

Lesson I.

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

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

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

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

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

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

Vocabulary I.

Verbs to be conjugated like वद् *vad*:

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

Adverbs and Conjunctions.

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

Exercise I.

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

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

Lesson II.

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

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

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

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

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

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

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

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

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

a. Masculines: **देव** *deva*, 'god'.

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

b. Neuters: **फल** *phala*, 'fruit'.

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

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

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

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

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

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

105. Euphonic combination of vowels.

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

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

Vocabulary II.

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

पा *pā* (*pibāti*) drink.

भू *bhū* become, be, exist.

यम् *yam* (*yācchati*) furnish, give.

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

स्मृ *smṛ* remember, think on.

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

Subst. Masc.:

गज *gaja* elephant.

गन्ध *gandha* odor, perfume.

ग्राम *grāma* village.

नर *nara* man (*vir* and *homo*).

नृप *nrpa* king.

पुत्र *putra* son.

Neut.:

क्षीर *kṣīra* milk.

गृह *grha* house.

जल *jala* water.

दान *dāna* gift, present.

नगर *nagara* city.

Interj.:

हे *he* O, ho.

Exercise II.

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

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

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

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

Lesson III.

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

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

109. For the root इष् *iṣ*, 'desire', इच्छ *içh* is regarded as a substitute in the present-stem; thus, इच्छति *içhāti* (§ 100, note). Likewise, ऋ *r* makes its present ऋच्छति *rçhāti*; and प्रक् *prch*, sometimes given as पृक् *prch*, makes पृच्छति *prçhāti*.

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

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

a. Masculines:

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

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

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

Vocabulary III.

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

Subst. Masc.:

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

Neut.:

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

Exercise III.

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

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

Lesson IV.

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

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

* See note to § 102.

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

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

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

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

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

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

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

* See preceding note.

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

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

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

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

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

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

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

Vocabulary IV.

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

Exercise IV.

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

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

* Modifiers generally precede the word which is modified.

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

Lesson V.

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

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

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

127. For the root दृश् *dr̥ṣ*, 'see', is substituted in the present-system another root पश्य *paç*, which makes पश्यति *pāçyati*.

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

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

Masculine adjectives in उ u are similarly declined.

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

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

Vocabulary V.

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

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

Exercise V.

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

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

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

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

Lesson VI.

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

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

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

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

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

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

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

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

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

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

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

Vocabulary VI.

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

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

Subst.:

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

Exercise VI.

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

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

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

Lesson VII.

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

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

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

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

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

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

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

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

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

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

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

Vocabulary VII.

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

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

Exercise VII.

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

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

Lesson VIII.

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

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

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

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

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

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

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

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

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

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

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

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

Vocabulary VIII.

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

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

Subst.:

अनर्थ <i>anartha</i> , m., misfortune.
उद्योग <i>udyoga</i> , m., diligence.
कल्याण <i>kalyāṇa</i> , n., advantage; salvation.
तरु <i>taru</i> , m., tree.
द्विज <i>dvija</i> , m., Aryan.
द्विजाति <i>dvijāti</i> , m., Aryan.
धर्म <i>dharma</i> , m., right; law; virtue.
धैर्य <i>dhāiryā</i> , n., steadfastness.
पशु <i>paṣu</i> , m., beast.
बल <i>bala</i> , n., strength, might.

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

Adverb: न *na*, not.

Exercise VIII.

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

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

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

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

Lesson IX.

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

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

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

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

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

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

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

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

Vocabulary IX.

Active Verbs:

गम् + अव (*avagacchati*) understand.

तृ + अव (*avatāriti*) descend.

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

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

पत् + उद् (*utpātati*) fly up.

रूह + अव (*avaróhati*) descend.

Deponents:

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

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

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

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

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

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

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

Subst.:

इषु m., arrow.

कन्या f., daughter, maiden.

गङ्गा *gāṅgā* f., *n. pr.*, the Ganges.

गृहस्थ m., householder, head of family.

छाया f., shade.

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

भय n., fear.

भार्या f., wife, woman.

भाषा f., speech, language.

भिक्षा f., alms.

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

रण m., n., battle.

रथा f., street.

विद्या f., knowledge, learning.

विहग m., bird.

व्याध m., hunter.

शरण n., protection.

संध्या f., twilight.

स्वर्ग m., heaven.

हृदय n., heart.

Adj.:

कृष्ण, f. °ञ्चा, black.

पाप, f. °ञ्चा, bad, wicked.

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

Adv.:

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

सहसा suddenly, quickly.

Exercise IX.

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

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

* "Birds of a feather flock together".

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

Lesson X.

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

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

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

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

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

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

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

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

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

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

Vocabulary X.

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

Subst.:

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

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

Adj.:

विधेय, f. °आ, obedient.

Exercise X.

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

(Use passive constructions throughout.)

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

Lesson XI.

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

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

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

181. The inflection in the active is as follows:

	Sing.	Dual.	Plural.
1.	अवदम् <i>āvadam</i>	अवदाव <i>āvādāva</i>	अवदाम <i>āvādāma</i>
2.	अवदस् <i>āvadas</i>	अवदतम् <i>āvadatam</i>	अवदत <i>āvadata</i>
3.	अवदत् <i>āvadat</i>	अवदताम् <i>āvadatām</i>	अवदन् <i>āvadan</i>

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

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

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

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

Vocabulary XI.

Verbs:

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

पठ् (*pāṭhati*) recite, read.

विश् + प्र (*praviṣṭi*) enter.

+ उप seat oneself.

हृ + आ (*āhāṛati, -te*) fetch, bring.

Subst.:

अर्थ m., purpose; meaning; wealth.

इन्द्र m., *nom. pr.*, the god Indra.

इन्द्राणी f., *nom. pr.*, the goddess

Indrāṇī.

काव्य n., poem.

ग्रन्थ m., literary work, book.

जननी f., mother.

दासी f., female slave, servant.

देवी f., goddess, queen.

नगरी f., city.

नारी f., woman, wife.

पत्नी f., wife, consort.

पुत्री f., daughter.

पुस्तक n., book (manuscript).

पूर m., flood, high water.

पृथिवी f., earth; ground.

ब्राह्मण m., priest, Brāhman.

मत्स्य m., fish.

वापी f., cistern.

सभा f., council, meeting.

सेना f., army.

स्तोत्र n., song of praise.

Exercise XI.

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

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

Lesson XII.

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

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

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

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

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

Vocabulary XII.

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