyāh |
| G. | bhāno | भानो bhānokh | भानो bhānūnām |
| L. | भान bhānau | — bhānokh | भान bhānushu |
| V. | भान bhāno |
55. Feminine Crudes in u, like धेनु dhenu, "a milk cow."

N. धेनु: dhenuh,  
    धेना: dhena,  
    धेनार: dhena(ab.)  
Ac. धेनू: dhenum,  
    — dhena,  
    — dhena(ab.)  
I. धेनव: dhenwā,  
    धेनुख: dhenubhyām,  
    धेनुभिः: dhenubhī.  
D. धेनाव: dhenavā,  
    — dhenubhyām,  
    — dhenubhyām(ab.)  
Ab. धेन: dhenoh,  
    — dhenubhyām,  
    — dhenubhyām(ab.)  
G. — dhenoh,  
    धेनव: dhenwok,  
    धेनुनाम: dhenunām.  
L. धेनाँ dhenau,  
    — dhenubhyām(ab.)  
V. धन: dheno,  
    — dhenubhyām(ab.)

56. Neuter Crudes in u, like मधु madhu, "honey," "wine" (µθώ).

N. मधु madhu,  
    मधुनाम: madhunām,  
    मधुस्तिः madhunās.  
Ac. — madhu,  
    — madhuni,  
    — madhāni.  
I. मधुनाम madhunā,  
    मधुस्तिः madhunās,  
    मधुस्तिः madhunās.  
D. मधुनें madhune,  
    — madhubi,  
    — madhubhund.  
Ab. मधु: madhunā,  
    — madhunās,  
    — madhunās.  
G. — madhunah,  
    मधुनाम: madhunām,  
    मधुनाम: madhunām.  
L. मधुन: madhuni,  
    — madhun,  
    — madhun.  
V. मधु madhu or मध्य madho.

Although there are but few substantives declined like dhenu and madhu, yet it is important to study their declension, as well as that of the masc. noun bhānu; for all simple adjectives like tanu, and all like pipāsu (r. 40.), and all other simple adjectives in u, and all compound adjectives ending in u are declined like bhānu in the masc.; dhenu in the fem.; and madhu in the neut. Many adjectives in u, however, optionally follow the declension of nadi, in the fem.; as, tanu makes its nom. fem. either tanū or tanvī.

† There are one or two feminine nouns in ā long, whose declension must be noticed here: as, रू, "a wife," declined analogously to nadi. Nom. sing. dual. and plur. vadhū, vadhānu, vadhāv; acc. vadhūm, vadhāvā, vadhāh; ins. vadhō, vadhūm, vadhūbhū, vadhūbhī; dat. vadhāv, vadhūbhūm, vadhūbhī; abl. vadhāvā, &c.;

* The dat. may also be dhenwai; the ab. and gen. dhenwah; the loc. dhenwām.
OR OF THE FIRST FOUR CLASSES OF NOUNS.

gen. vadhωh, vadhωh, vadhunām; loc. vadhωm, vadhωh, vadhūshu; voc. vadhu.
So again, भू, "the earth," declined analogously to ब्रह्म. Nom. sing. dual. and plur.
भू, भवu, भवu; acc. bhuvu, bhuvu, bhuv; ins. bhuv, bhūbhyām, bhūhīh;
dat. bhun or bhuvu, &c.; abl. and gen. bhuvu or bhuv, &c.; loc. bhuv or bhuvu,
&c.

FOURTH CLASS.—CRUDES IN τρι, MASCULINE, FEMININE, AND NEUTER.

Declined like दात, dātrī, m. f. n. "a giver, पित, pītī, m. "a father."

57. Masculine form of Crudes in τρι, like दात (dator, derph), and पित (pater).

N. दात, dātā; दात्र, dātrā; दात्रर, dātrar.
पित, pittā; पित्र, pitarā; पित्रर, pitarar.

Ac. दातार, dātāram; पितार, pitarām.

I. दात, dātrā; पित, pittā; पित्र, pitarā.

D. दात, dātr, पित, pittā; पित्र, pitarā.

Ab. दात, dāth, पित, pittā; पित्र, pitarā.

G. — dāth, पित, pittā; पित्र, pitarā.

L. दातर, dātar, पितर, pitarā.

V. दात, dātā;

OBS. Nouns of relationship like पित्र only differ from nouns of agency like dātrī in the nom. dual and plural, and the acc. sing. and dual, where the former has the penultimate short, the latter, long. Feminine nouns of relationship like mātrī, "a mother," are declined like pītī, except in the acc. plural मात.

† न, nṛ, "a man," is declined like pītī (nom. nā, &c.), but usually makes नां in the gen. plural.

The feminine form of nouns of agency in τρι is declined like nātī; as, nom. दाती, &c. (see r. 49.).

The neuter form follows the declension of vṛi; as, nom. acc. दात, दातृ, दात्र (see r. 53.).
Sect. II.—Declension of Crudes Ending in Consonants, or of the Last Four Classes of Nouns.

General Observations.

58. The first four classes of nouns, whose declension has just been considered, comprise nearly all the substantives in the language. If we except substantives ending in man and as, the last four classes of nouns consist almost entirely of adjectives, participles, and roots, taken to form the last member of compound words. There is one general scheme of terminations applicable to all nouns ending in consonants. It is as follows:

<table>
<thead>
<tr>
<th>SING.</th>
<th>DUAL.</th>
<th>PLURAL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>..</td>
<td>au</td>
</tr>
<tr>
<td>Acc.</td>
<td>am</td>
<td>—</td>
</tr>
<tr>
<td>Inst.</td>
<td>ā</td>
<td>bhyām</td>
</tr>
<tr>
<td>Dat.</td>
<td>e</td>
<td>—</td>
</tr>
<tr>
<td>Abl.</td>
<td>ah</td>
<td>—</td>
</tr>
<tr>
<td>Gen.</td>
<td>—</td>
<td>oh</td>
</tr>
<tr>
<td>Loc.</td>
<td>i</td>
<td>—</td>
</tr>
<tr>
<td>Voc.</td>
<td>..</td>
<td>au</td>
</tr>
</tbody>
</table>

This scheme applies without exception to the few substantives, and to the masculine of the many adjectives and participles, whose crudes end in consonants. It also applies, with the exception of the nom. and acc. cases, to the neuter of these same adjectives and participles; but their feminine generally follows the declension of nādi (r. 49.). The nominative singular admits of so much variation, that no one termination is general enough to be inserted in the scheme.

Many of the terminations will be already familiar to the learner, especially those of the dual and plural. Indeed, certain terminations prevail, with various modifications, in all Sanscrit nouns: and this prevalence of certain sounds, as characteristic of certain cases, has led native grammarians into the error of constructing a technical scheme of terminations, which they apply universally in the declension of every noun in the language. This technical scheme does, in point of fact, correspond with the
scheme we have given above, as applicable to the last four classes; but when, on comparing this with the scheme belonging to the first class (r. 47.), it is seen how very great is the dissimilarity between the two; and when it is remembered that the first class embraces a much larger number of nouns than all the other seven classes combined, there seems but little reason for any such process of generalization. For surely if any general scheme is given at all, it should be that which is most universally applicable; and if any system of adaptation is to be adopted, it should consist in an adaptation of the smaller number to the larger, rather than the larger to the smaller; or we are led into endless alteration and substitution, and very unnecessary perplexity and confusion.

† There are two or three useful words in the language ending in ai, o, and av, which conform to the scheme of nouns ending in consonants. Thus, rai, m. "wealth." N. rāh, rāvau, rāyah; A. rāyam, rāvau, rāyah; I. rāyū, rābyām, rābhūh, &c. (cf. rebus). Go, m. f. "an ox or cow." N. gāuh, gāvau, gāvah; ac. gām, gāvau, gāh; ins. gavā, gobhyām, gobhīh, &c. And nau, f. "a ship." N. nauh, nāvau, nāvah; acc. nāvam, nāvau, nāvah; ins. nāvā, &c. (Cf. vaū, navis).

FIFTH CLASS.—CRUDES in t and d, MASCULINE, FEMININE, AND NEUTER.

Declined like कर्मकृत्तिः karmakritī, m. f. n. "a doer of work"; पराभिप्प dharmanavid, m. f. n. "one who knows his duty"; द्वनव धनवत, m. f. n. "wealthy."

59. Masculine and Feminine form of Crudes in t and d, declined like कर्मकृत्तिः and पराभिप्पः.

N. कर्मकृत karmakrit; कर्मकृत Aux. कर्मकृत, कर्मकृत N. कर्मकृत karmakritau, कर्मकृत karmakritah.
Ac. कर्मकृत्तम karmakritam,
I. कर्मकृतिः karmakritā, कर्मकृत्तम karmakridbhāyam, कर्मकृत karmakridhih.
D. कर्मकृत karmakrit, कर्मकृत karmakritbhāyam.
Ab. कर्मकृत karmakritah,
G. — — कर्मकृतः karmakritoh, कर्मकृत karmakritām.
L. कर्मकृत karmakrit, कर्मकृत karmakritoh, कर्मकृत karmakritu.
V. Like the nominative.

* Although ṛ has the effect of doubling the letter immediately under it in the Sanscrit character (r. 33.), it is unnecessary always to double the letter in the Roman type. Strictly, however, this word should be written karmakrit.
The neuter form of nouns like karmakrit and dharmavid is, in the nom. and acc. 

| N. | धर्मविद् | dharmavid, | धर्मविदी | dharmavidau, | धर्मविदः | dharmavidah.
| Ac. | धर्मविद् | dharmavidam, &c.
| Loc. plur. | धर्मविद्व | dharmavitsu, by r. 14.

The feminine form of nouns like dhana is declined like nadi: thus, nom. dhana, dhanavatī, dhanavatyah, &c. (see r. 49.).

The neuter form is, in the nom. and ac., dhanavatś, dhanavatī, dhanavantī; and in the other cases like the masculine.

62. So, also, all adjectives like धिपत dhimat, “wise,” and all active past participles like ज्ञात kritavat, “he did” (r. 127.): thus, nom. masc. dhimān, &c., kritavān, &c.; acc. dhimantam, &c., kritavantam, &c.; voc. dhiman, &c. So, also, the nom. fem. dhimati, &c., kritavati, &c.; and nom. neut. dhimat, &c., kritavat, &c.

63. After dhanavat may also be declined present participles like धिपत pachat, “cooking” (r. 123.), except in the nom. sing., which is pachan instead of pachān. Many of these participles also differ from dhanavat, by inserting a nasal throughout all the cases of the feminine. Thus, nom. pachantī, pachantyau, pachantyah; acc. pachantum, pachantyau, pachantik; ins. pachantī, &c.

The adjective महात mahat, “great,” is declined like dhanavat, but makes the penultimate long before the nasal; thus, nom. mahān, mahāntau, mahāntah; acc. mahāntam, mahāntau, mahātah: nom. fem. mahātī, &c.: nom. neut. mahat, mahatī, mahāntī.
SIXTH CLASS.—CRUDES IN AN AND IN, MASCULINE, FEMININE, AND NEUTER.

Declined like छाल्म् अत्मा, m. “soul”; राजन् राज, m. “a king”; कर्मच् कर्मन्, n. “a deed”; नामान् नाम, n. “a name”; and धनिन् धनिन्, m. f. n. “rich.”

64. Masculine and Feminine form of Crudes in an, declined like छाल्म् and राजन्. (Cf. rex, regis).

N. छालान् अत्मा, छालान्ति अत्मान, छालान् अत्मान, छालान् अत्मान, छालान् अत्मान, छालान् अत्मान.
   राजान् राजन, राजान् राजन, राजान् राजन, राजान् राजन, राजान् राजन, राजान् राजन.

Ac. छालान्ति अत्मान, छालान्ति अत्मान, छालान्ति अत्मान, छालान्ति अत्मान, छालान्ति अत्मान, छालान्ति अत्मान.
   राजान्ति राजन, राजान्ति राजन, राजान्ति राजन, राजान्ति राजन, राजान्ति राजन, राजान्ति राजन.

I. छालान्ति अत्मान, छालान्ति अत्मान, छालान्ति अत्मान, छालान्ति अत्मान, छालान्ति अत्मान, छालान्ति अत्मान.
   राजान्ति राजन, राजान्ति राजन, राजान्ति राजन, राजान्ति राजन, राजान्ति राजन, राजान्ति राजन.

D. छालान्ति अत्मान, छालान्ति अत्मान, छालान्ति अत्मान, छालान्ति अत्मान, छालान्ति अत्मान, छालान्ति अत्मान.
   राजान्ति राजन, राजान्ति राजन, राजान्ति राजन, राजान्ति राजन, राजान्ति राजन, राजान्ति राजन.

Ab. छालान्ति अत्मान, छालान्ति अत्मान, छालान्ति अत्मान, छालान्ति अत्मान, छालान्ति अत्मान, छालान्ति अत्मान.
   राजान्ति राजन, राजान्ति राजन, राजान्ति राजन, राजान्ति राजन, राजान्ति राजन, राजान्ति राजन.

G. छालान्ति अत्मान, छालान्ति अत्मान, छालान्ति अत्मान, छालान्ति अत्मान, छालान्ति अत्मान, छालान्ति अत्मान.
   राजान्ति राजन, राजान्ति राजन, राजान्ति राजन, राजान्ति राजन, राजान्ति राजन, राजान्ति राजन.

L. छालान्ति अत्मान, छालान्ति अत्मान, छालान्ति अत्मान, छालान्ति अत्मान, छालान्ति अत्मान, छालान्ति अत्मान.
   राजान्ति राजन, राजान्ति राजन, राजान्ति राजन, राजान्ति राजन, राजान्ति राजन, राजान्ति राजन.

V. छालान्ति अत्मान, छालान्ति अत्मान, छालान्ति अत्मान, छालान्ति अत्मान, छालान्ति अत्मान, छालान्ति अत्मान.
   राजान्ति राजन, राजान्ति राजन, राजान्ति राजन, राजान्ति राजन, राजान्ति राजन, राजान्ति राजन.

65. Observe, that it is necessary to give two examples of nouns in an, because if an be preceded by m or v, and this m or v be conjunct with a preceding consonant, the noun is then declined like अत्मन्. Hence, अधवन् अधव, m. “a road,” and द्रिश्वन् द्रिश्वन्, m. “a looker,” make in the ins. अधवान्, द्रिश्वान्. But if this m or v be not conjunct, then the noun follows राज; as, लघुमन्, m. “lightness”; ins. लघुमन्. And if an be preceded by any other consonant than m or v, even although it be conjunct,

* As remarked in p. 3., this word is usually pronounced राजयाह; but, for the better illustration of the present subject, छ is represented by ज्ञ throughout the declension of this noun.

† Or राजनि.
the noun then also follows rājan; as, मूळ्ण mūrdhṇa, m. “the head”; ins. मूळ्णा mūrdhṇā.

There are no simple feminine nouns in an; but when masculine nouns are taken to form the last member of a compound adjective they take a feminine and neuter form; as in mahātman, “magnanimous.”† The feminine form, however, is declined precisely like the masculine, and the neuter follows the declension of karmān below.

66. Neuter Crudes in man, declined like कर्मण् and नामन् (nomen).

In the former the m is conjunct, in the latter, not.

N. कर्मण karma, कर्मणः karman, कर्मणि karmāni.

Ac. नाम nāma, नामः nāmā, नामः nāmāni.

Ins. कर्मणः karman, नामनः nāmaṁ, नामनः nāmaṃ;

The other cases like the masc.; as, gen. plur.

So also the neuter nouns, janman, veshman, ashman, varman, vartman, charman, chhadman, follow the declension of karmān; but dāman, sāman, dhāman, vyoman, roman, preman, that of nāman. When neuters in an compose the last member of compound adjectives, they may take the masc. or fem. form.†

† Anomalies in an: भूत्, m. (cf. शूव), “a dog.” Nom. भू, भूनी, भून; acc. भून, भूत, भुन: In all these anomalies the acc. c. plur. is generally the clue to the form assumed by the noun before the terminations beginning with vowels. Thus, instr. is भुना, भुता, &c. So again, भु, m. f. n. (cf. juvēnēs) “young”; nom. युवा, युवान, युवनाः; acc. युवान, युवान, युवन; instr. युन, युवाक्यम, &c. ब्रह्मण, “a Brahmic”; nom. -ह, -हण, -हण; acc. -हेन, -हेन, -स; instr. स &c. चाहन, n. “a day”; nom. and acc. चह, चहे, or चहनी, चहानि; instr. चह, चहम्य, चहभिः; dat. चहे &c.

* When rājan is taken to form a compound of this kind, it is declined like deva (r. 48.); as, nom. mahārājāh; acc. mahārājām, &c.

† As in the sentence, Vedagarbhānaṃ Brāhmaṇaṃ āst, “There was a Brahmin named Vedagarbha.”
67. Masculine form of Crudes in in, declined like धनिः, “rich.”

N. धनिः dhanī, धानिः dhanīna, धानिः dhaninah.
Ac. धानिने dhaninam, — dhaninau, — dhaninah.
I. धानिना dhaninā, धानिन्या dhanibhyām, धानिनि dhanibhih.
D. धानिने dhanine, — dhanibhyām, धानिन्या dhanibhyah.
Ab. धानिनः dhaninah, — dhanibhyām, — dhanibhyah.
G. — dhaninah, धानिनः dhaninoh, धानिनः dhaninām.
L. धानिनः dhanini, — dhaninoh, धानिनः dhanishtu.
V. धानिः dhanin.

So also nouns of agency like kārin. The fem. form of nouns in in is declined like nadi; as, nom. dhanini, kārinī (see r. 49).

The neuter form follows the declension of vāri; as, nom. धानिः, धानिः, धानिः (see r. 53.).

† Pathin, m. “a path,” is declined irregularly; thus, sing. panthāḥ, paniḥānām, pathā, pathe, pathah, pathi, pathi; dual, panthānau, pathibhyām, pathoh; plur. panthānah, pathah, pathibhiḥ, pathibhyah, pathām, pathiṣṭhu.

SEVENTH CLASS.—CRUDES IN AS, MASCUINE, FEMININE, AND NEUTER.

Declined like चन्द्रमस् chandramas, m. “the moon”; and मनस् manas, n. “the mind.”

68. Masculine and Feminine form of Crudes in as, declined like चन्द्रमस्.

N. चन्द्रमाः chandramāḥ, चन्द्रमाः chandramasau, चन्द्रमः chandramasah.
Ac. चन्द्रमाः chandramāsam, — chandramasau, — chandramasah.
I. चन्द्रमाः chandramā, चन्द्रमाः chandramobhyām, चन्द्रमोभिः chandramobhih.
D. चन्द्रमाः chandramas, चन्द्रमाः chandramasau, चन्द्रमः chandramasah.

The other cases are like the neuter below, excepting the voc. dual and plur. (r. 50.).

69. Neuter Crudes in as, declined like मनस् (μενος, mens).

N. V. मनः manah, मनसं manas, मनांसि manānsi.
Ac. — manah, — manas, — manānsi.
I. मनसा manasā, मनस्या manobhyām, मनाभिः manobhih.
D. मनसे manase, — manobhyām, मनोभिः manobhyah.
Ab. मनसाः manasah, — manobhyām, — manobhyah.
G. — manasah, मनसो manasoh, मनसं manasām.
L. मनसिः manasi, — manasoh, मनस्य manassu (or -ःस्).
Observe, that the masculine noun *chandramas* is also the model for the fem. noun *apsaras*, “a nymph,” and for the fem. form of compound adjectives, and that it only differs from the neuter in the nom. and acc. cases.

Nearly all simple substantives in *as* are neuter; but when these substantives are taken to form a compound adjective, they are declinable also in the masculine and feminine like *chandramas*. Thus, when *manas* is taken to form the compound adjective *mahāmanas*, “magnanimous,” it makes in the nom. (masc. and fem.) *mahāmanāḥ*, *mahāmanasaḥ*, *mahāmanasah*. In the same way is formed *durmahas*, “evil-minded” (nom. *durmahanāḥ*, &c.), to which a very remarkable analogy is presented by the Greek *dusmevēs*, m. and f., making in the neut. *dusmevēs*, derived from *mēvēs*. (Prof. Eastwick’s transl. of Bopp’s Comp. Gram. § 146.).


Adjectives in the comparative degree, formed by the affix *iyas* (r. 71.), follow the declension of *manas*, except in the nom. and acc. Thus, *baliyas*, “more powerful”; nom. *baliyān*, *baliyāṇaḥ*, *baliyāṇah*; acc. *baliyāṇam*, *baliyāṇau*, *baliyāṇah*; ins. *baliyānasū*, *baliyābbhīyām*, &c. The voc. sing is *baliyan*. The fem. form is declined like *nadi* (r. 49.). The neut. form is declined like *manas* throughout.

Participles of the 2d preterite (r. 127.), like *vividwas* (from *vid*, “to know”) and *jagmivas* (from *gam*, “to go”) are declined in some of their cases as if they were written *vividus*, *jagmyus*; and in others as if written *vividwat*, *jagmivat*. Thus, nom. *vividwān*, *vīnasaḥ*, *vīnasaḥ*; acc. *vividwāṇam*, *vīnau*, *vividwahah*; ins. *vividwāḥ*, *vividwāddhīyām*, *vividwāddhīḥ*. The root *vid*, “to know,” has an irregular pres. part. *vidwas*, used often as an adjective (“learned”), and declined exactly like *vividwas*. These participles are declined like *nadi* in the fem. (r. 49.), and in the
neut. like the masc., except in the nom. and acc., which are vividhvāh, vividhūhi, vividhvānā. The advanced student will here observe, that as the 2d preterite of *vid, “to know,” is used as a present tense, so the participle of the 2d preterite is used as a present participle, the reduplicated syllable only being rejected.

Eighth Class.—Crudes in any Consonant except t, n, s, Masculine, Feminine, and Neuter.

70. This class consists principally of roots taken to form the last member of compound words. They are not of very common occurrence, except as ending in t or d (see karmakrit, r. 59.). The only difficulty in their declension arises from their combination with those terminations in the scheme at r. 58., which begin with consonants, viz. three cases in the dual, and four in the plural. Whatever change, however, takes place in the nominative, is preserved before these consonantal terminations. Thus, masc. and fem. bhuj, “an eater”: nom. bhuk; ins. dual bhugbhīyām; ins. plur. bhugbhiḥ; loc. bhukṣuḥ. So again sprish, nom. sprik;* and in the other cases, sprigbhīyām, sprigbhiḥ, sprikṣeṣu. So again rāj, nom. rāt (रात्); and the other cases, rādībhyām, rādībhīḥ, rātuss. And līk, “a licker.” nom. līt (लीत्); and the other cases, līdbhyām, līdbhiḥ, lītuss. And duḥ, nom. dhuk;* and the other cases, dhugbhīyām, dhugbhiḥ, dhukṣuḥ. Before the terminations which begin with vowels, the final consonant of the root, whatever it may be, is always preserved. Thus, acc. bhujam, sprisham, rājam, līham, duham, &c.; ins. bhujā, sprishā, rājā, līhā, duhā, &c. The neuter is as follows: nom., acc., voc. (sing., dual, and plur.), bhuk, bhujī, bhuvījī; rāt, rājī, rāṇījī; līt, līhā, linhi; dhuk, duhā, dunhi.

† The few simple nouns which fall under this class are declined on a similar principle. But aṣṭi, n. “blood” (nom. aṣṭī), makes in the ins. aṣṭīḥ or aṣṭā; dat. aṣṭīḥ or aṣṭe; acc. pl. aṣṭiṇī or aṣṭīṇi: ap, f. “water,” is declined in the plural only; thus, āpah, āpah, adbhih, adbhīyāḥ, āpām, āpene, āpah: div, f. “the sky,” sing. nom. dyauḥ; acc. divam or dyām; ins. divā, &c.; dual. divauḥ, dyubhyām, dyavoh; plur. nom. acc. divah; ins. dyuhāḥ, &c.

* श and ह appear to be nearly allied to k, and often pass into k in Greek and Latin words. Thus, from dasa, “ten,” ḍasā, “decem”; from दृढः, kṛpaḥ, “cor.”
ADJECTIVES.

Sect. III.—ADJECTIVES.

The declension of substantives involves that of adjectives; and, as already seen, the three examples of substantives, given under each class, serve as the model for the three genders of adjectives falling under the same class. Adjectives, in their simplest form, not derived from substantives, are very rarely found in Sanscrit. Such as do occur belong chiefly to the first and third classes of nouns; as, priya, “dear” (nom. m. f. n. priyah, priyā, priyam, r. 48. 49. 50); sādhu, “good” (nom. m. f. n. sādhuḥ, sādhuḥ or sādhvī, sādhu, r. 54. 55. 49. 56).

Adjectives formed from substantives are very numerous, as may be seen by a reference to r. 38. 42. and 43. IV. They belong chiefly to the first, fifth, and sixth classes of nouns. The following examples may be added to those already given; mānuśa, “human” (nom. m. f. n. mānuṣhā, mānuṣī, mānuṣham, r. 48. 49. 50); shrīmat, “prosperous” (nom. m. f. n. shrīmān, shrīmatī, shrīmat, r. 62); balī, “strong” (nom. m. f. n. balī, balīnī, balī, r. 67).

Compound adjectives are most abundant. The following are examples: phalopeta, “possessed-of-fruit”; durbuddhi, “evil-minded”; alpatanu, “small-bodied”; sarvajit, “all-conquering”; sujanman, “well-born”; gatachetas, “bereft-of-sense”; which are thus referrible to their respective classes.

<table>
<thead>
<tr>
<th>1st Class</th>
<th>2nd Class</th>
<th>3rd Class</th>
<th>5th Class</th>
<th>6th Class</th>
<th>7th Class</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. m.</td>
<td>phalopeta</td>
<td>durbuddhi</td>
<td>alpatanu</td>
<td>sarvajit</td>
<td>sujanmā</td>
</tr>
<tr>
<td>Nom. f.</td>
<td>phalopeta</td>
<td>durbuddhi</td>
<td>alpatanu</td>
<td>sarvajit</td>
<td>sujanmā</td>
</tr>
<tr>
<td>Nom. n.</td>
<td>phlopetam</td>
<td>durbuddhi</td>
<td>alpatanu</td>
<td>sarvajit</td>
<td>sujanma</td>
</tr>
</tbody>
</table>

71. The degrees of comparison are formed in two ways; 1st, by adding to the crude तरा (nom. -taraḥ, -tarā, -taram, cf. Greek τερός) for the comparative; and तम tama (nom. -tamah,

* When it is remembered that final ʰ often becomes s, and that a is equivalent in pronunciation to u, the three genders of this adjective might be written priyaḥ priyā, priyum; thus offering a perfect similarity to Latin adjectives in us.
ADJECTIVES.

-→tamā, -tamam, cf. Greek τατος) for the superlative. Thus, punya, "holy," पुण्यत "punyatara," "more holy," पुण्यतम "punyatama," "most holy," declined like nouns of the first class (r. 48. 49. 50.). So, also, dhanavat, "wealthy," dhanavattara, "more wealthy," dhanavattama, "most wealthy"; and dhanin, dhanitara, dhanitama (r. 20.†).

2dly, by adding इयस iyas (nom. -iyän, -iyasi, -iyah, cf. Greek ιω) for the comparative, and इष्टha (nom. -isthah -isthā, -istham, cf. Greek ὁτος) for the superlative. In general, the only change that takes place before these affixes is the rejection of a final vowel, or of an affix. Thus, balin, "strong," becomes bal, making बलीयस balīyas, "stronger" (see r. 69.†), बलिष्ठha "strongest" (declined like nouns of the first class); laghu, "light," becomes lagh, making laghīyas, "lighter," laghīṣṭha, "lightest." Observe, however, that these affixes do not often imply comparison, but simply excess: thus, balīyas and balīṣṭha more usually signify "very strong."

† But besides the rejection of the final, the crude often undergoes considerable change, as in Greek; and its place is sometimes supplied by a substitute. Thus, mṛdhu, "soft," becomes mrad, making mṛadiyas, mṛadiṣṭha; guru, "heavy," gar, making gariyas (cf. Latin gravius), garīṣṭha; priya, "dear," pra, making preyas, preṣṭha; bahu, "many," bha, making bhyāyas, bhyāṣṭha; dirgha, "long," drāgh; dūr, "far," dav; antika, "near," ned; kehūdra, "small," kehod; yuvan, "young," yav; prakashya, "good," śrava; * alpa, "small," kapa; uru (evōs), "large," var, making vāriyas, vārisṭha (Fārisṭo). See Prof. Eastwick’s translation of Bopp’s Comp. Gram. §. 298.

SECT. IV.—NUMERAL ADJECTIVES.

72. Cardinals.

स ekā, 1; त्रī 3; चतुर chatur, 4; which are thus declined.

Ekā, "one" (singular only), follows the declension of pronominals: nom. m. ekah; dat. m. ekahmai; nom. f. ekā; dat. f. ekasyai; nom. n. ekām (see sarva, r. 87.).

* Prof. Bopp derives shreyas and shreṣṭha from shrimit, "fortunate," the affix being rejected.
**NUMERAL ADJECTIVES.**

**Dwi,** "two" (dual only), is declined as if the crude were *dvā*:
nom., acc., voc. m. *dvau, f. n. dvē; ins., dat., ab. m. f. n. *dvūbhūm; gen., loc. *dvayah.*

**Tri,** "three," and **chatur,** "four" (plural only), declined—

<table>
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<tr>
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<tbody>
<tr>
<td>N. V.</td>
<td>tisrah,</td>
<td>triṇi,</td>
</tr>
<tr>
<td>Ac.</td>
<td>trīn,</td>
<td>—</td>
</tr>
<tr>
<td>I.</td>
<td>trikhih,</td>
<td>tisrībhīh,</td>
</tr>
<tr>
<td>D. A.</td>
<td>tribhīyah,</td>
<td>tisrībhīyah,</td>
</tr>
<tr>
<td>G.</td>
<td>trayāṇām,</td>
<td>tisrīnām,</td>
</tr>
<tr>
<td>L.</td>
<td>triśu,</td>
<td>tisrīśu,</td>
</tr>
</tbody>
</table>

The neuter only differs from the masc. in the nom., voc., and acc. cases.

**Panchara,** "five"; **śaśi,** "six"; **aśṭan,** "eight" (plural only); declined—

<table>
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<tr>
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</thead>
<tbody>
<tr>
<td>N.</td>
<td>Ac. V.</td>
<td>panchara,</td>
</tr>
<tr>
<td>Ins.</td>
<td>panobhābhīh,</td>
<td>śaśdbhīh,</td>
</tr>
<tr>
<td>D. Ab.</td>
<td>panobhābyah,</td>
<td>śaśdbhyah,</td>
</tr>
<tr>
<td>Gen.</td>
<td>panobhāṃm,</td>
<td>śaśdbm,</td>
</tr>
<tr>
<td>Loc.</td>
<td>panobhasu,</td>
<td>śaśdbsu,</td>
</tr>
</tbody>
</table>

**Saptan,** *navan,* and **dashan,** and all other numerals ending in **an,** follow the declension of *panchara.*

**Ekādasha,** 11; **dmādasha,** 12; **trayodasana,** 13; **chatudasha,** 14; **panchadasa,** 15; **śoḍaša** (*சௌதாண்*), 16; **saptadasa,** 17; **aṣṭādasha,** 18; **navadasha** or **unavatnati,** 19; **vinat i** (*வினாதி*), 20; **vinat i** (*வினாதி*), 30; **chatuvśrūshā** (*சதுજூரியா*), 40; **panchūsha** (*பெங்சுஷா*), 50; **aṣṭūti** (*ஆஸ்துதி*), 60; **saptati** (*ஸ்பாட்டி*), 70; **aṣṭāti** (*ஆஸ்தாதி*), 80; **navat i** (*நவாதிக*), 90; **śata, n.** (*சதா*), 100; **sahasa, n.** (*ஸ்ஹாஸ*), 1000. As from **dashan,** "ten," are formed **ekādāsha,** **dvādāsha,** **trayodasha,** &c., so from **vinat i,** "twenty," are formed **ekavinat i,** "twenty-one"; **dvārinat i,** "twenty-two"; **trayovinat i,** "twenty-three," &c.

But due regard must be paid to the laws of combination; thus,
NUMERAL ADJECTIVES.

26; trayastrinshat, 33; shatrinshat, 36; chatushchaturinshat, 44; chatushpaichushat (चतुष्पाचुषठ), 54; trayasaptati (त्रयसप्तति), 73; tryashiti (त्रयसौत), 83; panchushiti, 85; shannavati (शन्नवति), 96.

Vinshati (20), and trinshat (30), are declined like fem. nouns of the third and fifth classes, usually in the singular. As, शायलान्ति विन्ध्रिणिः विषवान्, “he infixed twenty arrows.” Shata (100), sahasra (1000), are neut. nouns of the first class, usually declined in the sing.; as, सहस्र पिताः, “a thousand ancestors”: or they may govern a genitive case; as, सहस्र पितृणि (cf. the use of the Latin mille).

74. Ordinals.

Prathama, “first”; dvitīya, “second”; tritīya, “third”; are declined as pronominals (see r. 87.).


The ordinals from “eleventh” to “twentieth,” are formed from the cardinals, by rejecting the final n; thus, ekadasha (nom. -ah, -i, -am).

“Twentieth” is formed, either by adding the superlative affix 'tama to the cardinal, as vinshatatama; or by rejecting the final, and leaving vinsha (nom. -ah, -i, -am). So also trinshattama or trimshha, “thirtieth.” Similarly “fortieth” and “fiftieth.” The other decimal cardinals form the ordinals either by adding tama, or by changing ti to ta; as, saptatama or saptata, “seventieth.”

Numerical Symbols.

\[
\begin{array}{ccccccccccc}
& १ & २ & ३ & ४ & ५ & ६ & ७ & ८ & ९ & ० \\
1 & 2 & 3 & 4 & 5 & 6 & 7 & 8 & 9 & 10 \\
\end{array}
\]
CHAPTER V.

PRONOUNS.

FORMATION OF THE CRUDE.

Pronouns have no crude state analogous to that of nouns, that is, no state distinct from all inflexion, serving as the basis on which all the cases are constructed.

The question then arises, what form of the pronoun is used in the formation of compound words. In the pronouns of the first and second persons, the ablative cases, singular and plural, and in the other pronouns, the nominative and accusative cases neuter, are considered as expressive of the most general and comprehensive state of the pronoun. These cases, therefore, discharge the office of a crude, and are constantly found at the commencement of compound words.

DECLENSION OF THE PERSONAL PRONOUNS.

75. तर mats, "I," is taken for the crude of the sing.; and अर्थम् asmat, "we," for the crude of the plur. of the first personal pronoun.

76. तर tvat, "thou," is taken for the crude of the sing.; and अर्थम् yusmat, "you," for the crude of the plural of the second personal pronoun.

* The acc. sing. may also be मा; the dat., gen. मे; the acc., dat., gen. dual मै; the acc., dat., gen. plur. मः (cf. Lat. nos).
PRONOUNS.

N. ते trim, "thou," तुवौ युवाम्, "you two," तुवे योयम्, "you."
Ac. ताम् trim,* युवाम्, उषान्न युष्मान्.*
I. त्वाय trim, युवायायो युष्माभ्याम्, युष्माभिः युष्माभ्याम्.
D. त्यूय trim,* युष्माभ्याम्, युष्माभ्याम्ययम्.*
Ab. तत्त trim, युष्मायायो, युष्मात.
G. त्यो trim,* युष्मायो, युष्मायायायोयम्.
L. त्यो trim, युष्मायो.

77. तत्त tat or तद् tad, "he," is taken as the crude of the sing. and plur. of the third personal pronoun. With this pronoun cf. the Greek article.

MASCULINE.

N. ते te, "they," तै te, "they."
Ac. तम् tam,
I. तेन tena,
D. तेन्त trim,
Ab. तेन् trim,
G. तेन् trim,
L. तेन् trim,

FEMININE.

N. ते te, ते te, ते te,
Ac. ताम् tam,
I. तायि tayi,
D. तायिय tayi,
Ab. तायि tayi,
G. तायि tayi,
L. तायि tayi,

Neuter, nom. acc. तत् tat, ते te, तति tāni; the rest like the masculine.

This pronoun is sometimes used emphatically with the other pronouns, like ille and ipse. Thus, सो-ई, "ille ego"; ते व्ये, "illi nos"; ते व्ये, "ille tu"; ते युये, "illi vos"; स रच, "ille ipse"; तत् रच, "id ipsum."

* The acc. sing. may also be त्रा; the dat. gen. ते; the acc., dat., gen. dual त्रा; the acc., dat., gen. plur. त्रा; (cf. Lat. vos).
78. The oblique cases of चाल्म्, "soul," "self" (declined p. 41.), are used reflexively in place of the three personal pronouns, like the Latin ipsa. Thus, अत्मानम् (me ipsum) anāhārena hanyāmi, "I will kill myself by fasting"; अत्मानम् (te ipsum) mritavād darshaya, "show thyself as if dead"; अत्मानम् (se ipsum) nindati, "he blames himself."

DEMONSTRATIVE PRONOUNS DECLINED.

79. The third personal pronoun तत् tat, "he," declined above, is constantly used in a demonstrative sense, to signify "that" or "this"; and by prefixing e to it, another common pronoun is formed still more strongly demonstrative; as, nom. एष्य: esah (r. 30.), एतः etau, एते ete; acc. एतः etam, &c.; ins. एतेन etsyen, &c.

There is another very common demonstrative pronoun, of which इद्द idam, "this," the nom. case neuter, is considered to be the crude, but is never used as such.

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
</table>
| N. चाल्म् aya, "this,"
| Ac. इस्म् imam,*
| I. चाल्म् anena,
| D. चाल्म् armu,
| Ab. चाल्म् armu,
| G. चाल्म् aya,
| L. चाल्म् armu,
| N. इस्म् iyam,
| Ac. इस्म् imam,*
| I. चाल्म् anaya,
| D. चाल्म् arya,
| Ab. चाल्म् arya,
| G. चाल्म् aya,
| L. चाल्म् arya, |

* The acc. m. may be एस्तः, the acc. f. एस्तः.
† This pronoun affords the only example of the old form for the instr. plur. of masculine
PRONOUNS.

Neut., nom. acc. इदम् idam, इम् ime, इमान्य imāni; the rest like the masculine.

There is another demonstrative pronoun rarely used except in the nom., of which adas is taken as the crude: nom. m. asau, "this" or "he," amū, amī; acc. amum; ins. amunā, &c.

RELATIVE PRONOUN—"who," "which."

80. The relative may be formed by simply substituting y for s and t, in the pronoun tad. Thus, crude form yad: nom. m. yah, "who," जी yau, वे ye; acc. वे yam, "whom," &c.

INTERROGATIVE PRONOUN—"who?" "what?"

81. As the relative is formed by substituting y, so the interrogative by substituting k for s and t, in the pronoun tad. Thus, nom. m. क kah, "who?" जी kau, वे ke. In the nom. neut., however, the interrogative is वि� kim and not kad.* Kim is also the crude, and occurs in a few compounds; as, विक kim, "on what account?"

POSSESSIVE PRONOUNS.

82. These are formed by adding the affix या iyā (r. 38. xli.) to the crude of the personal pronouns; as, madiya, "mine" (nom. -ah, -ā, -am); twadiya, "thine"; asmadiya, "our." Observe, however, that the gen. case of the personal pronouns is more usually taken to express the possessive; as, त्वम पुत्रम्, "his son."

REFLEXIVE POSSESSIVE PRONOUNS.

83. न swa (cf. suus), declined like sarva, r. 87. (nom. न, छी, छे†), is used reflexively, in reference to all three persons, and may stand for "my own," "thy own," "his own," "our own," &c. It often occupies the first place in a compound; thus, स्वम् गल्लति, masculine nouns of the first class. This form is still preserved in the Vedas, and in accordance with this, the instr. plur. of deva (r. 48.) would be devebhīḥ.

* Kad, however, was the old form, and is retained in a few words; such as kachāḥ, "perhaps"; kadārtha, "useless" ("of what use?"); kadadhan, "a bad road" ("what a road!").

† But the abl. and loc. sing. m., and nom. pl. m. may follow deva, r. 48.
PRONOUNS.

"he goes to his own house."* The gen. case of ātman (p. 41.), or often the crude, is used with the same signification; as, छालनो गृहं or छालमूहं गव्यित।†

HONORIFIC PRONOUN.

84. भवत् bhavat, “your honour,” requiring the 3d person of the verb, is declined like dhanavat (r. 61.). Thus, nom. bhavān, bhava-vatāt, bhavanah. It is used respectfully in place of the second personal pronoun; as, bhavān dharmaṁ karo-tu, “let your honour practise virtue.”

INDEFINITE PRONOUNS.

85. The indeclinable affixes chi-t, api, and chana, added to the several cases of the interrogative pronoun, give them an indefinite signification. Thus, nom. sing. masc. कशित kashchit, “somebody,” “any body”; acc. कांच्छित kaṁchchit; ins. keṁchchit; dat. kamaṁchchit; loc. कांसिमशित kāsamishchit (r. 20.); nom. plur. masc. kechit. So also nom. को-पी ko’pi, कश्चि kashchana, “somebody”; ins. kena-πí, &c. By prefixing न, is formed the negative न कपि, “nobody.” † In the same way interrogative adverbs are made indefinite. Thus, from kati, “how many?” kaṁchit, “a few”; from kada, “when?” kaṁdaṁchit, “at some time”; from katham, “how?” kathāṁchana, “some how.”

WHOSOEVER, WHATSOEVER.

86. This is expressed by prefixing the relative pronoun to the interrogative. Thus, य: कवि, “whosoever”; यह विवेद, “whatsoever.” Or by repeating the relative; as, यो य: यद यदः.

PRONOMINALS.

87. There are certain common adjectives which partake of the nature of pronouns, and follow the declension of tad (r. 77.). Thus,

* In modern Sanscrit ni-Jo often takes the place of sva; as, निजगृहं गव्यित.
† Prof. Lassen cites a remarkable example from the Rāmāyana, in which चालन् refers to the dual number. Putram ātmanah spriṣṭwā nīpetatuk, “they two fell down after touching their son.” Anthol. p. 171.
VERBS.—GENERAL OBSERVATIONS.

सर्व, "all": nom. masc. sarvah, sarvam, sarve; dat. sarvasmaim; nom. fem. sarvâ, &c.; dat. sarvâyai, &c. But the nom. neut. is sarvam, &c., not sarvad. The following are the most useful of these pronominals. Eka, "one"; prathama, "first"; dvitiya, "second"; tretiya, "third"; alpa, "few"; uâha, "both"; anya, "other"; itara, "other"; katarâ, "which of the two?" (the three last also follow tâd in the nom. and acc. neut. anyat, itarat, katarat). But some of these are optionally declined like nouns of the first class; thus, alpa, nom. plur. alpâh or alpe.

CHAPTER VI.

VERBS.

General Observations.

ALTHOUGH the Sanscrit verb will be found somewhat intricate by one who follows it through all its windings, yet such a general view of its structure as will be sufficient to answer the practical wants of the general reader may be easily given, and as easily apprehended. There is no part of the grammar so capable as this of plain exoteric explanation, whilst there is none so obscured by the exoteric and mystical teaching of native grammarians; none, of which the general principles are so few and so close to the surface, whilst the abstruser truths, the niceties and refinements, are multiplied to an extent that tends to discourage, or even disgust the uninitiated learner. Hence it happens that the expounder of Sanscrit Grammar, who wishes to exhaust his subject, is here not only compelled to embarass and perplex an otherwise simple statement, by the diffuse exhibition of various forms, and tenses, and exceptions, which are of little utility to the ordinary student, but is forced, moreover, to bewilder the beginner by a
complication of technical phrases, conventional abbreviations, and symbolical letters, which are as puzzling at the first stage of his studies, as they may be useful in assisting his memory at a later period. And thus it is that a very false impression is formed of the difficulty of a language, the broad and useful principles of which lie wholly within the reach of the most moderate capacity. It will be the aim of the following pages to disentangle the subject, as much as possible, from this superabundant weight of mystical symbols and unusual tenses and forms, many of which exist more in the theory of grammarians than in the practice of approved writers; and although no part of the verb will be left unnoticed, the larger print will serve to attract the eye of the student to those points which are of general utility and real importance, whilst the smaller will indicate those portions of the subject which are to be reserved for after-consideration.

Although the Sanscrit verb offers the most striking and interesting analogies to the Greek, nevertheless, so peculiar and artificial is the process by which it is formed, that it would be impossible, in treating of it, to adopt an arrangement which would be likely to fall in with the preconceived notions of the classical student.

There are ten tenses. Seven of them are of common occurrence; viz. 1. the present, 2. the first preterite, 3. the potential, 4. the imperative, 5. the second preterite, 6. the first future, 7. the second future. Three are of rare occurrence; viz. 8. the third preterite, 9. the benefactive, 10. the conditional. There is also an infinitive mood, and several participles. Of these tenses the present, the three preterites, and the two futures, belong properly to the indicative mood; and the imperative, potential, benefactive, and conditional, are more properly moods than tenses. Since, however, these moods do not comprehend other tenses under them, but are susceptible of all times, present, past, and future, it can lead to no embarassment to consider them as tenses, and to arrange them indiscriminately with the others in the manner proposed above.

† Although the three preterites are used without much distinction, yet it should be observed that they properly express different degrees of past time. The first pre-
terite corresponds to the imperfect of Greek and Latin verbs, and properly has reference to an event doing at some time past, and not ended. The second preterite has reference to an event done and past at some definite period. The third preterite, to an event done and past at some indefinite period, thus corresponding to the Greek aorist. So, also, the two futures properly express, the first definite, the second indefinite futurity. The potential may generally be rendered in English by some one of the auxiliaries “may,” “can,” “would,” “should,” “ought.” The conditional is used after the conjunction yadi, “if”: it occurs, however, but very rarely, and the potential usually supplies its place in conditional sentences. The benedictive is a tense sometimes used in praying and blessing.

The infinitive mood generally has an active, but is capable of a passive signification.

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

There are two voices or systems of inflection, the one called Parasmaiapada, the other Ātmanepada.* The former is supposed to convey a transitive sense, the action passing parasmai, “to another”; the latter, a reflexive sense, corresponding to that conveyed by the Greek middle voice, the action reverting ātmane, “to one’s self.”† This distinction, however, is very rarely preserved; and we find verbs, transitive or intransitive, conjugated indifferently in the parasmaiapada or ātmanepada, or both. When, however, the verb is conjugated in both, the ātmane may then sometimes yield its appropriate meaning, and give a kind of reflexive sense, or a sense directing the action in some way to the advantage of the agent.

Passive verbs are invariably conjugated in the ātmanepada.

From every root five kinds of verbs may, in theory, be elicited—a primitive, a causal, a passive, a desiderative, and intensive.

* If the term voice has reference to the system of inflection, it is obvious that there can only be two voices in Sanscrit; and although the ātmanepada, in one or two instances, has a middle sense, yet it cannot be said to correspond with the Greek middle voice, the chief characteristic of which is, that it takes a middle inflection, partly active, partly passive.

† The words parasmaiapada and ātmanepada will often be contracted into par., ātm.
VERBS.—GENERAL OBSERVATIONS.

Of these, the two last forms are very rarely met with, except in the nouns and participles derived from them; and will therefore be but slightly noticed in these pages. So, also, from every noun, certain nominal verbs may, in theory, be elicited. Very few of these, however, are in frequent use. There are ten conjugations. Primitive verbs may belong to any one of the first nine conjugations, but by far the greatest number belong either to the 1st, 4th, or 6th, the other six conjugations comprising so few verbs that they may be regarded rather as exceptions. These nine conjugations apply to the first four tenses only. The other tenses of the primitive are formed according to one rule. Causal verbs form the 10th conjugation. Every root has a passive form, entirely independent of the conjugalional form assumed by the root; and the student will observe, that the passive cannot, in Sanscrit, be considered a voice, according to the usual acceptation of the term. For, in that case, he would expect a verb in the passive voice to correspond in form with a verb in the active, in the way that audior corresponds with audio, and ἀκούομαι with ἀκούω, the terminations or system of inflection only being changed. But, in Sanscrit, the passive often varies entirely in form from the active verb, whilst the terminations may in both cases be the same, viz. those of the ātmanepada. It is rather a distinct derivative from the root, formed on one invariable principle, without the least community with the conjugalional structure of the active verb. Thus, the root bhid, “to divide,” is of the 7th conjugation, and makes bhinatti or bhinte, “he divides”; dwiśh, “to hate,” is of the 2d conjugation, and makes dweshti or dwiśhte, “he hates”; but the passive of both is formed according to one invariable rule, by the simple insertion of y, without the least reference to the conjugalional form of the active: thus, bhidyate, “he is divided”; dwiśhyate, “he is hated.”

From these observations it is evident that the difficulty of the Sanscrit verb is as nothing when compared with the Greek. The Greek verb has three voices, and about ninety tenses and moods: the Sanscrit has only two voices, and not more than twenty-one tenses and moods. Besides which, a far greater number of verbs are susceptible of the three voices in Greek, than of the two in Sanscrit.
Moreover, in Sanscrit, there are no contracted verbs, and no difficulties resulting from difference of dialect; and although there are ten conjugations, yet these have reference to four tenses only, and, under some of these conjugations, only two or three common verbs are contained.

Verbs primitive, causal, and passive, may, like nouns, be divided into simple and compound. *Simple verbs* may be regarded as falling under two heads, either as derived from uncompounded roots, or as derived from nouns. *Compound verbs* are those formed by combining roots with prepositions or other adverbial prefixes.*

**SIMPLE VERBS DERIVED FROM ROOTS.**

It has been already shown that there are a large number of monosyllabic sounds in Sanscrit, called *roots*, which, having a mere ideal existence, are the source of verbs as well as nouns. These roots are in number about two thousand, and the theory of grammarians is, that each of them may serve as the basis on which to construct five kinds of verbs; 1. a primitive, transitive or intransitive; 2. a causal, having often a causal and often merely a transitive signification; 3. a passive; 4. a desiderative, giving a sense of wishing to the root; and 5. an intensive (or frequentative), heightening the idea contained in the root. It will be found, however, in practice, that the greater number of these two thousand roots never occur at all in the form of verbs, nor, indeed, in any other form but that of the nouns to which they give origin; and that the roots in real use as the source of verbs are comparatively very few. Of these few, moreover, certain particular roots (such, for example, as krṣ, "to do"), as if to compensate for the inactivity of the others, are kept in constant employment, and, by compounding them with prepositions and other prefixes, applied to the expression of the most various and opposite ideas.

Nevertheless, theoretically, from every root in the language may be elicited five kinds of verbs. The first, or primitive verb,

* Compound verbs will be treated of in the chapter on compound words.
is formed from the root, according to the nine different rules for the changes of the root, required by the first nine conjugations; the second, or causal, is formed according to the rule for the change of the root, required by the 10th conjugation; viz. the addition of ay to the root, the vowel of which has taken the Guna change. The third, or passive, is formed according to the rule for the change of the root, required by the 4th conjugation, viz. the addition of y in the first four tenses. The fourth, or desiderative, is formed by the addition of ish or s, the root also undergoing reduplication. The fifth, or intensive, is formed like the passive, according to the rule required by the 4th conjugation, and is, in fact, a reduplicated passive verb. It may also be formed analogously to the rule for the 3d conjugation. Thus, take the root shubh, conveying the idea of “shining”—from this are elicited, 1. the primitive, shobha, “to shine”; 2. the causal, shobhaya, “to cause to shine” or “illuminate”; 3. the passive, shubhya, “to be bright”; 4. the desiderative, shushobhish, “to desire to shine”; 5. the intensive, shoshuby, “to shine very brightly.” See also p. 19.

Of these five forms of verbs, the primitive, causal, and passive, are the only three used by the best writers, and to these alone the attention of the reader will now be directed. The subject, therefore, will divide itself into two heads. In the first place, the formation of the base: 1st, of primitive; 2dly, of causal; 3dly, of passive verbs. In the second place, the inflection of the base of these same forms respectively. But here it may be asked, what is the base?

THE BASE OF THE VERB.

The base of the verb is that changed form of the root to which the terminations are immediately affixed, and holds exactly that intermediate position between the root and the inflected verb itself, which the crude form holds between the root and the inflected noun. This great peculiarity, therefore, cannot be too often or too forcibly impressed upon the attention of the learner, that, in the treatment of Sanscrit verbs, two perfectly distinct subjects offer themselves for consideration: 1st, the formation of
the base, or, in other words, an investigation into the changes which the root undergoes before the terminations are affixed; 2dly, the inflection of the base, or the union of the base with its terminations.

The first of these two subjects of inquiry will be found to be that in which consists all the difficulty of the subject; for, as far as the terminations are concerned, no dead language conforms more systematically to one general scheme, than the one with which we are concerned.

There are ten rules or conjugations, according to which the bases of verbs may be formed. But in these we have already noted a great peculiarity, and one which has much weight in a comparison between the difficulties of a Greek and Sanscrit verb. Of these ten conjugations, the first nine have reference only to the first four tenses; viz. the present, first preterite, potential, and imperative. Hence these are called the conjugational tenses. After passing these four tenses the conjugational structure of the base is entirely forgotten; and in the formation of the bases of the six remaining tenses all roots conform to one general rule, and are as if they belonged to one general conjugation. Hence these tenses are called non-conjugational. The tenth alone retains the conjugational structure of the base throughout all the tenses of the verb; but as this conjugation has no reference to primitives, but to causals only, no confusion can arise from this apparent inconsistency. Of the 2000 roots, about one half follow the 1st conjugation, about 130 follow the 4th, and about 140 the 6th. Of the remaining roots, not more than 20 in common use follow the 2d; not more than 5 follow the 3d; not more than 6 the 7th; not more than 4 the 5th; not more than 1 the 8th; not more than 12 the 9th.

Primitive verbs, therefore, which constitute the first nine conjugations, will be divided into two grand classes, according as they fall under one or other of these nine conjugations. Regular primitive verbs will be those of the 1st, 4th, and 6th conjugations. Irregular primitives those of the 2d, 3d, 5th, 7th, 8th, and 9th conjugations. The first class we call regular, because under it are contained nearly all the common verbs in the language; the
second irregular, as comprehending only fifty or sixty useful verbs in all.

All causal verbs follow the 10th conjugation, and, in point of fact, constitute this conjugation; for all those primitive verbs which are said by grammarians to belong to the 10th conjugation, may be regarded as causal verbs.

All passive verbs are āṭmanepada verbs of the 4th conjugation. The parasmaipada of the 4th conjugation is constituted of certain primitive verbs, which have a neuter signification.

† There seems no necessity for creating a tenth conjugation as distinct from the causal. So that it would greatly simplify the subject, if this conjugation were expunged altogether from the Grammar, and the addition of āy to the root considered, in all cases, as the mark of a causal verb. And it is plain that āy is not the sign of a separate conjugation, in the way that naś is the sign of the 5th conjugation, or in the way of any other conjugal sign, for it is retained throughout the other tenses of the verb, not only in the first four, just as the desiderative īṣā is retained throughout. And although there are many verbs given under the 10th conjugation, which have rather a transitive than a causal signification, yet there are also many causal verbs which are used only in a transitive sense. It will therefore make the subject less complex to consider that the affix āy is always the sign of the causal form, merely bearing in mind that causal forms do not necessarily imply causality.

It may also be questioned whether there be any necessity for creating a 4th conjugation as distinct from the passive. For since it is found that either a neuter or passive signification attaches to nearly all the verbs placed under the 4th conjugation, and that passive verbs are identical with its āṭmanepada inflection, it may with reason be suspected that the occasional assumption of a neuter signification and a parasmaipada inflection by a passive verb, was the only cause which gave rise to the creation of this conjugation. And this theory is supported by the fact that many passive verbs (as, for example, jāyate, “he is born,” from the root jāv; and pūryate, “he is filled,” from the root pṛ) are confounded with verbs of this conjugation. So that it seems not unlikely, that, by making this 4th conjugation, Grammarians only meant to say that the passive form of verbs, or the addition of y to the root, is also the form that may be used to express a neuter or intransitive signification; the only difference requisite to be made between the two forms being exactly that which might be expected to exist between them; viz. that
the one should take the ātmanepada; the other, the parasmaiṇaṇa inflection. At any rate this fact is clear that the par. of the 4th conjugation is the form used in numerous roots to yield a neutral signification; and that the ātm. is identical with the form used to yield a passive sense. Hence it arises, that many roots appear in the 4th conjugation as neuter verbs, which also appear in some one of the other nine as transitive. For example, yuj, “to join,” when used in an active sense is conjugated either in the 7th conjugation, or in the causal; when in a neuter, in the 4th. So also, push, “to nourish”; kshubh, “to agitate”; klīṣh, “to vex”; siddh, “to accomplish.”

Sect. I.—Regular primitives, or verbs of the 1st, 4th, and 6th conjugations.

<table>
<thead>
<tr>
<th>TERMINATIONS OF THE CONJUGATIONAL TENSES.</th>
<th>Present Tense.</th>
<th>ATMANEPADA.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Parasmaiṇaṇa.</td>
<td></td>
<td>ATMANEPADA.</td>
</tr>
<tr>
<td>Sing.</td>
<td>Dual</td>
<td>Plur.</td>
</tr>
<tr>
<td>āmi</td>
<td>āvah, āmaha</td>
<td>e</td>
</tr>
<tr>
<td>asi</td>
<td>atah, atha</td>
<td>ase</td>
</tr>
<tr>
<td>ati</td>
<td>atah, anti</td>
<td>ate</td>
</tr>
</tbody>
</table>

First Preterite.

| Sing.                                    | Dual           | Plur.       | Sing. | Dual | Plur. |
| am                                       | āva            | āma         | e     | āvahi| āmahai|
| ah                                       | atam           | ata         | athāh | ethām| adhwam|
| at                                       | atām           | an           | ata   | etām | anta  |

Potential.

| Sing.                                    | Dual           | Plur.       | Sing. | Dual | Plur. |
| eyam                                     | eva            | ema         | eya   | evahi| emahi |
| eh                                       | etam           | eta         | ethāh | eyāthām| edhwam|
| et                                       | etām           | eyuh        | eta   | eyātām| eran  |

Imperative.

| Sing.                                    | Dual           | Plur.       | Sing. | Dual | Plur. |
| âni                                      | āva            | āma         | ai    | āvahai| āmahai|
| a                                        | atam           | ata         | asva  | ethām | adhwam|
| atu                                      | atām           | antu        | atām  | etām | antām |

Obs., the terminations read downward; thus, āmi is the 1st pers. sing.; asi the 2d sing.; ati the 3d.
FORMATION OF THE BASE OF THE CONJUGATIONAL TENSES OF
REGULAR PRIMITIVE VERBS.

88. Obs., that it is an universal rule in every conjugation that
the augment  is prefixed to the base of the first pret.; and that
when this is prefixed to bases beginning with the vowels i, u, and
, short or long, it blends with them into ai, au, ar (instead of
e, o, ar, by r. 5.). Thus the base अञ्जच्छ becomes in the first pret.
ाइच्छाम, and रिधन्त, अर्धन्त.

First Conjugation.

a. If a root be of the 1st conjugation, the rule for the
formation of the base in the conjunctival tenses is, that the
Guna be substituted for the vowel of the root throughout every
person of every tense. Thus, from चुक्कु बुद्ध, “to know,” is formed
the base चुक्कु बोधि (चुक्कु बोधि, चुक्कु बोधि, &c.). From भूत, “to be,”
भो (भूत, &c., r. 10.†). From नी, “to lead,” ne (यायम, &c.,
r. 10.†). From यायम, &c., r. 10.†). From द्रिप, दस्य; from द्रीप, कल्प (p. 2.†). In the first
preterite the only difference in the base will be that  is pre-
fixed; thus, अबोध, अभो, अने (अबोध, अभव, &c., अनय, &c.). In the potential and imperative the base is exactly the
same as in the present (बोध्यम, &c., बोधे, &c.).

b. Since there is no Guna of अ, roots like चुक्कु pach, “to cook,”
do not change (चुक्कु, &c.). Nor does any change take place if
the root ends in two consonants; as, निन्द, “to blame”: nor if
the root contain a long vowel, not final; as, निव, “to live.”
Ons. It will be hereafter seen that this prohibition of Guna
extends to the other tenses as well as to the conjunctival.†

c. Some roots of the 1st conjugation form their bases in the first four tenses by
a change peculiar to themselves, which change is of course discarded in the other
tenses. Thus, from चुक्कु स्थित, “to stand,” comes the base तिथः (तिथः, &c.); from गतम, “to go,” गतम गच्छ; from गतम, सद, अत्र. “to sink,” सद; from

* Bopp has shewn that an analogous change takes place in Greek. Thus,
the root φνγ (φνγ) becomes φνγ in the present.
† Thus, निन्द is in the 2d pret. निन्द; in the 1st fut. निन्दत; in the
3d pret. निन्दत; in the causal, निन्दत.
CONJUGATIONAL TENSES.

89. If a root be of the 4th conjugation, no Guna takes place, but the base is formed by the simple addition of ย to the root. Thus, from сидห์ sīdh, “to succeed,” is formed the base siddhy (siddhyāmi, &c.); from นิต nīt, “to dance,” the base nītya.

a. The following are anomalous changes. From คู คู “to grow old,” is formed the base, jīry; from โยว dīv, “to sport,” dīvy; from คราม kram, “to go,” krāmy; from หระ bhrām, “to whirl,” bhrāmy; from บิน bhrānkh, “to fall,” bhravya; from จัน atm. “to be born,” jāy; from นิยดา par. “to pierce,” nīdyā. See the remarks, p. 62.

Sixth Conjugation.

90. If a root be of the 6th conjugation, the general rule is, that no change at all takes place, and that the root stands also for the base. Thus, the root kṣhip, “to throw,” is also the base (kṣhipāmi, &c.). So also ฟัง dish, “to point out” (dishāmi, &c.).

a. Some roots, however, take a change peculiar to themselves; as, from ิษ ish, “to wish,” the base ิษ; from ปัก, “to ask,” ปัก; and a final ว or ํๅ is changed to ว, and ริ to ริ; and ริ to ริ. As, from ้ถ kā, “to shake,” dhuve; from ้ม mṛi, ātm. “to die,” mṛiy (स्रष्टे, &c.); from ้ถ dhi, ātm. “to exist,” dhiy; from ้ร kṛi, “to scatter,” kīr (कृषि, &c.).

b. Some insert a nasal; as, from much, “to let go,” the base mūnch (मुनच, &c.); from lip, “to anoint,” ṇimp; from sīch, “to sprinkle,” sīch; from ้ร, “to cut,” डु़र.

Having thus explained the formation of the base in the conjugational tenses of the regular primitive, it will be necessary to exhibit the irregularities presented in these same tenses by about

* Roots ending in consonants in the 6th conj. generally contain either ิ, ุ, or ริ; and these vowels would have taken Guna had the root fallen under the 1st.
fifty common roots belonging to the 2d, 3d, 5th, 7th, 8th, and 9th conjugations, before we proceed to the remaining six tenses of the verb, the rules for the formation of which are common to all.

The student, however, who wishes for a continuous survey of all the tenses of the verb will pass over the next section, and proceed at once to Sect. III.

**Sect. II.—Certain Irregular Primitives, or Verbs of the 2d, 3d, 5th, 7th, 8th, and 9th Conjugations.**

<table>
<thead>
<tr>
<th>Terminations of the Conjugational Tenses.*</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Parasaiapada.</strong></td>
</tr>
<tr>
<td><strong>Present Tense.</strong></td>
</tr>
<tr>
<td>mi प</td>
</tr>
<tr>
<td>si शि प</td>
</tr>
<tr>
<td>ti प</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td><strong>First Preterite.</strong></td>
</tr>
<tr>
<td>am प</td>
</tr>
<tr>
<td>h प</td>
</tr>
<tr>
<td>t प</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td><strong>Potential.</strong></td>
</tr>
<tr>
<td>yām</td>
</tr>
<tr>
<td>yāh</td>
</tr>
<tr>
<td>yāt</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td><strong>Imperative.</strong></td>
</tr>
<tr>
<td>āni प</td>
</tr>
<tr>
<td>hi or dhi प</td>
</tr>
<tr>
<td>tu प</td>
</tr>
</tbody>
</table>

OBS. The terminations read downwards; thus, mi is the 1st pers. sing., si the 2d sing., ti the 3d. The mark प placed after certain terminations indicates that certain peculiar changes, to be afterwards explained, take place in the root before these terminations.

* This *irregular scheme of terminations corresponds to the technical scheme given by native Grammarians, as applicable to all verbs. Let the reader compare this
IRREGULAR PRIMITIVE VERBS.

FORMATION OF THE BASE OF THE CONJUGATIONAL TENSES.

These irregular primitives cause the chief difficulty of Sanscrit conjugation; for they not only present an ever-varying form of base throughout the different persons of each tense, but also require a scheme of terminations which differs, in many important points from the regular scheme, and more especially in this, that the terminations begin generally with consonants instead of vowels.

In this last respect the above scheme resembles that of the first and second future, p. 73, and all the other non-conjugational tenses, p. 81. Hence the combination of the final consonants of a base with the initial s or t of these terminations, and of those of the non-conjugational tenses, requires an acquaintance with the following rules.

Combination of final ch and j, with t, th, and s.

91. Final ch and j, before t, th, and s, are changed to k, the k blending with s into ṝ kṣh (r. 30. note): thus, vach with ti, vakti; with thak, vakthah; with si, vakshī: moch with syāmi, mokṣhyāmi; much with ta, mukta: tyaj with ta, tyakta; with syāmi, tyakṣhyāmi. But a final palatal is, in a few cases, changed to ṁ ṣh before t, th; and t, th then become ṛ, ṛ: thus, māṛj with ti, mārī; mṛj with thak, mṛṣ; mṛṣ with ta, mṛṣ; mṛṣ with tā, mṛṣa.

Combination of final dh and bh, with t, th, and s.

a. Final ḍh and bh, before t and th, are changed, the one to d, the other to b, and both t and th then become dh. Thus,

this with the regular scheme at p. 63, and observe how essentially they differ. Let him also bear in mind that the total number of verbs, primitive and derivative (exclusive of Intensives and innumerable Nominals), that follow the regular scheme, would amount to about eight thousand, whilst the total number that follow this irregular scheme would hardly exceed two hundred; he will then understand that if any general scheme is to be propounded at all, it should rather be that at p. 63. This is another proof that native Grammarians are altogether wanting in clear logical arrangement of their subject.
rundh with tak or thah becomes equally runddhah (रून्द्ध); labh with tāhe, labdāhe (रून्द्ध).  

b. Final dh and bh, before s, are changed (by r. 13), the one to t the other to p. Thus, runadh with si becomes runati; seṭh with syāmi, setsyāmi; labh with sye, lapesye. And if the initial of the root be d or b, the aspirate, which has been rejected in the final, is thrown back on the initial; as, bodh with sye, bhoṭeye.*

Combination of final श sh, च ch, स s, with t, th, s, dh.

c. Final श sh, before t and th, is changed to च ch; and the t, th, take the cerebral form ड, ढ: thus, इस with te, इश; and इस with thāh, इशा.

d. Similarly, final च ch, before t and th, requires the change of t, th, to ड, ढ. Thus, इष with ti, इश; and इष with thah, इशा.

e. Final श sh or च ch, before s, are changed to k, the s then becoming sh (r. 30. note): thus, वस with si, वश; इष with si, इश; इम with syāmi, इस्मा.

f. Final च or छ, before the termination dhi of the imperat., are changed to छ d, the dhi becoming छ dhi. Thus, इष with dhi, इष्टि. Similarly with dhvam, इष्टि.

g. Final छ or च, before the termination dhi of the imperat., is either dropped, or changed to d. Thus, chakās with dhi, either chakādhi or chakādḍhi; छास with dhi, छापि; छिस with dhi, छिटि.

Combination of final ह h with t, th, and s.

h. Final ह h, before t and th, is changed to g, and both t and th then become छ dh. Thus, dhah (धह) with tah or thah becomes equally dugdhah; dah (दह) with tāmi, dagdāmi. But if the root begin with any other letter but d or n, then its final ह coalesces with the t or th of the termination into ह dh; and the radical vowel, if short, is lengthened: as, युह with ta, युह; यह with ta, यह; leh (लेह) with ti, ledhi (लेडि); and रेह with tāmi, रेदालि. Similarly the final of टह, before the termination dhi of the imperat.,

* There is a very remarkable parallel to this in the Greek τρεπω, making in the future τρεπω, noticed by Prof. Bopp.
CONJUGATIONAL TENSES.

becomes dugdhi (सुर्च); and the final of लिख blends with the same termination into dh (स्रित).

i. Final ष k before s, follows the analogy of final म and र, and is changed to क, which blends with s into क kah. Thus, leh with si becomes lekshi; रह with syāmi, रोखामि. And if the initial of the root be d or g, the aspirate which has been changed to k is thrown back on the initial. Thus, doh (दोष) with si, dhokshi; द्व with syāmi, बहामि; चु with sam, चुष्ण.

Second Conjugation.

92. If the root be of the 2d conjugation, the base is formed by substituting the Guna vowel for the vowel of the root, before those terminations only that are marked with ष: before all the other terminations the original vowel of the root is retained.* Thus, from vid, "to know," is formed the base of the singular present, ved (vedmi, &c.), the base of the dual and plur. vid (vidvah, &c.): from dwiṣh, "to hate," the bases dwēṣh and dwiṣh†: from i, "to go," the bases e and i (1st sing. emi, cf. eṭu; 1st pl. śmah, cf. śmev): from चाग, "to awake," jāgār and jāṛī (3d sing. du. pl. jāgarti, jābringi, jāṛati; r. 7.).

a. Those roots of this and the 3d and 7th conj. whose bases end in consonants reject the terminations of the 2d and 3d pers. sing. 1st pret. (excepting ad, "to eat," which inserts a before h and i). But the final of the base is changed analogously to crudes of the 8th class in the nom. case (see p. 27. r. 45.). Thus, sing. avedam, avet, avet. Adwēṣham, advet (वृष). &c. They also take dhi for hi in the imperative.§

* Bopp has noticed a corresponding lengthening of the vowel of the root before certain terminations in Greek. Cf. ἱδωμι, ἱδωμερ, ἱδύμ, ἱμερ.
† The other forms of the base of dwiṣh are seen in r. 91. e. f.
‡ Roots of more than one syllable, and jakesh, "to eat," and shās, "to rule," and all roots of the 3d conjugation, necessarily reject the nasal of the 3d plur., of the pres., and imp. parsa., and take uh for an in the 3d plur. 1st pret. Some other roots in the 2d conj. optionally take uh for an; as, vid, dwiṣh, pā, yā.
§ Dhi was originally the only form. Hence in the Vedas जुष्च (क्लोध).
b. Roots like ad, "to eat"; pā, "to protect"; yā, "to go," having no Guna substitute, do not change at all (admi, &c.; pāmi, &c.; yāmi, &c.). But daridrā, par. "to be poor," makes its base daridrī before the consonantal terminations not marked with प, and daridr before ati, uh, atu (3d pers. sing. dual, plur. daridrāti, daridrāti, see note marked †, p. 69.

c. The root stu, "to praise," and some others in u, take Vriddhi before the consonantal प terminations,* changing u to ue before the vowel terminations. Hence, the three bases, stau, stu, stuv (stauti, stutah, stuvanti). Similarly, sū, ātm. "to bring forth," makes suv before the vowel terminations (sute, suvāte, suvate); भु brū, "to speak," makes bravi before the consonantal प terminations, and bruv before the vowel terminations. Hence, in the par., the three bases, bravi, brū, bruv (braviti, brātah, bruvanti); and in the ātm. the two bases brū, bruv (brūte, bruvāte, bruvate).

d. Rud, "to weep," besides the usual Guna change, adds i to the root before all the consonantal terminations except y. Hence the three bases rodi, rudī, rud (roditi, ruditah, rudanti). Similarly, but without Guna, the roots swap, "to sleep," shwus and an, "to breathe," jakeh, "to eat." Han, "to kill," makes its base ha before t or th; ghn before anti, an, antu; and ja before hi (hanti, hatah, ghanti; 2d pers. imp. jawi).

e. गङ्ग, "to rule," makes its base गङ्ग before t, th (which then become t, th) and y, and changes its final to t in the 2d and 3d sing. 1st pret. (ashāt).

f. त्सा, "to be," rejects its initial a, except in the 1st pret., and except before the प terminations of the other tenses.

दुः, "to milk," and त्सुः, "to lick," form their bases as seen at r. 91. ह, i.

Third Conjugation.

93. If a root be of the 3d conjugation, the base is formed by the reduplication of the initial consonant and vowel of the root, a being the reduplicated vowel for ā, i for ī or ri, and u for ū; and in the reduplication of the consonant, an unaspirated letter being substituted for an aspirated, and j for k. Besides the reduplication of the root, the radical syllable is subjected to the Guna change, but only before the प terminations, as in the 2d conj.

* By "the consonantal प terminations" is meant those terminations marked with प which begin with consonants.
CONJUGATIONAL TENSES.

Thus, from भ्रि bhri, “to bear,” are formed the two bases bibhar and bibhri (3d sing. du. pl. bibharti, bibhritah, bibhrati, r. 7.); from हु, “to sacrifice,” the two bases jūho and jūhu (jūhoti, jūhutah, jūhwati, r. 7.); from बहि, “to fear,” bibhe and bibhi (bibheti, bibhitah, bibhyati). The 3d conj. is the only one which invariably drops the nasal in the 3d pl. of the pres. and imp. par., and takes uh for an in the 3d pl. of the 1st pret. Before this uh Guna is required.

a. दान dān, “to give,” in the par. drops the a before all except the ṣ terminations, making its base dad, changeable to dat (dadāti, dattah, dadati), and de before the hi of the imperat. Similarly, देन dēn, “to place,” makes its base dādh before e, m, y, or a vowel, and dhe before hi; but dhat before t, th, or s (dadhāti, dbhattah, dadhati).

Fifth Conjugation.

94. If a root be of the 5th conjugation, the base is formed by adding nu to the root, which is converted to the Guna no before the ṣ terminations. Thus, from chi, “to gather,” are formed the two bases chino and chinu* (chinoti, chinutah, chinwanti, r. 7.) In roots ending in vowels, the u of nu may be dropped before v and m. The roots ॐp, “to obtain”; तह, “to be able”; तप, “to satisfy”; and तप, “to increase”; ending in consonants, add nus instead of nu before the vowel terminations (shaknoti, shaknutah, shaknwanti). श्रु shru, “to hear” (sometimes placed under the 1st conj.), substitutes श्रí shri for the root (श्रयोति r. 21., श्रुत: श्रुरति).

Roots ending in vowels reject the termination hi of the imperative: as, shrinu, “do thou hear”; but ṣpnuhi, “do thou obtain.”

Seventh Conjugation.

95. If a root be of the 7th conjugation, the base is formed by inserting na between the vowel and final consonant† of the root, before

* This change of nu to no is supplied in the corresponding Greek affix νο, by lengthening the ν, as in ζελνομ, ζελνομεν; δελνομ, δελνομεν. Bopp.
† All the roots in this conjugation end in consonants.
the * terminations, and * before all the other terminations.* Thus, from bhid, "to divide," are formed the two bases bhinad and bhind, changeable to bhint (bhinatti, bhintah,† bhindanti); from rudh, "to restrain," runadh and rundh, changeable to rund (runaddhi, runddhah, r. 91. a., rundhanti); from hins, "to injure," hinas and hins; from bhuji, "to eat," bhunaj, changeable to bhunak, and bhunij, changeable to bhunk (r. 91.). Similarly yuj, "to join."

Bhāj, "to break," rejects its nasal before na is inserted. Hence the bases bhanoj and bhāj (bhānakti, bhānktah, bhānjanti).

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Eighth Conjugation.

96. The base in this conjugation is formed by the addition of u to the root, converted to the Guna o before the * terminations. There are only ten roots in this conjugation, nine of which are not in common use. Moreover, these nine all end in * and therefore the addition of o and u will have the same effect as the addition of no and nu in the 5th conjugation. Thus, tano and tanu, from tan, "to extend" (1st sing. pl. tanomi, tanumah, cf. τάνυμι, τάνυμες). But the tenth root in this class is * kṛi, "to do," by far the most common and useful root in the language. This root not only converts the conjugational affix u to the Guna o before the * terminations, but also changes the radical vowel ri to the Guna ar before these same terminations, and before the other terminations to ur (karoti, kurutah, kuranti), and rejects the conjugational u before v, m, y (1st plur. kurmah).

________________________

Ninth Conjugation.

97. If a root be of the 9th conjugation, the base is formed by

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* Similarly, * is inserted in certain Greek and Latin roots; * as, * māth, * māthana * ; * las, * lamāsana ; * yās, * yāsana ; * scid, * scindo ; * fid, * fendo ; * tag, * tango ; * liq, * lingo, * &c.
† The final * of the base may be dropped, bhintah ; so, also, rundhah for * runddhah.
adding nā to the root before the r termination, and nī before all the others, excepting those beginning with vowels, where only n is added. Thus, from pū, “to purify,” are formed the three bases punā, punī, and pun (punātī, punītāh, punānti). This root, with some others ending in long vowels (as, dhā, “to shake”; lū, “to cut”; śā, “to spread”), shortens its vowel in forming the base. mā, “to take,” makes its bases gūḍha, gūḍhī, gūḍha (r. 21.); and śa, “to know”; śāna, śānī, śān (jānātī, jānītāh, jānānti).

Roots ending in consonants substitute āna for nī, the proper termination of the 2d pers. of the imperat. As, gūḍhāṇ, “take thou”; and cāṇāṇ, “eat thou,” from cāṇ, “to eat.”

Sect. III.—Primitive Verbs of All Conjugations in the Non-Conjugal Tenses.

Terminations of the Non-Conjugational Tenses.

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<tr>
<th>Parasmaipada</th>
<th>Second Preterite</th>
<th>Atmanepada</th>
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</thead>
<tbody>
<tr>
<td>a</td>
<td>*iva</td>
<td>*ima</td>
</tr>
<tr>
<td>ītha or tha</td>
<td>athuh</td>
<td>a</td>
</tr>
<tr>
<td>a</td>
<td>atuh</td>
<td>uh</td>
</tr>
</tbody>
</table>

* The roots ch, su, ṭu, ch, ṭu, s, ṭ, ṛ reject the initial i from these terminations.

First Future.

<table>
<thead>
<tr>
<th>tūsī</th>
<th>tūsmah</th>
<th>tūsmah</th>
<th>tāhe</th>
<th>tūsmahhe</th>
<th>tūsmah</th>
</tr>
</thead>
<tbody>
<tr>
<td>tūsi</td>
<td>tūsthah</td>
<td>tūsthā</td>
<td>tāse</td>
<td>tūsthāhe</td>
<td>tādhve</td>
</tr>
<tr>
<td>tū</td>
<td>ārāu</td>
<td>ārah</td>
<td>ā</td>
<td>ārāu</td>
<td>ārah</td>
</tr>
</tbody>
</table>

Second Future.

<table>
<thead>
<tr>
<th>syāmi</th>
<th>syāvah</th>
<th>syāmah</th>
<th>sye</th>
<th>syāvahhe</th>
<th>syāmah</th>
</tr>
</thead>
<tbody>
<tr>
<td>syāsi</td>
<td>syathah</td>
<td>syatha</td>
<td>syae</td>
<td>syethe</td>
<td>syadhve</td>
</tr>
<tr>
<td>syati</td>
<td>syatah</td>
<td>syanti</td>
<td>syate</td>
<td>syete</td>
<td>syante</td>
</tr>
</tbody>
</table>

Observe, that by reason of r. 30. (with note), the most frequent form of the terminations of the second future is shyāmi, &c.

* The letter ṛ although compounded with the nasal does not prevent the operation
SECOND PRÉTERITE.

FORMATION OF THE BASE OF THE NON-CONJUGATIONAL TENSES.

Second Préterite.

98. The first step in the formation of the base of this tense is the reduplication of the initial consonant of the root with its vowel, or of the initial vowel: thus, from bûdh, "to know," bûbudh; and if the root end in a consonant, the radical vowel takes Guna before the terminations of the sing. par., but before all the other terminations reverts to its original form; hence, the two bases bubodh, bubudh (bubodha, bubodhipa, bubodha, dual bubudhipa, bubudhathu, &c., ātm. bubudhe, &c.): if in a vowel, this vowel takes Vriddhi in the 1st* and 3d sing. par., and Guna in the 2d, and before all the other terminations, both par. and ātm., reverts to its original form: thus, from nī, "to lead," the bases ninai, nine, ninī (nināya, r. 8., ninayīthā r. 10. or ninetha, nināya, ninīya,† ninayathu, &c., ātm. nīnye, &c.); so also from kri, the bases chakār, chakar, chakri, (chakāra, chakartha, dual chakriva); and from dhū, the bases dudhau, dudho, but in dual, plur. &c. dudhāva, r. 8., dudhavīthā r. 10. or dudhatha, dudhāva, dudhavīva, &c., ātm. dudhuve, &c.). Bhū, "to be," is anomalous, making its base babhūv before all the terminations.

Observe, that all the terminations of this tense begin with vowels. It is indicated, however, in the scheme, that an initial i is sometimes rejected in the 2d pers. sing. This i may be optionally rejected in those roots only in which (as we shall afterwards see)
it is necessarily rejected in the futures.* In the other persons the i marked with * is retained in every root in the language, except eight, viz. खूः, “to do”; खूः, “to bear”; खूः, “to hear”; खूः, “to praise,” खूः, “to go,” &c., all ending in vowels. Hence it happens that consonants can never come into coalition, except in the 2d pers. sing. of this tense. Its formation, therefore, is not attended with any difficulties of consonantal combination. There are certain rules, however, to be acquired, relative to the reduplication of an initial consonant with its vowel, and an initial vowel. With regard to the vowel belonging to the initial consonant, a is reduplicated for a, अ, रि, or रि; i for दि, दि, or e; u for दि, दि, or o: as, from दादा, dadau; from त्रि, tārā; from सव, sisheva; from पुप्पव, pupāva.


a. If a root begin with an aspirated consonant, its corresponding unaspirated form is reduplicated; as, from bhad, bibheda (विभेद).†

b. If with k or kh, the reduplicated letter is ch: as, from kri, chakāra (चकार); from khan, chakhāna (चखान).

c. If with g, gh, or k, the reduplicated letter is j: as, from gam, jagāna; from ghrā, jaghrāu (ग्राह); from hṛ, jahāra (जहार).

d. If with a double consonant, the first only is reduplicated: as, from tyaj, tasyāja (तस्माज); from kship, chikshepa (चिखेप).

e. If with a double consonant, whose first is a sibilant and the second a hard consonant, the second only is reduplicated: as, from sprish, paspareha (पस्तपेत); from skand, chaskanda (चशकान).

Reduplication of an Initial Vowel.

f. If a root ending in a single consonant begin with a, i, or u, these vowels are repeated, and the two similar vowels blend into one long one. Thus, न्द्रा from a and as, “to be”; ओपा from a and Ṡp, r. 4.; the dual त्वत्त्व from i and Ṣi; उक्त्त्व from u and Ṣuk: but in the sing. of the last two cases, the radical i or u taking

* Thus, pach, “to cook,” forbids i in the future; therefore the 2d sing. is either tapaktha or pechitha. So also ni, “to lead,” nimnyitha or ninetho, as above.
† So in the Greek, τακττα from δακττο; πεφίλα from φίλειν.
‡ Grammarians assert that the short a is optionally retained in the first person.
Guna, the reduplicated इ becomes य before ṝ (śyēṣa), and औ before ो (uṣokha).

If a root ending in a double consonant begin with अ, औ, ending in a single consonant, begin with ṛ, the reduplicated syllable is ān: thus, चाने, 3d sing. of चाने; अनार्थ, of रिड्ह. The root र इ in is in the sing. यियाय, यियाय, यिया, dual यिवा, यिवा.

Anomalous Modes of forming the Second Preterite.

There are many anomalous ways of forming the base of the 2d pret.

a. Roots ending in अ (as, dā, “to give”; sthā, “to stand”; yā, “to go,” &c.) drop the अ before all the terminations, except thā, and substitute au for that of the 1st and 3d sing. par. Hence, the bases dad, taṣṭh, yā (दद, ταστά, याय; dual, dadiva, taṣṭhiva, yayiva). Similarly roots in ai, as gai (jagau).

b. Roots ending in the vowel ṛi, in accordance with r. 98, change ṛi to ar in the 1st and 3d sing., and to ar in the 2d sing., and before the other terminations retain the vowel ṛi changeable to r; but roots in which ṛi is preceded by a double consonant, and most roots in long ṛi, instead of retaining this vowel, change it to ar in the dual and plur. par., and consequently throughout the ṭām. Thus, from smṛi, sing. sasmāra, sasmarītha, sasmāra, dual sasmarīva, &c.; ṭām. sasmare, &c.

c. Roots beginning with any consonant, and ending with a single consonant, and inclosing a short अ, lengthen the अ in the 1st and 3d sing.: as, from pock, “to cook,” papāch; from tyaj, “to quit,” tatyāj (tatyāja, tatyajītha, tatyāja, tatyajīva, &c.). Moreover, before sṭha and in the dual and plur. par., and all the persons of the ṭām., if the initial as well as the final consonant of the root be single, the अ is changed to e, and, to compensate for this, the reduplication suppressed. Thus, from pock come the two bases papāch and pech (पपाच, पे० च or papaktha, papācha, pechīna; &t. peche, &c.); from laḥ, ṭām. “to obtain” (क ल ा, ला,), the base lebh throughout (लेभ, ले० भ, लेभ, ले० भच, ले० भचक).*

d. Roots of this last kind, that require a substituted consonant in the reduplication, are excepted from the rule (but not bhaj and phal). So, also, certain roots beginning with व are excepted. These require that the reduplicated syllable be ṽ, or the corresponding vowel of the semi-vowel, and change व of the root to u before every termination, except those of the sing. par., the two u’s then blending into one long one. Thus, from rach, “to speak,” come the two bases uvāch and ūch (uvācha, uvātuh, ūchuh). A similar rule is applied in yaj, “to sacrifice” (yāja, yajuh, yūh).

* The roots trap, and grath, and shrath, and ट, “to pass” (tattāra, teratuh, teruh, as if the root were tar), and bhram, swan, rāj, rād, bhṛg (bhṛje, bhṛjīte, bhṛjīre), bhṛṣṭ, and vam may follow this rule, although not answering the above conditions.
e. Gam, “to go”; han, “to kill” (which forms its 2d pret. as if the root were ghan); jan, “to be born”; and khan, “to dig”; drop the medial a before all the terminations except those of the sing. par. Hence, from gam come the two bases jagām, jagm (jagāma, jagmatuḥ, jagmuḥ).

f. ग्रह, “to seize,” and प्रेक्ष, “to ask,” make their bases ग्रहाः and ग्रहप्रेक्षा, प्रेक्षक and प्रेक्षक (ग्रहाः, ग्रहप्रेक्षा; ग्रहहि); स्वप्, “to sleep,” makes स्वधार and स्वपुष्प; हे, “to call,” forms its base like roots in u (jūhāva, jūhuvatuk, jūhuvuh); वि, “to conquer,” forms its base as if from gi (jiyāya, jigyatiṣ, &c.).

g. Roots which begin with a vowel, long by nature or position,* and all roots of more than one syllable, form their bases by adding ām to the root, and affixing the 2d pret. of some one of the auxiliaries, as, “to be”; भेज, “to become”; कृ ह्रि, “to do.” Thus, from इश्वर comes the base इश्वर (इश्वरानस, or इश्वरायन्युष्म, or इश्वराचकार).

100. The First and Second Future.

The first future (as noticed by Bopp) results from the union of the nom. case of the noun of agency (formed with the affix ग्रह, r. 41.) with the present tense of the verb, as, “to be.” Thus, taking dātri, “a giver” (declined p. 37.), and combining its nom. case with asmi and he, we have dātāsmi and dāṭāhe, “I am a giver,” identical with the 1st pers. sing. par. and ātm. of the 1st fut., “I will give.” So also dātāsi and dāṭāse, “thou art a giver,” or “thou wilt give.” In the 1st and 2d persons dual and plur. the sing. of the noun is joined with the dual and plur. of the auxiliary. In the 3d person the auxiliary is omitted, and the 3d pers. sing. dual and plur. of the 1st future in both voices is then identical with the nom. case sing. dual and plur. of the noun of agency. Thus, dātā, “a giver,” or “he will give”; dāṭārav, “two givers,” or “they two will give,” &c.†

The second future, in its terminations, stands in close relationship with the present tense, the only difference being that sy is prefixed.

* Except āp, “to obtain,” and roots having an initial a before two consonants.
† The future signification inherent in the noun of agency dātā, seems implied in Latin by the relation of dator to daturus.
The invariable rule for the formation of the base of both future tenses is, that the Guna be substituted for the vowel of the root*: thus, from जी, “to conquer,” the base जे (जेत्तम, जेष्याृ); from श्रु, “to hear,” the base श्रो (श्रोतात्तिः, श्रोपथात्तिः). And the general rule, moreover, is, that if the root end in a consonant, the vowel ई be inserted between the base and terminations. Thus, from बुध comes the base बोध (बोधितत्तिः बोधित्तात्तिः, &c.; बोधितत्तिः बोधिष्चत्तिः, &c.). This insertion of ई, the manifest object of which is to prevent the coalition of consonants, is unfortunately, however, forbidden in about one hundred roots, some of which are of very common occurrence; and the combination of the radical consonant with the initial त and ः of the terminations, will require an acquaintance with the rules already laid down at p. 67. When these rules are acquired, there will be no difficulty in the formation of these tenses. The only question is, how are we to distinguish between those roots which insert ई, and those which do not?

The laws about to be laid down will determine this point, and it is of the utmost importance that the attention of the student be directed towards them, as the assumption or rejection of this inserted vowel is not confined to the two futures, but extends to many other parts of the verb; insomuch, that if the first future reject ई, it is, as a necessary consequence, rejected in the third preterite, the अत्म. of the benefactive, the conditional, the infinitive mood, the passive past participle, the indeclinable past participle, the future participle formed with the affix तृत्त्वः, and the noun of agency formed with the affix त्रः; and is, moreover, optionally rejected in the 2d pers. sing. of the 2d pret., and decides the formation of the desiderative form of the root by इष्ठ instead of इष्ठ. So that the learner, if he know the first future, will pass on with great ease to the formation of these other parts of the verb, and should always look to this tense as his guide. For example, taking the root कशीप, “to throw,” and finding the 1st fut. to be कशेप्तं, he knows that ई is rejected. Therefore he knows the

* Unless such substitution be forbidden according to र. 38, a.
2d future to be kshepsyāmi; the 3d pret. to be akshaipsam; the atm. of the benedictive, kshipsiya; the conditional, akshepsyam; the infinitive, ksheptum; the passive past participle, kshipta; the indeclinable part. ksheptvā; the future part. ksheptava; the noun of agency, ksheptri; the 2d pers. sing. of the 2d pret. optionally chikshepta; the desiderative, chikshipṣāmi. On the other hand, taking the root yāch, "to ask," and finding the 1st future to be yāchītā, he knows that i is inserted, and therefore the same parts of the verb will be yāchīshyāmi, ayāchīkam, yāchīṣhīya, ayāchīṣhyam, yāchītum, yāchīta, yāchīmā, yāchīlava, yāchīṭri, yayāchītha, yayāchīṣhāmi, respectively.

It is evident that roots ending in vowels do not require ī, and it may be taken as a general rule that they do not insert ī: there are only a few exceptions, as follows:

101. Roots ending in Vowels, inserting i in the Primitive.

OBS. In the following lists the 3d pers. sing. of the 1st and 2d future is given after each root.

a. Roots ending in ā; as, bhū, "to be" (bhavitā, bhavīṣhyati).

b. Roots ending in ē; as, rī, "to pass" (taritā, tarīṣhyati):

and in these, inserted ī is optionally lengthened (taritā, tarīṣhyati).

c. Roots ending in ī short insert ī in the 2d future, although rejecting it in the first; as, ṅ (karīṣhyāmi), ṇ (harīṣhyāmi).

Roots ending in Consonants, inserting i in the Primitive.

d. All roots, without exception, ending in kh, g, gh, ṭ, ṭh, ṇ, ṭ, th, b, y, r, l, v, insert ī; in k there is one exception; in ch, four; in chh, one; in j, ten common exceptions; in d, eight; in dh, eleven; in n, two; in p, twelve; in bh, three; in m, five; in ṇ ṣ, seven; in ṇ ṣḥ, nine; in s, one; in ṇ ṭ, twelve.

Roots ending in Vowels, rejecting i in the Primitive.

e. All roots in ā reject ī; as, dā (dāta, dāṣhyati): all common roots in ā and ē; as, je (jeta, jeṣhyati).

f. All common roots in u; as, shru (shrouū, shroṣhyati): all in ē reject ī in the 1st future; as, ṇ hṛi (hṛūta, harīṣhyati).
102. Roots ending in Consonants, rejecting i in the Primitive.

Of roots ending in श (shakti, shakshyati, r. 91.). In च (pach, pakhshyati), so vach; sich (sekta, sekshyati), much (mokti, makshyati). In च (prash, r. 91., prakshyati). In ज, tya (tyakti, tyakshyati), so bhaj; yaj (yashti, r. 91., yakshyati); ड (dr̥̄, dr̥̄̄̄), so also bhanj, sanj; yuj (yokta, yokshyati), so bhuj; रू (srej, sr̥̄̄), so rudd (suddha, satsyati); रू (marṣha, märkshyati). In द, ad (at̥̄, atsyati), so pad, sad; bhid (bhett, bhetesyati), so chhid, khid; tud (tottu, totsyati), so mud. In ध, bandh (bandh, d. 91. a., banisyati, r. 91. b.), vyadh (vyaddha, vyatseyati), sādh (suddha, satsyati), so rudd; sidh (saddha, setseyati), budh, 4th conj. (boddha, bhotseyate, r. 91. b.); yudh (yoddha, yotseyate); so rudd, krudh, kshudh, shudh. In न, man (manta, manatyate), han (hanta, but hanisyati). In प, tap (tapta, tapseyati), so vap, shop, swap; ap (apta, apseyati), kship (kshepta, kshepasyati), so lip; lup (lopta, lopseyati); रू (srip, saripata, sarpesyati or srapsyati), so trip, krip (kalpata, kalpesyati). In भ, labh (labdh, r. 91. a., lapsyate, cf. ११०, r. 91. b.), so labh; lubh (lobdh, but lobhisyati). In म, gam (gant, but gamisyati), nam (nanta, nansyati), so yam; ram (ranta, ranatyate), so kram. In स श, dansh (danta, dantsati), viṣh (veṣa, r. 91. c., veṣsati, r. 91. e.), so dish; रू drish (dr̥̄, dr̥̄̄̄, dr̥̄̄̄̄̄̄̄), so sprish, mris; krush (kroha, krośsati). In स श, taksh (tashta, taksyati), iṣh (eṣha, but eṣhisyati), amish (aṣha, aṃṣ̄ṣ̄a), so sīṣ̄h, pīṣh; dush (dauha, daṃṣ̄a), so push, shuṣh, tuṣh; kriṣh (kraṣhta, karṣhta, kakṣhvyati or karkshyati). In स, vas (vastu, vatsyati). In ह श, dah (dagdha, r. 91. h., dhakshyati, r. 91. 1.); vah (vaha, r. 91. h., a being changed to o, ṣ̄ṣ̄a), aha (santa, but sahiṣyati), naha (naddha, nasyati, as if from nadh), gāh (ganda, gāṃṣa), lih (liha, liṃṣ̄a), diha (dēgha, dhēksyati, r. 91. 1.), smiha (ṣenadha, senekshyati), ruha (ruha, ruṃṣ̄a), muha (moṣha, moṣ̄ṣa), duha (dogdha, dhokshyati), druha (droṇha, droṃṣ̄a, moṇṣ̄a), guha (gauha, gauṃṣ̄a).

* In certain roots containing the vowel ri, the vowel passes into ra and ṛa, instead of the Guna ar or Vṛiddhi ār. Thus, the 1st future of eri is sra for tēra; and the 3d pret. चचां for चचां.

† All these roots may optionally take i in the futures.
### Terminations of the Third Preterite.

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<td><strong>Terminations of Verbs inserting i.</strong></td>
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<td>िस्हवा</td>
<td>िस्हमा</td>
</tr>
<tr>
<td>िस्ह</td>
<td>िस्हतां</td>
<td>िस्हता</td>
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<tr>
<td>िस्ह</td>
<td>िस्हतां</td>
<td>िस्हता</td>
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</tbody>
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#### Form II.

**Terminations of Verbs rejecting i.**

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<th>Sma</th>
<th>े</th>
<th>ेवाहि</th>
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<tbody>
<tr>
<td>ेह</td>
<td>ेतम or ेतम</td>
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</tr>
<tr>
<td>ेह</td>
<td>ेतम or ेतम</td>
<td>ेता or ेता</td>
<td>ेथाह</td>
<td>ेथाम</td>
<td>ेद्वाम or ेद्वम</td>
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</tbody>
</table>

Obs. By reason of r. 30. (with note) the initial sibilant almost always takes the cerebral form ेह.

#### Form III.

**Terminations corresponding to the First Preterite.**

<table>
<thead>
<tr>
<th>Am</th>
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<th>ामा</th>
<th>े or i</th>
<th>ेवाहि</th>
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<tbody>
<tr>
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<tr>
<td>अत</td>
<td>अतां</td>
<td>अन</td>
<td>अता</td>
<td>ेताम or ेताम</td>
<td>अता</td>
</tr>
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</table>

### 103. Formation of the Base of the Third Preterite.

This complex and "multiform" tense, the most troublesome and intricate in the whole Sanskrit verb, is not so much one tense, as an aggregation of several tenses, all more or less allied to each other, all bearing a manifest resemblance to the first preterite, but none of them exactly assignable to that tense, and none of them so distinct in its character or so universal in its application as to admit of segregation from the general group, under any separate title of its own.

Fortunately for the study of Sanskrit, the third preterite very rarely occurs in the earlier and better specimens of Hindu composition; and the student who contents himself with the Ramāyaṇa, Mahābhārata, Hitopadesha, and Laws of Manu, and avoids the grammatical Poem of Bhaṭṭi, and the extravagant writings of more modern authors, will lose nothing by an almost total ignorance of this tense, or, at least, may satisfy himself with a very cursory survey of its character and functions.
All the varieties of this tense are reducible to three distinct forms, adapted to the three schemes of terminations given in the table above. The first form is that which belongs to those roots which insert i before the terminations of the non-conjugational tenses: the second belongs to those which reject i: and the third, which most nearly approximates to the 1st pret., belongs, in the first place, to certain roots, whose bases in the first pret. present some important variation from the root; in the second, to certain roots ending in श्, श्, or श्, which have i, u, or रि for their radical vowel; and, in the third, to causals, or verbs of the 10th conjugation.

In all the modifications of this tense, the first step in the formation of the base is the prefixing of the augment अ, a further indication of its community of character with the first preterite. But besides this there are changes of the base peculiar to each form.

Form 1. Formation of the Base.

a. In the first form, if a root end in a vowel, the base must be formed in the par. by the Vṛiddhi change, and in the atm. by the Guna: thus, from पु, “to purify,” come the two bases apar and apo (चर्चविचर्च अपविशाम, &c. r. 8., चर्चविचर्च अपविशि, &c., r. 10.). Very few roots ending in vowels take the inserted i, and therefore very few follow this form.

b. If a root end in a single consonant, Guna is required in both par. and atm. (r. 88. b.). Thus, from बुध, abdh (चर्चविचर्च अबधिशाम, &c., चर्चविचर्च अबधिशि, &c.). Almost all roots ending in consonants, which insert i, follow this form.

c. A medial अ is sometimes lengthened; as, from vadd, avadd (avādiśāham, &c.).

d. A few roots in अ, ओ, and ओि, with three in m, viz. yam, ram, nam, insert s before the terminations of this form, the final ओ, and ओि, being changed to ओ. Thus, from याओ, ayāo (ayāośāh, &c.); from सो, aso (asāośāh, &c.); from yam, ayans (ayānśāh, &c.). In the atm. they follow form 2. (ayāsi, &c., aransi, &c.).

Form 2. Formation of the Base.

e. The greater number of roots rejecting i follow this form.

Observe that the initial ओ may often be rejected from those terminations in which it is compounded with i, ओि. This takes place when the base ends in any consonant except a nasal or a semi-vowel, or in any short vowel; and dhwam (हूं) takes the place of dhenam when the base ends in any other vowel than ओ.

f. If a root end in either a consonant or a vowel, Vṛiddhi takes place in the par.; as, from क्रि, akar (क्रि akārśāh, &c.), from युि, ayuj (युि ayaukśāh, &c., dual ayaukṣwa, ayauktam, &c.); from rudh (arautsam, &c., dual arautswa,
THIRD PRETERITE.

aruddham, r. 91. a. b.); from dah (adhabham, &c., dual adhākeva, adādham, r. 91. a. i.).

G. But in the ātm. if a root end in any other vowel than r, Guna takes place; as, from chi, aoke (चैकेः akeśhi, &c.); and if in r, or any consonant, then the vowel is unchanged; as, from krī, akri (क्रिष्ठि akṛithāḥ, &c.); from yuj, ayuj (ayukshi, ayukthāḥ, &c.); from rudh, arudh (arūṣi, aruddhāḥ, aruddha, r. 91. a. b.).

Form 3.* Formation of the Base.

H. Roots of any conjugation, making use of this form, in general attach the terminations directly to the root: thus, from gam, agam (agamam, &c.); from bhid, abhid (अभिद् abhidam, &c.). And no confusion can arise from this apparent identity with the 1st pret., as in all cases where these terminations are used for the 3d pret., the 1st pret. presents some difference in the form of its base; as in agachchham, abhinadām. So again, the sixth conjugation, which alone can ever shew a perfect identity of root and base, never makes use of this form for its 3d pret., unless by some special rule the base of its 1st pret. is made to differ from the root. Thus, lip, “to smear” (स्वेयः), which is alipam in the 3d pret.; is alīmpam in the first.

I. Certain roots ending in long vowels, as dā, “to give,”† make use of the terminations of this form, but reject the initial vowel throughout (adām, adāh, adāt; dual, adāva; 3d pl. aduh; ātm. adiśhi, &c., form 2.†). So bhā, “to be,” except in the 1st sing. and 3d plur. (भववं abhāvam, abhāh, &c.; 3d plur. abhāvan; in the ātm. abhāviśhi, &c., form 2.).

J. The roots nacch, “to speak,” and pat, “to fall,” follow this form; but, in contrast to the 1st pret., make their bases avocch, aput (avoccham, aputam, cf. ērṇyov). As, “to throw,” makes āsth; shās, ashiśh; nacch, aneṣh.

K. Certain roots ending in श श, श श, श श, inclosing a medial ṭ, u, or r, form their 3d pret. according to this third scheme; but whenever confusion is likely to arise

* Bopp has noticed that this form of the 3d pret. corresponds very clearly with the 2d aorist of the Greek (cf. asthām, asthās, asthāt with ἄποτς, ἀποτατος, ἄποτατος), and that the first two forms are more or less analogous to the 1st aorist.

† Bopp remarks that the 1st pret. of this root adādām bears the same relation to its 3d preterite adām, that ἓδωμ does to ἑδωμ. So also the relation of adhām (3d pret. of dhā) to adadhām (1st pret.) corresponds to that of ἓδωμ to ἑδώμ. Cf. also abhavah and abhāh with ἐπος and ἐπος.

† Roots like dā, in the ātm., change the radical a to i, and follow form 2.: thus, adiśhi, adiśthāḥ, adiśha, adiśvādhi, &c.
between the 1st and 3d preterites, the base is formed by the addition of ś to the root, the final of the root being at the same time changed to k (r. 91. c.).

Thus from दिखङ् ‡ दिखङ्, “to point out,” comes the base adिखङ् (दिखङ् adिखङ्, &c., cf. दिखङ्, 1st pret. adिखङ्); from दिष्ट, “to hate,” adिष्ट (दिष्ट adिष्ट, &c.); from दूष, “to milk,” adिष्ट (दूष adिष्ट, &c., r. 91. i.). But this class of roots substitutes i for e, the termination of the 1st pers. sing. आत् (adिखङ्, adिखङ्, &c.), and आय, आत्, for आत्, आत्, in the 2d and 3d dual (adिखङ्, adिखङ्).*

Causal verbs make use of the terminations of this form, but the base assumes a very peculiar reduplication (analogous to the Greek pluperfect), to be afterwards explained. Thus, from बुध, abubuddh (abubuddh, &c.).

BENEDICTIVE AND CONDITIONAL TENSES.

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Oss. The initial sibilant, in the terminations of both these tenses, almost always takes the cerebral form ś.

Formation of the Base of the Benedictive or Preterite.

104. In forming the base of this tense the parasmaipada never admits inserted i, but those roots which take inserted i in the futures (see p. 78.) take it also in the आत्मपाद of this tense; as from भू, “to be,” the two bases भू and भूवि (भूर्वि भूवि, &c., भविष्य भविष्य, &c.).

* A few roots of this kind optionally follow form 2. in the आत्म.; as, दिखङ्घ may be दिखङ्घ, दिखङ्घ, दिखङ्घ, &c., and दुह, दुह, दुह, दुह, दुह, &c., r. 91. a. i.
BENEDICTIVE.—CONDITIONAL.—INFINITIVE.

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a. If a root end in a, this vowel is changed to e in the par.; as, from dā, de (देशार्थ
devāsam, &c.), but not in the ātm. (दर्शार्य dāsiya, &c.).

b. If in i or u, these vowels are lengthened in the par.; as, from chi, chi; from hu,
hū (chihūsam, &c., hūyūsam, &c.), and changed to Guna in the ātm. (कृष्णिया,
košiya). Similarly जे and वे (जूयार्थ, ज्यार्थ).

c. If in छू ri, this vowel is changed to त्रि in the par., but retained in the ātm.; thus,
from छ, the bases त्रि and छू (चक्रितार्थ, छूँचन). After a double consonant रि becomes
ar in the par. As also before inserted i (तर्कुपार्थ, tariśhiya from stri).

d. If in छू ri, this vowel is changed to ir, in both voices; as, from छ the base त्रिर्
(tiryūsam, tirishīya); but before inserted i in the ātm. to ar (tariśhiya or tariśhiya).

e. If in a consonant, there is no change in the par., and no change in the ātm.,
unless the root take the inserted i, when Guna is required; as, from budh the
bases budh and bodhi (budhyūsam, bodhīshīya); from dwēk, the base dwēk (dwēk-
yūsam, dwēkshīya). But in the par. certain roots undergo changes analogous to
those in the 2d pret. (r. 99. d. f.) and in the passive (r. 112. d. f.). Thus, from
grah, grihūsam, &c.; from vach, uchhyāsam, &c.; from swap, supyūsam; from yajj,
syūsam, &c.

It is to be remarked of this tense, that the changes of the base before the y of the
par. terminations are analogous to those before the y which is the sign of neutral and
passive verbs (r. 89. 112.). Observe, moreover, that the terminations resemble
those of the potential of irregular primitives (p. 66.); the only difference being, that
in most cases a sibilant, and in some, two sibilants, are either prefixed or inserted.

Formation of the Base of the Conditional.

105. This tense, in its formation, lies half way between the first preterite and
the second future. It resembles the 1st pret. in prefixing the augment a to the
base, and in the latter part of its terminations: it resembles the second future in
inserting i in exactly those roots in which the future inserts i, and in the first
part of its terminations. Thus, from budh comes the base abodhi (सबोधिस्यम
abodhīshīya, &c.); from kṣip, the base akshep (कषेप्यस्य akshepyam, &c.).

INFINITIVE MOOD.
Termination tum (cf. the Latin supine).

Formation of the base.

106. The base of the infinitive is identical with the base of the
first future, and where one inserts i, the other does also. Thus
from budh, bodhi (बोधिस्यम bodhitum); from kṣip, kshep (कषेप्यस्य ksheptum).
Moreover, all the rules for the change of the final consonant of a
root before the t of the future terminations apply equally before
the $t$ of the infinitive. Hence, by substituting $wa$ for the final $a$ of the 3rd pers. sing. of the 1st future, the infinitive is at once obtained. See p. 80. Thus, $tyaktā, tyaktum$; $praśkā, praśkum$ (ने); $svdhā, svdhum$ (नो), &c. &c.

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**CAUSALS, OR VERBS OF THE 10th CONJUGATION.**

107. Every root in the language may, in theory, take what is called a causal form; and, moreover, practically, this is a most useful form of the root, that may be used to give either a causal or active sense to a primitive verb. Thus the primitive verb $bodhi$ati, “he knows,” becomes in the causal $वोधयति$ bodhayati, “he causes to know,” or “informs”; and the primitive $kṣubh$ya$ti$, “he is shaken,” becomes $kṣobhayati$, “he shakes.” This form, also, may sometimes give the sense of allowing or permitting, as $hārayati$, “he allows to take”; $nāshayati$, “he suffers to perish.”

**The Terminations of Causals.**

a. These, in the conjugational tenses, are precisely those of regular primitive verbs, p. 63. Of the non-conjugational tenses, the second preterite necessarily conforms to the general scheme in its terminations, inasmuch as the tense itself results from the annexation of the 2d preterite of some one of the auxiliaries as, bhū or kṛi, to a particular form of the causal base. In the two futures, the benedictive and conditional, the terminations are precisely those of the general scheme. In the third preterite they are those of the third form (p. 81.).

**Formation of the Base of Causals.**

b. The first step in the formation of the base is the addition of $ay$ to the root; and this affix is retained throughout all the tenses, conjugational and non-conjugational, excepting only the third preterite, and excepting the benedictive par.

**Conjugational Tenses.**

c. If a root end in a vowel, Vṛiddhi is required: as, from nī, nāi, forming, with the affix $ay$, the base nāyay, r. 8. (pres. नाययवानि
CAUSAL VERBS.

nāyayāmi, &c.; 1st pret. amāyayam, &c.); from kṛi, the base kāraya
(कारयामि kārayāmi, &c.).

d. Anomalies.—Roots in ā or in e, ai, changeable to ā, cannot take Vṛiddhi, but
insert p, or sometimes y, between the root and the affix ay. Thus, from dā, the
base dāpay; from pā, “to drink,” pāyay; from huc, hūyay. But pā, “to pro-
solve,” inserts l (pālayāmi, &c.). The roots i, “to go”; ji, “to conquer”; ēmi,
“to smile”; ēti, “to collect”; and bhī, “to fear”; form their bases, āpay;* jāpay;
emāpay; chāpay or chapay; bhāpay, ātm., or bhīṣhay, ātm., respectively. Hrī,
“to be ashamed,” and ṛī, “to go,” take Guna, and form their bases krepay and
arpay.

e. If a root end in a consonant and contain the vowel a, this
a is generally lengthened; as, from pach, pāchay (पाचयामि, &c.):
but not always; as from gam, gamay† (गमयामि, &c.). If it contain
any other vowel, Guna takes place (unless as prohibited, r. 88. b.):
thus, from budh, bodhay (bodhayāmi, &c.); from śrip, sarpay.

f. Anomalies.—Ruk, “to grow,” forms ropay; duṣṭ, “to pollute,” duṣhay; hān,
“to kill,” ghātay; shad, “to perish,” shātay; spur (स्पृह), “to quiver,” spāray;
sphay (स्पर्श), “to increase,” spāvay.

Non-conjunctival Tenses.

The changes of the root requisite to form the base of the
conjunctival tenses are continued in all of these, the ay only
being rejected in the 3d pret. and in the benedictive parasmai.

Second Preterite of Causals.

108. The second preterite is formed (according to r. 99. g.) by
adding āṁ to the base of the conjunctival tenses, and affixing to
this the second preterite of some one of the auxiliaries as, bhū
or kṛi; thus, from budh, bodhayām (बोधयामस bodhayāmāsa or
bodhayāmbabhūva† or bodhayāṅchakāra).

* Thus, from adhī, “to go over” or “read,” comes adhyāpayati, “he causes to
read” or “teaches.”
† Few roots in m lengthen the a. Some, however, optionally do so.
‡ It may be questioned whether bhū is ever found added to causals.
CAUSAL VERBS.

The First and Second Future of Causals.

In these tenses the inserted i is invariably assumed between the base, as formed in the conjunctival tenses, and the usual terminations. Thus, from budh, bodhayi (bodhayitāmi, &c.; bodhayiśkyāmi, &c.).

The Third Preterite of Causals.

109. In the formation of the base of this tense, the affix ay is rejected; but any other change that may take place in the conjunctival tenses, such as the insertion of p or y, is preserved. The base is a reduplicated form of this change, and to this reduplication the augment a is prefixed. Thus, taking the bases bodhay and jāpay (caus. bases of budh, "to know," and ji, "to conquer"), and rejecting ay, we have bodh and jōp; and from these are formed the bases of the 3d pret., abibudh and ajijap (यञञञञ abibudham, &c., चञञञञ ajijapam, &c., cf. the Greek pluperfect). The rule for this reduplication is as follows:—The initial consonant of the root, with its vowel, are reduplicated, and the reduplicated consonant follows the rules given at r. 99; but the reduplication of the vowel is peculiar.

Rules for the Reduplication of the Vowel of the Initial Consonant.

Causal bases, after rejecting ay, will end either in āy, āv, ār, or a consonant preceded by a, ā, e, o, or ar. The usual reduplicated vowel for all these vowels except o is i. But u is reduplicated for o, and sometimes also for āv. In general, this reduplicated vowel is made long, and to compensate for this, the long vowel of the causal base shortened, or, it be Guna, changed to its cognate short vowel. Thus, the causal base nāy (from ni, rejecting ay) makes the base of the 3d pret. aniṇay (aniṇayam, &c.); the causal base bāv (from bāu) makes abibHAV; the causal base kār (from kṛṣ), achikar; gam (from gam), ajigam; pāč (from pāč), apipch; pāl (from pāl), apipal; ved (from vid), avivid; vart (from vrīt), avvrīt. But bodh (from budh), abibudh; and sāv (from sv), asūshav. Sometimes the reduplicated vowel is only long by position before two consonants, the radical vowel being still made short; as, shṛav (from shru) makes ashushrav; drāv (from dru), adudrav; bhrāj, abibhrāj. Sometimes the reduplicated vowel remains short, whilst the vowel of the causal base, which must be long either by nature or position, remains unchanged. Thus, the causal base jīv (from jīv) may make ajjīv; chint, achint; kalp, achikalp. In such cases a may be reduplicated for a or ā; as, lakṣ makes alakṣakṣ; yāch, ayayāch; vart (from vrīt) avavart, &c.†

† The following bases of the 3d preterite are formed anomalously from causal
PASSIVE VERBS.

Rules for the Reduplication of an Initial Vowel.

If a root begin with a vowel this vowel is not reduplicated, only coalescing with the augment a according to the rule, p. 64.; but the reduplicated form of the final consonant, with the vowel i, is inserted between the augment and vowel thus coalescing, and the final consonant. Thus the root aksh makes aćiksh p.75. b. (aćiksham, &c.); ark, ārīṭh; āp, āpip; ic(ṛ), aidid; ah, auyih; ṛidh, ārdidh.

The Benefactive and Conditional of Causals.

110. The base of these tenses does not differ from that of the non-conjunctival tenses; ay is retained, and after it the inserted i invariably assumed; excepting in the benefactive paras., where both ay and i are rejected. Thus, from budh, the bases bodh, bodhayi, abodhayi (bodhayāsam, &c.; bodhayiśīya, &c.; abodhayiśhyam, &c.).

PASSIVE VERBS.

Every root in the language may take a passive form. It is a form, however, little used, except in the 3d person sing. and plural of the present and imperative; for although a passive construction is exceedingly common in Sanscrit syntax, yet almost all the tenses of the passive verb are expressed by participles.

Our reasons for denomiating the passive a distinct derivative from the root rather than a voice of the primitive, and for considering that the 4th conjugation of primitives results from the occasional assumption of a parasmaipada form* by this passive verb, have been already given† (see pp. 58. 62.).

111. Passive verbs are conjugated with the regular ātmanepada bases, apīgy from pūy (pū, “to drink”); atīshhip from sthāp (sthā, “to stand”); adhyujigap from adhyāp (ā, “to go,” with adhi); ajīghrip from ghrāp.

* The 4th conjugation can hardly be said to possess an ātmanepada; or if so, then its ātmanepada is identical with the passive. And it seems probable that those ātmanepada verbs, such as pad, “to go,” and budh, “to know,” which are placed under the 4th conjugation, are in reality passive verbs; at any rate, the forms given for their 3d preterites (apādi, abodhi) can only belong to passives.

† That the passive does occasionally take the terminations of the parasmaipada is corroborated by Bopp, who gives several instances; as, ckhidyet for ckhidyeta. Nāk. mīv. 6.; mokṣhyase for mokṣhyase, “thou shalt be liberated.” Other instances, may be found in Westergaard; as, vidyati for vidyate.
inflections; that is, in the conjugational tenses they conform to the scheme for the ātm. at p. 63., and in the non-conjugational tenses to the general schemes at p. 73., p. 81., and p. 84.

In the third preterite they take the first two forms (p. 81.), according as the root may admit the inserted i or not; but require that, in the 3d pers. sing. of both forms, the termination be invariably i (ṛ) in place of iṣṭa and stā.

Conjugational Tenses.

112. In the formation of these the passive verb is to be treated like a regular primitive of the 4th conjugation; that is, in general the only change made in the root is the affixing of y; but before this affix certain changes of a final vowel may take place, some of which are analogous to those of the 4th conj. A final ā, e, aī, or o are changed to ī: as, from dā, the base dīy (3d sing. दीये); so also dhā, pā, sthā, hā, mā; so also gai, “to sing,” (गिय). a. If in i or u, or a semi-vowel preceded by i or u, these vowels are lengthened: as, from ji, jiy; from hu, huī; from div, divī.

b. If in च्छि, this vowel becomes त्रि; as, from च, the base kriy (क्रिये); but ar, if two consonants precede; as from स्मृ, smṛi, smary.

c. If in च्छि, this vowel becomes īr: as, from च्र, “to scatter,” kīry (कीये, &c.). But from prī, pūry.

d. Roots ending in two consonants, of which the first is a nasal, usually reject the nasal: as, from bandh, badhy; from stambh, stābhy; from sanj (सन्त), sajj. From राक comes रक्ष (p. 70. e).

e. Jan, khan, and tan, may optionally reject the final nasal, but the a is then lengthened: as, from jān, jāy or jany (जापे or जापे).

f. From vach, vād, vāp, vas, svap, come the bases uchh, udy, upy, ushy, supy: from grah, prachh, and vyadh, the bases grihy (गृहये, &c.), prichhy, vidhy: from yaj, hve, ve, come ijī, īhy, īy.

Non-conjugational Tenses.—Second Preterite of Passives.

The base of this tense in the passive verb is identical with that of all primitive verbs. The bases, therefore, as formed at p. 74., will serve equally well for the 2d preterite of the passive, provided only that they be restricted to the āṭmanepada inflexion.

The First and Second Future of Passives.

113. In these and the remaining tenses no variation can occur
from the bases of the same tenses in the primitive, unless the root end in a vowel. In that case the insertion of i may take place in the passive, although prohibited in the primitive, provided the final vowel of the root be first changed to its Vṛiddhi substitute. Thus, from chi, to gather,” may come the base of the 1st and 2d fut. pass. chāyī (chāyītāhe, &c., chāyīshye, &c.), although the base of the same tenses in the primitive is che (chetāhe, &c., cheṣhye, &c.). Similarly from hu and kri may come hāvi and kāri (hāvītāhe, kārītāhe), although the bases in the primitive are ho and kar. In like manner i may be inserted when the root ends in long ā, provided that, instead of a change to Vṛiddhi (which is impossible), y be interposed between the final ā and inserted i. Thus, from dā, “to give,” may come the base of the fut. pass. dāyī (dāyītāhe, &c.), although the base of the same tenses in the primitive is dā (dātāhe, &c.). But in all these cases it is permitted to take the base of the primitive for that of the passive, and chetāhe or chāyītāhe may equally stand for the 1st fut. pass.*

In the case of roots ending in consonants, the base of the two futures in the passive will be identical with that of the same tenses in the primitive,† the inflection being that of the ātām.

The Third Preterite of Passives.

114. In this tense, also, variation from the primitive may occur when the root ends in a vowel. For in that case the insertion of i may take place, although forbidden in the primitive, provided the final of the root be changed to Vṛiddhi. Thus, from chi may come the base of the 3d pret. pass. achāyī (achāyīshi, &c., form 1. p. 81.) although the base in the ātām. of the primitive is ake (acheṣhyi, &c., form 2.). So also, from hu and kri may come ahāvi and akāri (ahāvīshi, akārīshi, form 1.), although the bases in the ātām. of the primitive are aho and akri (ahōshhi, akṛishhi, form 2.). Again, i may be inserted when the root ends in long ā, provided that y be interposed between final ā and inserted i. Thus, from dā may come adāyī (adāyīshi, &c.), although the base in the ātām. of the primitive is adī (adiṣhi, &c.).

* This explanation of the passive, although at variance with that of Wilkins and Bopp, rests on the authority of Pāṇini (6. 4. 62.), and the Siddhānta kaumudi.
† The root ḍrā, however, in the passive, may be ḍrātāhe, ḍrāṣṭhe, as well as ḍrāhāhe, ḍrāṣte; and ḍrū may be ḍrātāhe, ḍrāṣṭhe, as well as ḍrūhāhe, ḍrūṣṭhe; and ṣṛ may be ṣṛtāhe, ṣṛṣṭhe, as well as ṣṛhāhe, ṣṛṣṭhe.
But in all these cases it is permitted to take the base of the primitive for that of the passive (so that the passive of chi may be either *achāyīṣṭi* or *achēṣṭi*), except in the 3d pers. sing. where the terminations *ishṭa* and *sta* being rejected, the base, as formed by Vṛddhi and the inserted *i*, must always stand alone; thus, *achāyī*, “it was gathered”; *ahāvī*, “it was sacrificed”; *akārī*, “it was done”; *adāyī*, “it was given.”

If the root end in a consonant, the base of the 3d pret. pass. will always be identical with that of the 3d pret. ātm. of the primitive, except in the 3d pers. sing., where *i* (姐) being substituted for the terminations *ishṭa* of the 1st form and *sta* of the 2d form, invariably requires before it the lengthening of a medial *a*, and the *Guna* of any other medial vowel.* Hence, from *tan*, the form of the 1st, 2d, and 3d sing. 3d pret. will be *ataniśṭī*, *ataniśṭhāh*, *atāni*; from *kṣip*, *akṣipīṣṭi*, *akṣipīṣṭhāḥ*, *akṣepī*; from *vid*, *avediśṭī*, *avediśṭhāḥ*, *avedi*. This 3d pers. sing. of the 3d pret. passive is not unfrequently found, even in the simplest writings.

*The Benevolent and Conditional of Passives.*

In these tenses the same variation is permitted in the case of roots ending in vowels as in the last; that is, the insertion of *i* is allowed, provided that, before it, Vṛddhi take place in a final vowel capable of such a change, and *y* be interposed after final *ā*. Thus, from *chi* may come the bases *chāyī* and *achāyī* (*chāyīṣṭī*, *achāyīṣṭhāḥ*); from *hu*, *hāvī* and *ahāvī*; from *kri*, *kārī* and *akārī*; from *dā*, *dāyī* and *adāyī*. But *chēṣṭīya*, *acheṣṭye*, *kōṣṭhiya*, *ahōṣṭhe*, &c., the forms belonging to the ātm. of the primitive, are equally admissible in the passive.

*Passive Infinitive Mood.*

There is no passive infinitive mood in Sanscrit distinct in form from the active. But although the affix *tum* has generally an active, it is capable of a passive sense, when joined with certain verbs, especially with *śak*, “to be able.” In the Hitopadesha it is also used passively, in connection with the participles *ārādha* and *nirūpāta*.

*Passive Verbs from Causal Bases.*

115. In forming a passive verb from a causal base, the affix *ay* is rejected, but the other changes of the root are retained. Thus, from the causal base *pātay* (root *pat*, “to fall”) is formed the passive causal base *pāṭya* (*pāṭye*, “I am caused to fall”); so also, from *sthāpay* (*sthā, “to stand”), *sthāpy* (*sthāpye*, “I am made to stand”); from *pāṭhay* (*pāṭhā, “to read”), *pāṭhy* (*pāṭhye*, “I am taught to read”) from *prāṇa* (श्र “to know”), *prāṇā* (श्र “I am caused to know.”)

* This rests on the authority of Pāṇini, the Siddhānta kaumudi, and the Bhaṭṭi kāvyā (15. 64, 65.).
INFLECTION OF THE BASE OF REGULAR AND IRREGULAR PRIMITIVES, OR VERBS OF THE FIRST NINE CONJUGATIONS.

Before passing to the exhibition in full of the inflection of particular verbs under each conjugation, a synopsis is here given of the inflection, 1st, of the primitive; 2dly, of the causal; 3dly, of the passive forms of the nine roots, नुः bude, “to know,” of the 1st conjugation; नुः nrita, “to dance,” of the 4th; नुः dish, “to point out,” of the 6th; नुः vid, “to know,” of the 2d; नुः hu, “to sacrifice,” of the 3d; नुः chi, “to gather,” of the 5th; नुः bhada, “to break,” of the 7th; नुः tan, “to stretch,” of the 8th; and नुः pu, “to purify,” of the 9th. In this page is exhibited the inflection in the conjugational tenses of those primitives which we have called regular; the base, which is always the same throughout all the persons, being to the left of the terminations. In the two pages which follow this, is exhibited the inflection in the conjugational tenses of those primitives which we have called irregular; the base, which varies in different persons, being above the terminations. After this, all distinction of conjugation is done away, and in the pages which succeed, the inflection of the nine roots in the non-conjugational tenses of the primitive, and in the causal and passive, is exhibited, one below the other, in regular order.

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</tbody>
</table>

Obs. The base is to be united with the terminations thus, 1st pers. sing. pres. par. bodhami, “I know”; 2d sing. bodhasi, “thou knowest”; 3d sing. bodhati, “he knows”; 1st dual, bodhavah, &c. Aitamapada, bodhe, bodhase, &c. So also nrityami, “I dance,” nritiyasi, &c. 1st pret. abodham, abodhah, abodhati, abodhāva, &c. So also anrityam, &c.
### Present

<table>
<thead>
<tr>
<th>PARASMAIPADA</th>
<th>SING.</th>
<th>DUAL</th>
<th>PLUR.</th>
<th>ATMANEPADA</th>
<th>SING.</th>
<th>DUAL</th>
<th>PLUR.</th>
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</thead>
<tbody>
<tr>
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<tr>
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<td>punuh</td>
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</tr>
</tbody>
</table>

Terminations of the Present

- mi
- si
- ti
- vah
- thah
- tahn
- mah
- tha
- antih

\[\text{in 3.5.8.}\]

\[\text{in 3.}\]

\[\text{in 2.7.}\]

\[\text{ati}\]

\[\text{se}\]

### First Preterite

<table>
<thead>
<tr>
<th>PARASMAIPADA</th>
<th>SING.</th>
<th>DUAL</th>
<th>PLUR.</th>
<th>ATMANEPADA</th>
<th>SING.</th>
<th>DUAL</th>
<th>PLUR.</th>
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</tr>
</tbody>
</table>

Terminations of the 1st. Pret.

- \( \text{am} \)
- \( \text{h} \)
- \( \text{t} \)
- va
- tam
- tām
- ma
- ta
- antih

\[\text{in 3.}\]

\[\text{in 2.7.}\]

\[\text{in 2.7.}\]

\[\text{uh}\]

OBS. The base is to be united with the terminations thus, 1st pers. sing. pres. vedmi, "I know"; 2d sing. vesi, 3d sing. vetti, 1st dual vidiwah, &c., 1st pret. avedam, avet, avet, avidwah, &c. So also, chinomi, "I gather," chinosh, &c.; and punami, "I purify"; 1st pret. apunām (apunā with am).
### POTENTIAL.

<table>
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<th>vid</th>
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<td>chinu</td>
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<td>9. Pə</td>
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</table>

Term. of the Potential

\[ \text{yām} \quad \text{yāh} \quad \text{gāt} \quad \text{yāva} \quad \text{yātam} \quad \text{yātām} \quad \text{yāma} \quad \text{yāta} \quad \text{yuh} \quad \text{īya} \quad \text{īthāh} \quad \text{īta} \quad \text{īvahi} \quad \text{īyāthām} \quad \text{īyātām} \quad \text{imahi} \quad \text{idhwam} \quad \text{iran} \]

### IMPERATIVE.

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<td>jhuav</td>
<td>jhu</td>
<td>jhuav</td>
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</tbody>
</table>

Terminations of the Imperative

\[ \text{āni} \quad \text{dhi} \quad \text{tu} \quad \text{āva} \quad \text{tam} \quad \text{tām} \quad \text{āma} \quad \text{ta} \quad \text{antu} \quad \text{ai} \quad \text{ghva} \quad \text{tām} \quad \text{āvahai} \quad \text{ātām} \quad \text{ātām} \quad \text{imahai} \quad \text{dhwam} \quad \text{atām} \]

* An anomalous form of the 2d pret. of the root vid, "to know," is sometimes used for the present. Thus, sing. vedā, vettha, vedā; dual vidāva, vidāṭuḥ, vidāṭūḥ; plur. vidma, vida, viduh. Cf. (as noticed by Bopp, Comp. Gr. Prof. Eastwick’s translation) the Greek oίδα or Foίδα from the root Fid, also used with a present signification. Cf. also vidmaḥ with ṛṣev, vṛthka with ṛṣev, and viddhi with ṛṣav.
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. bubodh</td>
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<td>bubodh</td>
<td>bubudh</td>
<td>e</td>
</tr>
<tr>
<td>2. vived</td>
<td>vived</td>
<td>vivid</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. juhav</td>
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<td>juhav</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. nanart</td>
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<td>nanart</td>
<td>nanrit</td>
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<td>bibhid</td>
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<td>8. tatān</td>
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<td>tatān</td>
<td>ten</td>
<td></td>
</tr>
<tr>
<td>9. pupāv</td>
<td>pupāv</td>
<td></td>
<td>pupuva</td>
<td></td>
</tr>
</tbody>
</table>

Obs. The base is united with the terminations thus, 1st sing. bubodha; 2d, bubodhitha; 3d, bubodha; 1st dual, bubudhiva, &c. Atm. bubudhe, bubudhiske, &c. When tha is the termination of the 2d sing. the bases will vary.

<table>
<thead>
<tr>
<th>1st future.</th>
<th>Atm.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. bodhi</td>
<td>tāmi</td>
</tr>
<tr>
<td>2. vedi</td>
<td>tāsi</td>
</tr>
<tr>
<td>3. ho</td>
<td>tā</td>
</tr>
<tr>
<td>4. narti</td>
<td>tāsvah</td>
</tr>
<tr>
<td>5. che</td>
<td>tāsthā</td>
</tr>
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<td>6. deśh</td>
<td>tārau</td>
</tr>
<tr>
<td>7. bhet</td>
<td>tāsmah</td>
</tr>
<tr>
<td>8. tani</td>
<td>tāsthā</td>
</tr>
<tr>
<td>9. pavi</td>
<td>tārah</td>
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</table>

<table>
<thead>
<tr>
<th>2d future.</th>
<th>Atm.</th>
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<td>2. vedi</td>
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</tr>
<tr>
<td>3. ho</td>
<td>shyati</td>
</tr>
<tr>
<td>4. narti</td>
<td>shyāvah</td>
</tr>
<tr>
<td>5. che</td>
<td>shyathā</td>
</tr>
<tr>
<td>6. dek</td>
<td>shyatah</td>
</tr>
<tr>
<td>7. bhet</td>
<td>shyāmah</td>
</tr>
<tr>
<td>8. tani</td>
<td>shyatha</td>
</tr>
<tr>
<td>9. pavi</td>
<td>shyanti</td>
</tr>
</tbody>
</table>

Obs. The श of deśh changes the initial त (त) of the terminations to त (त), r. 91. d.

Obs. After bhet the terminations will be syāmi, &c. This applies in all the succeeding tenses.
<table>
<thead>
<tr>
<th>FORM 1</th>
<th>FORM 2</th>
<th>FORM 3</th>
</tr>
</thead>
<tbody>
<tr>
<td>PAR.</td>
<td>ATM.</td>
<td>PAR.</td>
</tr>
<tr>
<td>1. abodh</td>
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<td>išahi</td>
</tr>
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<td>t̪h</td>
<td>išṭhahi</td>
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<td>4. anart</td>
<td>it</td>
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<tr>
<td>8. atān</td>
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<td>9. apav</td>
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<td>išadwam</td>
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</table>

**BENEDICTIVE.**

<table>
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</tr>
<tr>
<td>2. vid</td>
<td>yāḥ</td>
</tr>
<tr>
<td>3. hu</td>
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<td>4. nrit</td>
<td>yāswa</td>
</tr>
<tr>
<td>5. chi</td>
<td>yāstam</td>
</tr>
<tr>
<td>6. dish</td>
<td>yāstam</td>
</tr>
<tr>
<td>7. bhid</td>
<td>yāśma</td>
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<tr>
<td>8. tan</td>
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<td>9. pā</td>
<td>yāsuh</td>
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</table>

**CONDITIONAL.**

<table>
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<tbody>
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</tr>
<tr>
<td>2. avedi</td>
<td>išyāh</td>
</tr>
<tr>
<td>3. aho</td>
<td>išyat</td>
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<tr>
<td>4. anarti</td>
<td>išyāva</td>
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<tr>
<td>5. ache</td>
<td>išyatam</td>
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<td>6. adeh</td>
<td>išyatam</td>
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<tr>
<td>9. apavi</td>
<td>išyan</td>
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</table>

**INFINITIVE.**

<table>
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<th>ATM.</th>
</tr>
</thead>
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</tr>
<tr>
<td>2. ved</td>
<td>išyāh</td>
</tr>
<tr>
<td>3. ho</td>
<td>išyata</td>
</tr>
<tr>
<td>4. narti</td>
<td>išyāva</td>
</tr>
<tr>
<td>5. che</td>
<td>išyatam</td>
</tr>
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<td>6. desh</td>
<td>išyatam</td>
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<td>išyata</td>
</tr>
<tr>
<td>9. pavi</td>
<td>išyan</td>
</tr>
</tbody>
</table>
Inflection of the base of causals, or verbs of the 10th conjugation.
### Inflection of the Base of Passives

#### Present
1. **budhy**
2. **vidy**
3. **hūy**
4. **nrity**
5. **chīy**
6. **dishy**
7. **bhidy**
8. **tany**
9. **pūy**

#### First Preterite
1. **abudhy**
2. **avidy**
3. **ahūy**
4. **anrity**
5. **achīy**
6. **adishy**
7. **abhidy**
8. **atanv**
9. **apūy**

#### Potential
1. **budhy**
2. **vidy**
3. **hūy**
4. **nrity**
5. **chīy**
6. **dishy**
7. **bhidy**
8. **tany**
9. **pūy**

#### Imperative
1. **budhy**
2. **vidy**
3. **hūy**
4. **nrity**
5. **chīy**
6. **dishy**
7. **bhidy**
8. **tany**
9. **pūy**

#### Second Preterite
1. **bubudh**
2. **vidid**
3. **juhu**
4. **narrity**
5. **chichy**
6. **disidh**
7. **bhidh**
8. **tend**
9. **pupw**
### INFLECTION OF THE BASE OF PASSIVES.

#### FIRST FUTURE.

| 1. bodhi   | lahe   |
| 2. vedi    | tase   |
| 3. havi or ho | tā |
| 4. narti   | tismāhe |
| 5. chāyi or che | ṭāsīthe |
| 6. desh (r. 91 d.) | ṭarau |
| 7. bhet     | tismāhe |
| 8. tani     | tādhve |
| 9. pāvi or pavi | tārah |

#### SECOND FUTURE.

| 1. bodhi   | shyē   |
| 2. vedi    | shyase |
| 3. havi or ho | shyate |
| 4. narti   | shyāvahe |
| 5. chāyi or che | shyetthe |
| 6. dek     | shyete |
| 7. bhet*   | shyāmahe |
| 8. tani    | shyadhve |
| 9. pāvi or pavi | shyante |

#### THIRD PRETERITE.

| 1. abodhi | shy ābhodh |
| 2. aveđi  | shākhāv aveđi |
| 3. akāvi or aho | shyāv aḥāv |
| 4. anarti | shvahāv anart |
| 5. achāyi or ache | shāthām achāy |
| 6. adik*  | shātēm aḍēsh |
| 7. abhit* | shmahi abhed |
| 8. atani  | dhvam atān |
| 9. apāvi or apavi | shśata apāv |

#### BENEDICTIVE.

| bodhi      | shyāna |
| vedi       | shyāthāh |
| havi or ho  | shyātha |
| narti      | shyāvah |
| chāyi or che | shyāsthām |
| dek        | shyāstām |
| bhet*      | shyāmahi |
| tani       | shyadhvam |
| pāvi or pavi | shyāran |

#### CONDITIONAL.

| abodhi    | shyē |
| aveđi     | shyathāh |
| akāvi or aho | shyata |
| anarti    | shyavah |
| achāyi or ache | shyethām |
| adek      | shyetām |
| abhet*    | shyāmahi |
| atani     | shyadhvam |
| apāvi or apavi | shyanta |

* *Oms. After t the initial śh of the terminations takes the dental form s. In the 3d pret., adik and abhit reject the sibilant from śthāh, and become adig and abhid* before dhvam. Thus, adikshi, adikhāh, adeshi, adikhswah, adikhsthām, adikshātām, adikshmah, adigdhvam, adikshata. And abhitis, abhitthāh, abhedi, abhitiswa- hi, abhitsthām, abhitisātām, abhitsthah abhidhwam, abhitstata (p. 82 e.).*
AUXILIARY VERBS.

116. There are three auxiliary verbs of constant occurrence: as, "to be"; kri, "to do"; and bhū, "to become." The first belongs to the 2d conjugation, the second to the 8th, and the third to the 1st. The first two, however, are too irregular to be placed under any conjugation, and their inflection is therefore exhibited here. The third, bhū, will follow in its proper place at the head of the examples under the 1st conjugation.

Root चस्त् as, "to be."

(R. 92. d. Cf. the Latin sum, es, est, and the Greek ἐσμύ, ἐστί, ἐστίν.)

Present.—"I am." First Preterite.—"I was."

<table>
<thead>
<tr>
<th>SING.</th>
<th>DUAL.</th>
<th>PLURAL.</th>
<th>SING.</th>
<th>DUAL.</th>
<th>PLURAL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st, चात्समि asmi, स्व: svah,</td>
<td>स्त: smah.</td>
<td>चास्त: āsam,</td>
<td>चास्प: āsana,</td>
<td>चास्त: āsma.</td>
<td></td>
</tr>
<tr>
<td>2d, चाति asi, स्व: sthah,</td>
<td>स्त: stha.</td>
<td>चास्ति: āsīh,</td>
<td>चास्त: āstam,</td>
<td>चास्त: āsta.</td>
<td></td>
</tr>
<tr>
<td>3d, चातिः asti, स्त: stah,</td>
<td>सत्सनि santi.</td>
<td>चास्तिः āsit,</td>
<td>चास्त: āstām,</td>
<td>चास्त: āsan.</td>
<td></td>
</tr>
</tbody>
</table>

Potential.—"I may be," &c. Imperative.—"Let me be." Second Preterite.—"I was," &c.

स्वा syām, स्वात्समि syāva, स्वात्समि syāma.
स्वा: syāh, स्वात्समि syātam, स्वात्समि syāta.
स्वात्समि syāt, स्वात्समि syātām, स्व: syuh.
स्वात्समि syū, स्वात्समि syūt, स्व: stam, स्व: stān, स्व: santu.

* This tense is never found by itself, but is of great use in forming the 2d pret. of causals, &c., see p. 77. g. and r. 108.

Root त्र kri. Infinit. कर्तम् kartum, "to do" (r. 96.).

PARASMAIPADA.

Present Tense.—"I do."

करोमि karomi,
करोष्टि karosti,
करोष्टि karoshi,
AUXILIARY VERBS.

First Preterite.—“I was doing,” &c.

करवानः akaravam,
करोः akaroh,
करेऽ akarat,
करुः akuru,
करुतः akurutam,
करुताः akurutām,
करुपः akurupa.

Potential.—“I may do,” &c.

कृयाम् kuryām,
कृया kuryā,
कृयात् kuryāt,
कृयातं kuryātām,
कृयान् kuryāna.

Imperative.—“Let me do,” &c.

करवान् karavaṇī,
कृत् kru,
करत् karot,
करावो karavavo,
करतम् karatam,
करात् karatām,
करान् karana.

Second Preterite.—“I did.”

चक्राः chakra,
चक्रे chakratha,
चक्र्य chakāru,
चक्रवत् chakriva,
चक्रतः chakratām,
चक्रः chakra,
चक्रुः chakruru.

First Future.—“I will do.”

करताम् kartāma,
करताः kartā,
करतास: kartāsah,
करतार: kartāra,
करतास: kartāsmah.

Second Future.—“I shall do.”

करिष्याम् karisyām,
करिष्या: karisyāvah,
करिष्याः karisyā,
करिष्यास: karisyāsah,
करिष्यां karisyāṁ,
करिष्यात् karisyātām,
करिष्यार: karisyāra,
करिष्यास: karisyāsmah.

Third Preterite.—“I did.”

चक्राः akāśha,
चक्रे akāśha,
चक्र्य akāśhī,
चक्राः akāśhā,
चक्र्य akāśhit,
चक्रतः akāśhtām,
चक्रः akāśh, akāśhau.

The other tenses are, bened. किष्यं, किष्य, किष्यां, &c., cond. किष्यं, किष्य, किष्यां, &c.
AUXILIARY VERBS.

103

1) r. 30. 2) See p. 39. note. 3) r. 7. 4) r. 10. 5) r. 21. 6) The eighth conjugation rejects the \( hi \) of the imperative, in conformity with the fifth conjugation, r. 94. 7) p. 75. 8) See the scheme for the 2d pret. p. 73. 9) r. 7. 10) p. 79. f. 11) p. 79. e. 12) p. 82. f. 13) p. 85. e. 14) r. 105.

ATMANEPADA.

Present Tense.

<table>
<thead>
<tr>
<th>वैः</th>
<th>कुर्वे</th>
<th>कुर्स्थे</th>
<th>कुरृते</th>
<th>कुर्वहे</th>
<th>कुर्वाथे</th>
<th>कुर्वाने</th>
<th>कुर्महे</th>
<th>कुर्माथे</th>
<th>कुर्माने</th>
</tr>
</thead>
<tbody>
<tr>
<td>कुर्वि</td>
<td>कुर्विथि</td>
<td>कुर्विता</td>
<td>कुर्वियि</td>
<td>कुर्वियथि</td>
<td>कुर्वियि</td>
<td>कुर्वियि</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>कुर्वियि</td>
<td>कुर्वियिथि</td>
<td>कुर्वियिता</td>
<td>कुर्वियियि</td>
<td>कुर्वियियिथि</td>
<td>कुर्वियियिता</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

First Preterite.

<table>
<thead>
<tr>
<th>प्रति</th>
<th>अकुर्वि</th>
<th>अकुर्विथि</th>
<th>अकुर्विता</th>
<th>अकुर्वियि</th>
<th>अकुर्वियिथि</th>
<th>अकुर्वियिता</th>
</tr>
</thead>
<tbody>
<tr>
<td>अकुर्वियि</td>
<td>अकुर्वियिथि</td>
<td>अकुर्वियिता</td>
<td>अकुर्वियियि</td>
<td>अकुर्वियियिथि</td>
<td>अकुर्वियियिता</td>
<td></td>
</tr>
</tbody>
</table>

Potential.

<table>
<thead>
<tr>
<th>प्रति</th>
<th>कुर्वियि</th>
<th>कुर्विथि</th>
<th>कुर्विता</th>
<th>कुर्वियि</th>
<th>कुर्वियिथि</th>
<th>कुर्वियिता</th>
</tr>
</thead>
<tbody>
<tr>
<td>कुर्वियि</td>
<td>कुर्वियिथि</td>
<td>कुर्वियिता</td>
<td>कुर्वियियि</td>
<td>कुर्वियियिथि</td>
<td>कुर्वियियिता</td>
<td></td>
</tr>
</tbody>
</table>

Imperative.

<table>
<thead>
<tr>
<th>प्रति</th>
<th>करवाइ</th>
<th>करविथा</th>
<th>करवति</th>
<th>करवाइ</th>
<th>करविथाम</th>
<th>करवताम</th>
</tr>
</thead>
<tbody>
<tr>
<td>करवाइ</td>
<td>करविथाम</td>
<td>करवताम</td>
<td>करवाइ</td>
<td>करविथाम</td>
<td>करवताम</td>
<td></td>
</tr>
</tbody>
</table>

Second Preterite.

<table>
<thead>
<tr>
<th>प्रति</th>
<th>चक्रिहे</th>
<th>चक्रिथि</th>
<th>चक्रिति</th>
<th>चक्रिहे</th>
<th>चक्रिथाहे</th>
<th>चक्रिताहे</th>
</tr>
</thead>
<tbody>
<tr>
<td>चक्रिहे</td>
<td>चक्रिथाहे</td>
<td>चक्रिताहे</td>
<td>चक्रिहे</td>
<td>चक्रिथाहे</td>
<td>चक्रिताहे</td>
<td></td>
</tr>
</tbody>
</table>

The other tenses are 1st fut. चरितः, 2d fut. चरिहे, 3d pret., 1st, 2d, 3d sing. चरितः, चरिथः, चरितः, bened. चरितः, cond. चरिहे.

1) r. 7. 2) r. 30. 3) r. 10. 4) r. 30. 5) r. 98. and r. 7. 6) See the scheme for the 2d pret. p. 73. 7) p. 79. f. 8) p. 79. e. 9) p. 83. g. 10) p. 85. e. 11) r. 105.
EXAMPLES OF REGULAR PRIMITIVE VERBS OF THE FIRST CONJUGATION (r. 88.)

Root भृ bhū. Infin. भवति bhavitum, “to become” or “be.”

Present Tense.—“I become” or “I am.”

<table>
<thead>
<tr>
<th>Pers.</th>
<th>Sing.</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st.</td>
<td>bhavāmi</td>
<td>bhavāvah</td>
<td>bhavāmah</td>
</tr>
<tr>
<td>2d.</td>
<td>bhavati</td>
<td>bhavahak</td>
<td>bhavatha</td>
</tr>
<tr>
<td>3d.</td>
<td>bhavati</td>
<td>bhavātah</td>
<td>bhavanti</td>
</tr>
</tbody>
</table>

First Preterite.—“I was becoming” or “I was.”

<table>
<thead>
<tr>
<th>Stem</th>
<th>1st.</th>
<th>2d.</th>
<th>3d.</th>
</tr>
</thead>
<tbody>
<tr>
<td>abhāv-</td>
<td>abhāvam</td>
<td>abhāvam</td>
<td>abhāvāma</td>
</tr>
<tr>
<td>abhāv-</td>
<td>abhavah</td>
<td>abhavatam</td>
<td>abhavata</td>
</tr>
<tr>
<td>abhāv-</td>
<td>abhavat</td>
<td>abhavatām</td>
<td>abhavan</td>
</tr>
</tbody>
</table>

Potential.—“I may become” or “I may be.”

<table>
<thead>
<tr>
<th>Stem</th>
<th>1st.</th>
<th>2d.</th>
<th>3d.</th>
</tr>
</thead>
<tbody>
<tr>
<td>bhavey-</td>
<td>bhaveya</td>
<td>bhaveya</td>
<td>bhavema</td>
</tr>
<tr>
<td>bhavey-</td>
<td>bhavek</td>
<td>bhavetam</td>
<td>bhaveta</td>
</tr>
<tr>
<td>bhavey</td>
<td>bhavet</td>
<td>bhavetām</td>
<td>bhaveyuk</td>
</tr>
</tbody>
</table>

Imperative.—“Let me become” or “let me be.”

<table>
<thead>
<tr>
<th>Stem</th>
<th>1st.</th>
<th>2d.</th>
<th>3d.</th>
</tr>
</thead>
<tbody>
<tr>
<td>bhavāmi</td>
<td>bhavā</td>
<td>bhavāma</td>
<td>bhavat</td>
</tr>
<tr>
<td>bhava</td>
<td>bhavatam</td>
<td>bhavata</td>
<td></td>
</tr>
<tr>
<td>bhavatu</td>
<td>bhavatām</td>
<td>bhavantu</td>
<td></td>
</tr>
</tbody>
</table>

Second Preterite.—“I became,” or “I was.”

<table>
<thead>
<tr>
<th>Stem</th>
<th>1st.</th>
<th>2d.</th>
<th>3d.</th>
</tr>
</thead>
<tbody>
<tr>
<td>babhūva</td>
<td>babhūvina</td>
<td>babhūvima</td>
<td></td>
</tr>
<tr>
<td>babhūvit</td>
<td>babhūvatukh</td>
<td>babhūva</td>
<td></td>
</tr>
<tr>
<td>babhūvit</td>
<td>babhūvat</td>
<td>babhūvuk</td>
<td></td>
</tr>
</tbody>
</table>

First Future.—“I will become,” &c.

<table>
<thead>
<tr>
<th>Stem</th>
<th>1st.</th>
<th>2d.</th>
<th>3d.</th>
</tr>
</thead>
<tbody>
<tr>
<td>bhavitāmi</td>
<td>bhavitānca</td>
<td>bhavitāsmah</td>
<td></td>
</tr>
<tr>
<td>bhavitāsi</td>
<td>bhavitāsthah</td>
<td>bhavitāth</td>
<td></td>
</tr>
<tr>
<td>bhavitā</td>
<td>bhavitārau</td>
<td>bhavitārah</td>
<td></td>
</tr>
</tbody>
</table>

Second Future.—“I shall become,” &c.

<table>
<thead>
<tr>
<th>Stem</th>
<th>1st.</th>
<th>2d.</th>
<th>3d.</th>
</tr>
</thead>
<tbody>
<tr>
<td>bhaviṣyāmi</td>
<td>bhaviṣyārah</td>
<td>bhaviṣyāmah</td>
<td></td>
</tr>
<tr>
<td>bhaviṣyasi</td>
<td>bhaviṣyathah</td>
<td>bhaviṣyata</td>
<td></td>
</tr>
<tr>
<td>bhaviṣyati</td>
<td>bhaviṣyatah</td>
<td>bhaviṣyanti</td>
<td></td>
</tr>
</tbody>
</table>
The other tenses are, 3d pret. समाप्, चमः, चमृ, &c.; bened. भ्रूयां, &c.; cond. भ्रूिवयं, &c.; pass. part. भृत्र.

a) r. 88. a.  b) r. 98.  c) p. 79. a.  d) p. 83. i.  e) p. 85. b.  f) This is given in anticipation of r. 125. as being the most useful of all the participles.

Root न्यू smi. Infin. समयम् smetum. “to smile.”

**Atmanepada.** Present Tense.—“I smile.”

समये smaye, समयेिवहे smayāvahe, समयामेहे smayāmahe.
समयेिसम smayase, समयेिथे smayethe, समयेिधवे smayadhve.
समयेित smayate, समयेिते smayete, समयेिते smayante.

First Preterite.—“I was smiling.”

समये नमसम smaye, समयेिवहे asmayāvahe, समयामेहे asmayāmahe.
समयेिसम smayase, समयेिथे asmayethē, समयेिधवे asmayadhve.
समयेित smayate, समयेिते asmayetām, समयेिते asmayanta.

Potential.—“I may smile.”

समयेिसम smayaya, समयेिवहे smayayāvahe, समयेिमहे smayemahē.
समयेिथे smayethē, समयेिथे smayeyāthē, समयेिथे smayethwē.
समयेित smayeta, समयेिते smayetām, समयेिते smayeran.

Imperative.—“Let me smile.”

समये नमसम smayai, समयेिवहे smayāvahai, समयामेहे smayāmahai.
समयेिसम smayaswa, समयेिथे smayethām, समयेिधवे smayadhvam.
समयेित smayatām, समयेिते smayetām, समयेिते smayantām.

Second Preterite.—“I smiled.”

समयेिसस नस नस सिस्मििहे नस सिस्मिगिववे नस सिस्मिगिववे, सिस्मिगिववे निमस सिस्मिगिववे.
सिस्मिगिववे निमस सिस्मिगिववे, सिस्मिगिववे निमस सिस्मिगिववे.
सिस्मिगिववे निमस सिस्मिगिववे, सिस्मिगिववे निमस सिस्मिगिववे.

First Future.—“I will smile.”

समयेिसस समेताहे समेताहे smetāvahe, समेताहे smetāmahe.
सेताहे समेताहे smetāshe, सेताहे smetāshē.
सेताहे समेताहे smetārau, सेताहेसमेतārah.

Second Future.—“I shall smile.”

सेताहे समेताहे smetāvahe, सेताहे समेताहे smetāmahe.
सेताहे समेताहे smetāshe, सेताहे समेताहे smetāshē.
सेताहे समेताहे smetārau, सेताहे समेतārah.

P
### Examples of Verbs of the First Conjugation.

3d pret. चिने, bened. लेगे, cond. चिने, pass. part. चिन.

*) r. 88. a.  
*) p. 74. note † and r. 30.  
*) p. 79. e.  
*) p. 83. g.  
*) p. 86. b.

**Obs.** By 2 pr. 1 sin., is meant the 1st person sing. of the 2d preterite; by 2 pr. 1 du., the 1st person dual of the 2d pret.; by pass. part., the passive past participle (r. 125.).

<table>
<thead>
<tr>
<th>Root</th>
<th>( ji, ) par.</th>
<th>( dru, ) par.</th>
<th>( hri, ) par.</th>
<th>( tuyi, ) par.</th>
<th>( labh, ) अत्म.</th>
<th>( shubh, ) अत्म.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pres.</td>
<td>जापि</td>
<td>द्रापि</td>
<td>ह्रापि</td>
<td>तुष्यि</td>
<td>लभापि</td>
<td>शुभापि</td>
</tr>
<tr>
<td>1st pret.</td>
<td>चन्यि</td>
<td>चन्यि</td>
<td>चन्यि</td>
<td>चन्यि</td>
<td>चन्यि</td>
<td>चन्यि</td>
</tr>
<tr>
<td>Pot.</td>
<td>चन्यि</td>
<td>चन्यि</td>
<td>चन्यि</td>
<td>चन्यि</td>
<td>चन्यि</td>
<td>चन्यि</td>
</tr>
<tr>
<td>Imp.</td>
<td>जापि</td>
<td>द्रापि</td>
<td>ह्रापि</td>
<td>तुष्यि</td>
<td>लभापि</td>
<td>शुभापि</td>
</tr>
<tr>
<td>2 pr. 1 sin.</td>
<td>जापि</td>
<td>द्रापि</td>
<td>ह्रापि</td>
<td>तुष्यि</td>
<td>लभापि</td>
<td>शुभापि</td>
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<tr>
<td>2 pr. 1 du.</td>
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<td>द्रापि</td>
<td>ह्रापि</td>
<td>तुष्यि</td>
<td>लभापि</td>
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</tr>
<tr>
<td>1st fut.</td>
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<td>द्रापि</td>
<td>ह्रापि</td>
<td>तुष्यि</td>
<td>लभापि</td>
<td>शुभापि</td>
</tr>
<tr>
<td>2d fut.</td>
<td>जापि</td>
<td>द्रापि</td>
<td>ह्रापि</td>
<td>तुष्यि</td>
<td>लभापि</td>
<td>शुभापि</td>
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<tr>
<td>Infin.</td>
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<td>ह्रापि</td>
<td>तुष्यि</td>
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<tr>
<td>Pass. part.</td>
<td>जापि</td>
<td>द्रापि</td>
<td>ह्रापि</td>
<td>तुष्यि</td>
<td>लभापि</td>
<td>शुभापि</td>
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</table>

*) r. 88. a.  
*) p. 77. f.  
*) p. 75. c.  
*) p. 74. note †.  
*) p. 79. c.  
*) r. 106.  
*) r. 98.  
*) See the scheme for the 2d pret. p. 73.  
*) p. 79. f.  
*) r. 98. and 99. c.  
*) p. 79. f.  
*) p. 79. c.  
*) p. 76. c.  
*) p. 80.  
*) p. 76. c.  
*) p. 90.  
*) r. 106.  
*) r. 125. i.  
*) p. 74.

<table>
<thead>
<tr>
<th>Root</th>
<th>( vrit, ) अत्म.</th>
<th>( yāch, ) par.</th>
<th>( jiv, ) par.</th>
<th>( edh, ) अत्म.</th>
<th>( arh, ) par.</th>
<th>( mind, ) par.</th>
</tr>
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<td>Pres.</td>
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<td>चन्यि</td>
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<td>चन्यि</td>
<td>चन्यि</td>
<td>चन्यि</td>
<td>चन्यि</td>
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<td>चन्यि</td>
<td>चन्यि</td>
<td>चन्यि</td>
<td>चन्यि</td>
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<td>Imp.</td>
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<td>चन्यि</td>
<td>चन्यि</td>
<td>चन्यि</td>
<td>चन्यि</td>
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<td>चन्यि</td>
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<td>चन्यि</td>
<td>चन्यि</td>
<td>चन्यि</td>
<td>चन्यि</td>
<td>चन्यि</td>
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<tr>
<td>1st fut.</td>
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<td>चन्यि</td>
<td>चन्यि</td>
<td>चन्यि</td>
<td>चन्यि</td>
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<td>चन्यि</td>
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<td>चन्यि</td>
<td>चन्यि</td>
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<tr>
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<td>चन्यि</td>
<td>चन्यि</td>
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<td>चन्यि</td>
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<tr>
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<td>चन्यि</td>
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<td>चन्यि</td>
<td>चन्यि</td>
<td>चन्यि</td>
</tr>
</tbody>
</table>

*) r. 98.  
*) r. 88. b. with note.  
*) p. 77. g.  
*) p. 75. f.  
*) r. 88. b.  
*) r. 88. b. note.
EXAMPLES OF VERBS OF THE FIRST CONJUGATION. 107

Root  \{ sad, par. | gam, par. | sthā, par. | drish, par. | dah, par. | vah, par.  \\
     "sink." | "go." | "remain." | "see." | "burn." | "bear."  \\

Pres.  \{ \text{viyādi} | \text{ghaṭāmi} | \text{tiṣṭāmi} | \text{pṛyām} | \text{dṛṣṭī} | \text{vahām}  \\
1st pret. \{ \text{viyāde} | \text{ghaṭā} | \text{tiṣṭe} | \text{pṛyā} | \text{dṛṣṭe} | \text{vahā}  \\
Pot. \{ \text{viyān} | \text{ghaṭē} | \text{tiṣṭē} | \text{pṛyān} | \text{dṛṣṭē} | \text{vahān}  \\
Imp. \{ \text{viyān} | \text{ghaṭē} | \text{tiṣṭē} | \text{pṛyān} | \text{dṛṣṭē} | \text{vahān}  \\
2 pr. 1 sin. \{ \text{sukṣma} | \text{jagām} | \text{śhadda} | \text{dṛṣṭad} | \text{vahad} | \text{vahā}  \\
2 pr. 1 du. \{ \text{sukṣma} | \text{jagām} | \text{śhadda} | \text{dṛṣṭad} | \text{vahad} | \text{vahā}  \\
1st fut. \{ \text{jeśam} | \text{śhaddam} | \text{dṛṣṭam} | \text{vahām} | \text{vahā}  \\
2d fut. \{ \text{jeśam} | \text{śhaddam} | \text{dṛṣṭam} | \text{vahām} | \text{vahā}  \\
Infin. \{ \text{ghrā} | \text{dhamā} | \text{huc} | \text{gai} | \text{vas}  \\
Pass. part. \{ \text{ghrā} | \text{dhamā} | \text{huc} | \text{gai} | \text{vas}  \\

*) p. 64. c.  *) p. 76. c.  *) r. 125. j.  *) p. 75. c.  *) p. 77. e.  *) p. 80.  \\
*) r. 125. a.  *) p. 64. c. cf. \text{fītān.}  *) cf. \text{fītān, and Lat. stem.}  *) p. 75. e.  \\
and 76. a. See the 2d pret. of the root \text{daś}, given at full under the 3d conjugation.  \\
*) p. 79. e.  *) r. 125. c.  *) r. 106.  *) r. 125. i.  *) p. 76. c. and 68. h.  \\
*) p. 80. and 69. i.  *) Cf. the Lat. \text{vēhō.}  *) p. 76. d.  *) p. 80. Whenever the final ī blends with the initial of the termination into ī, the medial a of the root, instead of being lengthened by r. 91. ī., is changed to o. Thus in the 3d pret.  \\
par. \text{chārā}, \text{chārā}, \text{chārā}, \text{chāśa}, \text{chāta}, \text{chāto}, \text{chāśa}, \text{chāt}, \text{chāśa}; \text{ātm. chārā}, \text{chāto}; \text{chāt}, \text{chāśa}, \text{chāśa}, \text{chāśa}, \text{chāst}, \text{chāśa}; \text{ātm. chārā}, \text{chāto}, \text{chāt}, \text{chāśa}, \text{chāśa}, \text{chāst}.

Root. \{ pā, par. | ghrā, par. | dhamā, par. | huc, par. | gai, par. | vas, par.  \\
     "drink." | "smell." | "blow." | "call." | "sing." | "dwell."  \\

Pres.  \{ \text{piṣama} | \text{piṣama} | \text{piṣama} | \text{piṣama} | \text{piṣama} | \text{piṣama}  \\
1st pret. \{ \text{piṣaye} | \text{piṣe} | \text{piṣe} | \text{piṣe} | \text{piṣe} | \text{piṣe}  \\
Pot. \{ \text{piṣaye} | \text{piṣe} | \text{piṣe} | \text{piṣe} | \text{piṣe} | \text{piṣe}  \\
Imp. \{ \text{piṣaye} | \text{piṣe} | \text{piṣe} | \text{piṣe} | \text{piṣe} | \text{piṣe}  \\
2 pr. 1 sin. \{ \text{pā} | \text{piṣe} | \text{piṣe} | \text{piṣe} | \text{piṣe} | \text{piṣe}  \\
2 pr. 1 du. \{ \text{pā} | \text{piṣe} | \text{piṣe} | \text{piṣe} | \text{piṣe} | \text{piṣe}  \\
1st fut. \{ \text{piṣaye} | \text{piṣe} | \text{piṣe} | \text{piṣe} | \text{piṣe} | \text{piṣe}  \\
2d fut. \{ \text{piṣaye} | \text{piṣe} | \text{piṣe} | \text{piṣe} | \text{piṣe} | \text{piṣe}  \\
Infin. \{ \text{pā} | \text{pā} | \text{pā} | \text{pā} | \text{pā} | \text{pā}  \\
Pass. part. \{ \text{pā} | \text{pā} | \text{pā} | \text{pā} | \text{pā} | \text{pā}  \\

*) p. 64. c. Cf. Latin \text{bibo}, \text{bibis}, \text{etc.}  *) p. 76. a. See the tense at full under \text{daś}, 3d conjugation.  *) r. 125. c.  *) This root substitutes \text{dham} for \text{dhamā}.  


EXAMPLES OF REGULAR PRIMITIVE VERBS OF THE FOURTH CONJUGATION (r. 89.).

Root युह, muk. Infin. नीतिः, “to be troubled.”

**Parsamaipada. Present Tense.**—“I am troubled.”

| युहायम् | मुहयायम् | मुहयायाह, |
| युहायन् | मुहयान् | मुहयान्त, |
| युहात् | मुहयात् | मुहयात, |

First Preterite.—“I was troubled.”

| युहायम् | मुहयायम् |
| युहायह | मुहयायतम |
| युहायत | मुहयातम |

Potential.—“I may be troubled.”

| मुहयायम् | मुहयेयम् |
| मुहयह | मुहयेतम |
| मुहयेत | मुहयेतम |

Imperative.—“Let me be troubled.”

| मुहयायन् | मुहयाय, |
| मुहयात् | मुहयातम |
| मुहयात्त् | मुहयात, |

Second Preterite.—“I became troubled.”

| मुहोह | मूमोहा |
| मुहोहस् | मूमोहस् |
| मुहोहस् | मूमोहस् |

First Future.

| मोहितास्मि, | मोहितस्मि, |
| मोहितास्य, | मोहितास्य |
| मोहितारी, | मोहितारी |
| मोहिता, | मोहिता |
EXAMPLES OF VERBS OF THE FOURTH CONJUGATION. 109

Second Future.

|------|----------|-----------|------|------|-------------|-------------|----------|----------|------------|

*) Or mohishāvī or mohishāvā, p. 80.  
*) p. 83. k.  
*) p. 85. e.  
*) r. 125. i.

*) Many of these roots of the 4th conjugation follow the 3d Form for the 3d pret.

See p. 83. k.  
*) p. 75. f.  
*) p. 76. c.  
*) This root may optionally reject i, and insert a nasal in the futures; thus, māstam, māstam.  
*) p. 89. note marked *.

*) p. 80.  
*) r. 125. j.  
*) There are seven other useful roots which lengthen the medial a after the manner of sham; viz. kram, bhram (r. 89. a.) dam, klam, ksham, shram, mad.  
*) r. 125. p.  
*) r. 125. i.  
*) Cf. tārṣmaya, tārṣrapaṇya.
110 EXAMPLES OF VERBS OF THE SIXTH CONJUGATION.

a) There are three other uncommon roots which follow so: viz. sho, chha, do.
b) Roots ending in e or o follow the analogy of those in a and ai in the 2d pret., see p. 76. a. c) Roots ending in o change o to a before the t and s of a termination. 
   d) r. 125. g. e) r. 88. a. f) p. 75. a. and 64. b. g) p. 78. note *. 
   h) r. 125. n. i) p. 75. d. j) p. 80. k) r. 125. i. l) p. 75. c. m) Or बुझ.

EXAMPLES OF REGULAR PRIMITIVE VERBS OF THE SIXTH CONJUGATION (r. 90.).

Root शृण srija. Infin. शृण srashtum, “to create,” or “let go.”

PARASMAIPADA only.

Present Tense.—“I create.”

<table>
<thead>
<tr>
<th>शृणाम</th>
<th>शृणाम</th>
<th>शृणाम</th>
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<td>शृणमि</td>
<td>शृणास</td>
<td>शृणामह</td>
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<tr>
<td>शृणस</td>
<td>शृणासह</td>
<td>शृणसाह</td>
</tr>
<tr>
<td>शृणति</td>
<td>शृणात</td>
<td>शृणाति</td>
</tr>
</tbody>
</table>

First Preterite.—“I was creating.”

<table>
<thead>
<tr>
<th>शृण्यम</th>
<th>शृण्यम</th>
<th>शृण्यम</th>
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<tr>
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<td>शृण्यस</td>
<td>शृण्यसाह</td>
</tr>
<tr>
<td>शृण्यति</td>
<td>शृण्यताम</td>
<td>शृण्यताम</td>
</tr>
</tbody>
</table>

Potential.—“I may create.”

<table>
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<th>शृणे</th>
<th>शृणे</th>
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<td>शृणेशा</td>
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<tr>
<td>शृणेति</td>
<td>शृणेताम</td>
<td>शृणेताम</td>
</tr>
</tbody>
</table>

Imperative.—“Let me create.”

<table>
<thead>
<tr>
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<th>शृणेन</th>
<th>शृणेन</th>
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<tr>
<td>शृणेति</td>
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<td>शृणेताम</td>
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</tbody>
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Second Preterite.

<table>
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<tr>
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<td>ससर्जन</td>
<td>ससर्जन</td>
</tr>
</tbody>
</table>

Sasrah, Sasrjitha, Sasraha, Sasrah.
EXAMPLES OF VERBS OF THE SIXTH CONJUGATION. 111

First Future.

\[ स्रावित्यस्मि, \text{ srāvītisām,} \]
\[ स्रावित्यस्मि, \text{ srāvītisām,} \]
\[ स्रावित्यस्मि, \text{ srāvītisām,} \]
\[ स्रावित्यस्मि, \text{ srāvītisām,} \]

Second Future.

\[ स्रावित्यस्मि, \text{ srāvītisām,} \]
\[ स्रावित्यस्मि, \text{ srāvītisām,} \]
\[ स्रावित्यस्मि, \text{ srāvītisām,} \]
\[ स्रावित्यस्मि, \text{ srāvītisām,} \]

The other tenses are, 3d pret. स्रावयि, bened. स्रावयि, cond. स्रावयि

pass. part. स्रृतः.

\(^a\) p. 65. note *  \(^b\) or स्रवः. See p. 80. note *, and r. 91. \(^c\) p. 80. note *.
\(^d\) p. 85. \(^e\) r. 105. \(^f\) r. 125. i.

Root \{ \[ mṛi, ātm. \]
[ prachchh, magj. par. \]
[ ish, par. \]
[ kship, par. \]
[ much, par. \]

Pres. \[ प्रिसी, प्रोक्तारः \]
[ प्रोक्तारः, प्रभासः \]
[ प्रभासः, प्रभासः \]
[ प्रभासः, प्रभासः \]

Pot. \[ पिसी, पिसी, पिसी, पिसी \]
[ पिसी, पिसी, पिसी, पिसी \]
[ पिसी, पिसी, पिसी, पिसी \]
[ पिसी, पिसी, पिसी, पिसी \]

Imp. \[ मन्नार, प्रक्तारः \]
[ मन्नार, प्रक्तारः \]
[ मन्नार, प्रक्तारः \]
[ मन्नार, प्रक्तारः \]

2 pr. 1 sin. \[ पंक्तिः, पंक्तिः, पंक्तिः, पंक्तिः \]
[ पंक्तिः, पंक्तिः, पंक्तिः, पंक्तिः \]
[ पंक्तिः, पंक्तिः, पंक्तिः, पंक्तिः \]
[ पंक्तिः, पंक्तिः, पंक्तिः, पंक्तिः \]

2 pr. 1 du. \[ मतिः, मतिः, मतिः, मतिः \]
[ मतिः, मतिः, मतिः, मतिः \]
[ मतिः, मतिः, मतिः, मतिः \]
[ मतिः, मतिः, मतिः, मतिः \]

1st fut. \[ मंत्रिस्मि, मंत्रिस्मि, मंत्रिस्मि, मंत्रिस्मि \]
[ मंत्रिस्मि, मंत्रिस्मि, मंत्रिस्मि, मंत्रिस्मि \]
[ मंत्रिस्मि, मंत्रिस्मि, मंत्रिस्मि, मंत्रिस्मि \]
[ मंत्रिस्मि, मंत्रिस्मि, मंत्रिस्मि, मंत्रिस्मि \]

2d fut. \[ मृत् त्तु, मृत् त्तु, मृत् त्तु, मृत् त्तु \]
[ मृत् त्तु, मृत् त्तु, मृत् त्तु, मृत् त्तु \]
[ मृत् त्तु, मृत् त्तु, मृत् त्तु, मृत् त्तु \]
[ मृत् त्तु, मृत् त्तु, मृत् त्तु, मृत् त्तु \]

Pass. part. \[ मृत् त्तु, मृत् त्तु, मृत् त्तु, मृत् त्तु \]
[ मृत् त्तु, मृत् त्तु, मृत् त्तु, मृत् त्तु \]
[ मृत् त्तु, मृत् त्तु, मृत् त्तु, मृत् त्तु \]
[ मृत् त्तु, मृत् त्तु, मृत् त्तु, मृत् त्तु \]

\(^a\) r. 90. a. \(^b\) p. 79. c. \(^c\) p. 77. f. With the 2d pers. sing. प्रावायि, cf. the Latin poposcisti. So also with तुद्रिप (from tud), tutodisti. \(^d\) p. 80. \(^e\) r. 125. i. \(^f\) So lajjāmi from lasj. But these roots are sometimes written majj and lajj. \(^g\) p. 64. b. \(^h\) This root inserts a nasal in the futures. \(^i\) r. 125. k. \(^j\) r. 88. \(^k\) p. 75. f. \(^l\) p. 65. note *. \(^m\) p. 75. d. \(^n\) r. 90. b.
EXAMPLES OF IRREGULAR PRIMITIVE VERBS OF THE SECOND CONJUGATION (r. 92).

Root या. Infin. यात्र, "to go."

PARASMAIPADA only.

Present.—"I go."

यात्र यात्र, यापः यायाह, यात्रः यायाः.

First Preterite.

चयाभ चयायम्, चयाभ चयायायम्.

Potential.

यात्र चयायायम्, चयाभ चयायायायम्.

Imperative.

यात्र चयायायम्, चयाभ चयायायायायम्.

2d pret. चयाये, &c.; 1st fut. चयायाः &c.; 2d fut. चयायायाः &c.; 3d pret. चयायायाः; bumed. चयायायाः; cond. चयायायाः; p. part. चयायाः.

*) p. 70. b. ²) or चयायाः, p. 69. note f.) ³) p. 76. a. ⁴) p. 79. e. ⁵) p. 82. d.

The above root या, "to go," is constantly compounded with prepositions,* in accordance with the usual rules of combination.

* It is desirable to introduce the inflection of these compound verbs here, although the subject properly belongs to the chapter on compound words.
EXAMPLES OF VERBS OF THE SECOND CONJUGATION. 113

Thus, with the prep. अ, “to;” pres. श्रवः, श्रवः, श्रवः; dual श्रवः, &c.; 1st pret. श्रवः, श्रवः, &c.; pot. श्रवः, &c.; imp. श्रवः, श्रवः, श्रवः, &c. Again with apa prefixed to श्रवः, &c.; pres. श्रवः, &c.; 1st pret. श्रवः, &c.; pot. श्रवः, &c.; imp. श्रवः, श्रवः. The preposition adhi prefixed to the root इ gives the sense of “to read,” and when it then blends with adhi into adhiy before the vowel, and adhi before the consonantal terminations. Hence the pres. (atm. only) श्रवः, श्रवः, श्रवः, &c.; 1st pret. श्रवः (adhi + a = adhyā; adhya + i = adhyai, r. 88; adhyai + i = adhyāyi, r. 8.), श्रवः, श्रवः; dual श्रवः, श्रवः, &c.; pot. श्रवः, &c.; imp. श्रवः (adhi + e = adhyē; adhyē + ai = adhyāvai), श्रवः, &c. In the 2d pret. the root is changed to ग; thus, श्रवः, श्रवः, श्रवः, श्रवः, श्रवः, &c. In the 3d preterite the root becomes ग, and takes Form II.; thus, श्रवः, श्रवः, &c.

Root श्री. Inf. श्रीपु, “to lie down,” “to sleep.” ATMANEPADA.

This root takes Guna before all the terminations, and inserts र in the 3d plur. of the pres. 1st pret. and imp.

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<tbody>
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Potential.

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<td>श्रये  श्रये  श्रये</td>
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2d pret. श्रये, 1st fut. श्रयात्, 2d fut. श्रये, 3d pret. श्रयाट, bended. श्रयीयः, cond. श्रयाट, pass. part. श्रयत.

*) r. 10. †. Cf. keśa, keśa, keśa, keśa, &c., and see note, p. 45. *) r. 98. *) This is an exception to r. 101. e. *) p. 85. b. *) r. 125. b. note.

Root श्रृ. Inf. श्रृः, “to praise.” PARASMAIPA-PADA.

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<tr>
<td>श्रृतीयः  श्रृतीयः  श्रृतीयः</td>
<td>चालुः  चालुः  चालुः</td>
</tr>
</tbody>
</table>
114 EXAMPLES OF VERBS OF THE SECOND CONJUGATION.

Pot. लुगो, &c.; Imp. लुगोि (in the Vedas लुगोि), लुहि, लीहु, &c.; 2d pret. लुहृ; dual लुहृ; 1st fut. लोहािि; 2d fut. लोहािि; 3d pret. चलािि; atm. pres. लुहे, &c.

*) p. 70. c. लु may also make लह्व before the consonantal प terminations; thus, लह्वििि, लह्वििि, &c., after the analogy of लु. It makes स्तुि and rarely स्तु before the vowel प terminations. 1) p. 75. e. 2) See the table, p. 73. 3) p. 79. f. 4) p. 82. a.

Root लु (p. 70. c.). Inf. वह्वि, “to say.”

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First Preterite.

| चब्रह्वििि | चब्रह्वििि | चब्रह्वििि |
| चब्रह्विििि | चब्रह्विििि | चब्रह्विििि |
| चब्रह्वििििि | चब्रह्वििििि | चब्रह्वििििि |

Imperative.

| चब्रह्वििििििि | चब्रह्वििििििि | चब्रह्वििििििि |
| चब्रह्विििििििि | चब्रह्विििििििि | चब्रह्विििििििि |
| चब्रह्वििििििििि | चब्रह्वििििििििि | चब्रह्वििििििििि |

Pot. par. चब्रह्वििि, चब्रह्विििि, चब्रह्वििििि, &c.; atm. चब्रह्वििििििि, चब्रह्वििििििि, चब्रह्वििििििि, &c. The other tenses are from the root च्वि; as, 2d pret. च्विि, du. च्वििि, 1st fut. च्वििििििि, 2d fut. च्वििििििि, 3d pret. च्विििििििि, p. part. च्विििि. 4) Borrowed from च्वििि. 5) For these are sometimes substituted the termination of the 2d pret. of a defective root च्वििि with a present signification: thus, 2d sing. च्विििः; 3d sing. च्वििि; 2d dual च्वििििििि; 3d dual च्विििििििि; 3d plur. च्वििििििििि. 6) The radical vowel is here changed to uv instead of av. Pāṇini, 7. 3. 88. In the Vedas abrahva occurs. 7) r. 10. 8) p. 76. d. 9) p. 83. j. 10) r. 126. m.

Root हर्मि (p. 70. d.) Inf. हर्मिििि, “to kill.”

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Pot. हर्मििििि, हर्मििििि, हर्मििििि, &c.; atm. हर्मििििििि, हर्मििििििि, हर्मििििििि, &c.
### EXAMPLES OF VERBS OF THE SECOND CONJUGATION. 115

#### Imperative.

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<tr>
<th>हनानि</th>
<th>हनाथ</th>
<th>हनाम</th>
<th>जारि</th>
<th>हरि</th>
<th>हसनि</th>
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<tbody>
<tr>
<td>Pot. हना, &amp;c.; 2d pret. जारि, जासनि जासनि or जासनि, dual जावि; 1st fut. हनासि, &amp;c.; 2d fut. हनालि, &amp;c.; 3d pret. जालि, &amp;c.; p. part. हसनि.</td>
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</table>

* a) Or जारि.  b) p. 69. a.  c) p. 77. c.  d) p. 80.  *) Substituted from न, p. 82. c.  *') r. 125. c.

### Root जास (p. 70. c.).

**Infin. जासितु, “to rule.”**

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* a) p. 69. note 1.  b) Or जालि, the final being changed to Visarga instead of त.  c) Or जालि, p. 68. g. The termination धि (corresponding to the Greek ὅ) belongs to roots ending in consonants, but was originally applicable to roots ending in vowels. See Prof. Johnson's Mahābhārata Selections, p.107. चापाकभि.  d) p. 83. j.  *') r. 125. n.

### Root हनि (r. 92.)

**Infin. हेितु, “to hate.”**

#### Present.

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PARASMAIPADA.  ATMANEPADA.
**Examples of Verbs of the Second Conjugation.**

### Imperative.

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Pot. par. दिया, दिया, &c.; atm. दियो, दियो, &c.; 2d pret. par. दिये; atm. दिये; 1st fut. देहायत्, देहायत्; 2d fut. देहायत्, देहायत्; 3d pret. देहायत्, देहायत्; bended. देहायत्, देहायत्; cond. देहायत्, देहायत्; p. part. दिये.

- p. 68. e
- p. 68. d
- p. 69. a
- Or दिये, p. 69. note
- p. 68. f

### Present.

| देहायत | हृदित: | हृदित: |
| देहायति | हृदित: | हृदित: |
| देहायति | हृदित: | हृदित: |

### First Preterite.

| चरोद: | चरोद: | चरोद: |
| चरोदाद: | चरोदाद: | चरोदाद: |
| चरोदात: | चरोदात: | चरोदात: |

### Imperative.

| देहायति | हृदित: | हृदित: |
| देहायति | हृदित: | हृदित: |
| देहायति | हृदित: | हृदित: |

Pot. दृढ़, 2d pret. दृढ़, 1st fut. देहायति, 2d fut. देहायति, 3d pret. दहर्, bended. दहार्, cond. दहार्, p. part. दहः.

- Bopp compares the terminations of this tense to the Latin terminations in legi, legisti, legit, legimus, legis, legunt.
- Or चरोदी:  
- Or चरोदी:  
- p. 83. h

### Root हृ. Inf. दोह, “to weep.”

### Present.

| दोह | दुः: | दुः: |
| दोहि: | दुः: | दुः: |
| दोहिति | दुः: | दुः: |

### First Preterite.

| चड़हे | चड़हे | चड़हे |
| चड़हे: | चड़हे: | चड़हे: |
| चड़हाणे | चड़हाणे | चड़हाणे |

### Root दुह. Inf. दोह, “to milk.”

### Present.

| दोह | दुः: | दुः: |
| दोहि: | दुः: | दुः: |
| दोहिति | दुः: | दुः: |

### First Preterite.

| चड़हे | चड़हे | चड़हे |
| चड़हे: | चड़हे: | चड़हे: |
| चड़हाणे | चड़हाणे | चड़हाणे |

| चड़हात | चड़हात | चड़हात |
| चड़हात | चड़हात | चड़हात |
EXAMPLES OF VERBS OF THE THIRD CONJUGATION.

**Imperative.**

<table>
<thead>
<tr>
<th>दोहा</th>
<th>दोहाय</th>
<th>दोहाम्</th>
<th>दोहाये</th>
<th>दोहाखरे</th>
<th>दोहामन्</th>
</tr>
</thead>
<tbody>
<tr>
<td>दुर्गम्</td>
<td>दुर्गाय</td>
<td>दुर्गाम्</td>
<td>दुर्गाये</td>
<td>दुर्गाखरे</td>
<td>दुर्गामन्</td>
</tr>
<tr>
<td>दोहरु</td>
<td>दोहाय</td>
<td>दोहाम्</td>
<td>दोहाये</td>
<td>दोहाखरे</td>
<td>दोहामन्</td>
</tr>
<tr>
<td>दुर्गल्लु</td>
<td>दुर्गाय</td>
<td>दुर्गाम्</td>
<td>दुर्गाये</td>
<td>दुर्गाखरे</td>
<td>दुर्गामन्</td>
</tr>
</tbody>
</table>

Pot. par. दुर्गम्, अत्म. दुर्गीयः; 2d pret. par. दुर्गाह, अत्म. दुर्गाहे; 1st fut. दुर्गाधिम्, अत्म. दुर्गाधिङ्गः; 2d fut. दुर्गाधिम्, अत्म. दुर्गाधिङ्गः; bened. दुर्गास्म, अत्म. पुरुषीयः; 3d pret. दुर्गाशि, अत्म. पुरुषवः; bened. दुर्गाशि, अत्म. पुरुषवः; cond. दुर्गाकाहः, अत्म. दुर्गाकाहः; p. part. दुर्गास्म.

*) p. 69. i  *) p. 69. k  *) p. 69. a  *d) घ् and घे, like terminations beginning with a sibilant, have the effect of throwing back the aspirate (which has been changed to ०) on the initial of the root. *) p. 83. k  *) p. 84. note.

**EXAMPLES OF IRREGULAR PRIMITIVES OF THE THIRD CONJUGATION (r. 93.).**

Root भू. Infin. भूः, “to support,” “bear.”

**PARASMAIPADA.**

**Present Tense.—** “I support” or “bear.”

<table>
<thead>
<tr>
<th>बिभरमि</th>
<th>बिभरिल्</th>
<th>बिभरति</th>
<th>बिभ्रित्</th>
<th>बिश्रीमि</th>
</tr>
</thead>
<tbody>
<tr>
<td>bibharmi</td>
<td>bibhari</td>
<td>bibherti</td>
<td>bibhirati</td>
<td>bibhrimah</td>
</tr>
</tbody>
</table>

**First Preterite.**

<table>
<thead>
<tr>
<th>रबिधरा</th>
<th>रबिध्रिल्</th>
<th>रबिध्रित्</th>
<th>रबिध्रिताः</th>
</tr>
</thead>
<tbody>
<tr>
<td>abibharam</td>
<td>abibhriva</td>
<td>abibhritam</td>
<td>abibhritam</td>
</tr>
</tbody>
</table>

**Imperative.**

<table>
<thead>
<tr>
<th>रबिधरानि</th>
<th>रबिध्रिहि</th>
<th>रबिध्रिताः</th>
</tr>
</thead>
<tbody>
<tr>
<td>bibharani</td>
<td>bibhiri</td>
<td>bibhritam</td>
</tr>
</tbody>
</table>

Pot. रबिध्रियाम्, रबिध्रिया; &c.; pres. अत्म. रबिध्रिय, रबिध्रिये, &c.; 1st pret. रबिध्रित्, रबिध्रित्; &c.; pot. रबिध्रिय; imp. रबिध्रिहि, रबिध्रित्, &c.; 2d pret. par. कंबर्, dual कंब्र, अत्म. कंब्रे; 1st fut. अत्रिल्, अत्म. अत्रिले; 2d fut. अत्रिल्, अत्म. अत्रिले; p. part. भूः; 3d pret. भूः, अत्म. भूः; &c.
Examples of Verbs of the Third Conjugation.

1) Cf. the Latin ferre, fert, ferimus, fertis, ferunt. 2) Or चदित्वमा. Since the vowel रि is changed to एर, the rule at p. 69. a. applies to this verb. 3) r. 83. last sentence. 4) r. 21. 5) r. 7. 6) p. 76. a. 7) p. 79. f. 8) p. 79. e. 9) p. 82. f. 10) p. 83. g.

Root दा. Infin. दानु, “to give.” (p. 71. a.)

Parasmaipada.

Present Tense.—“I give.”

दमिदे, dadāmi,

ददादि, dadāsi,

ददाति, dadāti,

ददाय, dadawh,

ददास, datthah,

ददात, dattah,

ददाति, dadati,

ददाय, dadawh.

First Preterite.—“I was giving.”

चदादे, adadām,

चदादि, adadāh,

चदाति, adadāt,

चदाल, adadewa,

चदास, adattam,

चदात, adattām,

चदादित्, adaduh.

Impetative.—“Let me give.”

ददानि, dadāni,

ददाष, dadāva,

ददास, dattam,

ददात, dattām,

ददाति, dadatu,

ददाति, dadāma.

ददाति, dadāma.

ददाति, dadāta.

ददाति, dadatu.

Pot. ददाः, &c.; pres. ātm. ददे, ददे, ददे, &c.; 1st pret. चदरि; imp. ददे; pot. ददीय.

Second Preterite.—“I gave.”

ददाँ, dadau,

ददिश, dadiva,

ददिश, dadathuh,

ददां, dadau,

ददिश, dadima.

ददिश, dada.

ददिश, daduh.

2d pret. ātm. ददे, ददिये, ददे, ददिये, &c.; 1st fut. par. ददीयम्; 2d fut. ददायम्; 3d pret. चदोः; bened. ददायथ; cond. चदायथ; p. part. ददः.

*) Cf. ददाम, p. 69. note #. 1) p. 83. note †. 2) p. 71. a. 3) p. 76. a.

*) Or ददय. Cf. the Latin dedisti. 1) Or ददाये. 3) p. 79. e. 5) p. 83. i.

3) p. 85. a. 4) r. 125. c.
Root धा. Inf. धातू, “to place,” &c. (p. 71. a.)

**Present.**

<table>
<thead>
<tr>
<th>धाति</th>
<th>धानि</th>
</tr>
</thead>
<tbody>
<tr>
<td>धायि</td>
<td>धायि</td>
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<tr>
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</table>

**First Preterite.**

<table>
<thead>
<tr>
<th>चदानि</th>
<th>चदानि</th>
<th>चदानि</th>
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<tbody>
<tr>
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<tr>
<td>चदानि</td>
<td>चदानि</td>
<td>चदानि</td>
</tr>
</tbody>
</table>

Pot. धारि, &c.; imp. धानि, धाहि, धातू, धायि, धातृ, धायि, धातृ; pres. धानि, धाहि, धातृ, धायि, धातृ, &c.; 1st pret. चदानि, चदायि, चदातृ; &c.; pot. चदांि; imp. चदांि, चदांि, चदांि, &c.; 2d pret. par. चदानि; चदायि; 1st fut. चदासि; 2d fut. चदासि; 3d pret. चदानि; bened. चदासि; cond. चदाति; p. part. चदानि.

1) Cf. विधु, देवु, देवि. 2) p. 83. note t. 3) p. 71. a. 4) p. 76. a. 5) p. 83. i. 6) p. 85. a. 7) r. 125. c.

Root हा. Inf. हातू, “to quit.”

**Present.**

<table>
<thead>
<tr>
<th>हाहि</th>
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<tbody>
<tr>
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<td>हाहि</td>
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**First Preterite.**

<table>
<thead>
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</thead>
<tbody>
<tr>
<td>चनाहि</td>
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<td>चनाहि</td>
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<tr>
<td>चनाहि</td>
<td>चनाहि</td>
<td>चनाहि</td>
</tr>
</tbody>
</table>

Pot. चाहि, &c.; imp. चाहि, चाहि, चाहि, &c.; 2d pret. चाहि; 1st fut. चासि; 2d fut. चासि; 3d pret. चासि; bened. चासि; cond. चासि; p. part. चाहि.

8) r. 83. 9) This root changes अ to i before the consonantal terminations not marked with य, and drops अ altogether before the vowel terminations. 10) Or चाहि.

1) p. 76. a. 2) p. 82. d. 3) p. 85. a. 4) r. 125. c.

Root भी. Inf. भेतू, “to fear.”

**Present.**

<table>
<thead>
<tr>
<th>भिनेि</th>
<th>भिनेि</th>
</tr>
</thead>
<tbody>
<tr>
<td>भिनेि</td>
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</table>

**First Preterite.**

<table>
<thead>
<tr>
<th>चाबिनेि</th>
<th>चाबिनेि</th>
<th>चाबिनेि</th>
</tr>
</thead>
<tbody>
<tr>
<td>चाबिनेि</td>
<td>चाबिनेि</td>
<td>चाबिनेि</td>
</tr>
<tr>
<td>चाबिनेि</td>
<td>चाबिनेि</td>
<td>चाबिनेि</td>
</tr>
</tbody>
</table>

Pot. भिनेि, &c.; imp. भिनेि, भिनेि, भिनेि, &c.; 2d pret. भिनेि; du. भिनेि; 1st fut. भेतृसि; 2d fut. भेतृसि; 3d pret. भेतृसि; p. part. भिनेि.

1) The radical vowel may be optionally shortened (विनेि) before a consonant, whenever Guna does not take place. 2) r. 83. last sentence. 3) r. 98. 4) p. 82. f.
EXAMPLES OF IRREGULAR PRIMITIVES OF THE FIFTH CONJUGATION (r. 94).

Root चाप. Infin. चापु, "to obtain."

**PARASMAIPADA.**

| मित्र | अन्मि | अमु : अमुमह | अमुमह | अमुमह |
| चापित | अपशि | अपरमह | अपरमह | अपरमह |
| चापोत | अपोर | अपरत | अपरत | अपरत |

*First Preterite.*—"I was obtaining."

| चापम | अपनवम | चापम | अपनम | अपनम |
| चापो : अपनो | चापत | अपमत | अपमत |
| चापोत | अपत | चापत | अपत |

*Imperative.*—"Let me obtain."

| चापचापित | अपनवि | चापचापि | अपनवमा | अपनवमा |
| चापोट | अपनोत | चापत | अपमत |

Pot. चापुणयम, चापुणयह, चापुणयत, &c.; 2d pret. चापः; dual चापि; 1st fut. चापमिः; 2d pret. चापमात्; 3d pret. चापः; bened. चापाः; cond. चापः; p. part. चापः.

*) p. 75. f.  b) p. 80.  c) p. 83. h.

Root चाप. Infin. चापहू, "to pervade," "obtain," "enjoy."

**ATMANEPADA.**

| चापित | चापितह | चापितह | चापितह | चापितह |
| चापित | चापित | चापित | चापित |
| चापित | चापित | चापित | चापित |

Pot. चापिति; imp. चापितः, चापितः, चापितः, चापितः, &c.; 2d pret. चापितः, चापितः, &c.; 1st fut. चापितः; 2d fut. चापितः; 3d pret. चापितः; सापितः, &c.; bened. चापिति; cond. चापिति; p. part. चापिति.

*) This root, although not ending in a double consonant, requires that the re- 
**duplicated syllable be an, see p. 75.f.  b) Or चापहे.  c) Or चापहे.  d) p. 82. a.
 Examples of Verbs of the Seventh Conjugation. 121

Root शं, Infin. चेह, “to be able.”

<table>
<thead>
<tr>
<th>Present</th>
<th>First Preterite</th>
</tr>
</thead>
<tbody>
<tr>
<td>शंक्रोि  शंकी  शंकी  अक्रान् अक्रान् अक्रान्</td>
<td>अक्रेन्द्र अक्रेन्द्र अक्रेन्द्र</td>
</tr>
<tr>
<td>शंक्रीि  शंकी  अक्रीि  अक्रीि  अक्रीि</td>
<td>अक्रेन्द्र अक्रेन्द्र अक्रेन्द्र</td>
</tr>
<tr>
<td>शंक्रीि  शंकी  अक्रीि  अक्रीि  अक्रीि</td>
<td>अक्रेन्द्र अक्रेन्द्र अक्रेन्द्र</td>
</tr>
</tbody>
</table>

Pot. शंक्राण्, &c.; imp. शंक्राणि, &c.; 2d pret. शंक्रात्; dual, शंक्रित्, &c.; 1st fut. शंक्रार्; 2d fut. शंक्रात्; 3d pret. शंक्रं; p. part. शंका.

*) p. 76. c.  *) p. 80.  *) p. 83. a.

Root चू, Infin. चोि, “to hear.”

<table>
<thead>
<tr>
<th>Present</th>
<th>First Preterite</th>
</tr>
</thead>
<tbody>
<tr>
<td>चूषोिि  चूषुि  चूषुि  चुषुि  चुषुि  चुषुि</td>
<td>चुषुिि  चुषुिि  चुषुिि</td>
</tr>
<tr>
<td>चूषोिि  चूषुि  चूषुि  चुषुि  चुषुि  चुषुि</td>
<td>चुषुिि  चुषुिि  चुषुिि</td>
</tr>
<tr>
<td>चूषोिि  चूषुि  चूषुि  चुषुि  चुषुि  चुषुि</td>
<td>चुषुिि  चुषुिि  चुषुिि</td>
</tr>
</tbody>
</table>

Pot. चूषुिि; imp. चूषुिि, चूषुि, चूषित्, चूषित्, &c.; 2d pret. चूषित्, dual चूषित्; 1st fut. चूषिति; 2d fut. चूषिति; 3d pret. चूषित्; pass. part. चूषि.

*) r. 21.  *) Or चूषिि.  *) Or चूषिि.  *) See the scheme of terminations, p. 73.  *) p. 79.f.  *) p. 82.f.

Examples of Irregular Primitives of the Seventh Conjugation (r. 95.).

Root चिंि, Infin. चेंि, “to cut.”

Present.—“I cut.”

| चिंििि  chhinadmi, | चिंििि  chhindvah, | चिंििि  chhindmah. |
| चिंििि  chhinatsi, | चिंििि  chhinah, | चिंििि  chhintha. |
| चिंििि  chhinatti, | चिंििि  chintah, | चिंिििि  chhindanti. |

First Preterite.—“I was cutting.”

| चिंििि  achhinadam, | चिंििि  achhindwa, | चिंििि  achhindma. |
| चिंििि  achhinat, | चिंििि  achhintam, | चिंििि  achhinta. |
| चिंििि  achhinat, | चिंििि  achhintam, | चिंिििि  achhindan. |

Pot. चिंििि, &c.; imp. चिंििि, चिंििि, चिंििि, &c.; atm. pres.
122 EXAMPLES OF VERBS OF THE SEVENTH CONJUGATION.

Root भिज. Infin. भिजु, "to hinder."

<table>
<thead>
<tr>
<th>Present</th>
<th>First Preterite</th>
</tr>
</thead>
<tbody>
<tr>
<td>हन्नाम्</td>
<td>भहन्यं</td>
</tr>
<tr>
<td>हन्नस्</td>
<td>भहन्यह्</td>
</tr>
<tr>
<td>हन्निः</td>
<td>भहन्यः</td>
</tr>
</tbody>
</table>

Pot. हन्न्यः; imp. हन्नार्थः, हन्नुः, हन्नहुः, &c.; āt. pres. हन्ने, &c.; 1st pret. हन्नायः, हन्नशः, &c.; pot. हन्निः; imp. हन्नाद्; 2d pret. par. हन्नोऽ; āt. हन्न्ये; 1st fut. हन्नालिः; 2d fut. हन्नलिः; 3d pret. par. हन्नोऽः; āt. हन्नि; p. part. हन्नः.

Root योज. Infin. योजु, "to join."

<table>
<thead>
<tr>
<th>Parasmaipada. Present</th>
<th>Atmanepada. Present</th>
</tr>
</thead>
<tbody>
<tr>
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Pot. par. योजः, &c.; āt. योजः, &c.; imp. par. योजः, योजः, योजः, योजः, &c.; 2d pret. par. योजः; āt. योजः; 1st fut. योजः; 2d fut. योजः; 3d pret. par. योजः; āt. योजः, &c.; pass. part. योजः.

R. 91. Cf. the Latin jungimus, jumunt.
EXAMPLES OF VERBS OF THE NINTH CONJUGATION. 123

Root हिंस. Infin. हिंसितु, “to injure.”

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Pot. हिंसा, &c.; imp. हिनसानि, &c.; 2d pret. चाहिंसित; 1st fut. चाहिंसातैल; 2d fut. चाहिंसिता; 3d pret. चाहिंसित; pass. part. चाहिंसित।

*) According to Carey हिनस्क। *) Or चाहिनस्क। 3) p. 75. c. 4) p. 64., note t.

For examples of verbs of the 8th conjugation the student is referred to the auxiliary verb क्र क्रि, at p. 101, and the verb हो कर in the tables, pp. 94—97. These are the only two roots in this conjugation that are ever likely to occur.

EXAMPLES OF IRREGULAR PRIMITIVES OF THE NINTH CONJUGATION (r. 97.)

Root ज्ञा. Infin. हादृह, “to know.”

Pārasmaipada. Present Tense.—“I know.”

| ज्ञानिः jāṇāmi, | ज्ञानिः jāṇivah, | ज्ञानिः jāṇimah. |
| ज्ञानिः jāṇaśi, | ज्ञानिः jāṇiθah, | ज्ञानिः jāṇittha. |
| ज्ञानिः jāṇāti, | ज्ञानिः jāṇītah, | ज्ञानिः jāṇanti. |

First Preterite.—“I was knowing.”

| ज्ञानाः ajāṇām, | ज्ञानीस ajāṇīva, | ज्ञानीस ajāṇima. |
| ज्ञानाः ajāṇāḥ, | ज्ञानीस ajāṇitam, | ज्ञानीस ajāṇīta. |
| ज्ञानाः ajāṇaḥ, | ज्ञानीस ajāṇītām, | ज्ञानाः ajāṇan. |

Imperative.—“Let me know.”

| ज्ञानिः jāṇāni, | ज्ञानाः jāṇaṁ, | ज्ञानाः jāṇama. |
| ज्ञानिः jāṇīhi, | ज्ञानाः jāṇītam, | ज्ञानिः jāṇita. |
| ज्ञानाः jāṇātu, | ज्ञानाः jāṇītām, | ज्ञानाः jāṇantu. |

Atmanepada. Present.—“I know.”

| ज्ञानेः jāne, | ज्ञानेः jāṇivahe, | ज्ञानेः jāṇimāhe. |
| ज्ञानिः jāṇīshe, | ज्ञानेः jāṇāthe, | ज्ञानिः jāṇidhve. |
| ज्ञानिः jāṇite, | ज्ञानेः jāṇāte, | ज्ञानेः jāṇate. |
First Preterite.—“I was knowing.”

च्छानि ajāni, च्छानीत् ajānta, च्छानीति ajānta.
च्छानी: ajāni: ajānte, च्छानीव: ajānīta.
च्छानीत: ajānti, यच्छानीति ajānita.

Imperative.—“Let me know.”

जान: jānai, जानाते jāna, जानानं jānātha.
जानां जानानं jānātā, जानावहै jāna vahai.
जानावं jānātha, जानावं jānātha, जानावहै jānāmakai.

Pot. par. जानाय, जानाय, जानाय, &c.; अत्म. जानाय, जानाय, &c.; 2d pret. par. जाने; dual जानिस, जानस; 1st. fut. जानसिः; 2d fut. जानसिः; 3d pret. जानसिः; अत्म. जानसिः; p. part. जांत.

*) p. 78. a.  bj p. 79. e.  c) p. 82. d.

Root यह. Infin. महिं, “to take.”

Present. | First Preterite.
---|---
गृहासि: गृहासि: गृहासि: | गृहासि: गृहासि: गृहासि:
गृहासि: गृहासि: गृहासि: | गृहासि: गृहासि: गृहासि:
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Imperative.

Pot. गृहासि, गृहासि, &c.; 2d pret. गृहासि, गृहासि; dual गृहासि; महिस; अत्म. गृहासि; 1st fut. गृहासि; 2d fut. गृहासि; 3d pret. गृहासि; p. part. गृहासि.

*) p. 77. f.  bj) This root lengthens the inserted i.  c) This is on the authority of the Siddhānta Kaumudi, but Carey and Wilkins give जानिसि. All agree in making the अत्म. जानिसि.

Root यह. Infin. महिं, “to eat.”

Present. | First Preterite.
---|---
च्छासि: च्छासि: च्छासि: | च्छासि: च्छासि: च्छासि:
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Pot. च्छासि, च्छासि, &c.; imp. च्छासि, च्छासि, &c.; 2d pret. च्छासि; 1st fut. च्छासि; 2d fut. च्छासि; 3d pret. च्छासि; pass. part. च्छासि.

*) R. 97. last paragraph.  bj) p. 75. f.  c) p. 82. c.
EXAMPLES OF VERBS OF THE NINTH CONJUGATION. 125

Root श्रृ. Infin. क्र fibre, “to buy.”

Present. First Preterite.
क्रीणाम् श्रृणी: श्रृणीम् | श्रीणाम् श्रीणी: श्रीणीम्
क्रीणाल् श्रृणी: श्रृणीम् | श्रीणाल् श्रीणी: श्रीणीम्
क्रीणाल् श्रृणी: श्रृणीम् |

Pot. श्रीणयां, &c.; imp. श्रीणानि, श्रीणिः, &c.; 2d pret. श्रीणार्य, श्रीणित्वथौ or श्रीणित्व; dual श्रीणिन्वित्त; 1st fut. श्रीणालिं; 2d fut. श्रीणालि; 3d pret. श्रीणे; pass. part. श्रीण.

a) Cf. तर्प्यु. b) Cf. तर्प्याः. c) p. 76. b. d) p. 74. t. e) p. 82. f.

Root शृ or शृ. Infin. शृः “to spread.”

Present. First Preterite.
शृणाम् शृणी: शृणीम् | शृणां शृणी: शृणीम्
शृणाल् शृणी: शृणीम् | शृणाल् शृणी: शृणीम्
शृणाल् शृणी: शृणीम् |

Pot. शृणयां; imp. शृणानि; अत्म. pres. शृणे; 1st pret. शृणिः; pot. शृणी; imp. शृणि; 2d pret. par. शृणार्, शृणारिः, &c.; dual शृणारिः; अत्म. शृणेर्, &c.; 1st fut. शृणित्विं or शृणित्विः; 2d fut. शृणित्विं or शृणित्विः; 3d pret. शृणित्विः; pass. part. शृणी.

a) This verb is also of the 5th conjugation शृणोपि, शृणोपि, शृणोपि, शृणुः; &c., when there is a striking resemblance to the Greek οτορήμ, οτορήν, &c.; and imperf. οτορήμ, οτορήν, &c. b) p. 75. e. c) p. 76. b. d) p. 79. b. e) p. 82. a. r. 125. d.

EXAMPLE OF CAUSALS, OR VERBS OF THE TENTH CONJUGATION (p. 86. r. 107.).

Root हर्ष. Inf. हर्षितस्, “to cause to see,” “show.”

Paraswaipada. Present.—“I cause to see.”

दशयाम् darshayāmi, | दशयाम्: darshayāvah, | दशयाम्: darshayāmah.
darshayasi, | darshayathah, | darshayanti.
darshayati, | darshayatah, | darshayanti.
EXAMPLE OF CAUSAL VERBS.

Imperfect. “I was causing to see.”

दस्येय adarshayam, दस्येयाय adarshayāva, दस्येयाम adarshayāma.
दस्येय adarshayah, दस्येयात adarshayatam, दस्येयात adarshayata.
दस्येय क adarshayātām, दस्येय क adarshayātan.

Potential.—“I may cause to see.”

दस्येय्ये darshayeyam, दस्येय्येष्ठ darshayeyah, दस्येय्यात darshayeyatam,
दस्येय्यत darshayeyat, दस्येय्यत darshayeyath.

Imperative.—“Let me cause to see.”

दस्येयामि darshayāma, दस्येयास्ति darshayāsa, दस्येयाति darshayāta.
दस्येयाय darshayāvā, दस्येयाति darshayātā, दस्येयायत darshayāyath.
दस्येयातi darshayātā, दस्येयाति darshayātā.

Second Preterite.—“I caused to see.”

दस्यायास darshayāmās, दस्यायास्ति darshayāmāsā, दस्यायासैर darshayāmāsāṁ.
दस्यायास्ति darshayāmāsthi, दस्यायास्ति darshayāmāsthitahun, दस्यायास्ति darshayāmāsthi.
दस्यायास darshayāmāsa, दस्यायास्ति darshayāmāsā, दस्यायास्ति darshayāmāsāsā.

First Future.—“I will cause to see.”

दस्यपितास्मि darshayitāsmi, दस्यपितास्य darshayitāsvah, दस्यपितास्य darshayitāsmah.
दस्यपितासि darshayitāsi, दस्यपितास्य darshayitāsthi, दस्यपितास्य darshayitāsthē.
दस्यपिता darshayitā, दस्यपितारी darshayitārau, दस्यपितारो darshayitāra.

Second Future.—“I will cause to see.”

दस्यपितामि darshayishhyāmi, दस्यपितामव darshayishhyāvah, दस्यपितामि darshayishhyāmā.
दस्यपितामि darshayishhyāmi, दस्यपितामव darshayishhyāvah, दस्यपितामि darshayishhyāmā.
दस्यपितामि darshayishhyāmi, "&c.; 1st pret. दस्यपितामि; 1st fut. दस्यपितामि; 2d fut. दस्यपितामि; 3d pret. दस्यपितामि, दस्यपितामि, "&c.; bened. दस्यपितामि; cond. दस्यपितामि; p. part. दस्यपितामि.

3d pret. दस्यपितामि; cond. दस्यपितामि; 1st pres. दस्यपितामि, दस्यपितामि, दस्यपितामि, दस्यपितामि, दस्यपितामि, दस्यपितामि, दस्यपितामि; 1st pres. दस्यपितामि, दस्यपितामि, दस्यपितामि, दस्यपितामि, दस्यपितामि, दस्यपितामि, दस्यपितामि.

*) or दस्याग्रवर दस्याग्रवर, p. 87. r. 108. *) r. 109. *) r. 110. *) r. 125. r.

After this model may be conjugated all causal verbs.
128. EXAMPLES OF PASSIVE VERBS. (p. 89. r. 111.).

Root द्र. Infin. दिय, “to be given.” (p. 90. r. 112).

Present.—“I am given.”

दीये दिये, दीयाे दियावहे, दीयामे दियामाहे.
दीयासे दियते, दीयासे दियाध्वे, दीयाने दियाने.
दीयाते दियाते, दीयाते दियाते, दीयाते दियाते.

First Preterite.—“I was given.”

चद्रीये दिये, चद्रीयावहि दियआवहि, चद्रीयामहि दियआमाहि.
चद्रीयासा: दियथाहि, चद्रीयासा दियथाम, चद्रीयासा दियाध्वम.
चद्रीयातह दियाताह, चद्रीयातह दियाताम, चद्रीयातह दियाताम.

Potential.—“I may be given.”

दीये दिये, दीये दियवहि, दीयथाहि दियथाम, दीयथाहि दियाध्वम.
दीयासा: दियाथाहि, दीयासा दियाथाम, दीयासा दियाध्वम.
दीयाता: दियाताहि, दीयाताहि दियाताम, दीयाताहि दियाताम.

Imperative.—“Let me be given.”

दीये दिये, दीयथे दियथहि, दीयथे दियाध्वे, दीयथे दियाध्वे.
दीयासा: दियाथे दियाथाहि, दीयासा दियाथाम, दीयासा दियाध्वम.
दीयाता: दियाते दियाताहि, दीयाते दियाताम, दीयाते दियाताम.

Second Preterite.—“I have been given.”

दरे दाते, दरे दाते दातवहे, दरे दाते दातमाहे.
दरे दाते दाते, दरे दाते दाते.

First Future.—“I shall be given.”

दाताहे दाति, दाताहे दाती, दाताहे दाती, दाताहे दाती.
दाताहे दाताहे दातिमाहे, दाताहे दातिमाहे, &c.

Second Future.—“I shall be given.”

दाते दाते, दाते दाते दाती, दाते दाते दाती.
दाताहे दाताहे दातिमाहे, दाताहे दातिमाहे, &c.

Third Preterite.—“I was given.”

दातिम दातिम, दातिम दातिम, दातिम दातिम, दातिम दातिम.
दातिम दातिम दातिम, दातिम दातिम, दातिम दातिम.

दातिम दातिम “It was given,” दातिम दातिम, दातिम दातिम, दातिम दातिम.
Bened. दासीय or दासीयेय, &c.; cond. दासाये or दासायेये.

Root कृ. Inf. कृँहि, “to be made” or “done” (p. 90 b.).

**Present.**—“I am made.”
- कृङ्गे कृङ्गसे कृङ्गमे
- कृङ्गसे कृङ्गसे कृङ्गमे
- कृङ्गमे कृङ्गमे

**First Preterite.**—“I was made.”
- कृङ्गे कृङ्गसि कृङ्गसि कृङ्गमि
- कृङ्गसि कृङ्गसि कृङ्गमि कृङ्गसि
- कृङ्गमि कृङ्गमि

**Potential.**—“I may be made.”
- कृङ्गेच्छ कृङ्गेच्छ कृङ्गेच्छ
- कृङ्गेच्छ कृङ्गेच्छ कृङ्गेच्छ
- कृङ्गेच्छ कृङ्गेच्छ

**Imperative.**—“Let me be made.”
- कृङ्गे कृङ्गसः कृङ्गसः
- कृङ्गसः कृङ्गसः कृङ्गसः
- कृङ्गसः कृङ्गसः

**Second Preterite.**
- कृङ्गे कृङ्गः कृङ्गः
- कृङ्गः कृङ्गः कृङ्गः
- कृङ्गः कृङ्गः

**First Future.**
- कृङ्गाः कृङ्गाः कृङ्गाः, &c.
- कृङ्गाः कृङ्गाः कृङ्गाः, &c.
- कृङ्गाः कृङ्गाः, &c.

**Second fut. कृङ्गे or कृङ्गः, &c.**

**Third Preterite.**

**SING.**
- चकृङ्गे चकृङ्गः चकृङ्गः
- चकृङ्गः चकृङ्गः चकृङ्गः
- चकृङ्गः, “it was done,”

**DUAL.**
- चकृङ्गः चकृङ्गः चकृङ्गः
- चकृङ्गः चकृङ्गः चकृङ्गः
- चकृङ्गः, “it was done,”

**PLURAL.**
- चकृङ्गः चकृङ्गः चकृङ्गः
- चकृङ्गः चकृङ्गः चकृङ्गः
- चकृङ्गः, “it was done,”

Bened. दासीय or दासीयेय; cond. दासायेये or दासायेये.

The following is an example of a passive verb from a root ending in a consonant.

Root यूजः. Infin. यूजः, “to be fitting.”

Pres. यूजः, “I am fitting,” यूजः, यूजः, &c.; 1st pret. यूजः, यूजः, यूजः, &c.; pot. यूजः, यूजः, यूजः, &c.; imp. यूजः, यूजः, यूजः, &c.; 2d pret. यूजः, यूजः, यूजः, यूजः, &c.; 1st fut. यूजः, यूजः, यूजः, &c.; 2d fut. यूजः, यूजः, यूजः, यूजः, &c.; 3d pret. यूजः, यूजः, यूजः, &c.; 3d pret. यूजः, यूजः, यूजः, &c.; bened. यूजः, यूजः, &c.; cond. यूजः, &c.
DESIDERATIVE VERBS.

119. Although this form of the root rarely appears in its character of a verb, yet nouns and participles derived from the desiderative base are not uncommon (see p. 23. xiii. r. 40., and p. 141. s.). Some explanation, therefore, of its structure is indispensable. Moreover, there are certain roots which take a desiderative form, without exactly yielding a volitive significiation; and these, as being equivalent to primitive verbs (amongst which they are sometimes classed), may occur in the best writers. For example, jugups, "to blame," from the root gup; chikits, "to cure," from kit; titiksh, "to bear," from tej; māmānes, "to reason," from man; bhāḥats, "to abhor," from bādh.

The Terminations.

a. Desideratives take the terminations of the regular scheme at p. 63., and their inflection either in the par. or atm. is determined by the practice of the primitive verb. Thus, the root budh, taking both inflections in the primitive, may take both in the desiderative (budodhiśaṃī, &c., or budodhiśhe, &c.); and labh, taking only the atm. in the primitives, may take only the atm. in the desiderative (tīṣe, &c.).

FORMATION OF THE BASE.

Conjunctural Tenses.

b. The initial consonant and vowel of the root are reduplicated, and if the root inserts i in the primitive (see p. 79.), then ṯiṣh is affixed: if the root rejects i, then simply s, changeable to ś, is affixed. Thus, from kṣip, "to throw," the base chikships (चिक्षिप्सामि chikshipāmi, &c.); but from vid, "to know," taking inserted i in the primitive, vividisha (विविदिशा vividishāmi, &c.). The reduplication of the consonant is strictly in conformity with the rules laid down at p. 75., and that of the vowel of the initial consonant follows the analogy of causal third preterites (p. 88.); that is, the vowel i (generally, however, short) is reduplicated for a, ā, i, ī, ri, rī, e, or ai; but the vowel u for u, ū, and o.* Thus,

* And if the root begin with a vowel the reduplication still follows the analogy of the same tense; thus, from ash, ashish, and with ṯiṣh added, ashiśiśiḥ. See p. 89.
from *pach*, *pipaksh*; from *yūch*, *yiyūchish*; from *jīv*, *jījēvīsh*; from *drīsh*, *didrikhs*; from *sēv*, *sisevīsh*; from *gai*, *jīgus*; but from *yuṣ*, *yuṣyuksh*; from *pū*, *pupūsh*.

c. It has been said that the annexation of *išk* or *s* to the reduplicated root is generally determined by the assumption or rejection of inserted *i* in the primitive. When *išk* is affixed, the radical vowel may in general be optionally changed to Guna. Thus, from *mud*, either *munodish* or *mumudish*.

d. When *s* is affixed to roots ending in vowels it has the effect of lengthening a final *i* or *u*, and changing *ri* or *rī* to *ir*; thus, from *chī*, *chichish*; from *shrū*, *shushrīṣh*; from *kṛi*, *chikārīsh*; from *tīrī*, *tītīrīsh*.* When to roots ending in consonants, the radical vowel remains unchanged, but the final consonant combines with the initial sibilant, in accordance with the rules laid down in pp. 67-68.; as, from *yuth*, *yuyuts* (p. 68. b.); from *dah*, *dīdhakh* (p. 69. i.).

e. The following roots form their desiderative bases anomalously. From *dā*, “to give,” *dīts* (*dītsāmi*, “I wish to give”); from *op*, “to obtain,” *ips*; from *dhū*, *dhits*; from *jī*, “to conquer,” *jīgīsh*; from *chī*, *chikīsh*, as well as *chichīsh*; from *han*, “to kill,” *jīghāns*; from *ṛaḥ*, *ṛibūṣṭ*; from *ṛcch*, *ṛipūṣṭ*; from *ṛuḥ*, *ṛuṣṭ*; from *ḍhr*, “to be able,” *ḍhras*; from *ṛma*, “to obtain,” *ṛmas*; from *ṛ, ṛīṣ*; *pṛ*, *piṇ*.

Non Conjugational Tenses.

The second preterite is formed by affixing *ām* to the desiderative base, as already formed, and adding the second preterite of either one of the auxiliaries *kṛi* or *bhū* (see p. 77. f.). Thus from *pach*, the 2d pret. *pipakshānchakāra*, “I wished to cook.” In all the remaining tenses it is an universal rule that inserted *i* be assumed after the desiderative base, whether formed by *s* or *išk*, except in the bened. par. Thus, 1st fut. of *pipaksh*, 1st pers. sing. *pipakshitāmi*, &c.; 2d fut. *pipakshīyāmi*, &c.; 3d pret. *āpipakshīyam*, &c. (form 1. p. 81.); bened. par. *pipakshyasam*, &c.; atm. *pipakshīya*, &c.; condit. *āpipakshiyam*, &c. So, also, taking *vidvish* (formed with *išk* from *vid*), the 1st fut. is *vidvishitāmi*; 2d fut. *vidvishīyāmi*; 3d pret. *āvidvishīyam*, &c.

* But the root *ṛ* may make *ṛuṣṭ*; *ṛ, ṛuṣṭ*; and *ṛ, ṛuṣṭ*. 
INTENSIVE OR FREQUENTATIVE VERBS.

120. This form of the root is even less used than the desiderative. In the present participle, however, and in a few nouns, it may sometimes appear (r. 38. xiii. and 124.). It gives intensity to the radical idea, especially in the case of roots signifying “to shine,” “to be beautiful,” or “to lament.” Thus, from ḏṛp, “to shine,” comes the intensive form ḏṛḍḍy, “to shine brightly,” and the present participle ḏṛḍḍyamāna (see r. 124.); so also from śubh, śoshubh and śoshubhamāna; from rud, rorudy and rorudyamāna. There are two kinds of intensive verb, the one a reduplicated ātmanepada verb, conforming, like neuter and passive verbs, to the 4th conjugation, and usually found in a neuter or passive significance; the other a reduplicated parasmaipada verb, formed analogously to the 3d conjugation. The first of these is the only form ever likely to occur.

The Terminations.

The terminations may be either those of the ātm. of the regular scheme at p. 63., or the par. of the irregular scheme at p. 66.; the former being adapted to that form of intensive which results from a reduplication of the passive; the latter to that form which bears analogy to the 3d conjugation.

FORMATION OF THE BASE OF THE ĀTMANEPAĐA FORM OF INTENSIVES.

Conjugational Tenses.

The general rule is, that the initial consonant and vowel of the passive base be reduplicated. The consonant being reduplicated according to the usual rules (p. 75.), with the Guna substitute of the radical vowel, whether it be long or short. Thus, from the passive base ṛḍy (of ḍṛ, “to give”) comes the intensive base ṛḍḍy (ṛḍḍye, ṛḍḍyase, &c., see p. 127.); from hiy (passive of ḍhā), jehiś (jēhīye, &c.); from stīry, testīry; from pūy, popūy; from vidy, vevidy; from budhy, bobudhy.

If the passive base contain a medial ā, long ā is substituted in the reduplication, as pāpachy from pach; sāṃmary from smary: if a medial ā, ē, or o, the same are reduplicated; as yājāchy from yāc, seṣēhvicy from sev, lōlochicy from lochcy: if a medial ɾi, then aɾi is substituted in the reduplication, as daɾidɾisy from drisy, parisprishy from sprishty.
If a passive base contain रित, this becomes र्य in the intensive base; as र्यात्मक from र्यसि (pass. of र्य, “to do”). If the base begin with a, as in aty (from चतु, “to wander”), the initial at is repeated, and the radical त lengthened, thus ataty.

If the passive base contain a nasal after short a, this nasal is often repeated; as from gama, jana, gany (ज्ञानस्य, &c.), “to walk crookedly”; from bhrām, bāmbhramy. The passive bases jasp, jalpy, dashy, bhajy, and some others, may insert nasals, instead of lengthening the vowel in the reduplication. Thus janjapy, &c. Pady inserts ni; as panipady; and from skary is formed chachury; from hany, jeyhny; from ghray, jeghry; from dhmay, dedhmy.

Non-Conjugational Tenses.

In these tenses intensives follow the analogy of passives and reject the affix y. Since, however, the base of the second pret. is formed by affixing ām (as usual in all polysyllabic forms, p. 77. g.), and since, in all the other tenses, inserted i is assumed, a coalition of vowels might arise were it not allowed to retain the y in all cases in which a vowel immediately precedes that affix.* Thus, from dedipy is formed the 2d pret. (1st pers. sing.) dedipānchakre, &c. rejecting y; but from dediy, dediyānchakre, &c. retaining it. Similarly in the other tenses: 1st fut. dedipitāh, &c.; dedipitēh, &c.: 2d fut. dedipīşhye, &c., dediyīşhye, &c.; 3d pret. adedipīshi, &c., adediyīshi, &c.; bened. dedipīšīya, &c., dediyīšīya, &c.; cond. adedipīşhye, &c., adediyīşhye, &c.

FORMATION OF THE BASE OF THE PARASMAIPADA FORM OF INTENSIVES.

Conjugational Tenses.

121. The base is here also formed by a reduplication similar to that of śatnānapada intensives; not, however, from the passive, but from the root. Thus from the root pach, pāpach; from vid, vevid; from drish, daridrīsh; from kri, charikri.† Moreover, in accordance with the rules for the 2d and 3d conjugation (pp. 69. 70.) the radical vowel requires Guna before the य termination of the scheme (p. 66.). Hence the two bases veved and vevk (pres. vevedmi, vevetē, vevetti; dual, vevēdvah, &c.; 1st pret. averedam, averet, averet, averēdvā, &c.; pot. vevēdyām, &c.; imp.

* In passives this coalition of vowels is avoided by the change of a final vowel to Vṛddhi, as of chi to chāy, of hu to hāv, and of kri to kār; and by the change of final ā to āy, as of dā to dāy, see r. 113.

† In the par. form of intensive, the reduplication may also be daridrīsh, charikri, or, according to the general rule daridrīsh, charikri.
vevedāni, veviddi, vevetu, vevedāna, vevetam, &c.). Again, the base will vary in accordance with the rules of combination at p. 67., as in budh (pres. bobodhmi, bobhoti, boboddhi, bobudvikah, &c.). And in further analogy to the 2d conjugation (r. 92. a.) long i is often optionally inserted before the consonantal P terminations (pres. vevedimi, vevediški, vevediti; dual, vevidvikah, &c.; 1st pret. avevedam, avevedik, avevediti, avevidov, &c.; imp. vevedāni, veviddi, veveditu).

Lastly, when the root ends in a vowel, the usual changes take place of i and í to y or iy; of u and ū to uv; and of ri to r: as in the roots bhi, bhū, kri (pres. 1st sing. behemi, bobhomi, charharmi; 3d plur. behyati, bhuhuvati, chahrati).

Non-Conjugational Tenses.

The second preterite follows the usual rule for polysyllabic bases (p. 77. g.), and affixes ām with the auxiliaries. Thus from vid (1st pers. sing.), vevidāmāsa; from bhi, behyāmāsa. In the other tenses, excepting the bened., inserted i is invariably assumed, and before this inserted i a root ending in a vowel forbids the usual Guna change in the futures, but admits Viḍḍhi in the 3d pret. Thus, 1st fut. (1st sing.) vevedītāmī, Āc., behhyātīmī, &c.; 2d fut. vevedīshyāmī, Āc., behhyāsīmī, &c.; 3d pret. avevedīsham, Āc., abehhyāśham, &c.; bened. vevidyāsam, &c., behhyāsam; cond. avevedīshyam, abehhyāśyam. This rejection of Guna is taken from Forster, but admits of question, especially in the case of roots in u or a.

NOMINALS, OR VERBS DERIVED FROM NOUNS.

122. These are formed by adding certain affixes to the crude of nouns. They are not in very common use, but, theoretically, there is no limit to their formation. They may be classed under three heads: 1st, transitive nominalis, yielding the sense of performing, practising, making or using the thing or quality expressed by the noun; 2d, intransitive nominalis, giving a sense of behaving like, becoming like, acting like the person or thing expressed by the noun; 3d, desiderative nominalis, yielding the sense of wishing for the thing expressed by the noun. The latter are rarely found.

The Terminations.

a. All the nominal verbs make use of the regular scheme at p. 63.; but it should be observed that they are rarely found conjugated in any other tense than the present.

Formation of the Base of Transitive Nominals.

b. These are formed from nouns in the way that causals are
formed from roots, by the addition of \textit{ay} to the crude. But the final vowel or final consonant, and preceding vowel of the crude, must be rejected before this affix is annexed. Thus, from \textit{vastra}, "cloth," is formed \textit{vastray}, "to clothe" (3\d sing. \textit{vastrayati}, "he clothes"); from \textit{varman}, "armour," \textit{varmay}, "to put on armour" (सम्यिति \textit{varmayati}); from \textit{mani}, "authority," \textit{manav}, "to propose as authority." Whatever modifications adjectives may undergo before the affixes \textit{iyas} and \textit{iṣṭha} (p. 47. \dagger.), the same are required before this nominal affix: thus, from \textit{dirgha}, "long," \textit{drāghay}, "to lengthen"; from \textit{anika}, "near," \textit{neday}, "to make near," &c.

In the Mitralabha (Prof. Johnson's edition, p. 97.) there is an instance of a nominal verb formed by adding the terminations directly to the noun; thus, \textit{चवाणि}, "I peck," from \textit{चवु}, "a beak."

\textbf{Formation of the Base of Intransitive Nominals.}

\textit{c.} The final of the crude of the noun is rejected, as in the last case, and \textit{āy} affixed. Thus, from \textit{pandita}, "wise," \textit{panditāy}, "to act the part of a wise man" (3\d sing. \textit{panditāpasya}); from \textit{druma}, "a tree," \textit{drumāy}, "to be like a tree" (त्रायमे); from \textit{rājan}, "a king," \textit{rājāy}, "to act the king" (राजपालये). This nominal usually has a neuter or passive signification, and is generally restricted to the ātm. It is found, however, in an active sense, especially when derived from nouns expressive of colour; as, from \textit{क्ष}, "black," \textit{kṣāya}, "to blacken" (क्षायये).

\textbf{Formation of the Base of Deserative Nominals.}

\textit{d.} These are formed by affixing \textit{y} to the final vowel of a crude noun. The effect, however, of this affix is to change a final \textit{a} or \textit{ā} to \textit{i}, to lengthen a final \textit{i} or \textit{u}, and to change ख्र \textit{ṛi} to \textit{ṛī}. Thus from \textit{putra}, "a son," \textit{putriy}, "to desire a son" (3\d sing. पुत्रीति); from \textit{pati}, "a husband," \textit{pāty}, "to desire a husband" (पतीपात). So also from \textit{mahā}, \textit{māśī}; from \textit{rājan}, \textit{rājī} (r. 20. \dagger.).

A deserative nominal verb may also be formed by adding \textit{kāmy} (derived from \textit{kam}, "to desire") to the crude of nouns: thus from \textit{putra}, \textit{putrakāmy}, "to desire a son" (3\d sing. उपत्रकामति); or by affixing \textit{sy}; as from \textit{dhana}, \textit{dhanasy}, "to desire wealth" (धनस्यति).
CHAPTER VII.

PARTICIPLES.

This is a subject in some respects perhaps the most important that has hitherto engaged our attention. We have endeavoured in the last chapter to show, that however complex the structure of the Sanscrit verb, and however repulsive to the student at the commencement of his studies, this complexity is one rather of theory than practice, and one that hardly extends beyond the pages of the grammar, and is little felt, provided the attention be confined to the earlier and purer specimens of Hindu literature. The cause of this has been shown to be, that the difficulty of the verb expends itself on tenses that are rarely if ever used by the best writers. We are now to show that the necessity for these tenses is superseded by participles, the use of which prevails to an extent wholly unparalleled in any other language, even in the Greek. These participles often discharge the functions of the verb itself, and are constantly found occupying the place of past and future tenses, and more especially those of passive verbs; insomuch that an instance of a passive in any other tense than the present or imperative rarely occurs. The consideration, therefore, of this portion of our subject bears most closely upon the idiomatic structure of the language; and so prominent a position do these verbal derivatives hold in the construction of sentences and collocation of words, that an accurate knowledge of the mode of their formation and the nature of their duties affords the best insight into the peculiarities of Sanscrit syntax, and elucidates many of the difficulties of idiom in the cognate dialects of India.

It may be desirable to premise that the most important of these participles are not derived immediately from the verb, but from a common source with the verb, viz. the root. The subject, therefore, has not been mixed up with that of verbal inflection,
although in the very first instance, and in others which follow, the participle is deducible directly from a tense.

PRESENT PARTICIPLES. Parasmaipada.

Formation of the Crude.

123. These are the only participles that have any affinity with the conjunctival structure of the verb. The crude is formed by substituting at for anti, the termination of the 3d person plural of the present tense, so that the peculiarities of conjugation necessarily appear in the participle. Thus, from pachanti, “they cook” (3d plur. pres. of पोळ, 1st conj.), comes पोळत pachat, “cooking”; from ghantti (3d plur. of han, 2d conj.), ghant; from गात, “they go,” गात, “going”; from यात्र, यात; from juhati (3d plur. of hu, 3d conj.), जुहत juhvat; from nrityaniti (4th conj.), nrityat; from cinwanti (5th conj.), चिनवत chinwat; from òpnuwanti (5th conj.), òpnuvat; from rundhanti (rundh, 7th conj.), rundhat; from kurvanti (कू, 8th conj.), kuvat; from punanti (pû, 9th conj.), punat. So again from santti (3d plur. of as, “to be”), sat; from the causal darshayanti (p. 125.), darshyat; from the desiderative ditsanti (p. 130. e.), ditsat.

a. It has been remarked (p. 62. and p. 89., note †) that the passive verb may sometimes assume a parasmaipada inflection; and that all the neuter verbs placed under the 4th conjugation may be considered as so many examples of this form of the passive. This theory is corroborated by the fact of the existence of a parasmaipada present participle derivable from a passive base. Thus from हसत, हसत, “being seen”; from चौर, चौर, “being gathered.”

Declension.

b. This in general conforms to r. 63. Thus, पचत, nom. sing. du. pl. masc. पचत pachan, पचनौ pachantau, पचन pachanah; fem. पचनी, पचनी, पचनी; neut. पचत, पचन, पचनि.

c. But in irregular primitives of the 3d conj., and all verbs from polysyllabic roots, and all other verbs which reject the nasal from the plural of the parasmaipada (see p. 69. note), the nom. sing. masc. is identical with the crude, and ends in at instead of an; and the nasal is, moreover, rejected from the du. and pl.
PRESENT PARTICIPLES.

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masc., and from the fem. Thus, bibhrat (from भ, “to bear,” 3d conj.), nom. sing. du. pl. masc. bibhrait, bibhratau, bibhrațah; fem. bibhraitī, bibhraitau, bibhrațah. So also jögrat (from याग) and shūsat (from शुच). They also drop the nasal in the dual neut.

d. It must also be taken as a general rule, that all other irregular primitives of the 2d, 5th, 7th, 8th, and 9th conjugations reject the nasal in the feminine, although they retain it in the masculine. Thus, adat (from ad, 2d conj.), nom. masc. adan, adantau, adantaḥ; fem. adati, &c.; and rundhat (from ruddh, 7th conj.), nom. masc. rundhan, rundchantau, &c., fem. rundhatī, &c. But this rule is not universal, for kurvat (from ज, 8th conj.) is kurvanti in the nom. fem.

PRESENT PARTICIPLES. ATMANEPADA.

Formation of the Crude.

124. The crude is formed by substituting amāna for ante, the termination of the 3d plur. pres. of regular primitive and passive verbs; and by substituting āna for ate, the termination of the 3d plur. pres. of irregular primitives. Causal verbs take either amāna or āna, but more frequently the latter. Thus, from pačante, pačan amāna; from ṭatasa (ṭatha, 1st conj.), ṭatasa; from gṛmathe (4th conj.), gṛmathe; from ṭhamate (ṭhama, 6th conj.), ṭhamate; from the causal darshayante (p. 126.), either darshayamāna, or, more frequently, darshayāna; from vedayante, vedayāna; from the desiderative diteante, diteamāna.

a. But from ṭmathe bruveate (ू, 2d conj.), ṭmathe bruvāna; from ṭtatho (ṭhā, 3d conj.), ṭtatho; from chinwate (5th conj.), chinwāna; from ṭtatho (7th conj.), ṭtatho; from ṭtatho (8th conj.), ṭtatho; from ṭtatho (9th conj.), ṭtatho. The root चाह, “to sit” (2d conj.), makes चाहिंन for चाहिा.

Declension.

b. These participles are declined like nouns of the first class, p. 31. Thus, pachamāna, nom. masc. pachamānāh, fem. pachamānā, neut. pachamānānām.

PAST PARTICIPLES.

Passive Past Participle.—Formation of the Crude.

125. This is the most useful derivative in the language, and is
of constant occurrence. It corresponds to the Latin participle in *muis*, and, like it, often supplies the place of the past tense. In neuter roots, especially those which imply motion of any kind, it is used actively, and often stands for the perfect tense active; as, निवधर, "he entered his hole"; गाय गाय, "he went to the village." And in all cases this participle may be used to supply the place of the past tenses of the passive verb, the agent being placed in the instrumental case, and the participle agreeing with the object: as, तेन बन्धन ग्रीष्म, "by him the bonds were cut."* Moreover, it may be used with the auxiliary verbs चस and सू, "to be," to form a compound past or future tense, as the Latin participle is used with the auxiliary *sum*. Thus, पाले-रूस, "he has obtained"; पाले अविषयत, "he will have obtained"; गले-स्तम, "I am gone"; कृतमतिल, "it is done." Lastly, it is sometimes used in the neuter gender for a substantive; as, दान, "a gift"; खाल, "an excavation."†

This participle may be regarded as falling under four heads: 1st, as derived from roots; 2dly, as derived from causal bases; 3dly, as derived from desiderative bases; 4thly, as derived from nominal bases.

1. Derived from Roots.

a. In general the crude is formed by adding *ta* (†) directly to the root; as, from निवधर कशि, "to throw," कशि, "thrown"; or if the root end in उ रु, by adding *na* (न); as, from उ कीर, "to scatter," कीर्य किरना, "scattered." Some roots in अ, ए, and उ, some in ऋ preceded by two consonants, with some of those in ध, र, and ज, rejecting inserted *i*, also take *na* instead of *ta*.

b. Roots ending in vowels do not admit inserted *i* in this

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* This kind of construction is exceedingly common in Sanscrit, and has been transferred from it to Hindustani. The particle *ne* in this latter language corresponds most clearly to the Sanscrit *na*, which is the usual sign of the instrumental case, and can never occasion any difficulty if it be regarded in this light.

† In a few instances this participle has a present signification; as, भीत, "fearing," रिपार, "standing."
participle, although they may admit it in the futures* (p. 79. a. b. c.),
but attach ta or na directly to the root: as, from या, याता; from जी, जीता; from मी, मिता; from श्रु, श्रुता; from भु, भुता; from गृ, गृहत; from बा, ग्राह (r. 21.); from ऐ, ऐता; from हृ, होऱ; from तृ, तृता.

C. But in certain cases the final vowel of the root is changed;
thus, some roots in आ change आ to ई before ता: as, from स्थाई, स्थिता;
from माई, तिता; from दाई, दाता. धृ, “to place,”
becomes हीता; दा, “to give,” दत्ता; पा, “to drink,” पिता. हा,
“to quit,” becomes ही before ना (हीन). Some roots in आ take both
ना and ता; as, from वा, ग्राह and ग्राह; from वा with the prepo-
sition इति, निवेदया and निवेदया.

d. Roots in चु दी change दी to इर before ना, which passes into
ना (ा) by r. 21.; as, from चू, “to pass,” सूँ, “passed.” But
from चू, चूँच, “full.”

e. The root दे, “to suck,” becomes दी before ता; है, “to
call,” ही (हूँ); वे, “to weave,” या (यत).

f. Roots in इ ओ generally change ओ to अ, before ना or ता; as,
from मलै, अलै, “to fade,” मलृता; from बी, “to meditate,”
भाग; from बी, “to purify,” दात; from बी, “to rescue,” वा or वाह.
But from बी, “to sing,” गीत; from बी, “to waste,” खाम.

g. Roots in ओ ओ change ओ to ई; as, from सो, सिता; from मो, यित.

h. Those roots ending in consonants which take the inserted ई
(p. 79. d.) generally take this vowel also in the past participle.
In such cases ता is affixed, and never ना; as, from पत, “to fall,”
patita, “fallen”; and if इ or री precede the final consonant of the
root, these vowels may take Guna; as, from द्यूत, द्योतिता; from दूह, दूहत.
Graह, lengthens the inserted ई (गृहीत, “taken”).

i. Roots ending in consonants which forbid the inserted ई must
be combined with ता, agreeably to the rules at pp. 67, 68. What-
ever form, therefore, the final consonant assumes before the
termination आ of the 1st future (p. 80.), the same form will gene-

* शै, however, makes शायित, and शू may be परिषित as well as शृग.
† When prepositions are prefixed to दत्ता, the initial दा may be rejected; thus,
ात्ता for आदत्ता, “taken”; प्रत्ता for प्रदत्ता, “bestowed”; व्यात्ता for व्यादत्ता,
“expanded”; परित्ता for परिदत्ता; सूत्ता for सुदत्ता, the ई and उ being lengthened.
rally be preserved before the ta of the past participle; so that, in many cases, this participle may be derived from the 3d sing. of the 1st future by shortening the final ā, and, if necessary, restoring the radical vowel to its original state. Thus, taking some of the examples at p. 80; *shaktā, “he will be able,”* gives *shakta, “able”;* *sektā, “he will sprinkle,”* *sikta, “sprinkled”;* *moktā, mukta;* *prā, prā;* *tyaktā, tyakta;* *yoktā, yuktā;* *yāhā, yā;* *saddā, siddha;* *boddhā, buddha;* *yuddhā, yuddha;* *kshēptā, kṣipta;* *loptā, lupta;* *sarptā, sripta;* *kālpā, kṛipta;* *labdhhā, labdhā;* *lobdhhā, lubdha;* *vedā, vīd;* *ḍā, ḍā;* *mōḍa, mūḍ;* *tāśa, tā;* *rā, rā;* *ṭeṣa, ṭiṣ;* *vṛṣa, vṛṣ;* *kṛṣa, kṛṣ;* *śṛṣa, śṛṣ;* *vṛṣā, vṛṣā;* *śoḍa, soḍ;* *nā, nā;* *gāḍa, gāḍ;* *lēḍa, lēḍ (p. 68. k);* *ṭṛṇa, ṭṛṇa;* *kīva, kīva;* *rēḍa, rēḍ (p. 68. a);* *mōḍa, mūḍ;* *or mōdpā, mūḍḥ;* *ṭoṇpha, rūḍ;* *ṭoṇpha, rūḍ;* *mōḍa, mūḍ.

j. Most roots ending in a, forbidding the inserted i, take na instead of ta, and are combined with na, agreeably to r. 15; as, from *pad, panna;* from *ad, anna;* from *bhīḍ, bhīnna;* from *bhṛ, bhṛ;* with the preposition *vī, vīṣa* (r. 30. and 21.)

k. Those roots ending in j, which take na, change j to g before na; as, from *vij, vijna;* from *ruj, rugna.* So from *masj, rejecting the s, magna;* from *lasj, lagna.*

l. Some roots which admit i in the futures, forbid it in this participle; as, *prā, in 1st fut. prāti;* in part. *prā;* so *ḍṛṇa, ḍṛṇa,* but *bāṣ (with ā prefixed, bāṣ, “pained”);* *ṛṇa, ṛṇa, but ṛṇa;* *ṛṣa, ṛṣena,* but *ṛṇa.* See also p. 109.

m. If in forming the passive base (p. 90. f.), or in the 2d pret. (p. 76. d.), the v or y contained in a root are changed to their semi-vowels u or i, the same change takes place in the pass. participle; thus, from *vach, “to say,” uktā;* from *vap, upta;* from *vṛṇ, vṛṇ;* from *vṛṇa, vṛṇa;* from *vṛṇ, ṛṇa.* Similarly, from *vīṃ, vīṃ or vṛṇa;* from *vṛṇ, ṛṇa.*

n. Some other changes which take place in forming the passive base (see p. 90. d. f.) are preserved before ta; thus, from *ḥrr, ḍṛṇ;* from *vṛṇ, vṛṇ.* And when the root ends in two conjunct consonants, of which the first is a nasal, this nasal is rejected; as, from *ṛṇa, ṛṇ;* from *ṛṇa, ṛṇ;* from *ṛṇa, ṛṇ;* from *ṛṇa, ṛṇ;* from *ṛṇa, ṛṇ;* but not if i is inserted; as, from *vṛṇ, vṛṇ;* from *vṛṇ, ṛṇ;* except *ṛṇa, making ṛṇa.*

o. Roots ending in m or n reject these nasals before ta; as,
from gam, “to go,” gata; from yam, yata; from ram, rata; from tan, tata; from han, hata: but retain them if i is inserted; as, from swan, swanita. From jan, “to be born,” is formed jāta; from khan, khāta; the a being lengthened.

p. Those roots ending in m, of the 4th conjugation, which lengthen a medial a before the conjunctival affix y, also lengthen it before ta, and change m to n as in the futures; thus, from kram (r. 89. a.), krānta; from bhrām, bhrānta; from sham, shānta; from dam, dānta; from ksham, kshānta; from klam, klānta. Similarly, from vam, vānta; from kam, kānta.

q. From स्फङ्, “to swell,” is formed स्फङ्ग; from पास्, पा or पास.

r. The following are quite anomalous; from pach, “to cook,” pakwa; from सुष्, “to dry,” सुष्क; from चीर्, “to be drunk,” चीर.

2. Derived from Causal Bases.

r. In forming the passive past participles from these, the causal affix ay is rejected, but the inserted i is always assumed. Thus, from kāray, kārita; from sthāpay, sthāpīta; from veday, vedita.

3. Derived from Desiderative Bases.

s. In adding ta to a desiderative base, the only rule to be observed is the invariable insertion of i; as, from pipās, pipāsita; from chikārī, chikārīshita; from īps, īpsita.

4. Derived from Nominal Bases.

t. There are in Sanscrit certain participles, which are said to be formed by adding īta to nouns. Thus, from निबिश्न, “loose,” निबिश्नित, “loosened”; from निच, “crooked,” निचित, “curved.” These may be regarded as the passive participles of the transitive nominal verbs निबिश्नयति, निचितयति (r. 122. b.); and whenever this kind of adjective is found, it may indicate that a nominal verb is in use, whence the participle is derived.

Declension of Passive Past Participles.

They all follow the declension of the first class of nouns (r. 48. 49. 50.), and in this exhibit a perfect similarity to the declension of the Latin participle in tus. Thus, krita, nom. masc. fem. neut. kritah, kritā, kritam.*

* Since h is equivalent to s and a to u, the nom. might be written -tus, -tā, -tum.
ACTIVE PAST PARTICIPLES.

126. These are of two kinds; 1st, those derived from the passive past participle; 2dly, those derived from the second preterite. These latter rarely occur. The former are much used (especially in modern Sanscrit, and in the writings of commentators), to supply the place of a perfect tense active. Thus, tat kritavān, "he did that"; tat kritavāti, "she did that." They may also be used with the auxiliaries as and bhū, to form a compound perfect tense; thus, tat kritavān asti, "he has done that"; tat kritavān bhavīṣyati, "he will have done that."

Formation of the Crude.

a. In the case of those derived from the passive past participle, the crude is easily formed by adding vat to that participle. Thus, from krita, kritavat (कृतवत्); from dagdha, dagdhatav; from ukta, uitvat; from bhinn, bhinnavat; from śthūpita, śthūpitavat, &c.

b. In the case of those derived from the 2d pret., either vas or ivas is added to the base of that tense, as formed in the dual and plur. Vas, when the base in the dual and plur. consists of more than one syllable; as, from vivid (p. 96.), vividwas; from chichi (p. 96.), chichiwas. But ivas, when the base in the dual and plur. consists of one syllable only; as from ten (p. 96.) tenivas; from jagm (p. 77. e.), jagmivas. There is an ātmanepada participle of the 2d pret. formed by adding āna to the base; thus, vividāna, chichyāna, tenāna, jagmāna.

Declension.

127. Those formed from the passive past participle are declined r. 62.; thus, kritavat, nom. masc. fem. neut. kritavān, kritavāti, r. 49., kritavat.

Those formed from the 2d pret. are declined in the last paragraph of p. 44. ; thus, vividwas, nom. masc. fem. neut. vividwān, vividūshi, vividwah; and chichiwas, nom. chichiwān, chichyūshi, chichiyah. Those formed with ivas do not retain i in the fem.; thus, tenivas, nom. masc. fem. neut. tenivān, tenūshi,* tenivah; and jagmivas, nom. jagmivān, jagmūshi, jagmivah. The ātmanepada participles are declined like nouns of the first class, p. 31.

* Similarly the instr. case masc. is tenūshī. There seems, however, much difference of opinion as to the rejection of i, and some Grammarians make the fem. tenyūshī, and the inst. masc. tenyūshā.
INDECLINABLE PAST PARTICLES.

128. These may be classed under two heads: 1st, as formed by affixing त्र to uncompounded roots; as, from bhū, "to be," bhūtvā, "having been"; 2dly, as formed by affixing या to roots compounded with prepositions or other adverbial prefixes; as, from anubhū, anubhūya, "having perceived"; from sajjībhū, sajjībhūya, "having become ready." These indeclinable participles are of the utmost importance, and some of the chief peculiarities of the syntax of the language are to be traced to the frequency of their occurrence.

The sparing use made in Sanscrit composition of relative pronouns, conjunctions, and connective particles, is partly to be attributed to the continual appearance of these indeclinable participles, by means of which the sense of a whole clause may be suspended, and sentence after sentence strung together without the aid of a single copulative. The sense involved in them is generally expressed by the English "when," "after," "having," or "by"; thus, tat kṛitrā (तर कृणाः), "when he had done that," "after he had done that," "having done that," "by doing that." See syntax.

Formation of the Indeclinable Participle from Uncompounded Roots.

a. When the root stands alone and uncompounded, the indeclinable participle is formed with त्रः.

This affix is closely allied to the ta of the passive past participle, r. 125., insomuch that the rules for the annexation of ta to the root apply equally to the indeclinable affix tvā. The formation, therefore, of one participle generally involves that of the other; thus, kṣipta, "thrown," kṣipttvā, "having thrown"; कृत, "done," कृतम्, "having done"; सत, सत्यम्; हत, हतम्; दत, दत्तम्; पीत, पीतम्; ज्ञान, ज्ञानम्; गृहीत, गृहीतम्; उपबित, उपबितम्; तत्त्र, तत्त्रम्; पूत्र, पूत्रम्; अद्य, अद्यम्; हित (from धा), हितम्. And where i is inserted there is often an optional change of the radical vowel to Guna, as

* There are one or two instances in which an uncompounded root takes या; as, भजिय, "having reverenced."—Manu, 7th Book, 145. I. 4. Mahabh. 3. 8017.
in the passive participle (r. 125. a); thus, dyutitavā or dyotitavā from dyut; and मूङ always takes Guna (वर्णभेज). There are a few instances in which the inserted i is admitted before tvā, although rejected before ta; as, ।।गम्य, ।।जङितव; and, vice versa, as अथित, ।।हुँ. ।।

b. A penultimate nasal is not always rejected before tvā; thus, from ख, ख, but ख, or ख, the rejection in the indeclinable participle being generally optional.

c. The causal verb, which rejects its characteristic अ for the infinitive of the passive participle, retains it before tvā. Thus, sthāpita, \"made to stand\" (from the causal base sthāpay), but sthāpayitvā, \"having made to stand.\"

d. The only important variation from the passive participle occurs in those roots which take na for ta (r. 125. a.). In such roots no corresponding change takes place of tvā to ntvā. Thus, from ख, ख, but ख (or खोल), from ख, ख, but ख (from ख, ख); from ख, ख, but ख; from ख, ख, but ख; from ख, ख, ख, but ख, \"having quitted\" (not distinguishable from ख, \"having placed\", from ख).

**Formation of the Indeclinable Participle from Compounded Roots.**

When a root is compounded with a preposition or indeclinable word, the indeclinable participle cannot be formed with tvā.* The affix यa is then used, and the rules which regulate its annexation to the root are some of them analogous to those which prevail in other cases in which y is affixed; see the rules for the formation of neuters (r. 89.), passives (p. 90.), and the benedictive mood (p. 85.).

a. But if a root end in a short vowel, instead of any lengthening of this vowel, i is interposed; as, from अश्री, \"to take refuge\" (root यत), अश्रिया, \"having taken refuge\"; from निध, निध; from नाड, नाड; from संध, संध; from निध, निध. The lengthening of the radical vowel by coalition does not prevent this rule; as, from अति (अति with व), आया.

b. If a root end in long अ, अ, or अ, no change takes place; as, from विध, विध; from उपासन, उपासन; from विधु, विधु. ।।

c. If in long ख, ख, this vowel becomes इर; as, from ख, ख, ख. But from चाप, चाप.
INDECLINABLE PARTICIPLES.

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d. Final diphthongs pass into ā: as, from पारिये, परिष्कार (also परीये); from जानिये, जानिष्कार; from अपसो, अपसाय. But from सो with बाय, बायस; from चारे, चाहुय.

e. A penultimate nasal is generally rejected; as, from samāsaṇi, samāsāy; from pramanth, pramāthya (used adverbially, "violently"); but from चासाद, चासाड़; from चारिभ, चारिभु.

f. If a root end in a consonant the general rule is, that no change takes place; as, from nīkṣip, nīkṣipy; from prōp (pra and āp), prōpya; from vīkṣ (vi and iks), vīkṣya.

g. But some roots ending in am and an may optionally reject the nasal, and interpose t between short a and ya; as, from nirgam, nirgaty; or nirgamy; from nihān, nihātya. Jan and khan instead of interposing t, lengthen the a; as, from utkhan, utkhiya.

h. The changes which take place in certain roots before the y of the passive (p. 90. f.) are preserved before ya; as, from निक्षेप, निक्षेप; from साप्राद, साप्राद; from अव्यय, अव्यय; from विवास, विवासy. स्त्री भु ली तो उ करता संध्या, चर्मते, संध्या.

i. In affixing ya to causal bases the characteristic ay is generally rejected: as, from prabodhay, prabodhya (प्रबोधय); from प्रसाय, प्रसाय; from संवेदय, संवेदय.

Adverbial Indeclinable Participle.

There is another indeclinable participle yielding the same sense as those formed with त् वो and ya, but of very rare occurrence except in the Bhaṭṭi kāvyā. It is equivalent to the accusative case of a noun derived from a root, used adverbially; and is formed by adding am to the root, before which affix changes of the radical vowel take place, similar to those required before the causal affix ay (p. 86. e.). Thus, from ni, “to lead,” nīyam, “having led”; from pā, “to drink,” pāyam, “having drunk”; from hve, hvoiṇyam; from pach, pācham; from kṣip, kshepam; from khan, “to kill,” ghātam. It often occupies the last place in a compound; as in

* It is retained in some few instances; as, विक्षेप, “having calculated”; चाकरण, “having imagined”; साप्राद, “having narrated.”

† There are one or two instances of compounded roots formed with त्वो; as, संवेदनय (from जी), Rām. 1. 2. 20. Especially in the case of causals, as निवेदनय.
the expression समुद्रपान, "having totally exterminated"; and in the following passage from Bhatti:

हतावते नुमात्मकमुन्नामस न नक्षत्रनुमानस्मृति
कुसुमावलिविशिष्टोऽः कब्रत्व इत्यत्तमान चाल

"The descendant of Kakutstha, smiling softly, repeatedly bending down the creepers, would pluck the blossoms; descending to the streams, would sip (the waters); seating himself on some variegated rock, would recline in admiration (of the scene)."

These participles generally imply repetition of the action, as in the passage above, and in this sense are themselves often repeated; as, dāyam, dāyam, "having repeatedly given."

FUTURE PASSIVE PARTICIPLES.

129. These are amongst the most common and useful of all participles, and may be classed under three heads: 1st, as formed with the suffix त्रय tavya; 2dly, as formed with अनि aniya; 3dly, as formed with या ya. These affixes yield a sense corresponding to the Latin dus and the English able and ible, and most commonly denote obligation or propriety and fitness. Thus, from bhuj, "to eat," bhaktavya, or bhajaniya, or bhajya, "edible," "eatable," "that ought to be eaten"; from vach, "to speak," vaktyavya, or vachaniya, or vachya, "to be spoken," "dicendus." They sometimes denote simple futurity; as, भूल, "about to be eaten": and as the passive past participle supplies the place of a past tense, so the future passive participle may supply the place of a future tense passive; as in the following sentence, यदि चिह चारण हि मया सादिस्त्रयः, "If the bird falls, then it shall be eaten by me."

Formation of Future Passive Participles with the suffix त्रय tavya.

a. These are formed by substituting tavya for ता, the termination of the 3d pers. sing. of the 1st future. Thus, from भ्रेम ksheptā, "he will throw," भ्रेमक ksheptavya, "to be thrown"; kartā, "he will do," kartavya, "to be done"; from bhavitā, "he will be," bhavitavya, "about to be." And in the case of roots ending in consonants rejecting त, whatever changes take place before ता, the same take place before tavya (see p. 80.); thus, tyaktā, tyaktavya (relinquendus); द्रास्त, प्रवेश; दृष्ट, दृश्य; bodhdā, bodhdhavya; dagdā, dagdhavya, &c.
Formation of Future Passive Participles with the affix अनिय aniya.

b. This affix is added directly to the root, without any other change than the Guna of the radical vowel. Thus, from चि chि, “to gather,” चायानिय chayaniya, “to be gathered”; from भू bhू, bhavaniya; from मृ, मलिन (r. 21.); from भूष्ठ, भूष्ठनीय; from गृह, शोभनीय; from सृज़्, सृज़्नीय; from धूष, धूषलीय (r. 21.). A final diphthong is changed to ऑ; as, from धेय, धेयानीय; from नी, गानीय.

Formation of Future Passive Participles with the affix य ya.

c. Before this affix, as before all others beginning with य, certain changes of final vowels become necessary. If a root end in ऑ, or in ऐ, ऐ, ऑ, changeable to ऑ, this vowel becomes ऐ (cf. p. 85. ऐ); as, from माय “to measure,” meya, “to be measured,” “measurable”; from है, हेय; from ध्याय, ध्येय; &c.

d. If in र, र, ऑ, or ऑ, these vowels take Guna; as, from चि chि, cheya. But the Guna ऑ is changed to ऑ, and sometimes ऐ to ए, before या (as if before a vowel): thus, from भू, bhavya; from जि, “to conquer,” jayya. The Guna ऑ, however, oftener passes into ए before य; as, from च, चाय; from प्लु, प्लेया.

e. If in रि or रि these vowels take Vriddhi; as, from रू, राधे.

f. Sometimes if a root end in a short vowel no change takes place, but ट is interposed, after the analogy of the indeclinable participle formed with या (p. 144. ट.), so that the crude of the future participle is not distinguishable from the indeclinable, except by the absence of a preposition. Thus, from जि, jitya, “conquerable”; from स्तु, स्तुत्या, “laudable”; from क्रि, क्रित्या, “practicable.”

g. If a root end in a single consonant with a medial ऑ, Vriddhi sometimes takes place; as, from ग्राह, grाह्य: but not always; as, from शक, शक्य:; from साह, sahya; from बध, badhya; and rarely if the final is a labial; as, from गम, gamya; from लभ, labhya.

h. If with a medial र or ऑ, Guna generally takes place; as, from भूज, भूजया; from लह, लह्या.

i. If with a medial रि, no change takes place; as, from स्पृज्, स्पृण.

j. A final च may be changed to क, and ज to ग; and other changes may take place, some of which are similar to those before the य of passives; as, from पाच, पाक्या; from वाच, वाक्या; from भूज,
bhoga; from grah, grihya, as well as grāhya; from vad, ūdyā; from yaj, īyā; from śās, śishya (p. 90. d. f.); from khan, kheya.

k. Many of these latter are used as substantives, and there are other examples of substantives formed with this affix; as, भाजी (fem.), “a wife,” from भृ, “to support,” &c.

Declension of Future Passive Particles.

They are all declined like nouns of the first class, pp. 31, 32. Thus, kartavya; nom. m. f. n. kartavyah, kartavyā, kartavyam. Similarly, karaniya and kārya.

PARTICIPLES OF THE SECOND FUTURE.

Formation of the Crude.

130. These are not very common. They are of two kinds, either as belonging to the parasmaipada, or to the ātmanepada; the former being formed by changing anti, the termination of the 3d plur. of the 2d fut., into at; the latter by changing ante into amāna. Thus, from karishyanti and karishyante, “they will do,” karishyat and karishyamāna (करिष्यत् करिष्यमान), “about to do”; from the passive 2d fut. vakshyante, “they will be said,” vakshyamāna, “about to be said.”

These participles, in the mode of their formation from the 3d pers. plur., by the affixes at and amāna, resemble present participles, r. 123.

Declension of Participles of the Second Future.

a. Their declension also conforms to that of present participles.

Those of the parasmaipada are declined according to p. 136. b., and those of the ātmanepada according to p. 137. b.

PARTICIPIAL NOUNS OF AGENCY.

131. These have been already incidentally noticed in Chap. III. As, however, they partake of the nature of participles, and are of great practical utility, some further mention of them is necessary in the present chapter. They may be classed under three heads; 1st, as formed from the root; 2dly, as formed from the 1st future; 3dly, as formed from the causal base.
Nouns of Agency. 149

1. The crude of the first class is formed from the root by affixing *a*, before which Guna, and rarely Vṛiddhi, of a final vowel is required; as, from *jī* "to conquer," *jaya* (जय), "conquering." Medial vowels are generally unchanged; as, from *vad*, "to say," *vada*, "saying"; from *tud*, "to vex," *tuda*, "vexing": and final *ā*, *am*, or *an*, are dropped; as, from *dā*, "to give," *da* (द), "giving"; from *gam*, "to go," *ga* (ग), "going"; from *jan*, "to be born," *ja*, "being born" (see their declension, r. 38. 1. and p. 31.). These nouns of agency are constantly used in poetry as a substitute for the present participle,* sometimes governing the same case as this participle, but always united with the word which they govern in one compound; thus, *puranajaya* (पुराणजय), "city-conquering"; *prīyamvada* (प्रीयम्वद), "speaking kind words"; *jalechāra* (जलेचार) "going in the water"; *sarasija* (सरसिजा), "lake-born." The word which they govern often remains in the crude form; as, from *tejas* and *kṛi*, *tejaskara*, "light-making" (*s* remaining unchanged, in violation of r. 29.); from *manas* and *kṛi*, *manohara*, "mind-captivating" (r. 29.); from *bahu* and *dā*, *bahuda*, "giving much"; from *chalau* and *ḥa*, *chalau*, "self-knowing."

2. The crude of the second class is formed from the 3d pers. sing. of the 1st future of primitive verbs, by substituting the vowel *ṛi* for the final vowel *ā*, the nominative case being therefore identical with the 3d pers. sing. of that tense (see p. 77. r. 100. p. 37. and r. 41.). Thus, from *bhoktā*, "he will eat," *bhoktṛi*, "an eater" (nom. *bhoktā*); from *vṛddha*, "he will fight," *vṛddṛi*, "a fighter"; from *yāchitā*, *yāchitṛi*; from *vṛddha*, *vṛddṛi*, &c. This noun of agency is sometimes, but rarely, found as a participle governing the case of the verb; as, *vṛddha* "speaking a speech" (Draupadiharaṇam, 32.); *vṛddha* "bearing the Ganges" (Ratnāvali, p. 1.).

3. The crude of the third class is formed in three ways.

a. By adding *in* to the root, before which affix changes take place similar to those required before the causal affix *ay* (r. 107. c. d.); as, from *kṛi*, *kārin* (कारिन्), "a doer"; from *han*, *ghātin*, "a killer"; from *śhi*, *śhayin*, "a sleeper": *y* being inserted after roots

* Implying, however, habitual action, and therefore something more than present time.
in ā, as, from pā, pāyin, “a drinker”; from dā, dāyin, “a giver” (see their declension, r. 43. iii. and p. 43.). This noun of agency has often, like the first class, the sense of a present participle, and is then always united with the crude of the word which it governs in one compound: thus, from manas and hri, manohārin, “mind-captivating” (r. 29.). It sometimes, also, governs the case of the verb, being still united with the word which it governs in one compound; as, grāmevāsin, “dwelling in the village.”

b. By adding aka to the root before which affix changes take place analogous to those before the causal ay (r. 107. c. d. e.f.); as, from kri, kāraka (कारक), “a doer,” “doing”; from ni, nāyaka, “a leader,” “leading”; from grah, grāhaka; from sidh, saṅhaka; from han, ghūtaka; from ṭrī, ṭrīṇaka; from kram, kramaka; from nand, nandaka; from sthā, sthāpaka (see their declension, r. 36. ii. and p. 31.). This participial noun is also often joined with the crude of the noun which it governs in one compound word; as, कार्येशावक, “effecting the business.” It is very rarely found governing the case of the verb; as, गुम्बित्याष्ट्रिपक, “kissing the buds” (Ratnāvali, p. 7.).

c. By adding ana to some few roots ending in consonants, after changes similar to those required before the causal affix; as, from nand, nandaṇa, “rejoicing”; from ṭru, ṭrūṇa, “vitiating”; from ṭru, ṭrūṇa, “cleansing” (see their declension, r. 38. iii. and p. 31.)

CHAPTER VIII.

INDECLINABLE WORDS.

Adverbs.

132. Adverbs, like nouns and verbs, may be divided into simple and compound. The latter are treated of in the next Chapter on Compound Words.

Simple adverbs may be classed under four heads; 1st, as
formed from the cases of nouns; 2dly, as formed with affixes; 3dly, as of uncertain derivation; 4thly, as prefixes to other words.

**Adverbs formed from the Cases of Nouns.**

The following cases of nouns are used adverbially:

1. The nominative or accusative neuter of any adjective; as, सती, "truly"; चुहू, "much"; धिमिने, धिमरे, "quickly"; गुङर, "fitly"; समीरे, "near"; ठवू, "lightly"; निःसे, निङ्ने, गार्द, भुरू, "exceedingly"; बचरे, "certainly"; निःसे, "constantly"; ठढ़त, "strongly." The nom. or acc. neuter of certain pronouns; as, तत्त, "therefore"; यह, "wherefore," "when"; तात्त, "so long as"; जानह, "as long as"; जिः, "why?" The nom. or acc. neut. of certain substantives and obsolete words; as रोह, "secretly"; अभार, "willingly"; नाम, "by name," "that is to say"; चार्ग, चार्ग, "repeatedly"; फिर, "long ago"; गुरु, "pleasantly"; सार्गार, "now"; नाह, "by night" (noctes).

2. The instrumental case of nouns and pronouns; as, धमें, "virtuously"; दिबंबिप, "southwards"; उद्देश, "northwards"; ऊपर, "above"; नीचे, "below"; जो, "slowly"; तेन, "therefore"; नेत्र, "wherefore." The instr. case of certain obsolete nouns; as, तिच्रे, "for a long time"; सत्तिप, "in a short time"; दिया, "by day"; दिप, "fortunately"; सहस, सहमाद, "quickly"; चुमा, "now."

3. The ablative case of a few nouns and pronouns; as, चलात, "forcibly"; गुरम, "at a distance"; दमात, "therefore"; धमात, "wherefore"? धमाय, "without cause," "unexpectedly"; धमाय, "from the north": and of a few obsolete nouns; as, भिरात, "for a long time"; चलात, "afterwards."

4. The locative case of a few nouns and obsolete words; as, यात्री, "at night"; दृश्म, "far off"; धामें, "in the forenoon"; धामें, "suitably"; धमें, "in front"; रचने, "at once"; सचर, "instantly"; धमें, "within."

**Adverbs formed with Affixes.**

133. चित, चिप, चिप अपि, and चन चना, may form *Indefinite* adverbs of time and place, when affixed to interrogative adverbs; as, from कता, "when?" कदायत, कदापि, and कदाचन, "sometimes"; from कुरु and कुरु, "where?" कुरिचित, कुरिपि, कुरित, कुरिपि, "somewhere"; from कुबुर, "whence?" कुबुरिपि and कुबुरिचन, "from somewhere."
ADVERBS.

कही, “when?” काहिंचे, “at some time”; from कप, “how?” कपचे, “somehow or other” (cf. r. 85).

a. तस tas (changeable to स or सो, r. 29) may be added to any noun, and to some pronouns, to form adverbs; as, from यम, यत्त, “with effort”; from चारी, चारिल, “from the beginning”; from र (the proper crude of the pronoun तह), तत, “thence”; similarly, चतर, इतः, “hence.” This affix usually gives the sense of the prepositions with and from, and is often equivalent to the ablative case; as, in मत, “from me”; तत्त, “from thee”: but it is sometimes vaguely employed to express other relations; as, पूताः, “behind the back”; प्रमत, “in the first place”; समताः, “on all sides”; समतत, “in front”; समातत, “near to.”


c. या ठाः and ये ठम, forming adverbs of Manner; as, तप, “so”; यष्ठ, “as”; स्वतथ, “in every way”; चन्दन, “otherwise”; कप, “how?” कप, “thus.”

d. वा dā, forming adverbs of Time from pronouns, &c.; as, तदा, “then”; यदा, “when”; कता, “when?” रक्त, “once”; निष्ठा, “constantly”; स्वाभि, सदा, “always.”


f. वत vat may be added to any noun to form adverbs of Similarity; as, from दूस्रे, दूस्रेपत, “like the sun”; from पृष्ठे, पृष्ठेपत, “as before.”

g. शस shas, forming adverbs of Quantity; as, बहुः, “abundantly”; बहुः, “in small quantities”; रक्त, “singly”; अत्तसहस्राः, “by hundreds and thousands”; अरक्त, “by degrees.”

* These are the forms generally used for the ablative case of the personal pronouns, the proper ablative cases तत्, तत् being never used except as substitutes for the crude, in compound words.
Adverbs of Uncertain Derivation.

134. Of Affirmation.—पर, खर, विन, रव, “indeed”; छिप, “even.”

a. Of Negation.—न, ना, नह, “not.” मा, मास are prohibitive; as, मा फूू, “do not.” मा is often used with the 3d preterite, the augment being rejected, as मा खरही, “do not” (p. 102).

b. Of Interrogation.—किकू, किबाह, जु, जातू, फंसू, “whether?”


d. Of Quantity.—चतौष, “exceedingly”; ईव, “a little”; सकू, “once”; चलनू, दुन; दुन; वूहू, अमू, “repeatedly.”


g. Of Place.—सह, “here”; स “where?” मह, “without.”

h. Of Doubt.—विसर्जन, चापनाम, “perhaps.”

Adverbial Prefixes.

135. ṣ a prefixed to nouns and even to participles with a privative or negative force, corresponding to the Greek ἐν, the Latin in, and the English in, im, un; as, from शर, “possible,” चरण, “impossible”; from युक्त, “touching” (pres. part.), चूतक, “not touching.” When a word begins with a vowel, छू is euphonically substituted; as, छन, “end”; छन, “endless.”

a. छति ati, “excessively,” “very”; as, छरमन, “very great.”

b. छ अ, prefixed to imply “diminution”; as, छापं, “some-what pale.” ईर is prefixed with the same sense.

c. छ kā or छ ku, prefixed to words to imply “disparagement”; as, कापुरू, “a coward”; कुरू, “deformed.”

d. छू अ, prefixed to imply “badly,” or “with difficulty”; as, छूतु, “badly done” (cf. p. 15. note); मूनेः, “not easily broken.” It is opposed to छ, and corresponds to the Greek ὅς.

* These, however, admit of derivation, and a few others less obviously.
CONJUNCTIONS.

e. निर् nir and वि vi are prefixed to nouns like अ a with a privative or negative sense; as, निरशेष् “powerless”; विशेष “unarmed”; but not to participles.

f. तु su, prefixed to imply “well,” “easily”; as, सुस्वास् “well done”; सुभुल् “easily broken.” In this sense it is opposed to तूर्, and corresponds to the Greek εὖ. It is also used for भवि, to imply “very,” “excessively”; as, सुभवह् “very great.”

CONJUNCTIONS.

Copulative.

136. ए cha, “and,” “also,” corresponding to the Latin que and not et. It can never, therefore, stand as the first word in a sentence. It is not, however, like que, necessarily interposed between the first and second words, but may be admitted to any part of the sentence, being only excluded from the first place.

a. ए, “for,” like ए is always placed after its word, and never admitted to the first place in a sentence.

b. विं, चेन्, “if”; चाप्, “then,” “now,” used very commonly as an inceptive particle. तत्रस् “upon that,” “then” (r. 133. a.). चयन्, बिं, चयन, पर्याप्, चाप, “again,” “moreover,” used very commonly before quotations. चेन्, “also.”

Disjunctive.

137. अ ता, “or,” corresponds to the Latin et, and is always placed after its word, being never admitted to the first place in a sentence. तु, किन्, “but”; the former is placed after its word; विन्, “although”; तत्रपि, “nevertheless,” “yet,” sometimes used as a correlative to the last; चयन्, किन्, “or else”; तथा, “or not”; यद्यपि, “whether,” “whether or no.” स्, ह्, तु, न्, are expletives, often used in poetry with no other object than to fill up the verse.

PREPOSITIONS.

138. Of all the internal evidences of the antiquity of Sanscrit, there is none more decisive than the sparing use which this language makes of prepositions, in expressing the dependence of one word upon another. These aids to syntactical combination are always to be regarded as a result of modern refinement, incom-
patible with the sternness and simplicity of the most ancient languages. Thus, even the Greek, which of all others is the most copiously provided with these auxiliaries, made comparatively small use of them in the days of Homer, and imitated the Sanscrit in expressing a variety of different relations by some of the cases of its nouns. It cannot be doubted that much ambiguity may result from this rigid rejection of any other aid to the construction of sentences than nominal inflection; but when, as in Sanscrit, even this inflection is but sparingly used, and long compounds are formed, consisting of words joined together in their crude state, the last only taking any case; and when even the assistance of a verb is often denied to guide the reader to the nature of the dependence of these words upon each other; we are forced to admit that this language would gain much in ease and perspicuity, if it were more abundantly supplied with such important elements of syntactical arrangement.

But let not the reader imagine that no prepositions exist in Sanscrit. It will be found by a reference to r. 165. that they exist in great abundance, but only as inseparable prefixes, qualifying the sense of roots, and the nouns and verbs derived from roots. There are only three, out of all this list of prepositions, that are ever used in government with nouns; viz. चा खा, प्रति prati, and अनु anu; and of these the two last are never so used, except as postpositions.

a. चा खा, generally signifying "as far as," "up to," governs the ablativive case; as, चासमुद्र, "as far as the ocean"; चामोनि, "up to Manu"; and rarely the accusative, as चामो चामालो, "for a hundred births." But instances are not common of words in regim- men with this preposition.

b. प्रति prati, generally signifying "at," "with regard to," "against," governs the accusative; as, गंगा प्रति, "at the Ganges"; धर्म प्रति, "with regard to justice"; शत्रु प्रति, "against an enemy." It sometimes has the force of apud; as, मा प्रति, "apud me," "as far as regards me."

c. अनु is occasionally found governing the accusative; as, तदनु, "after that."

The preposition चा, however, is not separated from the word
which it governs, and may be regarded as forming with it a kind of adverbial compound, especially as instances are not uncommon of other prepositions united in composition with the neuter form or accusative case of nouns; as, प्रतिध्वनि, “upon the shoulders”; प्रतिवृष्टि, “face to face”; प्रतिवृष्टि, “upon the tree”; प्रतिगर्भ, “along the Ganges” (see r. 171. 6).

**ADVERBS USED FOR PREPOSITIONS.**

139. There are certain adverbs used for prepositions in government with nouns, but generally placed after the nouns which they govern.

a. चेते, “besides,” governing the accusative and sometimes ablative case. यापि, “up to,” “as far as,” sometimes found with the accusative.

b. सह, सहे, “with,” “along with,” governing the instrumental.

c. विना, “without,” with the instrumental or accusative, or sometimes the ablative.

d. वाहु, “out” and प्रवृति, “inde a,” “from a particular time,” with the ablative.

e. चचे, चचे, हेतौ, हेतौ, कृते, नित्येसे, “on account of,” “for the sake of,” with the genitive, or more usually with the crude form. चर्प, “above” (cf. ऊप, super), with the genitive. So चच्च or चच्चाप, “below”; समीप, समीप, “near”; समापात “from”; चचे, चचे, &c., “in the presence of”; प्रभात, “after”; प्रभा, “before”; चनेश्व, “without,” “except”; चनार, “within”; all governing the genitive. चर्परि चच समान are sometimes doubled; thus, चर्परि, चचे-पि.

**INTERJECTIONS.**

140. ओ! ओ, हे, are vocative; ओ, घरे, less respectfully vocative, or sometimes expressive of contempt. सिंह expresses “abhorrence”; घर, घरे, घरह, “surprise”; ह, हाह, घरे, घरेप, “grief”; घ्रघ, गृह, “approbation”; खस, “salutation.”
CHAPTER IX.

COMPOUND WORDS.

Compounds abound in Sanscrit to a degree wholly unequalled in any other language, and it becomes necessary to study the principles on which they are constructed, before the learner can hope to understand the simplest sentence in the most elementary book. In the foregoing chapters we have treated of simple nouns, simple verbs, and simple adverbs. We have now to treat of compound nouns, compound verbs, and compound adverbs.

Observe, that in this chapter a dot placed underneath marks the division of the words in a compound.

Sect. I.—COMPOUND NOUNS.

141. The student has now arrived at that portion of the subject in which the use of the crude state of the noun becomes most strikingly apparent. This use has been already noticed at r. 36., pp. 19, 20; and its formation explained, pp. 21—27. In all compound nouns (with some few exceptions) the last word alone admits of declension, and the preceding word or words require to be placed in the crude form, this crude form admitting of a plural as well as singular signification.

Native grammarians class compound nouns under five heads: the 1st they call tātpuruṣa, or those composed of two nouns, the first of which (being in the crude) would be, if uncompounded, in a case different from, or dependent on, the last; as, चन्द्रमा, "moon-light" (for चन्द्रमा प्रभा, "the light of the moon"); मालादुधारः, -ला, -ला, "skilled in arms" (for मालादुधारः); मिथुनिष्ठत्, -ता, -ती, *

* Observe, that in this chapter the nom. case, and not the crude, of a substantive terminating a compound will be given, and in the instance of an adjective forming the last member of a compound, the nom. case masc., fem., and neut. The examples are chiefly taken from the Hitopadesha, and sometimes the oblique cases in which they are there found have been retained.
"adorned with gems" (for सजित्वर्णित: भूषित:). The 2d, द्वादश, or those formed by the aggregation into one compound of two or more nouns (the last word being, according to circumstances, either in the dual, plural, or neuter singular, and the preceding word or words being in the crude), when, if uncompounded, they would all be in the same case, connected by a copulative conjunction; as, गुहिल्लिथि, “master and pupil” (for गुह: तिथिच); तत्तद्विविन्द्रोधि: “death, sickness, and sorrow” (for मर्य: चारि: श्रोत्रय); शायदिखि: “hand and foot” (for शायि: पादि). The 3d, कालान्धका-भाक, or those composed of an adjective and substantive, the adjective being placed first in its crude state, when, if uncompounded, it would be in grammatical concord with the substantive; as, तापुशिकिः, “a good disposition” (for तापु: श्रोत्रय); सवेद्रविकारिः, “all things” (for तत्तत्त्विथि द्रविकारिः). The 4th, द्वादश, or those in which a numeral in its crude state is compounded with a noun, either so as to form a singular collective noun, or an adjective; as, चिनिकुक, “three qualities” (for चाचो: गुवाक); चिनिकुक, -वा, -वी, “possessing the three qualities.” The 5th, भाजुविविक, * or those formed of any number of words associated to form an epithet to a noun; as, किन्ड्रम, -मा, -मृ, “brilliant as the moon”; तत्त्वद्विविन्द्रोधि: -श्र, -शि, “liable to death, sickness, and sorrow”; तापुशिक, -श्र, -शि, “well-disposed.”

Such then, in brief, is the native division of compound words, a division leading to some confusion, from the incompleteness and want of sufficient comprehensiveness in the definitions, and the absence of sufficient distinctness and opposition between the seve-

* These names either furnish examples of the several kinds of compouds, or give some sort of definition of them. Thus, तापुशिक, “his servant,” is an example of the 1st kind (for तस्य पुद्र:); द्राक्ष: is a definition of the 2d kind, meaning “conjunction”; कल्याणार्क: is a definition of the 3d kind, i.e. “containing the object,” (कल्य); विगुल: is an example of the 4th kind, meaning “any thing to the value of two cows”; चिनिकुक: is an example of the 5th kind, meaning “possessed of much rice.” There is a 6th class of compounds called चार्यविधान: awayjātibhāvah, i.e. “the indeclinable state”; but these will be noticed under the head of compound adverbs.
ral parts or members of the division. For it is plain, from the examples given, that the 5th class of compounds may often be regarded as another name for the first three, when they take the form of adjectives declinable in three genders; and that the second species of the 4th class is for this reason referrible to the 5th. The student, moreover, finds it difficult to understand why, if the definition of the 5th class of compounds be, that they are epithets of other nouns; such compounds as साक्ष्युपाल and संविष्णित should not be comprehended under it. And further, he is often at a loss to refer a compound to its proper head,* from the inadequacy of the definitions to express all the cases included under each class.

In the following pages the subject is discussed according to a different method, although it has been thought desirable to keep the native arrangement in view.

Compound nouns may be regarded either as simply or complexly compounded. The latter have reference to a class of compounds within compounds, very prevalent in poetry, involving two or three species of simple compounds under one head.

SIMPLY COMPOUNDED NOUNS.

142. These will be divided into, 1st, Dependent in case (corresponding to Tatpurusha); 2d, Aggregative (Dwandwa); 3d, Descriptive† (corresponding to Karmadharaya); 4th, Collective (corresponding to Dwigu); 5th, Relative (corresponding to Bahu-vrīḍi). This last includes, a. Relative form of absolute Dependent compounds, terminated by substantives; b. Relative form of Aggregative compounds; c. Relative form of Descriptive compounds; d. Relative form of Collective compounds; e. Relative form of substantives in composition with certain adverbial prefixes.

* As, for instance, such a compound as गृहाशयक, -जा, -कृ, “any thing black and white.”

† As being composed of an adjective or participle preceding a substantive, and always descriptive of the substantive. Prof. Bopp calls them “Determinativa,” a word of similar import. The names “Dependent” and “Collective” were suggested by Prof. Bopp’s “Dependencia” and “Collectiva.”
DEPENDENT COMPOUNDS.

DEPENDENT COMPOUNDS, OR COMPOUNDS DEPENDENT IN CASE
(TATPURSHA).

Accusatively Dependent.

143. These comprehend all those compounds in which the relation of the first word (being in the crude) to the last is equivalent to that of an accusative case. They are generally composed of a noun in the first member, and a participle or noun of agency in the last; as, सन्तोष, -सा, -सी, "one who has obtained heaven" (equivalent to सन्तोष प्राप्त); चित्राचारी, "one who speaks kind words"; धनुरक, "one who gives much"; आध्य, "one who bears arms."

a. Before the nouns of agency the accusative case is often retained, especially in poetry; as, चन्द्रन, -म, -म, "enemy-subduing"; इतिप्रथम, -म, -म, "heart-touching"; अर्थ. -ग, -क, "fear-inspiring" (see r. 131. 1.).

Instrumentally Dependent.

144. Or those in which the relation of the first word (being in the crude) to the last is equivalent to that of an instrumental case. These are very common, and are, for the most part, composed of a substantive in the first member, and a passive participle in the last; as, अभिमोहित, -ता, -ती, "beguiled by avarice" (for अभिमोहि); प्रत्येकित, -ता, -ती, "covered with clothes"; रक्षकित, -ता, -ती, "honoured by kings"; विविध्यत, -ता, -ती, "deserted by (i.e. destitute of) learning"; हङ्कार, -क, -क, "pained with grief"; चालकम, -ता, -ती, "done by one's self"; साहित्य, -क्ष, -क्ष, -क्ष, -क्ष, "like the sun" (for साहित्य, सहीत्य).

a. Sometimes, but rarely, this kind of compound contains a substantive or noun of agency in the last member; as, विविध्यन, "money acquired by science"; अध्य, अध्य, "one who lives by arms."

Datively Dependent.

145. Or those in which the relation of the first word to the last is equivalent to that of a dative; as, परिषान, "bark for clothing"; अध्याय, -ता, -ती, "come for protection" (for अध्याय ज्ञापन). This kind of compound is very rare, and is generally supplied by the use of घरे (r. 139. e.); as, अध्यायगत, "datsuin".
DEPENDENT COMPOUNDS OR TATPURUSHA.  

**Ablatively Dependent,**

146. Or those in which the relation of the first word to the last is equivalent to that of an ablative; as, राज्यभूमि, -०, -८, “fallen from the kingdom” (for राज्या: भूमि); अभ्यास, “other than you” (for अभ्यासोऽम्); अधारण, “fear of you.”

**Genitively Dependent,**

147. Or those in which the relation of the first word to the last is equivalent to that of a genitive. These are the most common of all dependent compounds, and may generally be expressed by a similar compound in English. They are for the most part composed of two substantives; as, समुद्रवीर, “sea-shore” (for समुद्रतः वीरे, “shore of the sea”); चन्द्रपूर, “horse-back”; वन्याण, “bow-string”; इष्कङ्ग्रह, “brick-house”; मनिन्द्रि, “mountain-torrent”; रथेन्द्रम, “acquisition of wealth”; रङ्ग्रहिण, “state of misfortune”; तुड़ेङ्र, “separation of friends”; बन्दूङ्रि, “on whose brow” (loc. c.); तुभच, “his words”; श्लोकेण, “on what account?” प्रभौङ्रि, “on account of virtue”; सूक्ष्मेऽङ्र, “with hundreds of fools” (inst. c.); सूक्ष्मेङ्र, “a couple of shlokas”; सूर्यां, “the surface of the earth”; पूर्विपरिव्र, “lord of the earth”; प्रत्येव्यनात, “for his support” (dat. c.); प्रत्येव्यनात, “our sons”; पर्वतभो, “thy deed”; शिलालोक, “a father’s speech”; गृहविधर्ष, “the gate of death”; इलास्मय, “fulfilment of wishes”; मातृरमण, “a mother’s joy.”

a. Sometimes an adjective in the superlative degree, used substantively, occupies the last place in the compound; as, दर्जेह; or छेदेहः, “the best of men.”

b. In a few instances the genitive case is retained; as, विप्रास्तित्व, “lord of men”; दिवस्प्रति, “lord of day.”

**Locatively Dependent,**

148. Or those in which the relation of the first word to the last is equivalent to that of a locative case; as, प्रस्थुङ्गत, -गत, -न, “sunk in the mud” (for प्रस्थुङ्गते गते); गणनालिगत, “sporting in the sky; जलालिगत, “sport in the water”; भागवतिश, “a dweller in a village”; जलालिगत, “born in the water.”

a. It is very usual to retain the locative case, especially before nouns of agency; as, भागवतिश, “a villager”; जलालिगत, “going in
the water"; चिरव्याधित, -सा, -स्, "ornamented on the breast" (see r. 131. 1.).

Dependent in more than one Case.

149. Dependent compounds do not always consist of two words. They may be composed of almost any number of nouns, all depending upon each other, in the manner that one case depends upon another in a sentence; thus, चक्र विच्यायतिक्रमण, -म्, -ते, "passed beyond the range of the eye" (for चक्रसो चित्रमच्यातिक्रमण); एकसम्प, "standing in the middle of the chariot"; भावमर्यात्सन्ध- पाठमथित्व, "skilful in censuring the means of rescuing those in danger."

AGGREGATIVE COMPOUNDS (DWANDWA).

150. This class of compounds has no parallel in other languages. When two or more persons or things are enumerated together, it is usual in Sanscrit, instead of connecting them by a copulative, to aggregate them into one compound word. No syntactical dependence of one case upon another subsists between the members of Dwandwa compounds, since they must always consist of words which, if uncompounded, would be in the same case; and no other grammatical connection exists than that which would ordinarily be expressed by the use of the copulative conjunction and in English, or व in Sanscrit. And it should be observed, that the chief difference between this class and the last turns upon this dependence in case of the words compounded on each other; insomuch that the existence or absence of such dependence, as deducible from the context, is, in some cases, the only guide by which the student is enabled to refer the compound to the one head or to the other. Thus, गुरुसिद्धेशक, may either be a Dependent compound, and mean "the servants of the pupils of the Guru," or an Aggregative, "the Guru, and the pupil, and the servant." And मांसह्नीच्छ may either be Dependent, "the blood of the flesh," or Aggregative, "flesh and blood." This ambiguity, however, can never occur in aggregatives inflected in the dual, and very rarely occasions any practical difficulty.

There are three kinds of Aggregative compounds: 1st, inflected
in the plural; 2d, inflected in the dual; 3d, inflected in the singular. In the first two cases the final letter of the crude of the word terminating the compound determines the declension, and its gender the particular form of declension; in the third case it seems to be a law that this kind of compound cannot be formed unless the last word ends in \( a \), or in a vowel changeable to \( a \), or in a consonant to which \( a \) may be subjoined; and the gender is invariably neuter, whatever may be the gender of the final word.

**Inflected in the Plural.**

151. When *more than two* animate objects are enumerated, the last is inflected in the plural; as, इन्द्र, अनिल, याम, और अर्क (for इन्द्र: अनिल: याम: अर्क:); राम, लक्ष्मण, और भरत (for राम: लक्ष्मण: भरत:); गुप्त, बाघ, बुंदूर (for गुप्त: बाघ: बुंदूर:); रूप, जन्तु, राष्ट्र (for रूप: जन्तु: राष्ट्र:); चुंबन, गुलाम, और पुरा (for चुंबन: गुलाम: पुरा:).

The learner will observe, that although the last member of the compound is inflected in the plural, each of the members has here a singular acceptation. But a plural signification may often be inherent in some or all of the words constituting the compound; thus, दोस्त, स्वामी, जन (for दोस्त: स्वामी: जन:); बुद्धीमधुसूदन, “friendly, neutrals, and foes” (for बुद्धी: मधुसूदन: जन:); बुलेवार्ड, “lions, tigers, and serpents”;

a. So also when *more than two* inanimate objects are enumerated, the last may be inflected in the plural; as, धन, श्रम, वेद, रत्न, राज (for धन: श्रम: वेद: रत्न: राज:); पूजा, स्नान, “sacrifice, study, and liberality” (for पूजा: स्नान: राज:).

In some of the following a plural signification is inherent; as, पूजा, रत्न, “flowers, roots, and fruits”; जन, उद्योग, “of the unborn, the dead, and the foolish” (for जन: उद्योग: रत्न:).

b. So also when *only two* animate or inanimate objects are enumerated, in which a plural signification is inherent, the last is inflected in the plural; as, देव, ऋषि, “gods and men”; पुजा, “sons and grandsons”; जन, रत्न, “falls and rises”; जन, रत्न, “ramparts and trenches”; जन, पुजा, “in pleasures and pains” (for जन: पुजा: रत्न:).

पूजा, “sins and virtues.”
Inflected in the Dual.

152. When only two animate objects are enumerated, in each of which a singular signification is inherent, the last is inflected in the dual; as, रामलक्ष्मण, “Rāma and Lakshmana” (for राम लक्ष्मण); चंद्रसूर्य, “the moon and sun”; मृगशाला, “a deer and a crow.”

a. So also when only two inanimate objects are enumerated, in each of which a singular signification is inherent, the last is inflected in the dual; as, चन्दनगुप्तगाय, “affection and enmity” (for चन्दनगुप्त, गाय); तुःपाप, “hunger and thirst” (for तुः पापा); तुःपाप, “hunger and sickness”; धाराज्ञ्ञानां, “by standing and sitting” (for धाराज्ञ्ञान, धाराज्ञ्ञान); मुखाक्षरिणी, “honey and ghee”; मुखाक्षरिणी, “pleasure and pain.”

b. In aggregating two nouns of relationship, formed with the affix तू (r. 41.), the first is placed in the nominative case instead of the crude; as, मातापित्तरी, “mother and father.”

Inflected in the Singular Neuter.

153. When two or more inanimate objects are enumerated, whether singular or plural in their signification, the last may either be inflected as above, r. 151. a. b. r. 152., or in the singular number, neut. gender; as, फूलसहाय, “flowers, roots and fruits” (for पुष्पान्ति, मूलान्ति, धरान्ति); चर्माकर्मक्रियाय, “grass, food, water, and fuel” (for चर्म, चर्म, इत्यादि); चर्माकर्मक्रियाय, “a day and night” (for अहं, अद्वं); दशरस्त्री, “quarters and countries” (for दशर, देशर).”

a. Sometimes two or more animate objects are thus compounded; as, पुत्रपुतिर, “sons and grandsons”; हस्तपाय, “elephants and horses”; especially inferior objects, as अज्ञातार्थ, “a dog and an outcast.”

b. In enumerating two qualities the opposite of each other, it is common to form a Dwandwa compound of this kind, by doubling an adjective or participle, and interposing the negative a; as, चर्मवर, “moveable and immoveable” (for चर्म चर्म चर्म); धुमधार्म, “good and evil”; प्रियाप्रिय, “in agreeable and disagreeable” (for प्रिय प्रिय प्रिय); द्वार्त, “seen and not seen”; कृताः, “done and not done.”

Descriptive Compounds (Karmadhāraya).

154. In describing, qualifying, or defining a substantive by
means of an adjective or participle, it is common in Sanscrit to compound the two words together, placing the adjective or participle in the first member of the compound in its crude state; as, सानुनान, “a good man” (for सानुन, नान); निमित्तं, “an old friend” (for निमित्तं निरम्ब); प्रियनाय, "a dear wife" (for प्रियन नाय); रूपवार्ता, “a beautiful wife” (for रूपवार्ता नाय); भुजुर्गी, “a troubled ocean”; पुष्करण, “a holy act”; जननात्मा, “the infinite soul”; संक्रमण, “polished speech”; पुष्करणमाणि, “holy acts” (for पुष्करण माणि); उज्जवलनं, “of the best men” (for उज्जवलनं नं).”

a. महान is substituted for the crude महान, “great,” in the first member of a Descriptive compound; as, महापुरूष, not महसुरूण; “a great man” (for महान पुरूष); महापापक, “a great crime” (for महापापक); महाकुड़, “a great family.”

b. When the substantive राजा, “a king,” is taken to form the last member of a Descriptive compound, it loses its proper form of declension as a noun of the 6th class (p. 41.), and is declined like a noun of the 1st class (see p. 42. note *.). राज, “a friend”; परग, “a road”; राज, “the eye”; राज, “the night,” and some other words undergo a similar change in inflection, and become nouns of the 1st class; as, प्रतिज्ञ, “a dear friend”; पद्मपूण, “a long night.” When these latter words form the last member of Dependent or Collective compounds the same holds good; as in सम्राटपुण, चिरिन्दल, गवाक्ष.

c. Numerals in their crude state are sometimes found occupying the place of adjectives in the first member of a compound of this class; as, चतुर्दशि, “the four castes”; पञ्चाशि, “five arrows.”

d. Adjectives, used substantively, sometimes occupy the last place in Descriptive compounds; as, प्रमाणिक, “a very just man”; पत्नाहर, “a very wonderful thing.”

e. Compounds expressing comparison fall under this class, and are composed of two substantives, the last being generally the name of an animal denoting superiority; as, पुत्रपुत्र, पुत्रपुत्र, पुत्रपुत्र, पुरुष, equivalent to “an illustrious man.”

* Feminine nouns are rarely compounded in this way; and there can be no question that निरम्ब and रूपवार्ता are the proper crude of the feminine form of the adjective. When the feminine of an adjective is used substantively, it does not give place to the crude; as, कामनीयन, “a wanton woman.”

† But महान is retained in a Dependent; as, महानन्द, “recourse to the great.”
COLLECTIVE COMPOUNDS OR DWIGU.

COLLECTIVE COMPOUNDS (DWIGU).

155. A numeral is often compounded with a substantive to form a collective noun of the neuter gender; thus, चतुर्भुजः, “the four ages” (for चतुष्पश्रीर युगानि); चतुर्दशि, “the four quarters”; त्रिदशि, “three days” (cf. the Latin triduum); त्रिगुण, “three nights” (रंग being substituted for रंग); त्रिल, “three years” (cf. triennium).

a. Sometimes the final vowel of the substantive is changed to इ; as, चित्रोकी, “the three worlds.”

RELATIVE COMPOUNDS (BAHUVRĪHI).

156. The greater number of compounds in the preceding four divisions are terminated by substantives, the sense of each being in that case absolute and complete in itself. All such compounds may be used relatively, that is, as epithets of other words, the final substantive becoming susceptible of three genders, like an adjective (p. 32. † p. 34. †): and it cannot be too forcibly impressed upon the student that the terms Relative and Bahuvrihi have reference to the adjective use of those compounds only which have a substantive in the last member. This is not to be regarded, therefore, as a distinct division of the subject of compound words, so much as a distinct view of the same subject, the object of which is to show that all compounds, which are in themselves absolute and complete in sense, and are terminated by substantives, may be used adjectively, and in the relation of an epithet to some other word in the sentence. We have given the name relative to compounds when thus used, not only for the obvious reason of their being relatively and not absolutely employed, but also because they usually involve a relative pronoun, and are sometimes translated into English by the aid of this pronoun, and are, moreover, resolved by native commentators into their equivalent uncompounded words by the aid of the genitive case of the relative (करी). Thus, महापर्व is a Descriptive compound, meaning, “great wealth”: and may be used adjectively in relation to पुर्णम्; as, महापर्व: पुर्णम्, “a man who has great wealth”; or to श्री; as, महापर्व: श्री: “a woman who has great wealth,” and would be resolved by commentators into यथा or यथार्थ: महत्त्व: धन: . In English we have similar compounds; as, “high-minded,” “left-handed,” and the like, where
the substantive terminating the compound is converted into an adjective.

Relative Form of Dependent Compounds.

157. Many Dependent compounds (especially those that are instrumentally dependent) are already in their own nature relative, and cannot be used except in connection with some other word in the sentence. But, on the other hand, many others, and especially those which are genitively dependent, constituting by far the largest number of this class of compounds, are in their nature absolute, and yield a sense complete in itself. These may be made relative by declining the final substantive after the manner of an adjective. The following are instances: चन्द्राकृतिः, -ति, -ति, "moon-shaped" (p. 34. †), from the absolute compound चन्द्राकृतिः; "the shape of the moon"; देव, कुष्ठ, -प्र, -प्र, "whose form is god-like"; सूययम्, या, या, या, *"splendid as the sun"; हिरण्यद, -श, -श, *"elephant-footed"; सा, या, या, या, "ending at the sea"; स्थानाः, -स, -स, "terminated by death"; काशिपुरोगम, -म, -म, or काशिगुष्य, -स, -स, *"headed by Karṇa"; विपुलोपशानामा, -मा, -म, "named Viṣṇūsharma" (p. 42. note †); पुष्परक्ष, -क, -क, "lotus-eyed" (r. 154. b); नारायणम, -म, -म, "called Nārāyaṇa"; बन्धुरा, -रा, -रा, "founded on wealth"; पञ्चानित्वम् (agreeing with चन्द्रम्), "money to the amount of a lac"; गदाहत, -हत, -हत, "having a club in the hand"; शतास्तर, -र, -र, "having arms in the hand"; पुष्पविशेष, -ष, -ष, "on the subject of flowers," "relating to flowers." These examples are not distinguishable from absolute dependent compounds, except by declension in three genders.

a. Many of them, however, are not found, except as relatives; and if used absolutely would yield a different sense; thus, चन्द्रम् means "the face of Karṇa," but when used relatively to राजा, "the kings headed by Karṇa." So also चरित्रस्थः signifies "the eye of the spy," but when used relatively to राजा, "a king who sees by means of his spies," the nom. case masc. being then चरित्रस्थः.

b. The substantive चारि, "a beginning," when it occurs in

* See p. 32. †. पाडः may be substituted for पाडः in compounds like हिरण्यद.
the last member of a compound of this nature, is always used relatively to some word expressed or understood, and yields a sense equivalent to *et cetera*. It is necessarily found either in the plural or neuter singular; as, इन्द्रानं, “Indra and the others” (agreeing with the nom. case सुधः: expressed or understood, “the gods commencing with Indra”); अग्निवद्विनं, “of Agni and the others” (agreeing with पूज्योऽनि understood, “of those above-named things of which Agni was the first”); चेष्ट्यादि, “the eyes, &c.” (agreeing with स्त्रियानि, “the senses commencing with the eyes”). When used in the neut. sing. it either agrees with पूज्योऽनि, “the aforesaid,” understood, or with a number of things taken collectively, and the adverb *in* may be prefixed; as, रेवानिवादि, “the word devān, &c.” (agreeing with पूज्योऽनि understood, “the aforesaid sentence of which devān is the first word”); दातादिन, “by liberality, &c.” (agreeing with some class of things understood, “by that class of things of which liberality is the first”). Sometimes चा दिविः is used for चा दिः; as, दातादिः, “gifts, &c.”; and sometimes चास्; as, इन्द्रान: सुधः, “the gods of whom Indra is the first”; or sometimes the substantive प्रभृति; as, इन्द्रप्रभृति: सुधः:.

**Relative Form of Aggregative Compounds.**

158. Aggregative compounds are sometimes used relatively; as, गुष्णापिष्टालोकः, -कः, -स्त्र, “that which is liable to sorrow, sickness, and death”; especially in the case of adjectives or participles; as, ब्लूतुर्मुखः, -ः, -स्त्र, “black and white”; भानुरुक्तिमः, -स्त्र, -स, “bathed and anointed”; चीर्मविधमः, -टा, -द्र, “city and country”; कृष्णपुरः, -तः, -स्, “done and done badly”; गुप्तापुभः, -सा, -ः, “good and evil” (r. 153. b.). Examples are still more common under the head of complex compounds.

**Relative Form of Descriptive Compounds.**

159. A greater number of compound words may be referred to this head than to any other. Every style of writing abounds

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* Sometimes *ex* is prefixed; as, र्वानीपरि प्रहारानि, “lamentations beginning thus.”
RELATIVE COMPOUNDS OR BAHUVRĪHI.

with them. The following may serve as examples: चर्मभावः, चर्मभावाः, “whose strength is small” (p. 34. †); महाभावः, महाभावाः, “whose strength is great” (r. 154. a. p. 32. †); महाभावम्, महाभावम्, “whose glory is great” (r. 68. 69.); महाभावम्, महाभावम्, “high-minded” (p. 41, 42); दर्शनविन्दः, दर्शनविन्दः, “of noble demeanour”; पञ्चपुनाः, पञ्चपुनाः, “of wise intellect” (p. 34. †); पञ्चपुनाः, पञ्चपुनाः, “having a dear wife”; पञ्चपुनाः, पञ्चपुनाः, “not to be reconciled.”

a. Although a passive participle is not often prefixed to a noun in an absolute sense, this kind of combination prevails most extensively in the formation of relative compounds; as, प्राप्यायः, प्राप्यायः, “whose time has arrived”; दिलेक्ष्येत्, दिलेक्ष्येत्, “whose passions are subdued”; ज्ञापेत्, ज्ञापेत्, “whose mind is composed”; अनन्तः, अनन्तः, “whose hopes are broken”; चुम्मम्, चुम्मम्, “whose kingdom is taken away”; ज्ञानतेजः, ज्ञानतेजः, “whose glory is boundless”; चुहुप्पत्, चुहुप्पत्, “whose desire is accomplished,” i.e. “successful”; जनविवागस्वः, जनविवागस्वः, “by whom the shāstras have not been read”; भस्महदः, भस्महदः, “whose heart is pierced.”

Relative form of Collective Compounds.

160. The following are examples of Collective or Dwigu compounds used relatively: प्रकाशः, प्रकाशः, “two-leaved”; प्रत्येकः, प्रत्येकः, “tri-ocular”; प्रत्येकः, प्रत्येकः, “three-headed” (प्रत्येक being substituted for प्रत्येक); प्रत्येकः, प्रत्येकः, “four-faced”; प्रत्येकः, प्रत्येकः, “quadranular”; प्रत्येकः, प्रत्येकः, “hundred-gated”; प्रत्येकः, प्रत्येकः, “possessed of the four sciences”; प्रत्येकः, प्रत्येकः, “thousand-eyed.”

Relative form of Substantives compounded with certain Adverbial Prefixes.

161. This includes a class of compounds possessing no corresponding absolute form,† and composed of an adverb prefixed to a substantive. By far the greater number of these are formed with

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* Occasionally the feminine of the adjective appears in the compound; as, प्रसन्नायः, “having a sixth wife.”

† Unless they be regarded as the relative form of Ayayibhāva compounds.
the adverbial preposition सह, “with,” contracted into स; as, सच्चेष्य, -भा, -था, -ष, “angry”; सुखः, -हा, -ले, “fruitful” (p. 32. †); सज्जनः, -नु, -नु, “possessed of kindred” (r. 54, 55, 56.); सकलः, -ला, -ले, “energetic”; शान्तः, -न्द्रा, -र्व, “joyful”; सबिष्टः, -वा, -व, “accompanied by ministers”; सच्चः, -ज्ञा, -ज्ञा, “strung” (as a bow). The following are examples of other adverbial prefixes: भद्धुः, -भा, -ब, “with uplifted weapon”; नानासन्यः, -र, -र, “of various forms”; ज्ञितः, -सा, -स, “where dwelling”? ज्ञेज्ञा, -न्ना, -न्ना, “where born”? सच्चः, -भी, -भ, “fearless” (p. 33. †); तत्परिशः, -प, -प, “of that kind.”

COMPLEX COMPOUND NOUNS.

162. We have now to speak of those complex compound words, or compounds within compounds, which form the most remarkable feature in Sanscrit poetical composition. Instances might be given of twenty or thirty words thus compounded together, but these are the productions of the vitiated taste of more modern times, and are only curious as showing that the power of compounding words may often be perverted to the formation of a style the most extravagant and ridiculous. But even in the best specimens of Sanscrit composition, and in the simplest prose writings, four, five, or even six words are commonly compounded together, involving two or three forms under one head. It will be easy, however, to determine the character of the forms involved, by the rules propounded in the preceding pages; in proof of which the student has only to study attentively the examples we are about to give.

a. Instances of absolute complex compounds, whose sense is complete and unconnected, are not very abundant. The following may be taken as examples: शुद्धः, “good and evil (occurring) in the revolutions of the interval of time,” the whole being a dependent, involving a dependent and an aggregative; अच्छादलाणि, “the general and the overseer of the forces,” the whole being an aggregative, involving two dependents; तीनाशालाः, “the protection from sorrow, enemies, and perils,” the whole being a dependent, involving an aggregative; यक्षीस्तुदिदार्म्य, “the disregarded words of a friend,” the whole being a descriptive, involving a dependent.
b. But the greater number of complex compounds are used relatively, as epithets of some other word in the sentence; as, 
करिकमन्तः/करिकमन्तम्/करितम. -नी, -ने, "whose teeth and eyes were decayed," the whole being the relative form of descriptive, involving an aggregative; शुभ्रलघुपथेक्षम, -ना, -ने, "having a white garland and unguents," the whole being the relative form of aggregative, involving a descriptive; मृत्युक्तसृजवेव, -मा, -मे, "done in a former birth," the whole being the relative form of dependent, involving a descriptive; विद्यालोकप्रदेश, -द्रा, -दृ, "advanced in learning and age," the whole being the relative form of dependent, involving an aggregative; दृष्टिप्रमोहीन, -ना, -ने, "having fresh garlands, and being free from dust," the whole being the relative form of aggregative, involving a descriptive and dependent; चिन्हेवब्रह्माण्डित्वं, -र, -र, "whose head was moist withunction."

c. The substantive श्राद्ध, "a beginning," often occurs in complex relative compounds, as in simple relatives (r. 157. b.); thus, चुक्ष्यारिक, "parrots, starlings, &c." (agreeing with परिष्य, "birds beginning with parrots and starlings"), the whole being the relative form of dependent, involving an aggregative; शर्म्पियाधिन, "peace, war, &c." (agreeing with तुष्क्षान्त understood); गृह्यायमारुत, -कृ, -कृ, -कृ, "possessed of houses, temples, &c." Similarly, चाल in the example शर्म्पियाधिन: (agreeing with श्रान: "garlands possessing the best odour and other qualities")

d. Long complex compounds may be generally translated by beginning at the last word and proceeding regularly backwards; as in the following स्रावस्युक्तारीकः

პ, आषारिकतालोककृतालक्षमालालह, -हा, -हे, "causing pleasure by the music of the voice of the cuckoo, blended with the hum emitted by the swarms of joyous bees."

e. चालाबक or आक, as occupying the last place in a complex relative, denote "composed of"; thus, श्रस्तुव्युपार्थितंक्तमाक्समक्तबरनस, "a force consisting of elephants, horses, chariots, infantry, and servants"; दण्डमुक्तकाान्तं ऐकोकी, "the two actions consisting of the good and evil done in a former birth."

Certain Anomalous Compounds.

f. There are certain compounds which are too anomalous in their formation to admit of ready classification under any one of the preceding heads. Amongst these may be placed those compounds
expressive of comparison or likeness, usually included under the Karmadhāraya or Descriptive class. In these the adjective is placed last; as, स्यायापनम्, -ला, -ले, "fickle as a shadow"; चेनोपम्, -गा, -म, "like foam"; चित्रद्याग्यम्, -गा, -म, "dark as a cloud"; स्वर्णपिन्ननी, -ला, -डेक, "spread out like a mountain"; चव्वक्षत्रकोश, -ला, -डेक, "unsteady as a trembling drop of water"; निधीकुर्द्वय, तोष, -ला, -डेक, "tremulous as water on the leaf of a lotus"; the last two examples are complex.

g. There is a common anomalous compound formed by placing चन्द्र after another word, to express "another," "other"; as, स्थानान्तर, "another place"; भागानेक सह, "along with another king"; चक्षुआलैख, "other births." The following examples, also, are not readily assignable to any class: स्वस्तिपितमोही, "a fighter who abandons all idea of life"; सारसस्वतः, -वा, -वे, "accompanied by the Saras"; * सहर्मणे, "never before seen."

**Compound Nouns formed from Roots combined with Prepositions.**

163. In the next section it will be shewn that the combination of roots with prepositions prevails most extensively in Sanscrit. From roots thus combined nouns of the most various significations may be formed; thus, from हृ, "to seize," with विः and च, is formed चव्वक्षत्र, "practice," from हृ, "to do," with चतु, चतुरांक, "imitation." Hardly a line can occur in any book that does not afford an example of this kind of compound.

**Sect. II.—COMPOUND VERBS.**

164. The learner might look over the list of 1900 simple roots, and very well imagine that in some of these would be contained every possible variety of idea, and that the aid of prepositions and adverbial prefixes to expand and modify the sense of each root would be unnecessary. But the real fact is, that there are comparatively very few Sanscrit roots in common use; and that whilst those that are so appear in a multitude of different forms by the prefixing of one or two or even three prepositions, the remainder

* So स्यायापनम् in Nala, translated by Bopp, umbra geminatus.
are quite useless for any practical purposes, except the formation of nouns.

Hence it is that compound verbs are of more frequent occurrence than simple ones. They are formed in two ways: 1st, by combining roots with prepositions; 2dly, by combining the auxiliaries य, "to do," and य, "to be," with adverbs, or nouns converted into adverbs.

*Compound Verbs formed by combining Prepositions with Roots.*

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

चति अंि, "across," "beyond"; चति, "to pass by," "transgress" (pres. चति, &c. p. 112.).

चति adhi, "above," "upon," "over"; चति, "to stand over," "preside" (p. 107. pres. चति, &c.); चति, "to climb upon";

चति, "to lie upon" (p. 113.); चति, "to go over towards" (p. 107.);

चति, "to go over" in the sense of "reading" (p. 113.).

चति, "after"; चति, "to follow"; चति, "to follow," in the sense of "performing"; चति, "to imitate" (p. 102.);

चति, "to assent.

चति, "antar," "within" (cf. inter); चति, "antar," "to place within," "conceal" (p. 119.), in pass. "to vanish"; चति, "to be within" (p. 104.);

चति, "to walk in the midst" (r. 31.).

चति apa, "off," "away" (cf. अः); चति, "away," "away" (from अ and य, p. 112.), "to go away"; चति, "to lead away"; चति, "to abstract"; चति, "to bear away." It also implies detraction; as, चति, "to defame.

चति api, "on," "over," only used with य and य; चति, "bind on." The initial अ is generally rejected, leaving यि, यि.

चति abhi, "to," "towards" (cf. एः); चति, "to go towards"; चति, "to go towards"; चति, "to run towards"; चति, "to behold" (p. 107.);

चति, "to address," "salute.

चति ava, "down," "off"; चति, "to descend"; चति, "to look down"; चति, "to throw down," "scatter"; चति, "to cut off." It also implies disparagement; as, चति, "to despise" (p. 123.);

चति, "to insult" (p. 111.).
COMPOUND VERBS.

चा अ, "to," "towards," "up" (Latin ad); as, चाव्र, "to enter"; चाव्र, "to go towards"; चाव्र, "to mount up." When prefixed to ग and थ, "to go," and दे, "to give," it reverses the action; as, चाव्र, चाव्र, "to come"; चाव्र, "to take." With व, "to practise."

उत ut, "up," "upwards" (opposed to न); as, उचा (r. 16.), उरि, "to go up," "rise" (pres. उचाई, 1st conj.); उतृ, "to fly up"; उतृ (उर and र, r. 18.), "to extract"; उति and उति (r. 15.), "to open the eyes"; उति, उति, "to cut up"; उति, "to root up"; उति, "to lift up" (उर and घ, r. 17.). When prefixed to था it causes the elision of s; as, उत्पा, "to stand up." In some cases it reverses the action; as, from या, "to fall," उत्पा, "to leap up"; from न, "to bend down," उच् (r. 15.), "to raise up"; from ठ, "to keep down," उच्, "to lift up."

उप upa, "to," "towards" (cf. ओप), joined like चा and चि to roots of motion; as, उपचा, "to approach"; उपचा, "to wait upon," with वि, "to sit down."

नि ni, "down," "downwards," "under" (opposed to उ); as, निषष, "to fall down"; निषष, "to suppress"; निषष and निषष, "to close the eyes"; निषष, निषष, निषष, "to lay down," "deposit"; निषष, "to go within," "encamp." With घ it signifies "to return," "desist"; with घ, "to hear." In some cases it does not alter the sense; as, निषष, "to kill."

निर nir, "out"; as, निर्र (cf. note, p. 15.), निर्र, निर्र (r. 31.), "to go out"; निर्र, "to cut up"; निर्र, "to come to an end," "cease." With वि, "to determine."

प्र परा, "back," "backwards" (cf. परा), combined with न and र in the sense of "defeat"; as, परि, "to overcome" (cf. परा-विदो, अश्च. चोी); परा, "to be defeated." When joined with र, 2d conj., it signifies "to retire towards" (pres. जेि); when with र, 1st conj. आतम., "to run away," "to retreat," र being changed to l (pres. जजा).

परि pari, "around" (cf. पेि, per); as, परि, परि, "to surround"; परि, परि, "to go round"; परि, "to look round," "examine"; परि, "to turn round"; परि, "to run round." When prefixed to र it signifies "to adorn," and र is inserted, परि. With र, "to despise," and with र, "to avoid." It some-
times merely gives intensity to the action; as, निर्गम, “to abandon altogether.”

प्र pra, “before,” “forward” (cf. न्यो, pro, pra); as, निघ, निर्बूष, “to proceed”; निर्म, “to set before,” “present”; निर, “to begin”; निर्घ, “to run forward”; निर्व, “to set out,” “advance”; निर्म, “to be superior,” “prevail”; निर्म, “to foresee.” With नर, “to deceive.” In combination with the causal of ठ, it drops its final ए; as, नेत्रताचि, “I send.” The र influences a following nasal by r. 21.; as, निर्म, “to bend before,” “salute.”

प्रति prati, “against,” “towards,” “back again”; as, निर्मयुष, “to fight against”; प्रत, “to go towards” (pres. प्रतिवेद); निर्गम, “to return”; निर्द, “to counteract”; निर्गत्, “to beat back,” “repel”; निर्नप्र, “to answer”; निर्निर्गम, “to recover”; निर्द, “to lead back”; निर्दन्त, “to re-salute.” With यु, “to promise”; with ख, “to arrive at,” “obtain.”

पि vi, “apart,” implying “separation,” “distinction,” “distribution,” “dispersion” (Latin dis, se); as, पिचं, “to wander about”; पित, “to vacillate”; पित्, “to roam for pleasure”; पित्, “to dissipate”; पित्, “to tear asunder”; पित्त, “to divide”; पित्, “to distinguish.” Sometimes it gives a privative signification; as, पित्, “to disunite”; पित्, “to forget”; पित्, “to sell.” With यु, “to change for the worse.” Sometimes it has no apparent influence on the root; as, पित्त, “to perish.”

सम sam, “with,” “together with” (सव, con); as, सच्च, सह, “to collect”; संजुष्, “to join together”; संपय, “to meet together”; संपय, “to happen”; संपय, “to contract.” With यु it signifies “to perfect,” and यु is inserted, संजुष्. It is often prefixed without altering the sense; as, सच्च, “to be produced.”

166. Two prepositions are often combined with a root; as, चाल, “to open” (चि, चि); सम, “to assemble” (सम, चि, with root यु); चाल, “to prostrate one’s self” (चि, चि, r. 21.); चाल, “to raise up” (चि, चि, with root यु).

Occasionally three prepositions are combined; as, चाल, “to predict” (चि, चि, चि); समयुष्, “to answer” (चि, चि, चि).

* The final ए of the prepositions, प्रति, परि, चि, is optionally lengthened in forming certain nouns; as, प्रतिविश्व, परिवहन, नीवार.
167. In conjugating compound verbs formed with prepositions, the augment and reduplication do not change their position, but are inserted between the preposition and the root;* as, चर्चिक, 1st pret. of नो, with यो; प्रणाितं, 1st pret. of विज्ञ, with च; चन्द्रितं, 1st pret. of स्वार, with चचु; रतिगगाय, 2d pret. of रत, with रत; प्रेक्षाय, 2d pret. of रू, with रू and यु.

168. Grammarians restrict certain roots to particular voices, when in combination with particular prepositions; as, for example, the root विष, "to conquer," with विष, and the root विष, "to enter," with विष, are restricted to the अट्मापद, but no certain rules can be propounded on this subject: and in the two epic poems especially, the choice of voice seems so entirely arbitrary and subservient to the purposes of metre, that many अट्मापदa primitive, and even passive verbs, are occasionally permitted to take a parasmaipada inflection.†

**Compound Verbs formed by combining Adverbs with the Roots श्रृ and शृ.**

169. These are of two kinds: 1st, those formed by combining adverbs with श्रृ and शृ; 2dly, those formed by combining nouns used adverbially with these roots. Examples of the first kind are, बलक, "to adorn"; चारिष्ण, "to make manifest" (cf. note, p. 15.); चरिष्ण, "to eject"; युक्त, "to place in front" "follow"; चिनाङ, "to deprive"; सार, "to entertain as a guest"; सम्य, "to revere"; चातर, चातारे, "to become manifest," &c.

170. In forming the second kind, the final of a crude word being आ or आ, is changed to ि; as, from शस्य, शस्य, "to make ready"; from युक्त, युक्त, "to blacken"; or, in a few cases, to आ, as दिवास from दिय. A final ि or ि are lengthened; as, from चुडे, चुडे, "to become pure"; from रस, रस, "to lighten." A final ि is

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* There are a few exceptions to this rule in the महाभारतa; as in चन्द्रसन्धि (Prof. Johnson’s Ed. p. 33.).
† Thus, यु, "to strive," and चाथ, "to beg for," which are properly अट्मापदa verbs, are found in the paras. Instances of passive verbs have been given at p. 89. note †. On the other hand, नच, "to rejoice," which is properly a parasmaipada verb, is found in the अट्म.
changed to रे ri; as, from मातृ, मातीन, "to become a mother." A final as becomes either इ, as, from सुमनस, सुमनी, "to be of good mind"; or आस, as, from खिसल, खिसली, "to place on the head."

a. But the greater number of compounds of this kind are formed from crude nouns in a. The following are other examples: तृणी, "to esteem as a straw"; लम्बी, "to stiffen"; चक्रसात्तिन, "to fix the mind on one object."

b. Sometimes सा, placed after a crude noun, is used to form a compound verb of this kind; as, from जल, "water," मलसात, "to reduce to liquid"; from भलन, "ashes," मलसात, "to reduce to ashes."

Sect. III.—COMPOUND ADVERBS (corresponding to Avyāyībhāva Compounds).

171. Compound adverbs are formed by combining adverbs, prepositions, or adverbial prefixes with nouns in the singular number neuter gender.

a. The greater number are formed with the adverbial preposition सह saha, contracted into स sa; as, from बोध, "anger," बोधप, "angrily"; from चार, "respect," चार, "respectfully"; from चार्कापात, "prostration of the limbs," चार्कापात, "reverentially." As, however, the neuter of all adjectives may be used adverbially, these compound adverbs may be regarded as the neuter of the fifth form of relative compounds (r. 161.).

b. The following may be taken as examples of compound adverbs formed with other prefixes: चन्द्रम्ब, "according to seniority"; चन्द्रम्ब, "over every limb"; चन्द्रम्ब, "according to rule"; चन्द्रम्ब, or चन्द्रम्ब, "according to one's power"; चन्द्रम्ब, "happily"; मध्यप, "before the eyes" (चन्द्र being substituted for चन्द्र, cf. p. 165. b.); चन्द्रम्ब, "undoubtedly"; चन्द्रम्ब, "without distinction."

c. Some of the adverbs at r. 139. may be placed after crude nouns; thus, चाहक्कपीप, "near the child"; चाहप, "for the sake of protection."

d. A kind of compound adverb is formed by doubling a noun, lengthening the final of the first word, and changing the final of the last to इ; as, from खाद य, "a stick," खाद्यन्त, "mutual striking."
CHAPTER X.

SYNTAX.

Strive as we may, it is impossible to free the orthographical and etymological part of Sanscrit Grammar from a certain degree of intricacy and complexity. But admitting, as we do, this complexity in the early part of the subject to be greater than is ordinarily found, we at the same time affirm, that, in the aggregate calculation, the preponderance of difficulty is on the side of the classical languages. When the student has once thoroughly mastered the rules relating to the combination of letters and the inflection of nouns and verbs, the path, in Sanscrit, becomes easy to him, and he passes with the utmost certainty to a complete acquaintance with the subject in all its bearings. Not so in Greek or Latin. At the point in Sanscrit where our labours end, at that point in the others do our real labours begin; and the young scholar, however versed in the declension of nouns and conjugation of verbs, finds, when he enters upon the syntax of these two languages, that he has hardly passed the threshold of his studies. It is in the syntax of Greek and Latin that the true test of scholarship lies. It is here that an almost interminable field of inquiry opens before the grammarian, and difficulties assail the student, demanding, for their complete mastery, a more than ordinary degree of mental application and capacity. In Sanscrit, on the other hand, the subject of syntax is reducible to a few plain rules, and
might almost be merged in that of compound words. The almost entire absence of prepositions in government with nouns removes one fertile source of difficulty; and such is the extraordinary prevalence of compounds, that the student who has acquired a thorough insight into their formation has little else to learn, and the writer who has properly expounded this portion of the grammar has already more than half completed his investigation into the laws which regulate syntactical combinations. We shall endeavour, in the present chapter, to collect together all the most useful rules for the connection and collocation of un compounded words, presupposing, as we have done throughout, that the student is acquainted with the general principles of the subject before us. Much vagueness and uncertainty, however, may be expected to attach to the rules propounded, when it is remembered that Sanscrit literature consists almost entirely of poetry, and that the laws of syntax are ever prone to yield to the necessities of metrical composition.

Observe, in the present chapter on Syntax, that the subject may be made as clear as possible, each word will be separated from the next, and vowels will not be allowed to coalesce, although such coalition be required by the laws of combination. Whenever compounds are introduced into the examples, a dot, placed underneath, will mark the division of the words. The examples have been, in general, selected from the Hitopadesha, or the Mahabhara, with the view of serving as an easy delectus, in which the beginner may exercise himself before passing to continuous translation.

CONCORD OF THE VERB WITH THE NOMINATIVE CASE.

172. The verb must agree with the nominative case in number and person, as in the following examples: चाहे कसाणि, “I must perform”; तन् चन्द्रेरि, “do thou attend”; स ददाति, “he gives”; चानो द्वानि, “we two say”; कपोता जनु, “the pigeons said”; रज्जा नजौ च जन्मु, “the king and minister went”: वाक्घ चन्द्रुषकृं तिहति, “as long as the moon and sun remain”; मुद्या विच्छिन्न, “do you two reflect”; मूच्छ ज्ञाति, “do ye come”; रचना: मूच्छते, “good men are honoured”; वाणि पवन; “the wind blows”; उदयसि श्रावह, “the moon rises”; स्वदति पुष्य, “the flower blossoms.”
a. When a participle takes the place of the verb, it must agree with the nominative in number and gender; as, स गत:,” he went”; त गत:,” she went”; नाशीत महतो,” the two women spoke”; रजत: हत,” the king was killed”; चन्धनाति बिज्ञाति,” the bonds were cut.”

b. Sometimes, when it is placed between two or more nominative cases, it agrees with one only; as, खरोशः प्राप्तेन ऋषिः,” his wife and son were awakened.”

c. Very often the copula, or verb which connects the subject with the predicate, is omitted; when, if an adjective stand in the place of the verb, it will follow the rules of concord in gender and number; as, चर्म दुःखेऽ,” wealth is difficult of attainment”; पार्वती भालौदी,” we two have finished eating.” But if a substantive stand in the place of the verb, no concord of gender or number need take place; as, सम्पादः यदृः चापदौ,” successes are the road to misfortunes.”

CONCORD OF THE ADJECTIVE WITH THE SUBSTANTIVE.

173. An adjective, participle, or adjective pronoun, qualifying a substantive, when not compounded with it, must agree with the substantive in gender, number, and case; as, सापः पुरूषः,” a good man”; महतु मुः,” great pain”; रोशनु प्रकोक्ति प्रेषेण,” in these before-mentioned countries” ; चीनिक विनाशिक,” three friends.”

CONCORD OF THE RELATIVE WITH THE ANTECEDENT.

174 The Relative must agree with the antecedent noun in gender, number, and person; but, in Sanscrit, the relative pronoun almost invariably precedes the noun to which it refers, and this noun is then put in the same case with the relative, and the pronoun त � generally follows in the latter clause of the sentence; as, यस्य नातस् दुःखः स प्रत्यायाम, “of whatever man there is intellect, he is strong.” The noun referred to by the relative may also be joined with त: as, यस्य दुःखः स नो चतुर्दश:; or may be omitted altogether, as, यत्र चतुर्दश: तत्र पात्र:,” What you have promised, that abide by”; येतौ प्रतिसन्ति सामान्य: हैः (परिषेवित: understood) विज्ञासा समाधम, “By those (birds) whose young ones were devoured, an inquiry was set on foot.”

a. The Relative sometimes stands alone, an antecedent noun or pronoun being understood, from which it takes its gender and num-
ber; as, नागिन युक्त (नलात understood) यस्य निचेक सम्बाध; “there is not a happier (than that man) of whom there is conversation with a friend”; धनेन विद्यो यो न ददाते, “What is the use of wealth (to him) who does not give?”

b. Sometimes, though rarely, the antecedent noun precedes the relative in the natural order; as, न वा भाग्यं यथा भक्तं न तुस्वीरे, “She is not a wife in whom the husband does not take pleasure.”

c. ताष्ण् and वाष्ण stand to each other in the relation of demonstrative and relative; as, याष्णं तस्य होपस्य दत्तानि ताष्णं चत्मातम् उपनेतापानि, “As many products as belong to that island, so many are to be brought to us.”

d. Similarly, ताष्ण and वाष्ण; as, याष्णं पूर्वं ताष्णं तस्ये कथितपत्रोऽस, “As the event occurred, so they related it to him.”

SYNTAX OF SUBSTANTIVES.

Under this head it is proposed to explain the construction of substantives, without reference to their connection with particular adjectives, verbs, or participles; and for this purpose it will be desirable to exhibit examples under each case.

Nominative Case.

A substantive simply and absolutely expressed must be placed in the nominative case; as, रिवोपेतेक्ष, “the Hitopadesha”; भट्टिक्षमि, “the poem of Bhatti.”

a. Two nominative cases in different numbers may be placed in apposition to each other; as, दृष्टानि ज्ञान, “grass as a bed.”

Accusative Case.

b. Substantives are not found in the accusative, unconnected with verbs or participles, except as expressing duration of time or space. See r. 180. 181.

Instrumental Case.

175. This case yields a variety of senses. The most usual is that of the instrument or means by which any thing is done; as, नया (वक्त), “by me it was said”; याष्ण (पाषो योगिः), “by the fowler a snare was laid”; चेत्वपयनन्, “by the study of the Vedas”; अष्टांगन, “with one’s own eye.”

a. It also has the force of “with” in expressing other col-
lateral ideas; as, चढीपाटा स्वभाव, “vying with the strong”; लिखेत मनसा, “conversation with a friend”; पशुविधि स्वाभाव, “equality with beasts”; प्रियोग सोपेश, “with the knowledge of (his) father”; especially when accompaniment is intended; as, शिष्यों गुरु, “the master with his pupil.”

b. The other senses yielded by this case are “through,” “by reason of”; as, श्रवण, “through compassion”; तेन चरणेन, “on account of that transgression.”

c. “According to,” “by”; as, रिपुणा, “according to rule”; त्वा नमायेन, “according to my opinion”; शास, “by birth.”

d. The “manner” in which any thing is done, as denoted in English by the adverbial affix by, or by the prepositions in, at; as, चरणेन, “in abundance”; श्रवणे, “virtuously”; सेलस, “at pleasure”; सुवेन, “at ease”; चलने रिपुणा, “in this way”; शराने त्वा (निरुपश), “they both dwell together in great intimacy”; (नित्य बालेन दश्यदाति) ग्रहान, “a king surpasses all beings in glory”; नवन (न घरी), “such a deed must not even be imagined in the mind”; नातुरुपेश, “in human form.”

e. Substantives expressive of “want,” “need,” may be joined with the instrumental of the thing wanted; as, चरणेन न प्रयोगेन, “there is no occasion for inquiry”; मान्य सेलसेन न प्रयोगेन, “there is no need of me as a servant”; त्वा नमायेन, “there is use for a straw.”

f. The price for which any thing is done may be in the instrumental; as, चरणेन श्रवणेन (पारि दासान), “for five purānas he becomes a slave”; प्रशांकिर छोटर (युगम), “they fight for great rewards.” Similarly, प्रायोगिकानुपुक्तेन (पारि न रथान्य), “fortune is not obtained at the price of the sacrifice of life.”

g. So, also, difference between two things; as, तंत्र समुद्रेष च मनुष्य चन्देल, “there is great difference between you and the ocean.”

h. The English expression “under the idea that” is expressed by the inst. case of the substantive पृथि; as, शामुष्या, “under the idea that he was a tiger.”

Double Instrumental.

i. Sometimes when two substantives come together, expressing parts of a common idea, they are both placed in the instrumental, instead of one in the genitive; as, चुडूरे पूर्वेश चालस्ये, “an odour is emitted by the bakul-plants by their flowers” (for चुडूरानं पूर्वेश). Similarly, नास्तु चामोल्यालम्ब चन्द्रामित्र चन्द्रयेदै, “he caused her to revive by her attendants by sandal-water.”
Dative Case.

176. This case is of very limited applicability, and its functions, irrespectively of the influence of verbs, are restricted to the expression of the object, motive, or cause for which any thing is done, or the result to which any act tends; as, चालविपत्तिये, "for self-aggrandizement"; चापगीत्येकारये, "for the counteraction of calamity"; माले च माले च प्रतिपत्तर, "arms and books (lead) to renown." When, as in the last example, the result or end to which any thing leads is denoted by this case, the verb is seldom expressed, but appears to be involved in the case itself. The following are other examples, यज्ञ चाले विग पत्रयेन नृत्य सदिप गृहये, "where there is admixture of poison, then even nectar (leads) to death"; उपदेशेऽपूर्व तिमिर प्रकटापय न श्रायते, "advice to fools (leads) to irritation, not to conciliation; स बुद्धः दत्ता तस्याः सन्तोषाय न अभिन्नत, "that old husband was not to her liking."

a. It will be seen hereafter that certain verbs of "giving" and "relating," govern the dative. Substantives derived from such verbs exercise a similar influence; as, चालने स्त्रियाः, "the giving to another"; मालाये कपड़े, "the telling to another."

b. Words expressive of salutation or reverence are joined with the dative; as, गणेशाय नमः, "reverence to Ganesha"; वृत्ताने हे, "health to thee."

Ablative Case.

177. The proper force of the ablative case is expressed by "from"; as, अभासः (अभासः प्रवचने), "from avarice anger arises"; जीवे पल्लवि, "falling from a mountain"; चावलं गुलां, "from the mouth of the spies."

a. Hence this case passes to the expression of various correlative ideas; as, चाहिये फ़ितह, "a portion of (from) their food"; and like the instrumental it very commonly signifies "by reason of," "in consequence of"; as, गोज्योज्यायां पदार्, "on account of the slaughter of cows and men"; चसत्वातेये भक्ताः (पुरे निग्राहं), "he blames his son for entering inopportune"; दक्षत्रपाति, "through fear of punishment"; चसत्वातेये भक्ताः, "by reason of my good fortune."

b. According to"; as, मात्रक नाताः, "according to the advice of the minister." Abstract nouns in ते are often found in this case to express some of these ideas; as, चापमात्रक, "by reason of the unsteadiness of his mind." Especially in the
writings of commentators; as, चक्रमाणात्, "according to what will be said hereafter."

c. It also expresses "through the means" or "instrumentality of"; as, गृहात जापान, "caught in the toils through the instrumentality of the jackall"; न चौयुष्मनिनादि (प्रायः ज्ञातिः भवेत्), "the alleviation of disease is not effected by the mere knowledge of the medicine."

d. The "manner" in which any thing is done, is occasionally expressed by the ablative; as, यशाः, "with diligence"; चत्वारिष्ठ, "forcibly"; जुन्दहारः, "with wonder"; गृहाणं चतुर्म, "tearing up by the roots"; or by the ablative affix तु; as, लोकान्, "at one’s own pleasure" (cf. p. 152 a.).

e. This case also denotes "after"; as, ज्यादर्पणार्, "after separation from the body"; युंधस्यतिष्ठनात, "after the imprisonment of the Chief"; तस्य बालमनात्, "since his arrival."

f. In reference to time, "within"; as, वचनार्, "within three fortnights."

g. Nouns expressive of fear are joined with the ablative of the thing feared; as, गृहाणं अरू, "fear of death"; चौत्रो अरू, "fear of robbers."

Genitive Case.

178. This and the locative case are of the most extensive application, and are often employed, in a vague and indeterminate manner, to express relations properly belonging to the other cases.

The true force of the genitive is equivalent to "of," and this case appears most frequently when two substantives are to be connected, so as to present one idea; as, विचार्य विचारां, "the speech of a friend"; अत्रान नाथे: गर्भं शुभं, "the best ornament of a woman is her husband"; न नक्षा नने दमो दासस तु चाचस्य, "man is not the slave of man, but the slave of wealth."

a. Possession is frequently expressed by the genitive case alone, without a verb; as, भूमि: सत्यत्वम् तस्य युनो यस्य मानस्, "all riches belong to him who has a contented mind"; भूमि: यस्य श्रीवतृ भायो, "happy am I in possessing such a wife."

b. It often, however, has the force of "to," and is very generally used to supply the place of the dative; as, ग्रहता चाल्मो-भीतः, "one’s own life is dear to one’s self"; न योगस्य जून्न सवामान्यस्य युक्तग्राहः, "a hundred yojanas is not far to one borne away by thirst (of gain)"; न द्वां चाल्मतां चा विविदं, "what is unknown to the wise"?
SYNTAX OF SUBSTANTIVES.

चन्द्रसं प्रकस्या का प्रतीच: “what does a lamp show to a blind man”?
र्थात् सत्य चापकृत राज्य: “what offence have I committed towards the king”?
द्रष्टः चार्म चार्माय कहे यथाप्रयोगः: “what can this man do to us?”

c. And not unfrequently of “in” or “on”; as, ज्ञायते विशालः “confidence in women”; मन चार्माय, “dependence on me.”

d. It is even equivalent occasionally to “from” or “by,” as usually expressed by the ablative or instrumental; as, ए बालाय (उपयाय ज्ञानः प्रजातिवादः), “one ought not to accept a present from any one”; चार्माय (वनं ज्ञाते), “the wood is to be abandoned by us”; स च बधो रसस हर्षणी न मन्वन्ताः पिन्यातः: “he is blessed from whom suppliants do not depart in disappointment.”

e. Difference between two things is expressed by this case; as, सेव्ये सेव्यायेक नहूं चार्माय, “there is great difference between the master and the servant.” Cf. p. 182. 9.

Locative Case.

179. The locative, like the genitive, expresses the most diversified relations, and frequently usurps the functions of the other cases. Properly, it has the force of “in,” “on,” or “at,” as expressive of many collateral and analogous ideas; thus, रेषी, “in the night”; गले, “in the village”; चूँ, “on the back”; लघु विशालः “confidence in you”; महत्स्वस्य श्रृष्टि, “rain on desert ground”; प्रपन्थः पश्चात्, “at the first desire of eating”; पृथ्विः शेषतो युक्तः, “a tree planted in the earth.”

a. Hence it passes into the sense “towards”; as, ज्ञान सर्वो न विषे च, “leniency towards an enemy as well as a friend”; सर्वत्र श्रद्धा दया, “compassion towards all creatures”; सुङ्गलू चाहिदा, “upright towards friends”; सुभाषाः प्रति चतुर्वत् नहीं, “a hundred good offices are thrown away upon the wicked.”

b. Words signifying “cause,” “motive,” or “need,” are joined with the locative; as, वहने हेतुः, “the cause of his modesty”; भ्रान्तजुरीः विचारे भरुच्छने निदाने, “your speech was the cause of the war between the two princes”; आपेक्षाभावः जाने नाते विन्यासः, “the absence of a suitor is the cause of a woman’s chastity”; नीकायाः च भ्रान्तजुरीः, “what need of a boat.” Also, words signifying employment or occupation; as, चरित्राये प्रजारिष्ठ, “engaging in the acquisition of wealth.” Words derived from the root युज् usually require the locative; as, मन राजायाय उपयोगः: “I am of service in preserving the kingdom.”

c. This case may yield other senses equivalent to “by reason of,” “for,” &c.; as, मे रखेये, “through my faulta”; चार चूर्ण्यायामु चच्छोकः, “a spy is for the
sake of examining the territory of one’s enemies”; युद्ध कालस्य, “this is the time for battle”; भस्म चनुमान, “affection for her”; उपदेश चनादन, “disregard for advice”; का विषया मरे रहे, “what anxiety about dying in battle?”

d. It is also used in giving the meaning of a root; as, ग्रह उपासने, “the root 
grah is in taking,” i.e. conveys the idea of “taking.”

SYNTAX OF NOUNS OF TIME.

180. When reference is made to any particular division of time, the instrumental case is usually required; as, विशिष्ट वच्चे, “in three years”; द्वादशंशिर गायत्री, “in twelve months”; खरो, “in an instant”; धियता बालेन, “in how long time”? वचे, “in hundreds of years”; वालुष्यावेय, “in process of time.”

a. When, to duration of time, the accusative case is generally used; as, चनेभङ्गा, “for a long time”; द्रव्य मार्गे, “for one month”; दी मासी, “for two months”; वचे, “for a hundred years”; शास्त्री: समान, “to all eternity.” The instrumental, however, is sometimes used in this sense also; as, द्रादशस्वी, वेघर, धारिजय कृता, “having traded for twelve years”; जतितथिदिष्टेः, “for a few days.”

b. When any particular period or epoch is referred to, the locative may be employed; as, ग्रहांशिहु दिष्टेः, “on a certain day”; चनेभङ्गु दिष्टेः, “on the third day”; or sometimes the accusative; as, यां रात्रि ते दूषा: प्रधिश्चानम स स पुरो रात्रि अलोक लामो हराः, “on the night when the ambassadors entered the city, on that night a dream was seen by Bharata.”

NOUNS OF PLACE AND DISTANCE.

181. Nouns expressive of distance between two places (according to Carey) may be in the nominative; as, कृष्ण: ज्यार क्रोशा: समन्वयात, “Krishna is a hundred Kos from Somanath.” Space may also be expressed by the accusative; as, क्रोशं गिरिं, “a hill for a Kos”; or by the instrumental; as, क्रोशः गता, “having gone for a Kos.” The place in which any thing is done may be in the locative; as, विदमभः, “in Vidarbha.”

SYNTAX OF ADJECTIVES.

Accusative after the Adjective.

182. The only adjectives governing an accusative are those formed from desiderative bases; as, सताप्त विमलिकु, “desirous of
going home”); तुम्हार नरेन्द्र, “desirous of obtaining a son”; राजानं विवेक, “desirous of seeing the king.”

Instrumental after the Adjective.

a. Adjectives or participles used adjectively, expressive of want or possession, require this case; as, विकृत रीता, “destitute of wealth”; विकृत समान, “possessed of riches”; तालिका नीली घर, “a jar full of water.”

b. So also of “likeness” or “equality”; as, चन्द्र चन्द्रो लोके न असल न विचारन, “there has never been, nor will there ever be, any one like him in this world”; अष्टशाला समं पारं, “a crime equal to that of killing a Brahman”; प्रायी समा पली, “a wife as dear as life”; तालिका नीली, “equal to the sun.” These are also joined with a genitive.

Genitive after the Adjective.

183. Adjectives signifying “dear to,” or the reverse, are joined with the genitive; as, यात्रा प्रिया, “dear to kings”; असवीक लीला प्रशान, “husbands are dear to women”; न कहीं लीला प्रशान, “women dislike nobody”; ब्राह्मण भयंत मनं हां, “he is detestable to his ministers.”

a. Adjectives expressive of equality often require this case as well as the instrumental; thus, तत्प्राय सम, “equal to all”; तत्प्राय चन्द्र, “like him”; तत्प्राय नम, “like the moon”; तत्प्राय तुला, “nobody is equal to him.”

b. So also other adjectives; as, परमेश्वर: संस्कृत नृत्य, “giving advice to others is easy to all men”; सुखान् उच्च: “worthy of happiness”; उच्च: वेश्यानी, “capable of toil.”

Locative after the Adjective.

184. Adjectives or participles used adjectively, expressive of “power” or “ability,” are joined with this case; as, सम्भवनं समा चाहत, “horses able for the journey”; शही ज्यो चाहत, “a king who is a match for a great enemy”; चाहत गृहो शाक्षे गृहो गृहो ना, “unable to build a house, but able to demolish one.”

a. So also other adjectives; as, शोधुष्ट नुक्सन, “skilled in arms”; चाहत समान, “wise in trifles”; लाय नुक्सको विक्षको या सामी, “is your master attached or adverse to you?”, चाहत नाना मन्द, “neglectful of his dependants.”
SYNTAX OF THE COMPARATIVE AND SUPERLATIVE.

SYNTAX OF THE COMPARATIVE AND SUPERLATIVE DEGREE.

185. Adjectives in the comparative degree require the ablative case; as, पत्नी प्राप्ते गर्भिणी, “a wife dearer even than one’s life”; पुष्पोपन्न सूक्ष्म व्यवहार स्मरणो लोके न सिद्धे, “there is no pleasanter touch in this world than the touch of a son”; प्रेमिनः प्राप्तार्थं चेतं, “the protection of one’s subjects is better than aggrandizement”; न नम्नो दृष्टिसत्तरः पुरात्तरः चालित, “there is not a more wretched man than I”; भृगुरथि भृगुरथि भृगुरथि, “mind is more powerful than strength.”

a. Sometimes they govern the instrumental; as, प्राप्ति: विपलतः, “dearer than life”; न चक्षि नम्ना वेदः वेदं भृगुरथं पुरात्तरं, “there is nobody upon earth more unfortunate than I.”

b. When it is intended to express “the better of two things” the genitive may be used; as, चन्द्रयोरे देशाःः को देशो भृगुरथं, “of these two countries which is the better?”

c. The comparative, in Sanscrit, is often resolved into the expression “better and not”; as, पत्नि प्राप्तमानो न उपनिष्टे, देवेष्विक यथौत्र, “better abandon life than (literally, and not) engage in such an action”; पति शीतन न में च वचनम् उदात यदु चर्मां, “it is better that silence should be kept than a speech uttered which is untrue.”

d. The superlative degree is usually joined with the genitive; as, गुहा गर्भिणाः चेतु, गुहा सदेशतां चरि, “a Brahman is the best of all bipeds, a cow of quadrupeds, a Guru of venerable things, a son of things possessed of touch”;
but sometimes with the locative; as, नेतृ भवतिष्यस्तं, “the most powerful of men”; and even with an ablative; as, सभायाः सुनुस्च उत्समन, सालसकुलाहाः, “a store of grain is the best of all stores.”

e. Comparison is often expressed by an adjective in the positive degree, joined with a noun in the ablative case; as, नालि तवस्त्र सुसमुच्चत, “there is not a happier than he.”

f. Many words are in their nature comparative and require an ablative case, especially चरं, चन्द्रं, चन्द्रं, चन्द्रं, चन्द्रं, चन्द्रं, स्मरणं, प्राप्तस्मरणं तत्र, “it is better not to touch mud than to wash it off”; हारिलोक्ष्यं चरं नम्नां, “poverty is less desirable than death”; को गम निधानं, चन्द्रं चार्थुरं समधे, “who is able to rescue me, other than a friend?” कीमु दृक्षरं चतुं, पत्रं, “what grief is greater than this?” न च चन्द्रं चन्द्रं चिप्पमारं, “one ought not to speak differently from what one has heard”; चन्द्रं चन्द्रं, “at another time
than the present”; नीसक्ष न चतुष्य भवानु भये, “there is no cause of fear to man from any other quarter than from death”; योजन, सतार् नचिनके, “more than a hundred yojanas”; कानोदन: सहुकार् निषिद्द जान, “intelligence of a lover is something less than a meeting.”

9. Numerals if used partitively may take the genitive; as, चच्चान्न: ज्ञातः तहसोसिस्, “a hundred thousand of the horses”; and, if comparatively, the ablative; as, चिन्द्रादस्य दिनुं सम, “a fine the double of that which is in dispute.”

SYNTAX OF PRONOUNS.

186. The chief peculiarities in the syntax of pronouns have already been noticed in Chapter V., pp. 50—55. It remains to offer one or two remarks with reference more especially to the relative and interrogative.

a. In the use of these pronouns a very peculiar attraction is often to be observed; that is, when either a relative or interrogative pronoun has been used, and an indefinite pronoun would naturally be expected to follow, the relative or interrogative are repeated, as in the following examples: यें यत्र (for क्वः चिनः) भाष: स्वात्, “whatever may be the disposition of whom (i.e. any one)” ; यद् रोचते सते, “whatever is pleasing to any one”; यत्र स्वे गुणः विवि, “whatever excellencies belong to any one”; यद् वेन युज्यते, “whatever corresponds with anything”; केवल विष जातः चम्वत्तीत्रः, “what book is to be read by whom? (i.e. by any one).”

187. The relative and interrogative are sometimes used together in an indefinite distributive sense; as, गान्त कान्त विविधार्थ, “any friends whatever”; or more usually with कियो affixed to the interrogative; as, यथे कक्षेपयत्, “to any one whatever.”

a. The neuter of the interrogative is often joined with the instrumental to signify “what is the use of?” “there is no need of”; as, युजन दृश यो न धमे चार्जेत भिन्न चालना यो न निःसिद्धयो भवेत्, “of what use is scriptural knowledge (to one) who does not practice virtue, of what use is a soul (to one) whose passions are not kept in subjection?” विषे ते चणेन प्रश्नेन, “what business have you to make this inquiry?”

* See, on this subject, Bopp’s Comp. Gram. (Prof. Eastwick’s Translation), vol. ii. p. 537.
b. As already shewn (p. 188.), a relative pronoun is sometimes rendered unnecessary by the use of the relative compound; thus, नगरे चारिकारं श्रीमत्के is equivalent to नगरे यथार्थ चारिकारं श्रीमत्के हस्तानि, “a city whose palaces were sil- vered by the moon-beams.” The relative, when followed by a pluperfect tense, may sometimes be expressed by the indeclinable participle; thus, चिन्हेण चार्य हत्या, “a lion having killed a hunter,” or “a lion who had killed a hunter.”

SYNTAX OF VERBS.

188. Nothing is more common in Sanscrit syntax than for the verb to be omitted altogether, or supplied from the context. This is more especially the case with the copula, or substantive verb; thus, यायन्नेनहिः सिद्धा यायन्न गान्सह महिन्ते। चारिकारे गगने यायन्न तामुखः पिन्हेकु बने, “as long as the gods have existed in Meru, as long as the Ganges upon earth, as long as the sun and moon in the sky, so long have we (existed) in the family of Brahmans”;

परिचयं भावार्थं, “discrimination (is) wisdom.”

Nominative, Genitive, and Locative Absolute.

189. These cases are used absolutely with participles. The nominative is very rarely thus used; as, चुँिन् नेन सनावान् चलिम्, “my friend having arrived, I am happy.” The genitive more frequently; as, चापलाम् चापलानीम्, “calamities impending”; चापलान् नाशान्, “the men looking on.” The locative very commonly; as, तस्मिन् चीपात चीपाम् गृहे तस्मिन् बिचे पुण्, “he living I live, he dying I die”; चासवाम् राजेश्, “the night being ended”; चासवाम् उपचारायेश्, “there being no other expedient.” Sometimes the verb is omitted; as, दूसे भेजे, “the danger (being) distant.” When the passive participle is thus used absolutely with a noun in the locative case, the present participle of चास, “to be,” is often redundantly added; as, तथा कृते सति, “it being so done.”

Hence it is evident that the genitive or locative absolute often takes the place of the particles, “when,” “while,” “since,” “although.”

Nominative Case after the Verb.

190. Verbs signifying “to be,” “to become,” “to appear,” “to
be called,” or “to be esteemed,” and other passive verbs used
denominatively, may take a nominative after them; as, एका प्रजापतिः
व्याख्या, “let a king be the protector of his subjects”; or विवृत्ति
प्रतिभागिता, “she appears sorrowful”; यागो-यथा प्रतिभागिता, “the village
appears like a desert”; एका चिन्ते अभिप्रयोगे, “a king is called Just-
ice”; चुँदो निःशोभितज्ञो-येऽऽ, “this (book) is called Hitopadesha.”

Accusative Case after the Verb.

191. Transitive verbs generally govern this case; as, विषयं सबैं
वेधं, “Brahmā created the universe”; पुम्पार्जु चिन्तोति नारी, “the
woman gathers flowers”; प्राणाय चरि मुदूः, “the dying man gave up
the ghost”; मुदू चर्येष्ठ, “one should avoid wine”; तत्सं गृहः, “speak
the truth.”

a. So also verbs of “motion”; as, चति सौंभ गृहन, “the holy man
goes to the place of pilgrimage”; नहः सत्य इत्यादि, “rivers run
into the ocean”; भवति नरः, “he wanders over the earth.”

b. Verbs of motion are not unfrequently used with substantives
to supply the place of other verbs; as, स्वागितां गार्हित, “he goes to
fame” for “he becomes famous”; राजान्य रति, “he goes to equality”
for “he becomes equal.”

c. The following are other examples; चाँग्रायं इब्जित, “he desires what is unat-
tainable”; विषयं चिन्तोति, “he should think on wisdom”; चाचन्त
करोऽहित, “he mounts his horse”; सिमीयं चारोथिन, “they began the business”; गदानम् अ गुजः;
“grieve not for the departed”; सबैः सामान्यन्यम् चर्यें, “he deserves the sovereignty
of the universe”; चाँचुंकुन्तरे श्रेष्टे, “he lies down in a cave of the mountain.”

d. There are certain verbs which take a redundant accusative case after them of
a substantive derived from the same root; as, दर्षचे श्रेष्ट, “he swore an oath”;
चर्यं चर्य, “he dwells”; चर्यं गृह, “he conducts himself”; चरित्रं चर्यत, “he
speaks a speech”; नरैत्रि नारः, “he raises a cry” (cf. the Greek expressions λέγω
λόγον, ψάρω χαρὰν, &c.).

Double Accusative after the Verb.

192. Verbs of “asking” govern a double accusative; as, देवं सर्वं याच्चते, “he
seeks a boon of the god”; चन्ते राजान्य प्राप्तम, “he begs money from the king.”
Of “speaking” as, राजानि चिन्तानि चाचन्त, “he addressed a speech to the king.”

a. Causal verbs; as, चत्तिं भोजयति चत्ते, “he causes the guest to eat food”;
तां भोजयते यत् ते यह, “I cause you to know what is for your interest”;
श्रीमं वेदान्तं धार्मिकतं ग्राहः, “the Guru teaches his pupil the Vedas”; तां गृहे
“pneusparat,” “he causes her to enter the house”; “he presented the king’s son with fruits, flowers, and water”; “she causes her son to sit on her lap” (literally “her hip”); “learning leads a man into the presence of a king.”

b. The following are other examples: “they inaugurated him general,” more usually joined with an acc. and loc.; “she chooses a god for her husband”; “she gathers blossoms from the trees”; “he sent them to the abode of Yama” (Hades); “his own acts lead a man to eminence or the reverse.”

Instrumental Case after the Verb.

193. Any verb may be joined with the instrumental, to express the instrument, or cause, or manner of the action; as, “puṣṭikā chātāḥ gūpāt,” “the flower fades by reason of the wind”; “he plays with dice”; “the cloud puts out the fire with its rain”; “he lives happily.”

a. In this sense many causals take an instrumental; as, “he caused her to eat sweet-meats.”

b. After verbs of “motion” this case is used in reference either to the vehicle by which, or the place on which, the motion takes place; as, “he goes in a chariot”; “he goes on horse-back”; “he goes on the road”; “he navigated the ocean in a boat.” Similarly, “tears flowed through the eyes.”

c. After verbs of “carrying,” “placing,” etc., it is used in reference to the place on which any thing is carried or placed; as, “he bears faggots on his head”; “the dog is borne on the shoulders.” It is found with this case in the sense of placing; as, “he placed his son on his head.” The following are other examples: “the master goes in company with the pupil”; “he consulted with his ministers.” But in this sense pāt is usually placed after it. “he meets the wife”; “he harnesses the horses to the chariot”; “he is separated from the body,” more usually with the ablative.

d. Verbs of “boasting”; as, “he fights his enemies,” or “he is separated from the body,” more usually with the ablative. “you glory in the fame of others.” Of “swearing”; as, “he swore by his bow.”
e. Verbs of "buying" and "selling" take the instrumental of the price; as, सहजङ्गे चन्द्र नृत्यायाम् रत्ने ज्वलितं तरंगं, "buy one wise man even for thousands of fools"; गणान् सहजङ्गे गृहं विश्वेष्यवेत्, "he sells his house for a thousand cows."

Dative after the Verb.

194. All verbs in which a sense of imparting or communicating any thing to any object is inherent, may take an accusative of the thing imparted, and a dative of the object to which it is imparted. (Frequently, however, they take a genitive or even a locative of the object). युधिष्ठिर मोदनः ददाति, "he gives sweetmeats to his son"; द्विप्रव्य नाम प्रभुमिकोर्ति, "he promises a cow to the Brahman"; वेदङ्गेन गयं भासित, "he owes money to Devadatta"; कन्या तत्तै प्रतिपाप, "consign the maiden to him," more usually with the locative.

The following are other examples of the dative; तेन विनाशकार्य मुखे मनः, "he sets his mind on their destruction"; गमनाम गतं दशी, "he set his mind on departure," or with the locative. तस्य नन्दे रूपाम्, "that is pleasing to me"; व्रजस्वः प्रक्षकार तत्, "I will declare this to my pupils"; सङ्गेशेषे विज्ञाप्यमर्ति, "he makes known all to the king," these are also joined with the genitive of the person.

Ablative after the Verb.

195. All verbs may take an ablative of the object from which any thing proceeds, or arises, or is produced; as, अत्राच्य धीमात्र पद्मं, "the leaf falls from the tree"; रूपकेण चतुर्भाग गात्रात्, "blood flows from the body"; चालनां थोराहित, "he rises from his seat"; मूतिक्ष्या कृतं कहूँ यखः उद्यतम्, "from the lump of clay the artist makes whatever he wishes" (p. 152. a.); विनयादृष्टां यात्रा पापात्ति, "from education a person attains capacity"; निजेगाम नागाध, "he went out from the city."

a. Verbs of "fearing" may be joined with the ablative; as, साधूए तथा गृहोर् विनोति वयस्य चन्द्राह, "a good man does not fear death so much as falsehood"; दहारु दहारे वगन्, "the whole world stands in awe of punishment."

b. The following are other examples: प्राणायां चतुर्भागाः, "he descends from the palace"; विश्वः वर्षायं चतुर्भाग, "Vishnu descended from heaven"; रामाय गान् मधुधारु चतुर्भाग, "he takes off (causes to descend) the golden bracelet from his
body”; निवृत्ते पापित, “he ceases from wickedness”; चन्द्रादु मिलाव, “he left off speaking”; नक्कार पितारे चाते पुरो धार्मिक्ष, “a virtuous son saves his father from hell”; अभिमान सहवान समम चारितक्षे, “truth is superior to a thousand sacrifices”; शरीरसात् प्रभावित, “he neglects his own interest.”

Genitive after the Verb.

196. The genitive, in Sanscrito, is constantly interchangeable with the dative, locative, or even accusative.* It is more especially, however, used to supply the place of the first of these cases, so that almost all verbs may take a genitive as well as dative of the object to which any thing is imparted. For example, दितित्रेय चरे ददाति, “he gives money to the poor.” It may be used for the locative after verbs of “consigning”; as, निमेंयुं मम सामैयति, “he deposits a pledge with me”: or, of “trusting”; as, न कवितर स्तीणां बहारति, “nobody puts trust in women”; and for the accusative, in examples such as, चन्धरितिनि दुर्‌तानि चायापि देहिनो, “unexpected ills come upon corporeal beings.”

a. Other examples are: चन्द्रानाम् चन्द्राकाः स्नायप कस्य चाः भावे, “tell us who are ignorant of it, whose wife you are?” कस्य (for कामार्) कियमति धार्मिक्षा; “of whom are the righteous afraid?” यद् कस्य भावितानि न हस् कस्य दयान, “one should not give to one what one promises to another,”; मम न जुयोयति, “he does not hear me” (cf. the Greek usage); मम स्मरे, “remember me,” or with the accusative. चन्द्राकाः मृतुः प्रभावति, “death overcomes us”; चारितम् न दृष्टिति काव्यानां, “fire is not satisfied with fuel”; तेन धनेः, “forgive them.”

Locative after the Verb.

197. This case is very widely applicable, but, as elsewhere remarked, is frequently interchangeable with the dative and genitive. The first sense of the locative requires that it should be united with verbs, in reference only to the place or time in which any thing is done; as, यथे समारी, “he sinks in the mud”; पूर्व भवति, “he dwells in the city”; यथार्थिति नित्यिति, “he stands in the front of the fight”; सुभाषिये प्रमुखे, “at sun-rise he awakes.” But the transition from the place to the object, or recipient of any action, is

* This vague use of the genitive to express various relations prevails also in early Greek.”
natural, and hence it is that verbs are found with the locative of the object to which anything is imparted or communicated, as in the following examples: या प्रयश्चित्ते धने, "bestow not money on the mighty"; निसिन्त नरयनिः नित्यभाषम्, "I intrust my affairs to him"; युधिष्ठिरसे चक्रघन्धरसे, "he consigns a ring to his son"; योगेषु सत्यमस्त यज्ञवर्ज, "he intrusts the burthen of the kingdom to a capable minister"; प्रेमसु निद्रयायेः, "one should place (bury) a dead man in the ground"; प्रेमेन समो ध्याति, "he applies his mind to virtue."

In this sense कृत्वा is used; as, पूज्यकर्त्ताः काकोपेत, "he placed the wood on his back": मन्त्र पायेकरोति, "he applies his mind to sin."

a. When दान, "to give," is used for "to put," it follows the same analogy; as, तस्मानुजायेः हल्ले देहि, "put your hand on the end of its tail"; भगवाने पदे ददरी, "he placed his foot on a heap of ashes." Similarly, पहुँचायें यूनो-पक्ष, "he was held by the skirt of his garment." So also verbs of "seizing," "striking," चेष्टे गृहन्तर च चाकृतिः, "he seizes or drags him by the hair"; तुपे प्रहरित, "he strikes a sleeping man."

b. Other examples are, उच्छे तपसि चते, "he is engaged in a very severe penance"; प्रभुक्षेत्रमृत भाष्यकृत्तिः, "do not busy yourself about other people's affairs"; विषयं द्वादशे, "he is addicted to objects of sense"; सर्वोत्तेजनिवद रतने, "he delights in the good of all the world"; हृदयकथाको नियुक्ति, "he is appointed to the command of the fort"; श्री वृषभो हर्षकर्तयारित, "he yokes two bulls to the pole"; देवायामने वाहिनिः भेष, "anoint me to the generalship"; वर्तेन पापनिये, "he strives to suppress evil-doers."

c. न मद्यं युज्ये चास्मि इश्वरे, "such language is not suited to a person like me"; प्रामुख नभिष्टं प्रव्ययें, "sovereignty is suited to you"; चालल चर्चितस्माते, "he reclined on a seat"; तुपे चालकम्, "sit thou on a cushion"; जुदको विस्विशेषाय, "he confides in his enemies"; चालयोऽधारति, "it falls at his feet"; तुरावत यद्येक, "it rolls at the feet."

Change of Case after the same Verb.

198. This sometimes occurs; as, विपुरे भृगुपथवो बुद्धि च गान्यायो: कबी न्येवेदयें, "Vidhura and Kunti announced every thing, the one to Dhritarashtra, the other to Gandhari" (Astrahikaha 34. Ed. Prof. Johnson), where the same verb governs a dative and genitive. Similarly, in the Mūralābha (p. 10.), वृक्षाणां विषाणस्तु न कत्या: लोपु च, "confidence is not to be placed in horned animals or women."
199. The prevalence of a passive construction is the most remarkable feature in the syntax of this language. Passive verbs are joined with the agent, instrument, or cause, in the instrumental case,* and agree with the object in number and person; as, वाणः रज्जः चुमकियो, “the dust is raised by the wind”; तेन सब्रेष्ठार्यि सब्री, रज्जः चुमकियो, “let all things be prepared by him”; दुूङ्स्मुरह साधिको-पुत्रीययिय, “the sun was concealed by arrows.” But the passive participle, as elsewhere observed, usually takes the place of the past tenses of the passive verb, and agrees with the object in gender as well as number; as, नेष्यादिक समावृक्षि चारिष्य, “(their) eyes were suffused with tears”; तेन उतः (इहें being understood), “it was said by him.” This is the favourite construction of Sanscrit prose composition, and the love for this idiom is very remarkably displayed in such phrases as the following: दुःधःगम्मयेन, “he is gone to by misery,” दुःधः गम्मयेन, “he is gone by misery,” for दुःधः गम्मयेन; and चागम्मयेन द्वेन, “let it be come by your majesty,” for चागम्मयेन द्वेन; and again, चागम्मयेन एकत्र, “let it be remained by us in one spot,” for “let us remain in one spot”; तेन गरिष्य इहें तेन गम्मयेन, “by whatever road it is desired, by that let it be gone.”

a. Active or causal verbs, which take a double accusative, will retain one accusative when constructed passively; but the other accusative passes into a nominative case: thus, instead of स मा परम्प्रायि उत्पाच, “he addressed me in harsh words,” may be written तेन चाहें परम्प्रायि उत्पाच, “by him I was addressed in harsh words.”

SYNTAX OF THE INFINITIVE.

200. The student must guard against supposing that the infinitive, in Sanscrit, may be used with the same latitude as in other languages. Its use is very limited, corresponding rather to that of the Latin supines, as, indeed, its termination um may be supposed to indicate. And this restriction in the employment of a part of speech so important, might be expected to cripple very seriously the syntactical capabilities of the language, were it not that the power of compounding words abundantly compensates for any such deficiency. Let the student, therefore, accurately distin-

* There are a few instances of the agent in the genitive case; as, भज जृप चारप, “a crime committed by me,” for भजा.
guish between the infinitive of Sanscrit, and the infinitive of the classical languages. In these latter we have this part of speech constantly made the subject of a proposition; or, in other words, standing in the place of a nominative, and an accusative case often admissible before it. We have it also assuming different forms, to express present, past, or future time, and completeness or incompleteness in the progress of the action. The Sanscrit infinitive, on the other hand, can never be made the subject or nominative case to a verb, admits of no accusative before it, and can only express indeterminate time and incomplete action. Wherever it occurs it must always be considered as the object, and never the subject, of some verb expressed or understood. And as the object of the verb, it may be regarded as equivalent to an indeclinable substantive, in which the force of two cases, an accusative and dative, is inherent, and which differs from other substantives in its power of governing a case. Its use as a substantive with the force of the accusative case corresponds to one use of the Latin infinitive; thus, तथं चोदुम् इच्छामि, "I desire to hear all that," "id audire cupio," where चोदुम् and audire are both equivalent to accusative cases, themselves also governing an accusative. Similarly, रेदिदु प्रवृत्ति. "she began to weep"; and महां जेतुम् चोरे, "he began to conquer the earth," where महां जेतुम् चोरे, "he began the conquest of the earth," would be equally correct. But the Sanscrit infinitive appears most commonly in the character of a substantive with the force of a dative case; or, in other words, will be found in most instances to involve a sense which belongs especially to the Sanscrit dative, viz. that of the end or purpose for which anything is done, and which it would often be equally idiomatic to express by that case; thus, जाव्यानम् भृक्षुल् चाहयाति, "he comes to devour the young ones"; जाव्यानं चोदुं सैन्यं प्राहिष्योत, "he sent an army to fight the enemy." In these cases it would be equally correct in Sanscrit to substitute for the infinitive the dative case of the verbal noun formed with the affix ana; thus, अम्बकायां.

* Bopp considers the termination of the infinitive to be the accusative of the affix तू; and it is certain that in the Vedas an irregular infinitive in तू and तू is found, which would seem to be the dative of the same affix. See Panini 3. 4. 9.
“for the eating”; योधनाय, “for the fighting”; and in Latin the infinitive could not be used at all, but either the supine, devoratum, pugnatum, or still more properly, the conjunction with the subjunctive mood, “ut devoret,” “ut pugnarent.” The following are other examples in which the infinitive has a dative force in expressing the purpose of the action: पानीयं पाँधु नदीयं चरणं, “he went to the river to drink water”; सम चमनं चेतुं एवपणेऽति, “he comes to cut asunder my bonds”; मां पाँधु समधेः (सचिन being understood), “he is able to rescue me”; पाज्ञानं संवधितं चरणं चपूं, “he busied himself about collecting together the snares.”

a. The Sanscrit infinitive, therefore, rather deserves the name of a supine than an infinitive, and in its character of supine is susceptible of either an active or passive signification. In its passive character, however, like the Latin supine in us, it is joined with certain words only, the most usual being the passive verb श्रव्य, “to be able,” and its derivatives; thus, पाण्डे न चेतुं श्रव्यते, “the snare cannot be cut”; न श्रव्यन् चसामधातु च दौरणा, “those evils cannot be remedied.” The following are other instances: नकायण: आपिष्ठास्य चारणा, “the shed was begun to be built”; राज्ये चापिष्ठेवे उच्छवन्ति लिन्दकप: “your honour has been selected to be inaugurated to the kingdom”; चहेति कावः, “it deserves to be done” (Naišādhiya, 5. 112); चेतुं चापिष्ठेते, “improper to be done” (cf. factus indigum and ποιεῖν αἰσχρόν).

b. The root छेह, “to deserve,” when used in combination with an infinitive, is usually equivalent to an entreaty or respectful imperative; as, प्राधुने नो च पूह छेहिसि, “deign (or simply ‘be pleased’) to tell us our duties.” It sometimes has the force of the Latin debet; as, न माहास्य नाम चापिष्ठातुम चहेति, “such a person as I ought not to address you”; न द्वां चापिष्ठास्य चहेति, “you ought not to bewail him.”

c. The infinitive is sometimes joined with the noun काम, “desire,” to form a kind of compound adjective, expressive of the “wish to do any thing,” and the final m of the infinitive is then rejected; thus, दूहुकाम, -मा, -मं, “desirous of seeing”; नेतुकाम, -मा, -मं, “wishing to conquer.”

USE AND CONNEXION OF THE TENSES.

201. PRESENT TENSE.—This tense, besides its proper use, is frequently used for the future; as, गदा गदा, “whither shall I go?” कदा नाम पद्याम्, “when shall I see thee?”
a. In narration it is commonly used for the past tense; as,
स भूमि स्पृहा कोणी स्पृहा भूगे, "he, having touched the ground,
touches his ears and says."

b. It may denote habitual or repeated action; as मूगा नामे तन्द गाना जलाइ, "the deer going there every day was in the habit of eating the corn";
यदा न नूषिध्याति ज्योति तदा विदाल कुंवेयायाम, "whenever he heard the noise of the mouse then he would feed the cat."

c. It is usually found after यास; as, यासने दमला न उद्वासति तापम् तथ यास विनासि, "as long as my teeth do not break, so long will I gnaw asunder your fetters."
(Cf. the use of dum).

d. The present tense of the root जास, "to sit," "remain," is used with the present participle of another verb to denote continuous or simultaneous action; as, पशुनाथ यथे कुर्षेष चालाते, "he keeps making a slaughter of the beasts"; वम पशुधार जागरूकात चालाते, "he is in the act of coming after me."

e. The particle सम्, when used with the present, gives it the force of a perfect; as, प्रविशावति सम प्राण, "they entered the city."

202. FIRST PAST TENSE.—Although this tense properly has reference to past incomplete action, and has been so rendered in the examples given at pp. 101—128, yet the student must guard against supposing that this is its usual force. It is most commonly used to denote indefinite past time, without any necessary connexion with another action; as, चर्चे यही ह यासन् चक्रसं, "I made an effort to collect wealth," not necessarily, "I was making."

203. POTENTIAL.—The name of this tense is no guide to its numerous uses. Perhaps its most common force is that of fitness in phrases, where in Latin we should expect to find oportet with the infinitive; as, चानाभ भयं वीक्षा नं कुशेष पहुँचित, "having beheld danger actually present, a man should act in a becoming manner."

a. It is also employed, as might be expected, in indefinite general expressions; as, यथा यो भास् स्पि, "whatever may be the disposition of any one;" यदा उच्च खर्ज न कुशोस्त आस्याखोऽयम्, "when the king may not himself make investigation of the case"; चाप्रास्त्रायम् चन्द्रिष्ण नुस्त्र प्रस्नमाय चप प्राय, "by uttering unseasonable words one may meet with dishonour."

b. Especially in conditional sentences; as, यदि उच्च दक्षि न प्रस्तेष यास्य वादस्त्रायम् न चारिष्णम् न च चत् वाक्ष्योऽवस्मन्, "if the king were not to inflict punishment, ownership would remain with nobody, and all barriers would be broken
USE AND CONNEXION OF THE TENSES.

down.” Sometimes the conjunction is omitted; as, न अवेस्, “should it not be so”; न स्वात् परवीन, “were he not subject to another.”

c. The potential often occurs as a softened imperative, this language, in common with others in the East, being averse to the more abrupt form; thus, गो, “do thou go,” for गा; and जान्व जानि, “let him eat fruits,” for चमु.

204. IMPERATIVE.—This tense yields the usual force of “command” or “entreaty”; as, चापीशिर, “take courage”; मान चनुमर, “remember me.” मा and not न must be used in prohibition; as, मनुष मा बुद्धि, “do not tell a falsehood.” The first person is used to express necessity, see example, r. 172.

a. It is sometimes employed in conditional phrases to express contingency; as, चनुमारी मा गो, “permit me (and) I will go,” i.e. “if you will permit me, I will go”; चापाय हिम दुःखन, “if you command me I will kill the villain”; चनुमल्यम मे गो गो, “if you give me a promise of security I will go.”

205. SECOND PTERITE.—As observed at p. 57., this tense is properly used to express an action done at some definite period of past time; as, कौशल्याय नृपिन्य द्यायं चलूः, “Kaushalya and the others bewailed king Dasharatha.” It is frequently, however, employed indeterminately.

206. FIRST FUTURE.—This tense expresses definite futurity; as, बासु दिशू जानम्य प्रवेश दजमासि, “in those regions thou shalt obtain the fruit of thy desire”; but is rarely found.

207. SECOND FUTURE.—This tense, although properly indefinite, is employed to express all degrees and kinds of futurity, immediate or remote, definite or indefinite; as, खादु पत्र द्रासिः, “thou shalt drink sweet water”; तत्र चरिस्म यति द्रासिः, “there certainly he will see his wife.”

a. It is sometimes used for the imperative; as, यदू देव तदु द्रासिः, “whatever is to be given that you will give” (do thou give).

208. THIRD FUTURE.—This tense properly expresses time indefinitely past; as, चमूः नृप, “there lived (in former times) a king.” It is not, however, often used as a past tense by earlier writers, but is frequently employed to supply the place of the imperative, after the prohibitive particle मा or नाम, the augment being omitted; as, मा कुपाः, “do not make”; मा चापीर: समयं, “do not lose the opportunity”; मान चनुष्य सायो, “do not tell an untruth”; मा कुप, “do not be angry”; मा शुच, “do not grieve”; मा प्रिंसि, “do not injure.”
209. **BENEDICTIVE.**—Only one example of this tense occurs in the Hitopadesha: निमस भूवार रक्ष्मुस्तस्यसि, “may he constantly be the abode of all happiness.” It is only used in pronouncing benedictions.

210. **CONDITIONAL.**—This tense is even less frequent than the last. It is used in conditional propositions, as illustrated by the following example from Manu: यदि राजा दश्ये न मैथेष, तदि शुष्के अव्वात् इम चपलस् उवैहान्ते चउहस्य, “if the king were not to inflict punishment, then the stronger would roast the weak like fish on a spit”; or, according to the Scholiast, विवाम चबरियान्, “would cause injury.”

**SYNTAX OF PARTICIPLES.**

211. Participles govern the cases of the verbs whence they are derived; as, चापव पन्न, “seeing the fowler”; चापे चलन्, “walking in the forest”; ज्ञेत् चापर्लै, “having heard a noise”; पानीयन चापौला गम, “he went away without drinking water.”

*Passive Past Participle.*

212. The syntax of this most useful participle has been explained at p. 137. r. 125. and r. 199. When used actively it may often govern the accusative case; as, पूष स परस्त, “he ascended the tree”; चल लीलै, “having crossed the road”; चल चापिन ज्ञेत, “I reached the city.” But its active use is restricted to neuter verbs. The following are other examples; पौष स परस्तिता, “the birds flew away”; चापो निन्द्व, “the fowler returned”; स पूषाः, “he fell asleep.”

*Active Past Participle.*

213. This participle is commonly used for a perfect tense active, and may govern the case of the verb; as, चापर्लै चापर्लै, “he heard everything”; चापे चापर्लै चापर्लै, “the wife embraced her husband”; चापे चापर्लै चापर्लै, “he gave the fruit into the hand of the king.”

*Indeclinable Past Participles.*

214. The importance of these participles has been noticed, p. 143. They occur, in narration, more commonly than any other, and are almost invariably used for the past tense, as united with a copulative conjunction; thus, तस चापर्लै निन्द्वन्त रच चर्यं बुझु, इसि गए द्राम.
"having heard this, having thought to himself 'this is certainly a dog,' having abandoned the goat, having bathed, he went to his own house." In all these cases we should use in English the past tense with a conjunction; thus, "When he had heard this, he thought to himself that it must certainly be a dog. He then abandoned the goat, and when he had bathed, went to his own house." It is evident from this example that the indeclinable participles often stand in the place of a pluperfect tense, a tense which does not really exist in Sanscrit.

a. But although they always refer to something past, it should be observed that they may frequently be rendered in English by the present participle, as in the fifth sentence of the story at r. 220.

b. Another though less frequent use of them is as gerunds in do; thus, नृत्तेन तपस्या विज्ञानम् "men become wise by reading the Shastras"; भाष्याः चैव चक्काच्या चर्मस्य भूतानां, "a wife is to be supported even by doing a hundred wrong things"; विकृतिः सत्त्वता सुभाष, "what bravery is there in killing a sleeping man?"

c. Prof. Bopp considers the termination of this participle (अयः) to be the instrumental case of the same affix of which the infinitive termination (उम) is the accusative. Whether this be so or not, there can be little doubt that the indeclinable participle bears about it much of the character of an instrumental case. And the proof of this is, that it is constantly found in grammatical connexion with the agent in this case; thus, विद्वानन्त्रिष्ठा विज्ञानम् विद्वेदो विद्वेदता, "by all the beasts having met together the lion was informed"; चतुरो वाताव्रं वातव्र वहूयतां, "by all having taken up the net let it be flown away."

**Future Passive Participles.**

215. The usual sense yielded by this participle is that of "fitness" or "necessity"; and the usual construction required is, that the agent on whom the duty or necessity rests, be in the instrumental case, and the participle agree with the object; as, विद्वा प्रसंखिते न विषेता, "by you the attempt is not to be made." Sometimes, however, the agent is the genitive case. Cf. p. 196. note.

* As the Latin gerund is connected with the future participle in dux, so the Sanscrit indeclinable participle in या is connected with the future passive participle in या. This is noticed by Bopp.
a. If the verb govern two accusatives, one may be retained after the participle; as, नयनःवर्जितः तेरा श्राथी नेचे, “the tear of the eye is to be brought to assuagement by thee.”

b. Occasionally the neuter of this participle is used impersonally, in which case it does not agree with the object, but may govern it in the manner of the verb; thus, नमस्ते भाले गफले, “it is to be gone by me to the village,” for नमस्ते भाले गफले. So also तेरा सभी प्रेमसे, “by you it is to be entered into the assembly.”

c. The neuter भविष्यते (from भूत) is thus impersonally used, and in accordance with r. 190. requires the instrumental after it, as well as before; thus, खेनाय पक्षेन भविष्यते, “by something it is to become the cause,” i.e. “there must be some cause”; सालिना साविकंलेन भविष्यते, “a ruler ought to be possessed of discrimination”; नमस्ते वन चालेन भविष्यते, “I must become your companion.”

d. It is not uncommon to find this participle standing merely in the place of a future tense, no propriety or obligation being implied; as, श्रवणम् चालेन हुमकेन श्रासभाविता गफले, “in all probability this hunter will go in quest of the deer’s flesh”; where गफले is used impersonally. ता तौटा तौटा तौटा परूपां, “when the people see you they will utter some exclamation.” See also the eleventh sentence of the story, r. 220.

e. It would appear that the neuter of this participle is sometimes used infinitively, as expressive merely of the indeterminate action of the verb, in the manner of a future infinitive, without implying necessity or fitness. In such cases इति is added; thus, यथरथायतः इति, “the being about to deceive”; मत्रेष्याः इति, “the being about to die.”

SYNTAX OF ADVERBS, CONJUNCTIONS, AND INTERJECTIONS.

216. The following examples illustrate the construction of the adverbs enumerated at p. 156., or elsewhere in Chapter VIII. द्रव्यावर्जिते युक्ते जगम् करणे पापित्वितमण्., “the restraint of crime cannot be made without punishment”; ज्ञान ज्ञानात्म यावत्, “for a hundred births”; सप्तशतान्य यावत्, “up to the serpent’s hole”; पुरं सह, “along with his son”; होते विनाय, “without cause”; पचमयेन विनाय, “without fault”; विषयं भविते विनाय, “creeping out of the hole”; चप्पलोचनः श्रासभावित, “from the moment of seeing (him)”; ततः ज्यौतिः, “from that time forward”; चनस्य चर्चे, “for the sake of wealth” (cf. r. 171. c.); तस्य: बृहत्, “for her sake.” उपरि, with the genitive, occurs rather frequently, and with some latitude of meaning; thus, तिहस्य तस्य उपरि चयात, “the lion fell upon him”; नम उपरि
SYNTAX OF ADVERBS AND CONJUNCTIONS.

विचारितः, “changed in his feelings towards me”; तथ ०४रि ०वहास्त-पहारि, “not behaving properly towards thee”; ०००००ि ००००् ०००० “angry with his son.” पृष्ठम चपाल, “beneath the tree”; यह भा पारि, “near the king”; पारि रुमाला नाना चार्यात, “he receives money from his father”; पारि ००००० चार्यात, “flesh thrown before the dog”; देव समार, “in my presence”; चार्यात चार्यात, “after us.” सारां may take an instrumental; as, चार्यात: सारां, “before others.”

may govern an ablative; as, प्रांगुणयंताद चैह नृशास्त्रेत, “before investiture let him not utter the Veda”: or an accusative; as, प्रांगुणयंताद: “before twelve years are over.”

a. चाहै, “enough,” is used with the instrumental, with the force of a prohibitive particle; as, चाहै शाक्य, “away with fear,” “do not fear.”

b. चाहै, “even,” “merely,” when compounded with another word is declinable; as, रुपराधिय न दृष्टानि, “he does not even give an answer”; न रुपराधिय नेन्द्रय, “one ought not to be afraid of mere noise.”

c. यथा and यथा, when used as correlates, are equivalent to the English so that, and the Latin ita ut; thus, यथा खानी चारागिति यथा मया कृष्ण, “I must so act that my master awake,” i.e. “I must do something to make my master awake.”

So also ते न बालासिं यथा गृहरथों करेनि, “do not you know that I keep watch in the house?”

d. यथा is also used for “that”; as, चाहै नृशास्त्र हमारी समापम: प्रज्वलि, “this is a new doctrine, that having killed an enemy remorse should be felt.”

e. फि, “why?” may often be regarded as a note of interrogation which is not to be translated, but affects only the tone of voice in which a sentence is uttered; as, चारागिति फि बालासिं पुन्त, “is any one honoured for mere birth?”

It sometimes has the force of “whether?” as, ज्ञाति फि रापुषुक्त रत्नाकरं वर्षे गृहानं च उपपुषुको या, “let it be ascertained whether he is worthy to receive so large a salary, or whether he is unworthy”; अलि विपि फि गृहानं राजा न या. “the minister knows whether the king is meritorious or not.”

217. The conjunctions यदि and चेति, “if,” are commonly used with the indicative; as, यदि भ्रातिः भद्रासिं चपाल, “if he live he will behold prosperity”; यदि मया प्रयोजनः चति, “if there is need of me”; गुलाम चेति वर्णित्राम को दिनें, “if avarice were abandoned who would be poor?”

218. The interjections चिह्न and हा require the accusative; as, चिह्न पापीत, “woe to the wretch!” and the vocative interjections the vocative case; as, भो: पापी, “O traveller!”
ON THE USE OF इति WITH THE RECTA ORATIO.

219. All the languages of the East are averse to the use of the obliqua oratio. In Sanscrit it is never admitted, and when any one relates the words or describes the sentiments or thoughts of another, the relator invariably represents him as speaking the actual words in his own person. In such cases the particle इति (properly meaning "so," "thus") is often placed after the words quoted, and may be regarded as serving the purpose of inverted commas; thus, शिश्वा जनः जैसा ज्ञाता यदया इति, the pupils said, "we have accomplished our object," not according to the English or Latin idiom, "the pupils said that they had accomplished their object." So also कठोराय इति मूले भृग, your husband calls you "quarrelsome," where कठोराय is in the nominative case, as being the actual word supposed to be spoken by the husband himself in his own person. So again युज्ञान् विचारात्मकम् इति भर्तः पशि लोकर्यं न वये प्रकुल्पित, all the birds praise you in my presence, saying, "he is an object of confidence," where the particle इति is equivalent to "saying," and the word विचारात्मकम् is not in the accusative, to agree with युज्ञान्, as might be expected, but in the nominative, as being the actual word supposed to be uttered by the birds in their own persons. In some cases, however, the accusative is retained before इति; as, in the following example from Manu: चलो चायुन्त्र इति धाः, they call an ignorant man "child." But in the latter part of the same line it passes into a nominative; as, पिताइ रघु रघु मन्दरेण, but (they call) a teacher of scripture "father." II. 153.

a. The use of इति is by no means restricted to the quotation of the words spoken by another. It often has reference merely to what is passing in the mind either of another person or of one's self. When so employed, it is usually joined with the indeclinable participle, or of some other part of a verb, signifying, "to think," "suppose," &c., and may be translated by the English conjunction that, to which, in fact, it may be regarded as equivalent; thus, मकें चतुर्विधेय इति परिप्रेय, "having ascertained that it is a monkey who rings the bell"; युस्मां चतुर्विधेय इति गड्ढे गड्ढे, "his idea was that an increase of wealth ought again to be made"; चन्द्रोऽहं कमण्डले भाये इति मन्यते निःरुपय, "reflecting in his mind that I am happy in possessing such a wife." The accusative is also retained
before it in this sense; as, गृहसन् इति नमः, "thinking that he was dead." In all these examples the use of it indicates that a quotation is made of the thoughts of the person at the time when the event took place.

6. Not unfrequently the participle "thinking," "supposing," &c. is omitted altogether, and it itself involves the sense of such a participle; as, चाहे ते स चयनमयाः मरुच इति भूलिय, "a king even though a child is not to be despised, saying to one's self he is a mortal"; भीतायानं वा वेदित्र इति वा नयन् चाचाभुजात, "either through affection or through compassion towards me, saying to yourself what a wretched man he is."

EXERCISES IN TRANSLATION AND PARSONG.

220. The following two stories, taken from the 4th Book of the Hitopadeshaa, will conclude the chapter on Syntax. A literal translation is given to both stories, and to the first a grammatical analysis is subjoined. All the rules of combination are observed, but the words are separated from each other, contrary to the usual practice of the Hindus. In the two cases where such separation is impossible, viz., where a final and initial vowel blend together into one sound, and where crude words are joined with others to form compounds, a dot placed underneath marks the division:

1. चालिस गृहसन् गृहसन् हरो, "There is in the sacred grove of the sage Gautama a holy-sage named Mahātāpāḥ (Great-devotion)."

2. यह भीत्रशास्त्रोपनेम भीत्रार्थ्यां च संपाकाः नाहे इति, "By him, in the neighbourhood of his hermitage, a young mouse, fallen from the beak of a crow, was seen."

3. ततो दिमा, "Then by that sage, touched with compassion, with grains of wild rice it was reared."

4. तद्वर्ष भीत्रार्थ्यां च वाकास्त्रो भवाकाः भवाहार् "Soon after this, a cat was observed by the sage running after the mouse to devour it."

5. तेन भीत्रार्थ्यां च सत्याचार्यां संप्रदायसात् तेन भुजनी भीत्रार्थ्यां भवाकाः "Perceiving the mouse terrified, by that sage, through the efficacy of his devotion, the mouse was changed into a very strong cat."
6. श्वाषा श्रेष्ठ चिन्हावत्र। ततः श्रेष्ठ ज्ञः। श्रेष्ठम् यामात् नहुः भर्तः।

tadnārā śrāmaḥ, "The cat fears the dog. Upon that it was changed into a dog. Great is the dread of the dog for a tiger; then it was transformed into a tiger."

7. श्वाषा श्राम् चतुष्ठूरतिनिविभेऽपदस्य सुनिता।

śrāmaḥ, "Now the sage regards even the tiger as not differing at all from the mouse."

8. यात्रेन स्वामी ज्ञातः ते ज्ञातः हृदः कदाचि, ते ज्ञातः हृदः कदाचि।

yātṛena śrāme śrāmaḥ, "Then all the persons residing in the neighbourhood, seeing the tiger, say."

9. द्व्यने गुणिता श्रवितोपः ज्ञातः नीतः। भविष्यति भविष्यति।

ātyaśnena gūnita śravito pahā śrāmaḥ, ‘By this holy-sage this mouse has been brought to the condition of a tiger,’

10. श्वाषा श्राम् च श्रामद्दूषणिनन्द।

śrāmaḥ, "The tiger overhearing this, being uneasy, reflected."

11. यात्रेन स्वामी ज्ञातः जीवितत्वं तावर् इति न सत्रपास्यान्त्वम् जीवितत्वं न व्याख्यात:।

yātṛena śrāme śrāmaḥ, "As long as it shall be lived by this sage, so long this disgraceful story of my original condition will not die away."

12. ईव भविष्यति गुणिता हृदः समाधिः।

yātṛena śrāme śrāmaḥ, "Thus reflecting he prepared (was about) to kill the sage."

13. द्व्यने श्रवितोपः ज्ञातः श्रवितोपः श्रवितोपः भविष्यति यथा श्रवितोपः श्रवितोपः भविष्यति।

yātṛena śrāme śrāmaḥ, "The sage discovering his intention, saying, ‘again become a mouse,’ he was reduced to (his former state of) a mouse."

The student will observe in this story four peculiarities: 1st, the simplicity of the style; 2dly, the prevalence of compound words; 3dly, the scarcity of verbs; 4thly, the prevalence of participles in lieu of verbs.

Second sentence.—*Tena,* "by him," instr. case of the pronoun *tat,* p. 51. r. 77. *Āshramasannidhāne,* "in the neighbourhood of his hermitage," genitively dependent compound, p. 161., the first member formed by the crude noun *āshrama,* "hermitage"; the last member by the loc. case of *sannidhāna,* "neighbourhood," noun of the first class, neut. (p. 32.). The initial ā of this word blends with the final of *tena* into ā, by r. 4. p. 7. *Mūshikashāvakah,* "a young mouse," or "the young of a mouse," genitively dependent compound, p. 161., the first member formed by the crude noun *mūshika,* "a mouse"; the last, by the nom. case of *śāvakā,* "the young of any animal," noun of the first class (p. 31.). Vis. remains by r. 24. a. *Kākmukhād,* "from the beak (or mouth) of a crow," genitively dependent compound, p. 161.; the first member, formed by the crude noun *kāka,* "a crow"; the last, by the abl. case of *mukha,* "mouth," noun of the first class, neut. (p. 32.), ī being changed to ō by r. 14. p. 11. *Brašṭa,* "fallen," nom. case, sing. masc. of the pass. past part. of the root *bhranāḥ,* p. 140. n.; *āḥ* changed to *ō* by r. 26. a. *Dṛiśṭāḥ,* "seen," nom. case, sing. masc. of the pass. past part. of the root *dṛiś* (प्रत्येकांश), p. 139. i. Vis. remains by r. 24. b.


Fifth sentence.—*Tam,* acc. case of the pronoun *tat* (p. 51.), used as a definite article, p. 28. r. 46. *Mūśikam,* see fourth sentence. *Bhitam,* "terrified," acc. case, sing. masc. of the pass. past part. of the root *bhī,* p. 138. b. *Ālokya,* "per-
ceiving,” indeclinable part. of the root lok, with the prep. ā, p. 145. f. Tapahpra-bhāvāt, “through the efficacy of his devotion” (p. 184. c.), genitively dependent compound, p. 161.; the first member formed by the crude noun tapas, “devotion,” s being changed to Visaragh, by r. 29. and 24. a.; the second, by the abl. case of prabhāva, noun of the first class, masc. (p. 31.). Temi, see second sentence. Muninā, see third sentence. Mūśhika, nom. case, ah changed to o by r. 28. a. Balīśhtho, “very strong,” nom. case, masc. of the superlative form of the adj. balin, “strong” (see p. 47.), ah changed to o by r. 28. a. Vidālah, see fourth sentence. Vis. remains by r. 24. a. Kriṭah, “changed,” “made,” nom. case, sing. of the pass. past part. of the root kri, p. 138. b. Vis. remains by r. 24. b.


Eighth sentence.—Atah, “then,” adv. p. 152. a. Sarve, “all,” pronominal adj. nom. case, plur. masc. p. 54. r. 87. Tatrasthā, “residing in the neighbourhood,” anomalous compound, in its character resembling a locatively dependent; the first member being formed by the adverb tatra (p. 152. b.), “there,” or “in that place”; the second by the nom. plur. masc. of the participial noun of agency of the root sthā, “to remain,” p. 149. 1. Vis. dropped by r. 28. b. Janās, “persons,” noun of the first class, masc. gend. (p. 31.) nom. case, plur. Vis. changed to s by r. 25. a. Tam, acc. case of the pronoun tat (p. 51.), used as a definite article. Vyāghram, “tiger,” noun of the first class, masc. gend. (p. 31.) acc. case. Drishtānaḥ, “having seen,”


Tenth sentence.—Etach, "this," acc. case, neut. of the demonstrative pron. etat, p. 52. r. 79., t being changed to ch by r. 17. Chhrutova, "overhearing," indeclinable participle of the root shri (श्र), p. 143. a. चुन्ता becomes चुन्ता by r. 17. Vyāghrah, nom. case. Vis. remains by r. 24. a. Savyatho, "uneasy," relative compound, formed by prefixing the preposition saha to the fem. substantive vyāthā, p. 169. r. 161. See also p. 32. †, ah changed to o by r. 26. b. Akṣintayat, "reflected," 3d sing. 1st pret. of the root chint, 10th conj. p. 87. e; the initial a cut off by r. 26. b.

Eleventh Sentence.—Yāvad, "as long as," adv. p. 151. a., t changed to d by r. 14. Anena, see ninth sentence. Jivitayam, "to be lived," nom. case, neut. of the fut. pass. part. of the root jīv, p. 146. a. See also r. 215. c. d. Tāvat, "so long," adv. correlative to yāvat, p. 151. a. Idam, "this," nom. case, neut. of the demonstrative pron. ayam, p. 52. Mama, "of me," gen. case of the pronoun aham, "I," p. 60. Svarūpākhyānam, "story of my original condition," genitive dependent compound, p. 161.; the first member formed by the crude noun svarūpa, "natural form" (cf. r. 83.); the second by the nom. case of ākhyāna, noun of the first class, neuter, m retained by r. 23. Akirtikaram, "disgraceful," accusatively dependent compound; the first member formed by the crude noun akirti, "disgrace;" the second by the nom. case, neut. of the participial noun of agency kara, p. 146.1. Na, "not," adv. p. 183. a. Paliyakhyate, "will die away," 3d sing. 2d fut. 3m. of the compound verb polāy, formed by combining the root i with the prep. parā, p. 174.

Twelfth Sentence.—Iti, "thus," adv. p. 183. e. See also r. 219. a. Samaśochya, "reflecting," indeclinable part. of the compound verb samāloch (p. 145. f.), formed by combining the root loch with the prepositions sam and ṛ, pp. 174. and 175.


Thirteenth sentence.—Munis, nom. case. Vis. changed to s by r. 25. a. Tasya,

STORY OF THE BRAHMAN AND HIS WEASEL.

1) p. 101. the final changed to y by r. 7. 2) loc. c. of ujjayini, p. 31. 3) ab changed to o by r. 26. a. 4) p. 24. xv. 5) pass. past part. of the root sū, with the preposition pra, p. 138. b. 6) p. 51. 7) r. 154. 8) p. 177. c. 9) p. 145. i. 10) r. 106. and r. 200. 11) r. 125. p. 140. o. and p. 180. a. 12) p. 156. c. 13) p. 41. 14) p. 161. r. 147. 15) p. 118. r. 200. 16) p. 11. r. 17. 17) p. 143. 18) r. 154., dāridra is an abstract noun, formed according to p. 23. viii. 19) 1st pret. of the root chint, 10th conj. p. 126. 20) r. 171. a. 21) p. 107. 22) or sthāna; r. 4. 23) r. 85. r. 17. 24) p. 124. 25) gen. case of eshiṣu, p. 35. 26) r. 85. 27) r. 4. 28) p. 151. a. 29) p. 101. and r. 201. 30) p. 112. 31) anomalous dependent compound. According to r. 180. a. it may be regarded as accusatively dependent. 32) p. 52. 33) anomalous dependent compound. 34) r. 171. c. 35) indecl. part. of the causal form of the root sthā, with the prepositions vi and ava, p. 145. i. 36) p. 143. a. 37) Visargah changed to s by r. 25. a. 38) p. 177. c. 39) pres. part. of the root gam, p. 107. p. 136. with ā prefixed, p. 174. 40) r. 154. 41) p. 141. 2. root pad, with vi and ā. 42) Vis. changed to sh by r. 25. a. 43) The initial a cut off by r. 9. 44) pres. part. of yā, with ā, r. 123. 45) p. 145. f.
complex relative compound (p. 171. b.), the whole being the relative form of
descriptive, involving a dependent and an aggregative. 47) p. 145. g. root gam,
with prep. uṣa and ā. 48) loc. case, dual of charaṇa, p. 31., see p. 195. c.
2d pret. of root चूड़, p. 74. 49) Vis. to s by r. 25. a. 51) r. 171. b.
p. 143. a. 53) p. 52. 54) p. 139. h. 55) r. 219. a. the final changed to y
by r. 7. 56) p. 145. i. root char, with prep. vi and negative prefix a. 57) p. 142.
root pad, with vi and ā. 58) r. 8. 60) p. 144. a. 60) p. 107. and p. 199. c.
p. 70. d. 62) Vis. to s by r. 25. a. 63) p. 107. 64) Vis. dropped by r. 28. a.
r. 143. 65) p. 145. f. root ṛṣip, with ni. 67) r. 159. a.

Translation.

There lives in Oujéin,* a Brahman, named Mādhava. His wife
bore him (a son). She having stationed the Brahman (her hus-
band) to take charge of the young child, went to perform ablution.
Meanwhile a message came from the king for the Brahman to
perform the Pārvāṇa Shrāddha.† On hearing which the Brahman,
from his natural neediness, thought to himself, “if I do not go
quickly some other Brahman will take the Shrāddha. But there
is none here (that I may leave) as a guardian to the child,—what
then can I do? Come, having stationed this long-cherished weasel,
dear to me as a son, in charge of the infant, I will go.” Having
so done, he went. Presently a black serpent silently approaching
the child was killed by the weasel and torn in pieces. By and
by the weasel seeing the Brahman returning, quickly running to
meet him, his mouth and feet smeared with blood, rolled himself
at the Brahman’s feet. Then that Brahman seeing him in such
a condition, hastily concluding that he had eaten the child, killed
him. Afterwards no sooner did he come up than he beheld the
infant slumbering safely and the black serpent lying dead. Then
looking at his benefactor the weasel, and bitterly repenting (of his
precipitation), he experienced exceeding grief.

* The oldest city in India.
† The Shrāddha is a funeral ceremony, consisting of oblations of water and fire
to the gods and manes, and gifts to the officiating Brahmins, performed at various
fixed periods, in behalf of a deceased parent or ancestor, to secure the happy condition
of his soul. The Pārvana is a particular form of Shrāddha, in behalf of three
ancestors.
SELECTIONS

IN PROSE AND VERSE.

Observe, that the greater number of the words in the following Selections will be found in the Vocabulary to Professor Johnson's edition of the Hitopadesha. And whenever a word does not occur in that Vocabulary, it is given at the foot of the page.

The words of the text have been printed separately from each other, as it is imagined that the permutation of final and initial letters is of itself a difficulty, unknown in other languages, sufficient to retard the progress of the beginner in his first effort at translation. It seems, therefore, wholly unreasonable and unnecessary to increase this difficulty by an useless conformity to the practice of the natives, in joining together all the words in a sentence, until the student has attained a certain degree of proficiency. When, however, a final and initial vowel blend into one sound, and when crude nouns are associated to form compounds, separation is impossible, and in such cases a dot placed underneath marks the division.

The substance of the following simple story of the Brahman Vedagarbha and his pupils, is taken from a little book, printed in Calcutta, called the Sanskritamālā.
1) P. 161. r. 1. 2) p. 151. a. 3) r. 157. p. 42. note t. 4) Vis. dropped by r. 28. a. 5) p. 101. 6) p. 14. note t. 7) p. 167. b. p. 171. c. The Vedânta is the theological part of the Vedas contained in those chapters called Upanishads; the Vedângas are the sciences subordinate to the Vedas; such as Grammar, Prosody, Astronomy, &c., see Manu II. 105. 8) p. 54. r. 87. 9) lit. "seeing to the opposite bank," i.e. "thoroughly acquainted with," r. 43. 1. (8) p. 152. a. Vis. remains by r. 29. and 24. a. 11) acc. case of पाठालय, "a school," lit. "a reading-room," r. 147. 12) p. 143. a. 13) p. 35. r. 54. 14) acc. case pl. of विद्याधिन, "a seeker of knowledge," "student," p. 43. r. 147. 15) acc. plur. neut. p. 32. i changed to y by r. 7. 16) p. 87. note *, and r. 192. a. 17) p. 154. b. 18) p. 149. a. p. 171. b. 19) p. 49. 20) nom. case pl. Vis. remains by r. 24. a. 21) p. 140. a. root gâm with prep. ā (p. 174.) and sam (175). 22) p. 152. d. 23) p. 144. p. 174. 24) p. 51. 25) p. 163. a. 26) प्रागृ, "having asked," p. 143. a. The final ā of this word blends with the initial ā of the next by r. 4. 27) चागमन, "arrival," प्रयोग, "cause," r. 147. 28) "he asked," p. 142. a. 29) Vis. to s by r. 25. a. 30) p. 76. d. p. 175. 31) p. 54. r. 84. 32) "a teacher of the Vedas," r. 147. See Manu II. 140. 141. for the difference between an अचार्यa and an upâdhyâya. 33) p. 171. b. Vis. dropped by r. 28. a. 34) r. 219. 35) पाद्यस, "learning" (p. 23. vii.), स्थापत्य, "fame" (p. 24. ii.) r. 147. 36) p. 50. 37) p. 153. a. 151. d. 38) p. 143. a. 39) "from another school," affix tas, p. 152. a. Vis. dropped by r. 28. a. 40) p. 153. g., the final ā blends with the initial ā of अयस्ता.
वेदभेदोपाध्यायं

तदाध्यायंं। भर्तृ कैंतं भवेन्द्रा यद्य चैह जानार्थि
तद च न्येन ध्यानं ऋणोपांविषयं। इति कथयिता सतीयां
उपवेशनार्थम् अस्मानि दापितवान्॥ तेषु विधार्थिषु
सुखम् उपविवेशे वेदग्नि विद्वाने स्वपुष्पम् अहंदत।
विद्वाने तम एतर्षं सर्वयं विद्वारिषानां निवासार्थम् प्रायकर्म
मृदू दशयिता देष॥ ततो विद्वानां गुरुः गुरं निदिर्येः
तथानुषिष्टवान्॥

क्षण पर्यः प्रातः स्नाना कृताशिकः से ऋचांयणः सपुषः
पाठशालां समेतयोपविष्टः॥ तदा पुष्पां समाहिता सब्रे चोचः
पाठशालाम् अर्गिता॥ तत ऋचांसंहस्तं ऋणसुखवे
केषा वं शास्त्रम् ऋणयनीयं॥ कैरचं प्रत्युचः। ऋषमानकः
चेता: पठनीया:॥ कैचिद् जुचः। ऋषमानि: स्मृतयोऽध्येतर्प्रा
था॥ कैचिद् जुचः। वर्यं तकौन् ऋणयोगमेऽ॥ ऋचाः-

42) for तदः चालायेन उक्तः र. 4. र. 5. र. 199. 43) p. 138. б. 44) r. 174.
45) p. 123. 46) 2d future, p. 88. 47) p. 144. с. 48) उपवेशनं, “sitting down,”
p. 177. с. 49) acc. pl. neut. p. 32. 50) “He gave,” p. 142. а. 51) locative
absolute, r. 189. 52) p. 151. а. 53) p. 139. и. p. 174. 54) p. 53. р. 83. 55) 1st
pret. of root vad. 56) p. 51. 57) r. 79. 58) p. 177. с. 59) “to each one,” r. 171. б.
63) gen. с. p. 35. Vis. changed to r by r. 27. а. 64) “according to the order,”
р. 171. б. 65) “he performed,” root suba, with prep. amu (p. 173.), see also p. 142. а.
66) प्रातः, “in the morning,” r. 31. 67) कृताशिकः, “having performed his daily
prayers, or religious observances,” r. 159. 68) r. 161. 69) “having arrived at,”
root i, with sam and а, r. 166. p. 144. а. 70) p. 139. е. 71) ज्ञात, “a scholar.”
76) р. 215. and p. 50. 77) “are to be read,” nom. pl. m. root पढः. 78) nom. pl. of
स्मृति, “law,” as delivered by Manu and other legislators, p. 34. 79) p. 146. а.
80) acc. pl. of तकः, “logical treatise.” 7) 2d fut. атм. of i, with adhi, p. 79. е.
वेदाभिपाख्यानं

यथाश्रये। भ्रमणु, ताबद भवताम् ज्ञानमतं। पुनः चोऽह।
प्रयोगे केदपाठिन उपविशलन। ततो यज्ञोऽविधि तान्।
वेदपाठनं अपाठंति। तदनन्तरं गुहलं चोऽह। इत्यादिः
तक्यात्मायिन्यं ज्ञानं। तेषां ज्ञागतेषु तर्कोऽनुज्ञायितवान्।
इति स्मार्तिनं स्मृतीर्यं ज्ञाणं गुहलं गुहलं गतं।
एवं कैमें प्रायं वेदादिनं शालाशिकं पाठ-यति मस्म॥

श्रीकृष्णे विद्यायं। स्वाग्ने पितृं विवाहायामास।
पितेंसू ताबद भवमां पाठश्चर्यायं साधुः चायार्यस्मां
हस्यकामं स्विन्म। भाषायि तु सैति नियुष्मि। चाति एकाकी
स्मिनं मरें इहो चयं चयं चयं विद्यापिनो वसंति। तत्र
तेषां भोज्यं शरणादितुष्य किमं महतं करं जायते।
किं तावते कैसें॥

इति ज्ञुला सोऽध्यायः। किमपि प्रत्येकर्म॥

2) p. 104. 4) p. 153. c. 4) See root म् p. 114. note b. 5) “readers of the Vedas,” nom. pl. m. (p. 149. a.) 6) p. 177. b. 7) पाठ, “a lesson,” “lecture,”
r. 192. a. 8) p. 87. c. 9) r. 27. a. 10) p. 153. f. 11) nom. pl. of ज्ञापिन,“
19) “every day,” प्रति is often prefixed in this sense, p. 177. b. 20) p. 167. b.
21) p. 199. c. 22) for चच्चर, r. 6. See also p. 152. d. 23) p. 37. 24) 2d pret.
of the causal of ज्ञ, “to know,” with prep. फि, p. 87. d. and r. 108. 25) voc. case,
p. 37. and r. 31. 26) gen. case, p. 31. and r. 28. b. 27) r. 25. a.
28) p. 48. संबंध: is the proper form (r. 157.), but य it may be redundantly added to
any word. 29) p. 101. 30) r. 25. a. 31) p. 49. 32) root vas, with prep. नि,
p. 107. 33) p. 152. a. r. 28. a. 34) loc. c. (r. 72.) of ekaika, “each single,” eka
being doubled, r. 6. The doubling of a word in a distributive sense is very usual.
35) p. 48. 36) p. 171. c. 37) r. 63. 38) r. 89. a. 39) p. 146. a. 40) r. 26. b.
41) p. 150. b. 42) “any,” p. 54. r. 85. 43) “answer,” acc. c.
ब्रह्मभोपाख्यानं

राघु ब्रह्मभोपाख्यानं संस्कृतिः गहनोऽतिरि साध्योश्चक्रियाः किंचि चक्षूर। तत्सं-तच

द्विदम्य एवं विशेष्य सुन्दरोत्तरे ज्ञातव। तदनन्तरं गहनोऽति साध्योश्चक्रियाः किंचि

जानवरीयोऽपि राजा-चारुम्बारी च। पश्चात्तत्त्वं च वाच्यं बहुर्। जानाकुले राजा-चारुम्बारी

तथा ब्राह्मणं दुःख प्रशोभतु च यथा। भवनं कुर्चिया मरणवतिः। ब्रह्मभोपाख्यानं

प्रलोहं राजः सेविका गहनोऽति च। यथा तत्त्वं तथा-एवं शीघ्रो गहनोऽति

श्रावण-वाक्यं मूलिकेऽति। मन्वी राजाः विश्वास-

1) "with conversations on various books of science," or "with various conversations on literary topics." 2) "belonging to mid-day," acc. case, fem. p. 23. viii.
3) p. 102. 4) acc. case of द्विदम्य, "a space of twenty-four minutes," r. 180. a.
5) "having rested" (p. 145. f.), from च्या, "to be weary," see the force of च्या, p. 175.
6) p. 107. 7) The repetition of the word gives continuity to the action, "as they kept on advancing." 8) acc. case, plur. neut. p. 36. r. 7. 9) p. 172. g. 10) राजकृत्य,

"regul" (p. 23. ix.); राजवत्, "supremacy" (p. 23. vii.), "signs of regal supremacy," r. 154.
11) p. 107. r. 123. 12) r. 28. b. 13) "thronged with many people," p. 171. b. 14) r. 147. 15) 3d plur. 2d pret. of अप (p. 120.) with यत्र. 16) nom.

case, dual of दौराँ, "a porter." In forming a noun according to p. 23. ix.,

when the initial is a double consonant, consisting of two letters of which the last is उ or य, this double consonant is resolved into a syllable by the insertion of उ for ऊ, or ऊ for य, and this उ or ऊ take the Vṛddhi change required by the rule.
17) द्विदम्य, "a mace," "staff," r. 157. 18) 3d dual, 2d pret. of नम्ब, "to bow" (p. 76. c.), with prep. ज, see p. 175. 19) 3d dual, 2d pret. of प्रेक्षा, "to ask." According to Wilkins

and Bopp (whose authority was followed at p. 77. f. and p. 111.) this should be प्रेक्षयते, but the form प्रेक्षयति is correct according to the Siddhānta Kaumudi 142, and on the same authority the base प्रेक्ष्य will be retained throughout this tense.
20) r. 84. 21) p. 132. b. 22) p. 112. and r. 4. 23) see ज, note b. p. 114. and p. 175.
24) "the king's presence," r. 147. 25) p. 198. c. 26) 2d dual, imperat. of नी, "to lead." 27) p. 51. 28) p. 151. 29) dat. case, p. 43.
तत्तानं ततो राजानं च च: मायं: समेय बहु: मानस: पुश्चरं
तात्र राज: समा: समां नियतं: तदा राजा सिमहानितं उद्ययं
तम् स्वाच्छायेः प्रश्नानं। तदानी वेदगोरी रजानं वेढायितम्
ञ्जारंबं।

भवनो धृतिमानं धीरा धुनिनो दानं शिलिनं:।
देशा दारिक्षण सम्पन्ना: संप्रवत: परावर्णा:।
सोद्विस्मायं: श्रया यायुक्ता जितःतिर्यु:।
जितःतिर्यु: रया: सोम्या: सु शीला: सस्य स्तिलिन्य:।
शुच्यु पारं दशानां राज: नीतिनिब्बक्षणा:।
सदोधमा: सदुचारा: प्रजापालनं तथ्यु:।
नाना देशविशेषे भजा नाना भाग्यसु परिवृत्ता:।
नाना गुणविषये: सेवा: सुसाचित्त: यशो धना:।
राजसं। साधु परिष्वत साधु जैवनं। परिष्वतं।

30) चाहा, "an order," p. 182. c. 31) "with great respect," lit. "preceded by great respect." 32) 1st pret. of वी with अस्ति and अः. 33) inf. mood of root वी, "to eulogize," 10 conj. 34) "began," root श्रस्ति with prep. श्रा, r. 128. See also p. 197. 35) nom. plur. (r. 28. b.) p. 23. ix. See also r. 188. 36) nom. plur. "of a generous disposition." 37) p. 171. b. 38) "devoted to the sincere (discharge of) religious observances." 39) सोम्या, "beauty" (p. 23. vii.); भूमि, "site" (p. 34.). 40) nom. plur. of यायुक्त, "the performer of frequent sacrifices." 41) p. 169. a. 42) रेव, "passion"; रेव, "current," "the current of whose passion is restrained." 43) सोम्य, "handsome as the moon." 44) रेब, "excellence"; शार्दुलिन, "possessing." 45) सदा, "always"; उत्सव, "exertion," r. 5. r. 161. 46) सर, "good"; ज्ञान, "practice," r. 14. r. 169. 47) "devoted to the protection of your subjects." 48) "knowing the peculiarities of various countries"; श्र, "knowing," p. 149. 1. 49) loc. case of भाषा, "a dialect." 50) गुरुविन, "a gifted person" (r. 20. last paragraph); गद्धा, "a multitude." 51) "to be honoured," root सर, p. 147. c. 52) "possessing a large accumulation of fame and riches," r. 171. b. 53) r. 140. 54) p. 33. p. 22. vi.
वेदगभोपास्यानं।

राज्यो वरि। सुकिता वेदी। चति राजेन विष्यत। यति।

चारं परिशिष्ठा-राजामं सहस्रमं पश्चिमं परिशिष्ठा।

चारं रसायनं यथा राजानो न सहेजता। शासनं चतुरं परिशिष्ठा एवं सहेरता चति राजलीत पावनस्य विशिष्टता।

तात्सित। वेदगभो उवाच। भद्रम् उक्षे भवता किंचित् सहेजानं पावनस्य गैः। यथा पावनं श्रावण।

इन्द्रियाशिष्य विशिष्टं तपः इशय चकार याः।

इष्टं इष्टं स्वसंस्कृतं। सुर् राजा जाति दिशति।

इष्टं इष्टं राजा इष्टं विशिष्टं ते विषयं च यह प्रधानस्य तस्मै सहेजं कृष्णमुनि देति। तद्दोरं सिंहसनाद्वृक्तं उत्थाय स्वातं यूः। प्रविष्टवान। सवर्थितं वेदगभोम् स्वाह।

भवनीरू ऋष्यम् स्वातत्व। सप्किता भवतं वेदपाठानु स्थलस्मि इष्टित। च: प्रातः पार्थ यज्ञविविशा गजः।

ऋष कायोपीमेय ऋषिय स्वात विप्रानं वासगृहं नीला।

65) “than royalty,” p. 152. a. p. 188. f. 66) r. 217. 67) r. 167. a. 68) p. 107.
72) r. 164. 73) ब्राह्मण: “a living creature,” p. 27. iv. 74) “from his being the भोजक (r. 150. b. ) or protector,” see r. 177. b.
77) acc. case, neut. p. 43. r. 28. a. 78) “one by whom gifts are given,” “liberal,” p. 169. a.
79) p. 140. 1. 80) loc. case of रम, “the earth,” p. 34.
81) p. 169. a.
82) रम, “to praise,” p. 145. c.
83) r. 194.
84) p. 49.
85) “silver coins,” acc. case, plur. fem. (p. 31.), r. 28. b. 86) p. 118.
87) acc. case of चक्षु, “the inner or private apartments.” 88) p. 163. f.
89) p. 146. a. 90) p. 107.
91) “causal of त,” “to hear,” p. 144. c.
92) p. 203. b.
93) lit. “the superintendent of affairs” (r. 147.). “the steward,” r. 28. a.
94) p. 145. g. 95) गौ, “to lead,” r. 192. b.
वेदार्थीपाठ्यांयः पाठशालाः

लेखे पेंं चर्वं चोटम इति चतुर्विधे चावैर भोजयायायकार।
अष्ट राजा माध्यान्तवी क्रयं समायं मक्षिकाम स्राहूतवान।
तदानां: समेठायोपविभेश। राजा मलिष्या सह राजकियं वाचे
कार्यं मक्षिकान प्रभाय स्राह। मलिष्या वेदकाः प्रक्रियामनर्थ:
प्रयोजन्यां जानासि। मनी भूते। प्रेमो विप्रो-ती सह महाविख.
विषयं सुबंदोलयायां पर्मणां गाधयाति। विद्वानसि विशालो
विशालदानां तस्य कार्यं नायत। तस्मात तस्माहायसः सतार.
पुनः यथ तस्य गमनं प्रयोजन्यां इत्यू अतुलमध्येति। राजाः
भरदृश तावुद्ध समसारसि तत्सहायं कृत्यं। इति उक्ता भूषिति:
कार्यं विचारते युनरा चर्मवित। एवं भक्तु चर्म पाठशालां
कार्यित्वा दास्यामि। राजाप्रकाश विशालिणी बुद्धि दास्यामि।
इति उक्ता परिचालकानं प्राह। कामोदिशम स्वामित। ततः
कार्यिविनागत्य प्रभुमि कृते। राजा
तम् आचारयायि। वेदोभिषय प्राचीनायायः पाठशालाः

1) खुव, “to lick” (p. 147. h.); पर, “to drink” (c.); चेर, “to chew” (g.); चूर, “to suck” (h.). This division of food into four kinds, lickables, drinkables, chewables, and suckables, is not unusual in Indian writings.
2) caus. of bhuj, “to eat”; r. 108. r. 193. a.
3) “having finished,” caus. of root चाप् with सम्, p. 145. i.
4) सक्षे उपविणेऽ (r. 5.), “having arrived, sat down,” 2d pret. of विषू.
5) वाच, “to consult,” 10th conj. p. 192. c.
6) voc. case, p. 43.
7) p. 123.
8) p. 114.
9) voc. case of प्रकृ, “master,” p. 35.
10) p. 165. a.
11) p. 165. a.
12) “is inferred,” pass. of मच with आम, r. 112.
13) root दाह, “to give,” p. 79. e.
14) acc. case plur. of परिचालक, “an attendant.”
15) root hree (p. 107.) with prep. आ.
16) “causes to go,” “passes,” caus. of याः, p. 87. d.
17) r. 176. a.
18) p. 188.
19) p. 161. c.
20) सहायम्, “assistance”; स्मायम्, “effecting,” “the effecting some assistance in this matter.”
21) “is inferred,” pass. of मच with आम, r. 112.
22) root दाह, “to give,” p. 79. e.
23) acc. case plur. of परिचालक, “an attendant.”
24) root ह्रे (p. 107.) with prep. आ.
26) “on an obeisance being made,” r. 189.
27) gen. case, fem. of प्राचीन, “old.”
वेदगधोपाध्यायं

या: समीपे वेदगंगाश निद्रिष्टे खाने चतुहिंद्र बुहन्
मर्दान् संधि महतीं पाठ्याग्नि च शींग्रं निर्माणय।
मासीयांमधे गुहारां पायाखा्त: सुनिर्माणं संस्पृशं
कतर्षं।

तत्सुऽ इति आदिश्च नृपति: पुन: पायाखा्तान परिचारकानां
प्रोवाच। कोषाणिविश माहायत। ततो भृताहनामत संसुरीम्
गल्य कोषाप्रको धृतंस्माते सौति नृपतिस तस्म भार्ययत।
वेः सहससा मुद्रा: कोषाप्रदे देहि। भृतिदौराणे सहससम् एवं।
पायाखांचूत्तपि कुर्याणां सहससम् एवं। पश्चात् प्रयोज्यनीयः
नुहूंम यदु यदु देयं तदु दास्यसि।

ऋष मंत्री सुंभिष्ये वेदगंगाश समेत संधि राष्ट्रोऽसं घात्या-
मास। संधि: शिष्ये उऽस! भृदु भृदु कृत्वाकः वयम् इति।
आचार्येश्चावदू। आधस्तर्न सज्जतियो भवान सःपरि
महायुः: सुभास्मिक: पर्यपकारी महाकाये।साध्यन्हेतु:।

30) loc. case, "pointed out." 29) "on all four sides," p. 185. c.; दिशा, "a quarter,"
loc. case plur. p. 46. 30) "cause to be built," caus. of शा (p. 87. d.) with prep. निर.
31) पायाखा्त, "stone"; चूृती, "mortar," "lime," p. 163. b. 32) निर्माणा, "con-
struction." 33) "completed." 34) root दिशा with prep. शा, "to command,"
p. 145. f. 35) acc. case, "the superintendent of the भृद or treasury," "the
treasurer." 36) चाहनां, "summons," r. 177. b. 37) root शा with sam, upa,
and a, p. 145. g. 38) p. 169. a loc. case. 39) r. 189. 40) acc. neut. (p. 48.).
41) acc. dual neut. 42) acc. plur. fem. p. 31. 43) p. 118. 44) "for the pay-
ment of wages," r. 171. c. 45) p. 171. c. 46) "accordning to need," r. 171. c.
47) r. 207. a. 48) for शा उऽस, "that which had been said by the king."
49) caus. of अऽृ, "to hear," r. 108. 50) p. 205. 51) "of the same class or caste"
(p. 23. xi.), the prep. श when compounded with शांति and श श has the force of
शमन, "same." 52) "of the same party." 53) r. 159. 54) "the instrument
of the accomplishment of great affairs.
वेदगनीपाठाण ॥ भाषाणे का गति। विद्वान् हि विवांदे वेंस। का चितना न। काम्येव, सिद्धे?

चर्च प्रातृवेदगान: समुदाय संबंधः शिरोः सह जलाशये
निम्नःकृत्यः शून्यः राजःशायः समुगतः। तदा मन्त्री तथायवः
तान् भाषाणे नीति खूनः ख्याती उपवेश्यामास। तस्मिनेऽव
सम्ये राजः तथायवः विप्राणः प्रश्नानः। तदा वेदगानः
पतिः अभेते सिद्धाण: उपवेश्यायः तैः सह सारः वेदगानः समारेभे।
राजः सुभूमी च तुलितम् अरुषैः पूज्ये सामगानः शुल्कः चर्मः
नृथः पुलितः। ततः प्रेमाङ्गलितः नेचे जातः ऋषि अन्तर गायः वाचा साधु साधु इष्टः झावीलत। सर्वे विम्रा राज्येत
जये जयें जुरः। चर्च वेदगानः। पृथ्विः। भो भूयते भवतो
विभूताः वर्ष सर्वै सिद्धः मनोरथा इत्याैः सः गृहं जिगमिवः।
राज्यावतः। यथाभिन्नतं भवतां तथा भवतु। तदा स
ञाचाये उच्याय शिरोः सह प्रतेशे। ततो मन्त्री कवित्वः

55) acc. case, p. 44. 56) p. 94. 57) dat. case of विनिः (p. 34.),
“why need we be anxious about the success of our affairs?”
58) r. 39. 59) r. 108. 60) r. 19. 61) “in a line.” 62) p. 145. i.
63) समये, 64) the Śāma Veda is the third of the four Vedas, composed in metre, and therefore
always chanted; गात्, “a chant,” r. 147. 65) “delightful to be heard,”
p. 147. d. 66) “very charming.” 67) p. 172. g. 68) “being astonished,”
ञिकाः is a sound of surprise prefixed to कृ. 69) “having the hair of his body
erect with delight,” p. 169. a. 70) “his eyes shedding tears of (religious) sym-
pathy,” p. 171. b. 71) ग्राहः, “indistinct,” or “convulsive,” from emotion. 72) voc. case, p. 41.
73) 2d sing. imperat. of root ji. p. 106., a word used in acclamation.
74) p. 205. 75) p. 111. 76) r. 140. 77) p. 35. 78) p. 169. a. 79) r. 182. and p. 35. 80) 3d sing.
2d pret. ātm. of भूता (p. 76. a.) with ऋ, p. 175.
दूर विमान अनुसार विमान चलना। कामेश्वर ग्राम पाठ गांव चलना। ते सर्व दीर्घ 
शासन ग्रांम तर्ट प्राप्त। तत: कामेश्वर ग्राम नामकिर 
नोका समाननीता। ते सर्व नौकरशाह वांछ पार गांव। ततस्त 
ते सन्यासार्थिक पाठशाला प्राप्त:।

ऋषि बेदगर्भि गृहार प्राप्त राजी तेर्स लाल्मकार एदीनाम 
आतिरेय चकार। प्रभाते कूट:माता:कूलस तानृ पाठशालां 
नीला छाँचे: सह बुद्ध विचार मवेनाय: पाठशालाया 
निम्नोऽक्षयेयोऽथोऽथा अन्तर्जीयोऽथा। तद् कामेश्वर शासन- 
श्रार्थम्ये मन्दार्थ पाठशाला च मुनिमिता जाता:।

ऋषि चेरिक आलवा सबरी वृंहानो राँक: विचारपित:। राजा 
कामेश्वरधिश शासनायत। पत्रोऽल्लेकम्र शाह्य। बेदगर्भाय 
पर्यं लेखय। तत: कामेश्वरशी राजा:ल्लेकम्र शाह्य।

1) गृहा to go with खन, p. 173. 2) 2d pret. of बृहुः, “to turn” (p. 106.), with पत्र, p. 174. 
3) कामेश्वर, “the managing workman,” p. 107. b. 4) p. 156. e. and r. 16. 5) r. 212. 
6) inst. case, plur. of नाविक, “a boat-man.” 7) नौका, “a boat.” 8) “was brought,” 
root भी, p. 138. b. 9) p. 174. 10) द्वार, “the opposite bank.” 11) 2d pret. p. 120. 
12) p. 167. b. 13) “hospitality,” p. 23. vii. 14) “after he had per- 
formed his morning exercises (of religion),” p. 169. a. 15) r. 192. b. 16) gen. 
case, fem. of नवीन, “new.” 17) r. 28. b. 18) p. 177. c. 
19) p. 126. 20) acc. case, plur. masc. of शासन, “an architect,” “master-builder.” 
21) acc. case, plur. masc. of भृतिक, “a hired labourer,” sā inserted before न by r. 20. 
26) r. 194. 27) acc. case, पत्र, “a letter” लेखन, “a writer” (p. 150. b.). 
28) 2d sing. imp. p. 107. 29) r. 20. प. 30) p. 145. d.
वेदर्भोपाख्यानं

इ वेदर्भोपाख्यानं। तत्स्यायं गमनार्थं गापपथिनः। दिदिशीयं परं लिख। तस्मि तं यथे लिखिते काम्येयानि। राजानं आविलया। राजुपुष्पानिः कुलसं परं। वाहकमभूत आहूत ग्रेन्यादमास। राजपरं प्रक्ष मेदर्भों। झांझां शिष्यानि। सह श्रीमं। राजानिपितं स्स्स्सै।

श्री राजा वेदर्भोमः आगतं हुं। प्रणामाम। श्रीवाचार्येः तुं। वेदं परिलंगिरं दृष्टे। राजामूढ्यात। भो विषेऽण। पाठालमा कौशिकी जता मठाश्र मण्डन: कौति जाता। श्रीवाचार्येऽकृष्टे। भूपते चे शते मटा निलंमेंता:। मधें महती पाठशालामा सुनिमित्तार्थत। भूपतिनोऽसे। तथ झाणः प्रवेशनिया। भवता। वेदर्भोः प्रत्याह। स्तवं गला। ववभूषयं। प्रवेशो राजा कार्यं। झाणः प्रवेशो राजा कार्यं। ततो भूपतिर्भर! में। भद्रः इत्यं। उक्का। भृद्धानं। ऋदद्वु। ततसं तेऽर। आहूतो गर्वं। अग्नियोऽविष्ट।

श्री नृपतिसि तम। झान्यापर्वत। भो ज्योतिषिक नव।

57) ज्योतिषिक, “an astrologer,” from ज्योति, “a star.”

G G
८४

"बेदगभेपाख्यान्"

गृहप्रवेशाय दिनं निर्द्वाशीयं। ततः स बिचार्यं नवःगृहप्रवेशः। योग्यं तहः कथंरामकसास्। राजोऽवाच। तन्तूभिरः। दिने तन्नावः। स्माभिर्। गनाथं भवान्तूः। यदौ यत्स कौम्यं तेन कर्त्त्वकीयं तत् संबं स्वथं विधात्यति। भयं बेदगभेन्दा राजा नुस्ताः। गृहीते। गृहेः। गतः। "

परे-हैनिः प्रातः स राजा मन्निः। अतिरिक्त। पाठशालाः। प्रति लोकान् प्रेषणं। तेन तश्रुष्णः। भासादैंनु। स्त्रायानिः। परिशुद्धेनु। ततः स धनं दस्यं बहुः। काष्ठे।।

धनुः। धनुः। धनुः। धनुः। धारियो। जनान। प्राहिल्लोत।। तदनंतरं स राजा भूलोः। मन्निः

वुर्णे। पुरोहितेऽ सहित। शुमे सुमूः। तेत्र जगाम।।

नृपतिः। गज्। वाहनेन पुरोहितस्य मन्निः। भूततः। तुरगः। वाहनेः। चङ्खततः।।

भृत्याः। पदरे। चङ्खः। जुः। "

अथ तत्र गाला राजा निर्द्वाशीयं। दिवसे ब्राह्मेश्। बालुः।

६७) r. १७६। ६८) "is to be chosen," "fixed upon," root दृष्ट् with दृष्। ६९) "suspicious moment," "favourable season." ६०) r. १०८। ६१) "on the day before that (fixed upon for the ceremony)." ६२) p. २०३. b। ६३) r. ८६। ६४) p. ४२। ६५) r. १४७. b। ६६) "will arrange," root धी with prep. धिः, p. ११९। ६७) acc. case of चन्द्रेष्, "permission to depart," r. १४७। ६८) p. १४३. a। ६९) loc. case of चन्द्रेष्, "a day." ७०) r. १२६। १) p. १५५. b। २) p. १७५। ३) r. ७। ४) ३d plur. imp. of caus. of दृष्टि with चार, "let them procure." ५) "let them decorate," p. १०२. p. १७४। ६) acc. case, p. ४३। ७) १st pret. of दृष्, "to send," with prep. ध्र, ५th conj. r. ९४। ८) पुरोहित्, "the family priest," "with the servants, the minister, and the priest," r. १५१। ९) "at an auspicious moment," a mukhirta is two dandas or forty-eight minutes। १०) r. १३५. b। ११) "the minister and the others," r. १५७। १२) गुरु, "a horse," r. २५। a। १३) २d pret. of दृष्, "to go," p. ९८। १४) r. १३६। a। १५) वालुः, "a ceremony or sacrifice performed on entering a new habitation," r. १५७।
वेदग्नेपार्थायानं

गृटिः कार्यिला बहुः ब्राह्मणाः भोजिला नृत्यः गीतः वा-
दिच्छि महोस्वर्कार्यिला छाँनाः नवं वेदकर्म प्रावेश्यति।
तदन्तर नरपति: कार्यकारः बुधिः पारितोषिकः प्रादैति।
ततः राज्नीन्द्र स्म. पुरुषः प्रति जिगामिशु राजान्ति वेदग्नेः
परितुः मना अभवीत। सप्रिवैराग्यः राज्यः शुभं भूयात। भूयात्
पुनःप्रेमेः।

रिपुः नयन्त्यो भवानु भूयात् प्रजानां च प्रभावः।
निरामः नयन्त्यो निरात्रेः सदाभकिः पैरेछे।

इत्य क्षाशिवर्म समाक्षेषे स राजा जात.भक्तिः तैर ब्राह्मणाः
अनुष्ठातः सहामायः भृत्युपेहिः स्म. पुरुषः प्रति प्रतिस्थे।

अध्यात्तमें पाठशालयाः सुद्वार्तिर बहुतूरे ब्राह्मोत्त।
विद्यार्थिनः नानाः दिगुद्देश्यः कः स्म श्रागत्व चीशि शतानि
बहुतुः। स च तान्त मण्डलान्न अनेकवासिनः प्रतिदिनं चिक्षाल्म,
अध्यापयति सम्म।

17) r. 43. i. 18) 1st pret. r. 192. a. 19) r. 194. and r. 157. 20) acc. case, “a gratuity,”
that which causes परितोष, “satisfaction” (p. 23. ix.). 21) 3d pret. of dā with prep.
pra, p. 83. i. 22) r. 182. 23) p. 169. a. 24) “together with his retinue,” r. 101.
25) r. 200. 26) “the conqueror of your enemies,” p. 149. 1. 27) “the guardian.”
28) “free from चामुण्ड or sickness,” p. 154. e. r. 101. 29) “free from all चामुण्ड, ap-
prehension.” 30) “always devoted to,” r. 161. 31) loc. case, “the Supreme Lord,”
“the Deity,” r. 184. a. 32) “permitted to depart.” 33) “spread abroad,” root
dp with vi, p. 120. 34) p. 104. 35) acc. case, plur. of चानेवासिन्, “a pupil,”
p. 43. 36) प्रति give the sense of “every,” r. 171. h. 37) “at the three seasons,”
i.e. “morning, noon, and evening.” 38) p. 199. e.
SELECTIONS FROM THE INSTITUTES OF MANU.

ORIGIN OF THE FOUR CLASSES, AND GENERAL VIEW OF THEIR DUTIES.

सब्जस्यास्य तु सन्तोषः गुर्जर्यं स महादायुः।
मुक्त, राहू, ज्ञानां पृष्ठक् कर्मागार्य अक्षयन्यः।
1) ये अध्यापनम् अध्ययनः यज्ञं याज्ञं तथा।
दानं प्रतियः चैव ब्राह्मणानां अन्तः अक्षयन्यः।
2) प्रजानां रक्षणं दानम् इयाध्ययनम् एव च।
विषयेऽविषयः अप्रसिद्धं शास्त्रयत मानसतः।
3) पशुनां रक्षणं दानम् इयाध्ययनम् एव च।
वाक्षः भ्रमणं कुलसीं च वैयाध्यय स्विस्तं एव च।
4) एकम् एव तु शून्यस्त्र प्रभुः कर्मे समातिष्ठत।
देवभास्मां एव वर्धानां शुम्भां अनुसूत्यं।
5) भूतानां प्राणिनां श्रेष्ठानां बुद्धिजीवनः।
बुद्धिमात्राः नराः श्रेष्ठाः श्रायणः स्मृतः।

1) Gen. case, sing. of स्थ, “creation.” 2) r. 171. c. 3) r. 159. 4) रुपः, masc. “the thigh.”
5) पूर्व, masc. “the foot,” r. 16. This is a complex compound, the whole being a dependent involving an aggregative, p. 171. b. 6) r. 7.
7) 1st pret. of कुप्प, “to enjoin,” 10th conj. p. 87. e 8) acc. case of यज्ञ, n. “the performance of a sacrifice.”
9) the lengthening of the ए shows that this word is from the causal, p. 87. e. 10) acc. case of प्राणियम्, “acceptance.”
16) instr. case of चन्द्रमा, fem. “absence of envy or grudge,” p. 182. d. 17) p. 188. d. 18) r. 144. a.
19) r. 42. ii. and p. 189. d.
THE FIRST OR SACREDOTAL CLASS (OR BRAHMANS).

_Duties of the Brahman in the first Order (Āshrama) or Quarter of his Life, as a Brahmachārī, or Student of Religion, subject to his Guru or Preceptor._

विद्या ब्राह्मणं एवं शरीर सेविकिः तेः सिंहः रक्ष मां।
छायुर्यकाय मां मा-दौस तथा स्यां वीर्यवर्णमा॥ ९०॥
यं रङ्ग तु शुचि विद्या नियत-वाच्यारिंज।
तस्मा मां शृंगि विमाय निदर्भयाप्रामोऽदिने॥ ९१॥
धम्मं ध्येयं य न स्वातं शुभ्रूशा चापि तत्थिदा।
तत्र विद्या न वर्ष्या शुभं वीजम् इत्येको॥ ९२॥

18) p. 44. 19) p. 37. 20) श्रव, “the divine spirit, from which all things are supposed to emanate, and to which they return.”
25) nom. case (r. 25. a.) of सविं, “a divine treasure.”
1) r. 9. 7) p. 101. 3) dat. case of सहूतकत, “a detractor.”
4) r. 208. and p. 83. i. 5) nom. fem. of the superl. degree of शरीरवत, “possessed of vigour,”
r. 42. i. r. 71. 6) r. 174. 7) 2d sing. pot. of vid, “to know,” p. 96. and r. 28. b.
8) r. 194. 9) p. 114. 10) dat. case of निपित, “the protector of a treasure”;
प्र, “a protector,” from प्र, “to protect,” by r. 131.1. 11) dat. case of
cङ्गमाधिदित्र, “not negligent,” p. 43.
12) r. 152. a. 13) nom. fem. of fut. pass. part. of सय, “to sow,” p. 146. a.
14) प्रमार, n. “a barren salt soil.”
विषयः सत्यं कांभं मतं शर्म्यं ब्रह्म, वारिणा।
श्राप्यं चर्च हि गोरायं न त्व यन्त्रवृं मिर्कि वेपत् ॥ ९३ ॥
ब्रह्मायं जन्मानं कहे स्त्रीधर्मस्य च शासिता।
वालं-पि विमो वृद्धस्य पिता भवति धैर्मितं ॥ ९४ ॥
न तेन बुढो भवति वेनास्य परितं शिरं।
यो च युवाप्य श्राप्यानस् तं देशं स्याविरं विवुं ॥ ९५ ॥
यया कावास्यो हस्ती यया चर्माभिंषो मूर्ति।
यया विरो-नधिरीणसं चयसं ते नाम विभेषति ॥ ९६ ॥
सेवेते संस्य तु निर्यन संहाराये गृही वसन।
सततेऽन्येन् लाम्रमधुं त्यपो दृढः ब्रह्मायं ॥ ९७ ॥
चोदितो गुरुणा निश्चयं श्राप्यवर्धितं एव वा।
कुम्भेत्ते श्राप्यायं यन्त्रसं श्राप्यायं हितेशु च ॥ ९८ ॥
श्राप्यसं पिता चैव माता भाता च पूर्वः।
नार्तेनाष्यं अवमन्नया श्राप्येन विशेषत: ॥ ९५ ॥
भ मातां-पिताः क्रेशं सहेते सम्बन्धे नृत्तः।
न तस्य निर्युक्तः क्षुद्रा कर्षु स्वपं श्रापं स्वस्त: च ॥ २० ॥

21) r. 86. 22) स्वा, in. “own” and not reflexively.
23) nom. case, sing. masc. of शारिरं, p. 115. p. 149. 2.
24) p. 152. a. 25) पील, adj. “gray” (as the hair).
26) nom. case, sing. of the pres. part. अत्र of कारी, “to read,” p. 113. and r. 124. 27) p. 96. note.
28) p. 23. xii. 29) r. 135. 30) p. 117. 31) for ग्रेहेत एया, r. 5. r. 20: sēva is the 3d sing.
pot. अत्र of सळ, “to serve,” “practise.” 32) See verse 62. 33) i.e. गुरुवर्धी, com.
“at his Guru’s.” 34) indec. part. of याम, “to restrain,” with prep. साम and नी.
39) p. 140. l. 40) r. 152. b. 41) 3d dual pres. अत्र of सळ, “to bear.” 42) p. 37. ।
43) “acquittance,” “discharge of a debt.” 44) p. 198. a. 45) r. 190.
मनुस्मित्यासः

तत्त्वो नियं मियं कुस्यादृश्चाचाय्यस्य च सब्दा।
तेष्व एव बिषु तुदेशु तपं: सम्यं समाप्ते। २९॥
तेषां च चायां शुश्रुणा परमं तपं उवांते।
न तैरं क्षर्तेनुजातो धम्मम् अन्यं समाज्रेत्। २२॥
भविष्याधिनः शीलस्य नित्यं वृह्यपसेवाविनः।
चन्द्रिको सम्प्रवेशंते आयुर्विद्या यशो वालं। २३॥
यथा खननं सन्निवेशं नरो वायुं अधिग्रहणं।
तथा गुरुगतां विद्या शुश्रुणु अधिग्रहणं। २४॥
विषाद अपि अमृतं याहं बालद्र अपि सुभाषितं।
इवाधिनं: शुभं विद्याम् आदेशीतावर्तं अपि। २५॥
अपि तन परेको धन्यमिव विधा मृत्यं सुभाषितं।
विविधानं च सिद्ध्यपानि समादेयानि संबंत्। २६॥
इन्द्रयाणि विचरत्रं विषेष्य अपहारिष्य।
संयमे यलम् आतिहादत्र विद्याम् यन्त्रय वाजिना। २७॥

40) p. 90. f. r. 190. 46) “unpermitted.” This insertion of the negative prefix an (r. 135.) between the two prepositions is remarkable, and the more so, as the metre would equally admit of चन्द्रिकानुजातो. 45) चन्द्रिकाः.
1) 3d plur. pres. अत्म. of the root शुचि, 1st conj. with prep. संम and प्रवा. 2) r. 7.
3) lit. “desirous to hear,” r. 40. 4) अपि, “possessing अपि, belief,” r. 124. a. 5) 3d sing. pot. अत्म. of दात् with prep. अ. p. 174. 6) “purity,” from शुचि, “pure,” by p. 23. viii. 7) nom. plur. n. of शृङ्खः, “an art.” 8) “to be collected,” fut. part. of दात् (p. 147. c.) with prep. संम and अ. 9) gen. plur. of pres. part. of चर (r. 123.) with prep. vi, p. 175. 10) loc. plur. r. 7. 11) चप्पारितं,
“a seizer,” from घ्र (p. 149. a.) with prep. अपा. 12) root तथां with prep. अ, “to follow up,” “apply”; अपि चावशा is a common phrase in Manu for “to make effort.” 13) यशा, nom. sing. masc. “a driver,” from यथा, “to restrain” (r. 131. 2.).
न जातः कामः कामान्नः उपनोगेन शाम्यति ।
हविषया कृष्णवालेवः भूतः एवाभिवृङ्गः ॥ २५ ॥
इद्रियायां प्रसङ्गेन दोषम् सुकृत्य ज्ञासः जरसः ॥ २६ ॥
सचित्वम् तु तात् एव ततः सिद्धि नियमकृति ॥ २७ ॥
वेदांसू वाग्न्यशं गदावश्य नियमाः तपस्ति च ।
न विप्रेतुः नावसः सिद्धि गदावश्य काहेरः च ॥ ३० ॥
वशः कृष्णद्रिष्टियामम् सचित्वम् च मनसः तथा ।
सचित्वाः संसाधितेऽस्थानं अवधेऽन्य अवधेऽन्य योगेतस्मि तन्नु ॥ ३१ ॥
इद्रियायां तु संसर्गां धन्वः एवं धर्मो ‘न्तितद्रिष्टियां ॥ ३२ ॥
तेनास्य चरिति प्रजा हृःं पार्षादै इवोदातः ॥ ३३ ॥
यस्य वायूः न्द्रसः शुष्के समझुः च सचित्वाः ।
स वै सचित्व अवधेऽन्य च वेदांतोाः न्यायात्तः सह ॥ ३४ ॥

16) p. 153. d. 17) root वृङ्ग, with prep. चाबिह. 18) 3d sing. pres. of root डूऽ, “to go to,” “incur,” r. 191. b. 20) r. 171. b. 21) root डूऽ, with विधि, “to obtain”; com: डूऽक्षाः.
22) “depraved,” pass. part. of वृऽ (p. 139. i.) with prep. वि and pra. 23) r. 133. 24) धस्य, with prep. धस्य.
25) nom. case sing. of the pres. part. of धस्य, “to harass,” 5th conj. r. 123. r. 135.
29) 3d sing. pres. of प्रवृऽ, 1st conj. “to ooze out,” “to disappear gradually.” 30) हरश, “a leather skin.” 31) r. 195. 32) r. 152. a. मनसः, when compounded with वायूः, becomes मनसः.
Duties of the Brahman in the second Order, or Quarter of his Life, as a Grihastha, or Householder.

चतुर्यसी महायुणे भागम् उपिष्ठान् गुरी विजः।

वितीयम् आयुणे भागे कृत्-दारो गृहे वसेत।

अद्वैतोद्हिएत भूतानां आद्य-दृष्टेश वा पुनः।

अकम्बेन शरीरस्य बुर्जीत धन-सचयं।

धर्माङ्गे उच्चे श्रेयः कामार्गो धमे एव च।

अर्थे येथे वा श्रेयस्य चिरगे इति तु स्थिति।

सनोथ परम् आयाथ सुखार्थं संयतो भवेत्।

सनोथाई संस्थं हि सुखं दुःखैः सूक्ष्मं विषयं।

28) p. 113. 30) r. 9. r. 19. 41) r. 131. 2. 42) p. 175. 43) च, “not,” and विसुष्म, “deviating.” 44) 3d sing. pres. of root, जन्म, 4th conj. (r. 89. a.), “to be born,” with prep. ज्ञा. If from this may be derived a noun ज्ञाति, the phrase ज्ञाति चाचाति: (p. 155. a.) might be explained, without making ज्ञा govern the accusative. 45) p. 44. 46) acc. case (r. 190. a.) of भाग, “part.” 47) p. 143. a. 48) i.e. गुहकुड़े, com. 49) दार, “a wife,” p. 169. a. p. 32. 50) च, “not”; द्रोह, m. “injury.” 51) p. 103. 52) r. 152. a. r. 190. 53) p. 90. 54) “restrained.” 55) These two compounds well illustrate the difference between a relative and absolute dependent compound; the first is used relatively, and as an epithet of सुखे, it must therefore be translated “has its root,” or “is founded in contentment”; the second is not used relatively to विषयं.; or it would be written डुःखृतः; it must, therefore, be translated as an absolute dependent, “the root of misery,” see p. 167. a.
22 मनुसंहितासारः
बेदोदित स्वरूप कामे नित्यं कुश्याद्व चातन्द्रितः।
तत्त्वं वृहेन याषाशक्ति प्राप्तीति परमां गति || ५७ ||
इन्द्रार्घ्येषु सदैवु न प्रस्त्रेत कामतः।
सहवान परिवेश्ये अयानं स्वाध्यायस्य विरोधिनः।|| ५८ ||
वजसः कम्पेश्वर-महेश्वर सुभाष्यामिर्जनस्य च।
वेण्वारुवुद्धि साधूः ाचेरन्तू विचरेदु हि || ५९ ||
न सीताें एक घरेलू मनो-भरमें निद्रेश्येत।
स्वामिमाश्याकाराः पापानाम ब्राह्मु परशु विपरेश्यं || ६० ||
नाघमेश च चर्टी ठोके तदादिसः पठाति गोरूः इव।
शनेरूः ाचेरमैनस तु ब्रह्मु मूलानि वृहीति || ६१ ||
यदि नामानि पुषेशु न चेतु पुषेशु नामानुभि।
न ले एव तु कृषोऽधमेः कहुः भवति निर्मलः। || ६२ ||
असनस्य च मूलाया यस्मां दैमु उच्यते।
अस्यं कधोऽधो ग्रज्जति स्वरूः यांयु अवसासी मृतः। || ६३ ||
मनुसंहितासारः

नासिन्वं बदौनिद्वं च देवतानां च कुसैन।
वेषं दम्म च मानं च कौनं तैहृत्यं च बज्ज्वेत्।

नासैन्नुदः व्याद् चाबीः पि न परद्रोहः कौमेघिः।
चय्यस्येऽजिते वाचा परे न तामु उद्दीप्त।

सर्वं बुद्धात् प्रियं बुधान् न बुधात सत्यम् चापिनं।
प्रियं च नानृतं बुधाद् एष धम्मं सर्वात्तम।

यद् वैतं परवर्षं कम्मे तत् तद्भीन बज्ज्वेत्।
यद् यद् एष्मवर्षं तु स्वात् तत् तत् सेवेत चालत्।

सर्वं परवर्षं दुःखं सर्वेशं एष्मवर्षं सुखं।

एतद् विद्यात समासेन लक्ष्यं सुखं दुःखं च योः।

पूजयेद् एष्मवर्षं नित्यम् एष्माचैतद् एकुल्लयन।
हस्तृं हेतु प्रसीदेश च प्रतिपदेश च स्वाय।

उनार्योगः उनार्युषम् उस्सर्गं चातिभोजन।
उपसुखं लोकं विविद्धं तस्मात् तत् परिवर्जयेत्।

40) “atheism,” from नासिन्व, “there is not (a God).”
41) “contempt.”
43) द्विलिङ्ग, “scrimonious,”
“galling.”
44) This is a very anomalous compound.
45) 3d sing.
pot. of root द्रु, with prep. ut, “to utter.”
46) r. 16.
47) “perpetual.”
48) r. 86.
49) r. 182. d.
50) p. 152. a.
51) “food,” from चावस्,
by p. 22. iiii.
52) 3d sing. pot. of root खुद्, “to eat,” 2d conj. r. 16.
53) nom. case sing. of pres. part. (r. 123.) of root कृ, 10th conj. “to contemn,”
r. 136.
54) 3d sing. pot. of root साद (p. 107.) with pra, “to be calm,” “contented.”
55) 3d sing. pot. of नाद् with प्रत, “to receive with pleasure and thankfulness.”
56) चाल्यायः प्राक्षिडः: कथेष्व ।
57) नित्यम् चाल्यायः: कथेष्व, इति,
com.
60) खुद् not खादेयः, “belonging to
heaven,” p. 23. vii.
61) r. 135. a.
24

सम्प्राप्ताय न ऋतिष्ये प्रदधात् छातोऽनाहः

अर्थं च वैयक्त्याःशक्ति सतृष्ण विचित्र्यूषेवः ॥ ५५ ॥

न वै स्वर्यं तद् ऋग्थीयंद् ऋतिष्यं यन् न भोजयेत्

धर्मं यथा सम् अथ प्रमुखं स्वर्यं ऋतिष्यं पूजयेः ॥ ५६ ॥

परितुषणेन भावेन पाँचम् छातोऽनाह शक्ति: ॥ ५७ ॥

चेन चेन तु भावेन यद् यद् दानं प्रवत्तिः

तत् तत् तेनेव भावेन प्रामोति प्रति पूजित: ॥ ५८ ॥

न विसेश्येत् तयास्ति न दत्ता परिक्रियेत्

विस्मयात् छृति तथो दानं च पराक्रियेनात् ॥ ५९ ॥

न धर्मायाप्रस्तेशेन पार्थ कृता घर्तं चरितः

ब्रह्मेन पार्थ प्रक्षेत्कुमेन श्रीमृद्दंपेन्नाणं ॥ ६० ॥

यो-न्यायं सन्तोभं च्छात्मानं चन्द्रं चतुर्भं भाषिते

स पाप:ज्ञेन्नो लोके लोके स्वतं च्छात्मायावहारक: ॥ ६१ ॥

1) dat. case, p. 33. and r. 194.  2) 3d sing. pot. of छ (p. 118.)

with छ.  3) r. 182. a.  4) lit. "preceded by rule"; छछ is very

commonly added to a word in modern Sanskrit and Bengali, to express

the manner in which, or the state of mind with which, anything is done.

5) p. 124.  6) p. 23. vii.  7) r. 147. छछण, "the act of honouring."

8) r. 157.  9) "a fit object," properly "a vessel."  10) root sad with a, "to

meet with."  11) yam (r. 88. c.) with pra, "to bestow."  12) "honoured in

return," p. 175.  13) 3d sing. pot. atm. of snt, 1st conj. with vi, "to admire,

"feel pride in."  14) r. 175. b.  15) root छ्र क, 10th conj. irreg. with चर, "to

proclaim."  16) चचिष्ट, "disguise."  17) indec. part. of the root छ्र, 10th

conj. "to cover," with prep. छ, p. 145. i.  18) छछ्वम, "deceit."  19) r. 123.

20) r. 197.  21) r. 42. r. 71.  22) root छ, "to seize" (p. 150. b.), with

prep. apa.
यमनां सेवित सततं न नित्यं नियमान् बुधः:
यमनं पतत् च ययुः कस्मिन्दा नियमान् केवलान भाजेन्।
धम्मेन शाने दशब्जन वल्लाकम् इव पुशिका।
परलोकसहार्गंधं सहे.भूतान्य श्रीपिंडङ्गन्।
नामुषं हि सहार्गः पिता माता च तिन्ततं:
न पुष्प:दैयं न ज्ञातिर धम्मेत्वा तिन्तते केवलु।
एकः प्रजायते जनानु एक एव प्रलीयते।
एको-नुभूः सुज्ञभुम एक एव च दुर्गुःत।
मूर्त श्रीरम जसूः काष्ठः.लोग:समं भिन्ती।
विसुखा वास्यवा योः नित्य धम्मेत्वा तमम अनुग्रहित।
तस्माद् धम्मेन सहार्गः नित्य सहिनुप्याचं छने।
धम्मेश्वर हि सहार्यत तमेन सतर्क दुसरं।
धम्मेन मधानां पुष्पं तपसा हत्तिनिवर्ष।
परलोकं नयनं आशु भार्तान्य सश्रीरिरिष्यं।

23) The *yamāḥ*, or “moral duties,” according to the scholiast, are purity of thought, chastity, compassion, patience, truth, religious meditation, honesty, freedom from malice, mildness, and self-restraint: the *niyamāḥ*, or “ceremonial duties,” are ablution, fasting, sacrificing, reading of scripture, and religious silence. 23) r. 124. a.
20) root भज्, “to serve,” “perform,” r. 123.
27) 3d sing. pot. of root ओहि (p. 95.) with prep. *sām.*
28) nom. plur. of पुशिका, “a kind of ant”; पियोमिकामेव; Com. According to Wilkins, these ant-hills are seen in Bengal eight or ten feet high.
29) r. 171. c.
31) p. 162. b.
32) r. 163. a.
33) 3d sing. pres. *ātman*.
34) of ली, 4th conj. “to perish.”
36) p. 110., p. 145. f.
37) p. 112.
38) r. 17.
39) p. 69.
40) हस्त from हस्, “to destroy,” p. 140. o.
41) acc. case of भास्त्र, “luminous,” formed from भास, “light,” by r. 42. i.
Duties of the Grihastha's Wife.

पारिशिष्ठय सांस्की ली जीवतो या मृत्यु वा।
पतिलेखम् भ्रमोपनति नाचोरत् विशिष्टं चार्यं। ॥ ६५ ॥
उपवचन: लिया सार्थमा सतत देव,वंत् पति:।
पति गुणमूर्ति बेन तन स्वर्ग महींते ॥ ७० ॥
सदा प्रह्षैता भार्यं कृत्यं गृहजार्यसङ्गु दर्शया।
सुतसुच्चुकोपस्कर्या पवे चारुकोहेलत्या। ॥ ७१ ॥
पति या नान्मिचयति मनोवाच्चर्यासंबंधता।
इहास्यं कौशिंग्य आर्योति पतिलेख्यं परेः च। ॥ ७२ ॥
न च नामायणी गृहजीवात् पांची मेंः “ते पस्य तु।”
आसिैषवार्यसहा खाना नियता भक्ष्यार्यियी। ॥ ७३ ॥

1) gen. case of पारिशिष्ठ, “one who takes by the hand,” “a husband.”
2) nom. fem. of सांस्की, “virtuous,” p. 46.
3) nom. fem. of pres. part. (p. 136. b.) of desid. form of अप (p. 130. c.) with prep. अभि.
4) “to be served,” root चार with prep. अप, p. 147. g.
5) inst. case, r. 40.
6) p. 152. f.
7) 3d sing. pres. of an irregular nominal verb महीयत्, “to be exalted,” “honoured,” formed from महू, “great,” com. पुक्त्ये।
8) त्वा, “by her (understood) भार्य,” it is to be (p. 147. d.) प्रह्षया, cheerful,” see p. 203. c.
9) inst. fem. of दृष्ट, “skilful.”
10) p. 169. a. उपस्तर्, “an article of household furniture.”
11) inst. fem. of चुक्खस्त, lit. “whose hand is not free,” p. 169. a.
12) पर with चारि, “to transgress,” “to deal treacherously with.”
13) acc. fem. of चार, “chief.”
14) p. 152. b.
15) p. 35. त्.
17) 3d sing. pot. अत्र्म of root चारस्, 2d conj. “to remain.”
18) त्रा, “until”;
Duties of the Brahman in the third Order, or Quarter of his Life, as a Vanaprastha, or Herm.:

Duties of the Brahman in the fourth Order, or Quarter of his Life, as a Bhikshu, or religious Mendicant.
कूड़.केश.नायक.मण्ड: पाण्डी द्वारा कुमुम्भवान्।
विचरन् नियतो नियम सवे.भूतान्य स्वप्नन्य च
धीरेष्वा निरोधेन गायत्रेयत्वः च।
अहिंतया च भूताणाम् आवृत्तवाय वत्यते।
अतिवारंस्त्व तिनिष्ठते नाधम्यते कचन।
कुयन्तः न प्रतिकुलिन्द ज्राकुःः कुंभले वदेत।
निःश्वावः अभ्यवहिरेकः द्वाः स्त्रानोत्सनेन।
हिष्टार्शानिनिविष्युर इन्द्रियाशि निर्वेष्यते।
जगो.शोकस्मानविद्यं रोगायतनम् ज्ञातुरं।
रजस्वैलम् अनिलयं च भूतार्वासम् इसम् त्वजेतु।

THE SECOND OR MILITARY CLASS (OR KSHATRIYAS).

The King.

| भार्त | प्राणवन संस्कारं चचियेश्य यथा। | विभि। |
| सब्बस्याः। यथा। चचिया कर्त्यः परिक्षर्ण। ||८५||
| नाखलं चकः। चार्मित नाखलं ब्रह्म बलिते। |
| चकः च च चम्कूः। इह चामुच बलिते। ||५०||
| चराचीके हि लोकेन्द्रमें सब्जी विदुये भयात। |
| रक्षशेन्म् स्त्रत सब्बस्य राजानम् चूर्जेत्र। प्रभु। ||५७||

बालों-पिया नाचमनाथो मनुष्य इति भूमिपः ॥

महती देवता हृ एषा नरदेवतेः तिहि तिति ॥ ५२ ॥

परं गनम् चातिष्ठत् लेनानां निर्भेदे नूपः ॥
लेनानां निययोहादृ चस्य यशो राष्ट्रं च वर्धिते ॥ ५३ ॥

रक्षारादृ चार्म्य,वृज्ञानां कस्तनां च शोधनात् ॥

नरेद्रास् प्रिचिवर्य यान्ति प्रजा,पालन,तत्परः ॥ ५४ ॥

यषोषेर्वति निगोऽता कङ्क्स्म धार्यं च रक्षति ॥

तथा रक्षेन्नूपे राष्ट्र हन्यालच् च परिपर्यभिनः ॥ ५५ ॥

ऋषीरायत्र तत्करान् यस्तु वलिन् गृहान्ति पारिवः ॥

तस्य प्रक्षुःये राष्ट्र गोचर च परिक्षीयेते ॥ ५६ ॥

निर्भएन् तु सब्जेरु यस्तु राष्ट्र वाहु,वाडाणित ॥

तस्य तद् वर्धिते निम्यं सिंधुमान इव दुमः ॥ ५७ ॥

ऋधार्मिकैं निर्धारित जोयिर्र निग्रहीयायात प्रयज्तः ॥

निरोधेनेन बनेन विविधेन बधेनः ॥ ५८ ॥

\[\text{29} \text{ p. 206. b.} \quad \text{43} \text{ p. 132. d.} \quad \text{42} \text{ p. 195. b.} \quad \text{44} \text{ r. 177. a.} \]

\[\text{45} \text{ nom. plur. of नरेद्र, “a king,” lit. “the chief of men.”} \quad \text{46} \text{ “paradise,” the place where the three great gods sport.} \]

\[\text{47) root दू with दृष्टि, p. 174.} \quad \text{48) root दू, “to cut,” with दृष्टि, see p. 110. c. p. 149. 2.} \quad \text{1) कङ्क्स्म, m. “grass,” “weeds.”} \quad \text{2) p. 115.} \quad \text{3) acc. case plur. of परिपर्यभिन, lit. “one who attacks on the परिपर्यभि or road.”} \quad \text{4) नट, “not,” and यषोषेर्वति, “punishing” (r. 20.) nom. case of pres. part. of यषोषे (p. 115.). Properly this should be यषोषेर्वति, see p. 138. c., but such violations of Grammar are not uncommon in metrical composition.} \quad \text{5) root यषोषे, 4th conj. यषोषे, “to be shaken,” with यषोषे.} \quad \text{6) p. 154. c.} \quad \text{7) r. 203. a.} \quad \text{8) चातिष्ठत, “depending on,” “resting on,” root चातिष्ठत, p. 138. b.} \quad \text{9) pres. part. of the pass. of चातिष्ठत, “to irrigate,” r. 124.} \quad \text{10) inst. plur. of यषोषे, “an act of policy.”} \quad \text{11) p. 124.} \quad \text{12) निरोधेन, “prevention.”} \]
Administration of Justice.

नोऽपूःते वर्य काथे राजा नाष्य वस्थ पूर्षः।
न च प्राप्तम् अन्येन धन्येद् अथे कथवन ।। 104 ।।
यथा नाष्य हस्तेऽपूर्व असूक्तपूर्वर्मग्य मृगायुः परदीः।
नयेत् तथाग्नानानि धर्मस्य बृत्तिः परदी ।। 104 ।।

धर्मम् विशेषः न ऋषमेषाण सभां यजोपवित्ते
शाह्यं चाियं न कृततानिविशास् तथ सभाःसदः ॥ ९०६ ॥
सभां वा न प्रवेशाः वशस्यं वा सम्
ऋषुपन् विषुपन् वाँचि नरो भवति किलियो ॥ ९०७ ॥
सविन पूर्विते सादी धर्मोः सविन वच्छेते ॥
तस्मात् सत्वं हि वशस्यं सवेव वशस्ये वासिभि ॥ ९०८ ॥
ऋषो मल्यानु इवार्नाति स नरः कालेः सह ॥
षो भाष्षे-षे,वैकाण्यम् यश्मययस्त सभां गतः ॥ ९०५ ॥
जन्मम् भृति यक्तिनिदिति पुरुषं भद्र लया जूतं
तत् ते सभें शुनावं गोजेदू यदि ब्रुतास्त लम् ऋषया ॥ ९०० ॥
ऋषावर्गे दिसास्त तस्मात् श्रं परं तवाय निधि तदेत्
यः प्रवचं वितत्तं ब्रुतात् पृष्ठं सत्त धम्मं निवेदिे ॥ ९१० ॥
हनो वै पापछोते न कश्चित् परम्परीति नः
तांतु तु देवा प्रपश्यनि स्वस्येवानंनवापूतं ॥ ९१२ ॥
एको-हस्त ऋषस्येष ऋषामान यत् नं कर्मया मन्यते ॥
नित्व्य सिर्भां से हेघु एष पुरुषम् पपेक्षिता सुनि: ॥ ९१३ ॥

THE THIRD OR COMMERCIAL CLASS (OR VAISHYAS).

 vyāsaḥ tu kūta-sāṅhārāḥ: kūta dārā-pāriyāṁ । ।
vaśeṣīyāṁ nīlāy.yuṣūṁ: svaṭū pāṣunāṁ chay rākṣeṇ ā ॥ ९७६॥
prajñāpyātaḥ hi vyāsya svṛṣṭa paśu-dādhi paśuṇa ।
brahmaḥ ca rākṣe ca śabha: paśu-dādhi prajā: ॥ ९७७॥
viśeṣāyaṁ uṣṭhivinch śvāṣū kṣetra-tāṇ.ugāsya ca ।
sārṣivāḥ ca bhāṣāṇāṁ dēṣaṇāṁ ca guṇāgurūgaṇa ॥ ९७८॥
mahi.muṣāḥ.vānāḥ tuḥāḥāṁ taṁivaṁ ca ।
gatāḥ ca rāsanāḥ ca viśādāu śārge. bālāval ā ॥ ९७९॥
bhūyaḥ ca bhūtyāḥ viśādāu bhāṣāśā vīśādāu nṛṣaṇa ।
dṛṣṭaāḥ śvāṇa.yoṛgāṇaḥ kṣime.vikrṣmyām ēva ca ॥ ९८०॥
ghāmeṣaḥ ca ēva vṛṣaḥ vāśāḥ śārtaḥ śvātām uṣṇa ।
dṛṣṭaāḥ svabhūtaśāḥ śvām ēva pravatā:y ॥ ९८१॥

1) gātā, "that to which one goes for refuge."
10) 2d sing. of 3d pret. of mūn with ca, "to contemn," p. 82. e., the augment being dropped by r. 208. 11) r. 151.
c. of vāsha, "agriculture and trade." 15) a name of Brahma, "the lord of all beings." 16) root sva, p. 143. a.
17) 2d pret. ātm. of ha (p. 118.) with pariv. 18) bhāya, "sowing," west, "to know," r. 42. r. 16. 19) r. 153. b.
20) pravaha, "coral," r. 151. a. 21) samāya, n. "woven cloth." 22) lit. "the price strong and weak" (r. 153. b.), i. e. "dear and cheap." 23) sōmya is sometimes joined to another
word, without much obvious meaning. 24) loc. c. r. 8. 25) r. 196.
THE FOURTH OR SERVILE CLASS (OR SHUDRAS).

विप्राणं वेदभवस्य गृहस्थानं यशस्विनां।
शुभ्रेष्ठेऽधूलय धर्ममेऽ नैःश्रेष्ठः परः॥ १२२॥
शुचिरो जलकृपणाः श्रुत्यते सुन्दरश्रुतिः।
बालकः यायो नित्यमृ जलवाणं जातिन् जस्मु वे॥ १२३॥
श्राहिङ्गसा सत्यम् जलेयं शैरम् इन्द्रियानियाः।
यतं सामासिकं धम्मं चारुवेयं ब्रवीन् मनः॥ १२४॥

TRANSLATION OF THE FOREGOING SELECTIONS FROM THE INSTITUTES OF MANU.

Introductory Remarks.

The precise time at which the Institutes of Manu were compiled is uncertain. Sir William Jones places the date about twelve hundred years before Christ, and Mr. Elphinstone about nine hundred, or about the age of Homer. It will be observed, by a reference to the translation (verses 69—73.), that the burning of the Sati, or Indian widow, is not even hinted at, which, of itself, fixes the time of the compilation of the laws far anterior to the era of Alexander the Great, the Macedonians having found this cruel and revolting custom prevalent at the period of their invasion. But whatever may be the date of this code, the matter it contains cannot fail to strike the most superficial observer as full of interest and importance. No one, it is presumed, will read the subjoined translation without admiring the lofty and almost Christian tone of morality that pervades it: and when it is remembered that we are entirely without historical account of the Hindus at these early ages, every one must admit the importance of a work, which, presenting us with a complete picture of their laws, religion, and social habits, may serve as a guide to many points in their political history.

Let not, however, the reader suppose that the translation we have here given of the most striking passages in these Institutes is intended to serve as a sample of the whole, or he will derive from its perusal a very exalted and a very false notion of the state of Hindu morality at this early epoch. The original work is polluted by numerous rules and prohibitions, having reference to practices which could only have prevailed in a corrupt and degraded state of moral feeling. It should, moreover, be borne in mind, that the compiler of this code, who was probably some learned Brahman of the day, collected from the literature of his country, and the opinions of his own time, what ought to be the laws which should regulate the community, rather than what those laws actually were; and that he doubtless mixed up with
the existing state of things many of his own ideas upon questions of religion, morality, and law. Nevertheless, however much the minuter parts of the picture presented to us in this book are to be attributed to the imagination of the legislator, and however much it may be necessary to soften down the particular features of the landscape, still, taken as a whole, it furnishes us with a very valuable representation of the early condition of the Hindu people. And its importance will be enhanced, when it is remembered that the natives of India at the present day regard it not only as the oldest, but as the most sacred text after the Vedas, and that it still furnishes the basis of Hindu jurisprudence.

The original work is entirely wanting in arrangement, and the preceding extracts have been selected from various parts so as to give the cream of the whole with as much continuity and connexion as the subject would admit. The reader must understand that the most remarkable feature in Hindu society, as depicted in the Institutes, is the division of the people into four classes or castes: 1st, The Sacerdotal; 2d, The Military; 3d, The Commercial; 4th, The Servile. The first three classes, though by no means equal, were admitted into one common pale, and called by the common name of "twice-born." With reference to them alone were these Institutes composed, the 4th class being in that state of degradation which would seem to indicate that they were the aborigines of the soil, subject to a conquering race. As to the 1st, or Sacerdotal Class, the Brahmans who formed it were held to be the chief of all human beings; they were even superior to the king, and their lives and property were protected by the most stringent laws. They were to divide their lives into four quarters (or orders), living for the first quarter as students with their preceptors; for the second, as householders with their families; for the third, as anchorites in the woods; for the fourth, as religious mendicants, wandering from house to house, and emaciating their bodies by mortification and austerity. As to the 2d, or Military Class, although much inferior in rank to the Sacerdotal, they enjoyed great privileges, and, inasmuch as the king and his ministers were taken from their body, must have been practically the most powerful. As to the 3d, or Commercial,
they were not held in much esteem, their duties being to keep cattle, till the ground, and engage in trade. The 4th, or Servile Class, were excluded from all political and religious privileges; and although it does not appear that they were the slaves of the state like those of Europe, their only duties were made to consist in serving the other three classes.

Mr. Elphinstone notices two great peculiarities in the society thus constituted: 1st, the little importance attached to the direction of public worship and religious ceremonies by the Brahmans; 2dly, the strictness with which all the actions of the Brahmans are regulated, as if living in a convent, and not scattered over a vast tract of country, without head or council or ecclesiastical government.

The annexed translation is partly founded upon that of Sir William Jones; but although, in some passages, the words of that distinguished oriental scholar have been followed, it has been thought desirable to introduce many alterations in the present version.

TRANSLATION.

ORIGIN OF THE FOUR CLASSES, AND GENERAL VIEW OF THEIR DUTIES.

1. For the sake of the preservation of all this creation, the Supreme in glory assigned separate duties to those who sprang respectively from his mouth, his arm, his thigh, and his foot.

2. To Brahmans he assigned the duties of teaching, of reading, of sacrificing, of assisting at sacrifices, of giving, and (if indigent) of receiving.

3. The (duties) of a Kshatriya are, in brief, the defence of the people, giving, sacrificing, reading, freedom from attachment to sensual pleasures.

4. To the Vaishya (he assigned the duties of) keeping cattle, giving, sacrificing, reading, trading, lending money at interest, and agriculture.

5. To the Shudra, the Supreme Ruler appointed one single duty, the service of these (other) classes ungrudgingly.

6. Of created things, the most excellent are those which are animated; of the animated, those endued with intellectual life;
of the intelligent, mankind; and of men, Brahmans (or the sacerdotal class).

7. Of Brahmans, those who are learned (in the ritual); of the learned, those whose minds are acquainted with their duty; of those who are acquainted with their duty, such as perform it; of such as perform it, those who have acquaintance with the Supreme Spirit.

8. The seniority of Brahmans (or priests) is from sacred learning; of Kshatriyas (or soldiers) from valour; of Vaishyas (or merchants and husbandmen) from (abundance of) grain and money; of Shūdras (or slaves) from priority of birth alone.

9. The Brahman, the Kshatriya, and the Vaishya are the three twice-born classes (their sacred birth taking place at their investiture with the sacred thread); but the fourth class, or Shūdra, is once-born (as being excluded from investiture with the thread); there is no fifth class (except those which are mixed and impure).

THE FIRST, OR SACERDOTAL CLASS (OR BRAHMANS).

Duties of the Brahman in the first Order (Āshrama) or Quarter of his Life, as a Brahmacāri, or Student of Religion, subject to his Guru or Preceptor.

10. Learning, having approached a Brahman, said to him, "I am thy divine treasure, preserve me, deliver me not to a scroerer; so (preserved) I shall become supremely strong.

11. But communicate me to that student who will be a careful guardian of the treasure, and whom thou shalt know to be pure, self-governed, and a Brahmacāri."

12. Where virtue and worldly means (sufficient to secure it) are not found, or diligent attention proportioned (to the holiness of the subject), in that soil divine knowledge must not be sown, like good seed on barren land.

13. A teacher of the Veda should be willing to die with his learning rather than sow it in sterile soil, even though he be in grievous distress.

14. A Brahman who is the causer of spiritual birth, the teacher of proper duties, even though a child, becomes by right the father of an old man.
15. A man is not therefore aged because his head is gray; him surely the gods consider as aged, who, though young, is well read in Scripture.

16. As an elephant made of wood, as an antelope made of leather, so is an unread Brahman; these three (merely) bear the name.

17. These (following) rules must a Brahmachārī observe, whilst dwelling with his preceptor, keeping all his passions under control, for the sake of increasing his habitual devotion.

18. When commanded by his preceptor, and even when he has received no command, let him always be diligent in reading and in friendly offices toward his teacher.

19. A teacher, a father, a mother, and an elder brother, are not to be treated with disrespect, especially by a Brahman, even though he be much irritated.

20. That trouble which a mother and father undergo in rearing their children is a debt which cannot be repaid even in hundreds of years.

21. Let a man constantly do what may please these (his parents), and on all occasions what may please his preceptor; when these three are satisfied, his whole course of devotion is accomplished.

22. Obedience to these three is called the highest devotion, and without their approbation he must perform no other duty.

23. Of (the youth) who habitually greets and constantly reveres the aged, four things obtain increase—life, knowledge, fame, strength.

24. As a man who digs deep with a spade comes to a spring of water, so he who is diligent in serving (his preceptor) attains the knowledge which lies in his teacher’s mind.

25. Even from poison nectar may be taken, even from a child gentleness of speech: a believer in Scripture may receive a good lesson even from a man of the lowest class.

26. Therefore the highest virtue, learning, purity, gentleness of speech, and various liberal arts should be collected by him from all quarters.

27. In the restraint of the organs which run wild among
ravishing objects of sense, a wise man should apply diligent care, like a charioteer in managing (restive) steeds.

28. Desire is never satisfied with the enjoyment of desired objects, as the fire (is not appeased) by clarified butter, it only blazes more vehemently.

29. By addiction to his sensual organs a man undoubtedly incurs guilt; but having kept them in subjection, he hence attains heavenly bliss.

30. Neither the Vedas, nor almsgiving, nor sacrifices, nor strict observances, nor pious austerities, ever lead that man to heavenly felicity who is inwardly depraved.

31. Having kept all his organs of sense under control, and obtained command over his heart also, he will accomplish every object, even though he reduce not his body by religious austerities.

32. But when one among all his organs gives way, by that single defect his knowledge of divine truth passes away, as water leaks through (a single crack in) a leathern vessel.

33. He whose discourse and heart are pure and ever perfectly guarded, attains all the fruit acquired by a complete course of studying the Veda.

34. Let a Brahman constantly shrink from worldly honour as he would poison, and rather always earnestly desire disrespect as he would nectar.

35. For though scorned he may sleep with pleasure; with pleasure may he awake; with pleasure may he pass through this life; but the scorners utterly perishes.

36. The Brahman who thus without deviation passes the time of his studentship, ascends (after death) to the most exalted regions, and is not again subject to birth in this lower world.

Duties of the Brahman in the second order or quarter of his life, as a Grihastha, or Householder.

37. Let a Brahman, having dwelt with a preceptor for the first quarter of his life, pass the second quarter of life in his own house, as a married man.

38. With no injury to animated beings, or with as little injury
as possible, and without toil to his own body, let him accumulate riches.

39. The chief temporal good is by some declared to be virtue and wealth; (by some) pleasure and wealth; and (by some) virtue alone; (by others) wealth alone; but the chief good here below is an assemblage of all three: this is a sure decision.*

40. If he seek happiness, let him be moderate (in the acquisition of riches), pursuing perfect contentment: for happiness has its root in content, and discontent is the root of misery.

41. Let him daily, without sloth, perform his peculiar duty prescribed by the Veda; for performing that duty to the best of his ability he obtains supreme bliss.

42. Let him not from carnal desire be too strongly attached to all objects of sense: let him wholly abandon all pursuits that are incompatible with the study of Scripture.

43. Let him pass through this world, bringing his apparel, his discourse, and his intellectual acquirements into conformity with his age, his occupations, his means, his divine knowledge, and his station in life.

44. Though sinking (into penury) in consequence of his righteous dealings, let him never apply his mind to unrighteousness, observing the speedy overthrow of iniquitous and sinful men.

45. Iniquity practised in this world, like the earth, does not bear fruit at the moment: but advancing little by little it eradicates the author of it.

46. Yes; iniquity, once committed, fails not of producing fruit to him who wrought it; if not in his person, yet in his sons; or if not in his sons, yet in his grandsons.

47. Of death and of vice, vice is pronounced the more dreadful; since after death a vicious man sinks to the lowest depths of hell, while a man, free from vice, reaches heaven.

48. Let him, therefore, shun atheism, disbelief of Scripture, contempt of the deities, malice, hypocrisy, pride, anger, and cruelty.

* This passage will call to the mind of the classical scholar the 5th and 6th chapters of the 1st book of Aristotle's Ethics.
49. Let him not wound the feelings of others, even though irritated; let him not injure another in thought or deed; let him not even utter a word by which his fellow-creature may suffer uneasiness.

50. Let him say what is true, let him say what is pleasing; let him speak no disagreeable truth, nor let him speak agreeable falsehood: this is a perpetual law.

51. Whatever act depends (for its accomplishment) on another, that act let him carefully shun; but whatever depends on himself, to that let him diligently attend.

52. Every thing which depends (for its attainment) on the favour of another causes unhappiness, but every thing which depends on one’s own individual exertions causes happiness: let him know this to be in a few words the definition of pleasure and pain.

53. Let him always honour his food, and eat it without contempt; when he sees it, let him rejoice, and be content, and ever return thanks for it (praying that he may always obtain it).

54. Excessive eating is prejudicial to health, to life, and to the prospect of attaining heaven; it is destructive to merit, and odious amongst men; therefore, he should by all means avoid it.

55. To a guest who has arrived at his house let him offer a seat and water and food, such as may be in his power, treating him with hospitality, according to prescribed rule.

56. Let him never eat any thing himself which he has not first set before his guest: reverence of a guest is conducive to wealth, to fame, to life, and to a heavenly reward.

57. When asked, he should give something, though it be a mere trifle, ungrudgingly, with a cheerful heart, and to the best of his means, having met with a worthy object of charity.

58. With whatever spirit a man bestows any gift, with the very same spirit, being honoured in return, he shall receive a similar recompense.

59. Let not a man pride himself on his religious observances; having made a donation let him never proclaim it: by pride, the merit of devotion is lost, and the merit of almsgiving by ostentatiously proclaiming it.

60. Let him not having committed sin perform a penance
under the pretext of religion, disguising his crime under mere bodily austerity, and deceiving (only) women and the lowest class of men.

61. He who being of one character describes himself to the good as of another is the most sinful wretch in the world, the worst of thieves, a stealer of men's minds.

62. A wise man should constantly discharge all the moral duties,* though he perform not constantly the ceremonies of religion; since he falls low, if, performing ceremonial acts only, he discharges not his moral duties.

63. Giving pain to no creature, let him, for the sake of obtaining a companion to the next world, accumulate virtue by degrees, as the white ants (collect the soil into) a hillock.

64. For neither father, nor mother, nor wife, nor son, nor kinsman, will remain as his companion in his passage to the next world; his virtue alone will adhere to him.

65. Single is every living being born, single he passes away, single he eats the fruit of his good deeds, and single the fruit of his evil deeds.

66. When he leaves his dead body, like a log or a lump of clay, on the ground, his kindred retire with averted faces, but his virtue accompanies his soul.

67. Continually, therefore, and by degrees, let him accumulate virtue, for the sake of securing an inseparable associate; since with virtue as his companion he will traverse a gloom, hard indeed to be traversed.

68. The man who is eminent in piety, and whose offences have been expiated by devotion, such a man does his virtue instantly convey after death to another world with a radiant form and a body of celestial substance.

_Duties of the Grihastha's Wife._

69. A faithful wife, wishing to attain in heaven the mansion of her husband, must do nothing unkind to that husband, be he living or dead.

70. A husband must constantly be served as a god by a vir-

tuous wife. As far only as she is obedient to her lord, so far is she exalted in heaven.

71. She must always be cheerful, skilful in her management of the affairs of the house, careful in cleaning the household furniture, and not too lavish in her expenditure.

72. She who commits no offence against her lord, but is devoted to him in mind, speech, and body, acquires high renown in this world, and in the next the same abode with her husband.

73. And when her husband is dead, let her not even pronounce the name of another man, but let her continue till her own death, forgiving all injuries, performing austerities, and avoiding every sensual pleasure.

Duties of the Brahman in the third order or quarter of his life, as a Vānaprastha, or Hermit.

74. When the householder perceives wrinkles on his body, and his hair gray, consigning his wife to the care of his sons, let him then have recourse to the forest.

75. From such food as himself may eat, let him to the best of his ability make offerings and give alms, and with water, roots, fruit, and other presents let him honour all who visit his hermitage.

76. Let him be constantly engaged in the study of Scripture, patient of extremities, benevolent, composed in mind, a constant giver but no receiver of gifts, tenderly affectionate towards all animated bodies.

77. Not solicitous for the means of gratification, his organs properly kept in subjection, sleeping on the bare ground, without one selfish affection, dwelling at the roots of trees.

78. Let him emaciate his bodily frame, enduring harsher and harsher mortifications. A Brahman who has banished sorrow and fear becomes exalted in the divine world.

Duties of the Brahman in the fourth order or quarter of his life, as a Bhikshu, or Religious Mendicant.

79. Having thus passed his time in the forests during the third portion of his life, let him for the fourth portion of it become a Parivrājaka (or religious mendicant), abandoning all sensual connexions.
80. His hair, nails, and beard being clipped, bearing with him a dish, a staff, and a water-pot, intent on religious meditation, let him wander about continually without causing pain to any creature.

81. Let him not long for death, let him not long for life, let him expect his appointed time as a hired servant his wages.

82. By the restraint of his sensual organs, by the gradual extinction of affection and hatred, and by abstinence from injury to sentient beings, he becomes fit for immortality.

83. Let him bear opprobrious speech with patience, let him not treat any one with contempt, with an angry man let him not in his turn be angry, when cursed let him utter a blessing.

84. By eating little food, and by standing and sitting in solitary places, let him suppress those organs that are hurried away by sensual objects.

85. A mansion infested by decrepitude and sorrow, the seat of malady, harassed by pains, haunted with the darkness of passion, transient and formed of earth, such a mansion let him cheerfully quit.

86. In this manner having by little and little abandoned all earthly attachments, and having by devotion of himself to God effaced sin, he then attains the supreme path of glory.

87. By Brahmans, placed in these four orders, a (system of) duty having ten characteristics must be sedulously practised.

88. Contentment, returning good for evil, self-command, honesty, purification, coercion of the organs, knowledge of science, wisdom, veracity, and freedom from anger, form their tenfold system of duty.

THE SECOND, OR MILITARY CLASS (OR KSHATRIYAS).

The King.

89. By a Kshatriya (or man of the military class), who has received in due form the investiture prescribed by the Vedas, the protection of all these (his dominions) is to be made according to rule.

90. The military class does not flourish without the sacerdotal, nor does the sacerdotal prosper without the military; the sacerdotal and military classes, when associated together, obtain increase in this world and the next.
91. For if the world were without a king it would be agitated by fear, therefore the Supreme Ruler created a king for the sake of the protection of all this (universe).

92. A king, even though a child, must not be treated with contempt from an idea that he is a mere mortal; for he is a mighty divinity that appears in human shape.

93. A king should apply all his efforts to the suppression of robbers; for by the suppression of such wicked men his fame and territory obtain increase.

94. By the protection of the virtuous and the extirpation of evil doers, monarchs who devote themselves to the care of their subjects attain paradise.

95. As a husbandman plucks up weeds and preserves his corn, thus let a king destroy the iniquitous and protect his country.

96. But that monarch who takes a revenue without restraining the wicked, of such an one the dominions become troubled, and he himself is excluded from heaven.

97. But of him whose realm is supported by the strength of his arm and free from terror, the dominions continually flourish like a tree duly watered.

98. Let him diligently suppress the unrighteous by three methods—by coercion, by confinement, and by various kinds of capital punishment.

99. If the king were not with the greatest activity to inflict punishment on the guilty, the stronger would roast the weak like fish on a spit.

100. The crow would peck the consecrated offering, and the dog would lick the clarified butter; ownership would remain with nobody, all barriers would be broken down.

101. The whole human race is kept under control by punishment for an innocent man is difficult to be found; through fear of punishment the whole universe is fitted for the enjoyment of its blessings.

102. Injustice is considered to attach to a king as much in releasing the man who deserves punishment, as in punishing the man who deserves it not; but justice to one who inflicts it with proper discrimination.
103. Day and night must he exert every effort to gain the victory over his passions, since that king alone whose passions are subdued can keep his subjects also in subjection.

Administration of Justice.

104. Neither the king himself nor the king’s officer ought ever to promote litigation, or to neglect a law-suit when brought before him by another.

105. As a hunter tracks the lurking-place of the (wounded) deer by the drops of blood, so must a king investigate the direction in which justice lies by deliberate arguments.

106. Where justice, being wounded by iniquity, approaches the court, and the judges extract not the dart, there those judges also shall be wounded by it.

107. Either the court must not be entered, or truth must be declared: that man is criminal who either remains silent or says what is false.

108. By truth is a witness purified from sin; by truth is justice advanced: truth must, therefore, be spoken by witnesses of every class.

109. The man who, being arrived in a court of justice, gives an imperfect account of a transaction, the truth of which he has not clearly ascertained, shall resemble a blind man who eats fish along with the bones.

110. The merit of every virtuous act which thou hast done, O good man, since thy birth, shall depart from thee to the dogs, if thou speak falsely.

111. Headlong in utter darkness shall the guilty wretch tumble into hell, who, being asked a question in judicial inquiry, answers falsely.

112. The sinful say in their hearts, “None sees us.” Yes; the gods distinctly see them, and so does the spirit within their breasts.

113. Though thou thinkest to thyself, O good friend, “I am alone,” there resides in thy bosom an Omniscient being, the inspector of thy goodness or of thy wickedness.

114. The soul itself is its own witness; the soul itself is its own refuge: offend not thy own soul, the supreme internal witness of men.
115. The firmament, the earth, the waters, the human heart, the moon, the sun, the fire, the Judge of departed souls, the wind, the night, the two twilights, and justice, are acquainted with the conduct of all corporeal beings.

THE THIRD OR COMMERCIAL CLASS (OR VAISHYAS).

116. Let the Vaishya, having received investiture with the sacrificial thread, and having married a wife, be always attentive to his business of agriculture and trade, and the tending of cattle.

117. Since the Lord of the world, having created cattle, intrusted them to the care of the Vaishya, while he intrusted the whole human species to the Brahman and Kshatriya.

118. Let him be acquainted with the proper seasons for sowing seeds, and with the bad or good qualities of land, the excellence or defects of commodities, the advantages and disadvantages of different regions.

119. Of gems, pearls, and coral; of metals, woven cloths, perfumes, and condiments, let him know the prices both high and low.

120. Let him know the just wages of servants, and the various dialects of men, the best mode of keeping goods, and every thing connected with purchase and sale.

121. Let him exert his utmost efforts to augment his property by all righteous means; and let him, to the best of his power, contribute toward the support and nourishment of all creatures.

THE FOURTH OR SERVILE CLASS (OR SHUDRAS).

122. Attendance on illustrious Brahmans, who are householders and learned in the Vedas, is of itself the highest duty of a Shudra, and conducive to his heavenly reward.

123. Pure (in body and mind), serving the three higher classes, mild in speech, never arrogant, ever firm in his dependence on the sacerdotal class, he may obtain the highest class in another transmigration.

124. Avoidance of injury to animated beings, veracity, honesty, cleanliness, and command over the organs of sense, form the compendious system of duties which Manu has ordained for all the four classes.
SCHEME OF THE SHLOKA, OR ANUŚṬUḤBH METRE.

The Institutes of Manu are written in the shloka, or anuśṭuḥbh metre. This is the commonest of all the infinite variety of Sanscrit metres, and is that which chiefly prevails in the great epic poems of the East. It consists of two lines of sixteen syllables each, but the rules which regulate one line apply equally to the other. The scheme is as follows:—

\[
\begin{array}{ccccccccc|ccc}
1 & 2 & 3 & 4 & \cdot & 5 & 6 & 7 & 8 & \cdot & 9 & 10 & 11 & 12 & \cdot & 13 & 14 & 15 & 16
\end{array}
\]

The 1st, 2d, 3d, 4th, 9th, 10th, 11th, and 12th syllables may be either long or short. The 16th, as ending the line, is also common. But the line may be considered as divided into two parts at the 8th syllable, since it is an almost universal rule that this syllable must end a word, whether simple or compound. Hence it follows that the usual privilege of a final syllable is conceded to the 8th also.

The 5th syllable ought always to be short. The 6th may be either long or short, but if long then the 7th ought to be long also, and if short then the 7th ought to be short also. But occasional variations from these last rules occur.

The last four syllables form two iambics, the 13th being always short, the 14th always long, and the 15th always short.

Every shloka, or couplet of two lines, must form a complete sentence in itself, and contain both subject and predicate. Not unfrequently, however, in the Rāmāyaṇa and Mahābhārata, three lines are united to form a triplet.
CORRECTIONS.

P. 77. line 5. *for sieve* read *seize.*

P. 78. note, *for r. 88. a. read r. 88. b.*

P. 79. line 4. *for ksheptwā read kshiptwā.*

P. 107. note s. *for चवारिः, चवारिः read चविः, चवारिः.*

In some few cases the long marks over the vowels and the dots which distinguish the cerebral letters have broken off in the printing of part of the impression. Thus, in p. 24. line 2, *read jivā.* In p. 42. note ¹, *read Vedagarbhanāmā.* In p. 79. line 4 from the bottom, *read dātā,* line 3, jetā. Some few other cases may be found.
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