



A MANUAL OF
SANSKRIT
COMPOSITION
AND TRANSLATION



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OF
SANSKRIT COMPOSITION
AND
TRANSLATION

Through the Medium of English

*(Thoroughly revised and re-written to meet the requirements
of the New University Standards)*

BY

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"Vernacular Composition and Translation Made Easy," &c.

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PREFACE TO THE NEW AND REVISED EDITION.

The present edition of my "A Manual of Sanskrit Composition and Translation, *through the medium of English*" was undertaken to meet the requirements of those candidates whose Vernacular is *not Bengali*. Besides, the University authorities have announced that *Answers* in the Sanskrit Paper must be given either in *Sanskrit* or in *English*. The English edition side by side with the Bengali edition will, it is expected, give the publication a pan-Indian character. Even those learners of Sanskrit who intend to master the intricacies of the rules of Sanskrit Grammar with a view to prepare themselves for higher examinations or for private study, but are unacquainted with the Bengali language will find in the present volume a useful hand-book serving as a stepping-stone to *proficiency* in the wonderful Indian classical language of Sanskrit.

Educationists in provinces outside Bengal who requested me to bring out a Hindi edition of my book will find that the present volume printed in *Devnagri* character with the *English* renderings of *every rule* will *fully meet their requirements*.

If the interest of students be served in any way by the publication of this book, the author will consider himself amply rewarded.

RIPON COLLEGIATE SCHOOL.
Howrah, 15th December, 1915.

} THE AUTHOR.

We are glad to bring the above-named work to the notice of school and college authorities. It is one of the few best attempts at teaching Sanskrit Composition and Translation according to systematic and intelligent method. Each Part of Speech has been dealt with in a thorough manner, and the highest usefulness of the book lies in the way in which the points of difference and resemblance between English and Sanskrit modes of expression have been shown. A book like the one under notice cannot be too highly prized by students of Sanskrit.

Indian Mirror, 16th February, 1892.

A Manual of Sanskrit Composition and Translation :—By Rakhal Das Vidyaratna, Head Pundit, Ripon Collegiate School, Howrah Branch. Price Six Annas.—The author, it seems, has spared no pains to make the book useful to candidates for the University Entrance and F. A. Examinations who may greatly profit by reading it.—*Amrita Bazar Patrika, 7th December, 1891.*

I have carefully gone through your "Manual of Sanskrit Composition and Translation." Your high attainments in Sanskrit and long experience as a teacher has enabled you to write a book which is a novelty of its kind. It contains, in short, an amount of information which an Entrance candidate cannot do without, to enable him to pass the examination successfully.

(Sd.) BEHARI LALL VIDYARATNA, M.A.

Professor of Sanskrit, General Assembly's

The 23rd November, 1891. Institution, Calcutta.

I have read with very great care the major portion of your "Manual of Sanskrit Composition and Translation" and have derived much satisfaction from its perusal. The method, you have followed, is excellent and displays much tact and powers of judgment on your part. I have no doubt that it will prove an excellent help to the students who begin the study of Sanskrit and is well adapted for that purpose.

The 7th November, 1891. (Sd.) UMA CHARAN TARKARATNA
Professor of Sanskrit, Ripon College.

I have looked through your "Manual of Sanskrit Composition and Translation" with great interest and pleasure and can venture to say that a better book on the subject has not yet been published. The grammatical rules, given in your book, are very clearly and lucidly explained and there are many illustrations of great beauty which are, I think, quite original. The better way of translating English into Sanskrit cannot be seen in any other book of the kind. The examples are excellent and where answers of questions are given, the neatest and best methods have been employed. I think it is well suited to meet the wants of students preparing for the Entrance Examination of the Calcutta University.

10th November, 1891. } (Sd.) SARAT CHANDRA VIDYARATNA, M.A.
Professor of Sanskrit, Ripon College.

A Manual of Sanskrit Composition and Translation by Pandit Rakhal Das Vidyaratna, is a little book which is sure to prove very useful to students preparing for the Entrance and F. A. Examinations of the University. The idea, that a language cannot be properly acquired without constant translation and retranslation, has given birth to the book. Besides, lessons in Sanskrit Translation from and into English the book gives a good deal of information in grammar and idiom necessary for the purpose. Price Six Annas only.—*Hope, 20th December, 1891.*

প্রকৃতি, ২৬শে ডিসেম্বর, ১৮৯২।

A. Manual of Sanskrit Composition and Translation
—হাওড়া রিপন কলেজিয়েট স্কুলের হেড পণ্ডিত শ্রীরাখালদাস বিদ্যারত্ন কর্তৃক রচিত। মূল্য ছয় আনা। ইহাতে সংস্কৃত ইংরাজীতে ও ইংরাজী সংস্কৃতে অনুবাদ প্রণালী বিশদরূপে দর্শিত হইয়াছে। ব্যাকরণের অনেক কথাও ইহাতে সন্নিবেশিত হইয়াছে। বিশ্ববিদ্যালয়ের

প্রবেশিকা পরীক্ষার্থীগণ অভিনিবেশ পূর্বক পুস্তকখানি পাঠ করিলে অনেক শিথিতে পারিবে। রচয়িতা বালকগণের অভাব বেশ বুঝিয়াছেন।

This book as far as I can judge is a capital treatise on the subject it deals with. Indeed, as far as I know, I find it to be the only excellent and really useful book on the subject ; and I doubt not that it will considerably increase the students' facility to translate passages in English into Sanskrit with correctness and precision ; nay, it will teach efficiently and in a short time how to do so. Indeed the author's long and varied experience as a teacher of Sanskrit it is that has enabled him to produce such a really valuable publication to the students. I am sure it will commend itself to all young learners of Sanskrit by dint of its own merit.

7th January,

(Sd.) KEDAR NATH SINGHA,

Head Master,

Areedaha H. E. School.

1895.

This is just the book we were in want of, and it has not only thrown much credit on you but removed as well a long-felt desideratum by fully explaining in Bengali the difference and agreements between English and Sanskrit idioms. I find it a very useful book for Bengali students to guide them in translating English into Sanskrit.

21st February,

(Sd.) PURNA CHANDRA SEN,

Head Master,

Dianhat H. E. School.

1893.

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INTRODUCTORY RULES.

ORDER AND ARRANGEMENT OF WORDS.

§ 1. Translation may either be literal or free. It is not always possible to translate English into Sanskrit literally. In most cases we have to translate freely in order to express the sense of the English sentence rightly. Thus the sentence '*I see the moon*' may be translated into Sanskrit *literally* as, अहं चन्द्रं पश्यामि ; but we have to translate the sentence '*I have a book*' as, मम एक पुस्तकमस्ति to express the right sense. So in translating English into Sanskrit we have to look to the *sense* strictly and to see if there is any defect in the idiom and grammar. Accordingly in translating a long sentence into Sanskrit, sometimes we have to split it into short ones and sometimes we have to combine two, three or more short sentences into a long one.

§ 2. At first we have to translate all the words into Sanskrit and then arrange them in the usual order. In

English the Nominative stands first, then the verb and then the object (when the verb is transitive). But in Sanskrit, as the grammatical inflection itself shows the relation of one word to another, no harm or inaccuracy occurs, if the usual order of words in a sentence is not observed. As for example, take the English sentence '*Cows give milk.*' If the order of words be changed, it would be ungrammatical or it would convey no meaning at all. Take however the Sanskrit sentence for the same : गावः दुग्धं ददति. Here, if the order of words be changed, there would be no difference in meaning. Thus the sentences, गावः दुग्धं ददति, ददति दुग्धं गावः, दुग्धं ददति गावः, all mean the same thing and there is no grammatical inaccuracy in any one of them. But this does not mean that in Sanskrit perfect arbitrariness is allowed and in certain cases it is necessary to arrange words in a particular manner. In Sanskrit the Nominative (कर्तृपद) generally stands first, then, if the verb is transitive (सकर्मक), the object (कर्मपद) and then the verb (क्रियापद).

§ 3. The Vocative (सम्बोधनपद) should stand first in a sentence.; as, "देव ! अस्मि महती वार्ता" = Sir, here is an important news.

§ 4. The Genitive (सम्बन्धपद) generally precedes the substantive with which it is related (सम्बन्धीपद); as, "आषाढस्य प्रथमदिवसः" = On the first day of Asadha.

(a) When the substantive (सम्बन्धीपद) is qualified by an adjective, the adjective stands first; then the Genitive and then the substantive; as, दुर्वर्थास्तु खलु मानवानां समस्या = Inscrutable are the circumstances of men.

(b) Sometimes the Genitive stands first, then the adjective and then the substantive; as, पद्मसरसः पश्चिमे तीरे = On the western bank of the lotus-lake.

§ 5. The Locative (अधिकरण कारक) generally stands at the

beginning of a sentence or a part of a sentence ; as, "तत्र सिंहः प्रतिवसति" = There lived a lion.

(a) But in the sentences, which begin with the particles (अव्यय) अथ &c.; the particles stand first and then the Locative ; as, "अथ कदाचित् शशकस्य वारः समायातः" = One day the turn of a hare came.

(b) If the Locative is closely connected with a verb in a sentence, then it is placed just before the verb, as, "एको ब्रह्मव्याघ्रः खातः कुशहस्तः सरसीरे वृते" = With *kusa* grass in hand and having completed his bath, an old tiger was crying out standing on the side of a tank.

§ 6. Adjectives (विशेषणपद) follow the substantives (विशेष्यपद) they qualify ; as, सुशौलो बालकः = A good boy ; पतिव्रता नारी = A chaste woman.

(a) But sometimes in Poetry or for the sake of harmony, they are followed by the substantives they qualify ; as, "माता मित्रं पिता चेति स्वभावात् चितयं द्वितम्" = Father, mother and friend, these three are well-wishers by nature ; "सोऽपि प्रहृष्टमनाः स्वभवनं जगाम" = He also went homewards with a merry heart.

• § 7. When a pronominal (सर्वनाम विशेषणपद) and a qualitative adjective (गुणवाचक विशेषणपद) are both used, the former generally precedes the latter ; as, "तस्यामतिदाहणायां निशायां बीरवरः एकाकी-प्रतस्थे" = In that dreadful night Birabara went alone. Sometimes it is placed after the adjectives of quality ; as, ततो रूपवान् दयालुः रसो युवा समायातः = Then that handsome and kind-hearted youth came.

(a) Nouns in apposition generally stand before the word which they are intended to explain ; as, "बादशः सर्वशास्त्राणाम्, 'सृजति' कलाज्ञी, 'कुलभवनं' गणानां राजा गृहको नाम" = There was a king *Sudraka* by name, an ideal at all the *Shastras*, the source of Arts and receptacle of merits.

§ 8. Adverbs (क्रियाविशेषण) generally stand before the verbs

they modify; as, "सोऽपि सत्वरं प्रस्थितः" = He too went speedily. Sometimes they stand before the nominative or the object; as, "अनेकवारं मां परिब्रजस्व" = Embrace me many times. "प्रजानामेव भूत्यर्थं स ताम्ही बलिमयहीत्" = It was only for the welfare of his subjects that he levied taxes on them.

§ 9. As the finite verb (समापिकाक्रिया) completes the sense intended to be expressed by the sentence, it always stands last; as, "अनन्तरं पुनरागती स्रगः पार्श्वेऽङ्गीक्षितयत्" = Then the stag came again, and being caught in the snare, thought.

(a) But in narratives, the root अस् (to be) or अस् stands first in a sentence, in the sense of *there is* or *there was*; as, "अस्ति दक्षिणात्ये सुवर्णवती नाम नगरी" = There is a town *Subarnabati* by name in the Deccan; "अभूदाजा चिन्तामणिर्नाम" = There was a king *Chintamani* by name.

(b) Sometimes for the sake of emphasis the finite verb stands first; as, "आसां तावत् विहङ्गमिषलालसा" = Let the greed for bird's flesh go to the dogs; "आगच्छन्तु मे पितरः" = I entreat my forefathers to come down; "भवितव्यं तथा तेन" = That would inevitably befall him.

(c) In interrogative sentences, when the interrogative particles (प्रश्नचिह्नक अक्षर) are not used, the finite verb stands first; as, "अस्ति ते कौतुहलं श्रोतुम्?" = Have you any curiosity to hear? "अस्ति ते मातरम्?" = Are you thinking of your mother?

§ 10. The particles च, वा, चेत्, एव, इव, अपि (except in interrogation), खलु, नाम, किंल, तु, तु, हि, जातु, अ, स्वित्, ह, वे are never used at the beginning of a sentence.

§ 11. When nouns and pronouns used with the particles अनु, प्रति, सह, कृते, विना, अलम् &c., take different inflectional terminations (विभक्ति), those particles are placed after the nouns and pronouns they govern; as, राममनु जातो लक्ष्मणः = Lakshmana was born after Rama; मां प्रति सदयो भव = Be kind to me; मया सह आगच्छ = Come with me; धर्मात् कृते सुखं न भवति = Happiness can

not be attained without religion ; ग्रमेण विना विद्या न भवति = Learning cannot be had without labour ; विवादिनालम् = What is the necessity of quarrelling ?

§ 12. The particles अथवा, अथ, अपिच, किञ्च, usually stand at the beginning of a sentence ; and the correlative conjunctions यथा—तथा, यावत्—तावत्, यत्—तत् and यतः—ततः, stand first in the clauses which they connect.

§ 13. In interrogative sentences the interrogative particles अथ, अपि, कथं &c., and words derived from the base किम्, stand first ; as, अथ शक्नोसि भोक्तुम् ? = Are you able to eat ? अपीच्छति भवान् तत्र गन्तुम् ? = Do you wish to go there ? कथं सोऽवागतः ? = Why did he come here ? कः कीदृशं भोः ? = Who is here ? कः आगतः ? = Who has come ? कतमोऽसौ ? = Who is he ? कियद्वा तस्य वयः ? = What is his age ?

§ 14. The interjections हा, हन्त, अहह &c. denoting grief (खिदमूचक अव्यय) and the vocative particles (सन्बोधनमूचक अव्यय) ओ, ओः, अये, अयि &c. usually stand at the beginning of a sentence.

PARTS OF SPEECH.

§ 15. There are in English eight Parts of Speech, viz., Noun, Pronoun, Adjective, Verb, Adverb, Preposition, Conjunction and Interjection. But in Sanskrit there are only five Parts of Speech (पद), viz., विशेष्य, विशेषण, सर्वनाम, अव्यय and क्रिया. Nouns are called in Sanskrit विशेष्य ; Pronoun = सर्वनाम ; Adjectives = विशेषण ; Verbs = क्रिया ; Adverbs = क्रियाविशेषण ; Conjunctions and Interjections = अव्यय. In Sanskrit there is no such Part of Speech as Preposition in English. But, in English, while nouns and pronouns, being governed by prepositions, are turned into objective case, in Sanskrit those nouns (विशेष्यपद) and pronouns (सर्वनामपद) take different inflectional terminations (विभक्ति), being used in different cases (कारक)

or being used with the particles चिक्, प्रति &c. Besides, while in English, verbs with different prepositions have different meanings, in Sanskrit, the roots having those meanings are employed.

§ 16. Besides the eight Parts of Speech mentioned above there are in English, according to some grammarians, the Definite and the Indefinite Articles* ('a' or 'an' and 'the').

§ 17. *The* is rendered into Sanskrit by इदम्, अदम् or तद् ; as, *The day* is far advanced = कठोरभूतो 'अथ' दिवसः ; *The man* is dead = मृतो 'सो' पुरुषः ; *The man who came here is my friend* = योऽत्रागतः 'स' पुरुषो हि मे सुहृत्.

(a) In certain instances the sense of *the* is omitted ; as, *The king* said = राजीवाच.

(b) The phrase *the more so* is rendered into Sanskrit as विशेषतः.

§ 18. *A* or *an* with a noun after it is rendered into Sanskrit by using the noun in the singular number ; as, *There was a king, Sudraka by name* = आसीद्राजा सुद्रको नाम.

(a) *A* or *an* is sometimes translated by the base किम् with the affix चित् ; as, *A* (certain) Yaksha = 'कश्चित्' यक्षः.

(b) Sometimes it is translated by the words विशेष, भेद etc. (in compound) ; as, *Asoka is a tree* = अशोको वृक्ष 'विशेषः'.

(c) Sometimes it is translated by the particle प्रति in Indeclinable compound (अव्ययीभाव समास) ; as, *Give (me) five hundred sovereigns a day* = 'प्रत्यहं' सुवर्णपञ्चशतानि देहि.

NOUNS AND PRONOUNS.

§ 19. Words without having inflectional terminations (विभक्ति) added to them, can not be used in Sanskrit, nor can they signify anything†. An inflectional termination indicates

* According to Bain they are adjectives.

† "नापदं शास्त्रे प्रयुज्यते" words without having inflectional terminations can not be used in Sanskrit. "सुप्तिङन्तं पदम्"—Words with the

the number and the case ("संख्याकारकवोधयित्री विभक्तिः"). There are seven inflectional terminations in Sanskrit ("विभक्तयः सप्त")—प्रथमा (the First class), द्वितीया (the Second class), तृतीया (the Third class), चतुर्थी (the Fourth class), पञ्चमी (the Fifth class), षष्ठी (the Sixth class) and सप्तमी (the Seventh class). These inflectional terminations are joined on to Nouns (विशेष्य), Pronouns (सर्वनाम), Adjectives (विशेषण) as also to Numerals (संख्यावाचकशब्द).

GENDER.

§ 20. In English the gender of nouns is determined by their meaning. But in Sanskrit the case is altogether different. The gender of every word in Sanskrit is given in Sanskrit dictionary and it must, for the most part, be studied from it. Some hints for determining the gender of nouns in Sanskrit are given below:—

MASCULINE.

(1) Nouns denoting male animals are generally masculine. But this rule does not hold good everywhere, as, दार (masc.), भार्या (fem.) and कलत्र (neut.), all mean wife. So, काय (masc.), तनु (fem.) and शरीर (neut.), all mean body.

(2) Words formed with the affix च्च् are masc.; as, पाकः (cooking), भागः (a part or portion) etc.

(3) Words formed with the affix अल् are masc.; as, सञ्चयः (an accumulation), वधः (killing) &c.; but the words भय (fear),

inflectional terminations joined on are called *padas* (पद); as, नरः, नरेण &c. भवति, अभवत्, भविष्यति etc. The 21 inflectional terminations as (सि), औ, अः (जस्) etc. that are joined to words are called *सुप्* and the 180 inflectional terminations as ति, तस्, अन्ति etc. that are joined to roots are called *तिङ्*.

पद (foot) and मुख (mouth) are *neut.*, and the word वर्ष (raining) is both *masc.* and *neut.*

(4) Words formed with the affix नञ् are *masc.* ; as, यत्नः (endeavour), स्वप्नः (sleeping), प्रश्न (question) &c. ; but याचना (solicitation) is *fem.*

(5) Words formed with the affix क्ति are *masc.* ; as, विधिः (creator), जलधिः (ocean), उदधिः (ocean), &c. ; but the word ह्युधि (quiver) is both *masc.* and *fem.*

(6) Words formed with the affix रु are *masc.* ; as, शत्रुः (enemy) &c. ; but दाह (wood), and जन्तु (the two bones on both the sides of the throat) are *neut.*

(7) Words formed with the affix अद्यु are *masc.* ; as, वैपद्युः (trembling) &c.

(8) Words formed with the affix श्वा are *masc.* ; as, श्वासः (breath), व्याधः (fowler) &c.

(9) Words formed with the affix इमन् are *masc.* ; as, लघिमा (lightness), गरिमा (greatness), महिमा (greatness), द्राघिमा (length). But प्रेमन् (love) is both *masc.* and *neut.*

(10) Compound words ending in रात्र are *masc.* ; as, सर्वरात्रः, पुष्करात्रः &c., when compounded with numerals (संख्यावाचकं शब्द) they are *neut.* ; as, द्विरात्रं, त्रिरात्रं &c.

(11) Compound words ending in अह are *masc.* ; as, परमाहः &c. ; but the word पुष्पाह is *neut.*

(12) Compound words ending in अह्न are *masc.* ; as, सर्वह्नः, पूर्वह्नः, प्राह्नः, पराह्नः, अपराह्नः &c.

(13) Words signifying अग्नि (fire), चन्द्र (moon), सूर्य (sun), वायु (air), पर्वत (mountain), समुद्र (ocean), वृक्ष (tree) are *masc.*

(14) Words meaning स्वर्ग (heaven) are *masc.* ; as, स्वर्गः, नाकः, त्रिविधः, सुरलोकः &c. ; but the word त्रिविष्टप is *neut.*, दिव् is *fem.* and स्वर् is indeclinable (अव्यय).

(15) Words meaning मेघ (cloud) are *masc.* ; as, मेघः, वारिवाहः, बलाहकः &c., but the word अम is *neut.*

(16) Words signifying सप्ताह (week), मास (month), रङ्गादिवर्ण (colours, as red &c.), रस (one of the five qualities of matter, taste, a sentiment in poetry, any fluid &c.), काल (time), कल्प a day and night of ब्रह्मा the creator), are *masc.*

(17) Words meaning ऋतु (season) are *masc.*; but शरद (the autumn) and वर्षा (rainy season) are *fem.*

(18) Words meaning बत्सर (year) are *masc.*; but शरण and समा are *fem.*, हायन is *masc.* and *neut.* and वर्ष is *masc.* and *neut.*

(19) Words signifying शब्द (sound), गर्व (arrogance), हस्त (hand), गण्ड (cheek), ओष्ठ (the upper lip), कण्ठ (throat) and केश (hair) are *masc.*

(20) Words meaning तरङ्ग (waves) are *masc.*; but the words ऊर्ध्व and वीचि are *fem.*

(21) Words signifying खड्ग (sword); वाण (arrow), देह (body), मनुष्य (man), शत्रु (enemy), सर्प (serpent), मत्स्य (fish), कच्छप (tortoise), कुम्भीर (crocodile), भेक (frog), किरण (rays) are *masc.*

(22) The words दार (wife), प्राण (life), अस् (life), अक्षत (sunned rice), लाज (fried grain), and बिन्दु (drop, point &c.) are *masc.*

(23) Words meaning सुर (god) and असुर (demon) are *masc.*; as, असुरः, देवः (god) &c.; दैत्यः, दानवः, दगुजः (demon) &c.

(24) सुमनस् when meaning god (देववाचक) is *masc.* and when meaning flower (पुष्पवाचक) is *fem.*

(25) Words signifying ऋषि (sage) from whom a family or clan is descended, are *masc.*; as, भरद्वाजः, काश्यपः, वास्यः &c.

(26) Words signifying the different branches of the Vedas (वेद) are *masc.*; as, कठः, कुन्दीगः, आयलायनः &c.

(27) The word कान्त when compounded with words signifying सूर्य (sun), चन्द्र (moon) and with the word अयस् (iron or steel) is *masc.*; as, सूर्यकान्तः, चन्द्रकान्तः, इन्द्रकान्तः, अयस्कान्तः (all meaning different kinds of gems) &c.

Exercise I.

BAMBA of the following referring to the rules :—

आकार, त्याग, विनय, विधि, मेरु, मध्यरात्र, मध्याह्न, सायाह्न, एकाह, सप्तरात्र, पयोद, षोड, कैश ।

2. Correct the following referring to the rules :—

षट् रसानि । शत्रु गच्छति । समयं याति । वसन्तं आगच्छति । त्रीणि वत्सराणि । सप्त पथीनिघोनि वर्तन्ते । जलधौ सत्तालानि तरङ्गानि वर्तन्ते । सरोवरे वह्नि मत्स्यानि सन्ति । एष हि पुण्याहः । सर्पाणि क्रूराणि भवन्ति । सुराणि असुराणि चाव निवसन्ति । दाराणि मे मृतानि । चन्द्रकान्तं मणिविशेषः । तस्य खड्गं भयम् । तस्य पञ्च शराणि वर्तन्ते । सलिलबिन्दुनि पतन्ति । लाभानि शुभसूचकानि भवन्ति । चन्द्रकिरणानि शीतलानि भवन्ति । यमुनायां वह्नि क्रमाणि सन्ति ।

FEMININE.

- (1) Words signifying female animals are generally feminine.
- (2) Words formed with the affix क्ति are *fem.*; as, कृतिः (mind), बुद्धिः (intellect), &c.
- (3) Words derived from the roots श्रौ, व्रज्, यज्, विद्, सु, आस्, मन्, चर्, ह्, अट् + क्त्वं (अट् + यङ्), इज्, (इ), सम् + अज्, नि + पत् and नि + सद्, with the affix क्त्वं are *fem.*; as, शय्या (bed), विद्या (learning) &c.
- (4) Words derived from the roots परि + ह्, जाग्र and परि + चर्, with the affix य in the neuter-passive voice (भाववाच्य) are *fem.*; as, परिस्रया (perambulation), जाग्रया (waking), परिचर्या (service).
- (5) Words derived from the root शन्स् and the derivative roots (प्रत्ययान्तधातु) such as सनन्त (desiderative), नामधातु (nominal verb) &c. with the suffix च् in the intransitive-passive voice are *fem.*; as, प्रशंसा (eulogy), जिगीषा (desire to win), चिकीर्षा (desire to do a thing), कण्डूया (scratching) &c.

(6) The words तुला (scale), इच्छा (will), लाङ्गुली (a line of descending fluid), कारा (prison), हाँ (stool), नेक्ला (necklace), गीष्ठा (gloves, iguana), लिखा (writing) and रेखा (line) are *fem.*

(7) The words अन्तर्द्धा (disappearance), अज्ञा (confidence), संज्ञा (definition, name), भीष्ठा (threat), चिन्ता (thought), पूजा (worship), कथा (feigned story), चर्चा (discussion), लुप्ता (longing for), गुहा (cave), पीडा (pain), रूजा (disease), व्यथा (pain), लरा (hurry), जरा (infirmity), चपा (shame), लज्जा (shame), मेधा (memory), and कृपा (kindness), are *fem.*

• (8) Words formed by the affix अग्नि are *fem.*; as, अग्निः (path), •चेपनिः (oar); but the word अग्नि (thunderbolt) is both *masc.* and *fem.*

(9) Words ending in धुर् with the affix अ are *fem.*; as, राजधुरा (the duty of a king).

(10) The numerals from ऊनविंशति (nineteen) to नवन्वति (ninety-nine) are *fem.*

• (11) The words signifying भूमि (earth), विद्युत् (lightning), नदी (river), लता (creeper), रात्रि (night), लज्जा (shame), श्रेणी (class), शोभा (beauty) are *fem.*

• (12) Words signifying तिथि (a lunar day) such as प्रतिपत् (the first lunar day) &c. are *fem.*

(13) Words (ending in ता,) formed by the affix त in the sense of *state, condition or manner* (भावाद्ये) are *fem.*

(14) The words अप् (water), अप्सरस् (nymphs of heaven), जलौकस् (leech) and सिकता (sand) are *fem.*

Exercise II.

I. Point out the genders of the following referring to the rules :—

गति, स्तुति, भक्ति, विनीति, सति, ईर्ष्या, जिगीषा, कारा, रुजा, जरा, जड़ता, मधुरता, द्वितीया, द्वाविंशति, तड़ित्, रजनौ, चत्वारिंशत् ।

2. Correct the following referring to the rules :—

तस्य बुद्धिः क्षीणम् । इदं श्रव्यम् हि कीमलम् । तस्य महान् विद्यासि ।
 स पितु महान् परिचर्यां कृतवान् । तस्य महत् प्रशंसा जातम् । तस्य महान्
 इच्छा विद्यते । नभसि बहूनि ताराः विद्यन्ते । भयङ्करः कारा । तस्य सुमहत्
 पौडा जातम् । महान् मे व्यथा । तस्य महान् चपा जातः । सुमहान् लज्जा ।
 प्रवक्षी मेधा । मातरि मे महान् श्रद्धा । मयि तस्य महत् कृपा । श्रीभनं रात्रिः ।
 चपलो विद्युत् । आर्द्रो भूमिः । श्रीभनी लता । महान् लज्जा । अद्य युक्त
 स्यतीत्य । निर्मला चापः । तस्य हृदयस्य कीमलता महानासीत् ।

NEUTER.

(1) Words formed by the affix 'चनट्' in the intransitive-
 passive voice (भाववाच्य) are *neuter* ; as, ज्ञानम् (knowledge), दानम्
 (gift), शयनम् (bed), श्रवणम् (hearing) &c.

(2) Words formed with the affix इच् are *neut.* ; as, चरिचं
 (character), पविचं (pure) &c.

(3) Words formed with the affix क्त in the intransitive-
 passive voice are *neut.* ; as, स्नातं (bathing), गीतं (singing) &c.

(4) Words formed by the affixes ण and णा in the sense of
state, condition or manner (भावार्थ) and the affixes ण, कण and णा
 in the sense of *aggregate, multitude or assemblage* (समूहार्थ) are
neut. ; as, यौवनं (youth), साम्यं (equality) &c. ; भैचं (an aggregate
 of charities or alms), राजकं (an assemblage of kings), ब्राह्मण्यं (a
 multitude of Brahmanas) &c.

(5) Words formed by the affix ल in the sense of *state,
 condition or manner* (भावार्थ) are *neut.* ; as, साधुलं (goodness,
 piety or righteousness), मधुरलं (sweetness) &c.

(6) Words formed by the affix अयट् or तयट् are *neut.* ; as,
 द्वयं, द्वितयं (a pair), त्रितयं (a triad), चतुष्टयं (a tetrad) &c.

(7) Words formed by the affixes तय्यं, अनौय and य, in the

intransitive-passive voice, are *neut.*; as, भवितव्यं, भवनीयं, भाव्य (what must or should come to pass) &c.

(8) In indeclinable compounds (अव्ययीभाव समास) and collective copulative compounds (समाहारद्वन्द्व समास) the compound words are *neut.*

(9) Words signifying आकाश (sky), वन (forest), गृह (house), रक्त (blood), जल (water), मुख (mouth), धन (wealth), खनिजादि धातु (minerals, such as gold &c.), सुख (happiness, comfort), दुःख (sorrow, distress), श्रम and अश्रम (weal and woe), फल (fruit), पुष्प (flower), हिम (dew), मांस (flesh), चक्षुस् (eye), नृत्य (dance), गीत (song), वाद्य (instrumental music), चिह्न (sign or mark), are *neut.*

(10) The word मित्र when signifying *friend* is *neut.*; but when signifying *the sun*, it is *masc.*

(11) The numerals शत &c. are *neut.*; but the word कौटि is *fem.* and हन्द्, खर्व, निखर्व, शङ्ख, पद्म and सागर, are *masc.*

(12) Numerals ending in न् such as पञ्चन, सप्तन etc., and वषट् are declined alike in all the three genders; as, पञ्च स्त्रियः (five women), पञ्च पुरुषाः (five men), पञ्च फलानि (five fruits) etc.

Exercise III.

1. Point out the genders of the following referring to the rules:—

भोजन, गमन, खनिज, वहिज, रुदित, भाव्य, प्रतिदिवस, निर्विघ्न, हस्तपाद, नभस्, अरण्य, मुख, मांस, चिह्न, मित्र, सहस्र ।

2. Correct the following referring to the rules:—

मधुरो हि तस्य भाषितः । यौवनी दुर्दमनीयः । पावनी हि तस्य दर्शनः । तस्य चरित्रो हि साधूः । महान् हि तस्य साधुलः । रम्यो वनः । रमनीयो सुखः । आयतश्चक्रः । मधुरो गीतः । महान् दुःखः । समिष्टान् फलान् आहर । सुरभीन् पुष्पान् आगय । नीलो नभः । आकर्णविशन्ती नयनः । सुमधुरो वाद्यः ।

NUMBER.

§ 21. There are in Sanskrit *three* numbers instead of *two* as in English. The three numbers are—singular (एकवचन), dual (द्विवचन) and plural (बहुवचन). The singular number denotes *one* or *a single individual*, the dual denotes *two* and the plural denotes *more than two*. In Sanskrit the dual number is used, when in English a noun or pronoun in the plural number denotes two things ; as, man = नरः, two men = नरौ and men = नराः.

(a) In Sanskrit the words in the dual number denote *two* things ; as, अश्विनौ = The two Asvinas ; दम्पती = A pair (husband and wife). But the words द्वय, द्वितय, युगल, युग, द्वन्द्व etc. all meaning a *couple* or *pair*, are always used in the singular number, except when several pairs are indicated ; as, बाहुद्वयं = A pair of arms ; चरणयुगलं = A pair of feet.

(b) In एकशेषद्वन्द्व compound, a word in the dual form denotes a male and a female belonging to the same class ; as, पितरौ = Parents ; भ्रातरौ = A brother and a sister.

(c) Words in the plural form in English having a *dual* sense are translated into Sanskrit by the dual alone ; as, Wash your *hands* and *feet* = तव 'हस्तौ' 'पादौ' च प्रचालय ; He opened his *eyes* = स 'नयने' उन्मीलितवान्.

(d) The plural denotes *more than two*, and sometimes represents the *whole class* ; as, विहङ्गमाः = Birds, or, a class of birds. But the words दार (wife), प्राण (life), असु (life), अक्षत (sunned rice), लाज (fried grain), बिन्दु (drop, point etc.), अप् (water), जलौकस् (leech), सिकता (sand), गृह masc. (house), यादस् (an aquatic animal), समा (year), वर्षा (the rainy season), बड़ला (a kind of vegetables, शाकविशेष), कृत्तिका (the name of a cluster of six stars), मघा (the name of a cluster of five stars),

दशा (the loose yarns at the end of a piece of cloth) etc., though plural in form, are singular in sense.

(e) The numeral एक (one) is always singular ; but when it means *some, several, a few* (कतिपय), it is used in the plural number ; as, “एके (कतिपये, कैचित्) मृताः” = Some died.

(f) The base उभ (both) and the numeral द्वि (two) are always dual ; the numerals from त्रि (three) to अष्टादशन् (eighteen) and the base अनेक (many, several) are always plural.

(g) The base उभय (both) is used in the singular and plural numbers, but not in the dual.

(h) The numerals from उनविंशति (nineteen) upwards, signifying *unity* (एकत्व), are singular ; as, उनविंशतिः बालकाः = Nineteen boys ; विंशतिः पुरुषाः = Twenty men ; त्रिंशत् स्त्रियः = Thirty women ; शतं फलानि = Hundred fruits etc. But when used as substantives in the dual or plural sense, they may be dual or plural ; as, एकं शतम् = One hundred, द्वे शते = Two hundreds, त्रीणि शतानि = Three hundreds ; द्वे सहस्रे = Two thousands ; त्रीणि अयुतानि = Three hundreds of thousands etc.

(i) The words कति (how many), यति (as many) and तति (so many) are always plural ; as, कति पुरुषाः = How many persons ; यति बालकाः = As many boys ; तति बालिकाः = So many girls.

(j) The bases अप्सरस् (nymphs of heaven), सुमनस् (god or flower), बल्लज (a kind of grass, उलूखड etc.) optionally take the plural form ; as, अप्सरसः अप्सराः etc.

§ 22. Some hints about the use of number (वचन) are given below ; as :—

(1) Sometimes the plural number is used in Sanskrit in the place of the singular number in English ; as, “अनवस्थितं नृणां प्रेम” = *Man's* love is inconstant.

(2) In the collective copulative and numeral compounds (समाहार इव and द्विगु), the compound words are used in the

singular number ; as, “ राज्यस्य मूलं हयश्चम् ” = An army consisting of elephants and cavalry is the basis of a kingdom.

(3) The bases त्रय त्रितय (a triad), चतुष्टय चतुष्क (a tetrad), पञ्चक (a pentad) and वर्ग, गण, समूह (multitude) &c., are plural in sense but singular in form ; as, वर्षत्रयेण = In three years.

(4) The plural number is sometimes used to show respect to a person or when a person is spoken of with reverence ; as, श्रुत, श्रुत, श्रीमद्देवपादा एवं विज्ञापयन्ति = Hear, hear, so orders our revered king ; गुरुषु, श्रीचरणेषु, तातपादिषु &c.

(5) In the first person the plural number is sometimes used for the singular, if the speaker is a high personage ; as, “ एते ‘वय’मनौ दाराः कन्येयं कुलजौवितम् ” = Here am I, here is my wife and this is my daughter, the life, as it were, of the family.

(6) Words signifying names of countries are generally used in Sanskrit in the plural number, as they are generally taken from the people themselves ; as, “ अस्ति ‘द्राविडेषु’ रमणीया काञ्ची नाम नगरी ” = There is a beautiful city, Kanchi by name in *Dravida* (the country of the Dravidas).

(a) But when compounded with the words देश, विषय &c. they are singular ; as, “ अस्ति ‘मगधदेशे’ पुष्पपुरी नाम नगरी ” = There is a city called Pushpapuri in the country of Magadha ; “ अस्ति ‘गौडविषये’ यज्ञशर्मा नाम ब्राह्मणः ” = In the province of Gaura there is a Brahmana Yajnasarman by name.

(7) Proper names are used in the plural number to denote the family or race, and the nominal affixes (तद्धितप्रत्यय) after them are then dropped ; as, “ ‘रघूणा’ मन्वयं वक्ष्ये ” = I shall describe the family of the race of Raghu ; “ ‘जनकानां’ पुरोहितः ” = The family priest of the race of Janaka.

(8) In Sanskrit the singular number often represents, as in English, the whole class ; as, ‘सिंहः’ श्वादिषु बलिष्ठः = The lion is the strongest of all the beasts of prey.

PERSON.

§ 23. There are in Sanskrit, as in English and other languages, *three* persons. The first person in English is called in Sanskrit उत्तम पुरुष ; the Second person, मध्यम पुरुष ; and the Third person, प्रथम पुरुष. There is no practical difference in the use of persons from what it is in English. So in Sanskrit as in English, the base अस्मद् only is in the First person (उत्तम पुरुष), युष्मद् only is in the Second person (मध्यम पुरुष) and words excepting अस्मद् and युष्मद् are all in the Third person (प्रथम पुरुष).

(a) The base भवत् in Sanskrit means *you*, but it is always used in the third person. So its verb must be of the third person ; as, भवन्त एव ब्रूवन्ति = You say so.

(b) In Sanskrit, as in English, the *Third* person (प्रथम पुरुष) is used instead of the *Second* person to address high personages ; as, "यद्याज्ञापयति देवः" = As your highness pleases.

CASE.

§ 24. *Karaka* (case) is the name of the relation between a noun or pronoun and a verb in a sentence ("क्रियान्तयि कारकम्"). There are six *Karakas* (cases) in Sanskrit ("षट्कारकाणि")—the Nominative (कर्त्ता), Accusative (कर्म), Instrumental (करण), Dative (सम्प्रदान), Ablative (अपादान), and Locative (अधिकरण). But in English there are only four cases—the Nominative, the Possessive or Genitive, the Objective or Accusative and the Vocative or the Case of Address.

(a) In Sanskrit, the relation between words not connected with a verb is not called a *Karaka*. Thus the Genitive (सम्बन्ध) and Vocative (सम्बोधन) are not regarded as *Karakas* in Sanskrit, though in English they are regarded as such.

§ 25. In Sanskrit, as in English, the forms of nouns and pronouns are changed according to case and number.

NOMINATIVE.

§ 26. The Nominative expresses the person or thing which acts ("क्रियासम्पादकः कर्त्ता") and takes the terminations of the First class ("कर्त्तरि"). It is called कर्त्तृकारक. The verb agrees with it in person and number; as, शिशुः क्रीडति=The child plays; मेघो गर्जति=The cloud is rumbling; राजा प्रजाः पालयति=The king protects (his) subjects; वानरा वृक्षमारोहन्ति=The monkeys climb the tree; I see the boy = अहं बालकं पश्यामि; You are going = त्वं यासि.

(a) In the passive voice (कर्मवाच्य), the Nominative takes the terminations of the Third class ("कर्मभावयोस्तृतीया") and the verb agrees with the object (कर्म) in person and number; as, मया चन्द्रो दृष्टः=The moon is seen by me; राजा धनानि दीयन्ते=The riches are being given by the king. In the intransitive-passive voice (भाववाच्य) the Nominative takes the terminations of the Third class, and the verb is *always* used in the third person singular; as, शिशुना रुदति=The child is crying; यूना हसति=The youth laughs; वृद्धेः सुष्यते=The old sleep.

(b) The Nominative is sometimes rendered into Sanskrit by the Genitive (सम्बन्धपद); as, *She* has a pet cat = 'तस्या' प्लुतः प्रियो मार्जारोऽस्ति, *I* love a bold man = साहसिको जनो 'मे' प्रियः.

OBJECTIVE.

§ 27. कर्म, करण, सम्प्रदान, अपादान, अधिकरण and nouns and pronouns governed by several indeclinables (अव्यय) all serve the purpose of the objective case in English. Objects governed by active verbs in English, are called in Sanskrit कर्मकारक. When the effect of an action takes place upon a person or thing, then it is called the object of that action ("क्रिययाक्रान्तं कर्म"); the object is put in the accusative case and takes the terminations of the Second class; ("कर्मणि द्वितीया") except in the passive voice; as, I see the *moon* = अहं 'चन्द्रं' पश्यामि.

(a) Besides the direct object, an indirect object is governed by the verbs signifying *to name, to make, to call, to know, to choose, to consider, to appoint &c.*; as, “त्वा” मामनन्ति ‘प्रकृतिं’ = They consider *thee* (to be) *Prokriti*; “जानामि ‘त्वा’ ‘प्रकृतिपुरुषं’” = I know *thee* (to be) the *chief person*.

(b) In the passive voice (कर्मवाच्य), the object takes the terminations of the First class (“कर्मणि वाच्ये प्रथमा”); as, त्वया ‘ग्रन्थः’ पठ्यते = The *book* is being read by *you*.

(c) Verbs signifying *motion* (गत्यर्थवाच्य) govern the Accusative case instead of the Locative (अधिकरण); as, स ‘शिवायतनं गतः’ = He has gone *to the temple of Siva*; सोऽपि ‘मदी’ मटति = He also roams *over the earth*; स ‘गङ्गातट’ मवतीर्णः = He went *down to the bank of the Ganges*. In Sanskrit all verbs signifying *motion* express the sense of *knowing* (ज्ञानार्थ) and of *getting or obtaining* (प्राप्त्यर्थ) and so they become active (“प्रायो गत्यर्थः ज्ञानार्थः प्राप्त्यर्थश्च स्याः”); as, स परं ‘विषादं’ गतः = He was *greatly dejected*; “अश्वत्थामा किं न यातः ‘भूति’ ते” ? = Was not *Asvathama* thought of by *you*? “पद्मादुमाया सुमुखी जगाम” = The *fair-faced lady* afterwards went by the name *Uma*.

(d) In Sanskrit intransitive verbs preceded by prepositions (उपसर्ग) sometimes become transitive; as, पितुः ‘चित्तमनुवर्त्तते’ पुत्रः = The *son follows the will* of (his) *father*; स ‘पर्वतशिखर-माहरीह’ = He *ascended the top of the mountain*.

(e) The roots शी (to lie down), स्था (to stand) and आस् (to sit) preceded by अधि and the root वस् (to dwell) preceded by the prepositions उप, अनु, अधि or आङ् govern the Accusative case instead of the Locative (“अधिशैथ्यासामधिकरणम्,” “उपान्वध्याङ् वसः”); as, हरिर्वैकुण्ठं मधिशेते, अधितिष्ठति, अध्यासते; हरिर्वैकुण्ठं उपवसति, अनुवसति, अधिवसति, आवसति.

(f) The root विश् with अभि-नि optionally governs the Accusative instead of the Locative (“अभि-नि-विशी विभाषा”); as, स ‘सन्मार्गं’ or ‘सन्मार्गे’ अभिनिविशते = He *resorts to a good path*.

§ 28. When an objective case in English governed by the prepositions *by*, *with* &c., expresses the thing by the instrumentality or assistance of which an action is done, it is called in Sanskrit करणकारक and is put in the Instrumental ("साधकतमं करणम्"). It takes the terminations of the Third class ("तृतीया करणे"); as, He struck me *with a stick* = स 'दण्डेन' सा प्रजहार

(a) Words signifying the *price* at which a thing is bought are used in the Instrumental; as, 'पञ्चभिर्मुद्राभि' रहमेतत् क्रीतवान् = I have bought it *at five rupees*.

(b) Verbs signifying *motion* being used, the *conveyance* and the *direction* in which a person goes, is put in the Instrumental; as, 'अश्वेन' सचरते = Goes *by horse*; "कतमेन दिग्भागेन गतः स जायः" ? = *In what direction* did the rogue go?

(c) In the case of roots signifying *carrying* (वहनार्थे) and *placing* (स्थापनार्थे), that on which a thing is carried or placed is used in the Instrumental; as, "ब्राह्मणव्याग 'स्तन्वेनी' वाह" = The Brahman carried the goat *on* (his) shoulder; स पितुराज्ञां शिरसा दाय प्रतस्थे = Placing (his) father's order *on* (his) head he went away.

(d) In the case of roots signifying *swearing* (शपथ), that on whose name the oath is taken, is put in the Instrumental; as, "मम 'जीवितेनेव' शपामि ते" = I swear to thee *by my very life*.

(e) The root दिव् (*to play*) governs the Accusative or the Instrumental ("विभाषा दिवः करणम्"); as, 'अच्चे' 'अस्त्रान्' वा दीव्यति = He plays *at dice*.

§ 29. When an objective case in English governed by a preposition denotes the person or thing to whom or which something is given, it is called in Sanskrit सम्प्रदान and is put in the Dative case. ("यच्चे दानं सम्प्रदानम्"). It takes the terminations of the Fourth class ("चतुर्थी सम्प्रदाने"); as, He gave me a book = स 'मङ्ग' पुस्तकमेकमयच्छत्.

(a) In the case of roots signifying *liking* or *pleasure*

(a) (इच्छार्थधातु) such as रुच, खद &c., the person or thing that is pleased, is put in the Dative ("इच्छार्थानां प्रीयमाणः"); as, *I like this* = रुदं 'मम' खदते; What pleases *you*? = किं 'भवते' रोचते?

(b) In the case of the root सृष्टि (to wish for), the thing desired is put in the Dative ("सृष्टिर्होस्तितः"); as, *I wish for wealth* = अहं 'धनार्थ' सृष्टयामि. The Dative is sometimes used with the derivatives from the root सृष्टि such as सृष्टा &c.; as, "कथमन्ये करिष्यन्ति 'पुत्रेभ्यः' पुत्रिणः सृष्टाम्". The Locative (अधिकरण) also is sometimes used; as, "सृष्टावती 'वस्तुषु' केषु मागधो"?

(c) In the case of the root धारि (to owe), the creditor (उत्तमर्ण) is put in the Dative ("धारिर्उत्तमर्णः"); as, *You owe me a hundred rupees* = त्वं 'मम' शतं धारयसि.

(d) The word signifying the person, for whose satisfaction an action is done, is put in the Dative ("क्रियया यमभिप्रैति"); as, 'अश्वे' क्रौडनकमानयति = He brings the toys *for the child*; 'पुत्राय' चन्द्रं दर्शयति = Shows the moon *to (his) son*; 'गुरवे' दक्षिणामाहरति = Brings the fee *to the preceptor*.

(e) In the case of roots क्रुध्, द्रुह्, ईर्ष्य, असूय and others having the same sense, the person against whom the feeling of anger, hatred, malice &c., is directed, is put in the Dative ("क्रोधद्रोहिर्ष्यासूयार्थानां तदुद्देशः"); as, स 'तस्यै' क्रुध्यति = He is angry *with him*; स 'मम' द्रुहति, ईर्ष्यति or असूयति = He bears hatred *towards me*.

(f) But the roots क्रुध् and द्रुह् preceded by a preposition (उपसर्ग) govern the Accusative instead of the Dative ("क्रुधद्रुहोरुपसृष्टयोः कर्म"); as, स 'पुत्र'मभिक्रुध्यति = He is angry *with (his) son*; स 'मच्छरीर'मभिद्रुहति = He does injury *to my person*.

(g) The root श्रु with प्रति or आङ् (to promise) govern the Dative of the person (प्रवर्त्तक) to whom something is promised ("प्रत्याङ्भ्याम् श्रुवः प्रवर्त्तकः"); as, 'दरिद्राय' धनं प्रतिश्रणोति or आश्रणोति (i.e., दरिद्रेण मम धनं देहीति प्रवर्त्तितः प्रदिजानौते) = Promises wealth *to the poor*.

(h) In the case of the root यज् (to sacrifice), the Object

becomes the Instrumental and the Dative becomes the Object ("यजेः कर्मणः करणसंज्ञा सम्प्रदानस्य च कर्मसंज्ञा"); as, 'पशु' 'रुद्राय' ददाति — 'पशुना' 'रुद्र' यजते = He sacrifices a *bull* to *Rudra*.

§ 30. When an objective in English governed by a preposition denotes that a person or thing is separated (विच्छिद्य), taken (गृहीत), produced (उत्पन्न), saved (रक्षित), prevented (निवर्तित), heard (श्रुत) from it or afraid (भीत) or ashamed (लज्जित) of it, it is called in Sanskrit अपादान and is put in the Ablative case. It takes the terminations of the Fifth class ("अपादाने पञ्चमी"); as, Leaves fall *from the tree* = 'वृक्षात्' पत्राणि प्रतन्ति; I am afraid *of the tiger* = 'वहं' 'व्याघ्रात्' विभेमि.

(a) In Sanskrit, that, from which separation takes place, is put in the Ablative ("यतो विच्छेदोऽपादानम्"); as, 'अज्ञात्' पतितः; 'हस्ताद्' भटः; 'जलाद्' दुल्लितः; 'गृहात्' प्रस्थितः; 'विद्वेष्णात्' प्रत्यागतः &c.

(b) In the case of roots signifying *fear* (भयाद्ये) or *protection from danger* (चापार्ये), the cause of fear (भयहेतु) is put in the Ablative ("भीचापार्थानां भयहेतुः"); as, भयाद्ये—'व्याघ्राद्' विभेमि; 'महिषात्' चक्षति &c. चापार्य—'आतपात्' चायते; 'भङ्गुकात्' रक्षति &c.

(c) The prime cause from which anything *originates* or *proceeds* is put in the Ablative ("हेतुरुत्पत्तेः"); as, 'बीजाद्' दल्लुरी जायते; 'दुग्धाद्' दूतमुत्पद्यते; 'वर्षात्' सुखं भवति &c.

(d) In the case of the root भू, the *source* (आविर्भाव भूमि) is put in the Ablative ("आविर्भवन भूर्भुवः"); as, 'हिमवतो' गङ्गा प्रभवति &c.

(e) In the case of roots signifying *cessation* or *refraining from* (विरामार्थकधातु), that from which a person refrains himself, is put in the Ablative ("विरामार्थानां यतो विरतिः"); as, 'अध्ययनाद्' विरमति; 'कलहाद्' द्विवर्त्तते &c.

(f) In the case of the root लि with परा, that, which is unbearable is used in the Ablative ("पराजेरसञ्ज्ञम्"); as, 'अध्ययनात्' पराजयते; 'पापात्' पराजयते (i.e., finds *study* and *sin* unbearable).

(g) The word signifying the person whose sight is intended to avoid is used in the Ablative ("यस्यादर्शनमिच्छति"); as,

‘गुरो’रन्तर्धत्ते, ‘पितु’र्निलीयते &c., (i.e., hides himself from his preceptor or father, so that they can not see him).

(h) In the case of the roots signifying *abhorrence* (लुगुस्त्रायंकधातु), that, from which the abhorrence is originated, is put in the Ablative (“यतो लुगुस्त्रा तदर्थानाम्”); as, ‘पापात्’ लुगुसते; ‘नरकात्’ बीभक्षते &c.

(i) In the case of roots signifying *shame* (लज्जायंक धातु), the word denoting the person of whom one feels ashamed, is put in the Ablative (“त्रपाद्यानां यतस्त्रपा”); as, ‘गुरो’र्लज्जते; ‘पितु’ स्त्रपते &c.

(j) In the case of roots signifying *study* (अध्यायनायंक धातु) the word denoting the *teacher* (अध्यापयिता), is put in the Ablative (“अधीत्यर्थानामध्यापयिता”); as, ‘उपाध्याया’दधीते; ‘गुरो’ पठति; ‘आचार्याद्’ वेदमध्यैत &c.

(k) In the case of roots signifying *prevention* (वारणायंक धातु), that from which some one is prevented or warded off, is put in the Ablative (“वारणार्थानामीक्षितः”); as, ‘अन्नेभ्यः’ काकं वारयति; ‘व्यसनात्’ पुत्रं निवारयति &c.

(l) In the case of roots signifying *to hear* such as श्रु &c., the word denoting the person from whom something is heard, is put in the Ablative (“श्रुत्यर्थानां श्रावयिता”); as, ‘गुरोः’ श्रोतुं श्रूयति; ‘कस्मात्’ श्रुतं भवता ?” &c.

(m) In the case of roots signifying *to take* (ग्रहणायंक) or *to obtain* (प्राप्त्यर्थक), the word denoting the person from whom anything is taken or obtained is put in the Ablative (“ग्रहणप्राप्त्यर्थानां तत्स्थानम्”); as, ग्रहणार्थक—‘आचार्या’दुपदेशं ग्रह्णाति; ‘प्रजाभ्यः’ करमादत्ते &c. प्राप्त्यर्थक—‘उपाध्यायाद्’ विद्यां प्राप्नोति; ‘गुरो’र्ज्ञानं लभते; ‘कस्मा’त्त्वमेतत् प्राप्तवान् ? &c.

(n) In the case of roots signifying *swerving* (प्रमादायंक धातु), that from which one swerves, is put in the Ablative (“प्रमादार्थानां यतः प्रमादः”); as, ‘धर्मात्’ प्रमादति; ‘अध्यायना’ दनवधानम् &c.

§ 31. When an objective case in English governed by a preposition denotes the place *in* or *on* which, or the time

when, an action is taking place, it is called in Sanskrit अविकरण and is put in the Locative ('आधारोऽधिकरणम्'). It takes the terminations of the Seventh Class ('सप्तम्यधिकरणे'); as, He is at home = स 'गृहे' वसति; The sky becomes clear in autumn = 'शरदि' नभोमच्छलं निमलं भवति &c.

(a) आधार (the locality or receptacle of an action) is of three kinds—(1) एकदेशिक (signifying in one part only एकदेश); as, 'वने' वसति = Lives in one part of the forest; 'गृहे' स्वपिति = Sleeps in one part of the house &c. (2) वैषयिक (signifying with regard to, in respect of विषय); as, 'जले' इच्छा = Longing for water; 'विद्याया' मनुष्यः = Devotion to learning &c. (3) अभिव्यापक (signifying extending all over the space); as, 'दुग्धे' माधुर्यमस्ति = The sweetness is existing in every part and particle of milk; 'तिलेषु' तैलमस्ति = The oil exists in every part and particle of the sesamum (तिल); 'वज्रौ' दाहिकाशक्तिरस्ति = The power of burning exists in every part and particle of fire &c.

(b) The Locative sometimes signifies towards, about &c.; as, महात्मन् ! 'मयि' निष्करुणो मा भव = Sir, be not unkind towards me; ततः प्रवृत्तिः स 'विषयेषु' वीतसुहः सञ्जातः = From that time he became free from desires about worldly objects.

(c) Sometimes, in Sanskrit, the option of the speaker causes departure from the general rule regarding the use of cases ('विवक्षावशात् कारकाणि'); as, 'गृहं' प्रविशति, 'गृहे' प्रविशति = He enters the house; 'गुप्थेभ्यः' ('गुप्थाणि') स्पृहयति = He wishes for flowers; 'शरये' ('शरो') कृप्यति = He is angry with the enemy &c.

(d) When there is any doubt as to the propriety of the Ablative (अपादान), the Dative (सम्प्रदान), the Instrumental (करण), the Locative (अधिकरण), the Accusative (कर्त्तृ) or the Nominative (कर्त्तृ) case, the succeeding number should be used in preference to the one immediately preceding it ('अपादान सम्प्रदान-करणाधारकर्त्तृणाम् । कर्त्तृग्रन्थीत्यसन्देहे परमेकं प्रवर्तते ॥'); as, धावति

शुगः पश्य = See the stag is running. Here the word शुगः is used in the nominative and not in the accusative case.

POSSESSIVE.

§ 32. The Possessive cases in English and the Objective cases, which when governed by certain prepositions have the sense of a Possessive case, are called in Sanskrit सम्बन्धपद (the Genitive) and take the terminations of the Sixth class ("षष्ठी सम्बन्धे"); as, *My house* = 'मम' गृहम् ; *His book* = 'तस्य' पुस्तकम् ; *A friend of my brother* = मम 'भ्रातुः' सखा &c.

(a) Sometimes in Sanskrit the compound words are used instead of the Genitive ; as, मम गृहम् or मद्गृहम् = *My house* ; यज्ञदत्तस्य पुत्रः or यज्ञदत्तपुत्रः = *The son of Jajnadatta*.

(b) The Genitive is sometimes used in Sanskrit to express the relation pertaining to other cases such as सम्प्रदान &c. It is then called विवक्षावशात् षष्ठी ; as, राजकस्य वस्त्रं ददाति (राजकस्य for राजकाय) ; "तं च व्यसृजद् भरतस्य" (भरतस्य for भरताय) ; "स्त्रीणां विश्वासो नैव कर्तव्यः" (स्त्रीणां for स्त्रीषु) ; "तावद् भयस्य भेतव्यम्" ; "अज्ञातकुलश्रीलस्य वासी दीयो न 'कस्यचित्'."

(c) The sentences such as *It seems to me to be*, *It appears to me to be* &c. when rendered into Sanskrit, the part *to me* is generally translated by using the Genitive ; as, He seems to me to be learned = स हि पण्डितो 'मे' प्रतिभाति ; "एतच्चित्रमिव 'मे' प्रतिभाति" = *It appears to me to be a wonder* ; "स्त्रीरब्रह्मट्टिरपरा प्रतिभाति सा 'मे'" = *The woman appears to me to be a wonderful creation* ; "विचारमूढः प्रतिभासि 'मे' त्वम्" = *It seems to me that you are lacking in your judgment* ; "शून्यमिव 'मे' प्रतिभाति जगत्" = *The world appears to be a void to me*.

(d) The Genitive in Sanskrit is generally used to represent *of* in English. But when *of* is used to express the adjective meaning or the apposition meaning, then the relation expressed by *of* can not be expressed by the Genitive in Sanskrit ;

as, 'A boy of merit' should be translated as, 'प्रतिभावान्' बालकः and not प्रतिभायाः बालकः ; A pot of silver = रजतपात्रं or राजतं पात्रं and not रजतस्य पात्रं ; In the month of Asadha = आषाढ मासि and not आषाढस्य मासि ; The city of Calcutta = कलिकाता नगरी or कलिकाता नाम नगरी and not कलिकातायाः नगरी &c.

VOCATIVE.

§ 33. The Vocative case in English is called in Sanskrit सम्बोधनपद. It takes the terminations of the First class. ("सम्बोधने") ; as, O father = पितः ! Oh brother = भ्रातः !

(a) In Sanskrit the vocative particles (सम्बोधनसूचक अव्यय) हे, ओः अयि &c., are generally used with the Vocative ; as, हे राजन् ! हे गुरो ! ओ महात्मन् ! ओ भगवन् ! अयि जननि ! &c.

(b) In Sanskrit, as in English, the pronouns (सर्वनाम) are not used in the Vocative.

NOMINATIVE ABSOLUTE.

§ 34. There is used another case in English called the nominative absolute. The Locative absolute (भावे सप्तमी) and the genitive absolute (अनादरे षष्ठी) are used in Sanskrit in the sense of the nominative absolute in English ; as, रुदति 'शिशो' or रुदतः 'शिशो' सा प्रतस्थे = The child crying, she went away. In Sanskrit, as in English, if the same noun or the pronoun represented by such a noun, is not the nominative of both the participial and the principal verbs, the absolute construction may be used ; as, Rama, after the monkeys had taken Lanka, returned to Oudh = कपिषु लङ्कां ग्रहीतवत्सु रामः अयोध्यां प्रत्यागतः ; but the sentence 'Rama, after he had taken Lanka, returned to Oudh' should be translated as, लङ्कां ग्रहीत्वा रामः अयोध्यां प्रत्यागतः. The nominative absolute in English is generally translated into Sanskrit by the Locative absolute (भावे सप्तमी) ; as, He having gone, I came here = 'तस्मिन् गते' अहमवागतः.

(a) If the participial verb is transitive, the object may also be used in the *Locative absolute*; as, He having finished *his work*, they being much pleased went home = तेन 'स्वकार्ये' साधिते (or स्वकार्यं साधितवति 'तस्मिन्') ते अतिप्रीताः सन्तः भवनं गन्तुः.

(b) A noun or pronoun, the *time* of whose action indicates the *time* of another action, is put in the *Locative absolute* ("यस्य च भावेन भावलक्ष्यम्"); as, 'रवा'वस्तं गते/स आगतः = The *sun* being set, he came; 'मयि' अत्र स्थिते की युष्मासु अविनयमाचरति ? = While I am here who acts immodestly towards you ?

(c) When in English the participle *being* is used with the absolute, it is generally omitted in Sanskrit; as, राजनि 'त्वयि' अत्र स्थिते (सति) कथमस्माकमशुभं भवेत् ? = You, the king, being here, how can any mishap befall us ?

(d) In Sanskrit the *Locative absolute* with the word एव expresses the sense of *as soon as, no sooner—than, scarcely—when, the moment that* &c.; as, अप्रभातायामेव निशायां स प्रस्थितः = When it had *scarcely* dawned, he went away; आगत एव तस्मिन् पूर्णा अस्माकं मनोरथाः = *No sooner* had he come than our wishes were fulfilled. * Sometimes the word मात्र is joined to the participle; as, आगतमात्र एव तस्मिन् = As soon as he came.

(e) Sometimes in Sanskrit the indeclinables एवं, इत्थं, तथा, इति &c., are used in the *Locative absolute*; as, 'एवं' गते = Such being the case; 'तथा' अनुष्ठिते = It being so done &c.

(f) The *Genitive absolute* (अनादरे वही) is used in Sanskrit to show *contempt* or *disregard*; as, "पश्यतो 'वृक्षमूर्खस्य' नकुलैर्भक्षिताः सुताः" = The *stupid heron* looking on, his young ones were eaten by the mongoose.

(g) Both the *Locative* and *Genitive absolutes* are used to express the sense of *when, while* &c.; as, 'एवं वदतोक्तयोः' स प्रस्थितः = *While they were thus speaking*, he went away.

(h) In Sanskrit both the *Genitive* and *Locative absolutes* are used to express the sense of *in spite of, disregard* &c.;

as, रुदतः 'पुत्रस्य' or रुदति 'पुत्रे' पिता वाराणसीं प्रतस्थि = The father started for Benares *in spite of* his son's weeping.

CASE-ENDINGS.

§ 35. Words take different inflectional terminations in certain senses or when governed by certain prepositions or indeclinables. The principal rules are given below :—

प्रथमा (First Class).

(1) A word, unconnected with a verb, an object &c., and used *only* to express the simple sense of a term, takes the terminations of the First class ("अभिधेयमात्रे प्रथमा"); as, वृक्षः, वृक्षीः, वृक्षाः, लता, पुष्पं, पुष्पे, पुष्पाणि, गिरिः, नद्यौ &c.

(2) A word in the Vocative takes the terminations of the First class ("सम्बोधने"); as, हे पितः, हे भ्रातरौ, हे पुत्राः &c.

(3) Words connected in a sentence with the indeclinables इति, साम्प्रतम् &c., take the terminations of the First class ("अव्यययोगे च"); as, 'दशरथ' इति नृपतिरासीत्; पापात्मना 'सङ्गः' परित्यक्तं साम्प्रतम्; "विषहृत्तौ"ऽपि संबद्धं स्वयं हेतुमसाम्प्रतम्" &c.

Exercise IV.

Correct the following referring to the rules :—

बालकं रोदिति । बालिकां हसति । नरान् गच्छति । गाः शब्दायन् । ते च्छन्ति । तेन याति । अनेन कथयति । नलीन इति ख्यातो राजाभूत् । रामी गृहं गम्यते । हे भगवान् ! मां रक्ष । नीचानां संसर्गं परित्यक्तं साम्प्रतम् । हे भ्रातृन् ! यूयमागच्छत । ते बालकं दृश्यते ।

द्वितीया (Second Class).

(1) An Adverb (क्रियाविशेषण) takes the singular termination of the Second class in the Neuter Gender *only* ("क्रियाविशेषणे च"); as, 'सत्वर' भावति; 'द्रुतं' पलायते 'मृदु' हसति; 'साधु' भाषते; 'सानन्द' प्रणमति; 'सादर' सन्भाषते &c.

(2) The words धिक् (*lie upon*), समया (*near to*), निकषा (*near to*), अन्तरा (*between*), अन्तरेण (*without, excepting*), अमितः (*around*), अभयतः (*on both sides of*), परितः (*around*), सर्वतः (*on all sides of*), विना (*without*), ऋते (*except*), प्रति (*towards*), अनृ (*after*), यावत् (*as far as*), उप (*near, inferior to*), अभि (*before, hard by, in*), अति (*superior to*), परि* and the double forms उपर्युपरि (*above*), अधोऽधः (*below*), अध्यधि (*above*), &c. govern the Accusative case ("अभिपरिसर्वमिदं सन्तैः" "प्रत्यनुधिङ्गनिकषान्तरान्तरेणयावद्भिः"); as, 'ह्रिपक्षं' धिक् = Lie upon the miser; 'ग्रामं' समया = Near the village; 'गृहं' निकषा = Near the house; 'तु' अन्तरा 'तु' च 'मी' च = Between you and me; 'त्वा' मन्तरेण = Excepting you; 'ग्रामं' ममितः = All round or near the village; 'नदी' अभयतः = On both sides of the river; 'गृहं' परितः = Around or on all sides of the house; 'उद्यानं' सर्वतः = All round or on all sides of the garden; 'अमं' विना = Without labour; 'रवि' ऋते = Except the sun; 'दीनं' प्रति दया उचिता = Mercy should be shown to the poor; 'राम' मनु जातो लक्ष्मणः = Lakshmana was born after Rama; 'पर्यन्तं' यौवनदनुसरति = Follows as far as the forest; 'उप' हरिं सुराः = The gods are inferior to Hari; भक्ता 'हरि' मभि = The worshippers are heard by Hari; अति 'देवान्' कृष्णः = Krishna is superior to the gods; उपर्युपरि 'लोकं' हरिः = Hari is just over the world; अधोऽधो 'लोकं' = Just below the world.

(a) Sometimes in an idiomatic expression or an authoritative usage (शिष्टप्रयोग), a word connected in a sentence with the particle धिक् takes the terminations of the First class; as, "धिगियं 'दरिद्रता'" = Cursed be this poverty.

(3) Words connected in a sentence with the particle हा (*woe be to*) take the terminations of the Second class; as,

* When particles (उपसर्ग) are not used with roots (धातु) but are used with nouns or pronouns as indeclinables, they are called कर्मप्रबचनीय, and the nouns and pronouns, joined with these indeclinables, take the Second class ("कर्मप्रबचनीययोगे च").

हा 'होणाभक्तम्' = Woe, be to the non-worshipper of Krishna. हा is sometimes used with the Vocative; as, हा भगवन् 'वशिष्ठ' ! = Alas, oh revered Basistha !

(4) When the sense of *pervasion* (व्याप्ति) is implied, words signifying *path* (पथवाचक) or *time* (कालवाचक), take the terminations of the Second class ("अध्यकालाभ्यामत्यन्तसंयोग"); as, पथवाचक—'क्रोधं' गिरिः स्थितः, 'योजनं' भृत्येनानुगतः; कालवाचक—'दिवसं' सुपवसति, 'मासे' भवति (क्रोधं, योजनं, दिवसं, मासं व्याप्य इत्यर्थः).

Exercise V.

Correct the following referring to the rules :—

सुखाय धिक् । तव विद्यायां धिक् । तस्य मम च अन्तरा । रामात् अन्तरेण क एतत् कर्त्तुं शक्नोति ? नगरस्य अभिती नदी । पर्वतस्य उभयती वनम् । नगरस्य परित उद्यानानि । यामात् सर्वतः । यवस्य विना किमपि न सिध्यति । समुद्रस्य ऋते । नगरस्य यावत् अनुगच्छति । मम प्रति दयां कुद् । रामस्य अनु कृषी जातः । स क्रोशस्य भृत्येन अनुगतः । स मासे अवधीते । स पर्वते आहरोह । रामो नगरे अध्यासे । अहं यामे अधिवसामि । स शय्यायां अधिशेते । स नगरे अधितिष्ठति । स नगरे आवसति ।

तृतीया (Third Class).

(1) Words connected in a sentence with सह, सहै, साकं, समं &c., having the sense of *accompaniment* (सहाय्यं), take the terminations of the Third class ("सहाय्य"); as, रामः 'सीतया' 'लक्षणेन' च सह वनं जगाम; 'किना'पि सहै विरोधी न कर्त्तव्यः &c.

(a) The sense of *accompaniment* being implied, the terminations of the Third class are used, even if the words सह, सहै &c., are suppressed in a sentence; as, पिता 'पुत्रेण' गच्छति (पुत्रेण सह इत्यर्थः) = The father goes *with* (his) son.

(2) When the sense of *अपवर्ग*, i. e., completion (क्रियासमाप्ति) and fruition (फलप्राप्ति) is implied, words signifying *path*

(अध्यवाचक) and *time* (कालवाचक), take the terminations of the Third class ("अध्यकालाभ्यामपवर्गे"); as, अध्यवाचक—'क्रोशेन' अशुभाकोऽधीतः; *कालवाचक—विभि'रहर्भिः' कृतम्, 'मासेन' व्याकरणमधीतम्.

(3) Words connected in a sentence with *ऊन*, *हीन*, *गून्* &c., having the sense of *less*, *deficient*, *destitute* (ऊनार्थ); अलम्, किम् &c. signifying *prohibition* (वारणार्थ); and अर्थः, प्रयोजनं, कार्यं, गुणः &c., signifying *use* or *need* (प्रयोजनार्थ) take the terminations of the Third class ("ऊनवौरणप्रयोजनार्थेय"); as, ऊनार्थ—'एकेन' ऊनः, 'विद्यया' हीनः, 'गर्वेण' गून्; वारणार्थ—अलं 'विवादेन,' 'कलहेन' किम्; प्रयोजनार्थः—'अर्थेन' प्रयोजनम्, 'कोऽर्थः' 'पुत्रेय.'

(4) Adjectives showing some defects of the body, govern the words denoting the defective limbs or organs in the Instrumental ("यिनाङ्गेनाङ्गिनी विकारः"); as, 'पादेन' खड्गः; 'कर्णेन' बधिरः.

(5) Words denoting the *sign* by which a person is characterised, take the terminations of the Third class ("लक्षणत्"); as, 'जटाभि' स्नापनमपश्यम्; 'भूषाभिः' शिष्टमदर्शम् &c.

•(6) The words प्रकृति &c., signifying *state*, *manner*, *degree*, *caste*, *race* &c., take the terminations of the Third class ("प्रकृत्यादिभ्यश्च"); as, 'प्रकृत्या' मधुरम्; 'स्वभावेन' सरलः; 'आकृत्या' सुन्दरः; 'जात्या' ब्राह्मणः; 'गौत्रेण' भरद्वाजः; 'नाम्ना' यज्ञदत्तः; 'प्रायेण' दुःखितः; 'वेगेन' गच्छति; 'यत्रेन' लिखति; 'सुखेन' स्वपिति &c.

Exercise VI.

Correct the following referring to the rules:—

पुत्रः पितुः सह गच्छति । कस्यापि सार्द्धं कलहं मा कुरु । स मासस्य व्याकरणमधीतवान् । अहं ज्ञानस्य हीनः । त्वं 'दर्पात्' गून् । घनात् प्रयोजनम् । स कर्णयोः बधिरः । अलङ्कारिभ्यः बालकमपश्यम् । त्वं आकृतौ सुन्दरः प्रकृतौ च मधुरः । स गोत्रे वात्स्यः । अहं नाम्नि देवदत्तः । अहं पञ्चानां मुद्राणां एतत् क्रीतवान् । स कतमस्मात् दिग्भागात् गतः । स मसादेशं शिरसि पादाय जातः । असं प्राप्तेभ्यः शपाभिः । स पाशकानां दीव्यति । अलम् कलहाय । मूर्खस्य जीवने

प्रयोजनं नास्ति । अहं जातौ ब्राह्मणः । स पादयोः खञ्जः । स वसने सुखमा-
वहोति । कृपणस्य धने किम् ? क्रोधे अलम् ।

चतुर्थी (Fourth Class).

(1) Words signifying *purpose* (निमित्त), take the termina-
tions of the Fourth class ("तादर्थ्ये"); as, 'कुण्डलाय' हिरण्यम् ;
'यूपाय' दाहः ; 'अश्वाय' धासः ; 'ज्ञानाय' अध्ययनम् ; 'स्नानाय' नदीं याति &c.

(2) Words connected in a sentence with हित, सुख and नमस्,
take the terminations of the Fourth class ("हितसुखनमोभिः");
as, 'प्रतिष्ठये' हितम् ; 'पुत्राय' सुखम् ; 'गुरवे' नमः.

(a) But नमस् joined to the root कृ governs the Accusative
or the Dative ; as, नमस्तुभ्यो 'नृसिंहाय,' 'नारायणे' नमस्कृत्य &c.

(b) The roots प्रणि + पत्, प्र + नम् govern the Accusative or
the Dative ; as, 'धातारं' प्रणिपत्य ; " 'चिलीचनाय' प्रणम्य".

(c) Nouns derived from these roots occasionally govern
the Dative ; as, " 'अस्मै' प्रणामकरवम् " &c.

(3) The particles स्वस्ति, स्वाहा, स्वधा and वषट् (terms used
in offering oblations to the gods &c.) govern the Dative
("स्वस्तिस्वाहास्वधवषट्भिः"); as, 'प्रजाभ्यः' स्वस्ति ; 'ऋषये' स्वाहा ; 'पितॄभ्यः'
स्वधा ; 'इन्द्राय' वषट् &c.

(4) Infinitive of purpose (तुम्प्रत्ययान्तपद) being suppressed
in a sentence, the object of the infinitive takes the terminations
of the Fourth class ("अनुक्तचतुमन्तडात्", ड = कर्म); as, 'सलिलाय'
(सलिलमानेतुं) सरोवरं गच्छति = Goes to the tank to bring water.

(a) To express the sense of the infinitive of purpose the
abstract noun from the root takes the terminations of the
Fourth class ("तुमर्थाच्च भाववचनात्"); as, स्नानाय याति (स्नातुं
यातीत्यर्थः) = He goes to bathe.

(5) Words connected in a sentence with अलं, शक्तः, समर्थः, प्रभुः
&c., signifying *sufficient for*, *able to do* and the verbs having
the same sense as प्रभवति, शक्नोति &c., take the terminations.

of the Fourth class ("समर्थाशकैश्च") ; as, चलं, ग्रन्थः, समर्थः or प्रभुः मन्त्रो 'मन्त्राय' &c. ; प्रभवति or शक्नोति मन्त्रो 'मन्त्राय' &c.

(6) When cessation (निवृत्ति) is implied, that, which is to be ceased or prevented, takes the terminations of the Fourth class ("निवृत्तौ निवर्त्तनीयात्") ; as, 'मशकाय' (मशकनिवृत्तये) घ्नः ; 'पिपासायै' (पिपासानिवृत्तये) जलम् ; 'रोगाय' (रोगनिवृत्तये) औषधम् &c.

(7) In the case of roots कृप्, सम्+मृद्, भृ, जन् &c., meaning *to be adequate to, to bring about, to tend to*, the words signifying the *result* which is to be brought about, or, the *end* to which anything is to lead, take the terminations of the Fourth class ("सम्पद्यमानात् कृष्यादेः") ; as, भक्तिर्ज्ञानाय कल्पते ; ज्ञानं 'सुखाय' सम्पद्यते ; धर्मः 'स्वर्गाय' भवति ; अधर्मा 'नरकाय' भवति &c.

(a) The terminations of the Fourth class is used even if the root भू or अस् is understood ; as, "यतस्तौ स्वल्पदुःखाय" &c.

(8) When the sense of *contempt* (अनादर) is implied, the object signifying *contempt* (अवज्ञावीचक कर्म) of the root मन् (to think) of the द्वि class, takes the terminations of either the Second or Fourth class ("मन्यकर्मण्यनादरे विभाषा") ; as, अहं त्वां 'दृष्याय' वा 'दृश्ये' न मन्ये &c. But the object signifying *contempt* being a crow (काक), a parrot (शुक), a jackal (शृगाल), a boat (नौ) or the food (अन्न), takes the terminations of the Second class *only* ; as, त्वामहं 'शृगालं' मन्ये &c.

(9) When physical motion is indicated, the object of the roots signifying *motion* (गत्यर्थे घातु), takes the terminations of either the Fourth or Second class ("वा गत्यर्थेकर्मणि चेष्टायामनञ्चि") ; as, कृष्यो 'व्रजाय' or 'व्रजं' व्रजति &c. But if physical motion is not indicated, or, if the object is a word implying *path* (अध्ववाचक), it takes the terminations of the Second class *only* ; as, स मनसा 'मधुरां' गच्छति ; 'अध्वानं' गच्छति &c.

(10) In greeting, or in expressing a blessing, the words स्वागत, कुशल &c., govern the Dative case ; as, स्वागतं 'ममभवते' ; कुशलं 'ते' भूयात् &c.

(11) In the case of roots meaning to tell, the person, to whom something is told, is used in the Dative; as, 'रात्रे निवेदयति; 'पित्रे' कथयति &c.

(12) In the case of roots meaning to send, the person, to whom something is sent, is used in the Dative; as, "भोजिनं दूतो 'रघवे' विमुह्यति" &c.

Exercise VII.

Correct the following referring to the rules :—

दानेन धनम् । अवगाहनेन सरोवरं गच्छति । पुत्रस्य हितम् । भ्रातुः सुखम् । मातुर्नमः । पितरं प्रणाममकरोत् । शिष्याणां स्वस्ति । इन्द्रे स्वाहा । पुष्पे धनं याति । वीरी वीरस्य समर्थः । समस प्रभवति । आतपेन आतपचम् । विद्या सुखे सम्पद्यते । रामत्वां कुकुरस्य मन्यते । स नगरं गच्छति । तस्य कुशलं । स वृषं निवेदयति । स भ्रातुः पुस्तकं प्रेरितवान् । दरिद्रस्य धनं ददाति । इदं मम रोचते । स पुण्याणां स्पृहयति । स तव शतं धारयति । गुरोः दक्षिणीं ददाति । पुत्रस्य क्रीडनकं आनयति । स त्वां कुध्यति । स त्वां द्रुहति । स त्वां ईर्ष्यति । रामो मां असूयति । रामो भाषे अभिकुध्यति । स पुत्राय अभिद्रुहति । अहं त्वां धनं प्रतिशृणोमि ।

पञ्चमी (Fifth Class).

(1) Words formed with the affix ल्यप् (यप्) being suppressed in a sentence, the Accusative (कर्म) and the Locative (अधिकरण) take the terminations of the Fifth class ("ल्यब्लोपे कर्मण्यधिकरणे च"); as, 'प्रासादात्' (प्रासादमारुह्य इत्यर्थः) प्रेक्षते; 'आसनात्' (आसने उपविश्य इत्यर्थः) अवलोकयति &c.

(2) When two words are compared, that, which is excelled by the other, takes the terminations of the Fifth class ("निकृष्टादिकोत्कर्षे"); as, 'धनात्' विद्या गरीयसी &c.

(3) Words signifying the point (अवधिबोधक) of time or

ADAPTIYA, which some distance of time or space is measured, take the terminations of the Fifth class ("कालाध्वनोरवदेः"); as, 'प्रयागात्' चिंशत् क्रीडाः ; 'अयहायणात्' पञ्च मासाः &c.

(4) Words connected with प्रभृति, आरभ्य, वह्निम्, आरात्, ऊर्ध्वं, परं and अनन्तरं, take the terminations of the Fifth class ("बहिरारात्प्रभृतिभिः"); as, 'यामात्' वह्निः ; 'आरात्' वनात् ; 'जन्मनः' प्रभृति ; 'शेषवा'दारभ्य ; 'मुहूर्ता'दूर्ध्वं 'त्रिये' ; 'अध्यात्' परम् ; 'प्रस्थाना'दनन्तरम्.

(5) The words अन्य, पर, इतर, भिन्न &c., meaning *other than* or *different from* and the verbs having the same sense, govern the Ablative case ("अन्याद्यैः"); as, " 'मित्रा'दन्यः कः परिचानुं समर्थः" ; 'घटः' 'पटा'दितरः ; 'इद' 'मस्माद्' भिन्नम् ; सुवर्णं 'रजताद्' भिद्यते &c.

(6) The word ऋते governs the Ablative of the Accusative ("ऋतेयोगे द्वितीया च"); as, 'ज्ञानात्' or 'ज्ञानं' ऋते सुखं न भवति.

(7) The words पृथक् and विना govern the Ablative, the Accusative and the Instrumental ("पृथग्विनाभ्यां द्वितीयाद्वितीये च"); as, 'चेत्तात्', 'चेत्' or 'चेत्तेण' पृथक् ; 'ग्रामात्', 'ग्रामं' or 'ग्रामेण' विना.

(8) Words denoting the *cause* of an action (द्वैतार्थ), take the terminations of either the Fifth or Third class ("द्विती च"); as, 'हर्षात्' or 'हर्षेण' नृत्यति ; 'दुःखात्' or 'दुःखिन' रोदिति ; 'भयात्' or 'भयेन' कम्पः ; 'धनात्' or 'धनेन' कुलम् &c.

(9) Words meaning *direction* (दिक्), *country* (देश) and *time* (काल), govern the Ablative ("दिग्देशकालवाचिभिः"); as, दिग्वाचक—पूर्वा 'यामात्' उत्तरी 'गृह्णात्' ; देशवाचक—चेत् 'मेवात्' पूर्वदेशे ; कालवाचक—'चेत्तात्' पूर्वः फाल्गुनः ; 'भोजनात्' प्राक् 'शयनात्' पूर्वम्.

(10) Words connected with आ expressing the sense of *till*, *as far as* and *from* (मर्यादा and अभिविधि), take the terminations of the Fifth class ("मर्यादाभिविध्योरयोर्ग"); as, 'आ' 'जन्मनः' ; 'आ' 'समुद्रात्' ; 'आ' 'कुमारिभ्यो' यशः 'आलिङ्गस्य &c.

(11) Words formed with the affixes आ and आहि, govern the Ablative ("आ-आहिभ्याच्च"); as, 'उद्यानादुत्तरा' गृहम् ; 'हिमालया'हलिणा भारतवर्षम् ; 'गृह्णा' दुत्तराहि सरः, 'प्रयागा'हलिणाहि विष्यः.

(12) Words representing persons or things, whose

representative (प्रतिनिधि) or *exchange* (प्रतिदान) is indicated, take the Fifth class ("प्रतिनिधि-प्रतिदाने च यच्चात्"); as, रामो 'दशरथात्' प्रति=Rama is the representative of *Dasaratha*; 'तिलैश्च' तैलं प्रतिपद्यति=He exchanges oil for '*sesamum*.'

(13) In questions and answers the Ablative is often used; as, Q.—'कुतः' स आगतः? A.—स 'प्रयागा'दागतः.

Exercise VIII.

Correct the following referring to the rules:—

स पर्वतस्य पतितः । नृपाय धनं गृह्णाति । स मम विभेति । व्याघ्रस्य रक्षति । पापस्य दुःखमुत्पद्यते । हिमालयस्य यमुना प्रभवति । स विवादे विरमति । स दुःखे पराजयते । स पितरि अन्तर्धत्ते । स निरयस्य लुगुप्तते । स भातरं लब्धते । स गुरुं अधीते । स यवानां गां निवारयति । स नटस्य गानं श्रुणीति । स रामस्य उपदेशं गृह्णाति । स उपाध्यायस्य ज्ञानं लभते । धर्मस्य अनवधानम् । स पर्वते अवलोकयति । विद्यया बुद्धिं गौरयसी । मगधस्य पञ्च क्रोशाः । वैशाखस्य त्रयो मासाः । पुरस्य बद्धिः । आरात् यामस्य । शैशवस्य प्रभृति । वात्यमारभ्य । चणस्य ऊर्ध्वम् । मूहर्त्तस्य परम् । वनस्य अनन्तरम् । तस्य अन्यः कः । श्वस्य च्छते । मैत्रस्य श्वक् । ज्ञानस्य विना । आनन्दे वृत्त्यति । पूर्वो नगरस्य । रामी गोपालस्य पूर्वदेशे । गमनस्य प्राक् । प्रस्थानस्य पूर्वम् । आश्वेश्वस्य । उद्यानस्य उत्तरा सरोवरः । सरोवरस्य दक्षिणादि गृहम् । पर्वतस्य उत्तरादि नगरम् । नगरस्य दक्षिणा उद्यानम् । दस्युभये स पलायते । त्वं विना की मे सहायः ।

षष्ठी (Sixth Class).

(1) Words connected with सम, तुल्य, समान, सदृश &c., having the sense of *equality* (तुल्यार्थ), take the terminations of the Sixth or Third class ("तुल्यार्थेऽस्तृतीया च"); as, 'मम' or 'मया' तुल्यः; 'तव' or 'त्वया' समः; 'तस्य' or 'तेन' सदृशः &c.

(2) In the case of the verbal nouns formed by कृत् affixes, the *agent* and the *object* of the action denoted by the nouns, take the terminations of the Sixth class ("कर्तृकर्मणोः कृति"); as, 'शिशोः' शयनम्, 'तव' पिपासा ; 'सुखस्य' भोगः ; 'पयसः' मानम् &c.

(3) But when both the *agent* and the *object* of the action denoted by the verbal nouns formed by कृत् affixes are used in a sentence, the *object* takes the terminations of the Sixth class and *not* the *agent* ("उभयप्राप्तौ कर्मणि"); as, 'पयसः' पानं 'शिशुना,' 'घनस्य' दानं 'नृपेण,' 'अर्थस्य' हरणं 'चौरेण' &c.

(4) Sometimes the *agent* optionally takes the terminations of the Sixth class ("कचिद्विभोषा कर्त्तरि"); as, 'घटस्य' कृतिः 'कुम्भकारेण' or 'कुम्भकारस्य' &c.

(5) In the case of the verbal nouns formed by the कृत् affixes शृढ, शानच्, कप्, ज्ञानच्, सृढ and स्यमान, the *object* does not take the terminations of the Sixth class ("न शचादेः"); as, शृढ—'गृहं' गच्छन्, 'जलं' पिवन् &c. ; शानच्—'चन्द्रं' सुप्नान्, 'व्याकरणं' मधीयान् &c. ; कप्—'भोदनं' पेषिवान्, 'शमं' जग्मिवान् &c. ; ज्ञानच्—'गुरुं' ववन्दान्, 'शास्त्रं' श्रुशूषाणः &c. ; सृढ—'गृहं' गमिष्यन्, 'वेदं' पठिष्यन् &c. ; स्यमान—'पितरं' सेविष्यमाणः, 'घनं' दास्यमानः &c.

(6) In the case of words formed by the कृत् affixes तुम्, क्ता, यप् and णमुल्, the *object* does not take the terminations of the Sixth class ("न तमुनादेः"); as, तुम्—'गृहं' गन्तुम्, 'चन्द्रं' द्रष्टुम् &c. ; क्ता—'जलं' पीत्वा, 'फलं' गृह्णीत्वा &c. ; यप्—'व्याकरणं' मधीत्य, 'गृहं' मागत्य &c. ; णमुल्—'गुरुं' सेवम् सेवम्, 'शास्त्रं' श्रावम् श्रावम् &c.

(7) In the case of words formed by the कृत् affixes ending in च्, the *object* does not take the terminations of the Sixth class ("नोदन्तस्य"); as, 'जलं' पिपासुः ; 'रिपून्' जिघ्रुः ; 'शिलां' क्षिप्रुः ; 'विपचं' निराकरिषुः ; 'फलं' गृह्यालुः &c.

(8) In the case of words formed by the कृत् affixes चक, ढन् in the sense of *habit* or *disposition* (शीलार्थ), and निव् in the sense of *futurity*, the *object* does not take the terminations of the Sixth class ("नीकशीलढन्भविष्यणिनाम्"); as, चक—'गृहं' गामुकः,

‘अनु’ घातुकः &c. ; शौलार्थदन्—‘घनं’ दाता, ‘अन्न’ भोक्ता &c. ; भविष्यदर्शयिन्—‘घनं’ दायी, ‘गृहं’ गामी &c.

(9) In the case of words formed by the कृत् affix खल् and such कृत् affixes as denote the sense of खल, the subject does not take the terminations of the Sixth class (“न खलर्णानाम्”); as, नैतत् सुकरं ‘भवता’ ; नैतत् दुष्करं ‘तेन’ ; ‘त्वया’ दुःशासनो रिपुः &c.

(10) In the case of words formed by the कृत् affixes क्त and क्तवत्, the subject does not take the terminations of the Sixth class (“न निष्ठायाः”); as, क्त—‘तेन’ व्याकरणमधीतम्, ‘मयम्’ जलं पीतम्, ‘त्वया’ चन्द्री दृष्टः ; क्तवत्—‘स’ गृहं गतवान्, ‘अहं’ चन्द्रं दृष्टवान्.

(a) But in the case of words formed by क्त in the *present* tense, the subject takes the terminations of the Sixth class (“क्तस्य वत्समाने”); as, ‘सताम्’ पूजितः (सद्भिः पूज्यते इत्यर्थः) = Is honoured by the good ; ‘राज्ञां’ मतः (राजभिर्मन्यते इत्यर्थः) = Is regarded by the kings &c.

(b) In the case of words formed by क्त in the अधिकरणवाच्य, the subject takes the terminations of the Sixth class (“अधिकरणवाचिनश्च”); as, इदं ‘मेषां’ शयितम्, एतं ‘दिशां’ मासितम्, &c.

(c) In the case of words formed by क्त in the Intransitive-passive voice (भाववाच्य), the subject *optionally* takes the terminations of the Sixth class (“विभाषा भावे”); as, ‘मम’ or ‘मया’ खातम् ; ‘मम’ or ‘मया’ स्थितम् ; ‘तव’ or ‘त्वया’ शयितम् &c.

(11) In the case of words formed by the कृत् affixes तव्य, अनौय, य, the subject takes the terminations of the Sixth or Third class (“कृत्यानां कर्त्तरि वा”); as, पुस्तकं ‘तव’ or ‘त्वया’ पाठ्यम् ; चन्द्री ‘मम’ or ‘मया’ द्रष्टव्यः ; गुरुः ‘सस्य’ or ‘तेन’ चर्चनीयः &c.

(12) In the case of roots having the sense of *satiety* or *gratification* (द्वितीयधातु), the *Instrumental* takes the terminations of the Sixth or Third class (“द्वितीयार्थानां विभाषा करणे”); as, नाग्निस्तृप्यति ‘काष्ठानाम्’ or ‘काष्ठैः’ &c.

(13) Words signifying *distance* (दूरार्थ) or *proximity* (अन्तिकार्थ)

govern the Genitive or Ablative ("दूरान्तिकार्थः पञ्चमी च"); as, दूरं 'ग्रामात्' or 'ग्रामस्य' ; अन्तिकं 'नगरात्' or 'नगरस्य' &c.

(14) In the case of roots signifying the sense of *to remember* (अत्यर्थधातु) and the roots दृश् and ईश् the object takes the terminations of the Sixth or Second class ("वा अत्यर्थदृश्येष्वा कर्म्मणि"); as, पुत्रो 'मातुः' or 'मातरं' अरति ; दाता 'दरिद्रस्य' or 'दरिद्रं' दयते ; पिता 'पुत्रस्य' or 'पुत्रं' ईष्टे &c.

(15) When a blessing is implied, the words कुशल, निरामय, हित, सुख, अर्थ, आयुष्य &c. govern the Genitive or Dative ("आश्लिषि-कुशलादिभिश्चतुर्थी च"); as, कुशलं 'देवदत्तस्य' or 'देवदत्ताय' भूयात् &c.

(16) When the word हेतु is used in a sentence, both the word हेतु and the nouns signifying the sense of *cause, sake or reason* (निमित्तबोधक शब्द), take the terminations of the Sixth class ("निमित्ताद्येतुप्रयोगे"); as, 'अन्नस्य' 'हेतोर्' वसति ; " 'अल्पस्य' 'हेतोर्' ईहं हतुमिच्छन् " &c.

(a) In connection with the word हेतु, however, the pronouns signifying the sense of *cause* &c., and the word हेतु, take the terminations of the Sixth or Third class ("सर्वनामस्तृतीयाच"); as, 'कस्य' 'हेतोः' or 'केन' 'हेतुना' स आगतः &c.

(17) When the sense of *injury, mischief* (हिंसा) is implied, the object of the roots जासि, पिष् and नि—प्र + हन्, takes the terminations of the Sixth class ("कर्म्मणि जासिपिष्निप्रहना हिंसायाम्"); as, 'चोरस्य' उज्जासयति ; 'शत्रोः' पिनष्टिः निहन्ति, प्रहन्ति, निप्रहन्ति, or प्रणिहन्ति 'चौरस्य'.

(18) Words formed by the क्त affixes अस्तात्, अस्मि, आसि and अतस्, govern the Genitive ("अस्तादस्यात्तसुभिः"); as, अस्तात्—सुरक्षा'दुद्यानस्य,' उपरिष्ठात् 'मन्त्रस्य' &c. ; अस्मि—पुरो 'नगरस्य,' अधो 'वृक्षस्य' &c. ; आसि—उत्तरात् 'समुद्रस्य,' दक्षिणात् 'हिमालयस्य' &c. ; अतस्—दक्षिणतो 'ग्रामस्य' ; उत्तरतो 'ग्रहस्य' &c.

(19) Nouns signifying *time* (कालवाचक शब्द), when connected with words formed by the क्त affixes क्तसु and सुच, are used in the Genitive instead of the Locative ("कृतसु-सुचोः

(कालाधिहरये)"); as, कृत्वस् पञ्चकृत्वी 'दिवसस्या'घीते, सप्तकृत्वी 'दिवसस्या'-
गच्छते; सुच्—ङि'दिवसस्य' भुङ्क्ते; चि'दिवसस्य' स्वपिति.

(20) Words formed by the कृत् affix एनप्, govern the Genitive or the Accusative ("एनपा द्वितीया च"); as, दक्षिणेन 'दक्षवाटिकायाः' सरः; or दक्षिणेन 'दक्षवाटिकां' सरः &c.

• Exercise IX.

Correct the following referring to the rules :—

स मद्यं तुल्यः । बालकेन दुग्धं पानम् । स दुग्धस्य पिवन् गच्छति । अन्नस्य
भुञ्जानः । स पुस्तकस्य गृहीत्वा प्रस्थितः । स जलस्य पातु मिच्छति । चौरस्य पिपासाः ।
पुस्तकस्य दाता । नगरस्य गामी । बालकानामेतत् न सुकरम् । समेतत् दुष्करम् ।
ममेतत् कृतम् । स मासि हिरागच्छति । विद्वान् सदा सर्वैः पूजितः । वत्स ! त्वयि
कुशलं भूयात् । गुरुं निन्दया शिष्यः क्रुद्धो बभूव । तस्य भवनात् दक्षिणेन उद्यानम् ।
सुखः हेतुः स वसति । कृष्णः कंसस्य हतवान् । गुरुं दर्शनं पुण्यम् । स नद्या
क्षितीर्षुः । स मित्राय अरति । रामो दरिद्रे दयते ।

सप्तमी (Seventh Class).

(1) Words denoting *cause, sake or reason* (निमित्तबोधकशब्द), if they have any connection with the object, take the terminations of the Seventh or Fourth class ("निमित्तात् कर्मसमवाये विभाषा"); as, " 'चर्मणि'द्विपिनं हन्ति, 'दन्तयो'हन्ति कुञ्जरं" &c.; " 'मुक्ताफलाय' करिणं, हरिणं 'पलाय' " &c.*

(2) When *contempt or disregard* is to be shown, both the Locative and Genitive absolutes are used ("वक्षी चानादरे"); as, रुदति 'शिरो' or रुदतः 'शिरोः' (रुदन्तं शिशुमनादृत्य इत्यर्थः) जगाम.

* Grammarians use here the terminations of the Seventh class *only* and they say that the use of "मुक्ताफलाय करिणं हरिणं पलाय" &c., is a faulty one (अपप्रयोग).

(3) Words signifying distance (दूराद्यं) and *proximity* (अन्तिकार्थं) take the terminations of the Seventh, Second, Third or Fifth class ("दूरान्तिकार्थेभ्यो द्वित्वात्तृतीयापचम्यश्च"); as, 'दूरं', 'दूरं', 'दूरेण' or 'दूरात्' यामस्य ; 'अन्तिके', 'अन्तिकं', 'अन्तिकेन' or 'अन्तिकान्' गृहस्य &c.

(a) But when they are used as adjectives, they are of the same inflectional terminations as the nouns they qualify ; as, दूरो यामः, दूरः पत्न्याः &c.

(4) The selection of one from many of the same class by *case* (जाति), *quality* (गुण), *action* (क्रिया) and *designation* (संज्ञा), is called निर्द्धार or निर्द्धारण. When निर्द्धारण is meant, that from which one is selected takes the termination of the Sixth or Seventh class ("यतश्च निर्द्धारणम्"); as, जाति—'मनुष्याणां' or 'मनुष्येषु' चत्विः शूरः ; गुण—'गवां' or 'गोषु' कृष्णा बहुचोरा ; क्रिया—'अध्यगानां' or 'अध्यगेषु' धावन्तः शीघ्रगामिनः ; संज्ञा—'छात्राणां' or 'छात्रेषु' मेघः प्रवीणः &c.

(a) Sometimes the terminations of the Fifth class are employed, when निर्द्धारण is meant ; as, " 'अज्ञातमृतमुखेभ्यो' मृताजातौ सुतो वरम्". It is called निरुदादिर्कोत्कर्षे" इति पञ्चमी.

(5) Words denoting the interval of time (कालवाचक) or space (अध्यवाचक) between two actions, take the terminations of the Seventh or Fifth class ("क्रियामध्येऽध्यकालाभ्यां पञ्चमी च"); as, अध्यवाचक—अयमिह स्थित्वा 'क्रीडे' or 'क्रीडात्' लब्धं विधेत् ; कालवाचक—अयमय मुक्ता 'दाहे' or 'दाहात्' भीक्ता &c.

(6) In connection with words signifying *fitness*, *suitableness* (योग्यता) &c., the nouns or pronouns regarding which the fitness is expressed, take the terminations of the Seventh class ; as, "वैभोकास्यापि प्रभुत्वं 'लधि' युज्यते" ; "उपपन्नमेतत् 'कृषिकल्पे'ऽस्मिन् राजनि" ; "युक्तरूपमिदं 'लधि' " &c.

(7) In the case of roots implying *to strike* (प्रहारार्थक) or *to seize* (धारणार्थक), that which is struck or caught hold of, takes the terminations of the Seventh class ; as, "आर्त्तनाथाय

वः शस्त्रं न प्रदत्तुं मनागसि," &c. "कृष्ण 'केशेषु' कृष्टा"; स 'करे' धृतः &c. The सममी in केशेषु and करे (is called अवच्छेदे सममी).*

(8) In the case of words formed by क्त with इन्, the object takes the terminations of the Seventh class ("क्तस्य सहनिना कश्चेष्टि"); as, अधीतौ 'व्याकरणे' = Who has learnt Grammar &c., (अधि + इ + क्त = अधीतम् ; अधीतम् चनेन इति अधीतौ, अधीत + इन्).

(9) Words connected with साधु and निपुण implying *praise*, take the terminations of the Seventh class ("साधु-निपुणाभ्यामर्जोयाम्"); as, 'व्याकरणे' साधुः ; 'साहित्ये' निपुणः &c.

(10) Words connected with प्रसित and उत्सुक meaning *greatly desirous of* or *longing for*, take the terminations of the Seventh or Third class ("प्रसितोत्सुकाभ्यां द्वितीया च"); as, 'धनेषु' or 'चने' : प्रसितः ; 'विद्याया' or "विद्यया" उत्सुकः &c.

(11) The words साचिन्, प्रतिभू, कुशल, स्वामिन, ईश्वर, अधिपति, प्रसूत, आयुक्त and दायाद govern the Ablative or Genitive ("साचिप्रवृत्तिभिश्च"); as, 'विवादे' or 'विवादस्य' साचौ ; 'व्यवहारे' or 'व्यवहारस्य' प्रतिभूः ; 'मीमांसाया' or मीमांसायाः कुशलः &c.

(12) When an *interval* (व्यवधान) is implied, words signifying *path* (अथवाचक शब्द) take the terminations of the Seventh or First class ("अध्वनौ व्यवधौ प्रथमा च"); as, गामी वनात् पञ्चसु 'क्रीशेषु' or पञ्च 'क्रीशाः' (पञ्चक्रोशव्यवधाने विद्यते इत्यर्थः) ; प्रयागः पाटलिपुत्रात् दशसु 'योजनेषु' or दश 'योजनानि' (दशयोजनव्यवधाने विद्यते इत्यर्थः).

(13) The verb *to trust* in English is transitive. But when it is rendered into Sanskrit, its object generally takes the termination of the Seventh class ; as, I trust *him* = अहं 'तस्मिन्' विश्वसिमि ; "तथाच 'तस्या' हरिणा विश्वसुः" = The deers so trusted *her*.

(14) When a person is favourably disposed to another, the

* When a part of the body is taken separately, it is called अवच्छेद and it takes the termination of the Seventh class. And the word denoting the person (अवयवौ) is used in the objective case.

word denoting the latter is generally put in the Genitive or Locative ; as, वृषतिराह “अहं ‘तव (त्वयि वा)’ प्रसन्नोऽस्मि”=The king said, “I am pleased *with you*.” •

(15) When a person loves another, the word denoting the latter is generally put in the Locative ; as, ‘अस्मिन् बालके’ मम महान् स्नेहो वर्तते=I have a great love *for this boy*.

(16) The word, denoting the person with whom something is possible, is put in the Locative ; as, भो भगवन् ! ‘त्वयि’ सर्वं सम्भाव्यते=O God, all is possible *with you*.

Exercise X.

1. *Correct the following referring to the rules :—*

स केशिभ्यः चमरौ हन्ति । रुदते पुत्राय स प्रस्थितः । दूराय नगरस्य । अन्तिकाय नगरस्य । मानवे ब्राह्मणः श्रेष्ठः । इदं कर्म तव एव युक्तम् । स नयशास्त्रस्य निपुणः । त्वं शास्त्रस्य साधुः । स ज्ञानाय उत्सुकः । त्वं कलहेन साक्षी । नदी नगरात् त्रिभिः क्रौशे विद्यते । सूर्यं उदिते स गतः ।

2. *Account for the case-endings of the underlined words in the following referring to the rules :—*

गृहीत इव केशेषु सत्युना धर्ममाचरेत् । नदीषु भागौरधी श्रेष्ठा । एतन्मह्यं न रोचते । स रामाय शतं धारयति । स मम (मा) स्मरति । मम उद्यानं दक्षिणेन तस्य गृहम् । स धनस्य हतो निवसति । स आत्मनः ईडे । लोकापवादी वलवान् मतो मे । स जलं पिपासुः । अहं जलधिं तितौर्षुः । सीता रामाय स्मरति । सृष्टावती वस्तुषु केषु मागधी । स रामेण सार्द्धं याति । शत्रुणा नहि सन्दध्यात् । पश्यतोऽपि तस्य चौरिण धनमपहृतम् । अयं विनाशुखं न जायते । मित्रादन्यः को मां रक्षिष्यति ? अनेन सदृशो लोके न भुतो न भविष्यति । ऋते समुद्रादन्यः को विभक्तिं वङ्गवानलम् । स पुत्रशोकिन प्राणान् लङ्घी । दैवश्रमुखात् मयेदं श्रुतम् । आतपाय क्वचं गृह्णाति । विना कारणादेव स मह्यं कुप्यति । त्वामन्तरि

क एतत् कर्तुं शक्नोति ? प्रजाः राजानं सद्रक्षन्ति । विष्णवे नमः । ईन्द्राय स्वाहा ।
 पुण्यं सुखाय भवति । नल इति नृपतिरासीत् । नारायणं समया लब्धौ । नेत्रैः
 पश्येन भणभि नोन्मा दृष्टः शिवो जनेः । अलमनया चिन्तया । स नयनाभ्यामन्धः ।
 स जाल्या चण्डाल आसीत् । चुधायै अद्रम् । स मच्चं क्रुध्यति । भक्तिर्मुक्तये कल्पते ।
 विद्वान् सदा सर्वेषां पूजितः । द्वादशभिर्विधे व्याकरणं श्रूयते । हरिः शेष
 मविशेति । अहं तच्चादित्यं न जानामि । चणमपेक्षस्व । जननी जन्मभूमिश्च
 स्वर्गादपि गरीयसी । त्वामन्तरेण कीदृि न स्मृता । रामः सीतया लक्षणेन च समं
 पञ्चवटीवनमध्युवास । कृतमतिप्रसादेन । आसनात् जलं पिबति । पुस्तकमिदं
 तव न यद्विणीयम् । अहं नदीं यावत् त्वा मनुसरामि । सन्निमित्ते वरं त्यागी विनाशि
 निश्चिंते सति । ब्रह्मत्वं जरसा विना । पापाच्च रक्षमां प्रभो ! अपां हृत्तोऽसि ।

3. Illustrate the following :—

- (1) अव्यययोगे प्रथमा । (2) अधिशील्यासामधिकरणम् इति द्वितीया ।
 (3) अत्यन्तसंदोगे द्वितीया । (4) अपवर्गे तृतीया । (5) येनाङ्गेनाङ्गिनी विकारः
 इति तृतीया । (6) प्रकृत्यादिभ्यश्च इति तृतीया । (7) तादर्थ्ये इति चतुर्थी ।
 (8) इच्छार्थानां प्रीयमाणः इति चतुर्थी । (9) ल्यब्लोके कर्मण्यधिकरणे च इति
 पञ्चमी । (10) कस्य वर्त्तमाने इति षष्ठी । (11) वा अत्यर्थद्वयेषां कर्मणि इति
 षष्ठी । (12) षष्ठी चानादरे, इति यतश्च निर्धारणम् इति च षष्ठी श्री सप्तमी ।
 (13) अवच्छेदे सप्तमी ।

PRONOUNS. .

(Their equivalents.)

§ 36. How to translate the pronouns in English, into Sanskrit, is shown below :—

- I = अहं. We = वयम्. Me = मां, मा. Us = अस्मान्, नः. My, mine =
 = (1) मम, मे. (2) मत् (in compound); as, My wife = मद्भारिणी. . .
 (3) मदीय ; as, Like my mother = मदीया जननीव. Our, ours =

(1) अस्माकं, नः. (2) अस्मत् (in compound); as, From our house = अस्मादग्रहात्. (3) अस्मदीयः; as, Our house = अस्मदीयं भवनम्. You = युष्मद्; and भवत् when respect is implied.

(a) भवत् is sometimes used as a courteous form of expression. It is a pronoun of the third person, so the verb used with it must be of the third person; as, 'मवा' नेवं 'ब्रवीति' = You say so; कथं 'भवान्' 'मन्यते'? = How do you think? अहमपि 'भवन्तं' किमपि पृच्छामि = I, too, ask you something.

(b) भवत् is sometimes preceded by अत्र or एव; and तत्र or सः; to show respect; as, क 'तत्रभवती'? = Where is the lady? "आदिष्टोऽस्मि 'तत्रभवता काश्यपेन'" = I am ordered by the worthy Kāśyapa; 'एवमवा'नत्र वर्तते = This worthy person remains here; 'स भवान्' मामेतदुक्तवान् = His honour told me this; "अत्र भवान्" प्रकृतिमापन्नः = This worthy person is himself again..

(c) Your and yours are sometimes translated by the adjectives तदीय and युष्मदीय; as, Your words = 'युष्मदीयं' वचः.

He, She, It = (1) तद्; as, I am he = एषोऽस्मि 'सः'. (2) अदस्; as, Which of them is he = कतम'ऽसौ'. (3) इदम्; as, Is he a new comer? = किं 'नय'मागत्युक्तः? (4) एतद्; as, He is the very man = 'एष' स एव पुरुषः. (5) A word signifying animal (जन्तुवाचकशब्द), when preceded by he, denotes a male animal (पुरुषजाति) and when preceded by she, denotes a female animal (स्त्रीजाति); as, He-goat = वृषागः; She-wolf = वृकौ.

Who—(1) (Rel.) = यद्; as, I who = 'यो'ऽहम्. (2) (Interro.) = किम्; as, Who is here? = 'कः' कोऽत्र भोः?

Which = यद्. What (Interro.) = किम्.

This = (1) एतद्; as, This boy = 'एष' बालकः; This speech of Uddhava = "अदिष्टो वाच 'मिनाम्'." (2) इदम्; as, Through this row of young plants = "अनया' बालपादपवीथ्या."

That = (1) तद्; as, That object = 'सो'ऽर्थः. (2) यद्; as, I saw the boy that came here = 'यो'ऽत्रागतस्तं बालकमहं दृष्टवान्. (3) अदस्; as, That man is blind = अन्वो'ऽसौ' पुरुषः. That is to say = इत्यर्थः.

Yon, yonder = अदस् ; as, Yonder waters of Pampa = 'अमूनि' पम्पासलिलानि.

N. B.—(a) इदम् is used with reference to a person or thing near at hand, and एतद् to one nearer still ; अदस् is used of a person or thing at a distance, while तद् is used of one that is absent.

“ इदमस्तु सन्निकृष्टं समीपतरवर्ति चेतदीरुपम् ।

अदसस्तु विप्रकृष्टं तदिति परोचे विज्ञानीयात् ॥ ”

(b) इदम् and एतद् are optionally changed into एन in the Accusative, Instrumental singular and Genitive and Locative duals when अन्क्ति is implied, i. e., when their proper forms have already been used in a previous clause ; as, एष पूर्वमेव व्याकरणमधीतवान्, इदानीमेनं काव्य मध्यापय = He has already studied grammar, now teach him literature.

Some = (1) किम् with the affix चित् or चन ; as, Wait some time = “कालः ‘कश्चित्’ प्रतीक्ष्यताम्.” (2) किम् with अपि ; as, Thinking some thing = “ ‘किमपि’ मन्त्रयन्.” (3) कतिचित् ; as, It will take some days = “तत्र ‘कतिचिद्’ दिनानि गमिष्यन्ति.” (4) कतिपय ; as, Some went there = “कतिपये तत्र गताः.” (5) कियत् ; as, In some points silent = “कियत्सु मौनम्.”

Several = (1) अनेक ; as, Several of them = तेषु ‘अनेके.’ (2) स्व स्व ; as, Their several weapons = “ ‘स्व’ स्व’ प्रहरणं तेषाम्.”

(a) क्वचित्—क्वचित् being used in a sentence expresses the sense of here—there or in one place—in another place and कदाचित्—कदाचित् being used in a sentence expresses the sense of sometimes—sometimes, now—now or at one time—at another time ; as, ‘क्वचित्’ गन्धर्वाणां गीतमश्रुत्, ‘क्वचित्’ अप्सरसां नृत्यमद्राक्षत् = Here (or, in this place) he heard the songs of the Gandharbas and there (or, in another place) he saw the dance of the Apsaras ; ‘कदाचि’ दुपत्यकायां विचचार, ‘कदाचिच्च’ उन्नतं पर्वतशिखरमाकरोह = Sometimes (or, at one time, or now) he walked in the vale and

sometimes (or, *at another time or now*) he ascended the lofty summit of the mountain.

(b) कचित्—कचित् sometimes refers to *time* also ; as, 'कचित्' सिंहनादमश्रूयत्, कचित् वयसां विरावम् = *Now* heard the roaring of the lion and *now* the cooing of birds.

Whole (adj.) = सकल, समय, कृत्स्न. Whole (sub.) = साकल्यं, कात्स्न्यं. Whole of = समयं ; as, He studied the *whole of* Ramayana = स 'समयं' रामायणमधीतवान्.

Each other = (1) अन्योन्य ; as, We are ashamed of *each other* = वयं 'मन्योन्यस्य' जिज्ञीमः.

Each = एकैक ; as, *Each of these* = एषा 'मेकैक'.

One another = (1) अन्योन्य ; as, Why do you eat *one another's* flesh ? = कस्माद् यूयं 'मन्योन्यस्य' मांसं भक्षयथ ? (2) इतरेतर ; as, Feeding *one another* = 'इतरेतर' भोजयन्. (3) परस्परं ; as, All spoke to *one another* = सर्वे 'परस्परं' भुवुः.

Either—Either of the two = अन्यतरः. Either of these = अन्यतमः. On either cheek = कपोलयोः. On either side = उभयतः.

All = सर्व, समस्त, सकल, निखिल, कृत्स्न, समय. The supreme spirit is *all joy* = 'आनन्दमयः' परमात्मा. By all means = सर्वथा. At all events = अन्ततः. All along = पूर्वोक्तं. All round = सर्वतः. All I can = यथाशक्ति. All of a sudden = सपदि. In all = साकल्येन. At all = मनागपि, अल्पपि, लेशतोऽपि. All you have to say is this = केवलमिदमेव त्वया वाच्यम्.

Both = उभ, उभय. On both sides = उभयतः. In both sides = उभयथा. In both places = उभयत्र. Both the days = उभयेद्युः. Both is sometimes translated into Sanskrit by employing the *dual number* only ; as, Both the parents = पितरौ ; With both the hands = दीर्भाम्.

Another = (1) अन्य, पर, अपर. Another day = अन्यद्युः. Another's property = परस्वम्. (2) अन्तर (in compound) ; as, She took her (Indumaty) to *another King* = सा तां (इन्दुमतीं) 'राजान्तरं' निगाय. Another's = अन्यदीय, परकीय.

Any=किम् with अपि or किम् with the affix चित् or चन ; as, Any one else=अन्यः 'कोऽपि' ; Is there any doubt about it? = किमपि 'कथित्' सन्देहः ? Any is sometimes translated by यद् and किम् with the affix चित् ; as, I wish to give the golden bracelet to any one = "अहं सुवर्णकङ्कनं 'यस्मै कस्यैचि' हातुमिच्छामि."

Few=अल्प, कतिपय, कतिचित् ; as, He became poor in a very few days = 'स्वल्पीयोभिर्' दिवसैः स दरिद्रः संवत्तः ; A few nights = 'कतिचित्' शब्दव्यः. In few = अल्पेन.

None=न and किम् with the affix चित् or चन ; as, None of (his) brothers = 'न कश्चन' भादृष. None else = नान्यः कोऽपि. None but = एव ; as, None but the brave = साहसिका 'एव.'

Many=बहु, अनेक, भूयस्. Many-headed=बहुशिराः. Many-sided=बहुभुजः. As many=यावत्. How many=कति, कियत् ; as, How many years = 'कति' वर्षाणि ; In how many days = 'कियद्' दिवसैः. So many = इयत्, एतावत् ; as, So many years = 'इयत्' वर्षाणि ; So many days = 'एतावन्ती' दिवसाः.

Other=अन्य, अपर, इतर ; as, These and many others = एते 'वान्ये' च बहवः ; Others blamed = 'अपरे' निन्द्युः ; Of the others = इतरेषाम्. At other times = अन्यदा. In other places = अन्यत्र. No other = नान्यः.

One=एक. One of the two=एकतरः. One of many = एकतमः ; as, Even by one of which = येषां 'मेकतमेना'पि. One by one = एकैकशः. One day = एकदा. One is sometimes translated by तद् ; as, I am the one = 'सो'ऽहमस्मि. Little ones = शिशवः. One-eyed = एकाक्षः.

(a) अन्य—अन्य or पर—पर being used in a sentence expresses the sense of one—another ; as, 'अन्यो' चन मर्जयति, 'अन्यो' मुङ्क्ते = One earns money, another enjoys it ; 'मनस्य' न्यद् वचस्य 'न्यत्' कर्मण्य 'न्यद्' दुरात्मनाम् = The wicked have one thing in mind, another in speech, and yet another in action.

(b) एक—अपर or अन्य expresses the sense of the one—the other ; as, 'एको' मगधान् गतौ, 'अन्य' ('अपर') कलिङ्गान् गतः = The one went to Magadha and the other to Kalinga.

“‘व्यज’ दुर्जनसंसर्गं ‘भज’ साधुसमागमम्” = *Avoid bad company and keep company with the good* ; कदाप्यदत्तं मा ‘वद’ = *Never tell a lie* ; विषयवृथा परिहर = *Leave off worldly desires*.

§ 89. लङ् with the particles मा and माम्, लुङ् with the particle माम् and the क्त affixes तव्य, चनीय, य, are sometimes used for the imperative in English, and then the augment च is dropped ; as, *Don't be afraid my boy* = वरु ! ‘मा भैषी.’ ; *Don't be sorry my friend* ! = मित्र ! दुःखितो ‘माम् भव.’ ; *Go you there tomorrow morning* = त्वया तच्च प्रातरेव ‘गन्तव्यम्’ &c.

(a) लोट् is sometimes used in the passive or intransitive-passive voice as a polite form of expression ; as, “एतदासनं ‘मास्यताम्’” = *Here is the seat, take your seat please*.

§ 90. लोट् is sometimes used to denote *ability* (“समर्थनाशिवो लोट्”) ; as, अहं सिन्धुमपि ‘शोषयाणि’ = *I can even dry up the ocean*.

§ 91. लोट् is frequently used in the Second and Third persons to denote *benedictions or blessings* (“समर्थनाशिवो लोट्”) ; as, ईशस्त्वाभवतु = *May Siva protect you* ; “पुत्रमेवं गुणोपेतं चक्रवर्तिनं ‘माप्नुहि’” = *May you have a son possessed of these qualities who shall rule over the whole world* ; “पुत्रं ‘लभस्वा’त्मगुणानुरुपं” = *May you have a son of equal merit with your own self*.

(a) When लोट् is used in Sanskrit to denote *benedictions or blessings*, the terminations तु and हि are *optionally* changed into तात् (“तुह्योक्तालङ् वाशिषि”) ; as, शिवो वः ‘पातु’ or ‘पातात्’ = *May Siva protect you* ; भोः शिव ! कृपया मां ‘पाहि’ or ‘पातात्’ = *Oh Siva, kindly protect me*.

§ 92. When frequency (मुहुः, पौनःपुन्य) and excessiveness (अश्र, अतिशय) are indicated, all the roots take the four terminations हि, त, ख and ध्वम् of लोट् in all the tenses and in all the numbers of all the inflectional terminations विभक्ति (“मुहुर्मृशार्थे हि-त-ख-ध्वम्”). मुहुर्मृशं वा हरति, जहार, हरिष्यति इति—हर, हरत, हरस्व, हरध्वम् ; as, “पुरी ‘मवस्तन्द’ ‘लुनीहि’ नन्दनं, ‘मुषाण’ रवानि ‘हरा’मराजना.” = *Besieged the city (Amarabati), laid waste the garden of*

Nandan, plundered the jewels and forcibly took away the celestial damsels.

N. B.—आशीर्लिङ् is always used to denote *benedictions* or *blessings* (“आशिषि लिङ्”); as, ‘जीव्या’श्चिरं सञ्जनः = *Long live the good* ; “तत् किमन्यदासायहे, केवल वीरप्रसवा ‘भूयाः’ ” = *What other blessings may I confer upon you but that you give birth to a hero.*

INFINITIVE.

§ 93. A verb in the infinitive mood in English is rendered into Sanskrit by the कृत् affix तुम् added to the root ; as, I wish to see him = अहं तं ‘द्रष्टु’मिच्छामि.

(a) Sometimes it is rendered into Sanskrit by the कृत affix शत or शानच् added to the root, or by a compound with the word अर्थ, called “अर्थेन सह नित्यसमासः.” In the latter case the compound word is used as an adverb modifying the principal verb ; as, I saw him *come* = ‘आगच्छन्’ तमहमपश्यम् ; He comes here every day to see me = स प्रत्यहं ‘मद्दर्शनार्थ’ मिहागच्छति.

§ 94. The कृत् affix तुम् is added to a root to denote *cause* (निमित्त) of an action (“तादर्थ्ये चतुम्”) and is formed in the same way as the third person singular of the pariphrastic future (लुट्) ; as, गम्—(गन्ता) गन्तुम् ; दृश्—(द्रष्टा) द्रष्टुम् ; कृ—(कर्त्ता) कर्तुम् ; सेव्—(सेविता) सेवितुम् &c. The words thus formed are indeclinables and called infinitives in Sanskrit. When an action is performed for another action, the latter is represented in Sanskrit by the infinitive ; as, स ‘स्नातु’ याति = *He goes to bathe* ; स ना ‘द्रष्टु’मिहागतः = *He came here to see me.*

§ 95. The infinitive in Sanskrit (‘तुम्’ प्रत्ययान्त पद) is used in the sense of *in order to*, *for the purpose of* and *for*, and corresponds to the *infinitive of purpose* or *gerund*, in English. It has thus a *dative sense* and may be used instead of a Dative case of the verbal noun derived from the same root ; as, स

मागधानां 'जितुं' प्रतस्थे or स मागधानां 'जयाय' प्रतस्थे = He went to conquer the inhabitants of Magadha.

§ 96. In Sanskrit the infinitive is used with verbs meaning to wish or to desire, if the nominative of the infinitive and the principal verb is the same ("समानकर्त्तृकेषु तुमुन्"); as, अहं 'गन्तुं' सिद्ध्यामि = I wish to go ; दमयन्ती नैषधं पतिं 'माप्तुं' नियेष = Damayanti desired to have Naisadha (Nala) for her husband.

§ 97. The infinitive in Sanskrit is used with the verbs शक् (to be able), कृष् (to make bold), ज्ञा (to know), स्ना (to be wearied), धृष्ट (to strive), रम् (to begin), लभ् (to get), क्रम् (to set about), सह् (to bear), अहं (to be pleased or to condescend), अस् (to be) and verbs signifying the same meaning ("शकृष्टवृज्ज्ञावृष्टरभनभक्रस सहोर्ह्यस्वर्षेषु तुमुन्"); as, 'गन्तुं' शक्नोमि = I am able to go ; " 'वक्तुं' नित्युपचक्रमे वचः " = Proceeded to speak ; " मां 'तोषयितुं' जानामि " = You know how to please me &c.

§ 98. The infinitive in Sanskrit is used with words meaning sufficient, strong, able &c. (समर्थार्थकशब्द) and the words पटु, कुशल, निपुण &c. meaning ability, power or skill ("पथ्याप्तिवचनेष्वलमर्थेषु"); as, स पृथिवीं 'शासितुं' समर्थः = He is able to rule the earth ; 'गातुं' पटुः कुशलः, निपुणो वा = Skilful in singing &c.

§ 99. The infinitive in Sanskrit is used with words काल, समय, वेला &c. meaning time ("कालसमयवेलासु तुमुन्"); as, कालोऽयं 'पठितुम्' = It is time to read ; समयोऽयं 'भोक्तुम्' = It is time to eat ; " अवसरोऽयमात्मानं 'प्रकाशयितुम्' " = This is the time to show myself.

§ 100. The infinitive in Sanskrit is sometimes used with the root अहं (to deserve) in the second and third persons to denote prayer or respectful entreaty, in the sentences where in English be pleased or I pray or beg occurs ; as, मां 'क्षन्तुं' महति देवः = It behoves you, oh king, to pardon me ; भो भगवन् ! अवहित-स्वावत् महचनं 'श्रोतुं' महसि = Oh venerable sir, I pray thee to hear my words attentively ; " प्रिये जानकि ! न मां 'परित्यक्तुं' महसि " = Dear Janaki, be pleased not to forsake me.

§ 101. In Sanskrit the subject of the infinitive and the principal verb must be the one and the same ; as, स 'गन्तु'मिच्छति = He wishes to go ; अहं 'द्रष्टु'मिच्छामि = I wish to see ; देवदत्तः पानीयं 'पातु'मिच्छति = Devadatta wishes to drink water.

(a) In English the infinitive may be used even when its nominative is different from that of the principal verb. In those instances it is translated by the Dative case of the verbal noun derived from the root, or it is rendered otherwise according to the sense ; as, Rama ordered Jadu to go = रामो यद् 'गमनाय' दिदेश ; Gopal told Krishna to sing and be merry as before = गोपालः कृष्णमुवाच "पूर्ववत् 'गौयता' 'हृष्यतां' चेति.

§ 102. The Sanskrit infinitive, having no passive form, is used in the same form to imply the *active* as well as the *passive* sense. In turning a sentence with an infinitive into the passive voice, the word governed by the infinitive remains unchanged ; as, (Act.) "अध्यापारेषु 'आपारं' यो नरः कर्तुमिच्छति"—(Pass.) अध्यापारेषु 'आपारं' येन नरेण कर्तुमिच्छते. But when the object of the Infinitive and the principal verb is the same, it takes the terminations of the First class in the passive voice ; as, (Act.) शुभदत्तनामा कायस्थो 'विहारं' कारयितुमारब्धवान्—(Pass.) 'शुभदत्तनाम्ना कायस्थेन 'विहारः' कारयितुमारब्धः"; (Act.) शत्यति अस्य 'मन्यु' भवान् विनेतुं—(Pass.) "शक्योऽस्य 'मन्यु'र्भवता विनेतुं".

§ 103. Infinitives in English ending in 'ing' are also translated by the Sanskrit infinitive ('तुम्'प्रत्ययान्तपद) ; as, Do you like *going* there ? = अपीच्छति भवान् तत्र 'गन्तुम्' ? Does he wish *reading* = अपि स 'पठितु' मिच्छति ?

§ 104. When in English an infinitive is used as *subject* or *object* of a verb, it is rendered into Sanskrit by the abstract noun derived from the root by adding the क्त affixes such as अनट् etc. ; as, To walk is good = 'भ्रमणं' हि स्वास्थ्यकरम्.

§ 105. Words formed by तुम् are indeclinables (अव्यय) and may be used as substantives in different cases (कारक) ;

as, "उचितं न ते मङ्गलकाले 'रोदितुम्'" (रोदनं नीचितमित्यर्थः) = It is not proper for you to *weep* at such an auspicious moment.

§ 106. When compounded with words काम and मनस् the final म् of the affix तुम् is dropped ("तुमुनय") and is used in the sense of *wishing*, or *desiring* or *having a mind* to do what is indicated by the root ; as, गन्तुमनाः = Wishing to go ; यातुकामः = Desirous of going ; प्रष्टुकामः = Having a mind to ask ; वक्तुकामः = Desirous of speaking ; "किमपि 'वक्तुकाम' इवायं लक्ष्यते" = I see your honour *desirous of speaking* something.

• § 107. The Infinitive in English is sometimes rendered into Sanskrit in many different ways according to the sense it conveys ; as, (1) He *is to come* now = अधुना तेन 'आगतव्यम्'. (2) Who *is to speak* = कः 'कथयिष्यति' ? (3) What *is to be done* ? = किं कर्तव्यम् ? (4) What *am I to do* ? = किमहं 'करोमि' or किं मया 'कर्तव्यम्' ? (5) *Am I to do* ? = अप्यहमेव 'करिष्यामि.' (6) *I have to go* to market every day = अहं प्रतिदिनं हृहं 'गच्छामि.' (7) *I shall have to go* there to-morrow morning = अहं प्रातरहं तत्र 'गमिष्यामि.' (8) *I had to go* there yesterday = पूर्वद्युरहं तत्र 'गतवान्.' (9) *I remember to have seen* you = अहं त्वा 'दृष्टवान्' इति स्मरामि. (10) *I recollect to have done* it = अहमेतत् 'कृतवान्' इति स्मरामि.

Exercise XIII.

Translate into Sanskrit :—

(a) Man walks. The wind blows. The river flows on. The thief flies. Lions roar. The dog barks. Rain falls. The dog runs. The horse runs. I am going. They are playing. He is smiling. The boy reads. We go in. We go to it. The sun shines. The bull runs. The cock crows. The fire smokes. The birds are singing sweetly. He runs fast. He goes wherever he pleases. The child laughs and talks. He drinks milk. I know not. The girl laughs loudly. He lives here. He is rambling in the street. He lives where we live. Boys love noise. He

beats cats and dogs. He reads and writes well. Boys quarrel with one another. Rain comes from the clouds. The tall man walks quickly. Many stars exist in heaven. He salutes Rama with pleasure. The dog guards the house. I call my brother. He comes very often. The people mourn. Rama is reading Mahabharata. The boys play here. Some insects inhabit trunks of trees. The ship is going to America. The sun rises in the East. He drinks water. He is running quickly. He sees him with one eye. He sleeps with ease. He comes from the town. He is seeing him from the tree. He is trembling with fear. He helps me always. He tunes the harp. This field yields rich crops. Blood flows in my veins. A cook roasts food. The sky looks black. He tears the books which we give him. They look strong. You look ugly. The people of our country do not know it. I do not see the moon, but the stars shine. The city of Calcutta lies on the east bank of the Ganges. The cow does not eat fish or flesh like dogs. I do not long for wealth but immortal glory. India lies to the south of the Himalayas.

(b) Go home. Sit by me. Drink the milk. Ring the bell. Do not run. Study Grammar. Give me my book. Bring some water here. Tune the harp. Cut the vine. Do as we do. Get a book for him. Fetch my watch. Never tell a lie. Do not hurt me. Bring my silk dress. Avoid bad company. Do not censure me. Child, do not weep. Take my robe. Come to me. Give me a cloth and some pice. Wash the sand. Call him to the wall. Make haste. Let us go home. Let him sit on my lap. Have pity on the poor. Do not hate the poor. Bid a man go to the kid. Let him take his book and read. Attend to your teacher. Give the birds some corn. Put the flowers here. Come, let us walk. Let him bring some flowers. Do not tell a lie. Come to my house. Hate no one. Mow the grass. Do not throw stones. Give some good fruits to your guest. Do not swear. Let us go to Gopal's house. Take your meal here. Be merciful to your enemy. Bestow alms to the poor. Do not let him run in the sun. Let us see him at his house. Do not allow him to play

with bad boys. Sir ! do not get angry with me in vain. First salute your preceptor and then begin to read.

(c) He wishes to see me. He comes to see the horse. He wishes to walk. I love to walk in the fields. The general commands the infantry to advance. I wish to see the stars and count them. We wish to hear from you the history of this parrot from the beginning. I order him to do the work. Send her to get the book. Be sure to tell the truth. He is to go. Let us go to the palm-tree grove. This is the best time to walk. To lie is a sin. To rise early make a man healthy. Be pleased oh Krishna, to clear this doubt. To walk is healthy. To do good to others is a virtuous act. Water to drink is scarce in this place. To do good is our duty. To steal is a sin. It is good to rise early.

PAST AND PERFECT TENSES.

INDICATIVE.

§ 108. In English the three tenses, *Present perfect*, *Past* and *Past perfect* are used to denote past actions. So, in Sanskrit, the three inflectional terminations लङ् (Imperfect), लिट् (Perfect) and लुङ् (Aorist) are used in the Past sense. The three tenses in English, the Present perfect, the Past and the Past perfect are rendered into Sanskrit by the application of any one of the inflectional terminations लङ्, लुङ् and लिट् ; as, I *have seen* = अहं 'मपश्यम्' ; I *saw* him there = तत्राहं 'तमपश्यम्' ; He *entered* the town = स पुरं 'प्रविवेश' ; He *had finished* the work before I came = समागमनात् प्रागेव स तत् कर्म 'सम्पादयामास.'

(a) Sometimes they are rendered into Sanskrit by using Past participles, i. e., words formed by the क्त affixes क्त and क्तवत् ; as, He *has gone* home = स गृहं 'गत्' ; He *said* = स 'उक्तवान्' ; He *had departed* before I came = समागमनात् प्रागेव स 'प्रस्थितः'.

Note :—The distinction in use between these three tenses, the Imperfect (लङ्), the Perfect (लिट्), and the Aorist (लुङ्), according to *Panini* is as follows :—The *Imperfect* denotes a

past action previous to the present day (“अनद्यतने लङ्”); as, स स्र सवागच्छत्=He went there yesterday. The *Perfect* denotes a past action previous to the present day which is not witnessed by the speaker (“परोक्षे लिट्”); as, रामो रावणं जघान=Rama killed Ravana. The *Aorist* refers to a past time generally not referring to any particular time (“भूतार्थे लुङ्”); as, तत्राहमगमम्=I went there. But this distinction is not in use now.

§ 109. The Aorist (लुङ्) with the particle मा is optionally used in all the tenses and the augment च is dropped (“मा टी वा,” टी=लुङ्); as, माभूत् दुःखम्, मा भवतु दुःखम्, मा भविष्यति दुःखम्=May not grief befall you. When used in the second person, it has generally the sense of the Imperative ; as, मामैषौ=Don't be afraid ; सखे ! असुखौ 'माभूः'=Friend, be not unhappy.

§ 110. The Imperfect (लङ्) and the Aorist (लुङ्) with the particle माच्य is used to express the sense of all the tenses and the augment च is dropped (“माच्ये न घीञ्चौ” वी=लङ्, टी=लुङ्); as, 'माच्यभवत्' शोकः, 'माच्यभूत्' शोकः=May not sorrow befall you.

§ 111. A verb in the Present perfect tense is generally rendered into Sanskrit by using the Aorist or the Past participle ; as, He has committed the sin=स पापं 'निकाषीत्' ; He has done his work=स तत्कर्म 'सम्पादितवान्'. It may sometimes be translated by using the Imperfect or the Perfect ; as, They have finished their work=ते कार्यं 'समाप्तवन्तः' ; or ते कार्यात् 'व्यरंसिषुः', 'व्यरमन्' or 'विरमन्'.

§ 112. In English, verbs in the Past perfect tense, used in dependent clauses, are rendered into Sanskrit by words formed by क्वाच् or ल्यप् (घप्), or by Locative absolutes (भावे सप्तमी); as, After he had prepared his lesson he came home=पाठं 'सधीत्य' स गृहमागतः ; When his brother had departed, he came back=तस्य 'धातरि अपक्रान्ते' स प्रत्यागतः .

(a) Sometimes they are translated by Past Participles ; as, I told him who had spoken thus=‘इत्युक्तवान्’ तमहमब्रवम् .

§ 113. A verb in the Future perfect tense is rendered into Sanskrit by using the root भू in the Potential mood (विधिबिङ्) with the Past Participles, or by words formed by तथ्य, चनोय, य ; as, He *will have gone* there = स तत्र 'गती भवेत्' or तेन तत्र 'गन्तव्यम्'.

§ 114. In interrogation the *Imperfect* (लङ्) is used to denote a recent past action ; as, अपि स गृहं 'मगच्छत्' ? = *Has he gone home* ? But when a *remote time* is indicated, the *Perfect* (लिट्) is used ; as, अपि स दशाननं 'जघान' ? = *Did he kill* Dasanana ?

§ 115. The *Perfect* (लिट्) is not used in the first person ; but if the unconscious state of mind on the part of the agent is indicated, or, if the agent firmly denies anything, it may be used in the first person ; as, "सुप्तोऽहं किल 'विललाय'" = *I cried* when asleep ; नाहमयोध्या 'जगाम' = *I have never been* to Oudh.

§ 116. The *Aorist* (लुङ्) is sometimes used to express the idea of *continuousness* in the past time ; as, स यावज्जीवम् दीनेभ्यो धनं 'मदात्' = He *gave* riches to the poor throughout his life.

§ 117. The word पुरा (*formerly*) being used in a sentence, the *Imperfect* (लङ्), the *Perfect* (लिट्), the *Aorist* (लुङ्) or the *Present* (लट्) may be used ; as, पुरा सोऽत्र वसति, अवसत्, अवात्सीत् or उवास = *Formerly he lived* here. But when the particle अ is used with पुरा, the *Present* (लट्) only is used ; as, पुरा सोऽत्र वसति = *Formerly he lived* here.

§ 118. The *Imperfect* (लङ्), the *Perfect* (लिट्), the *Aorist* (लुङ्) or the *Present* (लट्) with the particle अ, or sometimes the *Locative Absolute* is used for the past progressive form in English ; as, The sun *was shining* = रवि 'रुतपत्' ; He *was laughing* = स 'हसति' ; While he was thus speaking, his brother came = एवं 'भाषमाणे' तस्मिन् तस्य भ्राता समागतः .

§ 119. The emphatic form in the Past tense in English is rendered into Sanskrit by using the *Imperfect* (लङ्), the *Perfect* (लिट्) or the *Aorist* (लुङ्) with the indeclinables

denoting *certainty* such as एव, नूनं, खलु &c. ; as, He *did* tell a lie = स स्या 'अभाषत् एव'.

§ 120. The *Intentional* forms (He *is* or *was* or *will be* going or about to go) may be translated into Sanskrit by the word काम or मनस् compounded with the infinitive of the verbs or by the Future Participles (*i.e.*, words formed by the क्त affixes स्यत् or स्यमान) ; as, He *is* or *was* or *will be* going or about to go = स गन्तुकामः 'अस्ति,' 'बभूव' or 'भविष्यति' ; As *you are about to go*, I should accompany you = 'यातुकामेन or यास्यता त्वया' सह सया गन्तव्यम् ; When *I was about to go*, he spoke to me thus = 'यन्तुमनसं or गमिष्यन्तं मा' स एवमब्रवीत् ; When *he will be about to go*, I shall honour him with a rich present = 'गमिष्यन्तं or गन्तुकामं त' अहं बहुमूल्येनोपहारिणाञ्चयिष्यामि .

(a) The Perfect continuous forms (*have been doing, had been doing, shall have been doing*) in English are translated thus:—

(1) *He has been doing* this for three months = इदं 'कुर्वन्तस्तस्य' मासद्वयं जातम् ; *I had been staying* there for four months = तच्च 'स्थितस्य मम' मासचतुष्टयं समतीतम् ; *He shall have been doing* this for two months = इदं 'कुर्वन्तस्तस्य' मासद्वयं यास्यति.

Exercise XIV.

Translate into Sanskrit :—

The boy came here. A sly fox met a hen. The hen got on the top of a hut. He went to his shop. He has got six plums. I kept it in the room. I gave him a book. He met us in the lane. I came late. A cur bit a dame. Your hair has become white. The old man has done his work. I went to her. I saw a fawn play on the lawn. He went to see the bees on the hive. A cloud hid the sun. My son has come here this morning. Two friends were looking at the beauty of the garden. We had saved him from the danger. They were laughing. Afterwards he found his mistake. I have been ill. I saw yesterday three beautiful lakes. They went away. He fell into the well. He came one day. In his old age he

became weak. She soon fell asleep. He came and I went away. I saw your cousin, but I did not see your brother. I did not read. The fruit fell from the tree. He perished from hunger. I have come just now. We did not give it to you. He wandered about the town. He sat down before the king. I bought it of you. He killed the tiger with a sword. I caught him by the hair. Hari went there before he had come. He ascended the lofty summit of the mountain. He bore the dog on his shoulder. I have learnt grammar in one month. He promised to forgive me. He came to see the horse. He wished to see his son. The man killed a hare. The watchman fell asleep in the night. The letter arrived when he was there. He acquired his knowledge by great diligence. One night he saw a poor sick man on the road. I met an old man on the road with a load on his back. Rama dwelt on the mountain *Chitrakuta* for several days. He has ordered me to do this work. He has been staying here for the last two months. I have brought from *Prayaga* eight silken cloths, five silver pots and several other things. God made the sun, the moon, and the stars. God made all beasts that walk on the ground, all birds that fly in the air, all fishes that live in the water and all worms, insects and other animals. At last she said, "Sir, I cannot sell it just now."

FUTURE TENSE.

§ 121. There are in Sanskrit two tenses to denote futurity; the First or Periphrastic Future (लुट्) and the Second or Simple Future (लृट्). The First Future (लुट्) denotes a future action not of the current day, i.e., a remote future action; as, "सहस्रात्रादिनी 'निता' यमस्य सदनं प्रति" = (He) *will take* you to the house of Death (*Yama*) on the seventh day herefrom. The Second or Simple Future (लृट्) denotes an indefinite future action as well as to-day's future action and is employed to denote recent and future continuous time; as,

"यास्यत्य"या शकुन्तला पतिगृह" = Sakuntala will go to her husband's house to-day; "एवं मासै मासत्रयं मे सुखेन 'गमिष्यति'" = With the flesh of these, I shall live happily for three months.

§ 122. A verb in the future tense in English is translated into Sanskrit by using the Simple Future (लट्) or by the First Future (लृट्); as, I shall go = अहं 'गमिष्यामि'; The wind will not extirpate the grass = हवामि 'नीच्यलयिता' प्रभञ्जनः.

(a) It is sometimes rendered into Sanskrit by words formed by तव्य, अनौय, य०; as, I shall do it = मयेतत् कर्त्तव्यं, करणीयं or काव्यं.

§ 123. Shall in the first person and will in the second, or third persons denoting mere futurity are rendered into Sanskrit by the Simple Future (लट्) or by the Potential (विधिलिङ्); as, I shall go there = अहं तत्र 'गमिष्यामि' or 'गच्छेयम्'; You will do it = त्वमेतत् 'करिष्यसि' or 'कुर्व्याः'; He will come here = सोऽत्र 'गमिष्यति' or 'आगच्छेत्'.

§ 124. Will in the first person denoting intention (अभिप्राय) or determination (स्थिरनिश्चय) is translated into Sanskrit* by the Infinitive (words formed by तुम्) together with the Present (लट्) of verbs meaning to wish or by the Simple Future (लट्) with the indeclinables एव &c. meaning certainly (निश्चयपूर्वक अव्यय); as, I will do it = अहमेतत् 'कर्तुमिच्छामि' or 'करिष्याम्येव'.

§ 125. Shall in the second and third persons denoting command (अनुमति), threat (भयप्रदर्शन) or promise (अङ्गीकार) is rendered into Sanskrit by the Potential (विधिलिङ्) or by using some verbs meaning to command or by the Simple Future (लट्) of the verb in the causative form (the speaker being the subject) or sometimes by the Potential Passive Participles (i. e., words formed by तव्य, अनौय or य, with or without the indeclinables एव, अवश्यम् &c., denoting certainty; as, The

* The क्त affixes तव्य, अनौय and य are added to roots in the passive and intransitive passive voices. The words thus formed are sometimes used as adjectives and sometimes as finite verbs.

servant *shall obey* his master = भृत्यः प्रभोराज्ञां पालयेत् ; You *shall go* (i.e., I command you to go) there = तव गमनाय त्वामहं साध्यापयामि ; He *shall go* = अहं तं 'गमयिष्यामि' ; He *shall not kill me* = तेनाहं नैव 'हन्तव्यः' ; He *shall be* my prime minister = स नियतमेव मे प्रधानांशायो 'भवेत्' ('भविष्यति') or तं प्रधानांशाय 'करिष्याम्येव'.

§ 126. In indirect narrations *shall* in all persons denoting *mere futurity* is rendered into Sanskrit by using second or Simple Future (लट्) or Potential (विधिलिङ्) ; as, He said that he *shall go* there = अहं तव 'गमयिष्यामि' or 'गच्छेयम्' इति सोऽब्रवीत्. *Will* in all persons denoting *determination* (स्थिरनिश्चय) is rendered into Sanskrit as in § 124 ; as, He says that he *will do it* = अहमवश्यमेतत् 'करिष्यामि' इति स ब्रवीति.

§ 127. The Present (लट्) or the second or Simple Future (लृट्) is used to denote the close proximity of a future action ; as, कदा तव गमिष्यसि ? = When will you go there ? — एष 'गच्छामि' or 'गमिष्यामि' = I *shall just go*.

§ 128. When a courteous way of expression (शिष्टाचार) is implied, the second or Simple Future (लृट्) may be used in the sense of the Imperative (लोट्) ; as, "मम पाशान् पथात् 'कृत्यसि' " = Afterwards *cut off* my bonds.

§ 129. When *censure* or *reproach* (निन्दा) is implied, the Simple Future (लट्) or Potential (विधिलिङ्) is used with क्तिम् with inflectional terminations (विभक्त्यन्त क्तिमशब्द) or क्तिम् with the nominal affixes उत्तर and उत्तम ("क्तिभिः खीत्वी" खी = विधिलिङ्, ती = लृट्) ; as, को 'निन्दिष्यति लक्ष्मीं 'निन्देत्' कतर ईश्वरं = Who *will censure* Lakshmis and who *will censure* Iswara ?

§ 130. When a *wonder* or a *marvel* (विस्मय, आश्चर्य) is implied, the Simple Future (लट्) is used in the sense of all the tenses—present, past and future. But the Potential (विधिलिङ्) is used if the word यदि is inserted in the sentence ("चित्रे त्वयदिना," ती = लृट्) ; as, चित्रं 'द्रव्यति' नामाश्वः क्लृप्तं 'पश्येत्'

यदीश्वरं=It is a wonder that the blind man *should* see Krishna, wonder *if* he see Iswara (Siva).

§ 131. The future progressive in English is translated either by the First Future (लुट्) or by the Simple Future (लृट्); as, He *will be preparing* his lesson = स पाठ 'मध्यमे'.

Exercise XV.

Translate into Sanskrit :—

I shall give you some fruits. Gnats will not sting us. The king will fight with his enemies. They shall employ me in a shop. Our soul will never die. I shall come presently. My servant will bring me a new dress. I shall go and tell this to my father. I will save him. He will help me. He will send me to get a book. The bird will come from its nest. When you read your book, you will see some marks. The cow will not hurt me. We shall be put to shame. The sun will soon rise. I will give him some food. You will find blades of grass and ears of corn. You will see a ditch all round. He will be a dunce all his life. Men will die. We will give the blind man some food and cloths. Then I shall be happy. All men will laugh at you. I will mind my books and please all my friends. You will not know many good things. I will not go in the sun. You shall go with me before the king. You will be united with your friends. As long as I breathe, I shall defend my dear country at the cost of my life. A man of virtue will not tell a lie. When he will come here I shall start for home.

POTENTIAL MOOD.

§. 132. Verbs in the Potential mood with *may* implying possibility (सम्भावना), permission (अनुमति), purpose (अभिप्राय) &c. are translated into Sanskrit by using the Potential (विधिलिङ्), and sometimes the indeclinable नाम in the sense of possibility is inserted; as, While you walk you *may* talk = भवतः परिभ्रमन्तो 'अल्पेयुः'; He *may* come = स हि नाम 'आगच्छेत्'.

(a) The auxiliary verb *may* being used in the Optative mood is rendered into Sanskrit by the Imperative (लोट्) in the sense of *benediction* (आशीर्वाद), and the terminations .तु and हि are optionally changed into तात्; as, *May you be happy* = (इच्छामि) भवान् सुखी 'भवतात्' or 'भवतु'; *May the King Chandragupta long rule the earth* = "चिर'भवतु' महीं पार्थिवचन्द्रगुप्तः". Sometimes the Potential (विधिलिङ्) or the Benedictive (आशीर्लिङ्) is used; as, *May he be happy* = (इच्छामि) स सुखी 'भवेत्' or भूयात्.

(b) When in English verbs in the Perfect tense are used with *may*, they are rendered into Sanskrit by the Past Participles (i.e., words formed by क्त and क्तवत्) of the roots with the Potential (विधिलिङ्) of the root भू; and sometimes the indeclinable नाम denoting *possibility* (सम्भावना) is optionally inserted; as, *He may have come now* = अधुना स हि 'नाम आगतो भवेत्'.

§ 133. Verbs in the Potential mood with *might* are rendered into Sanskrit by using the Potential (विधिलिङ्), or by the Potential Passive Participles (i.e., words formed by तव्य, अनौय or व); as, *It might be so* = एवं 'स्यात्'; *You might be his enemy* = कदाचित् त्वया तस्य अरिणा 'भवितव्यम्'.

(a) When verbs in the Perfect tense are used with *might* they are translated by the Past Participles of the roots with the Potential (विधिलिङ्) of the root भूस् or भू, or by the Potential Passive Participles of the roots; as, *He might have seen you* = तेन त्वं 'दृष्टो भवे' or 'दृष्टव्यः'.

§ 134. Verbs in the Potential mood with *can* or *could* denoting *power* (सामर्थ्य) are translated by the Infinitive (i.e., words formed by the क्त affix तुम्) of the roots with some words meaning *to be able* (समर्थार्थक शब्द or समर्थार्थक क्रियापद); as, *I can go* = अहं 'गन्तुं शक्नोमि, समर्थः or पारयामि'; *He could not go* = स 'गन्तुं न 'शक्नाक' (or असमर्थ आसीत्); *I wish he could come just now* = इच्छामि सोधुनैवायातुं 'समर्थो भवेत्'.

(a) When verbs in the Perfect tense are used with *could* they are translated by the Infinitives of the roots with the Potential Passive Participles of the roots meaning *to be able*; as, He *could have come* here = तेनात्र 'गन्तुं शक्नमासीत्'.

§ 135. Verbs with *must* denoting *necessity, force from without, certainty or necessary inference*, are translated by the Potential Passive Participles of the roots; as, We *must not waste* time = अस्माभिः समयो ना'पचयनीयः'. Sometimes the Potential (विधिलिङ्) or the Simple Future (लट्) is used; as, One *must earn* his bread = जनोऽवश्यमेव जीविका 'मर्जयेत्'; I *must* 'go' = अहमवश्यमेव गमिष्यामि; He *must read* = सोऽवश्यमेव 'पठिष्यति'.

(a) When verbs in the Perfect tense are used with *must* they are translated by the Past Participles of the roots with the Potential (विधिलिङ्) of the root भू or by the Potential Passive Participles of the roots; as, He *must have come* home = स गृह 'मागती भवेत्' or तेन गृह 'मागन्त्यम्'.

§ 136. Verbs with *would* denoting *contingency or wish* are generally translated by the Potential (विधिलिङ्) or Simple Future (लट्); as, All castes *would be* polluted = "दुष्येयुः सर्ववर्णाय"; There *would be* famine = दुर्भिक्षं 'भविष्यति'. But when *habitual action* is implied, the Present (लट्) may be used; as, He *would pass* his time = स कालं 'नयति'.

§ 137. Verbs with *should* denoting *contingent futurity and obligation or duty* are translated by the Potential Passive Participles or by the Potential (विधिलिङ्); as, He *should go* = तेन 'गन्तव्यम्' or स 'गच्छेत्'. The phrase 'I *should think so*' is translated as—इति मे नितर्कः or इति मे मतिः or इत्यहं मन्ये.

§ 138. When the defective verb *ought* is used with an infinitive, it is expressed by the root अह्, and the verb in the infinitive is expressed by a word formed by the affix तुम्; as, You *ought not to take* my book = त्वं मे पुस्तकं 'ग्रहीतुं नार्हसि'. Sometimes the verb in the infinitive is expressed by the

(c) But एक—अन्य or अपर being used in the plural number, expresses the sense of *some—others*; as, कलौ अयमेवः शास्त्रप्रतिषिद्ध इत्येके आहुः, शास्त्रविहित इत्यपरे (or 'अन्ये') = *Some* say that horse-sacrifice is prohibited by the Shastras in the Kaliyuga, *others* say that it is sanctioned by them.

(d) केचित् is sometimes used in this sense instead of एके; as, 'केचित्' मङ्गलमनुमन्यन्ते, 'अन्ये' (or 'अपरे') तु निन्दन्ति = *Some* approve of my speech, but *others* find fault with it.

Much = बहु, भूरि, अति, महत्; as, With *much* effort = 'बहु'यत्नेन; *Much* fear = 'भूरि' भयं; *Much* rain = 'अतिवृष्टिः'; *Much* time = 'महान्' कालः. As much—as = यावत्—तावत्; as, Gave *as much* wealth *as* he asked = 'तावत्' वस्तु ददौ, यावत् स प्रार्थितवान्. How much = कियत्; as, What thing and *how much*? = किं वस्तु 'कियद्' वा? So much = इयत्, एतावत्.

Myself, Himself, Herself (nom.) = स्वयम्; (acc.) = आत्मानम्; as, I *myself* = 'स्वय'मेवाहं; I will show *myself* = 'आत्मानं' दर्शयिष्यामि; Killing *himself* = 'स्वयं' मारयित्वा; He who kills *himself* is a sinner = य 'आत्मानं' व्यापादयति स हि पातकी. By *himself* = एकाकी. By *herself* = एकाकिनौ. *Itself* = स्वयम्.

(a) In Sanskrit स्व, स्वकीय, आत्मौय and निज are used as reflexive pronouns; as, 'स्व,' 'स्वकीय' वा नामधेयं ब्रूहि = Tell your *own* name; स 'निज' षैपुष्यं दर्शयति = He shows his *own* skill &c.

(b) स्वयं is an indeclinable (अव्यय). It is used as a reflexive pronoun and expresses the sense of आत्मना (of *one's self*); as, स 'स्वय'मेवात्राजगाम = He *himself* came here.

(c) The base आत्मान् is used as a reflexive pronoun. It is then used in the masculine singular only, though the noun it refers to, be in *any* gender or number; as, एषा नारी वृषतिना प्रार्थमाना 'आत्मानं' ज्ञाघति = This woman boasts of *herself*, being sought after by the king; " 'आत्मानं' बहु मन्यामहे वयम् " = We think highly of *ourselves*.

§ 37. अस्मद् and युष्मद् are declined alike in all the three genders ; as, *I* and *thou* or *you* in English.

§ 38. In English *who* is declined alike in all the three genders, but its Sanskrit equivalents यद् and किम् are declined in different ways in different genders and numbers.

§ 39. In English *He, She, It* and *Who* are pronouns and cannot be used as any other part of speech, but their Sanskrit equivalents तद्, यद्, किम्, एतद्, इदम्, अस्मद् and several other pronouns (सर्वनाम शब्द) may also be used as pronominal adjectives when followed by nouns ; as, स जनः, यद् पुस्तकम्, किम् प्रयोजनम् एष बालकः, इदम् फलम्, असौ मुनिः &c. Which book ? = किम् पुस्तकम् ? By what means ? = केनोपायेन ? This book ? = इदम् पुस्तकम् ; That man = असौ पुरुषः ; All men = सर्वे मानवाः &c.

(a) Pronouns (सर्वनाम) in Sanskrit are of the same gender and number with the nouns they refer ; as, यो बालकोऽत्रागतस्तस्मिन्महमपश्यम् = I saw the boy who came here ; “धिगम्भान् सर्वान् ये (वयम्) एकाकिना बालकेन दृष्ट युध्यामहे” = Fie upon us all, who are fighting with a single-handed boy.

§ 40. The short forms of अस्मद् and युष्मद्—मा, मे, नौ, नः, त्वा, ते, वाम्, वः, never stand at the beginning of a sentence or a foot of a metre or immediately before the particles च, वा, एव and हा ; as, तस्य or तव (not ते) गृहम् = His or your house ; इदं गृहं ममैव (not मे एव) = This house is mine ; तं मां च (not मा च) त्रायस्व = Save him and me ; तस्य च मम च (not मे च) वैरमस्ति = There is enmity between him and me.

(a) But if the particles च, वा &c., do not connect the short forms, they may be used with those particles ; as, शिवो विष्णुश्च मे प्रभुः = Siva and Vishnu are my lords ; किं वा मे तनयो वक्ष्यति ? = What indeed will my son say ?

(b) The short forms do not immediately follow the Vocatives ; as, सखि मम (not मे) गृहमेतत् = Friend, this is my house ; देव ! अस्मान् (not नः) पाहि = O God, protect us.

(c) If an adjective qualifying the Vocative follows it, the short forms may be used ; as, भी भगवन् कृपास्वी कृपया नम्रायस्व=O kind God, kindly protect us. •

§ 41. इदम् and एतद् are sometimes used to express the sense of *here* ; as, पश्य 'इयं' देवी=Look, *here* is the queen ; 'इमे' स्मः=Here are we ; 'एषो'ऽहमागच्छामि=Here I come.

§ 42. तद् sometimes expresses the sense of *celebrated* or *well-known* ; as, 'तत्' पुरम्=That celebrated town ; 'तत्' सामन्तराजमण्डलम्=That well-known circle of tributary princes.

• (a) तत् with एव often expresses the sense of *same* or *very* ; as, " 'तन्नी'न्द्रियाण्यविकलानि 'त'देव नाम"=The organs and the name are the *same* ; "एते 'त' एव गिरयः"=These are the *very* mountains.

(b) तद् being repeated expresses the sense of *several* or *various* ; as, 'तत्र तत्र' or 'तेषु तेषु' देशेषु=In *various* countries.

§ 43. In a Sanskrit sentence the relation of यद् with तद् is compulsory (*नित्य*), *i.e.*, यद् being used in a sentence, तद् must be used ("यत्तदोर्नित्यसम्बन्धः") ; as, 'यत्' स कथयति 'तत्' सत्यम्=What he says is true ; 'शैल्यं हि 'यत्' 'सा' प्रकृतिर्जलस्य."

§ 44. यद् being repeated in a sentence expresses the sense of *totality* or *whatever* ; as, कुरु 'यद् यद् अहं ब्रवीमि'="Do all that I say ; " 'यो यः' शस्त्रं विभक्तिं"=Whoever bears weapons ; 'यं यं' पश्यसि=Whomsoever you see.

§ 45. The base यद् when connected in a sentence with the base किम् with अपि or with the affix चित् or चन, expresses the sense of *whatever* or *anywhere* ; as, "इदं सुवर्णकण्डनं यस्मैकश्चैचि द्वातुमिच्छामि=I intend to give away this golden bracelet to a person *whoever* he may be ; 'यत्रकुत्रापि' सँ वसति=He lives *anywhere* ; 'यो वा को वा' भवति=Whoever he may be.

§ 46. The base किम् and its derivatives are generally used in interrogation ; as, 'कः' पुनरसौ पुरुषः ?=But *who* is the person ? " 'कतमेन' दिग्भागेन गतः स जायः ?"=In *what* direction

is the rogue gone ? “ ‘किं’ करोमि, ‘कुत्र’ गच्छामि ? = *What shall I do ? Where shall I go ?*

§ 47. The base किम् and its derivatives with the affix चित्, or चन or with the particles अपि and स्त्रित्, are used to express the sense of the indefinite pronouns in English ; as, ‘कश्चित्’ यचोऽत्र निवसति = *A certain yaksha lives here* ; कदाचित्, कदाचन, कदापि = *At some times* ; ‘कः स्त्रित्’ पुरुषः = *Some person*.

§ 48. किम् with अपि is sometimes used in the sense of *indescribable* ; as, ‘किमपि’ कारणम् = *Some indescribable cause*.

Exercise XI.

1. Translate into Sanskrit :—

The ram. A hog. Thy pen. A bud. A rib. My leg. A pot. A pig. A rat. My house. The dog. A cat. An owl. My father. His brother. Your mother. Their books. Their house. Thy robe. Our friend. My eyes. Your happiness. His hands. His body. My fingers. My head. Oh king ! Oh the lord of men ! Oh brothers ! Salutation to Gonesh. From the house. With the stick. By a friend. On the earth. In the morning. My friend's dog. To him. From them. By him. In me. By them. To you. To me. From you. To her. From her. To us. In her room. My brother's son-in-law. Your son. His father's letter. By their friends. To your mother. To whom ? Whose ? In their garden. From those girls. By these three men. In my brother's house. One of them. A bed of straw. A man of virtue. A man of learning. Fie to the miser. Fie upon you fool !

2. Correct :—

अयं गृहम् । अस्मिन् नगरी । तस्मै बालिकाये । सर्वाणां पर्वतानां हिमालयः
श्रेष्ठः । सर्वाणां नदीनां गङ्गा श्रेष्ठा । वः आलयम् । मे ते च सुहृत् । इयमालयम् ।
इदं तवः । एतद् वचः । एष लता । अहमिदं गृहे वसामि । अनयो रिकतमी
गच्छतु । तेषामेकतर आगमिष्यति । अस्मिन् रजन्यां स इमं स्थाने जातिष्ठतु ।

इयं बालकी मम शिष्यः । एष बालिका बुद्धिमती । गुरो ! मा तत्र नय । अस्मात्
तटिन्या जलं निर्गलम् । ते मे वा पुस्तकम् । तां जलं आनय । मी मित्रं आनय ।
देवि ! नः पालय । मयवा पूर्व्याया दिशः अघिपः । अयं गृहम् । अहं दीपं
कृतवान्, किन्तु अस्मदीयो दीपः चन्तव्यः । उमेएव बालका गच्छन्ति । अहं स्वये
सुहृदामि ।

ADJECTIVES.

§ 49. Adjectives in English take the same unaltered form in all genders, numbers and cases. But in Sanskrit, adjectives are of the same gender, number and case-terminations (कारकविभक्ति) with the nouns they qualify*; as, 1. (Gend.) Old man=वृद्धो नरः; Good book=उत्तमं पुस्तकम्; Beautiful woman=सुन्दरी नारी. 2. (Numb.) Strong man=बलवान् पुरुषः; Two strong men=बलवन्तौ पुरुषौ; Strong men=बलवन्तः पुरुषाः. 3. (Case) Nom. Strong man=बलवान् पुरुषः; Acc. Strong man=बलवन्तं पुरुषम्; Abl. From a strong man=बलवतः पुरुषात् &c.

(a) Numeral adjectives have some special rules for their use which have been clearly explained before. [See § 20, Neuter (11), (12) and § 21 (e), (f), (h).]

§ 50. If an adjective qualifies two or more substantives, it takes their combined number, i.e., if it qualifies *two singular* nouns, it is dual; if it qualifies *one singular* and *one dual* or *plural* nouns or if it qualifies more than two nouns, it is plural. As regards *gender*, if the nouns qualified by the same adjective are masculine and feminine, the adjective is *masculine*; if the nouns be masculine or feminine and neuter, the adjective is *neuter*; as, “पचपातिनौ अनयोरहं देवीच”=I and

“विशेष्यस्य हि यङ्गिङ्गं विभक्तवचने च ये ।

तानि सर्वाणि योज्यानि विशेषणपदेष्वपि ॥”

the queen *are interested* in these two ; ‘तस्मिन् सत्यं धृतिर्ज्ञानं तमः शौचं दमः क्रमः । धृतिश्च पुरुषव्याघ्रे लोकापालसमे दृपे’ ॥ = Truth, courage, knowledge, religious austerities, purity, self-control, and tranquillity, are *firm* in that king, pre-eminent among men and resembling the guardians of the worlds.

(a) Sometimes the adjective takes the gender and number of the noun nearest to it ; as, ‘यस्य वीर्येण कृतिनो वयं च भुवनानि च’ = By whose valour *we* are rendered *happy*, as also the three worlds. In these instances the process of लिङ्गविपरिणाम is followed, *i. e.*, the gender of other nouns is understood ; as, भुवनानि कृतानि.

§ 51. In Sanskrit the comparative is formed by adding *तर* and the superlative by adding *तम* to the adjective ; (‘तरतमौलिवद्भानामेकोत्कर्षे’) ; as, Strong = बलवान् ; Stronger = बलवत्तरः ; Strongest = बलवत्तमः.

(a) Both the comparative and superlative may also be formed by adding ईयस् and इष्ट to the adjective (‘गुणाद्वेष्टेयस्’) ; as, Pos. गुरु ; Comp. and Sup. गरीयस्, गरिष्ठ.

Note.— According to सिद्धान्तकौमुदी the comparative is formed by adding *तर* and ईयस् to adjective bases (‘द्विवचन विभक्त्योपपदे तरवीयसुनौ,’ *i. e.*, *तर* and ईयस् are added to adjective bases when excess of one thing over two it is to be shown) and the superlative is formed by adding *तम* and इष्ट to adjective bases (‘अतिशयने तमविष्टनौ,’ *i. e.*, *तम* and इष्ट are added to adjective bases when excess of one thing over many is to be shown).

(b) The comparative and superlative forms of the following adjective bases which have some peculiarity in their formation are given below :—

Pos.	Comp.	Super.
पटुः	पटुतरः, पटीयान्	पटुतमः, पटिष्ठः
लघुः	लघुतरः, लघीयान्	लघुतमः, लघिष्ठः

THE

Comp.

Super.

गुहः	गुहतरः, गरीयान्	गुह्यतमः, गरिष्ठ
प्रियः	प्रियतरः, प्रेयान्	प्रियतमः, प्रेष्ठः
दीर्घः	दीर्घतरः, द्राघीयान्	दीर्घतमः, द्राघिष्ठः
दृढः	दृढतरः, द्रढीयान्	दृढतमः, द्रदिष्ठः
सुदुः	सुदुतरः, सददीयान्	सुदुतमः, सददिष्ठः
क्रशः	क्रशतरः, क्रशोयान्	क्रशतमः, क्रशिष्ठः
प्रशस्यः	श्रेयान्, ज्यायान्	श्रेष्ठः, ज्येष्ठः
वृद्धः	वर्षीयान्, ज्यायान्	वर्षिष्ठः, ज्येष्ठः
अनितकः	नेदीयान्	नेदिष्ठः
वादः	साधीयान्	साधिष्ठः
अल्पः	कनीयान्, अल्पीयान्	कनिष्ठः, अल्पिष्ठः
युवा	कनीयान्, यवीयान्	कनिष्ठः, यविष्ठः
स्थूलः	स्थवीयान्	स्थविष्ठः
दूरः	दवीयान्	दविष्ठः
उरुः	वरीयान्	वरिष्ठः
क्षुद्रः	क्षोदीयान्	क्षोदिष्ठः
क्षिप्रः	क्षेपीयान्	क्षेपिष्ठः
बहुलः	वङ्गीयान्	वङ्गिष्ठः
स्थिरः	स्थेयान्	स्थेष्ठः
बहुः	भूयान्	भूयिष्ठः
पृथुः	प्रथीयान्	प्रथिष्ठः

§ 52. In English adjectives preceded by *the* are used as nouns; so in Sanskrit adjectives are sometimes used as substantives; as, *The rich* are not all happy = सर्वे एव 'धनिनः' सुखिनो न भवन्ति; *The poor* are honest = दरिद्राः सन्तो भवन्ति.

§ 53. In English abstract nouns are formed by adding *ness, ty, ta, ce*, to adjectives; so in Sanskrit nouns are formed by adding ल and ता ("लतौ भावे"), ण and णा ("तस्य भावः"), रमन् ("गुणादिमन् भावे") &c., to adjectives; as, Sweetness = मधुरत्वं, मधुरता or माधुर्यम्; Purity = पवित्रता; Length = दैर्घ्यम्; Redness = रक्तिमा; Mildness = मादृक्त्वम् &c.

§ 54. In English adjectives are formed by adding *al, d, or ed, ful, ous, some, y, less, -like or ly*, and *able or ible* to nouns; so in Sanskrit adjectives are formed by adding nominal affixes (तद्धित प्रत्यय) to words or by compound words or by adding verbal affixes (कृतप्रत्यय) to roots; as, National = जातीयः; Moneyed = धनी, धनवान्; Armed = सशस्त्रः; Golden = ईमं; Hopeful = आशान्वितः; Famous = ख्यातिमान्; Troublesome = क्लेशकरः; Quarrelsome = कलहप्रियः; Watery = जलीयः; Fearless = निर्भयः; Manlike, manly = मानुषिकः, मानवीयः; Changeable = परिवर्त्तनीयः &c.

Exercise XII.

1. Correct:—

वेगवान् नदी। सुखी नराः। सुखिनी नायः। विद्वान् नरेण। विदुषी नाय्या। सुशीली बालकैः। सुशीला बालिकाभिः। सञ्चरित्री बालकयोः। सञ्चरिचा बालिकयोः। उन्नतस्तूरणाम्। वेगवतीः नदीषु। एष रमणी। तौ रमण्यौ। एते रमण्यः। सुशीली बालिका। सुशीलाः बालिकानाम्। एतस्य बालिकायाः। एष हि तयो बलिष्ठः। एषा हि ताम् बलीयसी। रामो हि तेषां बलवत्तरः। रामो भरतात् बलिष्ठः। गिरिषु सुमेरुः उन्नततरः। रामस्तेषां बुद्धिमत्तरः। भीमीभाटणां बलवत्तरः। कृष्णी बलदेवात् बुद्धिमत्तमः।

2. Translate into Sanskrit:—

A kind friend. Beautiful birds. A mad dog. A brisk lad. A green field. The full moon. An affectionate mother. A brave boy. One moon. Two fortnights. A beautiful picture. A black

mare. Three eyes. Bright stars. The left leg. Young man. A rich man. A tall man. A deaf boy. A lame man. A poor girl. A blue cloth. Cold air. Blue sky. Red dress. High mountain. A fat cat. A weak man. White cow. A dead man. Wild elephant. A just man. A deep ocean. A happy boy. A cruel man. A beautiful flower. A kind-hearted man. Four Vedas. Soft bed. Six seasons. Four years. Eight cows. Five senses. Nine planets. Seven oceans. Eleven Rudras. Clear water. Fragrant oil. Happiest man. Eight Vāsus. The coldest regions. Twelve Adityas. The dearest friend. Ten directions. An empty vessel. Fourteen worlds. A narrow path. More intelligent. Hundred men. Twenty girls. Thirty women. Forty horses. Thousand years. Eighty fruits.

VERBS.

§ 55. In Sanskrit verbs are of two kinds; *viz.*, तिङन्त and कृदन्त. तिङन्त verbs are formed by adding ति, तस्, अन्ति &c., (तिङ्) to the roots and कृदन्त verbs are formed by adding तव्य, अनीय, य, क्त, क्तवत्, श्यत्, शानच् &c. (कृत्) to the roots.

§ 56. As the English verbs are conjugated in different ways in different moods and tenses, so the Sanskrit roots are inflected in six tenses and four moods. The ten sets of inflectional terminations in Sanskrit, as employed in different moods and tenses, are—लट् (Present), लङ् (First Preterite or Imperfect), लिट् (Second Preterite or Perfect), लुङ् (Third Preterite or Aorist), लृट् (First or Periphrastic Future), लृट् (Second or Simple Future), लोट् (Imperative), विधिलिङ् (Potential), आशीर्लिङ् (Benedictive) and लृङ् (Conditional).

§ 57. Each of these ten sets of inflectional terminations has three persons—First person (उक्तमपुङ्गव), Second person (मध्यमपुङ्गव) and Third person (प्रथमपुङ्गव). Each person has three numbers—Singular, Dual and Plural.

§ 58. When the base अस्मद् is the *subject* in the active

voice and *object* in the passive, the verb is used in the first person ; when the base युञ्जद्, the verb is used in the second person ; and when any base *other than* अञ्जद् and युञ्जद्, the verb is used in the third person.

§ 59. When the *subject* in the active voice and the *object* in the passive is *singular*, the verb is singular ; when *dual*, the verb is dual ; and when *plural*, the verb is plural.

§ 60. Each of the ten sets of inflectional terminations is divided into two parts ; *viz.*, परस्मैपद and आत्मनेपद.

N.B.—आत्मनेपद is used when the result of an action affects the *agent* himself ; and परस्मैपद is used when it affects a *person other than the agent* ; as, कुरुते = Does for himself ; करोति = Does for another. But this distinction is not in use. Classical authors have used them indiscriminately ; as, “राजा स्वसुग्रीयन्द्रापीड इति नाम चकार ; युक्तनासोऽपि वैशम्पायन इति नाम वज्रं.”

§ 61. Some roots take the terminations of परस्मैपद and are called परस्मैपदी roots ; some take those of आत्मनेपद and are called आत्मनेपदी roots ; while others take those of both and are called उभयपदी roots. But sometimes परस्मैपदी roots take the terminations of आत्मनेपद, आत्मनेपदी roots take those of परस्मैपद and उभयपदी roots take those of the either, when preceded by certain prepositions (उपसर्ग) or when used in certain definite senses ; as, गम् (to go) is Par. ; but सम् + गम् (to be united) is Atm. ; शास् (to rule) is Par. ; but आ + शास् (to bless) is Atm. रम् is Atm. but वि + रम् is Par. वद् is used in both the padas, but प्र + वद् is Par. ह्वे (to call) is used in both the padas but आ + ह्वे (to challenge) is Atm. This will be explained clearly in a future chapter.

§ 62. In Sanskrit, verbs are of two kinds ; *viz.*, समापिका and असमापिका. Those which being used in a sentence, complete the idea, are called समापिका (finite verbs) ; as, देवदत्तो ग्रामं गच्छति. Those which do not complete the idea, are

called असमापिका (verbs of incomplete predication); as, स 'विहस्य' ; त्वं रामं दृष्टा ; अहं तच्च 'गृत्वा' &c.

§ 63. तिङन्त verbs are all finite (समापिका). Words formed by the कृत् affixes क्ता, यप्, शब्, शान, कसु, कान, खट्, खमान &c., are the verbs of incomplete predication (असमापिका). Words formed by the कृत् affixes निष्ठा (क्त and क्तवत्) and कृत्य (तव्य, अनौय, य) are sometimes used as finite verbs and sometimes as adjectives.

(a) In Sanskrit, as in English, all the verbs are of two kinds; viz. Transitive (सकर्मक) and Intransitive (अकर्मक). A transitive verb is that which has an object; as, पिता पुत्रमाह्वयति. An intransitive verb is that which has no object; as, शिशुः स्वपिति ; बालकस्तिष्ठति ; रामो जागर्ति &c.

VOICE.

§ 64. There are two voices in English—Active and Passive. But in Sanskrit three voices are generally used; viz. Active (कर्तृवाच्य), Passive (कर्मवाच्य) and Intransitive-passive or Impersonal form of the verb (भाववाच्य). In Sanskrit, as in English, all the transitive and intransitive verbs are used in the Active voice. In English the transitive verbs only are used in the passive voice and not the intransitive verbs. But in Sanskrit the transitive verbs are used in the Passive voice (कर्मवाच्य) and the intransitive verbs in the Intransitive-passive voice (भाववाच्य). When the object is not intended to be stated (अविवक्षित) the transitive verbs also may be used in the Intransitive-passive voice; as, मया गन्तव्यम्.

§ 65. In English the verb always agrees with its nominative in person and number. But in Sanskrit the verb agrees with its nominative in person and number in the Active voice only. In the Passive voice, the verb agrees with the

object in person and number ; and in the Intransitive-passive voice, the verb is always used in the *third person singular*.

(a) In the Active voice the subject takes the terminations of the *First class* and the object, those of the *Second class* ; as, शिष्यो गुरुं पृच्छति. In the Passive voice, the subject takes the termination of the *Third class* and the object, those of the *First class* ; as, शिष्येण गुरुः पृच्छते. In the Intransitive-passive voice, the subject takes the terminations of the *Third class*, and there remains no object ; as, ब्रह्मेन सृज्यते.

§ 66. There is used another voice in Sanskrit, called the Passive-active voice (कर्मकर्तृवाच्य*). In this voice, there being no object, the subject takes the terminations of the *First class* and the verb, being used in the passive form, agrees with the nominative in person and number ; as, बाहं भिद्यते ;

“दृष्टानि भूमिरुदकं वाक् चतुर्थी च सृजता ।

एतान्यपि सतां गेहि नोच्छिद्यन्ते कदाचन ॥”

§ 67. Besides the voices stated above, there are in Sanskrit four other voices called the कारकवाच्य ; viz., Instrumental voice (करणवाच्य), Dative voice (सम्प्रदानवाच्य), Ablative voice (अपादानवाच्य), and Locative voice (अधिकरणवाच्य). तिङन्त verbs are used only in the active, passive, intransitive-passive and passive-active voices. But क्त affixes are employed in *all* the voices ; as, श्रय्यते अस्मिन्निति श्रयनम् (श्रौ + अधिकरणवाच्ये अनट्) ; नौयते अनेनेति नयनम् (नौ + करणवाच्ये अनट्) ; सम्प्रदीयते अस्मै इति सम्प्रदानम् (सम् + प्र + दा + सम्प्रदानवाच्ये अनट्) &c.

* “क्रियमाणन्तु यत् कर्म स्वयमेव प्रसिध्यति ।

सुकरैः स्वैर्गुणैः कर्तुः कर्मकर्तृति तद्विदुः ॥”

MOODS AND TENSES.

§ 68. There are in English* five moods—*viz.* Indicative, Imperative, Infinitive, Potential and Subjunctive ; and four tenses—*viz.* Present, Past, Perfect and Future. The ten sets of inflectional terminations लट्, लीट् &c., being added to roots express the sense of those moods and tenses. लट् = Present Indicative ; विधिलिङ् = Subjunctive ; लीट् = Imperative ; लङ्, लुङ्, लिट् = Present Perfect, Past, Past Perfect ; लुट्, लृट् = Future ; लृङ् = Conditional ; आशीर्लिङ् = Benedictive. Some derivative roots (प्रत्ययान्तधातु) are used in Sanskrit which are formed by adding णिच्, सन् and यङ् to primitive roots and are called णिजन्त (Causative), सनन्त (Desiderative) and यङन्त (Frequentative) ; when यङ् is rejected, the roots formed are called यङ्लुगन्त (Frequentative roots rejecting यङ्). There are also some derivative roots called नामधातु (Nominal verbs) which are formed by adding the affixes काय्, क्य, णिच्, क्तिप् &c., to nouns in certain definite senses. All these derivative roots are inflected in these ten sets of inflectional terminations. But सनन्त, यङन्त and यङ्लुगन्त verbs are very rarely used except in लट्.

PRESENT TENSE.

(Indicative, Imperative and Infinitive).

INDICATIVE.

§ 69. A verb of the present indicative is generally rendered into Sanskrit by the application of लट् ; as, He comes = स 'आगच्छति' ; I go = अहं 'गच्छामि' ; You see = त्वं 'पश्यसि' ; The father calls the child = पिता पुत्रं 'माह्वयति'.

§ 70. The present tense (लट्) corresponds to the *present progressive form* in English ; as, They are coming = ते 'आगच्छन्ति' ;

You are *going* = त्वं 'गच्छसि'; We are *playing* = वयं 'क्रीडामः'; He is *studying* his lesson = स पाठ'मधीते'; The man is *coming* to this very direction = पुरुषोऽयमितरेवा'भिवर्त्तते.'

§ 71. The present tense (लट्) is used with words signifying the sense of *before, till, when, as far as &c.*, to express the sense of future perfect in English; as, "यावदयं व्याधी वनात्त 'निःसरति' तावन्मन्थरं भोजयितुं यवः क्रियताम्" = Before this fowler goes (*till* the fowler *shall have not gone*) out of the forest, try to rescue Manthara.

§ 72. लट् expresses the sense of a *present act solely* with a special adverb such as सम्प्रति, अधुना &c., either expressed or understood; as, स ग्रामं 'गच्छति,' i.e., अधुना = Now he is *going* to the village; स सम्प्रति अन्नं 'भुङ्क्ते' = Now he *takes* rice.

§ 73. लट् is chiefly used to denote *universal truth* (नित्यवर्त्तमान क्रिया); as, "एकोहि दीप्तिं गुणसन्निपाते, 'निमज्जती'न्दोः किरणेष्विवाङ्कः" = As the spot on the moon is *immersed* in her beams, so a single fault amidst the assemblage of merits; "समङ्गतिः कथय किं न 'कराति' पुंसाम्"? = What good effect is not *produced* on the character of men by the association of the good?

§ 74. It is sometimes used to denote *near futurity* or a *recent past action* ("वर्त्तमानसामीप्ये वर्त्तमानवद्वा"); as, स कदा 'आगमिष्यति'—अयमेव 'आगच्छति' = When will he come?—Here he comes (shall come); कदा स प्रयागादागतः?—एष 'आगच्छति' = When has he come from Proyaga?—Here he comes (he has just come).

§ 75. In fables and in narrating past events, it has the sense of *the past*; as, "गृध्रो 'व्रूते' किमर्थमागतोऽसि"? = The vulture *asks* (asked), why have you come?

(a) Sometimes, it is used to denote a *habitual action*; as, "मृगः प्रत्यहं तत्र 'गत्वा' शस्यं 'खादति'".—The stag *used to go* there every day and *devour* the corn.

§ 76. In answering questions; with the particle ननु it has

the sense of the *past* ("ननौ प्रष्टप्रतिवचने"); as, अद्येतत् कृतवानसि ? — 'ननु करोमि' भोः = Did you do it ? — Yes, I *did*.

§ 77. Sometimes in interrogation, it has the sense of the *future*; as, "किं 'करोमि', क'गच्छामि" ? = What *shall* I do, where *shall* I go ?

§ 78. With the words यावत् and पुरा, it has the sense of the *future* ("यावत्पुराभ्यां भव्ये"); as, स 'यावदागच्छति' (चागमिष्यति) तावदहं निश्चितमेव गमिष्यामि = When *he will come*, I shall surely go; पुरा 'दृश्यते' ('द्रव्यते') कल्की = Kalki (the incarnation of Vishnu) *will be seen* very soon.

§ 79. With the words कदा and कर्हि, it is *optionally* used to denote *futurity* ("कदाकर्हिभ्यां वा"); as, कदा 'पश्यामि' or 'द्रव्यामि' गोविन्दम् ? = When *shall* I see Govinda (Vishnu); कर्हि 'पश्यामि' or 'द्रव्यामि' शङ्करम् = When *shall* I see Sankara (Siva).

§ 80. *Desire of gain* (लाभच्छा) being implied, it is *optionally* used to denote *futurity* when the word किम् with inflectional terminations or with the affixes डतर and डतम् is used in a sentence ("किम्भिल्लिप्सायाम्"); as, कतरः, कतमः or कः भिक्षा 'ददाति' or 'दास्यति' ? = Who *will give* alms ?

§ 81. When one gives alms &c., in order to attain heaven &c., it is *optionally* used to denote *futurity* ("लिप्सामानसिद्धौ च"); as, यो भिक्षा 'ददाति' or 'दास्यति,' स स्वर्गं 'याति' or 'यास्यति' = He who *gives* alms (to the poor), *goes* to heaven.

§ 82. In interrogation, with the words जातु and अपि, it has the sense of the *present*, *past* or *future*, when censure (निन्दा) is implied ("जातुपिभ्यां सदाक्षेपे"); as, जातु 'निन्दसि' गोविन्दम् ? = Do you or *did* you or *will* you censure Gobind (Vishnu) ? अपि 'निन्दसि' शङ्करम् ? = Do you or *did* you or *will* you censure Sankara (Siva) ?

§ 83. In Interrogation when censure is implied, लट् and विधिलिङ् are *optionally* used with the word कथं to express the sense of the *present*, *past* or *future* ("विभाषा कथमि लिङ् च");

as, कियं हरिं 'निन्दसि' or 'निन्दे.' ? = Why do you or did you or will you censure Hari ?

§ 84. In conditional sentences लट् is used to denote futurity ; as, यो विपदि सहायो भवति (भविष्यति), स एव प्रकृती बन्धुः = He who helps (will help) in adversity, is a true friend.

§ 85. With the particle अ it is used to denote past action ("लट् अ") ; as, स सदग्रहमागच्छति अ = He came to my house.

§ 86. Verbs in the emphatic form in English are rendered into Sanskrit by the application of लट् with the particles एव, नूनं, खलु &c., denoting certainty ; as, I do consider you a liar = नूनं त्वामहं मिथ्यावादिनं 'मन्ये' &c.

IMPERATIVE.

§ 87. A verb in the imperative mood in English is rendered into Sanskrit by the application of लोट्. The nominative is sometimes understood as in English ; as, Come here = इहा गच्छ ; Ask him = तं पृच्छ ; Speak the truth = 'सत्यं' ब्रूहि.

(a) When in a sentence in English a verb in the infinitive mood is used with the verb to let in the imperative, it is rendered into Sanskrit by employing लोट् to the root signifying the sense of the verb in the infinitive and the verb to let is rejected. The object of the verb to let is put in Sanskrit in the nominative case ; as, Let him come = स आगच्छतु ; Let me have a pen, Sir ! = महात्मन् ! मह्यं लेखनीमेका प्रयच्छ &c.

§ 88. In Sanskrit, as in English, लोट् is used in the second person to signify the sense of command (अनुमति), entreaty (प्रार्थना), or gentle advice (सदुपदेशप्रदान) ; as, अद्यैव तत्र गच्छ = Go there this very day ; 'सखे छिन्धि' तावन्मम बन्धनं, स्वल्परं नायस्व माम् = Friend, cut off my snares and save me quickly ;

* As in English, the imperative mood (लोट्) in Sanskrit is always used in the present tense.

instead of the Potential (विधिलिङ्); as, *If he comes we can not remain here* = यदि स 'आगच्छति,' वयमत्र स्थातुं न 'शक्नुमः.'

• § 151. The Potential (विधिलिङ्) is most commonly used in Sanskrit in giving commands (अनुमति), in laying down precepts or rules for guidance (विधि) and in showing obligations of duty (कर्त्तव्यता); as, "आपदर्थे धनं रक्षेत्" = One should preserve money against misfortune; सस्तमेव पापात्मानं दण्डयेत् = One should always punish a sinful man; "सहसा विदधीत न क्रिया" = One should not do any work rashly.

• (a) In Sanskrit when *fitness* (योग्यता) is implied, the Potential (विधिलिङ्) or the Potential Passive Participles (words formed by तव्य, ञनीय, or .य) or the word formed by ढष् is used; as, स मत्कन्यां 'मुदहेत्' or तेन मत्कन्या 'उदीद्व्या' or स मत्कन्याया 'वीदा' = He is fit to marry my daughter.

(b) When *capability* (सामर्थ्य) is implied the Potential (विधिलिङ्) or the Potential Passive Participle is used; as, स भारं 'वहेत्' or तेन भारी 'वीद्व्या' = He can carry the load.

§ 152. The roots इष्, कम् &c. expressing *wish* being used in a sentence, the Potential (विधिलिङ्) or the Imperative (लोट्) is used ("इच्छार्थेषु लिङ्लोटौ"); as, इच्छामि सोऽत्र भुञ्जीत or भुङ्क्ताम् = I wish he will take his meals here.

§ 153. When सम्भाव्य or अपि or अपि नाम being used in a sentence implies *expectation*, the Potential (विधिलिङ्) or the Simple Future (लृट्) is used ("विभाषा घातौ सम्भावना-वचनेऽयदि"); as, भवान् तत्सकाग्रं 'गच्छेत्' or 'गमिष्यति' इति स 'सम्भावयति' = He expects that you will go to him; "अपिजीवेत्" ('जीविष्यति') स ब्राह्मणशिशुः ? = May I expect the Brahman boy will come to life again? 'अपि नाम' सोऽत्र मासत्रयं 'वसेत्' or 'वस्यति' = Would (I wish) that he will stay here for three months. But when the word यद् is used with one of them, the Potential only is used; as, स 'सम्भावयति' यदहं 'भुञ्जीय' = He expects that I will eat.

Potential Passive Participle of the root and the defective verb *ought* is rejected ; as, We *ought to obey* it = अस्माभिरिदं 'पात्रनीयम्.'

(a) When *ought* is used with an infinitive in the Perfect tense, the verb in the infinitive is expressed by the Past Participle of the root with the Potential (विधिलिङ्) of the root or by the Potential Passive Participle of the root and *ought* is rejected ; as, He *ought to have told* me, this = अहं तेनेदं 'कथितो भवेयम्' or तेनेदं मच्च 'कथितव्यम्.'

Exercise XVI.

Translate into Sanskrit :—

We must go. You must go this instant. He can dig. The duck can swim well. You may not find me there. They could not come. He must have sent the letter. He could have come. He may have arrived at Calcutta. He must work that he may earn his bread. There can be no pleasure without pain. I cannot get up. The hen can fly but the fox cannot. He can sing. We must be kind to him. We must not waste time. I cannot rule him. He may eat meat. All men must die. Be on your guard that he may not cheat you. Man must earn his bread by the sweat of his brow. I kept it till it could fly. We ought to be kind to those who are in want. It may sting you. I can go to her. You should love your brothers and sisters. You may be happy. This I can never endure. I wish that you should read this book. Brahmins must be respected. Knowledge cannot be acquired without labour. You should never quarrel with any body. The moon ought to be seen by you. You should avoid bad company. A king should protect his subjects. You should obey your parents and teachers. Speak the truth and keep company with the good. He cannot read. We cannot go near the sun and the moon. We cannot see God, but he sees all that we do. You should not take my things. You ought not to take his things. May you live long ! May you be happy ! May you be satisfied ! May God save our emperor ! Now, at all events, I must be your companion.

SUBJUNCTIVE MOOD.

§ 139. The Subjunctive mood in English corresponds to the Potential mood (विधिलिङ्) in Sanskrit, but not in every respect. Because the Subjunctive mood in English cannot be used in independent clauses. But in Sanskrit the Potential is used both in independent and dependent assertions ; as, क्रोधं यत्रेन 'वर्जयेत्' = *Anger should be shunned* by all means ; स सुखी 'भवेत्' यदि सोऽत्रा 'गच्छेत्' = *If he come here, he will be happy.*

§ 140. A verb in the Subjunctive mood in English is translated by the Potential (विधिलिङ्) ; as, *If he comes* = 'यदि' स 'आगच्छेत्' Sometimes when a present or a future action is implied, the Present (लट्) or the Simple Future (लृट्) is used respectively ; as, *Though he comes every day* = 'यद्यपि' स प्रतिदिन 'मायति' ; I shall stay here *until he comes* = 'यावत्' स न 'आगमिष्यति' तावद्दृष्टव्यस्यास्मानि.

§ 141. In Sanskrit the Potential (विधिलिङ्) is generally used in the sense of *laying down precepts or rules for guidance* (विधि), *invitation* (निमन्त्रण), *request* (अनुरोध, आमन्त्रण), *prayer* (प्रार्थना), *asking question* (जिज्ञासा), *directing to do a thing* (प्रेषण), and *proper time* (प्राप्तकाल), ("विधिनिमन्त्रणाभ्यर्चनाध्वेषसम्प्रत्यप्रार्थना-प्रेष्यप्राप्तकालादौ") ; as, विधि—सदा यागं 'कुर्व्यात्' = *Sacrificial rites should always be performed* ; निमन्त्रण—इह 'भुञ्जीत' भवान् = *I invite you to take your meal here* ; अनुरोध—इह 'शयीत' भवान् = *I request you to lie down here* ; प्रार्थना—मत्पुत्रं 'मध्यापयेद्' भवान् = *I pray to you to teach my son* ; जिज्ञासा—किं भोः व्याकरणं 'मधिवीथाः', उत साहित्यम् = *Are you studying grammar or literature* ; प्रेषण—प्रेषितस्त्वं गङ्गां 'गच्छेः' = *Directed by me you are going towards the Ganges* ; प्राप्तकाल—प्राप्तस्ते कालः तपः 'कुर्व्याः' = *Practice penance, as it is the proper time for so doing.*

§ 142. The words काल, वेला, समय occurring in a sentence with the word यद् the Potential (विधिलिङ्) is used ["लिङ् यदि"

(कालसमयवेलासु)] ; as, कालः समयो वेला न यत् त्वं वाराणसी 'प्रतिष्ठेयाः'
= It is time that you should start for Benares.

• § 143. When in English a verb in the Subjunctive mood is used with verbs meaning *to command*, *to advise*, *to hope*, *to perform*, or when it is used with the word *lest*, it is translated into Sanskrit by the Potential (विधिलिङ्) or Imperative (लोट्) ; as, I command that he *be sent* to the forest = स 'निर्वाह्येते' or 'निर्वाह्यताम्' इत्यहमाज्ञापयामि ; I hope they *come* out successful in the Examination = ते परीक्षोत्तीर्णा 'भवेयुः' इत्यहमाशंसे ; Send him home *lest* his illness *increases* = तं गृहं प्रेषय, मा तस्य पीडा 'वर्धताम्'.

§ 144. In conditional sentences when the Subjunctive mood is used to the Present tense, it is translated into Sanskrit by using the Present (लट्), the Simple Future (लृट्) or the Potential (विधिलिङ्) in both the clauses ; when used in the Past tense, it is translated by using the Potential (विधिलिङ्) ; and when used in the Pluperfect tense, it is translated by using the Conditional (लङ्) ; as, *If you go*, I *go* = यदि त्वं 'गच्छसि,' 'गमिष्यसि' or 'गच्छेः' तर्हि अहं 'गच्छामि,' 'गमिष्यामि' or 'गच्छेयम्' ; *If it rain* now, we shall not be able to go out = यद्यधुना वृष्टिर्'भवेत्,' 'भवति' or 'भविष्यति,' तर्हि वयं बहिर्गन्तुं न 'शक्नुयाम,' 'शक्नुमः' or 'शक्त्यामः' ; *If my brother were* here, then what would happen = यदि मे भ्राता सन्निहितो 'भवेत्,' ततः किं 'भवेत्' ? *Had I known* this before, I *would* certainly go there = पूर्वं यद्यहमिदं 'मगमिष्यम्,' तदा निश्चितमेव तदाह 'मगमिष्यम्.'

§ 145. In conditional sentences in Sanskrit when the *non-performance* of an action (क्तयारि अनिष्पत्ति) is indicated, the conditional (लङ्) is used in both the clauses ("धात्वर्थान्सम्भवे लङ्") ; as, यदि स 'आगमिष्यत्' तदाह 'मगमिष्यम्' = If he *would come*, I *would go*, i. e., He did not come ; so I too did not go.

§ 146. When in conditional sentences in English, it is merely implied that '*under a supposed condition such a consequence would follow*,' those sentences are translated into

Sanskrit by using the Potential (विधिलिङ्) and not the conditional (लृट्); as, *If my father were near at hand he would save me even at the expense of his own life* = यदि मे पिता च सन्निहितो भवेत् तदा स स्वकीयप्राणव्ययेनापि मां रक्षेत्.

(a) In conditional sentences in Sanskrit, when one statement depends upon another as its *reason* or *ground* the Potential (विधिलिङ्) is used in both the clauses; as, यदि सोऽत्र गतो भवेत् ततः प्रभूतं धनमाप्नुयात् = *If he would come here; then he would get much money.*

§ 147. In conditional sentences in Sanskrit, when hope (आशंसा) is indicated, the Aorist (लृट्), the Present (लट्) or the Simple Future (लृट्) is used in both the clauses, to denote futurity (आशंसायां भूतवच्च); as, स 'चिदवागमत्,' 'आगच्छति' or 'आगमिष्यति,' तदा वयं सुखिनः 'अभूम्,' 'भवामः,' or 'भविष्यामः' = *If he would come here, we should be happy.*

§ 148. In conditional sentences in Sanskrit sometimes the Present (लट्) or the Simple Future (लृट्) is used in both the clauses instead of the Potential (विधिलिङ्); as, शिवं 'नमसि' or 'नमसि' चेत् तदा मुखं 'प्राप्नोषि' or 'प्राप्स्यसि' = *If you bow down to Siva you will attain happiness.*

(a) Sometimes in Sanskrit the Present (लट्) is used in the antecedent clause and the Potential (विधिलिङ्) in the consequent clause; as, यदि सोऽत्रावतिष्ठते तदा प्रभूतं धनमर्जयेत् = *If he remain here, he will earn vast wealth.*

§ 149. The Imperative (लोट्) is sometimes used in Sanskrit instead of the Potential (विधिलिङ्) in the consequent clause as a polite way of expression; as, "न चेदन्यकार्यातिपातः (भवेत्), 'प्रतिगृह्यता' सतिथिसत्कारः" = *If no other duty suffer thereby, enjoy the hospitality.*

§ 150. When in English the antecedent clause is *affirmative* as is expressed by the Indicative mood or when both the clauses state the real facts, the Present (लट्) is used in Sanskrit

Exercise XVII.

Translate into Sanskrit :—

She will come to me if I call. Our friends will not love us if we lie. If we walk at the time of dawn, we shall have health. He does not feel shame if he is in fault. He does not see us, though we are so near him. If I had not helped him, he could not have got home. If I take your book you will call me a thief. If it do not rain soon the plants will die. If we subdue not our passions they will subdue us. If one blind man leads another, both of them must fall into the ditch. Though they are very rich they are not completely happy. Though he went to his garden yesterday, he could not bring the fruits and flowers I wanted. If you bow down to Siva, you will be happy. If it rain we cannot go out. If you go out in this pitchy darkness and bring me flowers from the garden, I shall consider you to be of a strong mind. Even if his heart were made of stone, he would be moved at seeing this. If Rama had not gone there just at the moment, the whole house would have been burnt to ashes. You will get your desired object if you attempt to get it. If you go, I too shall go with you. If I were invited I should go. If it rain now the roads will be muddy.

PARTICIPLES.

§ 154. The principal kinds of Participles used in Sanskrit are—Present, Past, Future, Perfect, Potential Passive and Indeclinable Past. All these participles except the Indeclinable Past are regarded as adjectives agreeing with the nouns they qualify in gender, number and case. Words formed by the कृत् affixes शतृ and शनि are called in Sanskrit Present Participles and are used when both the actions expressed by the Present Participle and the principal verb are being performed at the same time. The Participle in English ending in *ing* is translated by the Sanskrit Present Participles ; as, He *smiling* said = स 'हसन्' क्त्वान् ; I saw him *running* = 'धावन्' तमहमपश्यम्.

(a) The affix शृह is added to परस्मैपदी roots, ज्ञान to 'आत्मनेपदी roots and both शृह and ज्ञान to उभयपदी roots, in the active voice to denote present action ("कौ प-सवत् शृहज्ञानी," कौ = लट्, प = परस्मैपद, स = आत्मनेपद). शृह retains अत् and ज्ञान retains ज्ञान. The Participle in शृह is formed by joining अत् to that form of the special base of a root which appears before the termination 3rd per. plu. present परस्मैपद; as, गम्—गच्छत्, दृश्—पश्यत्, कृ—कुर्वत् &c. ज्ञान changes into मान after roots of भू, दिव्, तुद् and चूर् classes, and into ईन् after the root आस् of the णद् class ("ज्ञानेऽतीमान्," "भासोऽस्त्र"); as, भू class—सेव् सेवमान, हव्, वर्त्तमान; दिव् class—जन् जायमान, विद् विद्यमान; तुद् class—ह मियमाण; चूर् class—अर्थ्यमान; आस् आसीन्; शी शयान etc. The affix शृह after the root विद् of the णद् class is optionally changed into वस् ("वेत्तेः शतुः कसुवा"); as, विद्—विद्वस्, विदत्. The bases thus formed become verbal adjectives and agree with the agent in gender, number and inflectional terminations. A root in the Passive voice takes the affix ज्ञान to denote present action and the ज्ञान being changed into मान is added to that form of the special base of a root which appears before the terminations of लट्, लोट् etc.; as, श्रु श्रुयमाण, कृ क्रियमाण, वच् उच्यमान etc. The bases thus formed qualify the object and agree with it in gender, number and inflectional terminations.

(b) The Present Participles in English when used as substantives are translated by the abstract nouns formed by the affixes अनट् etc. from the verb; as, *Walking* in the fields is healthy = वेत्तेषु 'भ्रमण' हि स्वास्थ्यकारम्.

§ 155. In Sanskrit when continuity of action is implied, the Present Participle is used with the roots आस् and स्था; as, "गीतसमाप्तवसरं भ्रतीक्षमाणस्तथी," = He stood expecting the time when the song would cease.

§ 156. When in a sentence in English participles ending in *ing* being used, imply that both the actions are not per-

formed at the same time, they are translated by the Indeclinable Past Participle (words formed by the affixes क्ताच् and ल्यप्); as, *Going* there he said = स तत्र गत्वावाच; *Ascending* the mountain he rested for a little while = गिरिः मधिरुद्धं स क्षणं व्यश्राम्यत्.

(a) When two verbs have a common subject, क्ताच् is added to that which expresses priority of action ("समानकर्तृकयोः पूर्व-काले"); and ल्यप् is substituted for क्ताच् when the verb has any of the indeclinables except the negative particle नञ् prefixed to it ("समासं नञ्पूर्वं क्ताच् ल्यप्"). क्ताच् retains ता and ल्यप् retains य; as, गत्वा, नत्वा, कृत्वा, सेवित्वा, दृष्ट्वा &c. प्रणम्य, आगम्य, प्रदर्शय, संसेव्य, सञ्जीकृत्य &c. अकृत्वा &c. Words thus formed are indeclinables and are called Indeclinable Past Participles.

§ 157. With roots क्री, लज्ज, षप् &c. meaning *to be ashamed*, the Sanskrit Present Participle is used to express the sense of the Infinitive in English; as, एवं 'तिरस्कृज्यन् मां न 'लज्जसे'? = *Are you not ashamed to censure me in this way?*

§ 158. The Sanskrit Present Participle is sometimes used to express the sense of *when, while* &c.; as, "व्रजं चिन्तयामास" = *And while going* he thought; 'गच्छ' ब्रवदत् = *While going* he said; 'आगच्छ' ब्रपश्यत् = *When coming* saw; "एवं 'चिन्तयत' सस्य निशा अतिचक्रमे" = *While thinking* thus, the night passed away.

§ 159. Sometimes the Present Participle in Sanskrit denotes *habit* (ताच्छील्य), *some standard of age* (वयस) and *ability* to do a thing (शक्ति), and शब्द changes into शान ("शक्ति-वयसाच्छील्ये शतुः शानः"); as, भोगं 'भुञ्जानः' पुरुषः = *A person habituated to enjoy*; कवचं 'विभाषः' कुमारः = *The prince wearing an armour, i. e., the prince is of the age at which armour may be worn*; अरातिं 'निघ्नानः' = *Able to destroy his enemy*.

§ 160. Sometimes the Present Participle denotes *an accompanying circumstance* (लक्षण, अवस्था) and *the cause* (हेतु) of an action ("लक्षणहेतोः क्रियायाः"); as, यवनाः 'शयाना' एव भुञ्जते = *The Yavanas take their meals lying down*; स 'गच्छ' ब्रवाधीते = *He*

studies *while going*; स कृष्णं 'पश्यन्' सुच्यते = *Seeing* Krishna he gets absolution.

(a) The Present Participle sometimes *defines* the agent; as, यः 'शयानः' पठति स रामः = He is Rama who reads *lying down*.

§ 161. Sometimes the Present Participle denotes the *universal truth* (नियतसत्य); as, शयाना वर्धते दूर्वा = The durba grass grown in a *reclining state*.

§ 162. The Indeclinable Past Participle, in Sanskrit (words formed by क्ताच् or ल्यप्) denotes an action completed before another having *the same agent* as the main verb and generally corresponds to the Perfect Participle or the Present Participle having the sense of the Perfect Participle, in English; as, बिरबरः 'समुपसृत्य' सविनयमवादीत् = Birabara *drawing near* or *having drawn near* modestly said; स क्षणं 'चिन्तयित्वा' सादरमुचे = He *contemplating* for a moment, respectfully said.

§ 163. In translating sentences introduced by *after having*, *when* or *after*, the Indeclinable Past Participles are used and *when*, *after* &c., are rejected; as, *After having left* Brindabana, Krishna went to Mathura = इन्द्रावनं 'परित्यज्य' कृष्णो मथुरां प्रतस्थे; *When he came* here, he did not get anything = सोऽत्रा'गत्वा' किमपि न लब्धे; *After going* there I saw him = तत्र 'गत्वा' तमहमपश्यम्.

§ 164. The Perfect Participle in English is also translated by the Indeclinable Past Participles in Sanskrit; as, *Having finished* the work, he went away = स तत् कर्म 'सम्पाद्य' प्रतस्थे.

§ 165. In Sanskrit several Indeclinable Past Participles may be used in a sentence, while in English the word *having* cannot be repeated before every verb but it is placed first and the verbs are connected by *and*; as, 'पक्त्वा' 'भुक्त्वा' च स प्रतस्थे = *Having cooked and taken* his food he went away; स ब्राह्मणं क्षं पश्यन् 'मत्वा' भूमितले 'निधाय' 'क्षत्वा' च स्वग्रहं 'मुद्रित्य' चलितः = *Having thought* the beast to be a dog, *placed* it on the ground and *bathed*, the Brahmana went homeward.

§ 166. The Indeclinable Past Participles in Sanskrit sometimes express the sense of *prepositions* or *prepositional phrases*; as, राम 'सुखा' सखादेव तत्राहमपश्यम् = I saw there every one *but* Rama; स नगर 'मुद्दिश्य' चलितः = He went *towards* the town; कृष्ण 'मधिकृत्य' कथा = Words *with reference to* Krishna; कृष्ण 'सादाय' वयं चलारः = We are four *with* Krishna; "जामदग्न्य 'मपहाय' की हि तापसेषु वीरः ?" = Who is the *there* ascetic among the anchorities *save* Jamadagnya?

(a) Sometimes they express the sense of *an adverb*; as, स गृह 'मुद्दिश्य' चलितः = He went *homewards*.

§ 167. The Indeclinable Past Participles are sometimes used to denote the sense of the abstract noun from the verb; as, अलम् 'रुदित्वा' (रोदनेनालमित्यर्थः) = *Weeping* will be of no avail.

§ 168. Words formed by कसु or कानच् are called Perfect Participles in Sanskrit and express the sense of '*who has done*' or '*what has been done*'; as, "तं तस्थिवासं नगरीपकण्ठे" = Him *who was staying* in the suburb of the town; "अयं स सर्वं धनं प्राप्तवान्" = Of you *who have obtained* all blessings.

(a) कसु is added to परस्मैपदौ roots and कानच् to आत्मनेपदौ roots in the active voice to denote a past action ("ठी-प-म-वत् कसुकानौ," ठी = लिट्, प = परस्मैपद, म = आत्मनेपद). कसु retains वस् and कानच् retains आन ; as, कसु—स्था तस्थिवस्, गम् जग्मिवस्, यु युजुवस्, विद विदिवस् etc. कानच्—वन्द् वबन्दान्, सिव् सिषिवान्, युष् युयुधान् etc. The words thus formed are verbal adjectives and agree with the agent in gender, number and inflectional terminations. These Participles are less frequently used.

§ 169. In Sanskrit words formed by the क्त affix शमुल् express the sense of the Perfect Participle in English; as, श्रावम् श्रावम् = Having repeatedly heard; आरम् आरम् = Having often and often called to mind.

(a) When two verbs have a common nominative, शमुल् or क्तच् is added to that which expresses priority of action, if the

sense of *frequency* which causes the repetition of words, is implied ("आभीक्ष्ण्यं णमुल् च"). णमुल् retains चम्. The bases thus formed are indeclinables ; as, 'आरम् आरम्' or 'श्रुत्वा श्रुत्वा' नमसि = *Having often and often called to mind you are bowing low* ; 'श्रावन् श्रावम्' or 'श्रुत्वा श्रुत्वा' = *Having repeatedly heard* ; 'भोजम् भोजम्' or 'भुक्त्वा भुक्त्वा' = *Having repeatedly eaten*.

§ 170. Words formed by the क्त affixes क्त and क्तवत् are called in Sanskrit *Past Participles*. Words formed by क्त are called *Passive Past Participles* and by क्तवत् are called *Active Past Participles*. They are sometimes used as finite verbs ; as, *I did it* = अहमेतत् 'कृतवान्' ; *It was done by me* = मयेतत् 'कृतम्' ; *You said this* = त्वमिदं 'मुक्तवान्'. *This was said by you* = त्वयेदं 'मुक्तम्'.

§ 171. The क्त affixes क्त and क्तवत् are added to roots to denote past action ("क्त-क्तवत् निष्ठा"). क्त retains त and क्तवत् retains तवत्.

(a) क्तवत् is added to roots in the active voice ("निष्ठा") ; as, स तस्मै पुस्तकं 'दत्तवान्' = *He gave him the book*.

(b) The bases thus formed are adjectives and agree with the *agent* in gender, number and inflectional terminations ; as, स पुस्तकं पठितवान्, तौ पुस्तकं पठितवन्तौ, ते पुस्तकं पठितवन्तः ; सा चन्द्रं दृष्टवती ; वृक्षात् फलानि पतितवन्ति etc.

§ 172. क्त is added to transitive verbs (सकर्मक-धातु) in the passive voice ("निष्ठा") ; as, मया चन्द्रो 'दृष्टः' = *The moon was seen by me* ; तेन पुस्तकं 'ग्रहीतम्' = *The book was taken by him*.

(a) The words thus formed are adjectives and agree with the *object* in gender, number and inflectional terminations ; as, तेन ग्रन्थः पठितः, ग्रन्थौ पठितौ, ग्रन्थाः पठिताः, पत्रिका पठिता, पुस्तकं पठितम् ; पठितो ग्रन्थः, पठितं ग्रन्थम्, पठितैर्न ग्रन्थे न, पठितस्य ग्रन्थस्य etc.

(b) क्त is added to intransitive verbs (अकर्मक-धातु) and transitive verbs used intransitively in the intransitive-passive voice (भाववाच्य). The bases thus formed, when used as finite verbs, take *only* the neuter singular termination of the First

class ; as, 'प्रतिबुद्ध'मधुना मम पित्रा = My father *has* now recovered his consciousness.

(c) Words formed by क्त in the intransitive-passive voice (भाववाच्य) sometimes become *neuter singular abstract nouns* and their nominatives take the terminations of the Third or more frequently of the Sixth class ("नपुंसके भावे क्तः") ; as, पुत्रसेहेन 'जितम्' = *Victorious is* the affection for sons ; तस्य 'भाषितम्' = His *speech* ; मम 'स्मितम्' = My *smile* ; "मनोरम हि तस्य 'स्थितम्'" = His *motionless posture* is charming.

§ 173. क्त is added to roots implying *motion* (गतिर्थ), *to intransitive roots (अकर्मकधातु) and to the roots श्लिष् 10 *embrace*, शी, स्था, वास, वस् *to dwell*, जन, रुह्, जृ *to grow old*, in the active voice also ("गत्यर्थकर्मकश्लिष्शीड्स्थासवसनरुहजीयतिभ्यश्च") ; as, स गङ्गा 'गतः' = He *went* to the Ganges ; लक्ष्मी'माश्लिष्टो' मुकुन्दः = Mukunda (Vishnu) embraced Lakshmi ; शेष'मधिश्रयितो' विष्णुः = Vishnu *lay* on the serpent (Ananta) ; वैकुण्ठ'मधिष्ठितो' विष्णुः = Vishnu *resided* in Baikuntha (heaven) ; स शिव'मुपासितः' = He *worshipped* Siva ; स एकादशी'मुपोषितः' = He *fasted* on the eleventh day of the moon ; राममनु'जातो' लक्ष्मणः = Lakshmana *was born* after Rama ; गरुड'रुचिरुदा'गोविन्दः = Gobinda *sat* on Garuda ; अनन्तो विश्वं 'मनुजीव्यः' = Ananta *grew old* after the world.

(a) Sanskrit writers have sometimes used the Passive Past Participle of the root श्रु *to remember* in the active sense ; as, "मधुकर 'विष्मृतोऽसि' एनां (शकुन्तलां) कथं" ? = Oh bee, why have you forgotten this (Sakuntala) ?

(b) The bases formed by the addition of क्त to the roots in the active voice are *Adjectives* and agree with the *agent* in gender, number and inflectional terminations ; as, पूरुषो मृतः, पूरुषो मृतो, पूरुषाः मृताः ; स्त्री मृता ; अपत्यं मृतम् ; ब्रह्ममावृतेन वानरेण, गृहं गतं तम्, गृहं गतस्य तस्य, गृहं गते तस्मिन् etc.

§ 174. क्त is added to roots implying *motion* (गत्यर्थ), *to be stationary* (नियत्यर्थ) and *eating* (भोजनार्थ) in the locative-

voice (चङिकरणवाच्य) also and their nominatives take the terminations of the Sixth class ("क्रीडिक्करणे च प्रीव्यमतिप्रवद्वसाना-
येभ्यः"). The bases thus formed take *only* the neuter singular
termination of the First class; as, रामस्येदंभासितम्, रमापतेरिदं
'यातम्,' श्रीकृष्णस्येदंभूक्तम् etc.

§ 175. क्त is sometimes added to the roots मन् to *think* or
to *wish*, वृष् to *know* and पूज् to *adore* and to the roots having
the same significations in the passive voice (कर्मवाच्य) in the
sense of the present tense and their nominatives take the
terminations of the Sixth class ("मतिवृद्धिपूजायेभ्यश्च"); as, सतां
'मतंमिदम्'=It is *acknowledged* by the good; स हि सततमेव राजां
'पूजितः'=He is *always honoured* by the kings etc.

§ 176. Words formed by the क्त affixes स्यत् and स्यमान are
called Future Participles in Sanskrit and are used to denote
that a person or thing *is going* or *is about* to do an action;
as, गमिष्यन्=Is about to go; सेविष्यमाणः=Going to serve.

(a) स्यत् is added to the परस्मैपदी roots, स्यमान to the आत्मनेपदी
roots and both स्यत् and स्यमान to the उभयपदी roots in the active
voice to denote future action. स्यत् retains स्यत्. The bases
thus formed are adjectives and agree with the *agent* in gender,
number and inflectional terminations; as, गमिष्यन् पुरुषः, गमिष्यन्तौ
पुरुषौ, गमिष्यन्तं पुरुषं, गमिष्यता पुरुषेण; जनिष्यमाणा कन्या; पतिष्यत् फलं etc.

(b) In the passive voice, all the roots take स्यमान to denote
future action. The bases thus formed qualify the *object*
and consequently agree with it in gender, number and
inflectional terminations; as, वक्ष्यमानं वचनम्, वक्ष्यमाणेन वचनेन &c.

(c) The Future Participles in Sanskrit, besides the general
meaning of *simple futurity* sometimes imply *intention* or *pur-
pose*; as, स वेदंमन्नीष्यमाखी' गुरुगृहं गच्छति=He is going to his pre-
ceptor's house *for the purpose of studying* Vedas; "करिष्यमाणः'
सशरं शरासनम्"=Resolved to put arrows on the bow.

(d) The English Participle in 'ing' with the word *before* is

expressed by the Future Participle in Sanskrit ; as, Before taking his departure he saw his friends=प्रस्थानं 'करिष्यमाणः' स बान्धवान् ददर्श.

§ 177. Words formed by तव्य, अनौय and य are called the Potential Passive Participles and are used to denote that the action *must* or *ought* to be done ; as, एतत् 'कर्त्तव्यम्', 'करणीयम्' or 'काव्यम्'=This *ought to be done* or this *must be done*. This participle expresses in *one* word the idea which is expressed in English by *many* words ; as, वाच्यम्, वचनीयम् or वक्तव्यम्=What ought to be said. These participles are generally used as finite verbs (समापिका क्रिया) and express the sense of *fitness, obligation or necessity* ; as, तेनात्रा 'गन्तव्यम्'=He *has to come* here ; त्वयैतत् 'कर्त्तव्यम्'=You *must do* it.

(a) These participles are also used to express the sense of *command* ; as, अद्यैव त्वयैतत् 'कर्त्तव्यम्'=Do it presently.

§ 178. The क्त affixes तव्य, अनौय and य are added to transitive verbs (सकर्मकधातु) in the passive voice (कर्मवाच्य). The bases thus formed are adjectives and agree with the *object* in gender, number and inflectional terminations. Their nominatives take the terminations of the Sixth or Third class ("तव्यानीययाः ढभावे." ढ=कर्म) ; as, पुस्तकं त्वया or तव 'पाठ्यम्'=The book *should be read* by you ; "महद्वचनात् स राजा त्वयेदं 'वाच्यः'." =The king *should be told* by you according to my directions ; मत्पुत्रं स्वया or तव नगरं 'नेतव्यः'=My son *ought to be taken* by you to the town ; द्रष्टव्यो समुद्रो, द्रष्टव्याः समुद्राः, गन्तव्येन मार्गेण, गन्तव्यस्य मार्गस्य, सेचनीयां लतां, सेचनीयाः लताः, चिदानां पुण्याणाम् &c.

(a) The क्त affixes तव्य, अनौय and य are added to intransitive verbs and transitive verbs used intransitively in the intransitive-passive voice (भाववाच्य). The bases thus formed perform the function of finite verbs *only* and take the neuter singular termination of the First class ; as, तेन 'स्यातव्यम्'=He *should stay* ; मया 'गन्तव्यम्'=I *should go* ; त्वया 'दातव्यम्'=You *should give*.

§ 179. Sometimes they are used to denote *simple futurity* or *certainty*; as, “मयापि सुखेन ‘गन्तव्यम्’” = I too *shall go* at ease; “तेनापि शब्दः ‘कर्त्तव्यः’” = He *will surely make* a noise.

§ 180. The forms भवितव्यम् and भाव्यम् are used in their literal sense of *being* and sometimes in the sense of *must be* or *in all probability is*; as, तत्र पुत्रेण पठेषु अग्रद्वितेन ‘भाव्यम्’ = Your son *should be* mindful of his studies; मम मित्रेणात्र सन्निहितेन ‘भवितव्यम्’ = My friend *must be* present here; “अस्य प्राणिनः शब्दानुद्वेषेण बलेन ‘भवितव्यम्’” = The strength of this animal *in all probability is* corresponding to its roaring.

Exercise XVIII.

Translate into Sanskrit :—

He reads walking. He sat down reading a book. The sun having set we went away. He loves walking. She weeping turned away. He then went home weeping. He, being afraid, left the room. Idle boys are not fond of reading. Rama, getting up early in the morning, begins to study. Hastily coming up to me he said. Hearing my words he said to me. The man standing before him was his enemy. Hearing this he remained thinking. He is a beggar needing protection. We are tired of walking, let us go home. Having heard my tale they gave me a pice. Being greatly delighted at hearing the account, they communicated to him their secrets. The child being long kept away from its mother remembers her often and often. Walking is healthy. Walking in the fields is good for the health. It is pleasant to walk in the evening. Drinking water is healthy. A stag drinking at the stream saw his shadow in it. A man of wisdom, truth and goodness is not to be despised. You should not bear hatred towards this Brahman who has studied the four Vedas. Janaka gave his daughter Sita to Rama who had broken the bow of Siva. Kartikeya defeated Taraka though he (Taraka) was guarded by strong armies. Seeing the fowler coming towards them, all the animals became frightened and ran away in different directions.

A jackal roaming at will near the precincts of a town, fell into an indigo pot. Thus being forsaken by all, the boy began to cry. He, not giving any reply, went away.

CAUSATIVE VERBS.

§ 181. A causative verb in English is translated into Sanskrit by the causal of a root (णिजन्तधातु) ; as, He *made* me *hear* his history = स मां तस्य चरितं 'मश्रावयत्'

(a) In English the causal sense is indicated either by a separate verb or by placing *to make* or *to cause* before the verb. But in Sanskrit a causative verb is formed by the addition of णिच् to the root. णिच् is added to a root to give it a causal sense ("जिः प्रेरणे," जि=णिच्). णिच् retains इ rejecting च and च. The addition of this affix turns an intransitive verb (अकर्मकधातु) into a transitive one (सकर्मक). A root taking the affix णिच् is called in Sanskrit a Causative Verb (णिजन्तधातु) and takes the terminations of both the प्ररक्षेपद and आत्मनेपद. A causative verb in Sanskrit conveys the idea that a person or thing *causes* or *makes* another person or thing perform an action ; as, दृश् (to see)—स 'पश्यति'=he *sees*, (caus.) स 'दशयति'=He *shows* ; गम् (to go)—स 'गच्छति'=He *goes*, (caus.) स मां 'गमयति'=He *causes* me *to go* ; पठ् (to read)—स 'पठति'=He *reads*, (caus.) स मां 'पाठयति'=He *makes* me *read*.

§ 182. When णिच् is added to a root, that which is the subject of the verb in its primitive sense takes the terminations of the Third class in the causal and is called the प्रयोज्यकर्त्ता ("तृतीया प्रयोज्ये"). The nominative of the causative verb sometimes expressed and sometimes understood, takes the terminations of the First class and is called the प्रयोजक* ("प्रयोजकश्च"),

* The person or thing that causes or makes another person or thing to perform an action is called प्रयोजक and the person or thing employed is called प्रयोज्य.

while the object remains unchanged ; as, रामः खोदनं पचति = Rama cooks food—स रामेण खोदनं पाचयति = He makes Rama cook food, गोपालः पितरं त्यजति = Gopala abandons (his) father—स गोपालेन पितरं त्याजयति = He causes Gopala to abandon (his) father.

§ 183. In the case of roots implying *motion* (गच्छ्), *knowledge* (ज्ञानार्थ), eating (भोजनार्थ), of roots that have some literary work for their object (शब्दकर्मकधातु) and of intransitive roots (अकर्मकधातु), the subject of the verb in its primitive sense takes the terminations of the Second class in the causal, the object remaining unchanged (“गच्छार्थां कर्मसंज्ञा प्रयोज्यस्य,” “ज्ञानाश्रयार्थानाञ्च,” “शब्दकर्मकाणामकर्मकाणाञ्च”); as, भीष्मः स्वर्गमगच्छत् = Bhishma went to heaven—वासुदेवो भीष्मं स्वर्गमगमयत् = Basudeva caused Bhishma to go to heaven ; शिष्या वेदाश्मबिदुः = The disciples understood the meaning of the Vedas—गुरुः शिष्यान् वेदाश्मवेदयत् = The preceptor made the disciples understand the meaning of the Vedas ; देवा अमृतमाश्रुन् = The gods drank the nectar—विष्णुदेवानमृतमश्रयत् = Vishnu made the gods drink the nectar ; शिष्योवेदमध्यैत = The disciple studied the Vedas—गुरुः शिष्यं वेदमध्यापयत् = The preceptor made the disciple study the Vedas ; पृथिवी सलिल आसत् = The earth was in the water—विष्णुः पृथिवीं सलिले आसयत् = Vishnu caused the earth to be in the water.

(a) When a transitive verb is used intransitively, the subject of the verb in the primitive sense takes the terminations of the Third class in the causal ; as, भृत्यः पचति = The servant cooks—स भृत्येन पाचयति = He causes the servant to cook.

(b) But in the sentence ‘रामो गोपालं गमयति’ = Rama makes Gopala go, if some one else prompts Rama to do it, the sentence would be ‘हरिः रामेण गोपालं गमयति’ = Hari prompts Rama to make Gopala go. Here the word *Rama* does not take the termination of the Second class, because it is the subject of the verb in the causal and not in its primitive sense.

§ 184. In the case of roots नी to lead and वह् to carry,

the subject of the verb in its primitive sense takes the terminations of the Third class, and not the Second, in the causal, the object remaining unchanged ("नीवहोर्न"); as, सेवकः भारं वहति or नयति = The servant carries the load—प्रभुः सेवकेन भारं वाहयति or नाययति = The master causes the servant to carry the load.

(a) But when वह् has for its subject in the causal a word signifying *driver* (चालक), the subject of the verb in its primitive sense takes the terminations of the Second class ("नियन्तृकर्तृकस्य वहरनिषेधः"); as, तुरगा रथं वहन्ति = Horses draw the chariot—सारथिस्तुरगान् रथं वाहयति = The charioteer makes the horses draw the chariot.

§ 185. In the case of roots खद्, खाद् and भक्ष् all meaning *to eat*, the subject of the verb in its primitive sense takes the terminations of the Third class in the causal; as, पुत्रः खदति or भक्षयति = The son eats food—माता पुत्रेणात्रमादयति, खादयति or भक्षयति = The mother causes the son to eat food.

(a) But the root भक्ष्, when it has the sense of हिंसा 'injury to a thing having the faculty of perception (चैतन्यविशिष्ट),' governs the Accusative case; as, वषा यवान् भक्षयन्ति = The oxen graze the barley plants—स वषां यवान् भक्षयति = He causes the oxen to graze the barley plants.

§ 186. The causal of दृश्् *to see* governs the Accusative ("दृशेय"); as, अहं गोविन्दं पश्यामि = I see Govinda—स मा गोविन्दं दर्शयति = He causes me to see Govinda.

(a) But in the case of दृश्् and अभि + वद्, when used in the आत्मनेपद, they govern the Accusative or the Instrumental; as, अहं गोविन्दं पश्यामि or अभिवादयामि = I see or bow down to Govinda—स मा or मया गोविन्दं दर्शयते or अभिवादयते = He causes me to see or bow down to Govinda.

(b) Sanskrit writers sometimes use the causal of दृश्् with the Dative; as, "प्रत्यभिज्ञानरत्नञ्च 'रामाय' दर्शयत् कृती" = The successful envoy showed Rama the jewel of recognition.

(c) The causal of स्मृ and ग्रा governs the Instrumental ; as, रामः स्मरति or जिघ्रति = Rama remembers or smells—स रामेण स्मारयति or ग्रापयति = He causes Rama to remember or to smell.

(d) Sometimes, however, the causal of स्मृ is used with the Accusative, when it means *to remember with regret* ; as, प्रकृतयः अतिक्रान्तपार्थिवगुणान् स्मरन्ति अपि ? = Do the subjects remember the good qualities of the late emperor with regret ?—“अपि चन्द्रगुप्त-दोषा अतिक्रान्तपार्थिवगुणान् स्मारयन्ति प्रकृतिः ?” = Do the faults of Chandragupta cause the subjects to remember the good qualities of the late emperor with regret ?

§ 187. The causal of, the roots ङ् and कृ is used either with the Accusative or the Instrumental (“विभाषा ङञ्कृजो.”) ; as, भृत्यो भारं हरति = The servant carries the load—प्रभुर्भृत्यं or भृत्येन भारं हारयति = The master causes the servant to carry the load ; कुम्भकारी घटं करोति = The potter makes a waterpot—यजदत्तः कुम्भकारं or कुम्भकारेण घटं कारयति = Jainadatta causes the potter to make a waterpot.

§ 188. In turning a causative verb in the passive voice, the principal object in the causal (*i.e.*, that which was the subject of the verb in its primitive sense), takes the terminations of the First class, the object remaining unchanged (“कर्मसंज्ञायां प्रयोज्यकर्मणोः प्रथमाद्वितीये कर्मणि”) ; as, (act.) पुत्रो ग्रामं गच्छति = The son goes to the village—पिता पुत्रं ग्रामं गमयति = The father causes the son to go to the village ; (pass.) पित्रा पुत्रो ग्रामं गम्यते = The son is caused by the father to go to the village. (act.) कुम्भकारी घटं करोति = The potter prepares a waterpot—स कुम्भकारं or कुम्भकारेण घटं कारयति = He makes the potter prepare a waterpot ; (pass.) तेन कुम्भकारः घटं कार्यते = The potter is made by him to prepare a waterpot. (act.) स तत्रास्ते = He sits there—रामस्तत्रासयति = Rama makes him sit there ; (pass.) रामेण स तत्रास्यते = He is made to sit there by Rama.

(a) But in the case of roots implying *knowledge* (ज्ञानार्थ)

eating (भक्षणाय) and of roots that have a literary work for their object (शब्दकर्मकधातु), sometimes the principal object and sometimes the secondary takes the terminations of the First class* ; as, (act.) गुरुः शिष्यं धर्मं बोधयति = The preceptor makes the disciple understand religion ; (pass.) गुरुणा शिष्यः धर्मं बोध्यते or गुरुणा शिष्यं धर्मो बोध्यते = The disciple is made by the preceptor to understand religion. (act.) स विप्रं मीदकं भोजयति = He makes the Brahmana eat sweetmeat ; (pass.) तेन विप्रः मीदकं भोज्यते or तेन विप्रं मीदको भोज्यते = The Brahman is made by him to eat sweetmeat. (act.) गुरुः शिष्यं वेदमध्यापयति = The preceptor causes the disciple to study the Vedas ; (pass.) गुरुणा शिष्यो वेदमध्याप्यते or गुरुणा शिष्यं वेदः अध्याप्यते = The disciple is caused by the preceptor to study the Vedas. .

(b) चिच् being added to the roots of the चुर् class, simply gives them the causal sense, the form remaining unchanged ; as, गोपालः पुस्तकं चोरयति = Gopala steals the book—गोपालो (हरिणा) पुस्तकं चोरयति = Gopala causes Hari to steal the book. •

(c) In the case of roots governing double accusatives, the rules stated above hold good ; as, दरिद्री राजानं धनं याचते = The poor man asks the king for wealth—स दरिद्रेण राजानं धनं याचयति. = He causes the poor man to ask the king for wealth ; रामो घनं ग्रामं हरति = Rama takes the cow to the village—स रामं or रामेण घनं ग्रामं हारयति = He causes Rama to take the cow to the village &c.

Exercise XIX.

Translate into Sanskrit :—

Show cause. Show me your toys. Show me what you have done. Wait a little here, I will show you a picture. I will send a messenger to the king of Videha. He causes his servant to

* “ बुद्धिमत्तार्थयोः शब्दकर्मणां च निजिच्छया ।

प्रयोज्यकर्मण्यन्वेषां प्यन्तानां लादयोमताः ॥ ” सिद्धान्तकौमुदी ।

carry a load. He causes Rama to go to a village. He makes Govinda sit. He makes his son know his duty. He makes the boy eat food. Rama causes Govinda to steal wealth. The master makes the cowherd take the sheep to the town. The king shows mercy to the poor. He caused me to sit by him. The king caused roads to be constructed at different parts of his kingdom. He caused the money to be distributed amongst the poor. We made him know his duty, and sent him home. He caused his servants to bring (नी) fuel from the market. These persons were told to get garlands prepared by those maid-servants. He caused a large *mandap* to be erected (कृ) by his servants for the marriage of his son. He made the boy eat food (खाद्) against his will. He showed his library to his distinguished guests. The sheep were caused by the master to be taken (वह्) to the village by his servants. I caused them to stand round the king and make them salute (अभि + वद्) him.

• PASSIVE VOICE.

§ 189. In English in turning an active construction into passive, the nominative in the active form is turned into an objective case being governed by the preposition 'by' and the object in the active form becomes the subject in the passive. But in Sanskrit the subject in the active form is put into the nominative case in the passive and intransitive-passive forms and the object in the active form is put into the objective case in the passive form but their inflectional terminations (विभक्ति) are changed.

(a) A verb in the passive voice in English is translated into Sanskrit sometimes in the active and sometimes in the passive or intransitive passive voice; as, The sun *is risen* = सूर्ये 'उदितः' ; Sita *was exiled* = सीता 'निर्वासिता' ; He *is gone* = सः 'गतः' or तेन 'गतम्'.

§ 190. In Sanskrit the nominative in the active voice

takes the terminations of the First class but in the passive or intransitive-passive voice it is to be made to take the terminations of the Third class ; and the object in the active voice takes the terminations of the Second class, but in the passive, it is to be made to take the terminations of the First class. A verb in the intransitive-passive voice has no object ; as, (act.) अहं चन्द्रं पश्यामि = I see the moon—(pass.) मया चन्द्रो दृश्यते = The moon is seen by me. (act.) स गच्छति = He goes—(Intr. pass.) तेन गम्यते = He goes.

§ 191. In the active voice in Sanskrit the verb agrees with the *nominative* in person and number, but in the passive it is to be made to agree with the *object* ; as, (act.) बालकाश्चन्द्रं पश्यन्ति = The boys see the moon—(pass.) बालके चन्द्रो दृश्यते = The moon is seen by the boys ; (act.) अहं बालकान् पश्यामि = I see the boys—(pass.) मया बालका दृश्यन्ते = The boys are seen by me ; (act.) ते त्वं पश्यन्ति = They see you—(pass.) तैस्त्वं दृश्यते = You are seen by them.

(a) In Sanskrit the words formed by कृत् affixes. in the passive voice agree with the *object* in gender, number and inflectional terminations ; as, मया चन्द्रो दृष्टः = The moon is seen by me ; एता बालिका स्तेन प्रहृताः = These girls are struck by him ; तैर्गृहं गन्तव्यम् = They should go home.

§ 192. The verb in the intransitive-passive voice is always used in the third person singular ; as, (act.) स तत्र गच्छति = He goes there—(intr. pass.) तेन तत्र गम्यते = He goes there ; (act.) ते गच्छन्ति = They go—(intr. pass.) तैर्गम्यते = They go.

(a) Verbs formed by कृत् affixes in the intransitive-passive voice always take the neuter singular termination of the First class ; as, तैर्गतम् = They went ; यूष्मनिः स्थातव्यम् = You should stay ; वृद्धेन सुप्तम् = The old man slept ; तेन शयितम् = He lay down ; त्वया शयनीयम् = You should lie down &c.

§ 193. In the passive and intransitive-passive voices all

the roots take the आत्मनेपद terminations and the affix य is added to the roots in the Present (लट्), Imperative (लोट्), Imperfect (लङ्) and Potential (विधिलिङ्); as, भिद्—भियते, सेव्—सेव्यते, गम्—गम्यते, दृश्—दृश्यते &c.

(a) In all other tenses and moods besides the four stated above, the roots only take the आत्मनेपद termination ; as, भिद्—विभिदे, मेत्यते, अमेत्यत ; सेव्—सेवेवे, सेविष्यते, असेविष्यत &c.

§ 194. Before the affix य, final इ and उ of the roots are lengthened ; final ऋ becomes रि and ॠ preceded by a compound consonant becomes ऋर् ; as, चि—चोद्यते, यु—युयते, कृ—क्रियते, मृ—मृय्यते &c.

(a) Before the affix य the root ग्री becomes ग्र्य् and the root ऋ becomes ऋर् ; as, ग्री—ग्र्यते, ऋ—ऋयते.

§ 195. Before य the affix णिच् is dropped ; as, स्थापि—स्थाप्यते, कारि—कार्यते, सेवि—सेव्यते, गमि—गम्यते .

§ 196. Before य the final आ of the roots दा, दे (दा), घा, घे (घा), मा, गे (गा), हा, पा (to drink), सो (सा) and स्था becomes ई ; as, दीयते, धीयते, सोयते, गीयते, हीयते, पीयते, सीयते, स्वीयते .

§ 197. Before य the root यङ् becomes यृङ्, प्रच्छ् becomes पृच्छ्, व्यङ् becomes विङ्, शास् becomes शिष्, ह् becomes ह् ; and the penultimate (उपधा) न of the roots, which have न as the penultimate letter, is dropped ; as, यृह्यते, पृच्छते, विध्यते, शिष्यते, ह्यते, दन्श्—दश्यते, मन्श्—मय्यते, बन्श्—बध्यते, भन्श्—भश्यते &c.

§ 198. Before य, the व् with अ of the roots वच्, वद, वप्, वस्, वङ् and स्वप् becomes उ, the final ऋ becomes ईर् and ॠ preceded by any one of the letters प, फ, ब, भ, म, becomes ऊर् ; as, उच्यते, उद्यते, उष्यते, उष्यते, उह्यते, सुष्यते ; तृ—तृय्यते, पू—पूय्यते &c.

§ 199. In the passive and intransitive-passive voices the words formed by क्त are used for the words formed by क्तवत् in the active voice and *vice-versa* ; as, (act.) स शिवं दृष्टवान् = He saw Siva—(pass.) तेन शिवी दृष्टः = Siva was seen by him ; (act.) स गतवान् = He went—(intr. pass.) तेन गतम् = He went ; (pass.) स

मया पृष्टः = He was asked by me—(act.) अहं तं पृष्टवान् = I asked him ; (intr. pass.) तेन सुप्तम् = He slept—(act.) स सुप्तवान् = He slept.

(a) But when the words formed by क्त are used in the active voice they remain unaltered in the passive or intransitive-passive voice, only their inflectional terminations are changed, i.e., in the active voice they agree with the *agent* in gender, number and inflectional terminations but in the passive they are to be made to agree with the *object* and in the intransitive-passive voice they are to be made to take the neuter singular termination of the First class ; as, (act.) स वाराणसीं प्रस्थितः—(pass.) तेन वाराणसीं प्रस्थिता = He started for Benares ; (act.) स तत्र स्थितः—(intr. pass.) तेन तत्र स्थितम् = He remained there.

§ 200. In place of the Potential Passive Participles in the passive or intransitive-passive voice, the Potential (विधिलिङ्) or the Simple Future (लृट्) or the Imperative (लोट्) is used in the active voice ; as, (intr. pass.) मया गन्तव्यम् = I should or must go or I shall go—(act.) अहं गच्छेयम् or गमिष्यामि ; (pass.) तेन शिवो द्रष्टव्यः = He should or must see Siva or he will see Siva—(act.) स शिवं पश्येत् or द्रष्टव्यति ; (intr. pass.) श्वः प्रातस्त्वया तत्र गन्तव्यम् = Go you there to-morrow morning—(act.) श्वः प्रातस्त्वं तत्र गच्छ .

Exercise XX.

1. Translate into Sanskrit (without changing the voice) :—

He has been hurt on the head. A horse has been brought for sale. Some sweetmeats are made from milk. The poor bird was hurt. Ditches are dug round the corn-fields. Beautiful gardens are seen on all sides of Abanti. Maharaja Dhalip Sing is said to have gone to Benares. Five of them were put to death. He is reported to be very liberal. The new student is called Devadatta. The emperor's son was made a general. A chair to sit on was brought by the servant. The horse is sold. The beggar was made prince. The letter was sent by him. The lamp was put out. Five hundred rupees have been spent. It has been said

by my father. He has already been punished. I was informed by my friend. These sweet mangoes are sent by my younger brother. He was seized by the hair and pulled down. Never trust any one who is known to be sly and selfish.

2. *Translate into Sanskrit (by turning the active voice into the passive) :—*

I returned the book. I have sent my sons. I saw a tiger. The master calls his servants. He calls me. I saw them on the road. Rama has seen you here. His master ordered him to go. Valmiki wrote the Ramayana. The teacher beat the child with a stick. You should take these things to the king. He has obtained his desired object. I have not done this. I have seen you again after a long time.

" TO BE " AND " TO HAVE "

§ 201. The verb 'to be' in English is rendered into Sanskrit by using any of the roots अस्, भू, विद् (of the दिक् class) or भूत् all meaning *to be* ; as, There *is* a poor man at the gate = द्वारि एको दरिद्रः पुरुषो वर्तते ; He *was* a brave boy = स हि एकः साहसिको बालक 'भासौत्' ; There *will be* a drought this year = अस्मिन् वर्षे अनावृष्टि भविष्यति &c.

(a) Sometimes in Sanskrit the verb is understood where in English the verb 'to be' is used in the present tense ; as, She *is* my niece = सा हि मे भ्रातृपुत्री ; He *is* a coward = स हि भौहः ; You *are* my friend = त्वं हि मे मित्रम् &c.

§ 202. In Sanskrit the root भू is used in the Conditional mood (लृङ्) with the particle यदि or चेत्, where in English 'were' is used in the suppositional tense ; as, *Were* I a king, I would do it = अद्यहं नृपति 'रभविष्यम्,' तदाहमिदमकरिष्यम्.

§ 203. The verb 'to have' in English is generally rendered into Sanskrit by using the root अस् (*to be*), the subject of the verb *to have* being used in Sanskrit in the Genitive (सम्बन्धपद)

and the object, in the Nominative case (कर्तृकारक) ; as, I *have* a good book = समैकमुत्तमं पुस्तकं 'मस्ति' ; We *had* a fine mare = अस्माकं शोभनेका बह्वर्वा 'सौत्' &c.

(a) But if the object of the verb '*to have*' in English is a word signifying a limb of one's own body (स्वाङ्गवाचक शब्द), it is rendered into Sanskrit by adding the nominal affixes वत्, इत् &c. signifying *possession* (विद्यमानार्थ) to the word. The word thus formed becomes an adjective qualifying the subject which does not become Genitive, the verb generally being understood ; as, The cock *has* wings = 'पक्षवान्' खलु कुक्कुटः ; The deer *has* horns = हरिणी हि विषाणी &c.

§ 204. In English '*had*' being used in the suppositional tense, is rendered into Sanskrit by adding the Conditional (लृङ्) to the root with the particles यदि, चेत् &c. ; as, *Had* I *given* him the book, he would be much pleased = यद्यहं तस्मै पुस्तकमिदं मदास्यम्, तदा सोऽतिप्रीतोऽभविष्यत् &c.

Exercise XXI.

Translate into Sanskrit :—

It is dry. It is a mad dog. He is a bad lad. She has a red cap. My net is wet. He had a fat nag. She has a pet cat. The cup was not hot. Hem is ill. It is in a pit. The grass is soft. This spot is damp. Shyama is a rich man. This is my left hand. His skin is hot. There was a nice car. Life is short. He is a tall man. It is dark. This is her best dress. That lad is vain. He is my friend. I had a piece of land. The coach is on the road. His boat is on the sea. The rook is black. They are poor. He is a fool. There were four blind men at the house. He was a kind and wise man. I have a beautiful picture. My father had a black dog. Men have five senses. I had a black mare. She had a fine robe. The lion is the king of beasts. The virtuous alone are happy. The rich in our country are generally very idle. As he is, so I am. He is full of guile. A man has two arms and two legs. A

lamb has four legs. There is a gnat on your cheek. Tears are the signs of grief. He has none to help him. It is a great fault. It is the time of dawn. The ass has long ears. The man was weak. There is a poor blind man at the door. This man is avarice incarnate. He is born of a good family. He is very cheerful. He is an honest man. Kalidas was a great poet. There are plenty of things here. He was the strongest of them all. The general had three daughters. He had many relations but he died without a friend. The boy is idle. The dog is a domestic animal. He is a Brahmana by caste. He is Gopala by name. He is fair by nature. He is ugly in appearance. He is devoid of learning. Learning is superior to wealth. The love of money is the root of all evils. A good man is usually happy.

INTERROGATIVE SENTENCE.

§ 205. In translating interrogative sentences into Sanskrit the interrogative pronoun किम् and its derivatives or the interrogative particles अपि, कथं &c. are used in the sentence ; as, Is this her pen ? = अपीयं तस्या लेखनी ? Who has done it ? = क एतत् कृतवान् or. केनैतत् कृतम् ? Where were you born ? = कुत्र त्वं जातः ? Who are you ? = कस्यम् ?

(a) The interrogative sentences are sometimes rendered by using the Present (लट्) only ; as, Madam, do you know their names ? = “अधि तयो नामसंविज्ञानमस्ति ?”

(b) In Sanskrit the verb is sometimes understood in the interrogative sentences ; as, “क ते गुरुपदेशाः ?” “क तानि श्रुतानि ?”

§ 206. In interrogative sentences, ‘shall’ or ‘will’ expressing will or wish (इच्छार्थ) may be rendered into Sanskrit by the Potential (विधिलिङ्) or Imperative (लोट्) when referring to another’s will ; and by the Present (लट्) added to roots meaning wish (इच्छार्थधातु) when referring to the will of the subject of the sentence ; as, Shall I go there ? = अहं तत्र ‘गच्छेयम्’ or ‘गच्छानि’ किम् ? Shall you go there ? = अपि त्वं तत्र

'गच्छेत्' or 'गन्तुं' शक्नुयाः ? *Shall he come here ?* = सोऽत्र 'गच्छेत्' or 'आगच्छतु' किम् ? *Will you go there ?* = तत्र 'गन्तुमिच्छसि' किम् ? *Will he go there ?* = अपि स तत्र 'गन्तुमिच्छति' ?

(a) But '*will*' in interrogative sentences expressing *mere futurity* may be translated by the Simple Future (लृट्); as, *Will he go there ?* = अपि स तत्र 'गमिष्यति' ? *Will you come ?* = त्व 'आगमिष्यसि' किम् ?

§ 207. '*Would*' and '*should*' in interrogative sentences are translated in the same way as '*will*' and '*shall*'; as, *Would you do it ?* = त्वमेतत् 'करिष्यसि' or 'कर्तुमिच्छसि' किम् ? *Should I go there ?* = अहं तत्र 'गच्छेयम्' or 'गच्छानि' किम् ? *Should he come here ?* = सोऽत्र 'गच्छेत्' or 'आगच्छतु' किम् ?

N. B.—In translating exclamatory sentences into Sanskrit any one of the words कौटुक or कौटुश is used and sometimes any one of the particles expressing *surprise* (विस्मयसूचक अव्यय शब्द) such as अहो &c. is used with it; as, *How dark it is !* = अहो 'कौटुक' तमोमयं निद्रम् ! *What a terrible noise there is !* = 'कौटुशो' भौतिजनको निर्घाषः प्रादुर्भवति !

Exercise XXII.

Translate into Sanskrit :—

Has she done her work ? Who gave you these fruits ? Did you see the bees on the hive ? What are you doing ? Where has he gone ? Shall I go now ? How did he die ? Where does he go running ? Are you happy ? Who gave you the book ? Are the flowers pretty ? Is the boy blind ? Are you hungry ? Did you read ? Will you play ? Where is the book ? Is it an ox ? Who can run ? Why is she so sad ? Can he sing ? Is he gone ? Will he give me his book ? Is it true that he beats cats and dogs ? Do you know why the man is standing there ? Whose pen is this ? Will you give them some cloths ? How did you get our book ? Why do you take it from us ? Will you go with us to the corn-field ? Do you know Ramana ? Why do you cry Did you ask

him for the book ? Which way does the wind blow ? Have they gone ? Shall we go ? Which of you have done this ? Where did you find the ring ? Did you go home ? Were you ill ? Why do you come running ? Where art thou ? Where did you go ? Which man is rich ? Whom do you call ? What seekest thou here ? Why don't you try to finish this ? Where have you laid my pen ? For how many days do you mean to stay here ? What is the use of walking with this man who is lame of the right leg ? O blind man, what is the use of this lamp to you ? Who else but this powerful king can protect his realm ? How pitiable is the condition of these distressed persons ? O the beauty of this garden ! What a bright light shone through the sky ! How good is God to us ! Oh how the wind blows ! What a large snake it is ! How bright is the sun ! How beautiful the clouds are ! How beautiful the ship is !

DOUBLE OBJECTIVES.

• § 208. In translating those sentences into English in which the verbs *allow, ask, bring, give* &c. govern two accusatives, the direct object of those verbs is in Sanskrit put in the Accusative case and the indirect object takes the terminations of the Fourth or any other class and sometimes is put in the Accusative ; as, I shall give *you* a *book* = अहं 'तुभ्यं' 'पुस्तक'मेकं दास्यामि ; I shall send *him* a *picture* = अहं 'तस्मै' 'चालिख्य'मेकं प्रेरयिष्यामि ; Bring *me* the *book* = 'मदर्थं' 'पुस्तक'मानय ; Ask *him* his *name* = 'तं' 'नामधेयं' पृच्छ etc.

§ 209. In Sanskrit the roots दुह् to *milk*, याच् to *beg*, पृच् to *cook*, दण्ड् to *punish*, रुध् to *obstruct* or *confine*, प्रच्छ् to *ask*, त्रि to *collect*, वृ to *tell*, शास् to *instruct*, जि to *win*, मण्य् to *churn*, मुष् to *steal* and also नो, ह, लभ् and वह् all meaning to *take* or *carry* and others having the same significations govern two accusatives. The one is called the *principal* or *direct object* (विवक्षित or मुख्य) and the other the *secondary* or *indirect* (अविवक्षित or

गौण)*. The *secondary* or *indirect* object may, according to the speaker's volition, be put in other cases, such as the Ablative (अपादान), the Locative (अधिकरण) etc.; as, देवदत्तो ह्यं or ह्यत् पुंश्चिनीति; गोपी गां or गोः दुग्धं दीग्धि; so also वलिं or वलेः वसुधां याचते; तण्डुलान् or तण्डुलानां चीदनं पचति; गर्गान् शतं or शतेन दण्डयति; व्रजं or व्रजे अवरुणद्भि गाः; माणवकं or माणवकाय पत्यान् पृच्छति; माणवकं or माणवकाय धर्मं ब्रूते—शक्ति; देवदत्तं or देवदत्तात् शतं जयति; चीरनिधिं or चीरनिधेः सुधां मथ्नाति; यज्ञदत्तं or यज्ञदत्तात् शतं मुष्णाति; पुंश्च यामं or यामे नयति—हरति—कर्षति—वहति.

§ 210. In the Passive voice the *indirect* object (गौण कर्म) of the first twelve roots and the *direct* object (मुख्य कर्म) of the last four takes the terminations of the First class, the other object remaining the same as in the active voice †; as, (act.) गोपी गां दुग्धं दीग्धि—(pass.) गोपेन गौः दुग्धं दुह्यते; (act.) स पुंश्च यामं नयति—(pass.) तेन पुंश्च यामं नीयते.

Exercise XXIII.

Translate into Sanskrit :—

The kind girl gave him the bread. The cow gives us milk. I will give him some food. Give the poor man a cloth and some pice. Rama brought him home. Give me your stick. He tears the book which are given him. A girl came there to milk cows. I have shown him my book. He asked him his name. He begged the earth of Bali. He showed me a picture. I have written him a letter. You are telling me an amusing story. The

* Of the two objects that which is directly connected with the verb is called the *direct* object (मुख्य कर्म) and that which may be put in other cases such as Ablative (अपादान), Locative (अधिकरण) &c., but which the speaker not intending to put in those cases, takes the terminations of the Second class, is called the *indirect* object (गौण कर्म).

† "गौणे कर्मणि दुह्यादिः प्रधाने नौद्वक्तव्यहाम्"—In the passive voice the *direct* object of the root नी, ह, कृष् and वह्, and the *indirect* object of the roots दुह् etc., take the terminations of the First class. सिद्धान्तकौमुदी.

king will give you a pension. I will buy him clothes. He paid fifty rupees to his servant. He owes me twenty-five rupees. The poor man begged two rupees of me: I asked him ten questions. The mendicant begged fifty rupees of a rich man who is reported to be liberal. The preceptor instructs these pupils in the principles of Nyaya and Vyakarana. Sir, you were asked by me your name. The shepherd took all the sheep to the market and sold them.

AND.

§ 211. In translating sentences where two or more nominatives are connected by *and*, the verb in Sanskrit agrees with their combined number. When *two* singular nominatives are connected by *and* the verb in Sanskrit is put in the dual number and agrees with the dual nominative formed from the bases तद् or एतद् understood, the singular nominatives being used in apposition (परिचायक विशेषण) with the nominative understood (कृत्तकत्तपद) ; as, Rama and Hari are talking with each other = रामो हरिश्च (एतौ) परस्परं वक्ष्यतः ; "तयोर्जगद्भृतः" पादान् राजा राज्ञौ च मागधी."

(a) Of the two nominatives when one is singular and the other plural, or, when both of them are plural, the verb becomes plural agreeing with the plural nominative formed from the words तद् or एतद् understood ; as, He and his brothers came = स तस्य भ्रातरश्च (एते) 'आजगमुः'.

(b) When more than two nominatives are used, the verb becomes plural agreeing with the plural nominative formed from तद् or एतद् understood ; as, Rama, Gopala and Hari were walking = रामो गोपालो हरिश्च (एते) भ्रमन्ति स्म.

§ 212. But in Sanskrit when each of the nominatives is taken *separately*, the verb may be singular ; as, "पटुत्वं सत्यवादिनं कथायोगिनं बुध्यते" = Skill and truth-speaking is known in conversation ; "न मां चातुः तातः प्रभवति न चाम्बा न भवती" = My father can not save me, neither can my mother nor yourself.

(a) Sometimes the verb agrees with the nominative nearest to it, that of the rest being understood ; as,

“आदित्यचन्द्रावनिलानलौ च, श्रीर्भूमिरापो हृदयं यमस्य ।

अहश्चाक्षि चमेव सख्ये, धर्मोऽपि जानाति नरस्य वृत्तम् ॥”

= The sun and the moon, the air and the fire, heaven, earth and water, the heart and the god of death, day and night, both the twilights and Dharma also knows the action of man.

§ 213. When the nominatives are of different persons, the verb agrees with the nominative in the *first* person in preference to that in the *second* or *third* and with that in the *second* person in preference to that in the *third* ; as, You and I *shall go* = त्वं चाहं च ‘गमिष्यावः’ ; Gopala and you *remain* here = गोपालश्च त्वं च अहं ‘तिष्ठतम्’ ; You Gopala and I *shall try* to do it = गोपालस्तमस्य एतत् कर्तुं ‘यतिष्यामहे’.

§ 214. Sometimes two or more nominatives connected by ‘and’ are translated into Sanskrit by joining them in the copulative compound (इन्द्रसमास) and the verb agreeing with it, is either dual or plural* ; as, Bhārata and Satrugghna *returned* to Oudh = भरतशत्रुघ्नौ अयोध्यां ‘प्रतिनिवृत्तौ’ ; Sita, Rama and Lakshmana *resided* in the Dandaka forest for a long time = सीतारामलक्ष्मणा यत्र दण्डकारण्ये ‘मवसुः’.

Exercise XXIV.

Translate into Sanskrit :-

Your brother and my son, are walking round the garden. The boy and the girl laughed. Men and beasts have limbs. Men, birds, beasts and worms live on the land. Plants and trees grow on the land. Some places are high, and some, low. Fishes of all sorts, some snakes, and whales live in the water. The sun and the moon are round like the earth. The sun and the moon are

* In the collective copulative compounds (समाहारइन्द्रसमास) the compound word becomes singular, so the verb agreeing with it must be singular.

a great way off from us. Health and wealth make us happy. Earth, heat and water produce crops. Cow, horse, goat and such others are called domestic animals. Men, women and children were slain at the time of Sepoy Mutiny. When he fell down from the tree, Krishna, Hari, Rama, Gopala, Madhaba and I were present. Why do not you, Hari and Rama try to perform it. Bhishma, Drona, Karna, Kripa, thyself and myself are the leaders of Durjodhana's army. The king of Patalliputra and his queen were both very generous. You, Rama and myself passed the time happily in the forest of Dandaka. Among the Indian poets Kalidasa, Bhababhuti, and Bharabi are the most renowned. Your brother and mine go to school at sunrise.

'OR' OR 'NOR.'

§ 215. In Sanskrit as in English two or more singular nominatives separated by 'or' or 'nor' take a singular verb ; as, He or his brother *will come* here = स वा तस्य आता वा अत्र 'गमिष्यति' ; Either Rama or Gobinda or Krishna *will go* there = रामो गोविन्दः कृष्णो वा तत्र 'गमिष्यति' ; Neither he nor his brother *has passed* the examination = स वा तस्य आता वा न कोऽपि परीक्षोत्तीर्णो भवत्.

(a) When the nominatives are of different persons and numbers, the verb agrees with the one nearest to it in person and number ; as, Either he or you *will go* = स वा त्वं वा 'गमिष्यसि' ; Either they or I *will take* the reward = ते वा अहं वा पारितोषिकं 'ग्रहीष्यामि' ; You or I shall go = त्वं वा अहं वा 'गमिष्यामि'.

Exercise XXV.

Translate into Sanskrit :—

Neither he nor his servant is here. Either Rama or Gopala has taken my pen. Neither meat nor fish nor vegetables can be had at the market. Either fever or spleen is the cause of his death. Either his son or his wife is ill. Neither my friend nor I have the book. Neither his sons nor his daughter served him at the time of his illness. Either the one or the other remains there at

night. Either the boy or the girl was present. Either Hari or Krishna can do this work. Neither Gopala nor his younger brother can do it. There are no good houses nor trees. Let this man or these boys take the fruit. Neither Hari nor Rama has done this. Either he or his brother is able to do it but not anybody else.

CASE IN APPOSITION.

§ 216. When in English a noun or a pronoun stands in apposition to another noun or pronoun, both of them are translated into Sanskrit by putting them in the same case. The one is called the *subject* (उद्देश्यपद) and the other the *predicative noun* (विधेयपद). That which is specially marked by the speaker is called विधेय पद (*predicative noun*); as, *She is a beautiful girl* = 'सा' हि सुन्दरी बालिका.

N. B.—The subject of a sentence is that about which something is said. In Sanskrit as in English a verb agrees with its subject in person and number; as, "महान् महत्येव करोति विक्रमम्"; "किं तच्च त्वं जानासि?" "गच्छामी वयम्." That which is said about the subject is called the predicate. It may be a finite verb, or a noun, or an adjective with the root अस् to be either expressed or understood; as, बालको रोदिति; "एते वयं ममीदाराः कन्येयं कुलजीवितम्"; "सूर्यः प्रतपतां श्रेष्ठः" etc.

(a) Sometimes the subject (उद्देश्य) is translated into Sanskrit as a *noun* and the predicative noun (विधेय) as an *adjective*; as, *Sudraka, the King of Bidisa is very generous* = 'विदिशाधिपः' 'शुद्रकः' अतिवदान्यः.

(b) In such cases, however, in Sanskrit, the verb agrees sometimes with the subject (उद्देश्य) and sometimes with the predicative noun (विधेय); as, वेदाः प्रमाणं भवति or भवन्ति. But when the predicative noun (विधेय) is the altered formation (विकृति) of the subject (उद्देश्य) which is a natural thing (प्रकृति), the verb agrees with the subject and not with the predicative noun; as, एको वृक्षः पञ्च नौकाः भवति, and not भवन्ति.

(c) In Sanskrit the predicative noun (विशेष) is used in its natural *gender* and *number* and agrees with the subject (उद्देश्य) only in *case*; as, "सा कुलपतेरुच्छसितमिव" = She is, as it were, the life of the Kulapati.

(d) The words पात्र, भाजन, आस्यद, स्थान, पद, प्रमाण etc. being used as predicative nouns, should always be in the neuter gender and singular number, whatever be the gender and number of the subject; as, "विविधमहमभूवं पात्रमालोकितानाम्" = I became the subject of (her) looks in various ways; "त्वममि महलं भोजनम्" = Thou art the receptacle of light; "तेहिना प्रेक्षामास्यदम्" = They are the object of our love; "गुणाः पूजास्थानं गुणिषु" = Merits are the object of worship in the meritorious; "सम्पदः पदमापदाम्" = Wealth is the abode of miseries; "भवन्तः प्रमाणम्" = Your honour is the authority; "स जगतः शरणम्" = He is the refuge of the world; "अमिताचारो रोगाणां कारणम्" = Intemperance is the root of diseases; ("सहि") निदानमिच्छाकुक्षल्य सन्ततैः" = He is the primary cause of the Ikshaku race; "मूलं राजा धृतराष्ट्रो मनीषी" = The noble king Dhritarashtra is the root etc

(e) In Sanskrit when two or more nominatives stand in apposition to a noun or a pronoun, the verb or the adjective agrees with the latter; as, "माता मित्रं पिता चैति स्वभावाच्चितयं हितम्" = Father, mother and friend, these three are well-wishers by nature.

Exercise XXVI.

Translate into Sanskrit :—

He was a very good man. He became a learned man by his diligence. Govinda is my eldest son. Radhika Prosada is my youngest son. You are a pious man. Calcutta, the capital of India is situated on the river Hughly. Harihara, the famous musician is at present residing at Calcutta. The people of India know Kalidasa, the author of the Sanskrit drama Abhijnan-Sakun-

talām. After a while the boy became a teacher of the school. Ballala Sen, the son of Bejoy Sen was the ruler of Bengal. Riches are a source of innumerable miseries in this world. This is the very man I saw on the road, dressed in tattered rags. William the Conqueror died in France. The valiant Edward, son of Edward III, died before his father. The emperor made his son, a general. Joysingha, the king, conquered Persia. Rama, the son of Dasaratha, ascended the throne. Ravana stole Sita, the devoted wife of Rama, from the forest of Panchabati.

'NO' AND 'NOT.'

§ 217. 'No' and 'not' are translated into Sanskrit by the negative particle (निषेधवाचक अव्यय) न. In English 'no' is sometimes used as an adverb and sometimes as an adjective, but in Sanskrit the negative particle न is always used as an adverb; as, There is *no* doubt about it = अस्मिन् विषये सन्देहो नास्ति; He is *not* to be found anywhere = सु कुत्रापि 'न' दृश्यते.

(a) In English when the word 'no' is used with a noun as an adjective, it is generally rendered into Sanskrit by the negative particle न with any one of the indefinite forms, i. e., any form of the base किम् with अपि, or, with the affix चित् or चन; as, I see *no* boy here = अहमत्र 'कमपि बालकं न' पश्यामि; Sages have *no* fear = मुनीनां 'न किञ्चिद् भयं'; *No* one of his brothers live here = तस्य भ्रातृषु 'न कश्चन' अपि निवसति. In negative sentences the indefinite forms indicate the exclusion of all; as, 'न कोऽपि' तत्र गन्तुमिच्छति = *No one* wishes to go there.

(b) 'No' or 'not,' when used with a verb in the imperative mood, is rendered into Sanskrit by the negative particle ना; as, Do *not* go = 'मा' याहि; Do *not* be proud of wealth, youth or person = "मा' कुरु धनजनयौवनगर्वम्." In these instances the Aorist (लुङ्) is sometimes used in Sanskrit instead of the Imperative (लोट्); as, Do not be afraid = मा भैषीः.

(c) न.....न is often used in Sanskrit to denote empha-

atically positive assertion ; as, स तच्च 'न' यास्यतीति 'न' इत्यङ्
सन्धे (यास्यत्येवेत्यर्थः) = I think he will *certainly* go there (*Lit. not*
that he will *not* go there).

Exercise XXVII.

Translate into Sanskrit :—

There can be no pleasure without pain. There is no body in this room. Nobody can do this work. Last evening I saw no body at your house. No one is so brave. There is no cloud in the sky. You have no kindness. Here is no school, no doctor and no dispensary. There is no difference between you and a beast. He has not been punished. He is not an honest man. You shall not be able to beat me on the head. He did not go to school. Do not be sorry. It will not rain now. I do not know what to do next. No one wishes to play with them. I cannot go to him. He could not go to school. No one can count the stars. I do not see the moon. There has been no rain for some time. The sun does not shine now. He does not hurt boys and girls. He does not beat cows and dogs. No one loves a bad boy. He speaks lies and no one trusts him. No one will help you when you are in need. The poor man has no friend in this world.

COMPARATIVE AND SUPERLATIVE.

§ 218. In translating sentences consisting of adjectives of the comparative or superlative degree into Sanskrit, the adjectives are to be turned into the comparative or superlative degree according to the rules stated before [See § 51, (a) and *Note*] and of the words compared that which is excelled by the other is to be made to take the terminations of the Fifth class ("निकृष्टादेकोक्तुर्वे" इति पञ्चमी) or the terminations of the Sixth or Seventh class ("यत्तच्च निर्धारणम्" इति षष्ठी सप्तमी वा); as, (Comp.) Rama is *stronger than* Gopala = रामो हि 'गोपालात् बलवत्तरः'; Learning is *better than* wealth = 'धनात्' विद्या

‘गरीयसी’. (Sup.) This is the *best* book that I have ever read = मया पठितेषु ‘पुस्तकेषु’ इदं हि ‘श्रेष्ठम्’; Himalaya is the *best* of the mountains = ‘पर्वतानां’ हिमालयः ‘श्रेष्ठः’.

Exercise XXVIII.

Translate into Sanskrit :—

The Hindus are more intelligent than the Musalmans. Poetry is harder than prose. Knowledge is better than wealth. The educated are happier than the ignorant. Learned men are more honourable than the rich. Tell me more distinctly. Among the quadrupeds the elephant is the largest and the rat the smallest. England is the richest of all the countries. Who is the richest man in Calcutta? India is the finest country in the world. Bhima was the strongest of all Kshatriyas. The sun is larger and the moon smaller than the earth. Health is better than wealth. Shyama is clever than his brother.

CORRELATIVES AND CORRELATIVE CONJUNCTIONS.

• § 219. How to translate sentences consisting of correlatives and correlative conjunctions into Sanskrit is shown below :—

(a) Correlatives—*That which* he says is true = ‘यत्’ स कथयति, ‘तत्’ सत्यम्; *Those who* are inattentive to their lessons are foolish = ‘ये’ हि पाठेध्वनवहिता ‘क्ते’ निर्वोधा; or पाठेध्वनवहिता हि निर्वोधा; ; *That man who* came to our house is a thief = ‘यः’ पुरुषो हि अस्माकमालयमाजगाम ‘स’ चोरः or अस्मदालयमागतः पुरुषो हि चोरः ; You should help *him whom* you will find poor = ‘यं’ द्रष्टुं द्रष्टव्यं ‘तस्य’ साहाय्यं त्वया कर्तव्यम्; *Such* houses are not here as are in the town of Calcutta = कलिकातायां नगरीयां ‘यादृशा’ हस्त्याः सन्ति, ‘तादृशा’ अपि न वर्तन्ते &c.

(b) Correla. Conj. :—*Though* he has no money, *yet* he has honour = ‘यद्यपि’ तस्य धनं नास्ति ‘तथापि’ स माननीयः or स निर्धनोऽपि माननीयः ; I know not *whether* he will take rice or not = न जाने सोऽन्नं भक्षयिष्यति न ‘वा.’

Exercise XXIX.

Translate into Sanskrit :—

Men hate those who steal. Men do not trust those who lie. All good men hate him who lies. A man, who is learned, is respected. I have seen the man who wrote the letter. He speaks as he thinks. Rama is not so clever as his brother. He went, because he was told. He speaks so low that we cannot hear him. Though he treated me thus, yet I will trust in him. God punishes him who commits sin. That which sages say is true. I know not whether he will come or not. He has neither courage nor wealth nor strength. As the mother is so the child shall be. He who tells a lie in order to hide his fault, commits two faults. Those persons who are ready-witted, can surmount difficulties. Fie upon those who wish to afflict others. Woe be to those who follow immoral paths. He who shows pity towards helpless men is a great man. Of all persons he who is intent on doing good to others, is most to be praised. He who gets angry for a definite cause is appeased as soon as that cause is removed. Those who act in virtuous ways and devote their lives in doing good to others, alone become the objects of God's mercy. A fox that had fallen into a well, tried in vain to get out again.

AUXILIARIES.

§ 220. In English the principal verbs are sometimes understood in sentences, the auxiliaries being used alone. How to translate those sentences is shown below :—

(1) Do it, if you *can* = यदि 'कर्तुं' शक्नोषि, कुरु. (2) Go, if you *can* = यदि 'यातुं' शक्नोषि, गच्छ or यदि 'शक्नोषि,' गच्छ. (3) I may go or *may not* = यदि हि नाम गच्छेयम्, 'नापि' वा. (4) Rama went there = रामस्तत्र गतः. *Did* he? = 'अपि' स 'गतः'? (5) He has sent the book = स पुस्तकं प्रेरितवान्. *Has* he? = 'अपि' स 'प्रेरितवान्'? (6) He can do it = स एतत् कर्तुं शक्नोति. *Can* he? = 'अपि' शक्नोति सः? (7) He could go = स गन्तुं समर्थः आसीत्. *Could* he? = 'अपि' स 'समर्थः आसीत्'? (8) He will leave us = सोऽष्टान् त्यज्यति. *Will* he? = 'अपि' स

'सक्यति?' (9) Could he do it? = अपि स एतत् कर्तुं समर्थोऽभवत्? Yes, he could = समर्थ एव or एवमेव. (10) Did he go? = अपि गच्छत्? Yes, he did = अगच्छत्.

Exercise XXX.

Translate into Sanskrit :—

Do it if you can. He would do it if he could. Let him do it if he can. Write if you can. He would write if he could. Let him write if he can. You may or may not go. I shall go there if I can. Go if you can. He may or may not come. Let him come if he can. Jadu has come home. Has he? Yes, he has. I cannot read. Can't you? No, I cannot. He could go. Could he? Yes, he could. He can sing. Can he? Yes, he can. Let him do it if he can. You do your work but he does not. Save him if you can. The boys go to school but the girls do not. Has he come? Yes, he has.

PARASMAIPADA AND ATMANEPADA.

§ 221. The root रम् by itself admits of Atmanepada, but it is used in Parasmaipada with वि, आ and परि "(व्याङ्परिभ्योरम्.);" as, विरमत् विरमत् महात्मन्! = Hold, hold, sir! स स्वकीये क्रीडोद्याने आरमति = He takes rest in his pleasure-garden; मां दृष्ट्वा स परिरमति = He is pleased at my sight.

(a) With उप it takes Par. ("उपाच्च"); as, स यज्ञदत्तं उपरमति (उपरमयतीत्यर्थः) = He causes Jainadatta to desist. But with उप when used intransitively, it takes either Pada ("विभाषाकर्म्मकात्"); as, स कार्यात् उपरमति, उपरमते = He desists from his work.

§ 222. चिप् and बह् by themselves admit of either Pada, but चिप् with अभि, प्रति, अति and बह् with प्र take Par. ("अभिप्रत्यतिभ्यः चिप्.", "प्राङ्बह्.);" as, अभिचिपति, प्रतिचिपति, अतिचिपति = Overthrows; प्रवहति = Flows.

§ 223. अ is always used in Atm., but in Perfect (सिद्)

First Future (लृट्), Second Future (लृट्) and Conditional (लृङ्) it takes Par. ; as, ममार, मर्ता, मरिष्यति, अमरिष्यत्.

§ 224. The causal of बुध्, युष्, नश्, जन्, अश्चि + इ to read, पु, दु, सु, and roots implying *motion* and *eating* take Par. only ("बुधयुधनश्जनेङ् प्रुदुसुभ्योः," "निराणचलनार्थेभ्यः"); as, बोधयति ; योधयति ; नाशयति ; जनयति ; अध्यापयति ; प्रावयति = Covers over ; द्रावयति = Causes one to go ; स्वावयति = Causes to flow ; चालयति, कम्पयति ; भोजयति, आशयति.

§ 225. The causals of intransitive verbs (अकर्मकविजन्तधातु), having an animal as their subject in the simple form (अविजन्तकालि), take Par. ("अणावकर्मकाचित्तवत् कर्तुंक्तात्"); as, पुत्रः श्येते = The son lies down ; माता पुत्रं श्राययति = The mother makes her son lie down. But if the subject in their simple form be an object other than an animal, they take either Pada ; as, जलं शुष्यति = The water dries up ; सूर्यो जलं शोषयति, शोषयते = The sun makes the water dry up.

(a) The causal of गम् with आ takes Atm. in the sense of *waiting* ("आगमेः चानो"); as, सकालमागमयति (प्रतीक्षते इत्यर्थः) = He awaits the time. But in other senses it is Par. ; as, गोपे घेनु मागमयति (आनयतीत्यर्थः) = The cow-herd brings the cow.

§ 226. क्री by itself admits of either Pada and जि Par. ; but क्री with वि, परि and अव and जि with वि and परा take Atm. ("परिष्येभ्यः क्रियः," "विपराभ्यां जेः"); as, स पुस्तकं विक्रीणीते = He sells the book ; स पुस्तकं परिक्रीणीते, अवक्रीणीते = He buys the book ; स शत्रून् विजयते, पराजयते = He defeats his enemies.

§ 227. The root विश् by itself admits of Par. ; but with नि and अभि-नि it takes Atm. ("निविशः"); as, सुचिरकालादनन्तरं स स्वगृहं निविशते = He enters his own house after a long time ; प्रभो भयं भूयं अभिनिविशते = The fear of the master enters (the mind of) a servant (i. e., the servant is afraid of the master).

§ 228. वद् in the sense of *knowledge* (ज्ञान), *toil* or *effort* (यत्), *showing brilliance* (भासन) and *enthusiasm* (उत्साह),

takes Atm. ("भासनीपसम्भाषाज्ञानयवदिसत्युपसन्नगेषु वदः"); as, पाणिनि 'वदते' = Panini *knows to speak*; जेजे 'वदते' = *Toils in the field*; मनुः श्रुतौ 'वदते' = *Manu shows brilliance in Smṛity*; स युद्ध 'वदते' (उन्मत्तमानो वदतीत्यर्थः) = *Full of enthusiasm for war he says.*

(a) With उप in the sense of *alluring* (प्रलोभ), *pacifying* or *consoling* (उपसान्वनं) it takes Atm.; गुरुः शिष्य 'मुपवदते' = *The preceptor allures the disciple*, असौ सदयः पुरुषः क्लिष्टान् 'उपवदते' = *That kind man consoles the afflicted.*

(b) With वि in the sense of *quarrelling* (विवाद) it takes Atm.; as, "परस्परं विवदमानानां नपि धर्मशास्त्राणाम् = *Of mutually conflicting religious treatises.*

(c) With अनु, when used intransitively, it takes Atm. ("अनीरकस्येक्षात्"); as, कृष्ण रामस्य अनुवदते (रामो यथा वदति, कृष्णोऽपि तथा वदतीत्यर्थः) = *Krishna imitates Rama in speaking.* But when used transitively it takes Par.; as, स पूर्वोक्तमनुवदति = *He reproduces what is said before.*

(d) With सम् + प्र in the sense of *loud and distinct speaking*, as of men &c. (व्यक्तसङ्गीति) it takes Atm. ("व्यक्तवाचा समुच्चारणे"); as, एते ब्राह्मणा अत्र 'सम्प्रवदन्त' = *These Brahmins are speaking here loudly together.* But when *loud and distinct speaking* (व्यक्तसङ्गीति) is not implied it takes Par.; as, एते खगाः अत्र 'सम्प्रवदन्ति' = *These birds are cooing here.*

(e) With वि + प्र it is used in either Pada, in the sense of *disputing* ("विभाषा विप्रलापे"); as, विप्रवदन्ते or विप्रवदन्ति वैद्याः = *The doctors are disputing.*

§ 229. विद् to know by itself takes Par., but with सम् in the sense of *recognising* it takes Atm.; as, मम जननी अपीदानीं मां न संविच्छेत् = *Even my mother does not recognise me now.*

§ 230. दा to give takes either Pada, but with आ meaning to take it is used in Atm. only ("आदाजोऽस्त्रप्रसारं"); as, स वस्त्रं मादत्ते = *He accepts the cloth.* But in the sense of *widening* or *extension* (विस्तार) it is used in Par.; as, सिंही मुखं व्याददाति =

The lion widens his mouth open ; नदी कुल व्याददाति = The river extends its bank.

§ 231. क्रीड् usually takes Par., but with परि, अतु, अव, वा and सम् it takes Atm. ("पर्यन्ववाडः क्रीडः," "समोऽकृजने"); as, परिक्रीडते, अतुक्रीडते, अवक्रीडते, वाक्रीडते, संक्रीडते = Plays. With सम् it takes Par. in the sense of *making noise* (कृजन) ; as, संक्रीडन्ति विहङ्गमाः = The birds are cooing ; संक्रीडति चक्रम् = The wheel creaks. With अतु in the sense of *with* or *along with* (सहाय) it takes Par. ; as, बालकमतुक्रीडति = Plays with the boy.

• § 232. कृ usually takes Par., but with अप in the sense of *throwing up* or *scratching* for expressing joy, maintenance or making an abode, it takes Atm. having a beast or a bird for its subject and स् is inserted before the root ("क्रीडाद्दर्षाद्रवासच्चे चतुष्पादवौ सुम् च"); as, अपस्क्रिरते वृषभः = The ox throws up the earth from pleasure ; अपस्क्रिरते कुक्कुटः = The cock scratches the earth in search of food ; अपस्क्रिरते सारमेयः = The dog scratches the earth to make a place to lie down in.

§ 233. स्था usually takes Par., but with सम्, अव, प्र and वि it takes Atm. ("समवप्रविभ्यः स्थः"); as, मम पुत्र स्तस्य वाक्ये न सन्तिष्ठते = My son does not act up to his words ; क्षणमात्रं मयि विनिष्ठस्व, अवनिष्ठस्व = Remain here for a moment ; सोऽधुना गृहं प्रतिष्ठते = Now he sets out for home.

(a) With उत् it takes Atm. ("उदोऽनूर्हकच्य"); as, समुत्तौ उत्तिष्ठते = He raises himself up (aspires) to absolution. But in the sense of *getting up* (उत्थान) it is Par. ; as, स आसनादुत्तिष्ठति = He rises up from his seat.

§ 234. स्था with उप in the sense of *invoking* or *worshipping* takes Atm. with a word in the Instrumental ("मन्त्रेणोपात्"); as, अर्कं मुपतिष्ठते गायत्र्या = Worships the sun by reciting Gayatri ; स मन्त्रैः सूर्यमुपतिष्ठते = He invokes the sun with holy verses. If *invoking* or *worshipping* is not implied, it takes Par. ; as, अतिथिमुपतिष्ठति आतिथ्येन = Waits upon the guest with hospitality.

If a word in the Instrumental is not used it takes Par.; as, “उपतस्युर्महात्मानं धर्मपुत्र युधिष्ठिरं” = Waited upon the noble-minded Yudhisthira, the son of Dharma.

(a) With उप in the sense of *worshipping* (देवपूजा), *uniting* or *joining* (मिलन), *making friendship with* (मैत्रीकरण), and *leading to*, as a way (पथ), it takes Atm. (“मैत्राक्षसङ्गाराधे”); as, विष्णुमुपतिष्ठते देवदत्तः = Devadatta worships Vishnu; यमुना गङ्गामुपतिष्ठते = Jamuna is united with the Ganges; साधून् उपतिष्ठन्ते साधवः = The good make friends with the good; एष मार्गो मथुरामुपतिष्ठते = This way leads to Mathura.

(b) With उप it takes Atm. when used intransitively (“अकर्म्मकाञ्च”); as, स “मध्याह्नकाल उपतिष्ठते” = He comes at noon. But when used intransitively, it takes Par.; as, शिष्यो गुरुमुपतिष्ठति = The disciple comes to the preceptor.

(c) But in the sense of *desire for gain* (लाभच्छा) it is used with उप in either Pada (“लिप्सायां वा”); as, ब्रह्मपतिमुपतिष्ठति or उपतिष्ठते भिक्षुः = The beggar goes to the king in the expectation of gaining wealth.

§ 235. हन् and यम् are usually Par., but with आ they take Atm. when used intransitively (“आत्माङ्गदाददात्ताह्नयम्,” द = कर्म्म); as, आहते, आयच्छते. When used transitively, they take Par.; as, आहन्ति शत्रून् = Strikes at the enemy; आयच्छति कृपाद्रज्जुम् = Takes up the rope from the well. When transitively used, if they have a limb of one's own body as their object, they take Atm.; as, आहते स्वीयं शिरः = Strikes at his own head; आयच्छते पाणिं मात्मीयम् = Stretches his own hand.

(a) यम् with सम्, उत् and आ takes Atm. (“समुदाङ्ग्यी यमोऽयम्”); as, कृषको यवान् संयच्छते = The farmer gathers barley; स प्रस्तरमुद्वहच्छते = He lifts up the stone. But when it has a literary work (ग्रन्थ) for its object, it takes Par.; as, स श्रुतिशास्त्रमुद्वहच्छति = He tries hard to learn the Smṛiti Śāstra.

(b) In the sense of marrying (विवाह) यम् with उप takes Atm. ("उपादयमः स्वीकरणे"); as, स तामुपयच्छते = He marries her.

§ 236. गम् and यु are usually Par., but with सम् they take Atm. when intransitively used. ("समीगसृच्छप्रच्छन्वृयुवेतसिद्धः"); as, सृच्छते, संगृणते. When transitively used they take Par.; as, स मित्रं सृच्छति = He becomes united with his friend; स गुरोः शास्त्रं संगृणीति = He hears the Shastras from his preceptor.

§ 237. ह्ने usually admits of either Pada, but with चा in the sense of *challenging*. (स्यद्धा) it takes Atm. ("स्यद्धायामाह"); as, सक्कमाह्वयते सक्कः = The wrestler challenges another in the feats of arms. But in other senses it takes Par.; as, पिता पुत्रं माह्वयति = The father calls the child.

§ 238. In the sense of *increase* (वृद्धि), *energy* (उत्साह) and *want of interruption* (अप्रतिवन्ध), क्रम् by itself takes Atm. ("वृत्त्युत्साहतायने क्रमः"); as, सतां श्रीः क्रमते (वर्धते इत्यर्थः) = The wealth of the good increases; अध्ययनाय क्रमते शिष्यः (उत्सहते इत्यर्थः) = The disciple exerts for study; शास्त्रेषु क्रमते ब्रह्मिन् (न प्रतिहता भवतीत्यर्थः) = The merit is not obstructed in the Shastras.

(a) क्रम् with परा and उप takes Atm. in the senses stated above ("परोपक्रमः"); as, पराक्रमते, उपक्रमते.

(b) With प्र and उप in the sense of *beginning* (आरम्भ) it takes Atm. ("प्रोपादारम्भे"); as, प्रक्रमते उपक्रमते भोक्तुम् = Commences to eat.

(c) With चा in the sense of *ascending* or *rising* of a luminary, it takes Atm. ("आदौ भोक्त्रमे"); as, आक्रमते सूर्यः (नभोमण्डलमारोहतीत्यर्थः) = The sun ascends the sky. But if the sense of *ascending* of a body other than a luminary is implied, it takes Par.; as, "आकाशमाक्रमति धूमजालम्" = A volume of smoke ascends the sky.

(d) When not preceded by a preposition (उपसर्ग) it takes either Pada ("अनुपसर्गाद्वा"); as, स क्रमते, क्रामति = He exerts.

(e) With वि it takes Atm. in the sense of *placing the*

footsteps or *walking* ("विः पादविहरणे") ; as, साधु विक्रमते बाजी= The horse is walking with good grace. In other senses it takes Par. ; as, विक्रामति सन्धिः=The joint is loosened.

§ 239. कृ admits of either Pada, but in the sense of *doing an injury to* (सूचना), *censure or overcoming* (अवलम्बण), *serving* (सेवा), *acting violently or outraging* (साहस), *preparing* (प्रतियव), *reciting* (कथा), and *employing* (प्रतियव), it takes Atm. generally with prepositions ("सूचनावलम्बणसेवासाहसप्रतियवकथोपयोगे कृञः") ; as, अपक्रुते = Does an injury to ; श्येनो वृत्तिकामुपक्रुते (तिरस्कोरितौल्यर्थः) = The hawk overcomes a snail ; विष्णुं प्रक्रुते (सेवते इत्यर्थः) = Serves Vishnu ; परदारान् प्रक्रुते (तेषु सहसा प्रवर्त्तते इत्यर्थः) = Outrages another's wife ; एधोदकस्य उपक्रुते (गुणान्तरमापादयतीत्यर्थः) = Transforms the nature of the essence of the wood ; गाथाः प्रक्रुते (प्रकथयतीत्यर्थः) = Recites stories ; शतं प्रक्रुते (धर्मार्थं विनियुङ्क्ते इत्यर्थः) = Devotes a hundred to sacred purposes.

(a) With अधि in the sense of *overpowering* (शक्तिः), it takes Atm. ("अधेः शक्तौ") ; as, दैत्यानधिक्रुते कृष्णः (अधिभवतीत्यर्थः) = Krishna overpowers the daityas (demons). In other senses it takes Par. ; as, राजा परराज्यं अधिकरोति = The king takes possession of the kingdom of his enemy.

(b) With वि it takes Atm. having *sounds* for its object, or, when used intransitively ("वा शब्दकर्मणः," "विकर्मकाच्च") ; as, स्वरान् विक्रुते (विशेषेण क्रुते इत्यर्थः) = Produces sounds ; स विक्रुते = He acts at will. But when it has anything else for its object it takes Par. ; as, "चित्रं विकरोति 'कामः'" = Love affects the mind.

(c) With अनु and परा it takes Par. ("अनुपराभ्यां कृञः" परस्मै-पदम्) ; as, पितरनुकरोति पुत्रः = The son imitates his father ; अहं दानं पराकरोमि = I reject the gift.

(d) With उप it takes either Pada in the sense of *doing good to* (उपकार) ; as, स स्वकीयेन धनेन परिणामुपकरोति or उपक्रुते = He does good to others by his own wealth.

§ 240. या is usually Par., but with अप in the sense of

denying (अपह्नव) it takes Atm. ("निज्ज्ञे च."); as, अपह्ना स उक्तमपजानीते = Now he denies what he said.

(a) With सम् and प्रति it takes Atm. ("सम्प्रतिस्मृते"); as, सहस्रं संजानीते = Looks for a thousand; वनदानं प्रतिजानीते = Promises to give wealth. But in the sense of *remembering* it takes Par.; as, अपह्ना स पुत्रं संजानीति = Now he recollects his son.

(b) Without a preposition it takes either Pada; as, स जानीते or जानाति = He knows.

(c) With अनु it takes either Pada; as, "अनुजानीहि मामुत्तम-स्मनाय" = Let me go to the hut made of leaves; "ततोऽनुजज्ञे गमनं सुतस्य" = Then gave his consent to the departure of his son.

§ 241. प्रच्छ् to ask and गृ to eat are usually Par.; but in the sense of *taking leave of* (विदाय यद्वा) प्रच्छ् with आ takes Atm. ("आनुप्रच्छी मं"); as, स वन्धूनापृच्छते = He takes leave of his friends, गृ with अव takes Atm. ("अवाद्विरः"); as, स मिष्टान्नमवगिरते = He eats sweetmeats. With सम् in the sense of *promising* (प्रतिज्ञा) गृ takes Atm. ("समः प्रतिज्ञाय"); as, शतं सङ्गिरते = Promises a hundred. But सङ्गिरति (भुङ्क्ते इत्यर्थः) = eats.

§ 242. कुञ् with any preposition except निर्, दुर् and सम् takes Atm. ("युजिर उद्गच्छीयज्ञपात्रे"); as, उदयुङ्क्ते, प्रपुङ्क्ते, वियुङ्क्ते, विनियुङ्क्ते etc. But निर्युनक्ति, द्युनक्ति, संयुनक्ति. When it has a sacrificial vessel for its object, it takes Par.; as, स यज्ञपात्रं प्रयुनक्ति = He employs sacrificial vessel.

§ 243. चर् is usually Par., but with चत् in the sense of *overstepping or violation* (उल्लङ्घन) when used transitively and with सम् when used with a word in the Instrumental, it takes Atm. ("उद्वरः सकर्मकात्," "समस्ततोयायुक्तात्"); as, गृध्रवचनमुच्चरते (उल्लङ्घयतोऽर्थः) = Disobeys the words of his preceptor; अश्वेन सञ्चरते = Goes on horse-back. When used intransitively चर् with उत् takes Par.: as, उच्चरति धूमः = The smoke rises up.

§ 244. भुज् takes Atm. except in the sense of *protecting* ("भुजोऽनवने"); as, अन्नं भुङ्क्ते = Takes rice; महीपालो मेदिनीं भुञ्जे

= The king enjoyed the earth ; अहं दुःखमयानि भुञ्जे = I suffer hundreds of miseries. In the sense of *protecting* it takes Par. ; as, महौ सुनक्ति राजा = The king protects the earth.

§ 245. The roots that usually takes either Pada, are used in Atm. only, when the agent performs the act for his own benefit ; as, यजते विप्रः = The Brahmana performs the sacrifice for his own benefit. But when the agent performs the act for other's benefit, they are used in Par. ; as, यजति याजकः = The priest performs the sacrifice for the benefit of the person (यजमान) who has employed him to perform it.

§ 246. The desiderative (सनन्त) forms of ज्ञा, श्रु, श्रु and दृश् take Atm. ("ज्ञाश्रुदृशं सनः") ; as, स धर्मं जिज्ञासते = He is questioning on religion ; शिष्यो गुरुं श्रुष्यते = The disciple attends on his preceptor ; स नष्टं सुस्मरति = He wishes to remember the thing lost ; स चन्द्रं दिदृच्छते = He wishes to see the moon.

(a) But the desiderative of ज्ञा with अतु, and the desiderative of श्रु with प्रति and आ take Par. ("नानीच्छः," "प्रत्याङ्म्या श्रुवः") ; as, अतुजिज्ञासति ; प्रतिश्रुष्यति, आश्रुष्यति.

§ 247. तप् is usually Par., but with वि and उत्, when used intransitively, it takes Atm. ("व्युत्तपः") ; as, सूर्यो वितपते or उत्तपते = The sun is shining. When transitively used if it has a limb of one's own body for its object, with वि and उत् it takes Atm. ; as, वितपते, उत्तपते पाणौ = He warms his hands. But when the object is something else than a part of the body, it takes Par. ; as, उत्तपति सुवर्णं सुवर्णकारः = The goldsmith heats the gold.

(a) In the sense of practising penance when it has the word तपस् for its object, it is used in Atm. and takes the affix य in Present (लट्), Imperative (लोट्), Imperfect (लङ्) and Potential (बिभिलिङ्) ("तपोदादं यक् च रे," द = कम्) ; as, तप्यते तपसापसः = The ascetic practises penance.

§ 248. नी admits of either Pada, but in the sense of *instructing* (ज्ञान), *worship* (अर्चा), *lifting up* (उत्त्वेप), *initiating*

into sacred rites (उपनयन), employing on wages (भृति), paying off as a debt in (विगणन), and spending (व्यय), without a preposition (उपसर्ग) or with वि, उत् and उप, it takes Atm. (“ज्ञानार्थं ज्ञेयपनयनभृतिविगणनव्ययेषु नौजः”); as, ज्ञानं नयते = Gives instructions in the *Shastras*; विष्णुं नयते = Worships Vishnu; दण्डमुद्रयते = Lifts up the stick; पुत्रमुपनयते = Invests his son with the sacred thread; भृत्यमुपनयते = Employs the servant; ऋणं विनयते = Pays off the debt; धनं विनयते = Spends his wealth.

(a) With वि it takes Atm. when it has for its object a thing which has no shape (अवयवविहीन) and which exists in the subject. (“कर्तृस्थे चाशरीरे कर्मणि”); as, स क्रोधं विनयते = He restrains his anger. But, पितुः क्रोधं विनयति = Removes the anger of his father; here the object क्रोधं does not exist in the subject, so Parasmaipada is used; and स गच्छं विनयति = He turns away his cheek; here the object गच्छं though it exists in the subject, has a shape and so Parasmaipada is used.

§ 249. ह usually takes either Pada, but with अनु in the sense of *resemblance in motion* (गतिसादृश्य) it takes Atm. (“गत्यनुकारे हजः”); as, पैदकः सनुहरति अश्वः = The horse resembles his father in motion. But when resemblance in something else is implied it takes Par.; as, पुत्री रूपेण पितरं सनुहरति = The child resembles his father in countenance.

Exercise XXXI.

Translate into Sanskrit:—

He rides every day. He imitates the actions of others. He is throwing on stones. The river Ganges flows from the north to the south. Satyaban will die within a year. Avarice produces sin. The kind-hearted man forgave the offence of his servant. The mother causes her son to lie down. The heat of the sun parches the Sali paddy. He did not worship Vishnu. Bharata entered the town. He married the daughter of my friend. He challenges me in a single combat. He conquered the capital of

India. This river unites with the Brahmaputra. The royal horse is walking with good grace. He recollects his son. Rama married the daughter of Janaka. This footpath leads to my father's hermitage. When a man has to go to a distant place, he takes leave of his elders and bows down to the deities. This way leads to the river. He, who initiates a boy into the sacred ceremonies and teaches him sacred learning, is called Acharyya. The king, who protects his subjects as if they were his own children, himself enjoys unending happiness. The heir-apparent to the throne of Ajmira has married the daughter of the king of Malwa. While Rama was riding out on his horse, it shied at a pool of water, and the rider was violently thrown down. Cease from anger and forsake avarice. The crow picks up crumbs of cakes, or other bits of eatables, and thus maintains himself. The Jamuna joins the Ganges at Prayaga, and this place is held sacred by the Hindus. Having entrusted the protection of the family to his eldest son, the old man started off for Benares. At midnight, while I was sleeping soundly in my bed, I was awakened by a noise proceeding from persons quarrelling with one another. The Musalmans, commanded by their ablest general, began to storm the castle but the Hindus easily defeated them. The sons of Sagara, while searching for the sacrificial horse, fell in with the sage Kapila.

ADVERBS.

§ 250. In Sanskrit adverbs (क्रियाविशेषण) take the terminations of the Second or Third class. Many indeclinables are used in Sanskrit as adverbs. How to translate the principal adverbs in English that are in general use, is shown below :—

Accordingly—तथैव ; as, My brother acted *accordingly*—मुम
भाता 'तथैव' कृतवान्.

After—पश्चात् ; as, Your brother came *after*, and not before
= तव भाता 'पश्चात्' आगतः न तु पूर्वम्.

Afterwards—पश्चात्, परेण ; as, *Afterwards* he found his mistake = 'पश्चात्' स प्रमादमपश्यत्.

Again—1. (Once more) पुनः, भूयः ; as, *Again* my brother is ill = 'पुनरपि' ('भूयोऽपि') मम भ्राता पीडितः 2. (Again and again) पुनःपुनः, भूयोभूयः, वारंवारं, असकृत्. 3. (Moreover) अन्वयः. *Sleeping* never to wake *again* = अप्रतिबोधशायिन्.

Ago—Six months *ago* he was here = इतः षण्मासान् 'पूर्वं' सोऽवस्थितः. Long *ago* = पुरा. Not very long *ago* = अनतिपूर्वं. How long *ago* = कियत् पूर्वं. Sometime *ago* = किञ्चित्पूर्वं.

Almost—He is *almost* dead = सहि मृतप्रायः.

Already—प्रागेव, पूर्वंमेव ; as, It has *already* been said = 'प्रागेव' (पूर्वंमेव) एतदुक्तम्.

Also—अपि ; as, He *also* has come = सोऽपि आगतः.

Altogether—सर्वदा, अशेषतः, सर्वं ; as, Fishes live *altogether* in water = मत्स्या 'अशेषतः' सलिलेषु निवसन्ति.

Always—सदा, सर्वदा, सततम्, सर्वकालम्, अनिश्चयम् ; as, He is *always* restless = सहि 'सततं' चटुलः.

Any how—येन तेन प्रकारेण, यथातथा ; as, I shall do it *any how* = 'येन तेन प्रकारेण' ह मेतत् करिष्यामि.

Any longer, Any more—इतः परम्, ततः परम् ; as, I cannot bear *any longer (any more)* = 'इतः परम्' अहं सोढुं न शक्नोमि.

As—*As* before = पूर्ववत्. *As* ordered = यथानिर्देशम्. *As* prescribed = यथाविधि. *As* before = यथापूर्वम्. *As* for instance = तथाहि. *As* a rule = प्रायशः. *As* he went he thought = व्रजं च चिन्तयामास. *As* there was much political work = राजकार्यस्य बहुलतया. *As long as* one lives = यावज्जीवम्. *As far as* the ocean = आसमुद्रम्. *As yet* = अद्यापि. I will remain *as* your queen = तव महिषी भूत्वा स्थास्यामि. He sent me to you *as* his agent = स मां प्रतिनिधि कृत्वा तत्सकार्यं प्रेरितवान्. *As few* = अल्पतया. *As a child* = बालतया. *As weak* = दौर्बल्यात्. *As wonderful* = अद्भुतत्वात्. Passed the night *as if* in a moment = "क्षणादिव क्षणदां क्षणितवती." Began to speak *as follows* = "बहुमिष्युपक्रमे वचः." Bachaspati spoke *as follows* = "वाचस्पति-

स्वाचेदं' *As for (as to)* his valour I will not say a word =
तस्य शौर्यविषयकं न किञ्चिद् वदिष्यामि. *As soon as* I spoke = सङ्घनानन्तर-
मेव. *As a mother, as well as, as a father* = माता च पिता च भूत्वा.

Aside—अपवाह्यं, जनान्तिकं, विजने; *as, The king speaks aside* =
नरपति 'रपवाह्यं' ('जनान्तिकं') कथयति.

Away—*Away with shame* = 'अल' क्रिया. *Away with fear* =
भयेन 'किम्'. *Away (be gone)* = अन्तरमन्तरम्.

Back—He came back this morning = अद्य प्रातः स 'प्रत्यागतः'.

Before—पुरः, पुरतः, अग्रतः, अग्रे, पुरा, पूर्वं; *as, I never saw him*
there before = 'पूर्वं' कदापि तमहं तत्र न दृष्टवान्. *From before* = पुरस्तात्.
Not heard before = अन्युत्पूर्वं.

Behind—पृष्ठतः, पश्चात्; *as, He walked behind* = स 'पश्चात्'
('पृष्ठतः') चलितः.

By the bye—प्रसङ्गेन, प्रसङ्गात्.

Certainly—अवश्यम्, ध्रुवं, दूनं, नश्यितं; *as, He will certainly do*
it = सोऽवश्यमेवैतत् करिष्यति.

Continually—सततं, अविरत, मुहुर्मुहुः; *as, You are continually*
talking = त 'सविरतं' जल्पसि.

Early—1. प्रातः, प्रत्युषसि. 2. (Soon) शीघ्रं, अचिरं. 3.
(First) पूर्वं; *as, He started for Benares early in the morning*
= 'प्रातरेव स वाराणसौ प्रस्थितः'.

Elsewhere—अन्यत्र, अन्यतः; *as, You will not find it else-*
where = 'अन्यत्र' तमेतद् द्रव्यसि.

Enough—अलम्, पर्याप्तः, प्रचुरः; *as, Enough of this story* =
'अल' मनया कथया.

Ere—पूर्वम्; *as, Ere this* = इतः 'पूर्वम्'.

Especially—विशेषेण, विशेषम्, प्राधान्येन; *as, He is especially*
marked = स हि 'विशेषेण' लक्षितः.

Even—अपि; *as, Not even he came to see me* = साऽपि
मां द्रष्टुं नागतः. *Even now* = अद्यापि.

Ever—कदाचित्, कदापि, सदैव; *as, If these ever deserve union*
= "कदाचिदेते यदि योगमर्हन्त". He is ever my friend = सहि 'सदैव'

मे वन्तुः. Ever and anon = 1. यदा तदा. 2. (Always) सतत, निरन्तरं.
Gone for ever = 'अपुनरागमनाय' गतः. Lost for ever = 'एकान्त' नष्टः.

Exceeding, Exceedingly—अति, अत्यन्त, अतिमात्रं, अतीव ;
as, I am exceedingly sorry = अहं 'अतिमात्रं' दुःखितः.

Far—दूरं, दूरे ; as, He lived far from the town = स नगरात् 'दूरे'
निवसति स्म. From far = दूरात्, दूरतः.

Forward, Forwards—अग्रतः, पुरतः ; as, He goes forward =
सः 'अग्रतो' गच्छति. Your brother always goes forward = तव
भाता सदैव 'पुरतः' सरति. He goes backwards and forwards = स
परिक्रामति. From this day forward = अद्यारभ्य, अद्यप्रभृति.

Forthwith = सपदि, अटिति, द्राक् ; as, Forthwith he sent the
letter = 'सपदि' स पत्रिकां प्रेरितवान्.

Frequently—पुनःपुनः, सुदृसुदः, भूयोभूयः, असकृत् ; as, He comes
here frequently = 'असकृत्' स इहागच्छति.

Hardly—कथमपि, कष्टेन, कठिनं, कठोरं ; as, He can hardly be
trusted = 'कथमपि' स विश्वसनीयः.

Hence—इतः, अतः ; as, Go hence = 'इतो' दूरमपसर.

Here—अत्र, इह, इहलोकं ; as, He comes here very often =
स सदैव 'इहा' गच्छति. Who is here = "कः को 'इत्' भोः". 2. इदम् ;
as, Look ! here is the queen = प्रश्ये 'यं' स्त्री. Here are we = 'इमे'
स्मः. Here I come = 'अयं' महं मागच्छामि. Here and hereafter =
उभयत्र, इहामुत्र, परत्रेह च. Hereabout = इतो नातिदूरे, अत्रापान्ते.
Hereafter = इतःपर, अतःपरं, परत्र, अमुत्र. Herewith = अनेन, एतेन.

Henceforth, Henceforward—इतः परं, अतः पर, अद्य प्रभृति ;
as, Henceforth (henceforward) he will live here with his friends
= 'अद्य प्रभृति' स तस्य वन्तुभिः सहैव वक्ष्यति.

Hither—इतः ; as, Come hither and sit by me = 'इत' आगत्य
मदनिकमुपविश. Hither and thither = इतस्ततः, इतथेतः.

How—कथं, केन प्रकारेण ; as, How have you done it ? = 'कथं'
त्वमेतत् कृतवान् ? You know how to make one take = जानासि
यादयितुम्. How is he ? = स 'कथं' वर्तते ?

Indeed—एवं, नूनं, वस्तुतः, सत्यं, खलु, किल ; as, He is *indeed* a pious man = 'नूनं' हि स धार्मिकः.

Immediately—सद्यः, सपदि, अव्यवहितं ; as, *Immediately* he was put to death = 'सद्य' एव स व्यापादितः.

Instantly—भट्टिति, सपदि, तत्क्षणं, तत्क्षणात्, द्राक्, अपुनैव, अत्रसा, निर्वन्धेन ; as, *Instantly* he heard the noise = 'तत्क्षणादेव' स कोलाहलमश्रयोत् ; *Instantly* he went = 'सपदि' एव स गतः.

Least—अल्पतमं, अल्पिष्ठं. At least = अन्ततः. The least, in the least = अल्पमपि, मनागपि.

Little—A *little* = ईषत्, किञ्चित्, मनाक्, सीकं, अल्प (in compound); as, Now he is *little* heard of = अधुना हि सः 'अल्प'युतः. *Little* by *little* = सीकं सीकं.

Late—विलम्बेन, चिरिण ; as, He came *late* = स 'विलम्बेन' गतः. *Lately* = इदानीमेव, किञ्चित् पूर्वं ; as, You are grown idle *lately* = 'इदानीमेव' त्व मलसः संवृत्तः.

Much—1. बहु ; as, We think *much* of ourselves = आत्मानं 'बहु' मन्यामहे वयं. 2. अति (in compound) ; as, *Much* pleased = 'अति'प्रीतः. As *much* as = यावत्. How *much* = कियत्. So *much* = ईयत्. Hari got three times as *much* as Rama = हरी रामात् त्रिगुणमधिगतवान्.

Nay more—अधिकञ्च ; as, *Nay more* he was a spy = 'अधिकञ्च' स गुप्तचर आसीत्.

Never—न कदाचिदपि, न कदापि, न कदाचन, न जातु ; as, I have *never* heard of it = 'न कदाचिदपि' अहमेतत् श्रुतवान्. *Never-fading* = अजरः. *Nevertheless* = तथापि.

No, Not—न. *Not* so much as = न तथा..... यथा. *Not* only = न केवलम्. *Not even* = नापि.

Now—1. इदानीम्, सम्प्रति, साम्प्रतम्, अधुना, अद्य ; as, *Now* he has become a king = 'अधुना' स वृत्पतिः संवृत्तः. 2. अतःपरम् ; as, *Now* I will tell you—“अतःपरं” युष्माकं संप्रवक्ष्यामि”. *Even now* = अद्यापि. *Now-a-days* = एषु दिवसेषु.

Noway, Noways, Nowise—न कथञ्चन, न कथञ्चित्, न कथमपि, न केनापि प्रकारेण.

Nowhere—न कचित्, न कुत्रचित्, न कापि, न कुत्रापि ; as, Now that man is *nowhere* to be found = अधुना स पुरुषः 'कुत्रापि' न दृश्यते.
Nowhere else = नान्यत्र कुत्रापि.

Off—दूरे, दूरतः ; as, He is far *off* = स बहुदूरे वर्तते.

Often, Often—बहुशः, अनेकशः, असकृत्, अभीच्छम् ; as, He *often* comes here to see me = स मां द्रष्टुं 'असकृ'दिहागच्छति. *How often* = कतिशः ; as, *How often* he goes ? = 'कतिशः' स गच्छति ?

Once—सकृत्, एकवारं ; as, He was examined *once* = स हि 'सकृत्' परीक्षितः. At *once* = समकाल, युगपत्, समं, सद्यः, तत्क्षणात् ; as, He came *at once* = 'तत्क्षणात्' स समागतः. *Once and again* = १. असकृत्, बारंबारं, मुहुः. २. (At one time) कदाचित्. ३. (Formerly) पुरा.

Only—१. केवलम्. २. मात्र (in compound) ; as, वर्ष-मात्रेण कृष्णः. ३. एव ; as, There is *only* one means = एक 'एव' उपायोऽस्ति.

Otherwise—अन्यथा ; as, I thought the matter *otherwise* = अहम् तद्व्यापार 'अन्यथा' व्यचिन्तयम्.

Outward, Outwards, Outwardly—बहिः.

Perchance—देवात् ; as, *Perchance* I found him there = 'देवा' तमहं तत्र दृष्टवान्.

Presently—अधुनेव ; as, He will come here *presently* = 'अधुनेव' सोऽत्रागमिष्यति.

Quite—अशेषेण, निरवशेषम्, अत्यन्तम्, सातिशयम्.

Rarely—कदाचित् ; as, *Rarely* you will find so good a man as he is = 'कदाचित्' त्वं तस्मद्दृशः साधुं द्रक्ष्यसि.

Scarcely—१. कथमपि. २. न ; as, *Scarcely* a day passed = 'नै'कमपि दिनं गतम्. ३. एव ; as, *Scarcely* I have arrived = "मयि आगतमात्र 'एव' ". *Scarcely* got = दुर्लभः.

Seldom—कचित्, कदाचित्, कर्हिचित् ; as, That man is *seldom* seen here = असौ 'पुरुषोऽत्र' 'कचित्' दृष्टः.

Since—*Since* then = तदा प्रभृति. Long *since* = चिरम्.

So—१. तथा. २. एवं ; as, Do not say *so* = "मा मै'व' वद". It is *so* = 'एव'मेतत्. ३. ईदृश, ईदृश ; as, *So* insufferable = 'ईदृश'

दुःसहम्. 4. तादृश, तादृश; as, Of *so* great-minded men = 'तादृश'
महात्मनाम्. So that = तथा.....यथा.

Sometime—1. (Formerly) पूर्वम्. 2. (At one time) एकदा,
कदाचित्.

Sometimes—कदाचित्, कचित्; as, He *sometimes* walked
and *sometimes* ran = "स 'कदाचिद्' व्यचरत्, 'कदाचिद्' घावत्".

Somewhat—ईषत्; as, You will find the way to *Santipura*
somewhat long = शान्तिपुत्रगमनमार्गे 'मीष' दीर्घं द्रव्यसि.

Somewhere—कुत्रापि; as, That book is *somewhere* in the
room = तत् पुस्तकं गृहमध्ये 'कुत्रापि' वर्तते.

Soon—अचिरं, अचिरात्, आद्य, शीघ्रं, चिघ्रं, तूर्णं, द्रुतं, त्वरितं; as,
Soon he died = 'अचिरात्,' स मृतः.

Still—अद्यापि, तथापि; as, *Still* he will not come here =
'तथापि' सोऽच नागमिष्यति.

Surely—नूनं; as, That man will *surely* not come here =
'नूनं' स पुरुषोऽच नागमिष्यति.

Then—1. तदा, तर्हि, तदानो. 2. अथ; as, *Then* at the end
of the song he went away = 'अथ' गीतावसाने स प्रस्थितः. What
then? = ततः, किम्? किं तर्हि?

Thence—ततः, तस्मात्; as, *Thence* he started for Benares =
'ततः' स वाराणसी प्रस्थितः.

There—तत्र, अमुत्र; as, *There* lived a lion = "तत्रै' कः सिंहः
प्रतिवसति". Thereupon = ततः. Thereby = तेन. Therefore =
अतः, ततः, तत्, तेन, तस्मात्; as, *Therefore* he was punished
by the King = 'तस्मात्' स नरपतिना दण्डितः.

Thither—तत्र; as, Go *thither* at once = अमुनैव 'तत्र' याहि.
Thitherwards = तं दिशं प्रति.

Thrice—त्रिः, त्रिवारं.

Thus—इत्थं, एवं, इति. Thus far = एतावतो भूमि.

Together—एकत्र, सह, समं; as, We live *together* in this
house = वयमस्मिन् गृहे 'एकत्र' सह वसामः.

Too—अति; as, *Too* great a load = 'अति' भारः.

Truly—सत्यं, वस्तुतः, यथार्थतः.

To-morrow—अः, कल्य. Day after to-morrow = परशः.

To-day—अद्य.

Until—वाद्यत्.

Up—ऊर्ध्व (ऊर्ध्व), उपरि, उत् (in compound); as, He came here with arms *up* = उद्वाहः. सीऽवागतः.

Verily—सत्यं, नून ; as, What you say is *verily* true = त्वं यत् कथयसि 'नून'मेतत् सत्यमेव.

Very—*It is very* scarce = एतदतिदुर्लभम्. *I saw very* many boys there = तत्र सुबहून् बालकान् दृष्टवानस्मि.

• Well—सुष्ठु, साधु, सम्यक्. Well-bred = सुशिक्षितः. Well off = आरुः ; as, He is *well off* = स हि आरुः.

When—1. यदा, कर्हि, कदा. 2. It is sometimes translated by using Locative absolute (भावे सप्तमी) ; as, *When* Chandrapida said this = चन्द्रापीडिन इत्यभिहिते.

Whence—यतः, यस्मात् ; कुतः, कस्मात् ; as, *Whence* are you come ? = 'कुत' आगतस्वम् ?

• Where—यत्र, कुत्र, क. Whereas = यतः, यस्मात्. Whereby = येन, केन. Wherefore = यदर्थं, किसर्थं, कथं ; as, *Wherefore* do the poor complain ? = 'कथं' हि दरिद्रा असन्तोषं प्रकाशयन्ति ? Wherever = यत्र यत्र, यतोऽयतः, यत्र कुत्रचित् ; as, *Wherever* I roam = 'दत्रकुत्रचिद'हं विचरामि.

While, Whilst—यदा.

Whither—क, कुत्र, यत्र ; as, My friend, *whither* are you bound ? = भिन्न ! 'कुत्र' गच्छसि ?

Why—किम्, कुतः, कस्मात्, किसर्थं, किप्रिमित्तं, केन हेतुना.

Yes—अथकिम्, वादम्, एवमेव ; as, Yes, I admit it = एवमेव, अहमेतत् स्वीकरोमि.

Yesterday—ह्यः, पूर्वद्युः, कल्यं ; as, He came here with his brother *yesterday* = स भावा सह 'पूर्वद्यु'रवागतः.

PREPOSITIONS.

§ 251. How to translate the principal prepositions in English that are in general use, is shown below :—

About—परितः, सह, प्रति ; as, He wandered *about* the city all day long = सर्वं दिनं व्याप्य स नगरं 'परितः' परिव्रजाम्. He is *about* eighty years old = स हि 'अष्टोतिवर्षदेशीयः'. Tell me something *about* your son = कथं मे तव 'पुत्रविषयकं' किञ्चित्.

Above—उपरि, अधिक (in compound) ; as, In *above* half a moment he came here = अर्धोऽधिकं मूर्हत्तनं सोऽवागतः. He is *above* forty = स हि 'अधिक' चत्वारिंशद्वर्षवयस्कः.

Across—I will presently go with my son *across* the river = अहं मधुनैव सपुत्रो 'नदीपारं' यास्यामि. A beautiful bridge has been laid *across* the Sone = 'शीणस्थीपरि' मनोरमः सेतुर्व्यवस्थे.

According to—'यथा' or 'अनु' (in compound) ; as, *According* to rites = यथाविधि. *According* to regular order = अनुपूर्वशः, अनुक्रमेण. *According* to custom = रित्यनुसारेण.

After—1. अनु ; as, *After* the acquisition of friends = मित्रलाभ'मनु'. Goes *after* = 'अनु' गच्छति. 2. अनन्तरम् ; as, *After* his father = पितु'रनन्तरम्'. 3. परम् ; as, *After* childhood = बाल्यात् 'परम्'. *After* a few days he went there = कतिपयदिवसा'पश्चमे' स तत्र गतः.

Against—अभिमुखम् ; as, Should advance *against* the enemy = "द्विषतो'ऽभिमुखं ब्रजेत्". *Against* misfortune = आप'दर्थे. I have never acted *against* your wishes = "प्रतिकूलं न च ते यथा कृतम्". *Against* the wind = अनिलं 'प्रति'.

Around—परितः ; as, They all sat *around* the fire = अग्निं 'परितः' सर्वेऽप्येव ते उपविष्टाः.

At—At the door = द्वारि. At midnight = निशीथे, अर्धरात्रे. At what price bought ? = कियता मूल्येन क्रीतम् ? At Rāma's command = रामाज्ञया. At first = प्रथमं. At least = अन्ततः. Look at him = तं पश्य. At that time = तस्मिन् समये.

Before—पुरः, पुरतः, अग्रे, अग्रतः, अभितः ; as, *Before* him = तस्य

‘पुरः’. *Before* the army = सैन्यस्य ‘पुरतः’. I will quit my life *before* you = “अहं ‘तवाग्रे’ प्राणमीक्ष्यं करिष्यामि”. *Before* the wind = अनुवातम्. *Before* the eyes = समक्षम्. *Before* Rama = रामसमक्षम्.

Behind—पृष्ठतः, अनु, पश्चात् ; as, His son was coming *behind* him = तस्य पुत्रः ‘तत्पश्चात्’ आगच्छति.

Below—अधः, अधस्तात्, तले, अनु ; as, He hid himself *below* the bedstead = स खट्वाया ‘अधस्ता’दात्मानं गोपयामास. The gods are *below* Vishnu = ‘अनु’ विष्णुः सुराः. This boy is *below* two years = एष बालक ऊनद्विवार्षिकः.

Beneath—अधः, अधस्तात्, तले (in compound) ; as, It lies *beneath* the stone = इदं हि प्रस्तरस्या ‘अधस्ताद्’ वर्तते. *Beneath* the tree = तद्वृक्षतले, or तद्वृक्षमूल.

Between, Betwixt—मध्ये, or अन्तरे (with genitive) ; as, Middle age is *between* sixteen and seventeen = “षोडशसप्तदशयोरेतरे” मध्यं वयः. Enmity *between* us = तस्य च मम च वरम्.

Beyond—This is *beyond* our power = इदमस्माकं ‘मसाध्यम्’. He is pleased *beyond* measure = स हि अतोव प्रीतः. We bow down to him who is *beyond* our senses = “अतीन्द्रियाय तस्मै नमः”. *Beyond* the seas = द्वीपान्तरम्.

By—*By* the Ganges = उपगङ्गम्. *By* the side of = पार्श्वे. Flows *by* the city = नगरी ‘मनु’ वहति. *By* this road = अनेन मार्गेण. *By* this time = अनेन समयेन. *By* the first day of Baisakha = वैशाखस्य प्रथमदिवसे. Day *by* day = अनुदिनम्. Month *by* month = मासि मासि. This should be forgiven *by* you = ‘भवता’ एतत् क्षमयितव्यं. Sit *by* me = ‘मदनिक’ सुपविश. He caught me *by* the hairs = स मां ‘क्षेत्रेषु’ जयाह. *By* force = प्रसङ्ग. *By* reading the Shastras = शास्त्राण्यधीत्य. *By* hook or crook = येन तेन प्रकारेण. He was Sutikshna *by* name = स ‘नाम्ना’ सुतीक्ष्ण आसीत्. *By* heart = कण्ठस्थः. *By* nature = प्रकृत्या. *By* one’s self = एकैकः. *By* degrees = क्रमशः. *By* thousands = सहस्रशः. One *by* one = एकैकशः. Man *by* man = प्रतिपुरुषम्.

Down—*Down* the stream = अनुसीतः. [youth = यौवनदशायां.

During—*During* whose reign = “यस्मिन् महौ शासति.” *During*

Except, Excepting—1. वर्जयित्वा, विहाय, अपहाय, मुक्ता ; as, *Except* Damayanti=दमयन्ती 'विहाय' ; *Except* Rama=रामं मुक्ता'.
2. कृते ; as, *Except* the Sun=रविं or रवेः 'कृते'.

For—1. अर्थ or अर्थे (in compound) ; as, *For me*=मदर्थम्.
2. कृते ; as, *For* Chandragupta=चन्द्रगुप्तस्य 'कृते'. 3. प्रति ; as, *For* China=चीनं 'प्रति'. *For* the want of money=अर्थाभावात्.
For what reason=केन हेतुना. *For* appeasing the fear of the distressed=भारतभयोपशान्तये. *For* ten days=दशाहं व्याप्य. *For* one or two nights=एकरात्रं or द्विरात्रं व्याप्य. Get a book *for me*= 'मदर्थं' पुस्तकमेकमानय. He was silent *for* a time=कियन्तं कालं 'व्याप्य' स मौनी आसीत्. *For* two years=द्विवर्षं 'यावत्'.

From—*From* its top=अस्त्राग्रभागात्. Not far *from* here=इतो नातिदूरे. *From* to-day=अद्यावधि. *From* birth=आजन्म, or आजन्मनः. *From* a desire to see=दिदृच्छा. *From* its fragrance=अस्य सुरभितया. *From* Rama=रामात्, रामसकाशात्. *From* day to day=दिने दिने. *From* country to country=देशात् देशान्तर'. *From* the beginning=आदितः. He is free *from* disease=स हि निर्ब्याधिः.

In—*In* the house of Vasudeva="वसुदेवसद्वानि." *In* one place=एकत्र. He quitted his life *in* my presence=पश्यतो मे स प्राणां स्त्याज. *In* twenty years=विंशत्या वर्षैः. *In* short time=अचिरं. *In* short=किं ज्ञाना. Took him *in*=तं अभ्यन्तर' निये. *In* most cases=वहुशः. *In* all likelihood=प्रायेण.

Near—1. उप (in compound) ; as, *Near* Bhaimy="उपभैमि."
2. आरात् ; as, He lived *near* the forest="आराद्" वनात् स प्रतिवसति.
3. निकषा, समया ; as, *Near* Lanka=लङ्का निकषा.

Of—Daughter of the king of Benares=काशीराजपुत्री. All of us=सर्वे वयम्. They entered the city of Oudh=ते अयोध्यां पुरमविशत्. A man of virtue=धार्मिकः. A man of wealth=धनी. He was of great strength=स महाबल आसीत्. 'A vessel of clay'=मृत्पात्रं पात्रम् or मृत्पात्रपात्रम्. This is the best of the kingdoms you have seen=भवद्दृष्टेषु राष्ट्रेषु इदं हि श्रेष्ठं. Best of men=पुरुषोत्तमः. One of the wives=एका भार्या. Of sorrow=शोकिन. He died of

cholera=स विस्चिकया मृतः. He is born of a good family=स हि सर्वशजातः. I bought it of you=अहं त्वत् इदं क्रौतवान्.

On—It fell on the ground=एतत् भूमौ पतितम्. He goes on horseback=सः अश्वेन सञ्चरति. On the right=दक्षिणतः. On a sudden he came there=सपदि स तत्रागतः. On high=उच्चैः. On his departure=तस्मिन् गते. On the alert=सावधानः. On hand=हस्तगतः. Put it on the roof=छादोपरि रज्जतत्.

Out of—Out of fear=भयात्. Out of love=प्रेम्णा. Out of one's power=शक्त्यतोत्तः. Gone out of sight=चक्षुर्विषयमतिक्रान्तः. Out of tune=विस्तरः. Out of use=गतव्यवहारः. Out of life=विगतजीवितः. Out of hope=हताशः.

Over—1. उपरि; as, Over it=अस्योपरि. 2. अधिक (in compound); as, Over thousand=अधिकसहस्रम्.

Since—प्रभृति; as, Since seeing=दर्शनात् 'प्रभृति'. Since then=तदा प्रभृति. Since birth=आजन्मनः or आजन्म.

• Save—विहाय, अपैहाय, वर्जयित्वा; as, Save attention to elders=गुरुश्रुत्युषा वर्जयित्वा; as, Save Jamadagnya=जामदग्न्यं 'मपहाय'.

Through—मुखेन; as, I asked my father through him=मया 'तन्मुखेन' पिता याचितः. Through this row of young plants="अनया बालपादपवृत्त्या". Through fear=भयान्.

Throughout—Throughout the town=सर्वत्र नगरे. Throughout the year=समये वर्षे. He lived there with all his friends throughout his life=आजन्म or आजन्मनः स सर्वैरेव बन्धुभिः सह तत्र वसतिष्ठ. Throughout the world="धावत् संसारमण्डलम्".

Till—Till now=अद्यावधि. Till death=आमृत्यु.

To—Showing to (his) wife='पत्न्यै' दर्शयन्. I have come to impart knowledge="विद्यां 'दातु'मुपागतोऽस्मि". Who are other archers to me="के 'मम' धन्विनोऽन्ये". Hand to hand=हस्ताहस्ति. To one's face=सम्मुखे. To his own ruin=स्वनाशाय. To what degree=कियत्. He came to me=स 'मदन्तिक' आगतः.

Toward, Towards—1. प्रति; as, Towards God=ईशं 'प्रति'.

2. अभि ; as, *Towards* evening = 'अभि'सायम्. He came *towards* me = स मदभिमुखमागतः.

Under—तले ; as, *Under* the tree = तद्वृक्षे. *Under* one's hand = हस्ततलगतः. He came *under* this pretext = अनेन व्यपदेशेन स आगच्छत्. He is *groaning under* pain = स हि वेदनार्तः. *Under* misfortune = विपत्सु.

Up—He went *up* the tree = स वृक्षमारोह.

With—He is *playing with* dice = सः 'अक्षै'र्द्वैव्यति. *With* pleasure = सहर्षम्. *With* great pleasure = "मुदा परलया युतः". *With* stick in hand = दण्डहस्तः. *With* the ancients = प्राचां मते. *Lies with* = संवसति. He killed the lion *with* a sword = सोऽस्मिन्ना सिङ्गे निजघान.

Within—*Within* the houses = अन्तर्गृहे, गृहाभ्यन्तरे, गृहमध्ये. He will come here *within* ten days = अन्तर्दशाह्वात् सोऽत्रागमिष्यति. He is *within* sight = स हि दृष्टिगोचरः. *Within* one's power = हस्तवर्त्ते. *Within* arrowshot = वाणविषयः.

Without—विना, अहृते, अन्तरेण, अर्ज्ययित्वा ; as, *Without* you = भवता 'विना'. I cannot do it *without* your help = त्वत्साहाय्ये 'मन्तरेण' अहमेतत् कर्तुं न शक्नोमि. *Without* eyes he sees = अक्षुः स पश्यति.

CONJUNCTIONS.

§ 252. How to translate the principal conjunctions in English that are in general use, is shown below :—

And—1. च. 2. वा (in interrogation) ; as, Who is he *and* whose son ? = कोऽसौ कस्य 'वा'पत्ये ? Father *and* mother = मातापितरौ or पितरौ. One hundred *and* two = द्वाधिकं शतम्. Go *and* speak this to the minister = गत्वे वममात्रं ब्रूहि.

Also—अपि ; as, He *also* was present = सोऽपि तस्यौ.

As—*As* he was absent he lost the prize = अनुपस्थितत्वात् स पारितोषिकं न प्राप्तवान्. Rama *as well as* Shyama has gone there = रामः श्यामश्च (तो) तत्र गतौ.

Both—He does *both* good and bad = स शुभश्चाशुभञ्च विदधाति. *Both* of them are here = उभावेव तावत् वर्तन्ते.

Because—इति, हि ; as, He was punished, *because* he was absent = स हि अनुपस्थित इति दृष्टितः.

But—1. तु, * किन्तु, परन्तु ; as, He is rich *but* not wise = स हि धनी, न 'तु' ज्ञानवान् ; He is poor *but* noble-minded = स हि दरिद्रः 'परन्तु' उदारचेताः. 2. पुनः ; as, It is like it *but* not the same = सदृश एव, न 'पुनः' सः. 3. अपि, अपितु. *But* for a moment = चक्षमात्रम्.

Either...Or—This old man is *either* very poor *or* he is a miser = एष बृद्धो नरोऽतिदरिद्रः कृपणो 'वा'.

Else—Hear my advice attentively, *else* you will be in danger = अवहितः सन् मदुपदेशं शृणु, अन्यथा विपदापन्नो भविष्यसि.

For—हि, यतः, यस्मात् ; as, I did not find my father and my brothers there, *for* they had previously come home = अहं तत्र मे वितरं भ्रातृन् न दृष्टवान् 'यतः' स्ते पूर्वमेव गृहमागताः.

However—परन्तु, तथापि ; as, *However* he is a brave boy and is loved by all = 'परन्तु' स हि साहसी बालकः सर्वेषां प्रियश्च.

If—यदि, चेत् ; as, *If* you study you will much improve = 'यदि' त्वमधीषे, तदा महद्भ्रतिं साधयिष्यसि. *If* he comes here = स 'चेद्' वागच्छत्. *If* so = 'यद्येवं'. *If* not = नो 'चेत्'.

Lest—*Lest* he should see = 'कदाचित्' स पश्येत्.

Neither...Nor—1. न—नवा. 2. नच—नच. 3. न—न. 4. न—नच. 5. नच—नापि ; as, *Neither* is he strong *nor* is he weak = 'न' हि स बलवान् 'नापि' दुर्बलः.

Or—1. वा ; as, Rama *or* Shyama will come here to-morrow morning = रामः श्यामो 'वा' च प्रातरवागमिष्यति. 2. अथवा ; as, *Or* he will go there = 'अथवा' स तत्र गमिष्यति ; *Or* to injure tender things = 'अथवा' मृदुवस्तु हिंसितुं. 3. तु ; as, Is it a dream *or* illusion *or* delusion of my mind = 'स्वप्नो 'तु' माया 'तु' मतिभ्रमो 'तु'.

Otherwise—अन्यथा, न (नो) चेत् ; as, Your brother must come here, *otherwise* he shall not get the prize = तत्र भ्रातावश्यमेवावागमिष्यति, 'अन्यथा' स पारितोषिकं न लप्स्यते.

* 'तु' is not used at the beginning of a sentence.

Since—यत्, यस्मात्, यतः, हि ; as, *Since* he is rich, he should help the poor = तेन दरिद्राणां साहाय्यं कर्तव्यम्, 'यत्' स धनवान्.

That—यत् ; as, Doctors say that fever produces thirst = भिषज्वाहः 'यत्' ज्वरः पिपासामूत्पादयति.

Though, Although—अपि, यद्यपि ; as, *Though (although)* he is rich, he is not very proud = स धनवान् 'पि' नातिगर्वितः.

Than—He is stronger *than* a lion = स सिंहादपि बलवत्तरः.

Until—यावत्. **Unless**—न (नो) चेत्, यदि न.

Whether... Or—*Whether* it is a tiger or a lion = एष व्याघ्रो 'वा' सिंहो 'वा'. Tell me *whether* he will start for Benares to-night = ब्रूहि मे सीडय रत्न्यां वाराणसीं प्रस्थास्यते न 'वा'.

Yet—1. यद्यापि. 2. परन्तु. 3. अद्यापि ; as, I *yet* think of him = 'अद्यापि' तमहं चिन्तयामि. 4. अपुनापि, इदानीमपि. *Yet* blacker = अधिकतरकृष्णः. *Yet* another reason = अपरमपि कारणम्. *Yet* a little longer = एतदधिकं कियत्क्षणं.

INTERJECTIONS.

§ 253. How to translate the principal interjections in English that are in general use, is shown below :—

Adieu—स्वस्ति.

Aha—आह.

Ah—आः ; as, *Ah* frowning at me = " 'आः' मध्येव सूकुटोऽधरः".

Alas—अहः, हाहा, हेतु, वत ; as, *Alas* is this the condition of India, the mother of heroes ! = 'अहः' वीरप्रसविन्या भारतभूमेरीदृशी अवस्था सञ्जाता !

Avaunt—अपेहि. **Fie**—धिक्. **Ha**—आः.

Hark—शृणु, निशमय, आकर्णय.

Hush—शान्तम्, तूष्णीम्.

O, Oh—हे, भी, भोः, अयि, अये, रे, अरे, हा, अहो, आः ; as, *Oh* how great must have been the suffering of my child ! = 'अहो' कौटुकं क्लेशो बलस्य मे सञ्जातः ! *Oh* I am undone ! — 'हा' हतोऽस्मि ! *Oh* Lord = 'भो' भगवन् !

Pshaw—धिक्, वाः, अपेहि. Welcome—स्वागतम्.

Thou imposter! = तूरे रे पाषण्ड ! *Thou* vilest of men!
Thou villain! = रे नराधम ! *Thou* wretch of a Kshatriya! = रे
 क्षत्रियाधम । *Fie* on such ill gotten money! = 'धिगिदं पापाजितं
 धनम्' ! Glory be to God! = ईशो जयतु ! Long live our Emperor!
 = अस्माकं सम्राट् चिरं जीवतु !

Exercise XXXII.

Translate into Sanskrit:—

(a) He died of fever. He is confined to bed. All men are liable to error. The poor helpless boy suffers much from want of food. I cannot tell you for certain, when I shall leave for Caltutta. He, who has heart is moved at the distress of others. I intend to stay for a while at this place. Either go personally or send a trustworthy man. I shall neither go home nor have my meal. He can neither see nor hear. Honesty and truthfulness are the chief virtues of human character. Every leaf and every flower of a tree speaks of the glory of its Creator. You must abide by the orders of your parents. He loves his father, brothers and sisters, but above all, he loves his mother. I warned him again and again, but he remained deaf to my advice. The murder was committed at dead of night when everybody was fast asleep. I will save him at all hazards. Do not speak ill of another behind his back. "You shall go with me before the king." "Be it so," answered the man. You should by all means try to help the poor. Do you remember the circumstances of your grandmother's death?

(b) Rama getting up early in the morning, begins to study ; whereas thou sleepest snoring in the bed. Goest thou to Yajnasarma and ask him where he has tarried so long. We find that even persons that are born rich are not completely happy in this world. Hastily coming up to me as if enraged, he said. Even a fool should not be disrespected ; much less a learned man. I am tired of walking ; pray thee, let us now go home. The boy, about whom I am speaking, is very sharp. At this the God Vishnu went to the house of Garuda. It is likely that my desires will be fulfilled. Be sure, O

boy, that you will ere long be united with your friend. It is far better to support one's self by begging from door to door than to be always fawning upon the haughty rich. Either he is able to do it, or his two brothers, but not any body else. Friend, cut off my snares very soon and save me, for it is truly said that adversity is the touch-stone of friendship. Thank God that thou art again seen by me after a long separation. He is as much distinguished by the purity of his conduct as by his talents and as intent upon restraining his senses as upon doing good to others. This king governs his country so well that not one of his numerous subjects is disloyal to him. As long as I breathe, I shall defend my dear country even at the cost of my life.

(c) When he saw that dreadful sight, his hands and feet began to tremble. They became an object of suspicion without any fault of theirs. Riches are a source of innumerable miseries in this world. That a man should be always virtuous is the opinion of all philosophers, ancient and modern. The servant informed the Queen that His Majesty was sitting (अधि + आस्) on the pleasure-mountain, and that he had called her there without delay. That cow now resides (अधि + स्था) in the lower regions, the doors of which are closed by serpents. A king should protect his subjects according to the rules laid down by Manu. Even a sight of these pious men will bring about (कृप) my purification : I shall, therefore, wait upon (सिद्) them for the accomplishment of my desired object. When a man is doomed by fate, even a trifling cause is sufficient (अलम्) to bring about his ruin. Who else but this powerful King can protect his realm as far as (आ) the regions of the Himalayas. Before beginning his studies he places his grammar and dictionary by him. He was seized by the hair and pulled down ; and then all the spectators threw (क्षिप्) stones at him.

(d) Friend, do not despair ; he for (कृते) whom you are so much afflicted, will himself soon come to you. There is no pleasure equal to (तुल्य) that enjoyed by those who devolving their household duties upon their sons, reside in forests. To the north (उत्तरतः) of this mountain is an extensive plain, covered all

over with the verdant grass, which almost enchants the beholder's eye. The story, which the attendant narrated to the King in the presence of (समक्ष) all his ministers, went home to his heart. Here I see before (पुनः) me a large heap of bones, there a number of bits of flesh under (वृक्ष) the trees; what may it be. In the reign of our Emperor every one out of his subjects thinks that he is respected (पूज्य) and liked (मन्य) by him. Our Emperor is fit to be waited upon (सेव्य) by his subjects and the 'epithet protector of subjects' quite becomes him. These two boys were brought up by me just like my own children; the one was very clever, but the other extremely dull.

(e) While he was thinking how he should accomplish his desired object, the whole night passed away. The King has stationed (स्थापित) his guards around all the hermitages that the ascetics might not be disturbed in their penances. I am glad to find that your attempts at improving the condition of the poor have been crowned with success. Do not be anxious on this point; my father will take care of your son in your absence. Let all the subjects be informed that the King himself will henceforth look to the affairs of the state. You will get your desired object, if you only attempt to get it. 'All this,' said the sage, 'will happen (सम्पद) in the Kali age yet to come, and men will commit various sins.'

(f) If that boy had been brought up with care from his childhood, I am sure he would have now grown as old as this boy. Friends will swarm round a man by hundreds in days of prosperity, but in adversity they will leave him. If a King were not prompt in inflicting punishment on defaulters, the stronger would prey upon the weaker. A stag once proudly said to himself that if his legs had been similar to his horns, no animal on the earth would have been able to equal (तुल्य) him in beauty. This King deserves praise for protecting his subjects well; or why, it is the very duty of Kings to do so. A wicked person is not to be trusted because he speaks sweet words. We find that even persons that are born rich are not completely happy in this world. I earnestly

hope that you will spare the life of this helpless creature ; good men hesitate to kill their very enemy.

(g) What mortal can possibly know the greatness of God, which baffles the imagination even of great sages. Friend, please do this much for me ; I shall put on a female dress and profess myself to be your daughter ; you will then take me to the King and speak to him thus. Is the place, from which you come, supplied with plenty of corn ? I suppose you have already heard that in the heavens dwells a class of nymphs called Apsaras. He is like Bhima in heroism, but in wickedness of heart he surpasses the cruellest of demons. The moment he stepped into his house, his wife rushed to him exclaiming 'a serpent has bit my child.' He took the doctor's medicine for (यावत्) 21 days, but finding no change for the better, ceased to take it. The teacher beat the child with a stick so severely that he fell down senseless on the ground.

SPECIMENS OF TRANSLATION.

A disinterested friend = निष्कारणो बन्धुः.

About ten years of age = दशवर्षदेशीयः.

The rite of hospitality = अतिथिसत्कारः.

Loss of money = चर्यमाशः.

A voice from heaven = आकाशवाणी.

A slave to the senses = इन्द्रियपरतन्त्रः.

Anniversary of birth = जन्मतिथिः.

Anniversary of death = मृततिथिः.

One misfortune follows another = विपद् विपदमनुवध्नाति.

We think highly of him = वयं तं बहु मन्यमानहे.

This way leads to the town = एष मार्गो नगरमुपतिष्ठते.

It is easy to advise others = "सुखमुपदिश्यते परस्य".

Makes the best of a bad matter = "दीक्षमपि गुणत्वात् मापादयति".

He is no match for his antagonists = स शत्रुभ्यः अलम्.

Fell a pray to enemies = "विषामानिषतां ययौ".

My heart sinks down = "सीदति मे हृदयम्".

With one accord = एकचित्तौभूय.

Desire of wealth = चर्यलालसा.

Uneven ground = "उद्भ्रान्तिनो भूमिः".

With eyes sparkling with joy = हर्षात्कुञ्जलीचनः.

Some well-to-do merchant = कश्चित् समृद्धो वणिक्.

Not knowing what to do = किंकर्तव्यविमूढः.

As white as snow = तुषारधवलम्.

Cold as ice = तुषारशीतलः.

The fire of distress = शोकाग्निः.

Well up in Logic = दर्शनशास्त्रवित्.

At the top of his voice = उच्चैः.

There goes a report = इति किंवन्ती श्रूयते.

I went on business = अहं कार्यानुशीलात् गतवान्.

I wish you health = स्वास्थ्यं ते भूयात्.

Are you all right? = अपि कुशलं भवान्?

What is the matter? = किमेतत्?

It is a matter of fact = प्रकृतोऽयं विषयः.

He is hot-headed = असौ कोपनस्वभावः.

He is a man of position = सम्मानोऽसौ.

He throws dust in your eyes = स त्वो प्रतारयति.

Are you doing well? = अपि कुशलं भवतः?

Driven to do a rash act = "चापलाय प्रचोदितः".

He narrowly escaped = स कथं कथमपि मुक्तः.

I hold you of no account = अहं त्वा दृष्टाय मन्ये.

Falling on (his) knees = "जानुभ्यामवनिं गत्वा".

On the way leading to Chitrakuta = "चित्रकूट-यायिनि वर्त्मनि".

He is not the master of himself = स आत्मनो न प्रभवति.

Example is better than precept = शासनात् करणं श्रेयः.

Sudakshina showed signs of pregnancy = "सुदक्षिणा दोर्दलस्य च

दक्षी".

Tastes differ = "भिन्नरुचिर्हिलोकः".

Mother and motherland are better than heaven = "जननी

जन्मभूमिश्च स्वर्गादपि गरीयसी".

Too much of any thing is good for nothing = 'सर्वमत्यन्त-
नहितम्'.

Knowledge is power = 'बुद्धिर्यस्य बलं तस्य'.

Much ado about nothing = 'बह्वारम्भे लघुक्रिया'.

Act up to your master's orders = 'शान्ते तिष्ठ भर्तुः'.

It is almost dawn now = 'अधुना प्रभातकल्पा रजनौ'.

Like a drop in the ocean = 'सागरे जलविन्दुवत्'.

Silence gives consent = 'मौनं सन्मतिलक्षणम्'.

A friend in need is a friend indeed = 'यो हि विप्रदं सद्यो
भवति स एव बन्धुः'.

Truth must triumph = 'सत्यमेव विजयते'.

It is about sunset = 'परिणतप्रायमहः'. [मूलम्-

Contentment is the source of happiness = 'सन्तोषः सुखस्य

Health is wealth = 'स्वास्थ्यमेव सम्पत्'. [न मुखति."

Black will take no other hue = 'अङ्गारः शतधीतेन मलिनत्वं

Idleness is the root of all evils = 'आलस्यं सर्वेषां दुष्कृत्यामाकारः'.

Nature cannot be changed = 'समावो दुरतिक्रमः'.

Let the dead past bury its dead = 'गतस्य शीवना नास्ति'.

The wheel of fortune is constantly revolving = 'चक्रवत्
परिवर्त्तन्ते दुःखानि च सुखानि च'.

Come what may = 'यद्भवत् तद्भवतु'.

Money answereth everything = 'धनैः सर्वं सुसिध्यति'.

Diligence is the mother of good luck = 'उद्योगमूलं हि सौभाग्यम्'.

Death is preferable to penury = 'मरणमेव वरं न च निर्बन्धनम्'.

You are in the wrong = 'तव एव प्रमादः'.

The man is tall of size = 'अयं हि प्राग्ः पुरुषः'.

He is shorter in stature = 'स हि खड्गकायः'.

There is no help for it = 'नास्त्यत्र कोऽप्युपायः'.

He is taken to task = 'स तिरस्कृतः'.

There is no other alternative = 'अन्या गति नास्ति'.

Affection is apt to suspect evil = 'स्नेहः पापमाशङ्कते'. [मनीरषाः."

These are, indeed, high aspirations = 'उत्कर्षिणः खलु एते

Death awaits him who is born = "जातस्य हि मृत्योः सत्यः".

Trees bend down under the load of fruits = "भवन्ति वनास्तपसः
बलागमैः". [निषीयते".

Merits command notice of every one = "पदं हि सर्वेषु गुणे
Even my vast kingdom does not conduce to my happiness
= "मे महदपि राज्यं न सौख्यमावहति".

In pitchy darkness = "सूचिमेवे तमसि".

The birds having disappeared = "चक्षुर्विषयमतिक्रान्तेषु पक्षिषु".

Small drops make a pool = "जलबिन्दुनिपातन क्रमशः पूर्यते चटः".

Half a bread is better than no bread = "सर्वनाशे समुपग्रे अर्धं
त्यजति पश्छितः".

God helps those who help themselves = "शुक्लकारिण विना देवं
न सिध्यति".

He is growing leaner and leaner day by day = "सोऽनुदिवसं
परिहीयते अङ्गैः".

It was a well-matched fight = "तुल्यप्रतिद्वन्द्वि बभूव युद्धम्".

Worthy sir, please wait for two or three days = "हिवाण्य-
हान्यहंसि सीदु मर्हन्".

Bid adieu to your friends = आमन्त्रयस्व (आशुच्छस्व) मित्राणि.

He is Brahmana by birth = जात्या स ब्राह्मणः.

It will do me no good = अनेन मे कश्चिदपि उपकारो न भविष्यति.

Cheer up = प्रफुल्लो भव.

Be truthful = सत्यसत्यो भव.

Judge for yourself = स्वयमेव चिन्तय.

I will call on him = अहं तं द्रष्टुं यास्यामि.

[वाचते.

I am suffering from a strong headache = बलवती शिरोऽभा मत्

This is the sum and substance of my speech = एव मे वचसो
निष्कर्षः. [चिन्ताविषयोऽवमनसः किञ्चिदीयते".

Why this antidote against anxiety is not taken = "इति

This artlessly lovely body = "इदं किलाश्राजमनोहरं वपुः".

Short of intellect and aspiring to the fame of a poet I
shall be ridiculed = "मन्दः कवियशःप्रार्थो गमिष्यात्पदास्तत्ताम्".

I attach great importance to public scandal = "लोकापवादो बलवान्मते मे". [वाग्विभवोपि सन्].

Though possessed of scanty powers of speech = "तनु-
Developed (her) lovely limbs = "पुपोष लावण्यमयान् विशिषान्".

There are ups and downs in life as in the revolving of a wheel = "नौचैर्गच्छत्यपरि च दशा चक्रेनिक्रमेण". [कौर्त्तनीया].

Placed at the head of the guiltless = "अपायुषानां धुरि

The orders of the elders should not be called in question = "आशा गुरुणा ह्यविचारणीया".

Exercise XXXIII.

Translate into Sanskrit :—

(a) I see you are good, and he is bad ; you do your work, but he does not. He tears the book which are given him. They are torn, and he cannot read from them.

(b) One night when the wind was high, a small bird flew into my room, from a tree that was nigh. The rough wind had thrown down its nest, from the bough on which it had been built ; and the poor bird was hurt. I caught it and fed it. I kept it till it could fly with ease.

(c) There is no storm now. It is calm. Let us go to the palm-tree-grove, and we will talk as we walk. Fetch that stalk of corn. See how the young folks play with the calf. It is half a year old.

✓ (d) One morn- I met a lame man in a lane close to my farm. He had not gone far when his stick broke. He sat by the side of a white gate, and he was sad. There was none to help him, and he sat still for some time. Then a brave lad came to the place on the back of a black mare. He made the lame man ride on the mare, while he went by his side to his hut, which was one mile off. When the lame man came home, he was glad, and blest the lad for what he had done. God will love the lad and give him His grace.

(e) The air is fresh, and the bird is gay. The dawn is fair. There is no rain or hail. I saw a fawn play on the lawn. Here

Is a grey cat. Do not pull her by the tale ; it will give her pain.

(f) If you wish to be stout and strong, get up at five, go to bed at nine, keep your skin clean, eat plain food, breathe pure air, and play for some time at the end of school hours.

(g) At dawn of day, we went out of the town, to take a walk, on a piece of high ground, and saw the sun rise. Its rays soon grew so bright, that we could not look at it. We then saw the face of the land. The tops of trees shone as if they had been of gold. The houses were gay with the light ; and all things, that met our eyes wore a bright look. A lark rose from her bed of grass, sang a sweet song, and rose so high in the air, that, at last we could not see where she was. We saw a hare start near us, and run fast into the wood.

✓(h) A girl of five years of age got a pice to buy something to eat. She bought some bread ; but when she came home, she saw at the door a poor lad, who said that he had not eaten any food for two days. The kind girl gave him the bread she had bought. Though she did not eat the bread, she was glad that she had it to help the poor lad ; and she was now more glad than if she had eaten it. Like the good girl, we ought to be kind to those who are in want.

(i) Here is a nice cow. She is a good beast. She does no harm. She likes to lie still on the green. She gives us milk. The milk is sweet and makes us strong. Some sweetmeats are made from milk. We should feed her with care. She grazes in the field. She does not eat flesh or fish like dogs. She eats grass, leaves of trees, small plants and grain. She has four legs, like goats, horses, and asses. Her horns are bent. She is tame. I can go to her. She will not hurt me.

(j) Hearing his credible words the giant gave him the garland of gems and said, "Friend ! do whatever you think proper." The monkey also having his neck adorned with the garland of gems went to that town ; and as he began to walk from tree to tree and from house to house, people saw him and asked "O leader !

where have you been so long ; where have you got this garland of gems ? Its brilliancy surpasses even the splendour of the sun."

(k) *Basudeva*, bearing off the female infant of *Yasoda*, reached his mansion unobserved and entering into it placed the child on the bed of *Debaki*. The guards were awakened by the cry of a new-born babe and immediately sent word to *Kansa* that *Debaki* had borne a child. *Kansa* immediately repaired to the residence of *Basudeva*, where he seized upon the infant and dashed it against a stone. But it rose into the sky and expanded into a gigantic figure having eight arms. The terrific being said to *Kansa*, "He is born who shall kill thee" and then vanished.

(l) A certain king once called his servants, but receiving no answer, opened the door of his chamber and saw his page fast asleep. He went to the boy to wake him, but as he drew near, he observed a paper, partly out of his pocket, upon which something was written. He pulled it quite out and found that it was a letter from the boy's mother to the following effect.

(m) A bad boy does not go to school or learn his tasks. He tears his books and plays when he should read. He does not mind what is told him. No one loves him. He speaks lies ; and no one trusts him. He beats cows, cats, dogs and goats. He does not care if they feel pain. He does not feel shame when he is in fault. What a sad thing it is to be bad !

(n) A king, who was very fond of farming, had bought a cow from a cowherd who lived near him. As the king was taking a walk, he saw a boy trying in vain to drive the cow to his house. The cow was very unruly, and the poor boy could not manage her at all. The boy not knowing the king, called out to him, "Hallo man, come here and help me with this beast, and I'll give you half of whatever I get." The king went and lent a helping hand. "My boy," said the king, "how much will you get?" "I don't know," said the boy. "But I am sure of something." On coming to a lane near the house, the king reached home by a different road. Calling a servant, he put a sovereign into his hand, saying "Give that to the boy who brought the cow." He then returned to

ne. "Well, how much did you get?" asked the king. "A shilling," said the boy; "and there's half of it to you." "But surely you got more than a shilling," said the king. "No," said the boy; "that is all I got." The king said, "I am a friend of the king, and if you return I think I can get you more." They went back. The king ordered all the servants to be assembled. "Now," said the king to the boy, "point out the person who gave you the shilling." "That man there," said he, pointing to the servant. The king ordered him to give the boy the sovereign, and quit his house at once.

(o) • There was once a young prince who hated spiders and flies. He used to say that, if he had the power, he would drive all the spiders and flies out of the world. One day, after a great fight this prince had to hide himself from his foes. He ran into a wood, and there, under a tree, he lay down and fell asleep. A man, who was passing, saw and tried to kill him. But a fly came, sat upon the face of the prince, and woke him up. He sprang to his feet, and the man ran off. That night the prince hid himself in a cave, in the same wood. In the night, a spider wove her web across the mouth of the cave. Two men, who were seeking for the prince, to kill him, passed by the cave in the morning. The prince was awake, and heard what they said. "Look," cried one of them, "he must be hid in this cave." "No," said the other, "that cannot be, for if he had gone in there, he would have broken down the spider's web." So the men went on and did not look into the cave. As soon as they were out of sight, the prince thought how his life had been saved—one day by a fly, and the next day by a spider. He did not any longer hate spiders and flies, and wish to drive them all out of the world.

(p) A little boy once stole a book from one of his school-fellows, and brought it home to his mother. Instead of chastising him, she rather encouraged him in the deed. In course of time the boy, now grown into a man, began to steal things of greater value, till at length, being caught in the very act, he was bound and led to the place of execution. Perceiving his mother following among the crowd, wailing and beating her breast, he begged the officers to be allowed to speak one word in her ear. When she quickly drew

near and applied her ear to her son's mouth, he bit it off. Upon this she cried out and the crowd upbraided him. But he replied, "It is she who is the cause of my ruin ; for if when I stole my school-fellow's book and brought it to her, she had given me a sound flogging, I should never have so grown in wickedness as to come to this untimely end."

(g) A trumpeter being taken prisoner in a battle, begged hard for his life. "Spare me, good sirs, I beseech you," said he, "and put me not to death without cause, for I have killed no one myself, nor have I any arms, but this trumpet only." "For that very reason," said they who had seized him "shall you the sooner die, for without the spirit to fight yourself, you stir up others to warfare and bloodshed."

(r) A miser to make sure of his property, sold all that he had and converted it into a great lump of gold, which he hid in a hole in the ground, and went continually to visit and inspect it. This roused the curiosity of one of his workmen, who, suspecting that there was a treasure, when his master's back was turned, went to the spot and stole it away. When the miser returned and found the place empty, he wept and tore his hair. But a neighbour who saw him in this extravagant grief, and learned the cause of it, said, "Fret thyself no longer, but take a stone and put it in the same place, and think that it is your lump of gold ; for, as you never meant to use it, the one will do you as much good as the other."

(s) The wind was blowing very hard as two boys on their way to school met an old man, who could hardly walk. Just as they passed him, the wind blew the old man's hat off. The old man asked the boys to pick up the hat, for he himself was unable to do it. But the boys stood still and laughed. Just then a little girl, came in sight. Without waiting to be asked, she ran at once and caught the hat. She brought it back to the old man. But, before giving it to him, she carefully wiped it.

(t) Gopala was one day standing at the door of his house. His father told him not to go away. A boy, who often used to play with him, came. "Come Gopala," said he, "come along with me."

"I cannot go," said Gopala, "my father told me not to go away."
"If your father were here," said he, "I am sure he would let you go." "But I should know that I had done wrong," said Gopala, "if I did not stay till my father come back. No, I will not go with you. I must obey my father."

(u) A poor man travelling in the desert, one day found a spring of clear water. He was tired and thirsty, and thought he had never tasted anything so good in his life. He thought the water worthy of a monarch. Filling his leathern pot with it he determined to carry it as a present to the king. The king did not despise the humble gift brought to him with so much trouble. Taking some of the water out of the pot, he drank it and presented the man with a reward. The courtiers who stood around, wished also to taste of the wonderful water, but the king forbade them to touch it. The man left the palace pleased and joyful.

APPENDIX A.

Feminine Affixes (स्त्रीप्रत्यय).

1. Bases ending in च take चा (चाप्) in the feminine ("अदनादाप्"); as, कृश कृशा, दीन दीना, मलिन मलिना, क्रूर क्रूरा, सरल सरला, प्रबल प्रबला, अवल अवला, निष् निष्ठा, चतुर चतुरा, तरल तरला, चपल चपला, दक्षिण दक्षिणा, उत्तर उत्तरा, पूर्व पूर्वा, पश्चिम पश्चिमा, प्रथम प्रथमा, द्वितीय द्वितीया, अनुकूल अनुकूला, प्रतिकूल प्रतिकूला etc.

2. When the feminine affix चा is added to bases formed with the affix चक, the च preceding the क of चक changes into इ ("चापि प्रत्ययात् पूर्वस्यात् इत्"); as, नायक नायिका, गायक गायिका, पाचक पाचिका, पालक पालिका, नाटक नाटिका, कारक कारिका, साधक साधिका, बोधक बोधिका, बालक बालिका etc.

(a) But the च of the bases अटका etc. is not changed into इ ("नाटकादिः"); as, अटका, कन्यका, तारका, उपयिका, अधिका, कारका.

3. Bases ending in च, such as गौर etc. take the affix ई (ईप्) in the feminine ("ईप् गौरादिभ्यः"). When ई is added to bases, the final च or चा is dropped ("ईप् लोपोऽवर्ण्य"); as, गौर गौरी, सुन्दर सुन्दरी, किशोर किशोरी, कुमार कुमारी, तरुण तरुणी, पितामह पितामही, मातामह मातामही, नद नदी, तट तटी, कदल कदली, स्थल स्थली, काल काली, नाग नागी, आमलक आमलकी, मण्डन मण्डनी, वनस वनसी etc.

4. Bases ending in च and denoting a class (जाति), take the affix ई ("जातो जातेरदतादोप्"); as, सिंह सिंही, व्याघ्र व्याघ्री, मृग मृगी, भृङ्ग भृङ्गी, हरिण हरिणी, गर्दभ गर्दभी, शूकर शूकरी, शृगाल शृगाली, घोटा घोटी, महिष महिषी, हंस हंसी, मानुष मानुषी, ब्राह्मण ब्राह्मणी etc.

(a) But the bases अज etc. take the affix आ and not ई ("नाजादिः"); as, अज अजा, कीकिल कीकिला, चटक चटका, अथ अथा, मूषिक मूषिका, पुचक पुचिका, बाल बाला, वम वमा, ज्येष्ठ ज्येष्ठा, कनिष्ठ कनिष्ठा, शूद्र शूद्रा etc. But the base शूद्र when compounded with the base मद्, takes the affix ई and not आ; as, मद्मद्मदी.

5. Bases ending in च and denoting a class (जाति), when they have a penultimate य, take the affix चा and not ई ; as, वैश्य वैश्या. But the bases गवय, हय, मूकय, मत्स्य take ई and the bases मत्स्य and मनुष्य reject य before ई (“न योपधाद् गवयादिवर्जान्,” “लोपो मत्स्यमनुष्ययो र्यस्य”) ; as, गवयी, हयी, मुकयी, मत्सी, मनुषी.

6. Bases ending in छ, except स्त्रु, माह, दुहित, धाह, ननान्, तिष्ठ and चतु, take the affix ई (“ऋदन्तादोप्,” “न स्त्रुदादिः”) ; as, दाह दाही, धाह धाही, कर्तृ कर्त्री, जनयिह जनयित्री, प्रसविह प्रसवित्री etc. But स्त्रुसा, माता, दुहिता, याता, ननान्दा (ननन्दा), तिस्रः, चतस्रः.

7. Bases ending in न् take the affix ई (“नान्तादोप्”) ; as, मानिन् मानिनी, कामिन् कामिनी, मायाविन् मायाविनी, मेधाविन् मेधाविनी, तपस्विन् तपस्विनी, मनोहारिन् मनोहारिणी, प्रियकारिन् प्रियकारिणी etc.

8. When ई is added to bases ending in चन् the penultimate च is dropped (“उपधाया लोपेऽन,”) ; as, राजन् राज्ञी.

9. Numerals (संख्यावाचक शब्द) ending in न् do not take ई (“न संख्यायाः”) ; as, पञ्च, सप्त, अष्ट, नव, दश.

10. Bases ending in मन् do not take ई (“न मनन्तात्”) ; as, सीमा, पामा, सुदामा, चतिमहिमा etc.

11. The bases युवति etc. are formed irregularly (“युवत्यादयः”) ; as, युवन् युवतिः, युवती, यूनी ; श्वन् श्वनी ; मघवन् मघोनी, मघवती etc.

12. Bases formed by the affixes dropping च and छ (उकारित् छकारित् प्रत्ययान्) and ending in मत्, वत्, ईयस्, तवत्, अत्, सत् etc. take the affix ई (“ऋदिङ्गामीप्”) ; as, उकारित्—श्रीमत् श्रीमती, बुद्धिमत् बुद्धिमती, बलवत् बलवती, पुत्रवत् पुत्रवती, प्रेयस् प्रेयसी, दृष्टवत् दृष्टवती, भवत् भवती, कियत् कियती etc. छकारित्—सत् सती, रुदत् रुदती, श्रुत् श्रुती, दिवत् दिवती, विभत् विभती, जानत् जानती, रङ्गत् रङ्गती, कुर्वत् कुर्वती etc.

13. When श्च is added to the roots of the भू and दिव् classes it invariably takes नृण्, i. e., the final त् is changed into न् before the affix ई (“शतृर्नृण् भूदिवादिभ्याम्”) ; as, भू. class—गच्छत् गच्छन्ती, तिष्ठत् तिष्ठन्ती etc. दिव् class—नृत्यत् नृत्यन्ती, जीय्यत् जीयन्ती etc.

(a) The causals of roots and the roots of the चुर् class are declined like the roots of the भू class. So when श्च is added

to the causals of roots and the roots of the चुर class, it takes नुष्, i. e., the final त् is changed into न् before the affix ई; as, चिजन्त—कारयत् कारयन्ती, स्थापयत् स्थापयन्ती, पालयत् पालयन्ती, दर्शयत् दर्शयन्ती, आरयत् आरयन्ती etc. चुरादि—भक्षयत् भक्षयन्ती, चिन्तयत् चिन्तयन्ती etc.

14. When श्ठ is added to the roots of the तुद् class, and to those of the चद् class ending in चा, it *optionally* takes नुन्, i. e., the final त् is changed into न् before the affix ई (“वा तुदादेः,” “षदादेरादन्ताच्च”); as, तुदादि—इच्छत् इच्छन्ती इच्छती, पृच्छत् पृच्छन्ती पृच्छती, सृशत् सृशन्ती सृशती etc. आदन्त अदादि—यात् यान्ती याती, भात् भान्ती माती, मात् मान्ती माती etc.

15. When स्य्ठ (in the sense of *futurity*) is added to the roots, it *optionally* takes नुष्, i. e., the final त् is changed into न् before ई (“विभाषा स्युः”); as, भविष्यत् भविष्यन्ती भविष्यती, करिष्यत् करिष्यन्ती करिष्यती, यास्यत् यास्यन्ती यास्यती, स्यास्यत् स्यास्यन्ती स्यास्यती etc.

16. Bases formed by the affixes rejecting ट् and ष् (टकारित् and षकारित्) take the affix ई, “टित्विङ्गामीप्”); as, टकारित्—कर्मकर कर्मकरी, निशाचर निशाचरी, किङ्कर किङ्करी, हय हयी, त्रय त्रयी, चतुष्टय चतुष्टयी, दयामय दयामयी, स्वर्णमय स्वर्णमयी, सृण्मय सृण्मयी, हिरण्मय हिरण्मयी etc. षकारित्—नर्तक नर्तकी, रजक रजकी, मैथिल मैथिली, द्रौपद द्रौपदी, पाञ्चाल पाञ्चाली, भागिन्य भागिन्यी, पौत्र पौत्री, दौहित्र दौहित्री, ईदृश ईदृशी, तादृश तादृशी, मानव मानवी, वैष्णवं वैष्णवी, मागध मागधी etc.

(a) The ordinals except प्रथम, द्वितीय and तृतीय, take the affix ई; as, चतुर्थी, पञ्चमी, षष्ठी, सप्तमी, अष्टमी, नवमी, दशमी, एकादशी, द्वादशी, त्रयोदशी, षोडशी etc. But प्रथमा, द्वितीया, तृतीया.

17. The bases प्राच् etc. take ई in the feminine (“प्रागादे-रीप्”); as, प्राच् प्राची, अवाच् अवाची.

(a) The bases प्रतीची etc. are formed irregularly (“प्रतीच्या-दयः”); as, प्रत्यच् प्रतीची प्रत्यची, उदच् उदीची उदची, तिर्यच् तिरची तिर्यची.

18. Bases ending in च् and denoting a *class* (जाति), take ई when a *wife* is meant (“मातेरदन्ताज्जायायाम्”); as, ब्राह्मणश्च जाया ब्राह्मणी; so—शूद्रो, गोपी, गणकी, नापितो, निषादी etc.

(a) But such bases ending in पाञ्च take चा and not ई;

and the च of चक is changed into इ before चा ("न पातकान्तात्"); as, गोपालकस्य जाया गोपालिका, पशुपालकस्य जाया पशुपालिका etc.

19. The bases भव, सर्व, इष्ट, मृष्ट, इन्द्र, वरुण, ब्रह्मन् and मातुल take the augment आन् and the affix ई, when a wife is meant ("भवादिरानीपौ"); as, भवस्य जाया भवानौ, सर्वस्य जाया सर्वाणी; so इन्द्राणी, मृष्टानी, इन्द्राणी, वरुणानी.

(a) The final न् of the base ब्रह्मन् is dropped before आन् and ई ("नलोपो ब्रह्मणः"); as, ब्रह्मणी जाया ब्रह्माणी.

(b) The base मातुल takes the augment आन् optionally ("मातुलादान् विभाषा"); as, मातुलस्य जाया मातुलानी मातुलौ.

20. The bases चक्षिय, अय्य, उपाध्याय and आचार्य optionally take आन् and ई ("वा चक्षियादे रानीपौ"); as, चक्षियस्य जाया चक्षियाणी, चक्षिया; so, अय्याणी अय्या, उपाध्यायानी उपाध्याया, आचार्याणी (here the dental न does not change into cerebral च) आचार्या.

(a) In certain senses the bases हिम etc. take आन् and ई ("अर्थविशेषे हिमादेः"); as, महत् हिमम् हिमानी, महत् अरुणम् अरुणानी, दुष्टी यवः यवानी, यवनानी लिपिः यवनानी.

21. The bases शीष्, कृष्ण, कल्याण, पुराण, चण्ड, विकट, शृगाल etc. and in relative compounds (बहुव्रीहिसमासः), bases signifying limbs (अवयववाचकशब्दः), optionally take ई ("वा शीष्वादेरीप्," "अवयवाद् बहुव्रीहौ"); as, शीष्णी शीष्णा, चण्डी चण्डा, सुकेशी सुकेशा etc.

(a) In relative compounds, when a proper name is implied the bases नख and मुख do not take ई ("न खञ्जायां नखमुखाभ्याम्"); as, सर्पनखा, गौरमुखा.

(b) In relative compounds the bases क्रोड etc. and the bases signifying limbs and having compound letters (संयुक्तवर्ण) in the penultimate, do not take ई ("न क्रोडादेः," "न संयुक्तोपधादङादिवर्जात्"); as, सुक्रोडा, तोष्णखुरा; विनेचा, लोलजिह्वा etc. But the bases अङ्ग etc. optionally take ई; as, कृशाङ्गी कृशाङ्गा, विन्वोष्ठी विन्वोष्ठा etc.

(c) In relative compounds, the bases signifying limbs and consisting of more than two vowels, do not take ई ("न आधिकस्वरान्नासिकीदरवर्जात्"); as, चन्द्रवदना, स्रगनयना etc. But

the bases नासिका and उदर *optionally* take ई; as, लम्बोदरी लम्बोदरा etc.

22. Bases ending in इ *optionally* take the affix ई (“इदन्ता-दिभाषा”); as, श्रेणी श्रेणिः, भूमौ भूमिः, राज्ञी राजिः, रात्रौ रात्रिः, रजनी रजनिः, बाली बालिः (सखी), कटी कटिः, कपी कपिः, यष्टी यष्टिः etc.

(a) But सखि *invariably* takes ई (“निच” सख्युः); as, सखी.

23. Bases derived from the affix क्ति and ending in इ do not take the affix ई (“न क्तेः”); as, मतिः, गतिः, स्थितिः, बुद्धिः etc.

(a) But the bases शक्ति and पद्धति *optionally* takes ई (“वा शक्ति-पद्धतिभ्याम्”); as, शक्ती शक्तिः (a kind of weapon), पद्धतौ पद्धतिः.

24. In relative compounds the bases पद and दत् take ई (“पदो बहुव्रीहौ,” “दत्तश्च”); as, त्रयः अथाः पदः त्रिपदी; so चतुष्पदी, पञ्चपदी, षट्पदी, सप्तपदी etc. सुदत्तो, चारुदत्तौ, कुन्ददत्तौ etc.

25. Adjective bases (गुणवाचकशब्द) ending in उ *optionally* take the affix ई (वा गुणवाचकादुदन्तात्); as, मृदो मृदुः, गुर्वो गुरुः, साध्वो साधुः, लघ्वो लघुः, पटौ पटुः, अस्त्री अशुः, बह्वी बहुः etc.

(a) But adjective bases ending in उ and having a compound letter in the penultimate, and the base खरु, does not take ई (“न संयुक्तोपधात्”); as, पाण्डुः, खरु.

26. Bases ending in उ take the affix ऊ (ऊप्) in the feminine (“उदन्तादूप”); as, कुरु, कद्रुः, अलावूः, कर्कशूः, ब्रह्मवभूः.

(a) But the bases रज्जु etc. do not take ऊ (“न रज्ज्वादेः”); as, रज्जुः, वेतुः, चाखुः, हनुः, कमण्डलुः, ककवाकुः, वृषवाहुः, अश्वयुः.

27. The bases तनु etc. *optionally* take ऊ (“विभाषा तन्वादेः”); as, तनू तनुः, चक्षू चक्षुः etc.

28. The base श्वश्रू is irregularly formed (निपातनसिद्ध) from the base श्वश्र (“श्वश्रूः श्वश्रस्य”); as, श्वश्रस्य नाया श्वश्रूः.

29. The base ऊरु takes ऊ when a comparison (उपमा) is implied, or, when compounded with the words वाम, सह, संहित, संहित etc. (“ऊरोरौपम्ये,” “वामादिपुञ्जाच्च”); as, रश्मोरुः, करभोरुः, करिकरोरुः etc. ; वामोरुः, सहोरुः, संहितोरुः, संहितोरुः etc.

30. The base पति takes the affix ई and the final इ is

changed into न्, when *participation in the merit of sacrifice* (यज्ञफलभागित्व) is implied ("पत्न्यौ यज्ञसंयोगे"); as, वसिष्ठस्य पत्नी (वसिष्ठानुष्ठितयज्ञफलभोगीत्यर्थः) = Participator (as wife) in the merit of the sacrifices performed by Vasishtha. In any other sense it does not take the affix ई nor does the final इ change into न् ; as, ग्रामस्य पतिरियम् = She is the owner of the village.

31. The bases सपत्नी etc. are irregularly formed ("सपत्नी प्रभृतयः"); as, समानः पति रस्याः सपत्नी, एकः पति रस्या एकपत्नी (साध्वी), वीरः पति रस्याः वीरपत्नी, ब्रह्मः पति रस्याः ब्रह्मपत्नी, भद्रः पति रस्याः भद्रपत्नी, पञ्च प्रतयोऽस्याः पञ्चपत्नी (द्रौपदी), पतिरस्यस्याः पतिवत्नी (जीवहर्तृका), अन्तरस्यस्याः अन्तर्वत्नी (गर्भिणी).

EXCEPTIONS (अतिरिक्त).

चातुर्य चातुरी, पुष्य पौषी, सूर्य सूरौ, पीनोन्मी, डिदास्त्री, डिदायनी, वाचा वाक्, अकेशा, सकेशा, विद्यमानकेशा etc.

FORMED IRREGULARLY (निपातन).

नारी, घटी, कवरी, अनङ्गाही, खली, कुली, नीली, कुशी, रोहिणी etc.

APPENDIX B.

Compounds (समास).

I. When two or more words are combined to form a compound word, the inflectional terminations are rejected by all the members of the compound, except the last. This combining of words into a compound word is called Samasa ("एकपदीभावः समासः"). Samasas are of six kinds—Appositional compounds (कर्मधारय), Determinative compounds (तत्पुरुष), Copulative compounds (द्वन्द्व), Relative compounds (बहुव्रीहि), Numeral compounds (द्विगु), and Indeclinable compounds (अव्ययीभाव). According to सिद्धान्तकौमुदी Samasas are of four kinds ("समासश्चतुर्विधः")—अव्ययीभाव, तत्पुरुष, द्वन्द्व, and बहुव्रीहि ;

कर्मधारय being included in the तत्पुरुष and द्विगु being included in the कर्मधारय.

(a) Those in which the sense of the preceding member of the compound is chiefly cognisable, are called Indeclinable compounds ("पूर्वपदार्थप्रधानीऽव्ययीभावः"). Those in which the sense of the succeeding member of the compound is chiefly cognisable are called Determinative compounds ("उत्तरपदार्थप्रधानस्तत्पुरुषः"). Those determinative compounds in which the two members appear in the same case and thus stand in apposition (समानाधिकरण), or, in which the members are nouns and adjectives (विशेष्यविशेषणभावापन्न), are called Appositional compounds ("तत्पुरुषः समानाधिकरणपदः कर्मधारयः"). Those appositional compounds in which the first member of the combination is a numeral (संख्यावाचक शब्द), are called Numeral compounds ("संख्यापूर्वी द्विगुः"). Those in which the sense of something else other than the component members of the compound is chiefly cognisable are called Relative compounds ("अन्वयपदार्थप्रधानी बहुव्रीहिः"). Those in which the sense of both the members of the compound is cognisable are called Copulative compounds ("उभयपदार्थप्रधानी द्वन्द्वः").

APPOSITIONAL COMPOUNDS (कर्मधारय).

2. Appositional compounds are formed by the combination of adjectives with nouns ("विशेषणं विशेष्येण"); as, उन्नत स्तम्भः, नीलमुत्पलम्, नीलीत्पलम्, मधुरं वचनम्, मधुरवचनम्, नवः पल्लवः, नवपल्लवः, पीतमखरम्, पीताम्बरम्, सर्व्वे लीकाः, सर्व्वलीकाः, सन् पुरुषः, सत्पुरुषः.

3. In Appositional compounds when the adjectives and the nouns are feminine, the former assumes the masculine form ("पुंवत् पूर्व्वं भाषितपुंस्त्वं कर्मधारये"); as, जीर्णा तरिः, जीर्णतरिः, सती बुद्धिः, सदबुद्धिः, सुन्दरी नारी, सुन्दरनारी, पद्ममी कन्या, पद्मकन्या etc.

(a) But feminine adjective bases formed by the suffix क् (कप्) do not assume the masculine form ; as, वामीकः, भार्या वामीक-भार्या, करमीकः, भार्या करमीकभार्या etc.

4. Bases formed with क्त and not preceded by नञ् are combined in Appositional compound with bases formed with क्त and preceded by नञ् ("क्तन नञ्विशिष्टेनानञ्"); as, कृतञ्च तत् अकृतञ्च कृताकृतम्, मुक्तञ्च तत् अमुक्तञ्च मुक्तामुक्तम्, पीतञ्च तत् अपीतञ्च पीतापीतम् etc.

(a) The bases of the same nature (समानप्रकृतिक) are combined in this compound and not those which are not of the same nature. So सिद्धञ्च तत् अमुक्तञ्च etc. are not combined.

5 Bases implying colour (वर्ण) are combined with bases implying colour ("वर्णो वर्णन"); as, नीलञ्च स लोहितञ्च नीललोहितः, पीतञ्च स धवलयः पीतधवलः, कृष्णञ्च स लोहितञ्च कृष्णलोहितः etc.

6. When priority of time (पूर्वकाल) and futurity (उत्तरकाल) are implied, the bases formed with क्त are combined ("पूर्वात्तरकालयोः क्तः"); as, पूर्वं स्नातः पश्चादनुलिप्तः स्नातानुलिप्तः, पूर्वं दत्तं पश्चादपहृतं दत्तापहृतम् ; so यातायातः, शयितोल्यितः, मुक्तोदगीर्णम्, सुमीलितः etc.

7. When comparison is implied, the bases signifying the standard of comparison (उपमानवाचकपद) are combined with the bases signifying the general virtue (समानधर्मबोधक पद) of both ("उपमानानि साधर्म्यवचनैः"). This compound is called उपमान समास ; as, घन इव श्यामः घनश्यामः, अर्णव इव गभीरः अर्णवगभीरः, अनल इव उज्ज्वलः अनलोज्ज्वलः, नवनीतमिव कोमलम् नवनीतकोमलम् etc.

8. The bases signifying the subject of comparison (उपमेय) are combined with the bases signifying the standard of comparison (उपमान) such as सिंह, व्याघ्र etc. if the bases signifying the general virtue (समानधर्मबोधकपद) of both are not mentioned ("उपमेयानि व्याघ्रादिभिः साधर्म्यप्राप्तयोगे"). This compound is called उपमितसमास. In this compound the standard of comparison (उपमान) such as सिंह, व्याघ्र etc. are sometimes placed first and sometimes last ; as, (1)—पुरुषः सिंह इव पुरुषसिंहः, राजा चन्द्र इव राजचन्द्रः, सुख कमलमिव सुखकमलम्, वदनं सुधाकर इव वदनसुधाकरः etc. (2)—चन्द्र सदृशं सुखम् चन्द्रसुखम्, पद्ममिव चक्षुः पद्मचक्षुः, कमलमिव आननम् कमलाननम्, कमलनिभं वदनम् कमलवदनम्, कमलमिव लोचनम् कमललोचनम् etc.

(a) When the bases implying the general virtue (समानधर्म-

बोधक पद) of both are mentioned, this combination does not take place. So in the case of पुरुषो व्याघ्र इव शूरः, सुखं कमलमिव सुन्दरम् etc. the combination does not take place.

9. In the sense of *the coming into being of what did not exist before* (अभूततद्भाव), the bases अेषि, राशि etc. are combined with the bases कृत, भूत etc. (“अेषादयः कृतादिभिरभूततद्भावे”); as, अश्वेणयः अश्वयः कृताः अेषिकृताः, अराशयः राशयः कृताः राशिकृताः, अश्वेणयः श्वेणयो भूताः श्वेणभूताः, अनिपुणाः निपुणाः भूताः निपुणभूताः etc.

10. Sometimes two adjective bases are combined into Appositional compound ; and then the last adjective base is supposed to be a noun ; as, परमः धार्मिकः परमधार्मिकः, नीलः लज्जलः नीलीज्जलः, परमः सुन्दरः परमसुन्दरः, भीमाः कान्ताः भीमकान्ताः etc.

11. When the *indentification of the objects of comparison* (रूपक) is implied, two nouns either of the same gender or of different genders are combined. This combination is called रूपक समास ; as, देह एव पित्ररः देहपित्ररः, मन एव चक्षुः मनश्चक्षुः, मानसमेव विहङ्गः मानसविहङ्गः, मानसमेव नेत्रं मानसनेत्रम् etc.

12. In Appositional and Relative compounds, the base महत् is changed into मद्वा (“महतो मद्वा विशेष्ये”); as, महान् देवः मद्वादेवः, महान् पुरुषः मद्वापुरुषः, महती बुद्धिः मद्वाबुद्धिः etc. महत् यशो यस्य स मद्वायशः, महान् आशयो यस्य स मद्वाशयः etc.

13. In Appositional and Numeral compounds the final इ of the base रात्रि is changed into अ when preceded by numerals (संख्यावाचक शब्द), indeclinables (अव्यय) and the bases सर्व and पुण्य (“सर्वपुण्यसंख्याव्ययेभ्यो रात्रेरन्”); as, सर्वा रात्रिः सर्वरात्रिः, पुण्या रात्रिः पुण्यरात्रिः etc. So द्विरात्रम्, त्रिरात्रम्, पञ्चरात्रम्, अतिरात्रः etc.

14. In Appositional and Numeral compounds the base अहन् changes into अह्, when preceded by numerals, indeclinables and the bases सर्व and पुण्य (“अहोऽह्ये”); as, सर्वं अहः सर्वाहः ; द्वीरहर्भवः द्वाहः etc.

15. In compounds the bases ending in अह्, अह and रात्र are masculine ; but रात्र when preceded by numerals except एक,

and अह when preceded by पुण्य are neuter ("राचाङ्गाङ्गाः पुमांसः," "रात्रं नपुंसकं संख्यापूर्वम्," "पुण्यादहः"); as, पूर्वम् अहः पूर्वोद्भूतः, मध्यम् अहः मध्याह्नः, एकम् अहः एकाहः, पुण्यम् अहः पुण्याहम् etc.

16. The base कु becomes कत् before vowels ("कीः कत् खरे"); as, कुत्सितमन्त्रं कदन्नम्, कुत्सित आचारः कदाचारः, कुत्सितमुदकम् कद्वदकम्. Before the bases पथिन् and अचि it becomes का ("का पथ्यन्तोः"); as, कुत्सितः पन्थाः कापथः, कुत्सित मचि अस्य काचः. In the sense of a little (ईषत्) it becomes को ("ईषदर्थे च"); as, कामधुरम् (ईषन्मधुरमित्यर्थः), कालवणम् (ईषन्नवणमित्यर्थः). Before the base पुरुष, it optionally becomes का ("विभाषा पुरुषे"); as, कुत्सितः पुरुषः कापुरुषः, कुपुरुषः.

17. Before the base उण्, it becomes का, कत् and कव ("का-कत्-कवामुणोः"); as, कोणम्, कदणम्, कवोणम्.

EXCEPTIONS (अतिरिक्त).

महान् उचा महीचः, इहः उचा इहाचः, जातः उचा जातोचः.

DETERMINATIVE COMPOUNDS (तत्पुरुषसमास).

18. In Determinative compounds the preceding words, with the terminations of the Second, Third, Fourth, Fifth, Sixth or Seventh class, are combined with the succeeding words having the terminations of the First class. The compound word takes the gender of the succeeding members of the compound ("परलिङ्गं तत्पुरुषे").

19. Those in which the bases with the terminations of the Second class are combined with the bases श्रित etc. are called द्वितीयातत्पुरुष ("द्वितीया श्रितादिभिः"); as, कष्टं श्रितः कष्टश्रितः, गृहं गतः गृहगतः, कृष्णमाश्रितः कृष्णाश्रितः, सुखं प्राप्तः सुखप्राप्तः, वेदं विद्वान् वेदविद्वान्, यामं गामी यामगामी, अन्नं वुमुचुः अन्नवुमुचुः etc.

(a) In the sense of *uninterrupted extension* (अत्यन्तसंयोग or व्याप्ति) bases implying *time* (कालवाचक) with the terminations of the Second class are combined with bases with the terminations of the First class ("काला अत्यन्तसंयोगे"); as, मुहूर्तं सुखम् मुहूर्तसुखम्, मासं गम्यः मासगम्यः, वर्षं भोग्यः वर्षभोग्यः (मुहूर्तं, मासं, वर्षं, व्याप्य इत्यर्थः).

(b) To express the sense of participles कान्त etc. the prepositions अति etc. are combined with the bases with the terminations of the Second class ("अत्यादयः कान्तादौ द्वितीयया"), and the feminine bases with the terminations of the Second class assume the masculine form ; as, अतिक्रान्तः खड्गं अतिखड्गः, उत्क्रान्तो वेलां उद्वेलः, मालां अतिक्रान्तः अतिमालः, निष्क्रान्तः कौशाम्ब्याः निष्कौशाम्बिः etc.

20. Bases with the terminations of the Third class are combined with the bases पूर्व etc. and the bases having the sense of *less, deficient, inferior* (जनार्थः) ; ("द्वितीया पूर्वादिभिः," "जनार्थेय"). This compound is called द्वितीया तत्पुरुषः ; as, मासेन पूर्वः मासपूर्वः, वर्षेण अवरः वर्षावरः, घनेन अर्थः घनार्थः, पित्रा समः पित्रसमः, मात्रा सदृशी मातृसदृशी, एकीन जनः एकीनः, विद्यया हीनः विद्याहीनः, अमेघ रहितः अमरहितः, गर्व्णेण शून्यः गर्व्णशून्यः, अङ्गेन विकलः अङ्गविकलः etc. But in the cases अक्षा, काष्णः etc. the compound does not take place.

(a) The nominative bases with the terminations of the Third class as well as the Instrumental Bases are combined with the bases formed by adding the कृत् affixes ("कृता कर्त्तृकरणयोः"); as, व्याघ्रेण हतः व्याघ्रहतः, पुत्रेण दयम् पुत्रदयम्, शीतेन चतः शीतार्तः, अग्निना दग्धः अग्निदग्धः, जलेन सिक्तः जलसिक्तः etc.

21. In चतुर्थीतत्पुरुष compound the preceding bases take the terminations of the Fourth class ; as, ज्ञानाय अध्ययनम् ज्ञानाध्ययनम्, श्वनाय लोभः श्वनलोभः etc.

(a) Bases with the terminations of the Fourth class are combined with bases बलि, हित and सुख ("चतुर्थी बलिहितसुखेः"); as, भूताय बलिः भूतबलिः, पुत्राय हितम् पुत्रहितम्, भात्रे सुखम् भाद्रसुखम्.

(b) Bases signifying things which are the altered formation (विकृति) are combined with bases signifying natural things (प्रकृति) when *purpose* (निमित्त or तादर्थ्य) is implied ("विकृतिः प्रकृत्या तादर्थ्ये"); as, कुण्डलाय हिरण्यम् कुण्डलहिरण्यम्, यूपाय दाक यूपदाक etc.

22. Bases with the terminations of the Fifth class are combined with bases भय etc. ("पञ्चमी भयादिभिः"). This com-

pound is called पञ्चमीतत्पुरुष ; as, व्याघ्रात् भयम् व्याघ्रभयम्, वृक्षात् पतितः वृक्षपतितः, बन्धनात् मुक्तः बन्धनमुक्तः, विदेशात् आगतः विदेशागतः etc.

(a) शतात् परे परःशताः, सङ्घात् परे परःसङ्घाः. These two are formed irregularly (निपातनसिद्ध).

23. In षष्ठीतत्पुरुष compound the preceding words take the terminations of the Sixth class (“षष्ठी समर्थेन”); as, राज्ञः पुत्रः राजपुत्रः, वृक्षस्य शाखा वृक्षशाखा, सुखस्य भोगः सुखभोगः, अर्थस्य नाशः अर्थनाशः, गवां दीहः गोदीहः, सूर्यस्य उदयः सूर्योदयः etc.

24. षष्ठीतत्पुरुष compound does not take place in the sense of निर्द्धारण, or with ordinals (पूरणवाचक), or with the bases दत्त etc. or with bases formed with the affixes दृष् and णक् except याजक etc. (“न निर्द्धारणे,” “न पूरणार्थे,” “न दत्तार्थे,” “न दत्तकाभ्याम् याजकादि-वर्ज्याम्”); as, नराणां उत्तमः, भोगानां दत्तः, जगतां कर्ता, प्रजानां पालकः. These should be as, नरेषु उत्तमः नरोत्तमः (संज्ञा तत्पुरुष), भोगैः दत्तः भोगदत्तः (द्वितीया तत्पुरुष), जगन्ति करोति यः सः जगत्कर्ता (उपपद तत्पुरुष), प्रजाः पालयति यः सः प्रजापालकः (उपपद तत्पुरुष). But शूद्रस्य वाजकः शूद्रयाजकः, राज्ञः परिचारकः राजपरिचारकः etc.

25. In षष्ठीतत्पुरुष compound the bases शाखा, सेना and क्राया optionally become neuter and the final आ becomes अ (“विभाषा क्रायादि नपुंसकम्”); as, शिशूनां शाखा शिशुशालम् शिशुशाला, राज्ञः सेना राजसेनः राजसेना, रिपूणां सेना रिपुसेनं रिपुसेना, वटस्य क्राया वटच्छायं वटच्छाया etc. But क्राया becomes invariably neuter and the final आ becomes अ when multiplicity (बाहुल्य) of the things implied by the preceding words is indicated (“नित्यं क्रायाबाहुल्ये”); as, इच्छां क्राया इच्छाच्छायम्, शराणां क्राया शरच्छायम् etc.

26. The word सभा invariably becomes neuter and the final आ becomes अ, if preceded by words having the sense of master (“सभा प्रभुपत्यायपूर्वा”); as, प्रभुसभम्, ईश्वरसभम्. But राजसभा. If preceded by रत्नम्, पिशाच etc. it becomes invariably neuter (“रत्नःपिशाचादिपूर्वा अ”); as, रत्नसभम्, पिशाचसभम् etc. When it is used in the sense of something other than a house or room (शास्त्राभिप्रायवाचक), it is invariably neuter (“अशाला अ”); as,

स्त्रीसभम् (स्त्रीणाम् समूह इत्यर्थः) = A multitude of women ; शिशुसभम् (शिशूनां समवाय इत्यर्थः) = An assemblage of little boys.

27. The bases हंसो, कुकुटो, कागो etc. assume the masculine form before the bases अण्ड etc. ("पुंवत् कुकुटोप्रभृतीनां मण्डादौ") ; as, हंसा अण्डम् हंसाण्डम् ; कुकुट्याः शावकः कुकुटशावकः, मृग्याः पदम् मृगपदम्, काग्याः शावकः कागशावकः, काग्या दुग्धम् कागदुग्धम् etc.

28. Bases with the terminations of the Seventh class are combined with the bases शौण्ड etc. ("सप्तमी शौण्डादिभिः"). This compound is called सप्तमीतत्पुरुषः ; as, दाने शौण्डः दानशौण्डः, रणे पण्डितः रणपण्डितः, जले मयः जलमयः, शास्त्रे प्रवीणः शास्त्रप्रवीणः, क्रीडायां कुशलः क्रीडाकुशलः, कर्मसु निपुणः कर्मनिपुणः, निर्माणे दक्षः निर्माणदक्षः etc.

(a) In the sense of a loan, a debt (ऋण), bases with the terminations of the Seventh class are combined with bases formed with the affixes तव्य, अनौय, य ("कृत्यैर्कृते") ; as, मासे देयम् मासदेयम् (ऋणम्), वर्षे परिशील्यं वर्षपरिशौल्यं (ऋणम्) etc.

(b) Bases implying a part of day and night with the terminations of the Seventh class are combined with bases formed with the affix क्त ("क्ते नाहोरात्रावयवाः") ; as, पूर्वाह्ने कृतम्, पूर्वाह्नकृतम्, अपराह्ने कृतम्, अपराह्नकृतम्, अपररात्रे कृतम्, अपररात्रकृतम् etc.

29. The base अहन् becomes अह्र before bases implying a part ("अहोरात्र एकदेशात्"). It is called एकदेशी compound ; as, पूर्वं अह्रः पूर्वाह्नः, मध्यं अह्रः मध्याह्नः, अपरं अह्रः अपराह्नः etc.

(a) The base रात्रि becomes रात्र before bases implying a part ("रात्रेरन्") ; as, पूर्वं रात्रेः पूर्वरात्रः etc.

30. The bases राजन्, अहन् and सखि when compounded, take the affix ट ("राजाहःसखिभ्यट्") . ट retains अ and before अ the part अन् of राजन् and अहन् and the final इ of सखि are dropped ; as, मद्राणां राजा मद्रराजः, महान् राजा महाराजः ; परमं अहः परमाहः, उत्तमं अहः उत्तमाहः, राज्ञः सखा राजसखः, प्रियः मुखा प्रियसखः etc.

31. The negative particle न (नञ्) is combined with bases with the terminations of the First class ("नञ् सुप्"). This compound is called नञ्तत्पुरुषः. The न becomes अ before any

consonant and अन् before any vowel ("नञीहृदि," "अन् स्तरे"); as, न ब्राह्मणः अन्नाह्मणः, न प्रियः अप्रियः, न सुखम् असुखम्, न वस्त्रः अवस्त्रम्, न दर्शनम् अदर्शनम्, न अतिरिक्तः अनतिरिक्तः, न अलसः अनलसः etc.

32. The indeclinable ईषत् is combined with bases other than those that are formed by क्त affixes ("ईषदकृता"); as, ईषत्-पिङ्गलः, ईषदुष्णम्, ईषन्मुकुलितः etc.

33. In the sense of a little (ईषत्), आ (आङ्) is combined with bases with the terminations of the First class ("आङीषदर्थे"); as, आमुधुरः, आपिङ्गलः, आपाण्डुरः, आलोहितः etc.

34. In the sense of praise (प्रशंसा), सु and अति are combined with bases with the terminations of the First class ("स्वती-पूजायाम्"); as, सुपुरुषः, सुब्राह्मणः, अतिहृष्टः, अतिदयानुः etc.

35. In the sense of calumny, slander (निन्दा, कुक्का) दूर and कु are combined with bases with the terminations of the First class ("दुर्निन्दायाम्," "कुः पापार्थे"); as, दुष्कुलम्, दुष्नीतिः, दुष्परितम्, दुष्पुरुषः, कुसंस्कारः, कुपुरुषः, कुकर्म, कुब्राह्मणः etc.

36. उपपद* are combined with roots ("धातुभि रूपपदानि"). This compound is called उपपदतत्पुरुष ; as, शीकं अपहन्तीति शीकापहः, कुम्भं करोतीति कुम्भकारः, भाः करोतीति भास्करः, आत्मानं विभर्तीति आत्मभरिः, विद्यायसा गच्छतीति विहगः विहङ्गः विहङ्गमः, दुःखं भजतीति दुःखभाक्, धनं अपहरतीति धनापहारी ; so, प्रभाकरः, निशाकरः, दिवाकरः, हितकरः, प्रीतिकारः, अयसरः, जलचरः, वनचरः, भूचरः, खेचरः, पार्थिवरः, शिलाश्रमः, पङ्कजम्, अण्डजः, जलजः, पतङ्गः, पतङ्गमः, भुजङ्गः, भुजङ्गमः etc.

37. The bases मथूरव्यंसक etc. are formed irregularly ("मथूर-व्यंसकादयः"); as, मथूरी व्यंसकः मथूरव्यंसकः, उद्क् च अवाक् च उच्चावचं, नास्ति किञ्चन यस्य स अकिञ्चनः, नास्ति कुतोऽपि भयं यस्य सः अकुतोभयः, अन्यत् गृहं गृहान्तरम्, अन्यी देशः देशान्तरम्, अन्यी राजा राजान्तरम्, अन्यी यामः यामान्तरम्, अन्यत् नगरम् नगरान्तरम्, अन्यत् स्थानम् स्थानान्तरम् etc.

* The first member of a compound ending in a verbal noun or adjective is called an उपपदः.

EXCEPTIONS (अतिरिक्त).

पुरुषस्य आयुः पुरुषायुषम्, वनस्य पतिः वनस्पतिः, वृद्धताम् पतिः वृद्धस्पतिः, विश्वस्य निचम् विश्वामिवः, काल्या दासः कालिदासः, देव्या दासः देविदासः, मासो जातस्य मासजातः, निश्चितं श्रेयः निःश्रेयसम्, अन्यस्य अर्थः अन्यदर्थः.

COPULATIVE COMPOUNDS (हन्तसमास).

38. Two or more bases of different significations, all having the terminations of the First class and not related to one another as nouns and adjectives, are combined together. This combination is called Copulative compound (हन्तसमास). In this compound the compound word takes the gender of the last member of the compound ("परलिङ्गं हन्ते"). If two singular nouns form the compound, the last is inflected in the dual, else, in the plural.

39. Copulative compounds are of two kinds ; इतरंतर and समाहार. Those in which the objects denoted by the members of the compound are viewed as *merely* conjoined but *primarily* separate, are called इतरंतर हन्त ("इतरंतरयोग") ; as, हरिश्च हरश्च तौ हरिहरौ, दिनश्च यामिनी च ते दिनयामिन्यौ, वृक्षश्च लताश्च ते वृक्षलते, पूर्वा च पश्चिमा च ते पूर्वपश्चिमे, फलश्च पुष्पश्च ते फलपुष्पे, देवाश्च गन्धर्वाश्च किन्नराश्च ते देवगन्धर्वकिन्नराः, रूपश्च रसश्च गन्धश्च स्पर्शश्च शब्दश्च ते रूपरसगन्धस्पर्शशब्दाः etc.

40. When connection by *priestly functions* (विद्यासम्बन्ध) or by a *race or lineage* (गोत्रसम्बन्ध) is implied, bases ending in ऋ take the affix डा before the base पुत्र or the bases ending in ऋ take the affix डा before the base पुत्र or the bases ending in ऋ ("ऋदन्तादृदन्ते डा विद्यागोत्रसम्बन्धे," "पुत्रे च"). डा retains आ and before आ the final ऋ of the preceding base is dropped ; as, पिताश्च पुत्रश्च तौ पितापुत्रौ, माता च पिता च तौ मातापितरौ, माता च पुत्रश्च तौ मातापुत्रौ, हीता च पीता च तौ हीतापीतारौ etc. But जामाता च पुत्रश्च तौ जामातपुत्रौ, दाता च भोक्ताश्च तौ दातभोक्तारौ etc.

41. When bases implying *deities* (देवतावाचक) are combined the preceding member of the compound takes the affix डा

(“देवतावाचिनां पूर्वात्”); as, इन्द्राय वरुणाय तौ इन्द्रावरुणौ, मित्राय वरुणाय तौ मित्रावरुणौ, सूर्याय चन्द्रमाय तौ सूर्याचन्द्रमसौ etc.

(a) The bases ब्रह्मप्रजापति etc. do not take the affix डा (“न ब्रह्मप्रजापत्यादेः”); as, ब्रह्माय प्रजापतिय तौ ब्रह्मप्रजापतौ, अग्निाय वायुय तौ अग्निवायू, वायुय अग्निय तौ वायुग्री etc.

(b) The base अग्नि takes the affix ई before the bases सोम and वरुण (“ईदयेः सोमवरुणयोः”); as, अग्निाय सोमय तौ अग्नीसोमौ, अग्निाय वरुणय तौ अग्नीवरुणौ.

42. When दिव् is the preceding member of the compound it becomes दावा (“दिवो दावा”); as, द्यौय भूमिय दावाम्भौ. But before the base पृथिवी, it becomes दावा and दिवस् (“दिवस् च पृथिव्याम्”); as, द्यौय पृथिवी च दावापृथिवी दिवस्पृथिव्यौ.

43. If a *singular* noun, signifying a *whole* (अवयवी), is preceded by the base पूर्व, अपर, अधर or उत्तर, signifying a *part* they are combined (“पूर्वादिरेकदेशिनैकवचने”). This combination is called एकदेशोऽसमास; as, पूर्व कायस्य पूर्वकायः; so, अपरकायः, अधरकायः, उत्तरकायः. But if the noun is not singular this compound does not take place; as, पूर्व छात्राणाम् आमन्त्रयस्.

44. If the base अर्ह, when used in the neuter gender, is followed by a *singular* noun signifying a *whole* (अवयवी), they are combined (“अर्हं नपुंसकम्”); as, अर्हं यामस्य अर्हयामः. But no such compound takes place when the base अर्ह is used in the masculine gender, nor when it is followed by a plural noun; as, अर्हो यामस्य or अर्हं यामाणाम्.

45. The base अहन् preceded by a numeral, does not change into अह्, when a *collective sense* (समाहार) is implied (“न संख्यायाः समाहारः”); as, द्वयो रत्नौ समाहारः द्वाहः; so, चाहः, सप्ताहः, दशाहः, etc. When preceded by the base पुण्य or एक, it does not change into अह् (“न पुण्यैकाभ्याम्”); as, पुण्याहम्, एकाहः.

46. The base अक्षि takes the affix ट, but not when signifying an *eye* (“अक्षीऽचक्षुषि”). ट retains अ before the final इ of अक्षि is dropped; as, गवामक्षीव गवाक्षः. But बालकस्य अक्षि बालकाक्षि.

EXCEPTIONS (अतिरिक्त).

कुशल वय कुशीलवौ, स्त्री च पुमांश्च स्त्रीपुंसौ, नक्तञ्च दिवा च नक्तन्दिवम्,
रात्रिश्च दिवा च रात्रिन्दिवम्, अहश्च दिवाच अहर्दिवम्, अहश्च रात्रिश्च अहोरात्रः,
वाक् च मनश्च वाङ्मनः, ऋक् च साम च ऋक्सामे, अचिष्णौ च भुवीच अचिभुवम्.
समाहार इह.

47. Sometimes in this form of compounds, the last member, of whatever gender it may be, takes the termination of neuter singular, when a *collective sense* (समाहार) is implied ("समाहारे च"). This form is called समाहार इह.

48. In the case of words denoting *limbs of the body* (प्राण्यङ्ग-वाचक) such as हस्त, पद etc., *musical instruments* (वाद्यवाचक) such as पटह, मृदङ्ग etc., *voice* (स्वरवाचक) such as पञ्चम, मध्यम etc., *parts of an army* (सेनाङ्गवाचक) such as पदाति etc., and *weapons* (अस्त्रवाचक) such as घनुर्बाण etc., the copulative compound has always the समाहार form ("प्राणित्युत्सेनाङ्गानाम्"); as, पाणौ च पादौ च तेषां समाहारः पाणिपादम् ; so, करचरणम्, कर्णनासिकम् etc. पटहश्च मृदङ्गश्च तयोः समाहारः पटहमृदङ्गम् ; so, शङ्खदुन्दुभि, भेरीपटहम् etc. पञ्चमश्च मध्यमश्च तयोः समाहारः पञ्चममध्यमम् ; so, ऋषभगायत्रम्, षड्जनमध्यमम्, धैवतपञ्चमम् etc. हस्तिनाश्च अश्वश्च रथाश्च पदातयश्च तेषां समाहारः हस्त्यश्वरथपादातम्, अस्यश्च चर्मणिषि च तेषां समाहारः असिचर्म ; so, घनुःशरम्, शरतूणीरम् etc. Words denoting *the part of an army* are combined in this form in the plural only and not in the singular ; as, शरश्च तूणीरश्च शरतूणीरौ etc.

49. In the case of words denoting *river* (नदी) and *country* (देश) when they are of different genders the copulative compound takes the समाहार form ("नदीवाचिना लिङ्गमेदं," "देशवाचिनाच"); as, काशी च प्रयागश्च तयोः समाहारः काशीप्रयागम् ; so, कुरुकुरुचैवन्, कुरु-जाङ्गलम् etc. यमुना च ब्रह्मपुत्रश्च तयोः समाहारः यमुनाब्रह्मपुत्रम् ; so, गङ्गाशीषम्, ब्रह्मपुत्रचन्द्रभागम् etc. But गङ्गाच यमुनाच गङ्गायमुने, मत्स्यश्च विदेहश्च मत्स्यविदेहौ etc. In the case of words denoting *village* (ग्रामवाचक), the समाहार form of the copulative compound does not take place ; as, कान्यकुब्जपाटलिपुत्री etc.

50. In the case of the bases पूर्वोपर etc. the समाहार form is

optional ("विभाषा पूर्वोपरादीनाम्"); as, पूर्वोच्च अपरच्च तयोः समाहारः पूर्वोपरम् पूर्वोपरि ; so, अधरोत्तरम् अधरोत्तरे, दधिघृतम् दधिघृते etc.

51. In the case of words of the *opposite meaning* (विरुद्धार्थ) and not signifying *any substance* (अद्रव्यवाचक), the समाहार form is *optional* ("विरुद्धानामविशेषणानाञ्च"); as, धर्माच्च धर्मोच्च तयोः समाहारः धर्माधर्मो धर्मोच्चो ; so, शीतोष्णं शीतोष्णे. But when they are adjectives the समाहार form does not take place ; as, शीतोष्णे पयसी.

52. In the case of words denoting *beast, bird, grain, grass* (दृष्य), and *tree*, when they are plural, the समाहार form is *optional* ("वा पशुकुनिवाचिनां बहुवचने," "धान्यदृष्यतत्त्वाचकानाञ्च"); as, गावश्च मद्दिवाश्च तेषां समाहारः गोमद्दिवं गोमद्दिवाः ; so, शूकरवक्त्रं शूकरवक्त्राः, ब्रौह्मिण्यम् ब्रौह्मिण्याः, कुशकाशम् कुशकाशाः, प्रलम्बश्रीवम् प्रलम्बश्रीवः etc.

(a) But in the case of words denoting *small animal and fruit*, the समाहार form is *compulsory* ("चूदणानुफलानां नित्यम्"); as, दंशमशकम्, वदरामलकम् etc.

53. In the case of words denoting *men of the fourth for serving caste* (शूद्राचार्यक) except those of the very low origin, the समाहार form is *invariable* ("शूद्राणामनिरवसितानां नित्यम्"); as, कर्मकारकुर्मकारम्, गोपनापितम् etc. But शौनिकचण्डालो etc.

54. In the case of words denoting *animals* between which there is natural enmity, the समाहार form is *invariable* ("नित्यं नित्यविरोधिनाम्"); as, गावश्च व्याघ्राश्च तेषां समाहारः गोव्याघ्रम् ; so, अहिनकुलम्, माज्जारमूषिकम् etc. But the समाहार form does not take place when they are not in the plural number ; as, अहिश्च नकुलश्च अहिनकुलो, माज्जारश्च मूषिकश्च माज्जारमूषिकौ etc.

55. In the case of *गवाश्च* etc. the समाहार form is *invariable* ("गवाश्चप्रभृतौनाञ्च"); as, गावश्च अश्वश्च तेषां समाहारः गवाश्चम् ; so, पुच्छपौवम्, अजाविकम्, दासीदासम्, स्त्रीकुमारम्, श्वचण्डालम्, मूत्रपूरीषम् etc.

56. In the समाहार form of the compound, words ending in a letter of the चवर्ग or द or ष or ह take the affix च ("च चवर्गदृष्टान्तात् समाहारी"); as, वाक्त्वचम्, श्रीस्त्रजम्, सम्पदविपदम्, वाक्त्वचम्, कृषोपानहम् etc. But श्रीस्त्रजौ, प्राहृष्टरदौ etc.

EXCEPTIONS (अतिरिक्त).

कुशश्च खवश्च कुशीलवौ, स्त्री च पुमाश्च स्त्रीपुंसौ, नक्तञ्च दिवा च नक्तन्दिवम्,
रात्रिश्च दिवा च रात्रिन्दिवम्, अहश्च दिवाच अहर्दिवम्, अहश्च रात्रिश्च अहोरात्रः,
वाक् च मनश्च वाङ्मने, ऋक् च साम च ऋक्सामे, अचिष्णौ च भुवीच अचिभुवम्.
समाहार इन्द्र.

47. Sometimes in this form of compounds, the last member, of whatever gender it may be, takes the termination of neuter singular, when a *collective sense* (समाहार) is implied ("समाहारे च"). This form is called समाहार इन्द्र.

48. In the case of words denoting *limbs of the body* (प्राण्डवाचक) such as हस्त, पद etc., *musical instruments* (वाद्यवाचक) such as पटह, मृदङ्ग etc., *voice* (स्वरवाचक) such as पञ्चम, मध्यम etc., *parts of an army* (सेनाङ्गवाचक) such as पदाति etc., and *weapons* (अस्त्रवाचक) such as धनुर्व्याण etc., the copulative compound has always the समाहार form ("प्राणितूर्य्यसेनाङ्गानाम्"); as, पाणी च पादौ च तेषां समाहारः पाणिपादम् ; so, करचरणम्, कर्णनासिकम् etc. पटहश्च मृदङ्गश्च तयोः समाहारः पटहमृदङ्गम् ; so, शङ्खदुन्दुभि, भेरीपटङ्गम् etc. पञ्चमश्च मध्यमश्च तयोः समाहारः पञ्चममध्यमम् ; so, ऋषभगात्रम्, षड्जमध्यमम्, धैवतपञ्चमम् etc. हस्तिनश्च अश्वश्च रथाश्च पदातयश्च तेषां समाहारः हस्त्यश्वरथपादातम्, अस्यश्च चर्मणिश्च तेषां समाहारः असिचर्म ; so, धनुःशरम्, शरतूणीरम् etc. Words denoting *the part of an army* are combined in this form in the plural only and not in the singular ; as, शरश्च तूणीरश्च शरतूणीरौ etc.

49. In the case of words denoting *river* (नदी) and *country* (देश) when they are of different genders the copulative compound takes the समाहार form ("नदीवाचिनां लिङ्गभेदे," "देशवाचिनाञ्च"); as, काशी च प्रयागश्च तयोः समाहारः काशीप्रयागम् ; so, कुरुकुरुक्षेत्रम्, कुरुजाङ्गलम् etc. यमुना च ब्रह्मपुत्रश्च तयोः समाहारः यमुनाब्रह्मपुत्रम् ; so, गङ्गाशीर्षम्, ब्रह्मपुत्रचन्द्रभागम् etc. But गङ्गाञ्च यमुनाञ्च गङ्गायमुने, मत्स्यश्च विन्दिहश्च मत्स्यविन्दिहौ etc. In the case of words denoting *village* (ग्रामवाचक), the समाहार form of the copulative compound does not take place ; as, कान्यकुब्जपाटलिपुत्रौ etc.

50. In the case of the bases पूर्वपर etc. the समाहार form is

optional ("विभाषा पूर्वापरादीनाम्"); as, पूर्वञ्च अपरञ्च तयोः समाहारः पूर्वापरम् पूर्वापरि ; so, अधरोत्तरम् अधरोत्तरे, दक्षिणतम् दक्षिणतै etc.

51. In the case of words of the *opposite meaning* (विरुद्धार्थ) and not signifying *any substance* (अद्रव्यवाचक), the समाहार form is *optional* ("विरुद्धानामविशेषणानाञ्च"); as, धर्मश्च अधर्मश्च तयोः समाहारः धर्माधर्मं धर्माधर्मौ ; so, शीतोष्णं शीतोष्णे. But when they are adjectives the समाहार form does not take place ; as, शीतोष्णे पयसी.

52. In the case of words denoting *beast, bird, grain, grass* (वृण), and *tree*, when they are plural, the समाहार form is *optional* ("वा पशुकुनिवाचिना बहुवचने," "धान्यवृणतरुवाचकानाञ्च"); as, गावश्च मृषाश्च तेषां समाहारः गोमहिषं गोमहिषाः ; so, शूकवकं शूकवकाः, व्रीहियवम् व्रीहियवाः, कुशकाशम् कुशकाशाः, प्रचन्ययीधम् प्रचन्ययीधः etc.

(a) But in the case of words denoting *small animal and fruit*, the समाहार form is *compulsory* ("सूक्ष्मजन्तुफलानां नित्यम्"); as, दंशमशकम्, वदरामलकम् etc.

53. In the case of words denoting *men of the fourth for serving caste* (शूद्रवाचक) except those of the very low origin, the समाहार form is *invariable* ("शूद्राणामनिरवसितानां नित्यम्"); as, कर्मकारकुर्मकारम्, गोपनापितम् etc. But शौनिकचण्डालौ etc.

54. In the case of words denoting *animals* between which there is natural enmity, the समाहार form is *invariable* ("नित्यं नित्यविरोधिनाम्"); as, गावश्च व्याघ्राश्च तेषां समाहारः गोव्याघ्रम् ; so, अहिनकुलम्, माज्जारमूषिकम् etc. But the समाहार form does not take place when they are not in the plural number ; as, अहिनं नकुलं अहिनकुलौ, माज्जारं मूषिकं माज्जारमूषिकौ etc.

55. In the case of *गवाश्च* etc. the समाहार form is *invariable* ("गवाश्चप्रभृतीनाञ्च"); as, गवाश्च अत्राश्च तेषां समाहारः गवाश्चम् ; so, पुच्छपीठम्, अजाविकम्, दासीदासम्, स्त्रीकुमारम्, श्वचण्डालम्, मूत्रपुरीषम् etc.

56. In the समाहार form of the compound, words ending in a letter of the चवर्ग or द or घ or ह take the affix अ ("च चवर्गदघङान्तात् समाहारः"); as, वाक्त्वचम्, श्रीसजम्, सम्पदविपदम्, वाक्त्वचम्, कचोपानहम् etc. But श्रीसजौ, प्राहदशरदौ etc.

57. The bases जायापती, दम्पती and जम्पती are formed irregularly (निपातनसिद्ध) from the bases जाया and पति ("दम्पतीजम्पती वा"); as, जायाच पतिश्च जायजम्पती दम्पती जम्पती.

एकशेषद्वन्द्व.

58. Sometimes, when two or more words, identical in form and having the same inflectional termination (विभक्ति), are combined, *one member only* remains ; the rest are rejected ("सरूपाक्षानेकशेष एकविभक्तौ"). This form of the compound is called एकशेषद्वन्द्व. If two singular nouns form the compound, that which remains is inflected in the dual, else, in the plural ; as, तद्वच तद्वच तद्व, स च स च तौ, सा च सा च तौ, तच्च तच्च तच्च तानि, हवच हवच हवाः, फलच्च फलच्च फलच्च फलानि etc.

59. If a masculine base is combined with a feminine base otherwise identical in form with the former, the masculine base remains and the feminine base is rejected ("पुमान् स्त्रिया"); as, ब्राह्मणश्च ब्राह्मणी च ब्राह्मणौ, बालकश्च बालिका च बालकौ, हंसश्च हंसी च हंसौ, युवती च युवाश्च युवानौ etc. But हंसश्च सारसी च हंससारसी etc.

60. But bases signifying the designations of persons (व्यक्ति-संज्ञा) are not combined in this form of the compound ("न व्यक्ति-संज्ञानाम्"); as, भवश्च भवानी च भवभवानी, रुद्रश्च रुद्राणी च रुद्ररुद्राणी, सर्वश्च सर्वाणी च सर्वसर्वाणी etc.

61. When the base माह is combined with the base सृष्ट and the base पुत्र with the base दुहित, the bases माह and पुत्र remain and the bases सृष्ट and दुहित are rejected ("माहपुत्रौ स्रष्टदुहितभ्याम्"); as, माताच स्रसाच मातरौ, पुत्रश्च दुहिता च पुत्री.

62. The bases पितृ and श्वशुर are optionally combined with the bases माह and श्वशुर respectively in this form of the compound and the bases पितृ and श्वशुर remain ("विभाषा पिता माता," "श्वशुरः श्वशुरा"); as, माता च पिता च पितरौ मातापितरौ, श्वशुरश्च श्वशुरश्च श्वशुरौ. The compound word मातरपितरौ is formed irregularly ("मातरपितरौ"); as, माताच पिताच मातरपितरौ.

63. When neuter bases are combined with bases of other

genders, the neuter bases remain, and *optionally* take the singular termination ("नपुंसकमनपुंसकेनैकवचनं वा") ; as, मधुरश्च मधुराश्च मधुर्य मधुरं मधुराणि etc. But when neuter bases are combined with neuter bases, the remaining neuter base does not take the singular termination ; as, मधुरश्च मधुरश्च मधुरश्च मधुराणि etc.

RELATIVE COMPOUNDS (बहुव्रीहि).

64. In relative compounds the component members have no signification of their own, but denote a different person or object. The compound word thus formed becomes an adjective and consequently takes the gender, number and inflectional terminations of the noun it qualifies ; but when used as an adverb, it takes the neuter singular termination of the Second class. When dissolved, the base यद् is used with the terminations of the Second class etc. according to the sense, the first member being generally an adjective ; as, आरुढो वानरो यम् स आरुढवानरः (हृत्), विजिताः शत्रवो येन स विजितशत्रुः (राजा), दत्तः उपदेशो यस्मै स दत्तोपदेशः (शिष्यः), युतो वृत्तान्तो यस्मात् स युतवृत्तान्तः (दूतः), सन् आशयो यस्य स सदाशयः (साधुः), निर्मलं जलं यस्याः सा निर्मलजला (नदी), पीतं अम्बरं यस्य स पीताम्बरः (कृष्णः), महान् आशयो यस्य स महाशयः (मानवः), अगार्धं जलं यस्मिन् सः अगार्धजलः (समुद्रः) etc.

(a). When the relative compounds are formed in any way other than that stated above, they are called व्यधिकृतपदघटित बहुव्रीहि ; as, दण्डः पाणी यस्य स दण्डपाणिः, धनुः पाणी यस्य स धनुषाणि, कुशाः हस्ते यस्य स कुशहस्तः, चापः हस्ते यस्य स चापहस्तः etc.

65. When an adjective and a noun of the feminine gender form such compounds, the former generally assumes the masculine form, and the final vowel of the latter becomes short ("स्त्रियाः पुंश्च भूषितपुंस्कायाः स्त्रियाम्") ; as, सती प्रवृत्तिर्यस्य स सत्प्रवृत्तिः, स्थूला तनु र्यस्य स स्थूलतनुः, निर्मला मति र्यस्य स निर्मलमतिः, भद्रा शाखा यस्य स भद्रशाखः, उन्नता ग्रीवा यस्य स उन्नतग्रीवः etc.

66. In relative compounds bases ending in स्, feminine

bases ending in ई and ऊ and the bases उरस्, उपानद्, पुम्, पयस्, दधि, मधु, शालि, सर्पिस्, अनहुद्, नौ and the base अथै with निर् and नञ्, take the affix क (कप्), ("उरःप्रसृतिभ्यः कप्," "अटन्तनदीभ्याच्च"); as, व्युद्गम् उरो यस्य स व्युदोरस्कः (बौरः), प्रियो भाता यस्य स प्रियभाटकः; so, स्रुतपवीकः, सोपानत्कः, भाषितपुंस्कः, समाटकः, अनर्थकम्, निरर्थकम् etc.

(a) In the sense of *praise* (प्रशंसा) the base भाट does not take the affix क ("न प्रशंसायां भातुः"); as, पण्डितभाता, साधुभाता. In any other sense it takes क ; as, मूर्खभाटकः, बहुभाटकः etc.

67. Bases ending in इन् take the affix क in the feminine ("इनन्तात् स्त्रियाम्"); as, बहुवीडस्यां धनिनः बहुधनिका (नगरी), बहुवीडस्यां धनिनः बहुधनिका (सभा) etc.

68. Bases other than those stated above take the affix क *optionally* ("शेषादिभाषा"); as, समानवधस्कः समानवधाः, लब्धयशस्कः लब्धयशाः, अर्जितधनकः अर्जितधनः etc.

69. The indeclinable सह is combined with bases with the terminations of the Third class and सह is *optionally* changed into स ("सहन्ततीयथा," "सहः सो विभाषा"); as, पद्मा सह वर्त्तमानः सपद्मीकः सहपद्मीकः, विनयेन सह वर्त्तमानः यत् तत् सविनयम्, पुत्रेण सह वर्त्तमानः सपुत्रः सहपुत्रः, अनुजेन सह वर्त्तमानः सानुजः सहानुजः etc.

70. When a *limb* is implied, the bases सकृधि and अक्षि takes the affix ष ("सकृधिलिभ्यां ष स्वाङ्गे"); ष drops, अ retains and before अ the final इ of सकृधि and अक्षि is dropped ; as, दीर्घं सकृधिनी अस्य दीर्घंसकृधः (प्रक्षयः), विशालि अक्षिणी अस्याः विशालाक्षी (देवी), दीर्घं अक्षिणी अक्षिन् दीर्घाच्च वदनम् etc. But दीर्घंसकृधि शकटम्, स्थूलाक्षिः इच्छुदण्डः etc.

71. After उत्तु, सु, पूति or सुरभि, the base गन्ध takes the affix इ ("इ गन्धादुत्तु-सु-पूति-सुरभिभ्यः"); as, शोभनो गन्धो यस्य स सुगन्धिः, so, उद्गन्धिः, पूतिगन्धिः, सुरभिगन्धिः. If the odour (गन्ध) belongs to another, it does not take the affix इ ; as, सुगन्धः पवनः. If a little mixture is implied, गन्ध takes इ ("अल्पसंयोगे"); as, वृत्तगन्धिः, द्रधिगन्धि भोजनम्. After a base signifying an exemplar (उपमान), गन्ध *optionally* takes इ ("उपमानाद्वा"); as, पद्मगन्धिः पद्मगन्धः.

72. The base समान changes into स before the bases गीच

etc. and before धर्म, उदय and जातीय it *optionally* changes into स ("सः समानस्य गोत्रादौ," "विभाषा धर्मादयं जातीयेषु") ; as, समानं रूपं यस्य स सारूपः, समानं गोत्रमस्य संगोत्रः ; so, सवर्णः, सपक्षः, सनाभिः, सपिच्छः, सनामा, सवयाः, सतीर्थः, सस्थानः, सवन्धुः, सवचनः, सरात्रिः, सज्योतिः, सजनपदः, सन्नञ्ज-चारो ; सधर्मा समानधर्मा, सोदयः समानोदयः, सजातीयः समानजातीयः.

73. The स् of सम् and तुम् is dropped before काम and मनस् and the स् of अवश्यम् before the bases formed with the affixes तव्य, अनौय, य ("समोऽन्यलोपः काममनसोः," "तुमुनय," "अवश्यमः कृत्ये") ; as, गन्तुं मनी यस्य स गन्तुमनाः, यातुं कानी यस्य स यातुकामः etc. ; so, सकामः, समनाः ; अवश्यदेयम्, अवश्यकर्तव्यम् etc.

74. In relative compounds, the base जाया changes into जानि ("जानि जायायाः") ; before जानि the ति of the base युवति is dropped ; as, युवतिः जाया यस्य स युवजानिः ; काया जाया यस्य स कायाजानिः (सूयः) ; so, प्रियजानिः, सुन्दरजानिः etc.

75. In relative compounds, the base नाभि takes the affix च (अप्) when a *proper name* (संज्ञा) is implied ("नाभिः संज्ञायाम्") ; before च the final इ of नाभि is dropped ; as, पद्मं नाभौ यस्य स पद्मनाभः ; so, ऊर्ध्वनाभः etc.

76. In relative compounds the base प्रजा takes the affix अस् after नञ्, दुर् or सु ("अस्-नञ्-दुः-सुभ्यः प्रजायाः") ; before अस् the final ञा of the base प्रजा is dropped ; as, नास्ति प्रजा यस्य स अप्रजाः ; दुष्टा प्रजा यस्य स दुष्प्रजाः, शोभना प्रजा यस्य स सुप्रजाः.

77. After नञ्, दुर्, सु, मन्द or अल्प, the base मेघा takes the affix अस् ("मन्दाल्पाभ्याञ्च मेघायाः") ; before अस् the final ञा of मेघा is dropped ; as, अमेघाः, दुर्मेघाः, सुमेघाः, मन्दमेघाः, अल्पमेघाः.

78. The base धर्म, when not associated with any other base, takes the affix चन् ("धर्मादन् केवलात्") ; before चन् the final ञ of धर्म is dropped ; as, सुधर्मा, अर्जितधर्मा etc. But परमस्वधर्मः.

79. After an exemplar (उपमान) the base पाद becomes पाद ("पादस्य पादुपमानादहल्यादिः") ; as, व्याघ्रस्यैव पादः अस्यासौ व्याघ्रपात् etc. But after इक्षिन्, अज, अश्व, कपोत, जाह्न, गच्छ etc. it does not become पाद ; as, इक्षिपादः, अजपादः, अश्वपादः, कपोतपादः etc.

७८०. After numerals and after सु, the base पाद becomes पाद् (‘‘संज्ञा-स-पूर्वस्य च’’); as, द्विपात्, त्रिपात्, चतुष्पात्, सुपात् etc.

७८१. After कुम्भ, जाल, चार्द्र, कर्ण, विष्णु, एक, द्वि, त्रि, शत etc., the base पाद् becomes पद् in the feminine (‘‘स्त्रियां कुम्भादेः पद्’’); as, एकपदी, द्विपदी, त्रिपदी, शतपदी, विष्णुपदी, कुम्भपदी etc.

७८२. The words सहृद् and दुर्हृद् are irregularly formed in the sense of *friend* and *foe* respectively (‘‘सहृद्दुर्हृदौ मित्राभिषयोः’’); as, शोभनं हृदयमस्यासौ सहृद् (मित्रम्), दुष्टं हृदयमस्यासौ दुर्हृद् (अभिषयः).

७८३. The bases सुप्रातः etc. are irregularly formed (‘‘सुप्रातादयः’’); as, शोभनं प्रातरस्य सुप्रातः, शोभनं दिवास्य सुदिवः, चतस्रः अश्वयोऽस्य चतुरश्रः.

७८४. When a fight with each other is implied, words of the same form with the terminations of either the Third or the Seventh class, are combined to form this compound, in which the final vowel of the preceding word is generally lengthened and the last member takes the affix इ (इच्). This form of the compound is called व्यतीहार बहुव्रीहि and the compound words thus formed are indeclinables (‘‘रणव्यतीहारे तृतीयासप्तम्योः सरूपयोः,’’ ‘‘दीर्घोऽन्त्यः पूर्वस्य,’’ ‘‘इच् परात्’’); as, ‘‘केशेषु केशेषु गृहीत्वा इदं युद्धं प्रवृत्तं केशाकेशिः, दण्डेषु दण्डेषु प्रवृत्तं इदं युद्धं प्रवृत्तं दण्डादण्डिः ; so, मुष्टामुष्टि, लाङ्गालाङ्गि बाह्वाह्वि, अस्त्रास्त्रि etc.

७८५. *EXCEPTIONS (अतिरिक्त).

अपगतः श्लोको यस्मात् सः अपश्लोकः, अनुगतः अर्थो यस्य सः अन्वर्थः, अविद्यमानः पुच्छो यस्य सः अपुच्छः, नास्ति अन्तो यस्य सः अनन्तः, उन्नमितं मुखं येन सः उन्मुखः, अधःकृतं मुखं येन सः अधोमुखः, यथाभूतः अर्थो यस्य सः यथार्थः, नष्टं धनं यस्य सः निधनः, विचलितं मनो यस्य सः विमनाः, उत्कण्ठितं मनो यस्य सः उत्कण्ठाः, अविद्यमानः क्रोधी यस्य सः अक्रोधः, चन्द्रसदृशं वदनं यस्य सः चन्द्रवदनः, युग्मं पदानि च पदानि यस्य सः आपदः, उदके वासी यस्य सः उदवासः, चौरं उदकं यस्य सः चौरोदः, उन्नता नासिका यस्य सः उन्नसः, हयो दिग्गो रापो यस्य तत् होपम्, अन्तर्गता आपो यत्र तत् अन्तरोपम्, पुष्पं धनु र्यस्य सः पुष्पधन्वा पुष्पधनुः.

NUMERAL COMPOUNDS (द्विगुसमास).

85. Numeral compounds are those in which the first member of the compound is a numeral ("संख्यापूर्वो द्विगु."). Numeral compounds are formed in three ways—1. समाहार, 2. तद्धितार्थे and 3. उत्तरपदे परे ("तद्धितार्थोत्तरपदसमाहारेषु").

(a) When a collective sense (समाहार) is implied, it is called समाहार द्विगु. In this form of the compound, some finals ending in अ take the affix ई and the termination of the feminine singular, while others such as भुवन etc. take the neuter singular termination ("अदन्तादीप् समाहारः," "न भुवनादेः"); as, त्रयाणां लोकाणां समाहारः त्रिलोकी, चतुर्णां पदानां समाहारः चतुष्टयी, सप्तानां शतानां समाहारः सप्तशती etc. त्रयाणां भुवनानां समाहारः त्रिभुवनम्, चतुर्णां युगानां समाहारः चतुर्युगम् ; so, त्रिगुणं, पञ्चरात्रं, पञ्चपात्रम् etc.

(b) तद्धितार्थे, i. e., in the sense in which the nominal affixes (तद्धितप्रत्यय) are employed ; as, पञ्चभिर्गोभिः क्रीतः पञ्चगुः etc. उत्तरपदे परे, i. e., where the first and second members of a तत्पुरुष or बहुव्रीहि consisting of three words, form the compound ; as, पञ्च हस्ताः प्रमाण मस्य पञ्चहस्तप्रमाणः, पञ्चभिर्जनैर्दृष्टं पञ्चजनदृष्टम् etc.

INDECLINABLE COMPOUNDS (अश्ययीभावः).

86. Indeclinable compounds are those in which the first member is an indeclinable and in which the sense of a case (कारक), nearness (सामीप्य), repetition (वीप्सा), limit (पथ्यन्त), fitness (योग्यता), behind (पश्चात्), accordance with (अनुतिक्रम), want (अभाव), entireness (साकल्य), impropriety (अनौचित्य) etc. is implied ("सुपाव्ययं समीपादौ"). The compound word thus formed is neuter ("नपुंसकमश्ययीभावे").

(a) In this compound the compound words ending in अ take the letter न् as a substitute for the terminations of all the classes except the Fifth ("अदन्तादिभक्तोरपञ्चस्या मः"); as, कृष्णमधिकृत्य प्रहृष्टा कथा अधिकृत्यम् कथा. But कृष्णस्य समीपाद् गतः उपकृष्णाद्गतः.

(b) The compound word ending in अ optionally takes the

letter म् as a substitute for the terminations of the Third and Seventh classes ("विभाषा तृतीयासप्तम्यौ."); as, कृष्णस्य समीपेन काव्यम् उपकृष्णम् उपकृष्णेन काव्यम्, कृष्णस्य समीपे स्थितः उपकृष्णम् उपकृष्णे स्थितः.

(c) But compound words ending in any other letter except अ reject all the terminations like indeclinables ("लुक् परात्"); as, उपहरि, उपगौरि, उपपयः etc.

(d) कारकार्थे—आत्मानमधिकृत्य अभ्यात्मम्, कृष्ण मधिकृत्य अधिकृष्णम् etc. सामीप्यार्थे—कूलस्य समीपम् उपकूलम्, वनस्य समीपम् उपवनम्, गङ्गायाः समीपम् उपगङ्गम्, निदिः समीपम् उपनिरम् उपनिरि, नद्याः समीपम् उपनदम् उपनदि etc. वीप्सार्थे—दिशि दिशि प्रतिदिशम्, शरदि शरदि प्रतिशरदम्, चये चये प्रतिचषणम्, गृहे गृहे प्रतिगृहम्, विष्णुं विष्णुं प्रतिविष्णु etc. पथ्यन्तार्थे—समुद्रपथ्यन्तम् आसमुद्रम्, हिमवत्पथ्यन्तम् आहिमवतम्, etc. योग्यतार्थे—रूपस्य योग्यम् अनुरूपम् प्रतिरूपम्, मूर्तेः योग्यम् प्रतिमूर्ति etc. पश्चादर्थे—रथस्य पश्चात् अनुरथम्, शिवस्य पश्चात् अनुशिवम् etc. अनतिक्रमार्थे—शक्तिमनतिक्रम्य यथाशक्ति, ज्ञानमनतिक्रम्य यथाज्ञानम्, शास्त्रमनतिक्रम्य यथाशास्त्रम्, विधिमनतिक्रम्य यथाविधि etc. अभावार्थे—विघ्नस्य अभावः निर्विघ्नम् भिक्षाया अभावः दुर्भिक्षम्, हिमस्य अभावः अहिमम् etc. अनौचित्यार्थे—निद्रा सम्प्रति न युज्यते अतिनिद्रम् etc. विभक्त्यर्थे—हरौ अविहरि, गृहे अविगृहम् etc. अत्ययार्थे—हिमस्य अत्ययः अतिहिमम् etc. आनुपूर्व्यार्थे—ज्येष्ठस्यानुपूर्व्येण अनुज्येष्ठम्, वर्णानामानुपूर्व्येण अनुवर्णम् etc.

(e) In this compound the indeclinable सह changes into स, when time is not implied ("सहः सोऽकालं"); as, साहस्यार्थे—हरिः सहस्रं सहस्रि etc. योग्यपथार्थे—चक्रेण युगपत् सचक्रम् etc. साकल्यार्थे—दण्डमपि अपरित्यज्य सत्तण्डम् etc. समृद्धार्थे—सद्राणां समृद्धिः समद्रम् etc. पथ्यन्तार्थे—अग्निं यत्पथ्यन्तमधीते साग्नि etc. But सहपूर्वार्हम्, सहापराहम् etc.

87. In the sense of *limit* (मर्यादा) and *inclusion* (अभिविधि) the particle आ (आङ्) is optionally combined with other bases ("आङ्मर्यादाभिविध्यौ."); as, आषाटलिपुत्रम् आषाटलिपुत्रात् ढट्टो देवः, आकुमारम् आ कुमारिभ्यः यशः कालिदासस्य.

88. The bases पार and मध्य are optionally combined with bases with the terminations of the Sixth class ("पारमध्यो षष्ठा"); as, समुद्रस्य पारं पारिसमुद्रम्, or समुद्रपारम् ("षष्ठोतत्"), गङ्गाया मध्यं मध्ये-गङ्गम्, or गङ्गामध्यम् ("षष्ठोतत्").

89. After प्रति, परम्, सम्, and अनु, the base च्चि takes the affix च (चन्) and before च the final इ of च्चि is dropped ("प्रति-परःसमनुभ्योऽच्चाः"); as, प्रत्यक्षम्, परीक्षम्, समक्षम्, अन्वक्षम्.

90. The bases श्रद् etc. and the bases ending in चन् take the affix च (चन्) and before च the base जरा becomes जरम् ("श्रदादेरन्," "चनन्तात्," "जराया जरस्"); as, उपश्रदम्, प्रतिदिशम्, आहिमवतम्, अनुदृशम्, उपराजम्, उपजरसम्, आत्मम्.

(a) Neuter bases ending in चन् optionally take च ("वा नपु-सकात्"); as, उपचक्षम्, उपचक्षम् etc.

91. The bases गिरि, नदी, पौर्णमासी and आयुहायणी optionally take च ("गिरि-नदी-पौर्णमास्यायुहायणीभ्यः"); as, उपनदम्, उपनदि, उपगिरम्, उपगिरि, उपपौर्णमासम्, उपपौर्णमासि, उपायुहायणम्, उपायुहायणि.

EXCEPTIONS (अतिरिक्त)

यामात् बहुः बहुयामम्, यामात् प्राक् प्राक्यामम्, पद्यानां नदीनां समाहारः पद्यनदम्, उपदृशदम्, उपदृशत्, अनुसमिधम्, अनुसमित्, गोः पद्यात् अनुगवम्, समगोदावरम्.

नित्यसमास.

92. Bases with the terminations of the Fourth class are combined with the base चर्थ. This combination is called नित्य-समास. When dissolved the base इदम् is used instead of चर्थ; as, गमनाय इदम् गमनार्थम्, आहाराय इदम् आहारार्थम्, धनाय इदम् धनार्थम्.

अलुक् समास.

93. In some instances, the intermediate member of a compound word does not reject the inflectional terminations ("अलुगुत्तरपदैः"). This form is called अलुक् समास.

(a) The base आत्मन् does not reject the terminations of the Third class before ordinals ("आत्मनः पूरुषे"); as, आत्मनापञ्चमः etc.

(b) When technicalities of grammar (व्याकरणसंज्ञा) are implied, the bases आत्मन् and पर do not reject the terminations of the Fourth class ("वैयाकरणाख्यायां चतुर्थ्याः," "पराच्"); as, आत्म-नेपदम्, परनेपदम्.

(c) When a *proper name* is implied, the bases ending in consonants or in ञ, do not reject the terminations of the Seventh class ("हलन्तात् सप्तम्याः सिञ्चायाम्"); as, युधिष्ठिरः, त्वचिसारः, वनेकिंशकाः, अरखेतिलकाः, कूपविशाचकाः etc.

(d) In determinative compounds, bases sometimes reject the terminations of the Seventh class, sometimes do not and sometimes reject *optionally*, before bases formed with the क्त affixes ("तत्पुरुषे क्तविबहुलम्"); as, अलुक्—अन्तेवासी, सत्त्वरमः, कर्णेजपः, पद्मेरुहः, मनसिश्यः, प्रावृषिजः, शरदिजः etc. लुक्—कुरुचरः, गृहस्थः, कूटस्थः, स्थण्डिलशायी etc. विकल्पे—सरसिजम् सरोजम्, मनसिजः मनोजः, शीमेवासी यामवासी, खेचरः खचरः, वनेचरः वनचर, अग्रेसरः अग्रसरः etc.

(e) Bases ending in ऋ implying a *connection by learning* (विद्यासम्बन्ध) or by *race or lineage* (गोत्रसम्बन्ध), do not reject the inflectional terminations ("ऋतो विद्यागोत्रसम्बन्धात्"); as, ह्रीतुः पुत्रः, ह्रीतुरन्तेवासी ; पितुःपुत्रः, पितुरन्तेवासी etc.

(f) But bases ending in ऋ *optionally* reject the inflectional terminations before the bases स्वसृ and पति ("विभावो स्वसृपथोः"); as, पितुः प्वसा पितृष्वसा, मातुः प्वसा मातृष्वसा, दुहितुः पतिः दुहितृपतिः, ननान्तुः पतिः ननान्तृपतिः etc.

EXCEPTIONS (अतिरिक्त).

सौकान्त्युक्तः, अन्तिकादागतः, समीपादागतः, दूरादागतः, कञ्चान्त्युक्तः, ओजसा-
कृतम्, अञ्जसाकृतम्, तमसाकृतम्, तमसाच्छद्रः, अञ्जसानिष्पादितम्, दास्याःपुत्रः
दासोपुत्रः, अश्वेगुरुः, मध्येगुरुः, सरसिलोमा, शिरसिशिखः, दिवोदासः, वाचस्थितिः,
दिवस्थितिः, गेहेश्वरः, सुखकामः, मूर्धेशिखः .

मध्यपदलोपी समासः

94. In some instances the intermediate member of a compound word is dropped ("लोपः कचिन्मध्यस्य"). This form is called मध्यपदलोपी समास ; as, शाकलो नाम तरुः शाकलोतरुः, कायाप्रधानशरः कायातरुः, पलमित्रं अन्नं पलात्रम्, एकाधिका विंशतिः एकविंशतिः, शाकप्रियः पार्थिवः शाकपार्थिवः, गतः एव प्रत्यागतः गतप्रत्यागतः, कच्छे स्थितः कालः अस्थ कच्छेकालः, अपगतः शोकोऽस्य अपशोकः, निर्गतः मलः अस्मात् निर्मलः, अभुक्तानि पर्णानि अनया अपर्णा, विगतः अर्थः अस्मात् व्यर्थः, अनुगतः अर्थः अस्मिन् अन्वर्थः,

यथाभूतः अर्थः अस्मिन् यथार्थः, उन्नतितं मुखं अनेन उन्मुखः, अधःकर्तुं मुखमनेन अधोमुखः, विचलितं मनोऽस्य विमनाः, उत्कण्ठितं मनोऽस्य उत्थनाः, अविद्यमानः पुत्रोऽस्य अपुत्रः, एकाधिका त्रिंशत् एकत्रिंशत् चतुरधिका दश चतुर्दश, पञ्चाधिका दश पञ्चदश, पञ्चाधिका विंशतिः पञ्चविंशतिः, पञ्चाधिका त्रिंशत् पञ्चत्रिंशत् etc.

95. In this form of the compound the numeral base एक changes into एका before the numeral base दशन् ("एकस्यैका दशनि"); as, एकाधिका दश एकादश.

96. हि changes into डा and अष्टन् into अष्टा before numeral bases ("द्वाष्टनी द्वाष्टा संख्यायाम्"); as, द्वाधिका दश द्वादश, द्वाधिका विंशतिः द्वाविंशतिः, द्वाधिका त्रिंशत् द्वात्रिंशत्, अष्टाधिका दश अष्टादश, अष्टाधिका विंशतिः अष्टाविंशतिः, अष्टाधिका त्रिंशत् अष्टत्रिंशत् etc.

97. चि changes into त्रयस् before numeral bases ("त्रे स्त्रयस्"); as, त्र्यधिका दश त्रयोदश, त्र्यधिका विंशतिः त्रयोविंशतिः etc.

98. हि changes into हा, चि into त्रयस् and अष्टन् into अष्टा optionally before चत्वारिंशत्, पञ्चाशत्, षष्टि, सप्तति and नवति ("विभाषा चत्वारिंशत्प्रभृतौ सर्वेषाम्"); as, द्वाधिका चत्वारिंशत् द्वाचत्वारिंशत् द्विचत्वारिंशत् ; so, द्वापञ्चाशत् द्विपञ्चाशत्, त्रयश्चत्वारिंशत् त्रिचत्वारिंशत्, अष्टाचत्वारिंशत् अष्टचत्वारिंशत्, त्रयःपञ्चाशत् त्रिपञ्चाशत्, अष्टापञ्चाशत् अष्टपञ्चाशत् etc.

99. In relative compounds, the above changes do not take place before अशीति and शत etc. ("नाशीतिशतादौ बहुव्रीहौ"); as, द्वाशीतिः, त्र्यशीतिः, द्विशतम्, त्रिशतम्, द्विसहस्रम्, द्विचाः, चिचतुराः etc.

100. एकीन् optionally changes into एकात्र and एकाइ ("एकीन् नस्यैकान्नैकादौ विभाषा"); as, एकीन्विंशतिः, एकात्रविंशतिः, एकाइविंशतिः.

सहसुपा उभास.

101. A word having a case termination (सुबन्तपद) is combined with another word having a case termination. This combination is called सहसुपा समास. The essential feature of all the compounds is that a सुबन्तपद is combined with another सुबन्तपद. But सहसुपा compounds are those which cannot be included in any of the compounds stated above ; as, आपादं पद्मं आपादपद्मम् ; so, आपादनक्षकम्, यथाशक्तिकर्तव्यम्, शरणभूतः, पुत्रभूतः, प्रत्यक्षभूताः, नातिशीतोष्णः etc.

GENERAL RULES FOR FORMING COMPOUNDS

(सर्वसमाससंधारणविधि) .

102. The base पथिन् when forming a compound with other bases, takes the affix अ (ड) and before अ the इन् of पथिन् is dropped ("पथोडः समासे") ; as, पथः समीपम् उपपथम्, जले पथ्याः जलपथः, त्रयाणां पथां समाहारः त्रिपथम्, चतुर्णां पथां समाहारः चतुष्पथम्, रथ्यः पथ्याः अस्मिन् रथ्यपथं नगरम्, विरुद्धः पथ्याः विपथम्, उत्पथम् etc.

103. In compounds when the base अप् is the last member of the compound, it takes the affix अन् ("अनपः") ; as, विमला आपोऽस्मिन् विमलापं (सरः), कूपस्य आपः कूपापाः, निर्मला आपः निर्मलापाः, निर्मला आपोऽस्मिन् निर्मलाप (सरः) etc.

104. After the bases द्वि, अन्तर् or a prefix (उपसर्ग) the अ of the base अप् changes into ई ("द्वान्तरुपसर्गभ्योऽप ईः") ; as, द्वयोर्द्विशीः आपोऽस्य द्वीपम् ; so, अन्तरीपम् नीपम्, समीपम्, प्रतीपम्, अन्यौपम् etc.

105. In a compound the final base ध्रु, when not connected with the base अच् takes the affix अन् ("धुरोऽनच्") ; as, रात्री ध्रुः राजधुरा, महती ध्रुः महाधुरा. But अच्ध्रुः

106. In a compound the final base ऋच् takes the affix अन् ("ऋचश्च") ; as, अर्धं ऋचः अर्धर्चम् etc.

107. The base वर्चस्, preceded by ब्रह्मन्, हस्तिन्, पत्न्य or राजन्, takes the affix अन् ("ब्रह्महस्ति-पत्न्य-राजभ्यो वर्चसः") ; as, ब्रह्मणो वर्चः ब्रह्मवर्चसम् ; so, हस्तिवर्चसम्, पत्न्यवर्चसम्, राजवर्चसम्.

108. After अव, सम् or अन्त्य, the base तमस् takes the affix अन् ("अवसमन्त्येभ्यस्तमसः") ; as, अवतमसम्, सन्तमसम्, अन्त्यतमसम्.

109. The finals of compounds having for their first member किम् in the sense of *censure* or *calumny* (कुत्सा, निन्दा), remain unchanged ("न किमः कुत्सायाम्") ; as, कुत्सितो राजा किं-राजा ; so, किंसत्ता, किंपत्न्याः.

APPENDIX C.

VERBAL AFFIXES (कृतप्रत्यय).

1. New words are formed from roots by the addition of certain affixes. These are called verbal affixes or कृत.

2. क्ति or ति (क्तिन्) is added to roots in the intransitive-passive voice. Words formed by क्ति are feminine. (“स्त्रियां क्तिन्”); as, स्थितिः, सतिः, बुद्धिः, प्रीतिः, नीतिः, भक्तिः, भौतिः, गीतिः etc.

• 3. •लृष् (लृ) and णक् (णक्) are added to roots in the active voice (“लृष्णको षे,” षे=कर्त्तरि); as, लृन्—दाता, कर्त्ता, ज्ञेता, श्रोता etc. णक्—नायकः, गायकः, सेवकः, कारकः, पाठकः, जनकः, पालकः etc.

(a) When *purpose* (निमित्त) is implied णक् is added to roots in the active voice to denote futurity ; as, भोजको ब्रजति (goes for the purpose of eating), पाचको ब्रजति (goes for the purpose of cooking), etc.

• 4. णिन् (ण्) is added to roots ण्ङ् etc. in the active voice (“ण्ङादेर्णिनिः”); as, याद्वी, कारी, वादी, प्रतिवादी, अधिवासी etc.

5. क्तिप् is added to roots in the active voice (“क्तिप् च”), क्तिप् retains nothing ; as, सभासद्, धम्मंदिट्, शास्त्रविद्, इन्द्रजित्, सचाट्.

6. भज् when preceded by a सुवन्तपद, takes खि in the active voice (“भजोखिः”); खि retains nothing ; as, दुःखं भजते इति दुःख-भाक्, अंशं भजते इति अंशभाक्, क्षेत्रं भजते इति क्षेत्रभाक् etc.

• 7. After तद्, यद्, एतद्, भवत्, अस्मद्, युष्मद्, अद्स्, इद्स्, किम्, अन्य and समान, when standard of comparison (उपमान) is implied, the root ढृष् takes the affixes क्तिप् and षड् in the passive voice. षड् retains ष. And the base तद् changes into ता, यद् into या, एतद् into एता, भवत् into भवा, अस्मद् into अस्मा, युष्मद् into युष्मा, अद्स् into अम्, इद्स् into ई, किम् into की, अन्य into अन्या and समान into स ; as, स इव ढृश्यते इति ताटक् ताटशः ; so, याटक् याटशः, एताटक् एताटशः, भवाटक् भवाटशः, अस्माटक् अस्माटशः, युष्माटक् युष्माटशः, अम्हटक् अम्हटशः, ईटक् ईटशः, कीटक् कीटशः, अन्याटक् अन्याटशः, सटक् सटशः .

8. **अन** is added to roots in the intransitive-passive voice. The words thus formed are neuter ; as, गमनम्, भोजनम्, शयनम् etc.

9. **अनट् (अन)** is added to roots in the sense of Instrumental and Locative ; as, Instr.—नीयते अनेनेति नयनम्, यायते अनेनेति यानम्, क्रियते अनेनेति करणम् etc. Loca.—शय्यते अस्मिन्निति शयनम्, भूयते अस्मिन्निति भवनम्, स्वीयते अस्मिन्निति स्थानम्, आस्यते अस्मिन्निति आसनम् etc.

10. **घञ् (अ)** is added to roots in all the voices except in the active (“भावे ; अकारैरिच कारके घञ्”) ; as, पाकः, भागः etc.

11. **अल् (अ)** is added to roots in all the voices except in the active ; as, जयः, क्षयः, लयः etc.

12. Roots preceded by **स, दुर्** or **ईषत्** take the affix **खल्** in the passive voice (“ईषत्-दुः-सुषु खल्”). **खल्** retains **अ** ; as, सुकरः, दुष्करः, ईषत्करः, सुशासनः, दुःशासनः etc.

13. **आ+शन्सु, भिच्** and all the roots in the desiderative form (**सन्त**) take the affix **उ** (“सनाशंसभिच् उः”) ; as, लिप्सुः, चिकीर्षुः, तित्तिर्षुः, जिगमिषुः, दिक्षुः etc. **आशंसुः ; भिच्** :

APPENDIX D.

NOMINAL AFFIXES (तद्धित).

1. New words are formed from nominal bases by the addition of certain affixes such as **षण्, व्यण्, षिण्, विकण्, घायनण्, त्व, नय** etc. These are called the nominal affixes or तद्धित.

2. Before nominal affixes dropping **ण**, the first vowel of the base takes वृद्धि.

3. Before the vowel and the **य** of the nominal affixes, the final **नृ** and the final अवर्ण and इवर्ण of the base is dropped and the final उवर्ण of the base is changed into औ.

4. The **य** of the nominal affixes is regarded as a vowel.

5. Bases ending in **अ** and the bases **वाङ्** etc. take the affix **षिण्** in the sense of the descendant of (अपत्यार्थः). **षिण्** retains इ (“अदन्तात् षिण्,” “बाह्वादिभ्यश्च”) ; as, दशरथस्य अपत्यं दाशरथिः, द्रोणस्यापत्यं द्रोणिः ; वाहीरपत्यं बाह्विः, सुमित्राया अपत्यं सौमित्रिः etc.

6. In the sense of *the descendant of*, the base नङ् etc., take the affix घायनष् ("नङादिभ्यः घायनष्"). घायनष् retains घायन ; as, नङस्यायत्वं नाङायनः, नरस्यापत्वं नारायणः etc.

7. In the sense of *the descendant of*, the bases गर्ग etc. take the affix घृष् ("गर्गादिभ्यः घृष्"). घृष् retains य ; as, गर्गस्यापत्वं मार्गः, हृदित्रैरपत्वं दत्यः, प्रजापतेरपत्वं प्रजापत्यः, अदित्रैरपत्वं आदित्यः etc.

8. In the sense of *the descendant of*, the bases शिव etc., विद् etc. and भृगु etc. take षष् ("शिवादिभ्यः षष्," "विदादि," "भृग्वदि"). षष् retains अ ; as, शिवादि—शिवस्यापत्वं शैवः, ककुत्स्थस्यापत्वं काकुत्स्थः, विष्णवणस्यापत्वं वैष्णवः, रवणस्यापत्वं रावणः, पृथाया व्यपत्वं पार्थः, etc. विदादि—विदस्यापत्वं वैदः, काश्यपस्यापत्वं काश्यपः, भरद्वाजस्यापत्वं भारद्वाजः, पुच्छस्यापत्वं पौच्छः, दुहितुरपत्वं दौहित्रः, etc. भृग्वदि—भृगीरपत्वं भार्गवः, धृतराष्ट्रस्यापत्वं धार्तराष्ट्रः, पाण्डोरपत्वं पाण्डवः, वसुदेवस्यापत्वं वासुदेवः, यदोरपत्वं यादवः, रघोरपत्वं राघवः, कुरोरपत्वं कौरवः, मनोरपत्वं मानवः, द्रुपदस्यापत्वं द्रौपदः etc.

(a) The words ऐत्ताक, कौरव्य, मनुष्य and मानुष are formed irregularly ("ऐत्ताक-कौरव्य-मनुष्य-मानुषाः"); as, इत्ताक्कौरपत्वं ऐत्ताकः, कुरोरपत्वं कौरव्यः, मनोरपत्वं मनुष्यः मानुषः.

9. In the sense of *the descendant of*, the words formed with the feminine affixes (स्त्रीप्रत्ययान्त) and the bases शुभ etc. take वेषष् ("स्त्रीभ्यः वेषष्," "शुभादिभ्यश्च"), वेषष् retains एय ; as, स्त्रीप्रत्ययान्त—गङ्गाया अपत्वं गाङ्गेयः, भगिन्या अपत्वं भागिनेयः, सरमाया अपत्वं सारमेयः etc. शुभादि—शुभस्यापत्वं शौभेयः, अचेरपत्वं आचेयः, विमातुरपत्वं वैमाचेयः etc.

10. In the sense of *the descendant of*, the bases स्रष्ट etc. take the affix षीयष् ("स्रस्तादिभ्यः षीयष्"). षीयष् retains ईय ; as, स्रस्व रपत्वं स्रक्षीयः etc.

(a) The bases पितृष्वस्त्र and मातृष्वस्त्र take वेषष् optionally and before वेषष् the final ऋ of the bases are dropped ("पितृमातृष्वस्त्रोः वेषष् वा," "ऋलोपश्च"); as, पितृष्वस्त्र रपत्वं पैतृष्वसेयः पैतृष्वस्त्रीयः, मातृष्वस्त्र रपत्वं मातृष्वसेयः मातृष्वस्त्रीयः.

11. In the sense of *the descendant of*, the bases रैवती etc. take विकष् ("रैवत्यादिभ्यः विकष्"). विकष् retains इक ; as, रैवत्या अपत्वं रैवतिकः, अश्वपाल्या अपत्वं आश्वपालिक etc.

12. Affixes in the sense of *the descendant of*, in the plural number after the bases indicating *names of kings* (राजसंज्ञक शब्द) such as रघु, इक्ष्वाकु etc., are *optionally* dropped ("राजसंज्ञाभ्यो विभाषा"); as, रघो रपत्यानि रघवः राघवाः, so, इक्ष्वाकवः ऐक्ष्वाकाः etc.

13. The affixes in the sense of *the descendant of*, may also be used in other senses ("अर्थविशेषे चापत्यानि").

14. Bases take इय्, कण्, षीन् and षीकण् in particular senses ("इयकषीन्षीकणश्च"). कण् retains क, षीन् retains ईन् and षीकण् retains ईक.

15. In the sense of *knowing or studying*, the bases take any of the above affixes ("तद्वेत्ति तदधीते"); as, पुराणं वेत्ति अधीते वा पौराणिकः, व्याकरणं वेत्ति अधीते वा वेद्याकरणः etc.

16. In the sense of *तेन प्रोक्तम्* (*said by him*), the bases take any of the above affixes ("तेन प्रोक्तम्"); as, ऋषिणा प्रोक्तम् आर्षम्, मनुना प्रोक्तम् मानवं मानवीयम् etc.

17. In the sense of *तेन कृतम्* (*done by him or it*), the bases take any of the above affixes ("तेन कृतम्"); as, शरीरेण कृतम् शारीरिकम्, मनसा कृतम् मानसिकम्, पुरुषेण कृतम् पौरुषेयम् etc.

18. In the sense of *तेन रक्तम्* (*died with*), the bases take any of the above affixes ("तेन रक्तम्"); as, कषायेन रक्तम् काषायम् etc.

19. In the sense of *सा अस्य देवता* (*it is the deity worshipped by him*), the bases take any of the above affixes ("सास्य देवता"); as, शिवोऽस्य देवता शिवः, विष्णु रस्य देवता वैष्णवः, शक्ति रस्य देवता शाक्तः etc.

20. When *collective sense* (समूहार्थ) is implied, the bases take any of the above affixes ("तस्य समूहः"); as, भिक्षाणां समूहः भैक्ष्यम्, राजन्यानां समूहः राजन्यकम् etc.

21. Bases take the affixes खण्ड्, काण्ड् and तल् in the sense of *a collection of* ("समूहे खण्डकाण्डतलः"); तल् retains त and the words formed by तल् are feminine ; as, कमलानां समूहः कमलखण्डम्, दूर्वाणां समूहः दूर्वाकाण्डम्, जनानां समूहः जनता etc.

22. In the sense of *तच्च भवः* (*produced in or produced from*), the bases take any of the above affixes ("तच्च भवः"); as, ग्रामे भवः

याव्यः ग्रामीणः, नगरे भवः नागरिकः, शरदि भवः शारदः, हेमन्ते भवः हेमन्तिकः, ह्रीपे भवः ह्रीपायनः, कुले भवः कुलीनः, मनसि भवं मानसम् मानसिकम्, शरीरे भवं शारीरम् शारीरिकम्, अरण्ये भवः आरण्यकः (मनुष्यः) आरण्यः (पशुः) etc.

23. In the sense of तत्र साधुः, the bases takes any of the above affixes ("तत्र साधुः"); as, सभायां साधुः सभ्यः, अतिथिषु साधुः आतिथेयः, वेदे साधुः वैदिकः, संग्रामे साधुः सौग्रामिकः etc.

24. In the sense of तच्चादनपेतम् (consistent with), the bases take any of the above affixes ("तच्चादनपेतम्"); as, चम्पादनपेतम् चम्पाम्, न्यायादनपेतम् न्याय्यम् etc.

25. In the sense of तस्य इदम् (related to), the bases take any of the above affixes ("तस्येदम्"); as, तस्य इदम् तदीयम्, सभाया इदं सभाज्यम्, मनस इदं मानसम्, शरीरस्य इदं शारीरम्, पितुरिदं पित्र्यम्, पृथिव्या इदं पार्थिवम्, युष्माकमिदं युष्मादीयम्, अस्माकमिदं अस्मादीयम् etc.

(a) युष्मद् changes into त्वत् and अस्मद् into मत् in the singular number ("त्वन्मदावेकवचने"); as, तव इदं त्वदीयम्, मम इदं मदीयम्.

(b) युष्मद् changes into युष्माक and अस्मद् into अस्माक before यीन and षष् ("युष्माकास्माकौ यीनषष्ठीः"); as, युष्माकमिदं यौष्माकम् यौष्माकौणम्, अस्माकमिदं आस्माकम् आस्माकौणम्.

(c) युष्मद् changes into तवक् and अस्मद् into ममक् in the singular number before यीन and षष् ("तवकममकावेकवचने"); as, तव इदं तावकीनम् तावकम्, मम इदं मामकीनम् मामकम्.

(d) Before षीयष् the bases पर, स्व, राजन् etc. take कन् ("परादेः कन् षीयष्"); कन् retains क् ; as, परस्येदं परकीयम्, राज्ञ इदं राजकीयम्. स्व takes कन् optionally ; as, स्वस्य इदं स्वकीयम् स्वीयम्.

(e) The bases भवदीय and अन्यदीय are formed irregularly ("भवदीयान्यदीयौ"); as, भवत इदं भवदीयम्, अन्यस्येदम् अन्यदीयम्.

26. In the sense of made of (विकाराय), bases take any of the above affixes ("तस्य विकारः"); as, सुवर्णस्य विकारः सौवर्णः, रजतस्य विकारः राजतः, हेमो विकारः हेमः etc.

27. Bases indicating persons or things about whom or which something is stated in a literary work (ग्रन्थः), take any

of the above affixes ("अधिकृत्य कृतं ग्रन्थे"); as, राममधिकृत्य कृतम् रामायणम्, भरतानधिकृत्य कृतम् भारतम्, अश्वमेधमधिकृत्य कृतम् अश्वमेधिकम् .

28. Bases sometimes take those affixes not changing the sense ("स्वाद्ये"); as, बभ्रुरेव बभ्रुवः, चोरएव चौरः, मनएव मानसम् etc.

(a) The bases देव takes तल् (त) not changing the sense ("देवात्तल्"); as देव एव देवता .

(b) The bases भाग, रूप and नामन् take the affix घेय not changing the sense ("भागरूपनामभ्यो घेयः"); as, भाग एव भागधेयः, नाम एव नामधेयम्, रूपमेव रूपधेयम् .

(c) The base मृद takes तिकन् (तिक) not changing the sense ("मृदस्तिकन्"); as, मृदेव मृत्तिका .

29. In the sense of *lord of*, the bases take aforesaid affixes. ("सोऽस्य राजा"); as, विदेहस्य राजा वैदेहः, मगधस्य राजा मगधः etc.

30. In the sense of तस्य भावः, the bases take the aforesaid affixes to form abstract nouns. ("तस्य भावः"); as, शिष्यो भावः शैशवम्, ब्रह्मस्य भावः ब्राह्मकम्, गुरो भावः गौरवम्, लघो भावः लाघवम्, चोरस्य भावः धैर्यम् .

31. In the sense of तस्य भावः or तस्य कर्म the bases take the aforesaid affixes to form abstract nouns ("तस्य भावः कर्म च"); as, अलसस्य भावः कर्म वा अलस्यम्, सख्य भावः कर्म वा सख्यम्, सुहृदो भावः कर्म वा सौहृदम् सौहार्दम्, मित्रस्य भावः मित्रम् मित्री etc.

32. In the senses other than those stated above the bases take the aforesaid affixes ("इतरेष्वपि दृश्यन्ते"); as, धर्मं चरतीति धार्मिकः, पृथिव्या ईश्वरः पार्थिवः, हारे नियुक्तः दौवारिकः, हिमवतः प्रभवति हिमवती (गङ्गा), शकुनीन् हन्ति शाकुनिकः, वयसा तुल्यः वयस्यः, लोके विदितः लौकिकः, समाने तीर्थे (गुरौ) वसतीति सतीर्थ्यः, निमित्तेन क्रियते दीयते वा नैमित्तिकम्, प्राक् सम्भूतः प्राचीनः, नरस्य धर्म्या नारी etc.

33. Sometimes the affixes are dropped ("लोपः कश्चित् प्रत्ययस्य"); as, ब्रौह्मीणां फलानि ब्रौह्म्यः, करवीरस्य पुष्पं करवीरम् etc.

34. In the sense of तस्य भावः, bases take the affixes ल् and तल् ("तस्य भावः स्वतलो"). Words formed with ल् are neuter and with तल् (त) are feminine ; as, प्रभो भावः प्रभुत्वम् प्रभुता, मुखस्य भावः मुखत्वं मुखता, पशो भावः पशुत्वं पशुता, भीरो भावः भीरुत्वं भीरुता etc.

35. In the sense of तस्य भावः, the bases नील etc. take इमन्, ल्व and तल् ("वा नीलादि रिमनिः"). Words formed with इमन् are masculine ; as, नीलस्य भावः नीलिमा नीलत्वम् नीलता, मधुरस्य भावः मधुरिमा मधुरत्वम् मधुरता, लघ्वी भावः लघ्विमा लघुत्वम् लघुता, मृद्वी भावः मृद्विमा मृदुत्वम् मृदुता, मद्धती भावः मद्धिमा मद्धत्वम् मद्धता, गुरी भावः गरिमा गुरुत्वम् गुरुता, दृढस्य भावः द्रदिमा दृढत्वम् दृढता etc.

36. In the sense of likeness (सादृश्य), bases take वतिच् ("औपम्ये वतिच्"); वतिच् retains वत् ; as, चन्द्र इव चन्द्रवत्, पितृव पित्रवत्, राजिव राजवत्, आत्मेव आत्मवत्, पितरमिव पितृवत् etc.

37. In the sense of that is obtained or passed by, the bases तारका etc. take इत् ("तदस्याभिन् वा संजातं तारकादिभ्यः इत्"); as, तारका अस्मिन् संजाताः तारकितं नभः, पल्लवा अस्मिन् संजाताः पल्लवितस्तदः, पुष्पाणि अस्याः संजातानि पुष्पिता लता, उत्कण्ठा अस्मिन् संजाता उत्कण्ठितं मनः ; so, पुलकितम्, निद्रितः, पिपासितः, दुःखितः, क्षुधितः, गर्हितः, मूर्च्छितः, रोमाञ्चितः, पण्डितः, सुखितः, मुष्टितः, बुभुक्षितः, प्रतिविम्बितः, दण्डितः etc.

38. In the sense of standard (परिमाण), the bases यद्, तद् and एतद् take वतुप् (वत्) and the final द् of the bases change into आ ("यत्तदेतिभ्यः परिमाये वतुप्, "आ दः"); as, यत् परिमाणं मस्येति यावान् ; तत् परिमाणं मस्येति तावान्, एतत् परिमाणं मस्येति एतावान्.

(a) The bases किम् and इदम् with वतुप् become कियत् and इयत् respectively ("कियदियतौ"); as, किं परिमाणं मस्येति कियान्, इदं परिमाणं मस्येति इयान्.

39. In the sense of a member (अवयव), the numerical bases take तयट् ("अवयवे तयट् संख्यायाः"). तयट् retains तय ; as, चत्वारः अवयवाः अस्मेति चतुष्टयम् ; so, पञ्चतयम्, शततयम् etc.

(a) In the sense of a member (अवयव), the bases द्वि and त्रि take ड्यट् and तयट् ("ड्यट् वा द्वित्रिभ्याम्"). ड्यट् retains ड्य ; before the affixes rejecting ड् the last vowel and the letters after it (ट्रि) are dropped and the त्रि of the word त्रिश्रुति is dropped ("ट्रिर्लोपो जिति," "तेविंशतेः"); as, द्वौ अवयवौ अस्मेति द्वयम् द्वितयम् ; so, त्रयम् त्रितयम्.

(b) In the sense of a member (अवयव), the base उभ takes य ("उभाद् यः"); as, उभौ अवयवौ अस्मेति उभयम्.

40. In the sense of *filling the place of* (पूरण), the numeral bases take डट् ("संख्यायाः पूरणं डट्"). डट् retains ङ ; as, एकादशानां पूरणः एकादशः, द्वादशानां पूरणः द्वादशः ; so, त्रयोदशः, चतुर्दशः, पञ्चदशः, षोडशः, सप्तदशः, अष्टादशः.

(a) In the sense of *filling the place of* (पूरण), the numeral bases ending in न्, when not preceded by any other numeral base, take मट् ("नान्तादसंख्यादि मट्"). मट् retains म ; as, पञ्चानां पूरणः पञ्चमः ; so, सप्तमः, अष्टमः, नवमः, दशमः .

(b) In the sense of *filling the place of* (पूरण), the bases चतुर, षष् and कति take थट् ("थट् चतुर-षष्-कतिभ्यः"). थट् retains थ ; as, चतुर्णां पूरणः चतुर्थः, षणां पूरणः षष्ठः ; so, कतिथः .

(c) In the sense of *filling the place of* (पूरण), the base द्वि takes तीथ ("द्वि स्तीथः") ; as, द्वयोः पूरणः द्वितीयः .

(d) तृतीय, तुर्थ and तुरीय are formed irregularly ("तृतीय-तुर्थ-तुरीयाः") ; as, त्रयाणां पूरणः तृतीयः, चतुर्णां पूरणः तुर्थः, तुरीयः .

(e) In the sense of *filling the place of* (पूरण), the bases विंशति etc. take तमट् and डट् ("विंशत्यादि स्तमट् वा"). तमट् retains तम ; as, विंशतेः पूरणः विंशतितमः विंशः ; so, एकविंशतितमः एकविंशः, विंशत्तमः विंशः etc.

(f) The bases शत etc. invariably takes तमट् ("नित्यं शतादिः") ; as, शतस्य पूरणः शततमः ; so, सहस्रतमः, अयुततमः etc.

41. In the sense of *it has that* or *that is in it*, bases take मतुप् ("तदस्यास्मिन् वास्मि मतुप्"). मतुप् retains मत् ; as, मतिरस्यास्तीति मतिमान् ; so, बुद्धिमान्, श्रौमान्, वपुस्मान् etc.

(a) The म् of मतुप् after the bases ending in च or चा, changes into व ("अवर्णान्ताच्चावः") ; as, ज्ञानवान्, विद्यावान् etc.

(b) The म् of मतुप् after the bases ending in स्पर्शवर्ण except ङ, ञ, ष and न changes into व ("अङ-अ-अ-न-स्पर्शान्तात्") ; as, विद्युत्मान्.

(c) The म् of मतुप् after bases having अ or आ as penultimate, changes into व ("अवर्णोपधात्") ; as, आत्मवान्, भास्वान् etc.

(d) The म् of मतुप् after bases having म् as penultimate, changes into व ("मकारोपधात्") ; as, लज्जीवान् etc.

42. In the sense of *it has that* or *that is in it*, the bases ending in अस् and the bases माया, मेधा and सज् take विन् and मतृप् ("अस् माया-मेधा-सजो विनिर्वा"); as, यशो विद्यते अस्यासौ यशस्वी यशस्वान्; so, तेजस्वी तेजस्वान्, मायावी मायावान्, मेधावी मेधावान्, सज्जो सज्जवान् etc.

(a) The base तपस् *invariably* takes विन् ("नित्यं तपस्"); as, तपो विद्यते अस्यासौ तपस्वी.

43. Bases having more than one vowel and ending in च or ञ take इन् and मतृप् or विन् ("इन् वा नैकस्वरादवर्णात्"); as, ज्ञानो ज्ञानवान्, बली बलवान्, मायी मायावी etc.

(a) The bases सुख etc. *invariably* take इन् ("नित्यं सुखादेः"); as, सुखी, दुःखी, प्रणयौ, शती, सहस्रौ etc.

(b) When a *class* (जाति) is implied, the bases हस्त and कर *invariably* take इन् ("हस्तकराभ्यां जातौ"); as, हस्ती विद्यते अस्यासौ हस्ती, करी विद्यते अस्यासौ करी. But हस्तवान् पुरुषः.

(c) When a *beggar* (याचक) is implied, the base अर्थ *invariably* takes इन् ("अर्थोद् याचके"); as, अर्थी याचकः. But अर्थवान्.

(d) Bases combined with the base अर्थ *invariably* take इन् ("अर्थान्तेभ्यश्च"); as, विद्यारूपः अर्थः (प्रयोजनं) विद्यते अस्यासौ विद्यार्थी; so, धनार्थी, ज्ञानार्थी, अर्णार्थी, गुरुदक्षिणार्थी etc.

44. In the sense of *the brother of*, the base मातृ takes the affix डल and the base पितृ takes व्य ("मातृपितृभ्यां डलव्यौ भातरि"). डल retains डल; as, मातुर्भाता मातुलः, पितुर्भाता पितृव्यः.

45. In the sense of *the father of* and *the mother of*, the bases मातृ and पितृ take डामह ("डामह पित्रोः"). डामह retains डामह; as, मातुः पिता मातामहः, मातुर्माता मातामही; पितुः पिता पितामहः, पितुर्माता पितामही.

46. When *excess of one thing over many* is implied, तमप् and इहन् are added to bases ("अतिशयने तमबिह्नौ"). तमप् retains तम and इहन् retains इह; as, अयमेवामतिशयेन लघुः लघुतमः लघिष्ठः; so, गुरुतमः गरिष्ठः, प्रियतमः प्रेष्ठः, दीर्घतमः द्राघिष्ठः, सद्गतमः सदिष्ठः etc.

47. When *excess of one thing over two* is implied, तरप् ईयसन् are added to bases ("द्वयोस्तरवोयसुनौ"). तरप् retains तर

and ईयस्नु retains ईयस् ; as, अयमनयोरतिशयेन लघुः लघुतरः लघीयान् ; so, गुरुतरः गरीयान्, प्रियतरः प्रेयान्, दीर्घतरः द्राघीयान् etc.

(a) The base प्रशस् changes into श्र and ज्य before इष्ठ and ईयस् ("श्रज्यौ प्रशस्स्य") and after ज्य the ई of ईयस् changes into आ ("आज्यादीरीयसुनः") ; as, श्रेष्ठः श्रेयान्, ज्येष्ठः ज्यायान्.

(b) The base वृद्ध changes into वर्ष and ज्य before इष्ठ and ईयस् ("वर्षज्यौ वृद्धस्य") ; as, वर्षिष्ठः वर्षीयान्, ज्येष्ठः ज्यायान्.

(c) The base अल्प optionally changes into कन् before इष्ठ and ईयस् ("अल्पस्य कन् विभाषा") ; as, कनिष्ठः कनीयान्, अल्पिष्ठः अल्पीयान्.

(d) युवन् changes into कन् and यव् before इष्ठ and ईयस् ("यूयः कन्यवौ") ; as, कनिष्ठः कनीयान्, यविष्ठः यवीयान्.

(e) अन्तिक changes into नेद, and बाढ into साध before इष्ठ and ईयस् ("अन्तिकवाढयो नैदसाधौ") ; as, नेदिष्ठः नेदीयान्, साधिष्ठः साधीयान्.

(f) स्थूल changes into स्थव, and दूर into दव before इष्ठ and ईयस् ("स्थूलदूरयोः स्थवदवौ") ; as, स्थविष्ठः स्थवीयान्, दविष्ठः दवीयान्.

(g) उरु changes into वर, and क्षुद्र into क्षौद before इष्ठ and ईयस् ("उरुक्षुद्रयोर्वरक्षौदौ") ; as, वरिष्ठः वरीयान्, क्षौदिष्ठः क्षौदीयान्.

(h) क्षिप्र changes into क्षेप and बहल into बंध before इष्ठ and ईयस् ("क्षिप्रबहलयोः क्षेपबंधौ") ; as, क्षेपिष्ठः क्षेपीयान्, बंधिष्ठः बंधीयान्.

(i) The base स्थिर changes into स्थ before the affixes इष्ठ and ईयस् ("स्थिरस्य स्थः") ; as, स्थेष्ठः स्थेयान्.

48. The affixes विन् and नतप् are dropped before इष्ठ and ईयस् ("विनैतुपौ लृक्") ; as, अयमेषामनयोर्वा अतिशयेन मायावी मायिष्ठः मायीयान्, अयमेषामनयोर्वा अतिशयेन बलवान् बलिष्ठः बलीयान् etc.

49. The base बह् with ईयस् and इष्ठ becomes भूयस् and भूयिष्ठ ("भूयो भूयिष्ठौ") ; as, अयमनयोरेषां वा अतिशयेन बहः भूयान् भूयिष्ठः.

50. In the sense of made of (विकार), मयट् (मय) is added to bases ("विकारि मयट्") ; as, स्वर्णमयः स्वर्णमयी, मृन्मयः मृन्मयी etc.

(a) The base हिरण्य is formed irregularly from the base हिरण्य with मयट् ("हिरण्यमयः") ; as, हिरण्यस्य विकारः हिरण्यमयः.

(b) In the sense of a member (अवयव), bases take मयट् ("अवयवे") ; as, दाक्षिण्यस्य अवयवाः दाक्षिण्यसासनम् etc.

51. In the sense of *helpless, single-handed* (असहाय), अक्षिन् is added to the base एक ("एकादाकिनि रसहाये"); as, एक एव एकाकी.

52. तस् is optionally added to bases in the sense of the *Ablative* ("पञ्चम्यास्तस्मिन् वा"); as, गृह्णात् गृह्यतः, यामात् यामतः etc.

(a) तस् is also optionally added in the sense of the *Locative* ("सप्तम्याश्च"); as, पूर्व्वेक्षिन् पूर्व्वतः, अये अयतः etc.

53. चल् (च) is optionally added to pronouns in the sense of the *Locative* ("सप्तम्यास्त्रल् वा सर्व्वनाम्नः"); as, एकक्षिन् एकत्र एकतः, सर्व्वेक्षिन् सर्व्वत्र सर्व्वतः ; so, उभयत्र उभयतः, अन्यत्र अन्यतः etc.

(a) एतद् changes into अ, यद् into य and तद् into त before तस् and च ("अ-य-ता एतद्-यद्-तदाम्"); as, अतः अत्र, यतः यत्र, ततः तत्र.

(b) किम् changes into कु ("किम्: कुः"); as, कुतः कुत्र.

(c) इदम् changes into इ ("इ रिदम्:"); as, इतः.

(d) इदम् optionally takes इ in the sense of the *Locative* ("सप्तम्या इः"); as, अक्षिन् इह.

54. When *time* (काल) is implied दा is added to the bases एक and सर्व्व in the sense of the *Locative* ("एकसर्व्वयोः काले दा"); as, एकक्षिन् काले एकदा.

(a) The base सर्व्व optionally changes into स before दा ("सो वा सर्व्वस्य"); as, सर्व्वेक्षिन् काले सदा सर्व्वदा.

55. The affixes दा and हिल् (हिं) are added to the bases अन्य, किम् and यद् in the sense of the *Locative* ("अन्य-किं-यदाम् हिल् च"); as, अन्येक्षिन् कालं अन्यहिं अन्यदा.

(a) The base किम् changes into क and यद् into य before दा and हिल् ("किं-यदोः कयो"); as, कहिं कदा, यहिं यदा.

56. The affixes दा, हिल् and दानीम् are added to the base तद् in the sense of the *Locative* ("तदो दानीम् च") and the base तद् is changed into त ("त तद्:"); as, तदा, तहिं, तदानीम्.

57. दानीम् is added to इदम् in the sense of the *Locative* ("इदमो दानीम्") and इदम् is changed into इ ; as, अक्षिन् काले इदानीम्.

58. When *day* (दिन) is implied, एद्युस् is added to the bases

bases ("प्रशंसायां रूपः"); as, प्रशंसी वैयाकरणः वैयाकरणरूपः ; प्रशंसी विद्वान् विद्वद्रूपः ; so, ख्यातरूपः etc.

69. In the sense of *little inferiority to* (ईषदून), the affixes कल्प, देश्य and देशीय are added to bases ("ईषदूने कल्प-देश्य-देशीया"); as, ईषदूनी विद्वान् विद्वत्कल्पः विद्वद्देश्यः विद्वद्देशीयः etc.

APPENDIX E.

COMBINATION OF LETTERS (सन्धि).

1. Two letters coming together are combined ; this combination is called सन्धि. There are two kinds of combinations ; viz., the combination of vowels (स्वरसन्धि) and the combination of consonants (व्यञ्जनसन्धि).

COMBINATION OF VOWELS.

2. The final अ or आ combined with the initial अ or आ becomes आ, which joins the preceding consonant ; as, स्रग + अद् = स्रगाद् ; कुश + आसनम् = कुशासनम् ; हिम + आलयः = हिमालयः ; सखा + अधुना = सखाधुना ; महा + आशयः = महाशयः .

3. The final इ or ई combined with the initial इ or ई becomes ई, which joins the preceding consonant ; as, गिरि + इन्द्रः = गिरौन्द्रः ; गिरि + ईशः = गिरौशः ; चिति + ईश्वरः = चितौश्वरः ; मही + इन्द्रः = महीन्द्रः ; लक्ष्मी + ईशः = लक्ष्मीशः .

4. The final उ or ऊ combined with the initial उ or ऊ becomes ऊ, which joins the preceding consonant ; as, विष्णु + उत्सवः = विष्णूत्सवः ; विधु + उदयः = विधूदयः ; विभु + ऊरुः = विभूरुः ; स्वयम्भु + उदयः = स्वयम्भूदयः ; सरयू + ऊर्मिः = सरयूर्मिः .

5. Final ऋ or ॠ combined with the initial ऋ or ॠ becomes ॠ, which joins the preceding consonant ; as, मातृ + ऋद्धिः = मातृद्धिः ; पितृ + ऋणम् = पितृणम् .

6. The final ए or आ combined with the initial इ or ई becomes ए ; with the initial उ or ऊ becomes औ and with the

initial क् or क becomes कर् ; ए, ओ and ष of कर् join the preceding consonant and र् the following ; as, नर + इन्द्रः = नरेन्द्रः, नर + ईश्वरः = नरेश्वरः, राजा + इन्द्रः = राजेन्द्रः, उमा + ईशः = उमेशः ; सूर्य + उदयः = सूर्योदयः, करभ + ऊरुः = करभोरुः, महा + उत्सवः = महोत्सवः, महा + ऊर्मिः = महोर्मिः ; शीत + ऋतुः = शीतार्तुः, महा + ऋषिः = महर्षिः.

7. The final ष or षा combined with the initial ए or ऐ becomes ऐ and with the initial ओ or औ becomes औ ; ऐ and औ join the preceding consonant ; as, अय + एकदा = अयैकदा ; सम + ऐश्वर्यम् = समेश्वर्यम् ; तथा + एव = तथैव, महा + ऐश्वर्यम् = महेश्वर्यम् ; वन + ओषधिः = वनोषधिः, चित्त + औदाश्र्यम् = चित्तौदाश्र्यम्, महा + ओषधिः = महोषधिः ; महा + औदाश्र्यम् = महौदाश्र्यम्.

8. In द्वितीयातत्पुरुष compound when the word ऋत is preceded by final ष or षा, the क् becomes कर् ; as, शीत + ऋतः = शीतार्तः, आतप + ऋतः = आतपार्तः, वृषा + ऋतः = वृषार्तः.

9. When the words ईर and ईरिन् are preceded by ख, the ई becomes ऐ ; as, ख + ईरम् = खेरम् ; ख + ईरिणी = खैरिणी.

10. When the words ऊद, ऊटि and ऊह are preceded by प्र, the ऊ becomes औ ; as, प्र + ऊदः = प्रौदः ; so, प्रौटिः, प्रौहः.

11. When the word ऊहिणी is preceded by the word अच, the ऊ becomes औ ; as, अच + ऊहिणी = अचौहिणी.

12. Final इ and ई followed by any vowel except इ and ई is changed into य्, which joins the preceding consonant and is joined by the following vowel ; as, यदि + अपि = यद्यपि, अति + आचारः = अत्याचारः, अति + उक्तिः = अत्युक्तिः, यदि + एवं = यद्येवं ; नदी + प्रवृत्तिः = नद्यवृत्तिः, गोपौ + एषा = गोप्येषा, सरस्वती + ओषः = सरस्वत्योषः.

13. Final उ and ऊ followed by any vowel except उ and ऊ is changed into व्, which joins the preceding consonant and is joined by the following vowel ; as, वायु + अग्नी = वायुग्नी, सु + आगतम् = स्वागतम्, अतु + एषणम् = अन्वेषणम्, सरयू + अम्बु = सरयूम्बु, वधू + आदिः = वध्वादिः, वधू + ऐश्वर्यम् = वध्वेश्वर्यम्.

14. Final ऋ and ॠ followed by any vowel except ऋ and ॠ is changed into र्, which joins the preceding consonant and

is joined by the following vowel ; as, माह + अनुमतिः = मावनुमतिः, पितृ + आलयः = पित्रालयः, माह + उपदेशः = मातृपदेशः, दुहितृ + एषा = दूहि-त्रेषा, पितृ + औदार्यम् = पित्रौदार्यम्.*

15. Final ए, ओ, ऐ and औ becomes अय्, अव्, आय् and और् respectively before any vowel ; as, श्रे + अनम् = श्रयनम्, श्रे + आते = श्रयाते, श्रे + ईत = श्रयीत, श्रे + ए = श्रये ; पो + अनः = पवनः, गो + आ = गवा, पो + इवम् = पविचम् ; विनै + अकः = विनायकः, रे + ए = राये, पौ + अकः = पावकः, नौ + इकः = नाविकः, भौ + उकः = भावुकः.

(a) But if the ए, ओ, ऐ and औ stand at the end of a word (पदान्त), the य् of अय् and आय् and the व् of अव् and और् are *optionally* dropped and no further सन्धि takes place between the final and the initial vowels ; as, सखे + आगच्छ = सख आगच्छ-सखयागच्छ ; प्रभो + उच्यताम् = प्रभ उच्यताम् प्रभमुच्यताम् ; त्रिये + एति = त्रिया-एति त्रियायेति ; विधौ + उदिते = विधा उदिते विधावुदिते.

16. Final ए and औ at the end of a word (पदान्त) when followed by the initial अ, remain unchanged, and the अ is dropped ; as, गृहे + अवस्थानम् = गृहेऽवस्थानम् ; प्रभो + अनुगृहाण = प्रभोऽनुगृहाण, गुरो + अनुमन्यस्व = गुरोऽनुमन्यस्व.

17. When a preposition (उपसर्ग) ending in अ or आ is combined with the initial ए or औ of a root except एष् and इन्, the अ or आ is rejected ; as, प्र + पूजते = प्रेजते, परा + औखति = परीखति. But उप + एषते = उपैषते, अव + एति = अवति (According to Rule 7). But combined with आदिष्ट आङ् becomes ए and not ऐ ; as, अव + ऐहि (आ + इहि) = अवैहि.

18. When the final अ or आ of a preposition is combined with the initial ऋ of a root, they both blend together and become आर् of which आ is joined to the preceding consonant and र् the following ; as, अप + ऋच्छति = अपार्च्छति.

19. In compounds when a word ending in अ or आ is combined with the word औष्ठ, the अ or आ is *optionally* rejected ; as, विम्ब + औष्ठः = विम्बोष्ठः, विम्बोष्ठः. But they are not rejected if the words are not compounded ; as, तव + औष्ठः = तवौष्ठः.

20. Indeclinables ending in **चो** or consisting of a single vowel and the interjection **ह्रि** are not combined with any initial vowel; as, **अहो ईशान**, **अ अनन्त**, **ई ईश्वर**, **उ उमेश**.

(a) But the indeclinable **आ** signifying the sense of *limit* (सोमा), *pervasion* (व्याप्ति), *littleness* (ईषदर्थ) or joined with a verb, is combined; as, **आ + आत्मबोधात् = आत्मबोधात्**; (**आत्मज्ञान-पथेन**); **आ + एकदेशात् = ऐकदेशात्** (एकदेशं व्याप्य); **आ + उपरते = ओपरते** (ईषदविरक्ते); **आ + आलोकि = आलोकि** (दृष्टः).

21. Words in the dual number and ending in **ई**, **ऊ** and **ए** do not combine with any initial vowel; as, **मुनौ इमौ**; **गिरौ हतौ**; **साधू आयातौ**; **साधू इमौ**; **लते इमे**.

22. Words, derived from the base **अदस्** and ending in **ई** or **ऊ** are not combined with any initial vowel; as, **अमौ अम्याः**; **अमौ-ईशाः**; **अमू-अश्वौ**; **अमू अर्भकौ**.

23. The following vowel *Sandhis* are formed irregularly; as, **मनस् + ईषा = मनीषा**; **हल + ईषा = हलीषा**; **लाङ्ल + ईषा = लाङ्गलीषा**; **शक + अन्तुः = शकन्तुः**; **कुल + अटा = कुलटा**; **सौमन् + अन्तः = सौमन्त**; **पतन् + अञ्जलिः = पतञ्जलिः**; **सार + अङ्गः = सारङ्गः**; **गो + ईशः = गवेशः**, **गवीशः**; **गो + इन्द्रः = गवेन्द्रः**; **गो + अक्षः = गवाक्षः**; **प्र + एषः = प्रेषः**, **प्रेषः**; **प्र + एष्यः = प्रेष्यः**, **प्रेष्यः**; **ऋण + ऋणम् = ऋणार्णम्**; **वत्सर + ऋणम् = वत्सरार्णम्**; **प्र + ऋणम् = प्रार्णम्**; **दश + ऋणः = दशार्णः**; **विष्णो + इति = विष्णोइति**, **विष्णइति**, **विष्णविति**; **उ + इति = उ इति**, **विति**; **शाङ्गो + अच = शाङ्गोअच**, **शाङ्गोअच**, **शाङ्गोअच**; **ब्रह्मा + अक्षिः = ब्रह्माक्षिः**, **ब्रह्माक्षिः**, **ब्रह्माक्षिः**.

COMBINATION OF CONSONANTS (व्यञ्जन सन्धि).

24. Final **त्** or **द** before initial **च्** or **क्ष** changes into **च्**, and before initial **ज्** or **झ** changes into **ज्**; as, **सत् + चरित्रम् = सच्चरित्रम्**, **उत् + छेदः = उच्छेदः**, **विपद + चयः = विपद्ययः**, **तद + कृषम् = तच्छृषम्**; **यावत् + जीवनम् = यावज्जीवनम्**, **महत् + भटिका = महज्भटिका**, **एतद् + जालम् = एतज्जालम्**, **तद् + भनत्कारः = तज्भनत्कारः**.

25. Final **न्** before initial **ज्** or **झ** changes into **ज्**; as, **शाङ्गिन् + जय = शाङ्गिजय**, **महान् + भङ्गारः = महज्भङ्गारः**.

26. Final त् or द at the end of a word (पदान्) before initial श् changes into च्, and श् changes into छ्; as, उत् + श्रुतिः = उच्छ्रुतिः, तद् + शरीरम् = तच्छरीरम्.

27. Final न् at the end of a word (पदान्) before initial श् changes into ज्, and श् changes into ङ्; or न् changes into ज् or ङ् and श् remains unchanged; as, सन् + शत्रुः = सज्शत्रुः, सज्शत्रुः, सज्शत्रुः.

28. Final त् or द before initial ह् changes into द् and ह् changes into च्; as, उत् + हतः = उद्धतः, तद् + हितम् = तद्धितम्.

29. Initial न् preceded by final च् or ज् changes into ञ्; as, याच् + ना = याच्ना, यज् + नः = यज्ञः, राज् + नौ = राज्ञौ.

30. Final त् or द before initial ट् or ठ् changes into ट् and before initial ड् or ढ् changes into ढ्; as, उत् + टलति = उटलति, तद् + टीका = तट्टीका, एतद् + ठक्कुरः = एतट्ठक्कुरः; उत् + डीनः = उड्डीनः, तद् + डीरम् = तड्डीरम्, एतद् + डालम् = एतड्डालम्.

31. Final न् before initial ड् or ढ् changes into ण्; as, खन् + डिण्डिमः = खण्डिण्डिमः, राजन् + ढीकसे = राजण्ढीकसे.

32. When final ष् is followed by initial त् or थ्, त् changes into ट् and थ् into ठ्; as, इप् + तः = इट्, षष् + थः = षष्ठः.

33. Initial न् preceded by final ण् changes into ण्; as, चृण् + नः = चृण्वः; विषण् + नः = विषण्वः.

34. Final त्, द् or न् before initial ल् changes into ल् and the letter preceding न् is marked with चन्द्रबिन्दु (°); as, उत् + लेखः = उल्लेखः; तत् + लयः = तल्लयः; तद् + लिखितम् = तल्लिखितम्; भवान् + लिखति = भवल्लिखति, महान् + लाभः = महल्लाभः.

35. Final ज्, ण् and न् at the end of a word (पदान्) preceded by a short vowel and followed by any vowel are doubled; as, सुगण् + ईशः = सुगण्णेशः; सन् + अच्युतः = सन्नच्युतः, प्रत्यङ् + आत्मा = प्रत्यङ्ङात्मा. But महान् + आश्रयः = महानाश्रयः, साधून् + आह्वयः = साधूनाह्वयः.

36. Final न् before initials च् or छ्, ट् or ठ् and त् or थ् when they are followed by a vowel or any one of the consonants य, र, ल् or व् changes into अनुस्वार (ँ) and श्, ष्, and

स् are respectively inserted after it ; as, हसन् + चलति = हसंचलति, धावन् + जागः = धावञ्जागः ; गच्छन् + टिष्ठिभः = गच्छन्टिष्ठिभः, महान् + ठक्कुरः = महाठक्कुरः ; महान् + तडागः = महासडागः, क्षिपन् + युत्कारम् = क्षिपंयुत्कारम् . But सन् + त्सरः = सन्त्सरः .

37. Final न् or स् in the body of a word (पदमध्यवर्ती) changes into अनुस्वार before the initials श्, ष्, स् and ह् ; as, दन् + शनम् = दंशनम्, सीमान् + सा = सीमांसा, वन् + हितम् = वंहितम्, अयम् + सीत् = अयंसीत्, व्यरम् + सीत् = व्यरंसीत् .

38. Final न् in the body of a word (पदमध्यवर्ती) changes into the fifth letter of the वर्ग to which the consonant immediately following belongs ; as, शन् + का = शङ्का, आलिन् + गनम् = आलिङ्गनम्, मन् + डनम् = मण्डनम्, कन् + पते = कम्पते .

39. Final स् in the body of a word changes into न् before initial त् ; as, शास् + ति = शान्तिः, नियम् + ता = नियन्ता .

40. Final स् at the end of a word (पदान्त) changes into अनुस्वार when followed by any of the चत्वारः or सप्तवर्णः ; as, नगरम् + याति = नगरंयाति, करुणम् + रोदिति = करुणं रोदिति, ज्ञानम् + लभते = ज्ञानं लभते, भारम् + वहति = भारं वहति, सम् + शयः = संशयः, तेषाम् + बधः = तेषांबधः, मधुरम् + हसितम् = मधुरंहसितम् .

41. स् of सम् is not changed into अनुस्वार before राज् ; as, सम् + राज् = सञ्जान् .

42. Final स् at the end of a word (पदान्त) when followed by a सप्तवर्णः, changes either into अनुस्वार or into the fifth letter of the वर्ग to which the consonant immediately following belongs ; as, किम् + कर्त्तव्यम् = किं कर्त्तव्यम्, किङ्कर्त्तव्यम् ; ग्रामम् + गच्छति = ग्रामंगच्छति, ग्रामङ्गच्छति ; द्रुतम् + चलति = द्रुतंचलति, द्रुतञ्चलति ; घनम् + जय = घनंजय, घनञ्जय ; शोकम् + तरति = शोकंतरति, शोकन्तरति ; भिक्षाम् + ददाति = भिक्षाददाति, भिक्षाददति ; स्नानम् + धयः = स्नानंधयः, स्नानंधयः ; शिवम् + नमति = शिवंनमति, शिवन्नमति ; कृष्णम् + पश्य = कृष्णंपश्य, कृष्णपश्य ; इदम् + फलम् = इदंफलम्, इदम्फलम् ; प्रियम् + ब्रूहि = प्रियंब्रूहि, प्रियम्ब्रूहि ; सत्यम् + भाषस्व = सत्यंभाषस्व, सत्यम्भाषस्व ; इदम् + मधु = इदंमधु, इदम्मधु .

43. ह becomes छ when preceded by a short vowel

and the particles आ and मा ; as, अव + क्षिप्रः = अवक्षिप्रः, परि + क्षेदः = परिक्षेदः, तरु + छाया = तरुच्छाया, आ + ह्यदितः = आह्यदितः, मा + क्षिदत् = माक्षिदत्. But when preceded by a final long vowel it optionally becomes च् ; as, उमा + छाया = उमाच्छाया, उमाकाया ; गौरी + छाया = गौरीच्छाया, गौरीकाया.

44. The स् of the roots स्था and स्तन्म् is dropped when preceded by the prefix उत् ; as, उत् + स्थितः = उत्थितः, उत् + स्थानम् = उत्थानम्, उत् + सम्भितः = उत्सम्भितः, उत् + सम्भनम् = उत्सम्भनम्.

45. Final क्, च्, ट् or प् at the end of a word (पदान्त) becomes ग्, ज्, झ् or व् respectively when followed by an initial vowel or an initial letter which is the third or fourth in its वर्ग or by initial य्, र्, ल्, व् or ह् ; as, वाक् + ईशः = वागीशः, दिक् + भागः = दिग्भागः, अच् + अन्तः = अजन्तः, समाट् + अयम् = समाडयम्, समाट् + गच्छति = समाङ्गच्छति, अप् + जम् = अजम्.

46. Final त् at the end of a word (पदान्त) becomes द् when followed by an initial vowel or by initial ग्, घ्, द्, ध्, ब्, म्, य्, र् or व् ; as, जगत् + अम्बा = जगदम्बा, तद्धित् + इयम् = तद्धिदियम्, सत् + उपदेशः = सदुपदेशः, सत् + गतिः = सद्वृत्तिः, सत् + बन्धु = सद्वन्धुः, उत् + यापनम् = उद्यापनम्, महत् + बन्धुम् = महद्वन्धुम्.

47. Final क्, ट्, त् or प् changes into ग्, झ्, द् or व् respectively when followed by initial ह्, and ह् optionally changes into च्, द्, ध् or भ् respectively ; as, वाक् + हरिः = वाग्हरिः, वाग्धरिः, समाट् + हतः = समाङ्हतः, समाङ्घटतः, अप् + हरणम् = अवहरणम्, अवभरणम्.

48. Final क्, ट्, त् or प् at the end of a word (पदान्त), when followed by initial न् or म्, changes either into ग्, झ्, द् or व्, or छ्, ञ्, न् or म् respectively ; as, दिक् + नागः = दिङ्नागः, दिङ्नागः ; प्राक् + मुखः = प्राङ्मुखः, प्राङ्मुखः ; षट् + मुखः = षष्ठ्मुखः, षष्ठ्मुखः ; जगत् + नाथः = जगन्नाथः, जगदनाथः ; एतत् + मुकुन्दः = एतन्मुकुन्दः, एतदमुकुन्दः ; अप् + मानम् = अजमानम्, अवमानम्.

49. But when followed by the affixes मय and माच, क्, ट्, त् or प् changes only into छ्, ञ्, न् or म् ; as, वाक् + मयम् = वाक्मयम्, चित् + मयम् = चिन्मयम्, एतत् + माचम् = एतन्माचम् ; अप् + मयम् = अक्मयम्.

50. Final द *optionally* changes into न् before initial न् or म् ; but before the affix सय or माच it *invariably* changes into न् ; as, एतद् + नवनीतम्, एतन्नवनीतम्, एतदभिवनीतम् ; यद् + मनः = यन्मनः, यदमनः. But तद् + मयः = तन्मयः, एतद् + माचम् = एतन्माचम्.

51. Final त् does not change before the affixes वत् and मत् ; as, तडित् + वत् = तडित्वत्, गरुत् + मतौ = गरुत्वतौ.

52. Initial श् *optionally* changes into क् when preceded by final क्, ट् or प् and followed by any vowel or one of the letters ण्, र्, व् or ह् ; as, प्राक् + श्ते = प्राक्श्ते, प्राक्छेते ; समाट् + शोभते = समाट्शोभते, समाट्कोभते ; अप् + शोभा = अप्शोभा, अप्कोभाः. But बाक् + श्रोतति = बाक्श्रोतति.

53. The following are irregularly formed :—षष् + नाम् = षष्ठाम्, षट् + नवतिः = षष्ठवतिः, षट् + नगरी = षष्ठगरी, पुम् + कोकिलः = पुंस्कोकिलः, पुम् + चली = पुंयली, सम् + कृतः = संस्कृतः, सम् + कारः = संस्कारः, पुम् + चौरम् = पुंचौरम्, पुम् + ख्यातः = पुंख्यातः, प्रशान् + तनीति = प्रशान्तनीति.

54. विसर्ग changes into श् before च् or क्, into ष् before ट् or ठ् and into स् before त् or थ् ; as, पूर्णः + चन्द्रः = पूर्णश्चन्द्रः, तरीः + काया = तरीश्काया ; हरिः + टीकते = हरिश्टीकते, भिन्नः + ठक्कुरः = भिन्नश्ठक्कुरः ; भग्नः + तबः = भग्नश्तबः, निक्षिप्तः + धूत्कारः = निक्षिप्तश्धूत्कारः.

55. In compounds विसर्ग *optionally* changes into स before क्, ख्, प् or फ् ; as, भाः + कर् = भास्कर्, भाः करः ; भाः + खरः = भास्खरः, भाः खरः ; भाः + पतिः = भास्पतिः, भाः पतिः ; भाः + फेबः = भास्फेबः, भाः फेबः.

56. Before श्, ष् or स, विसर्ग *optionally* changes into श्, ष् or स् respectively ; as, हरिः + श्ते = हरिश्श्ते, हरिःश्ते ; उन्मत्तः + षट्पदः = उन्मत्तष्षट्पदः, उन्मत्तःषट्पदः ; शिवः + सेव्यः = शिवस्सेव्यः, शिवःसेव्यः.

57. विसर्ग, when preceded by च and followed by initial च, blended with the preceding च changes into चो which joins the preceding consonant and the initial च is dropped ; as, देवः + चयम् = देवोऽयम्, नरः + चयम् = नरोऽयम्, सः + चच = सोऽच.

58. विसर्ग when preceded by च and followed by any consonant which is the third or fourth or fifth in its वर्ग or by य्, र्, ल्, व् or ह् blended with the preceding च changes into चो

which joins the preceding consonant; as, नरः + गच्छति = नरोगच्छति, मनः + जः = मनीजः, बालकः + धावति = बालकोधावति, विप्रश्चः + यवः = विप्रलीयवः, शीतलः + वायुः = शीतलोवायुः, दक्षिणः + इक्षः = दक्षिणीक्षः.

59. विसर्ग preceded by च and followed by any initial vowel except अ, is dropped; and after the dropping, no further सन्धि takes place between the final and the initial vowels; as, नरः + आगच्छति = नरआगच्छति, रामः + इव = रामइव, बालकः + ईहते = बालकईहते, सूर्यः + उदितः = सूर्यउदितः, देवः + एषः = देवएषः.

60. विसर्ग preceded by चा and followed by any initial vowel or any consonant which is the third, or fourth or fifth in its वर्ग or by य, र, ल, व् or ह्, is dropped and no further सन्धि takes place after the dropping; as, बालकाः + अमी = बालकाअमी; देवाः + इमे = देवाइमे, तारकाः + उदिताः = तारकाउदिताः, एताः + अधिकन्याः = एताअधिकन्याः, सुराः + एते = सुराएते, बालकाः + गताः = बालकागताः, अदुराः + जायन्ते = अदुराजायन्ते, बालकाः + यतन्ते = बालकायतन्ते.

61. विसर्ग preceded by any vowel except अ or आ and followed by any vowel or any consonant which is the third or fourth or fifth in its वर्ग or य, र, ल, व् or ह्, changes into र्; as, मुनिः + अयम् = मुनिरयम्, मतिः + एषा = मतिरेषा, साधुः + उवाच = साधुउवाच, वधूः + इयम् = वधूरियम्, विधोः + उदयः = विधोउदयः, निः + जनः = निर्जनः, सुहृः + सुहृः = सुहृर्मुहृः, साधुः + हसति = साधुहसति.

62. The विसर्ग which represents final र् (रजात) preceded by च changes into र् before any vowel or any consonant which is the third or fourth or fifth in its वर्ग or य, र, ल, व् or ह्; as, पुनः + अच = पुनरच, पुनः + आगतः = पुनरागतः, प्रातः + आशः = प्रातराशः, प्रातः + गच्छति = प्रातर्गच्छति, भातः + आगच्छ = भातरागच्छ, पितः + ईहि = पितर्देहि, मातः + वद = मातर्वद, अहः + निशम् = अहर्निशम्, अन्तः + धानम् = अन्तर्धानम्, जामातः + याहि = जामातर्याहि, स्वः + गमनम् = स्वर्गमनम्.

63. The विसर्ग of अहन् (अहर्) which represents final र् does not change into र्, but blended with the preceding च changes into ओ before र् or inflectional terminations such as भ्याम्, मिः and भ्यः; as, अहः + रात्रः = अहोरात्रः, अहः + भ्याम् = अहोभ्याम्, अहः + मिः =

बहीभिः, बहः + भ्यः = बहीभ्यः. But before च it becomes र् and before प् it *optionally* changes into र्; as, बहः + बहः = बहर्बहः, बहः + पतिः = बहर्पतिः, बहः पतिः.

64. Final र् is dropped before initial र् and the preceding short vowel becomes long; as, पितः + रमस् = पितारमस्, मातः + रच = मातारच, भातुः + रोदनम् = भातूरोदनम्, भर्तुः + राज्यम् = भर्तूरज्यम्, निः + रोगः = नीरोगः, निः + रवः = नीरवः, निः + रसः = नीरसः.

65. The विसर्ग of सः and एषः is dropped before any vowel except च or before any consonant, and after the dropping, no further सन्धि takes place; as, सः + आगच्छति = सआगच्छति, सः + उवाच = सउवाच, सः + गतः = सगतः, सः + याति = सयाति; एषः + इच्छति = एषइच्छति, एषः + नरः = एषनरः, एषः + याति = एषयाति, एषः + हसति = एषहसति.

66. The विसर्ग of भोः is dropped before any vowel or any consonant which is the third or fourth or fifth in its वर्ग or य, र, ल, व् or ह, and after the dropping, no further सन्धि takes place; as, भोः + ईश्वर = भो ईश्वर, भोः + उमेश = भो उमेश, भोः + देव = भो देव, भोः + भगवन् = भो भगवन्, भोः + मघो = भो मघो, भोः + हरे = भो हरे.

67. The विसर्ग of निः, आविः, बहिः, दुः, प्रादुः and चतुः changes into ष् before क्, ख्, प् and फ्; as, निः + कारः = निष्कारः, निः + पापः = निष्पापः, निः + फलम् = निष्फलम्, आविः + कारः = आविष्कारः, बहिः + कृतः = बहिष्कृतः, दुः + कर्म = दुष्कर्म, प्रादुः + कृतम् = प्रादुष्कृतम्, चतुः + कोणम् = चतुष्कोणम्, चतुः + पथम् = चतुष्पथम्.

68. The विसर्ग of नमः, पुरः and तिरः changes into स् before the root क् and its derivatives; as, तिरः + कृतः = तिरस्कृतः, नमः + कार = नमस्कारः, पुरः + कारः = पुरस्कारः, तिरः + कारः = तिरस्कारः.

69. In compounds the विसर्ग of हविः, सर्पिः, बहिः, आयुः, धनुः, चतुः &c., changes into ष् before क्, ख्, प् and फ्; as, हविः + पानम् = हविष्यानम्, सर्पिः + पानम् = सर्पिष्यानम्, आयुः + कामः = आयुष्कामः, धनुः + पाणिः = धनुष्याणिः, बहिः + करणम् = बहिष्करणम्. But when not compounded it *optionally* changes into ष्; as, हविः + पिबति = हविष्यिवति, हविः पिबति; सर्पिः + पतति = सर्पिष्यतति, सर्पिः पतति.

70. विसर्ग when preceded by च changes into स् before the words कर, कार, कान्त, काम, कुम्भ and पात्र ; as, श्रेयः + करः = श्रेयस्करः, अयः + कान्तः = अयस्कान्तः, मनः + कामः = मनस्कामः, अयः + कुम्भः = अयस्कुम्भः, पयः + पात्रम् = पयस्पात्रम् .

71. The विसर्ग of the word धातु changes into स् before the word पुत्र ; धातुः + पुत्रः = धातुपुत्रः .

72. विसर्ग preceded by इ and उ changes into स् before the nominal affixes beginning with त् ; as, सर्पिः + त्वम् = सर्पित्वम्, जतुः + तथम् = जतुत्तथम् .

73. विसर्ग changes into स् in the following :—वाचः + पतिः = वाचस्पतिः, दिवः + पतिः = दिवस्पतिः, तमः + काण्डम् = तमस्काण्डम्, मेदः + पिण्डः = मेदस्पिण्डः, अहः + करः = अहस्करः, अयः + कोवः = अयस्कोवः .

APPENDIX F.

Change of न into च ।

1. The dental न is changed into cerebral च through the influence of ऋ, ॠ, र or ऌ provided no other letter intervenes between the influencing letter and the dental न, than vowels and a consonant of the कवर्ग, पवर्ग or क्, व्, ङ् or अतुलार ; as, नृणाम्, नृणाम्, चतुर्णाम्, दीणाम्, गुरुणाम्, सृगेण, हृषेण &c.

2. But when any other letter intervenes, except those stated in Rule 1, the dental न is not changed into cerebral च ; as, अर्चनम्, अर्जनम्, हृदयानाम्, आर्त्तानाम्, रसानाम् &c.

3. The dental न at the end of a word (पदान्त) does not change into cerebral च ; as, रासान्, हृदयान्, हृषान्, ब्रह्मन् &c.

4. The dental न when combined with त्, च्, द् or ध् is not changed into cerebral च ; as, कृतान्तम्, यत्यन्तम्, हन्तः, रत्नम् &c.

5. The dental न occurring in the second part of a compound and the influencing letters in the first part, is not changed into cerebral च ; as, नृयानम्, नरवाहनः, हृषयानम्, रङ्गनाथः &c.

6. But if the dental न् in the second part of a compound is derived from or joined with an inflectional termination. (विभक्ति) or is joined with the feminine affix ई, it is *optionally* changed into cerebral ण् ; as, (1) Derived from विभक्ति—प्रभावेण, प्रभावेन. (2) United with विभक्ति—पुरयायिणाम्, पुरयायिनाम् ; विषयायिणाम्, विषयायिनाम्. But the dental न् of the words पक्क, युक्क and अक्क is not changed ; as, गुरुपक्केन, चारुयूना, दीर्घाङ्गा. (3) Joined with the feminine affix ई—पुरयायिणी, पुरयायिनी ; but the dental न् of भगिनी, कामिनी, भामिनी, यामिनी, यूनी &c., is not changed ; as, पितृभगिनी, पुरकामिनी, गुरुभामिनी, घोरयामिनी, चारुयूनी.

7. When the word अङ्क is preceded by प्र, पूर्व, पर and अपर, the न् is changed into ण् ; as, प्राङ्कः, पूर्वोङ्कः, पराङ्कः, अपराङ्कः.

8. When the word अयन is preceded by पर, पार, उत्तर, चान्द्र and नारा, the dental न् is changed into cerebral ण् ; as, परायणम्, पारायणम्, उत्तरायणम्, चान्द्रायणम्, नारायणः.

9. The dental न् of नख when preceded by सर्प, is changed into cerebral ण् ; as, सर्पणखा.

10. The dental न् of गिरिनदी &c. is *optionally* changed into cerebral ण् ; as, गिरिणदी, गिरिनदी ; गिरिणितम्बः, गिरिमितम्बः.

11. The dental न् of पान preceded by the influencing letters is *optionally* changed into cerebral ण् ; as, चौरपाणम्, चौरपानम् ; नौरपाणम्, नौरपानम् ; विषपाणम्, विषपानम्.

12. The dental न् of the roots नम्, नी, अन्, नश् &c., when preceded by prepositions (उपसर्ग) प्र, परा, परि, निर् and the word अन्तर, is changed into cerebral ण् ; as, प्रणमति, प्रणामः, परिणामः ; प्रणयः, परिणयः, निर्णयः ; प्राप्तिः ; प्रणश्यति, प्रणाशः. But when श् of नश् is changed into ष, the न् is not changed into ण् ; as, प्रनष्टः.

13. The following are naturally cerebral ण् (स्वाभावतः मूर्धन्य) :—

“वाणी-तूणी-वेणी-फणि-मणि-लवणं कूण-कल्याण-वाणाः,
गोणी-घोणी-कृणाण्डुण-विपणि-पण-स्थाण-पुण्यं-विषाणं ।

मायिक्य'-श्रीयशापी-गुण-गण-गणिका-वेणु-सिंहाण-वीणा
निर्वाणीनिकणेष कण-किय-नृपिजः कङ्कण-पाणिन्पी ।
पिण्याकमपिचाणकमित्याद्याः स्युः स्वभातः ।"

APPENDIX G.

Change of स into ष ।

1. The dental स् of affixes and terminations (प्रत्यय) in the middle of a word (पदमध्यवर्ती) is changed into cerebral ष् through the influence of an immediately preceding vowel except अ and आ, or क् or र् ; as, हरिषु, मुनिषु, स्त्रीषु, नदीषु, धेनुषु, गुरुषु, तनुषु, पितृषु, सर्वेषु, रामेषु, गोषु, नौषु, वणिचु, गीर्षु .

2. The dental स् is changed into cerebral ष् even if अनुसार or विसर्ग intervenes between स् and the preceding influencing letter ; as, सर्पोसि, कृच्छंसि, सर्पिःषु, चक्षुःषु .

3. The dental स् of the nominal affix सात् is not changed into cerebral ष् ; as, भूमिसात्, अग्निसात्, गुरुसात्, पितृसात् .

4. The dental स् of the roots ख्या, सिष्, सिच्, सद, स्तु, सन्ज्, सज् &c. compounded with prepositions ending in इ and उ, is changed into cerebral ष् ; as, मिष्टा, प्रतिष्ठितः, अनुष्ठानम्, निषिद्धः, अभिषिक्तः, निषादः, विषीदति, अभिष्टीति, निषजति, परिष्वजते &c. The dental स् is changed into cerebral ष् even when the augment अ intervenes between the dental स् and the preceding influencing letter ; as, व्यषिञ्चत्, व्यषीदत् &c.

5. The स् of the words सम and सय is changed into ष् after the prepositions सु or वि ; as, विषमः, सुषमः, विषयः &c.

6. In compounds the dental स् of the root ख्या is changed into cerebral ष् after the words अम्ब, गो, भूमि, अङ्गु, दिवि, सञ्जि &c. ; as, अम्बष्ठः, गोष्ठः, भूमिष्ठः, अङ्गुष्ठः, दिविष्ठः, सञ्जिष्ठः &c.

7. In compounds the dental स् of the word स्थिर is changed into cerebral ष् after the word युधि ; as, युधिष्ठिरः .

8. In compounds the initial dental स् of the word स्वस् is changed into cerebral ष after the words पितृ and मातृ ; as, पितृस्वसा, मातृस्वसा. But when the inflectional termination (विभक्ति) is not dropped the dental स् is *optionally* changed into cerebral ष ; as, पितुः-स्वसा, पितुः-स्वसा, मातुः-स्वसा, मातुः-स्वसा.

9. The following are naturally cerebral ष (स्वभावतः भूईन्) —

“मञ्जुवैर्षा प्रदीपौ हषहषभषषाषादराष्ट्रीकटं,

यीप्सोमज्ञे अभोषा विषयविषविषाणाणि कुषाण्डवण्यौ ।

कदाचं माषमेषामिषमिषमहिषावेषपाषाणयोषित्,

शीर्षामर्षास्तुषारोषर करुषपुरीषाम्वरीषाः करीषम् ॥

पौयूषं चिपुषाद्वषीकचषकावीषत् पृषत् क्लिषं,

प्रत्युषेषुकषाकषायकलुषं यूषं भिषक् सर्षपी ।

पुष्यं पुष्करषाप्यशय्यशिरं दुष्यं तुरुक्षौषधे,

मुष्यं गोष्यदपौरुषे परुषमित्येते तथाचापरैः ॥”

APPENDIX H.

Common Errors.

In framing Sanskrit sentences boys sometimes commit errors, some instances of which are shown below :—

1. In translating the sentence ‘*Call them*,’ boys sometimes write ‘तान्नाद्वय’. But this would be ‘तान्नाद्वय’ ; because, न् at the end of a word (पदान्त) is not doubled when preceded by a long vowel (See App. E, Rule 35).

2. By joining रामः + उवाच in Sandhi, the boys sometimes make रामीवाच. But it should be राम उवाच ; because विसर्ग after च is dropped when followed by a vowel except च and no further

Sandhi can take place between the final and the initial vowels (See App. E, Rule 59).

3. They sometimes translate the sentence '*My father has come,*' as, मे पिता आगतः. But here मम should be used instead of मे. Because, the short forms of the bases अयद् and युषद्, such as मा, मे, त्वा, ते etc. are never used at the beginning of a sentence (See § 40.)

4. The base पति when combined with other bases, such as, नरपति, नृपति, मूपति, शीपति etc. are declined like the base मुनि ("पत्युरसि"). But they often erroneously decline them as पति.

5. The bases राजन्, अहन् and सखि when combined with other bases take the affix ट (See App. B, Rule 30). महान् राजा महाराजः, and not महाराजा. प्रियः सखः प्रियसखः and not प्रियसखा. विद्युधानां सखा विद्युधसखः and not विद्युधसखा. Boys often use them erroneously.

6. The base पथिन् means *road* (पथ); it is declined in the nominative singular as पन्थाः. Boys often decline it erroneously as पथः thinking it to be the base पथ ending in थ.

7. Boys often erroneously decline the bases हरिः, गुरुः, सुहृद् and भगवत् in the Genitive singular as हरिस्, गुरुस्, सुहृदस् and भगवानस् and शाखा in the ablative singular as शाखात्. But they should be respectively हरिः, गुरोः, सुहृदः, भगवतः, and शाखुयाः.

8. Boys often decline the bases पित्र, मातृ, दुहितृ etc. ending in तृ like bases ending in त्रा, thinking them to be the bases पिता, माता, दुहिता etc. ending in त्रा. Sometimes they erroneously decline them in the terminations of the First and Second classes like the base दातृ.

9. Boys sometimes decline the bases हस्तिन्, गृधिन् etc. ending in इन् in the Nominative singular as हस्तिः, गृधिः etc. thinking them to be bases ending in इ; or sometimes as हस्तीः, गृधीः etc. But they should be हस्ती, गृही etc.

10. Boys often decline the indeclinables दिवा, स्या and

मिथ्या like bases ending in चा, thinking them to be bases ending in चा. Indeclinables always reject the inflectional terminations ("व्याङ्गकत्वे"). So in all cases they would assume the forms दिवा, स्या and मिथ्या.

11. Boys often translate the sentence '*He reads the book*', as, स पुस्तकं पाठं करोति. The root पठ् means *to read*. So the sentence should be स पुस्तकं पठति; पुस्तकं would be the object of the verb पठति. पाठं करोति must not be used for पठति.

12. They often translate the sentence '*He sees*,' as, स दृशति, or दर्शति or दृश्यति. But the root दृश् (*to see*) is conjugated in the third person singular लट् as पश्यति. So the sentence should be स पश्यति.

13. They often translate the sentence '*He gives the wealth*,' as, स धनं दानं करोति. But the word दानं is formed by adding चनट् to the root दा (*to give*). So its object should take the terminations of the Sixth class instead of the Second ("कर्तृकर्मणोः कृति"). Such being the case, here the object of दानं ought to be धनस्य instead of धनम्. As a matter of course, the sentence here should be स धनं ददाति instead of स धनस्य दानं करोति. Sometimes they erroneously translate the sentence as, स धनं ददति; ददति is formed from the root दा in the third person plural लट्. But here as the nominative सः is in the third person singular, the verb must be third person singular (ददाति) and not third person plural (ददति).

14. The root पा *to drink* belongs to the भू class (स्वादि). It is conjugated in the third person singular लट् as पिबति which means *he drinks*. And पा *to protect* belongs to the च्छद् class (चदादि). It is conjugated in the third person singular लट् as पाति which means *he protects*. Boys often erroneously translate the sentence '*He drinks the water*,' as, स जलं पाति instead of स जलं पिबति.

15. Boys often translate the sentence '*He desists from*

study, as, स अध्ययनात् 'विरमते'. But it should be विरमति instead of विरमते ; because the root रम्, though by itself it is Atm., takes Par. when preceded by the prefix (उपसर्ग) वि (See § 221).

16. In the words गृहीतः, गृहीतवान् and गृहीता formed by the addition of क्त, क्तवत् and क्ताच् to the root गृह् to take respectively, the र् and ञ् of the root गृह् changes into च्. But in गृहीतम्, गृहीष्यति and गृहीता, formed by adding तुम्, स्यति (3rd. Per. Sing. लृट्) and ता (3rd. Per. Sing. लृट्) to the root गृह् respectively, the र् and ञ् of the root गृह् does not change into च्. Boys are often confused in these instances as to where the change should take place and where not.

17. Verb *to love* is sometimes translated by the root लभ् for the harmony of sound. But it is erroneous ; because verb *to love* means *to be fond of* or *to have strong affection for* and the root लभ् means *to get, to obtain*. The sentence '*He loves me*' is to be translated as अहं हि तस्य प्रियः.

Some erroneous sentences are given below for correction. Almost all the rules of grammar, that are required to correct those errors, are given in this book. It is hoped that boys after carefully going through this book, will be able to correct the errors in the sentences given below. It is settled by the University authorities that some questions of this nature should be set in the Matriculation and Intermediate Examinations to test the candidates' knowledge of Sanskrit Grammar.

Exercise XXXIV.

Correct the following :—

(a) सो हि मे मित्रः । सा नारी सन् कर्म कृतवान् । पितुः साहं पुत्रो गम्यते । सत्कर्मभ्यो नमः । यूयं एतं कर्म कुरु । सो धर्मात्माः पितां दृष्ट्वा उवाच । स एकाकी गच्छनुक्तवान् । तत्रैकी पौराणिक वसनास्ते । सो यदि आगच्छेयुस्तदा वयं गमिष्यति । अहं मातायै काञ्चित् फलानि दास्यति । वासुका-

रक्षात् स्वामि तिष्ठतः । यूयं पयं पिबन्तु । नरपत्या इदं कृतवान् । अहं सख्ये
एतन् निवेदितवन्तः । त्वं तं बालकं एको वस्त्रं ददातु । अहं एको खादुं फलं
प्राप्नोति । आग्निं गच्छति । यूयं धनो गृह्णन्तु । बालका तान् पश्यति । अहं
ताम्रबलीकयित्वा विस्मिताभंवामः । सो मातां दृष्ट्वा आनन्दितो सनुवाच । हिरण्य-
कशिपुस्य एको पुत्रासीत् । सन्तं दृष्ट्वा प्रीतं भवन्ति । अहं दरिद्रस्य वस्त्रं ददाति ।
त्वं नरपत्या सह गच्छतु । निरसो तरुवरो पुरतो तिष्ठति । मनुष्यैः चतुर्थो शूरः ।
यूयं शिशून् पुस्तकं दद्वि । वारि मानय । बलवान् नदीः । तीक्ष्णकुटुरिका ।
त्रयो पुष्पाणि । तस्मिन् अहं कृपावन्तः । अस्ति तत्रेको शीमनो धेनुः । सति महन्तं
शक्तिं आवहति । ते पिता समेव बालकं फलान् ददौ । अतिथाय कतिपयं फलानि
प्रयच्छ । अहं नरपत्यु गृहं मपश्यत् । ते सखे गृहं गमिष्यथ । दातरः दरिद्रं धन
ददन्ति । माताः स्वसायै धनं ददति । चन्द्रमां पश्य । दशरथोवाच वक्तो राम
सं मम प्राणादपि गरीयसी । कृण्व रथेन मधुराये गच्छति । काननस्य सर्व्वतः
वन्धुपशवो परिभ्रमन्ति । देवाः सदा भगवानं श्रीकृष्णं संसूयन्ते । तस्य मने दयालिङ्ग-
मपि नास्ति । मे मित्रं इमं कर्म कृतवान् । ते पिताः कुत्रो वर्त्तते ? वर्षायां
नभः मेघाच्छद्री वर्त्तते । गुरुस्य वचनं माकर्णयित्वा समागतमहम् । अधो सर्व्वानां
अनर्थानां मूलः ।

(b) अरण्येऽधिवसुं यतधी इच्छन्ति । अस्य गिरिभित्तो वज्राः प्रक्षराः सन्ति ।
एतस्य पयस्य परितः आसन्नत्वा पश्यन्ते । धिक्मे गर्हितं कर्म कुर्वन्ते । एवं
चिन्तयन् स निशा अतिचक्राम । स भीरुनादगु गृहं मगच्छत् । विषयसुखानि
केवलं क्लेशस्थानमस्तीति सतामन्तरेण के जानन्ति ? दरिद्रेण मां धनं याचते । सुरैः
पयोधिमतैर्दत्तं मनस्ये । सा वातालय मा वा तत्र नय । एतत् पुस्तकं ते एव ।
ते मे च सख्यमस्ति । हे पापहारि ! मे पापं नाशय । मा स्त्री स्वाहृतप्रायां मनते ।
सः शिलायामधिष्ठेते । सो बाहं वा त्वं वा तत् कार्यं करिष्यथ इति मां
प्रतिभाति । पान्यः उल्लिखे सति तस्य साहसमहमगच्छम् । गुणवती भार्या एक-
प्रीतिपात्रा भवति । पिताय माताय सदैव पूजनीयः । स मम प्राणानामपि
प्रियतरा, अतस्तं सर्व्वं कथयामि । अहं वा त्वं वा तच्चकार । प्रासादस्य परितः

अमात्यं भिक्षुकान् स्थापयति राजा । अहमरण्यात् कुसुमान् दासैरानाययत् ।
 अग्निं विषये त्वं न दोषास्यदः । तं दिवसं मारुतं अहमव तिष्ठे । विवाहस्यानन्तरं
 त्रयो दिवसाः स नगरस्य बहिः पर्णशालायामभ्युवास । रामेण गोपेन चेतं पयो
 दीह्यते । स भिक्षुं धनिनं धनं याचयति । अहं पादयो खञ्जः, तु त्वं नयनस्य काणः ।
 स नावि श्रान्तिपुरं गतः रथेच प्रत्यागतः । श्रूयं वयं वा देशान्तरं गमिष्यथ । ते तत्
 वृत्तान्तं मामाचख्ये । त्वं मयि द्रुहसि तु नाहं तुभ्यमभिद्रुह्यामि । स सम शताः
 मुद्राः धारयति । उद्यानाद्दक्षिणेन क्रन्दनशब्दं श्रुत्वा स आर्त्तान् शरणं प्रत्यशृणोत् ।
 इमं तस्मै हेतुमसाम्प्रतम् । विजयतु भवान् य एवं जनानानन्दयसि । एतद्दिनमारुत
 मासात् जैन्माष्टमी भवति ।

(c) विप्रं गावं ददन् रामात्र वत्तते । हावपि तौ परस्परं विवदन्तौ धर्माधि-
 करणमागत्वा प्रोचि । बालकस्यापि सुगमोऽयं पथः । हे भगवान् केन कर्मण नर
 बाङ्कितः फलं प्राप्यते । यं कृष्णं भाषति क अपि तं न विश्वसति । कदादि मित्या
 न भाष । पेचका दिवासु न बहि आगच्छति । निशाचरा पक्षिण निशिषु विचरति,
 दिवाया निद्रा याति । राजाः पापकर्मात् विरमते । चतुर्विंशतिभिः पुरुषैः धनुमिमं
 सभास्थलौः नीयते । कृपात्मजा कालं प्रतीचन्तौ तस्ये । तावुचि आवां वाराणस्यां
 गमिष्यामः । महाप्रताप मन्माकं समाटः । देवा दानवानां सह समुद्रं ममये ।
 सुखं प्रतिदिनं विद्यामन्दिरं आगन्तव्यम् । मुनयो क्रन्दमूलफलान् भक्षयति । नाना-
 दिग्देशादागत्वा मानवा राजधान्या मधिवसन्ति । भवान् कवेः प्रणीतं काव्य पठ ।
 त्वं भूपतितं लेखनी गृह्णातु । पूर्णो चन्द्री पूर्वखिन् दिशि उदितः पर्वतेः
 हिमालयो उच्चतरः । भवान् मम प्रति सदर्थं भव । मे सुहृदस्य गृहमयं । पत्निः
 वृक्षशाखास्य अन्तराले निरव वर्तते । पत्रं तरुशाखात् पतितो भवति । यो हि प्राते
 भ्राम्यन्ति ते निरुजो जायन्ते । शिवो शर्म विदधतु । योगीनां वपु र्गिरामया
 भवति । बाला रोदति । सः स्वादु फलं पचये दत्तवान् । युवाः क्रौडन्ते । अन्धं
 कर्म विदधस । कतमानां जनानां गृहमयम् । इन्द्रो विसदन्ति । दुरात्मानां
 महान् दुःखं जायते । इमं कर्म कर्तुं मे महान् चेष्टा विद्यते । अहं मातृण
 प्रणमते । मे वास च्छिन्नः । रथो सरः पश्यते । महान् विपदी मे जातः ।

जगत्पुत्रद्वारा मदिमा । अत्रेको मनोहरो पक्षी वर्तते । महाराजा शतान् वर्षान्
जीयेत् । सो दधिना दधः । सम्राट् चन्द्रगुप्तो मही मशासत् । निर्मला वारि
दृश्यते । सुगन्धः पुष्पः मनं तीक्ष्णयति । अत्रेको बहुजलः सरितो विद्यते । शीतला
चन्द्रमा शीतलं ज्योत्स्ना वितरति । निर्धनता सर्वाणां आपदानां मूला ।

(d) रोगिः दिवायां निद्रा याति । मया वाचं श्रोतुं न शक्यते । की अमी
बालिकाः ? सम्पदे विपदे च भगवन्तमेव न विस्मर्त्तव्यम् । पितुरिष पूजनयो
शिचकः । विद्यामुपार्जयित्वा बालका विनयी भवति । विवस्वन् पूर्वस्मिन् दिक्
समुत्तिष्ठते । सूर्यं पश्चिमस्यां दिशि अस्तं गच्छन्तं पश्यतां त्वम् । ये प्रातः श्रयन्ति
ते श्री न लभते । दधिः रोगीस्य विषोपमः । कुरुराजा प्रजान् पालयति । ते
चतस्रो भातारः एकत्र निवसन्ते । शचीः सद्य न सन्दध्येत् । साधूनां कर्मणा
मन्त्रेण न कोऽपि प्रतिटति । शिष्य गुरुण् आपृच्छति । तस्य मनो सन्निहितानि
शीतले पयसे न पपात । ततो सभां कृत्य आहूतो शक्नो काकोऽपि च । यूयं मधुं
पिवन्तु । वत्साः ! मां कतिपये फलानि देहि । स अक्षिणा काणः । भातारौ
कलिकातायां गच्छतम् । सम्राट्वाय नमः । कश्चित् प्रदेशे एक वणिको प्रति-
वसते । धावन् सगः पश्य । एको श्रीमान् बालिका अपि वर्तते । महतोऽयं वचो
पश्यते । क अपि कुमारी क्षुधया क्षिप्यन् रुदति । त्वं एकाकिरत्र किं करोति ?
सूर्यो पश्चिमे दिक् अस्तो याति । युधिष्ठिरोवाच भातर आगच्छ, मातारं प्रनमामः ।
सो पितारं दृष्ट्वा अभिवादयित्वा ब्रवीत् । तस्मिन्नेव समये एक बालको आजगाम ।
को च सिद्धिः ? त्वं ददुच्यते तदहं करिष्यते । चत्वारः स्वसरः एकत्र निवसन्ते ।
भगवानस्य वाजीके आश्रमः पश्य । ईदृश एव पुनो रामाधनकथा । कीदृश असौ
पुनो देशः । नतान् युवानः क्रीडन्तः पश्यामि ।

(e) देशो चेवा कर्पूरद्वीपो स्वर्गोपमा । धिक् प्रतिनिहताः सर्वतो सैन्यानि
मम । अतो को एषो बालः, क वा भवान्, अथवा भवितव्यतैव बलवान् । अस्ति
सीराष्ट्रे वैचवती नाम नगरः । आसीत् मगधदेशेषु पाटलीपुत्रं नाम नगरी । वृषो
शत्रुभ्यो परिक्रूयति । खलो सख्ये सद्गुह्यति । स आसनात् उत्तिष्ठते । सः पुत्रं
संजानीते । सः शास्त्रं संश्रणुते । श्रुतिव्या र्थो शरणः स सव समीपे वर्तते । पूर्वं

दिशि भानु उदेति । अस्तमितायां भानौ प्रस्थितौ वयम् । ततोः सावित्रपत्ने भवने
यथौ । एवं विचारयित्वा तेन वाराणस्यां गतः । सुतवत्सला सा तमङ्ग सारी-
पयित्वा गाढं माश्लेषयित्वा च इति वाक् उवाच । तस्य वचनं माकर्णयित्वा राजा
ग्रामं वह्निरेव स्थिता । सखाया वचनं श्रुत्वा रामोवाच एष एवायुक्तम् । भगवानस्य
नाम उच्चारयित्वा श्रुत्या जह । महता क्षुधया पीडिता हि सः । कर्मण विना
किमपि सिद्धिं न भवति । वयं एकं फलं भक्षित्वाः । सिद्धौ पृच्छते कथमेतम् ।
आत्माः सर्वात् प्रियः । पिता प्रति भक्तिः कर्तव्यः । कथं भवान् धावनागच्छसि ।
ब्रूहि मां । के के वस्तूनि विद्यामन्दिरे सन्ति । ईश्वरस्य सहिभया कौर्षा जगत् । हे
वत्स ! मे धनु मानीहि । त्वं यद् रोचति तत् कुरुताम् । धिक् भूङ्क्ष्वः तव साहं
मेवै न काव्यं । शरति मेघाः पश्यन्ते । द्यौः राजमार्गेन गच्छन् स्त्रियो जनान्
ददर्श । सर्वे दिवायां कर्म कुर्वन्ति रात्रिं विश्राम्यन्ति । स अधुना भवनस्य
वह्निर्गत्वा आसने अध्यासते । अहं एवं कथितं ते अन्यं स्थानं गतवान् । पक्षी
निरीक्षन्तं मामवलीकयित्वा स हसनुवाच । महाराजा दशरथो कैकेयी दे वरौ ददौ ।
तस्य जिह्वायामधुरधितिष्ठति, वक्षे हलाहले विषम् । स कदापि मिथ्यां न वदति न
वा कटुं भाषति । ते गृहस्य प्रतिनिवर्तते । तैः ऋते के निरपराधी जनं हन्ति ।
अयं पथः गङ्गामुपतिष्ठति । राजा दशरथस्य त्रयः पदव्य-आसीत् ; तेषां कौशल्या
ज्येष्ठा सुमित्रा च कनिष्ठा बभूवुः । कौशल्या रामं मजायत । सो व्याघ्रस्य भवेन
कम्पति । दुस्तरं एषो मम । दरिद्रं धनं देहि । मासं व्याकरणं मधोत्वा लब्धं
ज्ञानं । अथैकदा रात्रि गते उदिते भगवान् भास्करे वयमेकं धावन्तं मशं पश्यम् ।
अथ अश्वमिति शिष्यभिर्महत् शब्दं कृतं । जवात् धावन्तेन तेन कापि वृद्धा योषिता
आहता । ते दुहितया इदं मृद्वान् दीपं यत् सा सत्यवानं पतित्वेव गतवान् ।
अनेकगावत्राणां मनुष्यावधाय दारा मे मृता पुत्राय मृताः । सदैव धर्माचरणः
साधुभिर्मतः । पुण्यं नराणां दुर्लभं । राजपुरुषैस्तं धर्माधिकरणं नीतं । धनं दत्त्वा
दरिद्रं तं हरिप्रविशत् पुरं । एकदा मृगयाप्रसङ्गेन वनं परिभ्रमन् महती क्लेशेन
शान्तमाश्रमपदमेतत् । तत्र कुम्भामृदत्वा द्वौ बालिकाः पादपमथसिच्येदिति ।
दण्डकारण्ये अधिवसतं रामं खरादयाः राक्षसाः आक्रमणं चकार । आचार्य आसने

अधिस्थित्वा प्रियान् ह्यवान्ध्यापयामास । पथस्यास्य परितः वडवसूततरवो पश्यन्तः ।
आसनादुत्तिष्ठमानस्य बन्धोः सह अहं रामय ते गृहं गच्छामि । यमः सावित्रौ
निवर्तयित्वा स्वकीये भवने प्रातिष्ठत् । परस्परं विवदन्तस्ते धर्माधिकारखे गत्वा
राजाय न्यवेदयत् । युवा गृहं गता । वंश्यां पथे कर्हमं यायते । अस्माकं साहं
युयमागच्छ । मातो दुहिते स्वामीहन्ता एनां परधनहारौ दूरीक्रियताम् । अस्य
दर्शनात् पापस्यो भवेदिति महात्माः निर्दिशन्ति । परोक्षे काव्यहन्तारं प्रत्यक्षे
प्रियवादिनं मित्रं वर्जयेत् ।

University Paper :—*Correct the errors in the following sentences without making any change in the words underlined :—*

1908—सो राजायाः पुत्रोऽस्मान् चतुराण् फलानि प्रदत्त्वा गुरुण् प्रणम्य च
गृहं आगच्छाम ।

1909—(a)—पितो रघु माम् । विदुषं पृच्छ धर्मम् । अकरत् राघवो राज्यं ।
सिंहिनी मन्विष्यति सिंहः । धर्मस्य विना कुतः सुखम् ? यथाशक्तिं कर्म कुरु ।

1909—(b)—प्रातो गतो मे पुत्रः । भ्रातारो न विवादं कुर्युः । शिशुः
सर्वेभ्यः आनन्दं करोति । मनोहारौ ह्यस्य बालकस्य कथा । सूर्यस्य सह चन्द्रस्य
उपमा नास्ति । नक्षत्राणि दर्शयिष्ये किम् ? रामलक्ष्मणस्य, हयग्रीवस्य यशः गीयते ।
शास्त्रपाठेन असौ ज्ञानमान् । भवान् भिक्षां देहि ।

MATRIGULATION EXAMINATION.

COMPULSORY PAPER.

1910.—Q.—(a) समाटस्य आज्ञा माननीया । (b) तरीक्षायायामुपविष्ट । (c) प्राते भ्रमणं कुरु । (d) गुणमान् अयं युवा । (e) कथं बालको रुदति ? (f) रे वृशंस धिक् तव । (g) बलवान् मे खज्जा । (h) मां सर्वं समर्पय । (i) रामः रावणं हतः ।

A.—(a) समाजः आज्ञा माननीया । (b) तरीक्षायायामुपविष्ट [See App. E, Rule 54] । (c) प्रातर्भ्रमणं कुरु । (d) गुणवान् अयं युवा [See App. D, Rule 41 (a)] । (e) कथं बालको रोदति ? (f) रे वृशंस धिक् त्वम् [See द्वितीयः, Rule (2)] । (g) बलवती मे खज्जा [See § 49.] । (h) मत्तं सर्वं समर्पय [See § 29] । (i) रामः रावणं हतवान् ।

1911.—Q.—(a) अष्टानि फलानि अत्र सन्ति । (b) रामो रावणमहन् । (c) आसमुद्रस्य पृथिव्या अयं राजा । (d) असौ उभयोर्वलिष्ठतमः । (e) विदुषो स्त्रीलोकं पूजय । (f) एषो भगवान् भवानौपतिः । (g) हचे अवस्थित्वा रात्रिं यापय ।

A.—(a) अष्टौ (अष्ट) फलानि अत्र सन्ति । (b) रामो रावणं महन् । (c) आसमुद्रं पृथिव्या अयं राजा [See App. B, Rule 86 (a), (b), (c)] । (d) असौ उभयोर्वलिष्ठः (वलीयान्) [See § 51, (a) and Note] । (e) विद्वान् स्त्रीलोकं पूजय [See § 49] । (f) एष भगवान् भवानौपतिः [See App. E, Rule 65] । (g) हचे अवस्थाय रात्रिं यापय । [See § 156 (a)] ।

1912.—Q.—(a) हसञ्चलति असौ युवा । (b) महातेजोऽसौ बालकः । (c) दक्षिणा सर्वं दृष्यन्ति । (d) दिक्षि दिक्षि लोकाः पलायन्ते । (e) अत्र ब्रह्मपुत्रः अतिवेगवती । (f) अहं वेत्ति शुको वेत्ति । (g) गुरुं पृच्छते शिष्येण । (h) एतत् न गृहीतव्यम् । (i) अत्र क्रीडन्ति सुन्दरी रमणीयगणः । (j) आसमुद्रस्य चित्तितलस्य अहं शासकः । (k) नवधासु कुललक्षणेषु एकमपि नास्ति । (l) दक्षिणां प्रतिगृहीत्वा ब्राह्मणः मस्थितः ।

A.—(a) हसञ्चलति असौ युवा [See App. E, Rule 36] । (b) महातेजा असौ बालकः । (c) दक्षा सर्वं दृष्यन्ति । (d) दिशि दिशि लोकाः पलायन्ते । (e) अत्र ब्रह्मपुत्रः अतिवेगवान् । [See § 49] (f) अहं वेत्ति शुको वेत्ति ।

[See § 65]। (g) गुरुः प्रकृते शिष्येण [See § 65 (a) and § 193]।
 (h) एतत् न गृहीतव्यम् [See App. H, Rule 16]। (i) अत्र क्रीडति
 सुन्दरी रमणीयः [See § 65 and § 49]। (j) आसमुद्रं चितितलस्य
 अहं शासकः। [See Rule 86 (a), (b), (c)] (k) नवधा कुललक्षणेषु
 एकमपि नास्ति। (l) दक्षिणां प्रतिगृह्य ब्राह्मणः प्रस्थितः [See § 156 (a)]।

1913.—Q.—(a) साध्वी सुनिवाली। (b) ज्ञापय मे प्रियं सखिम्।
 (c) अद्य प्रातः वृष्टिर्भव। (d) बालकेन चन्द्रं पश्यते। (e) त्वि नारीः गच्छन्ति।
 (f) एकविंशतयः पुरुषा गृहे आसीत्। (g) चत्वारि पक्षीरतास्ति। (h) अहं स
 स्थाने गन्तव्यम्।

A.—(a) साध्वी सुनिवाली [See App. E, Rule 21]। (b) ज्ञापय
 मे प्रिय सखायम्। (c) अद्य प्रातर्वृष्टिर्भवत् [See App. E, Rules 62 and
 61, and § 108, Note]। (d) बालकेन चन्द्रो दृश्यते [See § 65 (a) and
 § 193]। (e) तिस्रः नार्यः गच्छन्ति। (f) एकविंशतिः पुरुषा गृहे आसन्।
 [See § 21 (h) and § 26]। (g) चत्वारः पक्षिणोऽत्र सन्ति [See § 26]। (h)
 मया तत् स्थानं गन्तव्यम् [See § 190 and § 191 (a)]।

1914.—Q.—(a) पुष्कोकिली गायति। (b) इह चक्षुष्ये मम। (c) पश्चिमस्थां
 दिशि अस्मै याति रविः। (d) नर्तकीनां गायिकानाञ्चात्र समावेशः। (e) अनुजानोहि
 मां गमनाय। (f) वितर कृपां मामपि दीनबन्धु। (g) इयं नारी स्तम्भतां।
 (h) मित्रायेदं न दत्तव्यम्। (i) गुरुः शिष्येण शिष्यः।

A.—(a) पुष्कोकिली गायति। [See App. E, Rule 53]। (b) इह चक्षुषी
 ममेव [See App. E, Rule 21]। (c) पश्चिमायां दिशि अस्मै याति रविः।
 (d) नर्तकीनां गायिकानाञ्चात्र समावेशः। [See App. A, Rule 2] (e)
 अनुजानोहि मां गमनाय। (f) वितर कृपां मय्यपि दीनबन्धु। (g) इयं नारी
 स्तम्भतां [See App. B, Rule 66]। (h) मित्रायेदं न दातव्यम्। (i) गुरुः
 शिष्येण शिष्यः।

1915.—Q.—(a) इयं वराची इयञ्च अस्मी। (b) नास्ति मे मरणस्य भयम्।
 (c) मातृपितृहीनः शिशुरयम्। (d) अद्य प्रातः पिता प्रवासं जगाम। (e) इतरं
 नास्ति किञ्चित् कारणम्। (f) गृहस्य पश्याते वनम्।

A.—(a) इयं वराची इयञ्च अस्मी। (b) नास्ति मे मरणात् भयम् [See
 § 30 (b)]। (c) मातापितृहीनः शिशुरयम् [See App. B, Rule 40]। (d)
 अद्य प्रातः पिता प्रवासमगमत् [See § 108, Note]। (e) इतरत् नास्ति किञ्चित्
 कारणम्। (f) गृहस्य पश्यात् वनम्।

1916.—Compulsory Paper—Q.—(a) मुनीमोक्षो तपश्चतः । (b) पतिना नीयते बधूः । (c) हस्तपादे विंशतमः अङ्गुलियः । (d) कतयोऽत्र मानवकाः । (e) चतुल्लयनी सा रमणी । (f) भाले स करं व्यहनत् । (g) सदब्राह्मणं धनं दद्यात् । (h) नदीभ्यो गङ्गा श्रेष्ठा । (i) लक्ष्मीमान् अयं जनः । (j) कृष्णेन कंसी हतवान् ।

A.—(a) मुनी इमौ द्वौ तपस्यतः [See App. E, Rule 21] । (b) पत्या नीयते बधूः । (c) हस्तपादे विंशतिः अङ्गुलयः [See § 21 (n)] । (d) कति च मानवकाः । (e) चतुल्लयना सा रमणी [See App. A, Rule 21 (a)] । (f) भाले स करं व्यहनत् । (g) सदब्राह्मणाय धनं दद्यात् [See § 29] । (h) नदीषु, नदीनां (वा) गङ्गा श्रेष्ठा [See सप्तमी, Rule (4)] । (i) लक्ष्मीवान् अयं जनः [See App. D, Rule 14 (d)] । (j) कृष्णेन कंसी हतः [See § 199] ।

1916.—Additional Paper.—Q.—(a) कदापि न भवान् मिथ्या वद । (b) चतुर्ब्राह्मणान् आमन्त्रयित्वा भोजय । (c) परिग्रह्या स्वदारं कथं त्यजेयम् । (d) सीवनेष्वितिष्ठति । (e) सिंहा हरिणानि निहन्ति ।

A.—(a) कदापि न भवान् मिथ्या वदतु । [See App. H, Rule 10, and § 36 (a)] । (b) चतुर्ब्राह्मणान् आमन्त्र्य भोजय [See § 156 (a)] । (c) परिग्रह्यान् स्वदारान् कथं त्यजेयम् । [See Masculine, Rule (1) and § 21 (d)] । (d) स वनमधितिष्ठति [See App. E, Rule 65 and § 27 (e)] । (e) सिंहा हरिणान् निहन्ति [See § 26] ।

1917.—Q.—(a) भवान्नम्रं भोजनं कृत्वा गृहं गच्छ । (b) एतेषु लतासु पुष्पा जायन्ति । (c) मम प्रति तस्य कोपं न सङ्गच्छति ।

A.—(a) भवान्नम्रस्य भोजनं कृत्वा (अन्नं भुक्त्वा) गृहं गच्छतु । (b) एतासु लतासु पुष्पाणि जायन्ते । (c) मां प्रति [See द्वितीया, Rule (2)] तस्य कोपो न सङ्गच्छते [See § 236] ।

1918.—Compulsory Paper.—Q.—(a) प्रजाम् सखाजस्य सहान् दद्या । (b) नरपत्न्यादेशमिदम् । (c) तस्य मने सुखो नास्ति । (d) चीन् फलान् आनीयताम् ।

A.—(a) प्रजाम् सखाजी महती दद्या [See § 49] । (b) नरपत्निरादेशोऽयं [See App. H, Rule (4)] । (c) तस्य मनसि सुखं नास्ति । (d) चीणि फलानि आनीयताम् [See § 26 (a)] ।

1918.—Additional Paper.—Q.—(a) इयं नर्तकी सुगायिकी । (b) न साधु नरणा विभेति । (c) बहुपत्या अयं यामः । (d) राजा भूरि धनमददात् । (e) अलङ्घ्यो विश्वपत्निरियमः । (f) अत्र सर्वे लक्ष्मीमन्तः । (g) वहन्तं रोगं न उपेक्षेत । (h) उभेऽत्र नद्यौ मिलिते । (i) गृहानामुपरि धूमरेखाः । (j) प्रातरद्य वृष्टिर्बभूव ।

A.—(a) इयं नर्तकी सुगायिका [See App. A, Rule (2)] । (b) न साधु नरणात् विभेति [See § 30, (b)] । (c) बहुपत्याः अयं यामः । [See App. B, Rule 102] । (d) राजा भूरि धनमददात् । (e) अलङ्घ्यो विश्वपते नियमः [See App. H, Rule (4)] । (f) अत्र सर्वे लक्ष्मीवन्तः See App. D, Rule 41 (d)] । (g) वहन्मानं रोगं न उपेक्षेत [See § 154, (a)] । (h) उभे अत्र नद्यौ मिलिते [See App. E, Rule 21] । (i) गृहानामुपरि धूमरेखाः [See App. H, Rule (10)] । (j) प्रातरद्य वृष्टिरभूत् [See § 108, Note] ।

UNIVERSITY PAPERS.

ENTRANCE.

1878.—Q.—The sun is just set. The air is cool. There is no cloud in the blue sky. The cows lie down on the soft grass and chew the cud. A sweet smell comes from a bed of jasmine. Flocks of gay birds fly into the thick wood. The corn looks fresh and green. A brisk bee hums near me. Her day's hard toil is done. She goes back to her neat hive. It grows dark. The bright moon and stars will soon rise and give us light.

A.—इदानीमेव भानुरस्तमितः । शीतलोद्दि पवनः । नीले नभसि मेघो न विद्यते । कमलहृषोपरि धेनवः शेरते, रोमन्वायन्ते च । सल्लिकाकुसुमवाटिकाशः शोभनो गन्ध आगच्छति । प्रहृष्टविहङ्गकुलानि निविडारण्यमुड्डीय यान्ति । नवानि श्यामलाणि च शोभन्ते शस्यानि । चटुलैका मधुमक्षिका मदन्तिके गुञ्जति । समाप्ता हि तस्या दैनिकः कठिनः श्रमः । साधुना स्वकीयं सुगठितं मधुचक्रं प्रतिगच्छति । अन्वकारी जायते । समुज्ज्वलः शशधरो नक्षत्राणि च सत्वरमेव उदेष्यन्ति, दास्यन्ति चालीकमम्भम् ।

1879—Q.—It became darker. He thought that he would have to spend the night in the street, and tears rolled down his cheeks. At last he began to cry aloud. A kind man, who happened to pass by that way, stopped and asked the cause of the child's distress. The boy told him everything. The kind man pitied him and brought him home safely.

A.—क्रमेण ध्वान्तं गाढतरं जातम् । गलदशुविधौतकपीलः स समचिन्तयन्, यन्मया पथि एवैषा रजनौ यापनीयेति । अथ स उच्चैः रोदितुमुपचक्रमे । तमेव मार्गमतिक्रामता दयालुना केनचिन्निवारितो दुःखकारणं पृष्ठयासौ बालक सखे सर्वं निवेदिष्वान् । अथ सञ्जातकूपेन तेन दयावतासौ निर्विघ्नं स्वगृहं प्रापितः ।

1880.—Q.—(a) The king is the guardian of religion. (b) Anarchy begets many evils in a country. (c) War is the off-spring of anger. (d) Forgiveness is the spirit of the spirited, the truth of the truthful, and the devotion of the devout.

A.—(a) “राज्ञा प्रतिष्ठितो धर्मः” । (b) “अराजके जनपदे बहवो दोषा जायन्ते” । (c) “क्रोधमूलो हि विग्रहः” । (d) “क्षमा तेनस्त्रिणां तेजः, क्षमा ब्रह्म तपस्त्रिणाम् । क्षमा सत्यवतां सत्यम् ।”

1881.—Q.—An ass having found the skin of a lion put it on, and going into the fields amused himself by frightening all the animals he met ; and seeing a jackal, he tried to alarm him also. But the jackal perceiving his long ears sticking out and hearing his voice, at once, knew who he was. “Ah!” said he, “I should have been frightened too, if I had not heard you bray.”

A.—अश्विद्रासमः सिंहचर्मकमासाद्य परिहितवान् । अथ स क्षेत्रेषु गत्वा, शानि सत्वानि अवलोक्यत्मास, तेषां भयीत्यादनेन आनन्दं लेभे । अथ जम्बुकमेकमवलोक्य तमपि चासयितुम् चेष्टतेश्च । जम्बुकस्तु तस्य दीर्घां कर्णौ उद्भिन्नावलोक्य, स्वरमाकर्ण्य च कोऽसाविति तत्क्षणदेव ज्ञातवान् । आह च “अहो ! यद्यहं त्वां शब्दायमानं नाशोस्यम् तदाहमपि अमेष्यमिति ।”

1882.—Q.—It is the time of dawn. The sun will soon rise. The air is cool. This is the best time to walk. If we walk in the morn we shall have health. We must get out of bed ere

the sun rises. Do not walk on the grass, for it is wet with dew. How bright are the drops of dew on the blades of grass ! How the birds sing on the tree ! What fine hues are seen in the east ! The sun will rise there.

A.—अयं हि ऊषासमयः । सत्वरमेव रविरुदस्यति । शीतलो हि वायुः । सुसमयोऽयं विहरणस्य । यदि वयमृषसि भ्राम्येम, तदा स्वास्थं लप्स्यामहे । सूर्यादयात् प्रागेवास्माभिः श्रयथा उच्यतव्यम् । शिशिराद्राणां तृणानामुपरि सा धम । अहो कौटुक्षहीज्वलाः शिशिरविन्दव स्तणपत्रेषु शोभन्ते ! अहो कौटुक्षधुरमते विहङ्गा हृत्परी गायन्ति ! अहो कौटुक्षा रमणीया वर्णाः पूर्वस्यां दिशि शोभन्ते ! तव हि रविरुदस्यति ।

1883.—Q.—On a dark night the king heard a pitiful wail. He called his servants and ordered them to ascertain the cause of the cry. One of the servants made his way to the spot, being led by the sound, and found a young and beautiful woman. She said, "I am the goddess of the king's fortune, I must leave him now, therefore I am sorry."

A.—एकदा तमसाच्छायां निशायां नृपतिः करुणं परिदेवितमश्नुत् । तदा हि स्वध्वानाद्वा "रुदितस्य कारणं निर्णये" त्याज्यापयामास । अथ तेषामेकतमः शब्दानुसारिण तत् स्थानं गत्वा सुन्दरीं युवतीं मेकामवलीकयामास । अथ सा उवाच, "अहं हि नृपतेरस्य राजलक्ष्मीः ; साम्प्रतं मयायं त्यक्तव्यः, अतो दुःखितास्मीति" ।

1885.—Q.—It is a beautiful picture. You are certainly mistaken. Now almost every town has its daily newspaper. Many years have passed since his death. Nothing can exceed his kindness. Observe the moon to-night. We shall proceed no further in this business.

A.—मनोरममिदमालिख्यम् । नूनं भानेन त्वया भवितव्यम् । सम्प्रति हि प्रायेण सर्वेष्वेव नगरेषु दैनिकं संवादपत्रमस्ति । शत्रुमुपामृतस्य तस्य वङ्गनि वर्षाणि समतीतानि । न किमपि तस्य करुणामतिक्रमिषुं शक्नोति । शशिनमवलीकयाय निशाया । वयमस्मिन् कार्ये अतोऽधिकमयसरा न भविष्यामः ।

1886.—Q.—We cannot see God, but he sees all that we do, and takes care of us. He is kind to all who love and fear him. We should adore God for all the things that we have. We

should not lie, or steal, or do anything else that He hates. How good is God to us.

A.—वयमोश्वरं द्रष्टुं न शक्नुमः, परन्तु यदेव वयमनुतिष्ठाम स्तत्सर्वमेव स पश्यति, सर्वथास्मान् रक्षति च । ये खलु तस्मिन् प्रणयवन्तो भवन्ति बिभ्यति च तस्मात्, सर्वेष्वेव तेषु स कृष्णापरवशी भवति । यान्येव वस्तुनि अस्माभिरधिगतानि तदर्थं ईशोऽस्माभिरर्चनीयः । न कदाप्यस्माभिरनृतं कथनीयम्, न चोरयितव्यम्, तस्या-
नभिमतमन्यत् किमपि च नानुष्ठातव्यम् । अहो कीदृक् कृपालुरीश्वरोऽस्मान् प्रति !

1887.—Q.—“The giant came again, and wanted Rama to sing, as he used to do, and be merry. ‘Sing, sing, sing!’ said he; but Rama was too sad to sing. A prison is no place to sing songs in. At last the giant grew angry, and took Rama out to force him to sing. Rama gave a loud scream, and sank dead in the giant’s hand.

A.—दैत्योऽसौ पुनरप्यागतो राममुवाच, ‘पूर्व्ववत् गीयताम् ह्यथा’ञ्चेति । “गीयताम् गीयताम् गीयता”मिति सोऽब्रवीत् । रामस्त्वतीव दुःखित आसीत्, अतो गातुं न शक्नाक । न हि कारागारं सङ्गीतस्थानम् । अथासौ दैत्यः कोपपरीतः प्रसङ्गं रामं गापयितुम् बहिरानीतवान् । रामोऽपि उच्चैशुक्रोद्य, दैत्यस्य करतलगत एव मृत्युः ।

1888.—Q.—I walked through the thick forest. The birds sang among the branches of trees. I saw the moon behind the trees; it was like a lamp of gold. The stars appeared in the clear firmament.

A.—अहं गहनकाननमध्ये व्यचरम् । पक्षिणी वृक्षशाखासु गायन्ति स्म । तद्वृक्ष-
मन्तराले शशिनमहमद्राक्षम् । सुवर्णप्रदीप इवासौ प्रतीयते स्म । निखिलनभसि
नक्षत्राणि प्रादुर्बभूवुः ।

1889.—Q.—Satyavana was born at Benares. He lost his father when only three years of age, and his mother began to educate him. While yet in infancy he was remarkable for industry, and showed how he loved knowledge. It is said that when he applied to his mother for information on any subject, her constant answer to him was, “Read and you will know.”

A.—सत्यवान् वाराणस्यां जातः । त्रिवर्षवयस्क एव स पित्रहीनो बभूव, जननी च तस्य तं शिक्षयितुमारभे । बाल्ये एव स अमशौलत्वात् विश्रुतो बभूव, दर्शयामास

च ज्ञानोपावर्जने तस्य कौटुम्भी आसक्ति रासीदिति । एव मुच्यते यत् यदेव स कश्चिन्नपि विषये तत्त्वज्ञानसु मार्तरमभिगच्छतिस्म, तदेव "पठित्वा ज्ञास्यसि" इति प्रतिवचनं तत्सकाशादधिगतवानिति ।

1890.—Q.—By and by his father came to the garden where the tree stood. He was very sorry when he found his fine mango-tree almost ruined. "Madhu," said he sternly to his son, "who has done this?" Did Madhu answer, "I do not know father?" O no! with tears in his eyes he looked up to his father's face. "Father," said he, "I cannot tell a lie, I did it." "My boy," said the father, "as you are not afraid to tell the truth, I at once forgive you."

A.—यत्र उद्याने असौ वृक्ष आसीत् तस्य पिता क्रमेण तत्रागम । तनु सुन्दरं चूतपादपं विनष्टप्रायमवलीक्यासौ अतिमात्रं दुःखितो बभूव । अथ स कर्कश-स्वरेण पुत्रमुवाच "मघो ! क एतत् कृतवान् ?" अपि मधुः प्रत्युवाच, "पितः ! नाहं जानामौति ?" नहि, नहि ! अशुपूर्णलोचनः स पितुर्मुखमवलीकृतवान्, अन्नवीच, "पितः ! नाहं स्था वदितुं शक्नोमि ; अहमेवैतत् कृतवान्" इति । अथ जनको-ऽन्नवीत् "वत्स ! यव स्वं सत्यकथने भीतो न भवसि, अतस्त्वामहं क्षमि ।"

1891.—Q.—He is as learned as the gods' own teacher, as glorious as the sun, as patient as Mother Earth, as brave as Indra. He is true and great of soul, bountiful and modest, master of his passions, beloved by all creatures, a walker in the path of righteousness, a companion of the holy hermits, as pure and virtuous as they are. But alas! in a year, counting from this day, he will die. So it has been decreed, by the stars.

A.—स हि विद्यया देवगुरुर्विव, तेजस्वितया सूर्य इव, धैर्येण जननी धरिणीव तथा साहस्येन इन्द्र इव च भवति । स हि सत्यपरायणो महात्मा च, वदान्धो विनीतश्च, जितेन्द्रियः, सर्वेषामेव प्राणिनाम् श्रेष्ठः, धर्ममार्गचारी, साधुसंसर्गवान्, साधव इव पवित्रहृदयो धर्मात्मा च । किन्त्वहो इतः सेवत्सरात् स मरिष्यति । एवं हि तस्य नियतिः ।

1892.—Q.—After having lamented thus, he went to the forest with a saddened heart. There he met with his hand-

some son who spoke to him in the following manner :—
 "Father forgive him who has injured you. Fate impelled him, to commit the guilty act. Rather than being angry with him, you ought to feel compassion for him."

A.—एवं विलप्यासौ त्रिमूर्तिद्वयो वनं जगाम । तत्र च गत्वा प्रियदर्शनं स्वपुत्रमवलोकयामास । पुत्रश्च तमेवमवदत्, "पितृस्त्वापकारिणमिमं क्षमस्व । देवाः धीनोऽसौ पापमिदं माचरितवान् । अतस्मै अनुकन्यैव प्रदर्शनीया, न पुनः क्रोधः ।"

1893.—Q.—Having listened to the aforesaid speech, the relatives of the deceased boy came back to the burning ground. Then the tiger quickly fled, but ever and anon turned its face towards them, and howled. And now it was evening and stars appeared in the sky, and the birds of night showed themselves.

A.—पूर्वोक्तं वचनमाकर्ण्य मृतबालकस्य बान्धवाः स्मृशानं प्रत्यागताः । ततोऽसौ व्याघ्रः सत्वरं प्रतस्थे, सदैव मुखं व्यावर्च्य तान् ददर्श नादं सुमोच च । अधुना च समागतयां रजन्वां नभसि नक्षत्राणि प्रादुर्बभूवुः, रजनीचरा विहङ्गमाश्च वहिरागताः ।

1894.—Q.—(a)—He used to prepare many fine dresses. But he did not get much money by his labour. There were other weavers in that village, who made coarse cloth, and yet they used to get much money by selling their ware.

A.—(a)—वह्निं विचित्राणि वस्त्राणि स उत्पादयति स्म । परं स तादृशं ग्रमेणापि नाधिकं धनं लभे । अद्यान्ये तत्र जन्पदे सामान्यकौलिकाः स्थूलतरवस्त्र-सम्पादनविज्ञानिन आसन्, ते च तद्वस्त्रविनिमयेन प्रभूतमर्थं लभन्ते स्म ।

1894.—Q.—(b)—The stag came again, was ensnared and said to himself, "O ! who can save me from this snare, which is like the snare of death, excepting a friend. Then the jackal came to that spot, looked at his plight and thought.

A.—(b)—अनन्तरं पुनरागतो मृगः पार्श्वेऽहोचित्यत् 'कौमामितः कालः प्राशादिव व्याधप्राशात्नातुं समर्थो मिवादित्यः" । अनन्तरं जम्बुकस्तत्रागत्य तं तदवस्थ-मालोक्य चाचिन्तयत् ।

1895.—Q.—Then one of them said, "See here lies the dead body of some animal ; I can make it alive again." The

intelligent man dissuaded him, saying:—"It is the body of a lion; if you make him alive, he will kill all of us." The other said:—"What a fool you are? I will not listen to your word."

A.—अथ तेषामेकः प्राह:—"पश्य, किञ्चिदितत् सत्त्वं मृतं तिष्ठति, अहमेतत् प्रत्युज्जीवयितुं शक्नोमि"। ततः स बुद्धिमता निषिद्ध उक्तञ्च:—"एष सिंहो निष्पाद्यते; यद्येनं सजीवं करिष्यसि तदा स सर्वानिवास्यान् व्यापादयिष्यति"। अन्यः प्राह:—"धिष्ण्यं! नाहं ते वचनं श्रोष्यामि"।

1896.—Q.—Said the potter:—"Wife! you have not spoken well. Without perseverance no work succeeds. Therefore I must go to another country." Having thus determined, he went to the city of Benares. There he stayed for three years, earned some money, and started again for home.

A.—कुम्भकार आह, "प्रिये! न सम्यग्भिहितं भवत्या। व्यवसायं विना न कर्म फलति। तन्मया देशान्तरं गन्तव्यम्।" इति निश्चित्यासौ वाराणसीनगरं गत्वा तत्र वर्षत्रयं स्थित्वा धनोपाज्जनं कृत्वा भूयः स्वग्रहं प्रति प्रस्थितः।

1897.—Q.—The weaver spoke:—"I have a devoted wife; I never undertake any work without consulting her." So saying, he came and saw his wife without loss of time, and said to her:—"Wife! the king wishes to grant me a favour; he says he will give whatever I shall ask. Therefore I am come to consult you." •

A.—कौलिक आह, "ममैका पतिव्रता पत्नी वर्त्तते; तामश्रुत्वा अहं न किञ्चदपि करोमि।" एवमभिधूय सत्वरं गत्वा स्वपत्नीमासाद्य स तामुवाच:—"प्रिये! नृपतिर्मे प्रसादं दातुमिच्छति; स मे वाञ्छितं प्रदास्यतीति ब्रवीति। तदहं त्वां प्रष्टुमागतः।"

1898.—Q.—(a)—The grove was constantly moistened with the water of the river; countless birds were making a noise in every direction; the rows of trees were brightened with flowers and fruits; exceedingly beautiful the island was, being surrounded by those trees; there were wonderful mansions and large lakes filled with water free from all impurities.

A.—(a)—तदेव निकुञ्जकाननं सदैव नदीसलिलसिक्तमासीत्। शतशो विहङ्गमाः सर्वास्तु दिक्षु कूजन्ति स्म। पादपवीथयः फलपुष्पैः समृद्धा आसन्। तैः

पादपे वेष्टितोऽसौ ह्योऽतीव सुन्दर आसीत् । तत्र विषयकराः प्रासादा निम्न-
जलपूर्णा मङ्गान्तो ऋदायासन् ।

1898.—Q.—(b)—This was done, and they went onward. Soon they saw the bones of a dead lion. Thereupon one of them said, "Look here, this must be the dead body of some animal; we know the science of restoring a dead animal to life; let us try to do it here."

A.—(b)—तथाकृते ते अग्रे प्रस्थिताः । अचिरादेव ते मृतसिंहस्यास्थीनि दृष्टवन्तः । तद्वा तेषामेकः प्राहः—“पश्य, अनेन केनचिन्मृतेन सत्वेन भवितव्यम् । वयं मृतसंजीवनौविद्या जानीमः । तदत्र तद्विद्याप्रत्ययं कर्तुं यत्नमहे ।”

1899.—Q.—Hearing this, I was exceedingly glad. I came out of the forest. I hoped that I should at last gain the object of my desire. With quick steps I ascended the hill; I reached a path which led to the top of it. There I met with a virtuous lady.

A.—शुल्वैतदहमतीव प्रीतोऽभूवम् । ततोऽहमरण्यादहिरागतः । अथाहममोष्टं प्रासादानीत्याश्रितोऽभूवम् । ततः सत्वरपादविविषेणाहम् पर्वतमागच्छ तच्छिखर-
देशविस्पर्षिणं मार्गमेकमधिगतवान् । तत्र च धार्मिकात्मिकां रमणीमहमद्राचम् ।

1900.—Q.—(a) 'Friend! tell me what I should ask for from him. I am come to question you.' The other said:—'My good man, if he really wants to grant you a favour, ask for a kingdom; so that you will be a king, and I shall be your minister.'

A.—(a)—“मित्र ! कथय मे किमहं तस्मात् प्रार्थये ! अहं त्वां प्रष्टुमागतः ।”
अन्यः प्राहः—“भद्र ! यदि स ते ईक्षितं दातुमिच्छति, तदा राज्यं प्रार्थयस्व ; यथा त्वं राजा भविष्यसि अहञ्च त्वन्मन्त्री भविष्यामि” ।

1900.—Q.—(b) Hearing this, he was glad at heart and spoke:—“Admirable, friend, admirable! You are kind to your dependants; and therefore you are worthy of a throne.

A.—(b)—एतच्छ्रुत्वा स प्रीतमनाः प्राहः—“साधु, मित्र, साधु ! त्वं हि आश्रितवत्सलः ; अतो नृपतित्वं त्वयि युज्यते” ।

1901.—Q.—A certain man came to the market and wanted

to sell a bullock he had. He was forthwith surrounded by a number of buyers, who, however, would not pay the price he asked for. Thereupon he got angry and returned to his house without selling the animal.

A.—कश्चिज्जर्नो हृदमागत्य स्वकीयं वृषभं विक्रेतुमिच्छेत् । सपदि स बहुसंख्यकैः क्रेतुभिर्बद्धितः । ते तु तत्प्रार्थितं मूल्यं दातुं न स्वीकृतवन्तः । अतः स कुपितोऽकृतपथविक्रय एव गृहं प्रतिगतः ।

1902.—Q.—A medical man chanced to be in his shop one day. He observed his condition, and said to him, "You are very ill, you should be in your bed." He advised him to go home immediately and send for his doctor. The young man complied with reluctance. Every effort was made to cure him, but in vain.

A.—एकदा कश्चित् भिषक् देवात् तस्यापणमाजगाम । तस्य शारीरिकीमवस्थां दृष्ट्वा स तमुवाच अतिरुजस्ते शयनाश्रयत्वमेव युक्तं । सपदि गृहगमनं चापि चिकित्सकान्यनाय च स तमुपदिष्टवान् । युवासौ अनिच्छन्नपि तथैव कृतवान् । तस्य रोगापनयनार्थं विहितो विविधोऽपि प्रयत्नो विफल एवाभूत् ।

1903.—Q.—The female came borne on the shoulders of her kinsmen; a multitude of people followed her; her husband proceeded; all were grateful for the kind treatment received from the strangers who had come to their country.

A.—सा नारी स्वकीयवाग्धैः स्कन्धेन वह्निताजगाम । बह्वो नरा सामनुजम् । भर्ता तु तस्या अग्रतो गच्छति स्म । तेषां देशमागतैरभ्यागतैः कृतेन सदयव्यवहारेण सर्व एव कृतज्ञा बभूवुः ।

1904.—Q.—Thus we came to the end of the forest, and saw before us a small field. At that time the goddess smiled and addressed these words to us :—"The beautiful hill which you see on the other side of this field is the place where you will take your rest."

A.—एवं वधमरुष्यप्रान्तमासाद्य पुरतः चूडं प्रान्तरमेकमवलोकितवन्तः । तदा चासौ देवी विदुष्य अस्मानिदमुवाच :—"पश्यन्ते चास्य प्रान्तरस्य योऽसौ मनोरमो गिरिर्दृश्यते तत्रैव यूयं दिशमिच्छथ ।"

1905.—Q.—I will tell you all about the money. A stranger brought it to me yesterday and told me to give it to the most honest poor man in the town. I knew you would come this evening. The money is yours. You have shown by your honesty that you deserve it, if any one does.

A.—अहं तुभ्यमेतद्वित्तविषयकं सर्वं कथयिष्यामि । ह्यः कश्चिदपरिचितः पुरुष एतन्मत्सकाशमानोतवान्, कथितवाच्य 'एतन्नगरस्थाय सत्तमाय दरिद्रायैतत् समर्पयेति' । अद्य सायमत्र तवागमनं मे विदितमासीत् । वित्तमेतत् तवेव । तत्र साधुता प्रमाणार्थं यत् त्वमेव योग्यतमं पावम् ।

1906.—Q.—(a)—In the forest of the sage Gautama there dwelt a recluse named Mohatapha. Once, as he set at his frugal meal, a young mouse dropped beside him from the beak of a crow, and he took it up and fed it tenderly with rice grains. Sometime after the recluse observed a cat pursuing his dependant to devour it, whereupon he changed the mouse into a stout cat. The cat was a great deal harassed by dogs, upon which the recluse further transformed it into a dog.

(b) Twenty fish and eighteen crabs were caught.

(c) Mountains, rivers and the sky are my friends.

A.—(a)—गौतमारख्ये महातपा नाम मुनिः प्रतिवसतिष्ठ । एकदा परिमिताहारनिरतस्य तस्य पार्श्वदेशे काकमुखाद् भट्टे मूषिकशावको निपतितः । स तु तं गृहीत्वा स्नेहाद्वीवारकणैः पुषोष । कियत्कालानन्तरं आश्रितस्तु तं मूषिकं खादितुमनुधावन् विडाली मुनिना दृष्टः । ततश्च स तेन वृत्तिलेन विडालुः कृतः । सोऽपि माज्जारेः सारमेये भृशं पीडितः । अतः स मुनिं स्तमपि सारमेयं कृतवान् ।

(b) विंशति मत्स्या अष्टादश कुलीरकाश्च वृताः ।

(c) गिरयो नदी नभश्च मे मित्राणि ।

1907.—Q.—Then the king mounted an elephant and accompanied by his queens set out with his ministers. And when he left Kausambi the citizens followed him with their wives, children, and aged sires, crying aloud. The king comforted them by saying to them "Gopalaka will take care of you," and passed on to Mount Kalinjara.

A.—ततो महिषीभिः परिहृती गजार्द्धो नृपति मन्त्रिभिः सह प्रतस्थे । तस्मिन् कौशाम्बीं जहति सति, पौराः पर्वीभिः, पुत्रैः, स्त्रियैः पित्रभिश्च सह उच्चैः कोशन्त क्षमन्तुजम् । नृपतिश्च, “गोपायिकी युष्मान् पालयिष्यतीति” वचने स्नान् प्रबोध्य कालञ्जरिरेरिभमुखं प्रतस्थे ।

1908—Q.—One day Bhubana went to walk with his brother. While they were out, a heavy shower of rain fell and they ran to take shelter in a cottage, which stood at a short distance from the road.

A.—एकदा भुवनी भ्रात्रा सह भ्रमणार्थं निर्व्रजगाम । बहिर्गतयोस्तु तस्मै रति-प्रदलो दृष्टिपातो बभूव ; तौ तु धावन्तावाश्रयलाभार्थं मार्गस्य नातिदूरवर्तिनं कञ्चि-दुटजमासेदतुः ।

1909.—Q.—(a)—In the country of Magadha there is a city named Kusumapura. There lived a banker Purnabhadra by name. He was young and rich, but was blind of one eye. One morning while walking in the garden he saw a girl collecting flowers.

A.—(a)—अस्ति मगधदेशे कुसुमपुरं नाम नगरम् । तत्र पूर्णभद्रो नाम श्रेष्ठो प्रतिवसति स्म । युवापि धनवांश्चापि सः अस्माकं काण आसीत् । एकदा प्रत्युषसि उद्याने विचरन्नेव स कुसुमानि चित्वा नां काञ्चिदालिकामपश्यत् ।

1909.—Q.—(b)—(1) The night is gone ; the sun is up. (2) A cool and gentle breeze is blowing. (3) Birds are singing ; bees are humming. (4) The lotus of the tank is full-blown. (5) The fragrance of the forest-flowers, is carried everywhere. (6) Drops of dew look like pearls. (7) Whom does such a morning not delight ?

A.—(b)—(1) रात्रिर्गता ; रविरुदितः । (2) शीतलो मृदुश्च वायुर्वाति । (3) पक्षिणः कूजन्ति ; भ्रमरा गुञ्जन्ति । (4) सरसि कमलं प्रफुल्लितम् । (5) आरण्य-कुसुमानां शोभनी गन्धः सर्वत्र नीयते । (6) शिशिरबिन्दवो मुक्ता इव दृश्यन्ते । (7) ईदृशः प्रभातसमयः कं नानन्दयति ?

MATRICULATION EXAMINATION.

COMPULSORY PAPERS.

1910.—Q.—(a)—In ancient times there lived in Mithila a virtuous king Janaka by name. (b) God is the father of us all; He gives us everything. (c) ~~The sun, the moon and the stars,~~ all obey the laws of God. (d) Sweet is the morning; wind blows gently. (e) His intellect was keen; his learning was great. (f) He weeps, he laughs, he never speaks a word. (g) When a man dies his fame lives. (h) The rains have set in; the air is cool. (i) ~~The sun is set;~~ birds are returning to their nests. (j) Knowledge without modesty is useless; modesty is the best virtue.

A.—(a) पुरा मिथिलायां जनकामिधानः कथिद्वार्मिको नरपतिः प्रतिवसतिस्म। (b) ईश्वरो हि सर्वेषामेवास्माकं पिता; सोऽस्मभ्यं सर्वान्प्रेषेव वस्तूनि ददाति। (c) सूर्यश्चन्द्रो नक्षत्राणि च सर्व एव ईश्वरस्य नियमाधीनाः। (d) शोभनं हि प्रातः; वायुर्मेढं मेढं वाति। (e) प्रज्ञा हि तस्य तीक्ष्णः, विद्या च महती आसीत्। (f) स क्रन्दति हसति च परन्तु कदापि एकामपि वाचं न कथयति। (g) मृतेऽपि मनुजे तस्य यशस्तिष्ठति। (h) वर्षासमयः सम्प्रवृत्तः; शीतलो हि समीरणः। (i) रविरस्तमितः; विहगाः स्वं स्वं गौडं प्रत्यागच्छन्ति। (j) विनय-विरहितं ज्ञानं निष्फलं; विनयो हि श्रेष्ठो गुणः।

1911.—Q.—(a).—The rains have set in; the sky is overcast with clouds. (b) The battle was long and bloody; ~~seven~~ thousand six hundred of the enemy were slain. (c) Have you heard what has happened? You say you have not. Well, you will certainly hear about it to-morrow. (d) He sat down and took his meal; after that he lay down in the grass and fell asleep. (e) Be not angry with me; what I say is true though it be unpleasant. (f) Acquire as much wealth as you can; when acquired make good use of it. (g) Dangers and difficulties every one will meet with; but they may be overcome by patience and fortitude. (h) I admit that a powerful man is

feared, but a virtuous man is revered, (i) don't be afraid, my son ! This creature is gentle, and will not bite you.

A.—(a) प्राङ्दृष्टं सम्प्रवृत्ता ; नभश्च जलैर्दालसमाच्छ्रितं जातम् । (b) समरः सुचिरकालव्यापी रक्तपातातिभीषणश्चाभवत् ; षट्शताधिकदशसहस्रसंख्यका रिपवो व्यापादिताः । (c) अपि युतं भवता किमजायतेति ? नाहं युतवानिति ब्रवीमि । भवतु, शस्त्रयैतद्विषयकं सर्वं निश्चितमेव शीतलम् । (d) उपविश्य सोऽन्नं बुभुजे ; ततः स शय्याणामुपरि शयित्वा निद्रितो बभूव । (e) मयि क्रीधवशो मा भूः ; यदहं ब्रवीमि अग्नौतिकरमपि सत्यमेतत् । (f) यथाशक्ति धनमर्ज्जय ; अर्जितञ्चैतन्निपुणतया निर्योजय । (g) सर्वेष्वपि विपदः सङ्घटानि च प्रतिपत्स्यन्ते ; तानि तु धैर्येण सहिष्णुतया चातिक्रमणीयानि । (h) बलवतो मेतव्य मित्यनुमन्ये ; धार्मिकस्तु भक्त्या समाद्रियते । (i) वक्तु ! मा भैवोः शान्तमेतत् सत्वम्, अतस्त्वं न दहस्यति ।

1912.—Q.—(a) The king is crowned to-day ; God save the King ! (b) There has been good rain ; the country is prosperous now, and there is no fear of famine. ~~Let~~ Injure not even a fly ; to injure any of His creatures is to sin against God. (d) The prince has been slain and his army totally defeated ; the enemy will soon occupy our capital. (e) To-morrow morning I shall rise early and bathe in the river ; after that I shall study for three hours. (f) In the neighbourhood of this village there are many wolves ; they daily destroy several cows and goats, and the herdsmen are greatly afraid of them. (g) You have asked me three very difficult questions ; perhaps I shall be able to answer two. Will this satisfy you ? (h) A loud noise was heard in the street ; I went outside to see what was happening. (i) Go to the forest and collect fruit and dry wood ; after that return home and light a fire. (j) We shall try to the best of our ability to render others happy ; then no doubt we shall be happy ourselves. (k) Come, O Devadatta ! We two will paly in the garden. Later on my mother will give us fruit and bread.

A.—(a) अद्य नृपतौराजपदसंभिक्षितः ; ईश्वरीरानामवतात् । (b) सुवृष्टिः सञ्जाता ; अधुना हि सृष्टिसम्यग्द्रोण्यं देशः, तत्र च दुर्भिक्षभयं न विद्यते ।

(c) मलिकाया अपि अनिटं मा कुरु; भगवत्सुष्टप्राणिनामेकस्यायमित्साधनं तदिच्छाविरुद्धं पापम्। (d) नृपोहि विनिपातितः सेनिकाय तस्य सन्ध्या पराजिता; ; श्ववः सत्वरमेवास्माकं रजधानौमधिकरियति। (e) श्वः प्रातरेवाहं शय्याया उल्लाय नद्यां स्नास्यामि; तत्पश्चादहं तिस्त्रोघटिका अभ्येधे। (f) एतज्जन-पदोपकण्ठे बह्वी वृका वर्त्तन्ते; ते प्रत्यहं बह्वी धेनू वंष्ट्रङ्गाण्य व्यापादयन्ति, गोरक्षकाय तेभ्योऽतिभीता वर्त्तन्ते। (g) त्वं मामतीवदुःखान् चीन् प्रशान् पृटवान्; तेषां ह्यतीवदुःखदानेऽहं संमर्थो भविष्यामि। अय्ये तत् त्वां प्रीययिष्यति? (h) पवि उच्चैः कीलाहलोऽश्ववि; किमजायतेति उपजातदिट्चोऽहं बहिर्निर्मगच्छम्। (i) वनं गत्वा फलानीन्धनानि चाहर; तदनु गृहं प्रतिगत्य अग्निं प्रज्वालये। (j) वयमन्यान् सुखिनः कर्तुं यथाशक्ति यतिष्यामहे; तदास्माभिरपि स्वयमेव सुखिमि-भवेतिव्यम्। (k) आगच्छ भी देवदत्त! दावेबावामुद्याने क्रीडिष्यावः। खणानरे नम माता फलानि पिष्टकानिचावाभ्यां दास्यति।

1913.—Q.—(a) Leave off bad company and associate with honest people. (b) Have mercy upon the poor. God will help you. (c) Do not neglect your lessons and you will surely pass. (d) Honest labour is the best guarantee of success. (e) Attend to your studies, and be honest and dutiful. (f) Be obedient, and be always attentive to what your parents say. (g) A king should protect his subjects according to the rules laid down by Manu. (h) I do not remember what you said to me after the departure of that young sage. (i) When she saw that dreadful sight, her hands and feet began to tremble. (j) They became an object of suspicion without any fault of theirs.

A.—(a)—“त्यज दुर्जनसंसर्गं भज साधुसमागमम्”। दीने दयां कुरु। ईश्वरस्ते सहायो भविष्यति। (c) पाठेष्वनर्हता मा भव, तथाकृते निश्चितमेव परीक्षोत्तीर्णो भविष्यसि। (d) सर्वोत्तमा परिश्रमो हि कार्याविद्भिः सर्वोत्कृष्टं निदानम्। (e) पाठेष्वनर्हतः साधुः कर्त्तव्यपरायणश्च भव। (f) पिबोर्निर्दिशानुवर्त्तो भूत्वा, तौ यत् कथयतः सदैव तस्मिन्ननर्हति भव। (g) मनुनिर्दिष्टमार्गेण राज्ञा प्रजाः पालनीयाः। (h) तरुणतापसस्य प्रस्थानादनन्तरं त्वयाहं यत् कथितस्तदहं न स्मरामि। (i) तदभीषणं दृश्यमवलोकितवत्यास्तस्याः पाणिपादं प्रकम्पितुमारभे। (j) दीपस्य शीघ्रतया अपि ते सन्देहभाजन जाताः।

1914.—Q.—Group A.—(1) The villager cuts firewood by

means of an axe ; his wife milks the cow. (2) In the present month the sun rises very early, and the day is much longer than the night. (3) I am a good kind tiger, I never eat cows or men.

Group B.—(1) Children, go and play in the garden. (2) If you are hungry and thirsty, eat some food and drink some water. (3) Rama, go to the market, buy fifty-five mangoes and return at once.

Group C.—(1) The mountains will stand and the rivers will flow on for ever. (2) To-morrow morning we two will get up early and see the sun rising. (3) Within a week this valiant king will vanquish all his enemies, burn down their cities, and carry off their cattle.

Group D.—(1) King Dasaratha wishing to obtain a son offered many sacrifices, but the gods did not grant his wish. (2) The army of the enemy was completely defeated; two thousand men were slain and more than seven hundred made prisoners. (3) She climbed the tree and broke a small branch laden with fragrant blossoms.

Group E.—(1) If he knew how to swim he would not be afraid of the water. (2) A man who is satisfied with little is much happier than a rich but discontented man. (3) Boys should honour and obey their parents and teachers, and should study their books diligently.

A.—Group A.—(1) रामबासी परगना इन्धनं कृन्ति ; तत्पत्नी च गं दुग्धं दोग्धि । (2) मासेऽस्मिन्नतिप्रलूष एव रविरुदेति, दिवामानश्च रात्रिमाणादति दीर्घतरम् । (3) साधुर्दयावांश्च शार्दूलोऽहम्, न कदाचिदपि धेनू नापि वा मानवान् खादामि ।

Group B.—(1) भौ वक्ता ! उद्यानं गत्वा क्रीडत । (2) क्षुत्क्षामास्तृषा-तुराश् चेतु, खादत किञ्चित् खाद्यम् पिवतच किञ्चिदुदकम् । (3) राम ! इदं गत्वा पञ्चपञ्चाशत्तफलान्पुत्रौयाधुनेव प्रत्यागच्छ ।

Group C.—(1) पर्वताः शान्तिः समाः स्थास्यन्ति नद्यश्च स्वीयन्ति । (2) अहः

प्रातरावाम् प्रत्युषस्ये वीत्याय सूर्योदयं द्रष्टव्यम् । (3) सप्तभिरेव दिवसैरेव वीर्य-
वात्ररपतिः शत्रुत्रिजित्य पुरीय तेषां भस्मीकृत्य गवादिभान् पशून् दधत् ।

Group D.—(1) नृपतिर्दशरथः पुत्रकाम्यया बहन् यज्ञानयत्, देवान् तन्मनो-
रथं न पूरयामासुः । (2) द्विषद्वलं सन्धुक् निर्जितम्, हे सहस्रे च सैनिकानां
निहते, सप्तशताधिकानि च सैन्यानि वन्दीकृतानि । (3) सा वृक्षमारुह्य सुरभिक्षुमुना-
कीर्णं चुद्रां शाखामेकां वभञ्ज ।

Group E.—(1) स चेत् सन्तरीतुमज्ञास्वत्तदाज्ञो नामिष्यत् । (2) अन्तेनैव
तुष्टी जनी ह्यसन्तुष्टाहनिनः सुखितरः । (3) बालकैः पितरौ शिष्यकाश्च माननीयाः
सर्वथा तेषां निर्देशानुवर्त्तिभिरभविताभ्यम्, सयमञ्च पुस्तकान्यथेतयानि ।

1915.—Q.—(a) I met a man who wore a yellow robe and
had a staff in his hand. (b) I went to another village and
rested under the shade of many sugar-canes. (c) You will see
in the eastern hall a man whose wealth consists in five cows.
(d) I went at the time when the cows are milked and saw
Krishna, who is the creator of the world. (e) She is always
engaged in her household duties and takes care of her children.
(f) He knows that ruin results from sin, yet he does not
desist from sin. (g) He lives in a wood; he gathers fruit
from the trees, and cooks food from rice.

A.—(a) पीताम्बरं दण्डहस्तश्च पुरुष मेकमहमपश्यम् । (b) ग्रामान्तरं गत्वाह
मिच्छायायमाश्रित्य विश्रान्तवान् । (c) पूर्वशालायां स्वं पञ्चगवधनं पुरुषं द्रष्टुमि ।
(d) गोषु दुह्यमानां गत्वाहं जगतः सटारं जणमपश्यम् । (e) साहि सततं गृह-
कर्मणि व्याप्ता सन्तिसंरक्षणतत्पराच । (f) पापानां शूलवन्तैस्ते जानन्नपि स
प्रापान्नं विरमति । (g) स काननसन्धिवसति, वृक्षानवचिनोति फलानि, तन्मुखाय
भोदनं पचति ।

1916.—Q.—(a) A sly man does not succeed as well
as an honest man. (b) You have no business to come
here without leave. (c) We are still friends though
there was a difference. (d) I shrink from that task;
I dare not undertake it. (e) He tears up the latter and
throws it into the fire. (f) I will not let you go out in
the sun, for you are not well. (g) Cows are milked

early in the morning. (h) Five hundred men were assembled on the occasion of that great festival. (i) Do not grieve, my son; everyone will die. (j) Who else but God is our friend in need?

A.—(a) कितवः साधुरिव सर्वथा कृतकार्यो न भवति । (b) अनुज्ञानन्तरेण तवावागमनेनालम् । (c) सत्यपि मतमेदे मुह्यद् एव वयम् । (d) तस्मात् कार्यादहं संकुचितो भवामि ; नाहमेतत् कर्तुं साहसिकः । (e) स पत्रिकां क्लिप्ताग्रौ निक्षिपति । (f) त्वमस्वस्थशरीर इत्यातपे गमनाय त्वमहं नानुमंसे । (g) प्रत्युष-स्थेव गावो दुग्धं दुह्यन्ते । (h) महति तस्मिन्नुत्सवे पञ्चशतानि मानवानां संहतानि बभूवुः । (i) वक्तुः ! सा युवः, यतः सर्वे एव सरियन्ति । (j) परमेष्ठिनः कौशल्याकं विपदि वन्दुः ?

1917.—Q.—(a) On the banks of the river were trees of different kinds under whose shade the breeze blew gently and birds were singing in the branches. (b) When they arrived at the bank of the tank, they fastened their horses and washed their faces and hands. (c) On hearing these words, he mounted the carriage quickly and arrived at the hill where he killed the demon. (d) Those two Brahmins started thence and after some days arrived at the abode of the king and mentioned all that had taken place. (e) At length when the day dawned, all the people of the house did not see the young girl, they began to say, "Who has taken her away and where has she gone?" (f) When the queen and her daughter saw that the king was dead, they returned to the forest, weeping and striking their breasts. (g) He rose and sat up just as any one would rise and sit up from a sleep. All the people were astonished when they saw this and returned home.

A.—(a) नदीतीरे बहुविधा सरव वासन् ; तच्छायासु वायुमन्दं मन्दं वातिष्य शशासु च पक्षिणो गायन्तिष्य । (b) ते सरस्तीरमुपगम्य बाजिनश्च संयम्य पाणिमुखं

प्रसाधयामासुः । (c) इमानि वाक्यानि श्रुत्वा सत्वरं यान् मार्गं च मे शैलसमीप-
मुपगतः ; तत्र च देवं निजघान । (d) तौ द्वौ ब्राह्मणौ ततः प्रत्याय कतिपय
दिवसापगमे नृपतेरावासमुपगत्य यद्यद् वृत्तं तत्सर्वं निवेदितवन्तौ । (e) परिशेषतो
रजन्यां प्रभातायां यदा गृहवासिनः सर्वे तां क्षुद्रबालिकां नापयन् तदा ते बन्धु-
मारेभिरे, “कैन सा नीता, सा च कुत्र गता” इति । (f) राज्ञी तदुद्दिता च यदा
नृपतिं स्तनं दृष्टवत्यौ, तदा ते रुदत्यौ खोरसाडयन्त्यां चारुष्यं प्रतिजग्मवुः ।
(g) यथा कश्चिन्निद्रां विहायोच्छिष्टति, उपविशति च तथा सोऽप्युत्थाय उपविशेत् ।
एतदवलोक्य सर्वे जना विस्मिता गृहे प्रतिगताश्च ।

1918.—Q.—(a) There is an excellent city, named Ratnapura, and in it there were two Brahmins, called Siva and Madhava. (b) The king Saktideva, who was a worshipper of Vishnu, went one day to the garden of the gods, and there saw many celestial flowers. (c) In Ujjayini there lived long ago a king named Punyasena, and once on a time a powerful king came and attacked his kingdom. (d) Thus reflecting, the sovereign went to the temple of Durga, and there remained without food and drink for a long time. (e) The king Mahipala mounted his elephant, and after through numerous forest returned to his own island. (f) At Pataliputra there was a merchant of the name of Dhanapalita. He travelled through different countries and amassed a large fortune. (g) On the next day the ascetic went with his disciple to the hermitage of a yogi, and thereon the side of a river he sat in devotion.

A.—(a) अस्ति रत्नपुराभिधानमेकं विशिष्टं नगरम् । तत्र च शिव माधवौ नाम द्वौ विप्रौ प्रतिवसतः स्म । (b) वैष्णवो नरपतिः शक्तिदेव एकदा, असरोद्यान-सन्ध्ययात् । तत्र च बहूनि दिव्यकुसुमान्यपश्यत् । (c) पुरा कश्चित् पुण्यसेनो नाम नरपतिरुज्जयिन्यां निवसति स्म । कश्चित् पराक्रान्तो नृपतिरेकदागत्य तद्वा-
न्यभ्याक्रान्तवान् । (d) नरपतिरेवं चिन्तयन् दुर्गायतनं गतः, तत्र च निराहारः
पाण्ड्यमपि अतीतां सुचिरं तस्थौ । (e) राजा महोपाख्यो गङ्गाकूटो बह्वन्यरुखाणि
परिक्षम्य स्वकीयमेव द्वीपं प्रतिगतः । (f) आसीत् पाटलिपुत्रे धानपाक्षितो
नाम श्रेष्ठौ । स च विविधजनपदान् परिक्षम्य प्रभूततरं वित्तमासादितवान् ।

(g) परियुद्धी तापसः स्वस्थिः कस्यचिद् योगिन आश्रमपदं गतवान्, तत्र नदीतीरे
उपविश्य ध्यानपरो बभूव ।

ADDITIONAL PAPER.

1910.—Q.—(a) I rose early this morning and went into the garden adjoining our house. The sun had just risen ; the dew was sparkling on the grass ; a gentle breeze was blowing ; and the birds were singing sweetly. I wandered about for sometime aimlessly ; but then remembering that I had promised my mother to get some flowers for her, I gathered a good number, selecting some flowers for their bright colours and others for their fragrance.

(b) A certain cowherd had a daughter. When his cows had eaten up all the grass in one place he got ready to go to another. His daughter not wishing to go, said to her mother. 'Our hut is very pretty, and I do not wish to leave it. I will stay here.' 'Well,' said the mother, 'you must take care then never to open the door to strangers. I will come myself each day with food for you, and I will call you from without. Then, when you hear my voice, you can open the door and take the food which I bring.'

(c) A certain ass had carried burdens for his master for many years. At last feeling his strength fail he was no longer able to work for his living. His master thought he would kill his old servant for his skin. But the ass finding out what his master was thinking made up his mind to run away. He took the road to a distant town. He had not gone far when he saw a hound lying on the road. It was gasping for breath as if it had run a long way. 'What has tired you out?' asked the ass.

A.—(a) अहमद्य प्रत्युषसि एव उत्थाय अश्वदृष्टीपान्त्समुद्यानं प्राविशम् ।
रविस्तत्क्षणेवोदितः ; शिशिरविन्दवस्तथोपरि चकासतिष्ठ ; मृदुलो वायुर्वातिष्ठ ;

विहङ्गमाय सधुरं कृत्स्नम् । अहं यदृच्छया कियतं कालमितकाली व्यचक्षम् । ततस्तु,
मातुः कृते कानिचित् पुण्याणि नेयामोति तस्ये प्रतिश्रुतवानिति स्मरन्, कानिचित्
सञ्जलवर्णतया कानिचित् सुरभितया वनिज्यां च बहूनि कुसुमानि संगृहीतवान् ।

(b) कस्यचिद् गोपालकस्य एका दुष्टितासीत् । तस्य प्रेम्भि रेख्यिन् स्याने
जातेषु सर्वेषु श्रेष्ठेषु भक्षितेषु सोऽन्यत्र गन्तुं मुदयुक्तो बभूव । दुष्टिता च तस्य
गन्तुमनिच्छन्ती मातरमुवाच, 'अस्माकमुत्तममतिशोभनम्, अहञ्चेतद् विहातुं नेच्छामि ।
अहमत्र स्यास्यामि' । जननी ऊचे, 'भवतु, त्वया अवहितया मवितव्यम्, कदापि
आगन्तुक्यो हारं नोदघाटयितव्यम् । त्वदर्थं भक्त्यद्रव्यमादाय प्रत्यहमहं स्वयमेवा-
गमिष्यामि, माञ्छतएव च त्वामाह्वयामि । ततो मम कण्ठस्वरं श्रुत्वा हारमुदघाट्य
च त्वत्वा मयोपनीतं भक्त्यद्रव्यं गृहीतव्यम् ।'

(c) कश्चिद्रासभो बहूनि वर्षाणि स्वामिनः कृते भारं वहति स्म । परिशेषतश्च स
आत्मनः शक्तिमवसितामनुभवन्नितः परं जीविकार्थं कार्यं कर्तुं समर्थो नाभूत् ।
प्रभुश्च तस्य चिन्तितवान् यदहमेनं पुरातनं कृत्यं चक्ष्मिणि हनिष्यामि । रासभस्तु
स्वामिनो हृद्गतं भावं विदित्वा पलायितुं मनी दधे । सुदूरनगरविसर्पिणा मार्गेण स
प्रतस्थे । नातिदूरं गत्वेव स मार्गशायिनं कञ्चित् सारमेयमपश्यत् । स च सुदौर्ध-
मम्भानमतिवाह्य इव अतिश्रसिति स्म । कथं त्वमौढक् क्लान्तोऽसौति सासभसं पप्रच्छ ।

1911.—Q.—(d) Greatly troubled in mind the young hermit
went out for a walk along the riverside. The night was awfully
dark; no birds were chirping; no bees were humming; all
creatures had gone to their rest. The young hermit, however,
had no rest; he had lost his peace of mind.

(b) The king is to rule his subjects. If any one of them
goes astray the king must punish him. If the wicked are not
punished the whole of society is put out of order. In the
matter of punishment no distinction should therefore be made
between the high and the low, between the learned and the
unlearned.

(c) You are my master. What this body can do you can
command me to do. But my soul is my own. You have no
command over my soul. The soul acknowledges only one
lord. This is God, and none other than God shall my
soul obey.

A.—(a) चिन्तयातिपीडितोऽसौ तरुण स्नापस क्षतिनीतटे भ्रमणार्थं निर्जंगम ।
भीषणतिमिरावरणं विद्यामासौत् ; नापि विद्वगाः कुञ्जन्तिम् ; न च भ्रमरा
गुञ्जन्तिम् ; सर्व्वेव प्राणिनो विद्यामसुखं लभन्तिम् । असौ तु तरुणतापसो विद्यामसुखं
नैव प्रपेदे ; तस्य मानसिको शान्तिः प्रगटा ।

(b) राजा प्रजाः पालनीयाः । तासामेकापि उन्मार्गगामिनौ चेत् तदा सा राज्ञा
दण्डनीया । यदि दुरात्मानो न दण्ड्यन्ते तदा निखिल एव जनपद उच्छिद्यती
जायते । अतो दण्डदाने विशिष्टाविशिष्टानां विद्वद्विदुषाश्च कोऽपि विशेषो भवितुं
नाहति ।

(c) भवान् मे प्रभुः । एतच्छरीरेण यत् कर्तुं शक्यं तत्सम्पादनायैव भवान्मा-
माज्ञापयितुं प्रभवति । आत्मा तु मे स्वतन्त्र एव । नास्ति काचिदपि प्रभुताभवती
ममात्मनि । आत्मा एकमेव प्रभुमङ्गीकरोति । ईश एवाधम्, ईशादन्यस्य कस्यापि
निर्देशं न मे आत्मा पालयिष्यति ।

1912.—Q.—(a) The night was dark ; a fierce storm was
raging ; his path lay through a forest infested with wild boars
and tigers. Nothing daunted, the traveller continued his
journey. He was to reach home before sun-rise. He had
given his word, and he must keep it.

(b) The king, highly incensed at the reply, ordered that
he should be beheaded at once. He was promptly led to the
place of execution. The executioners were soon at work. In
the twinkling of an eye, the headless body of the great warrior
lay prostrate on the ground.

(c) These words of kindness softened the culprit's heart ;
he threw down the knife, acknowledging his guilt, and burst
into tears. Deeply convinced at length of sin, he asked if it
was possible for such a sinner as himself ever to be saved.

(d) He looks upward, and spies on a branch a honey-comb.
He climbs up to it and feeds on it. But in the meantime, the
worms bite in sunder the root, and down falls man, and tree
and all, into the bottom of the dark pit.

A.—(a) रजनी तमोमयी आसीत् ; भीषणी ऋक्षावातः प्रवहतिम् ; वन्य-
वराह्याप्रसमाकीर्णकाननाभ्यन्तरे तस्य गन्तव्यमार्ग आसीत् । भौतिलेशविरहितोऽसौ

पाथो मार्गमतिवाहयति च । सूक्ष्मांश्च प्रागेव तेन गृहं प्राप्तव्यम् । तेनेतदङ्गी-
कृतम्, अतोऽवश्यमेव पालनीयम् ।

(b) वृषतिः प्रत्युत्तरेणातोवक्रुडः सन् 'अधुनैवायं किन्नशिरोः कर्त्तव्य' इत्यादि-
देश । तत्तृष्णादेव स बध्यभूमिं नीतः । घातकाः सत्वरमेव स्वकार्यनिरता बभूवुः ;
निमेषादेव मङ्गतयास्य योद्धृषुरुषस्य विशिरस्कां शरीरं दण्डवदभूमौ निपपात ।

(c) एतानि सदयवचनानि अपराधिनस्तस्य हृदयमाद्रीचक्रः ; स सदीपमङ्गी-
कुर्वन् कुरिकामधः प्रक्षिप्तवान्, अयूष्णि मुभोच च । परिशेषतः स्वकृतं पापं
सम्यगवबुध्य स पृष्ठवान्, अपि नाम कदापि सादृशः पापिजनो निष्कृतिं खमेत इति ।

(d) ऊर्ध्वं निरीक्ष्य स शाखायां मधुचक्रमेकमवलोकयति । वृक्षमारुह्य च स
मधुचक्रमुपगम्य तस्मात् मधुं पिबति । एतस्मिन्नवसरे तु कौटालस्तस्मैलं किन्दन्ति,
मानवो वृक्षस्य सर्वं चान्यत् तस्मैमये तस्मिन् गर्तस्थे निपतति ।

1913.—Q.—(a) By and by his father came into the garden,
where the tree stood. He was very sorry when he found his
fine mango-tree almost ruined. "Madhu," said he to his son,
"who has done this?" Did Madhu answer "I do not know
father?" O no! with tears in his eyes, he looked up to his
father's face. "Father," said he, "I cannot tell a lie, I did it."
"My boy," said the father, "as you are not afraid to tell the
truth, I at once forgive you."

(b) When we get up from our bed in the morning, we
should cleanse our mouths and wash our faces. Before we
take our food, we should also wash our mouths and hands.
We should bear in mind that dirty boys and girls are not
liked by any one. No body likes to walk, sit or talk with
dirty children.

(c) Dasaratha, king of the Kosala, whose capital was
Ayodhya, had four sons—Rama, Lakshmana, Bharata, and
Satrugghna. Of these, the eldest, Rama, was pious, truthful, and
brave. He was married to the beautiful princess Sita,
and should have been the heir of the kingdom of Ayodhya.

(d) In this forest Rama once dwelt accompanied by
Lakshmana and waited on by Sita, in the society of hermits,

making for himself a hut at the foot of a tree. Here the demon Dundubhi was slain in a cave by Bali.

A.—(a) यत्र उद्याने असौ ह्यसौ आसीत् तस्य पिता क्रमेण तत्राजगाम । तन् सुन्दरं चूतपादपं विनष्टप्रायमवलोक्यासौ अतिमात्रं दुःखितो बभूव । अथ स पुत्रमुवाच “मधो ! क एतत् कृतवान् ?” अपि मधुः प्रत्युवाच, “पितः ! नाहं जानामीति ?” नहि, नहि ! अशुपूर्णलोचनः स पितुर्मूर्खमवलोकितवान्, अन्नवीच, “पितः ! नाहं मृषा वदितुं शक्नोमि ; अहमेवेतत् कृतवान्” इति । अथ जनकोऽन्नवीत्, “वत्स ! यतस्तु सत्यकधने भीतो न भवसि, अतस्त्वामहं क्षमे ।”

(b) प्रातः सुप्तोत्थितैरङ्गाभिरास्थान्यपगतमलानि कर्त्तव्यानि, चाननाङ्गि च प्रचालयितव्यानि । प्रागशनादङ्गाभिरास्थानि कराग्र चालनीयाः । मलदिग्धा बालका बालिकाश्च कस्यापि न प्रिया इत्यङ्गाभिर्न विष्कर्त्तव्यम् । मलदिग्धैर्बालकैर्बालिकाभिश्च सह भ्रमणमासनमालपनञ्च कस्मैचिदपि न रोचते ।

(c) कीशलिङ्गरस्य दशरथस्य अयोध्यानगरी राजधान्यासीत् । तस्य च रामो लक्ष्मणो भरतः शत्रुघ्नयेतिनामानश्चत्वारः पुत्रा आसन् । तेषां व्यष्टौ रामो धार्मिकः सत्यसन्धः साहसिकश्चासीत् । स चानवदाङ्गौ राजपुत्रौ सीतामुपयेम । तेन चायोध्वाराज्यस्य युवराजेन भवितव्यम् ।

(d) एकदा रामो लक्ष्मणेनानुगतः सीतयाचोपचरितः काननेऽस्मिन् स्ववोसार्षं तद्वृत्तं पश्यन् शालां निर्वाह्य मुनिभिः साहसं वसत् । अत्रैकस्यां गुहायां दुन्दुभिर्नाम दैत्यो बालिना निहतः ।

1914.—Q.—Group A.—(1) We see by means of the eyes, we hear by means of the ears, we smell by means of the nose, and we touch by means of the hands. (2) They are afraid of us but without any cause ; for we like them very much. (3) My teacher is very angry with me and I must admit that my shortcomings are many.

Group B.—(1) Rama, listen to what I tell you, milk our two cows and take the milk to the house of your uncle. (2) Go to the wood, collect there some dry branches, tie them up in a bundle and bring them here. (3) Please, forgive my fault, and advise me as to my future conduct.

Group C.—(1) He is determined to besiege the city, but before long he will regret that he has not listened to my

advice. (2) I, together with my wife, shall bathe in the river to-morrow morning ; after that we shall put on clean garments and do worship to Mahadev. (3) The soothsayer foretells that within a year three kings will die and many towns be destroyed by an earthquake.

Group D.—(1) He fell from the tree and broke his right arm, which obliged him to lie in bed for a month. (2) Having wandered about the wood for many weeks and undergone many hardships, he fell in with a caravan merchant who were on their way to Kaushambi with a large store of silk and cotton. (3) I was greatly surprised at his words, for not long ago he had made to me statements of a very different character.

Group E.—(1) If they were really tired, they no doubt would sit down or lie down on the ground. (2) I have been wishing for a long time to make his acquaintance, but he appears unwilling to give me an opportunity. (3) Wealth unquestionably is a good thing but it should be acquired by honest means and spent for useful purpose only.

A.—Group A.—(1) वयं चक्षुर्भां पश्यामः, कर्णभ्यां श्रणामः, नासिकया जिघ्रामः, हस्ताभ्यां स्पर्शामः । (2) विना काम्यमेव ते अक्षयो भौताः, यतस्ते ह्यध्याकमतीवप्रियाः । (3) शिचको मे मध्यतीव कुडः, बहवो मे दीषा इति च मयावश्यमेव स्वीकार्यम् ।

Group B.—(1) राम ! यदहं ते प्रब्रवीमि तच्चिद्वद्विती भवे, अक्ष्याकं गावो दुग्धं दुग्धि, दुग्धश्च ते पितृव्यालयं नय । (2) अरण्यां गत्वा तत्र च काशिक्रीरसात्सखाः संगृह्य एकैच बद्धा चाचानय । (3) कपया चम्यतो मेऽपराधः, इतः परञ्च यथाहमाचरिष्यामि तथोपदिश्यताम् ।

Group C.—(1) सद्भिः पुरीमवस्कन्तुं स्थिरप्रतिज्ञो जातः ; मदुपदेशन्तु नाकर्णितवानिति स्वस्वमेवानुतापं गमिष्यति । (2) नः प्रातरेवाहं, सपत्नीको नद्यासवगाच्छिष्ये ; तदनन्तरावागम् धौते वाससो परिधाय महादेवं माराधयिष्यामः । (3) दैवज्ञो भविष्यद्दृष्ट्वा कथयति यदितः संवत्सरेण त्रयो वृषतयो मरिष्यन्ति, बह्वनि नगराणि च भूकम्पनेन विध्वंसानि भविष्यन्तीति ।

Group D.—(1) स वृद्धात् पतिती बभूव, सव्येतरी वाह्य तस्य भयं तेन च

स सामं श्रय्याशायी बभूव । (2) अनेकान् सप्ताहानरण्यं परितः परिभ्रम्य बहून्
केशांश्च सहित्वा सः, भूरिशः कृमिकोषजं पण्यं कार्पासपण्यश्चादाय कौशाम्बा
अभिमुखं व्रजतः सार्धवाहानपश्यत् । (3) तद्वच्च श्रुत्वाहं परं स्त्रियमगमम्, यतो
नातिचिरमेव स मत्सकाशे अन्यथाभिहितवान् ।

Group E.—(1) यदि तत्त्वत एव ते क्लान्ता अभविष्यन् तर्हि असन्दिग्धमेव
भूमावासिस्त्याश्रयिष्यन्त वा । (2) बहुदिनं यावदहं तत्सख्यमिच्छामि, सन्तु तथा
कुर्वन्ते मे अवसरं दातुं नेच्छतौति मे प्रतिभाति । (3) वित्तमनुत्तमं द्रव्यमिति नाख्यव
कश्चित् सन्देहः ; इदन्तु सदुपायैर्नार्जितव्यम्, सन्निमित्त एव च व्ययितव्यम् ।

1915.—Q.—(a) The moment he stepped into his house,
his wife rushed out, exclaiming, 'A serpent has bitten my
child.' (b) The whole world considers me to be powerless,
because I am reluctant to harm any body. (c) One who has
passed beyond sorrow does not care for pleasure which lasts
for a moment. (d) The venerable teacher imparted knowledge
to his intelligent pupil and felt very happy. (e) Beginning
from that day, he believed that the way of knowledge was
better than the way of devotion. (f) It rained just after the
muttering of prayers, and people shouted, 'Without Hari there
is no happiness.' (g) The mendicant begged fifty rupees of a
rich man who was reported to be very liberal.

A.—(a) गृहं प्रविश्यैव तस्मिन् तत्पत्नी 'कश्चिद् भुजगी मे बालापत्यमद-
शं दिलुचैः क्रीडन् द्रुतं वदिरागता । (b) अहं कस्याप्यपकर्तुमनिच्छुरिति कृतस्ममेव
जगत् मां सामर्थ्यहीनं मन्यते । (c) वीतदुःखी जनः क्षणिकार्या प्रौढ्यामुदासीनी
वर्तते । (d) पूजनार्थो गुरुः प्राज्ञं विद्यां विततार परमसुखी च सञ्जातः ।
(e) तस्याह्निदादारभ्य स भक्तिमार्गात् ज्ञानमार्गः श्रेयानिति प्रत्येतिस्य । (f) जपमनु
प्रावर्षदिति सर्वे एव जनाः 'हरिमन्तरेण न सुखं'मित्युच्चैर्जगदुः । (g) प्रतिवदान्तया
विश्रुतं कश्चिद्जनवत् जनं याचकः पञ्चाशद्रौप्यमुद्रा यथाच ।

1916.—Q.—(a) The mortal, who engrosses your thoughts,
has been my friend in days of adversity; he has helped me in
the conflict with the enemies of gods, and is entitled to my
acknowledgments. (b) Indra, the king of gods, weaves gar-
lands for me; the sun keeps watch at my gate; above my

head, the moon uprears the umbrella of dominion; and for my board, the fire-god toils.

(a) The next day, the king left his army and reached that city which was adorned with lofty ramparts of gold. (b) There he took food with his son and spent that day agreeably with song and dancing. (c) One day the merchant's daughter was sitting with her intimate friend in a lofty window of her house and saw a beggar. (d) There my friend approached me and said to me joyfully, 'My mother has heard from my sister that you are a friend of mine.' (e) The troops being terrified took to flight, and flowers fell into the lap of the emperor from heaven.

A.—(a)—तव चिन्ताभाजनमसौ मर्त्यधर्मा मे विपदि बन्धुरासीत्, सुरारातिभिः सह समरे स मत्साहाय्यमकरोत्, अतः स मे प्रतिपत्तिं मर्हति । (b) देवेन्द्र इन्द्रो मदर्थं माल्यानि रचयति, भास्करो मे हाररचकः, शशधरो मे मूर्ध्नि राजच्छत्रं धत्ते, देवीवर्जिभ्य मे पाचकः ।

(a) परेद्युर्नृपतिः सैन्यं विहाय सच्चैर्हिरण्यप्राकारविभूषितां नगरीमुपागतः । (b) तत्र स पुत्रेण सहस्रं भुक्त्वा नृत्यगीतैः सुखेन तद्विषममनैषीत् । (c) एकदा सा वणिक्कुसुता प्रियसख्या सह तदगृहस्थीन्नतवातायनोपविष्टा याचकमेकमपश्यत् । (d) तत्र मे सुहृन्मामुपसृत्य सानन्दं प्राह, 'त्वं हि मे सुहृदामन्यतम इति मत्प्रसूः स्वसुमे सुतवती ।' (e) सैनिकाः सन्तप्ताः पलायमासुः, दिव्य समाजोऽहदंशे पुण्ड्रिः पपात ।

1917.—Q.—(a) In this forest Rama once dwelt accompanied by Lakshmana and Sita, in the society of hermits, erecting a hut at the foot of a tree. (b) When my father went to heaven I went to Pataliputra, and repaired to a teacher, named Jayadatta, to acquire learning, but unable to learn anything, I set out on a pilgrimage to the shrine of Durga. (c) In old time, my liege, there were two different kingdoms of the Vidyadharas, on the two sides of mount Kailasa. One of them propitiated Siva, and was appointed emperor over both the kingdoms. (d) While as a boy I was

studying the Vedas, there arose a terrible famine in that land. So my father and mother went off with me to a city named Visala. (e) Then the hermit reached the river Gandhabati and after dispelling his fatigue by bathing in it, he arrived with his companions in the cemetery of Mahakala. (f) In that village the prince beheld on all sides a crowd of Chandalas, adorned with peacocks' feathers, and clothed in tigers' skins and living on the flesh of deer. (g) There lived in the Dakshin, in a city called Gokarna, a king named Sr̥tasen, who was the ornament of his race and possessed of learning. And this king though happy with fortune, had one source of sorrow—he had no child.

A.—(a) अस्मिन्ने वारुष्य एकदा रामस्तदुत्तले उटजं निर्माय सीतया लक्षणेन सह तपस्विभिः परिहृतोऽवसत्। (b) स्वर्गते मत्पितरि पाटलिपुत्रं गत्वाहं विद्याशिक्षार्थं जयदत्तनामानमुपाध्यायमुपागमम्। किञ्चिदपितुमसमर्थस्तीर्थयात्रायै दुर्गामन्दिरमभिप्रस्थितः। (c) भोः स्वामिन्! पुरा कैलासपर्वतमुभयतो विद्याधराणां हे राज्ये आत्मान्। तेषामेकः शिवमाराध्य उभयोरपिरान्यथोरधिराजपदं भिक्षितः। (d) बाल एवाहं वेदानघोतवान्। तस्मिन्नेव प्रदेशे भौषणं दुर्भिक्षमायत। अतो मे पितरौ मया सह विशालाभिधानां नगरौ प्रस्थितौ। (e) ततोऽसौ तपस्वी गन्धर्वतो नदीमुपगतवान्; तत्र च स्नात्वा अममनीयं सहचरैः सह महाकालनिवेशनमुपगतम्। (f) तं जनपदं सर्वतो रामपुत्रोऽसौ मयूरपिच्छभूषितं व्याघ्रत्वचं परिदधानं सृगमांसिनं च वर्तयन्तं चण्डालगणमपश्यत्। (g) दक्षिणात्यं गौकर्णभिधानायां नगरीं कुलभूषणीं विद्यावान् युतसेनो नाम नरपतिरवसत्। सीभाग्यासुखिनोऽपि तस्मैकं दुःखकारणमासीत्—सीनपत्न्योऽभवत्।

1918.—Q.—(a) By the order of his eldest brother, Lakshman abandoned Sita in a forest infested by wild animals. (b) A junior must not disobey the order of his senior, even if the order is disagreeable. (c) King Harischandra gave everything to a Brahmin. For this he went to heaven after death. (d) Truthfulness is the highest virtue; be always truthful. (e) All my desires are fulfilled; God bless you, sir. (f) King

Bhagiratha pleased Brahma by austerities; 'Ganga' came down from heaven. (g) Prayers were offered in every quarter of the city for the life of the great king. (h) All was in vain; the emperor died in the evening. (i). The queen burnt herself on the funeral pyre of her beloved husband.

A.—(a) अथजस्यादेशात् लक्षणः आपदसदुल्लेखस्ये सौतां त्यक्तवान् ।
 (b) अनभिमतोऽपि कश्चिदसा व्यायस आदेशो नावज्ञातयः । (c) राजा हरियन्दी ब्राह्मणाय कश्चिदत् सर्वस्वं दत्तवान् । तेन स मरणादुद्धे स्वर्लोके गयी ।
 (d) सत्यवादिता हि श्रेष्ठो गुणः । अतो सदैव सत्यवादी भव । (e) पूर्णा मे मनोरथाः । आर्य ! ईशस्त्वयि भद्रं वितरतु । (f) शृपो भगौरथस्तपसा ब्रह्माणं तोषयामास । गङ्गा स्वर्लोकाद् भूतलमवतीर्णा । (g) मद्भानुभवस्य नरपतेर्जीवन-
 रक्षार्थं नगरं सर्व्वत ईश्वर उपासितः । (h) सर्व्वमेव हयैवाभवत् । सायमेव
 समाट् प्राणान् जहौ । (i) राज्ञी स्वदयितस्य चितायामात्मानम् भक्षीकृतवती ।

MATRICULATION EXAMINATION.

GRAMMAR AND COMPOSITION.

COMPULSORY PAPER, 1910.

Q.—Give compound words for:—(a) सती बुद्धिः । (b) निर्मलं जलं यस्याः सा । (c) शक्तिमनतिक्रम्य । (d) पुत्रेण सह लक्ष्मणः । (e) तमसा ऊत्रः ।

A.—(a) सदबुद्धिः See App. B, Rule 3. (b) निर्मलजला । (c) यथाशक्ति See App. B, Rule 86. (d). (d) सपुत्रः, सहपुत्रः See App. B, Rule 69. (e) तमसाच्छत्रः See App. B, अतिरिक्त ।

ADDITIONAL PAPER, 1910.

Q.—Substitute single words for:—(a) गानं करोति या सा ।
 (b) बह्वनामतिशयेन चद्रः । (c) अधुनोत्पन्नम् । (d) यत् पठिष्यते तत् । (e) क्रीड-
 नस्य हंतीः । (f) यो रचयं करोति सः । (g) या हसति सा । (h) विद्याक्षि
 यस्याः सा ।

A.—(a) गायिका । (b) चद्रतमः । (c) आधुनिकम् । (d) पठिष्यमाणम् ।
 (e) क्रीडनात् । (f) रचयकारो, रचाकर्त्ता, रचकः । (g) हास्यकारिणी ।
 (h) विदुषी, विद्यावती ।

Q.—Change the voice of :—(a) गौर्वनं गच्छति । (b) युवा पुस्तकं गृह्णाति । (c) मया ज्ञानवन्तः पूज्यन्ते । (d) द्विषद्भिः प्रयुधिक्त्रियते ।

A.—(a) गवा वनं गम्यते । (b) यूना पुस्तकं गृह्णाते । (c) अहं ज्ञानवन्तः पूजयामि । (d) द्विषन्तः पूरौ अधिकुर्वन्ति ।

Q.—Show the use of a द्विकर्मक धातु and illustrate the use of a णिजन्तु धातु ।

A.—(1) पिता पुत्रं यामं नयति । (2) माता पुत्रं श्राययति ।

Q.—Compound the following :—सुन्दरीणां बुद्धिः । सुन्दरी बुद्धि र्यस्य सः ।

A.—सुन्दरीबुद्धिः See App. B, Rule 23. सुन्दरबुद्धिः See App. B, Rule 65.

Q.—Expound the *Samasas* in त्रिभुवनम्, ईशकीकिलम् ।

A.—त्रयाणां भुवनानां समाहारः See App. B, Rule 85 (a) ; ईशाय कोकिलाय तेषां समाहारः See App. B, Rule 52.

Q.—Show by two different sentences that the word पीताम्बर can be taken both as a कर्मधारय and as a बहुव्रीहि ।

A.—(1) मदर्थं पीताम्बरमेकमानय । (2) पीताम्बरी हरिः रेशतौरमण्येन रामेण सह द्वारकां प्रतस्थे ।

COMPULSORY PAPER, 1911.

Q.—Give *kridanta* words for :—(a) वचनादनन्तरम् । (b) पानस्य अर्थे । (c) करोति यः सः । (d) वक्तुमुचितम् ।

A.—(a) उक्ता । (b) पातुम् । (c) कर्त्ता, कारकः । (d) वक्तव्यम् ।

Q.—Cite and illustrate the rule for the use of यप् (ल्यप्) instead of ल्वा (लाच्) ।

A.—See § 156 (a).

Q.—Explain and illustrate the distinction between कर्मधारय and बहुव्रीहि ।

A.—See App. B, Rule 2 and App. B, Rule 64.

ADDITIONAL PAPER, 1911.

Q.—What is an अव्यय ? Show the use of the following *avyayas* पृथक्, मिथ्या, नमस्, उच्चैः, शनैः ।

A.—That is an *avyaya* whose form remaining the same in all the genders, numbers and cases, undergoes no change.

“सदृशं चिपु लिङ्गेषु सर्वेषु च विभक्तिषु ।

वचनेषु च सर्वेषु यन्न व्येति तदव्ययम् ॥”

इदम् अस्मात् ‘इयम्’ । कदापि ‘मित्र्या’ मा वद । गुरवे ‘नमः’ । तत् किमिति त्व ‘मुच्ये’ शब्दं कृत्वा स्वामिनं न जागरयसि । “इत्युक्ता ‘शनेः शने’ रूपगम्य तेन व्याघ्रेण धृतः स पाथोऽचिन्तयत्” ।

Q.—What is an अव्ययीभावसमास ? Give two instances of अव्ययीभावसमास ।

A.—See App. B, Rule 86 and (d).

Q.—Show by examples the difference between समाहारद्वय and समाहारद्वय ।

A.—(1) See App. B, Rule 48. (2) See App. B, Rule 85 (a).

Q.—Indicate clearly by illustrations how to use क्त (त) and क्तवत् (तैवत्) ।

A.—See § 171, and § 172 and (b), § 173, and § 174 and § 175.

Q.—Illustrate the following :—(a) A निर्द्धारण विभक्ति । (b) A विकारार्थे तद्धितप्रत्यय । (c) A शब्दप्रत्ययान्त word in the feminine. (d) स्व used as a noun and as a pronoun. (e) A क्रियापद in the भाववाच्य । (f) An अजहङ्गित विशेषण पद with its विशेष्य ।

A.—(a) See सप्तमी Rule (4). (b) See App. D, Rule 26. (c) See App. A, Rules 12, 13 (a) and Rule 14. (d) “सुतां स्वस्ते (आत्मीयाय) स्वयम्भूवे नमः” ; “यदुखाय (यदूनां ज्ञातये) स्वाय (यदूनां घनाय) शक्तिं (कृपाय) नमः” । (e) See § 192 and (a). (f) विशतिः पुरुषः, शतं स्त्रियः, त्रिंशत् फलानि See Rule (10) and Rule (12) ; प्रधानं पुरुषः, प्रधानं स्त्री, प्रधानं कुलम् इत्यादि ।

• COMPULSORY PAPER, 1912.

Q.—Use the following *avyayas* in short sentences of your own :—(1) स्वः, (2) किम्, (3) बहिः, (4) यथा ।

A.—(1) बाल्ये एव मे जननी स्वर्गता । (2) कलहेन किम् ? (3) स नगरात् वह्निर्निर्जगाम । (4) कदापि मृषा मा वद ।

Q.—What are the *vibhaktis* in हित्वर्थे ? Illustrate them.

A.—See पञ्चमी Rule (8).

Q.—How is a गुणवाचकविशेषण word ending in short 'u' (उ) changed into the feminine form ? Give two illustrations.

A.—See App. A, Rule 25.

ADDITIONAL PAPER, 1912.

Q.—How is the number of the verb determined in the active voice (कर्तृवाच्य) ? Is it determined in the same way in the passive voice (कर्मवाच्य) ? If not, what is the difference ? What is the number of the verb in the भाववाच्य ? Illustrate your answers by suitable examples.

A.—See § 65 and (a).

Q.—Give कृदन्त words for the following :—(1) दातुं योग्यम् । (2) प्रणामात् अनन्तरं । (3) पानात् अनन्तरं । (4) हननस्य अर्थे ।

A.—(1) दातव्यम्, दानीयम्, देयम् । (2) प्रणयम्, प्रणय । (3) पीत्वा । (4) हन्तुम् ।

Q.—Give तद्धितान्त words for the following :—(1) यस्या यशः शक्ति सा । (2) दाह यस्य अश्रवः तत् । (3) इतरेण प्रकारेण । (4) कस्मिन् काले ।

A.—(1) यशस्विनी See App. D, Rule 42. (2) दाहमयं See App. D, Rule 50 (b). (3) इतरथा See App. D, Rule 60. (4) कदा, कहिं See App. D, Rule 55 (a).

Q.—Distinguish between उन्नतमनः and उन्नतमनाः, and use them properly in two different sentences ; or expound the compound words महद्भयं and महामयं, and show their proper use.

A.—(1) उन्नतं मनः उन्नतमनः । यथा, उन्नतमनोहि दयाया धर्मस्य च आधारः । उन्नतं मनो यस्य स उन्नतमनाः । यथा, उन्नतमनां जनोहि सदैव सर्वत्र समाद्रियते । (2) महत्तां भयं महद्भयं । यथा, खला महद्भयं हि जनयन्ति । महत् भयं महामयं । यथा, धूमकेतौ नभसि समुदिते प्रजानां महामयं सञ्जातम् ।

Q.—Show the use of the words in the following pairs :—

(1) गृहीता and गृहीता । (2) गच्छन्ती and गच्छन्ति । (3) पितृवन् and पितृमत् ।

A.—(1) “यत्र दाता ‘गृहीता’ च स्वयं कुशिकनन्दनः” । केन मे लिखन्ती गृहीता । (2) गच्छन्ती सा पथि बालकमेकमपश्यत् । बालका विद्यामन्दिरं गच्छन्ति । (3) अन्तेवासिन उपध्यायं पितृवन् पश्यन्ति । रामो हि पितृमान् ।

COMPULSORY PAPER, 1913.

Q.—Use the following words in short Sanskrit sentences :—

धिक्, विना, मासेन, फलाय, वहिस्, पृथक्, नमः, अलम् ।

A.—पापिन् धिक् See द्वितीया, Rule (2). अमं अमेण, अमात् वा विना विद्या न भवति See पञ्चमी, Rule (7). तेन मासेन व्याकरणमधीतम् See द्वितीया, Rule (2). स फलाय वनं याति See चतुर्थी, Rule (4). स यामात् वहिरवतिष्ठते See पञ्चमी, Rule (4). इदं विद्मं विद्मं, विष्णुना, विष्णोः वा न पृथक् See पञ्चमी, Rule (7). नमोऽस्तु गुरुवे See चतुर्थी, Rule (2). विवादेनालम्, See द्वितीया, Rule (3). अलं मल्लो मल्लाय See चतुर्थी, Rule (5).

Q.—Define *sandhi* and *samasa*. How many kinds of *samasa*s are there? Name them and give one example of each. In *ekasesa* a *samasa*? Give reasons for your answers.

A.—See Appendix E, Rule-1, and Appendix B, Rule 1 and Rule 2 ; 158 Rules 19, 20 ; Rules 21, 22, 23 ; Rule 28 ; Rule 39 ; Rule 48 ; Rule 64 ; Rules 85 (a) and (b) ; Rule 86 (d).

The *ekasesa* is not, strictly speaking, a *samasa*. Because, if it is regarded as a *samasa*, then प्रत्याश्च प्रत्याश्च would be पथो and not पथानौ [See App. B, सर्वसमास साधारणविधि Rule 102]. ‘It is not a *Dwandwa*’ remarks *Bhattoji Dikshita* (भट्टोजी दीक्षित), as it does not contain more than one *subanta* (“अनेकसुबन्ताभावाद्द्वन्द्वी न”). But some of the Sanskrit-grammarians admit that it is a sub division of *Dwandwa* compound (“चविशेष एकशेषः,” च = इह). They say, that the rules of समासाल-affixes such as “पथोऽः समासे” etc. are not obligatory ; so the word पथानौ is formed by combining प्रत्याश्च-प्रत्याश्च.

ADDITIONAL PAPER, 1913.

Q.—What are the general rules that bear upon the change of स into व ? Give examples.

A.—See Appendix G, Rules 1, 2, 3, 4, 5, 6, and Rules 7 and 8.

Q.—Give the comparatives and superlatives of the following adjectives :—उत्त, स्थिर, बलवत्, पाप ।

	Comparative.	Superlative
A.—उत्त	वरौयान्	वरिष्ठः
स्थिर	स्थेयान्	स्थेष्ठः
बलवत्	बलीयान्	बलिष्ठः
पाप	पापीयान्	पापिष्ठः

Q. Give Sanskrit equivalents for the following :—

Thirty-nine ; one hundred five ; twenty-nine horses ; seventieth boy ; with forty men.

A.—Thirty-nine—नवविंशत्, ऊनचत्वारिंशत् ।

One hundred five—पञ्चाधिकं शतम् ।

Twenty-nine horses—नवविंशतिः, ऊनविंशत् वा अश्वाः ।

Seventieth boy—सप्ततितमः बालकः ।

With forty men—चत्वारिंशता नरैः सह ।

Q.—Give the corresponding feminine forms for the following :—आचार्य, अश्व, गोप, शुद्र, घाट, विद्वत् ।

A.—आचार्यी—आचार्यानी (The wife of आचार्य) ।

आचार्या (A woman who is an आचार्य or spiritual preceptor). Rule 20.

अश्व—अश्वा R. 4 (a). गोप—गोपी Rule 18.

शुद्र—शुद्रा (A Sudra woman) Rule 4 (a).

शुद्रा (The wife of a शुद्र) Rule 18.

घाट—घाटी Rule 6. विद्वत्—विदुषी Rule 12.

Q.—What is the general difference in meaning between Parasmaipada and Atmanepada? Mention one root in each

pada which when preceded by a preposition (उपसर्ग) changes its pada.

A.—See 49 § 60 *N. B.* and § 61.

Q.—Render the following into single Sanskrit words :—He causes to know ; He wishes to conquer ; He wishes for a son ; He acts like a king.

A.—ज्ञापयति ; जिगीषति ; पुत्रकाम्यति, पुत्रीयति ; राजायते ।

Q.—Give Sanskrit compound forms for the following :—One who has a Brahmin woman for his wife ; The rivers Ganga and Sona ; Beating each other with sticks ; An aggregate of two nights.

A.—ब्राह्मणीभार्यः ; गङ्गाशोणम् ; दण्डादण्डि ; द्विरात्रम् ।

Q.—Give *kridanta* words for the following :—आदानादनन्तरं, वासं कृत्वा, सङ्गमस्य अर्थे, अध्ययनादनन्तरं ।

A.—आदाय, उषिता सोढुम्, अधीत्य ।

Q.—Give *tadhitanta* words for the following :—काष्ठेन निमित्तम्, लज्जीयंस्थानि, सुहृदीभावः ।

A.—काष्ठमयम् ; लज्जीवान् ; सौहृदयम्, सौहार्दम् ।

Q.—What is the difference in use between the three past forms लङ्, लुङ् and लिट् ? Illustrate by examples.

A.—See § 108, *Note*.

Q.—Change the voice of the following sentences :—

- (1) पश्चिणो वृक्षे वसन्ति । (2) मयेदं कृतम् । (3) दौर्भाग्यंकीर्तयन् दृष्टवान् ।
(4) स इमं विषयं न जानाति ।

A.—(1) पश्चिभिर्वृक्षे उच्यते । (2) अहमिदं कृतवान् । (3) दौर्भाग्यंकीर्तयन् दृष्टवान् । (4) तेनायं विषयं न ज्ञायते ।

COMPULSORY PAPER, 1914.

Q.—Use the following derivative words in sentences of your own :—

- (a) पेयम् । (b) नाव्या । (c) सुतरा । (d) यशस्यम् । (e) क्षिप्त ।

A.—(a) त्वया सलिलं पेयम् । (b) नाव्येयं नदी । (c) याचतेन सङ्घर्षं

प्रथमानः स सुतरो दयालुरभवत् । (d) तवेदं कर्म नैव यशस्यम् । (e) भोः सर्व-
कर्मसु लिप्त ! कुतस्ते सुखम् ?

Q.—Explain and illustrate the use of a frequentative (यङन्त)
verb and a denominative (नामधातु) verb.

A.—A Frequentative or Intensive form may be derived
from any monosyllabic root of the first nine classes, beginning
with a consonant. The Frequentative or Intensive form is
used to signify the repetition or the intensity of the action
denoted by the verb from which it is derived; as, पुनः पुनः
अतिशयेन वा चलति चाचल्यते ; पुनः पुनः अतिशयेन वा क्रामति चङ्क्रम्यते ।

Verbs are formed from nominal bases by means of certain
affixes such as कर्माच्, क्यच् etc. The sense of the verbs of this
kind generally is 'being' or 'acting like' (the thing or person
denoted by the noun), or 'treating as' (the thing etc.), or
'desiring' (the thing denoted by the noun); as, पुत्रकाम्यति or
पुत्रैयति = Wishes for a son ; राजायते = Acts like a king etc.

ADDITIONAL PAPER, 1914.

Q.—Give compound words for the following :—(a) दशानां
यामाणां समाहारः । (b) मालामतिक्रान्तः । (c) पूर्वं कायस्य । (d) नद्याः
समीपे । (e) कुतस्मिन् राजा । (f) ईश्वरस्य सभा । (g) द्वयोः रात्रोः समाहारः ।
(h) द्वौ पादौ यस्य सः ।

A.—अष्टाग्रामम् [See App. B, Rule 85 (a)]. (b) अतिमालः । (c)
पूर्वकायः (See App. B, Rule 43). (d) उपनदम् उपनदि [See App.
B, Rule 86, (d)]. (e) किंराजा (See App. B, Rule 109). (f)
ईश्वरसंभम्. (See App. B, Rule 26). (g) द्विरात्रम् [See App. B,
Rule 13]. (h) द्विपात् (See App. B, Rule 80).

Q.—Clearly explain the उपपद समास and give illustrative
examples.

A.—See App. B, Rule 36.

Q.—Distinguish between the रूपक and उपमित compounds
by proper examples.

A.—See App. B, Rule 11 and App. B, Rule 8.

Q.—What classes of verbs generally in their causative form convert the agent (प्रयोजकम्) into the grammatical accusative (कर्मसंज्ञा)? Adduce two suitable examples.

A.—See § 183; § 184 (a), § 185 (a) and § 186.

Q.—Explain clearly by examples the rule or rules bearing upon the change of voice of verbs with double accusatives.

A.—See § 210.

Q.—Explain and illustrate the use of the conditional mood (लङ्).

A.—See § 145.

Q.—Use the following roots in the आत्मनेपदीय form in sentences of your own:—जि, कम्, गम्, दा, युज् and विष्.

A.—(1) स शब्दं विजयते पराजयते वा (See § 226). (2) See § 238, and (a), (b), (c), (d), (e). (3) स मित्रेण सहचरति (See § 236). (4) See § 230. (5) “य इमां चायमध्वं नियुङ्क्ते” (See § 242). (6) See § 227.

COMPULSORY PAPER, 1915.

Q.—Why महाराजन् and not महाराजा? Under what rule of *samasa* does the final न् of राजन् disappear in such cases?

A.—See App. B, Rule 30.

Q.—Join in Sandhi the following:—

(a) गच्छन् + चिन्तयति । (b) महान् + लाभः । (c) काव्ये + उमे । (d) स्वः + गतः । (e) प्रातः + रम्यम् । (f) पुम् + चकोरः । (g) नृ + भविता । (h) नो + भवः ।

A.—(a) गच्छन् चिन्तयति (See App. E, Rule 36). (b) महान् लाभः (See App. E, Rule 34). (c) काव्ये उमे (See App. E, Rule 21). (d) स्वर्गतः (See App. E, Rule 62). (e) प्रातरम्यम् (See App. E, Rule 62 and App. E, Rule 64). (f) पुंश्चकोरः (See App. E, Rule 53). (g) नृभविता (See App. E, Rule 58). (h) नृभवः (See App. E, Rule 23).

Q.—Explain and illustrate the distinction between एकशेष and द्वन्द्व.

A.—See App. B, Rule 58, Rules 59 etc. and App. B, Rule 38, Rules 39 etc.

Q.—Clearly explain the difference between समाहार द्वन्द्व and समाहारद्वन्द्व by suitable examples.

A.—See App. B, Rule 85 and (a) of Rule 85 and App. B, Rule 47, and Rules 48 etc.

Q.—Correctly use the following words in short sentences of your own :—उक्ता, वक्तुम्, उक्तम्, उक्तवान्, वक्ता, वक्तव्यम्.

A.—अनुजानीहि मां गमनाय ईत्युक्ता स नगरमुद्दिश्य चलितः । स इति वचो वक्तुमुपचक्रमे । तेनोक्तम् भद्र ! एवं क्रियताम् । स उक्तवान् तात ! नाहं वधां वदितुं शक्नोमि । वक्ता श्रोता च यत्र विद्यते, तत्र सर्वसम्पदमते । अस्मिन् विषये नास्ति मे किञ्चिदपि वक्तव्यम् ।

ADDITIONAL PAPER, 1915.

Q.—Under what circumstances is इदम् or एतद् changed into एन ?

A.—See N. B. (b).

Q.—What is the difference between महाभुजः and महद्भुजः ? Use the words in different sentences.

A.—महाभुजो भुजो यस्य स महाभुजः (बहुव्रीहि); महाभुजोऽसौ नरपतिर्बाहुबलेन पृथिवीं मजयत् । महतो भुजः महद्भुजः (षष्ठीतत्पुरुष); महद्भुजोऽहं निराश्रयाणां शत्रुः ।

Q.—What is the difference in meaning between यन् used in आत्मनेपद and यन् used in परस्मैपद ? Illustrate the different uses.

A.—See § 245.

Q.—Correctly use मासम् अघोतम् and मासेन अघोतम् in different sentences of your own.

A.—See द्वितीया Rule 4, and तृतीया Rule 2.

Q.—When to use आचार्या and when to use आचार्यानी ? Form sentences to illustrate the different uses.

A.—आचार्या = A woman who is an आचार्य or spiritual-preceptor, स आचार्याया ज्ञानं लब्धवान्, आचार्यानी = The wife of आचार्य; आचार्यगृहावस्थानकालि आचार्यानी मे परमदयावती आसीत्.

Q.—When is विशति used in the singular; and when in the plural? Illustrate the difference in two different sentences.

A.—See § 21 (h). विशतिः पुरुषा भव वचनं; पुरुषाणां विशो विशतयस्तथासन्।

Q.—What is a नामधातु? Show the use of a नामधातु.

A.—Verbs are formed from nominal bases by means of certain affixes such as क्तम्, क्तृच् etc. These are called denominative verbs (नामधातु); as, स रिपूयतिमित्रम्।

Q.—Give an example of a यङन्त root and explain its meaning.

A.—पुनः पुनः चलति or अतिशयेन चलति चाचल्यते। A यङन्त root is used to signify the repetition or the intensity of an action denoted by the root from which it is derived.

Q.—Use the following roots in आत्मनेपद in the active voice :—विश्, यम्, जि, स्था, हन् and वद्.

A.—विश्—See § 227. यम्—See § 235, (a) and (b). जि—सुश्रवन् विजयते or पराजयते (See § 226). स्था—See § 233, (a), § 234, (a), (b). हन्—See § 235. वद्—See § 228, (a), (b), (c) &c.

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Q.—Form nouns from the following :—

वृत्, वृष्, क्रम, हन्, भृ, and श्रु.

A.—वृत्तिः, वृद्धिः, क्रान्तिः, चातः, भृतिः, श्रावः.

Q.—Form adjectives from the following :—

पथिन्, प्रज्ञा, दिव्य, अतिथिः, यशस् and वाच्।

A.—पथेयः, प्राज्ञः, दिव्यम्, अतिथेयः, यशसम्, वाक्यम्।

Q.—Cite and illustrate the general rule that guides the use of the suffix क्त in कर्तृवाच्य।

A.—[See § 173].

Q.—Explain clearly with suitable examples where a उभयपदी root like यञ् is to be used in चात्मनेपद or परस्मैपद ।

A.—[See § 60, Foot-note].

Q.—Shorten the following sentences by the use of suitable case-endings, suffixes or compounds :—(a) पाकस्य हितो वसति विप्रः । (b) शर्वस्य पत्नी शब्दान् धत्ते । (c) रामो दशरथस्य पुत्रः । (d) सती यस्या भर्ता सा कथं न श्रेयते ।

A.—(a) पाकाय वसति विप्रः [See Rule 16]. (b) शर्वाणो शब्दान् धत्ते [See Rule 19]. (c) रामो दशरथपुत्रः [See § 32 (a)]. (d) सद्यभर्तुका कथं न श्रेयते [See Rule 66].

ADDITIONAL PAPER, 1916.

Q.—Show, by sentences of your own, the uses of the following pairs :—

(a) महावनम् and महहनम् । (b) वर्षसधीतम् and वर्षणाधीतम् । (c) खेषाम् and खानाम् । (d) उपाध्यायानो and उपाध्याया ।

A.—(a) महावनं जनं सर्व एव सन्धानयन्ति ; महहनं हि, परीपकाराय कल्पते । (b) [See द्वितीया, Rule (4) and तृतीया Rule 2]. [(c) सहि सर्वथा खेषां (चाक्रीयानां) प्रियः ; खानां (स्त्रीय धनानां) सहायः सर्वथा कर्तव्यः ।] (d) मम उपाध्यायानो परमदहावतो आसीत् ; अहमुपाध्यायाः ज्ञानं लब्धवान् ।

Q.—Use the following roots in Atmanepada in short sentences of your own :—

(a) क्रम्, (b) गम्, (c) जि, (d) चर् ।

A.—(a) [See § 238 (a), (b), (c), (d), (e)]. (b) स मितेण सङ्गच्छते [See § 236]. (c) स रिपुन् विजयते [See § 226]. (d) [See § 243].

Q.—Explain and illustrate the use of the conditional mood (लुङ्) ।

A.—[See § 145].

Q.—Distinguish the uses of लङ्, लुङ् and लिट् ।

A.—[See § 108, Foot-note].

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Q.—Form nouns from the following verbs :—गम्, दृष्ट्, भुञ्, मुच, पत् दृत् ।

A.—गतिः, दृष्टा, भोजनम्, मुक्तिः, पतनम् and नर्तनम् ।

Q.—Form adjectives from the following nouns :—याम्, त्रिव, वन, निशा, वध and दिव् ।

A.—याम्यः, श्रेयः, वन्यः, नैशः, वध्यः, दिव्यः ।

Q.—Compose sentences to show the use of the following verbs governing nouns in Ablative case (अपादान) :—भी, वे and पत् ।

A.—अहं 'व्याघ्रात्' विभेति । भी भगवन् ! मां पुत्रादौ 'नरकात्' चायस् । 'व्याघ्रात्' पत्राणि पतन्ति ।

Q.—Give the feminine forms of the following :—पुत्र, यन् and सखि ।

A.—पुत्र—पुत्री [See App. A, Rule 3]. यन्—यनी (See App. A, Rule 11.) सखि—सखी [See App. A, Rule 22 (a)].

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Q.—Give the feminine forms of वरुण and सेव ; and give also the genitive (वक्षीविभक्ति) forms of जग्मिबस् and उदच् in the feminine gender.

A.—वरुणानी, भवानी [See App. A, Rule 19]. जग्मुषाः, उदीषाः, उतच्छाः ।

Q.—When are the words दक्षिण and स्व used as pronouns (सर्वनाम) ? Illustrate your answer by short Sanskrit sentences.

A.—The word दक्षिण is used as a pronoun in the sense of direction, country, and time ; as, दक्षिणस्यां दिशि समुद्रो वर्तते । The word स्व is used as a pronoun in the sense other than kinsman and wealth ; as, "सतां स्वयं (चात्मीयाय) स्वयम्भुवे नमः ।"

Q.—State the cases when the roots विश्-रम् and स्था take the Atmanepada (आत्मनेपद) termination. Give illustrations.

A.—विश् [See Chap. Parasmaipada and Atmanepada, § 227].

रम् [See Chap. P. and A., § 221 and (a)]. स्था [See Chap. P. and A., § 233; (a), § 234, (a), (b) and (c)].

COMPULSORY PAPERS, 1918.

Q.—Join in *Sandhi* (सन्धि) the following :—(a) धावन् + चलितः ; (b) तत् + हितं ; (c) धीमन् + आगतः ; (d) हरिः + रक्षति ।

A.—(a) धावञ्चलितः (See App. E, Rule 36). (b) तद्धितम् (See App. E, Rule 28) ; (c) धीमन्नागतः (See App. E, Rule 35) ; (d) हरौरक्षति (See App. E, Rules 61 and 64).

Q.—Form Sanskrit sentences each having *any one* of the following :—(a) सरोवरे ; (b) यद्हीतुम् ; (c) निरीक्ष्य ; (d) शोभन्ते ।

A.—(a) निर्मलसलिले तस्मिन् सरोवरे वृषद्विषा प्रत्यहमागत्य स्नाति । (b) दमयन्ती तं राजहंसं यद्हीतुमैच्छत् । (c) नैषधः सुवर्णपद्मान् तान् हंसान् निरीक्ष्य परमप्रीती बभूव । (d) दूरत एव शोभन्ते मूर्खाः ।

ADDITIONAL PAPER, 1918.

Q.—Explain and illustrate fully the use of क्तवत् or स्यत् ।

A.—See § 171 and 176 (a).

Q.—Shorten the following sentences by the use of तद्धिताम् words for the underlined :—

(a) अयं घटो सुदो विकारः । (b) अयं राजा सर्वभूमेरधीश्वरः । (c) यथा कदम्ब भवति तथा इयं पृथिवी । (d) इदं वस्त्रं कषायेन रक्तं ।

A.—(a) सन्मयः (See App. D, Rule 50) ; (b) सार्वभौमः (See App. D, Rule 29) ; (c) कदम्बवत् (See App. D, Rule 36) ; (d) कषायम् (See App. D, Rule 18).

Q.—Distinguish the uses of :—विंशतिः and विंशतयः ; and महाराजः and महाराजा ।

A. विंशतिः पुरुषा अत्र वर्तन्ते ; पुरुषाणां विंशतयस्तत्र समाजम् । महाराजो दशरथः कथ्यशब्देन मुनिना पुष्पेष्टिमकारयत् ; महाराजा कारभारीय प्रजाः पीडयति ।

Corrections.

COMPULSORY PAPER.

1919.—Q.—(a) महाराजः सुशासनोऽतीव श्लाघ्यः। (b) विद्वानस्य उपदेशं सर्वदेव पालनीयम्। (c) वयः बालिकाः पुण्यान् क्रीषन्ति। (d) मुख्यं तेजेन भूमण्डलः सन्तप्तः।

A.—(a) महाराजस्य [See App. B. Rule 30.] सुशासनमतीव श्लाघ्यम्। (b) विदुषः उपदेशः सर्वदेव पालनीयः। (c) तिस्रः बालिकाः पुण्याणि क्रीषन्ति। (d) मुख्यं तेजसा भूमण्डलं सन्तप्तम्।

• 1920.—Q.—(a) शिशुः स्नादुमन्नं भूयति। (b) रामो सर्वेषां प्रकृतानां प्रियोऽभवत्। (c) माताः शिशुना चन्द्रं दर्शयति। (d) मृगो व्याघ्रात् विभ्यन् पलायति। (e) रामः पितुराज्ञया वनं प्रतिष्ठत।

A.—(a) शिशुः स्नादु अन्नं भुङ्क्ते (See § 244)। (b) रामः सर्वेषां प्रकृतानां प्रियोऽभवत्। (c) माता शिशुं चन्द्रं दर्शयति। (d) मृगो व्याघ्राद् विभ्यत् पलायते। (e) रामः पितुराज्ञया वनं प्रतिष्ठत।

1921.—Q.—(a) राजानो भूमण्डलान् शासन्ति। (b) पुत्रः पितां श्रयूषति। (c) रामो निशाचरौ ताडकाम् अहन्त्। (d) ते जीवनाय धिक्।

A.—(a) राजानो भूमण्डलानि शासन्ति। (b) पुत्रः पितरं (See App. H. Rule 8.) श्रयूषते (See § 246) (c) रामो निशाचरौ (See App. A. Rule 16.) ताडकाम् अहन्। (d) तव (See § 40.) जीवनं धिक् (See द्वितीया Rule 2.)।

1922.—Q.—(a) अरण्येऽधिवसुं यतय इच्छन्ति। (b) अस्य गिरिरमिता वह्वोऽस्मानः सन्ति। (c) पतिना नौयते चटुलनयनी वधूः। (d) मे वृषनं सो न विश्वसिति।

A.—(a) अरण्यमधिवसुं [See § 27 (e)] यतय इच्छन्ति। (b) इमं गिरिमभितः (See द्वितीया Rule 2.) वह्वोऽस्मानः सन्ति। (c) पत्या नौयते चटुलनयना [See App. A. Rule 21. (a)] वधूः। (d) मम (See § 40.) वचने (See seventh case, 13.) स न (See App. E. Rule 65.) विश्वसिति।

1923.—Q.—(a) समाजस्यादेशमिदम्। (b) तस्यैका सुपयसी गवो विद्यते। (c) शिष्यकः न कदापि सुशीलं बालकं कुप्यते। (d) ईसा मानस-सरसं प्रतस्थुः।

A.—(a) समाज आदेशीयम् । (b) तस्यैका सुपयस्का (See App. B. Rule 66.) गवीवियते । (c) शिक्षकः न कदापि सुशीलाय बालकाय [See § 29. (e)] कृच्छति । (d) हसा मानस्यः प्रतस्थिरे [See § 233].

ADDITIONAL PAPER.

1919.—Q.—(a) एषो राजा प्रजान् पालयति । (b) सुमन्त्रो-नृपत्युद्देश्यस्य प्रियसखा आसीत् । (c) वानरराजा सुग्रीवो रामस्य मित्रो बभूव । (d) प्रभुर्भृत्याय अभिक्रुध्यति । (e) रथेऽवतिष्ठन् रावणो रामं युद्धाय आह्वयति । (f) अयं शिष्यः प्रातरि गृहं नमस्कृत्वा गृहं गतवान् । (g) अनेन पथेनाहं नदीं जगाम ।

A.—(a) एष [See. App. E. Rule 65.] राजा प्रजाः पालयति । (b) सुमन्त्रो नृपतेर्दशरथस्य [See App. H. Rule 14.] प्रियसखः [See App. B. Rule 30] आसीत् । (c) वानरराजः [See App. B. Rule 30] सुग्रीवो रामस्य मित्रं बभूव । (d) प्रभुर्भृत्यम् [See § 29, (f)] अभिक्रुध्यति । (e) रथेऽवतिष्ठमानो [See § 233, and § 154. (a)] रावणो रामं युद्धाय आह्वयते [See § 237.] (f) अयं शिष्यः प्रातर्गृहं नमस्कृत्य गृहं गतवान् । (g) अनेन पथाहं नदीम् अगच्छम् ।

1920.—Q.—(a) स मातृन् प्रणम्य पथिसयां दिशि प्रस्थितः । (b) महाराज्ञो-दशरथस्य चतस्रः पुत्रा आसन् । (c) सर्वे जनाः दिवायां कर्म कुर्वन्ति । (d) प्रासादादभितस्तस्य सार्द्धमहं व्यचरम् ।

A.—(a) स मातुः प्रणम्य पथिसयां दिशि प्रस्थितः । (b) महाराजस्य [See App. B. Rule 30] दशरथस्य चत्वारः [See § 49, foot-note.] पुत्रा आसन् । (c) सर्वे जना दिवा (See App. H. Rule 10.) कर्म कुर्वन्ति । (d) प्रासादमभित (See द्वितीया Rule 2) स्तेन सार्द्ध (See तृतीया Rule 1.) महं व्यचरम् ।

1921.—Q.—(a) कदापि सृषा मा वदेत् । (b) अपारा हि सत्यस्य महिमा । (c) सावित्री सत्यवानेन सह वनं गन्तुमेच्छत । (d) भूपत्युरनुग्रहेण सर्वो एव प्रजा सुखेन कालं नयन्ति । (e) आलस्यं परित्यक्त्वा यशो लभितुं चेष्टस ।

A.—(a) कदापि सृषा (See App. H. Rule 10.) मा वदेत् । (b) अपारो हि (See § 49.) सत्यस्य महिमा (महिमम्—पुं) । (c) सावित्री सत्यवता सह वनं गन्तुमेच्छत । (d) भूपते (See App. H. Rule 4.) अनुग्रहेण सर्वो (See § 49.) एव प्रजाः सुखेन कालं नयन्ति । (e) आलस्यं परित्यज्य [See § 156 (a)] यशो लभ्यं चेष्टस ।

1922.—Q.—(a) तेन विना स्वर्गवासोऽपि मां न रोचते । (b) स व्याघ्रस्य भयात् गृह्णाय प्रविष्टः । (c) आत्मायाः मङ्गलाय पठितुं प्रवर्त्ते । (d) दीर्घं पद्यानमतिक्रम्य सो गृहमागतः ।

A.—(a) तेन विना स्वर्गवासोऽपि मे [See § 29 (a)] न रोचते । (b) स व्याघ्रात् [See § 30. (b)] भयात् गृहं प्रविष्टः । (c) आत्मनो मङ्गलाय पठितुं प्रवर्त्ते । (d) दीर्घं पद्यानमतिक्रम्य स गृहमागतः (See App. E. Rule 65.)

1923.—Q.—(a) आलस्यपरायणी जनः सततमेव गृहमधितिष्ठति अतो धिक् तेभ्यः कर्त्तव्य-विमुखेभ्यः । (b) स हि दरिद्रेभ्यो दयते अतः इदानीं स सर्व्वः पूजितो भवति । (c) ते वाक्चं मम न रोचते । (d) रामः गुरुन् गृह्यति असूयति तु सतीर्थम् । (e) धनस्य ह्यनो जनः प्रायेण दुःखभाजनी भवति ।

A.—(a) आलस्यपरायणी जनः सततमेव गृहमधितिष्ठति [See § 27 (e)] अतो धिक् तेभ्यः कर्त्तव्यविमुखेभ्यः । (b) स हि दरिद्रान् दरिद्राणां वा [See sixth class. (14)] दयते अतः इदानीं स सर्व्वेषाम् पूजितो भवति । (c) तव (See § 40.) वाक्चं मम [See § 29. (a)] न रोचते । (d) रामः गुरुन् गृह्यति [See § 246. (a)] असूयति तु सतीर्थाय [See § 29 (e)] (e) धनेन [Third class. (3).] ह्यनो जनः प्रायेण दुःखभाजनं भवति ।

COMPULSORY PAPER.

1919.—Q.—(a) 'In the city of Ujjayini there was a learned Brahmana named Devaswamin, who had offered sacrifices and who was honoured by the king Chandraprava. (b) Then Garuda, bending low, said Jimutavahana, "Emperor, I am pleased with thee, as thou art an unparalleled hero, since thou hast done this wonderful deed." (c) There is on this earth a great mountain named Himavat, which is the origin of both Gauri and Ganga, the two goddesses dear to Siva. Even heroes cannot reach its top. (d) There was a city of the name of Kanakapura, situated on the bank of the Ganges. In it there was a king, rightly named Yasodbana, who protected the earth from calamity. (e) In the land of Anga there was a young king named Yasabketu. He con-

quered by his great valour all his enemies, and as Indra has Brihaspati, so he had Dirghadarsin, for his minister. (f) In that city there was a splendid temple of Gouri and the south of it there was a lake called gouri-tirtha. And every year, in the month of Ashadha, large crowds came to bathe there, from every part of the world. (g) In Ayodhya there lived a mighty king of the name of Viraketu. During the reign of this king there lived in that city a great merchant named Ratna-datta, who was the head of the mercantile community. He obtained a daughter by propitiating the deities.

A.—(a) आसीदुज्जयिन्यां नगव्यां बहुश्रुतः कृतभूरियञ्जी नरपतिना चन्द्रप्रमेष पूजितो देवस्त्वामोति नाम्ना ब्राह्मणः । (b) अथ गरुडो विनतो जीमूतबाह्वनमुवाच, “चक्रवर्तिन् ! पुरुषातिशये वीरं त्वयि प्रीतोऽस्मि, येन त्वया चित्रं कर्मदं कृतम् ।” (c) अस्यस्यां पृथिव्यां हरवल्लभयोर्देव्यौर्गौरीगङ्गयोस्तुल्यप्रभवोधीरैरप्यनातक्रमनीय-शिखरो मङ्गान् पर्वतो हिमवान्नम । (d) आसीद् गङ्गातटे कृतास्यदं कनकपुरं नाम नगरम् तत्राभूद् यशोधनाख्योऽन्वर्थो महीपतिः, योहि विप्रवर्ति चित्तिं ररच्च । (e) आसीदङ्गदेशे यशःकेतुरिति युवा नरपतिः । भुजवलनिर्जिताशेषवैरिकुलस्य तस्य, बृहस्पतिरिव सुनासीरस्य, ब्राह्मणोऽमात्यो दीर्घदर्शिनोऽभूत् । (f) तस्यां नगव्यां मतिशोभनं गौर्यायतनमभवत् । आसीद्विष्णुतथास्य गौरीतीर्थमभिधानं सरः प्रतिवर्षमाषाढे मासि मङ्गलजनगणो नानादिगभ्यः स्नातुमायाति स्म । (g) आसीदयोध्यायां वीरकेतुर्नाम कश्चिदुर्विक्रमो नरपतिः । तस्मिन् महीपती शासति, महीपतस्य पुत्र्यो रत्नदत्ताभिधानो वणिङ्निवहनायकः कश्चिन्महावणिक् प्रतिवसति स्म ।

1920.—Q.—(a) The girl, having lost both her parents whilst still an infant, was reared by her uncle as fondly and carefully as his own son. (b) The eldest boy built, under his sister's direction, a shed for the cow and cultivated the garden. (c) My mother was the daughter of a king; she died the moment I was born in the sea, as my nurse often told me, weeping. (d) The robbers conveyed her to the cave; but a brave young man rescued her from the hands of the robbers.

(e) The goddess appeared to him in a dream and commanded him to go to her temple, and there to declare the story of his life. (f) Make no peace with the man who has a host of enemies, for he will be destroyed like a pigeon surrounded by hawks. (g) So passed the short winter's day. With the approach of night came fresh sorrows.

A.—(a) बालिकासौ शैशव एव उभाभ्यामेव पितृभ्यां विरहिता पितृभ्येन पुत्रवत् स्नेहेन यत्नेन च संवर्द्धिता। (b) ज्येष्ठी बालकः स्वसुरादेशात् गोशाला मेक्षां निश्चितवान्, उद्यानं कृष्टवांश्च। (c) जननी मे वृषपतनयासीत्। समुद्रे जलमार्ग एव मयि सा सृता। धात्री मे रुदती सदैवैवं कथितवती। (d) दृश्यवत्ता गुह्यायां नीतवनः; कश्चित् साहसीकी युवा दस्युहस्तात्तामुद्धृतवान्। (e) देवी स्वप्ने दर्शनं गत्वा तन्मन्दिरगमनाय स्वजीवनवृत्तान्तख्यापनाय च तमादिष्टवती। (f) बहुशत्रुपरिवृत्तेन पुरुषेण सह सन्धिं मा कुरु; यतः स श्येनपरिवृतः कपोत इव विनश्यति। (g) एवं संक्षिप्तः शिशिरदिवसी गतः। निशामुखे च नवानि दुःखान्यापितानि।

1921.—Q.—(1)

- (a) A little boy with crumbs of bread

Many a hungry sparrow fed.

- (b) He lay like a warrior taking his rest,

With his martial cloak around him.

- (c) Who kills the foremost foe-man's life

His party conquers in the strife.

- (d) Then shook the hills with thunder riven,

Then rushed the steed to battle driven.

(e) Make no peace with the man who fights at the wrong time and place; for he will be destroyed even as a crow is killed by an owl on a dark night.

(2)—(a) I dislike people given to quarrelling. (b) Having finished our meal we resumed our journey. (c) The old man still stood talking by my side. (d) The children love to play on the bank of the stream. (e) A great many of the miseries of mankind arise from sloth and thoughtlessness. (f) Honour

thy father and thy mother that thou mayest live long on the earth. (g) The good deserve to be loved. (h) There are high rocks on both sides of the river.

A.—(1)—(a) कश्चित् क्षुद्रो बालकः पिष्टकखण्डान् चूषितचटकैः खादयति अ॥ (b) स हि कवचधरो विश्वामं लभमानो योद्धुर्गुण इव शिष्ये । (c) यो हि पुरोयायिनो वैरिणो जीवनं नाशयति तस्यानुचराः समरविजयिनो भवन्ति । (d) तदा वज्रविदीर्घा गिरयः प्रकम्पिताः ; तदा युद्धार्थं निर्गतो बाजी वेगेन धावितः । (e) यो हि असमये अस्थाने च युध्यते, तेन सह सन्धिं मा कुरु ; यतः स तमसाच्छायां निशायां ललुकेन हतो वायस इव व्यापादयिष्यते ।

(2)—(a) विवदमानान् जनानहमवजानामि । (b) भोजनं समर्थं नयं पुनर्गन्तुमारम्भवन्तः । (c) वृद्धोऽसौ प्रजल्पन् तदापि मत्पार्श्वतो दण्डायमानस्तस्यौ । (d) बालकाः स्वीतस्वतीतीरं क्रौडाग्रियाः । (e) मानवानां वह्नि दुःखानि काव्यविमुखतायाः अनवधानतायाश्च उत्पद्यन्ते । (f) पितरौ ते सम्भावय, यथा त्वं सुचिरं जगति जीविष्यसि । (g) सन्तो हि प्रेमाह्वयः । (h) नदी सुभयतः सन्नता गिरयो वर्तन्ते ।

1922.—Q.—(a) Hari had two sons, one of whom owed me fifty rupees. (b) It rained just after the muttering of prayers, and people shouted, "Without Hari there is no happiness." (c) He does not desist from sin, although he knows that ruin results from sin. (d) The troops being terrified took to flight, and flowers fell from heaven into the emperor's lap. (e) Do not grieve, my son ; every one must die. God alone is our friend in distress. (f) Sakuntala forms a part and parcel of my body. Alas ! she has offended some person worthy of respect.

A.—(a) हरिर्द्वौ पुत्रावाप्तम् । तयोरिकतरो मह्यं पञ्चाशत् रौप्यमुद्राः धारयति अ॥ (b) जपमनु प्रावर्धत्, हरिं विना सुखं नास्तीति सर्व एव जना उच्चैर्जगदुः । (c) पापान्नाशं चक्रेवतीति जानन्नपि स पापान्न विरमति । (d) सैनिका भीताः पलायन्ते अ॥ ; समाजः अङ्गोपरि नभसः पुष्पाणि पेतुः । (e) वत्स ! मायुचः ; सर्व एव मरिष्यन्ति । विपदि ईश एवास्माकं वन्द्यः । (f) शरीरभूता मे शकुन्तला । अहो धिक् ! पूजार्हं कश्चिन्नपि जने सा हि अपराधा ।

1923.—Q.—(a) It is dawn ; the sweet gentle breeze is

blowing from the south. Get up from your bed. (b) Look at that beautiful garden, full of sweet-scented flowers. (c) The Ganges is full in this season. Let us go to walk on its bank. (d) There is an ascetic in Benares offering oblations to fire day and night. (e) Rama to please his father went to the forest with a cheerful heart, followed by Sita and Lakshmana. (f) It is a great sin to speak a falsehood, so never tell an untruth, even for the sake of your life.

A.—(a) अयं हि जघासमयः ; सुगन्धो मृदुलश्च समीरश्चः दक्षिणस्या दिशि वाति । शय्यां सुखम् । (b) सुगन्धिकुसुमाकोणं रम्यमुद्यानमवलोकय । (c) अश्विन्न-तो गङ्गा हि पूर्णसलिला । अस्यास्तीरे भ्रमणाद्य गच्छाम । (d) अहर्निशं पावकं जुह्वत् कश्चिद् यति वीराणस्यामास्ते । (e) रामः पितरं तोषयितुं सीतया लक्षणेनानुगतः प्रहृष्टमना वनं जगाम । (f) मिथ्याकथनं हि महापापम्, अतः प्राणव्ययेनापि कदापि अमृतं न वदेत् ।

ADDITIONAL PAPER.

1919.—Q.—(a) Then, as he was travelling about, he one day reached alone a city where the people were rich and virtuous. (b) He entered it and saw a number of dice-players who resorted to that occupation for the sake of making money. (c) He sat down to play with them, beat them at the dice-play, and won from them all the wealth which they had acquired by cheating others. (d) One day, while the king's son was walking near the tank, he saw a young woman rise from the waters of the tank. (e) A wise man, to serve his own ends, will carry even his enemies on his shoulder. People carry wood on their heads, but yet they mean to burn it. (f) A king should not fight with many enemies at once. Even a huge serpent is destroyed by a number of insects. (g) Being resolved to return to their native country, the king's son, the minister's son, and the Princess left their underground palace.

A.—(a) अथैकदा परिभ्रमता तेनैकाकिना ऋद्धिमहि धार्मिकैर्जनैरध्युषिता नगरीमेकामासृष्टम् । (b) तत्र च प्रविश्य धनोपाज्जनाय गृहीतयुतकारुत्तौन-
संख्येयानक्षुत्तानपश्यत् । (c) स तैः सह क्रीडितुमुपविवेश । अच्युते च
तान् विजित्य, अपरान् प्रतार्योपाज्जितं सर्वम् वित्तं जिगाय । (d) एकदा
जलाशयाभ्यासे परिभ्रमन् राजपुत्री जलाशयजलादुत्थिता तरुणीमेकां ददर्श ।
(e) प्राज्ञः स्वकार्यसाधनार्थं स्नानेनापि शत्रून् बहत् । नरा दग्धकामा एव शिरोभि-
र्दारुणि बहन्ति । (f) नरपतिना युगपत् बहुभिः शत्रुभिर्न योद्धव्यम् । महाकायी
भुजङ्गोऽपि बहुभिः पतङ्गैर्व्यापाद्यते । (g) राजपुत्रीऽमात्यपुत्री वृषात्मजा च
स्वदेशं प्रतिगन्तुमनसं चान्तर्भूमिं सौधं परित्यक्तवन्तः ।

1920.—Q.—(a) Once upon a time, seven men left their native place and set out to seek their fortunes. On the evening of the first day of their journey, they sat down under a tree to rest. (b) A certain part of a village was once inhabited by weavers. One day a young weaver girl was doing the work of the house, and as she worked, she said to herself. (c) Then once upon a time, it happened that Indra came to the God of wealth ; and all who sat there rose up when they saw him. But Aditya Sarman was, at that time, thinking of something else. (d) King Mahasena having got together an army went to attack his enemy Vikramasakti. And that king as soon as he heard of his approach, came out to fight. (e) The King one day entered the forest to hunt and saw there a Brahmin offering a sacrifice. He was desirous to question him, but avoided going near him. (f) There is in this land a city named Iravati, and by the side of it runs a river called by the same name : both were created by Viswamitra, and near it there is a great forest. (g) Long ago there lived in the city of Pataliputra a merchant named Dhanapalita. And there was born to him a daughter, who was dearer to him than life, and was exceedingly beautiful.

A.—(a) एकदा सप्त पुरुषा धनमुपाज्जितुं स्वदेशं परित्यज्य प्रस्थिताः ।
यावायाः प्रथमदिवस एव सायाह्ने ते विश्रामार्थमेकस्मिन्तरुतले निषेदुः । (b)

आसीदिकदा कश्चिदिदधिक्षाने कौलिकानामवसथः । एकदा काचित् कौलिक-
कन्यका दृष्टकथं सम्पादयति स्म, तच्च सम्पादयती आत्मदेव कथितवती । (c)
तत एकदा एवमासीद् यदिन्द्रो धनेश्वरसमीपसमात् ; ये च तदामोनाः सर्व एव
ते तं दृष्ट्वासनं परित्यज्य उल्लिताः । आदित्यश्चातु तदान्यासन्न आसीत् ।
(d) दृष्टमितेर्हासिनो वाहिनीमेकां संगृह्य वैरिणं विक्रमशक्तिमाक्रमितुं प्रतस्थे ।
स च नरपतिसदागमनमाकर्ण्यैव युद्धार्थं निर्गतः । (e) एकदा राजा
सृगयार्थमरण्यं प्राविशत्, तत्र च यज्ञं कुर्वाणं ब्राह्मणमेकमापश्यत् । किमपि
प्रभुमिच्छरपि स तत्-समीपं गन्तुं नैच्छत् । (f) अस्मिन् प्रदेशे इरावती
नाम काचिन्नगरी वर्तते, तत् पार्श्वतय तदाप्या काचिन्नदी प्रवहति । उभे
एव विश्वामित्रेण निर्मिते ; तत्समीपे च काचिन्नदर्यानी वर्तते । (g) पुरा
पाटलीपुत्रनगरे धनपालिताख्यः श्रेष्ठो प्रतिवसति स्म । तस्य च प्राणेशोऽपि प्रियतरा
परमसुन्दरीतनया जाता ।

1921.—Q.—(a) "Mother," he said, "here is a letter from
my brother Ram. He says he is coming to Calcutta on busi-
ness." (b) "Who are you ?" he asked, pale with fright, and
when he learned that the noble youth was his nephew, he was
exceedingly glad. (c) Men are not only creatures, who can
build houses and towns, make roads and bridges, and keep
animals for their use. (d) Next morning, led by the
lion, he found a place where there was spring at which he
quenched his thirst. (e) "What is the bad news that you
have heard ? Who is dead here ?" "I do not know" said a
weeping neighbour. (f) Next day the remaining five
simple men of the village came to him for their work.
"Give us some work to do," said they.

A.—(a) स प्राह, 'मातः ! मम भ्रातुरामस्य सकाशदिका पत्रिकायाता ।
स कार्यवशात् कलिकातामागमिष्यतीति स ब्रवीति' । (b) भौतिविह्वलः स पृष्ठवान्
'की भवानिति' ; असौ सदाशयो युवा तस्य भ्रातृपुत्र इति यदा स ज्ञातवान्, तदासौ
परमप्रीतोऽभवत् । (c) मानवा न केवलं तथैव प्राणिनः, ये नगराणि मार्गान्
सेतून् निर्मातुं, स्वव्यवहारार्थं जन्तून् पालयितुं समर्थाः । (d) परित्युः प्रातः
सिंहिन नौतः स उत्सुसमन्वितं स्थानमेकं दृष्टवान् ; तस्मिन् स पिपासां
वारितवान् । (e) 'तया श्रुतोऽसावप्रियः सन्देशः कः ? कोह्यत्र सतः ?'

रुदन्न कः प्रतिवासो प्राह, 'नाहं जाने' इति । (f) परियुरवशिष्टाः पञ्च सरलस्वभावाः पृथ्वीकसिनो नराशेषां काव्यार्थं तत्समीपमागताः । 'किमपि कार्यं कर्तुमस्मान् नियोजये'ति ते प्राहुः ।

1922.—Q.—(a) When the king heard that, he gave a vessel full of oil into the hand of the merchant's son, and said to him, "Take the vessel in your hand." (b) Once on a time a hermit's son of the name of Ruru wandering about at will, saw a maiden of wonderful beauty named Menaka. (c) At the close of the day the prince, grieved at the death of his friends, went back to his own camp. (d) The boys were very much afraid. But the merchant told them to follow him, and he would take them home. The boys soon got out of the wood. (e) The king returned, followed by the elephants presented by the king of Kamarupa. Having thus conquered the earth, the king with his attendants reached the city. (f) Having bathed and eaten his meal and rested, he proceeded with his friend to the royal gate, which was dark with crowds of elephants.

A.—(a) यदा नृपतिरितच्छ्रुतवान्, तदासौ वणिकपुत्रस्य हस्ते तैलपूर्णं पात्रं दत्तवान् तमुक्तवाञ्छ 'इदं पात्रं हस्तेन गृह्णाण' इति । (b) एकदा रुरुनाम कश्चिन्मुनितनयो यदृच्छ्या भाष्यन् मेनकाभिधानामलौकिकरूपलावण्यवतीं युवतीं मेकामपश्यत् । (c) दिवावसाने नृपतनयो मित्रमरणात् शोकाकुलः स्वशिविरं प्रतिगतवान् । (d) बालका अतीव भौता अभवन् । ग्रहो तु तान् तदनुगमनाय प्रीकृतवान्, स च तान् गृहं नेष्यति । बालकाः सत्वरमेव वनाभिर्गताः । (e) कामरूपविधिनोपायनौकृतै र्गजैरनुगम्यमानो नृपतिः प्रत्यागतः । एवं पृथिवीं विजित्य नृपतिरनुयाविकैरनुगम्यमानो नगरौ प्रतिगतः । (f) स्नात्वा भुक्त्वा विश्रम्य च स मित्रेण सह बहुभिर्गजेः कृपायमानं राजद्वारमभिप्रतस्थे ।

1923.—Q.—(a) His father, when alive, strove to teach him his trade, but could not succeed ; and since his death he does nothing, but idles away his time in the streets. (b) Now the shepherd's mother was very old, and so feeble that she could do nothing. In the morning the shepherd said to

one of them, "you stay here and take care of my mother, while I am out." (c) The emperor was so delighted when he heard the story, that he bade the ministers release the prisoner. He rewarded him also with money and permitted him to go home. (d) As I walked painfully towards him he ran up and embraced me, saying, "Brother, you have behaved like a hero!" and taking me by the hand he led me into the tent. (e) On the following morning Satyaban went into the depths of the forest; Savitri followed her husband like a shadow; and when he climbed up a tree she stood beneath. (f) A Brahman had two sons and a daughter. The latter had been married and lived not far from her father's home. In course of time, the wife of the Brahman fell ill and died.

A.—(a) यदा तस्य पिता अजीवत् तदा स पुत्रं स्वस्य व्यवसायं शिचयितुमयतत, न तु सफलकामीऽभवत्; आ-मरणात् तस्य स किमपि न करोति, परं पथि पथि वया कालं नयति। (b) अधुना मेघपालस्य माता अतीववृद्धा संवृता, तथा दुर्बला चासीत् यथा सा किमपि कर्तुं न शक्नाक। प्रभाते स मेघपालः स्नानेनैकतममुवाच, 'मयि बद्धिः स्थिते त्वमव तिष्ठ मातरमवेक्षस्व च। (c) एतद्वाक्यं श्रुत्वा महाराजोऽसौ तथा प्रहृष्टः सञ्जातः यथा बन्दिनो मोक्षाय सचिवानादिदेश। स धनदानेनापि सम्भाव्य तमनुमेने गृहगमनाय। (d) तदभिमुखं सव्यथं गच्छन्तं मामुपसृत्यालिलिङ्ग, 'भातः! वीरवदाचरितं त्वया' इत्येवमुक्त्वा मां करिणादाय शिविरं निनाय। (e) पूरैर्युक्तः प्रीतः सत्यवान् निविडारण्यं जगाम। सावित्री कृपेव पतिमनुससार। यदा स वृक्षमारोह, तदा सा अधस्तस्थौ। (f) कस्यचित् विप्रस्य द्वौ पुत्रौ दुहितृचैकासन्। सा परिणीता पितु गृहदानतिदूरे न्यवसत्। कालेन विप्रस्य पत्नी पौडिता मृता च।

GRAMMAR AND COMPOSITION.

* * COMPULSORY PAPER, 1919.

Q.—Construct Sanskrit sentences, each containing any one of the following :—(a) नभोमण्डले ; (b) पराभवति ; (c) रोचते ; (d) कमलाणि ; (e) आदिदेश ।

A.—(a) असंख्येयाक्षरका नभोमण्डले विराजन्ते । (b) स शत्रून् पराभवति । (c) मद्यमेतन्न रोचते । (d) सरसि कमलाणि विकसन्ति । (e) 'दरिद्रेभ्यो धनं देहे' ति राजा मन्त्रिणमादिदेश ।

Q.—Join in Sandhi (सन्धि) the following :—(1) वाक् + मानम् ; (2) भवान् + चरति ; (3) तत् + शय्या ; (4) साधुः + आयाति ; (5) पुनः + गतः ।

A.—(1) वाक्यावम् ; (2) भवांचरति ; (3) तच्छय्या, तच्छय्या ; (4) साधुरायाति ; (5) पुनर्गतः । [See App. E. Rules 49, 36, 26, 61, 62.]

ADDITIONAL PAPER, 1919.

Q.—Compose short sentences to show the use of the following :—(a) क्त in the Past Tense, Active Voice. (b) क्त in the Present Tense, Passive Voice. (c) तव्य, अनौय or द in the Future Tense, Passive Voice.

A.—(a) स गृहं गतः । (b) "अहमेव मतो महौपतेः ।" (c) चेतव्यम्, चयनौयम्, चेष्टम् वा पुष्यम् त्वया ।

Q.—Shorten the following sentences by putting suitable substitutes for the underlined parts :—(a) अयं राजा शत्रुं हन्तुमिच्छति । (b) स आमनः पुत्रमिच्छति । (c) स मामन्नं भोक्तुं प्रेरयति । (d) इयं खट्वा काष्ठेन निमित्तता ।

A.—(a) अयं राजा शत्रुं जिघांसति । (b) स पुत्रकाम्यति । (c) स मामन्नं भोजयति । (d) इयं खट्वा काष्ठमयी ।

Q.—Distinguish grammatically between :—उपाध्यायानी and उपाध्याया ।

A.—उपाध्यायानी—उपाध्यायस्य पत्नी ; उपाध्याया—स्वयं शिक्षयित्री ।

COMPULSORY PAPER, 1920.

Q.—Form adjectives from प्राज्ञ, पृथिवी and अरण्य; and construct short sentences to illustrate their meaning.

A.—प्राज्ञः, पार्थिवः, अरण्यः or अरण्याकः। स हि विशिष्टो प्राज्ञः। पार्थिवो दशरथः पुत्रशोकेन प्राणान् जहौ। अरण्यः प्राचिनः अरण्य एव निवसन्ति। “तपःषड् भागमन्वयं ददत्यारण्यका हि नः।”

Q.—Give the superlatives (without adding the affix तम) of गुरु, प्रिय and बलवत्; and construct short sentences showing their use.

A.—गरिष्ठ, प्रेष्ठ and बलिष्ठ [See § 51 (b)]; गरिष्ठं हि मे प्रयोजनम्; अतोऽहमवश्यमेव गमिष्यामि। जगत्पुत्रिन् त्वत्तो हि प्रेष्ठो मे कोऽपि नास्ति। भौमसेनः पाण्डवानां बलिष्ठ आसीत्।

Q.—Give the feminine forms of अश्व, व्याघ्र and ईदृश, and construct short sentences showing their use.

A.—अश्वा [See App. A, Rule 4 (a)], व्याघ्री [See App. A, Rule 4.] ईदृशी। तस्यैका शोभना अश्वासीत्। तस्यां गुहायां काचित् व्याघ्री चिरं निवसति स्म। ममेदृशी बलवती पिपासा सञ्जाता, यदहं पदात् पदमपि चलितुं नाशक्तवम्।

Q.—Construct short sentences to illustrate :—(a) The use of the verbs आसु and स्या governing an accusative; and (b) The use of the verb दा in आत्मनेपद and रम् in परस्मैपद।

A.—(a) [See § 27 (c); (b) See § 230 and § 221 and (a)].

ADDITIONAL PAPER, 1920.

Q.—Express in one word the following :—(a) दशरथस्यापुत्रं पुमान्, (b) रामस्य सखा, (c) वयाणां लोकानां समाहारः, (d) माता च पिता च, and (e) अन्यो यामः।

A.—(a) दशरथिः [See App. D, Rule 5], (b) रामसखः [See App. B. Rule 30], (c) त्रिलोकौ [See App. B. Rule 85 (a)], (d) पितरौ, मातरपितरौ, मातापितरौ [See App. B, Rule 62], (e) यामाक्षरौ [See App. B, Rule 37].

Q.—Compose sentences to illustrate the use of उत्तर and सर्व्व in the feminine gender in the locative सप्तमी case.

A.—उत्तरस्यां दिशि हिमालयो नाम नदीधिराजः अस्ति । अधुना सर्व्वस्यामेव नगर्थां हेनिकं संवादपदं प्रचलितमस्ति ।

Q.—Join by the rules of 'Sandhi' the following :—सः + इच्छति, पुनः + रमते, वाक् + मयं and इसन् + आगतः ।

A.—सइच्छति, पुनारमते, वाक्यं, इसन्नागतः [See App. E. Rules 65, 62, and 64, 49, 35.] †

COMPULSORY PAPER, 1921.

Q.—Join in सन्धि the following :—नौडाः + दृष्टाः, तरु + छाया, भवान् + वायताम् and गुरु + रमते ।

A.—नौडादृष्टाः, तरुच्छाया, भवास्त्रायताम्, and गुरुरमते [App. E, Rules 60, 43, 36, 62 and 64.]

Q.—Decline नौ or इदम् feminine gender in the locative case and युवन् or पुंस् in the accusative case and construct short sentences to show their use.

A.—(1) नावि, नावीः, नौषु ; (2) अस्याम्, अनयोः, आसु ; (3) युवानम्, युवानौ, यून् ; (4) पुमांसम्, पुमांसौ, पुंसः । (1) चन्द्रग्रहणसमये गृहभावात् वाराणस्यां बहवो जनाः नावि, नावीः, नौषु वा निवसन्ति स्म । (2) अस्यां नगर्थां, अनयोः नगर्थां, आसुं नगरीषु वा बहूनि शोभनानि हर्म्याणि सन्ति । (3) and (4) इमं युवानाम् पुमांसम्, इमौ युवानौ पुमांसौ, इमान् यून्, पुंसः वा अहं वारुणस्यां गृहस्थः ।

Q.—Form adjectives from दिव्, भूमि, धर्म and पथिन् ।

A.—दैव, भूमि, धर्म्य and पाथ्य ।

Q.—Form nouns from the verbs शास्, अद, दत् and दृप् ।

A.—शासन, अदन, वर्तण and तपण ।

Q.—Construct short sentences to illustrate :—(a) The verb याच् or प्रच्छ् governing double accusative (द्विकर्मक) ; (b) The use of the prepositions (कर्मप्रवचनीय) बहिस् (outside) and अन्तरा (between) ; (c) The use of लट् denoting past or future action.

A.—(a) [See § 209], (b) स नगरात् बहिः प्रसीदकाननमधिवसति ;

अनरा त्वां च मां च स उपविशति [See द्वितीया Rule 2.], (c) [See § 77, 78, 79, 80, 81, 84 and 85.]

ADDITIONAL PAPER, 1921.

Q.—Join in Sandhi (सन्धि) the following :—(1) तादृशी + एव ;
(2) प्राणान् + त्यजामि ; (3) ततः + भगवान् ; (4) अतः + उच्यते ।

A.—तादृशा एव and तादृशावेव ; (2) प्राणान्यजामि ; (3) ततो भगवान् ;
(4) अत उच्यते [App. E. Rule, 15 (a), 36, 58, 59.]

Q.—Give the feminine forms of मृषिक, हय, रुद्र and शयुर ।

A.—मृषिका [App. A. Rule 4. (a)]; हयी [App. A. Rule 5] ;
रुद्राणी [App. A. Rule 19] ; शयू [App. A. Rule 28].

Q.—Frame sentences to illustrate the use of सर्व both as noun and pronoun.

A.—सर्वाय (शिवाय) नमः । सर्वस्यै देवाय नमः ।

COMPULSORY PAPER, 1922.

Q.—Join in Sandhi :—(1) महा + चरिः ; (2) प्रभो + एहि ; (3) मनस् + ईषा ; (4) तान् + शशकान् ।

A.—(1) महर्षिः ; (2) प्रभ एहि and प्रभवेहि ; (3) मनीषा ; (4) ताव्-
शकान्, तान्छशकान् and तान् शशकान् [App. E. 6 ; 15 (a), 23, 27].

Q.—Give the Participle forms of the following :—Present
desid. of वृध ; future of यु ; past of क्लृ ; and indec. Past of
आ + दा ।

A.—भीतस्मान् ; शोष्यत् ; कृत ; कृतवत् and आदाय ।

Q.—Give (a) the passive form of गां दीप्ति पयः ; (b) the
causative of हरिर्भृत्यः कटं करोति ; and (c) an instance of 'Genitive
Absolute' construction.

A.—(a) गीर्दृष्टते पयः । (b) हरिर्भृत्यं भृत्येन वा कटं कारयति [See
§ 187] । (c) "पश्यती वकमूर्खस्य नकुलेर्भक्षिताः सुताः ।"

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Q.—Join in Sandhi :—राजन् + आगच्छ ; प्रसूतः + अयम् ; मातुः +
दुःखम् and यादृक् + रूपम् ।

A.—ग्राजिवागच्छ; प्रस्तोऽयं; मातुर्दुःखम्; यादृग्रूपम्; [App. E. Rules 35, 57, 61, 45].

Q.—Give the feminine forms of पाचक, नर and व्याघ्र।

A.—पाचिका, नारी, व्याघ्री [App. A. Rule 2; 4].

Q.—Decline पित्र् or अदस् (Masculine gender) in the objective case (द्वितीया), and बाच् or दिव् in the locative (सप्तमी); and construct a short sentence to shew the use of the declined forms.

A.—पितरम्, पितरौ, पितॄन्; अमुं, अमु, अमून्; बाचि, बाचीः, बाच्च; दिवि, दिवोः, द्यौषु। वयम् पितरं, पितरौ, पितॄन् वा नमामः। अपि जानाति भवान् अमुं बालकं, अमु बालकौ, अमून् बालकान् वा? स हि बाचि, बाचीः, बाच्च, वा पट्। पुण्ड्रवन्तो, दिवि, दिवोः, द्यौषु वा सुचिरं निवसन्ति।

Q.—Conjugate in active voice (कर्तृवाच्य) हिष् or हन् in the third person of लट् (Present), and वस्, यङ् in the second person of लृट् (future) and construct a sentence shewing the use of them.

A.—हेटि, डिट्, द्विषन्ति; हन्ति, हतः, घ्नन्ति; वत्ससि, वत्साय, वत्साथ; यद्दोष्यसि, यद्दोष्यथ; यद्दोष्यथ। स, तौ, ते वा शतॄण् डेटि, डिट्, द्विषन्ति वा। सः, तौ, ते, वा द्विषं हन्ति, हतः, घ्नन्ति वा। त्वं, युवाम्, यूयं वा वाराणस्यां वत्ससि, वत्सथ; वत्सथ वा। त्वं, युवाम्, यूयं वा मम पुस्तकं यद्दोष्यसि, यद्दोष्यथ; यद्दोष्यथ वा।

Q.—Form adjectives from वन, पृथिवी, निशा and लोक।

A.—वन्य, पार्थिव, नैश and लौकिक।

Q.—Form nouns from दृश्, वृष्, कृप् and सृज्।

A.—दर्शन, वृहन्, कृपा and सृष्टि।

Q.—Construct short sentences to illustrate :—(a) The use of गम् or यु in आत्मनेपद। (b) The use of the verbs आस् or शी governing an object. (c) The use of the fourth case-ending (चतुर्थो विभक्ति) in the accusative case (कर्मणि)।

A.—(a) See § 236. (b) See § 27 (e). (c) See § 29 (d).

COMPULSORY PAPER, 1923.

Q.—Join in Sandhi (i) चक्रिन् + वायस्; (ii) कवी + इमौ; (iii) बाक + हरिः; (iv) शम्भु + राजते।

A.—चक्रिं स्त्रायस् ; कवी इमौ ; वाग्धरिः, वाग्हरिः ; शम्भुराश्रिते । [See App. E. Rules 36, 21, 47, 61, 64].

Q.—Give the present participle forms of the roots of हृत्वा, श्रुत्वा, व्यापादितः ।

A.—घृत्, श्रृष्वत्, पादयत्, (non-causative पद्यमान) ।

Q.—Give the past participle forms of the verbs जान्, दृष्ट् and यज् ।

A.—जातः, दृष्ट, इष्ट ।

ADDITIONAL PAPER, 1923.

Q.—Give single words expressing the exact sense of the following :—(i) ज्ञातुमिच्छति ; (ii) दातुमिच्छति ; (iii) पुत्रमिव आचरति ; (iv) वाष्पमुदमति ; (v) शार्ङ्गं धनुयस्य ।

A.—(i) जिज्ञासते ; (ii) दातव्यम्, दानीयम्, दीयम् ; (iii) पुत्रीयति ; (iv) वाष्पायते ; (v) शार्ङ्गधन्वा ।

Q.—Convert the underlined parts in the following to infinitive forms and make the necessary changes :—(i) अर्थदानाय भिक्षुकान् आह्वयति ; (ii) विद्यार्ज्जनाय विदेशं गच्छति ; (iii) यशोलाभाय मतिं करोति ।

A.—(i) अर्थं दातुम् ; (ii) विद्याम् अर्जं वितुम् ; (iii) यशो लब्धुम् ।

Q.—Apply the rules of sandhi in the following :—हसन् + चकार ; प्रियं + एति ; उप + श्लिषति ; याचते + अर्थः ; महान् + लाभः ।

A.—See App. E, 36 ; 15 (a) ; 17, 16, 34.

Q.—Give the feminine forms of the following :—(i) शून् ; (ii) मघवन् ; (iii) सेवकः ; (iv) पाचकः ; (v) कुर्वन् ।

A.—शूनी ; मघोनी ; मघवती ; सेवका ; पाचिका ; कुर्वती [See App. A. II ; 4 (a) ; 2 ; 12].

Q.—Give the Comparative and Superlative forms of the following :—बृह, गुरु, बह, बलवत्, युवन् ।

A.—See § 51 (b).

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A

- Abandon—v.** त्यज्, हा, वि+उत् +सज्, मुच् ।
Abandoned—adj. त्यक्त, हीन, मुक्त ; 'He was abandoned to his fate' = देवाधीनः कृतः ।
Able—adj. समर्थ, क्षम, शक्त ; 'To be able' = शक् ।
Absent—adj. अवर्त्तमान, अविद्यमान, अनुपस्थित ।
Accept—v. पुति+यद्, प्रति+पठ्, स्वी+क्त ।
Accompany—v. अनु+इ, अनु+या ।
Accompanied—adj. सहित ।
Accomplish—v. साध्, सम्+आङ्, पठ्+णिच् ।
Account—v. गण । [दुष् ।
Accuse—v. अभि+युज्, अधि+क्षिप्,
Acquire—v. अर्ज्, लभ् ।
Act—v. कृत्, वि+अव+ङ, आ+चर् ।
Action—क्रिया, व्यापारः, चेष्टितम् ।
Active—adj. उद्योगिन, अनलस ।
Actually—यथायथः, परमार्थतः ।
What actually took place = यद् यद् वृत्तम् ।
Admire—v. प्र+श्रन्स्, श्लाघ, स्तु ।
Admit—v. प्र+विश्, अङ्गी-स्वी+क्त ।
Admission—प्रवेशनम्, अङ्गीकारः ।
Adopt—v. परि+यद्, पुढी-क्त ।
Adopted—परिगृहीतः । Adopted son = कृतकः पुत्रः, दत्तमः सुतः ।
Advance—v. प्र-चल्, प्र-अभि-या । अभिसुखं या or गम् or व्रज् । 'Advances against the enemy' = शत्रोरभिसुखं याति । **Advanced in age =** परिषत्तवयाः, वयोवृद्धः । **Advanced in knowledge =** ज्ञानवृद्धः । **Price of a book in advance =** पुस्तकप्रकाशनात् पूर्वं दत्तं मूल्यम् ।
Advantage—1. लाभः, हितम् । 2. अवसरः । 3. आधिक्यम् ; 'Taking advantage of my weak point' = मम हितेन लब्धव्यकाशः ।
Affect—आकुली-क्त, आर्द्र-क्त । 'My words affected his heart' = मम वचसा तस्य हृदयं द्रवीभूतम् ; मम वचसस्य हृदये दृढं पदं लेभे ।
Agony—व्यथा, सन्तापः । In the agony of death = मृत्युवेदना-भिभूतः । Sharp agony = तीव्र-यातना, तीव्रवेदना ।

Agree—*v.* सम्-मन्, तथा-एवं-मन् ।

I do not agree with you=नैव-महं मन्ये ; 2. 'एकचिन्ता-भू, एकमत-भू ; 'They all agree on this point'='अस्मिन् विषये सर्वेषां तेषामेकमन्यम्' । हिताय-भू, हितम्-आवह् । (Living in) Bombay does not agree with my health =मुम्बापुरनिवासी समारोग्याय न कल्पते ।

Air—*n.* व्योमन्, आकाशः, नभस् ।
'To take the air'=वातम्-आसिक् ।
'Take air'=प्रकाशता-गम् । 2.
वायुः समीरणः । Through air =
नभोवर्तमाना ।

Alert—सावधान, अवहित ।

Allow—*v.* अनु-ज्ञा, अनु-मन् ।

Alms—भैक्ष्यम्, 'Alms house' =
अनाथगृहम्, भिक्षागृहम् ।

Ample—*a.* विशाल, विपुल, विस्तारपूर्ण,
प्रचुर, प्रभूत, बहुल ।

Analyze—*v.* वि-अवहृ, वि-भज् ।

Anarchy—अराजकम्, राज्यविप्लवः,
अराजकता ; 'When the country
is in anarchy' = अराजके जनपदे ।

Anniversary—सांवत्सरिक, वार्षिक ;
Anniversary of birth = जन्म-
दिवसः । Anniversary of death
= मृत्युतिथिः ।

Annotation—टीका, भाष्यम् ; An-
notator = टीकाकारः ; भाष्यकृत् ।

Anomaly—विधिविरोधः, अनियमः,

अविचारः । Anomalous, *a.* विधि-
विरुद्ध ।

Anonymous—*a.* अविदित-अनिर्दिष्ट-
लिखक-नामन् । Anonymously—
adv. नाम विना, नामनिर्देशं विना ।

Answer—*v.* उत्तरं-दा, प्रति-पद, प्रति-
वच् । 'He answered in the
affirmative' = तथा इति स प्रत्यु-
वाच ।

Anxiety—चिन्ता, उत्कण्ठा, श्रौत्सुक्यम् ।

Anxious—*a.* व्याकुलित, उद्विग्न,
उत्सुक । 'He thus passes
anxious nights.' = एवमुद्विग्नस्य
यान्ति रजन्यः । 'To be anxious
for' = उत्कण्ठ । He is anxious
to see you near = उत्कण्ठते
युष्मत्सन्निकर्षेण ।

Appeal—पुनर्विचारं प्र-अर्थे ; प्रमाणीकृ ।
I appeal to your lordship in
this case = अत्रविषये अवभवन्तं
प्रमाणीकरोमि ।

Appear—उत्-इ, उत्-गम्, प्र-काश्,
प्रादुर्भ, आविर्भ, उपस्था, सन्निधा,
अवभास् ।

Approve—अनु-मुद, हृच्, अभि-नन्द् ।
'I do not approve their very
quarrel' = एतयोर्विवाद एव मे न
रीचते । 'I do not approve your
speech' = न तेवचोऽभिनन्दामि ।

Apt—उचित, योग्य ; शील in com-
pound ; Youths are apt to
forget = युवानो विस्मरणशीलाः ।

Arrive—संप्र-आप्; आ-सद्, समा-सद् ।
Associate—*v. i.* संसर्ग—संगति—
समागमं क; सहवासं क; सङ्ग—
अनुव्रज् । 'Deer associate with
deer' = मृगा मृगैः सङ्गम् अनुव्रजन्ति ।

Avail—उप-कृ ।

Avarice—लोभः ।

Await—प्रति-ईच्छ्; प्रति-पाल् ।

Awake—वि-प्र-बुध् । निद्रां त्यज् ।

Axe—टङ्क; परयुः, कुठारः ।

B

Baby—शिशुः, दारकः ।

Bachelor—अकृतदारपरिग्रहः, अकृतो-
दाहः ।

Bad—निन्दित । A bad man =
दुर्जनः । • A bad way = कुपथः ।

A bad friend = किंसखा । A
bad horse = कुदंष्ट्रः ।

Baffle—व्यर्थो-कृ, मघौ-कृ ।

Bag—पुटः, कोषः; Leather bag =
चर्मभस्त्रिका ।

Bail—प्रतिभूः । Admitted to bail
= प्रतिभूदानेन मुक्तः ।

Ball—कन्दुकः (for playing) गोलः;
वर्तुलम्; eye-ball = तारा । 2. नृत्य-
क्रीडा ।—Ball-room = नृत्यस्थानम् ।

Balloon—विमानम्, व्योमयानम् ।

Bamboo—वेणुः, वंशः ।

Band—समूहः, श्रेणी, दलं ।

Bandage—बन्धनम् ।

Bank—तीरम्, धनागारम् ।

Banner—ध्वजः, पताका ।

Barber—नापितः ।

Bard—वन्दिन्, वैयालिकः ।

Bark—वृक्ष । Dogs bark at the
moon = ग्रानः शशिनं वीक्ष्य वृक्षवन्ति ।

Basket—मञ्जुषा, करण्डः ।

Battalion—गुहः, वाहिनी, सैन्यदलम् ।

Battle—युद्धम्, समरः ।

Bazar—आपणः, पण्यवैधिका ।

Beak—चञ्चुः ।

Bear—*v.* वह्, नौ, भू, उत्-पद्, जन्
(जनयति), Satyabati bore two
sons to the king = नृपेण सत्य-
वत्या द्वौ पुत्रौ उत्पदिता ।

Beast—पशुः, मृगः, जन्तुः । Beasts
of prey—आपदः ।

Beauty—सौन्दर्यम्; अभिख्या ।

Beautiful—कान्तः, मनोज्ञः ।

Bed—शय्या, शयनम् ।

Bed-chamber—शयनगृहम् ।

Bee—मूलः, भ्रमरः ।

Bell—घण्टा, small bell = किङ्किनी ।

Belt—मेखला ।

Bench—पीठम्, फलकः ।

Bench of justice = धर्मासनम् ।

Bill—पत्रम्, शिखः ।

Bird—विहङ्गः, पक्षी ।

Biscuit—अपूपः, पिटकः ।

Bishop—धर्माध्यक्षः ।

Bitch—शुनो, सरमा ।

Blanket—कम्बलः ।

Board—काष्ठखण्डम्, फलकः ।

Body—शरीरम् ।
 Bond—प्रतिज्ञापदम् ।
 Book—पुस्तकम्, ग्रन्थः ।
 Boon—दैर्घ्यं, प्रसादः, अनुग्रहः ।
 Bottle—काचकूपी-भाजनम्-पात्रम् ।
 Bottom—तलं, अधोभागः ।
 Bough—शाखा, विटपः ।
 Bounteous—*a.* वदान्य ; मुक्तहस्त,
 दानशील ।
 Box—पेट्रीका, मञ्जूषा ।
 Brick—इष्टका ।
 Brisk—*a.* चपल ।
 Brook—सुद्रनदी, कुसरित् ।
 Bud—कलिका, कोरकः ।
 Bunch—गुच्छः, स्रवकः, संघतद्रव्यम् ।
 Bundle—गुच्छः, संघातः ।
 Bush—गुच्छः ।

C

Cabin—कुटि-कुटी, शाला, नौकाभ्यन्तरे
 कोष्ठ ।
 Cage—पञ्जरः, पिञ्जरं ।
 Camp—शिविरम्, सैन्यनिवासः ।
 Canal—कुल्या ।
 Cane—वेतसः ।
 Cap—शिरस्त्राणम् ।
 Captain—सेनानीः, पोताध्यक्षः, नायकः ।
 Car—रथः, चक्रयानम्, प्रवहणम् ।
 Card—पत्रम् ।
 Carpet—कुथः, आभरणम् ।
 Cash—टङ्काः, मुद्रा ; Cashier—मुद्रा-
 धीशः ।

Chair—विष्टरः, आसनं, पीठम् ।
 Chalk—कठिनौ ।
 Circus—क्रोडारङ्गः ।
 Clerk—लिपिकारः, लेखकः ।
 Cloak—कञ्चुकः, प्रावारकः ।
 Clock—घटिका ।
 Coal—अङ्गारः ।
 Comb—प्रसाधनी, कङ्कतिका, केश-
 मार्जणी । *v. t.* प्र-सध्, सृज् ।
 Commerce—वाणिज्यम् ।
 Corner—कोणः । Corner of the
 eye—अपाङ्गः-ङ्गं, जयनीपालः ।
 Cost—मूल्यम्, अर्थः ; Even at the
 cost of one's life—प्राणव्ययेनापि ।
 Cottage—छटजः-जं, पर्वशाला,
 कुटीरः ।
 Cotton—कार्पासः, तूलः ।
 Country—प्रदेशः, विषयः, राष्ट्रम्,
 यामः, जनपदः ; country life—
 जनपदवृत्तिः ; native country—
 जन्मभूमिः, स्वदेशः ; country man
 —स्वदेशीयः, देशवन्तुः ; country
 folk—ज्ञानपदाः, ग्राम्याः ; country
 parson—ज्ञानपदाचार्यः ।
 Couple—युग्मम् ; द्वितीयम् ।
 Cradle—दीला ।
 Crane—वक्रः, सारसः, वलाका ।
 Crawl—(*v. i.*) सृप, उरसा गम, मन्द-
 गत्या चल ।
 Crew—नाविकाः, पोतवाहाः ।
 Crime—अपराधः ।
 Critic—गुणदीपनिचारकः, गुणागुणज्ञः ।

Crop—शस्यम्, कृषिफलम् ।

Cross—*v.* *i.* दृ, अति.क्रम, अस्
or सम्-भू । "These thoughts
crossed my mind" = आसौन्ने
मनसि । He crossed my sight
= मम दर्शन-पथमागतः, नयनविषय-
वतीर्णः ।

Cup—पात्रम्, भाजनम् ।

Curiosity—कुतूहलम् ; 'My heart
is curious to know' = जिज्ञासा-
क्रान्तद्वयोऽस्मि ।

D

Dame—आर्या, भगवती (in address)
स्त्री, गृहीणी । Old dame =
वृद्धा स्त्री, पुराणी ।

Damp—*a.* नम्र, आर्द्र, जलसिक्त । 2.
विषय, भयोत्साह । *v.* भङ्गं कृ ;
Do not damp his energy =
तस्योत्साहभङ्गं मा कृथाः ।

Damsel—बाला, युवतिः । Celestial
Damsel = अप्सरस्, स्वर्गस्त्री ।

Dance—*v.* *i.* नृत । 'Who always
dances attendance' = यः अहर्नि-
शम् उपरचिताञ्जलिः सौति । *n.*
नृत्यम्, नाट्यम्, लास्यम्, ताण्डवम् ।
Dance house-school = नृत्य-
शाला । Dance master—नाट्य-
चार्यः ।

Dark—अन्धकारमय, तिमिरावृत,
तामस । Pitchy dark = सूक्ष्मेद्यं
तमः ।

Darling—*a.* प्रिय, दयित ।

Dawn—प्रव्यूषः, दिनमुखम् । It is
dawn—प्रभाता रजनी । Before
the day dawned = प्रभातायां
शर्व्वर्याम् । Day—दिनम्, दिवसः,
वासरः । Day by day = दिने दिने,
प्रत्यक्षम् । The next day = परेद्युः ।
The day before = पूर्व्वेद्युः । An-
other day = अपरेद्युः । Day and
night = अहर्निशम्, अहोरात्रः, नक्त,
दिवम् । The day after to-mor-
row = परश्च । Daily = दैनन्दिनम् ।

Deaf—वधिर ; एङ् ; 'Deaf and
dumb' = एङ्मूकः । Deafen =
वधिरयति ; 'Deafening all direc-
tions with cries of alas' =
हाहानिनादेन दिशो वधिरयतः ।

Dear—सहाय, बहुमूल्य ; प्रिय, दयित ;
dear friend = हृदयजनः सखा ;
'As dear as one's life' = प्राण-
प्रियसमी ।

Dearly—अत्यन्तं ।

Delight—आनन्दः ; 'Takes no
delight in sports' = नाभिनन्दति
कैलिकलाः ; thrilling with de-
light = आनन्दपुलकिततेजः ।

Dense—निविड ।

Dew—नीहारः, तुषारः । [पुस्तकम् ।

Diary—दिनपत्रिका, दैनिकवृत्त-

Dictionary—कोषः, अभिधानम् ।

Die—मृ । Dead—मृत, उपरत,
गतासु ; Dead language = अप्र-

- खलिता भाषा ; Dead letter =
 लप्रायवचनम् । Deadly enmity =
 आसुराणान्तिक वैरं । Deadly
 wounded = भिन्नसर्गम् । He
 was sentenced to death =
 तस्य प्राणदण्ड आदिष्टः ; Death by
 fasting — प्रायः, प्रायोपवेशनम् ।
 Different—*a.* भिन्न, इतर, अन्य,
 व्यतिरिक्त । She is not different
 from my body (myself) =
 “अव्यतिरिक्तेशमस्मच्छरीरात् ।”
 Diligent—*a.* उद्योगिन्, अनलस,
 उद्यमपर, व्यवसायपर ।
 Diligence—*n.* उद्यमः, अध्यवसाय ।
 Dirt—मलः, कर्दमः । Dirty = मलिन,
 पङ्किल, आविल ।
 Disadvantage—अहितम्, अपायः,
 अनिष्टम्, हानिः ।
 Disappearance—अन्तर्धानम्, अ-
 दर्शनम् ।
 Disappointed—अकृतार्थ, अप्राप्त ।
 Disappointment—आशामङ्गः, प्रणय-
 वैफल्यम् ।
 Dish—शरावः, पात्रम्, भाजनम् ।
 Disloyal—भक्तिहीन ; राजद्रोहिन् ।
 Dismiss—द्विष्टज् ; अधिकारात्—
 पदात् च्यु or भग्न् । Dismissed
 from office = अधिकारच्युत, भटा-
 धिकार । Dismiss all anxiety—
 सर्वथा वीतचिन्तो भव ; श्रौत्सुक्यम-
 पाकुर्व ।
 Disobey—उत्-लङ्घ, अति-क्रम ।
- Divine—अपार्थिव, दिव्य ।
 Document—लिख्यम्, पत्रम् ।
 Domestic—*a.* गाम्य ; Domestic
 dissension—अन्तर्भेदः ।
 Drain—जलनिर्गमः ।
 Draw—कृष्, आ-समा-कृष्, वह् ; ‘A
 carriage drawn by horses’ =
 अश्वीदः रथः । Drawn by merits
 = गुणलुब्ध । The day is fast
 drawing to a close = अग्रेष्यत-
 प्रायमहः ।
 Duck—कलहंसः, चक्रवाकः, हंसः ।
 Dust—धूलिः, रजस् ।
 Duty—धर्मः, कर्मन् । One who
 has done his duty = कृतकृत्यः ।
- E
- Eagle—उत्कीशः ।
 Egg—अण्डम् ।
 Elder—ज्यायस्, अयज ।
 Elephant—गजः । [भौमः ।
 Emperor—महाट्, अधिराजः, सार्व-
 Empire—सामान्यम् ।
 Engineer—यन्त्रकलाभिज्ञः, वास्तुविद्या-
 विशारदः । Engineering—वास्तु-
 विद्या, यन्त्रशास्त्रम् ।
 Eternal—शाश्वत, नित्य ।
 Event—वृत्तम् ।
 Evidence—साक्ष्यम् ।
 Excellent—*a.* विशिष्टः, उत्तम,
 गुणीपेत ।
 Excellent man—पुरुषर्षभः ।

Fable—कथा, आख्यायिका ।

Face—मुखं, वदनं ।

Factory—शिल्पकर्मस्थानम् ; पण्य-
निर्माणस्थानम् ।

Faith—विश्वासः ।

Fall—पत् । 'Fell under his dis-
pleasure' = तस्याक्रपापात् (कोपा-
स्यदे) वभूव । 'When the wind
fell' = शान्ते पवने । Rise and
fall = पातोत्पाताः । Fall of snow
= तुषारवर्षः । Fall of rain = धारा-
संपातः, धारासारः । Fall into vice
= दुर्मार्गगामिनी भवन्ति । Fall into
misfortune = विपद्ग्रस्ता भवन्ति ।
'His arrow fell short of its
aim' = स लैल्यच्युतसायकोऽभूत् ।

False—सूया, मिथ्या, (in com-
pound) असत्य, अनृत । False
speech = सूषोद्यम् । False
ascetic = कृत्रतापसः । False
witness = कुटसाक्षी । False ac-
cusation = मिथ्याभियोगः ।

Fame = यशस् ; कीर्तिः ।

Famous—प्रथित, विश्रुत ।

Familiar—परिचित, संस्तुत ।

Famine—दुर्भिक्षम् ।

Fan—व्यजनम् ।

Farm—क्षेत्रम् । Farm-house—
क्षेत्रपतिगृहम् । Farmyard—क्षेत्र-
वाटिका ।

Fat—पीन, पीवर, मांसल ।

Fault—दोषः, अपराधः ।

Fever—ज्वरः ।

Field—क्षेत्रम् ।

Finger—अङ्गुलिः ।

Fish—मत्स्यः ।

Flatterer—चाटुकारः ।

Flesh—मांसम् ।

Fleet—घोतावलिः, युद्धनीसमूहः ।

Flourish—सम्-जन् ।

Panini flourished—यदा पाणिनिः
समजायत ।

Flower—पुष्पं, कुसुमम् ।

Fly—मलिका ।

Fox—शृगालः ।

Fresh—नव, अभिनव, नवीन ।

Friend—मित्रम् ।

Frost—तुषारः ।

Fruit—फलम् ।

Fuel—रन्धनम् ।

Fur—लोमन्, पशुलोमन् ।

G

Gale—वातः, strong gale—
वात्या ; चण्डवातः ।

Garden—उद्यानम् ।

Gate—द्वारम् ।

Gentle—*a.* भद्र ; शिव । A gentle
laugh—मन्दस्मितम् । Gentle
breeze—मन्दानिलः ।

Grass—दण्डम् ।

Gray—*a.* चापाखु, घूसर ।

Green—हरित, हरिदर्थः ।

Grove—उपवनम्, वृक्षवाटिका ।

Guarantee—प्रत्ययः ; प्रतिभूः । ७.
प्रतिभू-स्या ; 'I guarantee you
the security of your property'
—त्वद्वित्तरक्षणेऽहं प्रतिभूस्मिहामि ।

H

Hail—शिखावृष्टिः, करकानिपातः ।

Hair—केशः, कचः ।

Hand—हस्तः, करः ।

Happy—१. सुखिनः, प्रीतः ।

Hare—शयः ।

Harp—वक्त्रकौ, वीणा ।

Haste—त्वरा, वेगः । Make haste
—त्वर ।

Hat—शिरस्त्राणम् ।

Hay—शुष्कदणम् ।

Head—शिरस् ।

Health—स्वास्थ्यम्, अरोगिता ।

Heap—राशिः ।

Heart—हृदयम्, चित्तम्, मनस् ।

Heart and soul—सीत्ताहं, सर्वा-
—त्मना ।

Hedge—वृत्तिः, वेष्टनम्, चेतवेष्टनम् ।

Heel—पाणिः, पदतलं ।

Help—साहाय्यम् । Help, help—
परिवायञ्चम्, परिवायञ्चम् ।

Hermit—यतिः, तापसः ।

Heron—वकः, सारसः ।

House—गृहम् ।

Huge—स्थूलः, विशालः, महाकायः ।

Hum—गुञ्ज ।

Human—मानुष, पौरुषेय । Hu-

man nature—मानुष्यकम्, नरस्व-
भाषः ।

Hunt—शूयया कृ ।

Hurt—तुष्ट, अर्ह, बाध् ।

Husk—तुषः ।

I

Idiot—मूढः, मूर्खः ।

Idle—अलसः ।

Impart—दा, वि—तृ ।

Imprison—कारायां नि—क्षिप् ।

Inattentive—अनवधानः ; प्रमत्तः ।

Incident—वृत्तम् ।

Income—आयः ।

Iron—लोहः ।

J

Jackdaw—द्रीणकाकः ।

Jail—कारागृहम् ।

Jar—कलसः ।

Judge—प्राङ् विवेकः, घर्माध्यक्षः ।

Jungle—गुल्मावृतम् स्थानम् ।

Junior—कनीयस् ।

Just—१. न्यायवर्तिनः, न्यायपरायणः ।

K

Keen—तीक्ष्ण, प्रखर, निश्चित ।

Kettle—कटाहः, स्थाली ।

Kitchen—महानसम्, पाकशाला ।

Knave—१. धूर्त, कितव ।

Knife—कर्त्तरिका, कुरिका ।

L

- Labour—श्रमः ।
 Lake—सरसः, कासार, ऋदः ।
 Lad—दारकः । Ladder—अधि-
 रोहणा ।
 Lamb—मेघशावकः ।
 Lane—सडुटपथः, कुपथः ।
 Lantern—प्रच्छन्नदीपः, आहतदीपिका ।
 Large—विशालः । Of large body
 = महाकायः, पौवरः । Of large
 nature—उदारधौ, महात्मन् ।
 Latch—अर्गलम् ।
 Lawn—शाइलं स्थानम् ।
 Lazy—अलसः, तन्द्रिल ।
 Leaf—पत्रम् ।
 Letter—वर्णः, पत्रम्, लिख्यम् ।
 Life—जीवनम् ।
 Like—सदृश । These and the
 like—एवमादि । Brought up
 like one's own children—
 अपत्यनिर्विशेषं संवर्द्धितः । Of your
 like—त्वदभिमत ।
 Lizard—सरटः, ककलासः ।
 Load—भारः ।
 Loaf—अपूपः ।
 Loan—अण्डदानं ।
 Lute—वीणा, वल्लकी ।

M

- Magic—इन्द्रजालम् ।
 Magistrate—अध्यायकः ।
 Majesty—राजेश्वरी, राजमहिमन् ।

Your Majesty—देवः, महाराजः,

देवपादाः, श्रीदेवपादाः ।

- Manes—पितरः, पिच्छमात्रः ।
 Mango—आम्रम् ; (tree) आम्रः,
 रसालः, सहकारः ; mango bloss-
 om—चूतप्रसवः ; mango sprout—
 —सहकारमञ्जरी ।
 Mansion—हर्म्यम्, शोधम् ।
 Marble—संशरीरपलः ।
 Market—आपणः, पण्यवीथी, पण्य-
 वीथिका, इट्टः ; market day—
 इट्टदिवसः ; market town—
 मुख्यनगरम् ।
 Marshal—बलाध्यक्षः ।
 Mast—कूपदण्डः, गुणवृक्षकः ।
 Mat—कटः, आसरेणम् ।
 Meadow—क्षेत्रम्, कैदारः, शाइलम् ।
 Medal—कौर्त्तिमुद्रा, प्रतिष्ठामुद्रा ;
 medalist—लब्धकौर्त्तिमुद्रः ।
 Medicine—औषधम् ।
 Mendicant—भिक्षुः, याचकः ।
 Merchant—वणिज्, सार्थवाहः ; mer-
 chant's business—वाणिज्यम् ;
 merchandise—पण्यं, वाणिज्य-
 द्रव्यम् ।
 Merit—गुणः ।
 Message—सन्देशः, वार्ता ; messen-
 ger—सन्देशहरः, वार्तावहः ।
 Metal—धातुः ।
 Milk—दुग्धम्, पयः ।
 Minister—सचिवः, अमात्यः, सन्नि ।
 Minister of counsel—सौचिवः ।

Grove—उपनिमम्, वृक्षवाटिका ।

Guarantee—प्रत्ययः ; प्रतिभूः । ७.
प्रतिभूःभ्या ; 'I guarantee you
the security of your property'
—त्वदिच्छरक्षणेऽहं प्रतिभूस्मिहामि ।

H

Hail—शिलावटिः, करकानिपातः ।

Hair—केशः, कचः ।

Hand—हस्तः, करः ।

Happy—२. सुखिन्, प्रीत ।

Hare—शशः ।

Harp—वज्रकी, वीणा ।

Haste—त्वर, वेगः । Make haste
—त्वर ।

Hat—शिरस्त्राणम् ।

Hay—गुच्छदणम् ।

Head—शिरस् ।

Health—स्वास्थ्यम्, अरोगिता ।

Heap—राशिः ।

Heart—हृदयम्, चित्तम्, मनस् ।

Heart and soul—सोत्साहं, सर्वार्थ-
—मत्ना ।

Hedge—वृत्तिः, वेष्टनम्, चेतवेष्टनम् ।

Heel—पाणि, पदतलं ।

Help—साहाय्यम् । Help, help—
परिवायध्वम्, परिवायध्वम् ।

Hermit—यतिः, तापसः ।

Heron—वकः, सारसः ।

House—गृहम् ।

Huge—खूबः, विशालः, महाकायः ।

Hum—गुञ्ज ।

Human—मानुष, पौरुषेय । Hu-

man nature—मानुष्यकम्, नरस्व-
भावः ।

Hunt—सूयया कृ ।

Hurt—तुद, चर्द, बाध् ।

Husk—तुषः ।

I

Idiot—जड़ः, मूर्खः ।

Idle—अलसः ।

Impart—दा, वि-तृ ।

Imprison—काराया नि-क्षिप् ।

Inattentive—अनवधानः ; प्रमत्तः ।

Incident—वृत्तम् ।

Income—आयः ।

Iron—लोहः ।

J

Jackdaw—ट्रीणकाक्रः ।

Jail—कारागृहम् ।

Jar—कलसः ।

Judge—प्राङ्निवेकः, चर्माध्यक्षः ।

Jungle—गुच्छावृतम् स्थानम् ।

Junior—कनीयस् ।

Just—२. न्यायवर्तिन्, न्यायपरायण ।

K

Keen—तौक्ष्ण्य, प्रखर, निश्चित ।

Kettle—कटाहः, स्याली ।

Kitchen—महानसम्, पाकशाला ।

Knave—२. धूर्त, कृतघ्न ।

Knife—कर्त्तरिका, कुरिका ।

L

Labour—श्रमः ।

Lake—सरसः, कासार, झरः ।

Lad—दारकः । Ladder—अधि-
रोहणा ।

Lamb—मेषशवकः ।

Lane—सडुटपथः, कुपथः ।

Lantern—प्रच्छन्नदीपः, आवृतदीपिका ।

Large—विशालः । Of large body
= महाकायः, पौवरः । Of large
nature—उदारधौ, महात्मन् ।

Latch—अर्गलम् ।

Lawn—शाइलं स्थानम् ।

Lazy—अलस, तन्द्रिल ।

Leaf—पत्रम् ।

Letter—वर्णः, पत्रम्, लेख्यम् ।

Life—जीवनम् ।

Like—सदृश । These and the
like—एवमादि । Brought up
like one's own children—
अपत्यनिर्विशेषं संवर्द्धितः । Of your
like—त्वदभिमत ।

Lizard—सरटः, ककलासः ।

Load—भारः ।

Loaf—अपूपः ।

Loan—ऋणदानं ।

Lute—वीणा, वल्लकी ।

—M

Magic—इन्द्रजालम् ।

Magistrate—अध्याध्यक्षः ।

Majesty—राजेश्वरी, राजमहिमन् ।

Your Majesty—देवः, महाराजः,
देवपादाः, शीर्षदेवपादाः ।

Manes—पितरः, पिण्डभाजः ।

Mango—आम्रम् ; (tree) आम्रः,
रसालः, सहकारः ; mango bloss-
om—चूतप्रसवः ; mango sprout
—सहकारमन्त्ररी ।

Mansion—इमांम्, सौधम् ।

Marble—मर्मरीपलः ।

Market—आपणः, पण्यबीथी, पण्य-
बीथिका, इष्टः ; market day—
इष्टदिवसः ; market town—
मुख्यनगरम् ।

Marshal—बलाध्यक्षः ।

Mast—कूपदण्डः, गुणवचकः ।

Mat—कटः, आस्तरणम् ।

Meadow—क्षेत्रम्, कौदारः, शाइलम् ।

Medal—कौत्सिमुद्रा, प्रतिष्ठामुद्रा ;
medalist—लब्धकौत्सिमुद्रः ।

Medicine—औषधम् ।

Mendicant—भिक्षुः, याचकः ।

Merchant—वणिज्, सार्वबाहः ; mer-
chant's business—वाणिज्यम् ;
merchandise—पण्यं, वाणिज्य-
द्रव्यम् ।

Merit—गुणः ।

Message—सन्देशः, वार्ता ; messen-
ger—सन्देशहरः, वार्तावहः ।

Metal—धातुः ।

Milk—दुग्धम्, पयः ।

Minister—सचिवः, अमात्यः, मन्त्रिन् ।

Minister of counsel—सौसचिवः ।

Minister for ordinary affairs —
कर्मसचिवः ।

Mint—टहशाला ।

Minute—*a.* निमेषः ; *a.* सूक्ष्म, अणु,
प्रतनु ।

Misdeed—दुष्कृतम् ।

Miser—कृपणः ।

Modern—आधुनिक ।

Modest—विनीत ।

Moist—आर्द्र ।

Molasses—गुड़ः ।

Moment—क्षणः ।

Money—अर्थः, धनम् ।

Monkey—वानरः, कपिः ।

Moon—चन्द्रः ।

Mortal—मर्त्यः ।

Mosquito—मशकः ।

Mole—कुकुन्दरी ; तिलकः ; molehill
—वलीकः-कं ; 'He makes
mountains of molehills'—तिले
तालं पश्यति ।

Mule—अश्वतरः ।

Murder—वधः, हत्या ।

Museum—कौतुकागारः, दुर्लभवस्तु-
संग्रहः ।

Music—गीतम् ।

Mystery—रहस्यम् ।

N

Nag—अश्वकः ।

Nail—नखुरः ।

Neck—कण्ठः, ग्रीवा ।

Need—प्रयोजनम् ।

Needle—सूचिः ।

Net—नीडः, कुलायः ।

Net—जालम्, पाशः ।

News—वार्ता, उदन्तं ।

Numerous—बहुल, अनेक ।

Nymph—अप्सरस् ।

O

Oar—क्षेपणिः ।

Obedient—आज्ञानुवर्तिन् ।

Offend—अप-राध् । (With gen.
or loc.) Sakuntala offended
some respectable person—

'कस्मिन्नपि पूजार्हे अपराद्धा शकुन्तला ।'

Organ—इन्द्रियम् ।

Ornament—अलङ्कारः ।

P

Paddy—धान्यम् ।

Pain—दुःखम्, वेदना ।

Pair—द्वयं, युग्मं, मिथुनम् ; दम्पती
(In com.) a pair of swans—
हंसदम्पती ।

Palace—प्रासादः ; हर्म्यम्, राजकुलम् ।

Pale—पाण्डु, पाण्डुर ।

Partly—अंशतः, कियत्, किञ्चित् ।

Paw—सनखः पादः ।

Peevish—पिष्टुन ।

Pen—लेखनी ; Pencil—तुलिका ।

Peon—पदाति ।

Pigeon—कपोतः, पारावतः ।

Pilgrimage—तैर्ययात्रा ।

- Pillar—स्तम्भः, स्तम्भः ।
 Pillow—उपाधानम् ।
 Pin—सूचि, कौलकम्, शङ्कुः ।
 Pine—देवदारु ; Pine away—अव-
 सद्, परि-ह्वै-न्ते, उत्-तम्-कण्डः ।
 Pipe—वंशः, नालः ।
 Pit—गर्तः, विवरः, विलं ।
 Place—स्थानम् ।
 Plain—समभूमि ।
 Plain—उपायः, प्रयोगः ।
 Plenty—वाङ्मयम्, प्राचुर्यम् ।
 Plight—अवस्था ।
 Plough—हलम् ।
 Pocket—कोषः, आधारः । [पालाः ।
 Police—रक्षापुरुषाः, नगररक्षिणः, नगर-
 Poor—दरिद्रः ।
 Port—नौकास्थयः ।
 Pot—घटः, कलशः, पात्रम्, भाण्डम् ।
 Pretty—सुन्दर, कान्त ।
 Prince—कुमारः, राजपुत्रः ।
 Prison—कारा ।
 Proficient—प्रवीण, कुशल, अभिज्ञ ।
 Proficiency—प्रावीण्यम्, वैचक्षण्यम्,
 प्रतिष्ठा । Have attained profi-
 ciency in all sciences—सर्व-
 शास्त्रेषु परा प्रतिष्ठां गतः ।
 Prudent—दूरदर्शिनः, नीतिज्ञ ।

Q

- Quarter—१. पादः, तुल्यः, तुरीयः । A
 rupee and a quarter = सपाद-
 रुपकः । २. दिशः । Guardian of

a quarter = दिक्पालः, लोकपालः ।

3. प्रदेशः, दिग्भागाः, दिग्दिशः,
 दिगन्तः । From various quar-
 ters = नानादिग्दिशात् । In every
 quarter चतुर्दिक्षु । 4. वासः, वसतिः,
 निकेतनम् ।
 Question—४. प्रश्नः । Put a
 question to = प्रच्छ । You have
 put me a good question =
 सम्यक् प्रष्टोऽपि भवता ।
 Quiet—५. शान्त, स्थिर ।
 Quilt—तुलिकाप्रच्छदः ।

R

- Rabbit—शशकः ।
 Radish—मूलकः ।
 Rag—वस्त्रखण्डः ।
 Rain—वृष्टिः । Heavy rain = अति-
 वृष्टिः । Shower of rain =
 धारासारः ।
 Rampart—प्राकारः ।
 Rascal—वृत्तः, दुर्जनः, दुर्हत्तः ।
 Rat—चाखः, मूषकः, मुषिकः ।
 Realm—राष्ट्रम्, राज्यम् ।
 Recluse—परित्राजकः ।
 River—नदी, सरित् ।
 Road—मार्गः, पथिन् ।
 Rock—शिलोच्चयः ।
 Rod—दण्डः, धष्टिः ।
 Rogue—वृत्तः, कितवः, जात्यः ।
 Room—वैयम्, प्रकोष्ठः ।
 Rumour—जनप्रवादः, किंवदन्ती ।

S

- Saddle—पथ्याणम् ।
 Sail—नौवस्त्रम् ।
 Saint—सुनिः ।
 Senior—ज्येष्ठ, ज्यायस् ।
 Sincere—अकृत्रिम, निष्कपट ।
 Smile—मन्दस्मितं कृ ।
 Snail—शस्त्रुकः ।
 Snow—हिमं, तुषारः ।
 Spring—वसन्तकालः ।
 Sprocket—सञ्चरी ।
 Star—तारा, नक्षत्रम् ।
 Stem—वृक्षम् । 2. काष्ठः ।
 Stick—दण्डः, यष्टिः ।
 Subject—प्रजा, प्रकृति ।
 Summit—शिखरम् ।
 Swam—मराठः ।
 Swarm—समूहः, कुलम् ।

T

- Table—फलकः, पाधारः, मञ्च ।
 Table for writing—लिखनाधारः,
 लिपिसज्जाधारः । Table of con-
 tents—सूची-(वि)-पत्रं । निर्घण्टः ।
 Be at table—भुञ्ज् । Table-
 band—अधिलेखा ।
 Tailor—शौचिकः ।
 Tall—तुङ्ग, उन्नतः, प्राग्य ।
 Tame—गृहपुष्ट, दान्त, वशग ।
 Tedious—दीर्घतर । Passes the
 night grown tedious by

sorrow—गमयति रजनौ विषाद-
 दीर्घतराम् ।

Temple—देवालयः, देवायतनम् ।

Tender—सुकुमार, पेलव ।

Throne—सिंहासनम् । 'Ascended'
 the ancestral throne' = भेजे
 पैलकमासनम् ।

Ticket—अभिज्ञानपत्रम् ।

Top—अग्रम्, शिखरम्, मूर्ध्नि । He
 stands at the top of the class.
 —सर्वेषां बालकानाम् मूर्ध्नि तिष्ठति ।

Translate—व. f. भाषान्तरेण वि-
 परिणम् or परिहृत् । Boys should
 translate Sanskrit sentences
 into English—बालकाः संस्कृत-
 वाक्यानि इंग्रजीभाषया विपरिणमयेयुः ।

U

- Umbrella—छात्रम्, छात्रपत्रम् ।
 Unchaste—अविनीत ।
 Uncle—पितृव्यः ।
 Unfavourable—प्रतिकूल, अननुकूल ।
 Unfortunate—अधन्य, मन्दभाग्य ।
 Unfortunately—मन्दभाग्यतया ।

V

- Valiant—विक्रान्त ।
 Valley—दरी, उपत्यका ।
 Valour—शौर्यम्, वीर्यम् ।
 Vessel—पात्रम् ; पीतः, समुद्रयानम् ।

Virtuous—धार्मिक, धर्मशील, पुण्य-शील ।

Vulture—गृध्रः ।

Wolf—वृकः ।

World—विश्वं, जगत् ।

Worse—निरुद्धः ।

Wretch—दुरात्मन्, आत्माः ।

W

Wagon—प्रवहणम्, शकटम् ।

Warm—प्र-अनु-बुध । I warned him of the impending danger—प्रत्यासन्नापदं तं प्राबोधयम् ।

Web—जालम् ।

Web-footed—जालपादः ।

Week—सप्ताहः ।

Well—वापी, कूपः ।

Wheel—चक्रम् ।

Whip—कशा ।

Wick—दशा ।

Wild—वन्यः ।

Y

Yard—अङ्गनम्, चत्वरम् ।

Yawn—०. १. वि-जृम्भ ।

Young—युवन्, तरुण, कुमार । (In Com.) Young sage=मुनि-कुमारः ।

Z

Zeal—उत्साहः, शीतमुत्साहम् ।

Zealous—उत्साहवत् ।

Zebra—वनगर्दभः ।

