Lesson XXV.

268. Declension. Perfect Active Participles in वचः. 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 वचः, which becomes वचः in the nom. sing. masc., and is shortened to वचः in the voc. sing. In the weakest cases the suffix is contracted into वचः; and in the middle cases it is changed to वचः. A union-vowel उ, if present in the strong and middle cases, disappears before वचः in the weakest. Radical उ and उ, if preceded by one consonant, become उ before वचः, but if preceded by more than one consonant, become उवः; whereas radical उ always becomes उ before वचः, and radical उ, उ. Thus, समीक्षः, समीक्षः; सुधः, सुधः; चन्दः, चन्दः. The feminine stem is formed with उ from the weakest stem-form; thus, समीक्षः.

Examples:

1. विद्वान् ‘knowing’

Masculine.


N. विद्वान् विद्वानी विद्वानस् N.V. विद्वान् विद्वानी विद्वानस्
A. विद्वानम् " विद्वानस् " " "
I. विद्वान्तं विद्वान्तं विद्वान्तं as in the masculine.
L. विद्वान् विद्वान्तं विद्वान्तं
V. विद्वान्

2. अवस्थितम् ‘having gone’

* Another form of perf. part. of this verb (चचः) makes the strong and middle stems अवस्थितम् and अवस्थितम्; the weakest form is as above, अवस्थितम्.

269. Stems बचनं, युवनं. The stems बचनं m., ‘dog’, and युवनं m., n., ‘young’, have as weakest stems बुनं and युनं; in the strong and middle cases they follow राजः; voc. बचनं, युवनं.

Fem. गुणी and गुणीति.

270. The stem सम्पन्न m., ‘generous’ (in the later language almost exclusively a name of Indra), has as strong stem सम्पन्नम्, mid. सम्पन्नम्, weakest सम्पन्नम्. Nom. sing. सम्पन्नम्, voc. सम्पन्नम्. Fem. सम्पन्नी.

271. The stem अहं n., ‘day’, is used only in the strong and weakest cases, the middle, with the nom. sing., coming from चहः or चहः. Thus:


N.A.V. चहः (अहः) चहः or चहः चहः
I. चहः चहः चहः चहः or चहः
L. चहः or चहः चहः चहः or चहः

272. Compounds with युवनं or बचनं. 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 युवनं and a weak in चचः; while others distinguish from the middle in चचः a weakest stem in चचः, before which the च is contracted with a preceding उ (र) or उ (र) into उ or उ. The fem. is made with उ from the weakest (or weak) stem; thus, चचः चचः. The principal stems of this sort are as follows:
Lesson XXV.

<table>
<thead>
<tr>
<th>Strong.</th>
<th>Middle. Weak (weakest).</th>
</tr>
</thead>
<tbody>
<tr>
<td>प्राप्त्र ‘forward’, ‘eastward’ प्राप्त्र प्राप्त्र प्राप्त्र</td>
<td></td>
</tr>
<tr>
<td>चावाच ‘downward’ चावाच चावाच चावाच</td>
<td></td>
</tr>
<tr>
<td>उदार ‘northward’ उदार उदार उदार</td>
<td></td>
</tr>
<tr>
<td>प्रवाड ‘backward’, ‘westward’ प्रवाड प्रवाड प्रवाड प्रवाड</td>
<td></td>
</tr>
<tr>
<td>बल्च ‘low’ बल्च बल्च बल्च</td>
<td></td>
</tr>
<tr>
<td>चाध्य ‘following’ चाध्य चाध्य चाध्य</td>
<td></td>
</tr>
<tr>
<td>तिर्यंत ‘going horizontally’ तिर्यंत तिर्यंत तिर्यंत **</td>
<td></td>
</tr>
</tbody>
</table>

Vocabulary XXV.

**Verbs:**

+ उठ (udgadchati) rise.

गर + वल्च (astraigadchat) go down, set (litly “go home” — used of the heavenly bodies).

**Subst.:**

नीरच n., weight; dignity.

अगर n., that which lives.

तविन्ध्वच f., n. pr., a city (Taxila) in India.

निर्यंत m., n., animal.

लस्त m., n. pr., a god, Tvashtar.

प्रावर चं f., assembly.

भुगुचन्हच n., Baroch (a holy place in India).

मधवच m., Indra.

युवच m., n., young; f. युवति.

विपाकच m., ripening; recompense.

ṣ inserted, irregularly, in weakest forms only.

** irregular (तिर्यंत + चाध्य).**

Exercise XXV.

विद्वानास्तित लं लं विद्वानास्तित लं लं।

विद्वानास्तित लं लं विद्वानास्तित लं लं।

प्राचार्य दिशा जीतीयुक्त कृत नामाः शण्मुखियः।

प्राचार्य दिशा जीतीयुक्त कृत नामाः शण्मुखियः।

श्रद्धाः संस्कृती देवता नामाः।

श्रद्धाः संस्कृती देवता नामाः।

विद्वानास्तित लं लं विद्वानास्तित लं लं।

विद्वानास्तित लं लं विद्वानास्तित लं लं।

पापा: कविलं स्विचाणित स्विचाणि यात्रि तिर्यंत जानि दृढः सदृढः।

पापा: कविलं स्विचाणित स्विचाणि यात्रि तिर्यंत जानि दृढः सदृढः।

12. Vrtra was killed (हृत, caus. pass.) by Magbavan and the Maruta. 13. Young women sang a song. 14. Two learned Brāhmans dispute. 15. Sarama is called in the Rigveda the dog (f.) of the gods. 16. Great forests are found in the west (exsp. as pred., nom. pl.). 17. In the assembly let the best among the learned teach (उपरिता) 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 (अभी) is the quarter (देश) of the gods. 21. Day by day one must worship (हृत) 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. समार f., ‘mother’: voc. sing. समा.

274. 1. देव f., ‘friend’: sing. nom. देव, acc. सङ्गायम, inst. सङ्ग, dat. सङ्ग, abl.-gen. सङ्ग, loc. सङ्ग, voc. सङ्ग; du. सङ्गाय,
275. The neuter stems चलन्, 'eye', चल्लन्, 'bone', दध्दन्, 'curds', संधकर, 'thigh', form only the weakest cases; thus, चलन्, चल्लन्, संधकर or संधकर्, etc.; the rest of the inflections are made from corresponding stems in र्; thus, nom. sing. चलन्, etc.

276. 1. खोर्सी f., 'goddess of fortune', makes nom. sing. खोर्सी.
— 2. खोर्सी, 'woman', follows a mixed declension; thus, nom sing. खोर्सी, acc. खोर्सी or खोर्सी, instr. खोर्सी, dat. खोर्सी, abl.-gen. खोर्सी, loc. खोर्सी, du. खोर्सी, संधकर्, संधकर्, etc.; pl. nom. खोर्सी, acc. खोर्सी or खोर्सी, instr. खोर्सी, etc.; gen. खोर्सी.

277. 1. चर्, 'water', only pl.: its final is changed to च before स; thus, nom. चर्ं, acc. चर्ं, instr. चर्ं, dat.-abl. चर्ं, gen. चर्ं, loc. चर्ं — 2. दिश्य, 'sky', makes nom. sing. दिश्य, du. दिश्य, pl. (sometimes) दिश्य; the endings are the normal ones, but the root becomes दिश्य before consonant-endings: thus, acc. sing. दिश्य, nom.-acc. pl. दिश्य, instr. दिश्य. Not all the cases are found in use. — 3. Stem दिश्य (rarely f.), 'wealth': sing. दिश्य, दिश्य, दिश्य, etc.; du. दिश्य, दिश्य, दिश्य, etc.; pl. दिश्य (nom. and acc.), दिश्य, etc.

278. 1. चन्दनस or चन्दनस m., (from चन्दन + चन्दन 'cart-drawing', i.e.) 'ox': strong stem चन्दनस, mid. चन्दनस, weakest चन्दनस; nom. sing. चन्दनस, voc. चन्दनस. — 2. The stem चन्दनस, 'road', makes all the strong cases, with irregular nom. sing. चन्दनस; the corresponding middle cases are made from च, and the weakest from प्र; thus, acc. sing. चन्दनस, dat. च, acc. pl. च.

* In the older language oftener masculine.
Lesson XXVI.

Vocabulary XXVI.

Verbs:

च्छ (arpāyati) be pleased or satisfied, satisfy or satiate oneself.

विलापति complaining.

Subst.:

मन (रुचि) n., eye.

मानव m., man (homo).

विय प्रति, vow, obligation, duty.

अजन्ता f., one-eyed.

गुहता f., divinity, deity.

चतुर्पद four-footed, quadruped.

गुहता m., biped.

चतुर्पदी (weekest गुहता) n., pr., a Vedic saint.

चतुर्पदी f., part of निगंि, ordained, fixed, permanent.

गुहता f., beneficent, gracious, blessed.

पालन n., protection.

Exercise XXVI.

यद्य निर्माणीं त्म स्मारक क्रिया श्रद्धाः वर्णम ।

प्रभुजः पालन्यं देव निम्नं मूर्त्तम् जगतम् || 94 ||

बलवंतानुष्ट्रहुः लाभं वहेताः ॥ 91 ॥ निवासीं पदानं: ॥ 92 ॥

नामोऽविश्वातीं ॥ 93 ॥ बलवंतानुष्ट्रहुः लाभं वहेताः ॥ 94 ॥

98. The meeting of the men and women took place on the road. 99. In the Veda they call the sun Pusān, Mitra (m.), Aryaman, and Savitar. 20. Water also is named (महाब, पास.) among the deities in the Rik (use अभिश) and in the sacrificial formulas.

21. Be gracious, O Civa, to biped and quadruped. 22. The seers’ view is, that fire is to be found in the water (use वर्त, and make a direct statement with दृष्टि). 23. The Asura was slain by Maghavan with a bone of Dadhyaṇa. 24. Who knows the wind’s path (पास.)?

25. Mother, satisfy (दृष्टि caus.) the child with curds. 26. Have food brought (use ब्य-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 चतुर्थम and वचस्त (for which the natives give the stem-forms चतुर्थम and वचस्त respectively). The first is a more indefinite demonstrative: ‘this’ or ‘that’; the other signifies especially the remotest relation.

286. चतुर्थम (वचस्त):

Masculine.

Sing. Dual. Plural.

N. चतुर्थम दे दे दे दे दे दे दे दे दे

A. चतुर्थम दे दे दे दे दे दे दे दे दे दे

I. चतुर्थम दे दे दे दे दे दे दे दे दे दे

D. चतुर्थम दे दे दे दे दे दे दे दे दे दे

Ab. चतुर्थम दे दे दे दे दे दे दे दे दे दे

G. चतुर्थम दे दे दे दे दे दे दे दे दे दे

B. चतुर्थम दे दे दे दे दे दे दे दे दे दे
Lesson XXVII.

Neuter: Nom.-acc. sing. इतम्, du. इतम्, pl. इतम्न; the rest is like the masculine.

287. चरी (चरचरा):

<table>
<thead>
<tr>
<th>Masculine.</th>
<th>Feminine.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. चरी</td>
<td>चरी</td>
</tr>
<tr>
<td>A. चरम्</td>
<td>चरम्</td>
</tr>
<tr>
<td>I. चरम्ण चरम्बर्रक चरम्चरम् चरम्चरम्</td>
<td></td>
</tr>
<tr>
<td>D. चरम्भी चरम्भुर् चरम्भुर् चरम्भुर्</td>
<td></td>
</tr>
<tr>
<td>Ab. चरभुर् चरभुर्</td>
<td></td>
</tr>
<tr>
<td>G. चरम्य चरम्यर् चरम्यर् चरम्यर्</td>
<td></td>
</tr>
<tr>
<td>L. चरम्यदन्तिः चरम्युद्धिः चरम्युद्धिः चरम्युद्धिः</td>
<td></td>
</tr>
</tbody>
</table>

Neuter: Nom.-acc. sing. चरचरा, du. चरचरा, pl. चरचरा; the rest like masc. — The final र of चर र्ण is unchangeable (cf. § 166).

288. There is a defective pronominal stem चर्, which is accentless, and hence used only in situations where no emphasis falls upon it. The only forms are the following: Sing. acc. m. चरस्त्र, n. चरण, f. चराः; instr. m., n., चरेन, f. चराया. Du. acc. m. चरे, n., चर, f. चर्या. Gen.-loc. m., n., चरोः. Pl. acc. m. चराः, n. चराः, f. चराः. — These forms may be used only when the person or object to which they refer has already been indicated by a form of चरम् or चर्ण. This, चर्ण बालाण्डीयार्फळोज़ बालरक्रमः सदायार इस ये हो रिची अर्थ पोरी; चर्ण ग्रंथो ग्रंथो मे.

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 न. When this participle is made from transitive verbs, it qualifies something as having endured the action expressed by the verb; thus, अत्त तत्त्वद, ‘given’; चक्षु अत्त, ‘spoken’. When made from an intransitive or neuter verb, the same par-

ticiple has no passive, but only an indefinite past, sense; thus, वत, ‘gone’, भूत, ‘been’; परित, ‘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 चर, ‘be’, or भूत is to be supplied; thus, त जैत: “he is gone”; सदायार by me a letter was written”. The neuter is frequently used as a substantive; thus, द्राक्षम “a gift”; दुःस्ते “milk”; and also as nomen actionis. Sometimes it has a present significations, particularly when made from neuter verbs; thus, धर्ष्या (from अत्त) often ‘standing’.

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

1. Certain roots in न, and in i and u -vowels; thus, तान or दीन ‘swell, be fat’, दीन ‘abandon’, दीन ‘abandon’, दीन ‘destroy’, दीन; न or न ‘swell’, नून; न ‘cut’, नून.

2. The roots in variable अ (so-called अ-roots), which before the suffix becomes अ or अ, as in the pres. pass.; thus, अ (ब्रह्म), नानन्त; अ न (पूर्णि) ‘fill’, पूर्णि.

3. A few roots ending in अ (which becomes न before the च): अ, अ ‘break’, अ ‘bend’, अ ‘sink’, अ; अ ‘be sick’, अ ‘sick’, अ ‘sick’. Also one or two others which exhibit a guttural before the अ: अ ‘attach’, अ; अ ‘cut up’, अक्षयः.

4. A number of roots, some of them very common, in न (which becomes न before the च): अ, अ; अ (चित्र-अ, चित्र-अ); अ ‘cut’, अ 'cut', अ. *

292. Some few verbs make double forms; thus, अ ‘hasten’; अ or 'hasten'; अ (अत्रिर्त); अ ‘acquire’, अ or अनत्र.

* Commonest exceptions: खान्तिर् from खान्त ‘eat’; मून from मून; धान्तिर् from धान्त ‘joy’; धान्तिर् from धान्त ‘weep’; धारित from धार ‘speak’; धारित from धार ‘know’.
Lesson XXVII.

Vocabulary XXVII.

Verbs:
- देष + ऊ (upékyate) neglect.
- ू (virkhī) scatter.
- नह या (den — anagadāyati) despise.
- ू + परा (parabhāvatā) despise.
- ू (medijāyati) sink.
- न्य, in caus. (yojāyati) yoke.
- हार (avatārati) descend.
- ू + ऊ (uttārati) emerge, come out.
- विद (pyāyate) become stout or fat.

Subst.:
- ज्यायम्नी m. du., nom. pr., the ACvins (the Indian Δίς xō้อ).
- चावारा m., "walk and conversation"; conduct of life, observation.
- देष n., debt.
- कैलास m., n. pr. a mountain.
- चुष f., hunger.
- नमन n., life of holiness, i. e. religious studentship.
- भोजन n., meal-time, meal.
- गुरु m., n. pr., a Vedic personage.
- गृहवासी m., sweet drink.
- गुला f., pearl.
- राजम m., demon.
- बाल m., acquisition, gain.

विवाह m., wedding, marriage.
- बाधि m., illness.
- कार m., car.
- खान m., bed.
- लू न., n., ploughed.
- हार m., chain, garland.

Adj.:
- चीक (part. of ूचीक) reduced, decayed; ruined.
- तीरा f.ू, great, strong, violent.
- पीत (part. of पीत) fat.
- ज्यायम्नी studying sacred knowledge; as m. subst., Brāhmaṇ student.
- हो (part.) abandoned; wanting in; and so sometimes w. instr., = 'without'.

Exercise XXVII.

वर्धमानस्यः जस्यान्वर्गिणः श्रढः।
जस्यान्वयिः क्यम् भयो तीर्था न वांज्यायिः एक्कस्मिनः॥ १५॥

12. Have medicine given quickly (use pass. part. of स्तू, in nom.) to these sick persons. 13. This is that mountain Kālāsa, on which Śiva dwells. 14. In order to attain (सात, dat.) this and that other world (gen.) the priest offered sacrifice for me (सुः 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 Brāhmaṇ emerged (pass. part.) from the water.
19. Here comes (pass. part.) the queen. 20. A chain of pears 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, còn'd. B With suffix न, Without union-vowel न. Much more commonly this parti-

* "I am so-and-so; N. or M."
** Translate the pronoun-forms by 'here', and cf. § 225.

Ferry, Sanskrit Primer.
ciple is made by adding the suffix त to the bare root; thus, घात from घा; जित from जित; विद्य from विद्य; हत from ह (or हु); बूढ़ from बूढ़.

294. If the root end in a consonant other than क, त, प, ख, the ordinary rules of euphonious combination apply as follows:

1. Final च and छ become च; thus, जित from जित; युढ़ from युढ़; लघु from लघु.

2. Final घ becomes घ, after which, as also after radical final ं, र becomes ं; thus, यूढ़ from यूढ़; दिस्त्र from दिस्त्र. सूढ़ and सूढ़ are made from सूढ़ and सूढ़, and रूढ़ from रूढ़, contrary to 1. ग्राम makes गৃह; नन्द, नंद.

3. Final ज becomes ज, and छ, छ; and the following त becomes च; thus, बूढ़ from बूढ़, फल्बुल्का from फल्बुल्का.

4. Final ङ is treated in various ways, according to its historical value. a. Sometimes ङ combines with त to form ङ, before which short vowels (except च) are lengthened; thus, गाय, जीस्त from जीत; भुषण from भूषण; भुषण from भूषण; but रूढ़ from रूढ़. ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ ङ
302. Past Active Participle in \textit{तबत्त} (or \textit{वत्तत्त}). From the past pass. part. is made, by adding the possessive suffix \textit{वत्त} (f. \textit{वतत}), a secondary derivative having the meaning and construction of a perfect active participle; thus, \textit{तबत्तत्}, \textit{त्रात्तवत्तत्}.

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

\textbf{Vocabulary XXVIII.}

\textbf{Verbs:}

- \textit{सृज्जु} (ृज्जुत) be confused or dazed or stupid.
- \textit{सफ्न} + \textit{षु} besiege.
- \textit{सान्न्यत्स} equip oneself.
- \textit{पिस्ताच} in caus. \textit{पिस्ताच्यत} kill.
- \textit{प्रिया} (ृत्तीतात्व) free.
- \textit{सुन्त} enjoy, eat.
- \textit{वध} + \textit{वध} honor.

\textbf{Subst.:}

- \textit{थान} m., end; \textit{थान} m., Delhi.
- \textit{सश} n., n. pr., Greek, barbarian.
- \textit{स्व} f., cave.
- \textit{सर} n., behavior, life.
- \textit{थाँम्रर} m., nom. pr.

\textit{कुर्म} (part. from \textit{कुर्म}) affective.

\textbf{Exercise XXVIII.}

\textit{मसक्त} (abl.) \textit{रास} समस्तीनि: बृवित्तिनि यथैः सन्नति. १ । कुतौ भवासाग्नत \textit{दृष्ट} दृष्टिः \textit{क्षित} परित्राय \textit{हुर्मा पुरा} \textit{परा}। २। \textit{क्षित} हृतीहृतो \textit{हुर्मा वाच्यावर्गितं}। ३। \textit{सूद} \textit{क्षित} \textit{शुक्लान्तम्} \textit{क्षितानं} \textit{बिन्नतिते} \textit{वाच्यावर्गितं}। ४। \textit{विन्र} \textit{मन्त्र} \textit{वाच्यावर्गिते} \textit{मन्त्रानं} \textit{प्रवेद}। ५। \textit{काश्य} \textit{मन्त्रा} \textit{स्वर्णपत्ताने} \textit{स्वर्णपत्ताने} \textit{वाच्यावर्गिते} \textit{विन्नतिते} \textit{मन्त्रानं}। ६। \textit{विन्नाद} \textit{दिनशी}\textit{रुक्तम} \textit{तर क्षितक्षित} \textit{हृत} \textit{परायक्षिते} \textit{हृत} \textit{परायक्षिते} \textit{हृत} \textit{परायक्षिते}। ७। \textit{विष} \textit{संविधन} \textit{संविध} \textit{हृत} \textit{संविध} \textit{हृत} \textit{संविध} \textit{हृत} \textit{संविध}। ८। \textit{तिक्ष्ण} \textit{राजा} परहेजत: \textit{वरीशी} \textit{हृत} \textit{संविध} \textit{हृत} \textit{संविध} \textit{हृत} \textit{संविध}। (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 (\textit{शुद्र चूड़का} ); the citizens equipped themselves for battle. 12. The Yavanas approached and besieged the city (\textit{पास} ). 13. Finally the Yavanas, proving victorious (\textit{पास 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 Prthviraja has been described by the Yavanas, and his previous life sung by the poet Cauda.

\textbf{Lesson XXIX.}

304. Gerund, or Absolutive. The gerund is made in classical Sanskrit by one of the suffixes \textit{ख} and \textit{च}. 
305. A. ला. To uncompounded roots is added the suffix ला. It is usually added directly to the root, but sometimes with the vowel र interposed. With regard to the use of र, 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 र before ला.

Examples. 1. Without inserted र: चाला, जिला, नीला, सुना, मुखा; विला from खा, हिला from इला 'place' (cf. इलाह) and from िरा, द्वारा from द्वा (cf. द्वा), नीला from गा; चुका from चंचः, चुका from चुंचः; गला from गमः, निला from सनः, जिल्ला from जिल्ला from 2विदुः; तीला from तूः (cf. तौः), पूर्णा from पूः (cf. पृथः); दृढः from द्रुः, दृढः from द्रुः, द्वारा from द्वा (cf. § 295, 2), दुः from दुः, सज्जना from सज्जनः, दर्शना from ददुः.

2. With inserted र: विकिला from विकिलाः 'know', उपबिला from उपबि 'dwell', वाशिला from वाशि (cf. वाशि), मुड़ाला from मूडः (cf. मूढः).

306. Some verbs make both forms; thus, from खन खनिला or खनिला; from आन ानिला or आनिला.

307. Causatives and denominatives in खन make खनिला; thus, चुदः, चुढ़िला; तहः, तफिला; खङ्गुङ्गः, खङ्गुङ्गः.

308. खा. Roots in composition with prepositions (or sometimes with elements of other kinds, as adverbs or nouns) take the suffix खा, before which र is never inserted. A root which ends in a short vowel adds त before खा. Thus, परिखा, चन्द्रि; — विकिला, विकिला, विकिला (विकिला) विकिला.

309. Roots in खम and खन whose pass. part. ends in खा form this gerund in खा; thus, खमा, खनम. But such am-roots (not an-roots) may preserve the nasal; thus, खमा. Final changeable ख becomes र or रा; thus, खर्च, खर्च. Final ख remains unaltered; thus, खाद्य. Some roots show a weak form before this suffix; thus, खीर, खावुचः; खीर (मु-ख) from मु-ख; खुः from खुः-खुः; खुः from खुः-खुः.

310. Causals and denominatives in खन reject those syllables; thus, चारित्र, प्राॅर्य; प्राथम; प्राथम; चावला; चालावधूति (चालाचा), चालाचा. But if the root ends in a single consonant and encloses short ख which is not lengthened in the causative, then the gerund of the caus. ends in खा, to distinguish it from the gerund of the simple verb; thus, खेत-गम, गर. खेत-गम; सूच. खेत-गम, गर. खेत-गम.

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, तत् चालाकः चालाकः खाता खाता खाता खाता "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, चालाय "having taken", i. e. 'with', like Greek λαθόω, ἐφύμω; मूला "having released", i. e. 'without', 'except'.

313. Before all gerunds may be used the privative चन or ख; thus, खर्च "without having received"; चनाय "without having summoned."

Vocabulary XXIX.

Verbs:

इच्छा, acquire, attain, reach.

खाद्य + खी (न्याय्यति) enthrust (to र + खी go forth; die.

कर्म + खी join.

* Of course the absolutes are often best rendered by relative clauses, or even by clauses coordinate with the principal clause.
Lesson XXIX.

Exercise XXIX.

Lesson XXX.

314. Infinitive. The later language has a single infinitive, the ending of which is गुच्छ (or गुप्त). The root takes gupa, when possible.

315. The ending गुच्छ is added directly:
1. To almost all roots ending in vowels, except those in छ and changeable छ. Thus, भा, पासाम; इ, दासाम; जि, तेताम; श्री, नेताम; तु, त्रेताम; क, कताम.
2. To a number of roots ending in consonants. As root-
Lesson XXX.

finals, खँ, नँ, धँ, and ङँ remain unchanged before नः; thus, शँ, शःः; सःः, सःः; चःः, चःः; वःः, वःः; छःः, छःः; ङःः, ङःः. — Other finals are changed according to the rules given in Lesson XXVIII for the conversion of final consonants before the participial suffix तः. Thus, तः, दःः; चः, चःः; छः, छःः; ङः, ङःः; वः, वःः; गः, गःः; धः, धःः; शः, शःः; चः, चःः; छः, छःः; ङः, ङःः; वः, वःः; गः, गःः; धः, धःः; शः, शःः; चः, चःः. — Final वः becomes वः, and final सः, सः; thus, चःः, चःः; छःः, छःः; ङःः, ङःः.

316. The ending म् with र (in the form रूम्) is taken by roots in final long र and the root रो, with a few other verb-roots; by the majority of roots in consonants; and by verbs of the secondary conjugations. Thus, मृ, अवित्वम्; रो, रतिवित्वम्; रौ, रौवित्वम्; गो, गोवित्वम् (cf. § 50).

317. Causatives and denominatives in चष have चषित, the root being treated as in the present; thus, चर, चरावित्वम्; अच, अच्यितम्; नाच, नाचितम्.

318. Some roots in consonants insert or reject र at pleasure; thus, मृ, मार्जितम्; मो, मार्जितम्; अच, अच्यितम्.

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

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 शःः ‘be able’, and चःः ‘be worthy’, ‘have the right

* The increments of खः are sometimes र and रा instead of र and रा; especially where a difficult combination of consonants is thus avoided.

** In all the tense-systems, and in derivation, the root मृः exhibits often the र्यः-strengthening instead of the गुप्त-strengthening.

or power’; thus, चपति चषोत्तित ‘he is able to tell’; लोकमहिति जमार ‘the prince ought to hear it’. चःः 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: सतिवित्वम् “there is food to eat” i.e. “for eating”; a genitive value: समधी गन्तम् “capable of going”. Even a construction as nominative is not unknown.

322. In certain connections the infinitive has a quasi-passive force. Thus, चर्तोमार्जन: “began to be made”; चर्तो न चषित “it is not fit to be heard.” This is especially frequent along with the passive forms of रूम्; thus, चर्तो न चषित “he cannot abandon”, but चर्तो न चषित “he cannot be abandoned”; चर्तो चषित “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, चार्ज (from चूः) ‘to be done’, faciendus. They may be made from every verb. The ordinary suffixes are three: वः, तः, and नाची।

324. A Suffix चः. a. Before this suffix final radical चः becomes चः; thus, from चः, चः; च, चः. b. Other final vowels sometimes remain unchanged, sometimes have the गुप्त or even the र्यः-strengthening; and चः, often, and चः always, are treated before चः as before a vowel; thus, from चः, चः and चः; from चः, चः and चः; from चः, चः and चः; from चः, चः and चः. — c. In a few instances, a short vowel adds तः before the suffix; thus, चः (चः), चः (चः), चः (चः). d. Medial चः remains

* The original value of this suffix is चाः. Hence the conversion of चः to चः, and of चः to मृः before it.
unchanged in one class of words, and is lengthened in another
class; thus, दृष्ट, वर्ण, सन, but मान (महू), भार (बच)।
e. Initial or medial i, u, and र- vowels are sometimes unchanged,
sometimes have the guna-strengthening; thus, रेखा, गुडा, तृष; वेण,
वोख, नोख। f. The root शास makes शिष्य। A form शिष्य (from
the defective root श्रृं) is assigned to श्रृं। शा-क्रम makes शाक्ष्य,
and शाक्ष्य। g. Causatives and denominatives in चाच are treated as
in the present, but omit the syllables चाच; thus, पुत्र, चाची।
325. B. Suffix ता। This is a secondary adjectival derivative
from the infinitival noun in ता। Hence, both as regards the form of
root and the use or omission of ता, the rules are the same as for
the formation of the infinitive; thus, वनति, नमति, निर्मिति, प्रमुचि-
ta (ष्ठि)।
326. C. Suffix चनिय (चनीय)। Generally radical vowels
will be found gunated before this suffix; causatives and denominatives
in चाच are treated as in the present-system, without the
syllables चाच; thus, दानीय (द्रि), दानीय, दनायीय (द्रि), दनायीय,
दानायीय, दानायीय (द्रि), दानायीय (द्रि)।
327. The gerundives in ता are common in the impersonal pas-
sive construction described in Lesson X, and not seldom have a
purely future sense; thus, तेर लौण मुमौका मायतवस "with that
thou shalt be happy"।

Vocabulary XXX.

Verbs:

शास + चाल (anagahate) dive under
(रूप); ताक हर (हराते) have the right, etc.
(c.f. § 326.)

ताण + सन्न शिष्य, attain.
कु + बच + बच (अभिगुणते) visit,
गान + गाण + गाण (अभिगुणते) visit,
 MCU + चान + चान arrange, ordain, order.

Exercise XXX.

91. A Brahmacarīn must not visit any companies
to see (प्रदृष्ट) dancing or to hear singing. 18. Remembering
that works will be fruitful in the other life (उत्त्र विश्रय
tasting), a man must strive to perform what is ordained.
Lesson XXXI.

328. Numerals. Cardinals: २ १, १ २, ३ ३, ४ ४, ५ ५, ६ ६, ७ ७, ८ ८, ९ ९, ० ०. — एकादश १४, द्वादश १२, ध्रुव १३, चतुर्दश १४, अष्टदश १५, बीस १६, बुधदश १७, चतुर्दश १८, बौद्ध १९, विष्णु २०. — एकविंशति २१, द्विविंशति २२, etc. — तिरुविंशति ३०, चतुर्विंशति ४०, पञ्चविंशति ५०, अष्टविंशति ६०, नवविंशति ७०, चतुर्विंशति ८०, नवविंशति ९०, अष्टशत १००. — द्विविंशति देव २००. — द्विसय १०००, द्विसय देव २०००, द्विसय देव १००००००. —

329. The numbers between the even tens are made by prefixing the unit-number to the ten; thus, प्रत्यांश २५. But note: चतुर्दश, not चतुर्दश ११. ४२, ५२, ६२, ७२ and ९२, either चतुर्दश or द्वादश, etc.; ४३—७३ and ९३, either चतुर्दश or द्वादश, etc. ४८—७८, and ८८, either चतुर्दश or द्वादश, etc. ६६ is प्रत्यांश.

Note also: द्वादश १२, etc., but for ८२ only अष्टसप्तमिति; चतुर्विंशति २३, चतुर्विंशति ३३, for ८३ only अष्टसप्तमिति; चतुर्विंशति २६, etc.; एकादशमिति २८, अष्टसप्तमिति २८, अष्टसप्तमिति २८.

330. There are other ways of expressing the numbers between the tens. Thus: 1. By the use of the adj. तन्न 'deficient', in composition; e.g. एकोंचिंति 'twenty less 1', i.e. १९. This usage is not common except for the nines. Sometimes ध्रुव is left off, and तन्नचिंति, etc., have the same value. 2. By the adj. तन्न or तन्न द्विविंशति, etc., have the same value. 3. अष्टसप्तमिति or अष्टसप्तमिति, etc., have the same value.

Lesson XXXI.

उत्तर 'more', also in composition; e.g., चतुर्दशमिति (also चतुर्दशमिति वर्गमिति) ९८.

331. The same methods are used to form the odd numbers above १००. Thus, एकादशसय १०१, अष्टसप्तमिति १०६, चतुर्दशमिति १०५, चतुर्दशमिति १०४.

332. Inflection of cardinals. १. अष्टसप्तमिति is declined like अष्टसप्त, at § २३१ (pl.: 'some', 'certain ones'). The dual does not occur. अष्टसप्त sometimes means 'a certain'; or even 'an, a', as an indefinite article.

2. तन्न (dual only) is quite regular; thus, nom.-acc.-voc. m., तन्न, f. n. तन्न. द्वादश, द्वादश.

3. तन्न is in masc. and neut. nearly regular; the fem. has the stem तन्न. Thus, nom. m. चख, acc. m. चख, nom.-acc. m. चख, instr. चख, dat.-abl. चख, gen. चख, loc. चख.

Fem.: nom.-acc. चख, instr. चखभि, dat.-abl. चखभि, gen. चखभि, loc. चखभि.

4. चतुर्दश has चतुर्दश in strong cases; the fem. stem is चतुर्दश. Thus, nom. m. चतुर्दश, acc. m. चतुर्दश, nom.-acc. m. चतुर्दश, instr. चतुर्दश, etc. Fem.: nom.-acc. चतुर्दश, instr., etc., चतुर्दश.

चतुर्दश, चतुर्दश, चतुर्दश.

(५—१९.) These numbers have no distinction of gender. They are inflected with some irregularity as plurals. Thus:

५, ७, ९, १०. द्विविंशति, अष्टसप्तमिति, चतुर्दशमिति, अष्टसप्तमिति.

६. पञ्चविंशति, etc., have the same value.

८. अष्टसप्तमिति may follow ध्रुव, or be declined thus: अष्टसप्तमिति, अष्टसप्तमिति, अष्टसप्तमिति, अष्टसप्तमिति.

२०, ३०, etc., चतुर्विंशति, द्विविंशति, etc., are declined regularly as fem. stems, in all numbers.

१००, १०००. अष्टसप्तमिति and चतुर्दशमिति are declined regularly as neut. stems, in all numbers.

333. Construction of numerals. 1. The words from १ to १९ 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, दिन दारियान or दिन दंगी: “a hundred female slaves”; यष्टीन गर्तु in sixty autumns”.

334. Ordinals. प्रथम “first”, द्वितीय, तृतीय, चतुर्थ, पन्तम, वष्म, द्वादश, द्वादश, विश्न, एकादश (to 19th, the same as the cardinals, but declined like द्वित, etc.); चिंत्र or चिंत्रित 20th; चिंत्र or चिंत्रित 30th, etc. Note also एकादशिश or एकादशित, एकादशित or एकादशित, 19th. The shorter forms (विंद्र etc.) are by far the commoner.

335. प्रथम द्वितीय and तृतीय make their fem. in य, the rest, in य. Occasional forms of the pronominial declension are met with from the first three; but the usual declension of nouns is the normal one for cardinals also.

336. Numerical adverbs. 1. अष्ट्रु “once”; द्वित “twice”; चिंत्र “three times”; चतुष्कल्लस or चतुष्कल्लस “five times”; and so on, with चतुष्कल्लस or चतुष्कल्लस. — 2. एकत्र “in one way”; एकत्र “in two ways”; एकत्र or एकत्र. चतुष्कल्लस, पन्तल, पन्तल or पन्तल, etc. — 3. एकत्र “one by one”; एकत्र “by hundreds”, etc.

Vocabulary XXXI.

Verbs:
बुध in caus. (bhujjati) feed.
कल + सम (sankalit) put together, add.
कब + चरि pass (of time).
जस्म (jatpadya) speak, chat.

Subst.:
जन्मित्वादिन n., n. pr. a city.
चार्नवेश म, the fourth Veda.

Exercise XXXI.

संस्कृतवाच्य राजाना: संस्कृतवाच्य सावधः।

dhū hada: प्रदीपिणि चार्नवेशिन वसान युवका ॥ ७० ॥
सामाय्युक्तिः शरीराच्छ दिव्यान्तराती दिव्यान्तराती दिव्यान्तराती दिव्यान्तराती ॥ ७१ ॥

11. The wagon of the Aśvins is fitted (युव, part. pass.) with three wheels. 12. The Aśvins 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.

Perry, Sanskrit Primer.
Lesson XXXI. XXXII.

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 Brāhmaṇa in his eighth year, a Kṣatriya in his eleventh, a Vaiśya in his twelfth. 18. Two great lights shine in the sky. 19. The teacher, having taught the fifth Rik-verse, recited the sixth. 20. Cākyamuni 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 रूपस for the comparative, and रूष 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 विशेषस and विशेष (ूष) attach themselves to जिंम 'quick'; वरिश and वरिष (ूष 'encompass'), to उष 'broad'; विप्रहस and प्राप्त, 'worse' and 'worst', to the substa. प्राप; पतिष and पटिष, to पत्र 'skilful'; महृष and माँहिष to

340. The following are examples of artificial connections:

चरित्र 'near', नृषीय 'noble', नादिष 'little', करिष 'less', (but also करिष, करिष); गुप 'heavy', गरिष 'long', ग्रामिष 'long', ग्रामिष; प्रशान्त 'praiseworthy', 'good', प्रशान्त 'better', बेह 'best'; मिर 'dear', प्रेम 'love', प्रेम 'much', मूहस 'magical'; बुध 'young', बनी 'widow', बनिष 'old', बनिष 'long'. आव्यस and आव्यह correspond sometimes to प्रशस्त or वाधु, sometimes to गुष्ट.

341. The stems in रूष are inflected like ordinary adjectives in अ, with the fem. in अ, those in रूष have a peculiar declension, with a strong stem in रूष अ, and fem. रूषी, for which see § 255. So also आव्यस and मूहस.

342. B. The suffixes of secondary derivation are तार 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 तार are always unchanged; final रूष and जूष become रूष and जूष, after which the तू of the suffix becomes तू.

Thus, निर्वाच, निर्वाचक, निर्जन; भाव, भावत, निर्जन; विन्दु, विन्दुस, निर्दु.

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

344. Comparison of Adverbs. Adverbs are compared by adding the suffixes in the forms तरासम and तरासम; thus, जु 'well', जु- रासम, जु-रासम.

345. Construction. With a comparative (and sometimes with other words used in a similar way) the ablative is the regular construction; thus, युगाश्च तथाप्रभो 'a daughter is dearer to him than a son'; मन्त्रिषेव जयार्यार्यी 'intellect alone is