stronger than force". After the superlative either genitive or locative may be used. The comparative often has the force of a strengthened superlative; thus, गरीयान् 'most honorable'.

Vocabulary XXXII.

Subst.:

गन्धर्व m., one of a band of celestial singers, a Gandharva.
दक्ष m., *n. pr.*
धावन n., running, course.
परमात्मन् m., the world-spirit.
मोक्ष m., deliverance, salvation.
रोहिणी f., *n. pr.*
लोह n., metal; iron.
वायस m., crow.
वेदान्त m., a system of philosophy.
शकुन्तला f., *n. pr.*
सिन्धु m., *n. pr.*, the Indus.
सुरापा m., drunkard.
हेमन्त m., winter.

Adj.:

अणु little, small; *as n. subst.*, atom.
आशु swift.
ईदृश्, f. ईदृशी, such.
पुराण, f. °आ and °ई, old.
वर्तिन् abiding, being.

Indecl.:

च *sometimes in sense of* if.

Exercise XXXII.

ज्येष्ठो भ्राता पिता वापि यश्च विद्यां प्रयच्छति।
त्रयस्ते पितरो ज्ञेया धर्मे* च पथि वर्तिनः॥ १८॥

मोक्षाय ज्ञानं यज्ञेभ्यः साधीय इति पुराणैरुक्तम्। १। साम्प्रतं तु भक्त्या श्रेयो लब्धुं द्विजातयो यतन्ते॥ २॥ त्रयः कनीयांसो भ्रातरो रामस्याभवन्। ३। यवीयसीं भार्यां परिणयेत्। ४। यदि ज्येष्ठायां भार्यायां कनिष्ठः पुत्रो जायेत तदा स एव श्रेष्ठं धनस्य भागं लभेतेत्येके। ५। परमात्माणोरप्यणीयान्महतोऽपि महीयान्वेदान्तेषु वर्ण्यते। ६। पञ्चभिरेताभिर्नदीभिः सह संगतः सिन्धुर्गङ्गाया अपि वरीयान्दृश्यते। ७। या अष्टाविंशतिर्दक्षस्य दुहितरश्चन्द्रमसा परिणीतास्तासां रोहिणी भर्तुः प्रेष्ठाभवत्। ८। स्तेनेभ्यः सुरापाः पापीयांसः स्मर्यन्ते। ९। पापानां पापिष्ठास्तु ब्रह्महणः। १०। प्रथीयो यशस्त्विषु लोकेष्वर्जुनेन लब्धम्॥ ११॥

* Translate as though genitive.

12. Of the three wives of Daçaratha, Kāusalyā was older and more honored (गुरु, *comp.*) than Kāikeyī and Sumitrā. 13. In winter the nights are very long. 14. Not very many (*express as pred.*) such jewels are found on earth. 15. Among those kings of the North Pṛthvīrāja was the mightiest. 16. The poems of Kālidāsa are sweeter than the works of Bāṇa. 17. Anāthapiṇḍika was the richest among all the merchants in Rājagṛha. 18. Iron is lighter than gold, but heavier than wood. 19. In running the horse is the swiftest of quadrupeds. 20. Çakuntalā was more beautiful than all other women of that time, and became the wife of the mightiest monarch (सम्राज्) of the whole earth. 21. The crow is called the shrewdest of birds.

Lesson XXXIII.

(Part I.)

346. **Compounds.** In all periods of the language the combination of stems of declension with one another, forming compounds which are treated in accent, inflection and construction as if simple words, is one of the most striking peculiarities of the Sanskrit tongue. In the Vedic period compounds of more than two elements are rare. In the later language this moderation is abandoned; and the later the period, and especially the more elaborate the style of composition, the more unwieldy and difficult do the compounds become. To such an extent is this carried that the advantages of an inflective language are often deliberately thrown away, and a clumsy aggregation of elements replaces the due syntactical union of inflected words into sentences.

347. Sanskrit compounds fall into three principal classes:

I. **Copulative** or **Aggregative** compounds, of which the members are syntactically coordinate: a joining together of words which in

an uncompounded state would be connected by 'and'.* E. g. कृ-ताकृतम् 'done and undone'; देवगन्धर्वमानुषाः 'gods and Gandharvas and men'. The members of such a compound may obviously be of any number, two or more.

II. **Determinative** compounds, of which the former member is syntactically dependent on the latter, as its determining or qualifying adjunct: being either a noun limiting it in a case-relation, or an adjective or an adverb describing it. Thus may be distinguished two sub-classes: A. **Dependent**, and B. **Descriptive**, compounds; their difference is not absolute.

Examples are: of dependents, अमित्रसेना 'army of enemies'; पादोदक 'water for the feet'; हस्तकृत 'made with hands'; — of descriptives, महाराज 'great king'; प्रियसख (§353, 2) 'dear friend'; दुष्कृत 'badly done'.

348. The character of compounds of classes I. and II., as parts of speech, is determined by their final member, and they are capable of being resolved into equivalent phrases by giving the proper independent form and formal means of connection to each member. But this is not true of the third class, which accordingly is more fundamentally distinct from them than they from each other.

349. III. **Secondary Adjective** compounds, the value of which is not given by a simple resolution into their component parts, but which, though having as final member a noun, are themselves adjectives. These again are of two sub-classes: A. **Possessive** compounds, which are noun-compounds of the preceding class (II. A. or B.), with the idea of 'having' added, turning them from nouns into adjectives; and B. compounds in which the second member is

* This class of compounds is of comparatively recent development; only the other two are common in others of the related tongues.

a noun syntactically dependent on the first: namely, 1. **Participial** compounds (only Vedic), of a present participle with its following object; and 2. **Prepositional** compounds, of a preposition and following noun. This whole sub-class B is comparatively small.

Examples: वीरसेन 'possessing a hero-army'; प्रजाकाम 'having desire of progeny'; अतिमात्र 'excessive'.

350. The adjective compounds are, like simple adjectives, sometimes used, especially in the neuter, as abstract and collective nouns; and in the accusative as adverbs. Out of these uses have grown apparent classes of compounds, reckoned and named as such by the Hindu grammarians.

351. A compound may, like a simple word, become a member in another compound, and so on indefinitely. The analysis of a compound (except copulatives), of whatever length, must be made by a series of bisections. Thus the dependent compound पूर्वजन्म-कृत, 'done in a previous existence', is first divisible into कृत and the descriptive पूर्वजन्मन्, then this into its two elements.

352. Euphonic combination in compounds. The final of a stem is combined with the initial of another stem in composition according to the general rules for *external* combination. But:

1. Final इस् and उस् of a prior member become इष् and उष् before surd gutturals, dentals, and labials; thus, ज्योतिष्कृत्.

2. Final अस् of a prior member often remains unchanged under similar circumstances.

3. After final इ, उ, ऋ, an initial स् often becomes lingual.

4. Pronouns generally take the stem-form of the neuter; for the personal pronouns are oftenest used मद् and त्वद् in the sing., अस्मद् and युष्मद् in the pl.

5. For महन्त्, in the prior member of descriptive and possessive compounds, is used महा.

6. A case-form in the prior member is not very rare.

353. In all classes of compounds, certain changes of finals are liable to appear in the concluding member; generally they have the effect of transferring the compound as a whole to the *a*-declension. Thus: 1. A stem in अन् often drops the final न्, as in °अच, °अह, °मूर्ध, °राज. 2. An इ or ई is changed to अ, as in °भूम, °राच, °सख, °पथ. 3. An अ is added after a final consonant, sometimes even after an *u*-vowel or a diphthong, as in °अह (अहन्), गव (गो).

The separate classes of compounds will now be taken up.

(Part II.)

354. **I. Copulative compounds.** Two or more nouns — much less often adjectives, and once or twice adverbs — having a co-ordinate construction, as though joined by 'and', are sometimes combined into a compound.*

355. The noun-compounds fall, as regards their inflective form, into two classes:

A. The compound has the gender and declension of its final member, and is in number a dual or plural, according to its logical value as denoting either two, or more than two, individual things. Examples are: व्रीहियवौ 'rice and barley'; रामकृष्णौ 'Rāma and Kṛṣṇa'; अजावयः 'goats and sheep'; ब्राह्मणक्षत्रियवैश्यशूद्राः 'Brāhmans, Kṣatriyas, Vāiçyas and Çūdras'; पितापुत्रौ (§ 352, 6) 'father and son'.

B. The compound, without regard to the number denoted or to the gender of its constituents, becomes a neuter singular collective (so-called *samāhāra-dvandva*). Thus, पाणिपादम् 'hand and foot'; सर्पनकुलम् 'snake and ichneumon'; छत्रोपानहम् (§ 353, 3) 'umbrella and shoe'; अहोरात्रम् (§ 353, 2) 'day and night'.

356. The later language preserves several dual combinations

* This class is called by the Hindus *dvandva*, 'couple'; but a *dvandva* of adjectives they do not recognize.

of the names of divinities, etc., which retain their earlier forms; thus, द्यावापृथिवी and द्यावाभूमी 'Heaven and Earth'; मित्रावरुणौ 'Mitra and Varuṇa'; अग्नीषोमौ 'Agni and Soma'.

357. Adjective copulative compounds are made likewise, but are rare. Examples are: शुक्लकृष्ण 'light and dark'; वृत्तपीन 'round and plump';* स्नातानुलिप्त 'bathed and anointed'.

358. **II. Determinative compounds.** A noun or adjective is often combined into a compound with a preceding determining or qualifying word — a noun or adjective or adverb. The two principal divisions of this class are, as indicated above, A. Dependent, and B. Descriptive, compounds. Each class falls into two subdivisions, according as the final member, and therefore the whole compound, is noun or adjective.**

359. **A. Dependent compounds.** 1. Noun-compounds. The case-relation of the prior to the second member may be of any kind, but is oftenest genitive, and least often accusative. Thus, तत्पुरुष = तस्य पुरुषः; मूर्खशतानि 'hundreds of fools'; — पादोदक (= पादेभ्य उदकम्) 'water for the feet'; — विद्याधन 'money (obtained) by science'; आत्मसादृश्य (= आत्मना सादृश्यम्) 'likeness with self'; — चौरभय (= चौराद्भयम्) 'fear of a thief'; — जलक्रीडा (= जले क्री°) 'sport in the water'; — नगरगमन (= नगरं ग°) 'going to the city'; वाचस्पति 'lord of speech', *n. pr.* (§ 352, 6.).

360. 2. Dependent adjective compounds. Only a very small proportion of the compounds of this class have an ordinary adjective as final member; usually the final member is a participle, or a derivative of agency with the value of a participle (§ 204). The

* The Hindus reckon these as *karmadhārayas* (see next note).

** The whole class of determinatives is called by the natives *tatpuruṣa* (the name is a specimen of the class, meaning 'his man'); the second division, the descriptives, bears the special name *karmadhāraya*, a word of obscure meaning and application.

prior member stands in any possible case-relation. Thus, **ग्रामगत** 'gone to the village'; **वेदविद्** 'Veda-knowing'; — **शिवरक्षित** 'protected by Çiva'; **गोहित** (= **गवे हितः**) 'good for the cow'; — **स्वर्गपतित** 'fallen from the sky'; **तरङ्गचञ्चलतर** 'more mobile than waves'; — **द्विजोत्तम** (= **द्विजानाम् उत्तमः**) 'best of Brāhmans'; — **स्थालीपक्व** 'cooked in a pot'.

361. Compounds of this sort having as final member the bare root — sometimes modified in form, and, if it end originally in a short vowel, generally with an added **त्** — are very numerous: thus, **वेदविद्** above (§ 360); **रथस्थ** 'standing in the wagon' (or simply 'in the wagon'); **मूर्धग** 'on the head'; **एकज** 'only-born'; **वनेचर** (§ 352, 6) 'forest-dwelling'; **मनसिज** 'born in the heart' (i.e. 'love').

362. B. **Descriptive compounds.** In this division of the determinatives, the prior member stands to the other in no distinct case-relation, but qualifies it adjectively or adverbially, according as the final member is noun or adjective. Thus, **प्रियसख** (§ 353, 2); **सुकृत** 'well-done'; **दुष्कृत्** 'evil-doing' (adj.).

The compounds of noun-value cannot well be separated in treatment from those of adjective-value.

363. The simplest case is that in which a noun as final member is preceded by a qualifying adjective as prior member. Thus, **कृष्णाश्व** (= **कृष्णो ऽश्वः**) 'black horse'; **महापुरुष** 'great man'. Instead of an adjective, the prior member is in a few cases a noun used appositionally or with a *quasi*-adjective value; thus, **ब्रह्मर्षि** 'priest-sage'; **राजर्षि** 'king-sage'.

364. Sometimes compounds of this sort express a comparison; thus, **घनश्याम** 'black as a thunder-cloud' (cf. 'coal-black', etc.). Reversed, **पुरुषव्याघ्र** 'man-tiger', i. e., 'a man fierce as a tiger';*

* Literally, a tiger which is not a tiger after all, but a man. Or, perhaps better, 'tiger of (or among) men' (so Whitney).

नरसिंह 'man-lion'; **पादपद्म** 'foot-lotus', i. e. 'a foot lovely as a lotus'.

365. The adverbial words most commonly used as prior members of descriptive compounds, qualifying the other member, are the verbal prefixes ("prepositions"), and the words of direction related to them; likewise the inseparable prefixes **अन्** or **अ** privative, **सु** 'well', **दुस्** 'ill', etc. These are combined with nouns (in *quasi*-adjectival value) as well as with adjectives. Thus, **अकृत** 'not done'; **अपण्डित** 'not a scholar'; **अनर्थ** 'misfortune'; **अतिदेव** 'more than a god'; **अतिदूर** 'exceedingly far'; **अतिभय** 'excessive fear'; **प्रतिपक्ष** 'opposing side.'

Vocabulary XXXIII.

Verbs:

आप् + सम् complete.
युज् + नि station, place, appoint.
रज् + अनु (*anurájyati, -te*) be devoted to, inclined to (*loc.*).
वस् + प्र go away (on a journey).
वृत् + नि return home.

Subst.:

आकाश m., air, sky.
आश्रम m., hermitage.
कण्व m., *n. pr.*
कुमार m., boy, prince.
क्रीडा f., game, sport.
तिलक m., ornament (*often fig.*).
तीर्थ n., bathing-place; place of pilgrimage.
त्रिलोक n., **°की** f., the threefold world.
दुष्मन्त m., *n. pr.*
द्वीपिन् m., panther.
पद n., step; place.
पूरु m., *n. pr.*
महिषी f., queen.
मृगया f., chase.
यात्रा f., march, journey; support.
वंश m., race, family.
वृत्तान्त m., state of affairs; news.
सखी f., female friend.
सत्कार m., hospitality.

Adj.:

अनुरूप f. **°आ**. suitable.
कृत्रिम, f. **°आ**, adopted.

गान्धर्व, f. °ई, in the manner of, or suitable for, the Gandharvas.
दिव्य, f. °आ, heavenly, divine.
मानुष, f. °ई, human.
समीप, f. °आ, near; *as neut. subst.*, vicinity, nearness, presence.

Adv.:

पुरा earlier, formerly.

Exercise XXXIII.

दुष्षन्तो नाम राजर्षिः पूरुवंशतिलकस्त्रिलोक्यां विश्रुतः कृत्स्नां पृथिवीमपालयत् । १ । स चैकदा मन्त्रिसूतसैनिकान्वितो मृगयाक्रीडार्थं* महावनं प्रविष्टः । २ । तस्मिन्वने दुष्षन्तो ऽनेकान्व्याघ्रसिंहर्क्षद्वीपिनो ऽन्यांश्च वनेचरान्प्राणिनः स्वशरैर्व्यापादयत् । ३ । एकं तु हरिणं पलायमानं रथस्थो ऽनुसरन्स नदीतीरे दिव्याश्रमपदं दृष्टवान् । ४ । कण्वस्य ब्रह्मर्षेरयमाश्रम इति सूतमुखाच्छ्रुत्वा सैनिकान्वने संस्थाप्य र्षिं नन्तुं राजा तत्र प्रविष्टः । ५ । तदा कण्वे तीर्थयात्रार्थं प्रोषिते सति तस्य कृत्रिमा दुहिता शकुन्तला नाम सखीसमेता महाराजमतिथिसत्कारेण पूजयितुमाश्रमान्निर्गता ॥ ६ ॥

(*Form compounds of words joined by hyphens*).

7. When he had seen her, brilliant (राज् *pres. part.*) with divine-beauty, as though (इव) more-than-human, the heart of the king-sage was inclined (*pass. part.*) toward her. 8. Thereupon, having learned *that* she (*acc.*) *was the* daughter-of-an-Apsaras (*acc.*), he married her by the gāndharva-ceremony (विवाह) suitable-for-Kṣatriyas. 9. Duṣṣanta, after dwelling very many days-and-nights in the hermitage, abandoned Çakuntalā and returned to his-own-city. 10. Afterwards, when Kaṇva had finished his pilgrimage, and returned to the hermitage, learning (विद्) the news[4]-of-his[1]-daughter's[2]-marriage[3], he sent her into-the-presence-of-Duṣṣanta. 11. The royal-sage at first disowned (प्रत्या-ख्या, *ger.*) Çakuntalā *when she was* come[2]-to-the-city[1]; *but* at last he put (नि-युज्, *part. in* °क्त) her in-the-place[3]-of-the-first[1]-queen[2]. 12. In the course of time

* "To engage in the sport of hunting"; cf. below, § 375, 3.

(कालेन गच्छता) a beautiful-prince, named Bharata, was born to her (*loc.*).

Lesson XXXIV.

366. III. Secondary Adjective Compounds. A compound with a noun as final member very often wins secondarily the value of an adjective, being inflected in the three genders to agree with the noun which it qualifies, and used in all the constructions of an adjective. The two divisions of this class have been given above (§ 349).

367. Certain changes are sometimes necessary in the stem of the final member to make possible the inflection in different genders. Masc. and neut. stems in अ, and fem. in आ, generally interchange; thus, from सु + हस्त comes the compound सुहस्त 'with excellent hands', nom. sing. सुहस्तस्, °स्ता, °स्तम्; so also (from चि + जिह्वा) चिजिह्वस्, °ह्वा, °ह्वम्; and (from सु + फल n.) सुफलस्, °ला, °लम्. The same holds good for masc., fem., and neut. stems in इ and उ, and stems in consonants.

368. But often a fem. in ई is used by the side of a masc. and neut. in अ; thus, द्विपर्ण 'two-leaved', f. द्विपर्णी.

369. Very frequently the suffix क (attenuated into an element of indefinite value) is added to a pure possessive compound, to help the conversion of the compounded stem into an adjective; especially to fem. stems in ई and ऊ, and to stems in ऋ; and in general, where the final of the stem is less usual or manageable in adjective inflection. Thus, बहुनदीक 'rich in rivers'; मृतभर्तृका f., 'whose husband is dead', i. e. 'widow'; महायशस् (nom. masc. and fem. °शास्) or महायशस्क.

370. Sometimes the possessive-making suffix इन् is added to secondary adjective compounds, without effect upon the meaning; thus, गर्दभनादिन् (= °नाद) 'having an ass's voice.'

371. A. Possessive compounds. The possessives are determinative compounds to which are given both an adjective inflection (as just shown), and also an adjective meaning of a kind best defined by adding 'having' to the meaning of the determinative. Thus, the dependent **देवरूप** n., 'beauty of a god', becomes the possessive **देवरूप**, °आ, m. f. n., 'having the beauty of a god'; the descriptive **दीर्घबाहु** m., 'long arm', becomes the possessive **दीर्घबाहु** m. f. n., 'having long arms'.*

372. Dependent compounds are, by comparison, not often thus turned into possessives. But possessively used descriptives are extremely frequent and various; and some kinds of combination which are rare in proper descriptives are very common as possessives.

373. An adjective as prior member takes the masculine stem-form, even though referring to a feminine noun in the final member; thus, **रूपवद्भार्य** (from **भार्या**) 'possessing a beautiful wife'.

374. As prior members are found:

1. Adjectives proper; thus, **अन्यरूप** 'of other form'. — 2. Participles; thus, **हतमातृक** 'whose mother is slain'. — 3. Numerals; thus, **चतुर्मुख** 'four-faced'; **त्रिलोचन** 'three-eyed'. — 4. Nouns with *quasi*-adjectival value; thus, **हिरण्यहस्त** 'gold-handed'. Especially common is the use of a noun as prior member to qualify the other appositionally, or by way of equivalence. These may well be called **appositional possessives.** Thus, **कृष्णनामन्** 'having "Kṛṣṇa" as name'; **वीरपुरुष** 'having men who are heroes'; **वारचक्षुस्** 'using spies as eyes'; **त्वादूत** 'having thee as messenger'. — 5. Adverbial elements (especially inseparable prefixes);

* This class of compounds is called by the natives *bahuvrīhi*; the name is an example of the class, meaning 'having much rice'. — The possessive may generally, in accented texts, be distinguished from the original determinative by a difference of accent.

thus, **अनन्त** 'endless'; **अपुत्र** 'childless'; **सुपुत्र** 'with excellent sons'; **दुर्गन्धि** 'ill-savored'. The associative prefix **स** (less often **सह**) is treated like an adjective element; thus, **सरूप** 'of like form'; **सपुत्र** or **सहपुत्र** 'with a son', or 'having one's son along with one'; **सानुकूल** (**स** + **अनुकूल** n.) 'favorable'. — 6. Ordinary verbal prefixes; thus, **प्रश्रवस्** 'of wide fame'; **व्यङ्ग** 'limbless'; **निर्बल** 'powerless'; **उन्मुख** 'with uplifted face'. — 7. Ordinary adverbs; thus, **इहचित्त** 'with mind directed hither'.

375. Certain words, very frequent in the compounds mentioned at § 374, 4, have in part won a peculiar application.

1. Thus with **आदि** 'beginning' (or the derivatives **आद्य** or **आदिक**) are made compounds signifying the person or thing designated along with others — such a person or thing *et cetera*. Thus, **देवा इन्द्रादयः** 'the gods having Indra as first', i. e. 'the gods Indra, etc.' Often the qualifying noun is omitted; thus, **अन्नपानादीनि** 'food, drink, etc.' — 2. Words like **पूर्व** (**पूर्वक**) etc., are used in the same way, to denote accompaniment; chiefly adverbially. — 3. The noun **अर्थ** 'object', 'purpose', is used at the end of a compound, oftenest as a neut. subst. (acc. or instr. or loc.), to signify 'for the sake of', and the like; thus, **दमयन्त्यर्थ** 'for Damayantī's sake'; **शय्यार्थ** 'for a bed'. (See below, § 379). — 4. **अन्तर** (as neut. subst.) often means 'other' in possessives; thus, **देशान्तर** n., 'another region' (lit. 'that which has a difference of region').

376. In appositional possessives, the final member, if it designate a part of the body, sometimes signifies the part to which belongs what is designated by the prior member: that on or in which it is. Thus **मणिग्रीव** 'with necklace on neck'. Such compounds are commonest with words meaning hand; thus, **असिपाणि** 'with sword in hand'; **लगुडहस्त** 'with club in hand'.

377. The possessives are not always used with the simple

value of qualifying adjective. Often they have a pregnant sense, and become the equivalents of dependent clauses; or the 'having' implied in them becomes about equivalent to our 'having' as a sign of past action. Thus, प्राप्तयौवन 'possessing attained adolescence', i. e. 'having reached adolescence'; अनधिगतशास्त्र 'with unstudied books', i. e. 'one who has neglected study'; गतप्राण 'whose breath is gone', i. e. 'lifeless'; आसन्नमृत्यु 'to whom death is come near'.

378. B. **Compounds with governed final member.**

1. **Participial** compounds, exclusively Vedic.

2. **Prepositional** compounds. Thus may conveniently be called those compounds in which the prior member is a particle with true prepositional value, and the final member a noun governed by it. Thus, अतिरात्र 'lasting over night'; अतिमात्र 'beyond measure', 'excessive'; अधिकर्ण 'next the ear'.

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379. **Adjective compounds as nouns and adverbs.** Compound adjectives, like simple ones, are freely used substantively as abstracts and collectives, especially in the neuter, and less often in the feminine; and they are also much used adverbially, particularly in the acc. sing. neuter.

380. The substantively used possessive compounds having a numeral as prior member, with some of the strictly adjective compounds, are treated by the Hindus as a separate class, and called *dvigu**. Examples of such numeral abstracts and collectives are: त्रियुग n., 'the three ages'; त्रियोजन n., 'space of three leagues'. Feminines of like use occur in the later language; thus त्रिलोकी (by the side of °क n.,) 'the three worlds'.

381. Those adverbially used accusatives of secondary adjective

* The name is a sample of the class, and means 'of two cows' (said to be used in the sense of 'worth two cows').

compounds which have an indeclinable or particle as prior member are considered by the Hindus a separate class of compounds, and called *avyayībhāva**. 1. The prepositional compounds are especially frequent in this use; thus, प्रतिदोषम् 'at evening'; समक्षम् 'in sight'; अनुगङ्गम् (=गङ्गाम् अनु) 'along the Ganges'; उपगङ्गम् 'on the G.'; प्रतिवर्षम् 'every year'. — 2. A large class of *avyayībhāvas* is made up of words having a relative adverb, especially यथा, as prior member. Thus, यथावशम्, यथाकामम्, यथेच्छम्, 'as one chooses'. And, with other adverbs: यावज्जीवम् 'as long as one lives'; यत्रकामम् 'whither one will'.

382. Occasionally quite anomalous compounds will be met with. For such, cf. Whitney, § 1314.

Vocabulary XXXIV.

Verbs:

चि + निस् determine, decide.
दृ + वि in caus. (*vidārāyati*) tear open.
पट् (*pāṭāyati*) split open.
भू + अभि overpower.
2वृ (*varáyate*) choose, select.
सद् + आ (*āsīdati*) approach.
+ समा in caus. (*samāsādāyati*) meet with, encounter.
हृष् (*hárṣati*; *hṛṣyati*) rejoice, be delighted.

Subst.:

अङ्ग n., limb, member, body.
आकार m., form, figure.
इन्दु m., moon.
उदर n., belly.
केतु m., banner.
कोटि f., peak; point, tip.
चूडा f.. top-knot, scalp.
ज्ञान n., knowledge; insight.
तालु n., palate.
तृष्णा f., thirst, desire.
दंष्ट्रा f., tooth.
द्युति f., brilliancy.
पर्वत m., mountain.
पुलिन्द m., a tribe in India.
प्रहार m., stroke, shot; wound.
प्राण m., breath, life (*often pl.*).
मस्तक n., head.

* The word means 'conversion to an indeclinable'.

मीन m., fish.
वक्षस् n., chest, breast.
वराह m., boar.
वेदना f., pain.
स्नायु m., tendon; bowstring.

Adj.:

अनवद्य, f. ०आ, blameless, faultless.
अनुकूल, f. ०आ, favorable; *as neut. subst.*, favor.
अन्तर्, f. ०आ, inner; *as neut. subst.*, the interior, middle; interval, difference; occasion, juncture (§ 375, 4.)
पटु skilled.
बाल, f. ०आ, young.

Indecl.:

अथ then, thereupon.
तद् (*adv. acc.*) therefore.
तावत् so long; often merely = *donc, doch*.
यावत् as long as, while; as soon as.
स asseverative particle; gives to the present the force of an historical tense.

Exercise XXXIV.

अतितृष्णा न कर्तव्या तृष्णां नैव परित्यजेत् ।
अतितृष्णाभिभूतस्य चूडा भवति मस्तके ॥ १९ ॥

कस्मिंश्चिद्वने पुलिन्दः प्रतिवसति स्म । १ । स चैकदा मृगयां कर्तुं प्रस्थितः । २ । अथ तेन प्रसर्पता (pres. part.) पर्वतशिखराकारो महावराहः समासादितः । ३ । तं दृष्ट्वा कर्णान्ताकृष्टशरेण स तेन समाहतः । ४ । तेनापि वराहेण कोपाविष्टेन बालेन्दुद्युतिना दंष्ट्राग्रेण पाटितोदरः पुलिन्दो गतप्राणो भूमावपतत् । ५ । अथ व्याधं व्यापाद्य वराहो ऽपि शरप्रहारवेदनया मृतः । ६ । एतस्मिन्नन्तरे कश्चिदासन्नमृत्युः शृगाल इतस्ततः परिभ्रमंस्तं देशमागतः । ७ । यावद्वराहपुलिन्दौ पश्यति तावत्प्रहृष्टो ऽचिन्तयत् । ८ । भोः सानुकूलो मे विधिः । ९ । तेनैतदचिन्तितं भोजनमुपस्थितम् । १० । तद्दृढं तथा भक्षयामि यथा बहून्यहानि मे प्राणयात्रा भवति । ११ । तत्तावत्प्रथमं स्नायुपाशं धनुष्कोटिगतं भक्षयामि । १२ । एवं मनसा निश्चित्य धनुष्कोटिं मुखे क्षिप्त्वा स्नायुं भक्षयितुमारब्धः । १३ । ततश्च कर्तिते स्नायौ तालु विदार्य धनुष्कोटिर्मस्तकमध्येन निष्क्रान्ता । १४ । सो ऽपि मृतः ॥ १५ ॥

16. Those-who-have-done-evil must do penance twelve-days, six-days, or three-days. 17. Purūravas, Indra's-friend, married the moon-faced*, faultless-limbed* Apsaras Urvaçī. 18. Bhṛgukaccha is situated (वृत्) on the Narmadā. 19. There stands the long-armed, broad-chested king-of-the-Aṅgas, sword-in-hand. 20. The path-of-knowledge is better than the path-of-works. 21. In-the-opinion-of-the-ancient-seers (*cpd in loc. or instr.*) one-whose-husband-is-dead may choose a second at-pleasure. 22. Love is bodiless, and *bears*-a-fish-in-his-banner; so say the poets. 23. The Brāhman's-daughter, Sītā-by-name*, *is* lotus-eyed.* 24. The king, although (अपि) many-wived, is childless. 25. The eloquent** pandit has arrived with-his-scholars. 26. With-upturned-face (उन्मुख) Cātaka prays for rain-water.

Lesson XXXV.

383. First Conjugation of Verbs. Present System.* In this conjugation the optative act., the 2nd sing. imv. act., and the 3rd pl. mid., are formed otherwise than in the *a*-conjugation.

384. Strong forms. The forms in which the stem assumes its strong form are these: the three persons sing. of the pres. and impf. indic. act., all first persons of the imv., act. and mid., and the 3rd sing. imv. act. All other forms of the present system are weak.

385. Endings. For the middle endings अन्ते, अन्त, and अन्ताम् are substituted अते, अत, and अताम्; and after reduplicated stems (and a few others) अति, अतु, and उस् are substituted for the

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* Secondary adj. cpds., fem. in ई.

** Dep. cpd, "skilled in speech".

*** For a comprehensive view of the ways of forming the present-stems of verbs following this general conjugation, see Introduction, § 78.

active endings अन्ति, अन्तु, and अन् (impf.). The 2nd sing. imv. often takes the ending हि or धि. Otherwise the endings are the same as in the *a*-conjugation.

386. Optative mode-sign. The sign of the opt. act. is या *yā́*, with secondary endings; but उस् is the ending in the 3rd pl., and आ is dropped before it; thus, °युस्.

387. Present participle middle. In the first conjugation this participle is made with the suffix आन [आण], before which the stem takes the same form as before the 3rd pl. pres. ind. The fem. is always in आ.

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388. Class IV. A: *nu*-class. The present-stem is made by adding to the root the syllable नु *nu* [णु *ṇu*], in strong forms नो *nó* [णो *ṇó*]. The उ of the class-sign may be dropped before व् and म् of the 1st du. and 1st pl. endings, except when the root ends in a consonant; and the उ before a vowel-ending becomes व् or उव्, according as it is preceded by one or by two consonants. The ending हि of the 2nd. sing. imv. is dropped if the root end in a vowel.

389. I. Roots in vowels. सु 'press'.

Indicative.

	Active.			Middle.		
1.	सुनोमि	सुनुवस्	सुनुमस्	सुन्वे	सुनुवहे	सुनुमहे
	sunómi	*sunuvás*	*sunumás*	*sunvé*	*sunuvā́he*	*sunumā́he*
2.	सुनोषि	सुनुथस्	सुनुथ	सुनुषे	सुन्वाथे	सुनुध्वे
	sunóṣi	*sunuthás*	*sunuthá*	*sunuṣé*	*sunvā́the*	*sunudhvé*
3.	सुनोति	सुनुतस्	सुन्वन्ति	सुनुते	सुन्वाते	सुन्वते
	sunóti	*sunutás*	*sunvánti*	*sunuté*	*sunvā́te*	*sunváte*

The forms सुन्वस्, सुन्मस्, सुन्वहे, सुन्महे, are alternative with those given above for 1st du. and pl., and occur oftener.

Imperfect.

1.	असुनवम्*	असुनुव	असुनुम	असुन्वि	असुनुवहि	°नुमहि
2.	असुनोस्	असुनुतम्	असुनुत	असुनुथास्	असुन्वाथाम्	°नुध्वम्
3.	असुनोत्	असुनुताम्	असुन्वन्	असुनुत	असुन्वाताम्	°न्वत

The briefer forms असुन्व, असुन्म, असुन्वहि, असुन्महि, are allowed and more usual.

Imperative.

1.	सुनवानि	सुनवाव	सुनवाम	सुनवै	सुनवावहै	सुनवामहै
	sunávāni	*sunávāva*	*sunávāma*	*sunávāi*	*sunávāvahāi*	*sunávāmahāi*
2.	सुनु	सुनुतम्	सुनुत	सुनुष्व	सुन्वाथाम्	सुनुध्वम्
	*sunú***	*sunutám*	*sunutá*	*sunuṣvá*	*sunvā́thām*	*sunudhvám*
3.	सुनोतु	सुनुताम्	सुन्वन्तु	सुनुताम्	सुन्वाताम्	सुन्वताम्
	*sunótu***	*sunutā́m*	*sunvántu*	*sunutā́m*	*sunvā́tām*	*sunvátām*

Optative.

1.	सुनुयाम्	सुनुयाव	°याम	सुन्वीय	सुन्वीवहि	सुन्वीमहि
	sunuyā́m	*sunuyā́va*	*sunuyā́ma*	*sunvīyá*	*sunvīváhi*	*sunvīmáhi*
2.	सुनुयास्	सुनुयातम्	°यात	सुन्वीथास्	सुन्वीयाथाम्	सुन्वीध्वम्
3.	सुनुयात्	सुनुयाताम्	°युस्	सुन्वीत	सुन्वीयाताम्	सुन्वीरन्

Participle.

सुन्वन्त्, f. सुन्वती सुन्वान, f. °आ

390. II. Roots in consonants. आप् 'acquire'.

Indicative.

	Active.			Middle.		
1.	आप्नोमि	आप्नुवस्	आप्नुमस्	आप्नुवे	आप्नुवहे	आप्नुमहे
2.	आप्नोषि	आप्नुथस्	आप्नुथ	आप्नुषे	आप्नुवाथे	आप्नुध्वे
3.	आप्नोति	आप्नुतस्	आप्नुवन्ति	आप्नुते	आप्नुवाते	आप्नुवते

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* The augment, without any exception in verbal conjugation, is the accented element in the verbal form of which it makes a part.

** The rare imv. in तात् (cf. § 196) would be formed thus: सुनुतात्.

Imperative.

1.	आप्नवानि	आप्नवाव	आप्नवाम	आप्नवै	आप्नवावहै	°वामहै
2.	आप्नुहि	आप्नुतम्	आप्नुत	आप्नुष्व	आप्नुवाथाम्	°ध्वम्
3.	आप्नोतु	आप्नुताम्	आप्नुवन्तु	आप्नुताम्	आप्नुवाताम्	°वताम्

Participle.

आप्नुवन्त्, f. आप्नुवती आप्नुवान, f. °आ

The other forms of this tense follow the model of सु.

391. 1. The root श्रु, 'hear', contracts to शृ before the class-sign, forming शृणो *çṛṇó* and शृणु *çṛṇu* as strong and weak stem; 2nd sing. imv. act. शृणु; 1st du. ind. act. शृणुवस् or शृण्वस्, etc.— 2. The root धू shortens its vowel in the present-system.

Vocabulary XXXV.

Verbs:

अश् (*açnuté*) acquire, obtain.
+ समुप obtain.
आप् (*āpnóti*, rarely *āpnuté*) acquire, reach.
+ अव, प्र, or सम्, reach.
चि (*cinóti, cinuté*) gather.
+ प्र or सम्, gather.
+ निस् or विनिस्, decide, conclude.
चुद् + प्र (*pracodáyati*) urge on.
दु (*dunóti*), intr., burn, feel pain or distress; tr., pain or distress (*acc.*)
धू (*dhunóti, dhunuté*) shake.
1वृ (*vṛṇóti, vṛṇuté*) cover, surround.
+ आ cover, etc..
+ अपा open.
+ वि explain, manifest.
+ सम् shut.
शक् (*çaknóti*) be able.
श्रु (*çṛṇóti, çṛṇuté*) hear.
स्तृ (*stṛṇóti, stṛṇuté*) scatter, strew.
+ उप scatter.
हि (*hinóti*) send.
हृ + प्रत्या (*pratyāhárati*) bring back.

Subst.:

आहार m., food.
दिवस m., day.
द्वार्ष्य m., doorkeeper.
पणि m. pl., *n. pr.*, certain demons.
प्रभाव m., might, power.
भोग m., enjoyment.
मूल n., root.
रस m., taste, feeling.
वानप्रस्थ m., a Brāhman in the third period of his life.
विप्र m., Brāhman.
शब्द m., sound; noise; word.

Adj.:

नव, f. °आ, new.
पुण्य, f. °आ, meritorious, holy, auspicious.
°भाज् sharing.
मनोहर, f. °आ, entrancing, agreeable.
रसवन्त्, f. °वती, tasteful.
सदृश, f. °ई, similar; worthy.

Exercise XXXV.

आचारादिच्युतो विप्रो न वेदफलमश्नुते ।
आचारेण तु संयुक्तः संपूर्णफलभाग्भवेत् ॥ २० ॥

बलहीना अपि बुद्धिप्रभावेन महान्तं दुःखोदधिं तरीतुं* शक्नुवन्ति । १ । वानप्रस्थः शय्यार्थं भूमिं नवपत्रैर्हरिणचर्मभिश्चोपास्तृणोत् । २ । स्वपितरावुत्थानादाङ्क्षातं बालं प्रहिणु । ३ । हे मघवन् पणिभिरपहृता अस्मन्नाः प्रत्याहर्तुं मरुतः सहायानादाय गुहाया द्वारमपावृणुया इत्यृषिभिरिन्द्रः प्रार्थ्यत । ४ । वनवृचान्धुन्वानस्य वायोः शब्दं पथा** गच्छन्तावशृणुव । ५ । पुण्यकर्मभिर्धर्मं संचित्य मृताः स्वर्गे जन्मान्तरे च विद्यारूपादीन्गुणानाप्नवाम । ६ । यज्ञेषु होतृप्रचोदिता अध्वर्यवः सोमं सुन्वताम् । ७ । महावने चिरात्तं परिभ्रम्य चतुर्थदिवसस्य मध्याह्ने गिरिशिखरमवाप्नुवत । ८ । मूलफलादि वन आहारार्थं प्रचिन्वीरंस्तपस्विनः । ९ । पण्डितः शिष्येभ्यः शब्दशास्त्रं व्यवृणोत् ॥ १० ॥

11. Having entered the temple of the worshipful(भगवत्)-Viṣṇu we heard the ear-entrancing (श्रुतिमनोहर) song-of-the-young-women (*use* जन *at end of cpd*). 12. Listen to this word of a devoted (स्निह्, *pass. part.*) friend. 13. The greedy (लुभ्, *pass. part.*), *who are* always gathering riches, never attain the enjoyment of

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* Infin. of तृ.

** The instr. is sometimes used to express the medium, or space or distance or road, traversed.

them. 14. By tasteful, well-composed poems ye may attain glory in the ten regions *of the world* (दिश्). 15. Çakuntalā, mayest thou get (*imv.*) a husband worthy-of-thee. 16. My-*two*-brothers determined to travel to Benares. 17. May the king's-sword bring grief to (दुः, *imv.* or *opt.*) the hearts-of-the-wives-of-his-enemies. 18. Clouds cover the sky. 19. Let the doorkeeper close the door.

Lesson XXXVI.

392. Verbs. Class IV. B. *u*-**class.** The few roots (only six) of this sub-class end already in न् — except one, कृ, of considerable irregularity — and so add only उ as class-sign. The inflection is quite that of the *nu*-class, the उ being gunated in the strong forms, and dropped (optionally, but in fact nearly always) before व् and म् of 1st dual and plural.

393. Thus तन्, 'stretch', makes तनोमि, तनोषि, etc.; 1st du. तन्वस् (or तनुवस्), 1st pl. तन्मस् (or तनुमस्); mid. तन्वे, तन्वहे, तन्महे, etc. — all like a vowel-root of the *nu*-class.

394. The root 1कृ, 'make', makes the strong stem करो, weak कुर्; the class-sign उ is always dropped before व् and म् in 1st du. and 1st pl., and also before य् of the opt. active. Thus:

Indicative.

	Active.			Middle.		
1.	करोमि	कुर्वस्	कुर्मस्	कुर्वे	कुर्वहे	कुर्महे
2.	करोषि	कुरुथस्	कुरुथ	कुरुषे	कुर्वाथे	कुरुध्वे
3.	करोति	कुरुतस्	कुर्वन्ति	कुरुते	कुर्वाते	कुर्वते

Imperfect.

1.	अकरवम्	अकुर्व	अकुर्म	अकुर्वि	अकुर्वहि	अकुर्महि
2.	अकरोस्	अकुरुतम्	अकुरुत	अकुरुथास्	अकुर्वाथाम्	अकुरुध्वम्
3.	अकरोत्	अकुरुताम्	अकुर्वन्	अकुरुत	अकुर्वाताम्	अकुर्वत

Imperative.

1.	करवाणि	करवाव	करवाम	करवै	करवावहै	करवामहै
2.	कुरु	कुरुतम्	कुरुत	कुरुष्व	कुर्वाथाम्	कुरुध्वम्
3.	करोतु	कुरुताम्	कुर्वन्तु	कुरुताम्	कुर्वाताम्	कुर्वताम्

Optative.

1.	कुर्याम्	कुर्याव	कुर्याम	कुर्वीय	कुर्वीवहि	कुर्वीमहि
	etc.	etc.	etc.	etc.	etc.	etc.

Participle.

कुर्वन्, f. कुर्वती कुर्वाण, f. °आ.

395. This root sometimes assumes (or retains from a more original condition) an initial स् after the prefix सम्*; thus, संस्करोति, संस्कुरुते, समस्कुर्वन्.

396. The adverbial prefixes आविस् and प्रादुस्, 'forth to sight', 'in view'; तिरस् 'through', 'out of sight'; पुरस् 'in front, forward'; and the purely adverbial अलम् 'enough, sufficient', are often used with कृ, and with one or two other verbs, oftenest अस् 'be' and भू 'become'.

397. Any noun or adjective-stem is liable to be compounded with verbal forms or derivatives of the roots कृ and भू, in the manner of a verbal prefix. If the final of the stem be an *a*-vowel or an *i*-vowel, it is changed to ई; if an *u*-vowel, to ऊ. Consonantal stems take the form which they have before consonant-endings — of course with observance of the usual euphonic rules; but stems in अन् change those letters to ई. Thus, स्वीकरोति 'he makes his own', 'appropriates'; भस्मीकरोति (भस्मन्) 'he changes to ashes', i. e. 'burns': स्थ्मीभवति 'becomes a post' (स्थ्म); शुचीभवति 'becomes pure' (शुचि); साधूकरोति 'makes holy'.

398. The suffixes ता (f.) and त्व (n.) are very extensively used to form abstract nouns, denoting 'the quality of being so-

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* Also sometimes after परि and उप.

and-so', from both adjectives and nouns. Thus, **क्षत्रियता** f., **क्षत्रियत्व** n., 'the rank of a Kṣatriya'.

Vocabulary XXXVI.

Verbs:

कृ (*karóti, kurutḗ*) do, make.
+ **अप** do evil to, harm (*gen., loc., or acc.*).
+ **अलम्** prepare, adorn.
+ **आविस्** (*āviṣkaróti*) make known, exhibit.
+ **उप** do good to, benefit (*gen., loc.*).
+ **तिरस्** hide; blame, find fault with (*acc.*).
+ **पुरस्** put at the head.
+ **प्रति** pay, recompense; punish (*acc. rei, gen., dat. or loc. pers.*).
+ **प्रादुस्** make known, or visible.
+ **सम्** (§ 395) prepare, adorn; consecrate.

क्षन् (*kṣaṇóti, kṣaṇutḗ*) wound.
तन् (*tanóti, tanutḗ*) stretch, extend (tr.); perform (a sacrifice).
+ **आ** cause, bring about.
+ **प्र** spread abroad (tr.).

दुष् (*dúṣyati*) be defiled.
मन् (*manutḗ*) think, consider.

Subst.:

अग्निहोत्रिन् m., priest of a certain kind.
अन्वय m., progeny, descendant.
अभिप्राय m., plan; view; opinion.
उरस् n., breast.
कलिङ्ग m., name of a tribe.
कान्ति f., charm, grace.
चमत्कार m., astonishment.
चातुर्मास्य n., a certain sacrifice.
चौलुक्य m., name of a tribe.
तिरस्करिणी f., veil.
दोष m., fault.
नीति f., conduct of life; ethics; politics.
भूभुज् m., king.
महानस n., kitchen.
मांस n., flesh.
लवण n., salt.
व्यञ्जन n., spice.
व्यवहार m., trade.
संशय m., doubt.
सूद m., cook.

Adj.:

अन्ध, f. **•आ**, blind.
अवश्यम, *Adv.*, necessarily.
•ज्ञ, f. **•आ**, knowing.
•भुज् enjoying.
वल्लभ, f. **•आ**, dear.
अलीक, f. **•आ**, wrong, false.
शुभ, f. **•आ**, good, proper.
सज्ज, f. **•आ**, ready.

Exercise XXXVI.

यो ऽनधीत्य द्विजो वेदमन्यत्र कुरुते श्रमम् ।
स जीवन्नेव शूद्रत्वमाशु गच्छति सान्वयः* ॥ २१ ॥
यत्करोत्यशुभं कर्म शुभं वा यदि सत्तम ।
अवश्यं तत्समाप्नोति पुरुषो ऽत्र न संशयः ॥ २२ ॥
कुर्वन्नपि अलीकानि यः प्रियः प्रिय एव सः ।
अनेकदोषदुष्टो ऽपि कायः कस्य न वल्लभः ॥ २३ ॥

यो ब्राह्मणा कर्णावावृणोति तं पितरं मातरं च मन्वानो न द्रुह्येत्कदाचन । १ । इदं ते लोभान्धस्य वृत्तं मनसि चमत्कारमातनोति । २ । भो राजन् नीतिज्ञानां मन्त्रिणामभिप्रायं श्रुत्वा यद्धितं तत्स्वीकुरुष्व । ३ । अश्वगवांसि दिशु प्रतनुथुरिति मत्वा भूयसीं श्रियं भूभुजः कविभ्यो विभजन्ति । ४ । मांसमूलफलादि प्रभूतव्यञ्जनैः सूदा महानसे संस्कुर्युः । ५ । शत्रुषूपागतेषु शूरा युद्धाय सज्जीभूय स्वगुणानाविष्कुर्वन्तु । ६ । अप्सरस-स्तिरस्करिण्या वपुस्तिरस्कुर्वते ऽविज्ञाताश्च मनुष्यानुपागच्छन्ति ॥ ७ ॥

8. Every-year an Agnihotrin must perform the Cāturmāsya (*pl.*). 9. Mayest thou, O Great-King, protect thy kingdom, benefitting thy friends and harming thy enemies. 10. Brāhmans find fault with the trade-in-salt. 11. What thou didst (*mid.*), that distresses thy friends even now. 12. May I recompense him (*dat.*) who has done me a service. 13. By the command of the great-king consecrate the four princes according to the law (**विधि**, *instr.*). 14. The Cāulukyas held sway (**राज्यं कृ**) in Anahilapāṭaka 247 years. 15. By-the-charm-of-her-face the lotus-eyed eclipses (**तिरस्कृ**) even the moon. 16. If one consecrates a scholar, teaches him, makes

* Poss. cpd, cf. § 374, 5.

him holy, then this one becomes his child (प्रजा). 17. The king-of-the-Kaliṅgas wounded his enemy in the breast with an arrow.

Lesson XXXVII.

399. Verbs. *nā*-**class.** The class-sign is in the strong forms the syllable ना *nā́* [णा *ṇā́*], accented, which is added to the root; in the weak forms it is नी *nī* [णी *ṇī*]; but before an initial vowel of an ending the ई *ī* of नी *nī* [णी *ṇī*] disappears altogether.

400. Thus, क्री 'buy': strong stem क्रीणा *krīṇā́*, weak क्रीणी *krīṇī* (before a vowel, क्रीण् *krīṇ*).

Indicative.

	Active.			Middle.		
1.	क्रीणामि	क्रीणीवस्	क्रीणीमस्	क्रीणे	क्रीणीवहे	क्रीणीमहे
2.	क्रीणासि	क्रीणीथस्	क्रीणीथ	क्रीणीषे	क्रीणाथे	क्रीणीध्वे
3.	क्रीणाति	क्रीणीतस्	क्रीणन्ति	क्रीणीते	क्रीणाते	क्रीणते

Imperfect.

1.	अक्रीणाम्	अक्रीणीव	अक्रीणीम	°णि	°णीवहि	°णीमहि
2.	अक्रीणास्	अक्रीणीतम्	अक्रीणीत	°णीथास्	°णाथाम्	°णीध्वम्
3.	अक्रीणात्	अक्रीणीताम्	अक्रीणन्	°णीत	°णाताम्	°णत

Imperative.

1.	क्रीणानि	क्रीणाव	क्रीणाम	क्रीणै	क्रीणावहै	क्रीणामहै
2.	क्रीणीहि	क्रीणीतम्	क्रीणीत	क्रीणीष्व	क्रीणाथाम्	क्रीणीध्वम्
3.	क्रीणातु	क्रीणीताम्	क्रीणन्तु	क्रीणीताम्	क्रीणाताम्	क्रीणताम्

Optative.

1.	क्रीणीयाम्	क्रीणीयाव	क्रीणीयाम	क्रीणीय	क्रीणीवहि	क्रीणीमहि
	etc.	etc.	etc.	etc.	etc.	etc.

Participle.

क्रीणन्त्, f. क्रीणती क्रीणान, f. °आ

401. The ending of the 2nd sing. imv. act. is हि, never धि; and there are no examples of its omission. But roots of this class

ending in a consonant substitute for both class-sign and ending in this person the peculiar ending आन *āná*; thus, बधान, अशान, स्तभान, गृहाण (see §§ 402, 403).

402. The roots ending in ऊ shorten that vowel before the class-sign; thus, पू, पुनाति, पुनीते. The root ग्रह् is weakened to गृह्; thus, गृह्णाति.

403. A few roots which have a nasal in some forms outside the present-system, lose it in the present; thus, ग्रथ् or ग्रन्थ्, ग्रथ्नाति; बन्ध्, बध्नाति; स्तभ् or स्तम्भ्, स्तभ्नाति. Similarly, ज्ञा makes जानाति.

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404. Root-class. In this class there is no class-sign; the root itself is also present-stem, and to it are added directly the personal-endings; in the opt. (and subj.: § 60, end) of course combined with the mode-sign. The root-vowel takes *guṇa*, if capable of it, in the strong forms.

405. Roots ending in vowels. Roots in आ of this class are inflected only in the active. In the 3rd pl. impf. act. they may optionally take as ending उस् instead of अन्, the आ being lost before it.*

406. Thus, या 'go':

	Indicative.			Imperfect.		
1.	यामि	यावस्	यामस्	अयाम्	अयाव	अयाम
2.	यासि	याथस्	याथ	अयास्	अयातम्	अयात
3.	याति	यातस्	यान्ति	अयात्	अयाताम्	अयान् or अयुस्

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* The same ending is also allowed and met with in a few roots ending in consonants; viz. 1विद् 'know', चक्ष्, द्विष्, दुह्, मृज्.

	Imperative.			Optative.		
1.	यानि	याव	याम	यायाम्	यायाव	यायाम
2.	याहि	यातम्	यात	यायास्	यायातम्	यायात
3.	यातु	याताम्	यान्तु	यायात्	यायाताम्	यायुस्

Part. यान्त्, f. यान्ती or याती (260).

Vocabulary XXXVII.

Verbs:

2अञ्च् (*açnáti*) eat.
क्री (*krīṇáti, krīṇīté*) buy.
ग्रन्थ् (*grathnáti*) string together; compose.
ग्रह् (*gṛhṇáti, gṛhṇīté*) take, seize.
+ नि hold, restrain, check.
+ प्रति take, receive.
ज्ञा (*jānáti, jānīté*) know.
+ अनु allow, permit.
2पा (*páti*) protect.
पुष् (*puṣṇáti*) make increase or grow.
पू (*punáti, punīté*) clean.
प्री (*prīṇáti, prīṇīté*), act., delight; mid., rejoice.
प्लु + आ (*āplávate*) drench.
बन्ध् (*badhnáti, badhnīté*) bind; catch; join; compose.
भा (*bháti*) gleam, glance.
मा (*máti*) measure.
+ निस् work, create.
मुष् (*muṣṇáti*) steal, rob.
2लुट् (लुण्ठ्) + निस् steal.
2वृ (*vṛṇīté*: also *varáyati, -te*) choose.
शिष् + उद् remain over.
स्तृ (*stṛṇáti, stṛṇīté*; see also in Vocab. XXXV) strew.
स्ना (*snáti*) bathe.
हन् + अप remove.

Subst.:

अञ्जलि m., a gesture of respectful greeting.*
इच्छा f., wish.
उदय m., rise.
कला f., crescent.
कृति f., work (literary).
कोष m., treasure; treasury.
क्षण m., n., moment; time.
चामीकर n., gold.

* The two hands hollowed and opened, and raised to the forehead.

दानव m., demon.
नाग m., snake.
नेत्र n., leading-rope, cord.
मन्थन् (§ 278) m., stirring-stick.
मन्दर m., *n. pr.*, a mountain.
यूप m., sacrificial post.
ललाट n., forehead.
1वर (*varáˊ*) m., suitor, bridegroom.
2वर (*vára*) m., choice, privilege, favor.
शेष m., *n. pr.*, a snake-demon who supports the earth.
समुन्नति f., height, elevation; high position.

Adj.:

अद्यतन* of to-day.
धार्मिक right, just.
प्रसन्न (part of प्र-सद्) kindly disposed.
°विद् knowing.
विवेकिन् shrewd.

Adv.:

समक्षम् before, in the presence of (*w. gen.*).

Exercise XXXVII.

परकाव्येन कवयः परद्रव्येण चेश्वराः ।
निर्लुण्ठितेन स्वकृतिं पुष्णन्त्यद्यतने क्षणे ॥ २४ ॥
विवेकिनमनुप्राप्य गुणा यान्ति समुन्नतिम् ।
सुतरां रत्नमाभाति चामीकरनियोजितम् ॥ २५ ॥

यज्ञं विधातुमिच्छन्यजमानः प्रथमं वेदविद ऋत्विजो वृणीताम् । १ । यज्ञेषु पशून्स्वयंकृतेषु यूपेषु रज्जुभिर्बध्नन्ति ॥ २ ॥ देवानां कोपाग्निं शान्तिं नेतुं ताञ्स्तुतिभिर्नरराजो ऽप्रीणात् । ३ । प्रसन्ना वयं वरं वृणीष्वेति तैरुक्तो राजा धार्मिकत्वमवृणीत ॥ ४ ॥ सोमं दृषद्भ्यां सुत्वाध्वर्यवस्तं पुनन्तु ॥ ५ ॥ मन्दरपर्वतं मन्थानं शेषनागं च नेत्रं कृत्वा देवदानवा अमृतार्थं क्षीरोदधिममन्थन् ॥ ६ ॥ यथा सूर्य उदये भाति तथा पापान्यपहत्य गङ्गाजलाप्लुता नरा विभान्ति ॥ ७ ॥ लुब्धमर्थेन गृह्णीयात्क्षुद्रमञ्जलिकर्मणा ॥ ८ ॥

9. Allow me to go now. 10. Take these jewels which I have

* With the suffix तन (sometimes त्न) are made adjectives from adverbs, especially of time; thus, पुरा 'ancient', प्रातस्तन 'early', श्वस्तन 'of the morrow'.

given you (*pass. constr.*). 11. Let the great poet weave (ग्रन्थ्, बन्ध्) a verse-wreath of word-pearls (*instr.*). 12. Every-day two thieves robbed the king's treasury. 13. He who receives (*part.*) gifts from every one is polluted (दुष्). 34. The Creator formed the world by his will (स्वेच्छया) alone. 15. Betake thyself (या) for salvation to the gods' protection. 16. Let kings restrain the wicked by punishments. 17. We saw Rāma's daughter coming out (*pres. part.*) of the house. 18. Let the bridegroom grasp the maiden's hand before the fire. 19. An Aryan must not eat another's leavings (उद्-शिष्, *pass. part., neut. sing.*). 20. One must bathe daily in unconfined (*part. from* नि-रुध्) water. 21. May the three-eyed *god*, the great-lord (ईश्वर) whose-forehead-is-adorned-with-the-crescent, protect you.

Lesson XXXVIII.

407. Verbs. Root-class, cont'd.* Roots ending in an *i*-vowel or an *u*-vowel (except इ 'go') change these into इय् and उव् before vowel-endings in weak forms, when not gunated.

408. Root इ 'go' (act., but used in mid. with the prep. अधि: 'go over for oneself', i. e. 'repeat, learn, read'; the इ then becomes इय्, as above).

Indicative.

	Active.			Middle.	
1.	एमि	इवस्	इमस्	अधीये	अधीवहे	अधीमहे
2.	एषि	इथस्	इथ	अधीषे	अधीयाथे	अधीध्वे
3.	एति	इतस्	यन्ति	अधीते	अधीयाते	अधीयते

* A number of roots belonging to this class accent the root-syllable throughout, in weak as well as in strong forms—except of course in the imperfect.

Imperfect.

(for augment cf. § 179.)

1.	आयम्	ऐव	ऐम	अधीयि	अधीवहि	अधीमहि
2.	ऐस्	ऐतम्	ऐत	अधीथास्	अधीयाथाम्	अधीध्वम्
3.	ऐत्	ऐताम्	आयन्	अधीत	अधीयाताम्	अधीयत

Imperative.

1.	अयानि	अयाव	अयाम	अधीये	अधीयावहै	अधीयामहै
2.	इहि	इतम्	इत	अधीष्व	अधीयाथाम्	अधीध्वम्
3.	एतु	इताम्	यन्तु	अधीताम्	अधीयाताम्	अधीयताम्

Optative.

इयाम् etc., 3rd pl. इयुस् अधीयीय etc.

Participle.

यत्, f. यती अधीयान, f. °आ

409. The root शी (mid.), 'lie', has *guṇa* throughout; thus, शये, शेषे, शेते, शेवहे etc.; impf. अशयि, अशेथास् etc.; opt. शयीय etc., part. शयान. Other irregularities are the 3rd persons pl.: indic. शेरते, imv. शेरताम्, impf. अशेरत.

410. The roots of this class ending in उ have in their strong forms the *vṛddhi* instead of the *guṇa*-strengthening before an ending beginning with a consonant.

411. Thus, सु 'praise':

Indicative.

	Active.			Middle.		
* 1.	स्तौमि	स्तुवस्	स्तुमस्	स्तुवे	स्तुवहे	स्तुमहे
2.	स्तौषि	स्तुथस्	स्तुथ	स्तुषे	स्तुवाथे	स्तुध्वे
3.	स्तौति	स्तुतस्	स्तुवन्ति	स्तुते	स्तुवाते	स्तुवते

Imperfect. Act.: 1. अस्तवम्, 2. अस्तौस्, 3. अस्तौत्, 3rd pl. अस्तुवन्. Mid.: 1. अस्तुवि, 3rd pl. अस्तुवत.

Imperative. Act.: स्तवानि, स्तुहि, स्तौतु, स्तवाव etc., 3rd pl. स्तुवन्तु. Mid.: स्तवै, स्तुष्व, स्तुताम्, स्तवावहै etc., 3rd pl. स्तुवताम्.

Optative. स्तुयाम् etc. स्तुवीय etc.

* स्तवीमि also found.

Participle. Act.: **ब्रुवत्**, f. °**वती**. Mid.: **ब्रुवान**.

412. The root **ब्रू**, 'say', takes the union-vowel **ई** after the root when strengthened, before the initial consonant of an ending.* Thus:

Indicative.

	Active.			Middle.		
1.	**ब्रवीमि**	**ब्रूवस्**	**ब्रूमस्**	**ब्रुवे**	**ब्रूवहे**	**ब्रूमहे**
2.	**ब्रवीषि**	**ब्रूथस्**	**ब्रूथ**	**ब्रूषे**	**ब्रुवाथे**	**ब्रूध्वे**
3.	**ब्रवीति**	**ब्रूतस्**	**ब्रुवन्ति**	**ब्रूते**	**ब्रुवाते**	**ब्रुवते**

Imperfect. Act.: **अब्रवम्, अब्रवीस्, अब्रवीत्**; **अब्रूव** etc.; 3rd pl. **अब्रुवन्**. Mid.: **अब्रुवि, अब्रूथास्** etc.; 3rd pl. **अब्रुवत**.

Imperative. Act.: **ब्रवाणि, ब्रूहि, ब्रवीतु; ब्रवाव** etc.; 3rd pl. **ब्रुवन्तु**. Mid.: **ब्रवै, ब्रूष्व** etc.

Optative. Act.: **ब्रूयाम्** etc. Mid.: **ब्रुवीय** etc.

Participle. Act.: **ब्रुवन्**. Mid.: **ब्रुवाण**.

413. **Emphatic Pronoun.** The uninflected pronominal word **स्वयम्** signifies 'self', 'own self'. It is oftenest used as a nominative, along with words of all persons and numbers; but not seldom it represents other cases also.

Vocabulary XXXVIII.

Verbs:

इ (*éti*) go.
+ **अधि** (*adhīté*) repeat, read.
+ **अप** (*apāíti*) go away, depart.
+ **अभि** approach.
+ **अस्तम्** set (of heavenly bodies).
+ **उद्** rise (of heavenly bodies).
+ **उप** approach.
ब्रू (*bravīti, brūté*) speak, say, state.
+ **प्र** explain, teach; announce.
+ **वि** explain, etc.
रु (*rāúti*) cry, scream.
+ **वि** scream.
शी (*çeté*) lie, sleep.
+ **अधि** lie asleep on (*acc.*).
सू (*sūté*) bring forth, bear.
+ **प्र** bring forth.
स्तु (*stāúti*) praise.

* Special irregularities in this verb are occasionally met with, such as **ब्रूमि, ब्रवीहि**. Some of the verbs in **उ** are allowed to be inflected like **ब्रू**, but forms so made are rare.

Subst.:

जिन m., *n. pr.*, a name of Buddha.
जिह्वा f., tongue.
नीलकण्ठ m., *n. pr.*
न्याय m., logic.
पुष्प n., flower.
प्रश्न m., question.
मानस n., sense, understanding.
वध m., killing, murder.
शुनःशेप m., *n. pr.*
सहचर m., companion; °**री** f., wife.
साक्षिन् m., witness.
सारस m., crane.

Adj.:

उद्यत, f. °**आ**, ready.
उद्योगिन् diligent, energetic.
करुण, f. °**आ**, lamentable.
°**कारिन्** making, doing.

Adv.:

अधस् below, down, on the ground.

Exercise XXXVIII.

पुष्पाणीव विचिन्वन्तमन्यत्र गतमानसम् ।
अनवाप्तेषु कामेषु मृत्युरभ्येति मानवम् ॥ २६ ॥

भो दुष्कृतकारिणः । अस्मादुन्नादपेतेति क्रोधादृषिराश्रमहरिण-वधोद्यतान्व्याधानब्रवीत् ॥ १ ॥ गुरुमभिवाद्य शिष्यस्तं ब्रूयादधीष्व भो (§ 264) इति ॥ २ ॥ कानि शास्त्राणि काश्यां त्वमध्यैथाः । ३ । न्यायादीनि षड् दर्शनानि श्रीनीलकण्ठपण्डितस्य गृहे ऽहमध्यैषि ॥ ४ ॥ अग्नीषोमा-वष्टाभिर्ऋग्भिर्ऋषिरस्तौदिन्द्रावरुणौ च तिसृभिः ॥ ५ ॥ उद्योगिनं पुरुषसिंहं स्वयमुपैति लक्ष्मीः ॥ ६ ॥ सा जिह्वा या जिनं स्तौति तच्चित्तं यज्जिने रतम् ॥ ७ ॥ आचार्याः शिष्यान्धर्मं प्रब्रुवते ॥ ८ ॥ हतसहचराः सारसाः करुणं विरुवन्ति ॥ ९ ॥ श्रीमद्भी राजभिराहृताः पण्डिताः सभां यन्ति धर्मप्रश्नांश्च विब्रुवते ॥ १० ॥

11. The three wives of Daçaratha bore four sons. 12. Rāma and Lakṣmaṇa, followed-by-Sītā, went (**इ**) into the forest. 13. Women whose-husbands-are-dead must sleep six months on the ground. 14. A witness stating *anything* other-*than*-what-was-seen-*or*-heard is to be punished (*fut. pass. part.*). 15. All guilt departs from one-who-has-done-penance. 16. One must not look

at (प्र-ईक्) the rising or the setting sun. 17. Why hast thou come (अभि-इ) to-my-house with-wife and with-children? 18. "Praise Varuṇa": thus the gods addressed Çunaḥçepa *who was* bound to the sacrificial post. 19. Always speak the truth. 20. In a kingless land the rich do not sleep in peace (सुखेन).

Lesson XXXIX.

414. Verbs. Root-class, cont'd. Roots ending in consonants. The endings of the 2nd and 3rd sing. impf. act. are generally dropped, and the resulting root-final treated according to the usual rules for finals.* Cf. §§ 239, 242. But a root ending in a dental mute sometimes drops this final mute instead of the added स् in the second person; and, on the other hand, a root or stem ending in स् sometimes drops this स् instead of the added त् in the third person: in either case establishing the ordinary relation of स् and त् in the second and third persons.

415. Roots in च् and ज् substitute क् for those letters before त्, थ् and स् (which then becomes ष्); and ग् before ध्. Thus, वच् 'speak': वच्मि, वक्षि, वक्ति (only these three forms used).

416. Root 1विद् 'know, (act. only):

	Indicative.			Imperfect.		
1.	वेद्मि	विद्वस्	विद्मस्	अवेदम्	अविद्व	अविद्म
2.	वेत्सि	वित्थस्	वित्थ	अवेस् or अवेत्	अवित्तम्	अवित्त
3.	वेत्ति	वित्तस्	विदन्ति	अवेत्	अवित्ताम्	अविदुस्

Imv.: वेदानि, विद्धि, वेत्तु; वेदाव, वित्तम्, वित्ताम्; वेदाम, वित्त, विदन्तु. — Opt.: विद्याम्, etc.

* In the inflection of roots with final consonant, of this class and the reduplicating and nasal classes, euphonic rules find very frequent application. The student is therefore advised at this point to read carefully the chief rules of euphonic change in Whitney's Grammar, §§ 139—232 (the two larger sizes of print).

417. This root also makes a perfect without reduplication (but otherwise regular) which has always the value of a present. The forms of the indic. are:

Sing. 1. वेद्, 2. वेत्थ, 3. वेद्; du. 1. विद्व, 2. विदथुस्, 3. विदतुस्; pl. 1. विद्म, 2. विद्, 3. विदुस्. The participle is विद्वांस्, f. विदुषी (cf. § 268).

418. The root अद्, 'eat' (act.), inserts अ before the endings of the 2nd and 3rd sing. impf.; thus, आदस्, आदत्.

419. The root हन्, 'kill' (act.), is treated somewhat as are noun-stems in अन् in declension (§ 283). Thus:

	Indicative.			Imperfect.		
1.	हन्मि	हन्वस्	हन्मस्	अहनम्	अहन्व	अहन्म
2.	हंसि	हथस्	हथ	अहन्	अहतम्	अहत
3.	हन्ति	हतस्	घ्नन्ति	अहन्	अहताम्	अघ्नन्

Imv.: हनानि, जहि*, हन्तु; हनाव, हतम्, हताम्; हनाम, हत, घ्नन्तु. — Opt.: हन्याम् etc. — Part.: घ्नन्त्, f. घ्नती.

420. Roots in म्, ष्, च्, substitute क् before स् (which then becomes ष्), ष् before त् and थ् (which become ट् and ठ्), and ड् before ध् (which becomes ढ्). Thus, द्विष् 'hate' (act. and mid.):

	Indicative Act.			Imperfect Act.		
1.	द्वेष्मि	द्विष्वस्	द्विष्मस्	अद्वेषम्	अद्विष्व	अद्विष्म
2.	द्वेक्षि	द्विष्टस्	द्विष्ठ	अद्वेट्	अद्विष्टम्	अद्विष्ट
3.	द्वेष्टि	द्विष्टस्	द्विषन्ति	अद्वेट्	अद्विष्टाम्	अद्विषन्

Imv. Act.: द्वेषाणि, द्विड्ढि, द्वेष्टु; द्वेषाव etc.

421. चक्ष्, 'see' (mid.): Pres. Ind.: चक्षे, चक्षे, चष्टे; चक्ष्वहे, चक्षाथे, चक्षाते; चक्ष्महे, चड्ढ्वे, चक्षते. — Impf.: अचक्षि, अचष्टास्, अचष्ट; अचक्ष्वहि, अचक्षाथाम्, अचक्षाताम्; अचक्ष्महि, अचड्ढ्वम्, अचक्षत.

* Anomalous dissimilation.

422. 1. ईश्, 'rule' (mid.), inserts इ before endings beginning with स् and ध्; thus, 2nd sing. ईशिषे. — 2. वश्, 'wish' (act.), is in weak forms contracted to उश्; thus, 3rd. pl. उशन्ति.

423. मृज्, 'rub', 'clean' (act.), has *vṛddhi* in the strong forms, and optionally also in weak forms when the endings begin with a vowel. In the treatment of the root-final this verb follows the roots in श्. Thus, ind. 3rd sing. मार्ष्टि, du. मृष्टस्, pl. मृजन्ति or मार्जन्ति.

Vocabulary XXXIX.

Verbs:

ईश् (*iṣṭe*) rule, own (*w. gen.*).
चक्ष् (*cáṣṭe*)+आ relate; call, name.
+ व्या explain.
द्विष् (*dvéṣṭi, dviṣṭé*) hate.
+ प्र hate extremely.
मृज् (*márṣṭi*) rub, wipe.
+ अप wipe away, off.
+ प्र wipe off.
राध् + अप (*aparādhnóti*) do wrong.
वश् (*váṣṭi*) wish.
1विद् (*vétti; véda*) know, consider.
हन् + अभि smite.
+ नि kill.

Subst.:

ओष्ठ m., lip.
क्षय m., decay, destruction.
चक्षुस् n., eye.
जेतृ m., conqueror.
दया f., compassion, pity.
प्रलय m., destruction.
भव m., *n. pr.*, a name of Çiva.
मन्त्र m., sacred text; spell, charm.
याम m., watch (of the night).
वृत्त n., conduct.
व्याकरण n., grammar.
व्यास m., *n. pr.*, a Rishi.
शङ्का f., hesitation.
शर्व m., *n. pr.*, a name of Çiva.
श्रुत n., learning.
सर्ग m., creation.
स्थिति f., condition, existence.

Adj.:

वाच्य, f. °आ, blameworthy, culpable.

Exercise XXXIX.

करोति पापं यो ऽज्ञानान्नात्मनो वेत्ति च क्षयम् ।
प्रद्वेष्टि साधुवृत्तांश्च स लोकस्यैति वाच्यताम् ॥ २७ ॥
पञ्च पञ्चनृते हन्ति दश हन्ति गवानृते ।
शतमश्वानृते हन्ति सहस्रं पुरुषानृते* ॥ २८ ॥

सर्वं वृत्तान्तं यथावृत्तमाचष्टाम् ॥ १ ॥ शर्व इति प्राज्ञः शिवमाचक्षते भव इत्युदञ्चः ॥ २ ॥ प्रद्विषतीं भार्यां किं मां द्वेषीत्यब्रवीत्पतिः ॥ ३ ॥ पुराणेषु त्रिभुवनसर्गस्थितिप्रलयान्व्यासो व्याचष्टे । ४ । यो ऽस्मान्द्वेष्टि यं च वयं द्विष्मस्तमेभिर्मन्त्रैर्हनाम ॥ ५ ॥ यो ब्रह्मचर्यं चरित्वा गुरुणानुज्ञातो यथाविधि स्नाति तं सर्वलोकपूज्यं स्नातकं विदुः ॥ ६ ॥ अनपराद्धं तवोपकुर्वाणं कथं भोः पापात्मंस्त्वं मां हंसि ॥ ७ ॥ अशुचिलिप्तमङ्गं मृदा प्रमृष्टमद्भिः परिमृड्ढि ॥ ८ ॥ भवो दिवो भव ईष्टे पृथिव्याः ॥ ९ ॥ गां धयन्तीं परस्मै नाचक्षीत ॥ १० ॥ बह्वपि पृथ्वीराजं निर्दया (§ 374, 6) यवना असिनाघ्नन् ॥ ११ ॥

12. Hear the words of the learned man who explains (*pres. part.*) the-science-of-grammar. 13. Know *that* Rāma (*acc.*) *is* the son, famous in the-three-worlds, of Daçaratha, and the conqueror of Rāvaṇa, lord-of-Laṅkā. 14. Having sipped (आ-चम्) water thrice, one wipes the lips twice; according to others, once.** 15. Two warriors smote (अभि-हन्) with arrows the king-of-the-Aṅgas, who *had* murdered their companions. 16. Kill without hesitation even (अपि) a teacher who approaches (*past. pass. part.*) in order to kill *you*. 17. Why dost thou consider (विद्) me a Çūdra, *though* knowing (ज्ञा *ger.*) my learning-and-conduct? 18. Do not hate the sons-of-Pāṇḍu. 19. The women *whose*-sons-*were*-dead, having lamented greatly, wiped the tears from their eyes. 20. Thou, O Lord, rulest over bipeds and quadrupeds (*gen.*).

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* Refers to false witness before a court. An untruth where small beasts (sheep, etc.) are concerned, involves the destruction of five ancestors; where cattle are concerned, of ten, etc.

** सकृदित्यन्ये.