Lesson I.

92. Verbs. Present Indicative active. Unaccented a-class. A number of roots conjugated in this class have medial short ख a. Inasmuch as "ख a is its own guna", these roots merely add an ख a to form the present-stem; e.g., वद्दू vadd, present-stem वद्द vadda. The final ख a of the stem is lengthened in the three first persons.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Dual.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>वद्द ami</td>
<td>वद्दवस vaddvas</td>
<td>वद्दवस vaddamas</td>
</tr>
<tr>
<td>वद्द aśi</td>
<td>वद्दवस vaddathas</td>
<td>वद्द vaddatha</td>
</tr>
<tr>
<td>वद्द ati</td>
<td>वद्दतस vaddatas</td>
<td>वद्द अंति vaddanti</td>
</tr>
</tbody>
</table>

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

94. As a heavy syllable ending in a consonant cannot be gunated, a root like जीव jīv makes its 3rd sing. जीवतः jivati; निन्द निन्दतः nindati, etc. See § 53.

95. Euphonic rule. At the end of a word standing in the final position of a sentence, or alone, स s and र r always become visarga : h; and generally also before ख k, ख kh, प p, फ ph, and before sibilants [श s, च s, छ s], whether these stand in the same word, or as initial in the following word; e.g. वद्दतस पुनः vaddatas punah becomes always वद्दतः पुनः vaddataḥ punah.

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 वाड  
वाड | vad:  
--- | ---  
चर | car (intr.) go, wander, graze  
(of cattle); (tr.) perform, commit.  
कीव | jīv live.  
खज | tyaj leave, abandon.  
दह | dah burn.  
धाव | dhāv run.  
नम | nam (intr.) bow, bend one's self; (tr.) honor, reverence.  
पच | pac cook.  
पत | pat fall; fly.  
यज | yaj sacrifice (c. acc. pers. et instr. rei).  
रक | raks protect.  
वाड | vad speak, say.  
वस | vas dwell.  
वह | vah (tr.) carry, bear; (intr.) flow, blow, proceed.  
साइ | saïns praise.  

# Adverbs and Conjunctions.

| अतस | atas | hence  
| इतस | itas | thence  
| ततस | tatas | therefore  
| यतस | yatāṣ | thereupon  
| अत्र | atra | here  
| इह | iha | hither  
| तत्र | tatra | there  
| यत्र | yatra | thither  
| इत्थम | ittham | in this way  
| तथा | tathā | in that way  
| यथा | yathā | as  
| जुतस | kutas | whence?  
| कुर | kura | why?  
| कृता | kṛta | where?  
| क्वा | kva | whither?  
| कथम | katham | how?  
| कदा | kadā | when?  
| अधुना | adhunā | now  
| अद्य | adya | to-day  
| एवम | evam | so, thus  
| एव | eva | just, exactly  
| तदा | tada | then  
| सर्वत्र | sarvatra | everywhere  
| इति | iti | so, thus  
| च | ca | (postpos.) -que  
| यदा | yada | when, if  
| सदा | sadā | always  
| तु | tu | but, however  
| पुनः | punaḥ | again, but  

Exercise I.


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), ganate their vowels in forming their present-stems; e.g., जि ji and नी ni form जे je and ने ne; द्रु dru and भू bhū form द्रो dro and भो bho; श्रू smṛ forms शर smar; चिन cīt and बृध budh form चेत cet and बोध bodh; बृष vṛṣ forms वर्ष vṛṣ.

98. With the class-sign च a, a final ध e of the ganated root unites to form चच्च aya — see § 159; so चो o with च a becomes चचच aro; चर ar with च a yields चर ara. Thus, जि ji, 3rd sing. जच्चच jaña-ti; भू bhū भच्चचच bhāvati; श्रू smṛ शच्चचच चारति smārati.

99. Roots in consonants: बृध budh, 3rd sing. बोधच्चच bhādhati; चिन cīt, चच्चचच cētati; बृष vṛṣ, वर्षच्चच vāraṭi.

100. The roots गम gam and यम yam make the present-stems गच्चच्चच gāccha and यच्च याच्चच yāccha**.

* 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 कुं ch to stand in
101. The root चड़ू sad, 'sit', makes the present-stem सीद् sida.
The root गुह् guh, 'hide', makes गृहति gṛhati.

102. Several roots in final चा ā form their present-stem by a peculiar process of reduplication; thus, खा sthā, 3rd sing. तिष्ठति tiṣṭhati**; या pā पिबति pibati; घा ghrā जिघ्रति jighrati. The final चा ā of the root is shortened in the reduplicated stem, except in the first persons.

103. Masculines and Neuters in च a.
   a. Masculines: देव deva, 'god'.
      N. देवस् devas        देवो devāu        देवस् devās
      Acc. देवम् devam
      Voc. देव deva
   b. Neuters: फल phala, 'fruit'.
      N. फलम् phalam      फले phale (a + i)    फलानि phalāni
      Acc. "                "                "
      Voc. फल phala

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 cch. An aspirate is doubled by prefixing the corresponding non-aspirate. Cf. § 165.

** The dental sibilant स s is changed to the lingual च s, if immediately preceded by any vowel save च a and च a, or by च k or च r — unless the स s be final, or followed by च r. Thus, तिष्ठति tiṣṭha-ti becomes तिष्ठति tiṣṭhati (the change of च th to च th — a process of assimilation — will be explained below). So अग्निसु agni-su becomes अग्निसु agnisu; and धनुसा dhanus-ā becomes धनुषा dhanuṣa.

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, हविषिः havīṣi. And the alteration takes place in the initial of an ending after the final स s of a stem, whether the latter be regarded as also changed to स s or as converted into visarga; thus, हविष्य havīṣy or हविष्य havīṣy instead of हविष्य havīṣy.
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 or ऋ ri or ा ra = आ. e. g. गाता गापि gata api = गातापि gata 'pi.
2. ऋ or आ + ṭ i or ṭi = ती e. g. गाता + तीतi = गातेति gate’ti.
3. ऋ or आ + उ u or ऋ u = ऋ o. e. g. गाता + उत uta = गातोत gato 'ta.
4. ऋ or आ + ऋ r = ऋर ar. e. g. महा mahā + ऋचि: rśiḥ = महर्षिः maharṣīḥ.
5. ऋ or आ + e or ऋ e = ऋ āi. e. g. गाता + एव eva = गाती gatī 'va.
6. ऋ or आ + ऋ o or ऋ ऋ o = ऋ ऋ o. e. g. गाता + ऋषि: oṣadhiḥ = गातीषि: 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, चिन्नरीवा अग्निना ’रिनं.

**Vocabulary II.**

**Verbs, a-class:**

| गम gām (गच्छति) go. | जिँ jī (tr. and intr.) conquer, win. |
| ग्रह ghrā (जिक्रति) smell. | हुँ dru run. |
| सी ni lead, guide. |
नर nara man (vir and homo).

नुप nupa king.

पुत्र putra son.

नेंज़ Nent.: कीर kēra milk.

गृह grha house.

जल jala water.

दा्न dāna gift, present.

नगर nagara city.

हे he O, ho.

Lesson II.

Exercise II.

बहु bhu become, be, exist.

यम yam (yadchati) furnish, give.

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

स्मर smṛ remember, think on.

स्थान sthā (tisṭhāti) stand (intr.).

Subst. Masc.:

गाज gaja elephant.

गृह gandha odor, perfume.

ग्राम grāma village.

15. The man¹ drinks² milk². 16. The king³ leads² the elephant¹. 17. Two houses¹ fall². 18. The god³ gives² water¹. 19. Ye both think² on (सू) the two gods¹ (accus.). 20. The king³ wins² the village¹. 21. The two elephants¹ smell² the perfume². 22. They cook² fruits¹. 23. The man³ reverences² the gods¹. 24. The two elephants¹ live². 25. The gods² give¹ rain (वृष).

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

Final radical म 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 च्र ए 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, चिप kṣip, present-stem चिप kṣipá, pres. ind. चिपाम kṣipāmi, चिपास kṣipāsi, चिपत kṣipāti, etc.

108. Several roots in च्र ः of this class (by the Hindus written with च्र ः) form stems in र iśa; e. g., क्र kr, 'strew', किरति kirātī. The roots in र i and छ u and च u change those vowels into र iś and छ uś, respectively, before the class-sign; thus, चि kṣi, चियति kṣiyātī; चि su, सुवति suvātī; चि dhā, धुवति dhuvātī.

109. For the root र च्र is, 'desire', र च्र ich is regarded as a substitute in the present-stem; thus, च्र चियति ichātī (§ 100, note). Likewise, च्र ः makes its present च्र चियति ichātī; and च्र प्रच prach, sometimes given as प्रच prah, makes प्रच ichātī.

110. A number of roots following this class are strengthened in the present by a penultimate nasal; thus, सिच śic, present ind. सिचति śicatī. The nasal is always assimilated in class to the following consonant; thus च न is used before palatals, न n before dentals, म m before labials; and न n before sibilants and ह h.

III. Masculines and Neuters in च्र a, cont'd.

a. Masculines:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. देवेन</td>
<td>devēna</td>
<td>देवाभस</td>
</tr>
<tr>
<td>D. देवय</td>
<td>devāya</td>
<td>देवाभस</td>
</tr>
<tr>
<td>Ab. देवात</td>
<td>devāt</td>
<td>देवाय</td>
</tr>
<tr>
<td>G. देवक</td>
<td>devak</td>
<td>देवनाम</td>
</tr>
<tr>
<td>L. देवे</td>
<td>deve</td>
<td>देवेष</td>
</tr>
</tbody>
</table>

b. Neuters follow exactly the declension of masculines in the above cases; thus, पलेन phalena, पलाय 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, ā-class:**

- हृष् is (iochāti) wish, desire.
- कृष्ण kṛṣ (kṛṣāti) plough.
- विषप kṣip (kṣipāti) hurl, cast, throw.
- दिषष्ट diṣ (diṣāti) show, point out.
- प्रक्ष prech (prachātī) ask, ask about.
- विषष्ट viṣ (viṣāti) enter.

**Subst. Masc.:**

- कट kāta mat.
- कुन्त kunta spear.
- बाल bāla child, boy.
- मार्ग mārga road, way, street.
- मेघ megha cloud.
- सरः sara arrow.

**Verbs, ā-class:**

- सिंच sīc (siṅcāti) drip, drop; moisten.
- सृज sṛj (sṛjāti) let go; create.
- स्पृष्ट (sprvātī) touch; (in certain connections) wash.

**a-class:**

- गुह guh (gāhatī, § 101) hide, conceal.
- सद स (sidati, § 101) sit.

**Hastā**

- सङ्क hasta hand.

**Nent.:**

- कङ्क kṣetra field.
- धन dma money, riches.
- लङ्कः lāṅgala plough.
- विषṣ viṣa poison.
- सुक्कः sukha fortune, luck, happiness.
Lesson III.

Exercise III.

15. The boy asks the men about the road (acc.). 16. The clouds drop water on the fields (loc.). 17. The two men go by two roads (instr.) into the city. 18. The king gives the two men money. 19. The man's sons sit on mats. 20. The gods give the water of the clouds. 21. We wash (use स्वरुप) both hands with water. 22. Both men lead their sons (dual) home (मृदु). 23. The two boys point out the road to the city (gen.).

Lesson IV.

II3. Masculines in रि. अग्नि agni, 'fire'.

--- | --- | ---
N. अग्नि अग्नि | अग्नि अग्नि | अग्नि अग्नि
A. अग्निम् अग्निम् | अग्निम् अग्निम् | अग्निमिः अग्निमिः
I. अग्निनं अग्निनं | अग्निनं अग्निनं | अग्निनं अग्निनं
D. अग्नये अग्नये | अग्नये अग्नये | अग्नये अग्नये
A. अग्नेसु अग्नेसु | अग्नेसु अग्नेसु | अग्नेसु अग्नेसु
G. अग्नेः अग्नेः | अग्नेः अग्नेः | अग्नेः अग्नेः
L. अग्नः अग्नः | अग्नः अग्नः | अग्नः अग्नः
V. अग्ने अग्ने | अग्ने अग्ने | अग्ने अग्ने

* See note to § 102.

** The dental nasal न n, when immediately followed by a vowel, or by ं n or म m or य y or र r, is turned into the lingual न n if preceded in the same word by the lingual sibilant or semi-vowel or vowels — i.e. by ं, र, र, र: and this, not
Lesson IV.

114. Neuters in रः i. चारि वारि, 'water'.

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>चारि वारि</td>
<td>चारियै वारिनि</td>
<td>चारीशि वारिनि</td>
</tr>
<tr>
<td>A.</td>
<td>&quot; &quot; &quot; &quot;</td>
<td>&quot; &quot;</td>
<td>&quot; &quot;</td>
</tr>
<tr>
<td>I.</td>
<td>चारिया वारिना*</td>
<td>चारियास्य वारिभ्याम्</td>
<td>चारियामक्स वारिभस्य</td>
</tr>
<tr>
<td>D.</td>
<td>चारिये वारिने</td>
<td>&quot; &quot;</td>
<td>चारियस्य वारिभ्यास</td>
</tr>
<tr>
<td>Ab.</td>
<td>चारियास् वारिनास</td>
<td>&quot; &quot;</td>
<td>&quot; &quot;</td>
</tr>
<tr>
<td>G.</td>
<td>&quot; &quot;</td>
<td>चारियास् वारिनास</td>
<td>चारियास्य वारिताम</td>
</tr>
<tr>
<td>L.</td>
<td>चारिशि वारिनि</td>
<td>&quot; &quot;</td>
<td>चारिशु वारिशु</td>
</tr>
<tr>
<td>V.</td>
<td>चारे वारे or चारि वारि</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

115. Masculine and neuter adjectives in रः 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 च a or चा ā; thus, चारियु*  

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, चारियु नागारेष, मारियु मार्गेष, पुष्पाष्वी puspāṇi.

* See preceding note.

Perry, Sanskrit Primer.
Lesson IV.

अग्नि अत्र बनित्वम् अग्नि अत्र; बृहस्त्री ब्रह्म अग्नि दधाति बनित्वम् अग्नि दधाति. See also § 95.

118. 2. Final आस अs, before any sonant consonant or before initial short ए ए, is changed to ओ ओ — and the initial ए ए is dropped; thus, चूपस जयच्छति nṛpa jayati becomes नूपो जयच्छति nṛpo jayati; चूपस आस nṛpas atra = नूपो ए ए nṛpo ए्या.

119. It is the practice in our system of transliteration to render the sign $\$, which denotes this dropping of an initial ए ए, by an inverted comma.

120. 3. Before any initial vowel other than short ए ए, final आस अs loses its स् स्, becoming simple ए ए; and the hiatus thus occasioned remains; thus, चूपस रक्ष्यति nṛpas icchati becomes नूप रक्ष्यति nṛpa icchati; ततस स उदकम् tatas udakam = तत स उदकम् tata udakam.

121. 4. Final आस अs before any sonant, whether vowel or consonant, loses its स् स्, becoming simply ए ए; and the hiatus thus occasioned remains; thus, चूपस रक्ष्यति nṛpas icchanti = गूप रक्ष्यति nṛpa icchanti; चूपस जयच्छति nṛpas jayanti = गूप जयच्छति nṛpa jayanti.

122. B. Final र r. 1. Final र 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 पुन: punah; गीर् gīr, गी: gīh. But original final र r, after ए ए or ए ए, maintains itself before vowels and sonant consonants; thus, पुनर् punar atra, पुनर्जयच्छति punar jayati.

123. 2. A double र r is nowhere admitted: if such would occur, either by retention of an original र r or by conversion of स् s to र r, the first र r is omitted, and the preceding vowel, if short, is made long by compensation; thus, पुनर् राम: punar rāmah = पुनः राम: puna rāmah; चूपस रास्चति अग्नि rocate = रास्चति अग्नि rocate; चेतुस रोचति dhenus rocate = चेदु रोचति dhenu rocate.
Lesson IV.

Vocabulary IV.

Verbs:
बृक्त krt (krntáti) cut, cut off.
मुच्छ muc (muñcáti) free, deliver, release.

Subst.:
अग्नि agni, m., fire; (as proper name) Agni, the god of fire.
अरि ari, m., enemy.
असि asi, m., sword.
र्षि rṣi, m., seer.
कवि kavi, m., poet.
गिरि girí, m., mountain.
जन jana, m., man; (pl.) people.
दुःख duḥkha, n., misery, misfortune.

पापि pāṇi, m., hand.
पाप pāpa, n., sin.
राम rāma, m., nom. pr., name of a hero.
व्रक्षa vrkṣa, m., tree.
शिव śiva, m., nom. pr. name of a god.
हरि hari, m., nom. pr., name of a god.

Exercise IV.

सदा देवा जनायुङ्गिनि पापम्। १४। नृपस्व पुचिः क वसतः। २।
व्रक्षिः क्षाबुधिः राघविः। ३। नृपेः क्षास्य. ’’ पापै जूनाति। ४। जयो अर्थीं श्राधिः। ५। शराष्ट्रियत श्रमिष्ठ। ६। ब्रजसि (abl.) प्रति। ७। सरारविष ख्रिमया। ८। व्रुषा तरी रोहिष्ठ। ९। चवाः: पुचिः तत तां मां तिठ्ठ। १०। हरि जविभां द्रानाथि यक्षिः। ११।
अधिमि (§ १२३) रामो सवतः। १२। अधिमाः रियः गृहाशि नृपा
द्रशि। १३। हरि वीरिः घ्यतः। १४।

15. Śiva1 dwells3 in the mountains9. 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 (सृ) 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. Rama¹ hurls⁴ the sword³ from his hand² (abl.).

Lesson V.

124. Verbs. Unaccented ya-class. Roots of this class form their present-stem by adding या ya to the root, which bears the accent. Thus from नह nāh is made the present-stem नह्या nāhya; from लभ lūbh, लभ्य lūbhya.

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

126. Certain चा a-roots, because of their peculiar exchanges with इ i and ने i-forms, especially in the formation of the present-stem, are given by the Hindu grammarians as ending in इ e or ने ē or ओ o (cf. § 132), and by them assigned to the भू bha, or a-class. Thus धा dhā, 'suck' (Hindu द्धे dhe), forms धायति dhāyati; the root खा hā or ष्ट्रा ho (Hindu ष्ट्रे āve) forms धवयति hvāyati; गा gā (Hindu गे āve) makes गायति gāyati.

127. For the root धृ य राधा, see', is substituted in the present-system another root य य पावि pāyati, which makes य य पायति pāyati.

128. Masculines in ँ u. भानु bhānu, 'sun'.

Sing. Plural. Dual.
N. भानु bhānu भानव bhānavas भानु bhānus
A. भानम bhānum भानम bhānum
I. भानुबास bhānumāṃ भानुभिष्ट bhānubhis
D. भानव bhānave भानव bhānavas
Ab. भानो bhāno भानो bhāno
G. भानो bhāno भानो bhāno
L. भानात bhānātu भानात bhānātu
V. भानो bhāno
Masculine adjectives in शु are similarly declined.

129. Euphonic Changes of शु, cont'd. 1. Final शु, the dental sibilant, whether original or representing final र, before the palatal surd mutes [च c, छ ch], is assimilated, becoming palatal श c. Thus नरस चरति naras carati becomes नरस्चरति naraņ carati; नरस कळेन naras chalena becomes नरस्कळेन naraņ chalena. 2. Before a lingual surd mute [ट t, ठ th], in like manner, it would become lingual श s, but the case almost never occurs. 3. Before the dental surd mutes [ट t, ठ th], since it is already of the same class with them, it of course remains unchanged; thus, रामस तिथति rāmas tįñthanki.

130. The preposition चा 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, चा ā means 'to', 'unto', 'at'.

Vocabulary V.

Verbs:

चस as (āsyañ) throw, hurl.
नुप kūp (kāpyati — w. gen. or dat.) be angry.
कुध kruḍh (krūḍhyañ — w. gen. or dat.) be angry.
गम gama + चा ā (āgdochati) come.
त्र târati (tārati) cross over.
नास (nâṣyañ) perish.
पश paṣ (pâṣyañ) see.

चह rhuh (rōhati) rise, spring up, grow.
+ चा ā (ārōhati) climb, mount, ascend.
लिख likh (likhāti) scratch; write.
लुबh lubh (lūbhyati — w. dat. or loc.) desire, covet.
चुष cas (cāṣyañ) dry up.
सिख śnīk (śnellhyati — w. gen. or loc.) feel inclined to, love.
हु hū or हा āvā (āvāyañ) call.
Lesson V.

Exercise V.

19. Now the sun's rays climb the mountains. 20. A drop of water falls down from the cloud. 21. O men, we see the city. 22. Both kings love poets (gen. or loc.). 23. The wind blows (वात्रा) from the summits of the mountains. 24. The king hurls spears at his enemies (dat. or loc.). 25. The scholar bows before his teacher (acc.). 26. Two men come with their sons (instr.). 27. The two kings desire the poet's jewels (dat. or loc.). 28. O seer, we sacrifice to Viṣṇu (acc.). 29. The two

* Orthodox Hindus maintain that the Vedic hymns, etc., were revealed to their reputed authors, who thus 'saw' them.
cook food with fire. 30. The seers praise Vishnu with hymns.
31. In the city the king calls his enemies.

Lesson VI.

131. Verbs. ya-class, cont’d. The roots of this class which end in चम am lengthen their च a in forming their present-stem; thus, तम, तामति tāmyati; भ्रम bhram, भ्रमति bhramati — but this last makes also forms according to the unaccented a-class; thus भ्रमति bhramati, etc. The root बद mad has the same lengthening: सामति madhyati.

132. Certain a-roots (five — by the Hindus written with final o) make present-stems with an accented य; thus, दा dā, द ति dyāti.

133. The root विध vadh is abbreviated to विध vīdh in the present-system: विधति vīdhyati.

134. The root क्रम 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, क्रमति krāmati, but middle क्रमते krāmate.

135. The root चम cam, used only with the preposition चा a, forms चामति acāmati.


<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. मधु madhu</td>
<td>मधुनी madhunī</td>
<td>मधुनी madhunī</td>
</tr>
<tr>
<td>A. &quot; &quot; &quot; &quot;</td>
<td>&quot; &quot; &quot; &quot;</td>
<td>&quot; &quot; &quot; &quot;</td>
</tr>
<tr>
<td>I. मधुना madhunā</td>
<td>मधुभाष madhubhyaṃ</td>
<td>मधुभिस madhubhis</td>
</tr>
<tr>
<td>D. मधुने madhune</td>
<td>&quot; &quot;</td>
<td>मधुभाष madhubhyaṃ</td>
</tr>
<tr>
<td>Ab. मधुनस madhunas</td>
<td>&quot; &quot;</td>
<td>&quot; &quot;</td>
</tr>
<tr>
<td>G. &quot; &quot; मधुनस madhunos</td>
<td>मधुनाम madhunām</td>
<td></td>
</tr>
<tr>
<td>L. मधुनन madhunī</td>
<td>&quot; &quot;</td>
<td>मधु नु madhusu</td>
</tr>
<tr>
<td>V. मधु or मधो</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
137. Neuter adjectives (but not substantives) in न u may take the forms proper to the masculine in the dat., abl.-gen., loc. sing., and gen.-loc. dual.

138. Changes of final न n. Before initial ख j and श r, न n becomes ख ै; thus, तान जनान tān janān becomes ता-जनान tājanān; तान श्रृं तान श्रृं tān śrūṇ = तान-श्रृण tān śrūṇ. In the last case, however, श ch is almost always substituted for the initial श r; thus, ताजन-श्रृण tān chaṭrūṇ.

139. Final न n, before an initial ख l, is assimilated and becomes nasalized l, which is written ख ॆ l, or (what is the same thing) ख ै l; thus तान लोकान tān lokān becomes तान लोकान tān lōkān or तान लोकान tān lokān.

140. Before the surd palatal, lingual, and dental mutes there is inserted after final न n a sibilant of each of those classes respectively, before which न n becomes anusvāra; thus for तान च tān ca we find तांख tāṅ ca; for तान तथा tān tathā, तांखव tāṅs tathā.*

Vocabulary VI.

Verbs:
ख r (त्रेहति — § 109) go to; fall to one’s lot, fall upon.
क्रम kram + चा आ (अक्रामति) stride up to, attack.

चम cam + चा आ (अचामति) sip, drink, rinse the mouth.
तम tam (ताम्यति) be sad.
तुष tus (तुष्यति) rejoice, take pleasure in (w. instr.).
दीव dīv (दीव्यति) play.

* This rule really involves an historic survival, the large majority of cases of final न n in the language being for original ns. Practically, the rule applies only to न n before च c and त t, since cases involving the other initials are excessively rare.
Lesson VI.

श्रम bhram (bhrāmyati — § 131) | श्रम sram (sṛāmyati) become
wander about. | weary.
मद madd (mādyati) get drunk. | हर hṛ (hrārati) take away, steal, plunder.
वध vyadh (vīdhyaati) hit, pierce. | चित्रित ksatriya, m., warrior, man of the second caste.
श्रम sram (sṛāmyati) become quiet, be extinguished, go out.

Subst.:

चचा aksa, m., die, dice.
चधर्म adharma, m., injustice, wrong.
चा ali, m., bee.
चर्म agra, n., tear.
चर्म rka, m., bear.
चोप kopa, m., anger.
चचा ksatriya, m., warrior, man of the second caste.
चुपति nṛpati, m., king.
चेत netra, n., eye.
मधु madhu, n., honey.
मुख mukha, n., mouth, face.
मृत्यु mṛtyu, m., death.
वसु vasu, n., wealth, money.

Exercise VI.

चचा मधुने सुभाष । १ | चचारपुना पारीणा जसमाचारमति । २ | गृपा चकीचत द्रीयति । ३ | चचार्मपुना मावति । ४ | रत विषंहर्षिं गिरिति । ५ | रामा चचार्मपुना मावति । ६ | गुरु कष्ठवांच क्ष-साम । ७ | बादमो जनां वसुनि हुरति । ८ | नरी मृत्युन चक्षू । ९ | वाल्ला शैवांमरमृस्थि पति । १० | जवेिनांि: श्रामिति । ११ | चचार-रक्षी श्रामिति । १२ | गुरु: शैवांस पापात्मिति । १३ | गमना जगरे चा-मति । १४ | मधुना चीरौच च तुकित चारा । १५ ।

16. The warriors play for money (instr.). 17. The king's horses become weary on the road today. 18. The warrior pierces his enemy with the spear. 19. Bees are fond of honey. 20. The water of his tears moistens his feet. 21. There bees are flitting about. 22. Two men are cooking honey and fruits. 23. When the teacher's anger ceases, then the scholars rejoice. 24. Tears stand in the warriors.
Lesson VI. VII.

25. The enemies\(^1\) overwhelm\(^4\) (चुर) the king\(^2\) with arrows\(^3\).
26. A quarter\(^2\) of the injustice\(^1\) falls upon\(^4\) (क्ष) the king\(^3\) (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 ध्, with causative accent. For practical purposes it is well enough to consider these verbs here.

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

143. 1. Medial or initial र i, च u, and ध r have the गुण-strengthening, if capable of it; thus, चुर cur, चीरवादित coryatì; चिदिव vi, चिद्रवायतित vedavyati; but धीर pīḍ, पीडयति pīḍyati.

144. 2. A final vowel has the व्र्द्दि-strengthening; thus, चू dhr, चारवादित dhārdhayati. Before चय, चै and चो धू become चाय aɪ and चाव aṅ respectively; thus, ध्य bhi, धाधयति bhyādyati; धू bhu, धाधयति bhādvayati.

145. 3. Medial or initial च a in a metrically light syllable is sometimes lengthened, and sometimes remains unchanged; thus, चाल kṣal, caus. चालवति kṣālavyati; but जन jan, caus. जायति jādyati.

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 त t. 1. Final त t becomes द d, before any initial sonant, except the palatals, the nasals, and ल l: thus, मेघात ch meghāt atra becomes मेघादः meghād atra; पापत पापāt rakṣati or ब्रह्म्यति bhrāmyati or गोपयति gopāyati becomes पापाद gopāyati.

149. 2. Final त t is assimilated to an initial palatal, lingual, or ल l in the next word; thus it becomes च c before च c and च ch, च c before ज j, and ल l before ल l: e.g., मेघात ch meghāt ca becomes मेघाः meghā ca; ब्रह्म्यति bhrāmyati meghāj jalam becomes मेघाजलम् meghāj jalam; पापत पापāt lokāt becomes पापल lokāt.

150. 3. Before initial त t, final त t becomes च c, and the श s then becomes च ch; thus, नरपत नरपत nṛpāt satrugh becomes नरपाच्रुः nṛpācātur.

151. 4. Before initial nasals त t becomes न n: thus, ग्रहात् ग्रहात् grhāt nayati becomes ग्रहान्तया ग्रहांन नयातi. But the change into द d is also permitted, though hardly used; thus, ग्रहान्तया ग्रहाद nayati.

Vocabulary VII.

Verbs:
कथया kathaya (denom. stem — kathāyati) relate, tell.
क्षाल ksāla (ksālāyati) wash.
गणया ganaya (denom. — ganāyati) number, count.
कूर cur (corāyati) steal.
तात tāt (tātāyati) strike, beat.

| तुल tul (toldyati) weigh. |
| दस्सदय daṇḍaya (denom. — daṇḍāyati) punish. |
| नी + या ni + ā (āndyati) bring. |
| पीड़ pīḍ (pīḍāyati) torment, vex. |
| पूज pūj (pūjāyati) honor. |
| पर pār (pārāyati) overcome evils; prevail. |
Lesson VII. VIII.

Subst.: जनक janaka, m., father.
दण्ड danda, m., stick; punishment.
पुन्य punya, n., merit.
फल phala, n., fruit; reward.
रामायणम् rāmāyaṇa, n., a noted poem.

रूपका rūpaka, n., gold-piece.
लोक loka, m., world, people (sing. and pl.).
साधु sādhu, m., holy man, saint.
सुवर्ण swarṇa, n., gold.
सुता sūta, m., driver, charioteer.
सेठ stena, m., thief.

Adverb: स्वा iva as, like (postpos.).

Exercise VII.

सूर्य: सुवर्ण नृपस्वर्जोहरयति। १। गुरुदेशिन चित्तां सायां। २।
पूर्व: स्यायां चित्तां। ३। चरित्रविचार पायी चालयति। ४। ग्रामाङ्गनावे-
हिंसा कर्तवं च। ५। नरी रूपवाणि गयति। ६। नृपाचक चुक्षा सुधी-परायत। ७। रामयन पुजी जनेयो रामायणं कथयति। ८। सुवर्णः पायिनान्तं तोलयाम्। ९। जनक: नुवाचौपाइ धरयति। १०। गृहस्थोका
चारति। ११। गुरुदेशिन साधुदृशिं हाणि पारयति। १२। देवानविवानिन्
लोक: नृपस्वर्जोहयति। १३॥

14. Thieves steal the people's money. 15. The two boys wash their mouths. 16. The father tells his son (dat.) the reward of sin. 17. The scholars honor and reverence their teacher. 18. Ye both bring fruits in your hands and count them. 19. Merit protects from misfortune (abl.). 20. The charioteers strike the horses with sticks. 21. In anger (abl.) the king pierces the thief with a spear.

Lesson VIII.

152. Verbs, a-conjugation. Present Indicative Middle. The present indicative middle of verbs whose stems end in a is inflected as follows:
<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>वदे vāde</td>
<td>वदावधि vādāvahi</td>
<td>वदामहे vādāmahe</td>
</tr>
<tr>
<td>वदृष्टि vādate</td>
<td>वदेढ्ये vādetha</td>
<td>वदेढ्वे vāddadhve</td>
</tr>
<tr>
<td></td>
<td>वदे ते vādete</td>
<td>वदेढ्ने vādante</td>
</tr>
</tbody>
</table>

153. The ending of the 3rd pl. is properly चले ante (cf. नः nti for अनि 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, याजति yājati ‘he sacrifices’ (for some one else); याजते yājate ‘he sacrifices for himself’. But many verbs are conjugated only in the middle, like the Latin and Greek deponents.

155. The verb मृ mr, ‘die’, makes घर्यते mriyāte in the present; and जन 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. ऐ or हौ + ऐ ऐ ऐ ऐ ऐ = हौ ऐ; e.g. गृह्ति gṛhati becomes गृह्तीति gṛhatī ‘it’. 2. ओ u or ओ ओ + ओ u or ओ ओ = ओ ओ; e.g. साधु उक्तम sādhu uktam becomes साधुत्तम sādhu ‘ktam’.

157. The ऐ-vowels, the ओ-vowels, and च्र r, before a dissimilar vowel or diphthong, are regularly converted each into its own corresponding semivowel, ऑ y or ओ v or इ r. Thus, तिष्ठति tisṭhāti atra becomes तिष्ठव तिष्ठति अत्र तिष्ठति atra (four syllables); नदी मद्व atra becomes नद्व नद्व atra; मध्व मद्व atra becomes मध्व मद्व atra; कर्त्र कर्त्र iha becomes कर्तिवह कर्त्र iha.

* And theoretically 3. च्र r + च्र r = च्र r, 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 वाने vane atra becomes वने वाने vane ‘tra; मानो भानो bhāno atra becomes मानो भानो bhāno ‘tra. By far the commonest case of final ओ o is where it represents final अस as (see § 118).

159. The final ऐ i or ऋ u-element of a diphthong is changed to its corresponding semivowel य y or व v, before any vowel or diphthong, except when the rule of § 158 would apply. Thus, ए e becomes एय ay, and ऐ āi, चाय āy; ओ o becomes ओव av, and ऋ āu, चाव āv. Thus, in internal combination, ने-च ne-a becomes नय naya; भो-च bhō-a becomes भव bhava; so ने-च नाय nāy-aya yields नायय nāy-aya, and भो-च भाव bhō-aya yields भावय bhāv-aya.

160. In external combination, the resulting semivowel is in general dropped; and the resulting hiatus remains. Thus, वने रति vane iti becomes वने रति vana iti (through the intermediate stage वनार्तित vanay iti); मानो रति bhāno iti becomes माण रति bhāna iti (through भानार्तित 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. ए i, ओ u, and ए e as dual endings, both of declension and of conjugation; thus, गिरी रह gīr iha, साधू चाच sādhā atra; वने चाच phale atra. 2. The final, or only, vowel of an interjection; thus, हे हे he indra, हे चच्चे he agne.

Vocabulary VIII.

Verbs (deponents):

- अर्थय ahṛṭya (denom. - अर्थात्य arthātate) ask for (w. two accus.).
- ईक्ष्य ikṣate see, behold.
- कांप kāmpate tremble.
- जन jan (jāyate) be born, arise,

spring up (mother in loc.).
भाष्य bhāṣya (bhāṣate) speak.
मृ मरियाते die.
यत्य yatate) strive for (w. dat.).
युध्य yudh (yūdhayate) fight (w. instr. of accompaniment).
Lesson VIII.

रः ῳ rabh + चा a (ार्दो) take hold on, begin.

वां vand (vàndate) greet, honor.

शिभा cikś (cikśate) learn.

रूं ruc (rócate) please (dat., gen.).

सह sah (sáhate) endure.

लभ bâbh (lábhate) receive, take.

सेव sev (sévate) serve, honor.

Subst.:

चनर्ष anartha, m., misfortune.

चयोग udyoga, m., diligence.

कालार्ग kalyàna, n., advantage; salvation.

तर taru, m., tree.

द्विव dvija, m., Aryan.

द्विश्वति dvijāti, m., Aryan.

धर्ष dharma, m., right; law; virtue.

धार्ष dhāirya, n., steadfastness.

पसु paçu, m., beast.

बल bala, n., strength, might.

मनुषु manusya, m., man (homo).

याज्यa yajña, m., sacrifice.

वन vana, n., woods, forest.

विनय vinaya, m., obedience.

वीि वiči, m., wave.

शास्त्र gāstra, n., science; text-book.

शूर sūdra, m., man of the fourth caste.

हित hita, n., advantage.

Adverb: न na, not.

Exercise VIII.

चायोबिलन तरव: कमने। १। चायिनीया चायियबिलन इक्षुः इलः

यूपी भाषिते। २। बसुन। रायसूपीयविस्मवे ्येरिन्ये। ३। शास्त्र (३५६) चुणुण शिवामह इति पदे हििर्विशिष्ठति। ४। पापाहुः जायते। ५। शिवायण विनय उवोगव गुस्से रोचिते। ६। अधमाय न धमाय वर्णे। ७। विषयः (abl.) सूखे चर्याम लमाते। ८। चर्यायमान वनद्। ९। चर्यायण वाचक भाषाय। १०। धनन पसुः लमधी वच्चाय। ११। सदा गुरोः चायण राजी नखदत। १२। पासी पासी मनुषाख नखोळितक:। १३। शहै चर्यायण साधुः। १४। चायणस्वव्र्ती वसन्ति। १५। चायिता चर्यायण वेलाई। १६। १७।

17. The two houses⁴ yonder⁵ tremble⁶ by the power⁷ (instr.)

* हृति, 'thus', is very commonly used as a particle of quotation, following the words quoted.
of the ocean's waves. 18. The father beholds his son's face.
19. "We strive after the advantage of the scholars;" thus speak the teachers.
20. The children ask their father for food (accus.).
21. In the forest yonder elephants are fighting with bears.
22. The two Cūdras serve the two Aryans here.
23. Fruits please the children. 24. Whence do ye receive money?
25. Now the two seers begin the sacrifice.

Lesson IX.

162. Feminines in चा ā, declined like बेना senā, 'army.'

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. बेना senā</td>
<td>बेने sene</td>
<td>बेनास senās</td>
</tr>
<tr>
<td>A. बेनास senām</td>
<td>&quot; &quot;</td>
<td>&quot; &quot;</td>
</tr>
<tr>
<td>I. बेनाया senayā</td>
<td>बेनायाम senāhyām</td>
<td>बेनायामस senābhis</td>
</tr>
<tr>
<td>D. बेनायामी senayāī</td>
<td>&quot; &quot;</td>
<td>&quot; &quot;</td>
</tr>
<tr>
<td>Ab. बेनायामस senayās</td>
<td>&quot; &quot;</td>
<td>&quot; &quot;</td>
</tr>
<tr>
<td>G. &quot; &quot;</td>
<td>बेनायोस senayos</td>
<td>&quot; &quot;</td>
</tr>
<tr>
<td>L. बेनायामस senayām</td>
<td>&quot; &quot;</td>
<td>बेनायाम senānām</td>
</tr>
<tr>
<td>V. बेने sene</td>
<td></td>
<td>बेनासु senāsu</td>
</tr>
</tbody>
</table>

163. Adjectives in चा ā are declined in the masc. like देव, in the fem. like बेना, in the neuter like फल. But often the fem. stem ends in द य, and is declined like चडी (in Less. XI).

164. Final ए ā and ओ ōu, according § 159, become चाय āy and चाव āv respectively before any following vowel or diphthong. The च or च may then be dropped, leaving a hiatus. The च is in fact always dropped, but the चō not often. Thus, बेनायाम चाव becomes, through the medium of बेनायाम चाव, बेनायाम चाम; देवी चाव becomes देवावच.

165. Initial च. after short vowels, the preposition चा, and the
Lesson IX.

prohibitive particle मा, becomes कृ: thus, श्रवः छाया becomes श्रवः क्षाया; श्रा + क्षायति = श्राक्षायति.

166. An initial न of a root generally becomes ख after a verbal prefix containing र, either original or representing रस; such as चत्ररेत ‘between’, निस्ते, परा, etc. Thus, प्रश्यति, निर्ज्ञायति.

167. The following prefixes are often used before verbs: ःन ‘after, along, toward’; भव ‘down, off’; उप ‘up, up forth or out’; उप ‘to, toward’; जित ‘down; in, into’; निस्त ‘out, forth’; परा ‘to a distance, away’; परित ‘round about, around’; म ‘forward, forth’; सम ‘along with, completely.’

Vocabulary IX.

**Active Verbs:**

गम् + चव (avagácchati) understand.

दू + चव (avatárati) descend.

नो + उप (upanáyati) introduce, consecrate.

परि (parináyati) lead about; marry.

पत्त + उप्त (uptátati) fly up.

चह + चव (avaróhati) descend.

**Deponents:**

गम् + सम (saingácchate) come together, meet (w. instr.).

ज + परा (parádáyate) be conquered (rarely w. act. sense: conquer).

पद्र + म (prapádáyate) flee for refuge (acc.) to (acc. of person).

भिच (bhikṣate) beg, get by begging.

मृगद (denom. — mrgáyate) hunt for, seek.

वृत्त (vártate) exist, subsist, be, become.

श्रम (cóbhate) be brilliant, shine; be eminent.

**Subst.:**

रुष m., arrow.

कन्या f., daughter, maiden.

Perry, Sanskrit Primer.

गङ्गा gaṅgā f., n. pr., the Ganges.

गृहख़ा m., householder, head of family.
Lesson IX.

हाया f., shade.
प्राय ग m., nom. pr., Prayāga (a city, Allahābād).
भय n., fear.
भावी f., wife, woman.
भाषा f., speech, language.
भिषा f., alms.
चनुरा f., n.pr., Yamunā (a river, the Jumna).
रघु m., n., battle.
रघु f., street.
विबा f., knowledge, learning.
विह्र m., bird.
वाण m., hunter.

शरण n., protection.
संधा f., twilight.
स्वर m., heaven.
हदथ n., heart.

Adj.:
कृष्ण, f. ओऽवा, black.
पाप, f. ओऽवा, bad, wicked.
प्रभूत, f. ओऽवा, much, abundant; pl. many.

Adv.:
सह �together with (postpos., w. instr.).
हस्सा suddenly, quickly.

Exercise IX.

रति रति न संघनेर॥१९। यद्रा विह्राण वास्ध पश्च नित तृद्रा सहस्रोऽन्तर। ॥२। सां बद्रथेय मृगयन चाकः। ॥३। ह्रेयः कन्या रामः पारीः शणयः। ॥४। विष्णूहिरे सजपेय कमाभि: सहाँगच्छत। ॥५। राजी विष्णु दीवाभयः क्षषणे प्रगति। ॥६। भिष्यश रामस्रशिष्यो विदेयः। ॥७। यद्रा जना गङ्गाय मिधाने तृद्रा स्वरं समन। ॥८। कष्यरथ (§164) वर्ण यक्षलृजाभरि। ॥९। वन छन्त्वचिन्हुऽन्तलं वाधः कृष्णो च विदेयः। ॥१०। ब्रजानां माया सूद्रा नावंगच्छत। ॥११। हे शिशु क्रमरस्क राजश्रु साधुनां भावाभिः 幸 भिसं समन। ॥१२। व्रत क्षायाय प्रभृता विह्र गाभिहृदः। ॥१३। विविक्ष समालकृष्णपनयत्॥ ॥१४॥

15. The two scholars1 beg6 much3 alms3 from the wives6 of the householders4. 16. At Prayāga1 the Ganges3 unites4 with the Yamunā3. 17. Bad1 men2 do not4 reach5 (स्वर) heaven3. 18. O Vīṣṇu1, to-day3 Cīva2 marries7 Gaṅgā6, Hari’s4 daughter5. 19. In the battle1 the kings3 fight4 with arrows9 and6 conquer7 their enemies5.

*“Birds of a feather flock together”.
Lesson IX. X.

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) reverence⁶ the gods³. 24. In the street³ of the village¹ the teacher³ and⁵ the scholar⁴ meet⁶. 25. We two sacrifice⁶ to the gods¹ for ourselves; we do not⁴ sacrifice⁵ for Hari³.

Lesson X.

168. Verbs. Passive Inflection. A certain form of present-stem, inflected with middle endings, is used only with a passive meaning, and is formed from all roots for which there is occasion to make a passive conjugation. Its sign is an accented च yd 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, तबेच tanyē, तन्विते tanydse, तन्बिते tanydte, 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 चंच, pass. चंचते; from बच, बचते.

171. In the roots चच्, चढ़, चप, चस्, चह्, and चप, the च va becomes च u in the pres.; thus, चचते, चपते, चपते (see note to § 102), चचाते. Similarly, चच makes चचति, and चह and पह make पहाति and पहति; शास makes शासति.
172. Final र and छ of roots are generally lengthened; thus, जिन्, चीर्यते; खुन्, चूर्यते.

173. Final छ is in general changed to रि; thus, कृ, जीर्यते; but if preceded by two consonants it takes गुण; thus, खून, चार्यते. The roots in “variable र”, which the natives write with च्र, change छ to छि, or, if a labial letter precede, to जर; thus, गृ, तीर्यते; गृ, ‘strew’, कीर्यते; but पृ, पूयते.

174. Final चा of roots is usually changed to रि; thus, ट्रा, त्रीयते; गा, त्रीयते; धा, धीयते. But धा makes धायते; and so some other roots in चा.

175. The roots तन् and खन् usually form their passives from parallel roots in चा; thus, तायते. But चट्यते and खन्तिते occur.

176. Verbs of causative inflection, and denominatives in चय, form their passive by adding छ to the causative or denominative stem after चय has been dropped; thus, चोर्यते ‘is stolen’; गर्यते ‘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, वरिष्ठ खगोऽस्मते ‘Heaven is reached by the man’; अाग्यति ‘one comes hither’; गुष्यते ‘one sleeps’; गूथति ‘it is heard’, i.e. ‘they say’. The predicate to the instrumental subject of such a construction is of course also instrumental; thus, रामेभितं जीयति ‘Rāma lives as a seer’.

Vocabulary X.

Verbs, with passives: यह (p. ग्रह्यते) take, receive, seize.
भू (p. क्रियते) make, do, perform.
खन्य (क्हनति; p. क्हयते, क्हन्यते) dig.
गा (गायति; p. गियते) sing.

दंश (dācati; p. dacyate) bite.
द्वादश (dādathi; p. dasyate) cut.
दीव (dīvyati; p. dīvyate) play.

उ (p. धियते) put, place.
Lesson X.

2धा (dhyātī; p. dhyāyate) suck.
3धा (dhyātī; p. dhyāyate) think, ponder.
1प्र (p. pāyate) drink.
1पू (Hindu पू; p. pūryāt) fill.
बच्च (p. bādhyāt) bind; entangle;
catch.
1मात (p. mīyāte) measure.
वच (p. ucyāt) speak.

वप्र (vāpāt; p. upyāt) sow, scatter.
शास (p. cisyāt) rule; punish.
श्र (p. crāyāt) hear.
श्र (p. stāyāt) praise.
श्र (p. upyāt) sleep.
1ञ्झा (p. hiyāt) abandon, give up; neglect.
ह or ञ्झा (hadyāt; p. hūyāt) call.
+ च्छ call, summon.

Subst.:
आत्रा f., command.
आशा f., hope.
काच n., fagot; wood.
गीत n., song.
घट m., pot, vessel.
घृत n., melted butter; ghee.
घाथ n., grain.
पाय m., noose, cord, snare.

भार m., burden.
भिछ m., beggar, ascetic.
भूख m., servant.
माला f., garland.
राज्य n., kingdom.
शिल्प m., child.
सर्प m., snake.

Adj.:
विधेय, f. ञ्झा, obedient.

Exercise X.

रामेष  पुष्चववीपनीयते इति श्रोते । ७। च्छविन्ण्पेशः धर्मः पृक्षयते । १२। घटी घृती पृतिहीति । ३। विश्वागः पश्चवध्यते । ४। जानेयगरः गमयते । ५। हे शिया गृहशापत्वभी । ६। नरः कटा: क्रयते । ७। जाविभमुण्या: सद्यः सुवनः । ८। भ्रमुता भिज्ञा गृहशाप भावंय भिज्ञायो जीतेय । ९। जानेयां गायं गरी गीतवि । १०। चित्तितज्ञानां वसु चोर्यते । ११। इरुभी राजः वर्यो नृपतिना जीयते । १२। हे देवी साधुभिः सदा ज्ञायक्येहे । १३। देव्देव वालोः शिवेन्ति । १४। भ्रमुत: काभानां भारी नरेशोधते । १५। चर्चन जलं घीयति । १६। धर्मेष राज्यं शिष्यते नृपेशः । १७। सर्धने दृशते नरः । १८। सूतेनाथकाह्यते । १९।
Lesson X. XI.

(Use passive constructions throughout.)

20. Grain\(^2\) is scattered\(^3\) for the birds\(^1\). 21. Garlands\(^1\) are twined\(^3\) (use बन्ध्) by the maidens\(^2\). 22. Again\(^2\) Hari\(^1\) is praised\(^4\) by Rāma\(^3\). 23. Viṣṇu\(^1\) drinks\(^4\) water\(^3\) from his hand\(^2\). 24. Pleasantly\(^1\) (सुखिन्) one sleeps\(^3\) in the shade\(^2\); so\(^4\) say\(^5\) the people\(^6\).

25. Both seers\(^1\) sacrifice\(^2\). 26. The father\(^1\) sets\(^4\) hopes\(^2\) on his child\(^3\) (loc.). 27. The scholar\(^3\) neglects\(^4\) the teacher's\(^1\) command\(^2\). 28. The two scholars\(^1\) think\(^3\) about their text-book\(^2\) (nom.). 29. Grain\(^2\) is sown\(^2\) in the fields\(^1\). 30. They play\(^2\) with dice\(^1\) (impers. pass.). 31. The king's\(^1\) commands\(^2\) are received\(^5\) by the obedient\(^3\) servants\(^4\).

32. The man\(^1\) digs\(^3\) in the field\(^2\).

Lesson XI.

178. Verbs. Imperfect Active, a-conjugation. The imperfect is formed from the present-stem by prefixing the augment छ, 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 yṛddhi-vowel, not the guṇa: thus छ + ह or ह or ह = हे; छ + उ or उ = छी; छ + क्ष = छार.

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 + छ + नय; निमी, impf.-stem अनय.

181. The inflection in the active is as follows:

Sing. Dual. Plural.
1. अवदृत्स् अवदृत्स् अवदृत्स्म् अवदृत्स्म्या अवदृत्स्म्यान
2. अवदत्स् अवदत्स् अवदत्स्म् अवदत्स्म्या अवदत्स्म्यान
3. अवदात् अवदात् अवदात्स्म् अवदात्स्म्या अवदात् अवदान

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

183. Polysyllabic Feminines in है, declined like नदी; 'river.'
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Sing.  Dual.  Plural.
N.  नदी nadi  नौं nadyau  नदयस nadyas
A.  नदीम nadim  "  "  नदीस nadis
I.  नदयं nadyam  नदीभाम nadibhyam  नदीभिः nadibhis
D.  नौं nadyam  "  "  नदीभास nadibhyas
Ab.  नदयस nadyas  "  "  नदीभास nadinam
G.  "  "  नदयस nadyas  नदीभास nadinam
L.  नदयं nadyam  "  "  नदीभास nadinam
V.  नदिः nadi

184. Final nasals. The nasals न, ्न, and ण, occurring as finals after a short vowel, are doubled before any initial vowel: thus, चन्तः छण्ड becomes चन्तङ्गण्ड.

Vocabulary XI.

Verbs:
कृत + त्र (avakyntati) cut off or down.
पात (pāḍhati) recite, read.

+ उप seat oneself.
ह + त्र (ahārati, -te) fetch, bring.

Subst.:
चर्च म, purpose; meaning; wealth.
रूप म, nom. pr., the god Indra.
रूपाणि f, nom. pr., the goddess Indrāṇi.
काव्य n, poem.
काव्य म, literary work, book.
जनी f, mother.
दासी f, female slave, servant.
देवी f, goddess, queen.
गारी f, city.
गारी f, woman, wife.

पत्नी f, wife, consort.
पुत्री f, daughter.
पुस्तक n, book (manuscript).
पूर m, flood, high water.
पृथिवी f, earth; ground.
प्राचीन m, priest, Brāhman.
सत्य m, fish.
वाही f, cistern.
सभा f, council, meeting.
खेत f, army.
कवी n, song of praise.
Lesson XI. XII.

Exercise XI.

14. When\(^1\) ye besought\(^4\) (प्रपृट) the king\(^2\) for protection\(^3\) (acc.), then\(^5\) ye were\(^7\) (ख्री) in misfortune\(^6\). 15. In the two rivers\(^1\) Gaṅgā\(^2\) and\(^4\) Yamunā\(^3\) it is\(^6\) (वत्तेत) high-water\(^5\). 16. The two women\(^1\) sang\(^4\) a song of praise\(^3\) about Rāma\(^2\) (gen.). 17. O\(^1\) seers\(^2\), why\(^3\) do ye both sacrifice\(^6\) to the goddesses\(^4\) with melted butter\(^5\)? 18. The queen's\(^1\) women-servants\(^2\) brought\(^6\) jewels\(^3\) and\(^3\) precious stones\(^4\). 19. In anger\(^1\) (abl.) the teacher\(^2\) struck\(^4\) the scholar\(^5\) with his hand\(^3\). 20. The two servants\(^1\) brought\(^4\) water\(^4\) from the cistern\(^3\) in pots\(^2\). 21. Ye cut off\(^4\) (impf.) wood\(^3\) from the trees\(^2\) with the axe\(^1\). 22. The seer\(^1\) praised\(^6\) Indrāṇī\(^4\), Indra's\(^2\) consort\(^3\), with hymns\(^5\).

Lesson XII.

185. Feminine Substantives in \(\text{रू} \ i\) and \(\text{ू} \ u\) 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 \(a\), the other shows respectively \(u, v, o,\) or \(a\); cf. §§ 50, 51. In the D., Ab.-G., and L. sing., these stems sometimes follow नध्री; thus \(मत्यादि, -yās, -yām;\) dhenvāi, -\(vās, -vām\).

186. Feminines in \(\text{रू} \ i\) and \(\text{ू} \ u:\) मति ‘opinion’; चेनु ‘cow’.
Lesson XII.

<table>
<thead>
<tr>
<th>N.</th>
<th>नितस्  matis</th>
<th>मतो  mati</th>
<th>मतवस्  matayas</th>
</tr>
</thead>
<tbody>
<tr>
<td>A.</td>
<td>मतिम्  matim</td>
<td>&quot;</td>
<td>मतिस्  matis</td>
</tr>
<tr>
<td>I.</td>
<td>मतिया  matyā</td>
<td>मतिवास्  matibhyām</td>
<td>मतिभिस्  matibhis</td>
</tr>
<tr>
<td>D.</td>
<td>मतये  mataye</td>
<td>&quot;</td>
<td>मतिस्वस्  matibhyās</td>
</tr>
<tr>
<td>Ab.</td>
<td>मतिस्  mates</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>G.</td>
<td>&quot;</td>
<td>मत्वोस्  matyos</td>
<td>मतिनाम्  matinām</td>
</tr>
<tr>
<td>L.</td>
<td>मती  matāu</td>
<td>&quot;</td>
<td>मतिष्  matiṣu</td>
</tr>
<tr>
<td>V.</td>
<td>मते  mate</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

N. | धेनस्  dhenus | धेनू  dhenū | धेनवस्  dhenavas |
A. | धेनम्  dhenum | "          | धेनूस्  dhenūs  |
I. | धेनवा  dhenvā | धेनवास्  dhenubhyām | धेनुम्यस्  dhenubhis |
D. | धेनवे  dhenave | "          | धेनुस्वस्  dhenubhyās |
Ab. | धेनोस्  dhenos | "          | "              |
G. | "          | धेन्वोस्  dhenvos | धेनुमाम्  dhenunām |
L. | धेनी  dhenāu | "          | धेनुष्  dhenuṣu |
V. | धेनो  dheno |            |                |

187. Adjectives in र i and उ u are often inflected in the feminine like मति and धेनू. But adjectives in उ u preceded by one consonant often form a derivative feminine stem by adding ह i. Thus, बढ़ ‘much’, N. masc. बढ़स, f. बढ़ी, n. बढ़; गुरु ‘heavy’, m. गुरस, f. गुर्वी, n. गुर. This fem. is then declined like नहर।

Vocabulary XII.

<table>
<thead>
<tr>
<th>Verbs:</th>
<th>धिष्ठ + चप (upadiçditi) teach, instruct.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ज्ञुप (kālpate) be in order; tend or conduce to (w. dat.).</td>
<td>2विच्छ (vindāti, vindāte) acquire.</td>
</tr>
</tbody>
</table>