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

Vocabulary XXXII.

Subst.: भाग्यम्, one of a band of celestial singers, a Gandharva.

द्रौष m., n. pr.

धर्म m., running, course.

वरमायम् m., the world-spirit.

सिस्म m., deliverance, salvation.

रोश्यी f., n. pr.

चोड़ n., metal; iron.

वायस m., crow.

बद्रिचन्ता m., a system of philosophy.

श्रवणम् f., n. pr.

Adj.: चावु little, small; as n. subst., atom.

बानु swift.

हूहु, h. घूहु, such.

पुराबृह, f. घुरी and घु, old.

वासिन abiding, being.

Indecl.: च sometimes in sense of if.

Exercise XXXII.

चन्द्री शारा दिनतां वापि वयस्त्रिष्ठा प्रवत्तति ।

चन्द्री व वितरी श्रीया घंगेर च परं वालिन। ॥ ९९ ॥

मंगालार्जने श्रेष्ठि साधीय इति शाक शुद्धक। ॥ ५१ सामग्रण तु 
भालये गोमुः विज्ञातात्य वतम्। ॥ २२ चन: कमीयांवी भातारो रामधामानम्। ॥ ३ सत्यमोऽस्याः भायाः परिभाषेद्। ॥ ६ चतु देशायो भायाः 
वायांकित: पुषी जातित तदा स एव देश धनान्य भार्य रमेतिविधिते। ॥ ५।
पुरामार्जनीयामालायामातीय प्रय शीतायथाविद्युधिता। ॥ ६। द्वाय- 
परिभाषांत: सर्भो इतस्म: सिद्वंशाय वथि वरोटयथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथायथाय�

12. Of the three wives of Daçaratha, Kāusalyā was older and more honored (तुः, comp.) than Kāïkeyī 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 Pṛthvirāja was the mightiest. 16. The poems of Kālidāsa are sweeter than the works of Bāṇa. 17. Anāthapindika was the richest among all the merchants in Rāja-grha. 18. Iron is lighter than gold, but heavier than wood. 19. In running the horse is the swiftest of quadrupeds. 20. Čakuntalā was more beautiful than all other women of that time, and became the wife of the mightiest monarch (कंद्राह) 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:

1. Copulative or Aggregative compounds, of which the members are syntactically coordinate: a joining together of words which in
an un compounded state would be connected by ‘and’. E.g. जु-तात्रूत्तम् ‘done and undone’; देववस्मासुराः ‘gods and Gondharvas 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, चामिरेन ‘army of enemies’; बाद्री ‘water for the feet’; इक्कृत ‘made with hands’; — of descriptives, महाराज ‘great king’; नियमस (§353, 2) ‘dear friend’; बुध ‘bally 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.

Lesson XXXIII.

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: बिरौजन ‘possessing a hero-army’; प्रवाजास ‘having desire of progeny’; व्रतमार ‘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 पूर्वजस्व-कृत, ‘done in a previous existence’, is first divisible into कृत and the descriptive पूर्वजस्व, then this into its two elements.

352. Euphonie 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 र्त and त्स of a prior member become र्त and त्स before surd gutturals, dentals, and labials; thus, वारसिक्रत्र.

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

3. After final र, ड, ठ, an initial ः often becomes lingual.

4. Pronouns generally take the stem-form of the neuter; for the personal pronouns are oftenest used सत्त्र and र्त्त्त्र in the sing., उस्त्र and उस्त्त्र in the pl.

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

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 न is often dropped the final न, as in नन्दन, नन्दनी, नन्दनी, नन्दनी, नन्दनी. 2. An र or र is changed to र, as in रम, रम, रम, रम, रम. 3. An य is added after a final consonant, sometimes even after an u-vowel or a diphthong, as in यम्भ (यम्भ), यम्भ (यम्भ).

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 coordinate 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: चौखिछ की 'rice and barley'; रामम- आ ‘Rāma and Kṛṣṇa'; चब्राच ‘goats and sheep'; चधराज ‘chickens'; चब्राच ‘Brāhmans, Kṣatriyas, Vaiśyas and Čādara'; चपतप ‘(§ 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 समत्रा-चवला). Thus, चालापाल ‘hand and foot'; चन्द्रपाल ‘snake and ichneumon'; चण्डीपाल ‘umbrella and shoe'; चहोराम ‘(§ 353, 2) ‘day and night’.

356. The later language preserves several dual combinations

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

** The whole class of determinatives is called by the natives तत्पुरुष (the name is a species of the class, meaning ‘his man’); the second division, the descriptives, bears the special name karma- dhāraya, a word of obscure meaning and application.
prior member stands in any possible case-relation. Thus, गाव 'gone to the village'; विद्वान 'Veda-knowing'; — विनियम 'protected by īva'; गुहित (= वे विद्वान) 'good for the cow'; — रत्न 'fallen from the sky'; तर्र 'more mobile than waves'; — हिंदीम 'best of Brāhmans'; — व्याय '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 त — are very numerous: thus, द्विवेश above (§ 360); रथम 'standing in the wagon' (or simply 'in the wagon'); मूर्ख 'on the head'; एकज 'only-born'; बलिचर (§ 352, 6) 'forest-dwelling'; मनसिक '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, मुर्तिवर्ष = (§ 353, 2); सुकुम 'well-done'; चुकुम '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, भूम 'black horse'; महापुर '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, भगव य 'priest-sage'; राजन 'king-sage'.

364. Sometimes compounds of this sort express a comparison; thus, भस्म 'black as a thunder-cloud' (cf. 'coal-black', etc.). Reversed, गुप्स '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).


dharṣa 'man-lion'; पादप '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 चन्द्र or च प्रवीत, च 'well', च 'ill', etc. These are combined with nouns (in quasi-adjectival value) as well as with adjectives. Thus, त 'not done'; अ 'not a scholar'; च 'misfortune'; च 'more than a god'; च 'exceedingly far'; च 'excessive fear'; त 'opposing side.'

Vocabulary XXXIII.

Verbs:
रस + च (anurūdyati, -te) be devoted to, inclined to (loc.).
च + च return home.

Subst.:
आम m., air, sky.
आम m., hermitage.
काश m., n. pr.
कुमार m., boy, prince.
कीठ f., game, sport.
तुल न., ornament (often fig.).
तीर n., bathing-place; place of pilgrimage.
तिरीक n., त f., the threefold world.

dharṣa m., n. pr.

dharṣa m., panther.

Adj.:
अनुसि f., अ अ suitable.
चुर, अ अ adopted.
Exercise XXXIII.

7. When he had seen her, brilliant (राज, pres. part.) with divine-beauty, as though (इत्य) 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 gandharva-ceremony (विवाह) suitable-for-Kṣatriyas. 9. Duṣṣanta, after dwelling very many days-and-nights in the hermitage, abandoned Cakuntalā and returned to his-own-city. 10. Afterwards, when Kaṇva had finished his pilgrimage, and returned to the hermitage, learning (विज्ञ) the news²-of-his²-daughter²'s³-marriage³, he sent her into-the-presence-of Duṣṣanta. 11. The royal-sage at first disowned (राज-ख़ार, ger.) Cakuntalā when she was come²-to-the-city¹; but at last he put (नि-गुल, part. in ॐ सि) her in-the-place³-of-the-first¹-queen². 12. In the course of time

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

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 ख, and fem. in चार, generally interchange; thus, from सु + हस comes the compound सुहस 'with excellent hands', nom. sing. सुहसः, सुहासः, सुहासः; so also (from नि + विज्ञ) निविद्वाहः, निविद्वाहः, निविद्वाहः, and (from सु + वाह) सुवाहः, सुवाहः, सुवाहः. The same holds good for masc., fem., and neut. stems in ह and च, and stems in consonants.

368. But often a fem. in ह is used by the side of a masc. and neut. in ख; thus, दिपर 'two-leaved', दिपरः.

369. Very frequently the suffix ख (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 ह and च, and to stems in ख; and in general, where the final of the stem is less usual or manageable in adjective inflection. Thus, वधनन्दिक 'rich in rivers'; सुधावनन्दकः, 'whose husband is dead', i.e. 'widow'; महावधनकः (nom. masc. and fem. अधारस or महावधारस).

370. Sometimes the possessive-making suffix द्रु is added to secondary adjective compounds, without effect upon the meaning; thus, गद्रमनाधिनः (संस्कृत) '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 adjectival meaning of a kind best defined by adding 'having' to the meaning of the determinative. Thus, the dependent देवता m. f. n., 'beauty of a god', becomes the possessive देवत्या. अण, m. f. n., 'having the beauty of a god'; the descriptive देवपति m., 'long arm', becomes the possessive देवपत्या m. 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, सुपप्ताय (from भावी) 'possessing a beautiful wife'.

374. As prior members are found:

1. Adjectives proper; thus, अधिक 'of other form'. — 2. Participles; thus, हत्याकर 'whose mother is slain'. — 3. Numerals; thus, चारसेवक 'four-faced'; बिलोक 'three-eyed'. — 4. Nouns with quasi-adjectival value; thus, हरिकुमारिक 'gold-handed'. Especially common is the use of a noun as a prior member to qualify the other appositionally, or by way of equivalence. These may well be called appositional possessives. Thus, कृषि 'having "Kṛṣṇa" as name'; वीरपुष्प 'having men who are heroes'; वारसपुष्प 'using spies as eyes'; लालू 'having thee as messenger'. — 5. Adverbal elements (especially inseparable prefixes);

* This class of compounds is called by the natives bakawrīhi; 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.

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

1. Thus with चारि 'beginning' (or the derivatives चारित or चारिक) are made compounds signifying the person or thing designated along with others — such a person or thing et cetera. Thus, देव रारा 'the gods having Indra as first', i.e. 'the gods Indra, etc.' Often the qualifying noun is omitted; thus, अल्पारारिणि 'food, drink, etc.' — 2. Words like अयु (अयुं) etc., are used in the same way, to denote accompaniment, chiefly adverbially. — 3. The noun अयु '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, द्वाबलयिणि 'for Dārāyanti's sake'; शाबारिणि 'for a bed'. (See below, § 379). — 4. अस्त (as neut. subst.) often means 'other' in possessives; thus, दिशायारिनि, '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 सहिष्णु 'with necklace on neck'. Such compounds are commonest with words meaning hand; thus, सहिष्णु 'with sword in hand'; शिलाहर '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, प्रस्तूऩ ‘possessing attained adolescence’, i.e. ‘having reached adolescence’; चन्द्राक्षर ‘with unstudied books’, i.e. ‘one who has neglected study’; नमस्त्र ‘whose breath is gone’, i.e. ‘lifeless’; श्रास्त्रमुख ‘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, चतुर ‘lasting over night’; रत्नमाण ‘beyond measure’, ‘excessive’; अपगी ‘next the ear’.

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 देण्य. Examples of such numeral abstracts and collectives are: विचृत n., ‘the three ages’; चित्रोजन n., ‘space of three leagues’. Feminines of like use occur in the later language; thus चित्रोजो (by the side of चित्र 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 avayavbhavar. 1. The prepositional compounds are especially frequent in this use; thus, प्रतिदोष ‘at evening’; सर्वस ‘in sight’; अपघर = अपघ ‘along the Ganges’; उपग्रह ‘on the G.’; प्रति ‘every year’.—2. A large class of avayavbhavar is made up of words having a relative adverb, especially वशा, as prior member. Thus, वशावभा, वशावभा, वशावभा, वशावभा, ‘as one chooses’. And, with other adverbs: वशावभा ‘as long as one lives’; वशावभा ‘whither one will’.

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

Vocabulary XXXIV.

Verbs:

च+ निस determine, decide.

प्र+ विस in caus. (vidarly at) tear open.

च+ च्छ च्छ in caus. (samsādyyati) meet with, encounter.

भू+ भूभू overpover.

Subst.:

चाप n., limb, member, body.

चाकार m., form, figure.

चाप m., moon.

चाप m., belly.

चाप n., banner.

कौट f., peak; point, tip.

चुंब f. top-knot, scalp.

चाभ n., knowledge; insight.

2व (carydya) choose, select.

सथ+ च (śādā) approach.

व+ विस in caus. (vidarly at) tear open.

व+ च्छ च्छ in caus. (samsādyyati) meet with, encounter.

व+ भूभू overpover.

हारषती, हारषती rejoice, be delighted.

याप n., palate.

याप f., thirst, desire.

पर्च ल f., tooth.

पुरूष का, brilliancy.

पुर्व n., mountain.

पुर्वका m., a tribe in India.

प्राय m., stroke, shot; wound.

प्राय m., breath, life (often pl.)

पार m., head.

* The word means ‘conversion to an indeclinable’.

Perry, Sanskrit Primer.
Lesson XXXIV.

Lesson XXXIV. XXXV.

six-days, or three-days. 17. Pururavas, Indra's-friend, married the moon-faced*, faultless-forehead* Apsaras Urvaśi. 18. Bhrgukaccha is situated (चुरू) 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 (cṣād 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 Brāhmaṇa's-
daughter, Sītā-by-name*, is lotus-eyed.* 24. The king, although
(चित्री) many-wived, is childless. 25. The eloquent** pandit has
arrived with-his-scholars. 26. With-upturned-face (कुरु) Cākṣa
prays for rain-water.

Exercise XXXIV.

383. First Conjugation of Verbs. Present System.*** In this
conjugation the optative act., the 2nd sing. inv. 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
imperf. indic. act., all first persons of the inv., act. and mid., and
the 3rd sing. inv. act. All other forms of the present system
are weak.

385. Endings. For the middle endings चति, चता, and चताद्
are substituted चति, चत, and चताद्; and after reduplicated stems
(and a few others) चति, चतु, and चाद्य are substituted for the

* Secondary adj. cpds., fem. in गी.  
** 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 चालि, चृष्ण, and चाल (impt.). The 2nd sing. inv. often takes the ending वी or वी. Otherwise the endings are the same as in the a-conjugation.

386. Optative mode-sign. The sign of the opt. act. is चा वदि, with secondary endings; but चा is the ending in the 3rd pl., and चा is dropped before it; thus, चरुस।

387. Present participle middle. In the 1st conjugation this participle is made with the suffix चाण [चाण], before which the stem takes the same form as before the 3rd pl. pres. ind. The fem. is always in चाण।

388. Class IV. A: su-class. The present-stem is made by adding to the root the syllable चू चू [चू चू], in strong forms चू नौ [चू नौ]. The च of the class-sign may be dropped before च and च of the 1st du. and 1st pl. endings, except when the root ends in a consonant; and the च before a vowel-ending becomes च or चच, according as it is preceded by one or by two consonants. The ending ची of the 2nd. sing. inv. is dropped if the root end in a vowel.

389. I. Roots in vowels. सू ‘press’.

Active.

<table>
<thead>
<tr>
<th>चाणघुर</th>
<th>सुणघुर</th>
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</thead>
<tbody>
<tr>
<td>सूनमि</td>
<td>सूनवाद</td>
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Middle.

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</table>

The forms सूण, सूण, सूण, सूण, are alternative with those given above for 1st du. and pl., and occur oftener.

Imperfect.

1. चाणघुर | सूणघुर | सूणघुर | सूणघुर | सूणघुर |
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The brief forms सूण, सूण, सूण, सूण, are allowed and more usual.

Imperative.

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Optative.

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Participle.

चूण, f. चूणी चूण चूणी चूणी चूणी चूणी
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390. II. Roots in consonants. चाए ‘acquire’.

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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 inv. in चाए (cf. § 196) would be formed thus: चूणवाद।
Lesson XXXV.

Imperative.
1. चाहवानि चाहवानि चाहवानि चाहवानि चाहवानि
2. चाहवानि चाहवानि चाहवानि चाहवानि चाहवानि
3. चाहवानि चाहवानि चाहवानि चाहवानि चाहवानि

Participle.
चाहवानि, f. चाहवानि
चाहवानि, f. चाहवानि

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

391. 1. The root सु, 'hear', contracts to सु before the class-sign, forming सुषु and सुख सुख as strong and weak stem; 2nd sing. inv. act. सु; 1st du. ind. act. सुख or सुख, etc.—
2. The root सु shortens its vowel in the present-system.

Vocabulary XXXV.

Verbs:
चाहवानि (apnute) acquire, obtain.
+ सुख obtain.
चाहवानि (apnute) acquire, reach.
+ सुख, प्र, or सुख, reach.
चाहवानि (apnute) gather.
+ सुख, प्र, or सुख, gather.
चाहवानि (apnute) decide, conclude.
+ सुख, प्र, or सुख, decide, conclude.
चाहवानि (apnute) urge on.
चाहवानि (apnute) bring back.

Subst.: चाहवानि m., food.
चाहवानि m., day.

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

* Infm. of सु

** 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 (दिवस). 15. Çakuntalā, mayest thou
get (inm.) a husband worthy-of-thee. 16. My-two-brothers deter-
mined to travel to Benares. 17. May the king’s-sword bring grief to
(कुड़, inv. 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 खू — except one, खू, of consid-
erable irregularity — and so add only खू as class-sign. The in-
fection is quite that of the m-class, the खू being grafted in the
strong forms, and dropped (optionally, but in fact nearly always)
before खू and मू of 1st dual and plural.

393. Thus तन्, ‘stretch’, makes तन्नमिति, तन्नमि, etc.; 1st
du. तान्नम (or तान्नम), 1st pl. तान्नम (or तान्नम); mid. तन्नम, तान्नम,
तन्नम, etc. — all like a vowel-root of the m-class.

394. The root खू ‘make’, makes the strong stem खूरी, weak
खू; the class-sign खू is always dropped before खू and मू in 1st
du. and 1st pl., and also before खू of the opt. active. Thus:

Indicative.

Active.

1. खूरी खूरी खूरी खूरी खूरी खूरी
2. खूरी खूरी खूरी खूरी खूरी खूरी
3. खूरी खूरी खूरी खूरी खूरी खूरी

Middle.

Imperfect.

1. खूरारम् खूरारम् खूरारम् खूरारम् खूरारम् खूरारम्
2. खूरारस् खूरारस् खूरारस् खूरारस् खूरारस् खूरारस्
3. खूरारस् खूरारस् खूरारस् खूरारस् खूरारस् खूरारस्

Participle.

कुर्बान, f. कुर्वानी

395. This root sometimes assumes (or retains from a more
original condition) an initial मू after the prefix सम्; thus, सम्कृतोति,
संख्रुति, समस्तुर्भूग.

396. The adverbial prefixes आन्ति and प्रान्ति, ‘forth to sight’,
‘in view’; तिरं, ‘through’, ‘out of sight’; पुरसं, ‘in front,
forward’; and the purely adverbial चत्तर ‘enough, sufficient’,
are often used with खू, and with one or two other verbs, oftenest
बसर ‘be’ and खू ‘become’.

397. Any noun or adjective-stem is liable to be compounded
with verbal forms or derivatives of the roots खू and मू, 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 हू; if an u-vowel, to हू. Conso-
nantal stems take the form which they have before consonant-
endings — of course with observance of the usual euphonic rules;
but stems in खून change those letters to हू. Thus, खूरारोति ‘he
makes his own’, appropriates”; खूराराति (भक्ति) ‘he changes
to ashes’, i.e. ‘burns”: खूरारोति ‘becomes a post’ (कान्त);
खूराराः खूराः खूराः खूराः खूराः खूराः

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

* Also sometimes after परि and अन.
and-so', from both adjectives and nouns. Thus, चविष्यता f., चविष्यल n. 'the rank of a Kṣatriya'.

**Vocabulary XXXVI.**

**Verbs:**

- **करोति** (karōti, karutē) do, make.
- **चत्रा** (चत्रा) do evil to, harm (gen., loc., or acc.).
- **करत्रें** prepare, adorn.
- **वायुनिस** (वायुकरोति) make known, exhibit.
- **चत्रा** do good to, benefit (gen., loc.).
- **हितस्वृत** hide; blame, find fault with (acc.).
- **पुरस्कृत** put at the head.
- **मनुष्यित** pay, recompense; punish (acc. rei, gen., dat. or loc. pers.).

**Subst.:**

- चविष्यल m., priest of a certain kind.
- चविष्यल m., progeny, descendant.
- चविष्यल m., plan; view; opinion.
- चविष्यल n., breast.
- चविष्यल m., name of a tribe.
- चविष्यल f., charm, grace.
- चविष्यल m., astonishment.
- चविष्यल m., a certain sacrifice.
- चविष्यल m., name of a tribe.
- तिरस्कृतिस्वृति f., veil.

- **अजु जु** make known, or visible.
- **सम** (§ 395) prepare, adorn; consecrate.
- **कयोति** (kayōti, kṣatōti) wound.
- **सात्तनु** (sātāni, sātē) stretch, extend (tr.); perform (a sacrifice).
- **च्या** cause, bring about.
- **प्र** spread abroad (tr.).
- **धात्यति** be defiled.
- **मनूष्यित** think, consider.

**Exercise XXXVI.**

8. Every-year an Agnihotrin must perform the Cāturmāṣya (pl.).

9. Mayest thou, O Great-King, protect thy kingdom, benefitting thy friends and harming thy enemies. 10. Brāhmaṇs 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 (विविध, inscr.). 14. The Cālukyas held sway (रघु) in Anahilapātaka 247 years. 15. By-the-charm-of-her-face the lotus-eyed eclipses (तिरोऽकु) 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 (न्यारा). 17. The king-
of-the-Kalingas wounded his enemy in the breast with an arrow.

Lesson XXXVII.

399. Verbs. नी-class. The class-sign is in the strong forms
the syllable ना न्या (ना न्या), accented, which is added to the root;
in the weak forms it is नि (नि); but before an initial vowel
of an ending the नि of नि (नि) disappears altogether.

400. Thus, क्री 'buy': strong stem क्रीणा, weak क्री

<table>
<thead>
<tr>
<th>Indicative.</th>
<th>Middle.</th>
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<tbody>
<tr>
<td>1. क्रीणास क्रीणनस क्रीणन क्रीणि क्रीणिस्त क्रीणि</td>
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<td>3. क्रीणान्द क्रीणान्द क्रीणान्द</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Optative.</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>क्रीणान्द, क्रीणान्द क्रीणान्द</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Participle.</th>
</tr>
</thead>
<tbody>
<tr>
<td>क्रीणान्द, क्रीणान्द</td>
</tr>
</tbody>
</table>

401. The ending of the 2nd sing. inv. act. is हि, never हः;
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 चाण अन्त; thus, चाणाय, चाणाय, चा-
तान, ग्रुणाय (see §§ 402, 403).

402. The roots ending in न shorten that vowel before the
class-sign; thus, न, न, न, न, न (see § 402).

403. A few roots which have a nasal in some forms outside
the present-system, lose it in the present; thus, भन्न, भन्न, भन्न |

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 per-
son-endings; in the opt. (and subj. § 60, end) of course combined
with the mode-sign. The root-vowel takes गुप्त, if capable of it,
in the strong forms.

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

406. Thus, चा 'go':

<table>
<thead>
<tr>
<th>Indicative.</th>
<th>Imperfect.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. चाण चाणस चाणस चाणस चाणस चाणस</td>
<td></td>
</tr>
<tr>
<td>2. चाण चाणस चाणस चाणस चाणस</td>
<td></td>
</tr>
<tr>
<td>3. चाण चाणस चाणस चाणस</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Optative.</th>
</tr>
</thead>
<tbody>
<tr>
<td>चाणस, चाणस चाणस, चाणस</td>
</tr>
</tbody>
</table>

* The same ending is also allowed and met with in a few
roots ending in consonants; viz. विद्व 'know', चान, चान, चान.
1. भांगः भांगः भांगः भांगः भांगः भांगः
2. भांगः भांगः भांगः भांगः भांगः भांगः
3. भांगः भांगः भांगः भांगः भांगः भांगः

Part. भांगः, f. भांगी or भांगी (260).

**Vocabulary XXXVII.**

**Verbs:**

2भांगः (ाभांगन्ती) eat.
क्रिः (क्रियान्ती) get.
ग्रहः (ग्रहन्ती) string together; compose.
सहः (सहन्ती) take, seize.
+निस निस work, create.
युगः (युगन्ती) steal, rob.
सहः (सहन्ती) +निस steal.
युगः (युगन्ती: also युगपत्ती, -ते) choose.
श्रेणः +जटर remain over.
त्युगः (त्युगन्ती, स्त्रियान्ती; see also in Vocab. XXXV) strew.
क्षत्रियः (क्षत्रियन्ती) bathe.

**Subst.:**

श्रेणः f., crescent.
कृतिः f., work (literary).
कौशः m., treasure; treasury.
श्रेणः m., n., moment; time.
वासीतार n., gold.

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

**Exercise XXXVII.**

परकालित कवियत, परकालित कवियत।
विचित्रितवतित, विचित्रितवतित।
श्रेणविकलितकलित, श्रेणविकलितकलित।

वर्षागत, वर्षागत, वर्षागत, वर्षागत।

9. Allow me to go now. 10. Take these jewels which I have...
given you (pass. constr.). 11. Let the great poet weave (चन्द, बन्धू) 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 (चुच;). 34. The Creator formed the world by his will (देव) alone. 15. Betake thyself (घर) for salvation to the gods' protection. 16. Let kings restrain the wicked by punishments. 17. We saw Rama'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 (उत्तर-पितृ, pass. part., neut. sing.). 20. One must bathe daily in unconfined (part. from विन्यस्ते) water. 21. May the three-eyed god, the great-lord (वृक्षर) 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 ज़ 'go') change these into रुष् and चुष् before vowel-endings in weak forms, when not gunated.

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

Indicative.

<table>
<thead>
<tr>
<th>Active</th>
<th>Middle</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. तिन्न रुषुस् रुषस् चधिये चधिये चधिमहे</td>
<td></td>
</tr>
<tr>
<td>2. दीन रुषुस् दुष् चधिये चधियायिने चधिये</td>
<td></td>
</tr>
<tr>
<td>3. धिि रुषस् चुजि चधिति चधियाति चधियति</td>
<td></td>
</tr>
</tbody>
</table>

* 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.

Lesson XXXVIII.

Imperfect.

(for augment cf. § 179.)

| 1. जायस् वेष ऐस चधियि चधियि चधिमहि  |
| 2. ऐस ऐतस् ऐ चधियास्त चधियास्त चधियान  |
| 3. ऐस ऐतस्स चायस्स चधियास्स चधियास्स  |

Imperative.

| 1. जायसि चायसि चायासि चधियासि चधियासि  |
| 2. रुषि रुषस् रुष चधियि चधियासि चधियासि  |
| 3. तिन्न रुषस् चुषि चधियासि चधियासि  |

Optative.

| रुषास् etc., 3rd pl. चुषास् चधियास् etc. |

Participle.

| चधियास्, f. चधिी  |

409. The root श्री (mid.), 'lie', has गुप्तa throughout; thus, श्रीचि, श्रीचि, श्रीचि, etc.; impf. श्रीचि, श्रीचि, etc.; opt. श्रीचि, etc., part. श्रीचि. Other irregularities are the 3rd persons pl.: indic. श्रीरे, inv. श्रीतास्त, impf. श्रीरे, etc.

410. The roots of this class ending in श हाव in their strong forms the वृद्धि instead of the गुप्तa-strengthening before an ending beginning with a consonant.

411. Thus, श्र् 'praise':

Indicative.

<table>
<thead>
<tr>
<th>Active</th>
<th>Middle</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. चौिनि चुषस् चुषस् चुषि चुषि चुषि</td>
<td></td>
</tr>
<tr>
<td>2. चौिनि चुषस् चुषि चुषि चुषि</td>
<td></td>
</tr>
<tr>
<td>3. चौिनि चुषस् चुषि चुषि चुषि</td>
<td></td>
</tr>
</tbody>
</table>


Imperative. Act.: चधियि, चधिी, चधिी, चधियासि, etc., 3rd pl. चधियासि. Mid.: चधिी, चधिी, चधियासि, चधियासि, etc., 3rd pl. चधियाति.

Optative. चधियासि etc. चधिी, etc.

* चधिी also found.

Ferry. Sanskrit Primer.
412. The root खू, 'say', takes the union-vowel र् after the root when strengthened, before the initial consonant of an ending. Thus:

Indicative.
Active.
1. खूभि खुशस् खुशन् खुशस् खुशास् खुशास्
2. खूभि खुशस् खुशवि खुशवि खुशजि
3. खूभि खुशस् खुशवि खुशजि खुशजि खुशजि
Imperfect. Act.: खुशय, खुशमी, खुशमी; खुशू etc.; 3rd pl. खुशय.
Mid.: खुशय, खुशय, खुशय etc.; 3rd pl. खुशय.
Imperative. Act.: खुशास्, खुशास्, खुशास्; खुशास् etc.; 3rd pl. खुशय.
Optative. Act.: खुशास् etc. Mid.: खुशय etc.
413. Emphatic Pronoun. The uninflected pronounal word 
खूभि 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:

+ म explain, teach, announce.
+ च explain, etc.
+ च श्रृंगि cry, scream.
+ च श्रृंगि cry, scream.
+ च श्रृंगि lie, sleep.
+ च श्रृंगि lie asleep on (acc.).
+ च श्रृंगि lie asleep on (acc.).
+ च श्रृंगि approach.
+ च श्रृंगि approach.
+ च श्रृंगि approach.
+ च श्रृंगि approach.
+ च श्रृंगि speak, say, state.

Special irregularities in this verb are occasionally met with, such as खूभि, खूभि. Some of the verbs in च are allowed to be inflected like च, but forms so made are rare.

Exercise XXXVIII.

खूभि विचित्रमवसं क्षत्रयां गतयांसि।

मो खूभि भएसि। भएसि भएसि भएसि भएसि भएसि भएसि।

स्मां चृंगि विचित्रमबसं क्षत्रयां गतयांसि।

11. The three wives of Daśaratha bore four sons. 12. Rāma and Lākaṣmaṇa, followed-by-Sītā, went (ह) 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
Lesson XXXVIII. XXXIX.

at (सर्वप्रसार) the rising or the setting sun. 17. Why hast thou come (च्याम) to my house with wife and with children? 18. “Praise Varuna”: thus the gods addressed Cūṇāṇēca who was bound to the sacrificial post. 19. Always speak the truth. 20. In a kingless land the rich do not sleep in peace (सुखच).
Lesson XXXIX.

422. देश, 'rule' (mid.), inserts दृ in the weak forms of दृ when it is followed by दृ before endings beginning with दृ and दृ; thus, 2nd sing. देशेनञ्च. — 2. देश, 'wish' (act.), is in weak forms contracted to दृ; thus, 3rd pl. दृहति.

423. ब्रूह, 'rub', 'clean' (act.), has एरणी 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 ब्रृ. Thus, indecl. 3rd sing. व्रृ, du. व्रृ, pl. व्रृति or व्रृति.

Vocabulary XXXIX.

Verbs:
- देश (देशे) rule, own (sw. gen.).
- चोः (चोः) relate; call, name.
- चरः (चरः) explain.
- श्रध् (श्रध्, श्रधे) hate.
- चय (चये) wipe off.
- ब्रृह (ब्रृह) wipe off.
- चय (चये) explain.
- अरो (अरो) wish.
- राधा (राधा) do wrong.
- चय (चये) know, consider.
- चय (चये) smite.
- चय (चये) kill.

Subst.:
- चोः m., lip.
- चय m., decay, destruction.
- चरः m., eye.
- अरो m., conqueror.
- चया f., compassion, pity.
- चय m., destruction.
- ब्रृह m., n. pr., a Rishi.
- आरो f., hesitation.
- चयं m., n. pr., a name of Čiva.
- चय n., learning.
- चय m., creation.
- चयि f., condition, existence.

Adj.:
- ब्रृह, चय, चयि, blameworthy, culpable.

Exercise XXXIX.

ब्रृहत मा यो अफळा राजशाही भर दिया।
प्रदेश राजशाही स चारवहीत वाचनात्मक || २७ ||
पद पद्धति हरत दिया दिया दिया।
भावनात्मक हरत सह दिया दिया दिया। || २८ ||

वह दुसरी चर यथाभाष्माचार्यः १२ || दय ददि प्रारो: शिवाय-
चतुर्भुजः अय दुःखः ॥ २ ॥ प्रभुदेवी अर्जुनि भि मा दारिको देवती-
मि ॥ ३ ॥ प्रभुदेवी शिवाय सत्यः सत्यः आचार्यः ॥ ४ ॥ यो श्लोकः बुधः तद्दान्तियते महामायः समायेत ॥ ५ ॥ जनपरार्थ देवोपाध्यायानि गृह जी: यो: यापारसं मा हरत्य मा हरत्य ॥ ६ ॥

12. Hear the words of the learned man who explains (pres. part.) the-science-of-grammar. 13. Know that Ráma (acc.) is the son, famous in the-three-worlds, of Daçaratha, and the conqueror of Rávaña, lord-of-Lańka. 14. Having sipped (चा-चा) water thrice, one wipes the lips twice; according to others, once.* 15. Two warriors smote (चरित्र-चर) with arrows the king-of-the-Aṅgas, who had murdered their companions. 16. Kill without hesitation even (चरित्र) a teacher who approaches (past. pass. part.) in order to kill you. 17. Why dost thou consider (चरित्र) me a Čudra, though knowing (चरित्र 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.).

* 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.

** ब्रृहिदालयः