

## Lesson XXV.

268. Declension. Perfect Active Participles in वांस. The active participles of the perfect tense-system are quite peculiar as regards the modifications of the stem. In the strong cases the suffix is वांस, which becomes वान् in the nom. sing. masc., and is shortened to वन् in the voc. sing. In the weakest cases the suffix is contracted into उष्; and in the middle cases it is changed to वत्. A union-vowel इ, if present in the strong and middle cases, disappears before उष् in the weakest. Radical इ and ई, if preceded by one consonant, become ए before उष्, but if preceded by more than one consonant, become इय्; whereas radical उ always becomes उव् before उष्, and radical ऋ, ए. Thus, निनीवांस, निन्युष; शुश्रुवांस, शुश्रुवुष्; चक्रवांस, चक्रुष्. The feminine stem is formed with ई from the weakest stem-form; thus, निन्युषी. Examples:

## 1. विद्वांस 'knowing':

Masculine.			Neuter.		
Singular.	Dual.	Plural.	Singular.	Dual.	Plural.
N. विद्वान्	विद्वांसौ	विद्वांसस्	N.V. विद्वत्	विदुषी	विद्वांसि
A. विद्वांसम्	"	विदुषस्	"	"	"
I. विदुषा	विद्वज्जाम्	विद्वज्जिस्	as in the masculine.		
L. विदुषि	विदुषोस्	विद्वत्सु			
V. विद्वन्					

## 2. जग्मिवांस 'having gone':

\* Another form of perf. part. of this verb (गम्) makes the strong and middle stems जगन्वांस and जगन्वत्; the weakest form is as above, जग्मुष्.

## Masculine.

## Neuter.

Singular.	Dual.	Plural.	Singular.	Dual.	Plural.
N. जग्मिवान्	जग्मिवांसौ	जग्मिवांसस्	जग्मिवत्	जग्मुषी	जग्मिवांसि
A. जग्मिवांसम्	"	जग्मुषस्	"	"	"
I. जग्मुषा	जग्मज्जाम्	जग्मज्जिस्	as in the masculine		
L. जग्मुषि	जग्मुषोस्	जग्मिवत्सु			
V. जग्मिवन्					

269. Stems श्वन्, युवन्. The stems श्वन् m., 'dog', and युवन् m., n., 'young', have as weakest stems शुन् and यून्; in the strong and middle cases they follow राजन्; voc. श्वन्, युवन्. Fem. शुनी and युवति.

270. The stem मघवन् m., 'generous' (in the later language almost exclusively a name of Indra), has as strong stem मघवान्, mid. ँव, weakest मघोन्. Nom. sing. मघवा, voc. ँवन्. Fem. मघोनी.

271. The stem अहन् n., 'day', is used only in the strong and weakest cases, the middle, with the nom. sing., coming from अहर or अहस्. Thus:

	Singular.	Dual.	Plural.
N.A.V. अहर् (०स्)	अहनी or अह्नी	अहानि	
I. अह्ना	अहोभ्याम्	अहोभिस्	
L. अहनि or अह्नि	अहोस्	अहस्सु or अहःसु	

272. Compounds with यञ्च् or अञ्च्. The adjectives formed from this root with prepositions and other words are quite irregular. Some of them have only two stem-forms: a strong in अञ्च् and a weak in अच्; while others distinguish from the middle in अच् a weakest stem in च्, before which the अ is contracted with a preceding इ (य्) or उ (व्) into ई or ऊ. The fem. is made with ई from the weakest (or weak) stem; thus, विषूची. The principal stems of this sort are as follows:

	Strong.	Middle.	Weak (weakest).
प्राच् 'forward', 'eastward'	प्राच्		प्राच्
अवाच् 'downward'	अवाच्		अवाच्
उदच् 'northward'	उदच्	उदच्	उदीच्*
प्रत्यच् 'backward', 'westward'	प्रत्यच्	प्रत्यच्	प्रतीच्
न्यच् 'low'	न्यच्	न्यच्	नीच्
अन्वच् 'following'	अन्वच्	अन्वच्	अनूच्
तिर्यच् 'going horizontally'	तिर्यच्	तिर्यच्	तिरस्**

## Vocabulary XXV.

## Verbs:

गम् + अस्तम् ( <i>astamgacchati</i> ) go down, set (lit'ly "go home" — used of the heavenly bodies).	+ उद् ( <i>udgacchati</i> ) rise. स्पृह् ( <i>sprháyati</i> ) desire ( <i>dat.</i> ).
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## Subst.:

गौरव n., weight; dignity.	अम m., pains, trouble.
जगत् n., that which lives.	सिंह m., lion.
तक्षशिला f., n. pr., a city (Taxila) in India.	स्नान n., bathing, bath.
तिर्यच् m., n., animal.	हरिण m., gazelle.
त्वष्टृ m., n. pr., a god, Tvāṣṭar.	Adj.:
परिषद् f., assembly.	अधीत. f., °आ, learned, studied.
भृगुकच्छ n., Baroch (a holy place in India).	तस्त्रिवांस having stood; as n. subst., the immovable.
मघवन् m., Indra.	चिशीर्षन् three-headed.
युवन् m., n., young; f. युवति.	दष्ट. f. °आ, (part. of दृश्) bitten.
विपाक m., ripening; recompense.	वनवासिन् forest-dwelling.
	विद्वांस knowing, wise, learned.

\* इ inserted, irregularly, in weakest forms only.

\*\* irregular (तिरस् + अच्).

## Exercise XXV.

विद्वांश्च स्थिते लोके विद्वांश्च गौरवम् ।

विद्यया लभ्यते सर्वं विद्या सर्वं च पूज्यते ॥ १३ ॥

प्राचां दिशि ज्योतींश्चुनन्ति प्रतीच्यामस्तंगच्छन्ति । १ । विद्वद्भिरेव विदुषां श्रमो ज्ञायते । २ । त्वष्टृस्त्रिशीर्षाणं पुत्रं मघवामारयत् । ३ । अहनी एव चक्षियावयुध्येताम् । ४ । शुना दष्टो द्विजातिः स्नानमाचरेत् । ५ । काश्चा आजग्मुषो धातूनपश्याम् । ६ । येन वेदा अधीतास्तं युवानमपि गुरुं गणयन्ति । ७ । पापाः कर्मणां विपाकेन द्वितीये जन्मनि तिर्यन्तु जायन्त इति स्मृतिः । ८ । विद्वांसो विद्वद्भिः सह समागमाय स्पृहयन्ति । ९ । कियद्भिरहोभिः काश्चाः प्रयागमगच्छन्त । १० । प्राचां देशे पाटलिपुत्रं नाम महानगरं विद्यत उदीचां तक्षशिला प्रतीचां भृगुकच्छम् ॥ ११ ॥

12. Vṛtra was killed (हन्, *caus. pass.*) by Maghavan and the Maruts. 13. Young women sang a song. 14. Two learned Brāhmans dispute. 15. Saramā is called in the Rigveda the dog (*f.*) of the gods. 16. Great forests are found in the west (*expr. as pred., nom. pl.*). 17. In the assembly let the best among the learned teach (उप-दिश) the law. 18. Those who have committed evil deeds must stand by day (*acc.*) and sit by night. 19. Glory was attained by the young warrior. 20. Turned toward the east (*nom. sing.*) let one reverence the gods; the east (प्राची) is the quarter (दिश) of the gods. 21. Day by day one must worship (पूज्) the sun. 22. The gazelle has been killed by dogs. 23. The lion is king of forest-dwelling animals.

## Lesson XXVI.

## Some Irregular Substantives.

273. अम्बा f., 'mother': voc. sing. अम्ब.

274. 1. सखि m., 'friend': sing. nom. सखा, acc. सखायम्, inst. सखा, dat. सखे, abl.-gen. सख्युस्, loc. सखौ, voc. सखे; du. सखायौ.

सखिभ्याम्, सख्योस्; pl. nom. सखायस्, acc. सखीन्, instr. सखिभिस्; the rest like अग्नि. — 2. पति m., is declined regularly (like अग्नि) in composition, and when meaning 'lord, master'; when meaning 'husband', it follows सखि in the following forms: inst. sing. पत्या, dat. पत्ये, abl.-gen. पत्युस्, loc. पत्यौ.

275. The neuter stems अक्षन् 'eye', अस्थन् 'bone', दधन् 'curds', सकथन् 'thigh', form only the weakest cases; thus, अक्षणा, दधस्, सकथनि or सकथ्य, etc.; the rest of the inflection is made from corresponding stems in ह; thus, nom. sing. अक्षि etc.

276. 1. लक्ष्मी f., 'goddess of fortune', makes nom. sing. लक्ष्मीस्. — 2. स्त्री f., 'woman', follows a mixed declension; thus, nom. sing. स्त्री, acc. स्त्रियम् or स्त्रीम्, instr. स्त्रिया, dat. स्त्रियै, abl.-gen. स्त्रियास्, loc. स्त्रियाम्; du. स्त्रियौ, स्त्रीभ्याम्, स्त्रियोस्; pl. nom. स्त्रियस्, acc. स्त्रियस् or स्त्रोस्, instr. स्त्रीभिस्, etc.; gen. स्त्रीणाम्.

277. 1. अप् f., 'water', only pl.; its final is changed to ह before भ; thus, nom. आपस्, acc. अपस्, instr. अत्रिस्, dat.-abl. अत्र्यस्, gen. अपाम्, loc. अप्सु. — 2. दिव् f.,\* 'sky', makes nom. sing. दीस्, du. द्वावौ, pl. (sometimes) द्वावस्; the endings are the normal ones, but the root becomes द्यु before consonant-endings: thus, acc. sing. दिवम्, nom.-acc. pl. दिवस्, instr. बुभिस्. Not all the cases are found in use. — 3. Stem रै m. (rarely f.), 'wealth': sing. रास्, रायम्, राया etc.; du. रायौ, राभ्याम्, रायोस्; pl. रायस् (nom. and acc.), राभिस् etc.

278. 1. अनड्डह् or अनड्डुह् m., (from अनस् + वह् 'cart-drawing', i. e.) 'ox': strong stem अनड्डाह्, mid. अनड्डुह्, weakest अनड्डुह्; nom. sing. अनड्डान्, voc. अनड्डुन्. — 2. The stem पन्थन् m., 'road', makes all the strong cases, with irregular nom. sing. पन्थास्; the corresponding middle cases are made from पथि, and the weakest from पथ्; thus, acc. sing. पन्थानम्, dat. पथे, acc. pl. पथस्,

\* In the older language oftener masculine.

dat. पथिभ्यस्. [The stems मन्यन् m., 'stirring-stick', and चम्बुचन् m., an epithet of Indra, are said to follow पन्थन्.]

279. The stem पुंस m., 'man', is very irregular. The strong stem is पुमांस, mid. पुम्, weakest पुंस. Thus, sing. पुमान्, पुमांसम्, पुंसा, etc., voc. पुमन्; du. पुमांसौ, पुम्भ्याम्, पुंसोस्; pl. पुमांसस्, पुंसस्, पुभिस् etc., पुंसु.

280. For the stem जरा f., 'age', may be substituted in the cases with vowel-endings forms from जरस् f.; thus, जरया or जरसा.

281. हृद् n., 'heart', does not make nom.-voc.-acc. of any number (except in composition), these being supplied from हृदय n.

282. The stem पद् m., 'foot', becomes पाद् in strong cases; and, in compounds, in the middle cases also; thus, nom. sing. पाद्, acc. पादम्, instr. पदा, etc. From द्विपद् 'biped', acc. sing. द्विपादम्, pl. द्विपदस्, instr. pl. द्विपात्रिस्. [The stem पाद् m., 'foot', has the complete declension of *a*-stems.]

283. The root हन् 'slay', as final member of a compound, becomes हा in nom. sing., and loses its न् in the middle cases and its अ in the weakest cases (but only optionally in loc. sing.). Further, when अ is lost, ह् in contact with न् reverts to its original घ्; thus, ब्रह्महन् m., 'killing a Brāhman', makes nom. sing. ब्रह्महा, acc. °हणम्\*, instr. ब्रह्मघ्ना, etc., loc. ब्रह्मघ्नि or °हणि, voc. °हन्; du. ब्रह्महणौ, °हभ्याम् etc.; pl. nom. °हणस्, acc. °घ्नस्.

284. The stems पूषन् m., n. pr., and अर्यमन् m., n. pr. (both personifications of the sun), make the nom. sing. in आ, but otherwise do not lengthen the अ; thus, nom. पूषा, acc. पूषणम्, instr. पूषा.

\* In compound words, an altering cause in one member sometimes lingualizes a न् of the next following member. But a guttural or labial in direct combination with न् sometimes prevents the combination, as in the instr. ब्रह्मघ्ना.

## Vocabulary XXVI.

## Verbs:

च move; in caus. (*arpáyati*) send;  
put; hand over, give.  
गुह (*gúhati*) in caus. (*gúháyati*)  
hide away, conceal.

तृप् (*tripyati*) be pleased or satisfied,  
satisfy or satiate oneself.  
लप् + वि (*vilápati*) complain.

## Subst.:

अचन् (*अचि*) n., eye.  
अद्रोह m., faithfulness.  
असुर m., demon.  
चित्त n., notice, thought, mind.  
देवता f., divinity, deity.  
दध्यच् (*weakest °धीच्*) m., n. pr.,  
a Vedic saint.  
पद् m., foot.  
पालन n., protection.

मानव m., man (*homo*).  
व्रत n., vow, obligation, duty.  
Adj.:  
काण f., °आ, one-eyed.  
चतुष्पद् four-footed, quadruped.  
द्विपद् m., biped.  
नियत, f. °आ (part. of नि-यम्),  
ordained, fixed, permanent.  
शिव, f. °आ, beneficent, gracious,  
blessed.

## Exercise XXVI.

पत्नी भक्तिव्रतं स्त्रीणामद्रोहो मन्त्रिणां व्रतम् ।  
प्रजानां पालनं चैव नियतं भूभृतां व्रतम् ॥ १४ ॥

बलवन्तावनङ्गाही लाङ्गलं वहेताम् । १ । शिवास्ते पन्थानः । २ ।  
लक्ष्मीर्विष्णोर्भार्या । ३ । हविष पुमान्परं ब्रह्म ध्यायति । ४ । बाङ्गभ्यां भूभृ-  
तृत्तं जगदजयत् । ५ । केन पथा भवान्सखा सहागच्छत् । ६ । पदा  
मामसृशत्सखा । ७ । पुंभिः सह स्त्रीरागमयद्राजा । ८ । हे युवन्पन्थानं  
मे दर्शय । ९ । अङ्गिः पादौ चालयत्वेष परिव्राट् । १० । स्त्री पत्ने  
रूपकाण्यर्पयति । ११ । एकेनाक्षणा यो न किञ्चित्पश्यति तं काणं वद-  
न्ति । १२ । द्यौः पिता पृथिवी च माता वो रक्षताम् । १३ । एते पुमांसो  
हृदयेषु पापं गूहयन्ति । १४ । ब्रह्मघ्ना न संभाषितं न च तमध्यापयेद्वा-  
जयेद्वा । १५ । असुरेभ्यो भयाज्ञानवा देवताः पालनं प्रार्थयन्त ताभिश्च  
शिवाभिः पापा असुरा अघात्यन्त । १६ । महानुदीचां राजा दरिद्रेः  
पथि तिष्ठद्भिः शिष्यैः संभाषमाणस्तेभ्यो भिक्षां यच्छति ॥ १७ ॥

18. The meeting of the men and women took place on the road. 19. In the Veda they call the sun Pūṣan, Mitra (*m.*), Aryaman, and Savitar. 20. Water also is named (*गणय*, *pass.*) among the deities in the Rik (*use चचस्*) and in the sacrificial formulas. 21. Be gracious, O Īiva, to biped and quadruped. 22. The seers' view is, that fire is to be found in the water (*use वृत्*, and make a direct statement with इति). 23. The Asura was slain by Maghavan with a bone of Dadhyañc. 24. Who knows the wind's path (*pass.*)? 25. Mother, satisfy (*तृप् caus.*) the child with curds. 26. Have food brought (*use आ-नी*, *caus.*, *pl.*) from our friend's house. 27. The Maruts are Maghavan's friends.

## Lesson XXVII.

285. Demonstrative Pronouns. Two demonstrative-declensions are made up with particular irregularity: they are those of the pronouns अयम् and असौ (for which the natives give the stem-forms as इदम् and अदस् respectively). The first is a more indefinite demonstrative: 'this' or 'that'; the other signifies especially the remoter relation.

## 286. अयम् (इदम्):

	Masculine.			Feminine.		
	Sing.	Dual.	Plural.	Sing.	Dual.	Plural.
N. अयम्	इमौ	इमे	इयम्	इमे	इमास्	
A. इमम्	"	इमान्	इमाम्	"	"	
I. अनेन	आभ्याम्	एभिस	अनया	आभ्याम्	आभिस्	
D. अस्मै	"	एभ्यस्	अस्मै	"	आभ्यस्	
Ab. अस्मात्	"	"	अस्मास्	"	"	
G. अस्म्य	अनयोस्	एषाम्	"	अनयोस्	आसाम्	
E. अस्मिन्	"	एषु	अस्माम्	"	आसु	

Neuter: Nom.-acc. sing. इदम्, du. इमे, pl. इमानि; the rest is like the masculine.

287. असौ (अदस्):

Masculine.			Feminine.		
Sing.	Dual.	Plural.	Sing.	Dual.	Plural.
N. असौ	अमू	अमी	असौ	अमू	अमूस्
A. अमम्	"	अमून्	अमम्	"	"
I. अमुना	अमूभ्याम्	अमीभिस्	अमुया	अमूभ्याम्	अमूभिस्
D. अमुयै	"	अमीभ्यस्	अमुयै	"	अमूभ्यस्
Ab. अमुभ्यात्	"	"	अमुभ्यात्	"	"
G. अमुय्य	अमुयोस्	अमीषाम्	"	अमुयोस्	अमूषाम्
L. अमुष्मिन्	"	अमीषु	अमुष्याम्	"	अमूषु

Neuter: Nom.-acc. sing. अदस्, du. अमू, pl. अमूनि; the rest like masc. — The final ई of अमी is unchangeable (cf. § 161).

288. There is a defective pronominal stem एन, which is accentless, and hence used only in situations where no emphasis falls upon it. The only forms are the following: Sing. acc. m. एनम्, n. एनद्, f. एनाम्; instr. m., n., एनेन, f. एनया. Du. acc. m. एनी, f., n., एने; gen.-loc. m., f., n., एनयोस्. Pl. acc. m. एनान्, n. एनानि, f. एनास्. — These forms may be used only when the person or object to which they refer has already been indicated by a form of अयम् or एष. Thus, अनेन काव्यमधीतमेनं व्याकरणमध्यापय "this one has read the art of poetry; teach him grammar".

289. Past Passive Participle in त or न. By the suffix त — or, in a comparatively small number of verbs, न — is formed, directly from the root of the verb, and unconnected with any tense-stem, a verbal adjective called the past passive participle. The fem. ends always in ञ्च्. When this participle is made from transitive verbs, it qualifies something as having endured the action expressed by the verb; thus, दत्त dattā, 'given'; उक्त ukta, 'spoken'. When made from an intransitive or neuter verb, the same par-

ticiples has no passive, but only an indefinite past, sense; thus, गत, 'gone', भूत, 'been'; पतित, 'fallen'.

290. This participle is often used as an adjective. Very commonly, also, it supplies the place of a finite verb, when some form of अस्, 'be', or भू is to be supplied; thus, स गतः "he is gone"; मया पत्रं लिखितम् "by me a letter was written". The neuter is frequently used as a substantive; thus, दत्तम् 'a gift'; दुग्धम् 'milk'; and also as *nomen actionis*. Sometimes it has a present signification, particularly when made from neuter verbs; thus, स्थित (from स्था) often 'standing'.

291. A. With suffix न [ण]. The suffix न is taken by a number of roots. Thus:

1. Certain roots in आ, and in i and u-vowels; thus, प्या or पी 'swell, be fat', पीन; हा 'abandon', हीन; स्था 'wither', स्थान; चि 'destroy', चीण; स्वा or श्वि 'swell', शून; कू 'cut', कून.

2. The roots in variable च् (so-called ṛ-roots), which before the suffix becomes ईर् or ऊर्, as in the pres. pass.; thus, 2 कृ (किर्), कीर्ण; तृ, तीर्ण; 1 पृ (पूर) 'fill', पूर्ण.

3. A few roots ending in ज् (which becomes ग् before the न); thus, भञ्ज 'break', भण; 1 भुज् 'bend', भुण; मज्ज 'sink', मण; रुज् 'be sick', रुण; विज् 'fear', विण. Also one or two others which exhibit a guttural before the न: लज् 'attach', लण; व्रज् 'cut up', वृकण.

4. A number of roots, some of them very common, in द् (which becomes न् before न): सद्, सन्न; (नि-सद्, निषण्); भिद् 'cut', भिन्न.\*

292. Some few verbs make double forms; thus, त्वर् 'hasten', तूर्ण or त्वरित; विद् 'acquire', विन्न or वित्त.

\* Commonest exceptions: खादित from खाद् 'eat'; मत्त from मद्; मुदित from मुद् 'rejoice'; रुदित from रुद् 'weep'; उदित from उद् 'speak'; विदित from विद् 'know'.

## Vocabulary XXVII.

## Verbs:

ईक्ष् + उप (upēkṣate) neglect.	भक्ष् (bhakṣādyati) eat.
२कृ + वि (vikirāti) scatter.	भङ्ग break.
गणय + अव (den. — avagāṇdyati) despise.	२भुज् + उप enjoy.
चर् + उद्, in caus. (uccārdyati) pronounce, say.	भू + परि (paribhāvati) despise.
तृ + अव (avatārati) descend.	मज्ज् (mājjati) sink.
+ उद् (uttārati) emerge, come out.	युज् in caus. (yojādyati) yoke, harness.
पी or घ्या (pyāyate) become stout or fat.	लग् (lāgati) attach; hang, cling, adhere.
	सद् (śīdati) sit, settle down; be overcome, exhausted.

## Subst.:

अश्विनी m. du., nom. pr., the Aśvins (the Indian Διδς κοῦροι).	विवाह m., wedding, marriage.
आचार m., "walk and conversation"; conduct of life, observance.	व्याधि m., illness.
अण n., debt.	शकट m., car.
कैलास m., n. pr. a mountain.	शय्या f., bed.
बुध् f., hunger.	हल m., n., plough.
ब्रह्मचर्य n., life of holiness, i. e. religious studentship.	हार m., chain, garland.
भोजन n., meal-time, meal.	Adj.:
भुज्यु m., n. pr., a Vedic personage.	चीण (part. of २चि) reduced, decayed; ruined.
मधुपर्क m., sweet drink.	तीव्र f. °आ, great, strong, violent.
मुक्ता f., pearl.	पीन (part. of पी) fat.
राक्षस m., demon.	ब्रह्मचारिन् studying sacred knowledge; as m. subst., Brāhman student.
लाभ m., acquisition, gain.	हीन (part.) abandoned; wanting in; and so sometimes w. instr., = 'without'.

## Exercise XXVII.

वर्धमानमृणं राजन्परिभूताश्च शचवः ।

जनयन्ति भयं तीव्रं व्याधयश्चाप्युपेक्षिताः ॥ १५ ॥

यानि कर्माण्यस्मिं लोके क्रियन्ते तेषां फलं कर्त्तुमुष्मिं लोक उप-  
भुज्यते । १ । भो असावहम् \* इत्युच्चारयन्गरीयसो ऽभिवादयेत् । २ । अयं  
नः पिता रथादवतीर्णः सख्या सह संभाषमाणस्तिष्ठति । ३ । आचारेण  
हीनं पुमांसं विद्वांसमप्यवगणयन्ति सन्तः । ४ । उदधौ मयं म्रियमाणं  
भुज्युमश्विनी नावोदहरताम् । ५ । एभ्यः बुधा सीदज्जो भिक्षुभ्यो ऽन्नं  
प्रयच्छ । ६ । पथ्यस्माकं रथो भयः । ७ । युध्यमानानमूननडुहः पञ्च । ८ ।  
भवता विकीर्णं धान्यमिमे विहगा भक्षयन्ति । ९ । आभिरङ्गिः पाणी  
प्रक्षालय । १० । इदम् \*\* आसनमिमा आपः स्नानायायं मधुपर्क इदं  
भोजनमिमानि वस्त्राणीयं शय्येति गृहस्थो ऽतिथिं गृहमागच्छन्तं व-  
देत् ॥ ११ ॥

12. Have medicine given quickly (use pass. part. of त्वर्, in nom.) to these sick persons. 13. This is that mountain Kailāsa, on which Īva dwells. 14. In order to attain (लाभ, dat.) this and that other world (gen.) the priest offered sacrifice for me (यज् caus.). 15. The flowers in the garlands of these women are withered. 16. By that king, who was praised by us, we were delighted with these jewels. 17. The peasant yoked two fat oxen to the plough. 18. The learned Brāhman emerged (pass. part.) from the water. 19. Here comes (pass. part.) the queen. 20. A chain of pearls hung (pass. part.) on the neck of this demon. 21. What sin is not committed by persons reduced in fortune? 22. This garden is filled with men and women.

## Lesson XXVIII.

293. Past Passive Participle, cont'd. B With suffix त्.

I. Without union-vowel इ. Much more commonly this parti-

\* "I am so-and-so; N. or M."

\*\* Translate the pronoun-forms by 'here', and cf. § 225.

ciple is made by adding the suffix त् to the bare root; thus, ज्ञात from ज्ञा; जित from जि; चित्त from चिप्; हृत from ह्र (or ह्रा); वृत्त from वृत्.

294. If the root end in a consonant other than क्, त्, प्, स्, the ordinary rules of euphonic combination apply as follows:

1. Final च् and ज् become क्; thus, सिक्त from सिच्; युक्त from युज्; त्यक्त from त्यज्.

2. Final श् becomes ष्, after which, as also after radical final ष्, त् becomes द्; thus, दृष्ट from दृश्; द्विष्ट from द्विष्. सृष्ट and मृष्ट are made from सृज् and मृज्, and इष्ट from यज्, contrary to 1. प्रह् makes पृष्ट; and तच्, तष्ट.

3. Final घ् becomes द्, and भ्, ब्; and the following त् becomes ध्; thus, वृद्ध from वृध्, लब्ध from लभ्.

4. Final ह् is treated in various ways, according to its historical value. a. Sometimes ह् combines with त् to form ह्र, before which short vowels (except अ) are lengthened; thus, गाढ from गाह्, लोढ from लिह्, रुढ from रुह्; मूढ from मुह्; but दृढ from दृह्. सह् forms सोढ. b. Where ह् represents original घ्, the combination is गध्; thus, दग्ध from दह्; दिग्ध from दिह्; दुग्ध from दुह्. The root मुह् forms also मुग्ध. c. नह्, where ह् represents original घ्, makes नद्ध.

295. The root before त् usually has its weakest form, if there is any where in the verbal system a distinction of strong and weak forms. Thus: 1. A penultimate nasal is dropped; e. g., अक्त from अक्त्; वज्र from वन्च्; स्रस्त from संस् (or स्रस्); शस्त from शंस्. 2. Roots which are abbreviated in the weak forms of the perfect suffer the same abbreviation here; e. g., उक्त from वच्, उप्त from वप्, मुप्त from स्वप्, ऊढ from वह्; इष्ट from यज् (the same form from इष्); विद्ध from व्यध्; पृष्ट from प्रह्. 3. Final आ is weakened to ई in गीत from गा 'sing', पीत from पी 'drink'; to इ in स्थित from स्था, हित from धा 'put' (with घ् also changed to ह्), मित from

मा 'measure', and a few others. 4. A final स् is lost after च् in गत, यत, नत, रत (from गम् etc.); and likewise final न् in चत, तत, मत, वत, हत (from चन् etc.). 5. Isolated cases are शिष्ट from शास्; ब्यूत from दीच् 'play'.

296. More irregular are the following:

1. Some roots in अस् make participles in आन्त; thus, कान्त, क्रान्त, चान्त, तान्त, दान्त, शान्त, आन्त, from कम् etc.

2. जन्, बन्, and सन् make जात etc.

3. The root 1दा, 'give', forms दत्त (from the derivative form दद्). The contracted form त्त is widely found in composition, especially with prepositions; thus, प्रदत्त or प्रत्त, निदत्त or नीत्त, etc.

297. II. With union-vowel इ. The suffix with इ, or in the form इत्, is regularly used with the derivative verb-stems in secondary conjugation, also often with roots of derivative character (like जिन्व्, हिंस्), and not infrequently with original roots.

298. When इत् is added to causative and denominative verb-stems the syllables अय are dropped; thus, चुर, pass. part. चोरित; गणय, गणित; तड्, ताडित; मृ, caus. मारयति, caus. pass. part. मारित; हन्, caus. घातयति, घातित.

299. Among the original roots taking इत् may be noticed the following:

पत् 'fall', पतित; कुप्, कुपित; वस् 'dwell', उषित; श्वस्, श्वसित; तृष् 'thirst', तृषित; लिख्, लिखित; ईच्, ईक्षित; वद्, उदित. यह् makes गृहीत; शी 'lie' makes शयित.

300. A few roots form this participle either with or without the auxiliary इ; thus, मत्त and मदित from मद्.

301. The grammarians reckon as participles of the na-formation a few derivative adjectives, coming from roots which do not make a regular participle; such are बाम 'burnt' (बा); कृश 'thin', 'haggard' (कृष्); पक्क 'ripe' (पच्); शुष्क 'dry' (शुष्); फुल्ल 'expanded' (फुल्).

302. Past Active Participle in तवन्त् (or नवन्त्). From the past pass. part. is made, by adding the possessive suffix वन्त् (f. वती), a secondary derivative having the meaning and construction of a perfect active participle; thus, कृतवन्त्, प्रतिपन्नवन्त्.

303. This participle is almost always used predicatively, and generally without expressed copula, i. e., with the value of a personal perfect-form. Thus, मां न कश्चिद्दृष्टवान् "no one has seen me"; or, with copula, महत्कृच्छ्रं प्राप्तवत्यसि "thou (fem.) hast come into great misery". This participle comes to be made even from intransitives; thus, सा गतवती "she has gone".

## Vocabulary XXVIII.

<b>Verbs:</b>	
तु + प्र in caus. ( <i>pratārdāyati</i> ) deceive.	मुह् ( <i>múhyati</i> ) be confused or dazed or stupid.
नह् + सम् ( <i>saṁnāhyati</i> ) equip oneself.	रध् + अप besiege.
पद् + वि-च्चा in caus. ( <i>vyāpādayati</i> ) kill.	रह् + प्र ( <i>praróhati</i> ) grow up.
पलाय्* ( <i>pālāyate</i> ) flee.	विष् + प्र ( <i>praviṣṭi</i> ) penetrate, enter.
भुज् enjoy, eat.	वृत् + प्र in caus. ( <i>pravartāyati</i> ) continue.
मन् + सम् honor.	शिष् + अव remain over, survive.
	स्तु + उप bestrew.

<b>Subst.:</b>	
अन्त m., end; in loc., at last.	पीर m., citizen.
इन्द्रप्रस्थ n., n. pr., Delhi.	प्रासाद m., palace.
खर m., ass.	यवन m., Greek, barbarian.
गुहा f., cave.	शृगाल m., jackal.
चरित n., behavior, life.	सेनिक m., soldier.
पृथ्वीराज m., nom. pr.	सेन्य n., army.
	हस्तिन m., elephant.

\* A quasi-root from इ 'go' + परा 'away'.

<b>Adj.:</b>	
भूयस् (comp.) more. In neut. sing. as adv.: mostly.	स्निग्ध (part. from स्निह्) affectionate.

## Exercise XXVIII.

श्रीमतो (abl.) राज्ञः समतैरेभिः कविभिरिष्टानि वसूनि लब्धानि । १ । कुतो भवानागत इति द्वारि स्थितः परिव्राजुहस्य पतिना पृष्ठः । २ । श्व-भिर्गृहीतो हरिणो व्याधिर्यापादितः । ३ । मूढः खरः शृगालस्य स्निग्धा-भिर्वाग्भिः प्रतारितः सिंहस्य गुहायामागतस्तेन हतः । ४ । चेचेषु सिक्ता-भिर्मैघानामग्निर्धान्यं प्ररुढम् । ५ । काश्चामुषितैर्धानुभिः शास्त्राणि सम्यग्धोतानीति तेषामाचार्येण लिखितात्पक्षादवगम्यते ॥ ६ ॥ उदीच्या दिशो (abl.) यवनेष्वागच्छत्सु पृथ्वीराज इन्द्रप्रस्थात्सेन्येन सह नि-ष्क्रान्तः । ७ । पथि संगच्छमानैर्द्विद्विभिः सह महद्युद्धं संजातम् । ८ । तस्मिन् राजा पराजितः शरैर्विद्धो हस्तिनो भूमौ पतितो यवनैर्जोर्वन्नेव गृहीतः पञ्चाक्षसिना घातितः ॥ ९ ॥

(In the following render all finite verbs by participles.)

10. Many of the soldiers were killed; some who survived fled into the city. 11. The gates of the city were shut fast (दृढा अपि-हिताः); the citizens equipped themselves for battle. 12. The Ya-yanas approached and besieged the city (*pass.*). 13. Finally the Yavanas, proving victorious (*past act. part.*), entered the city by force. 14. The young and old men were mostly murdered; the women made slaves; the great possessions of the citizens plundered, the palaces and houses burnt with fire. 15. The end of Prthvirāja has been described by the Yavanas, and his previous life sung by the poet Caṇḍa.

## Lesson XXIX.

304. Gerund, or Absolutive. The gerund is made in classical Sanskrit by one of the suffixes त्वा and य्.

305. A. त्वा. To uncompounded roots is added the suffix त्वा. It is usually added directly to the root, but sometimes with the vowel इ interposed. With regard to the use of इ, and to the form of root before it, this formation closely agrees with that of the participle in त or न. A final root-consonant is treated as before त. Roots which make the past pass. part. in न generally reject इ before त्वा.

Examples. 1. Without inserted इ: ज्ञात्वा, जित्वा, गीत्वा, श्रुत्वा, भूत्वा; स्थित्वा from स्था, हित्वा from 1धा 'place' (cf. हित) and from हा, दत्त्वा from दा (cf. दत्त), गीत्वा from गा; उक्त्वा from वच्, युक्त्वा from युज्; गत्वा from गम्, मत्वा from मन, वित्त्वा from 2विद् 'find'; तीर्त्वा from तृ (cf. तीर्ण), पूर्त्वा from पृ (cf. पूर्ण); दृष्ट्वा from दृश्, सृष्ट्वा from सृज्, इष्ट्वा from यज् (cf. § 295, 2), बुद्ध्वा from बुध्, लब्ध्वा from लभ्, दग्ध्वा from दह्.

2. With inserted इ: विदित्वा from 1विद् 'know', उषित्वा from वस् 'dwell', श्रयित्वा from शी (cf. श्रयित), गृहीत्वा from ग्रह् (cf. गृहीत).

306. Some verbs make both forms; thus, from खन् either खन्ति or खात्वा; from भ्रम् either भ्रमन्ति or भ्रान्त्वा.

307. Causatives and denominatives in अय make अयित्वा; thus, चुर, चोरयित्वा; तड्, ताडयित्वा; स्थापयति, स्थापयित्वा.

308. B. य. Roots in composition with prepositions (or sometimes with elements of other kinds, as adverbs or nouns) take the suffix य, before which इ is never inserted. A root which ends in a short vowel adds त् before य. Thus, परिणीय, अनुभूय; — विजित्य, संस्तुत्य, अधीत्य (अधि-इ) अधिकृत्य.

309. Roots in अम् and अन् whose pass. part. ends in अत form this gerund in अत्य; thus, ०गत्य, ०हत्य. But such *am*-roots (not *an*-roots) may preserve the nasal; thus, ०गम्य. Final changeable अ becomes ईर् or ऊर्; thus, ०तीर्य, ०पूर्य. Final आ remains unaltered; thus, आदाय. Some roots show a weak form before

this suffix; thus, प्रगृह्य, संपृच्छ्य; प्रोच्य (प्र-उच्य) from प्र-वच्; अनूच्य from अनु-वद्; व्युह्य from वि-वह्.

310. Causals and denominatives in अय reject those syllables; thus, प्रचोरयति, प्रचोर्य; प्रताड्य; प्रस्थाप्य; अवघात्य; आनाययति (आ-नी), आनाय्य. But if the root ends in a single consonant and encloses short अ which is not lengthened in the causative, then the gerund of the caus. ends in अय्य, to distinguish it from the gerund of the simple verb; thus, अव-गम्, ger. अवगम्य; caus. अव-गमयति, ger. अवगमय्य.

311. The gerund or absolutive is used generally as logical adjunct to the subject of a clause. It denotes an action accompanying or (usually) preceding that which is signified by the verb of the clause. (In the later language it is not always confined to the grammatical subject of the clause as an adjunct.) It has thus virtually the value of an indeclinable participle, present or past, qualifying the actor whose action it describes.

Thus, तद् आकर्ष्य छागं त्यक्त्वा स्नात्वा स्वगृहं गतः "having heard this, having abandoned the goat, having bathed, he went to his own house".\*

312. The gerunds of some verbs have not much more than prepositional value; thus, आदाय 'having taken', i. e. 'with', like Greek λαβών, ἔχων; मुक्त्वा 'having released', i. e. 'without', 'except'.

313. Before all gerunds may be used the privative अन् or अ; thus, अलब्ध्वा "without having received"; अनाह्वय "without having summoned."

### Vocabulary XXIX.

Verbs:	आप् acquire, attain, reach.
अस् + नि (nyāsyati) entrust (to one's care).	इ + प्र go forth; die. + सम्-आ join.

\* Of course the absolutives are often best rendered by relative clauses, or even by clauses coordinate with the principal clause.

कृ + अधि put at the head, appoint as ruler over (*loc.*).

चल + प्र (*prachalati*) move on, march.

चिन्त (*cintāyati*) consider.

च्यु (*cydvate*) totter, fall.

दा + आ take. Cf. § 312.

धा + सम्-आ lay or place on.

नी + निस् (*nirāyati*) bring to an end, determine, settle.

भज् + वि (*vibhāyati, -te*) distribute.

प्रज् + प्र (*pravrajati*) wander forth; leave one's home to become a wandering ascetic.

Subst.:

अभिप्राय m., plan, design.

आहरण n., bringing.

कपि m., monkey.

करिन् m., elephant.

जय m., victory.

दुर्दशा f., misfortune.

पक्ष m., wing; side; party.

भेक m., frog.

लङ्का f., n. pr., Ceylon.

शूर m., hero.

साधन n., means, device.

सेतु m., bridge, dike.

हनुमन्त m., n. pr., a monkey-king.

ऊतभुज् (nom. °भुक्) m., fire.

Adj.:

अहित disagreeable.

आप्त responsible, trustworthy.

उभ du., both.

चुद्र, f. °आ, little, small.

नित्य, f. °आ, daily, regular.

मूर्धग on the head.

Prepos.:

प्रति (*postpos., with acc.*) against.

### Exercise XXIX.

गते हि दुर्दशां लोके चुद्रो ऽप्यहितमाचरेत् ।

पङ्के निमग्नं करिणि भेको भवति मूर्धगः ॥ १६ ॥

गुरावुषित्वा वेदमधीत्य स्त्रीं परिणीय पुत्रं जनयित्वा नित्यानि कर्माख्यनुष्ठाय यज्ञानिष्ठा दानानि च दत्त्वा प्रेत्य ब्राह्मणो न च्यवते ब्रह्मणो लोकात् । १ । भुक्त्वा पीत्वा चैते नराः सुप्ताः । २ । धीमतां मन्त्रिणामागमनं स्वामिने निवेद्य भृत्यो निष्क्रान्तः । ३ । सख्या हनुमता-न्यैश्च कपिभिः समेतो ऽपां भर्तारि सेतुं वज्रा लङ्कां प्रविश्य च रामो रावणं हतवान् । ४ । कृत्स्नं वनं दग्ध्वा ऊतभुगधुना शान्तः । ५ । बलवतो मरुत आदाय मघवा गवामाहरणाय निर्गतः । ६ । शिथ्यानाह्वय गुरुद्वैः सम्यग्वन्दितस्नानृचो यजुषि चाध्यापितवान् । ७ । हविषेष्टर्त्वि-

ग्भ्यो भृत्यो धनं यजमानेन दत्तम् । ८ । त्वां मुक्त्वा न केनापि तादृग्दुःखं सोढम् । ९ । गूढेश्वरिः शत्रूणां बलं विदित्वा कार्याणि मन्त्रिषु न्यस्य सैन्यं आप्ताञ्शूरानधिकृत्य राजा युधाय निर्गच्छेत् ॥ १० ॥

11. After the king had conquered the vassals of the western lands he marched (*pass. part.*) against the eastern vassals. 12. The merchants, in joy (*pass. part.*), took the money and gave the jewels to the king (*use ger., and pass. constr.*). 13. "After adoring the gods at twilight, and placing fagots on the fire, bring water from the cistern": thus having spoken, the teacher seated himself (*pass. part.*) on the mat. 14. The hero fought (*ger.*) with his enemies and gained (*part.*) great glory by the victory over them (*gen.*). 15. The Brāhman, abandoning his own (*pl.*), became an ascetic (*प्र-व्रज्, pass. part.*). 16. When the merchant had imparted (*नि-विद्, caus.*) his plan to the servant, he sent him into the village. 17. The master of the house had money brought (*ger.*) and distributed it to the poor. 18. Let not kings decide law-suits without hearing the arguments (*वाच*) of both sides. 19. Whoever despises powerful foes, and fights with them without considering the means to victory (*gen.*), perishes. 20. Whoever becomes an ascetic without having studied the Veda, attains (*ger.*) not salvation, but falls into hell (*loc.*).

### Lesson XXX.

314. Infinitive. The later language has a single infinitive, the ending of which is तुम् (or इतुम्). The root takes गुण, when possible.

315. The ending तुम् is added directly:

1. To almost all roots ending in vowels, except those in च् and changeable च्. Thus, पा, पातुम्; दा, दातुम्; जि, जेतुम्; नी, नेतुम्; श्रु, श्रोतुम्; कृ, कर्तुम्.

2. To a number of roots ending in consonants. As root-

finals, क्, त्, प् and स् remain unchanged before तुम्; thus, शक्, शक्तम्; मन्, मन्तुम्; आप्, आप्तुम्; क्षिप्, क्षिप्तुम्; लुप्, लोप्तुम्; शप् 'curse', शप्तुम्; ३वस् 'dwell', वस्तुम्. — Other finals are changed according to the rules given in Lesson XXVIII for the conversion of final consonants before the participial suffix त्. Thus, पच्, पक्तुम्; त्वच्, त्वक्तुम्; दृश्, द्रष्टुम्\*; स्पृश्, स्पृष्टुम्\*; कृष्, कृष्टुम्\*; प्रक्, प्रष्टुम्; यज्, यष्टुम्; सृज्, सृष्टुम्\*; क्रुध्, क्रोद्धुम्; लभ्, लब्धुम्; बह्, रोद्धुम्; वह्, वोद्धुम्; दह्, दग्धुम्; नह्, नद्धुम्. — Final द् becomes त्, and final म्, न्; thus, अद्, अत्तुम्; विद् 'know', वेत्तुम् (also वेदितुम्); गम्, गन्तुम्.

316. The ending तुम् with इ (in the form इतुम्) is taken by roots in final long ऊ and the root शी, with a few other vowel-roots; by the majority of roots in consonants; and by verbs of the secondary conjugations. Thus, भू, भवितुम्; शी, शयितुम्; ईच्, ईचितुम्; वृद्, वृन्दितुम्; गृह्, गृहितुम् (cf. § 101).

317. Causatives and denominatives in अय have अयितुम्, the root being treated as in the present; thus, चुर, चोरयितुम्; कथ्, कथयितुम्; तड्, ताडयितुम्.

318. Some roots in consonants insert or reject इ at pleasure; thus, मृज्, मार्जितुम् or मार्ष्टुम्\*\*. The root ग्रह् makes ग्रहीतुम्.

319. The rules for the use of इ in the infinitive agree closely with those governing its use in the formation of the s-future and of the *nomen agentis* in तु.

320. Uses of the infinitive. The chief use of the infinitive is as equivalent to an accusative, as the object of a verb, especially of the verbs शक् 'be able', and अर्ह 'be worthy', 'have the right

\* The increments of च् are sometimes र् and रा instead of अर् and आर्; especially where a difficult combination of consonants is thus avoided.

\*\* In all the tense-systems, and in derivation, the root मृज् exhibits often the *vrddhi* instead of the *guṇa*-strengthening.

or power'; thus, कथयितुं शक्नोति "he is able to tell"; श्रोतुमर्हति कुमारः "the prince ought to hear it". अर्ह is often thus used with the infinitive to express a respectful request or entreaty, as in the last example. The infinitive is also often found with verbs of motion, and with those meaning 'desire', 'hope', 'notice', 'know', and the like.

321. But often the infinitive has a case-value not accusative. Thus, a dative value: भवति भोक्तुमन्नम् "there is food to eat" i. e. "for eating"; a genitive value: समर्थो गन्तुम् "capable of going". Even a construction as nominative is not unknown.

322. In certain connections the infinitive has a *quasi*-passive force. Thus, कर्तुमारब्धः "begun to be made"; श्रोतुं न युज्यते "it is not fit to be heard." This is especially frequent along with the passive forms of शक्; thus, त्वक्तुं न शक्नोति "he cannot abandon", but त्वक्तुं न शक्यते "he cannot be abandoned"; नरौ शक्याविहानेतुम् "the two men can be brought hither."

323. Future Passive Participle, or Gerundive. Certain derivative adjectives, mostly secondary, have acquired a value quite like that of the Latin gerundive; thus, कार्य (from कृ) 'to be done', *faciendus*. They may be made from every verb. The ordinary suffixes are three: य्, तव्य, and अनीय.

324. A. Suffix य्.\* a. Before this suffix final radical आ becomes ए; thus, from दा, देय; गा, गेय. b. Other final vowels sometimes remain unchanged, sometimes have the *guṇa* or even the *vrddhi*-strengthening; and ए often, and ओ always, are treated before य् as before a vowel; thus, from जि, जेय and जय्य; from भी, भेय and भय्य; from श्रु, श्रव्य and श्राव्य; from कृ, कार्य; from घृ, घृय; from भू, भाव्य. — c. In a few instances, a short vowel adds त् before the suffix; thus, इत् (इ), श्रुत् (श्रु), कृत् (कृ). d. Medial अ remains

\* The original value of this suffix is *ia*. Hence the conversion of ए to अय् and of ओ to अव् before it.

unchanged in one class of words, and is lengthened in another class; thus, दम्भ, वन्ध, सद्य, but माद्य (मद्), वाच्य (वच्).  
 e. Initial or medial i, u, and r-vowels are sometimes unchanged, sometimes have the *guṇa*-strengthening; thus, ईडा, गुह्य, तृद्य; वेद्य, बोध्य. f. The root शास् makes शिष्य. A form वध्य (from the defective root वध्) is assigned to हन्. आलम् makes आलभ्य and आलभ्य. g. Causatives and denominatives in अय are treated as in the present, but omit the syllables अय; thus, चूर्, चौर्य.

325. B. Suffix तव्य. This is a secondary adjective derivative from the infinitival noun in तु. Hence, both as regards the form of root and the use or omission of ह्, the rules are the same as for the formation of the infinitive; thus, वक्तव्य, लब्धव्य, वन्दितव्य, शयितव्य (शी).

326. C. Suffix अनीय [अणीय]. Generally radical vowels will be found gunated before this suffix; causatives and denominatives in अय are treated as in the present-system, without the syllables अय; thus, दानीय (दा), गानीय (गा), अवणीय (अ), बोधनीय, चोरणीय, गूहनीय (गूहयति).

327. The gerundives in तव्य are common in the impersonal passive construction described in Lesson X, and not seldom have a purely future sense; thus, तेन त्वया सुखिना भवितव्यम् "with that thou shalt be happy".

### Vocabulary XXX.

Verbs:	गाह् + अव (avagāhate) dive under (acc.).
अर्ह् (ārhati) have the right, etc. (cf. § 320.)	तप् (tāpati, -te) burn (tr. and intr.); pain; in pass., suffer, do penance.
आप् + सम् finish, attain.	धा + वि arrange, ordain, order.
कृ + अप-आ pay.	नृत् (nṛtyati) dance.
गम् + अभि (abhigacchati) visit, attend.	

भू + प्र be mighty, able; valere.	पुष्ट stout, fat.
वृत् + प्र (pravartate) continue, go on.	प्रियवादिन् acceptably speaking.
Subst.:	फलवन्त fruitful.
कृषीवल m., husbandman.	यज्ञिय destined or suitable for sacrifice.
गीत n., song, singing.	विहित (part. of वि-धा) ordained.
तपस् n., heat; self-torture.	समर्थ, f., आ, capable, able.
नाटक n., drama, play.	स्वयम्भू self-existent; as m. subst., epithet of Brahma.
नृत्त n., dance, dancing.	Adv.:
वपुस् n., body, figure.	अलम् enough, very; w. instr., enough of, away with; w. dat., suitable for.
समाज m., convention, company.	स्वैरम् at pleasure.
सामन् n., Vedic melody, song; pl., the Sāmaveda.	
Adj.:	
तृण, f. ई, young, delicate.	

### Exercise XXX.

सर्वे पौराः कालिदासेन रचितं नाटकं द्रष्टुमागच्छन् । १ । सर्वा-  
 न्द्वयो बाहुभ्यां जेतुं स्वामी समर्थ इति प्रियवादिनो भूत्वा राजानमु-  
 क्तवन्तः । २ । पापान्यपमार्ष्टुमपो ऽवगाह्यर्चः पठनीयाः सामानि वा जे-  
 यानि । ३ । तीव्रं तपस्तप्तुं यतिर्विनाय प्रस्थितः । ४ । अश्वमारोढुमधुना  
 मे पथि आन्तस्व मतिर्जाता । ५ । पितृभ्यो दातव्यमृणमपाकर्तुं ब्राह्मणः  
 पुत्रं जनयेत् । ६ । स्वर्गं लब्धुं भूयसो यज्ञान्यष्टुमर्हसि । ७ । सर्वासु दिक्षु  
 स्वैरं चरितुं यज्ञियो ऽथो भवज्जिर्मोक्तव्य इति राज्ञादिश्रुत । ८ । भ-  
 वतां भाषा नावगन्तुं शक्यते (§ 322) । ९ । पुष्टावनङ्गाहौ शकटे योक्तुं  
 कृषीवल आदेष्टव्यः । १० । स्वयंमुवा जगत्स्रष्टुं मनः कृतम् ॥ ११ ॥

(Sentences with must may be rendered either with अर्ह् or with gerundives). 12. A Brahmacārin must not visit any companies to see (प्र-ईच्) dancing or to hear singing. 13. Remembering that works will be fruitful in the other life (use "thus thinking", after or. recta), a man must strive to perform what is ordained.

14. The maidens seated themselves (*pass. part.*) in the garden to bind wreaths. 15. True friends are able to save from misfortune. 16. The daughters came (*pass. part.*) to bow before their parents. 17. How is the delicate body of this fair *one* capable of enduring penance? 18. You must become a scholar (*use भवन्त*, and cf. § 177). 19. You must bring a boat to cross the river. 20. Who is able to stop the mighty wind? 21. The gentlemen (*use भवन्त*) are to read this letter. 22. Having finished the Veda, he went on to study the other sciences.

### Lesson XXXI.

328. Numerals. Cardinals: एक 1, द्व 2, त्रि 3, चतुर् 4, पञ्च 5, षष् 6, सप्त 7, अष्ट 8, नव 9, दश 10. — एकादश 11, द्वादश 12, त्रयोदश 13, चतुर्दश 14, पञ्चदश 15, षोडश 16, सप्तदश 17, अष्टादश 18, नवदश 19, विंशति 20. — एकविंशति 21, द्वाविंशति 22, etc. — त्रिंशत् 30, चत्वारिंशत् 40, पञ्चाशत् 50, षष्टि 60, सप्तति 70, अशीति 80, नवति 90, शत 100. — द्विशत or द्वे शते 200. — सहस्र 1000, द्विसहस्र or द्वे सहस्रे 2000, शतसहस्र or लक्ष 100 000.

329. The numbers between the even tens are made by prefixing the unit-number to the ten; thus, पञ्चविंशति 25. But note: एकादश, not एकदश, 11. 42, 52, 62, 72 and 92, either द्विचत्वारिंशत् or द्वाच०, etc.; 43—73, and 93, either त्रि० or त्रयश्चत्वारिंशत् etc.; 48—78, and 98, either अष्ट० or अष्टाचत्वारिंशत् etc. 96 is षण्वति.

Note also: द्वादश 12, etc., but for 82 only द्वाशीति; त्रयोविंशति 23, त्रयस्त्रिंशत् 33, for 83 only त्र्यशीति; षोडश 16, षड्विंशति 26, etc.; अष्टाविंशति 28, अष्टात्रिंशत् 38, अष्टाशीति 88.

330. There are other ways of expressing the numbers between the tens. Thus: 1. By the use of the adj. ऊन 'deficient', in composition; e. g. एकोनविंशति '20 less 1', i. e. 19. This usage is not common except for the nines. Sometimes एक is left off, and ऊनविंशति, etc., have the same value. 2. By the adj. अधिक or

उत्तर 'more', also in composition; e. g., अष्टाधिकनवति (also अष्टाधिका नवति) 98.

331. The same methods are used to form the odd numbers above 100. Thus, एकशतम् 101, अष्टाशतम् 108, पञ्चाधिकं शतम् 105, सप्तोत्तरं शतम् 107.

332. Inflection of cardinals. 1. एक is declined like सर्व, at § 231 (pl.: 'some', 'certain ones'). The dual does not occur. एक sometimes means 'a certain'; or even 'an, a', as an indefinite article.

2. द्व (dual only) is quite regular; thus, nom.-acc.-voc. m., द्वौ, f. n. द्वे; द्वाभ्याम्, द्वयोस्.

3. त्रि is in masc. and neut. nearly regular; the fem. has the stem तिसृ. Thus, nom. m. त्रयस्, acc. m. त्रीन्, nom.-acc. n. त्रीणि; instr. त्रिभिस्, dat.-abl. त्रिभ्यस्, gen. त्रयाणाम्, loc. त्रिषु. Fem.: nom.-acc. तिस्रस्, instr. तिसृभिस्, dat.-abl. तिसृभ्यस्, gen. तिसृणाम्, loc. तिसृषु.

4. चतुर् has चत्वार् in strong cases; the fem. stem is चतसृ. Thus, nom. m. चत्वारस्, acc. m. चतुरस्; nom.-acc. n. चत्वारि; instr. चतुर्भिस् etc. Fem.: nom.-acc. चतस्रस्, instr., etc., चतसृभिस्, चतसृभ्यस्, चतसृणाम्, चतसृषु.

(5—19.) These numbers have no distinction of gender. They are inflected with some irregularity as plurals. Thus:

5, 7, 9, 10. पञ्च, पञ्चभिस्, ०भ्यस्, पञ्चानाम्, पञ्चसु. सप्त, नव, दश, and compounds of दश, are similarly declined.

6. षष् as follows: षट्, षड्भिस्, षड्भ्यस्, षण्णाम्, षट्सु.

8. अष्ट may follow पञ्च, or be declined thus: अष्टौ, अष्टाभिस्, ०भ्यस्, अष्टानाम्, अष्टासु.

20, 30, etc. विंशति, त्रिंशत्, etc., are declined regularly as fem. stems, in all numbers.

100, 1000. शत and सहस्र are declined regularly as neut. stems, in all numbers.

333. Construction of numerals. 1. The words from 1 to 19 are used as adjectives, agreeing in case (and in gender, if possible)

with the nouns. 2. The numerals above 19 are usually treated as nouns, either taking the numbered noun as a dependent genitive, or standing in the sing. in apposition with it; thus, शतं दासीनाम् or शतं दासीः “a hundred female slaves”; षट्मां शरत्सु “in sixty autumns”.

334. Ordinals. प्रथम\* ‘first’, द्वितीय, तृतीय, चतुर्थ, पञ्चम, षष्ठ, सप्तम, अष्टम, नवम, दशम, एकादश (to 19th, the same as the cardinals, but declined like देव, etc.); विंश or विंशतितम 20th; त्रिंश or त्रिंशत्तम 30th, etc. Note also एकोनविंश or ऊनविंश, एकोनविंशतितम or ऊनविंशतितम, 19th. The shorter forms (विंश etc.) are by far the commoner.

335. प्रथम, द्वितीय and तृतीय make their fēm. in °आ; the rest, in ई. Occasional forms of the pronominal declension are met with from the first three; but the usual declension of nouns is the normal one for ordinals also.

336. Numeral adverbs. 1. सकृत् ‘once’; द्विस् ‘twice’; त्रिस् ‘thrice’; चतुस् ‘four times’; पञ्चकृत्वस् or पञ्चवारम् ‘five times’; and so on, with °कृत्वस् or °वारम्. — 2. एकधा ‘in one way’; द्विधा or द्वेधा ‘in two ways’; त्रिधा or त्रेधा, चतुर्धा, पञ्चधा, षोढा or षड्धा, etc — 3. एकशस् ‘one by one’; शतशस् ‘by hundreds’, etc.

### Vocabulary XXXI.

Verbs:	भुज् in caus. (bhojāyati) feed.
कल् + सम् (saṃkalāyati) put together, add.	सिच् + अभि (abhiśīcāti) anoint as king.
क्रम् + अति pass (of time).	ह् + उद्-आ cite, mention.
जल् (jalpati) speak, chat.	

Subst.:	अनहिलपाटक n., n. pr. a city.
अथर्ववेद m., the fourth Veda.	

\* एक forms no ordinal.

कलियुग n., the “Iron Age” of the world.	शक m., Scythian.
चक्र n., wheel.	शरीर n., body.
ज्योतिष n., astronomy; astronomical text-book.	शाखा f., branch, edition, redaction.
दर्शन n., philosophical system.	संवत्सर m., year.
नक्षत्र n., lunar mansion.	Adv.:
पाण्डव m., n. pr., descendant of Pāṇḍu.	अनन्तरम् (w. abl. — often postpos.) after, immediately after.
पुराण n., one of a class of works on the creation of the world.	कचित् sometimes (in altern.).
विक्रमादित्य m., n. pr., a famous king.	तद्यथा namely, to wit.
	साम्प्रतम् at present.

### Exercise XXXI.

सकृज्जल्पन्ति राजानः सकृज्जल्पन्ति साधवः ।

सकृत्कन्याः प्रदीयन्ते चीखितानि सतां सकृत् ॥ १७ ॥

सप्तानामृषीणां शरीराणि दिवि राजमानानि दृश्यन्ते\* ॥ १ ॥  
चत्वारो वेदा विद्यन्ते ऽष्टादश पुराणानि षट्त्रिंशत्स्मृतयः षड् दर्शना-  
नीति विदुषां मतम् । २ । चतुर्णां वेदानां तु बहवः शाखा वर्तन्ते । ३ ।  
तद्यथा । ऋग्वेदस्य पञ्च शाखा यजुर्वेदस्य षडशीतिः सामवेदस्य सप्ता-  
थर्ववेदस्य नवेति । ४ । सर्वाः संकल्य सप्तोत्तरं शतं शाखानां श्रूयते ॥ ५ ॥  
साम्प्रतं चत्वारि सहस्राणि नव शतानि त्र्यशोतिश्च कलियुगस्य वर्षा-  
स्थतिक्रान्तानि । ६ । त्र्योविक्रमादित्यादनन्तरं पञ्चपञ्चाशदधिके शततमे  
संवत्सरे शकानां राजाभिषिक्तः । ७ । अधुना त्वष्टादश शतानि चत्वारि  
च शकानां राज्ञी वर्षाणि गतानि ॥ ८ ॥ चीणि लक्षाणि गवां षोडश  
यामाश्वर्षभदत्तेन ब्राह्मणेभ्यो दत्तानि । ९ । स एव वर्षे वर्षे शतसहस्रं  
ब्राह्मणानामभोजयत् ॥ १० ॥

11. The wagon of the Aṣvins is fitted (युज्, part. pass.) with three wheels. 12. The Aṣvins are praised by the seer with four

\* i. e., in the seven stars of the Great Bear.

Sentences 6 and 8 were true only down to 1882.

Rik-verses. 13. Kṛṣṇa is the eldest of six brothers. 14. Arjuna is the third among the five Pāṇḍavas. 15. Some think there are eight sorts of marriage (*pl.*); others, six (*model after 2nd sentence in Sanskrit above*). 16. Twenty-seven or twenty-eight lunar mansions are mentioned in astronomy. 17. One should consecrate a Brāhman in *his* eighth year, a Kṣatriya in *his* eleventh, a Vāiçya in *his* twelfth. 18. Two great lights shine in the sky. 19. The teacher, having taught the fifth Rik-verse, recited the sixth. 20. Çākyaṃuni Buddha died in the eightieth year of his age (*life*). 21. Sometimes 33 gods are reckoned in the Veda, sometimes 3333.

### Lesson XXXII.

337. Comparison of Adjectives. Derivative adjectives having comparative and superlative meaning — or often, and more originally, a merely intensive value — are made either (A.) directly from roots (by primary derivation), or (B.) from other derivative or compound stems (by secondary derivation).

338. A. The suffixes of primary derivation are ईयस् for the comparative, and इष्ठ for the superlative. The root before them is accented, and usually strengthened by *guṇa* (if capable of it), or sometimes by nasalization or prolongation. — In classical Sanskrit few such formations are in use; and these attach themselves in meaning mostly to other adjectives from the same root, which seem to be their corresponding positives. In part, however, they are connected with words unrelated to them in derivation.

339. Thus जेपीयस् and जेपिष्ठ (√ जिप्) attach themselves to जिप् 'quick'; वरीयस् and वरिष्ठ (√ वृ 'encompass'), to उर 'broad'; पापीयस् and पापिष्ठ, 'worse' and 'worst', to the subst. पाप; पटीयस् and पटिष्ठ, to पटु 'skilful'; महीयस् and महिष्ठ to

महन्; बलीयस् and बलिष्ठ, to बलिन or बलवन्; साधीयस् and साधिष्ठ to साधु.

340. The following are examples of artificial connections:

अन्तिक 'near', नेदीयस्, नेदिष्ठ; अल्प 'little', कनीयस्, कनिष्ठ (but also अल्पीयस्, अल्पिष्ठ); गुरु 'heavy', गरीयस्, गरिष्ठ; दीर्घ 'long', द्राघीयस्, द्राघिष्ठ; प्रशस्त्र 'praiseworthy', 'good', श्रेयस् 'better', श्रेष्ठ 'best'; प्रिय 'dear', प्रेयस्, प्रेष्ठ; बहु 'much', भूयस्, भूयिष्ठ; युवन् 'young', यवीयस्, यविष्ठ; वृद्ध 'old', वर्षीयस्, वर्धिष्ठ. ज्यायस् and ज्येष्ठ correspond sometimes to प्रशस्त्र or साधु, sometimes to वृद्ध.

341. The stems in इष्ठ are inflected like ordinary adjectives in अ, with the fem. in आ; those in ईयस् have a peculiar declension, with a strong stem in ईयांस, and fem. ईयसी, for which see § 255. So also ज्यायस् and भूयस्.

342. B. The suffixes of secondary derivation are तर and तम. They are of almost unrestricted use. That form of stem is usually taken which appears before an initial consonant of a case-ending. Stems in अस् are always unchanged; final इस् and उस् become इष् and उष्, after which the त् of the suffix becomes ट्.

Thus, प्रियवाच्, प्रियवाक्तर, °तम; धनिन्, धनितर, °तम; विद्वांस, विद्वत्तर, °तम.

343. Some stems which are substantives rather than adjectives are found to form derivatives of comparison; thus, मातृतम 'most motherly', नृतम 'most manly', गजतम 'most like an elephant.'

344. Comparison of Adverbs. Adverbs are compared by adding the suffixes in the forms तराम् and तमाम्; thus, सु 'well', सुतराम्, सुतमाम्.

345. Construction. With a comparative (and sometimes with other words used in a similar way) the ablative is the regular construction; thus, पुत्रात्कन्या तस्य प्रेयसी "a daughter is dearer to him than a son"; मतिरेव ब्रह्मज्ञेयसी "intellect alone is