THE
STUDENT'S GUIDE
TO
SANSKRIT COMPOSITION

A TREATISE ON SANSKRIT SYNTAX
FOR THE USE OF SCHOOLS AND COLLEGES

BY
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TWENTY FOURTH EDITION

1960
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The Author.
TO
ALL SINCERE & PATRIOTIC LOVERS
AND
WORKERS IN THE FIELD
OF SANSKRIT
THIS BOOK IS DEDICATED
as the first humble attempt towards
doing something calculated to
encourage a critical study
of the Language
By

The Author
Preface to the Second Edition

A GLANCE at the Table of Contents will show that this edition differs from the first in many respects. The additions and alterations that have been made both in matter and arrangement require a few words of explanation.

The main body of the work is divided into four parts. The first part gives the general scope of Syntax and lays down the principal laws of Concord. The second part deals with Government, and gives principal rules in the Karaka Prakarana. In the third part are considered the more important Grammatical Forms, the meaning and use of which require explanation; such as several kinds of Participles, the Infinitive Mood, the ten Tenses and Moods. Particles, such as are most frequently used in Sanskrit Literature, are also treated and illustrated, being alphabetically arranged and distributed over eight Lessons. Some peculiarities of the Parasmaipada and Atmanepada—certain roots taking the one or the other pada according as they are used in a particular sense or are preceded by certain prepositions—which were given in an Appendix in the first edition, have here been incorporated into the body of the work, and treated in two additional Lessons.

The fourth part gives matter not given in the first edition—the Analysis and Synthesis of Sanskrit Sentences. I have tried to apply the system of English analysis to Sanskrit Sentences, and in doing so I have illustrated the rules of English Grammar by examples from Sanskrit authors, making such additions and alterations as were necessitated by the peculiarity of the Sanskrit idiom. To some this portion may perhaps appear superfluous. But my experience is that a correct knowledge of the relations subsisting between the different parts of a Sanskrit sentence is highly useful to the students, not only in translat-
ing from Sanskrit into English, but also translating from English into Sanskrit, in as much as it clearly brings to his notice the difference in construction between two languages, and in composing sentences. The general rules of Analysis are much the same in all languages, but their application is not easily understood. In Section II of this part some rules on the order of words have been given, mostly drawn from an examination of the construction of Sanskrit sentences and comparison with Latin idiom. The third Section takes up the Composition of sentences, where the student has to frame some sentences so as to apply the rules of analysis given in the first Section. Several exercises have, with this view, been given in this Section. I am inclined to believe that these exercises, if carefully worked, will give the student considerable facility in writing a few sentences of original Sanskrit on a given subject. The student has also been shown how to paraphrase Sanskrit passages, and it is expected that, with the help of Analysis, he will be able to paraphrase in Sanskrit as he does in English. The fourth Section treats of Letter-writing, in which are given, with example and exercises, some of the common forms of letters. On this subject I have derived considerable help from a number of manuscripts, dealing with प्रकारः—forms of writing—that were brought to my notice by Dr. Bhandarkar, and kindly placed at my disposal for some months.

This edition differs also in the arrangement of matter. Each Lesson here consists of three parts; the first gives the rules with illustrations; the second and third give sentences for exercises. Choice Expressions and Idioms, which were in the former edition, given after the rules, and the Sentences for Correction which were given last, have here been given after the Notes. The Idioms have been arranged in the alphabetical order of the important words in their English equivalents, and a good many taken from
standard authors have been added so as to increase the former number by over one-half. The *Sentences for Correction* have been promiscuously arranged, and they may be attempted after the rules have been fully mastered. There is one more material change in arrangement that will not fail to strike the reader. The Sanskrit sentences have been divided into two parts: those in large type for reading in class, and 'Additional Sentences for Exercise,' which may be read at home as additional reading. I have been obliged to make this division, not because I considered the number of sentences very large, as some of my critics did, but because the sentences, as they stood, were too many to be read by student in the ordinary course of class lessons. I myself felt the difficulty, while teaching the book; and I thought it proper to do that which I myself did, and which other teachers also who did me the honour of teaching it to their pupils, must have done, namely to effect a division of the Sanskrit sentences. This has moreover, enabled me to add under the 'Additional Sentences' several passages from authors not previously drawn upon.

The lesson on the Nominative case in the first edition has been omitted as it was found to be superfluous, and that on Pronouns, being out of place in Concord, has been transferred to Part III. The Appendix on the formation of the feminine of nouns and adjectives has been dropped.

Other improvements made in this edition are two *Glossaries*—Sanskrit-English and English-Sanskrit—which give the difficult words occurring in the exercises for translation, and an alphabetical *Index* of all the nouns, adjectives, roots, &c., which have given rise to syntactical or other rules. The want of the two Glossaries, more especially of the first, was much felt by students. The most ordinary words, which the student must have come across
in his elementary course of study, have not been included. The importance of the Index need not be much dilated upon, since it facilitates reference to a very remarkable degree and is now regarded as almost a sine qua non of such words. For this I must thank Professor Max Müller, who was kind enough to suggest, among other things, this idea of giving an Index: The Notes, given after Part IV, retain much of their former character. They are mostly intended to be explanatory. Individual words, being included in the Glossaries, not have here been repeated.

There are the main additions and alterations made in this edition. Beside, the work has been most carefully revised throughout: indeed, it will be difficult to find a page which has not undergone careful revision. Several rules have been recast; and many more, drawn from a closer study of Sanskrit Grammar and the works of classical authors, have been added to each Lesson. Throughout the book several Sanskrit passages have been added, either to the illustrative sentences, or to the sentences for exercise. The effect of this and the like additions has been to increase the matter by nearly one-half. Yet by a suitable arrangement of types, the volume of the work has not much increased, and that it may be within the reach of all classes of students, the price has been reduced to Re. 1, as. 8. The rapid sale of a large edition in less than three years shows that the book, in some measure, supplied a felt want; and it is hoped that the student of Sanskrit will find this edition more useful and a better guide to Sanskrit composition than the first, on account of the improvements effected in it.

Before concluding, I must not omit to tender my most sincere thanks to Dr. R. G. Bhandarkar, who was kind enough to spare time to go over the greater portion of the book with me, and to make several important suggestions which have been mostly acted upon; and secondly, to
Mr. Lee Warner, Acting Director of Public Instruction who, at the recommendation of Dr. Bhandarkar, was pleased to sanction the work for use in High Schools. My acknowledgments are also due to Dr. Morell, Professor Bain, and Mr. McMordie, whose works have been useful to me in writing Part IV; and lastly to Mr. M. Sheshagiri Prabhu of the Madras Presidency, who was the first to suggest the addition of Analysis and Synthesis of sentences.

Poona, 24th December, 1885

V. S. Apte

Preface to the Third Edition

For this edition the book has been carefully revised throughout, and some sentences have been added, particularly in the illustration of rules. As the work is now used as a text-book in several High Schools, even in the other Presidencies, no material changes in its plan and scope have been effected. It gives me great pleasure to find that the several important changes made in the second edition have met with general approval, and that the book affords help, however slight, to the student in writing Sanskrit correctly and mastering some of the intricacies of its idiom.

Poona, 11th December, 1890

V. S. Apte
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LIST OF CONVENTIONAL ABBREVIATIONS USED IN THE BOOK

N. B.—Where a Roman figure is followed by an Arabic figure, the former signifies the canto or chapter (in the case of Mb. and Râm., the Parva or Kànda), and the latter the number of the verse; a single Arabic figure in the case of dramas signifies the number of the act. A. R. stands for Anarghyarâghava.

Bg. " Bhagavadgîtâ (Bombay Edition).
Bk. " Bhattikàvya.
B. R. " Bâlarâmâyana.
C. " Chânakyas’ataka.
Dk. " Das’akumàracharita, I. denoting the first part, and II. the second, and the Arabic figure the number of the story (Bombay Edition).
G. M. " Ganaratnamahodadhí.
H. " Hitopades’a. the Arabic figures denoting the four parts in their order (Bombay Edition).
H. C. " Harshacharita.
K. " Bâna’s Kàdambarî (Bombay Edition). the Arabic figure signifying the number of the page.
Ki. " Kiratarjuniya.
M. " Mālavikàgnimitra (Bombay Edition).
Manu. stands for Manusmriti.
Mb. " Mahābhārata.
Mbh. " Mahābhāṣyā.
Me. " Meghadūta.
Mk. " Mrichhakatika.
Mu. " Mudrārākshasa.
Mv. " Mahāvīracharita,
Nāg. " Nāgānanda.
P. " Pan'chatantra, the Roman figure denoting the number of the tantra, and the Arabic figure the number of the story (Bombay Edition).

P. R. " Prasannarāghava.
R. " Raghuvams'ā (Bombay Edition).
Rām. " Rāmāyana.
S'. " S'ākuntala (Bombay Edition).
S'. B. " S'amkarabhāshya.
Sī'. " S'is'upālavadha.
S. K. " Siddhāntakaumudi.
S.' M. " S'amkarāchārya's Mohamudgara.
Su. " Subhāshitaratnākara.
U. " Uttararāmachen (Calcutta Edition).
V. " Vikramorvas'iya (Bombay Edition).
Vār. " Vārttika of Kātyāyana.
 Vas. " Vāsavadattā.
V. B. " Viddas'ālakha'jikā.
Y. " Yajn'āvalkyasmriti, where II. denotes the Vyavahāra chapter.
‘Syntax’ in English deals with the mode of arranging words in sentences, and lays down rules for the proper and correct arrangement of words. In Sanskrit and other languages that are rich in inflexions, Syntax has not this definite scope. The grammatical inflexion itself shows the relation of one word to another, and no harm or inaccuracy occurs, if the student does not observe the usual order of words in a sentence. Take, for example, the English sentence “Ràma saw Govind.” If the order of the words, ‘Ràma,’ and ‘Govind,’ be changed, there will be a very great difference in the meaning; it will, in fact, be a different sentence altogether. Take, however, the Sanskrit sentence for the same: रामो गोविंदमपस्यत्. Here, even if the order of the words be changed, no difference occurs in the meaning: the sentences रामो गोविंदमपस्यत्, गोविंद रामोपस्यत्, अपवयद्रामो गोविंद &c., all mean the same thing. The order or arrangement of words in Sanskrit sentences is not, therefore, a point of great importance except in some cases; but this does not mean that perfect arbitrariness is allowed, and there are certain cases in which it is necessary to arrange words in a particular manner. In Sanskrit Grammars, rules on Concord and Order are rarely given. The "Kàraka-
Prakarna" in the Siddhānta Coumudi is popularly, though not correctly, taken to represent Syntax in Sanskrit; but it represents only one of the parts of Syntax properly so-called, i.e., Government. The use and meaning of particles and grammatical forms has also to be taken into account in the joining together of words into sentences. This portion of Grammar is usually considered in English Grammars under Etymology; and in Sauskrit Grammars, in explaining the formation of words in Accident, the use of the words themselves is given; as, in the Sūtra लट: शतवान्तब्र-ब्रवःप्रशासकांतविहिकल (Pāṇini III. 2. 124.) which states how to form present participles as well as when to use them. In treating of 'Syntax' in Sanskrit, one has thus to look mainly to Concord and Government and the Use and Meaning of Grammatical Forms and Words, and the Lessons in this work are accordingly arranged.

As already remarked, the order of words is not so important a point in Sanskrit as in English; but there are a few cases in which it has to be carefully attended to. Some hints on this subject will be found in Part IV.

§ 2. There are in Sanskrit, as in English and other languages, three persons and three genders. The use of persons is not practically different from what it is in English. As regards genders of nouns in Sanskrit, no definite rules can be laid down to distinguish one from another. The assignment of genders is purely arbitrary, except in those cases where the male and female sexes are indicated, and where the distinction is natural; as, चटक: 'a male sparrow,' चटका 'a female sparrow,' हस्ति, हस्ती; अजः, अजः &c. The arbitrariness of genders may well be seen from the fact that there are, in Sanskrit, three words of three different genders for one and the same thing; 'wife' is represented by दार (masc.), भाई (fem.), and कठ (neut.); 'body' by कायः, तनः, and जन्नर &c. Genders must, for the most part, be studied from the dictionary.
There are three numbers, instead of two, as in English or Latin, some peculiarities in the use of which are noted below.

§ 3. The three numbers in Sanskrit are the singular, dual, and plural. The singular number denotes ‘one’ or a single individual, but often represents, as in English, the whole class; as, नर: ‘a man;’ सिद्ध: सार्वभौमपदेशु बलिष्ठ: ‘the lion is the strongest of all the beasts.’

Note.—To represent a class the singular or plural may be used: ‘Brāhmaṇas must be respected’ may be expressed by ब्राह्मण: पूजय:, or ब्राह्मण: पूजय:.

§ 4. The dual denotes ‘two;’ अस्विनो ‘the two As’vins; द्विती ‘a pair’ (husband and wife). But words meaning a ‘couple’ or ‘pair’ such as, हय, हिद्य, युगल, युग, हुड, &c. are always singular, except when several pairs are indicated; as, वाहुददेय ‘a pair of arms;’ सुकुमारचरणयुगल ‘a pair of delicate feet.’

(a) The dual form sometimes denotes a ‘male’ and a ‘female’ belonging to the same class, the form being an instance of the एकोषषद्वं compound; as, जगत सितरो वंदे पारवती-परमेश्वरी (R.I. 1) ‘I salute the parents of the universe, Pa’rvati and Parames’vara (S’iva).

§ 5. Some words having a dual sense, that occur in the plural form in English, ought in Sanskrit to be translated by the dual alone; as, ‘he washed his hands and feet’ हस्तो पादो चाक्षायत; ‘she shut her eyes’ सा लोचने नयनालयत.

§ 6. The plural denotes ‘more than two’ and may, like the singular, represent the whole class; श्रिकुता: ‘birds,’ or a ‘class of birds.’ But there are some words in Sanskrit which, though plural in form, are singular in sense; as, द्वारा: ‘wife; similarly अपू, वर्य, लिक्ता, अक्ता, अनु, प्राण, &c.

(a) Sometimes the plural is used to show respect or to speak of a person with reverence; as, इति ब्रह्मकराचार्य: ‘so says the revered S’anakara.'
In the first person the plural sometimes stands for the singular, if the speaker is a high personage; as, व्यवमर्य महत्त्या सक्लमीते किम्वि पृज्ञाम्: (S'. 1) ‘we, too, (i.e. I) ask your ladyships something regarding your friend’; व्यवमर्य स्वकर्मम्मवियु-न्यायमें (Mu. 3) ‘we, too, shall apply ourselves to our work.’ But this condition is not absolutely necessary; e.g., कित्वर-र्रसदो व्यवमर्यम्मास्ततर्यायः: (U. 5).

§ 7. Names of countries are always in Sanskrit used in the plural because they are taken from the people themselves; as, बुधं गतं कदाचित् कलिगान् (Dk. II. 7) ‘I once went to Kalinga’ (the country of the Kalingas).

Note.—When the words देश, यस्मय &c. are used with the names of countries, the singular must be used; as, मुगावदेसे पाटलिपुत्र नाम गगर ‘there is a town called Pātaliputra in the country of the Magadhas.’

§ 8. The plural of proper nouns not unfrequently denotes the family or race, as in English; as, रघुरामम्मवर वक्षये (R. I. 9) ‘I shall describe the family (genealogy) of the race of Raghuv.’ जनकानां रघुरां च संवक्ष्य: कस्तै न प्रियः (U. 1) ‘to whom is a connection between the families of Raghuv and Janaka not dear?’

LES S S N O 1

§ 9. “When two connected words are of the same gender, number, person or tense, they are said to agree with one another, or to be in Concord. Speaking of a man, we have to say he, of a woman she, of a plurality of persons they; these are agreements or concords.” —Bain.

The Conords that deserve notice in Sanskrit are three: (1) Concord of Subject and Verb, (2) Concord of Substantive and Adjective, and (3) Concord of Relative and its Antecedent.

Concord of Subject and Verb.

§ 10. That about which something is said or asserted is called the subject of a sentence, and is put in the nominative
case. A verb, as in English, agrees with its subject in number and in person; as, आसीद्राजा गूढळको नाम (K.5) 'there was a king named Sʿु德拉'; साग्राओ वय (S.1) 'we go' (take our way).

§ 11. The predicate, or that which is said about the subject, may be a finite verb, as in the above instances, or a substantive or adjective with अस् 'to be' expressed or understood. In such cases the substantive should be used in its natural gender, being made to agree with the subject only in case; as, सा कुलपत्तेवच्चवसितमिव (S'.3) 'she is, as it were, the life of the Kulapati'; ककुदः वैदविं (Mk.1) 'who is the hump (chief) of those who know the Vedas.'

Obs. The concord of the adjective is given in Lesson II.

(a) The verb, when used in such cases, always agrees with the subject; as, तस्मासः स्वमेवि (U.5) 'thou art, therefore, a friend.'

(b) When words like पात्र, आस्पद, स्वान, पद, प्रभाण, and भाजन, are used as predicates, they are always in the singular number and neuter gender, though the subject, be, of any number or gender, and the verb agrees with the subject, and not with the predicative noun, whatever be its position; as, गुणा: पुजास्वानः गृणिणु (U.4) 'in the meritorious, merits are the object of worship'; आयमिः: प्रभाण (M.1) 'your honour is an authority' (your opinion is accepted); संपदः: पदमापदम् (H.1) 'wealth is the abode of miseries'; त्वमसिः नुस्यां भाजनं (Māl.1) 'thou art the receptacle of light'; विविधावासं शयं पाल्लोकितानां (Māl.1) 'in various ways did I become the object of (her) looks.'

Here it would be wrong to say गृणा: पुजास्वानमर्तित, अहि पात्रम्-भूत, though the words स्वान and पात्र be placed anywhere in the sentence.

§ 12. The noun or adjective used to complete the sense of the so-called verbs of incomplete predication, such as, 'be,' 'become,' 'grow,' 'seem,' 'appear,' is put in the nominative case; as, यदि सर्ग एष ते (R. III. 51) 'if this be
thy resolution;’ प्रमुखमोऽपमानन्तरयस्य (S’i. I. 49) ‘wishing to become the lord of the three worlds’; so मजनकिलिस्तंगालश्यते (S’i. 3).

(a) The same rule holds good in the passive construction of the transitive verbs of incomplete predication, such as, ‘call’ ‘name, ‘make,’ ‘consider,’ ‘think,’ ‘choose,’ ‘appoint’ &c.; as, कुकुरो व्याघ्र: हृत: (H. 4) ‘the dog was made a tiger;’ नार्य मूसो मलद्व: ‘he should not be considered a fool’ &c.

§ 13. When the subject consists of two or more nouns connected by ‘and’ the verb agrees with their combined number; as, तपोरोजगुह: पादानिनशा राजी च मारगी (R. I. 57) ‘the king and the queen Magadh seized their feet.’

(a) When the nouns are not taken together, but each is considered separately, or when they together, form but one idea, the verb may be singular; as, न मां चालू तात: प्रभवति न चावा न भावती (Māl. 2) ‘my father cannot save me, neither can my mother, nor yourself;’ पुत्रो सत्यवादितव्य कथायीतिः कुष्ठिते (II. 1) ‘skill and truth-speaking is known in conversation.’

(b) Sometimes the verb agrees with the nearest subject and is left to be understood with the rest; as, जहूत्व सर्विव्य ज्ञोऽव संयो ज्ञानोितिः नस्य वृत्तम (P. I. 4) ‘day and night both the twilights, and Dharma also knows the action of man.’

So in Latin: (a) ‘Tempus necessitāque postulat,’ ‘time and necessity demand’; (b) Filia et unus e filiis captus est,’ ‘a daughter and one of the sons was taken prisoner.’

§ 14. Singular subjects connected by ‘or’ will take a singular verb; as, रामो गोविदं: कुष्णो वा गृह्ष्टु ‘let Rama, Govinda or Krishna go;’ so शिशुलं स्त्रीलं वा महर्षु ननु वाससि गम्य: (U. 4.)

(a) When the subjects are of different numbers, the verb will agree with the nearest subject; as, ने चावयं वा पारितोषिक गुण्यातु ‘let them or this (person) take the reward.’
§ 15. When two or more nominatives of different persons are connected by ‘and’ the verb agrees with their combined number; and in person, agrees with the first person in preference to the second or third, and with the second in preference to the third; as, त्वं चाहैं च पवावः (Mbh.) ‘thou and I cook,’ similarly ते किकरा वहैं च श्वो श्राम प्रतिस्थेमहि ‘those servants and myself shall start for the village to-morrow’; त्वं चैव सोमदतिद्वष कर्णशैवज्ञता (Mbh. VII. 87. 12) ‘thou, Somadatti and Karna remain.’

So in Latin: ‘Si tu et Tullia lux nostra valetis, ego et suavissimus Cicero valēmus,’ if thou and my darling Tullia are well, so am I and my sweetest Cicero.’

§ 16. When two or more nominatives of different persons are connected by ‘or,’ the verb agrees with the one nearest to it in number and person; as, ‘he or you have done the work’ स वा वृहत चैतक्रमक्षत्र; ‘either they or we can do this difficult work’ ते वा वृहत तुष्क्रं कायं संपाददिण्वी शाखुमः:

§ 17. When two or more subjects are in apposition to some pronoun or noun, the predicate agrees with the latter; as, माता मित्रं पिता चेति स्वभावाविवित्य श्रीतम् (H. 1.) ‘the mother, the friend, and father, (these) three are naturally friendly.’
प्रवृद्ध यदैर मम खलु शिशोरेषु कुरुभचि-
ने तत्रायो हेतुर्न भवति विरीठी न च युवाम्। (Ve.1)
वं जीवितं लमसे मे हुदयं हिरियं
वं कौमुदी नयनयोर्मृतं लमड़े। (U.3)
बहुवानिपि निलेजाः कस्य नामितवास्पदम्।
निःशंकं दीयते लोके: पश्य भस्मचये पदसम्। || (H.2)
तीर्थोदकं च बहुनक्षत्र नान्यत: शुद्धिमहत्। (U.1)
इत्त्वाकुवंश्य: ककुदे नृपाणां ककुतथ ह्याहितितक्ष्णोऽभूत।
(R. VI. 71)

ADDITIONAL SENTENCES FOR EXERCISE

अति तावं देव्यं प्रसंगतं: कथितं एव मया माधवाविघातं: कुमारे
बल्लभिव नामकीलय सन्तो द्वितीयं निवर्तनम्। (Mal.3)
एकसिद्धं जीवाश्रयं जायसि सह निवसतं: पवित्रं व्यस्मि वर्तमानस्य
क्षमपि पितुरुपवैकिन्वितवाससुमुन्नक्षमम्। (K.25)
देव कार्यशीलालक्षणका शूलमात्र देवं विनापयति। सकलभवन-
वर्षसर्वत्स्तानामुर्विलुक्कियो बालवैलक्षणां देवं। बहुंगम्बधामानस्यमास्तीति निखिल-
संवृत्तानवलिमिती कृतवा देवपादूपमानात्ताहिमिच्छद्यास्मि देवसार्वतसख्ममास्ति
निवुक्तिमिति। (K.8)

भाष: कम्यो च किवतं च किवा निन्दनमेव; च।
परस्तायपि सूक्ष्मं गर्भस्यस्य देहिन्न। || (H.1)
रघुसम्बोधि यथाच च नैस्य चलितता।
क्रोधो निःस्वाल्यं बुझ्मेतान्तमेत्स्य द्विशणम्। (H.1)
अदेयमासितमेव महुये: श्रद्धप्रमा छ्रवमुेन च चामरे। (R. III.16)
निग्राघिष्ठितपक्षसस्मनिन्द्रं श्रीवच सरस्वती च। (R. VI.29)
व्यक्तिरितिविद्यालय: के तमान्यन्धेशोसि:
युक्तविविधितानां स्थानमूर्त्त्वक्तानाम्।
The king of the Vangas lost his life in battle.  
When she saw that dreadful sight, her hands and feet began to tremble.

O Govind, thou art my life, my joy, my object of pride, my all the world.

They became an object of suspicion without any fault of theirs.

Good wives are the prime cause of all religious actions. Bhishma, Drona, Kripa, Karna, thyself, the powerful Bhoja, S’akuni, Drauni, and myself, constitute, O king, your army.

When he fell down from his horse, Râma, Gopâla and we two were present.

Why do you and Krishna not try to finish this work? Is it very difficult?

Obedience, truthfulness, want of pride, and assiduity in doing his work: these are the merits of a servant.

You, Râma, and myself passed the time happily in the forest of Dandakà.

Riches are a source of innumerable miseries in this world; Paras’uràma, the son of Hari, is the jewel of his class, and the ornament of his family.

Let that man or these boys take this fruit.

Hari and I, or you and Krishna, can do this work; neither Gopâla nor his younger brothers can do it.

You two, the three servants of Pushpamitra, and two other men should go to the royal court.
LESSON II

Concord of Substantive and Adjective.

§ 18. In English an adjective is used with all genders, numbers and cases, in the same unaltered form; as a good man, good tables, I saw a good horse &c. In Sanskrit, however, all adjectives, whether participial, pronominal or qualitative, must take the same gender, number, and case as the noun which they qualify; as, गृहस्ती नारी, का तृप्ति; तत्सौम्यः; शोभनाप्ति गृहाणि 'good houses'; शोभनामेवे गृहे 'from good houses'; शोभनामेवे वासीप्ति 'from good wells'; हृर परशयः मुच्यते &c. The adjective in Sanskrit must, in fact, be treated like a noun capable of taking cases, genders, and numbers.

Obs. Numeral adjectives differ from ordinary adjectives. They have particular rules for their use, for which see Grammar.

§ 19. When adjectives are used in Appositional or Bahuvarhi compounds, they are used in their original unmodified form; as, कुष्ठप्रनः 'a black deer'; रक्तमेंत्र 'of red eyes' (fem.); स्यवद्धार्या 'a beautiful wife'; गृहीतदः 'a bow taken'; अन्यसंक्रान्तिहृदयो नर 'a man whose heart is fixed on another (lady)' &c.

(a) There are a few exceptions. The sign of the feminine gender is retained, when the feminine is treated as an appellative, when an ordinal number in the feminine gender is the first member or when the first member is regarded as a class-name; as, दत्तार्थः, पंचमीमायः, शूद्रामायः &c.; also सुकुलेरियाः; व्रजीमायः; For further particulars see Siddhânta Kaumudi on Pânini VI. 3. 34-41.

§ 20. When participial adjectives, such as, past and potential passive, are used as predicates, and when the subject is followed by an appositional noun used predicatively, the participle agrees with the subject (see § 11); as, मालविकोपाध्यायः श्रेष्ठ मलविका was sent (as) a present.
§ 21. When there are two or more substantives qualified by the same adjective, the latter is used in their combined number. As regards gender, when the substantives are masculine and feminine, the adjective will be masculine, and when they are masculine or feminine and neuter, the adjective will be neuter as पत्नातिता वर्मूर्णायोरं देवी च (M. 1) ‘I and the Queen are (respectively) interested in these two’; तत्त्वमस्य पुष्पस्य लोकपालसमे नृपे ॥ (Mb. III. 58. 10) 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.’

Obs. This rule is based on the principle involved in Panini I. 2. 72 त्वदादिने सर्वायतनः; on which a Vartika says: त्वदातिदित: श्रेष्ठे पुष्पस्य लोकपालसमे; सा च देवदत्तश्च ती; तच्च देवदत्तश्च यज्ञदत्ता च तवेनि; तच्च देवदत्तश्च हे.

So in Latin: ‘Pater mihi et mater mortui sunt,’ my father and mother are dead.’

§ 22. But an adjective in Sanskrit often agrees with the substantive nearest to it; as, यस्थ वीण्यं कृतिनो वर्यं च मुच्यनि च (U. 1) ‘by whose valour we are rendered happy, as also the three worlds’ (मुच्यनि कृतिनि); कामश्चूर्विन्तिगुरुणो नवविश्वानि च (Māl. 1) ‘Love has displayed its power, as also the blooming youth.’ Here we must follow what is called the रिगविप्रिल्रक्रम process; that is, the gender must be understood again to suit the next substantive.

Concord of Relative and its Antecedent.

§ 23. The concord of the relative pronoun and its antecedent has no special peculiarities in Sanskrit. The relative pronoun agrees with its antecedent in gender, number, and person, the case of the relative being determined by its relation to its own clause. Like other pronouns in Sanskrit, it may stand by itself, or may be used adjectively. The rela-
tive pronoun generally precedes the noun to which it relates in the relative clause; or the relative may stand alone, the antecedent noun being used with the demonstrative pronoun; while sometimes the antecedent noun is not expressible at all; अतः मूर्गे यस स्त्याणु सम्बन्ध नि:अन्यसायास्तु (V. 1) 'may that Sthānu, who is inwardly sought, contribute to your supreme happiness; बुद्धिव्ययस्य बलं तस्य (P. I. 9) 'he who has intellect has strength' (knowledge is power); भिगस्वतः स्वर्ण्येन एकाकिना बटना चह युध्यामहे 'fie upon us all, who are fighting with a single-handed boy!'

§ 24. When the relative has for its predicate a substantive differing in gender from the antecedent, the relative generally agrees with the predicate; as, शैत्यं हि यत् सा प्रकृति-जैलस्य (R. V. 54) 'for what is coolness is the natural property of water'; so मातुस्तु वौलकं यत् स्थात् कुमारीभाग एव सः (Manu. IX. 181).

Obs. It will be seen from these examples that the correlative pronoun agrees in gender with the noun it qualifies. But Pāṇini in I. 4.82 says कम्भण्या यम्मिनिैत स (not तत्) संप्रदानम्.

§ 25. When the relative stands for a whole sentence, such as is represented by ‘that’ in English, it is always used in the neuter gender singular (यत्); as, नन्द विरिण एव वृंकलेकिण्यते द्विषतो यद्यश्च पत्र्या: (V. 1) 'is not indeed Indra’s valour that his allies subdue their enemies?' मम तु यद्यं यस्ता लोके विरोधिनचंत्रिका । नयनविषयं जन्मचेकः स एव महोत्सवः। (Māl. 1) 'But that she, the moon-light of my eyes, came within the range of my sight, is the only great festival (joyous occasion) in my whole existence.'

In such cases in the principal sentence, the gender of the demonstrative is the same as that of the antecedent noun (महोत्सवः), and not neuter because यत् is neuter.
नाथक देवताय तयोः कुशाकसयिति नामवु प्रभाकरसयायांतः (U. 2) यदेते चंद्रारोक्षसयाय्या निःशालितसदनुसयितं कुर्मसः (H. 3) यस्मिनेवार्थितं चंद्रारोपयितं पार्थिवः। अकुलीन: कुर्मीनो वा स ख्रिःणो भाजनं नरः (P. I. 8) कुता: शारव्यं हरिणा तवाहुरः। शरासनं तेषु बिक्षुप्रतामिदम्। (S. 6) स सूरद्र व्यस्ते यः स्थात् स पुनर् यस्तु म्लकितमान्। स मृत्यो यो विचंद्रेऽः सा भार्या यश निगृहिति। (P. I. 15) पांडवस्थः महामानो धौप्यदी च यस्तिनेन। कृतोपवासा: कौरवः प्रमुखः प्राणिमुखार्ततः। (Mb. XVII. 1. 29) धव्वम्: कामस्थं दर्पश्च हर्षः क्रोधः सुभक्ष्ये वयः। अर्थादेतानि स्वसिनं महतात् न संसायः। (Rām. VI. 62. 37) उदाराणको शारणमना यथा यथा जयतेन जाचीपुरंदेरः। तथा नृपः सा च चुलेन मागविन नन्ददुरुस्तरसदृशो तस्माः। (R. III. 23)

ADDITIONAL SENTENCES FOR EXERCISE

धन्या सा याच्यंपुत्रेण बहु मन्यते या चार्यपुत्रं विनोदयस्याशाशराविन्यन्ते जाता जीवलोकस्य। (U. 3.)

सोद्यं पुनस्तत बहुमुखः वारणां विजेता यक्ष्यार्थं बयस्तं तर्कं भाजनं तसः जात। (U. 3)

न भ्रमणाकृत: वाणिज्यर्थे सत्यं पीढः।

नां मनस्यो नान्यन्नास्त्रयां संततिः। (U. 7)

यो ग्राहणामां देवीं वाक्ष्येवानुवत्ते।

उत्तरं रामचरितं तत्त्वाचारिन्तः प्रयुज्ये। (U. 1)
There are many good people in this city, but they are despised by some peevish, wicked, and narrow-minded men.

The King of Pātaliputra and his Queen are both very generous.

I saw yesterday three beautiful lakes, six deep wells, and fifty-six extensive gardens.

He who speaks a lie in order to hide his fault, commits two faults.

That you should say so is certainly astonishing.
That a man should be always virtuous is the opinion of all philosophers, ancient and modern.

These sweet mangoes are sent (use a participial adjective) as a present by my younger brother.

That wicked people should hate the virtuous is but their inborn disposition.

Those persons who are ready-witted, can surmount difficulties.

On account of this incident I became (adj. from जन्म) the object of their envy.

Patience, industry, and honesty are always commendable; but rashness, idleness, and faithlessness are censurable.
PART II
GOVERNMENT

LESSON III

The Accusative Case.

§ 26. We now come to Government, the second general principle regulating the grammatical union of words in sentences. 'Government' is the power which a word has to regulate the case of a noun or pronoun. The Lessons in this Part are intended to explain and illustrate this power.

§ 27. 'Kāraka' is the name given to the relation subsisting between a noun and a verb in a sentence. Thus any relation subsisting between words not connected with the verb will not be called a Kāraka. There are six Kārakas in Sanskrit: का, के, कर्ण, संग्रह, अपादान and अविकरण. These relations belong to the first seven cases, except the Genitive, which is not regarded as a Kāraka case. का is principally the sense of the Instrumental, and means 'agent.' The nominative in Sanskrit, as in other languages, is simply the naming case, that which is concerned in अभिधान 'predication.' According to Pānini II. 8. 46 (श्रापितविन्दविनिमयवचनवचनमादे मयमा) the nominative is used to denote the crude form or base of a word, gender, measure, and number only; as, नीचे, क्रृष्णे, श्री, शान्ति, तद्व-दी-ट, द्रोणि, श्रीहिं, एके, ही, बहुव: &c.

Note.—Several indeclinable words govern nouns in one or another of the Kāraka cases, and such cases, are then called 'उपयविन्दविनिमय,' i.e., cases governed by indeclinables &c., as distinguished from कारकविनिमय, cases governed by verbs; as, नमो नृसिह्नाद, मार्गत्ता, भ्रामात्तरं &c. The latter predominate over
the former, where both are possible (उपपदविभक्तः कारकविभक्ति-बैक्षेत्री).

§ 28. The person or thing, upon whom or which the effect of an action takes place, is called the object of that action. An object is put in the Accusative case, except in the passive voice; as, स हृरिमपश्यत् 'he saw Hari'; धोषन्तु बुम्ब्बुल्बिजं मृक्ते (S. K.) 'wishing to eat food he eats poison.' Here हृरि and बिज are objects of the verbs अपश्यत् and मृक्ते. But in हृरि: सैन्यते the passive form सैन्यते expresses the relation of object and verb which exists between हृरि and नई; and therefore, हृरि is not required to be in the Accusative case; but in हृरि: सैन्यते there being no passive termination, the noun हृरि is put in the Accusative case.

§ 29. Verbs signifying 'to name,' 'to choose,' 'to make,' 'to appoint,' 'to call,' 'to know,' 'to consider,' &c. and the like, govern a factitive or indirect object, besides a direct object; as, त्वामामन्ति प्रकृति (Ku. II. 13) 'they consider thee to be Prakriti'; कामपि गणिकामवरोधमकरोत् (Dk. II. 6) 'made a certain courtzean his wife'; जानामि त्वा प्रकृतिपुज्ञ (Me. 6) 'I know thee (to be) the chief person (minister).'</p>

§ 30. All verbs that show motion govern the Accusative case; as, गतोऽस्त्रः कामदेवायतनः (Mal. 1) 'I had gone to the temple of Cupid'; अहृमिपि मथसमर्थनः (Dk. II. 2) 'I also roaming over the earth'; यमुनाकुम्भमवतीर्यस्मिन (P. I. 1) 'went down to the bank of the Jumna'; so विष्णुवर लाव (R. II. 8). But this idea of motion is expressed in a variety of idiomatic expressions, where the motion is not actual but merely conceived; as, परं विष्णुवरोधमर्यस्त (P. I. 1) 'was greatly dejected'; अरक्तचामा फिन यात्तः स्त्रस्वति ते (Ve. 3) 'was not As'vatthama thought of by you'; पत्तचारमधुरः सुयुक्ती स्मारस्म (Ku. I. 26) 'the fair-faced lady afterwards went by (acquired) the name Uma'; so नरपिरधिरकर्को दृष्टियो याति लोके (P. I. 2); न तृतिमात्रयो (R. III. 3).

(a) Generally intransitive roots preceded by prepositions become transitive in sense, and then govern this case; as
31. *The roots भू 'to lie down,' हस्य 'to stand,' and आस 'to sit,' when preceded by अधि govern the Accusative of the place where these actions are performed; as, चंद्रापिदा मुक्ताक्षरितमाधविशाश्च (K. 206) 'Chandrāpida lay down on a slab of pearl-stone'; अधिरूपिन्यो गोमतिरोपिनिश्चन (R. VI. 73) 'stood on (occupied) half the seat of Indra'; अधित्स्त पर्वेशालो (R. I. 95) 'lying in a hut (made) of leaves.'

(a) तिबिक्षा with अधिनि governs the same case; as, अधिनिविश्व सन्तानम् (S. K.) 'he resort to a good path'; so भय तारत्स्मादाधिनिविश्व सन्तानजन (M. 5).

32. भू 'to dwell,' when preceded by the prepositions उप, अनु, अधि or आ, governs the Accusative case of that which forms the place of residence; as, उप-अनु-आ-अधि-नतरि बूढुहरि (S. K.) 'Hari dwells in Vaikuntha' (the heavens).

33. भू 'to dwell,' when preceded by the prepositions उप, अनु, अधि or आ, governs the Accusative case of that which forms the place of residence; as, उप-अनु-आ-अधि-नतरि बूढुहरि (S. K.) 'cowherds are on both sides of Krishna'; द्वितरि बूढुहरि (ibid) 'on all sides of Krishna'; द्वितरि बूढुहरि (ibid) 'Hari is just over the world'; अथोधिस्तो लोकेऽवर (ibid) 'just below the world'; ब्रह्माजयान्तानु (U. 5) 'lie upon the rogues'; न मे संस्थितिरस्या दिन्यात्ता प्रति (K. 182) 'I have no doubt
as to her being heavenly'; so बुमुखितं न प्रतिभागि किंचित् (Mbh.). When nearness is not indicated the Genitive may be used; as, उपर्ययिति सर्वेषाराधितय इव तेजसा (Mbh.) 'higher and higher than all by means of his lustre, like the sun.'

(a) विच मय मay sometimes be used with the nominative or vocative; as, दिव मूढ 'he upon thee, fool'; भिनिय दरिखता (P. II.) 'cursed be this poverty.'

§ 34. *The words अभिति, परिति (both meaning 'round') समया, निक्षा (both meaning 'near') and हा 'woe be to,' govern the Accusative case; as, परिजो राजायमासित: स्थित: (M. I) 'the attendants stood round the king'; रक्षासि वेद्व परिति निरा-स्थत (Bk. I. 12) 'destroyed the demons (seated) round the altar'; ग्राम समयानिक्षा (S. K.) 'near the village'; so निक्षा सौधमिति (Dk.); (पंयोधि) विलयं लंका निक्षा हृदिप्यति (S' I. 68); हा क्रुषामिकत (ibid.) 'woe be to a non-worshipper of Krishna.' हा is sometimes used with the Vocative; as, हा भगवस्यांहिति (U. I) 'alas! oh revered Arundhati.'

§ 35. †The word अंतरेण meaning 'without,' 'excepting,' and 'with reference to,' 'regarding,' governs the same case as, कोन्यस्त्वांतरेतेण शक्ति: प्रतिकर्ति (Ve. 3) 'who else but thee is able to retaliate?'; भवत्तंतरेन कीद्वोयस्या दृष्टिराग: (S'. 2) 'how is her eye-love regarding you?'

(a) So also अंतर, meaning 'between'; अंतरा त्रां च गां च कमदलु: (Mbh.); पंजालास्तव परिचीति त इम वामा गिरां माजनात्वस्य- दृष्टेतिरिभिभवं वभु निषिडातं चांतरा (B. R. 10).

§ 36. Words denoting duration of time and space are put in the Accusative case; as, न ववर्षवाण द्रादश दशस्ताक्ष: (Dk. II. 6) 'the thousand-eyed (Indra) did not rain for 12 years'; कोवं कुटिला कर्दी (S. K.) 'the river runs winding for two miles'; समा वैश्वविन्न राजन शायोजनमायता (Mbh. II. 10. 1) 'O king, the hall of Visravana is 100 yojanas in length.

* अभिति:परिति:समयानिर्विपरिपारिपाहिति। (Var.)
† अन्तरांतरेण युक्ते। (II. 3. 4)
§ 37. The preposition अनु is sometimes found to be used by itself with nouns in the Accusative case, in the sense of ‘after,’ ‘in consequence of,’ or ‘being indicated by,’ ‘resembling’ or ‘imitating’; as, जस्मानु प्रवर्षत् (S. K.) ‘it rained after the muttering of prayers’; सर्व मामनु ते (V. 4) ‘everything of thee is after mine (resembles mine).’

Obs. Pāṇini mentions अभिः in the sense of ‘before,’ ‘hard by,’ ‘in,’ ‘near,’ ‘inferior to,’ अति ‘superior to,’ and अनु ‘b. the side of,’ ‘along,’ ‘inferior,’ under the category of prepositions, which can be used by themselves and which govern the Accusative case (See Pān. I. 4. 84-5-6-7, 90-1-5); as, हरिसभित्तेः, भक्ति हरिसभिः, उप हरि सुरा: अति देवान्त्र क्षणः, नादी-मन्वविष्टिः सेना, अयो हरि सुरा: &c. (S. K.). Prepositions used by themselves and governing a noun in some case, are called Karmapravachaniya (कर्मप्रवचनीय).

धारिणीभूतवारिष्योभूम भर्ति शरण्यत्स्। (M. 1)
बिन्दुकेश्यानु पिपासु, परिपतित श्रिखी भृगुन्तरीक्षितम्। (M. 2)
मन्दीलिक्योऽस्मि नागरमन्य प्रति। (S’.1)
एषा मे मनोरथप्रियतम शकुकमार्गस्त्राण शिलापद्धमिष्ठायाना सवी-भ्यामचास्यते। (S’.3)
सागरं वर्जयिता कुन्त्र वा महानचवतर्व। क इद्रानी सहकार-मन्त्रेणातिमुक्तत्तत्त पत्थरितां सहते। (S’.3)
स राजसिरिमानि दिनसानि प्रजागारङ्गः उच्चते। (S’.8)
चिन्हं माधुपरिश्वेत्स्यः स्वमानिनद्य। (S’.6)
चिन्हा देहमृतामसारताम्। (R. VIII 51).
इष्टान्देशान्विचर जलद प्राप्तं संस्ते।। (Me. 118)
... कृत्कार्येष्मिदं दुर्गं वनं व्यालनिषोवितम्।
यद्वारेते महाराजे राम्: शास्त्रमृता वरः: ( Rām. II.98.)
धिकू प्रहसनम्। अयमाप्यवृत्तग्राहमादरुवं वतीपुरस्त्रृकृतानु् महाराज-
द्वारस्तुप्य दाराके विख्याय भगवान् वसिष्ट: प्राप्त:। तविनेव प्रलयसि।
(U. 4.)
तत्र च निलिथ्यारणितिपथयं तन्निकरणस्य निजबलस्य विश्रामहेन्ते:
कलिपयान् दिवसानन्दित्तु॥ ( K. 119)
अस्यां सहैकां कि नु खलु मानस्तं चिन्तयति वैशंपायनं इति
चिन्तयनेव स मिन्द्रा ययौ ( K.178 )
अमी बेदं परि: क्षणपद्धिष्या: समिद्रता: प्राणसंस्तीणिद्वरः:।
अपनलो दुहितीं हव्यमवेशरैतानस्वां वहुनय: पावयन्तु॥ (S'. 4)
शक्त्य दिल्या सभा—
विश्वेत्या वेदोजननातं शतमध्यमेयत।
वैहायर्थी कामगमः पञ्चवोजननमुख्यत॥ ( Mb. II. 7. 3 )
रम्यं रुखप्रतिनिधि: स स्त्रोपकारी
बालव्यापरामिष्ठ दशां मद्योनपभुवास॥ ( R. V. 63)
तस्य पुन: महातेजः: संप्रेष्य पुरीपमामु॥
आवस्थमध्यप्रत्य: सुपरिनिष्ठा दुर्गन्धौ॥ ( Rām. I. 47. 17)
कलमेण सुप्तामनु संवेक्षा सुतोत्सिता प्रतारुद्धतिष्ठ॥ ( R.II.24)

ADDITIONAL SENTENCES FOR EXERCISE
सकुतकुत्तप्रणयोवय जन:। तदस्या देवीं वयमात्तितर्णेन महादुरालम्बनं
गतोदितिम्। ( S'. 5)
कथय कथितम्यं कालमवस्तिता मया विना भवती। ( V. 4)
भावप्रेषिता हि द्वाहंगहमहाराजेन् लंकासमस्तहुस्वो: महात्मान्;
पल्लवगर्गसा नानाविनिमाता ब्रह्मधृष्टि राजवंशययो वेषभाग्यारथायेवतो विवाहानुसार आसील। (U. 1)
विवाहता दोषामयि व्यूतात्माना
त्वैवधृष्टियो व्रति साधू भावित्तम। (Ku. V. 81)
भिविवाहारमसंबाध्यासंस्काराणम्। (K. 12)

आये आये प्रणित्य देवश्रवणे गुप्ते विषापयति कृषिवारानत्रांतरावमनि।
रैणावे द्रुष्मिश्चा वा। (M. 8)
मन्येउपमन्तरामेति संसर्गारिथ विपरितत्।
पद्यकृसः पद्यस्वं निर्धारणाविले पदः। (M. 2)
समुचिन्त्र कृपयथविवेके विष्ठि साम्प्रद्यवाहम्। (Me. 102)
अथतिधिरिये प्रयत्तः प्रदोशं रथं रथं: कल्पितशतस्त्रगमसं। (R.V. 28)
मन्त्रप्रणवाहं सतुप्रस्थानाध्यास्य कन्या परिवर्त्य।नमः।
विवेश मन्त्रान्तराराजमागिः परिवरी द्रूष्मिश्चाण्विवाहवेया।(R. VI. 10)
अधिनिविष्कर्षस्त्रं से प्रथौवार्या हता मनः।
तवायप्यदावास्तव मां मा सौरीहुस्य दव्य तथाः। (Bk. VIII. 80)
अर्थान्यांजने दुःखामिज्याना स रक्षणे।
आये दुःखं ध्याये दुःखं ध्याये। द्रूष्मिश्च: कृष्टसन्यथः। (P. I. 4)
हा हा धिरु परसुप्रस्थानविवेकं यद्वेवेत्यः। प्रशमित्तमेवभूतार्थः।
प्रत्यासनुपन्ये वेद्युत्तिव्यप्यकाराल्का विप्रविच सर्वतः प्रसूतसं।(U. 1)

यत् हुमा अंपि मुगा अंपि बन्यों से
यानि प्रियात्वस्वहरिडित्रमेगाथाताम्यु।
स्मातानि तानि बहुपिरसरकंददानि
गोबारसपितरस्य गिरेत्तदानि। (U. 8)
को वौरस्य मन्दित: स्वविषयः को वा विवेशात्माय
यं वेदं अपेय तमेव खृर्ते बाहुप्रतापार्जितम्।
यद हंसाद्रात्स्वमुक्ष्महः: सिन्धो वर्णं गार्ते
तत्स्रोवि इत्यत्त्रस्विनित्यं रूपं छिन्तात्त्वमः। (H. 1)
विद्य सानृजु सुकपायति धिगाजातसमु
धिगमहतीविविक्तात्सिन्नातः।
A wife should always follow the will of her husband.

Here is another person coming to wait upon us with regard to another business.

Then she was made acquainted with (use अन्तरेण) your immodesty by the girl when greatly importuned.

There is a beautiful garden round the city of Pushpapura.

Oh (हा) my misfortune! My only son also is reported to be dead!

He studied Nyāya for three years and seventy-five days and has now become proficient in it.

For two miles from Avanti are to be seen beautiful gardens on all sides.

Has she not yet recovered her senses? I believe it is impossible without the application of a better remedy.

What will the people of Manipura think of (अन्तरेण) my past adventures in that city?

It appears to (प्रति) us proper that we should now return to the subject of our discussion.

Fie upon those who wish to afflict others without any advantage to themselves!

Woe be to those who follow immoral paths!

Rāma dwelt on (वसू with अधि) the mountain Chitrakūta for several days.

The servant informed the Queen that His Majesty was sitting (आत्म with अधि) on the pleasure-mountain, and that he had called her there without delay.
When she was herself again, she burnt the body of her dead brother, and then slept (शी with अधि) on a mat for the whole night.

That cow now resides (स्था with विधि) in the lower regions, the doors of which are closed by large serpents.

The vernal season does not appear splendid without the presence of mango-sprouts.

I do not remember what you said to me after (अनु) the departure of that young sage.

What do you say "There is no Kshatriya but our Emperor?" Fie upon you, rogues! Here I take away your banner; save it if you can.

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LESSON IV
Verbs governing two Accusatives.

§ 38. There are some verbs in Sanskrit which take what is called an akathita object, in addition to their usual direct one. As its name indicates, it is that object which is not otherwise 'kathita' or mentioned by way of any of the other case relations, such as, अपावान, अधिकरण &c. and is, therefore, optional. If the noun capable of taking this akathita object be not intended for any other case, it is put in the Accusative case with such verbs; as, चेन्नु दोषिण्य पद्य: 'he milks the cow (her milk)'; व्रजमवष्णदिः गाँ 'he confines the cow to the fold.' Here चेन्नु and व्रज are akathita or optional objects. If the speaker do not intend to have this object, the words will be put in their natural cases, as, चेन्ना: (ablative) पद्यो दोषिण्य, व्रजे (locative) अवसहिण्यः गाँ.

§ 39. The roots that are capable of governing two accusatives are mentioned in the following Kārikā:

दुहुष्णाप्प्रदक्ष्यिप्रचिन्निक्षिप्राशः सुबाज्यमयम्।
कर्मयुक्त श्वादककिष्टं तथा श्वानीष्कुष्ट्याम्॥
In the case of the roots दृढ, 'to milk,' याच, 'to beg,' पच, 'to cook,' दंड, 'to punish,' रघु, 'to obstruct or confine,' प्रच्छ, 'to ask,' वि, 'to collect,' बृ, 'to tell,' वासु, 'to instruct,' जि, 'to win' (as a prize of wager), मंथ, 'to churn,' मुख, 'to steal,' and also in the case of नी, हृ, कुष, and बहू, all meaning 'to take' or 'carry,' and others having the same signification, that noun which, besides the direct object, is affected by the verb, is put in the Accusative case; as, गां दोषिय पय: (S. K.) 'he milks the cow'; बलि याचते बसुधां (ibid.) 'he begs the Earth of Bali'; similarly तंहुलानीदन पचति, गर्गाध्य शतं दंडयति, ब्रजमवसणिद्व गां, माणवकं पंथान पृच्छति, बृक्ष-मवविनोति फलानि, माणवं ब्रम्भू बृते-शासित, शतं जयति देवदत्ते, सुधां: क्षीरनिधि महानति, देवदत्तं शतं मुणाति; श्राममजान नयति-हृति-कर्षति-वहृति-वा, are examples of the other roots in order. माणवकं ब्रम्भ माध्यते वाक्षित वा, बलि बसुधां भिक्षते, तां त्वां संतत्रस्त्रायां वर्यां प्रिाविको (Mb. I. 171. 21) are instances of this kind of object, because भाष or वच्छ and भिक्ष or बृ have the same meaning as बहू and याच, the roots given in the Kārikā.

Obs: The roots वि, मुख, पच, मंथ, रघु, जि, कुष, हृ, and even बहू, are of very rare occurrence as governing two accusatives, in classical literature, though given in the above list.

§ 40. The roots mentioned above and others having the same sense, thus take two objects. One of them is principal, and the other, secondary. In the case of the first twelve roots from दृढ, to मष, the nouns पव, बसुधां, फलानि, सुधां, &c. are principal objects, and गां, बलि, बृक्ष, क्षीरनिधि, &c. are secondary objects, for they can, according to the speaker's volition, be put in other cases. And in the case of the last four roots, अजा is the principal object and श्राम, the secondary. Thus that which is necessarily put in the Accusative case in order to complete the idea of the verb, is the principal object, and that which may be put in the Accusative case, depending upon the speaker's will, is called the secondary object.
§ 41. *In the passive construction of roots governing two accusatives the secondary object in the case of the first twelve roots, and the principal object in the case of the last four, is put in the nominative case, the other object remaining the same as in the active construction: e.g.,

Active construction

(प्र.) चेनुं पयो बोकिंच

Passive construction.

(लेन.) चेनुं (nom.) पयो (acc.) दुह्घपते।

देवा: समुद्रं सुधां मल्लं।

देवे: समुद्रं (nom.) सुधां (acc.) मल्ले।

शौजां प्रामं नयति हरति कबंति

शौजां (nom.) प्रामं (acc.) नीयते नियते दुधर्ते उपयते वा।

आकृतान्ति देव्या धारिण्या अनिच्छृणोपदेसं चरितं नाम नाथय-मंत्रेण कौड़ी मालविहिती नाथवाचायामस्यागणं दासां प्रस्तुम॥ (M. 1)

हयरस्त्रभक्तीराजस्ती देवी: सुखं प्रस्तुं मुरुमग्ना। (M. 4)

महाराजेता कादंबरीमनामयं पश्र्च ॥ (K. 192)

हिमालयं सर्वदैवता बसं परिक्ष्ट्य।

मात्रवति रत्नानि महोपशीलाच।

पुष्पदिष्टां दुधुर्ष्क्रित्र्यं। (Ku. I. 2)

संकलिप्तां न्विज्ञाताम्बाकितः

मात्रवन्य: कामपिएं बमाशे। (Ku. III. 11)

सोई तृष्णारसृणीयतो निकृतनानित्र चातको।

अरिविक्रमेत्र्वेदः। प्रसूति प्रतियादित्यः। (Ku. VI. 27)

किस्मचिन्तं चितं डट। कामपूर्वे निष्ट्यथापने: प्रजनानम्।

अचिन्तनीयस्य तद्र्पमावी मनोभिस्वं तौतिपि येन दुधता। (R. V. 88)

* गोणे करम्बं दुह्घपते: प्रथाने नीद्रुहुवहामु॥ लाख्यो मता:॥ (S.K.)
तमरण्यस्मात्रहणोत्मुखं शिरसा वेष्टनशोभिना सुत: ।
पितारं प्रणिपत्य पाद्योपपतिग्रहागम्याचातामकः। (R. VIII. 12)
�थ वेष्टमं तुरा: सर्वें देवकार्यचिकित्स्या ।
श्रीठेन्द्रं कर्यामसुरुंगां त्रिपथगां नदीमु ॥ (Râm. I. 35.16)

ADDITIONAL SENTENCES FOR EXERCISE

तभातिक्ष्यकाशान्तरसस्योभिधम् ।
प्रच्छ कुशलं राज्वे राज्यायुभमुिि सुनिः। (R. I. 58)
सं भयमेण जन्मभूमी जाति विध्वा कल्यङ्कपत्यानि विभयं वयःप्रमां
मक्याकारणं च त्वमेव प्रच्छ जन्माङ्गां। (K. 228)
कौशिके किं विष्णुवरे राममथ्यविर्धातांत्ये ।
कावकपलमेश्च याचितंस्य ति न वय: समीप्यते। (R. XI. 1)
सं तथा कुष्टाध्रुवमुप्रज्ञानुभुकलेक्षणः ।
विवेकसत्तमं वाक्यमुवाच मयसु वदनः। (Bg. II. 1)
सर्वत्रतमा कल्याणां बहुवल्लभस्य
मां च कार्यचिन्त्यारं क्यायमेण नन्दानतीम्।
सर्वान्तम्ना रतिक्षणयुक्तेव दू हृति
गंगायं धर्मस्यति सिर्युर्पादवस्य प्रवश्चामु। (Mu. 8)
तामायुधधनमं च वचनावतात्मनं चोधपंक्ति
बुयान एवं तव सहवरे रामगिरिप्रमास्य: ।
अभ्याप्रत : कुशलमेष्टे पृष्ठति त्वा विभूत: ।
पूर्वाभासे शुलमवित्तं प्राणिभाषामेव देव। (Me. 104)
सोप्रच्छकस्यवं गीतां याचमानं: शिषं चुरान्तः।
रामं यथासिद्धं सर्वं भास्य बूहे स्म विभूम:।
संबृह्य श्मे शून्यं भिक्षमाणो वनं प्रायमां ।
प्राणायुध्विविधातामानं नोकं विचत्तवार्त्ततः।
गता यथस्य वचन्विविधानं कुशम्यायुधमहमानः।
आ यत्र तापसानं धर्म सूतिक्षणं गार्तेशं सत्र सा ॥ (Bk. VI. 8–10)
I asked him ten questions, but he did not answer any one of them.

The mendicant begged fifty rupees of a rich man, who was reported to be very liberal.

The king punished (ढ़ूँ) the culprit with a fine of three hundred and sixty rupees.

The preceptor instructs (शास्) these pupils in the principles of Nyāya and Vyākarna.

The king was begged (pass. of याच्) by the minister to pardon (शमा) the fault of his servant.

He tells (बूँ) me that Gopāla has milked his cows.

Sir, you were asked by me your name and family, and not how much wealth you have.

Fourteen jewels were churned out of the milk-ocean.

The shepherd took all the sheep to the market and sold them.

Yesterday the cows were milked by my youngest daughter.

The Gods went to Brāhman and asked (वः) him for a deliverer from Taraka.

---

LESSON V

The Causal.

§ 42. "The Causal of a root conveys the notion that a person or thing causes or makes another person or thing to perform the action or to undergo the state denoted by the root" (Dr. Keilhorn's Grammar § 416); e.g., गम् 'to go,' गम्यति 'he goes,' गमयति 'he causes to go'; अष्ट् 'to eat'; अष्टति 'he eats,' अष्टवति 'he causes to eat.'

§ 43. That which is the subject of a verb in its primitive sense is put in the Instrumental case in the causal, the subject remaining unchanged; e.g.,
Primitives

<table>
<thead>
<tr>
<th>Devadatta</th>
<th>Causal</th>
</tr>
</thead>
<tbody>
<tr>
<td>देवदत्त औदन्य पाचति।</td>
<td></td>
</tr>
<tr>
<td>(स) देवदत्तनौदन्य पाचयति।</td>
<td></td>
</tr>
<tr>
<td>Devadatta cooks food.</td>
<td></td>
</tr>
<tr>
<td>(He) causes Devadatta to cook food.</td>
<td></td>
</tr>
<tr>
<td>रामो मायाय त्याजति।</td>
<td></td>
</tr>
<tr>
<td>(स) रामेन मायाय त्याजयति।</td>
<td></td>
</tr>
<tr>
<td>Rāma abandons (his) wife.</td>
<td></td>
</tr>
<tr>
<td>(He) makes Rāma abandon (His) wife.</td>
<td></td>
</tr>
</tbody>
</table>

§ 41. *In the case of roots that imply ‘motion,’ ‘knowledge’ or ‘information’, or some kind of ‘eating,’ and other roots having a similar sense; also of roots that have some literary work for their object, and of intransitive roots, that which is the subject of the verb in its primitive sense is put in the Accusative case in the causal, the object remaining unchanged; e.g.,

<table>
<thead>
<tr>
<th>Primitive</th>
<th>Causal</th>
</tr>
</thead>
<tbody>
<tr>
<td>तङ्गत: स्वर्गमर्गन्</td>
<td></td>
</tr>
<tr>
<td>तङ्गत स्वर्गमर्गन्तः</td>
<td></td>
</tr>
<tr>
<td>स्वः वेबार्थमविदुः</td>
<td></td>
</tr>
<tr>
<td>स्वः वेबार्थमवेवतः</td>
<td></td>
</tr>
<tr>
<td>देवा अमूतमात्रभन्न</td>
<td></td>
</tr>
<tr>
<td>देवा अमूतमात्रपर्यन्त</td>
<td></td>
</tr>
<tr>
<td>विविषेवमम्भूत</td>
<td></td>
</tr>
<tr>
<td>विविषेवम्याप्यति</td>
<td></td>
</tr>
<tr>
<td>पृथ्वी सतिले आस्त</td>
<td></td>
</tr>
<tr>
<td>पृथ्वी सतिले आस्ताः</td>
<td></td>
</tr>
</tbody>
</table>

But in गमयिति रामो गोविंद (Rāma makes Govind go) if somebody else (विष्णुमित्र) prompts Rāma to do this, we shall have to say विष्णुमित्रो रामेन गोविंद गमयिति ‘Vishnumitra prompts Rāma to cause Govind to go.’ Here ‘Rāma’ is not put in the Accusative case, because it is the subject of the verb, not in its primitive, but causal sense.

* गतिवुद्धिप्रत्यवस्तानार्नार्टकनमेवकामानमिति स जोः। (१ ४ व ५२)

† These examples are put together in the following verse:—

शत्रूगसमयस्तवः वेबार्थम स्वात्मचेत्तु। आशुवन्नामृत्तेववाएवस्यायस्वः

विद्यितम्। आस्तावलिके पृथ्वी गः स मे श्रीहृतिगति:।
Note.—Patañjali, in his Mahābhāṣya, adds this explanation on the meaning of the word शाब्दकर्म in the Sūtra गतिबुढि &c. शाब्दकर्म may mean either शाब्दो येषां स्थिता or शाब्दो येषां कर्म. When we take the former interpretation, the roots ह्वयति (इवे), कतिति (कन्द्र), and शाब्दायते (denom. of शाब्द) have to be excluded from the rule; as, ह्वयति देवदत्तः; ह्वयायति देवदत्तेन; कन्दति-शाब्दायते-देवदत्तः; कन्दयति-शाब्दायति-देवदत्तेन. And the roots श्र, भा with वि, and लम् with उप, must be included in the rule; as, श्रणोति-व्रजाणाति-उपलस्ते-देवदत्तः; ज्वयति-विज्ञायति-उपलभ्यायति-देवदत्तम्. When we adopt the second interpretation, the roots जल्य, भाष् with त्र, and जउ with वि, must be included in the rule; जल्यति-विलयति-आभाष्यते-देवदत्तः; जल्यति-विलयति-आभाष्यति-देवदत्तः.

§ 45. There are several exceptions and counter-exceptions to the preceding rule, which are important:—

(a) *The causals of नी ‘to lead’ and वह ‘to carry,’ do not govern the Accusative, but the Instrumental; e.g.,

मृणो मारं नायति बहवति वा।
A servant carries a load.

बुग्नेन भारं नाययति वाहयति
(He) causes a servant to carry a load.

But वह, when it has for its subject in the causal a word signifying a ‘driver,’ obeys the general rule; as,

हारं रघु वहवति।
Horses draw the chariot.

सुतो वाहानः रघु वाहवति। (S.K.)
The charioteer makes the horses draw the chariot.

वहवति वषानां बलोवद्वरः।

(b) *The causals of the roots वद्द and लउ, ‘to eat,’ govern the instrumental case; e.g.,

बुद्दसमस्यति खावति वा
The boy eats his food.

वद्दनास्मातनां खादयति वा
(Var.) causes the boy to eat his food.

* नीलश्यरोऽ। (Var.) तिर्नायनुशृङ्खलय वहहेमिन्द्रः। (Var.)

र जामयेश्वरः। (Var.)
(c) \( \text{मक्खु} \), when it has not the sense of हिसा 'injury to a sentient thing,' governs the Instrumental; as, मक्खवति \( \text{मक्खु} \) देवदतः; मक्खवति \( \text{मक्खु} \) देवदत्तः; but मक्खवति यवान् बलीवदः; मक्खवति बलीवदान्नः यवान् (Mbh.).

(d) The roots स्मृ and धाः, which denote particular kinds of ‘knowledge’ or ‘perception,’ are not used with the Accusative; as, स्मरति-विच्छति-देवदतः; स्मारयति-धारपयति-देवदत्तः.

Sometimes, however, the Accusative also is used in the case of the root स्मृ, especially when it means ‘to think of or remember with regret’; as, अधि चंद्रगुप्तदेवा अतिकांतपाविवषणान् स्मारयति प्रकृति: (Mu. 1); see S'i. VI. 56 also.

(e) *\( \text{दृश्यु} \) is construed with the Accusative in the causal; as, \( \text{भक्ता हृर्द पवनन्, दर्शयति मक्तान् हृर्द} \) (S. K.).

Obs. दृश्यु in classical literature is sometimes found used with the Dative, instead of the Accusative; as, प्रवेशभारस्य च रामायादर्शायतू कृति (R. XII. 64).

(f) \( \text{हृ} \) in the primitive sense in the case of \( \text{हृ} \) and \( \text{हृ} \), and of अभिबृ and \( \text{दृश्यु} \) when used in the Atmanepada, is either put in the Accusative or Instrumental case in the causal; e.g.,

<table>
<thead>
<tr>
<th>भृत्य: कटं करोति हृति वा।</th>
<th>मृत्यं मृत्यॊन वा कटं कारयति हृति वा।</th>
</tr>
</thead>
<tbody>
<tr>
<td>The servant makes or takes a mat.</td>
<td>(He) causes the servant to make or take a mat.</td>
</tr>
</tbody>
</table>

So अभिवाद्यते-दर्शयते-देवं भक्ति-भक्तेन वा। (S. K.) (He) makes the devotee bow down to, or see, the God.

§ 46. By ‘intransitive’ roots mentioned in § 44 is meant such roots as are not by their nature capable of governing an object other than that of ‘time,’ ‘place’ &c., and not those roots which, though transitive, may sometimes be-

† मक्खवहस्तार्थय न। (Var.)
* दृश्युभेः। (Var.)
† हृश्युरस्यतस्यायम् (I.4.58).अभिवाद्यते-देववते (S. K.)
used intransitively according to the speaker’s volition, or when their meaning is quite evident; as, किकर पञ्चति. Here पञ्चति, though transitive, is used without an object, because it can be easily understood; hence, किकरेन पञ्चयति and not किकरेन, but मासमासयति देवदत।

§ 47. †In forming the passive construction of causal verbs, the principal object in the causal, which is the subject (agent) of the verb in its primitive sense, is put in the Nominative case, and the other object remains unchanged; e.g.,

Primitve | Causal Active | Causal Passive
Rāma गांव माणकति | (He) किकरे गांव माणकति | गांव माणकति रामो
Rāma goes to a village. | किकरे गांव माणकति | गांव माणकति रामो
मूल्य: कप्त करोति | मूल्य: कप्त करोति | कप्त करोति
The servant prepares a mat.
कप्त श्रेष्ठ मानसिद्ध | कप्त श्रेष्ठ मानसिद्ध | कप्त श्रेष्ठ मानसिद्ध

Govind निर्माण माणकति | गोविन्द माणकति | गोविन्द माणकति
Govind sits for one month.
(He) किकरे निर्माण माणकति | गोविन्द माणकति | गोविन्द माणकति

(a) But in the case of roots that imply ‘knowledge,’ ‘eating,’ and those that have a literary work for their object the principal object is put in the Nominative case, and the secondary in the Accusative or vice versa; e.g.,

माणकः घर्म बोधयति ‘he makes Mānavaka know his duty’; माणकः घर्म बोधते or माणकः घर्म बोधते ‘M. is made to know duty,’ or ‘duty is made known to M.’ बटुमोदन भोजयति ‘he makes the boy eat food’; बटुमोदन भोजते or बटुमोदनो भोजते (S. K.).

§ 48. The causal forms of roots of the tenth conjugation are the same as the primitive forms, and the meaning must
be decided by the context; as, रामो घनं चौरविति 'Rāma steals wealth'; रामो गोविन्दनं घनं चौरविति 'Rāma causes Govinda to steal wealth.' In the latter sentence the verb has a causal sense.

§ 49. With regard to roots that govern two accusatives the rules mentioned in § 48 and § 44 hold good in their case also; i.e., those roots that imply motion &c., govern the Accusative of the subject of the primitive base, and others the Instrumental case, subject to § 45; as, वामणो मनि वसुष्णा यथे; (इस्वरो) वामणेन मनि वसुष्णा यथे यथायति '(God) makes Vamana ask Bali for Earth; गोपोज्जानं नगरं हर्ति; (स्वामी) गोपेन वाजानं नगरं हर्ति 'The master) makes the cowherd take the sheep to the town.'

अभिमुक्तनन्तरं परिवक्तमुद्रादपुरतन्मेव निगतमुतरामशक्तप्रजनितन्तरं गाढनानं वाहुदेवो दुर्घान्नतन्तरं प्राधित्वान। (K. 175)

अं शर्यनं शक्तिता शिरोवरं धारितम्। तदेहि गृहाणेममुदारस्य सिद्धिवस्तमपरिवर्धित्व तेनेतिकुमारेण मां सरस्तीरमनानयति। उपस्वतु च जलसमीपं स्वयं मामादायः मुक्तप्रयत्नानन्तिमुखेद्रागुल्या कलिचिचित्रसिद्धिविन्दूप्रायति। (K. 38)

कार्म इदानीं सकामो हजतु चेनास्वत्वसंजो जने सही परं कारिता। (S. 4)

महेन्द्रपादं गण्डोपाध्यायेन लमास्य प्रातिमापायितः। (V. 8)

tौ कुशराब्रे मनाता वाल्मीकिन्द्र आत्रैकारिकस्तु: परिशैल पापत्ति परिवक्तिः च। वृषचूडौं च त्रीवर्जितमित्रा विचा: सात्यावें परिपापत्ति। समन्तरं च गर्भद्वादशो वर्षे क्षाने कल्यानोपनीय गृहणा नर्यिनिवामार्गितः। (U. 2)

नलिनिके पायय काममुद्रसं कल्ल्हसानं। पल्लविके मोजय मरि-शामपपुष्पदलानि भवनहरितानं। (K. 184)
आयों दायतु में वैश्वप्यनानयनाय गमनाख्यनुष्ठानां सातेन। नान्यता
में दौभाष्यिकितः । (K. 202)
तस्य दंपती वर्ता प्रति राजधानीं
प्रस्त्र्यपायासस्वः वशीवासिष्टः । (R. 11. 70)
ततोद्रेणोऽविनं भृत्यो रणनिष्कांशाशिक्षयत् । (Mb I. 130.25)
तस्य दंपती बहु विचित्र शिष्योऽप्रहतोऽश्लं निखातमुद्धर्यर्थयामुर्स्तः। (R. IX 78)
वाल्मीकितस्तै कुशलवाँ
संगं च वेदस्मायप्फ किचिदुपकांतशैशवाव॥
स्वकृति गाप्यामास काविप्ररथंपदवाति । (R. XV 38)
स सेतु बंध्यामास प्‌व्वधेभणाभास्ति।
तेनोत्तीर्य पथा तृष्णा रोध्यामास प्रिपछः।
द्वितीयं हेमप्राकारं कुरुद्वारिनवानरे । (R. XII 70. 1)

ADDITIONAL SENTENCES FOR EXERCISE
एवं क्रियते युधमादेशः। कितु या यथा युज्यते भूमिका ता तथेते भावन
सवं बागः पाठितः । (Mal. 1)
स कार्तनिचक्तद्विवलोक्य स्त्रियाधुष्टिराचछत्त। भृस्ते अंति कौशलं
शालिप्रस्यनानेन संप्रभुमाहारस्मानस्यवहारिणयुक्तिम्। (Dk. II. 6)
ततो सवा पाँगलियुखं गतवा भृविंशोमायसेवं वेतातिकः स्त्राकाऱः।
(Mu. 4)
रजनीतिमिरावृमुष्ठिले पुरस्मेत धनशाब्दविचलवाः।
कर्मोऽपि धिमासिनां प्रियास्वबुवते प्राप्यमि तु कैश्वरः॥ (Ku.IV.11)
तामवितास्य: कुलज्वेतास्य: कुलप्रतिष्ठाः प्रणामयं माता।
अकार्यत् कारियतेवशा कर्मेण पावप्रहुं सतीनामः॥ (Ku. VII. 27)
We made him know (विद्य) his duty, and sent (caus. of स्थ्य with प्र) him home.

When the desire of independence enters the heart of a minister, he will make the king himself lose (स्थ्य) his life. Having vanquished his foe in the battle, he made his bards sing (हृ) the glory of his warlike deeds.

He caused his servants to bring (नी or हृ) fuel from the market.
It is no wonder that the tributary princes are made by the Emperor to obey his commands.

These persons were told to get garlands prepared by those maid-servants.

When a student is made to know the theory of a subject, he is taught the practice of it.

Overcome your enemies and make them pay (रा) you tributes.

He caused a large मन्दिर to be erected (क्रू) by his servants for the marriage of his son.

He made the boy eat (अद्वृत्त or लादृ) food against his will.

I showed (caus. of द्वृ) my library to my distinguished guest.

He makes Rāma ask the pilgrims the way to Benares.

The sheep were caused by the master to be taken (बहू) to the village by his servant.

A lord should be made by a servant to give him rewards, by adapting himself to his will.

I caused them to stand round the king, and made them salute (caus. of वद्वष्ट with अभि) him.

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LESSON VI

The Instrumental Case

§ 50. *The Instrumental case in Sanskrit has two principal senses: it either denotes the agent of an action, or the instrument or means by which the action is done; as, तत्ती किमभिः (Ve. 1) 'then what was said by the Queen'? संवृष्यायेन गद्या न सुयोधनोहुः (Ve. 1) 'shall I not reduce to powder the thighs of Suyodhana with my club'?*

*कर्त्तवयोस्वतीयाः (II. 3. 18)
§ 51. The instrumentality, which this case denotes, may be expressed by various relations:—

(a) The manner of doing an action, or an attribute which characterizes a noun; as, आत्मानुरुपः विधिनोपवेछे (Ku. I. 18) 'he married (her) worthy of himself according to the rite'; प्रकृत्या दर्शनीयः (Mbh.) 'lovely by nature'; माटरोसिम गोमेन (ibid.) 'I am a Māthara by my family name'; विषमेन धावति (ibid.) 'walks unevenly'; similarly हिरोनेन धावते क्रीणति, साहलेन पशुन क्रीणति, शातेन शातेन पाययति कत्सानू, &c.

(b) The price at which a thing is bought; as, कियता मूल्येन क्रीतं पुस्तकं 'at what price was the book bought'?

(c) With verbs indicating motion, the conveyance becomes the instrument; as, आत्मन: पदं विमानेन विगाहमान: (R. XIII. 1) 'passing through his own abode (the sky) in a balloon.'

(d) With verbs of carrying or placing, that on which a thing is carried or placed is put in the Instrumental; as, स घाटने स्थवरेनवाह (H. 4) 'he bore the dog on his shoulder.' भरुरार्यां मूल्यं आदाय (Ku. III. 22) 'placing his master's order on his head.'

(e) With words of 'swearing,' that in whose name the oath is taken, becomes the instrument; as, जीवितेनेव शपामि ते (K. 283) 'I swear to thee by my very life.'

(f) The direction of route followed to go to a particular place also becomes the instrument; as, कतमेन दिगंभरेन गतः स जाल्म: (V. 1.) 'in what direction did the rogue go'?

§ 52. With verbs implying 'excelling' and 'resembling' the Instrumental is used with the qualities in which the excellence consists, or the points or particulars referred to in the resemblance; as, पुराव्यभाज्य तथातिः (R. V. 14) 'O you fortunate one, you excel your ancestors in that
(devotion'); स्वरेण रामभ्रमनुहरती (U. 4) 'resembles Rāma in his voice.'

Obs. Sometimes the Locative is used in the same sense; as, बनदेन समस्तायां सत्ये धर्मं इवापर: (Rām. I. 19) 'equal to Kubera in (point of) charity (munificence), and like another Dharma (a second Dharma) in truthfulness.'

(a) Words implying 'separation from,' are usually construed with the Instrumental, as अयमेकपदे तथा वियोग उपन्त: (V. 4) 'here is this separation from her suddenly fallen to my lot', so मा मूदेवं क्षणमसि च ते विचुतं विप्रयोग: (Me. 118)

(b) Words expressing 'likeliness or equality' are also used with this case; as, बनदेन समस्तायां 'equal to Kubera in munificence'; अस्य मुखं सिताया मुखच्छेत्रं संवेदति (U. 4) 'his face corresponds to (is just as similar as) the moonlike face of Sītā.' See under Genitive also.

§53. * The Instrumental is used with words expressive of time or place when the accomplishment of the desired object is meant to be expressed; as, द्वादशवर्ष्यांकरण भुयंते (P. I.) 'grammar is learnt in twelve years', कोशेन पाठस्निलावीत: (S. K.) 'the lesson was learnt by him in (i.e. by going over) a Koss.'

§54. † When a noun denotes the cause or motive of a thing or action, as distinguished from the means or instrument, it is put in the Instrumental case; as, गुरुं भक्त्या श्रीतास्म ते (R. II. 68) 'I am pleased with thee for thy devotion to thy preceptor'; अतिदीविकस्तया च तत्स्य प्रदेशस्य न किंचिद्वर्ष (K. 126) 'the place' being very far off, he could not see anything.

(a) The object or purpose also is put in the Instrumental case; as अश्यस्यन्न वस्ति (S. K.) 'dwells with the view (for the purpose) of studying.'

* अपवर्गं तृतीया 1 (II. 8. 6)

† हेतो 1 (II. 8. 28)
Obs. The Instrumental, which is used with verbs meaning ‘to be satisfied’, ‘to rejoice at’, ‘to be astonished at’, ‘to be ashamed of’, is accounted for by this rule; as, कापुरुषः स्वेतपेनाति तुष्णिति (P. I. 1) ‘a low person is pleased even with little’; उभयोऽनत्वः तत्वः लोकः प्राचीनेण विसिद्धिम् (R. XV. 68) ‘the people did not so much wonder at the proficiency of both of them’, अनेन प्राचीनेण दुःखे (K. 193) ‘I am ashamed of this boldness.’

§ 55. †Attributives, which show some defect of the body, govern the defective limb in the Instrumental case; as, अष्ठणा काणः (S. K.) ‘blind of one eye’; so, पादेन खंडः, कणेन बविर: &c.

§ 56. ‡An attribute, which indicates the existence of a particular state or condition, is put in the Instrumental case to express this relation; as, जपाः सत्सापसं (S. K.) ‘he is an ascetic by (the fact of his having) matted hair.’

§ 57. अर्थसिंहः and इति meaning ‘enough’ govern this case; as, अलमतितिस्ततः (Ve. 1) ‘enough of prolixity;’ इत्मद्विः (U. 4) ‘away with the horse;’ तत्समात्कः चरणपातवित्तमविभविम् (P. IV. 1.) (a) In this sense अर्थसिंहः is often used with a gerund; as, अलमतितिस्ततः गृहीत्वा (M. 1.) ‘enough of misunderstanding (do not misunderstand).’ In such cases it has a prohibitive force.

§ 58. *Words like सह, सार्थ, सम्म &c. having the sense of ‘companionship’ govern the Instrumental case of that which expresses the accompaniment of the principal subject of assertion; as, तथा सह निवस्यामि बने पु (U. 2) ‘I shall dwell with thee in forests’ बमरसिहः सार्थमसंसिद्धविभिम्: (U. 3) ‘the heavenly river with persons like us’; आस्त्व सार्थ मया सोऽथे (Bk. VIII. 79) ‘sit with me on the mansion.’

† येनांगविकार: (II. 8. 20)
‡ इत्यभूतलक्षणेत (II. 8. 21)
* सहस्यकेत्स्तप्रधाने (II. 8. 19)
§ 59. Words like कि, कार्य, अर्थ:, प्रयोजन, गृष्ण: &c. expressing use or need, and the root क with क when used in this sense, govern the Instrumental of that which is used or needed and the Genitive of the user; as, देवपादाना सुचकैं प्रयोजनः (H. 1) ‘your Majesty’s feet have no need of servants’; तुर्णोन कार्य सबहस्वराणं (P. I. 1) ‘of rich persons (even) some purpose is served by a blade of grass’; कि तत्त्वा किम्बद्धे घण्टा (P. I.) ‘what is to be done with that cow’? कि तत्त्वा रूप्तें (S’. 2) ‘what is the good of seeing her’? अभाज्यन सामुरागेन मृत्युन को गणः (Mu. 1) ‘what is the use of a devoted but foolish servant’?

Obs. Pāṇini mentions दिव: कम्च (1. 4. 43), i.e., दिव ‘to play’ governs the acc. or instr.; as, अधौरायानां दीव्यतिः ‘he plays at dice’; also, संप्रथावस्त्रयं कर्मणि (II. 3. 22); पित्रा पितरं वा संज्ञानीति ‘he lives in harmony with his father.’

अधिमले बेहु विकारिण्य। राजः कर्मकर्मवायूर्वरोधरतात्वतिकारित्विभिषिक्ति (M. 1)

देवन देव्या ज परिपूर्वितोपहममुना हरदत्तन प्रारम्परिपूर्वसमस्मयं न ने पादरजस्स तुल्य हस्तिक्षिण: (M. 1)

शापितासि मम द्विगिकावलोकित्वोज्जित्वित्वं यदि वाचा न कथयसि (Māl. 8)

आश्वेतत्वया सुर्मपूर्णं आवास्थायेष्व वृत्तां: इ (S’. 6)

भगवति तस्मास अर्थं (कार्यित्वमकः) तावदीदृशा: संपन:।।

सौ पुनर्जाने दुरावक्षाखेतामता कालेन कृद्दशाविष भवत:।। (U. 8)

चंद्रापित्वाय सहसंशोधिततया सहसंशोधनतया च सचिविश्रृंखलायां ह्रदयं वैश्चिन्ययोः परं भगवतार्थेऽ (K. 76)

अद्धरापित्बतस्य इक्त्वविश्रासादेन। भगवति प्रसीद चिरमित्यात्मस्थानं ब्रम्हाद्व इति तामस्वादृव इति (K. 133)
उषसि चोद्याय तस्य जरोद्विद्वारिकवये्च्छ्या निसृष्टेऽर्नविसर्ये्च्छ्या नवायि<
पृथिव्या मनोरथममित्तमभिरमण्य्येणु प्रदेशीयु निवसाज्ज्वेवाहोभिः: ्
नियिनीमाज्ज्वगम्। (K. 229)

अल्मुपाल्लभं। आर्य देवेन्द्रमनुर्भुं किस्मार्धं। (Mu. 8)
अथि पंचाश्तनये अथं सिद्धे। कि बहुः। यकरिष्ये तथ्यताम। अनिधिरौं साध्योपरिवर्तोपपिवत्व कवचान् भीम। ्
उत्तरसंविष्यति। (Ve. 1)

स्वहद्येनाय बिदितवृत्ततांतेनामुना जिह्रिम्। (K. 238)

प्रत्यावर्तने निर्णयो देशी परिज्ञानस्तृत्ता चरणेन परिवाचिकया। ्
कथाभिकुट्टनोधमाना तिष्ठति। (Mk. 4)

मदनमासि गुणैवशीर्षंति। ्
रतिविरागि मृतिसति विमाति सेयम्। (Mk. 4)

शुद्धन्तुतर्तथमिन्दु बृहाश्रमवासिनो यदि जनस्य। ्
दूरीकता: खळ्कु गुणप्रवाहनल्ला बन्धताभि:॥ (S’. 1)
शारीरसादादसमप्रभुश्च मुखेन साध्यत शोभ्यांकुः। ्
तनुप्रकाशेण विचेयेतार्कका प्रभातकल्या शायनेन शार्वरी॥

(R. III. 2)

यो मामजनादि च वेति कोकमेववरस। ्
असंभू: स मर्ययु सर्वप्रवैः दृष्टुप्रयते॥ (Dg. X. 8)
कि तया क्रियेन वेना या न सूयेन न दुमवदा। ्
कोर्य: पुज्जेन जालेन यो न निद्रायेन न अक्षितमान्स॥ (P. 1)

ADDITIONAL SENTENCES FOR EXERCISE

अध्यानाया गतिनास्ति। अक्षमानेच महानन्दूपनिपतो जायते। ्
प्राणपरित्यागेनाय प्रक्षणीय: सूहवस्व इति कवयामि। (K. 152)
तेषु तेवु रस्यतंस्य स्थायेत तथा सहृ तान्नि तथापरिसमाप्तायिन्यपुनः
एकान्ति न केवलं चंद्रमा: काव्यवर्ष सहृ काव्यरी भ्रुज्वेतया। तह सहायबेता
तु पुष्परीकेतन तहु पुष्परीकोणिः स्वर्गमसा तहु परस्पराभियोगेन स्वर्ण
सहृ एव सर्वकां सर्वसुखायन्युभवत: परां कोन्तिमान्त्वद्यायायणि। (K. 369)

अवधारणणिपात: पश्चातसंवेद-मानमनसोऽपि।
निमत्तव्यप्रयत: दयितानु-नर्म्मनन्दिवप्य:। (V. 3)

कर्षा जन: कुलधननुरवणलोकोकात्येऽवस्था व न हृ तदात्मेत।

नसगिकी गुरुभिना: कुमुक्तस्य सिध्दा मूर्धनिः स्वितस्य चरणेनवता नानि। (U. 1)

अथ हर्षयासनन्तत्वा भवज्ञो मनोभुक्तं मद्यमनन्त्वा च मथुमासः
स्वतिरमणीयत्वा च तथा ग्राहेतवियविन्यो वहुतत्वा चाभिवियविन्यस्य
चंगवकृत्तियताः चर्चितानां दूमिवतत्वा च विष्णुपिलिवाणन्त्वा तथा भवि-
वध्यत्वाः च तस्य तस्य वसंस्तत्वापि तरलवस्तमन्नन्तः। (K. 143)

विनायाप्रवेता: स्पृशति बहुमानोत्सप्तवर्यं
समार्गाक्तोपुष्करं: परिभवपदं याति कूपण:।

स्वभाववर्जुमुस्तां गुणसिद्धोबत्वापिविविषयः
श्रुति सहीं कि कस्य धनुतकलकालोऽपि लम्बे। (H. 1)

अथ महोपाल तव अनेन प्रकृतक्लश्वामितो वृष्ण स्यात्।
न पादपोम्लवलक्षितं रसं: शिखरयथे शुचिति भास्लस्य। (R. II. 34)
कुलेन कांत्या वयस्या नवेन रुपाः तक्षीलित्यं प्रतिकाद्वाः।

त्वामालमनन्त्वायमवर्णरूपं रतं समागच्चतु कालवेदनेन। (R. VI. 79)

कोवलस्माहुने कि दिमुखता धर्मस्ति कि पालकः
हतं देवसात्सा च कि वृजि मनो यद्यस्ति तीव्रं तैस्मु किम्।
सौजन्यं यदि कि गुण: स्वभावसम हतस्ति कि बन्दने:।

सदिः तथि कि धनारपशो यद्यस्ति कि दृष्णुना। (Bh. II. 55)

अयमार्थमाणक्यसिद्धिः
शो नत्मारणयोऽपि: परिश्र्व्य लोकः
मस्तोयो ग्राहेतविविनस्मयं सूक्तमः।

पर्यायवाचिर्विविषयोऽपि: दामं सहस्रश्चायम्। (Mu. 9)
A king should protect his subjects according to the rules laid down by Manu.

Morality says that one should save the life of his friend even at the cost of his own life.

This man is avarice incarnate; he will never be satisfied with hoarding money.

Are you not ashamed of your ignorance, and do you boast of your noble birth, not attended with knowledge?

This king excels all others in bravery, knowledge, and a desire to keep his subjects contented.

That your orders are borne by other kings on their heads is one great sign of your sovereignty.

The man took the lamb on his shoulder, and went by this road to the slaughter-house.

I swear by my tutelary deity that I have never before seen your ring.

I know my servants will come back within fifteen days; for what is the use of their staying there longer?

Even a sinner is freed from all his sins by repeating but once the syllable om through ardent devotion.
What is the use of walking with this man? He is lame of his right leg and cannot walk swiftly.

Away with doubts in this respect. This matter is all but agreed to by my sister's husband.

Fie upon you, fool! What is the use of this burden of books to you if you do not read them?

Do not (अलं) censure me; this was not done by me.

Child, do not (अलं) weep; when thy mother comes here, I shall cause thee to be fed with food by her.

Shakuntalā did not notice the approach of Durvāsa on account of her thinking of her lover.

O blind man, what is the use of this lamp to you?

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LESSON VII

The Dative Case

§ 60. The person to whom something is given is called संप्रदाय. A noun denoting संप्रदाय is put in the Dative case; as, कि वस्तु बिद्धं गृहेऽप्रदेयम् (R. V. 18) 'Oh learned Sir, what is to be given to the preceptor'? The person or thing with reference to whom or having in view which an action is done is also संप्रदाय; as, हुद्दाय तन्हायते (Mbh.) 'he prepares for battle'; तां नंदनाय प्राप्यते (Māl.) 'he demands her for Nandana.'

(a) *In the case of the root यज्ञ 'to sacrifice' or 'to give as in a sacrifice,' the person to whom the sacrifice is offered is put in the Accusative, and the thing or means by which it is made is put in the Instrumental; as, पशुना यज्ञ यजते (S. K.) 'he sacrifices a bull to Rudra.'

§ 61. †In the case of the root रच्छ 'to like' and others

* यज्ञे: करणं: करणसंता संप्रदायस्य च करणसंता। (Var.)
† स्वास्वकान्ता प्रीयमाणः (I. 4. 38)
having the same signification, the person or thing that is pleased or satisfied is put in the Dative case; as, यत्र्मभविष्यन्ने रोचते (S. 2) "what pleases your Lordship"? यज्ञदत्ताय स्वदेश-पुष: (Kas'ika) "Yajnadaratta likes Apūpa."

§ 62. †The person to whom something is due (the creditor) in the case of the root धू (10 cl.) "to owe" and the thing desired in the case of स्मृहा, are put in the Dative case; as वृक्षसेचने द्रे धारयति मे (S. 1) "thou owest me two sprinklings of trees"; परिक्षणो यवाना प्रसृतये स्मृहा (Bh. III.45) "an impoverished person desires a handful of barley-corns."

Obs. Derivatives from स्मृहा are sometimes construed with the Dative; as, भोगेय्या: स्मृहालय्य: (Bh. III. 64) "desirious of enjoyments"; क्युर्मनवे कारौशाल्य: पुत्रेश्यः: पुत्रिण: स्मृहां (Ve. 3); but generally with the Locative; स्मृहालती कस्तुषु केचु मागवी (R. III. 5).

§ 63. *The roots क्रृष्ण, द्रृष्ण, ईन्द्र, असूय, and others having the same sense, govern the Dative of the person against whom the feeling of anger, hatred, malice, &c., is directed; as, हर्षने क्रृष्णति-द्रृष्णति-ईन्द्रति-असूयति वा (S. K.) "he is angry with, or bears hatred towards, Hari." But क्रृष्ण and द्रृष्ण, when preceded by prepositions, govern the Accusative; as, मण्डारियस्वादोपः (Mu. 1) "to do injury to my person"; च बलु तामसहस्रादो गृहु: (V. 3) "did not the preceptor get angry with her"?

§ 64. †In the case of the root भू with प्रति or आ meaning ‘to promise,’ the person to whom something is promised; is put in the Dative case; as, प्रतिसुधाबव काकुत्स्तल्याच! विवर्पति क्रियां (R. XV. 4) "Kākutstha promised them the removal of obstacles."

† धारेश्वतरमणः (I. 4. 35-6)
* भूधृष्णसुधासुधार्यान्या में प्रति कोषः (I. 4. 87-8.)}
† प्रत्याय्याय भूवः पूर्वेत्य कर्तः (I. 4. 40.)
§ 65. †The purpose for which an action is done, or that for making which another thing exists or is used (as a thing made for a certain purpose) is put in the Dative case; as, काव्य यशसे (Kav. 1) 'a poem (is composed) for fame'; यूपाय दाह (Mbh.) 'wood is for (making) post'; कुंदलाय हिरण्य (ibid) 'gold is (used) for Kundala ornament'; अवहननाय उज्ज्वलसे (ibid.) 'a mortar for paundraing down.'

(a) †When the sense of an infinitive of purpose is suppressed in a sentence, the object of this infinitive is put in the Dative case: as फलेम्यो याति = फलान्याहृतू याति 'he goes for fruit's i.e. 'to bring fruits'; वनाय गान मुमोच = वनं गतु गां मुमोच 'he let loose the cow for (i.e. to go to) the forest.' Here फल and वन, the objects of the infinitives आहृतु and गतु, are put in the Dative.

(b) §The Dative of an abstract noun is often used to express the sense of the infinitive of purpose from the root; as, यासाय याति = यष्टु याति 'he goes to offer a sacrifice'; so समिद्राहरणयाय प्रस्ख्तता कव्य (S'. 1); यतिब्ध व: सबङ्क्रत्यान्ययाय (V. 1).

§66. *In the case of the root क्ल्य, to be adequate to ', 'to bring about', 'to tend to', and roots having a similar sense, such as संपवृ भू जनू, the result brought about or the end to which anything leads, is put in the Dative case; as, कल्यसे रक्षणयाय (S'. 5) 'thou art adequate to bring about (our) protection '; मूत्राय कल्यजायते संपवते यवायु (Mbh.) 'gruel tends to (produce) urine.' The Dative is frequently used in this sense without भू or असू; as, वस्तः त्र्यलिपुखाय (P. I.) 'since they two cause very little pain.'

(a) †That which is foreboded by a portentous pheno-
menon is also put in the Dative case; as वाताय कपिला विद्युत् (Mbh.) ‘the twany lightning forebodes a hurricane’ माणाः-दनाय व्याहरति मृग: (ibid.) ‘the sound of a deer indicates (the getting of) food of flesh.’

(b) With the words हित and सुख the Dative is used; as, ब्राह्मणाय हितं-सुखं (S. K.) ‘good for a Brāhmaṇa’; हितमामयाविने (Mbh.) ‘good for a sickly person.’

Obs. हित in the sense of ‘good in or to’ is used with the Locative and Genitive also.

§ 67. The words नमः, स्वस्ति, स्वाहा, स्वथा, and वष्ट्ट (terms used in offering oblations to Gods &c.), and अलं in the sense of ‘a match for’, ‘sufficient for’ govern this case; as, नमो विश्वसुजं तुम्यं (R. X. 16) ‘a bow to you who created the universe’; स्वस्ति भक्ते (M. 2) ‘good-bye to you’; अन्येय स्वाहा (S. K.) ‘this offering to Agni’; similarly पितृमयूः स्वभा, इंद्राय वष्ट्ट; दैवेयो हुरिरल (S. K.) ‘Hari is a match for the demons’; अलमे शुभितस्य (में) तुप्यें (R. II. 39) ‘this (cow) is sufficient to satisfy me who am hungry.’

(a) Words having the sense of अलं ‘sufficient for’, ‘able to do’, such as प्रमु, शक्ति and even the verb प्रमु, are used with the Dative; as, प्रमुरमलो मल्लाय, शक्ति मल्लो मल्लाय, प्रमुवित मल्लो मल्लाय (Mbh.) ‘one wrestler is a match for another’; विचिरपि न येमय: प्रमुवित (Bh. II. 94) ‘over whom even the Creator does not prevail.’

(b) नमः joined to क generally governs the Accusative, but sometimes the Dative also; as, मुनिनमव नमस्कृत्य (S. K.) ‘saluting the three sages’; but नमस्कृत्य मृत्वहार (ibid.) ‘we salute Nrisimha.’

(c) Roots meaning ‘to salute,’ such as प्रणवत्ति, प्रमु are construed with the Dative or Accusative; as, धातान्य प्रणवित्व (Ku. II. 3) ‘saluting the Creator’; also तस्म प्रणवित्य गंधी (Ku. III. 60), आर्य प्रणवित्य (Mu. 1); so, तां भक्तिप्रवेण चेतसा

† नमः स्वस्तिस्वाहाःस्वथालेंबकुण्डयोगाचार्य। (II. 3. 16)
pranam (K. 228); ta' kula-devatamya: pranamay (Ku. VII. 27); pranam 
shilochanay (K. 131).

Note.—Classical authors occasionally use the nouns also 
derived from these verbs with the Dative; as, 
mañña pranam 
vardhamanaya chakar (Ku. III. 62); 
avasam pranamamkramam (K. 142), 
tarai danda-pranamamkramam (Dk. I. 2).

(d) In greeting and in expressing a blessing the Dative 
is used with words like svagat, kushal; as dekhdta-y kushal (Mbh); 
svagatav debya (M. 1) ‘welcome to the Queen.’ Words like 
kuishal, mah, sukh &c. are used with the Genitive also. See 
Lesson X.

§ 68. The roots kāya, kha, śau, and chan, all meaning ‘to 
tell’ (contrary to the principle of dhūvanā vása &c.), the causal 
of viṣud with n (contrary to § 44), and other roots having 
the same sense, govern the Dative of the person to whom 
something is told, as, ārya kabāmi te mūtār (S’. 1) ‘O worthy 
lady, I tell you the truth’; ādi, iśma- vatsātātiva kāyopaya 
vināyakāh: (S’. 4) ‘come, let us communicate this service 
of the trees to Kāśyapa’; so yasme bhagāraṇān janās (U. 4) ‘to 
whom he sang (revealed) the Veda’; yasme muniṇṭhā pari viṣude 
(Mv. 2).

§ 69. Verbs meaning ‘to send’ or ‘despatch’ generally 
govern the Dative of the person, but Accusative of the 
place, to whom or which a thing is sent; as, mohena yūto rājakya 
visuṣṭa: (R. V. 39) ‘a messenger was sent to Raghu by 
Bhoja’; mahavb pāyakhyā prahīṇa prabhāsaṇa devaratena (Māl. 1.) ‘by Devarātā 
sending Madhava to Padmāvatī.’

§ 70. *The secondary or indirect object of the root mānā 
‘to think’ cl. 4, which is not an animal, takes either the 
Accusative or Dative, when contempt is to be shown; as, 
na śāma tuṇāya vṛṇa ca mānay (S. K.) ‘I do not consider thee to 
be worth a straw.’

* mānacāṃśāyātaye vinābhāṣāprāṇya: (II. 8. 17)
Obs. When no negation and contempt are meant, but mere comparison, the Accusative alone is used; as, ल्वां तृणं मनि (Mbh.) 'I consider thee as a straw'; but हृस्माप्रमसत तृणाय (S' 1. XV. 61).

§ 71. ♠ In the case of roots implying motion, the place to which motion is directed is put in the Dative or Accusative case when physical motion is indicated; as, ग्रामन्य प्रामाय वा गच्छति; but मनसा हरि ब्रजति 'goes to Hari mentally' (contemplates him).

Obs. (1) राधीश्यथवस्य विप्रश्न: (I. 4. 39) i.e., the person, with regard to whom some questions as to good fortune or welfare are asked, is put in the Dative in the case of the roots राध 'to propitiate' and ईश्व 'to look to the welfare of any one'; as, कुम्भा राध्यथ्य ईश्वते वा गर्ग: (i.e., पृथ्वी गर्गः: सुभाषुर्म पर्यर्लोचति) (2) परिक्षणें संप्रदायान्यतथस्यां (I. 4. 44) i.e., the price at which a person is employed on stipulated wages is put in the instr. or dat. case; as, शतेन शताय वा पृष्टिनिवयं दासः:

नैतन्याय्यम्। सबिक्ष्याध्यकाकिनो निरिष्याभ्युगमो दोषाय।

(M. 1)

यवतेऽय बुद्धः कदाचिदर्माध्यक्षश्चायं विरोधस्ते। कथेत्। (S' 2)

अहमपि वैतानिकं शालंयदकः गौतमीहते विसर्जित्यवामि।

(S' 8)

सूहायम्। खुदु दुर्घितितायास्य। मृगतृष्णिकेव नामसारानस्तावो मे

विषादाय वल्पाय। (S' 7)

मूर्खः नैष्ठ तव दोषः। साधो: शिश्ना गुणाय संपशते नासायो।

(P. I. 18)

प्रसीद भगवति कुस्थं शरीरसिसंसारस्य। तत्कस्मदिदानेव

जामाने शुष्पसिः। (U 7)

♦ गत्यर्थकवम्यति द्वितीयाच्युतः चेत्तायामत्तवि। (H. 3. 12)
भिघ्यामाहात्म्यग्नि­निमर्ता न प्रणामति देवताभ्यो न मानविति
भान्यानालमप्रज्ञापरिभ्रम इत्यसूत्ति चाचिवोपदेशस्य कुस्य्यति हितवादिने

(K. 108)

प्रतिश्रुतं तेन तस्मै स्वयुरवंतिसुंदर्यः प्रदानम्। (Dk. II. 1)
चंद्रार्जुः तमुपसूत्य पूर्ववदेश तं महास्वेतायप्रणाममुर्‌ सर्व दर्शितविनयः
प्रणामः। (K. 219)

प्रणापत्य सुरास्तरसे शमविते सुरुतिः।
अथैं तुस्तु: स्तुत्यमवाभ्यनः सोचरस्। (R. X. 15)
रविमाक्तसे सता क्रियाये सुधया तर्पयते सुरान्‌ पितृंथः।
तस्मा निशि मूर्छतं निरंत्र हर्षवृद्धिनिहितातं नमस्ते।(V. 8)

उमा वर्धर्ष्वानं दाता याचितरं इमे वययम्।
वरं: शंसुरः हृश्वेष लक्ष्मणेभूते विचि:। (Ku. VI. 82)
चरत्: किं तृक्छरं तपस्तृणंबिदो: परिदशकित: पुरा।
प्रज्ञापाय समाचिन्ते द्वारसमे हरिभवति धुराभानुम (R. VIII.79)
वारताय कापिया विकुदातपायातितिबोहिनी।
पीता भविति सस्याय हर्भिश्चत्व सिता भवेत्‌। (Mbh.)
स्वस्यस्थु ते निर्गिति­तंबुगध
शरदवं नार्दिति चातकोऽपि। (R. V. 17)

tमया तथागतमुपे तमेकुपुनः
महानतः: स्वचरितं दृपति: शरांस। (R. IX. 77)
परिनामाय साधुन्माः विनाशाय च दुस्स्ततामेऽ
भर्षितस्तात्वानाय संभवामि युगेयुगे। (Bg. IV. 8)
ADDITIONAL SENTENCES FOR EXERCISE

तद्वार्यं तामहूं दुष्क्रमणम । तस्यं मधुबंकमनासाध्याय विसम्ब-विकसितान्तः जनकमवर्धयम् । (Dk. I. 4)

सार्व वासितं कुःतायदानीं । रामरथं दर्शां गुहराम् । तल्लियदंडरं त्वा रोद्वित्याम् । तदनुजानीहि या गमस्याय । (U. 3)

स्वयमोत्तपतं एवंविधां: कुःलपांस्वो निःस्तेः: । पश्चो येषां श्रुद्धांवा प्रज्ञा परामसंधानाय न जनाय पराक्रम: । प्राणिनामुपयाताय नोपकराय धनपरिवर्त्याय: कामाय न धर्माय कि बहुतं सर्वंतेष्व येषां दोषाय न गुणाय। (K. 288)

श्रोचितायाभयायामात्र पत्तिरी महोक्षं वा निर्विषयं गृहुमाधिन: (U. 4)

तुंकोह्य गान्त् यताय सत्याय सत्याय मधवा विवाय ।
संपदन्तिनमयेनोभी वन्धुर्वस्वनद्यान्य दृशी म (R. I. 26)

नमस्त्रुषुगृहम् तुम्यं प्राकृतिः: केवलात्मने ।

गुणायाभिरभागाय पश्चात्मदेवसुपदुये (Ku. II. 4)

स स्थायुः: हितरमानक्षयायुगुल्मो निःतेष्यासात्सु व: । (V. 1)

सवं: कल्पे विषयं यत्ते लक्ष्मिण्यकुमुदी

पश्चात्तुजुतेरपहतमः: कल्पे विषयं य (V. 3)

यदेवोपनतः दुःश्चतुलिं तदस्वत्तरमः

निर्विशालं तराद्याय तदस्यं हि विशेषतः: (V. 3)

शुद्धांसांसुगन्तितात्वंतुष्टे न नेपथे कार्यमिबं निगंवायमु ।

अपां ती तृत्याय न शारीरायास्वातुः सुमिबि: सबदते सुयाय्याः । (N. III. 95)

किमत्प्रयास्त्याननुप्रायिते यावते धृत्तं त्वया वाल्कयोजव वल्कलयम्।

वद वदेवो सुफुसुधंतेरत्करा विभावरी यद्यायां कल्प्ते (Ku.V. 44)

धुसामसर्वानायायायायायात्म्यात्म्यात्म्यात्म्यान्य अवेक्षोः

पिठरं क्षयविधिमाय निजवार्षवतनेव हत्तिततरायम् (P. I. 14)

पय:पानं भूझानां केवलं विषवर्धनं।

उपवेशो ति मूर्खांवा प्रकोपाय न शांतये । (II. 8)

10892
Wretched man, do you like service in the house of a Chândala?

Lady, do not misunderstand me, and do not get angry with me in vain.

I do not long for (स्तूह्) wealth, but immortal glory.

Having promised Lakshmana to accompany him, why do you now tell him that you are unable to do so?

Being greatly delighted at hearing the account, they communicated (विद् with नि) to him even their very secrets.

Even a sight of these pious men will bring about (कल्पूष) my purification; I shall, therefore, wait upon them for the accomplishment of my desired object.
I told him (स्या with आ) through my brother that I had nothing to do with seeing him.

Old lady, such sad thoughts will only result in greater sorrow; therefore, compose yourself for a time.

The enjoyment of pleasures in this world only leads to disgust.

My subjects bear hatred towards (अमृत्) me and plot against (दुह) my life.

First salute (प्रणम्) your preceptor and then begin to learn your lesson.

A bow to three-eyed God, who reduced Cupid to ashes with the fire of his third eye!

When a man gets a son, he pays off the debt due to his fathers.

You yourself are able to defeat (use अर्ल) the whole troop of the enemy.

When a man is doomed by fate, even a trifling cause is sufficient (अर्ल) to bring about his ruin.

I shall send a messenger to the king of Videha, and communicate to him this glad tidings.

LESSON VIII

The Ablative Case

§ 72. The chief sense of the Ablative case is अपादान. That from which separation, whether actual or conceived, takes place is called अपादान, and is put in the Ablative case; as, प्रामादायति ‘he comes from a village’; i.e., that from which the separation takes place is प्राम. It has thus the sense of ‘from’ in English.

§ 73. *A noun in the Ablative case frequently denotes

* बिभाषागुणेठहित्याम्। (II. 3. 25)
the cause of an action or phenomenon, and has the sense of ‘on account of’, ‘for’, ‘by reason of’ &c.; as, सौहादात्पृष्ठ-गायन (U. 1) ‘not living apart (whose resort was not different) on account of affection.’ A noun not of the feminine gender denoting the cause of an action is put in the Instrumental or Ablative; as, साहबन जायात् वा बढ़् (S. K.) ‘he was caught by reason of his dulness’; बुद्धच्युत (S. K.) ‘he was set at liberty on account of his skill’; कर्मया गुरौ मथ्यन्-कृपया च श्रीतारसिंहे (R. II. 63) ‘I am pleased with thee for thy devotion to (thy) preceptor and compassion on me.’

Obs. Sometimes a feminine noun also is used in the Ablative in this sense; as, नासिद घटोपुरुषते (S. K.).

(a) The Ablative often serves the purpose of a whole causative assertion in replying to, or advancing arguments in discussions; as, पर्च हि विजयमान घूमात् (Tarka.) ‘the mountain has fire (in it), because there is smoke’; नेवसर जगतः कारणमुपत्थते (S. B.) (A disputant says) ‘God cannot be the efficient cause of the world. Why? (Because) he is liable to (the two charges of) being partial and cruel.’

§ 74. Words in the comparative degree, or such as have the sense of comparison, are used with the Ablative of that with reference to which the comparison is made; as, सत्याद्वयनूत्तं ढेय: (Ve. 3) ‘falsehood is better even than truth’; सौहादसूक्ष्मस्त: प्रवोचः (R. XIV. 56) ‘consciousness became more painful than swoon’; चैत्रबादन्तूने बुंदाबने (R. VI. 50) ‘in Vṛndavana not inferior to Chaitrarathai’; अधिकारसहिनीम्यो: सत्यसंसारिचिरे (H. 4) ‘truth itself is superior to a thousand horse-sacrifices’; श्राद्धया गूढ़तिश्चापित्रायो विधिष्टं (Manu. III. 278) ‘for a S’rāddha ceremony afternoon is preferred to forenoon.’

§ 75. *When the sense of an absolutive is suppressed

*पर्चलोधे कर्मयुपसंष्ठान्त। अधिकरणे च। प्रयन्त्र्यान्योष्च। (Var.)
in a sentence, the object of the absolutive is put in the Ablative case; as, प्रासादाल्प्रस्थते (S. K.) = प्रासादामार्गेष्य प्रस्थते ‘sees from a palace’; so द्वाशुराजिनिर्वित (S. K.) = द्वाशुरे वीष्य जित्रिते...

(a) The place where an action is performed is also put in the Ablative under the same circumstances; as, आसनाल्प्रस्थते, i.e., आसने उपविश्य प्रस्थते ‘sees from a seat.

(b) In questions and answers also the Ablative is used; as, कुलो मरवाय-पाद्धियुद्धात (Mbh.).

§ 76. *Words denoting जुगुष्टा ‘abhorrence,’ विराम ‘cessation,’ ‘refraining,’ and प्रमाद ‘swerving,’ govern the Ablative case; as, पपापजुगुष्टते (Mbh.) ‘he shrinks from sin’; वल्लतस्मादिरम (U. 1) ‘desist from this, O child’; स्वाधिकारार्मम (Me. 1) ‘swerving from his duty’; similarly प्राणाधातात्विवृति: (Bh. II. 26) ‘refraining from injury to life’; धर्माल्पुरुषः (Mbh.)

Obs. प्रमाद is usually construed with the Locative in the sense of ‘to be careless about’; as, न प्रमादांति प्रमादासु विषर्षित: (Manu. II. 218) ‘wise men are not careless about their women.’

§ 77. ♠ The teacher from whom something is learnt, the prime cause in the case of जन ‘to be born,’ and the ‘source’ in the case of मू, are put in the Ablative case; as, उपाध्याय-द्वीते (S. K.) ‘learns from the preceptor’; so मया तीर्यदविमानविद्वा शिकिता (M. 1) ‘I learnt the art of dramatic representation from a teacher’; गोमयादुर्विचको जायते (Mbh.) ‘the scorpion is produced from cowdung’; प्राणाधायुज्ज्वलत (Rigveda X. 90) ‘the wind was born from the breath’; हिमवतो गाढ़ प्रमवति (Mbh.) ‘the Ganga has its source in the Himâlayas’; लोमात्कोषः प्रमवति (H. 1) ‘anger proceeds from avarice.’

* जुगुष्टारिवायप्रमादार्थयानवानस्ययुपविक्रमस्वय (Vār.)
† आह्यातोपयोगे। ज्ञाति: प्रकृति: । भुव: प्रमव: (I. 4. 29, 80-1)
"Obs. Verbs meaning 'to be born' are often used with the Locative of the 'source'; as, पत्रवर्त्ता जायते ती सुती कुंड-गोलकी (Manu. III. 174); जातिपर दास्यं शुद्रेण (Y. II. 183); शुक्लाभाषायिपे मनोरमायां तनयो जात: (K. 73); स तस्यादपदादि (Ku. I.22.)

§ 78. † In the case of words implying 'fear' and 'protection from danger', that from which the fear or danger proceeds is put in the Ablative case; as, न मीतो भरणदसिं (Mk. 10) 'I am not afraid of death'; केरयभासिःपुराभाद (Bk. IX. 11) 'were afraid of the monkey's sound'; तीनवुडङ्गिन्ते (Mu. 3) 'is afraid of (shrinks away from) a severe person'; भीमारुद्धु:शासनं भाल (Ve. 8) 'to save Duhs'asana from Bhima'; so लोकाभावाद्वृत्तय (Bh. II. 62), तुषारविषों परिशरंकित: (R. VIII. 79).

(a) *That from which a person is warded off or prevented is also put in the Ablative; as, पपापालिपार्यति (Bh. I. 72) 'wards off from sin.'

§ 79. † In the case of the root जि with परा, that which becomes unbearable is put in the Ablative case; as, अच्य-च्यालराजयते (Mbh.) 'finds study unbearable.'

§ 80. † The point of time or space from which some 'distance in time or space' is measured, is put in the Ablative case. The word denoting the 'distance in space' is put either in the Nominative or Locative, and that denoting 'the distance in time', in the Locative; as, गवीयमति सांतायं चत्वारि योजनानि चतुर्यं योजनेव ् वा (Mbh.) 'S. is four yojanas from G.'; कातिक्या आप्रहावणी मासे (ibid.) 'A. is one
month (at the interval of the month) from K.
§ 81. \| Words meaning 'other than' or 'different from', such as अन्य, पर, इतर; आरात 'near' or 'remote'; अक्ष 'without'; words indicative of the 'directions' used also with reference to the 'time' corresponding to them; words expressive of 'directions' derived from बंधू, for instance प्राकृत, प्रत्यकृत, and such as end in वा and आहि; all these govern the Ablative case; as कुण्डन्धम् भिन्न इतरो वा (S. K.) 'different from, or other than, Krishna'; आराङ्गनात् (S. K.) 'near the forest, or away from it'; विविधाद्वितेजस्य-न्यूञ्जरण नास्ति (V. 2) 'there is no resort other than a retired spot'; ग्रामाः उत्तरो वा 'to the east or north of the village'; वैवात्तिवः फालुषः (S. K.) 'the month of Falguna is prior to (that of) Chaitra'; प्राकृत्यर्द्वा ग्रामान् (ibid.) 'to the east or west of the village'; दक्षिणा दक्षणाहि वा ग्रामान् (ibid.) 'to the south, or in the southern direction, of the village'; प्रागन्नाति-वर्धनात् (Manu II.29) 'before the naval is cut.'
§ 82. The words प्रमृति, आस्मय, बहि, अनंतरं, परं, ऊर्ध्वं govern this case; as, शैतानग्रामतिः पोशिता (U. 1) 'brought up ever since her childhood'; मालत्यः प्राचावलोकितवसादारम्य (Māl. 6) 'from the day of first seeing Mālati'; निवस्यंसवः पुरावथिः (R. VIII. 14) 'residing in a dwelling out of the town'; पाणिग्रहनार्थे (Ku. VIII. 1) after the espousing of her hand'; अस्मात्सर्ये (S'. 6) 'after this person'; ऊर्ध्वं धीये मुहूदिन्ति (Bk. XVIII. 86) 'I shall die after a moment.'
Obs. (a) The words प्रमृति and आस्मय are often found used with adverbs of time in the same sense; as, यत: प्रमृति —तत: प्रमृति (S'. 8); अन्यप्रमृति तत्वास्ति दास: (Ku. V. 86).
(b) The sense of अनंतरं, परं &c. is sometimes understood; as, बहि-दृष्टे कालः (U. 2) 'seen after a long time.'
§ 83. *The words प्रभृति 'different,' विना and नाना govern,
besides this case, the Accusative and Instrumental cases; as, रामाद्रमण राम वा विना पुष्प नाना वा (S. K.) ‘without or different from Rāma,’ नाना नारी निष्ठला लोकयात्रा (Vopadeva).

§ 84. The preposition वा in the sense of ‘till,’ ‘as far as, and ‘from’ governs the Ablative case; as, आपिरोपायितृका (S'. 1) ‘till the satisfaction of the learned; आमूललाच्चोत्मिज्ञानिः (S'. 1) ‘I wish to hear from the beginning; आमूललात्साह (Me. 11) ‘as far as the Kailasa.’ Sometimes वा is joined to nouns to form Ayyayibhāva compounds; as, आमूललाच्चोत्मिज्ञानिः तरंगनां (Ku. I. 5) ‘of clouds sweeping as far as the girdle (middle part).

§85. *When ‘concealment’ is indicated, the person whose sight one wishes to avoid is put in the Ablative case; as, मातुनिनीवं यथा कृष्ण: (S. K.) ‘Krishna hides himself from his mother.’

§86. †The preposition प्रति in the sense of ‘representative of’ or ‘in exchange for,’ governs the Ablative; as, प्रवति: कृष्णात्मका (S. K.) ‘P. is the representative of K.; प्रतिनिधिः प्रतिवर्णितमात्राः (S. K.) ‘exchanges Māshaś for sesamum.’

अनुप्रतिनिवेशोपि सत्कियाविरोधाणकुप्युक्तमिवात्मां समयेः।(S'.7)
अद्वितीयांतिनिवेशे।(V. 1)
र:—एते हि हदयमामिह: संसारमात्रा अन्य्यो बीम-सम्माना: सत्याः तस्वानु कामान्मनीषिणोऽर्थे विश्राम्यन्ति। (U. 1)
नास्ति गीतितादन्यदभिमित्तरमिष्ठ जयति सर्वेर्तुनाम्। (K. 35)

*अंतवा चेनावर्णतिमिज्ञानिः। (I. 4. 28)
†प्रतिनिधिप्रतिवर्णने च सत्याः। (II. 3. 11.)
नैव जानासि तं देवमैत्रीकं वदेवं बदसि। तद्विर्म्यता मतिः प्रसंगाः
(U. 5)

कृतातिथ्यर गहान्तेतत्रा परिपूर्दो दिग्नियज्ञादारभ्य किळार्जीयुना-
नुसरणप्रसंगेनागमनमानम: सर्वमाचाचक्षे। (K. 184)

वते मार्गति जनमन: प्रभृति कल्याणा ते द्विगितका। तत्कितभिषिकन-
जीवितां तरारी नानुकंपसे।

चाणक्यः—वृष्णं वृष्णं अंत्यमुचरोत्तरेण। यथस्मतो वरीयानु
राष्ट्रोद्भवं तददंशम तस्मी दीयताम। (Mu. 8)

तासौ चतुर्दशं कुञ्जानि। एकं भगवतं: कमङ्गोनेमवनस: समृत्यज्ञम।
अन्यदेशदेश्यं: संसूतिः। अन्यदमर्येदाहमुमतम। अन्यत पवनायप्रसुत्तम। अन्य-
दमुतातुनमध्यमानादुलितिः। अन्यंज्ञाज्ञाताम्। अन्य्दीर्मकिरणोऽ
श्रीमतम्। अन्यसाल्दामानित: प्रवृत्तम्। (K. 188)

मां तावदुह्र शुचि दयिताप्रवृत्त्या
स्थार्यसत्ता गुरुतरं प्रणविधितिवेष। (V. 4.)

विषम्य वैनां तसे ईश्वर्यां दुहां गिरीश्वरसुतिसक्तमानसाम्।
उवाचमेना परिरन्वय वक्तसा निवारणंति महतो मुनिततात्त। (Ku. V. 3)

प्रजा संरक्षति नृप: सा वर्धयति पार्थिवम्।
वर्धनावर्धणं श्रेयस्तदमावे सदयसां
ल्चे स वेषनं परिधाय शैववी—
महिष्क्षतास्त्रं विपरीतं मन्त्रन्त। (R. III. 31)

अनभावाणि समुदायस्त्मसांस्तितिनागरादिन।
आत्मा संरक्षित: सुदैवत्रिमास्त्रीय वैवासीम। (R. IV. 85)

व्यायो विषयनुपः संजाते पुनर्वनः।
संजाते पुनः काम: कामालोचसोभियाये।
कौशाद्वस्तिं संभौषः संभोधात्सृतितिप्रभृः ||
स्मृतिमर्षिशुद्धिनाथशुद्धिनाथात्माणायति || (Bṛg. II. 62–8)
हिमवद्धिश्योमं मयानिन्धनादस्तिपि
प्रत्येक्षे प्रयागच्छ मध्यदेशः प्रकृतिति: || (Manu. II. 12)

ADDITIONAL SENTENCES FOR EXERCISE
जनमकम्पो भलिनतरजस्तं जनतो नित्त्रशातरलोकहृदयः लोकहृदयेऽस्मी
निन्दूतात्मवैसं व्यवहारपुष्पकम्कायणं पक्षणमवस्यम् || (K. 356)
सा कुसुमभट्टिलिम्बिमलमनोहान्नराधनावानावार्तिष्ठति
जानकिव पीतरक्षेऽभो जननितचेर्य इव चैकालोकक्षेऽबिले नीति || (K. 225)
तं नूपं बहुविषयः नामं मन्निरवृद्ध एकवाभासत।
तत् अन्तर्विषयं सर्ववातसंपर्पणात्मसमृत्युपनवेः
लक्ष्यंते। बुद्धिश्च निरर्गीष्ट्वी तत्वस्वरूपः
श्रेष्ठेनिष्ठ्यते (Dk. II. 8)

अहो हुरारायणः राजाक्षीरात्मवृद्धिपिरः राजविनः——
तीक्षणादुलिंजते मूढो परिवर्ततात्स्थ संतिश्चते
मूर्तान्वदेशि न गच्छति जननितचेर्यं विधिविद्धिपिः
स्वेषुभिःप्रयः बिमोदिपुष्पवत्यं közवांतिश्च निश्चितीहो
श्रीलक्ष्मिनसर्वं बोधविनिता दुष्कोपचारं भूषणः || (Mu. 3)
सर्वंद्रवेशु विस्मयः त्र्यमांहुर्नुतमम्
अहार्यर्चलक्ष्मिश्चत्वाक्ष्च सर्वस्वा || (H. 1)

प्रजानां विन्यासावनात्मक्राणावरणावनि
स पिता विन्यासावनां केवलं जन्मावतः || (R. I. 24)
न नवः प्रभुराफळोवात्स्यर्क्रमं विरामार्कम्
न च योगविषयेनेतरः स्वरस्थौरापरमात्मस्वानाशः

(R. VIII. 22)

रल्लोहाःस्नुत्वुथम् देवा न भेजिरे भीमाविषयं भोतिमः
सुधां बिना न प्रयुविरामान्त न निद्राताथाद्विरंगति धीराः ||

(Bh. II. 80)
A house without a house-wife surpasses a forest in dreariness.

Go in the northern direction (उत्तरं) of this tree, and I shall just follow you.

Do not desist from the work you have once promised to perform.

I have walked to this place from the hermitage of Valmiki to learn the Vedas from these ascetics.

He exposed himself to much trouble in saving that girl from danger.
He who wards off his friend's mind from sin and makes him set it on virtue, is called a real friend.

Do you not know that various kinds of miseries result from treading in the foot-steps of the wicked?

This your illness arose (जन्न्) from your great exertions of yesterday. Is there now any change for the better?

Who else but this powerful king can protect his realm as far as (आ) the regions of the Himalayas?

Before (प्राक्) beginning his studies he places his grammar and dictionary by him.

Five years ago I saw this very charming forest; but now it has undergone a vast change.

Ever since the day on which I happened to see her, my mind has become perturbed, and I do not think even of taking my food, on account of my constantly thinking of her.

I do not approve of the speech you made yesterday after (उच्चिः or अन्तरेष्) the excellent oration of the President.

Sita was dearer to Rama (gen.) than his very life.

Honesty is superior to all other virtues; without it one cannot inspire any one with confidence.

That wretched fowler did not see the little parrot on account of his body being contracted through fear.

Revered Sir, we wished to hear from you the history of this parrot from (आ) the beginning.

Bombay is one hundred and twenty miles from Poona.

LESSON IX

The Locative Case

§ 87. The place \textit{in} or \textit{on} which an action is represented as taking place is called अधिकरण and is put in the Locative
case; as, स्थायामोदनं पचतिः ‘cooks food in a cooking utensil’; आसने उपविषाथि ‘sits on a seat.’

(a) The Locative is used to denote the time when an action takes place; as, आधार्त्य प्रथमावतवसे (Me. 2) ‘on the first day of Asha dhāta’; so शीतवेदयमास्तविद्वानं यीवने नित्यीनिवासम् (R. I. 8).

§ 88. The Locative has very often the sense of towards,‘about,’ ‘as to’ &c.; as, मयद मा भूरकांणा (Mal. 9) ‘be not ruthless towards me; विषयेयु विनाशवर्मसु नित्य्यहैं राजवत् (R. VIII. 10) ‘became free from desire for perishable objects.’

§ 89. *With adjectives in the superlative degree, and in those cases where a distinction is made, as of an individual from his whole class, (generally expressed by ‘of,’ or ‘among’ in English), the nouns with respect to which such pre-eminence or distinction is shown, are put in the Genitive or Locative; as, गव्यो गोपु वा कृष्णा बहुतीरा (S. K.) ‘among cows the black one gives much milk; so नूणां नूषु वा डिज़ श्रेष्ठ: (ibid).

§ 90. †Words expressive of the interval of time or space, are put in the Ablative or Locative; as, अस्सैमि भुक्तवायं विषादत् चर्येन वा भोक्ता (S. K.) ‘having dined to-day, he will dine again after (the interval of) three days; इहस्ययं कोशास्त्रकोषे वा लक्ष्यं विधेयत् (S. K.) ‘standing here, he will hit a mark at (the distance of) one Koss.’

§ 91. This case is used in lexicons to denote ‘in the sense of;’ as, वाणो बलिस्वरसं शरे (Amara) वाण is used in the sense of ‘the son of Bali,’ and ‘an arrow.’

§ 92. The Locative is sometimes used to denote the object or purpose for which anything is done; as, चार्तां द्विपिं हुतिः दंतयोहितं कुर्जरं। केढेषु चमरी हुति सीतिन्त पुकालको हुल।"
(Mbh.) ‘man kills the tiger for skin, the elephant for tusks, the Chamari for hair, and the musk-deer for musk.’

§ 93. Words meaning ‘to act,’ ‘to behave,’ ‘to deal with,’ are construed with the Locative; as, आयतस्मिन्यन्यन्त्र वर्तता (U. 6) ‘let your honour act modestly towards this person’; कथ कार्यबिनियमन्यन्त्र व्यवहरति मन्यतान्यन्त्र: (M. 1) ‘Oh! does the fool deal with me by an exchange of duties?’ कुर ‘प्रयुक्तौत् वृद्धि सपलीजने (S. 4) ‘act the part of a dear friend towards the rival wives.’

§ 94. Words signifying ‘love,’ ‘attachment,’ ‘respect,’ such as, सिंह ‘, अभिलस्य, अनुरंज, &c., govern the Locative of the person or thing for whom or which the ‘love’ &c., is shown; as, कि न खलु बालेश्वरस्मिन्स्न स्तिवृतिति म स्मः (S. 7) ‘why, indeed, does my mind love this child?’ न तत्पक्षकार्यां यकृतलां मधां लांब: (S. 2) ‘I cherish no love for S’akuntalā, the daughter of the sage’; स्वयंविति रत्ने: (Bh. II. 62) ‘attachment to one’s own wife’; दंडनियां नात्यालुाकोभुतु (Dk. II. 8) ‘had no great regard for politics’; अद्वृतां दुलमनुकथात: प्रकृतय: (Mu. 1) ‘the subjects are firmly attached (devotedly loyal) to His Majesty Chandragupta’; अति म सौदर्याःहोम्येतेत (S. 1) ‘I have also a sisterly affection for them.’

Obs. Derivatives from अनुरंज are occasionally used with the Accusative; as, एषा मनदनुरक्ता (S. 6); अपि वृत्तमनुरक्ता: प्रकृतय: (Mu. 1). In such cases अनु must be taken separately, and understood as a कम्प्रक्षसित governing the Accusative case. See § 37.

§ 95. When a word indicating ‘cause’ is used, the ‘effect’ is often put in the Locative; as, देयस्मेव हि नूनां वृढी अयेकारण (Bh. II. 84) ‘fate alone is the cause of the decline and prosperity (rise and fall) of men.’

§ 96. The root युज and its derivatives govern the Locative of the thing in the sense of ‘to’ in English; as, बस्माच्यां तत्नम्यन्यन्यथ्यन्यो य इमामाच्यां नियुक्ते (S. 1) ‘the
revered Kās’yapa is not prudent as he appoints her to the duties of the hermitage.

(a) With words expressive of ‘fitness,’ ‘suitableness,’ &c., the nouns regarding which the fitness is expressed are put in the Locative case; as, युक्तस्वप्निमिद् स्वयम् (S’ 2) ‘this is fit for thee’; श्रीलोकस्वप्निप्रभुतं तत्सत्ययुज्यते (H. 8) ‘the sovereignty of even the three worlds suits him’; अयथोपपञ्च-मनुत्तमक्षेत्रस्मि-राजनि (S’ 2) ‘or this is quite proper for this sage-like king’; से गुणः प्रसिद्धः श्रद्धायुपयुप्ते (S’. B.190) ‘those attributes suit the Supreme Brahma.’

Obs. The Genitive is not infrequently used in the same sense, as, उपपञ्चमिद् विशेषणां वायोः (V. 2) ‘this epithet suits the wind.’

§ 97. The Locative, strictly speaking, implies place, but in several cases it is used with the object or recipient to which anything is entrusted or imparted; as, शुक्लनासनामिनि संत्रिषि राज्याभासारोप्य योवनसुक्षमनुवभूव (K. 57) ‘having entrusted the responsibilities of the kingdom to his minister S’ukanāsa (he) enjoyed the pleasures of youth’; वितरिति गुरुः पाते विस्मयथं यथं तथा जडः (U. 2) ‘a preceptor imparts instruction to a clever person in the same way as he does to a dull-headed one’; so योगसत्रिवे व्यस्तः समस्तो भरः (Ratn. 1).

Note.—स् with वि is used with the Dative also; as, महम्म स्थवरं ब्यतरम् (Dk. I. 1) ‘gave him over to me’; so, मारीम्बस्ते दशर्णे वितरिति (S’ 7).

(a) Roots implying ‘to seize’ or ‘strike,’ often govern the Locative of that which is caught hold of or struck; as, अत्तैताणाय व शत्रु न प्रहुत्तमानापसि (S’. 1) ‘your weapon is for protecting the distressed, and not for striking the innocent’, केशनि गृहीता ‘seizing by the hair.’

§ 98. Words like किपु, रूपं, अस्ति, having the sense of ‘throwing’ or ‘darting,’ govern the Locative of that against which anything is thrown; as, गूणोऽस प्रतात्मात्मूः (R. IX. 58)
of him who wished to throw arrows at the deer'; न वाणः सत्काठालोहस्मिन्मण्डलीरे (S. 1) 'an arrow should not be discharged at this body of the deer.'

(a) Words implying 'belief,' 'confidence,' generally govern the Locative of that in which belief is placed; as, दुस्सिकिस्वसनितित्र कुत्र कुमारी (N. V. 100) 'when does a virgin ever believe in man'?

Obs. श्रद्धा governs the Accusative; as, कः श्रद्धास्यतं भूतां (Mk. 3) 'who will believe the real state (of things) '?

§ 99. *Words like ज्ञीतिन् 'who has learnt,' गृहीतिन् 'who has comprehended,' govern the Locative of that which forms their object; and सारं and असारं, of that towards whom the goodness or otherwise is shown; as, कामी चतुष्कृष्ण्यायेनु (Dk. II. 5) 'versed in the four Vedas'; गृहीतिनं पद्कत्ये (ibid.) 'who has mastered the six angas'; माति सापलक्ष्याचा (S. K.) 'well-behaved or ill-behaved towards his mother.

§ 100. Words like व्यापत, वास्तत, व्याप, तत्त्व, having the sense of 'engaged in,' 'intent on,' and कुचल, निक्रिय, शोध, पदु, मद्विष, पदित, meaning 'skillful,' and चुंटे and तित्व 'a rogue,' are used with the Locative; as, दुर्लक्षणः व्यापता व्यापा वा (P. II.) 'engaged in her house-hold duties': रामोऽवृहिते निक्रियः प्रवेणः (S. K.) 'Rāma is skillful in playing at dice.

(a) *The words प्रसिित and उत्सुक meaning 'greatly desirous of,' 'longing for,' govern the Locative or Instrumental; as, निक्रियाः निक्रिया वा उत्सुकः (S. K.) 'longing for sleep'; so सनो नियोगिक्षियोत्सुकः ये (R. V. 11.)

Note.—राष्ट्र with अष्ट्र in the sense of 'to offend' generally governs the Locative in the sense of the Accusative, and sometimes the Genitive; as, कस्मिन्तिपि पूजाधृपदाय श्रुतानां (S. 4) 'S’akuntalā has offended (erred with respect to)

*काल्याविश्ववस्त्र करमयुपलंग्यानम् । सामासाधुश्रुषाय-म (Var.)
†प्रहितोत्तुकाकाः दृष्टीया च (II. 3, 44)
some one deserving respect'; so अपराधिस्यम तत्तभवतः कण्वस्य (S'. 7).

प्रामित्यशास्त्रं भास्करविश्वासीभिन्नत्वस्मिन्निर्माणधारितः प्रबंधनतिकम्प्य वर्तमान-कत्वे: काछिदसौ नियायां कथं परिषदे वहुमानः। (M. 1)

यो पौर्णेण राजा धर्मचिकारे नियुक्तः सोऽधिकविनिर्णियोपलंभाय धर्मरिणणं मिदसमायतः। (S'. 1)

हङ्गं लघु बहुभावोवेशी | न सेतोगतमनुरां शिष्ठिन्यति। (V. 2)

पंजयो रुचिपतिस्तिष्ट्यति | स च सिताह्यायोसक्तवते च युध्म-स्तुकिर्मेष्य। (U. 6)

दुर्जननं च भवतो वास्यादेव विज्ञातं यदनयोभूपाल्योर्विनर्घे महाधन-चन्द्रम निदानाम्। (H. 3)

एष धृष्ट्यकुमनेन द्रोण: केलोपाषवायुस्तिष्टेण व्यापासेते। (Ve. 8)

न जानामि केनापि कार्णेनापि इतिततचक्कसलीजनं लघु शिष्ठिनिति मे ह्रदयम्। (K. 283)

उपकारितु य: साधु साधुले तत्स्य को गुणः। अपकारितु य: साधु: स साधु: सद्विशिष्यते॥ (H. 2)

न माननी न दारेणु न सोदर्थे न चालनि।

विन्याससूत्रकोषः पूर्णं याचनिकं स्वामानजे॥ (H. 1)

क्रमा श्रीत्री च मित्रे च यतीनामेव भूषणम्। अपराधिस्य सचेषु नृपणां सैव दृष्टमु॥ (H. 2)

वाल्ष्या समजनसंगमे गुणिग्नो ग्रीतिगुर्ग्रीति निधरता विधायां व्यस्यनं स्वयोपिष्टितो रतिनोकापवादपद्यम।

भक्ति: शृङ्गिनि श्रीविद्यायामने संसारामुक्ति: खुदे-खेते येषु वसंतिः निमित्त्यावात्स्मयो नरेन्यो नमः। (Bh. II. 62.)
संतानार्थेऽ विधये स्वभुजादवतारिना।
तेन धूर्जगतो गुर्विष सचिवेषु निचिविक्षेपे। (R. I. 34)
भूतानां प्राणिन: श्रेष्ठा प्राणिनां बुद्धिज्ञिनः।
बुद्धिमत्तु नरः श्रेष्ठा नरेषु श्राहणः। स्मृता। (Manu I. 96)

ADDITIONAL SENTENCES FOR EXERCISE

अर्जैविते सारसम: खलु ल्वां कार्यं गुर्ज्यात्मसमं नियोजिते।
ब्राह्मणसतते भूपरतांत्रेष्या न्यायन वेदोऽहनाय श्रेष्ठ:। (Ku. III. 13)
अशुद्धप्रकृतिः राज्य जनता नानुरज्ज्वते। (P. I. 11)
जनकानां रघुणां च यक्तस्त्या गोत्रमंगलमः।
तत्स्मिनकथेऽ पापे बृहस्वः । कहाना मयः। (U. 6)
निरुपोष्यमि सर्वेऽऽद्वां कृत्व शाश्वति साधवः।
न हि सहस्तो ज्ञेतस्त्या चेद्यासाडाल्येश्चनि। (H. 1)
इत्युत्तरवतं जनकामानां नितान्तहक्षाभिनिबेशस्मिदामः।
न कथन भ्रातृयु तेषु शस्त्रो नियमे पुलसापितं वा। (R. XIV. 43)

परमाभाष: सोद्युपकत: श्वेषु कर्मसु।
आवृतोदकमनो रंगं रंगेरूपं प्रहर्षं रिपूणं। (R. XVII. 61)
भगवति कमलालये भूसमुपुण्याति।
आचार्युतमवि देवमपायं नंदस।
रसस्तस्ति कि कथय वैरिष्ण मौयपुस्तः। (Mu. 2)
साध्वाध्वाध्वपुरुषाय शुचं
चित्रापतिः मृदुरिं वहू मन्यमानः।
छोटोवहीं पवि निकामज्ञातस्यातिष्ठत्वः
जातः सखे प्रणयवामुगुणाश्रिष्णकायामु। (S'. 6)
पोते कुश्तरङ्गिराविस्तृतं बीपोऽपवत्कारावे
निवृत्त व्यञ्जनं मद्राध्वरिणा वर्ण्यपोषात्वे शब्दः।
The subjects of this king are all attached (रंज with अनु) to him.

He who shows pity towards helpless men, and he who performs sacrifices to gods, are considered equal in merit.

My husband does not love (सिनह) me, does not believe in what I tell him, and appoints me to unworthy acts; will you, my friend, tell me what I should do under these circumstances?

A sage becomes regardless (नःस्पृहं) of the pleasure or pain of this worldly life.

Have no anxiety whatever as to the education of this boy.

He entrusted the burden of his family to his eldest son, and bidding farewell to all his friends and relations, bestowed himself to a forest residence.

He was seized by the hair and pulled down; and then all the spectators threw (लिप्त or मृच्च) stones at him.

The absent-minded woman did not cast even a look at what was taking place near her.

This news has all got abroad. Has it not reached your ears that the king has fixed his love on Sàgarikà?

Kaikeyi was the prime cause of the banishment of Ràma for fourteen years.
He always spends his time in gambling with men expert in that art.

This is the tallest tree of all in this garden.

Of all persons, he who is intent on doing good to others is most to be praised.

Among Indian poets Kālidāsa and Bhavabhuti are the most renowned.

Rākṣhasa will not leave his family with men not equal to him in dignity.

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LESSON X
The Genitive Case

§ 101. The Genitive case, as observed in Lesson III, is not a Karaka case, and, strictly speaking, expresses the relation of one noun to another in a sentence. In the rules given in this Lesson the Genitive has one principal sense, i.e., सम्बन्ध, and even in those cases where verbs are used with the Genitive, it is to be considered as having the sense of relation only. But in several instances this case is used by loose, and not unfrequently even classical authors, to express relations pertaining to other cases; e.g., तच व्यस्तजद्धरत्व् (U. 4) ‘sent it to Bharat’ (भरतस्य being put for भरताय); जयलेनायस्तावत्सवेष्ट गच्छ (M. 4) for जयलेनाय &c.; स्नीणा विद्वासो नेव कलेव्य: (H. 1) for स्नीणु &c. Such constructions should be considered as deviations from the usual practice, and should not be imitated.

§ 102. Generally speaking, the Genitive case denotes the dependence of a substantive or pronoun upon another word, which is usually a substantive or adjective, but sometimes a verb.

(a) It is thus used to represent ‘of’ in English; but in several cases compounds are used instead of the Genitive; as, दशरथस्य गुप्त: or दशरथपुत्र: ‘the son of Das’aratha.’
Obs. Mark that all the relations expressed by ‘of’ in English cannot be expressed by the Genitive in Sanskrit, e.g., the adjective meaning and the apposition meaning; as, ‘a pot of gold’ is generally translated by a compound हृद्यात्रें, or by a derivative हृद्यात्रें पांड, but not by हृद्यात्रें: पांड; ‘a pot of clay’ मृद्यात्रें or मृद्यात्रें भांड; ‘a pearl of great price’ महार्षी युक्तार्जुण; ‘a man of strength’ सबलो नर; not सबलस्य नर,. Similarly ‘in the month of Vais'akha’ वैशाखे मासे, or वैशाख्यमाते, but not वैशाखस्य मासे; ‘the town of Bombay’ मुंबई पुरी or मुंबा नाम पुरी.

So in Latin: ‘a man of talent’ is ‘homo ingeniosus’ (पीमाक्षः), not ‘homo ingenii’; but ‘a man of great talent’ is, unlike Sanskrit: ‘homo magni ingenii.’

§ 103. The Genitive denotes the possessor, or the person or thing where to anything belongs, that which belongs, or is possessed, being put in the Nominative case; as, वस्त्र्य नासित्य स्वर्य प्रशा (P. I.) ‘he who himself possesses or has no talent’; इमे नी गृहा: (Mk.1) ‘this is our house’; ‘to err belongs to men’ स्वल्लन् मनुष्याणां घरम:.

Obs. This sense is often expressed by derivatives; as, प्रतुक रिक्यं ‘property belonging to ancestors’; so अस्वेदय गृहि &c.

§ 104. The Genitive is used with substantives and words used substantively, to denote the whole of which a part is taken and it is then called ‘partitive genitive’; as, अज्ज्यु बिजु: ‘a drop of water’; अज्ज्यु बिजु: वर्गी (R. X. 1) ‘a lakh of years passed’; so रागाण शतसहस्त्राणि ‘thousands of cows.’

So in Latin: ‘Mille hominum valentium,’ ‘a thousand of strong men.’

(a) The Partitive Genitive is also found used with ordinals and pronouns or adjectives implying a number; as, स्वेदविव कलाणि तयोतस्ततीया (R. VI. 89) ‘blessed girl, you alone are their third’; गृह्यतामन्योरत्मतरा (M. 5) ‘let one of the
two be accepted’; तासामन्यतैमा (Md. 1) ‘one of those (girls).’

Compare Latin ‘primi juvenum,’ and ‘consulum alter.’

(b) The Partitive Genitive is likewise used with superlative and words having the force of superlative; as, विज्ञाना ब्राह्मण: श्रेष्ठ: चौरे: साहसिकानाथश्रीविद्यानां (K. 5) ‘the foremost among the bold, and among the clever.’

Obs. This use of the Genitive is already considered in § 89.

So in Latin: ‘Maximi principum’ ‘greatest of princes’; ‘oratorum praestantissimi’ ‘the most eminent of orators.’

(c) Sometimes मध्ये is used with the Genitive in the sense of ‘of’ or ‘among’ as, एवेषां मध्ये केचिदं: कोषदंडास्यामदिन: (Mu. 5) ‘of these some are desirous of the treasure and army of the enemy.’

§ 105. When a certain period is represented to have elapsed after the occurrence of an action, the word expressing the occurrence is put in the Genitive case; as, अथ दशमी मासस्तात्स्वपरात्य (Mu. 6) ‘it is to-day ten months since the death of my father’; कथिषेः सततस्तारस्तथा तपस्तापानांस्य (U. 4) ‘several years have elapsed since he began to practise penance.

§ 106. Words having the sense of ‘dear to’ or the reverse, are used with this case; as, प्रक्लेव स्रिया सीता राम्यावीति (U. 6) ‘Sitā was by her very nature dear to Rāma’; काय: कस्य न बल्भम्: (P. I) ‘to whom is the body not dear’?

(a) This case also occurs in the construction of words signifying ‘difference’, such as, विसेष: अंतर्; as, एतावनेवापुष्पम्: शतक्तौ विसेष: (S’. 7) ‘this is the only difference between the long-lived one (you) and Indra’; अव भवती मम च समुद्रपल्ल्योरिवातरं (M. 1) ‘there is as much difference between this worthy person and myself as between the sea and a puddle.’
§ 107. *In the case of potential passive participles, the agent of the action is put in the Genitive or Instrumental case; as, नास्ति असाध्य नाम मनोभूवः (K. 157) 'indeed there is nothing that cannot be accomplished by the mind-born (Cupid)'; so न वधमुनाश्रयः प्रायो दैवतानां (K. 61); न वंचनीयः प्रभुविनीनीतिविशः (Ki. I. 4); राशेन्द्रियं सर्वं यथा लव्यमिन्द्र वन् (Bk. VIII. 129) 'this forest fit to be preserved by the lord of the demons must be cut down by me.'

§ 108. † With words meaning 'cause', 'sake', 'reason' the Genitive is used; as, अल्पन्त्य हेतोवत्तृ हालुमिन्न्त (R. II. 47) 'wishing to give up (lose) much for the sake of little'; विस्मृतं कश्च हेतोः (Mu. 1) 'for what reason is it forgotten'?

Obs. Patañjali says that the words meaning 'cause', 'reason' such as, निर्मित्र, कारण, हेतु, may be used in this sense in any case in agreement with pronouns. But this is not universally supported by the usage of classical authors. केन निमित्तेन-कारणेन-हेतु, and कस्मात्विद्विश्व-कारणात्-हेतोः, are the usual constructions in this sense. We do not say को हेतु; वस्तुत्रि or के हेतु वस्तु in the same sense, nor even कस्म यदैव हेतवे वस्तु, which means 'for what object (purpose) in view do you dwell'? किरनिमित्त-प्रयोजन-कारण-अर्थ is, however, not uncommon. Patañjali's rule must, therefore, be understood in a restricted sense.

§ 109. ‡ With nouns, derived from roots by Krit affixes such as, ति, तू, अ, अन, &c. the Genitive is used in the sense of the agent and object of the action denoted by the nouns; in other words, the Genitive in Sanskrit is both subjective and objective; as, क्षिमामां कालिन्दास्व (V. 1) 'this composition of Kālidās'; भर्तुः प्रणाशात् (R. XIV. 1) 'on account of the death of their lord'; शास्त्राणां परिचयः (K. 18) 'the knowledge of S'astras'; आह्वनं क्रत्वां (K. 5) 'the performer
of sacrifices'; दुःखायेदानी रामस्य सुह्वां दर्शनं (U. 3) Rāma's seeing his friends now only contributes to (produce) sorrow.'

Obs. In the case of verbs governing two objects, the secondary object is put in the Genitive or Accusative, as, नेता अश्वस्य सूच्यं सूचना वा (Mbh.) 'the taker of the horse to Srughna.' This construction, however, is very rare; the Genitive is more generally used with both objects (principal and secondary); गावो दुधस्य दोहिन, सागरस्य अमृतस्य मंयनं, where the first genitive has the sense of the ablative.

§ 110. *When the agent and object of the action denoted by the nouns formed by kṛit affixes, are both used in a sentence, the object is put in the Genitive case, and not the agent; as, आश्चर्य गतां दोहोजोपेन (S. K.) 'the milking of cows without a cowherd is a wonder.'

(a) ↑When the agent and object are both used, the agent is put in the Instrumental or Genitive case, when as some say, the Kṛit terminations are of the feminine gender or as others say, when the terminations are of any gender; as, विचित्रण जगतः कृतिहृदंशिणिव (S. K.) 'the creation of the world by Hari is wonderful'; शंखानासत्सान्त्वमाचार्य्य अचार्य्यव वा (S. K.); so शोभनात बल्प राज्यिनेन: (or पाणिनिना) सूत्रस्य कृति: (Mbh.).

§ 111. ↑The words आयुष्यं, मद्यं, मद्यं, कुशलं, सुखं, अर्थं, and हितं govern the Dative or Genitive case, when a blessing is intended; as, कृष्णस्य कृष्णाय कुशलं, हितं, भद्रं सूयातु (S. K.) 'may happiness or good luck attend Krishna.'

§ 112. ↑Words ending in तस् showing direction, and other words such as, उपरि, बाध: पुर:, पश्चात्, अग्रे, पुरस्तात् &c.

*उभयप्राप्ती कर्मणि (II. 3. 66)
↑ सोबे विभाषा। स्त्रीप्रत्य स्यंक्षे। केवलविश्वास्य विभायामिच्छिष्टि (Var.) तेनूर्ध्वी चाशिष्यएवव्यत्यम्मिन्नकुशलसुखायः हिते: (II. 3. 78.)
विष्णुपत्सवप्रत्ययेन (II. 3. 80)
having the same meaning as those ending in तस्, govern the Genitive of that with reference to which the direction is shown; as, ग्रामस्य दक्षिणतः-उत्तरतः (S. K.) 'to the south or north of the village'; गतमुपरि चनानाः (S.'7) 'going above the clouds'; तहुपानां (S.'1) 'under the trees'; तिष्ठन् माति पितुः पुरो भुवि यथा (Nāg. 1) 'as one shines standing on the ground before his father'; या गुरस्ताच्छतीनां (M. 1) 'who is foremost among (is at the head of) ascetics.'

Obs. उपरि is often joined in a compound; as, प्रत्यारोपण रश्योपरि राष्ट्रुः (U. 5); चाणक्योपरि उपेश्यपात: (Mu. 3).

(a) *Words expressive of 'direction' ending in एन such as, दक्षिणेन, उत्तरेण &c., govern the Genitive or Accusative of the place with respect to which the direction is shown; as, दक्षिणेन तु वेेतस्य वियद्योतिरेण तु (Mb. VI. 8. 2) 'to the south of S'veta and to the north of Nishadha'; दक्षिणेन वृक्षवाटीकाः (S.'1) 'to the south of the grove of trees'; चनपतिगृहानुत्तरेण (Me. 78) 'to the north of the house of Kubera.'

(b) †Words having the sense of दूर 'distant,' and अंतिक 'near' govern either the Genitive or Ablative; as, ग्रामस्य वा वनं दूरं-निकर्तं-समीरं &c. (S. K.) 'the forest is distant from or near the village.'

Obs. The Genitive, however, is more generally used; as, तस्याश्मदेशस्य नातिदूरे (K. 22); अत: समीपे परिणेतुरित्यते (S.'5); प्रयामि तस्या: सकारां (K. 158) &c.

§113. †Verbs implying 'to be master of,' 'to rule,' like ईन्न, मू with प्र, द्यृ 'to pity,' 'to have compassion on,' and words implying 'remembering' (with regret), 'to think of,' like स्मृ, इ with अचि, govern the object of these actions in the Genitive case; as, ननु प्रसवक्षयः विष्णुहनस्य (M. 1) 'why, your honour has mastery over your pupil'; प्रभवति
So in Latin: ‘animus meminit preteritorum’; ‘o virgo misereremei.’

Obs. (a) मू with प्र in the sense of ‘to be able’ is used with the infinitive (see the Lesson XVI), and in the sense of ‘to be sufficient for’ governs the Dative; see § 67 (a).

(b) स्मृ in ordinary sense of ‘remembering’ is used with the Accusative; as, स्मरसत् तत्त्वाति स्मरसत् गोदाबरी वा (U. 1). In this case the object is intended to be used (यदा कर्मे विवशितं भवति तदा वषो न भवति—Mbh.).

(c) Adjectives signifying ‘conscious’ or ‘knowing,’ ‘mindful,’ and their opposites, govern the Genitive of the object; as, अनन्यन्तः गुणानां य: स मूत्यान्तानुसारे (P. I. 1) ‘he who is not mindful of merits (does appreciate merits) is not followed by his servants’; so अन्ययते आवां मनन्तथय वृत्तान्तय (S’. 8). The Locative also is sometimes used; as, यदि त्वमीदः कपयामभिः (U. 4), तत्राथभिः जन: (U. 5).

§ 114. *Words showing ‘so many times,’ or the numeral adverbs of frequency, such as, द्वि:, ति�:, अष्टक्तत्:, शतक्तत्: govern the Genitive of the time in the sense of the Locative; as, दिनरे मोनं (S. K.) ‘taking meals twice (in) a day’; शतक्तत्त्वात्: स्मरसत्त्व राघु: (Bk. VIII. 122) ‘the best of the Raghus thinks of you alone a hundred times a day.’

§ 115. †Past participles ending in तार are used with the

*हत्वोष्मप्रपयो वालेश्विकरणे । (II. 8. 64)
†सत्स व बर्तमाने (II. 8. 67)
Genitive, when they are used in the sense of the present tense; as, अहमेव मतो महीपते: (R. VIII. 8) ‘I alone am regarded by the king’; विदितं तपस्मां च तेन मे भुवनश्रयं (R. X. 39) ‘I know that the three worlds are being tormented by him’; राज्यं पूजितं: (S. K.) ‘is honoured by kings.’

(a) But when past time is meant to be indicated, the Instrumental alone is used; as, न बलु विदितास्ते चाणवहतकेन (Mu. 2) ‘were they not discovered by the wretched Chānakya’?

(b) When used as abstract neuter nouns, past participles are, of course, used with the Genitive; as, नवुरस्य नृत्तं (Mbh.) ‘the dancing of a peacock’; कोकिलस्य व्याहृत, नदस्य भुवतं, छावस्य हृति (ibid.).

§ 116. क्षेत्र ‘for,’ ‘for the sake of’ and समक्ष ‘in the presence of’ govern the Genitive; as, अभीष्टं महादानां क्षेत्रे (Bh. III. 36) ‘for this life’; राजा: समक्षेव (M. 1) ‘in the presence of the king himself.’

Obs. क्षेत्र is often compounded with another word; as, काल्यापंतक्षेत्र (Kāv. 1).

§ 117. *Words having the sense of ‘equal to,’ ‘like,’ such as, तुल्यं, सदस्यं, समं, संकाशं &c., govern the Genitive or Instrumental of that with which any object is compared; as, रुपणस्य तुल्यं: —सदृशं: &c. (S. K.). For the Instrumental see § 52 (b).

Obs. Panini says that the words तुल्यं and उपमा cannot be used with the Instrumental. But this is against good usage; as, तुल्यं यथारोहितं वंदनवस्तवम् (Ku. V. 34); नमस्त् तुल्यं समाहरोहं (R. VIII. 15); स्मृतोपमं भूतिसिद्धेन शंभुना (S'i. I. 4). Mallināth tries to reconcile these instances with Panini’s sūtra; but the defence is evidently lame.

(a) Adjectives implying ‘worthy of,’ ‘proper,’ befit-

*तुल्यायंत्वुपमां सुनिश्चिततरस्माः (II. 8. 72).
ting', are usually construed with the Genitive; as, संस्कृती पुंद्रीक नेतदनृह्य भवतं (K. 146) ‘friend Pundarika, this is not worthy of you’; संहासंवेषलसमपस्य (S’. 8) ‘this indeed befits the prideless love.’ See also § 96 (a).

§118. Nouns ending in त्र are used with the Accusative instead of the Genitive, when ‘habit’ or ‘disposition’ is intended to be expressed; as, पितामहारावित्रत भव (V. 5) ‘always keep thy father pleased’; संकावित्रत बुधान् प्रभाविता श्रावून् (Dk. II. 8) ‘whose habitual disposition is to respect the wise and to humble his foes’; but जनातौ निर्मािता, शतस्य कर्तृ &c.

(a) क with अनु ‘to imitate’, ‘resemble’, is often found used with the Genitive or Accusative of the object; as, ततोन्युक्तद्वित्त्वा स्नित्त्वा (Ku. I. 44) ‘then it might imitate (resemble) her smile’; श्राकाय भगवतो हरेरिवानुकुबंती (K. 10) ‘as if resembling the god Hari in point of sableness’; सत्त्विनिन्यायमि कलामिनन्तुचक (Bk. VIII. 121). But the Accusative is more generally used; as, पणस्य कृत्त्वा पांचाली (Mb. II. 65. 82).

§119*. The roots व्यवहृ and पण (I A’) in the sense of ‘dealing in transactions’, ‘staking in gambling’, govern the Genitive of the object; as, शतस्य व्यवहृण-पणम् (S.K.) ‘dealing in hundred’ or ‘staking hundred’; so प्राणानाम-पणिष्टासौ (Bk. VIII. 121). But the Accusative is more generally used; as, पणस्य कृत्त्वा पांचाली (Mb. II. 65. 82).

(a) दिव्व when it has the same sense, is similarly used, as, शतस्य दीववति (S.K.); but when it is preceded by a preposition, the Accusative or Genitive may be used; as, शतस्य शतं या प्रतितीववति (S.K.).

तस्या: पद्धकादिक्या सहिताया: समक्षमेव न्यायो व्यवहारः

(M. 1)

*व्यवहृपणोः समर्थयोः विब्रवस्यधर्ष्योः विमाणोपस्योः (II. 8. 57–9)
श्वापदानुत्तरीषैं गार्ताणामनीशोषिः संवृत्तः (S' 2)
कथं मामेकाकिनी व्यक्तवार्ष्पुत्रो गतः। भवतु कोपिष्टामि यदि तं
प्रेक्ष्माणामः प्रभविष्टामि। (U. 1)
अधि मागीरथ्यप्रसादार्जनेवतानामयद्यासि संबृत्ता। (U. 8).
हा देवि स्मरलि वा तत्स्य प्रदेशस्य तत्तत्मयविश्वासातिष्ठायप्रसंग-
साक्षिः। (U. 6)

एवमभस्थते यद्ज्ञाब्धगर्भप्राप्तमीदः स्थायगाय्न सद्धमल्लदागम-
नर्त्य चानुषुप्रमालमनि वा समुचितंतत्र प्रभवति देवीगमिधाय मनुह्वान-
सक्तदृष्टि: कपि जलवेद्वृणिमात्रीत। (K. 158)

विष्ट्ट मां दुक्क्तकारिणि यस्या: इत्से तदयमीदेशी दशा वर्तते।
(1. 167)
हा दयित मायं परलोकमालोषि स्तूत्यायो गुणामियतं जनः।
न खलु स उपरतो यस्य वल्लभो जनः। स्मरति। (Mal. 5)
कपि महत्ती बेल्ला वर्तने तवाद्दर्पस्य | तदनया सहैवागच्छ।
(K. 241)

अहं हि संमतो राज्ञी त्व एवं मन्यने दृष्टि।।
बलिन्द्रभ: स विङ्गेयो विभाणपरिभाषित।।। (P. I. 10)
शारीरस्य गुणानां च दूरमयंतमृतम।।
शारीरं क्षणंतिथिः कालपांतस्यायिनो गुणाः।। (H. 1)
अर्थानामीशिषे त्वं वयमपिः च गृहामीशहेष्य चावदर्शम।
(Bh. III. 80)

समरिशिरसि चन्द्रेषुचकंशधमुनामा-
मुपरि शारदुल्लि कोष्पथ्ये प्रीमितः (किष्ठिः)। (U. 5)
ADDITIONAL SENTENCES FOR EXERCISE

स राजा भगवती धर्मेन कोपे यसनं प्रतापे वहनना मृत्यु शक्तिना राजस्वा शुरुग्रुप्ताणा तेजसि स्वभित्रा च वस्तुतः सर्वदेवमयस्य प्रकटितविभवस्य प्राप्तितिवर्धनात्वरस्यते रुक्करतिति भगवते नारायणस्य। (K. 6)

नियतमिह सर्वभूताना सत्ताबस्यतिना भगवता परिभृतकलिकालिकं
स्तितेन धर्मेन न स्वर्गे इत्युपस्य। (K. 44)

ज्वेलि पुरवें कुसुमं ततः फलं घनंदवं नारायण: तवां तथोऽपि॥ (S' 7)

निमित्तनैमित्तिकबोधयं कर्मस्व प्रत्साद्यु पुरुस्तु संपदः॥ (U. 1)

श्रेष्ठकृत्वा: स ते राम ते जस्वा जीवन: हिमस्म॥ अपीर्यत्वं क्षणकृत्वानां

न नीराशाश्वमकामकायताम॥ (R. XIV. 4)

वाच्यस्वयम मद्ध्वचनाति राजा वहनी विद्वन्यामिनि यस्मिनकृम॥

मां लोकवाद्विवचवाहितास्मि: भुटस्य कि तत्साधृं कुस्य॥

( R. XIV. 61)

(कृत्या शून्यस्य जगतो द्वाभ: परिबत्सर:।
प्रनवंति नामापि न च रामो न जीवित॥ (U. 3)

अर्थ मैथिलिनिधिनां कामकृष्णस्यागुलीयकः।
भव्यस्य: स्मर्तायामनिन्यायः सावर्द्धेऽसम॥ (Bk. VIII. 118)

पुरःप्रवेरकामचर्यं बुद्धा शास्तामण्डलं सा।
पूर्वाःनामविधिनां बृहो रामस्य समातम॥
रामस्य शायतं भुक्तं जनपदं तुम्हितं स्तिमतम॥

प्रजातं च नु: पुष्करा हुमास्तं व्याप्तवेयस्य॥ (ibid. 124-5)

सं बुद्धवार्धितवसीता हे तो: कस्यंव राज्यं।
अबल्हय तरोरात्वैति बाणविन्द्र:॥

उल्लासोऽवस्तः रामः समुद्रः कृतताम॥ नुस्य।
अवस्तवान्तोमीयस्य द्वितानं त्रित्याम: कृष्ण॥ (ibid. 104, 107)
The women looking intently at the young man could, with great difficulty, control (इश्व) themselves.

What difference is there between men and beasts if the former imitate (हृ with अन्त) the latter in their actions?

Friend, do not despair; she for (हृदे) whom you are so much afflicted, will herself soon come to you.

There is no pleasure equal to (तुल्य) that enjoyed by those who, devolving their house-hold duties upon their sons, reside in forests.

Is this your act suitable to the dignity of the high family in which you are born?

The order of my elders will only have power (बृ with म) over my body, but not over my mind and its workings.

The child being long kept away (दूर) from its mother, remembers (स्म) her often and often.

To the north (उत्तरत:) of this mountain is an extensive plain, covered all over with verdant grass, which almost enchants beholder’s eye.

The story, which the attendant narrated to the king in the presence of (समस्य) all his ministers, went home to his heart.

Here I see before (पूज:) me a large heap of bones; there a number of bits of flesh under (अघ:) the trees. What may it be?

In the reign of Sushena every one out of his subjects thought that he was respected (पूज:) and liked (मन:) by the king.

Be thou worthy of thy father by reason of thy qualities liked by the people!

A long time has elapsed since the venerable lady went to see Mālavikā.

This king is fit to be waited upon (सेव्य) by servants; and the epithet ‘protector of men,’ quite becomes him.
There is nothing in this world like (सदृश) friendship with the good.

Good books are dearer to clever students than fine clothes. A devout Brâhmana should perform his Sañdhyâ adoration thrice a day, and eat only once in a day before sunset.

Râma was dearer to Sítâ than her very life.

LEsson XI

The Genitive and Locative Absolutes

§ 120. 'When the participle agrees with a subject, different from the subject of the verb, the phrase is said to be in the absolute construction.' (Bain). The phrase is unconnected with the general structure of the clause in which it stands; as, 'the wind being favourable, the ship set sail.' The Absolute case differs in different languages; in English, it is the nominative; in Latin, the ablative; and in Sanskrit, the Genitive and Locative. If it be found that the nominative of the subordinate sentence be not a noun occurring in the principal sentence, or a pronoun representing such a noun, the absolute construction may be used. Take the sentence: 'Râma, after he had taken Lankâ, returned to Ayodhyâ.' Here the subjects of both the sentences are the same, and no absolute construction can be used. The sentence may be translated by लंका गृहितव्र (or गृहितलकः) रामोअयोध्यां निवृत्ते. But the sentence 'Râma, after the monkeys had taken Lankâ, returned to Ayodhyâ,' may be translated by कपिभिगृहिताया लङ्काया (or कपिष्ठ लङ्का गृहितवल्लु) रामोयोध्यां निवृत्ते.

Note.—To form these absolutes, the subject of the participle must be put in the Genitive or Locative case, and the participle made to agree with it in gender and number,
§ 121. *A noun or pronoun which expresses a thing, the action done or suffered by which indicates the time of another action is put in the Locative case, i.e., the time of the first action is supposed to be known, and that of the second which is unknown, is determined with reference to it; as, कः पौरवे वसुवतिं शासिति अविनयमार्गति (S’. 6) ‘who, while Paurava is ruling the earth, acts immodestly’? कन्तस्यवसिते तत्समिति ससुर्ग गिरमात्स्मूः (Ku. II. 58) ‘that speech being finished, the Self-existent (Brahma) uttered the words’; क एव मयि स्वयं चत्त्रगुप्तमभिविचविनिन्ध्यति (Mu. 1) ‘who, while I am still living, wishes to overcome Chandragupta’?

Obs. The Locative absolute in Sanskrit is used in the sense of the nominative absolute in English.

§ 122. When ‘contempt,’ or ‘disregard,’ is to be shown, the Genitive absolute is used; as, नंदा: पशल इव हुला: पश्यते राशस्य (Mu. 8) ‘the Nandas were killed like (so many) beasts, Raksasa looking on’ (notwithstanding that Raksasa was looking on). Thus, where clauses or sentences introduced by ‘notwithstanding,’ ‘in spite of,’ ‘for all’ &c. occur in English, the Genitive absolute may be used; as in spite of (for all) my looking on, the child was snatched away by a hawk पश्यतो सिय मे स्वेतनापिन: शिशु: (P. I. 21).

§ 123. The Genitive, like the Locative absolute, is frequently used to express the sense of the English participles ‘when,’ ‘while,’ &c., it not conveying its usual meaning; as, एवं तयोः परस्परं वदतोः स राजा शयनमासाल्ब प्रसुष्ट: (P. I. 9) ‘while they two were thus speaking, the king coming to his bed slept down.’

Obs. When the participle of an absolute construction is ‘being,’ it is omitted in Sanskrit, and two substantives, or a substantive and adjective, are put together in the

*पश्य च मबेन भावलक्षणम्। (II. 3. 37)
absolute case; as, नाथ कुत्स्तव्येवुर्म प्रजाना (R. V. 18) you (being) the lord, how can any mishap befall the subjects?

So in Latin: M. Tullio Cicerone et Antonio consilibus.

§ 124. Sometimes both the Genitive and Locative absolutes are used to show 'disregard,' 'in spite of' &c.; as, स्वतः पुत्रे स्वदोष वा पुत्रस्य पिता प्राप्ताजीवि (S. K.) 'the father turned out a recluse, in spite of his son's weeping.'

(a) The sense of 'as soon as,' 'no sooner—than, scarcely—when,' 'the moment that' &c. is expressed by the Locative absolute, with the word एव used with the Locative, or मात्र joined to the participle, and the compound word is put in the Locative, with or without एव; as, अन्विन्दितीचन एव मयि महानाशीविच उदौरायिचि: (Dk. II. 4) 'the moment I had finished my speech (scarcely had I finished &c. when) a large serpent lifted up its hood'; अन्ब्रामातावामेव रजन्या (Mu. 1) 'when it had scarcely dawned (scarcely had the night dawned)'; प्रविष्टमात्र एव तत्रभवति निपथर्वानि न: कर्मणि संवृत्तानि (S'. 8) 'no sooner had his honour stepped in, than our actions were left without any obstruction.'

Note.—मात्र, with or without एव, joined to other cases gives the same meaning; as, जातमाथः त य: शत्रुः भ्याभि च प्रशांभ नयत् (P. III. 1) 'he who does not quell an enemy and a disease as soon as that is born (arises).'

(b) Sometimes the word agreeing with the participle is an indeclinable, such as, एव, हत्या, तथा, हति, &c.; as, एव पटे (S'. 4) 'such being the case'; तथाविल्हिते (H. 3) 'it being so done' &c.

§ 125. The subject or object of an absolute construction is not, repeated in the principal sentence, in any case except the Genitive, either in its own form, or when it is represented by a demonstrative pronoun. When instances occur in which the subject or object, or the pronoun representing it, is to be used in the principal sentence, the absolute construction should not be used;
the whole should be treated as one sentence, and translated by the use of participles; e.g., instead of saying, गोष्ठ दुह्घमानासु ता जलमपाययत्, we should say दुह्घमानाना गा जलमपाययत्; similarly, आगतेषु विषेषु तेम्यो द्वितिणां देहि is not so idiomatic as आगतेष्यो विषेष्यो: &c., or आपणात्तस्ये समानीते तस्मात्वणो पाचामि, as आपणात्त समानीते पाचेयो पाचामि. So also सारंगे एवं विचारयन्ति स (सारंग्य) व्याचेन हुत: is not so idiomatic as एवं विचारयं सारंगो व्याचेन हुत: and ताड़यतोरिप स्वामिन्तस्तमै भृत्या न कुप्यति is not so idiomatic as, ताड़यतोरिप स्वामिने भृत्यान कुप्यति. But महान्य हुरेन दर्शे तस्य पत्ती विवशा बभूव, or मृतेवसिमू राज्जि तस्य पुनो राज्यमध्यस्मिपूर्यति is perfectly idiomatic.*

*This is a point on which grammarians are silent; still I think it may be said to be definitely settled (1) by the very definition of an absolute construction, (2) the overwhelming evidence furnished by the best Sanskrit writers, and (3) the analogy of other classical languages, e.g., Latin. The definition distinctly implies that the subject of the absolute phrase: must not be a noun occurring in the principal sentence, and hence it cannot be repeated in any case. Secondly, in the several instances of absolute constructions that we find in Sanskrit authors, we find very few, or hardly any, cases in which the subject or object is repeated in the principal assertion in any case except the Genitive. And just as we should not say महाप्रेली in the sense of ‘having much strength’, but merely महाप्रेल: the same meaning being more compactly expressed by this word; so also constructions like दुह्घमाना गा जलमपाययत् are more compact than गोष्ठ दुह्घमानासु &c. and have, therefore, become more idiomatic. Thirdly, the nature of an absolute case in Latin is precisely the same. “When a substantive or pronoun together with a participle or an adjective, form a clause by themselves and are not under the Government of, or in agreement with,
any other words, they are put in ablative absolute”; as ‘Pythagoras Tarquinio Superbo regnate in Italian venit.’ Thus though Sanskrit grammarians are silent on this point, the three circumstances above alluded to lead to the conclusion that what is more compact and idiomatic is more correct than that which grammarians by their silence do not condemn. A friend from the South draws my attention to a work called ‘Nārāyanīyam’ —an abridgment of S’rī-Bhāgavata Purāṇa—in which the writer does not invariably observe the rule given above. My friend quotes two or three instances in support of his statement. I for my part should consider such instances inaccurate and unidiomatic, if not positively incorrect constructions, rather than modify the rule, by relying on insufficient evidence.
कुलो धर्मक्रियाविधानः सतां रक्षितरि व्यथि ।
तमस्तपति धर्मार्गोऽकृत्यां सम्बंधितविभावति ॥ (S'. 5)
मनोएष्ठय यद्वीर्जं तद्विवेनादितो हर्मः ।
खलायां पूर्विकायां प्रसूतिकायमः कुलः ॥ (U. 5)
सा सीतामन्द्रमारोप्य महाप्रणिर्विक्तकषणाम् ।
भारतिः व्याहरात्येव तस्मिन्यपातालस्म्यगात्वा ॥ (R. XV. 84)

ADDITIONAL SENTENCES FOR EXERCISE

राजा वेदीमुक्तम दुपितेतरमुकाच। पुत्रो तथो दुपितारिः स्थितायां किमेव खुल्यते यत्रवृं पार्थिवा: मया सह बिग्रहं कुर्ल्लित। (P. I. 5)
अथ कवाचनिववस्मायार्तान्रावस्तकाचल्चिन्हिन्त भगवतिः कुमुदती नायुके चंद्रमसः लघूपनतको नाम वास्तो व्याधमपश्चत्। (H. 1)

बिकारहेतौ सति बिक्रियते
येषां न वेतातंति त एव धीरा:। (Ku. I 59)
अपापायिनि संभ्रायुः गजमने पतनाय बल्लरी। (Ku. IV. 31)
वस्त्रिक्रियावति जीवाति बहवः सोद्य जीवाति।
बपासि कि न कुर्ल्लित बंच्चवा स्कोरव्यवरणम्॥ (P. I. 1)
वशिष्टमयेषं धातिः धार्मिकद्वसो भवेस्त धीरानान्॥
शोषितसरसति निवारे नितराम्बोधतः सिद्धः। (P. I. 11)
गुणवत्तरप्राप्त छावः गुणिनां गुणः।
राजती वीणिर्बल्काकांति भानाब्रुवति सति॥ (P. I. 16)
सतान्वाहीन्यया मानुषाणां हुःसति सर्वबृह्विवृयोगजानि।
बुद्धः जने प्रेयति हुःसहानि ह्रातः सहत्रेष्व संपुष्टवे ॥। (U. 4)
पंचभिन्नस्मिते बेल्ले पंचेवं च पुनर्गते।

स्वां स्वां योगिनिमुप्राप्ते तत् का परीवेवा॥ (H. 4)
सर्वमेण तो वातमेविषी राजमायेष कुप्रत्यययुझुमं प्रजानाम्।
ध्रुवं तपस्यावरणाय बुद्धे-कलेप सोक्य रक्षं तमिला। (R. V. 18)
N.B.—The following sentences should be translated by using the absolute construction only.

Men commit misdeeds, though gods see them.

The tree of self-respect being cut down by the wild elephant of poverty, all the birds of merits fly away.

When calamities are closely impending, even friends become enemies.

The moment the picture is finished by the painter, come to call me.

Scarceley had the sage uttered these words, when the lovely nymph was transformed in a moment into a stone.

The cause of danger being so distant, why do you, under colour of illness, say that you will be unable to accompany us?

When this sad news reached their ears, they were excessively distressed.

I do not know what became of the boy after he had been ruthlessly abandoned by his mother.
His mind being engrossed by these and the like perplexing thoughts, he passed a sleepless night.

No sooner was an arrow discharged at the object than he heard a plaintive cry in that direction.

Damayanti wishes to have Nala for her husband, though there are the resplendent guardians of the worlds.

Fie upon ye, ye base vaunters! Who is able to cross even the shadow of my brother, while we hundred brothers are yet alive?

The mass of darkness being dispelled by the rising moon, the eastern direction attracts my eyes.

Notwithstanding my entreaties for the prisoner’s life, the king ordered him to be executed.

Since death is certain, why do you sully your fame by having recourse to retreat?
PART III

THE USE AND MEANING OF GRAMMATICAL FORMS AND WORDS

LESSON XII

Pronouns

Personal Pronouns

§ 126. The use of the personal pronouns is not peculiar. They are subject to the same rules as nouns, when under the government of verbs or prepositions; as, अहूँ त्वां प्रायये ‘I pray to thee’; त्या विना सौष्ठविस राम्येको भवेद् (V. 1).

§ 127. *But the short forms of अस्मद् and तद्, i.e., मा, मे, नो, न:, त्या, ते, वा, and व: deserve notice. They are never used at the beginning of a sentence and immediately before the particles च, वा, एव and हा (rarely अहू or ह), and at the beginning of a foot of metre; as, मे मिन्न; न: पाहि, वा खल्क्य एवc. are wrong; तस्य च मम (not मे) च वैरमस्ति ‘there is enmity between him and me’; तस्य मम वा गृहस्त (not मे वा); इद्व पुत्रकं ममव (not मे एव); हा मम मंदभाग्यं (not मे); वेददेवो, संवेदोऽस्मान् (not न:) कृष्ण: सत्यदार्शन (S. K.) ‘may Krishna fit to be known by all the Vedas, always protect us’!

(a) When the particles do not connect these forms the short forms may be used with them; as, हृदो हरिन्द्र स्वाभि (S.K.) ‘Hara and Hari are my lords’; कि वा मे पुत्रो करतु ‘what indeed will my daughter do’?

(b) Similarly these short forms are not used immediately after Vocative form; as, वस्म्य मम गृहमेवत् (not मे)

*न च वाचायानूँवयः (VIII. 1. 24); पवादुः अपाश्वानी। युँडेवस्योऽवस्तुऽववदेवा (VIII. 1. 17,18,20)
Dekṣaṁsmaṇaḥ (not n: pāhī sarvāma (S. K.) 'O God, always protect us.' The Vocative is, in fact, an abridged sentence.

c) If a qualifying adjective follows the Vocative forms the short forms may be used; as, hūre vṛyālo, n: pāhī (S. K.) ‘Oh, kind Hari protect us!’

§ 128. Bhavat is often used with reference to the person addressed, as a courteous form of expression, not necessarily implying respect; it is to be regarded as a pronoun of the third person, and the verb must agree with the third person; as, aṃ vṛvva kṛṛṃ bhavaṁvyaṭte (M. 1) ‘or how do you think?’; vāṃpapati bhavatī kāmpapati pūṭhāmaḥ: ‘I, too, ask you something.’

§ 129. When respect is to be shown, bhavat (bhatī fu.) is preceded by aṃ and tṛṛ or s,* the former referring to a person that is near, the latter to one who is at a distance, or absent, from the speaker; as, kā tṛṛbhavatī kāṃvatāi, 'where is the worshipful Kāmandaṃki?' Aaṭhitṛṃṭhitṛṃ tṛṛbhavatā kāṣṭhāyeṇa (S'. 4) 'I am ordered by the worthy Kāśyapa'; aṃpṛḥ rā aṃbhavatāṇvṛkṛtanvāṃvan: (S'. 2) 'begone, this worthy person is himself again'; māṃ bhavatī nivṛṣṭe (Māl. 1). 'His honour appoints me.'

Demonstrative Pronouns

§ 130. There are three demonstrative pronouns; īḍam or ēṭṛ, 'this,' tṛṛ, 'that,' and aṃdr, 'this' or 'that'; they are used along with the nouns they refer to, or are used without them; as, aṃv nūp:; sā pūṭhā; tṛṛ gṛḥh; s āḥh; ēḥ mē kikāra; īḍṛṃ nō gṛḥh, aṃdr vīṣṇāpār.

§ 131. The forms of īḍam and ēṭṛ are sometimes used in the sense of 'here' in sentences like 'here I come', 'here comes the boy', usually in conjunction with the

[ *This seems to be inaccurate. s is not prefixed to bhavat like aṃ or tṛṛ; we do not find such forms as sūbhavatā &c. in use. In the instance cited it must be read separately.
first or third persons, and agreeing with the subject of the sentence like an ordinary adjective; as, आर्यस्य इममस्मि (S'. 1) 'lord, here am I'; इममहारोहिज्ञमि (U. I) 'here I mount'; अर्यमाण्यत्वमि (S'. 3) 'here I come'; so इस्य या जाति: परिवर्त्तत (Ve. 8).

§ 132. तद् is often used in the sense of celebrated or well-known; as, सा रङ्क्या नगरी (Bh. III. 37) 'that celebrated charming city'; सामंतवर्ष च तत् (ibid.) 'and that well-known circle of tributary princes.'

Compare the use of ille in Latin.

(a) तद् is often used in the sense of 'very,' 'same,' with एव generally expressed or implied from the context; as, तानाथिर्याणो सकलानि (Bh. II. 40) 'all the organs are the same'; तदेव नाम (ibid.) 'the name is the same'; एते त एव गिर्य: (U. 3) 'these are those very mountains'; तदेव पूर्ववर्तीज्ञन (U. 3) 'the forest of Panchavarni is the same.'

(b) When तद् is repeated, it has the sense of 'several,' 'various'; as, तेषु तेषु स्वानेषु (K. 369) in various places.

Relative Pronouns

§ 133. When the relative pronoun is repeated, it has the sense of 'totality,' 'whatever,' and the correlative pronoun is generally repeated; as, कियते यददेशा कदयति (U. 1) 'I shall do all that she says'; यो यः शस्त्रं विभूति...... कोणापूर्वतन्त्र तत्स्य स्त्रय महि जगदांत्यक्ष्यांत्यक्ष्यांतः (Ve. 8) 'whoever bears a weapon, of him, even the destroyer of the worlds, I become the destroyer'; so य यं पवित्त स्त्रय तत्स्य पुरी मा बृहि दौरे च (Bh. II. 51).

(a) Sometimes the idea of 'whatever' or 'any whatever', is expressed by joining the relative with the interrogative pronoun, with or without the particles, अपि, चित्त, or चन; as, एतादेवक्रि राहस्यकः कथा यस्मे कस्माचिच्छ दात्या आ girl, so beautiful as this, should not be given to a person whoever he may
be'; यो वा को वा भवामय्यै (Ve. 8) 'whoever I may be'; यज्ञुकुषापि स्वपिति 'he sleeps anywhere.'

Interrogative, Indefinite and Reflexive Pronouns

§ 134. Interrogative pronouns and their derivatives are used in asking questions; as, क: पुनरसि जामाता (U. 1) 'but who is this son-in-law'; कतमेन दिःशांगेन गंत: स जाल्म: (V. I) 'in what direction is the rogue gone'? कि करोमि क्षल यज्ञांमि (U. 1) 'what shall I do? where shall I go'?

§ 135. चित्, चन, अपि and sometimes स्वव् are added to interrogative pronouns and adverbs to give them the sense of indefinite pronouns; as, कशिच्यासो वसाय च के (Me. 1) 'a certain Yaksha made his abode'; कदाचित्-चन-अपि 'at some time'; काशिचवं नववती नारी (S'. 5) 'some veiled lady.'

(a) अपि sometimes has the sense of 'indescribable,' (अनिवच्य); as, कोपिस्लुः (U. 6) 'some indescribable motive'; so तत्स्य किमपि द्रव्यं यो हि यस्य प्रियो जन: (U. 2).

(b) क्वचित्-क्वचित्, कदाचित्-कदाचित् are used in the sense of in some place—in another place (here—there) and at one time—at another time, (sometimes—sometimes, now—now); as, क्वचित्त्वेत्रादः क्वचिति च हहेरति शास्तति (Bh. III. 12) 'in one place is the playing on the lute; in another the cry of 'alas' here you hear the flute—there you hear the cries of alas'; कदाचित्काननज च जगाहि कदाचित् कमलवंनेपु रैवे (K. 58) 'sometimes (now) he plunged into a forest, and sometimes (now) he sported in lotus-forests.'

(c) क्वचित्-क्वचित् has rarely a reference to time also; as, क्वचिद् धनांगां माताता क्वचित्त्व (R. XIII. 19) 'now of clouds, now of birds.'

§ 136. The pronoun अन्य-अन्य or पर-पर is used in the sense of one—another; as, अन्य: करोति अन्यो सूक्ते 'one does, another suffers'; मनस्यमन्त्रोत्तथ्यत्वोन्मायर्यमि (P. I.) 'wicked people have one thing in mind, another in speech, and another in action.'
§ 137. More generally एक-अपर or अन्य is used in the sense of the one—the other with reference to two objects that are before specified; as, एको ययो चैत्ररथप्रदेशानां सौराश्रय-रस्मान्परे विदर्भास् (R. V. 60) ‘the one went to the regions of Chaitraratha, the other to the country of the Vidarbhas (which was) happy on account of a good king.’

§ 138. When एक-अपर or अन्य is used in the plural, it has the sense of some—others; as, विछवाना पुनःदहं शास्त्रप्रतिष्ठित इत्यके मन्त्रे शास्त्रविविधि इत्यपरे (or अन्ये) ‘some think that widow-marriage is prohibited by the Sʼastras, others that it is ordained by them.

(a) In this sense केचित् sometimes takes the place of एके; as, मदुरतं केचिदन्वन्यंति। अपरे पुनःनिनिन्दुः (Dk. II. 4.) ‘some approved of my speech, others, however, censured it.’

§ 139. स्व, स्वकीय, आत्मीय and निज are used reflexively; as, स्वो नाम कथय ‘tell your own name’; निजं चेतयंकर्षयत ‘he showed his (own) courage.’

(a) स्वयं meaning ‘of one’s self’ is a reflexive adverb as, स्वयमेव तत्र ज्याम ‘she herself went there.’

§ 140. The word more commonly used as a reflexive pronoun is आत्मन् (= self). It is always used in the masculine gender and singular number, though the noun to which it refers be in any gender or number; as, का स्वी अनेन प्राच्यसमानार्नां विक्षयते (V. 2) ‘what woman boasts of herself being sought after by him’? आत्मानं वहु मन्यामाहे वर्य (Ku. VI. 20) ‘we think highly of ourselves’; so गुरु दुष्यरतानां सवायः स्वपेणु वायने: (R. X. 60).

तत्स्य च मम च पौरांचायथमुद्धारथ (Dk. II. 2)
न न: कुतुहलमति सर्पदर्शीन (Mu. 2)
TO SANSKRIT COMPOSITION

श्रीसास्वतवाल मातपीढ़ दरताते मेषपि शर्म सः।
स्वामी ते मेषपि स हरि: पातु वामपि नौ विमुः।
खुंबन वृ नौ ददाबीशा: चतुर्वासिधि नौ हरि:।
सोद्वाद्रो न: शिवं वृ नौ ददासेव्योऽव व: स न:।।( U. 1)
एकमत्रत्रथ्वेती विदानकुलेतु। अस्ति तत्त्वभावन् काल्पप: श्रीकंठपद-।
शाल्पनो महमूल्यतिनाम जातुरक्षणपुनः। (K. S.)
श्चोऽस्तम कार्यवशादादाहोधिकर्तानितवंसंवृतं:।( U. 1)
तदेत पंचवंदीतनमु: सैव प्रियसति वासंति। त एवः जाततिरतिष्ठा:।
पाद्यः: मम पुनर्मदामायः सर्वंमेरूत्तु दृष्टमामनमपि नारितः।( U. 3)
आयुष्मनेष्व वाचविषयी: स चीरः। (U. 5)
राजः आर्यं बहु प्रस्तवव्यमत्र। चाऽ तुष्टश विश्रवं ब्रृहि ममापि।
बहुवाल्यं येवमत्र। चाऽ एष पृच्छमि। चाऽ अहक्षेषप काण्यामि।
(Mu. 3)
अभुवं व्यतिकरण क्लापाराध्वमिव व्ययात्मानमवगच्छति कादगुप्तः।
(K. 203)
कच्छितू सम्पदुभि: प्रलोक्यमाः रागविभेदं बाल्यमाः विहृतिव्य-।
मुप्यालिति। अपरे तु धृतर: प्रतार्थमान: सर्वज्ञस्वोखस्यायस्यायस्यायिति।
(K. 108)
साहसकारिण्यस्ता: कुमायो या: तव्यं संदिशतः समुपपरिन्ति वा।।
(K. 237)
अनन्यप्रभुशाक्तिसम्पदा वशमेतो: नृपतीप्रतार्थः।
अपर: प्रजियायोग्यम् महतं: पंच शरीरायोगरान्।।( R. VIII. 19)
कामेश्वरसैंतन्त्रिकः: प्रशीतंत्रन्वदेवता:।
ति ति नियममार्थ स्पृष्टा नियतं: स्वया। (Bg. VII. 20)
ADDITIONAL SENTENCES FOR EXERCISE

असमसी मन स्थायान्तरम्: कुणो नाम भरताभ्याच्यामत्वतिनिवृत्तः। (U. 6)

कस्म्योर्याविष्टा भ्यासातासारङ्गामुपगता वल्मीकचतुर्विरसिता

gार्बिद्व क्यों पालम्यार्थमणं नावगुप्तिष्टं। (K. 107)

तस्य तत्तंत्रकं मध्ये विमिश्रितमनिब वैलोक्यलक्ष्यः। क्षितितु अङ्काकः

वृषभायां कोवितार्जुनार्जुनमुनिज्ञातिदुःिक्तुमुहुः

वष्णुमणोऽयाम नाम संरो वृष्यमान्। (K. 128)

हृदि नरपतिरस्त्र सम्भवविशकार

कमचित्रं शुरार्क्षः प्रत्यह्मतत्रवायः। (S'i. XX. 76)

तारींदिवाणि सकलानि तदेव नाम

सान्नुक्तरसितं वचनं तदेव।

अर्थाद्वाया विरहितः पुष्पः छ एव

स्वयं: क्षणेन सत्तीति विच्रेतमेतत्। (Bh. II. 40)

एते त एव गिर्यो विश्वम्भूराः

तान्येव सत्तहरिणि वनस्पतानि।

आर्मजुम्बजलि वाच तान्यमूर्णि

वैरंगवीलेनिङ्गालि सरिषातानि। (U. 2)

गोचर्ति यथे यवो नास्मुम्भो: पवय्यातात्तरम्।

एकस्य शाणिका प्रीतिरस्य: प्राचीनमुखाये। (H. 1)

बजरं च राजतेजस्य द्वयमेवाप्ततिनीर्वनं।

एक्षेत्रः पति पतत्वम्यतस्मतः। (H. 1)

विश्वभरतलजा देवी राजा तपस्तां महावने

प्रातस्मपतवामानं गंगातिस्य विमुच्छित। (U. 7)

कामभविष्या तमोरतीव्र प्रज्ञोऽ: बुद्धवेश्योऽ:।

हिमनिःपुक्त्योऽद्वे बिच्रायंस्मत्मोरिनं। (R. I. 46)

क्रोप्याय एव मिर्नोपमन्यमयमः

कण पर स्तुति हृदि परं समूचम्। (P. I. 11)
The worshipful Gautama has ordered me to do this work.

What does your reverence intend to speak on this auspicious occasion?

Dear Gopāl, do not weep; here come thy two brothers whom thou regardest as dead.

Here comes the mother of this child with fruits in her hand.

There is some indescribable pleasure in the company of the wise.

They saved themselves with great difficulty at that perilous time.

These two boys were brought up by me just like my own children; the one was very clever, but the other extremely dull.

She thought herself most unfortunate at hearing that news.

There goes a report that in the temple of Bhadrakāli lives an old woman. At one time she begins to rave, at another to speak sensibly.

Some philosophers believe that God created the whole Universe; others hold that it sprang up of itself.

Some men accomplish their own good, some the good of the people alone, while others try to accomplish both.

The sons of Yajnadatta have become proficient in various arts and sciences.

It is the very man I saw on the road, dressed in tattered rags.
He studies anywhere, goes out with any body, dines in any body’s house, and sleeps anywhere.

Whoever is strong-minded, will try to take revenge for any insults given to him.

Speak sweetly with all those persons that may come to your house.

LESSON XIII

Participles

§ 141. All participles in Sanskrit, except the so-called indeclinable past participles or absolutes, are to be regarded as adjectives, agreeing with the nouns they qualify, in gender, number, and case. They are called ‘participles’ from the supposed participation or sharing in the functions of the verb, the adjective, and the noun. The principal kinds of participles in Sanskrit are these: Present, Past, Future, Perfect, Potential Passive, and Indeclinable Past Participles (for the rules of formation see Grammar). These participles obey the same rules for governing cases that may have been laid down regarding the roots from which they are derived. Present, Future, and Perfect Participles are treated in this lesson.

Present Participles

§ 142. The present participle in Sanskrit (for rules of formation see Dr. Kielhorn’s Grammar§ 498–500) corresponds to the participle in English ending in ‘ing.’ It is used when contemporaneity of action is indicated; as, इति विचारयिमेव तुरगादवस्ततार (K. 125) ‘while thinking in this manner, he dismounted from his horse’; विवाहकोतुकं विभत्त एव तत्स्य वसुधा हस्तगामिनीमकरोत् (R. VIII. I) ‘he made over the earth to him while (yet) wearing the marriage-string’; ग्रज्जति समयमंसास (K. 141) ‘and going, he thought.’
The sense of 'while,' 'whilst' is thus inherent in this participle which serves to express an idea expressed in English by a whole sentence.

Obs. (a) The Sanskrit participle must never be confounded with the participial substantive or gerund in English which also ends in ing.

(b) When no contemporaneity of action is indicated, this participle cannot be used; as, 'ascending the mountain, they rested for some time'; पर्वतस्तमाह्य ते कालं व्यधाम्यन् and not पर्वतारोहितं: &c., unless the sentence implies that both actions are performed at the same time.

(c) The present participle is not used in the nominative case as a predicative adjective. We do not say स कुर्वचनिते 'he is doing', though we say कार्य कुर्वचन् स श्रीदति.

§ 143. *The present participle (Atm.) is often used to denote 'disposition' or 'habit', 'some standard of age', and 'ability' or 'capacity to do a thing'; as, भोग पूज्यान: (S. K.) 'habituated to enjoy'; कवच विभ्राण: (ibid.) 'wearing an armour' (of the age at which armour may be worn); शानु निव्र्नान: (ibid.) 'able to destroy his foe.'

Compare with the second example: सम्भविनीतमय वर्धमान (R. VIII. 94) where वर्धमान: = कवचाधारणाः षणयस्क:.

§ 144. *The present participle is used to denote an attendant circumstance or attribute, and the cause of an action; as, शरणा सुध्याते पवनः (Sk.) 'the Yavanas take their meals, (by) lying down'; so तिष्ठन्तं मूढ्यति (Mbh.), गज्नन्त महज्यति (ibid.); हरिपद्यन् मुख्यते (Sk.) 'by (reason of) seeing Hari he gets absolution.' The first sentence is an answer to the question कर्म मुख्यते, and the last to केन मुख्यते.

(a) This participle also defines the agent of an action; as, योद्धायाना आस्ते श देवदत्तः (Mbh.) 'he is Devadatta who sits studying'; so य बासोनोध्याते श देवदत्तः (ibid.).

*लक्षणहेत्र: कियाया: । (III. 2. 126)
Obs. This use corresponds to the *restrictive* use of the participle in English; 'students preparing their lessons, will be rewarded.' पाठान्तायाना: शिष्या: पारितोषिकाणि लघुप्यंते.

(b) This participle is also used to state a general truth; as, शिष्या वर्ष्ये दूयर्यि (Mbh.) 'the Duvà grass grows (when) in a recumbent position'; आसीनं वर्ष्ये विन्स (ibid.) 'a lotus-stalk grows (when) in an upright position.'

§ 145. The roots आसि 'to sit', स्था 'to stand' and rarely मू and असि, are used with the present participles of roots to show the *continuity* of the action denoted by them; as, कल्मीकाणि विदारण्यकवर्ज्यांचारे (P. I. I.) 'kept on pulling down the tops of ant-hills and bellowing loudly'; गीतसमाप्त्यसंरं प्रतिक्रियाण्यत्स्यो (K. 132) 'continued to await the time of the conclusion of the song.'

§ 146. Verbs like लज्जा, हद्री, परप 'to be ashamed' are usually used with the present participle of roots in the sense of 'to' in English; एवं निघृंशं प्रहरस्त लज्जते (K. 247) 'art thou not ashamed to strike so mercilessly'; संवं सहस् संविस्हिती बाला जिद्देरियि (K. 287) 'I, a young girl, am ashamed to communicate a rash thing myself.'

§ 147. The present participle is rarely used with the prohibitive particle मा to imply a curse; as, मा जीवनः यः पराप्रजाहु: खराधौपि जीविति (S'ì. II. 45) 'cursed be he (lit. may he not live) who, though smitten by the pain of the contempt of others, still lives.'

*Future Participles*

§ 148 The future participle which ends in स्वत्व (or ष्ट्रेतु) (pass. मान) denotes that a person or thing is going, or is about to do the action, or to undergo the state expressed by the root, as, करिष्यन्तु 'going to do' or 'about to do'; स्वह्वन्तु 'going to loose'; करिष्यमण 'being about to be done'.

(a) Besides showing simple futurity, it denotes intention or purpose; as, वन्याविवेश्यसिव दुस्पस्त्वाट्य दावं विचार (R.II.8) 'he ranged over the forest as if wishing to tame the
wild beasts'; कारिग्राः सतर्क धरासन (R. III. 52) 'intending to fit an arrow to his bow.' This participle thus corresponds to the English prospective form.

Note.—Such sentences as 'before taking his departure he drank a little water' are translated by means of the future participle made to qualify the subject; as, प्रवांग कारिग्रा सं किञ्जजलं पपैः. 'Before' has here the sense of 'going' or 'about' to take &c.

Perfect Participles

§ 149. The perfect participle (ending in वस् or अन्) is less frequently used. It has the sense of 'who or what has or has been, done'; as, भ्रेयांसि सं निविधजनमुप्सते (R. V. 34) 'of thee who hast obtained all good things (blessings)'; निरेथुवीमासनवंधैर: (R. II. 6) 'firmly maintaining his seat when she had sat down.'

सा रित्तिभि। स्वांतंमागासिंहूः प्रटाप न कुञ्जेणान न कथंचिदंतप्तिट्ठ। (P. I 15)

अथ द्रावपि तौ पुष्पितपलासात्तमि परस्परवच्चा कांक्षिणौ दुष्टीः करणो दयंकामाह। मे मूलमते अन्योनिरूरितं चितः त्वा न साधु कुत्सू। (P. I, 16)

राजा विस्फारितेन सिन्धुं च चक्रुशं पिन्निविहारणियं स्त्रुषाशिभं मनोरशस्त्रप्राप्तदर्शं सस्पुष्पहीक्षमाणस्तन्यानं मुमुखः कुत्‌त्तथं चामानं मेन। (K. 72)

सात्खियंसंगीतं तथा विहितं: सात्खियं पुष्पिक्षणिही।
तृणं न खादचपि जीवमानसत्तमागवेतं परमं पशुनाम। (Bh. II. 12)

सोज्जीभूतं साधनम। प्रयाणासिम। सत्तं सकंधाबारस्त्वां प्रतिपाठ्यनात्ते। तत्त्वचापि विवेचितेन। (K. 277)
राजाधिराजनंदन नगरंग्रासत्स्य ते गालि झास्यञ्जन च गति: कदाचिक्किंगानू।  (Dk. II. 7)
अनूयास्यनिचिरित्य नं सहस्य विनयनं वारितप्रसरः।
स्थानादनवेच्छलोपि गच्छेव पुनः प्रतितिवृत्तः || (S'. 1)
बामनासृष्टवर्षं ततः परं पावनं श्रुतमेघेनेपिवान।
उन्मना: प्रथमजनप्रेषितितान्यसमर्थव् भूत्व रावभः ||

(R. XI. 22)

ADDITIONAL SENTENCES FOR EXERCISE
आसीत्य न मनस्ति। शान्ततमन्योष्मदृश्यि मां निखित्ता किनितमार्यमाणाः।
सवुभासारं सरस्त। (K. 142)
अप्रजनमात्रेषीतु। युहामुख सूतिमेवतं मातृहीनानंकेरुपाये राजर्षिवानी।
समस्युक्तेभ्य भैरवं संपाद ववेदेश्वयो वसताम्य विवाद्येष्वस्मितिः।
(Dk. I. 8)

विवाहो वर्णार्यमां कियंकांतिरामानल्य:।
यविं मां नानुजानास्ति परिष्करणोस्मदृश्यि त्यया || (M. 1)
अविद्विवाहान: शक्तिपरिय च समुद्रस्य।।
गंधारभिन्ने बहुनार्यां यथान्य पत्तां विवेकाचारां || (P.I.8)
अंतलीनस्य दु:खानेरवोधाम व्यविवतः।
उत्तीर्दइ इव धूमस्य मोहः प्रागावृज्जति माम् ॥ (U. 8)
वाविवेदिषय शाकुंज्यं तेवं केष्माय रावन्य:।
करिम्यगिरि नामस्य वायर्यमरितप्रहुताः ॥ (R.XV.6)
कदा वाराणस्यमरतनिरोचसि बहन्
बहान: कौपीन्य सिरांसि निथारणोत्युतमुः।
ख्रे औधिधिन्य बिपुरेन श्रवी श्रवण
प्रसादेत्याकोशारितममिवेयमाम्यांसृ विवासान॥ (Bh. III. 10)
वस्त्येवोस्म नग्नरोपके तदागमचुद्रुप्रहुव्यः।
प्रथमजनाम कथारुपितेक्षपंचमेन प्रभुद्वानिरिवृत्तमालिः ॥ (R.V.61)
N. B.—In the following sentences, use participles for the italicised words.

I saw many men on the road bearing loads of corn on their heads and walking gently, talking with each other.

While going to England in a ship, one may see several beautiful scenes.

Oh the beauty of this picture! The painter has fully shown his skill in making the several parts so charming to the eye.

Is he not ashamed (हिंदू) to communicate such a message to me through you?

Rati, looking at the dead body of her husband and remembering his diverse good qualities, kept on (स्था) weeping for a long time.

When Chandrāpida was about to be crowned (सिन्धु with अन्तर) as heir-apparent to the throne, S'ukanāsa advised him, directing his attention to many important things.

Wishing to become proficient in Nyāya, he went to Benares and studied there for several days.

Before giving (दा) Gopāl the reward I had promised him to give, I asked him if he would consider it unworthy of his exertions.

Reeds, because they bow down to a stronger foe, are saved, while huge oak trees, proudly standing up, are swept away by the current of water.

The lion kept on killing the beasts of the forest in their turn.

You should not bear hatred towards (दुहुं) this Brāhmaṇa who has studied (इ with अंधि) the four Vedas, mastered completely the six Angas, and has seen the end of (fully mastered) the four Sāstras.

Janaka gave his daughter Sitā to Rāma who had broken the bow of S'iva, and attracted the minds of the beholders by his uncommon strength and skill.
LESSON XIV

Past Participles

§ 150. There are two kinds of past participles: one is passive, formed by the addition of त or न to the root, and the other active, formed by adding चतु to the passive base; as, तैनेदमुक्तत 'this was said by him'; स इतमुक्तवान 'he said this.' They are both used in the sense of the past tense. In latter Sanskrit it became more usual to use participles than verbs. We generally find मया तत्त्वत or वहूँ तत्त्वतवान instead of वहूँ तत्त्वतवान, and many purposes of the predicate are served by this participle.

- § 151. Many intransitive verbs have past passive participles, and they, as well as the past participles of transitive verbs used intransitively, are often used impersonally with an instrumental construction; as, प्रतिबुद्धमिदाय स्वराच्य चन्द्रेण (Māl. 4) 'the full-moon-like Makaranda has now recovered his consciousness'; जितः अपत्यसनेन (U. 7) 'victorious (all-powerful) is the affection for children.'

Obs. This kind of construction is not restricted to past participles alone; it occurs in the passive voice of verbal tenses also; as, मध्याह्नेणि वर्णराजिषु अहिःपते (S'. 2) 'it is wandered (i.e., I wander) through rows of forests even at midday';

अपवां कथितं पंचां इतिवाणामसंगमं: ।
तज्जयं संपवां मार्म्राः यथेष्ठ तत्त सम्यताः (C. 74)

*non-restraint of the senses is regarded as the path to miseries; victory over them, as the road to riches (prosperity); go by whatever way you please.'

§ 152. *The past passive participles of roots implying motion, of intransitive roots generally, and of the roots हिल्य 'to embrace,' श्री, र्स्य, आसूं, वस् 'to dwell,' जनु, चह...

* पञ्चांकर्मेऽक्षिलिक्षिमेऽवस्मासवसतजनहसीमोपयुक्त (III. 4. 72)
and ज्ञ, ‘to grow old’ cl. 4, have an active sense; as, गतोऽवऽ
कलिगान् (Dk. II.) ‘I went to Kalinga’; जलं पातु यमुना-
कन्ध्वमवृत्ते (P. I. 1.) ‘he went down to the bank of the
Jumna to drink’; लक्ष्मीमांकिष्ठैः हृद: (S. K.) ‘Hari embraced
Lakshmi’; शेषमधिस्थयतः ‘sat on the serpent’; शिवमुपासितः
‘served S’hiva’; विश्वचनिजीः ‘grew old after the world’;
उपर्यु भत्तरिः (K. 178) ‘the husband being dead’; so वैज्ञानि-
स्थिष्ठतः, हृतिदिनमुपोषितः, वृक्षासर्वः, चुतो जातः &c.

Obs. Kālidāsa construes the past passive participle
of सम्प in an active sense; as, मधुकर विस्मृतोऽस्या कर्थि (S’. 5);
अन्यस्यान् पूर्ववृत्त विस्मृतो भवान् (ibid.); अह्रो विस्मृते मेवृद्धि
(V. 2).

§ 153. Past passive participles ending in त् have
sometimes the sense of neuter abstract nouns; as, जलितम्
‘speech’, श्रेष्ठम् ‘sleeping’; हृतिं ‘laugh’; so गतं, स्थितं;
कस्येकमालितं त्यो त्यो यस्मादिस्तु ( whose is this picture ’?

Obs. In such cases the forms lose their passive force,
and are not used with the instrumental; as, ‘her
gait is graceful’ तस्या (not तत्वा) गतं सबित्तस्मि; नृत्ताद्यामात्
स्थितमतित्वान्तो कांतं (M. 2) ‘her (motionless ) posture is far
more charming than her dancing.’

§ 154. The past passive participle of the roots मनो
‘to think,’ ‘to wish,’ बुध ‘to know,’ and पौड़ ‘to
adore,’ and others having the same signification, are
used in the sense of the present tense and are then con-
strued with the Genitive. See § 115.

Obs. There are other words which are similarly used.
They are given in the following verses:—

श्रीलितो रक्षितः क्षात आक्षेपो जुन्त इत्यपि ।
हस्तदयः श्रवितत्स्वरासभिविच्छाहुत इत्यपि ।
हृष्टदुष्टयो तथा कत्स्त्वयोगी संवर्तितन् ।
कष्टं भविष्यतीत्यहार्युताः ! पूर्ववस्मुन्तः ॥ (Mbh.)

† नपुसके भावे बत: । (III. 8. 114)
§ 155. There are three ways in which potential passive participles are formed in Sanskrit:—(1) by तव, (2) by शानीय, and (3) by व; (for the rules of formation vide Dr. Kielhorn’s Grammar §§ 529–583); as, कार्तव्य, कर्तव्यीय, and कार्य. They perform a very useful function in the economy of the Sanskrit tongue, and enable it to express in one word an idea which would require many words in English; as, ‘he should be killed’ = हृतव्यः. They denote that ‘the action or the state expressed by the root or derivative base, must or ought to be done or undergone’; as, वक्तव्य-वाच्य-वचनीय ‘what ought to be said.’ The sense thus conveyed by them is that of fitness, obligation, or necessity; e.g., ‘I have to go there’ मया तत्र गत्वच्छ; ‘I must do it’ मया तत्कःतव्यं.

§ 156. These participles are used in sentences in the same way as the passive of the roots from which they are derived; as, महाकालस राजा त्यत, भावः (R. XIV. 61) ‘the king should be told this in my behalf’ अष्टा ग्राम नेतव्या: ‘the sheep ought to be taken to the village’; so असो दुहितु: पत्या परिश्रव्यमस्थामिष्य: शाश्वतिव्या: (S’. 7) ‘he should be made to hear the good fortune in the form of the acceptance of his daughter by her husband.’ They are used with the Instrumental or Genitive of the agent of the action denoted by them; see § 107.

§ 157. The impersonal use of this participle is not very peculiar. It is used in the neuter gender singular, taking the place of the verb; as, अभिज्ञानशुकुललालाखण्यं नाटकेनोपस्थात्-व्यासानिष्यं (S’. 1) ‘we must wait upon (the audience) with the drama’ (represent before them &c.); तन्नवतता तपोवनं गतव्यं (V. 5) ‘his honour should go to a penance grove.’

(a) The impersonal use of the forms भावितव्य and भाविय �deserves notice. They are used impersonally in their literal sense of ‘being,’ or in the sense of ‘must be.’ ‘in
all probability is,' showing some uncertainty &c., and in both cases the noun or adjective coming after 'be' must agree with the agent like an ordinary adjective; as, स्वेच्छा स्वेच्छा पाठेयसंर्यं मूलभित्तिः (युग्मावली) (V. 1.) 'you should be careful of your respective parts'; तयासिन्धुताकम्भयं सत्तिनित्ति भविष्यं (S’. 3.) 'she must be (is most probably) present in this bower of creepers'; अस्य शब्दानुक्करण प्रारम्भेण मायेः (भविष्यं) (P. I. 1.) 'his strength must (in all likelihood) be corresponding to his bellowing.'

(b) Sometimes the participle 'is used in the sense of the future with certainty; as, लवणकेन मुखमारसिन्ना गंतव्यं (H. 1.) 'the fowler is sure to go (will surely go) seeking after the deer's flesh'; ततस्तस्तनापि शब्द: कर्तव्यं: (H. 3) 'then be also will surely make a noise.'

(c) Sometimes the potential passive participle merely denotes a future time; as, गुर्वयोः पञ्चबलेन मायापि सुखेन गंतव्यं (H. 4) 'I too shall go at ease by the strength (support) of your wings.'

काव्यभवतोः परस्परण ज्ञानं वाचाणां जातं: | तद्द्रभक्या प्राणिकपद्द- व्यासिनित्वम्। | (M. 1)
तयोबेद्दयोः चिन्नतिमदयं सोष: | कि देव्या परिपरिनमधिकये भवानुक्कित् इत्येवमयना प्राणितव्यम्। | (M. 4)
विश्रांतेन भवता ममापेक्षिसिक्लाख्यसे कर्मणी सद्यायेन भविष्यवम्। | (S’. 2)
नासिम भवयोरिक्षरनिपयोगप्रति: | स्मार्त्यस्वत्वं जनं। | (V. 2)
तत्कथ मन्यसे राजपुत्रा मृणोऽवम तदति। | न हीदं युक्तःतिपुरया मर्यम्। | भविष्यत्येवेत तेन। | (U. 4)
सर्वं निष्प्रतीकारेयापि पुपसिथिता। किमिदानी कर्तव्यं काणं दिष्टं गम्यभित्से चान्ये च विष्णुहृदयस्य मे संकल्प: मादुरास्म। | (K. 157)
सततमतिगौरितेनाकृत्येवेनापि परिक्षणीयामन्यते सुहदस्तुन्साधवः।
तदपि स्पष्टेणपरस्परवत्सामेव पद्धतिमवत्सामेवतियलोकतामापतितम्। (K. 158)
चाणक्यः—भद्र प्रथम तावद्वियस्थानं गवा धातका: सरोपं दक्षिणाक्षिकिसंख्यीसंख्यं ग्राम्यपितवः।
tेशु गृहीतसंदेशं भवापेदेशादितरतं।
प्रदुःखम् शक्तदासो व्यक्तानापदगुणाय आप्यपितवः। (Mu. 1)
आ: उद्दासं: समरभीवः। कथमेव प्रस्थपतां व: सहस्रधा न दीर्घमनवा बिहुवः। (Ve. 8)
आपदि येनोपकर्तं येन च हस्तिं दशस्तु विशासु।
उपकर्षप्रकु रदन्ति च तथोर्यतं पुरुषं परं मन्ये।। (P. I. 15)

ADDITIONAL SENTENCES FOR EXERCISE
आपस्यव विषयवासिनो जनस्यातिहरुण राज्यं भविष्यमित्येव बोधम्।
(S'. 8)
अंतरिते तत्सिन्धारसेनापति स जीर्णश्वरस्तं वनस्पतिमामूललवपयं।
उत्कालतमिव तत्सिन्धास्मे तवालोकभीतानं शुकुकुनानासुभिः। (K. 38)
अहः तन्नुत्तवा बेतस्यकरवम्। मयाधुपुर्ण म्लेच्छाजातिभरिं दृश्यं: परिहतः
प्रवेशं पक्षणं दह्यं। चंडालें: सहृदयं स्यात्वं। चंडालबलकुलस्य च
श्रीमदन्येन भविष्यमिति। (K. 355)

कार्यस्यप्रत्यामनं: प्रभृतत्वाच्च प्रणिधीं नकायमिति विस्मृतम्। इवानीं
स्मितस्लुक्क्त्यायथ व्यक्तामहितुप्रकाष्ट्यात वुसुम्चारवायलेन विराधगुप्तेन
भविष्यमित्य॥ (Mu. 2)

आ: वुरात्मन् कुरुकुल्लपुंजल एवमतिक्षतंस्यवि त्वदि निमित्तमात्रेण पांडवः
जोपेन भविष्यमित्य। (Ve. 1)

बलसं सामात्तिकनिधेत। कर्त्तव्यानि कुःकुक्तैः: खनिर्वचनानि।
पूर्वोपीते तदाग्यं परीवाहः प्रतिक्रिया।
श्रीकोषयं च द्वस्य प्रलापरेख धार्यते॥ (U. 3)
TO Sanskrit Composition

N. B.—Use participles for the words italicised.

Kartikeya defeated Taraka though he was guarded by strong armies.

Dear child, in doing this you have offended (रच्च with यप) Jamadagnya, and not done him any good (हा with यप).

His army being completely defeated by the enemy, some of his soldiers mounted (हा with यन्त्य) hills, some descended to seas, while others entered (विक्षु) solitary caves.

You will surely become an object of contempt if you slight your intimate friends.

Who may this man be, that calls me by my name. Oh yes, he is most probably my old friend Mitravarman.

Wait for me a little; I, too, have to be present at the meeting.

As soon as he gets up, instead of beginning his studies he goes out to play.
Do not give way to sorrow; your child must have by this time come home directly.

I have wandered (स्मृत) over several countries, suffering many difficulties, but have not obtained (लभु or वासन caus.) my desired object.

He appears to be bent on ruining you, but I tell you he is sure to be defeated in his attempts.

How should he sustain his life in that country if you were not to assist him?

These things should be taken (प्राप्त) by you to the owner of that large palace.

I have yet to read (वाच्य) many books; so I shall not be able to accompany you.

This great reward indicates that the ring must have been greatly liked (मन्) by the king.

Nothing is difficult to be accomplished (दु:साध्य) by wise men.

Since he had much wealth, he must have had many wives.

How long should we remain with our armies ready for battle?

LESSON XV

PART I

Indefinable Past Participles or Gerunds

§ 158. The indefinable past participle in Sanskrit, commonly called ‘absolutive’ or ‘gerund,’ always denotes a prior action, or an action completed before another, and corresponds to the perfect participle, or the participle in ing having the sense of the perfect participle, in English; as, श्रतिहारीसमुपसूत्य सतिनियमन्नवीति (K. 8) ‘the female door-keeper, drawing near or having drawn near, modestly said’; वैशंपायनो
मूहवत्तिक ध्यात्वा सादरस्मर्नवीत् (K. 8) ‘Vais’ampayana, as if contemplating for a moment, respectfully said.’

But in the sentence ‘going to a village, he touches a blade of grass on his way,’ we must say, ग्रामं गच्छन् पवित्र तृणं सूष्मति.

§ 159. Indeclinable past participles in Sanskrit are formed by त्वा or by य (changed to य्य) when a preposition precedes a root (for rules vide Dr. Keilhorn’s Grammar §§ 518–525). They are, as before stated, used to denote a past or prior action, and must have the same agent as the main verb; as, तुरासाहु पुरोधाय धाम स्वायंभुवं ययूः (Ku. II. 1) ‘having placed Indra at their head they went to the abode of Brāhmaṇ. ’Here the agent of ‘placing’ and ‘going’ is the same, and hence the gerund can be used; but स तं हृद्वाह्मागच्छन् is wrong. In such cases the gerund cannot be used; the Locative absolute construction will have to be used to express the same sense; as, तर्त्तेस्तेन हृद्व्यागच्छन्. So सर्वः पवित्रभूमिलिङ्गः विहितः विविधः (H. 2) ‘the lion was entreated by all the beasts, having assembled together’; स एवं दोषं प्रख्यात्य नगराण्यस्यस्मिन्नाम् (Mu. 1) ‘let him be expelled from the city (by thee) having proclaimed this crime.’

§ 160. The Sanskrit gerunds are very useful to economize the use of conjunctions and verbal forms in describing or narrating events. In translating constructions introduced by ‘after having,’ ‘when’ or ‘after,’ ‘when,’ ‘after’ &c., need not be translated, the gerund of the verb being alone used; as, रावणं हृद्वा ‘after having killed Rāvana’; ‘when he went there, he did not find anything’ स तत्र गतवा न किमपि देमेः.

An English sentence containing several clauses introduced by ‘having’ would look awkward; but in Sanskrit several gerunds can be strung together to express those ideas which would be expressed in English by a verbal tense and the copulative conjunction; as, मां रश्चिरेणालिभः
\textbf{Part II}

\textit{Namul or Gerund in अम्}

\textbf{§ 162.} There is another kind of gerund in Sanskrit formed by the addition of अम् immediately to the root or derivative base, and making the same changes as before the \( \text{ि} \) of the passive Aorist (see Dr. Kielhorn's Grammar § 526); as श्रेष्ठंत् 'having thrown' from श्रेष्ठ; वादं 'having spoken'; मोक्षं 'having dined.'

\textbf{§ 163.} When this gerund is repeated, it denotes a repetition or recurrence of the action or state expressed by the root; as, स्मार्त स्मार्त नमति शिवं (S. K.) 'having often and often called to mind he bows down to S'iva'; कलिन-नाथे मव समय इति (S. K.) 'having repeatedly heard that the lord of the Kalingas was hostilely inclined towards himself, Chandravarman
became ready to fight'; so also पायं पायं, दर्शि दर्शि 'having repeatedly drunk or seen.'

§ 164. * With the words अग्रे, प्रयम्यं and पूवं this gerund or the ordinary one in त्वा is used; as, अग्रे प्रयम्यं पूवं-वा भोजं मुक्त्र्वा वा ब्रजति 'having first eaten he goes.'

(a) **With the words अन्यया, एवं, कर्षं, and इत्यं this gerund of क्र प 'to do' is used, provided the whole word thus formed retains the same meaning as the words themselves; as, एवंकर्षं मुंक्ते (S. K.) 'he eats thus'; कर्षकर्षं मुंक्ते 'in what manner does he eat'; but विषुवन्यया क्वत्र्वा मुंक्ते.

(b) †With the words यथा, तथा, when an angry reply is given; as, तथाकर्षं भोक्ते कि तवादने (S. K.) 'I will eat that way; what have you to do with it'?

§ 165. †With the words implying 'sweet' or 'seasoned' this gerund of क्र is used; as, स्वायुक्तार्यवर्ण्याकार्यं मुंक्ते 'he eats, having made his food sweet or seasoned.'

§ 166. § In the case of the roots दृश्चं and विद्वं 'to know' this gerund is joined with their object to denote the whole or collection of that object; as, कन्याद्विन्न वरसिति (S. K.) 'he chooses as many girls as he sees'; i.e., all the girls seen; श्राहण्येवं भोज्वति 'he feeds as many Brāhmaṇas as he knows,' i.e., all.

(a) ‡विद्वं 'to get' and जीवं 'to live' are combined with याच्यं in the same sense; as, याच्येवं मुंक्ते 'he eats as much as he gets'; यावन्चिवर्मिनंति 'he studies as long as he lives' i.e., throughout his life.

* विभाष्यप्रयम्यपुर्भवेत् । (III. 4. 24)
** अन्ययांवर्गमित्यं सिद्धाप्रयोगशेषेत् । (III. 4. 27)
† यवात्ययोरशुस्यप्रतिवचनेत् । (III. 4. 28)
‡ स्वायुक्ति ममुल्ळो । (III. 4. 26)
§ कर्मणि दृष्टिस्वरोऽसात्त्वे । (III. 4. 29)
¶ वायव्यति विद्वन्नेन । (III. 4. 30)
(b) §With the words चर्मन् and उदर this gerund of पूर्व is used with the object; as, उदरपूर्व मुक्ते ‘eats so as to fill his belly’; so चर्मपूर्व स्तृणाति ‘spreads so as to cover the skin.’ § 167. ||With the words मुक्तिं, चूर्ण and हस्त this gerund of पिन्न is used like the cognate accusative in English, i.e., the gerund of the root and the root itself are used to signify the sense denoted by the root; as, चूर्णपियं पिन्निति ‘he grinds something till it is reduced to powder,’ i.e., he grinds it to powder; so मुक्तिः-हस्त-पियं पिन्निति.

(a) *With the words समुल्ल, अक्षत, जीव, the roots हर्त, क, and प्रह are respectively used in a cognate sense; as, समुल्लाहं हर्ति ‘he destroys so as to tear up by the roots, i.e., he totally exterminates; अक्षतारं करोति ‘he does a thing which was not done before’; सैं जीवप्राहुं गृह्पराति ‘captures him so as to preserve his life,’ i.e., captures him alive.

(b) In the same way this gerund of हर्त and पिन्न is used with a noun to denote that it is the instrument of the action; as, पादपियं हर्ति = पादेन हर्ति ‘he strikes with the foot’; उद्रेकं पिन्निति = उद्केन पिन्निति ‘he grinds with water; similarly, त हस्तप्राहुं गृह्पराति ‘he takes him by the hand’; सो पाणिप्राहुं; करप्राहुं &c.; हस्तभवं वर्तयति = हस्तेन &c. Other examples are:—जीवनां नाशप्रायि ‘perishes so that his life perishes, i.e., dies away’; ऊष्मस्वरों शुष्पति वृक्ष: ‘the tree is dried up while it is still standing’; so ऊष्मपूर्वे पुर्याये.

§ 168. †Sometimes this gerund is used to denote similitude or likeliness, such as would be ordinarily expressed by इव; as, अजनाश नष्ट ‘he perished like a goat’; पार्षदर्चारं चरति ‘he walks like Pārtha’; चूर्णितिवाय नित्याति ‘water was kept as ghee (would be kept).’
§ 169. \( \text{हिस्} \) 'to strike', such as \( \text{हुत्}, \text{तड्} \) &c. are used in this gerundive form with nouns, when the object of this gerund is the same as the object of the main verb, and when the noun with which it is compounded would have stood in the instrumental case if the ordinary gerund had been used; as, दूसरोपणं गायाचयति 'he collects together the cows, beating (them) with a club.'

\( (a) \) Similarly, विजयोपरोधं गायाचयति 'he stations the cows so that they are all in the fold'; पश्चापोपरीदं शेते = पश्चापोप्रया-मुर्गीप्रत्ययं &c.

\( (b) \) ग्रह is joined with हस्त, केश, and words having the same sense, when immediate contiguity is intended; as, केश्प्रेगं गृह्वते 'having closely caught (each other) by the hair, they fight' ( = केशप्रेगं पूर्वीत्ववा ). Also हस्तप्राठं = हस्तेन गृह्वित्वा, पश्चाप्राठं 'taking a stick,' (पश्चाप्राठं गृह्वित्वा) so लोधप्राठं.

§ 170. * With words signifying 'limbs of one's own body' this gerund is used, when the limb is not kept steady; as, स्वभविशेषं कथयति (वृत्तास्तं) 'he narrates (the account) throwing his eyebrows (glances) about in all directions.'

\( (a) \) In the same way when a part of the body is completely hurt or afflicted in the action, this gerund is used with that part in the sense of the accusative; as, उरप्रतिपेषं गृह्वते 'they fight so as to afflict their whole bosom' (इरस्तमूर्षं पीड्यत्वा); स्तन्संवाधमुरो जथाचं (Ku. IV. 26) 'and she struck her bosom so as to hurt her breasts.'

§ 171. \( \text{सिर} \) and \( \text{ग्रह} \) are joined in their gerundive form with नामन in the sense of the

\[ \text{हितसारथानो च समानकम्बाणास्य} \] (III. 4. 48)

\[ \text{स्वागतेन्द्यस्य} \] (III. 4. 54)

\[ \text{परिक्षितस्यन्ते च} \] (III. 4. 55)

\[ \text{नाम्नयाविभिषिक्तेऽ} \] (III. 4. 58)
accusative; as, नामदेशमाध्यमे 'he mentions (it) telling his name'; नामप्राय मामावयत 'he calls me by taking my name' (i.e., by my name).

Obs. This gerund is used with nouns to form compound words; as, वाहाणवेद, not वाहाणान वेदं; जीवप्राय not जीवं ग्राहं &c.

स द्रुष्टा बक: कपोऽ तान्याप्समाय जलायस्य नातिदूरे शिल्लां समासाच तत्स्यामालशय स्वेच्छा भक्तिवा भूयोपि जलायस्य समासाय जलचरणां सिध्यावारतिसंदेशकैमप्तिसंसिर संजयलाहार्तव्यक्तिकरोत।

(P. I. 7)

लक्षो भ्रातुरीरपमिनसतकवा पुनर्बैबक्ततैवभिद्रुःखया मया नवदीयं देशामणीयेन काष्ठायें गृहीत। (M. 5)

पूवते प्रदोषसमये चंद्रापीदचरणाद्यथायेव राजकुलं गता पितुः सापेमुहूर्त स्थिवा दृष्टवा च विभासवत्तिमागत स्वमवं शयन-तत्तमणिशिष्ये। (K. 98)

ते हिमालयमाण्डल्य पुनः प्राण्य च शूरिन्माः।
सिद्ध चास्मि निवेदयाः तत्तस्तृः: खमुखुः। (Ku. VI. 94)

इदैः भेदित्यगुरुमां गार्ति: सोसनेन स्वागतनाभिनंदेते। (S' 6)
सा दुर्बिश्वपालनाचितमनास समाप्तिदृश्येन केनिना दानवेन चित्र-चेष्टाहिन्तिया वैरियाइ गृहीता। (V. 1)

मणीजय: प्राक्षणपूलसैन्ययंधल मालदराज जीवप्रायाहिमिस्य दयायुक्तयां पुनरंपि र्वयाजये प्रतिष्ठापट्टिमासः। (Dk. I. 1)

मत्तकाले नाम जटेकरे बंदेकोत्सवयां सामोदेरां नाम तत्त्वानि-रूलमसमान्यवात्मक्यां श्रावे श्रावणभूतुद्धिष्ठप्रार्थनन्य तत्स्य पाठली नाम्ना नुसाइरकैलीत। (Dk. I. 8.)
अन्तर्सूत्रधारो दार्वम्बा वैरोक्षपुरः सरः पदार्थलोकोन्विष्यथात हृत:। (Mu. 2)।  

सम्प्राय राक्षसस्म चक्रन्द्र कोत्तिविहृतः।  

नामांक्राममरोदीसा भरात्र राबूणंतिके। (Bk. V. 5)।  

ADDITIONAL SENTENCES FOR EXERCISE

कुतानुपातं कुसमान्यायुष्ण्वात नन्दवस्तकंवधुप्पुष्चब्र।  

कुतुहलाध्यायश्चिलोपवेषं कारुक्त्य ईष्टमयमान आत्म॥ (Bk. II. 11)।  

कोस्मनाभस्वाभिन्नेतया विनायमुनि।  

नीत्वोत्सवेन जनकोष्य गतो बिहेरान्।  

बेमास्ततो विवनसः परिचारनाय।  

रमणसाधिकता बासस्तुत्तं नरेण्य॥ (U. 1)।  

विचारात्मत्रतिप्रसानातु बंधे ना किहर्था।  

अंकमारूहं सुन्तः हि हुस्तो किस्मम पीवयम्॥ (H. 4)।  

तामपिन्दुवरस्तुली गुरुरं विलाभय।  

चेत: क्षण कथमपि व्यपवरतिः मे।  

लज्जाः विज्ञमित्विनयं विविधायर्य यथ्य-  

मुन्न्य विन्दसिंवेक्तनं येव॥ (Mal. 1)।  

शुचवः बांध्यं जलवज्जिता तत्र वनेश्वरपी सदः।  

शापस्तान्तं सव्यस्यायः संविधायास्तकोपः।  

संयोज्याती विगतिलक्षणी बंपती हृहस्तितिती।  

भोगानिगुर्विरुत्सुवम प्रात्या याम शस्वत्॥ (Me. 119)।  

सत्तरणिः च प्रयामि विपरोतानि केशव।  

न च अंगोष्ट्यस्यपिम हुस्ता स्वल्पमाहवे॥ (Bg. I. 31)।  

राजवहनो रसात्त्वसु कोलिक्षारानां पलिष्यामालापत्रायां भायं विना।  

सत्तरणिः सत्तरणिः वर्ष वर्षमवलिश्या जलनामास्मिन्वय। (Dk. I. 5)।  

तेनव दीपवशिष्यं विलुप्येन्गताः स्थितेश्वराः वास्याः प्रविष्टिः विभिन्न।  

प्रसुक्तं सिद्धोप्य जीवप्रद्रम्भात्मा॥ (Dk. II. 4)।
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N. B.—Use participles for the words italicised.

Seeing the fowler coming towards them, all the animals becoming frightened, ran away in different directions.

When did you come back, acquainting the lord of the Vangas with this news?

Becoming of one accord and forming a strong resolution not to desist from the work undertaken, begin your business.

A jackal, roaming at will near the precincts of a town, accidentally fell into an indigo vat, and being unable to get up, remained there, feigning himself to be dead.

The Brāhmaṇa, hearing the words of the rogue, placed the goat on the ground, looked at it again and again, placed it once more on his shoulder, and took his way home, thinking over the rogue's words.

Then he was respectfully dismissed by the minister; having called him to court, honoured him with suitable presents, and communicated to him the message of the king.

N. B.—Use Namul forms for the words italicised.

He chose as many girls as he saw (दृश्य) suitable to himself.
He reduced (विष्) the medicine to powder, and placing it on fire and boiling it, drank it up.

He was pelted to death (हृष्) by the followers of the king for having killed their master.

I fell upon my enemy all at once, and routing all his followers, caught (गढ़्) him alive.

The king of Pātaliputra captured the town of Vasudurga, and took its inhabitants prisoners.

Who calls me by my name?

LESSON XVI
The Infinitive Mood

§ 172. When one action is represented as being done for another action, the latter is, in Sanskrit, expressed by the Infinitive, which is formed by the addition of the termination तुम to the root in the same way as the third person singular of the Periphrastic Future. It has the sense of ‘in order to,’ ‘for the purpose of,’ ‘for,’ and thus corresponds to that form of the English Infinitive which is called ‘infinitive of purpose’ or ‘gerund.’ The Sanskrit Infinitive has thus a dative sense, and may, if necessary, be replaced by the dative case of the verbal noun derived from the root; as, पारसीकालागीती जेहू प्रतस्थें (R. IV. 60) ‘he then set out to conquer the Persians’, i.e., for the purpose of conquering &c. Here जेहू = जयय, and the sentence may stand thus: पारसीकालागीती जयय प्रतस्थें; so स्वेदस्यिलस्यातापि पुन: स्नातुमवातारम् (K. 147) where स्नातुं = स्नानय.

Obs. (a) Like the English infinitive, the Sanskrit Infinitive is a remnant of an old inflexion. In Vedic times the verbal noun formed from a root by the termination तु (गंतु, यातु) was regularly declined. We find such forms as गंतुं गत्वे, गंतो; as if गंतु, was a regular noun. In course
of time the use of the forms गंते: गङ्ते, became less and less frequent, and the form that was chiefly used was the accusative inflexion. It was subsequently considered to have a dative sense, and hence the present Infinitive form in Sanskrit has always the sense of the dative.

(b) The Sanskrit Infinitive corresponds in Latin to the Supine in *um* ( *datum* = दातू ) which is properly the accusative of a verbal substantive, just as in Sanskrit; ‘Themistocles Argos habitatum ( स्थातू ) concessit ’ ‘Themistocles retired to live at Argos.’ The same sense is expressed, as in Sanskrit, by the dative of the gerundive participle; ‘Decemviri legibus scribundis ’ (विक्षिप्तीमाणाय) ‘Decemvirs for framing laws.’

§ 173. It follows from the definition that the Infinitive in Sanskrit cannot stand as the subject or object of a verb. It has no connection with any words in the sentence, except that it may, where possible, govern a noun in the same case as the root from which it is derived. Where the Infinitive occurs in English as the subject or object of a verb an abstract noun from the root must be used in Sanskrit; as, ‘to get up early in the morning is wholesome’ प्रातःरेतु उत्स्यानं ( not उत्स्यातू ) बारोध्यायं; ‘I learn to sing’ अष्टगानिमधीये.

(a) The Infinitive after verbs of ‘seeing,’ ‘hearing’ is, as in Latin, translated by the present participle; as, ‘I heard him speak’ भाषमाण तभाथ्यायं; so अवश्यानं दर्शि ते ‘he saw him study.’

§ 174. The strict sense of the Sanskrit Infinitive is motive or purpose of an action; but there are some cases, as in English, where the Infinitive is used with nouns and also adjectives; as, ‘fit to do’, ‘able to go’, ‘time to read.’ Such cases are, however, limited by Sanskrit idiom. Some of the principal cases of this nature are given below.

§ 175. *The Infinitive is used with verbs and sub-

*समानकथेषु तुस्मृतः। (III. 8 158)*
stantives meaning 'to wish' - or 'desire', provided the agents of the infinitive and the verb are the same; as, पिनाकपाणि पतिमाप्यमिन्धि (Ku. V. 53) 'desires to obtain for her husband the पिनाकहाँदेद गोद (S'iva)'; so व्यत्तित शामयो द्वन्द्वत्तैः फणी (P. I. 3); but not त्वां गदुमहामिन्धामि 'I wish thee to go', where the agents of गद्य and हृद are not the same.

§ 176. † It is used with verbs meaning to be able, to make bold, to know, to be wearied, to strive, to begin, to get, to set about, to bear, to be pleased or to condescend, and to be; as, न शक्तजीम हृदयवचारितम् (U. 4) 'I am not able to compose my heart'; वक्तृत्व मिथः प्राक्तमत्तैवस्मात् (Ku. III. 2) 'thus proceeded to speak to him privately'; जानास्वे देवीं विनोदेकारितम् (U. 1) 'you know (how) to entertain my queen'; अर्जुन-महति-विचारते-ि भोक्तुमयं (S. K.) 'there is food to eat'; न विष्णुं विपत्तिमवलोकितम् (Ve. 3) 'I cannot bear to see the distress.'

† शक्त्यक्तस्तान्तुंनावरसलस्त्रोमस्तहास्तित्वभूतं गुमुन्त (III. 4. 65)

This Sûtra presents a knotty point. Bhattoji Dikshita says अर्ध्रहणमस्तिनैव सम्बध्यते अन्तर्रत्नात्, i.e., the Sûtra gives roots from शक् to वह् and roots having the same sense as वह् 'to be.' But this is hardly consistent with the almost overwhelming evidence of usage. According to Dikshita's interpretation, पार्वति 'to be able' cannot be used with the infinitive; but न पार्वतिया विवेकविदित्व (S'. 4) पार्वत्यव्यवस्थानामवा अपराह्नु (M. 3) are instances from a standard author; similarly विद्वतु 'to know' cannot be used with the infinitive; but न च वैद्य सम्प्रदायदः न सा (R. VI. 80) is as good an instance. We must, therefore, suppose that the Sûtra indicates the existence of an interpretation connecting अर्ध्रहण with all the preceding roots; otherwise we shall have to condemn as wrong all such constructions as those given above. Taking this view I have interpreted the Sûtra, connecting अर्ध्रहण with all roots.
§ 177. * It is used with words meaning sufficient, strong, able, and substantives meaning ability, power, or skill; as, लिङ्गितमिपि ललाटे प्रधानां तु क: समयः (H. 1) ‘who is able to avoid that which is written on his forehead’? लोकानां श्रव्यं हि तत्तपः (Ku. II. 56) ‘his penance is able (sufficient) to burn the worlds’; अति मे विवेकः सवै परिज्ञातु (V. 2) ‘I have power to know everything’; कौन्यो हतवहाराः श्रव्यं प्रकृतिपति (S’. 4) ‘who else than fire has power to burn’? नैवेकम् प्रवीणः कुशलः पद्तवः (S. K.) ‘skilful in eating’ (knowing how to eat).

§ 178. † It is used with words meaning ‘time’ with reference to the work of the time; as, अज्ञाताः यमिनां प्रकृतयां (S’. 1) ‘this is indeed the time to show myself’; समयः बलु स्नानभोजने सैवित्रु (V. 2) ‘it is time to bathe and take food.’

Note.—As in Latin, some verbs in Sanskrit are of the nature of deponents, i.e., passive in form, but active in sense; as, शक्ति; युज्म; वधः and their derivatives; as, न शाक्याय दोषा: समाधानम् (H. 3) ‘those faults cannot be corrected or remedied’; न युक्ते भयोको वामपादेन तापितम् (M. 3) ‘the As'oka does not deserve to be kicked with the left foot.’

§ 179. The Sanskrit Infinitive has no passive form, the same form being used to denote both active and passive senses. In turning a sentence involving an Infinitive into the passive voice, the words governed by the Infinitive remain unaffected; as, स मिन्नाय ड्रोणोमिन्निद्वि; तेन मिन्नाय ड्रोणो- मिन्निद्वि; रामो: ग्रामं गंभूमारीम्; रामेन ग्रामं गंभूमारीम्. Where the object of the Infinitive and the verb is the same, it is, in the passive voice, put in the nominative case, leaving it to be understood with the Infinitive; as, स ग्राम पठितम- मिन्निद्वि; तेन ग्राम: पठितमिन्निद्वि, the object of पठितम् being ता.

* पर्याप्तिकचमचरमाद्र। (III. 4. 66)
† कालसमक्षेत्रां तुप्पुत्। (III 3 167)
if necessary. In this case it will not do to say प्रवेश पितुप्रियतः, for this would be an *impersonal* construction, though हृद is not an intransitive verb.

In the case of roots like those referred to in the Note to § 178, both constructions will be faultless; पवनालिनितु शक्यते or पवन: आलिनितु शक्यते, though the latter looks more elegant and classical.

§ 180. The use of the root बहू 'to deserve' deserves to be marked. It is frequently combined with the Infinitive in the sense of 'prayer' or 'respectful entreaty', or in those sentences where 'be pleased' or 'I pray' or 'beg' occurs in English, and in this sense it is generally used with the 2nd and 3rd persons; as, न मां परं संभोगीतुमहसि (Ku. V. 39) 'I pray, do not consider me to be a stranger'; वर्तमानभावं कर्तरुपुरुषसंहितुतं कमाल: (Mu. 4) 'be pleased, O Prince, to hear it attentively' (I beg that you will hear &c.); प्रिये जानकि न माभविंशति परिवर्तकेतुमहसि (U. 8) 'dear Jānaki, be pleased not to forsake me who am in this plight.'

§ 181. The infinitive with the final म omitted is used with the words काम and मनः in the sense of 'wishing' or 'desiring' or 'having a mind', to do that indicated by the root; as, गुनरपि कर्तुकाम इवायो लक्ष्यते (S'. I) 'your honour appears desirous of speaking again.'
अतिषिषेकिराजः श्रनु : प्रकृतिभ्यत्मण्डल्क्ष्मात्
बनस्रोहणशिष्यिणोत्सरिको गुरु : समुद्रतमः || (M. 1)
वातित्युमेव नीचः परलक्ष भैतिक न प्रसाधितमः ||
पातित्युमेव शास्त्रिनान्नोरुद्धर्मण्डपितम || (P. I. 15)
शन्दोदीनिषिधयान्त्बोध्युं चरितं दुस्चरं तपः ::
पृष्टोदस्थि प्रजा : पातूराधारणेन चतुर्दमः || (R. X. 25)
कृतं राजस्य कल्मः कः कृतस्तः कृत्रिमः तदः
फः तथेऽन मनो हर्तूमग स्थानं न श्रृण्वताम || (R. XV. 64)
ध्येदेस्यमात्विलितयुं किमेहृसे जनमिम च पातित्मः || (S. 5)
ध्वारः बालमणारछतुमंकसौ येनुं समुज्ञमते
छेतुं वर्तमणी-शिरीशकुंपभारित सद्यात्म
माधुर्यं मधुविद्वद्ना चितःतःक्षारांत्वेर्वेत्
नेतुं वाक्तन्तः यः : खलानु पथं सता सूक्ते: युधास्यंदिमिः ||
(Bh. II. 6)

ADDITIONAL SENTENCES FOR EXERCISE

अतिकात्भ्यां कप्पय कंधियतामियम् 
अहमयसमयं शोदुम् 
अतिकात्भ्यां
संकीर्तयमान्यन्य-मुक्खसः वेदनामुपणनयति उदहरणद्वारं दुःखाति।
तस्वार्हतिः कर्क कर्मादि विबृहत्तिमानानुक्रमणायुं 
पुनः पुनः स्मरणशोतका
नवन्नममुपणनेवम् || (K. 169)

अद्भुतं मुक्कां वित्सारयति।
यद्वां त्वां स्वामिगुणाः 
न श्रव्यं श्रव्यं श्रव्यं विचारितवमहृत्यः ||
(M. 2)

न खलु न खलम्यं दल्नं चित्रितवमहृत्यः 
भवत्: कौशिकाम् 
संनीवते नारदारे 
(Ve. 1)

श्रव्यांति गजानन्यांत्यांधृष्टिः 
कलभोगिणि मित्र 
नवितत मुत्तरां वेदोपर भृजयमदिशोविश्वम् 

(ve. 1)
He strove as far as possible to effect the good of his countrymen.

Why do you wish to appropriate to yourselves the property of your brother?

I told him to do the work, which he did most reluctantly.

To take revenge appears at first pleasant to a man, but in the end it results in ruin to himself.

I do not bear to see even poor men disrespectfully treated.

Be pleased, O Krishna, to clear (छिद्द्) this doubt.

It is now time for you to begin to study your lessons.

Even an insignificant enemy does not deserve (यहं to) be slighted.

I desired them to go to Bombay, but they did not like to do accordingly.

How is it possible (श्चष्य) to go to another country, leaving you here alone?
Not to mention the poor, even rich persons find it difficult to live honourably in times of famine.

This villain deserves (युज्र) to be punished for his crimes. Let all the prisoners be ordered to be released on this auspicious day.

To expose one's self to danger is sometimes preferable to remaining idle in the house, being deterred by calamities.

In Alakà the splendid palaces will be able (अश्र) to equal (युद्ध) you in those various particulars.

He was greatly desirous of doing good to others, but has not been able to accomplish his object to any extent.

I beg your honour to grant this request; it will ever be my duty to remember it with gratitude.

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LESSON XVII
Tenses and Moods

§ 182. In Sanskrit there are altogether ten Tenses and Moods: Present, Imperfect, Perfect, Aorist, Periphrastic Future, Simple Future, Imperative, Potential, Conditional and Benedictive. The ten lakaras given by Pâñini are—चतुं, लद्ध, लित्, लुख, लूट, लट्ट, लोट, लिङ्ग, लूढ़ and लेट्.* Of these the last लेट् is found only in the Veda, and has the sense of the subjunctive, and it is generally termed the 'Vedic subjunctive.' The remaining nine respectively

* This terminology of Pâñini is artificial, and is not based on any particular principle. Other grammarians have adopted a somewhat rational nomenclature. The names of the several tenses and moods, according to them, are in the above order as follows:—मबवत्य (कतेमाना), ह्यस्ततनि, परोषा, अबवतत्नि, स्वस्ततनि, भविष्यति, पञ्चमि, सप्तमि (these two alone being quite artificial) क्षयतिपति: and बासी:. The feminine is used, because, the word वृत्ति: is understood after each.
correspond to the tenses and moods given above, the Benedictive being in Sanskrit included in विद्वान् and distinguished from the Potential (विद्वान्) as आत्मविद्वान्.

§ 183. Every verb in Sanskrit, whether in a primitive, causal, desiderative, or frequentative form, may be conjugated in the ten tenses and moods, though the last two derivative forms of verbs are very rarely used except in the Present tense. The senses conveyed by them are usually expressed by other forms or combinations of words; as, जिन्दगिवत् = गांठुमिच्छति; अटादद्ध्यते = भृष्ण अटति.

§ 184. Some of the tenses and moods in Sanskrit exactly correspond to the tenses and moods in other languages, and some are peculiar to Sanskrit. In this and the next three Lessons are given their uses and meanings. The Present tense and the Imperative and Benedictive moods are considered in this Lesson.

Present Tense

§ 185. The Present tense is used to denote an action taking place, or a fact existing, at the present time; as ज्ञात्: पितरी वदे (R. I. 1) ‘I salute the parents of the Universe.’

Obs. Strictly speaking, the Present tense in Sanskrit corresponds to the present progressive, imperfect or incomplete form, which expresses the continuance of an action which is begun. Patanjali says ‘प्रबृत्तस्याविरागे शासितत्वा भवति’ which indicates that the action denoted by a verb in the Present tense is yet continuing and has not stopped; as, चढ़ति जलभिर्य पिनाहित गंधानिय (Mu. 1) ‘this lady brings (is bringing) water; this (another) grinds (is grinding) odorous substances’ एवास्त्रविस्फांतकाः इत् एवानिविवति (S. I) ‘these ascetic-girls come (are coming) in this very direction.’ There is no distinct form in Sanskrit to express this continuous action; hence its usual signification.
It must, however, be remembered that it is only by a special adverb or by the context, that the Present tense can be confined to mean a present act solely; as देवदतो गच्छति (i.e., अयुना); or संप्रस्थविगतिः. The principal use of the Present indefinite is, as observed by Bain (Grammar Page 185) ‘to express what is true at all times.’ It expresses present time only as representing all time. The permanent arrangements and laws of nature, the peculiarities and propensities of living beings, and whatever is constant, regular, and uniform, have to be represented by the present indefinite’; as सत्संगति: कवय क न कौटि पुंसा (Bh. II. 28) ‘say what the company of the good does not do to men’; अस्तेपत्तस्मि दिशि हिमालयो नाम नंगाविराजः (Ku. I. 1) ‘there is (stands) in the northern direction the lord of mountains called the Himalayas’; so नास्ति जीवितंद्यवभि-मलादिभिः सर्वज्ञानीति (K. 35); कवीणा पुनरावाना वाचमयोनुधाविति (U. 1.) — न खलु बहिस्पतीविन् प्रीतया: संबरवते (Māl. 1) &c.

§ 186. Besides these general senses, the Present tense in Sanskrit has, like the English present, the following senses:—

(a) It has sometimes the meaning of immediate future; as, अयमाप्रमाणेहः (S’. 3) ‘here I come (shall come)’; कदागमिष्यसि—एव गच्छामि (S. K.); नन्यन न व बुविः (Māl. 5).

(b) When an action has just taken place, the Present may be used to denote the recent past action; as, कदा त्वे नगरादातीतीसि?—अयमाप्रमाणेहम् (S. K.) ‘when did you come from the village? here I come (I have just come).’

(c) In fables and in recounting past events it is used as if the narrator saw them passing before his eyes; as, हृत्ती बृहत्ते कस्मवे (H. 2) ‘the elephant asks (asked) who art thou’?

(d) With words meaning till, as far as, before, when, &c., it has the sense of the Future perfect; as, तथाकाले परापति तावदसर्वनिति नल्लहोन (U. 4) ‘therefore, before he returns (or till he shall have not returned) walk away through this thicket of trees.’
(c) Sometimes the Present denotes a habitual action such as is represented in English by the past habitual "used to" or "would"; as, पातु न प्रथम व्यवस्थित जलं (S. 4) 'did not think of drinking water first' (was not in the habit of drinking, &c); so हिरण्यको मोजनं कन्तवं बिले स्वपिति (H. 1).

§ 187. The Present is sometimes used for the Future in conditional sentences, or such as imply condition; as, योधं दसाति (दाता दास्यति वा) स्वतः याति (याता यात्यति वा) (S. K.) 'he who offers (will offer) food goes (will go) to heaven.'

§ 188. When joined with the particle सम the Present has the sense of the Past; as, कर्मचिः भासुरको नाम सिंहः प्रतिवेसित सम (P. I. 8) 'there lived in a forest a lion named Bhasuraka'; कीण्दिः सम प्राणमूलायतान्तरसापि (S'i. XVII. 15) 'bought fame at the cost of their lives.'

§ 189. With interrogatives, the Present often conveys the sense of the Future with reference to a desire; as, कि करोमि क गच्छामि (U. 1) 'what shall I do, where shall I go'? क भोजयसि (S. K.); so कि गच्छामि तपोवनं (Mu. 6).

(a) When an answer is given to a question, the Present is used in the sense of the Past with the word ननु; as, कटमकार्यः किमु—ननु करोमि भो: (S. K.).

§ 190. * With the words पुरा and यावतू when used as adverbs, it has the sense of the Future, when certainty is indicated; as, आलोके ते निपतति पुरा (Me. 88) 'will surely fall in the range of your sight'; यावदस्य दुरायत्वं: समुन्मुलनाय श्रुतान्त्र प्रपयानि (U. 1) 'I shall send S'atrughna to exterminate this wretch.'

Obs. 'Certainty' need not be necessarily meant.

The Imperative Mood

§ 191. This mood is used in the 2nd person in the sense of command, entreaty or gentle advice, as in English; शृणूत रे.

* यायसुरानि पालयोर्योऽत् (III. 3. 4.)
पौरा: (Mk. 10) 'Listen, ye citizens'; परिलाभव परिलाभव । 'help! help!'; हा प्रियंकक्ष वाति देहि मे प्रतिवचन (U. 1) 'alas, my beloved, where art thou? Give me response'; पुष्ण्यं छिन्नं मंजु क्षयं जहिं मद्द (Bh. II.) 'leave off ambition (greedy desire); have forbearance; give up pride.'

(a) The Imperative in the passive voice is often used as a polite way of expression; as, एतदालनमास्तात् (V. 2) 'here is a seat, please sit down.'

§ 192. The second and third person Imperative is frequently used to express benedictions or blessings; as, प्रलतारिबिक्ष्यंस्तदक्ष्मरतु क्षतारिवारिविरोऽभिः: (S'. 1) 'may S'iva, endowed with those eight visible forms, protect you!'; परमेत: कालवर्यं भवतु जननोनन्निनो चानुतवाता: (Mk. 10) 'may rain pour down in season! may winds blow pleasant to the people's mind'; पुनर्वेवुपोपेतं जकबतिनमापतुं (S'. 1) 'may you get a son possessed of these qualities, who will be a sovereign ruler!'; पुनर्वेव जनस्वाभालपुणसुण्डर (R.V. 84) 'may you get a son worthy of yourself'; त्वात् मे चिरे जीव (U. 4) &c.

§ 193. The Imperative is used in commands and exhortations extending to the future as well as to the present, and is generally used in laws and in laying down precepts, just as the Potential mood is used in the same sense. See Lesson XVIII.

§ 194. There is a use of the second person Imperative, which deserves notice. When 'frequency' or 'repetition of acts' is indicated the imperative second person (Parasm. and Atm.) is repeated, though the subject of the main verb be different and verb be in any tense; as, यापि याहीति याति (S. K.) 'he goes often and often'; so यात यातेति याय; अष्टीष्ट अष्टीष्ट अष्टीष्ट.

Obs. This corresponds to the use of the Imperative mood in Marathi and other languages derived from Sanskrit; as, 'हा गृहस्थ खा खा खाती'; 'बोल बोल बोलतो'; 'पंजरेनुं मुक्तं गार गार मारिए.'
(a) The Imperative is similarly used (without being repeated) when several acts are spoken of as being done by one person: as, स्वतः धाना: लादेतयम्भवहरति (S. K.) ‘he takes his meals, eating barley and tasting fried corn.’

Compare Marathi: —‘बँग खा, बाणे चाव, पानी पी, असा रोटीते हा सकाठीं चरत असतो’; ‘कुठे झाडेंच उपट, कुंडहाळ कोड, कुठेंच तोड, कोंवाच मोड, असा त्या कुड्यांने बागंचा अगदी नागूळ कल्त सोडिला.’

**The Benedictive Mood**

§ 195. The Benedictive mood (भूयात्-भविषीयत्) is always used in giving blessings, and in the first person expresses the speaker’s wish; as, तत्रिकमन्यदानाः तेन केवलो वीरप्रस्ववा भूया: (U. 1) ‘so what else shall we say as a blessing? May you give birth to a warrior’; विषेषाणुरेऽवा: परमर्यादाय परिणाति (Māl. 6) ‘may the gods make the end very pleasant’; कृतार्थं भूया: (ibid.) ‘may I become successful!’

क्व नु खुछ संस्किर्ते कहेँ मने संस्कृतनुहात्: अभक्कंतामानं विनोद्यगमः। (S'. 8)

किमशुना कलेमि। क्व गच्छायः। कयं मे शांतिभविष्यति। अया तैव विगळ्यं गच्छायं कदाचिच्छायांगं मां रक्षति न प्राणिवियो-जयति। (P. I. 16)

ततो दिनेयु गच्छसु पक्षिषा॒वकानानान्य कोटरमानीय प्रलयं खाद्वति स भाजरः। (H. 1)

तारापीडो देवसेवकदत। अस्फल्यस्विविद्ध पहयामि जीवितं राज्यं च। अप्रतिविचये धातिरं किं करोमि। तन्मुद्यतां देवि शोकानुबंधः।

आधीयतां वेय्यं च धर्मं च धी। (K. 65)

शुभ्रस्वष्टु सुलक्नु सूक्ष्म प्रयस्वकुण्डलमः सपनाने।

भूतविव्रक्तापि रोषणतया मात्रम प्रतीपं गमः।
ADDITIONAL SENTENCES FOR EXERCISE

अम्बे उदितभूमिष्ठ एव भगवानशेषभूवनन्द्रीपदस्त्पत्त:। तमुपरेन्द्रे॥
(Mal. 1)

अनन्यभाजः पतिमाणुष्ठीति सा तत्त्वेवाभिषित ह्यरेण।

ब हृदवर्द्धयं: कदाचित्युष्टति लोके चिपरीतमयम्॥
(Ku. III. 63)

पुरीभवक्रें सन्तोषं नंदनं सुभाषं रत्नानि हरामरोगानाः।

विद्धुयच चन्द्रम नमुनिविहिवा बिकी य इत्यमसत्वायमहोदिवं दिव:॥

(S° I. 51)

संत: संतु निरंतरे शुभलिनो विधवसपायोयदया

राजानं परिपल्यं वसुवं धोमं स्वयं: सर्ववा ।

काले संतलव्योगो जलभु: संतु स्तिरा: पुष्यतो

मोदंत्ता धनवद्वासात्वसुहुरुगोरस्थितमोत्सवः प्रजा:॥ (Mal. 10)

तुष्णां छिन्दितः भज कमां जहि भवं पाये रत्नं मा कुर्या:

सल्यं बुध्यन्यावही साधुपदवीं सेवस्व विद्वज्ञनम् ।

माल्यदानमा विद्धिमोध्यननय प्रच्छावय व्वायुत्साहे

कौति पालयुक्तिः कुरु दयामेततता चेंदितम:॥

(Bh. II. 77)

कल्यकानं शुभमुखमरो दुःखमेकानंतरो च 

नीचरांचत्युपरि च दर्शा चक्रनमस्यमेव॥ (Me. 112)
The serpent having climbed the tree used to eat the young ones of crows.

Arjuna, having strung his bow, says to Karna: 'Are you now ready to fight with me'?

There is a tortoise being carried by two birds on their shoulders.

Why do you abandon me here? What shall I do? To whom shall I go for protection?

I shall just wait for her (use यात्र) sitting under the shade of this tree.

I have just come back from a long travel; and do you tell me to work so soon?

May you both get sons resembling you in all good qualities!

Obey your parents; respect the learned; never speak one word of censure to others; and be content with your position.

May cows give (Ben. of श्र) much milk! May the Earth be furnished with all sorts of corn by clouds pouring down in season!

Let spies disguised as ascetics be sent all over his dominions to find out the real state of his kingdom.

He desolated the whole country pulling down houses driving away the people, and burning down their possessions,
LESSON XVIII

The Potential Mood

§ 196. The Potential mood in Sanskrit corresponds to the Subjunctive mood in English and Latin, but it has not all the senses and uses of the English Subjunctive, nor the wide application of the Latin Subjunctive. In English the Subjunctive mood is not used in independent clauses; in Latin, it is used without any preceding verb to express a wish but it is generally used in dependent assertions; but in Sanskrit the Potential mood is used both in independent and dependent assertions; as, नीचरास्त्रेण निरिमणिक्षः: (Me. 26) कर्त्यं घटेत सुहृद्वा यदि तत्कर्त्त स्वातः (Māl. 1). We shall now see in what senses it is used in Sanskrit.

§ 197. The Potential expresses (A) probability, command, wish, prayer, hope, and capability; (B) it is used in dependent clauses in which the above senses are implied; and (C) it is used in conditional or hypothetical sentences, in which one statement depends upon another as its reason or condition.

(A)

§ 198. The senses of ‘probability,’ ‘command’ &c. expressed by the Potential are expressed, in English, by ‘may,’ ‘shall,’ or ‘should,’ and often by ‘will,’ ‘would,’ ‘could,’ ‘might,’ as used in direct assertions; as, छमेत पिक्तातु देवममि यालतः पीडयन् (Bh. II. 5) ‘one may even get oil from sand, by diligently squeezing it together’; मौम्भ सृष्टिविक्यं नरपति को नाम सम्मावेद् (Mu. 5) ‘who, indeed, would think it probable that the Maurya king would sell ornaments?’; चेतार्क्तिकेयस्य विजयेऽऽय (Mv. 8) ‘may I conquer the conqueror of Kartikeya?’; मनसिजतः कुर्याम्मा फलस्य रससं (M. 4) ‘may the tree of Love make me taste the flavour of its fruit?’; कुस्यं हरस्यापि पिताक्षरणेक्षित्वृति (Ku. III. 10) ‘I could make even the Pinākā-weaponed God lose his
strength of mind'; मो भोजन लमेय (S. K.) 'I pray that I get food.'

(a) The most general application of the Potential is in giving commands, in laying down precepts or rules for guidance, and in showing obligations of duty, as expressed by *shall* or *should* in English; as, ऊनहिवय निन्हेत् (Y. III. 1) 'one shall bury a child that is less than two years old'; आपदर्भ धन रकेत् (C. 29) 'one should save wealth against (in order to meet) bad time'; सहसा विद्गित न कियां (Ki. II. 30) 'one should not do any act rashly.'

Obs. Pāṇini lays down that the Potential, as well as the Imperative, is used in *directing* (a subordinate &c.), giving invitation, expressing permission (to do a thing), in speaking of an honorary office or duty, in asking questions, and in prayers (विधिनिर्मणांमप्रायांस्यांस्यांस्यांस्यांस्यांस्यांs III. 3. 161), and that in the case of direction, permission, and proper (particular) time the Potential, the Imperative and the Potential passive participles may be equally used प्रैपायसाप्तकालिकृत्यास्त (III. 8. 168); as, इति मुंजित-मुक्तां मवान्; इहासीत भवानु or इहास्यां आसितियां भवतां 'you may sit here'; नीचेराख्यमूर्तिमिचे: (Me. 26) 'you may dwell on the mountain' &c.; पुत्रमध्य्यापेदःमवान्, 'you will teach the son as an honorary duty'; कि भो वेदविधीयम उद तक 'Sir, what shall I learn, the Veda or Logic?' ; भोजन लमेय or लमे्। (S. K.)

The use of the Potential is, however, more common in these senses than that of the Imperative or the participle.

§ 199. When *fitness* is implied, the potential passive participle or this mood may be used, and sometimes the noun in तू also; as, त्वं कन्यां वहे, त्वं कन्याया बोढा, or त्वया कन्या बोढब्या (S. K.) 'thou art fit to marry the girl.'

(a) When 'capability' is implied, the Potential or the potential passive participle may be used; as, भारे त्वं वहे; or भारस्तववा बोढब्या (S. K.) 'you can carry the load.'
§ 200. *With interrogative words such as, किं, क्यों, &c.; the Potential or Simple Future is used to imply censure as, किं क्यों वा हरि निरेड् निरिम्याति वा 'who will censure Hari'? (a) †When wonder is implied, the Simple Future is used in preference to the Potential, when यदि is not used; as, आश्चर्यमण्डलो नाम कुण्यं दक्षिणि (S. K.) 'it is a wonder that the blind man should see Krishna!'; but आश्चर्य यदि गोस्वामी 'a wonder if he study.'

(B)

§ 201. The Potential mood is used in dependent sentences implying the senses of hope, prayer, &c. stated in § 197; as, आश्चर्यमण्डलो नाम कुण्यं दक्षिणि (S. K.) 'I hope I shall learn'; आश्चर्य न हि न: प्रेमे जीवन श्रममूच्यति (Bk. XIX. 5) 'we had no hopes that we should live' &c.

(a) With words implying 'wish' the Potential is used in the sense of the infinitive mood when the agents of both the actions are the same; as, मुंजियोत्ति इच्छाति (S. K.) = मोक्तमुच्यति 'wishes that he will eat', or 'wishes to eat.'

§ 202. In dependent sentences, the Potential is often used with relative words to denote 'result or purpose'; as, दोष तु मे कंतिक्षणम् येन स प्रतिविरूप्येत् (U. 1.) 'but tell me some fault of mine so that (in order that) it may be rectified.'

§ 203. †When a hope is expressed except by the word कङ्कित, the Potential is generally used; as, कामो मे मुंजित भवानू 'it is my hope that you will eat'; but कंतिक्षणयति 'I hope he lives'; कलिखृतः स्मरणि रसिके त्य हि तस्य विम्येति (Me. 88) 'I hope you remember your master, O pleasing bird, because you are his favourite.'

(a) †When 'expectation' is implied by such words

* किमुति (गहराया) हिंदुलठी (III. 8. 144)
† (बिज्ञान) श्रायं चुंबविद्वायः (III. 8. 151)
‡ कथमाप्रेदन्तकिंचिति (III. 8. 153)
¶ विभावा ताती सम्माक्षविशेषयति (III. 8. 155)
as, संभावयुः, अपि, or अपि नाम, the Potential or Simple Future is used except when the word यद्वूः is used; as, सम्भावयामि मुनीजि भोजयेत् वा भवान् (S. K.) 'I expect you will eat'; अपि नाम भगवतीनीतिविबन्धे व (Māl. 7) 'would (I wish) that the plans of the revered lady become successful?'; अपि जीवेत् स ब्राह्मणशिष्यः (U. 2) 'may I expect that the Brāhmaṇa boy comes to life?' (Would that he comes to life?) But सम्भावयामि यद्मुन्नीवास्तवम् 'I expect that you will eat.'

(b) *When word expressing ‘wish’ such as, इच्छू, कमू, प्रार्थू &c., are used, the Potential or Imperative is used; as, इच्छामि सों निबेत् पिबलु वा मयार् (S. K.) 'I wish your honour will drink Soma.'

204. †With the words कल, वेला, समय the Potential is used when the word यद्वूः occurs in the sentence; as, कलः-समयो-वेला वा यद्वूः भवान्युजि 'it is time that your honour should take your meals.'

(C)

§ 205. In conditional sentences in which one statement is made to depend upon another as its reason or ground, the Potential is used in both the antecedent and the consequent clause, (otherwise called the protasis and apodosis), the former containing the condition or ground of argument, and the latter the conclusion based upon it. The place of 'if' whether expressed or understood, is taken by यदि or चेत; as, यद्वत्त: सत्त्रिहितो भवेत् तत: कि भवेत् (S'. 1) 'if our papa were here to-day—then what would happen?'; देवात्मार्जिनिकि विचरत्रिष्म्यः मल्लिया चेत् आश्वस्यायो तदन कष्टेऽपि विनिमयीयामस्वयः (Māl. 9) 'if you roaming at will over the world, happen to see my beloved, first comfort her.'

* इच्छार्येऽः निबलोती (III. 3. 157)
† (कालसम्भवेलासु) निद्धिपति (III. 3. 168)
and then relate the state of माधव; so कुल्य घटेत सुहुद्रो यदि तहत्त स्यात् एस.

Obs. Mark that चेद never stands at the beginning of a sentence.

§ 206. In conditional sentences the Present or Simple Future is often used instead of the Potential; as, यदि स्यात् कृप्यति मनसंय (Bh. III. 97) 'if the lord get up and see you, he will be angry'; त चेत्तवानि प्रसीतानस्माति त्वा (Dk. II. 6) 'if you do not answer my questions, I shall eat you'; कृप्या नरस्यति चेत्तवः यास्यति (S. K.) 'if he bow down to Krishna, he will go happily.'

Obs. (a) Sometimes the Present is used in the protasis and the Potential in the apodosis; as, यदि तस्य प्राणविपत्तिः प्रजायेत तद्रापि महदेनो भवेत् (K. 160) 'if his death take place, that also will be a great sin'; so ज्ञमय्यावतिष्ठे श्वसन्याचि जंतुनाशु लाभवानसि (सते) (R. VIII. 87).

(b) The Imperative is used instead of the Potential, in the apodosis, as a polite way of speaking; as, न चेदन्तः कार्यांतिपत्र गृहः प्रतानिहितायशस्त्तकारः (S. 1) 'if any other duty should not suffer thereby, you might enjoy the hospitality shown to guests.'

(c) When the conditional clause is affirmative and certain as expressed by the indicative mood of the verb, or when both members of the sentence deal with facts, the Present must be used instead of the Potential; as, 'if it rains, we cannot go out' यदि देवो वर्षति ताहि वयं वर्षति न शननम्; not देवो वर्षति एस. &c.

क्षेष्ट्य किं परमार्थ्य एव देव्या क्रतन्तितो यमामार्म: स्यात्।

(V. 9)

यदि स्वामीद्वैमैक्ष्वाको राजा राममन: पश्येत्तद्यु इदये श्लोकेनाभिष्कृत। (U. 5)
देव यदि चंद्रमस्मुन्म दहने वा शीतलवमंसुमाठिनि वा तम: संभाव्यते ततो युक्ता जेकै दोषः। (K. 286)

यदि मे सहसा दर्शनपदानापयति नारोहिति वा कैला सशिकर नोपतति वा गगनतंत्र तत: सत्तेतेदेवामप्सूव्य पृच्छामि। (K. 132)
खेमेत वा प्रारंभिता न वा श्रीयं।
श्रीया दुरापः कथमेत्यितो भवेत्। (S’. 3)
पराक्षे कार्यकांतार प्रत्येके प्रयवासिनम्।
वज्रेयः दूर्दृश्वेष। सिन्त्र विषकुम्म पत्योमुखम्॥ (C. 18)
अक्षेपं चैव सिम्पेत कुख्य रक्षेदब्रवक्षियतु।
रक्षितं कव्यकेसमयम् वृद्धं तीर्थेणु निश्चिते॥ (H. 2)
उत्तमद्विश्रवेम् लोका न हुर्यं कर्म चेतदाम्।
संकरस्य च कर्ता स्वामपह्यामिमाः प्रजा:॥ (Bg. III. 24)
भावेदीत्यम्महद्वृणं धृतराष्ट्रविध कथम्।
यदि ततुत्यकर्मान्त्य भवानू धुर्यो न युज्यते॥ (Ve. 3)
तत्रो देव विज्ञेयस्येन रावणवनस्मि।

अपलान्त्याचारिशायस्य संग्रामेत्य मृणोदिति॥ (Bk. XIX. 2)
आद्रीधिं महार्वणि तत्र वासांसि सत्वाः।।
उधुर्वनन्यात सकेतद्वृण निश्चित्याण्यचंदनम्॥ (ibid. 8)
नानाकल्यामिन्तं ग्लायवङ्कुकृतेशु मल्लानं।
न पृथग्नजनवज्जातु मृमुहंत्वत पण्डितो ज्ञान:॥ (ibid. 17)

ADDITIONAL SENTENCES FOR EXERCISE

कथि नामोदिति—

युद्धा नूपुरश्बमात्रमनि से कार्ते शृद्धौ पालयेत्
पशुचावत्य शते करारामज्ते कुबेरत वा लोचने।
While he was thinking how he should accomplish his desired object, the whole night passed away.

How possibly will he be at ease, being plunged into this great ocean of sorrow?

May it be that her agony proceeds from the influence of love!

You should obey your parents and teachers, speak the truth, keep company with the good, and always think of the greatness of God.
If you go out in this pitchy darkness, and bring my flowers from the garden, I shall consider you to be of a fearless mind.

Even if his heart were made of stone, he would be moved to pity at seeing this heart-rending state of the woman.

Having heard that strange account I was at a loss what to say or do next.

One should win over a covetous man by giving him wealth and a fool by acting according to his humour.

Who but the sun can clear the sky of the pollution of nocturnal darkness?

I might overtake even Garuda if he has started before me with this speed of the chariot.

Would that the wretched Chânakya were won over to the side of the Nanda family?

I hope (use कठिच्छत्) your religious austerities are being carried on without any obstruction.

———

LESSON XIX

Imperfect, Perfect, and Aorist

§ 207. 'In English there is only one tense referring to past time, it is the past indefinite or Aorist' (Howard's Note on English verb P. 12); as, 'I walked.' In Sanskrit there are three tenses referring to a past time: Imperfect, Perfect and Aorist. Each of these had originally a peculiar signification. In ancient works, or works composed at a time when, we have reason to believe, Sanskrit was a spoken language, they are found to be used in their exact senses; later on, as Sanskrit became less and less a spoken language, writers began to use these three tenses promiscuously. The senses in which they were originally used are as follows:—
The Imperfect is, according to Pāṇini, अनवधतने लुञ्छ, i.e., it denotes past action done previous to the current day, hence at a time removed from this day. The Perfect is परोक्षे लिट्, i.e., it denotes past action done previous to this day, and which was not witnessed by the speaker. The Aorist is merely मूलांगृ लुञ्छ, i.e., it has reference to a past time indefinitely or generally, without reference to any particular time. An action done before to-day is expressed by the Perfect or Imperfect; what remains for the Aorist is, therefore, to express a past action done very recently, say, in the course of the current day or having reference to a present act. Aorist, therefore, merely implies the completion of an action at a past time generally, and also an action done at a very recent time, as during the course of this day. The Imperfect and Perfect are used in narrating events of past occurrence, generally in remote past time, the Aorist is used in dialogues and conversations which refer to recent past actions; but it is not used to denote past specified time, or to narrate events.* Thus in the whole of the Purusha-Sūkt (Rigveda X. 90) the Imperfect or Perfect alone is used, the events narrated referring to a past time, and in Aitareya Brāhmaṇa, recent actions are shown by the Aorist; as, स भूमि विव्वती यूत्ता अत्यन्तिप्रदर्शाय, गायो ह जतिरे तस्यादा &c.; बक्ति हैं वे पुष्ट्रो यज्ञव मामनेति. But later Sanskrit writers lost sight of this difference between the Imperfect, Perfect, and Aorist, and the three are found to be promiscuously used to denote merely a past action, whether recent, remote or not witnessed by the speaker; as, तदाहु किमकरवं क्वागम् कि ध्यानविचित सर्वेष्व नागासिकिं (K. 166).

§ 208. The Imperfect, besides its general use, is sometimes used to ask a question referring to a recent time;

*For a fuller explanation of the difference between these three tenses, see Prof. R. G. Bhandārkar's Second Book of Sanskrit, Preface to the First Edition.
as, अग्निशालिक स प्राम् ‘has he gone to the village?’; but when a remote time is implied, the Perfect alone should be used; as, कसं जगान कि (S. K.) ‘did he kill Kansa’?

§ 209. The Perfect—In the first person the Perfect denotes some distraction or unconscious state of the mind; it should not, therefore, be used in the first person, except in this sense; as, बहु जगद्धुरस्तात्तस्य मत्ता किलाहु (S'í. XI. 89) ‘being frenzied, I forsooth prated much before him.’

(a) It is also used in the first person to conceal the truth from somebody by affirming the opposite of that which is alleged against him; as, कलिणेववात्सीं कि ‘didst thou dwell in the country of the Kalingas?’; नाहूँ कलिणायज्ञाम (S. K.) ‘I did not (so much as) go to the Kalingas.’

§ 210. The Aorist—This tense, besides its general meaning of a recent, indefinite past time, also implies the idea of continuousness. The Imperfect cannot be used in this sense; as, ब्राह्मणोथ्या ब्राह्मणीयमयमनात् (not अदातः) ‘he gave food to Brāhmanas throughout his life.’

(a) In the case of पुरा ‘formerly’ not joined with सम, the Imperfect, Perfect, Aorist or Present may be used; as, वसतीहुँ पुरा छाधा अवास्तुसूर्वस्त्रूवुर्व ‘here formerly, dwelt pupils.’ But with मुरास्त the Present alone is used; as, पञजित सम पुरा ‘he formerly sacrificed.’

§ 211. The augment of the Aorist is usually cut off after the particle मा or मास्म. In the second person this tense with the augment so cut off has the sense of the imperative mood, and in the first and third, that of the English ‘that’ with ‘may’ or ‘might’ or simply of ‘may’; as, वचने मा काविरी भू: (M. 4) ‘friend, be not afraid’; स्तुतिविग्रह-इत्य रोषणतया मास्म श्रदीप गमः (S’. 4) ‘though wronged (ill-treated), do not through anger, go against (the will of) thy husband’;

��ियाप्रवचनानाथपात्योऽ (III. 3. 185)
May the Self-born (Cupid) not infatuate thee; may thy mind be not infested with dark thoughts (emotions) — it is but vain to say this or some such thing in this case.'

ТАПОВАНАВАСИНАМУРРОГО МА МУТ | (S' 1)

НАРАТИРАГАР НИРЬЯРЙАНАМОНДАПМУЛСИТ | ТА ТАВНУПТАПТИНБИ-
МАТМИЦИЧЙ САХ ТАСТА: КАБА: ДУРНЬ МУНТУРТБИВАСАЧЙ | (K. 17)

УКНАСОПИ МАНАНТ КАЛЫ ТА РАЙЯМАНАИЯСЕТАИЯ ПЛАБАБЕЛБЕ
ББАРА. ЯГЬЕ ВА РАЖА СВКЯАЯЖЯКАЯЯ ЯДУДОАВПИ ДИГУННТПИJAСМА
ИЧККАР | (K. 58)

АВИБУТАПТИНБА БАДАНАЙАН
ЭРЕ ВЯХАРАСЛЙУ МА САНРЬЯДБУТ || (U. 4)

ЮГУПАЛАМНАМНАТСО МЕНЕ ДРМНАНАТУР: |
АГУНРУАДДЗЕ СОДРМСАКТ: ДУНМНВБУТ || (R. I. 21)

АДИГАТПАРМАЯНДИТАНМАМСПА-
СУТУМАВ АВУКАСМЕВ ТАНАНХУДАДН Д | (Bh. II. 17)

ADDITIONAL SENTENCES FOR EXERCISE

ИНВАРЬ ПРАНАРЕН Т ВЯМУНУТ | АПИ ТВАНИБАПИПИТСУКШАМНЯМСАНДИ
БЯПАГУМАНСЮГЯНСЧГ ГАНАКОМПОРЧВ КАПАВСТАН ИДВААУНУИЯ РАСДУХИТИ.

(Dk. II. 1)

ВИЗА ПРЕСЕРСТО ВУБУ: СУЛА: ПРБАЩИАЧАВИРНЭРИАВВЕ |
ББУВ СВАБ ДУМПИТИ ТАЛПАН ЧБО ДИ ЛОКАМУДАЙ ЯАУШАМ ||

(R. III. 14)
When I knew that my friends had heard me prate in my sleep, I felt ashamed.

Do not be (भू) anxious on this point; my father will take care of (चितः) your son in your absence.

He spent the whole day in the company of his friends, now by conversing with them on scriptural points, and now by engaging in drawing pictures.

Why have you spoilt my book?—No, Sir, I did not even look (दृष्टः) at it.

When I went to see him I did not find him at home.

Our father has divided the whole ancestral property that we might not afterwards quarrel with one another.

The king has stationed (स्थापत् aor.) his guards around all hermitages that the ascetics might not be disturbed (aor. pass. of the caus. of अद्यतन्) in their penances.

I am glad to find that your attempts at improving the condition of the poor have been crowned with success.

The witnesses of the plaintiff have all come; let, therefore, the hearing of the case be proceeded with.

Having spent his life in hunting for many years he at last accidentally fell a victim into the jaws of a fierce tiger.
LESSON XX
The two Futures & the Conditional

§ 212. In English futurity is expressed by will or shall; in Sanskrit there are two different tenses to denote a future action; the First or Periphrastic Future, and the Second or Simple Future. The original distinction between the two is nearly the same as between Imperfect and Aorist; except this, that the latter refers to a past time, the former to a future one; in other words, the First Future denotes an action which is not to take place in the course of the current day, while the Second Future refers to a future time generally or indefinitely, as also to a recent future action. Thus the First Future denotes a remote future time not of to-day; while the Second Future is employed to denote indefinite future time; to-day's future time, and recent and future continuous time; as, पञ्चमेवसुसिद्धवेव तत्र गृहार: (Mu. 5) 'we ourselves shall go there in five or six days'; एतेऽदृश्यतां कपिकेतनानं (Ki. III. 22) 'they will be extirpated by Arjuna (the monkey-bannecred)'; यास्यभ्याय सकुंतला (S'. 4) 'S'akuntala will depart (depairs) to-day'; सेविष्यते नवनंभुवं भवति बलाका: (Me. 9) 'cranes will wait (at some future time) upon thee, lovely to behold, in the sky.' Writers are not so loose in the use of these two tenses, as in the use of the three past tenses. The Periphrastic Future is far less frequently used; and where it is used, it generally denotes a remote (not to-day's) future action; while the Simple Future is used to denote any indefinite future action.

§ 213. When the close proximity of a future action is intended, the Present or the Future may be used; as, ऋव गमिष्यसि—एव गच्चमि गमिष्यामि वा (S. K.) 'when will you go? I shall just go.'

§ 214. *When hope is expressed in a conditional

*आसंतायम्भुतवर्ष (III. 8. 182)
form, the Aorist, the Present, or Simple Future is used in both the clauses to denote a future time; as, देवस्य चेदवर्षीद् वर्षिति वारिश्यति वा धान्यमवाप्स्त लयामो वस्यामो वा (S. K.) ‘if it were to rain we should sow corn.’

§ 215. Sometimes the Simple Future is used in the sense of the Imperative as a courteous way of telling one to do a thing; as, तदा मम पाशांत्स्थल्यनि (H. 1) ‘afterwards cut my bonds’; so पर्चत्तागरः प्रस्ति गमिन्यनि मानसं तत् (V. 4) ‘this corresponds to the polite form of expression in English’; as, ‘you will see me at the station to-morrow at twelve noon.’

§ 216. The Conditional is used in those conditional sentences in which the non-performance of the action is implied, or ‘where the falsity of the antecedent is implied as a matter of fact.’ It usually corresponds to the English pluperfect Conditional and must in Sanskrit be used in both the antecedent and the consequent clauses; as, यदि चरामितवसायस्तम्भमुखोवारावसंगंधेत तत्वरति मविव्याप्तिपुष्टीके किमतिन्न (V. 4) ‘if you had felt (which you clearly have not) the fragrant smell of her breath, would you have had any liking for this lotus’?

Bhatti’s use of the Conditional (Canto 21) is much wider, but it is not supported by classical usage.

N. B.—The Sanskrit Conditional should not be used in those conditional sentences, where it is merely implied that under a supposed condition, such a consequence would follow; as, ‘if he were here, he would defend his country bravely’; ‘if I could agree to his your plan I would rather die than live.’ In translating such sentences the Potential is used; as, यदि सोजते सत्तिरहिते भवेताहि स्वेदम् भीवरद्रक्षेतुः.
Additional Remarks on the use of the Tenses & Moods

§ 217. The intricacies and details of the several forms of the Present, Past, and Future are not found in Sanskrit. There is one principal tense, and the different forms are usually expressed by that tense. Even in English forms like the future progressive passive, future progressive passive continuous, are of a modern growth, and are not of frequent occurrence. Hence it is that a student of Sanskrit generally finds it difficult to translate the multifarious forms of these tenses into their corresponding Sanskrit equivalents. Some hints on this point are given in the following sections, stating in more detail what has been given in the three preceding lessons.

Present, Past, and Future

§ 218. As before observed, the Present tense in its simple form (called the present indefinite) has in Sanskrit most of the senses which it has in English (§ 186). The English Past tense has according to the usage of classical authors at least, come to be expressed by any of the three tenses referring to a past action, and future time is generally denoted by the two Future forms in Sanskrit, and sometimes by the Potential mood (§ 198). But the several forms of the different tenses are not considered by Sanskrit writers; if they are to be translated into Sanskrit, other forms have to be used for them.

§ 219. The continuous forms, called 'present continuous,' 'past continuous,' and 'future continuous,' may be generally translated into Sanskrit by merely putting the simple forms of the tenses, as, 'he is studying his lesson' स पाठमण्डीते, and not अधीयानोधितस्ति; for the progressive or continuous form is a true or strict present tense (Bain's Grammar, P. 186); 'the boys are now playing' बालका अषुना
the sun was shining; 'चित्रापि (कोर्का) दत्त, 'he will be preparing his lesson'; स पाठमच्छङ्गऽते.

Obs. The present participle with आस्रू is used in those cases where a regular continuity of action is intended to be expressed, such as is stated in § 145. When these continuous forms occur in subordinate sentences, the locative absolute of the present participle may be conveniently used; 'while the minister was speaking, a messenger entered the assembly' भाषमाणेमाल्ये कहिच्चूद्वतः समां प्राविन्तत.

§ 220. The emphatic forms, which exist only for the Present and Past, may be translated by एव, नूर्त, खल्लु, or some such word expressing certainty, with the simple forms; as, 'I do consider thee guilty' बहुः त्वामपराविधिन मम्ये खल्लु—एव, or नूर्त ल्वा...मम्ये; 'he did tell a lie' संस्तोतःमभाषतव or अभावत खल्लु.

Perfect and its continuous Forms

§ 221. The Present Perfect is more strictly expressed by the Aorist, or by the past participle of the root; as, 'what sin I have committed by day' यदन्ना पापमकाधिम; 'I have done my work' अहम कार्यं संपादितवान्; or sometimes by the Imperfect, and the Perfect also; as, 'he has finished his speech' स भाषणममवसितवान् or भाषणादेघवरंसित or व्याधव तत्र विराम.

§ 222. The Past Perfect or Pluperfect may in dependent sentences be translated by the locative absolute or gerund; as, 'when he had departed I came back' ततस्मिन्यकार्तेत्तत्स प्रत्या-गतम्म; 'after I had prepared my lessons, I went to school' पाठान्न्यत्व शैलमगतम्म; or sometimes by the past participle alone; as, 'I said to him who had thus psoken 'go now' ' इत्युक्तं तत्र गत सत्येल्वहमन्न्यत्वम्; 'he cured him who had been wounded' क्षतमचिकित्सत.

§ 223. The Future Perfect may be expressed by the Potential of मू with the past part. of the verb; or better
by the passive or impersonal construction; 'as, he will have gone there by this time' अणेन समयेन स तत्र गतो भवेत्, or तेन तत्र गतस्य.

§ 224. The Perfect continuous forms I have been doing,' 'I had been doing,' 'I shall have been doing,' may be translated by (a) the simple tense with words of time; as, तौ विराजित: (H. C. 2); (b) by present participles with the corresponding tenses of आत्, वस् or स्था (§ 145); or (c) more idiomatically, by the genitive of the present participle, made to qualify the subject, with words expressive of time; as, 'I have been doing it for three days' इदं कुबं भी मया दिनवं जाते; ‘how long had he been staying there'? तस्य तत्र तथ्याविभाय कियन्, कातो व्यतीतः.

§ 225. The prospective or intentional forms, i.e., 'he is going or is about to do,' 'he was about to do' and 'he will be about to do,' may be expressed by the words काम or मनः joined to the Infinitive of the verbs (§ 181); as, कर्त्तुकामोज्ज्वलः-वास्तौ-संविष्यति चा; and in subordinate sentences, they may be translated by the future participles also; as, 'when he was about to go I spoke to him thus' गमिष्यंत-परंतुकामं तमहेंवस्यसीमयेषु.

Will and Shall

§ 226. Shall in the 1st person and will in the 2nd and 3rd persons expressing mere futurity, may be translated by the Simple Future or Potential; as, 'I shall do it' अहं तथैवः or करिष्यामि; 'he will go there' स तत्र गच्छेत् or गमिष्यति.

§ 227. Will in the 1st person showing 'intention or resolution on the part of the agent' may be expressed by the Present tense of verbs meaning 'to wish,' or more generally by the Simple Future with एव or similar words showing certainty; as, 'I will do it' अहं तत्कारिष्यामि or generally अहं तत्करिष्याम्येव; 'even if death be the result, I will do it.' यथापि तमृत्युष्मध्यसयति भवेत् तथापि अहं तत्करिष्याम्येव.
§ 228. Shall in the 2nd and 3rd persons, showing (1) command or threat, or self-determination on the part of the speaker may be translated by the Potential mood or by some word meaning 'to command' such as, अाजाप्य, or by the Future of the causal of the verb, the subject of the causal being the speaker; as 'the son shall obey his father' पुत्र: पितुराजामनुच्छेत्; 'thou shall go to the castle,' i.e., 'I command thee to go' &c. दुः गंतुः ल्वामाजाप्यामि; 'he shall do it' अहूः तं तत्कारिष्यामि, अहूः तं गमविष्यामि &c.; or sometimes by the use of the potential passive participle with or without एव, अवश्य &c. as, 'thou shalt not kill him' त्वया स नैव हृदत्वयः; 'thou shalt not move even a step from this place' त्वयास्मात्स्थानात्पदात्यदमि न दात्वयः (2) When shall shows promise, it may be translated by the Potential or Simple Future of the verb with a word expressing 'certainty'; as, 'he shall be my prime minister' स मम प्रधानसचिवो भवेतृ (भविष्यति) इत्यहूः निश्चयन कथयामि or तं प्रधान- सचिवं करिष्यापेव.

§ 229. Shall in indirect speeches, expressing futurity in all persons, may be expressed by the Simple Future or Potential; as, 'you say you shall do it' वयं तत्कारिष्यामः कुर्याम् इति यूयं भणवः. Will showing determination on the part of the agent and used in all persons, may be translated as in § 227. 'He says he will write' अहु अवश्य एविष्यामीति स वदति.

§ 230. Will and Shall occurring in interrogative sentences in all persons except the 1st, and expressing will or wish on the part of the person interrogated, may be translated by the Potential or Imperative when referring to another's will, and by roots meaning 'wish' when referring to the will of the subject of the sentence; as, 'shall I or he go'? गच्छेत् या गच्छेनि कि, गच्छेत् (गच्छतु) कि; 'shall you go'? गच्छेत् कि या गंतुः शक्त्यात् कि; 'will you or he go'? गंतुमिच्छेन्द्र या इच्छति कि; but when will interrogatively used merely refers to futurity, the Simple Future is used; as,
will he go there’? तत्र गमिष्यति कि; ‘will you come to my house’? नम गहनागमिष्यथ कि.

Should and Would

§ 231. Should expressing contingent futurity, obligation or duty, is translated by the Potential mood (§ 198), or by the potential passive participle; when it shows some doubt or diffidence as, in ‘I should think so,’ we may say इति ने विकर्तः: or महः:

§ 232. Would showing contingency or wish is expressed by the Potential (§ 198); when it shows habitual action it may be translated by the Present tense alone; as, कालं नयति ‘would pass his time’; पातु न प्रवम व्यवस्थित जरः (S’. 4) ‘she would not drink water first’; ‘would that he were present’ यदि सोजन सत्रिहितः स्वात् तृहि अहो शोभनं महेत्.

(a) In interrogative sentences, would and should are translated much in the same way as ‘will,’ and ‘shall;’ as, ‘should I or he go out’? वहिन्चेत्योगच्छेत्—वहिन्चेत् (वहिन्चेत् or वहिन्चेत्) कि; ‘would you do this?’ यूपमेतत्तकरिवथ ैार के अथमित्व त्व बिन्दुक्षत फि. according to the sense.

May (might) and Can (could)

§ 233. May in its senses of ‘possibility’ ‘permission,’ ‘purpose’ is expressed by the Potential; as, अश्रीवर्षेयमिति प्रस्तुतान्त्रियामि ‘I come here every day that I may play at dice’; but when it expresses a wish, it is translated by the Potential, the Imperative, or Benedictive.

§ 234. Can (could) always shows power, and not permission, and is expressed in Sanskrit by words meaning ‘to be able’ with the Infinitive of the main verb, as, ‘I can do it’ तत्काल शक्योमि, समयं, पारायमि &c.

§ 235. Might is usually expressed by the Potential’ as, ‘it might be so’ एवं स्वात्; or sometimes by using the potential passive participle; as ‘he might be my friend यदाचिदन्तन मय मित्रेण महिविव्र्य.
(a) *Might* used with the Perfect tense may be expressed by the potential or past passive participle when it denotes *possibility*; as *he might have done it* तेनेतत्त्वं स्वात्—कर्तव्यं; so also *I could have done it* मयेतत्त्वं शक्यमात्रोत् (किन्तु न कृतं)

**Must and Ought**

§ 236. *Must* in its senses of ‘necessity,’ ‘force from without,’ ‘certainty or necessary inference’ is always expressed by the potential passive participle; as ‘you must go’ त्वाय गतत्वं; ‘he must obey me’ अहं तेनासुरोद्वः.

§ 237. *Ought* is expressed in the same way; as, *you ought to learn it* त्वेवेदं (अवशयं) अध्येतत्वं, and sometimes by the Infinitive with अहं. Used with the Perfect tense, *must* and *ought* may be translated by the Potential with a past participle or by the potential passive participle; as, ‘he must have come home’ स गूढःमानतो भवेत् or तेन गूढःमागत्वां; एवमन्यते प्रश्चत्वं (M. 4) ‘she ought to have asked you so’; ‘you ought to have told me this’ इशं त्वाय महत्वं कद्रम्यत्वं.

**The Subjunctive Mood**

§ 238. There are three principal forms in which the Subjunctive mood occurs in English; the present, past and pluperfect. When the Subjunctive mood is used in the present in dependent clauses governed by verbs of ‘command,’ ‘advise’ &c., is used after verbs of hoping, praying &c. and after *lest*, it should be translated in Sanskrit by the Potential mood or Imperative; as, ‘I order that he be hanged’ स शूल्याराजपेत्यं अर्थात् इत्यश्चापिधमा; ‘I hope I come out successful in this affair’ अस्मिनकारं विजयः भवेत्ते अथ नाम विजयं भवेत् (§ 208); ‘save her, lest her indisposition increase’ परिशास्यतामेनां भवान्। मा अस्मा वकारो वर्तेतां.

§ 239. In conditional sentences where the Subjunctive is expressed by the Present tense in both the clauses, it
may be translated according to § 206; as, 'if you go I go.' यदि यूं गच्छे (गमिष्य अर्थ गच्छे) तर्‍ह अहे गच्छामि (गमिष्यामि अर्थ गच्छे); if it rain we shall not be able to go out.' यदि देवो वर्षेत् (वर्षेत वर्षिष्यति वा) तर्‍ह कयं बहिर्गातुन न शक्ययाम (शक्यामः).

§ 240. When the Subjunctive mood occurs in conditional sentences with the Past tense, the Potential mood is used in both the clauses; ‘if he were here, he would accompany me.’ यदि सागरात स भवेत्तम्या साहित्यनेन। But when the past subjunctive implies a denial or falsity of the antecedent, the Potential cannot be used, but the Conditional (§ 216); as, ‘if the book were in the library (as it is not), it should be given to you.’ यदि तत्पुलकं ग्रामाल्येनमविषयतात् तत्सुक्षम्य अदास्यत। Thus in translating the three sentences ‘if the book is (as I know it is) in the library, you may take it,’ ‘if it be (I am uncertain) there, you may take it,’ and ‘if it were (as I know it is not) you might take it,’ the Present or Potential may be used in the first two, and the Conditional in the last.

§ 241. The Pluperfect Conditional is always expressed by the Sanskrit Conditional (§ 216).

तद्दाकर्षणे दमनकारिच्यत्यामास। युद्धाय इत्यनन्मयोऽवयं दशयते

Yuvaraj kintu neta phatne tarapârâdena gâçhepasî | Kanî trîphâ-

Dk. II. 3
तथा देवतायाः स्त्रिये समादित्सम। उत्पत्तिः ततैः पुत्रो जनित्यते चैका दृष्टता। स तु तत्त्त्व: पाणिग्राहकमुनुजरतिर्यति।

(Dk. II. 6)

गामवयस्तकथं नामो मूर्णाः मृत्तिः। पण्ये।
आसातःरङ्गाधप्वत्रमवल्लविन्यथा न चेतू। (Ku. VI. 68)
राजनयायु हृत्वे कदस्वयम्पर्यातः प्रकृति।
तमविवर्ण प्रशस्यंभविता तत् कृति। (R. XV. 47)
अकरिप्यन्त्रो पापमतिनिष्करुणैन भया।
नामविवर्णमहं तत्र यदि तपस्यिनिः। (Māl. 9)
सिध्यति कर्मसु महत्त्रपि यन्त्रयोग्यः।
संभावनामयाविन्यसं तमीयुराणाः।
किस्मते भविष्यदरुणस्तमसं विभेदता
सत्तं चेउंकिरिणो मुहुरि नासरित्यु। (S'. 7)

ADDITIONAL SENTENCES FOR EXERCISE

भागुरायण:—कुमार न कदाचिदिव शक्तिसामाज्यारासत्त्त्यास्रतोत्तर्वें
खेलो मया निळित इति प्रतिपल्ये। अतोज्ज्वलितभवितामोथातयत यतो
कर्मसंबाद एवंतत्वं विभाबितिः। (Mu. 5)
रात्तिर्मिक्यति भविष्यति सुप्रभातं
मात्रवत्तिः इति स्वत्तिः चाकुवाल्याः।
इत्यं विचिन्तयति कथयते द्विरवे।
हा हुंकट हंस नलिनी गज उत्सहर। (Su.)
परस्परेण स्पूहाविशेषः न चेदिवं इत्यमयोज्यित्यु।
अहितमवे ऋषियवाणन्तयं: पत्ते ज्ञानमव विभूतिभवित। (Ku. VII. 68)

पदा ते सौहसुलं बुद्धिव्यतिर्तिः।
तथा गत्तासन्म निवं भोतव्यस्त भूरुत्स्य च।
Let all the subjects be informed that Chandragupta 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 (षट्ठ with स) in the Kali age yet to come, and men will commit various sins.'

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.

If you and Gopāla were here, you could hardly bear to see the dreadful sight.

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 (कुल्म) him in beauty.

If Rāma had not gone there just at the moment, the whole house would have been burnt down.
Had I not then remained quite indifferent, I should have incurred the displeasure of the king.

That he would now come back and joyfully spend his days with us, is next to impossible.

Had I but served my God with half the zeal I served my King he would not have given me over naked to my enemies.

LESSON XXI

Particles

अंग, अथ, अधिकृत्य, अपि, अथि, अये, अहह & अहो

§ 242. There are several particles given under the head of 'Avyayas' in Panini, Amarakosha, and in the Ganaratnamahoddadhi of Vardhamana. Some of them are very useful as short connecting words, and, as such, their meaning must be accurately understood. Some of the more common of such particles are considered in this and the next seven lessons.

§ 243. *अंग by itself is used as a vocative particle; as, तन्मये कविचिंग भूषणतरणेनावातिता मालती (G. M.,) 'hence, Sir, I think the Malati flower was somewhere tasted by a young bee'; अंग कच्च्वकुशली तत: (K. 221); प्रभुरि जातकानामंग छो याचकस्ते (Mv. 8); or as a particle showing respect or reverence; as, अंग विद्वाणवकीयवालय (G. M.) 'learned Sir, teach Manavaka.'

(a) It is sometimes used with कि and means much the same as किमत or किपुन: 'how much more,' 'how much less'; as, तृणेन कार्ये भवतित्वराणां किंमंग बाध्यस्वाभा नरेन (P. I. 1) 'rich persons (even) have need of a blade of grass; much more of a man possessed of speech and hands.'
§ 244. अय is used in these senses:—(1) As a sign of auspiciousness; अयतो ब्रह्माजिज्ञासा (S. B.) 'henceforth the inquiry about Brahma'; (2) marking the beginning of a statement; अथेदमारस्यलेहस्तीय तंत्रे (P. II.) 'now (here) begins the second Tantra (book)'; (3) 'afterwards,' 'then'; अय सवानाममाण्डितस्माते वेदतु मुमोत (R. II. 1) 'afterwards the lord of men in the morning let loose the cow to go to the forest'; often used as a correlative of यदिः or चेद्वे in this sense; न चेन्मुनिकरोड़वाहयस्मथ कोणस्य व्यपदेशः (S'. 7); (4) asking a question; अय श्लोकोऽसि मोक्तु (G. M.); often with the interrogative word itself अय न किमायस्य राज्ये: पत्री (S'. 7); (5) 'and,' 'also'; धीमोदेयाहुः (G. M.) 'Bhima and (as well as) Arjuna'; गणित- मथ कला कोटियाः (Mk. 1) 'Mathematics as also the Kaus'iki art'; (6) if, 'supposing that, 'in case'; अय कौतुकमावदयामि (K. 144) 'if you have a curiosity, I shall relate (it)'; अय सबस्यथवस्येव जातंत्र: (Ve. 8) 'in case (but if) death is certain to befall man'; (7) 'totality,' 'entirety'; अय धम्म व्यास्यास्याः (G. M.) 'we shall explain the whole Duty (duty in its entirety)'; (8) 'doubt,' 'uncertainty'; शम्स निर्योज्याविभि (G. M.).

Obs. Lexicons mention also अयिकार; 'अय समास:' but (1) and (2) and अयिकार are identical, in-as-much as they all mark the beginning of a statement; so also अन्वादेश (re-employment of the same word in a subsequent part of the sentence) and प्रतिज्ञ (affirmation, proposition).

§ 245. अय joined with कि means 'what else,' 'yes, 'exactly so'; as, श्लाक:—चेत प्रबह्ममापताः। चेत:—वच कि (Mk. 8) 'S'akāra—has the carriage arrived? Servant—yes, (exactly).'

(a) अय वा is used like the disjunctive 'or' in English; but more generally it is used to correct or modify a former
statement in the sense of ‘or why’ ‘or rather’, as, दीर्घोऽन्वैसु पराशुराम वा रामेण श्रेष्ठ (U. 6) ‘why am I not shattered to thousands of pieces?—or why (I should not say so) what is impossible to be done by Rāma?’

§ 246. The gerundive participle अविच्छय is used in the sense of ‘regarding,’ ‘with respect to,’ ‘referring to,’ and governs the Accusative; as, अथ कतमं पुनःकर्तुमविचित्रत्वम् गृह्यापि (S’. 1) ‘but referring to which season shall I sing’? अविच्छय is used in the same way in the sense of ‘with reference to,’ ‘towards’; as, स्वपुरुषसुल्ख्या प्रत्स्थे (H. 4) ‘he set out towards his town’; किमुख् श्रवयो मत्स्यकारं श्रेष्टिता: स्यू: (S’. 5) ‘with what object (with reference to what) may these sages have been sent to me’?

§ 247. *अपि has the following senses:—(1) ‘Though, even if’, पातितोडः करावाति: (Bh. II. 85) ‘though made to fall down by the strokes of the hand’; (2) ‘even’; हयमविकम्तनोग्न्यव वदक्लेनापि तन्वी (S’. 1) ‘this slender-bodied girl appears more charming even by means of the bark-garment’; (3) ‘also’, ‘and also’, ‘on one’s part’; राजापि मुनिबायकमंगनीऽक्त्यतिबृहस्तु (Dk. I. 1) ‘the king, on his part, (and the king also) accepted the words of the sage and remained (quiet); नित्यविद्वतापि राजपुत्रा: भाजिता: (P. I.) ‘Vishnus’arman, on his part, taught the Princess’; अपि सिंच अपि स्तुर्थि (S. K.) ‘sprinkle and pray’; अश्लि मे सोवदस्येऽप्येऽपेयेपु (S’. 1) ‘I have also a sisterly affection for them’; (4) In asking questions, in which case it is used first; अपि तपो वर्जते (S’. 1) ‘is your penance prospering?’; अवेश्टपूवनम् (U. 2) ‘can (may) this be the penance-forest’; (5) ‘Doubt’ or ‘uncertainty’; अपि चरी भवेतु (G. M.) ‘may he be a thief?’ (I am not certain about it); (6) ‘Hope,’ ‘expectation’; अपि वैतस

*गहानिस्चेष्ट्यम् ग्राणालाभकाकां भावनास्त्रिप (अ.)
अपि संभावनाप्रेमापि गहातिमुख्ये।
तथा पुष्पदायोऽ कामचारक्रियतु च ॥ (वि.)
बाह्यपणकिशुः (U. 2) ‘I hope the Brāhmaṇa boy will come to life.’

Obs. In the last sense अधिः is generally joined with नाम; तदवि नाम रामभाद्र: पुतरपीढ़ वनमलकुर्मित (U. 2) ‘then I expect that Rama will again grace this forest (with his presence’).

Note.—Other senses are also mentioned; as गर्हिः ‘censure’; विदेशदत्तमदिः स्तुधादृशिः (S. K.) ‘tie upon Devadatta, he will even praise a S'udra’ (so culpable is he); पदार्थ ‘the sense of word understood’; सर्पिषोप: स्वातः (S. K.) ‘even a drop of clarified butter’; and कामचारिक्या or अन्वेषो ‘permission to do as one likes’; अधिः स्तुधिः ‘you may pray, (if you like)’; so अधिः स्तुहापिः सेवासांस्थांत्रस्यमुक्तः नराशान (Bk. VIII. 92).

(a) After words expressing number अधिः has the sense of ‘totality’; as, सर्वरिपि राजा प्रवोज्यघ (P. I. 1) ‘kings have need of all (not excluding even one)’; so सतुरामिस्य वर्णानाम.

(b) Joined to interrogative pronouns and their derivatives, it has the sense of ‘any,’ and sometimes that of ‘indescribable,’ see § 185.

(c) वदपि—तपापि are correlatives, and mean ‘though—yet still or nevertheless.’

§ 248. *अधि is used (1) as a gentle address in the sense of ‘friend, prythee’; as, अधि विबेकविशालतमभिहित (M. I) ‘friend, you have said something void of judgment’; अधि मात्रेश्वर्यजनभियो देवि सीतेः (U. 4) ‘O darling Sita, born from the sacrifice to the gods!; (2) In asking a gentle question; अधि जीवित। जीविति (Ku. IV. 8) ‘lord of my life, art thou alive’?

§ 249. अधे is principally used to express (1) ‘surprise,’ ‘wonder’; अधे मध्यधर्मश्चतवी (U. 5) ‘Oh! it is the revered Arundhati’; so अधे सत्येव भक्तिः संबोध्ये (U. 5); (2) ‘grief,’ ‘dejection,’ ‘fear’; अधे देवपाद पद्रोपजीवितोवस्यम् (Mu. 2)

*अधि प्रजनादृष्टयमोल्लया सम्बोधनेपि च (से.)"
‘alas! this is the state of a servant of the lotus-like feet of His Majesty.’

§ 250. ऐह्ह is used to denote (1) joy, astonishment, or amazement, and (2) grief or excessive torment; ऐह्ह महतां नित्तीमानिवलितविमूलय: (Bh. II. 35) ‘Oh, the greatness of the life of the great is indeed infinite!’; ऐह्ह वाष्मो बच्चिनिवित: (U. 2) ‘Oh! it is a terrible thunder-stroke’; ऐह्ह कठमपणिवित: (Bh. III. 110) ‘Oh, Alas, the folly of the creator!’

§ 251. *ऐह्ह (1) is a vocative particle; as, ऐह्ह राजान् ‘O kings’; (2) it is very generally used with adjectives and nouns in the sense of ‘Oh’; O how expressive of joy, grief, or sorrow; as, ऐह्ह मधुरमासां कल्याकानां दर्शैन (S’. 1) ‘O how pleasing is the sight of these girls!’; ऐह्ह सवसिवस्वस्वस्वनवयता रूपस्त (M. 2) ‘Oh! the faultlessness of beauty in all states!’ (how faultless is beauty &c.); ऐह्ह विपाक: (U. 4) ‘Oh this change of state!’; ऐह्ह उत्खालिति वेदना: (U. 4); (3) it sometimes denotes surprise as caused by meeting with some person or thing unexpectedly; as, ऐह्ह बंजलावलिका (M. 1) ‘Oh, it is Bakulāvalīka!’

अह्ह सवसिवस्वादु चाहता शोभां पुष्पित। (M. 2)
सर्वं: कांतमालीयं पंश्यति। ऐह्ह व तामेवाच्छमाङ्गमंगमूलं शकुंतला-मधिकृत्र व्रतीमि। (S’. 2)
अह्ह दींतितलोपि विचवस्वनयतास्तु वचुष्ण:। अयोधपदमेधम-स्मिन्नृपिकलये राजान। (S’. 2)
अयि ज्यायते कतमेन दिर्गमागेन गतिः स जाल्म इति। (V. 1)

† ऐह्हेत्वद्वैतु खंडे परिलेखस्पृक्षयेः (सै.)
* ऐह्हो विगंधेश्वो शोके च क्लमायशिवयेः।
सम्ब्रोधने प्रशंसायं यिस्मयेपापपुरये। (सै.)
अधि जात कथितिन्य कथय | (U. 4)
कथमार्येऽन सह कस्यस्य च केवलेऽहत्त्रसिंहप्रायमानुजानीयाम् | अधि वा
इश्वाकुल्हबृद्धा कथम् | प्रत्युपस्थितेऽच का गतिः | (U. 5)
अतिप्रत्यक्षप्राप्तिसंशोधने मितभवानामेण नात्मस्माकानि | अधमप्रमुः-
स्थापने। | सीतादिति में हृदयम् | अधकारतामप्यताति चक्षु। | अपि
नाम खडो विधिरिनिष्ठतोषंपि में मरणमच्वीषोपपादनेऽति | (K. 36)
अधि नामाद्वि महामायम् | अत्र शास्त्रं विरोधमपिहायोपपादानांतरावस्थनिष्ठावोषंपि तपोवनवस्तिसिद्धमन्महति | (K. 45)
अधि नाम तथोऽत्य: कल्याणिनोशरिषारिषारापातृलयोमृदंतीमामवोरोगि-
मत्: पाणिग्रहः स्यात्। | (Ma. 1)
अधि मे मर्यताया: प्रकार: | अधि यथिकारिकारितायामादर: | अधि
निरर्थक्यापारेष्वभिनिवेशा: | अधि बाल्यचर्चासामक्षंक्ति: | (K. 120)
चाणक्यः — मह मुस्लिमुद्वाराविधी कुस्मपुबुल्कानस्तम् | अधि वृष्टिमनु-
रक्तस्त: प्रकृतयः | चर: — अथ किष्मु | आर्याण तेषु तेषु विरागकारणस्था
परिष्टितेषु देवे चम्पुपितेऽद्विमुरक्तस्त: प्रकृतय: | (Mu. 1)
अपि अस्मात् इति विश्वविजिष्याना क्षत्रियाणामूल्यस्व: सर्वक्षत्रिय-
परिमाणी महानुक्तर्भ निकाष्। | (U. 4)
तत: स्वचारिनियुक्तिः प्रत्याययतु मैथिली।
सत: पुञ्चविकीमाना प्रतिपाद: त्वदाप्रय: | (R. XV. 78)

ADDITIONAL SENTENCES FOR EXERCISE
भगवति महर्षयेव तेषु तत्त्ववस्त्रे व्यवमहत्त्रयु परिपातिसः।
(M. 5)
हा कथ श्राविलेखं इवो व्यवार्थय स्ववक्त्यकथविलित flows | अधि वा
ग्रन्योऽर्थबीधो मध्यसार्थः। | (U. 1)
चाणक्यः—अपि द्रष्टियः संभवहाराणां लाभा वः। वं—आर्य अथ
किम्। (Mu. 1)

अथ धर्मानुरोचाधानिरपक्षालंबंननारः मुत्त् पङ्करामि एवमयि प्रयम्य
तास्वत्त्वः पापकल्याणः प्राणयप्रसरभिः। गुनार्थेऽनि यदि
तत्स्य जनस्तम् मल्लत्तावाशामाग्रामार्यविपिन्नप्रजयते तद्पि मुनिनजनवधीर्मिव
महुदेवो भवेत्। (K. 160)

चाणक्यः—अगुहीते राक्षसे किमुल्लांत् नंदवंश्य कः वा स्थैयेमुत्साधिति
वञ्जुगुप्तलक्ष्म्यः। अहो राक्षसस्य नंदवंशे निरतिशायो भक्तिगुणः।
स कौसि-दिच्चिद्विजीवति नंदान्यायवे पूर्वस्य ताचिव्यं प्राहिपदं न श्रवये।

(Mu. 1)

यदि यथा ववति कितिपत्ताय त्वमसि फै पितुरुकुल्यात् त्ववः।
अथ तु वः वै पित्सि वृहित्मातमसि: पतिकुलके सध वस्मयि क्षमाः। (S' 5)
अष्टप्रणीत्रहृतामृतीणां कुशाणप्रजये कुशाणी गुहते। (R. V. 4)
विछलाप स वात्त्रावं राजासम्मतपहाय धीरताम्।
अभित्तमयोपि मार्केन्न भजते कैवः कथा शरीरिणु। (R. VIII. 48)
अपि व्वविवः हुल्लेन समित्त्वुः जलाल्पारिष्ठानि स्त्रागविन्दस्यां ते।
अपि स्ववशक्त्याः तपसि प्रवस्तें शरीरार्थ्यव खलु धर्मतच्छन।

(Ku. V. 33)

अथ चेन् नित्याजातः नित्यः वा मनस्ते मृतम्।
तथापि त्वं महावरस्य नेंनौ शोङिविहृस्ति। (Bg. 11 26)
सरसिजमनुविधो वैवलेनापि स्मन्
महामयिः हिमांसोक्झव चक्ष्म्या तनोत्ति।
इयमविकल्पाः तैवै
किमिविहः मधुराशि मण्डलां नाक्तीनाम्। (S'. 1)

Even a fool should not be disrespected; much less a
learned man.

But suppose you take me there perforce, my mind will
still be directed to my beloved, the sole object of my love.
Master—Have you done the work I told you to do?
Servant—Yes; it is long since I did it.
This king deserves praise for protecting his subjects well; or why, it is the very duty of kings to do so.
The boy, about whom I am speaking, is very sharp.
He who gets angry for a definite cause is appeased as soon as that cause is removed.
At this the God Vishnu went to the house of Garuda. He, in his turn, came out hastily to receive his worthy master.
Is it likely that my desires will be fulfilled?
How pitiable is the condition of these distressed persons!
It will make even a heart of stone relent.
Oh the serene beauty of this lovely garden!
How full of obstacles is the accomplishment of one's desired object?
Alas! I have spent away my whole time in gambling, and whom have I to blame but myself?
Oh! it is my own ring; I have been searching for it these eight days. Where did you find it?
I am tired of walking; prythee, let us now go home.
I hope you remember the man regarding whom I spoke to you a month back.

LESSON XXII

आ, आ, आँ, इति, इव, उत, एव, एवं, ओम

§ 252. आ besides its meanings of 'till' and 'from'
(see § 84) has the sense of 'a little, somewhat,' and is equivalent to the English ish in 'blackish' &c. It is prefixed to adjectives; as, आपिगळ 'a little tawny'; आमत्रानां कोकी-
The use of आ with verbs is well-known.

(a) आ is sometimes used in recollecting past events; as, आ एवं किल सदासितः (U. 6) 'Ah! such indeed was then the case'; and sometimes, merely as an expletive; as, आ एव मन्ये (G. M.)

§ 253. *आ is used in recollecting a past occurrence, and is sometimes used as an enclitic particle, showing determination; as, किनाम दंडकेत—(सर्वत्र विलोक्य)—आ (U. 2) 'is this surely the Dandakā forest?' (looking all around) 'Oh yes,' (I now recollect); आ चिरस्य प्रतिबुद्धोपितम (G. M.) 'indeed, I have awakened after a long time.'

(a) Occasionally it is used in giving answers in the sense of 'yes'; as, आ देव्या: पालवंतोत्सी जनशिने दृष्टः (M. 1) 'yes, that person standing near the queen, was seen in a picture.'

§ 254. आ is used to denote 'pain' or 'anger'; as, आ: शीतं (G. M.) 'Oh, how chill it is!' आ: क्रमशवापि रायस-नास: (U. 1) 'Ah! is there still disturbance from demons?'

§ 255. The particle इति is most generally used to report the very words spoken or supposed to be spoken by some one as expressed by the direct construction in English. It takes the place of the quotation marks or 'that' occurring in oblique narrations, and is used at the end of the words of a speaker which are quoted; as, आज्ञाबोधिनः राजस-वालकेन। स्थावरक प्रवह्वं गृहीतवा जीर्णोधिनामाङ्गन्तीति (Mk. 6) 'I have been ordered by the king's brother-in-law—Sthāvarakā, come with the carriage to the old garden'; तवोपिविकुमारक्योरुप्तर: कथयति अक्षलालमप्वाचितुमास्तोत्सीति (K. 151) 'one of the two young sages says, 'I have come to ask...'

† आ प्रमुखः स्त्रृती वाच्ये। (अ.)
* आ स्त्रृती चाचवार्ये। (श्र.)
‡ आस्तु स्यालकोपीर्ये। (अ.)
for the rosary of beads,' or 'says that he has come to ask' &c.

Obs. In translating oblique constructions into Sanskrit, the words as they would stand in the direct construction are translated with इति at the end of the words quoted; 'Rāma said to me that he would give me money whenever I wanted it' रामो मामुवाच। यदा यदा चनेन तत्र प्रयोजनं स्यातु तदा तद्वाईं ततुमयं द्वारामिति, or द्वारामिति रामो मामुवाच.

(a) The particle इति, being in this sense used to indicate an assertion, requires that all the conditions of a distinct assertion or proposition should be fulfilled, i.e., there must be at least a subject and a verb in the sentence quoted; as, कमादुं नारद हत्वबोधिः स् (S’i. I. 8) 'he by degrees recognized him to be Narada'; अवामि चैतन्यवेत्यि (R. XIV. 40) 'I know her to be innocent (guiltless).'. Here it would be wrong to say कमादुं नारदमित्यवभि स् or एनामत्वामित्यवभि. If इति be not used, the accusative may be used.

§ 256. * Besides this general sense, इति has the following senses:—(1) 'Cause', as expressed in English by 'because', 'since', 'on the ground that'; वैदेशिकोस्मिति पृथ्वीसि क:पुत्रसि जामाता (U. I) 'I ask you because I am stranger, who is this son-in-law'; लघ्या स्रोतस्मिति विवाहमीरी: (M. 1) 'of him who is afraid of (shrinks from) a contest on the ground that he has secured a footing'; (2) 'purpose' or 'motive'; खरीरस्य मा विवाही भूमिति मयेद्वित्वसि दानार्थी: (K. 820) 'I brought the body up that it should not be destroyed' (lest it be destroyed); (3) 'thus' to mark the conclusion; इति तुत्त्वोक्त: 'thus (ends) the third act'; पृथिव्यास्तेजसो वायुरकाशं कालो दिगात्मा मन इति द्रव्याणि इत्यथा: 'earth, water....these are the dravyas'; (4) 'so', 'in this manner', 'of this description'; इत्युक्तवत्तं परिरंभ्य दोम्यं (K. XI. 10) 'having clasped in his arms him who

*इति स्वप्नेऽसाधिष्ठाये विवाहानिमो मंते।
हेतु प्रकाशपत्यक्षप्रकाशोपवधारे।
एक्षच्छेऽसमाप्ते स्प्यात! (हे)
had said so'); गोरखो हृद्दीति जाति: ‘Jati (kind) is of this nature or description, as, a cow, a horse, an elephant’;
(5) ‘as follows’, ‘to the following effect’, in denoting what is related afterwards; रामाभिधानो हृदिरित्युत्वाच (R. XIII. 1) ‘Hari by name (in the form of) Rama, said as follows’;
(6) ‘in the capacity of’, ‘as regards’, ‘as for’ to show the capacity in which a thing is considered; as, निश्चेति स पूजय:, अध्यापक हिति नित्यः ‘as a father, he must be respected, as a teacher, censured’; शीतल्यासि मुकर्म नित्यालेवि वित्तीयसि भवति (S’. 3) ‘as for (doing it) quickly, it is easy’; as for (doing it) secretly, it is a question (must be thought of)’; (7) ‘an opinion accepted’; इत्याविषति: (G. M.) ‘such is the opinion of Apis’ali’; (8) ‘an illustration’; इत्तिरित्युत्वाच श्रीमानिवादी तदनन्वयः (Chandraloka).

Obs. The senses स्वरूपं and प्रकार are allied to each other; while प्रत्यक्ष, प्रकाश and अवश्यारण are very rare.

(a) इति is joined to कि to form a strong question, ‘why indeed’, ‘why to be sure’; नित्यप्रज्ञामरणानि योकने धृतं त्यवा वार्कशोभि वल्कलं (Ku. V. 44) ‘why indeed have you cast off ornaments, and put on, in your youth, a bark-garment befitting (only) old age’?

§ 257. *इव is generally used to show comparison and is put after the standard of comparison: as, वैनेत्वेन इव बिन्तानदन्तन: (K. 5) ‘he was like Vainateya who gave delight to Vinata’ (or ‘those who submitted to him’); so संसार: अर्थव इव ‘the ocean-like worldly existence.’

Obs. The words connected by इव must be in the same case; महीमव जलसूत्वदेहं कन्यकं ददशं (K. 131) ‘he saw a girl who was like the earth, whose surface is filled with water (who supported her body by means of water)’; दिस्सेवं मित्रालुतादि वित्तिसानेनाधिष्ठितादि (K. 61) ‘inhabited by amorous people who followed their friends like day following the sun.’

* रुद्धर्योपसोभोजात्राभयमुखयोगिरिव (G. M.)
(a) Its other senses are:—(1) "a little", 'somewhat', केदार इनायं (G. M.) 'he is somewhat tawny'; (2) 'as if'; 'as it were',; मृगानुसारिणो पिनाकिनिर्मित पश्यामि (S'. 1) 'I, as it were, see (before me) Pinākin following a deer'; यो जहशसेव बालुदेव (K. 5) 'who, as if, laughed at (ridiculed) Vasudeva,'
(b) इव is added to interrogative pronouns and their derivatives, in the sense of 'possibly', 'I should like to know', 'indeed', as, विना सीतादेव्या किमिव इव न हुलं रघुपते: (U. 6) 'what possibly (I should like to know) will not be distressful to the lord of Raghus separated from the queen Sītā'; प्रायत्नः प्रीते: कथमिव रसं वेतु पुरुषः: (Mu. 3) 'how possibly should a dependent person know the taste of happiness'?

§ 258. इव is generally used in the sense of 'or', to express different alternatives, and is, in this sense, usually the correlative of कि 'whether', the place of इव being also taken by बाहो, उत्तरो, अहोसितु; as, न जाने किमिवं बलकऽणाः सदृशमृतंहि जटाना समूचितेकंतपरस्यमाहोसितंब्रमूर्मदवंसंसारंगमिदं (K. 151) 'I know not whether this is worthy of your bark-garments, or suitable to your matted hair; whether it befits your penance, or forms part of your religious instructions.'

(a) इव when repeated, has the sense of 'either—or'; as, एकेक्य वरं पुरुषम् राज्यमुतांगमः: (G. M.) 'one thing only is preferred by men, either a kingdom (sovereignty) or a hermitage.'

§ 259. Used by itself इव has these senses:—(1) 'doubt', 'uncertainty', 'guess'; स्याणुरसमुत्त पुरुष: (G. M.) 'may it be a post or a human being'; (2) in asking a question; उत दरः पतिष्पति (ibid.) 'will the stick fall'?

Obs. The sense अत्यय is very rare

§ 260. इव is most frequently used to strengthen and emphasize the idea expressed by a word. In this sense it may be variously rendered by 'just', 'same', 'very'

† इव प्रणे बितर्क स्यागुतायत्वि किल्लपोऽ:। (कि.)
‘only’, ‘alone’, ‘already’, ‘the very moment’, ‘scarcely’; as, एवं (Bh. II. 49) ‘that very man (the same man) devoid of the warmth of wealth’; सा तत्त्व्येवाभिषिता भवेन (Ku. III. 63) ‘she was told by S’iva only the truth’ (nothing but the truth); नाम्नैव निमित्ताभिगृह्य: (K. 5) ‘who broke through the hearts of his enemies only by his name’; उपस्थितेऽथ कल्याणी नामिनी कीतिल एव यत् (R. I. 87) ‘since she is here the moment her name was uttered’ (immediately on mentioning her name) मंत्रितव्येव तेन (U. 4) ‘it will take place.’

§ 261. * एवं is most frequently used in the sense of ‘so’, ‘thus’, ‘in this manner’, either with reference to what precedes or follows, or in giving directions to do a certain thing; as, एवमुक्तः कपिजल: प्रवयादीत (K. 151) ‘Kapijala, thus addressed (by me), replied.’

(a) It is also used to show ‘assent’ (yes, indeed); as, एवमेत् (U. 1) ‘quite so,’ ‘yes, you are right’; एवं कुमी: ‘yes, we shall do so.’

Obs. एवं is rarely used to show ‘likeness’ or ‘determination.’

§ 262. एवं is not a particle of frequent occurrence. It is generally used to mark an auspicious beginning; as, ओ अर्थिनीहि पुरोहितः; or to mark the conclusion of a sacred ritual or prayer, in the sense of ‘amen’; ब्रह्म सू: मह: स्वरोम्.

(a) It occurs in classical literature in the sense of ‘yes,’ ‘very well,’ signifying ‘assent’ or ‘approbation’; as, ओभिमयुञ्ज्यतामसाय: (Māl. 6) let the minister be told, ‘I shall do so (very well)’; हितीयवेदेवोमित्ती ब्रम्ह: (S. D. I).

महत्त्दारिके आयाया: पपिन्नकृषिणया इव स्वरसंयोग: श्रुयते।

(M. 5)

* एवं प्रकारोपम्वोर्तीकारेष्यार्यः (वि.)
† ओभिमयुञ्ज्यती श्रेष्ठं प्रणवे याप्युपन्ने (वि.)
उत्तरातिनी भूमिरिति मया रसिसंयमनादयस्य मंदीकृतो वेगः।
(S'. 1)
प्रमममिति प्रेयक्ष दूहितजनस्यकोपराधो भगवता मर्यादितवः।
(S'. 4)
आतिभूमि गतेन रणरणकेनार्यापुष्पृण्यभिवाल्मानं पस्यामि। (U. 1)
सले करटक किमित्यमुदकार्थी स्वामी पानीयमपिव्य सचिकोत मंदे
मंदरमवतिष्ठे। (H. 2)
सले पुण्डरीक द्विविद्धितेनस्यम केवलिमिदमेवपुष्पच्छामि यदेतदारश्च
मन्त्रा किमेंद्र गुरुमिहरिपदिष्मैरुत धर्मशास्त्रे सुतुम्वल मोक्षप्राप्तियुक्तिके-
रियमहासिद्धन्तो नियमप्रकारः। (K. 155)
सीता—एते चलारे भ्रातरे विवाहदीर्दिताय यूःयम्। अहो जाने
समिलेव प्रदेशो तस्मिनेव काञे वर्ते।
रामः—एमूः।
पुराणमिथ्येव न साधु सत्ते न चापि कार्यं नवमित्यवयम्।
सत्ते: परिक्षयन्तरदुभमज्जते मृद्दः परप्रत्यन्यपुष्टिः। (M. 1)
यदमस्य न तदआचरि भावि चेन तदन्यथा।
िि सिन्तविशुद्धोकयमः फरि न पीयिे। (H. 1)
प्रक्षाौैः प्रया सीता रामस्यतीमहामनः।
प्रयामाय: स तु तया स्वरुपैौैः वर्धि।
सत्तें रामः सीताया: प्राण्यन्योदरि प्रीयोभव।
हस्त्सं लेव जानाति श्रीतिययं परस्परस्। (U. 6)
ययाेयिि शरिष्य भर्तुभुविमता भव।
पुनरं चमपि समराजं सेव पुरुषवायुहः। (S'. 4)
सिन्तवस्य तमोस्तमि भर्तितयानं नभवः।
असुपुरुषसेवेव दुर्दरित्विफलं गता। (Mk. 5)
A wicked person is not to be trusted because he speaks sweet words.

He has been staying here for the last two months that he might be acquainted with the learned men of the city.

He, hastily coming up to me, as if enraged, said that I had greatly offended him.
That misfortunes never come singly is a wise saying often realized by men in this world.

When the enemies fell upon us like so many hail-stones, we did not know what to do.

Not being fed with food for a long time, he became, as it were, ready to die.

The whole world considers me to be powerless because I do not harm any body.

Immediately on hearing my words, the rash man, with only one attendant, became ready to run the risk.

I do not know what to do next; whether I should stay in this town, or leave it.

He remained thinking whether the person standing before him was his enemy, or some spy disguised as an ascetic, or actually some beggar needing protection.

LESSON XXIII

कच्चित्तु, कव-कव, कामसू, कि (किमु, किमुत्, किरुन्), किल, केवल & खल्लु

§ 263. *कच्चित्तु* implies some hope expressed by the speaker, and has the sense of 'I hope that,' &c. It is interrogative in form, in which the expected answer is 'yes' or 'no' according to the form of the question; as, तिब्बानि वस्तीयेजलानि कच्चित् (R. V. 8) 'are your holy waters undisturbed'? (I hope they are &c.); कच्चित्र वाक्वादिशुपप्लव जातमपापानां (ibid. 6) 'I hope no accident, such as a hurricane, befalls the trees in the hermitage' (no, it does not).

§ 264. क्व means 'where'; and when it is repeated with two or more assertions, it denotes great difference, or excessive

* कच्चित्र् कामप्रवृत्त्र (अ.)
† श्री क्वक्षद्वे महात्म्यं सृचयत्: (Mallinātha on R.I.2)
incongruity; or unfitness, as, कस्म सूर्यप्रमित्रः वदेशः कस्म चालिकिष्या मति: (R. I. 2) ‘where the race born from the Sun, and where (my) intellect of a limited scope ‘(there is a very great distance between the two; the intellect being quite unable to describe the race); तथा कस्म वदेशः कस्म चतावकः वसुः (Ku. V. 4) ‘what a great incongruity is there between penance and thy body’ (thy delicate body is unfitted to practise penance).

§ 265. काम means ‘at will’, ‘to one’s satisfaction’; but its most general use in classical literature is in the sense of ‘granted that,’ ‘admitting,’ ‘supposing for a moment’, being usually followed by तु or तथा or a similar word as its correlative; as, काम तीव्रतयति मदाननसमुली सा मयिलिन्यविष्या न तु दृष्टिर्स्या: (S’. 1) ‘granted (admitting) that she does not stand facing me, still her glance is for the most part, not directed to anything else.’

§ 266. कि is mostly used in asking questions in the sense of ‘why,’ ‘wherefore’; as, तराक न च चपेक प्रलयं गतासि (Mu. 2) ‘wherefore. O fickle goddess, wert thou not destroyed at that very place? ’; sometimes it enters into compounds in the sense of ‘bad’; as, स कि सभा साथु न शासित योजितिः (Ki. I. 5) ‘is he a friend (i.e., he is a bad friend), who does not properly advise his lord?’

§ 267. कि when followed by वा, उत, वाहो &c. has the sense of ‘whether—or’; as, जायता किमेंदरस्तिः शास्त्रम वेति (P. I. 1) ‘let it be ascertained whether this (animal) is wild or domesticated.’ For the use of कि with उत &c. see § 258.

(a) कि is usually joined to उ, उत, or उत्त: in the sense of ‘how much more’, ‘how much less’, ‘much more’, ‘much less’; as, एकेकमप्यन्तत्वम फिक्कु तत्र चतुर्थय (H. 1) ‘even one of these

† काम प्रकामेस्तुमतास्तवसयानुसंगेस्यंच । (वि.)
* कि पृच्छाया जुगुप्सने । (वि.)
† किमु संभावनायं स्पात् विमयं चापि कृष्णये । (भे.)
   किसुतातिष्ठये ग्रहं विकल्पे । प्रमुखये । (वि.)
taken singly will cause ruin, how much more, all the four?;

"suspicion (fear) is aroused in even an innocent person
(when) summoned by Chānākya, much more then, in a
guilty person"; मयि नात्वकोपि प्रमू.प्रहहुः...किमुत्तन्त्यहिः: (R. II.
62) "even the Destroyer is not able to strike (hurt) me,
much less other wild animals"; स्वच्छ रोपितेऽत्ततु उत्पादते स्वेधः
कि पुनर्रसभेब्वयत्येः (K. 291) "affection is felt even for
trees planted by oneself much more for one's own children";
भवाकृत्तस्य थैलीयमयः न कर्त्तनं परिश्रीभवितुः कि पुनर्योजितंतरबन्धं
(Ve. 8) "even the three worlds dare not come in the
way of a person like you, much less the army of Dharma."

Obs. किमु is also used to denote 'uncertainty', or
'doubt'; as, किमु विष्णविंशः किमु मद: (U. I) "may it be the
spreading of poison (over the body), or excessive delight"?

§ 268. The general sense of किल is 'verily', 'indeed',
'assuredly', and it follows the word on which it lays stress;
as, अहृति किल किलव उपद्रवः (M. 4) "the rogue does deserve
annoyance"; पत्रूहः सर्वसिद्धीनामुत्तापः प्रस्तम: किल (H. 8) "previous
over-excitement is verily an obstacle to all accomplishments
(of desired objects)."

§ 269. किल is also used in (1) the sense of 'as is reported',
'as they say'; as, बभुव योगी किल कार्त्तिकोः (R. VI. 38) "there
was, as is reported, a 'Yogin, Kārtavīrya'"; जधान कर्तु किल
वासुदेवः (Mbh.); (2) to express a feigned action; as, प्रस्त्रोप
सिहः किल तां चक्षः (R. II. 27) "a false lion seized her with
violence"; पपस्ययागे किल जातासमर्थः (Ki. VIII. 48); (3) to
express hopes or expectations; as, पार्वः किल विभेष्ये कुल्लूः
(G. M.) "I hope Partha will conquer the Kurus."

Obs. The senses अबचि 'dislike' and व्यक्तरण 'contempt'
(राजकृत किल के चित्तरंति तलः किल शोकयसे) given by Vardhamāna,
are found when किल is joined with किल as, न श्रद्धे किल किल

* वातसिद्धः किल । (अ.)
किल इत्यादिजसाधिचित्तर्यसंभाव्यः (ज. म.)
त्वं शूद्रांम् भोक्त्यसे (S. K.) ‘I cannot believe that you will eat the food of Sūdras.’

The sense हेतु is very rare.

§ 270. केवल is an adverb meaning ‘only’, ‘merely’, but it is sometimes used as an adjective also; as, निपेतकी रथविन्द्र एव केवले (Ku. V. 12) ‘sitting on the bare altar’ (without any coverlet):

(a) The combination of न केवल with अथ or फिर in the sense of ‘not only—but’ is very common; as, वसु तस्य विभोरण केवल गुणवत्तायो परायोजना (R. VIII. 31) ‘not only his wealth, but even his possession of good qualities, was for the sake of others.’

(b) प्रत्युत sometimes takes the place of अथ; as, अये वत्सो न केवल भिदते प्रत्युत व्राजिषणा गाढ्येन पर्यायस्थानसिद्धिः (Nāg. 5) ‘not only is my child alive, but (on the contrary) he is waited upon by Garuda with folded hands.’

§ 271. सलम् is used in the following senses:—(1) ‘indeed,’ ‘surely,’ ‘verily,’ for the sake of emphasis, or as an expletive; माग्यं पदानि सलम् तेष विषमीभवति (S’. 4) ‘thy footsteps do indeed fall uneven (trip) on the way’; (2) ‘Conciliation’ as an entreaty word; न सलम् न सलम् वाणः सत्याध्यक्षमित्र (S’.1) ‘pray, let not the arrow be discharged at this’; so न सलम् न सलम् मूलि सत्यं कार्यमेतः (Nāg. 2); (3) ‘an inquiry,’ as a softened question; न सलम् ताम्मिष्टाः गुहः (V. 8) ‘I should like to know if the preceptor did not get angry with her’ (was he not angry with her?); (4) with gerunds, having a prohibitive sense, like अर्थ (see § 57); निन्दितेऽयेन शलुक्तवा शलुवाचिकं (S’.i. II. 70) ‘when any matter is determined (decided) by a letter, do not indeed add a verbal message’ (it is unnecessary); (5) ‘reason’ (for); न विद्यां कठिना: शलु स्वतः

† निन्दितेऽयेन कार्यमिष्टाः गुहः (अ.)
शलु स्वतः निन्दितेऽयेन कार्यमिष्टाः गुहः निन्दितेऽयेन कार्यमिष्टाः गुहः (न. म.)
(Ku. IV. 5); 'I am not shattered to pieces, for women are hard' (this is given by Vardhamana as an instance of विषाद 'dejection'); so विचित्र जन एवं वंचितस्तवदीयं खलु देहिनां सुख (Ku. IV. 10). (6) it is sometimes used merely as an expletive or to add grace to the sentence.

Obs. The senses नियम and निरच्य in G. M. are nearly identical.

बिकारं खलु परमार्थतो द्रात्वा नारम्भ: प्रतीकारस्य। (S'. 8)
न खलु विदितस्ते तत्र निविवंतस्तैणक्यहतकेन-अथ किम। 
(Mu. 2)
महूर्तपत्या चित्तया मानमयि नैषा विभाव्यति किं पुनरागांतकम्। 
(S'. 4)
व्यापि किल्लागमिनः प्रयोगानिपुणाः च। किंतु शिष्यागुणविशेषेण 
गणादास उन्मितोपदेश:। (M. 3)
अनुसंधानं: खलु विक्रमालः।। (V. 1)
भो न केवल रूपें शिल्पैः पद्धतिया माधविका।। (M. 2)
सते सते स्वहस्तावचिते: पुनः सतिरं देवमुपरतिष्ठवं।। न च 
लामवृंिप्रक्षचारिणीयस्तवमावाहान्वदेता अपि इत्रस्यन्ति किं पुनर्माम्यः।।
(U. 3)
गंगेन्द्रवल्लभि विनावल्लभि प्रापितमेंथ्यमानुष्याशक्तियé चेति महत्त्वियं 
खलवर्णपर्यंति। सर्वनियन्त्रनामेंविज्ञापि मायत्त्बं किमुत समवायः।।
(K. 108)
भो। कामं धर्मं परमर्थममज्ञितायं देवस्य।। तथाचित्तादिनासेव धर्मस्नानाकु 
स्थिताय पुनर्परेखकारि कप्पलिस्थापममस्मेव निबेदितरस्मू नौक्सहे।
(S'. 5)
एवं कदाचिदेनानवर्तं वीज्यतं समुद्धारे मनसं चिता। नास्ति
खल्वसाद्यं मनोमध्य:। कवायं हरिणं इघ वनवासनितः स्वभावमध्ये
जन: कव च विविधविलाससरसराशिरशंगंधराजपुत्री महास्वेता। (K. 157)
निवार्षातामालि किमप्यं बहु: पुराविवसु: स्वप्तिरतराघर:।
न केवलं यी महतोसपमाश्चते श्रुत्तेनि तत्सादिपि य: स पापभाक्।।
(Ku. V. 88)
किमप्येक्यं फलं पयोधरांन्र्यन्त: प्रार्थयंते मुग्धिपि।
प्रकृतिः खलु सा महीयस: सहते नान्यसमुन्नितं यया। (Ki. II. 21)
कन्चिदेतच्चतं पार्थ तवैकाश्चेतसा।
कन्चिद्यासंपेक्ष: प्रणुष्टे धन्यं॥ (Bg. XVIII. 72)
कम्ब्रे नुपा: सन्तु सहस्रोसः न्रज्ञवतीमहाहुर्तने भूमिम।
नक्षत्रतारसहसंकुलापि ज्योतिष्मति चंद्रमधैव राशि:॥ (R. VI. 22)
कव वयं कव परोक्षममथो मुग्धावै: सममेधितो जन:।
परिहासविजेति सले परमार्थेन न गृहयतां वच:॥ (S'. 2)

ADDITIONAL SENTENCES FOR EXERCISE

वयस्य मया न साधु समर्थितमाप्ततीकार: किल्ल प्रमदवनोदान-प्रवेश इति। (V. 2)

भगवतं जावालिमवलोक्याहार्विचल्यम्। तपरिच्छयावृतनुपसामापि तेजः
प्रकृति हुःसंहं भवति किमुत सकलभुवनवादिकरणात् मुनीनासु। एव-
विधानानमचक्कयकारिनाम् पुष्पानि नामप्रहणायचसि महामुनीनासु कि पुनवेद्वेदनानि।
(K. 48)

आज्ञमन: शालयधर्मितव यस्तत्यायामण्यं वचनं जनस्य।
परातिसंधानमधीयते वैविःशोति ते संदु किलात्वचः॥ (S'. 5)

यवृष्याय तव सकुपर्ववंत्यो: पथि स्पष्टं सुवर्षं यस्य नेवयोः।
त्यथा विना सोऽधि समुस्तको महेिकसार्जनंते किमु रूढविश्वं॥ (V.1)
न केवलं दरि नयं सङ्कस्तं दर्शनं व:।
अंतर्गततमालां मे रजसोऽधि परं तमः॥ (Ku. VI. 80)
न केवलं तद्गुरुवेक्षणापादियं ।
विद्याभूतोक्तंगुरुरेरोपि स: । (R. III. 31)
शुचिश्च भक्तं हुतद्वृत्तिष्व: प्रमोदःस्वव: सह वार्योविताम् ।
न केवलं तपश्च मागिष्ठेरते: पथि व्यक्तमवंत निविलक्षापि ॥ (R. III. 19)

रघुनेव निवृत्तवीषां तमसमय्यां तन्वेशवरं प्रजयः ।
स हि तत्त्व: न केवलं धिरं धिरं प्रतिधें सकलानुस्पादनांपि ॥ (R. VIII. 5)
मेघालोकें भवति गुणलिनोपत्यवाणिः वेताः
कंठाश्वेयःव्रतिः जने कि पुनर्दृश्यं । (Me. 3)
कृत्ते सुरं गुप्तरि भवानु वाह्येत्यव्यवस्थोऽभवानते न खलु सुह्रुवमयुपेतार्किष्ठ्या: ॥ (Me. 39)
स्त्रीणामानिष्ठक्षत्वमसातुलपीवु
संवृक्ष्या किमु: प्रतिभोविव: ।
प्राण्तरकिंवामनात्वमस्तवावतात्
मयेत्वज्ञ्येऽऽहः एव: परमत: खलु प्रोखयति ॥ (S'. 5)

रघु रघु विद्ययात्राऩ्नी कृष्ण च ते विश्वविनायकायुधम् ।
मुखींक्षज्जो युध्यंते तववं मनमय वृक्ष्येति तवव्य: । (M. 8)
काम्य प्रत्या न खलव्य मनस्तु तद्वभवावतास्वावि ।
अहंतायंपि मन्तिते रतिमुख्यामर्थना कहुते ॥ (S'. 2)

It is reported that the king has become exceedingly angry with us for our carelessness.

I shall not forget a person who may be but once seen; much less an old friend.

Even inanimate things in this penance-forest appear to be possessed of a purifying power; how much more objects possessed of life.

When I went to him, he reviled not only me, but the preceptor himself.

Not only do no people hate me, but on the contrary they feed me with food.
I hope it has not reached the king's ears that it was I who ordered the kaumudi festival to be at once stopped.

We find that even persons that are born rich are not completely happy in this world; much less are those who have to gain their livelihood by various kinds of troublesome occupations.

I earnestly hope that you will spare the life of this helpless creature. Good men hesitate to kill their very enemy; much less an innocent creature like this child.

I hope you are all going on uninterruptedly with your religious austerities.

Granted that you are possessed of all good qualities, still I consider it my duty to advise you, because youth is subject to temptations.

True that I do not remember to have married her; nevertheless my mind is greatly affected at seeing her.

Is there any congruity between thy sacred learning and this fickle state of heart?

The acts of kings, naturally unfathomable, cannot be sounded by men like me whose knowledge is very limited (use करन-करत्र).

LESSON XXIV

च (च-च), जात, तत्, ततः, तथा, तत्वत्त & तू

§ 272. *च is, by pre-eminence, a copulative conjunction, and joins words or assertions together. It does not stand in the same place as 'and' in English or 'et' in Latin. It is used with each of the words or assertions which it joins together, or is used after the last of the words or assertions so joined, but it can never stand first.

* जानवाचयो समाहारिक्योन्न्यायं समुच्चाये.
   पक्तां तथ पादपुरणेनवत्तारणं।। (वि.)
in a sentence; as, रामच गोविन्द or रामो गोविन्द 'Rāma and Govinda'; तंदुरा नायतित च तानृ पधति चौदाने मुखे च or तंदुरा नायतित तानृ पच्चयोदने मुखे च 'he brings rice, cooks them, and eats the cooked food.' But it is generally better to use च last, rather than repeat it after each connected word, as, कुलेन कान्त्या बससा ननबेन गुणीच सैस्तिंतिनय्यनातेच (R. VI. 79).

(a) Not unfrequently च is admitted to any other part of a sentence than the first word; as, अध गजस्त प्रच्छ्व प्रशिष्ट 'I श्राकाशत तहिनावार्थमुखीन तिष्ठति. (P. III. 1) 'then the elephant, bowing down to him, went away, and the hares lived happily from that day.'

(b) च when used with न has sometimes the sense of 'neither,' 'nor'; as, न च न परिच्छत नवायग्यम् (M. I) 'neither is he unknown nor unapproachable.'

(c) Sometimes it has disjunctive force, and may be translated by 'but,' 'still,' 'nevertheless'; as, सांतविद्यानातु कुलरतिं च बाहु (S. I) 'this hermitage is tranquil, still my arm throbs.'

Obs. In this sense च is generally repeated; see the next section.

(d) Rarely it has also the sense of 'indeed,' 'verily,' having the force of एव; as, अन्तत पन्यान स न महिमा वाह्यभनसय (G. M.) 'your greatness indeed transcends the range of speech and mind.'

(e) It is sometimes used to denote 'condition' (=चेद or यदि); as, जीवितं चेदस्ते मूढः हेतुः मेव गदत्सूण (M. b.); i.e., जीवितमिच्छते चेदिः &c.

(f) Or it may be used as an expletive, as, भीम: पार्ष्ठ्येव च (G. M.).

Obs. Lexicographers give as the sense of च, अज्ञाच्छ, समाहार, इतरैव, समुच्छय, which are included in the general idea of 'conjunction' or 'copulation' denoted by च. अज्ञाच्छ means 'connecting a subordinate fact with a
principal one'; as, बिकास्मू गां चानय 'go to beg and (while doing so) bring the cow'; समाहार is 'collective combination'; as, पाणी च पादी च पाणिपादं; सन्तेरतर is 'mutual connection'; as, व्यक्ति न च प्राणिक्षर्च व्यक्ति च चतुष्यायुर्गोऽस्रुव; समुच्चय is 'aggregation'; as, ष च पण्डित च पण्डित च.

§ 273. च is frequently repeated with two assertions (1) in the sense of 'on the one hand—on the other hand,' 'though yet' to denote antithesis; as, न सुद्धा सकलन्तुन्दुसखी च सा निर्भायि चेदमनं र चित्तम् (V. 2) 'on the one hand that full-moon-faced woman is not easy to obtain; and on the other hand there is this unaccountable working of Love'; or 'that full-moon-faced lady &c... and yet ' &c.; (2) or to express simultaneous or undelayed occurrence of two events, as denoted by 'no sooner than' or 'as soon as' &c. in English; as, तेष प्राप्तुद्वन्तं चुबुवे चानिन्यावः (R. X. 6) 'no sooner did they reach the ocean than the Supreme Being (Vishnu) awoke.'

§ 274. जातु means 'at all,' 'possibly,' 'perhaps'; as, कि तेन जातु जातेन (P. I. 1) 'what possibly is the use of him being born'; न जातु वाल्का लम्बते स्म निर्विर्जति (Ku. V. 55) 'the maiden did not at all enjoy (never enjoyed) pleasure.'

Obs. Panini lays down that जातु is used with the Potential in the sense of 'not allowing,' 'not suffering'; as, जातु यत्वाहुस्तु हुरिन नितेत्र (S. K.) 'I do not suffer (allow) that a person like you should censure Hari.'

§ 275. तद्दृ is a pronoun (see § 132 for its uses) and an adverb. In the latter case it means (1) 'for that reason.' 'therefore,' 'consequently'; as, राजपुत्रा वर्य तद्दद्ध होतुः कुतूहल-मल्य (H. 8) 'we are princes; therefore, we have a desire to hear of war'; (2) 'then', 'in that case' often as the correlative of यदि; as, तद्दद्ध विमलिष्यमः मूम्बितवतरावः (U. 5) 'come, then, let us go to a place fit for our combat'; तयाय यदि महकसुत्तुल तत्पर्यायम (K. 186) 'still if you have a great curiosity, (then) I shall relate.'
§ 276. तत्त is often used for the ablative forms of तत्, such as, तस्मात्, तस्या; तत्ततवापि दशिते (S. K.) =तस्मात् न्यानापि; but it is oftener used as an adverb. It primarily means ‘thence,’ ‘from that place’; and generally, ‘then,’ ‘afterwards,’ ‘thereupon’; as, तत्त: कतिपयदिविसापने (K. 110) ‘afterwards (then) some days having elapsed.’ It also means (1) ‘for that reason,’ ‘therefore,’ ‘consequently,’ as a correlative of यत्त; (2) ‘then,’ ‘in that case’ serving as a correlative of यदि; as, यदि गृहीतमिद् तत्त: किम् (K. 120) ‘if this be caught, then what would happen?’; (3) sometimes ‘beyond that,’ ‘further,’ ‘moreover’; तत्त: परस्ते निर्मदुःश्रवण्यं (K. 121) ‘beyond that is a tenantless (dreary) forest.’

(a) तत्स्थत: (तत्: + तत:) is used in dialogues in the sense of ‘what next,’ ‘go on,’ ‘proceed’; as, राक्षसः—उनजोमयपस्तावे प्रयत्नः।तत्स्थत: (Mu. 2) ‘Rākṣasa—The attempt of both was out of place.—Well what (happened) next? (i.e., proceed).’

§ 277. *तथा means ‘so,’ ‘thus,’ ‘in that manner; as, तथा मां वंचयित्वा (S’. 5) ‘having deceived me in that manner’; चूतस्तेषा करोति (V. 1) ‘the charioteer does so (accordingly)’; तथा च श्रुति: (S. B.) ‘and so says the Veda.’

(a) It is also used in the following senses:—(1) ‘and also,’ ‘so also,’ ‘in like manner; as, अनागतानागाता च प्रत्युत्तमालस्वत्स्तथा (P. I. 18) ‘he who provides for the future and also he who is ready-witted’; (2) ‘yes,’ ‘be it so,’ ‘so it shall be,’ signifying ‘assent,’ ‘promise,’ &c. and followed by इति; as, राजा—एवं तत्स्थत: सकारे नाप्यात।प्रतिहारी—प्रतेशति निष्कान्तः (KING.—Take him to his Honour.’ ‘Pratihari.—’ Yes, so it shall be (your commands will be obeyed), so saying exit’; (3) in forms of adjurations, ‘as surely as’ (preceded by यथा); as यथासम्पर्यायं न चित्ते तथायं न्येतां न्यरस्तु: ‘as surely as I do not think of any other man, so surely let this person fall dead.’

*तथास्त्युपमे पुष्टप्रतिवाच्यें समुज्ये।
ग्राहणे निष्क्रिये स्पात्। (२०.)
For some of the meanings of तथा, as correlative of यथा, see Lesson 27.

Obs. तथाहि means 'for,' 'so it has been said,' 'for instance'; तथाव 'and likewise.' Both are often used in introducing quotations.

§ 278. तावत्, as a particle, is used (1) in its literal sense of 'first,' 'before doing any thing else'; as, प्रिये इत्स्त्वादवदागमयता (S'. 1) 'my dear, just (first) come here'; शालदययृव तावत्चवच्च-\(\)करसचकालनमिभि (V. 5) 'first gladden me as a lunar ray does the moon-stone'; (2) 'on one's part,' 'in the meanwhile,' or 'while'; as, सभे शिर्प्रतििवंशे भव । \(\)अहः तावत्स्वाभिलिचत्वृत्तिमनुविविष्ये (S'. 2) 'friend, be firm in your opposition; I, on my part (while I) shall act up to the will or my master'; (3) 'just,' 'now'; as, गच्छ तावत् 'go now'; (4) to emphasize a statement, in the sense of 'indeed,' 'really.'; as, लर्मेव तावत्तपमो राजद्रोही (Mu. 1) 'thou (indeed) thyself art the first traitor'; (5) 'as for,' 'with respect to' &c.; as, एवं कते तव तावत्तपयायत्रा \(\)केश्व विना मिभिविषि (P. I. 8) 'this being done, as far as you are concerned (.with respect to yourself) your maintenance will be secured (to you) without any trouble'; निय-\(\)हृतावतुप्पितः (H. 3) 'as for war, it is imminent.'

For the other senses of तावत् as a correlative of यावत् see Lesson 27.

§ 279. **तू** is most frequently used as an adversative particle, meaning 'but,' 'on the contrary,' 'however,' 'on the other hand.'; as, स सर्वेऽसंखु सुखानां प्रायोजनं यथो । एव तू सुतमुख-\(\)दद्भनसुखं न लेम (K. 59) 'he completely enjoyed all pleasures, only he did not enjoy the pleasure of seeing the face of a son.' In this sense it is often added to क्ति and परं.

Note.—**तू** is never used at the beginning of a sentence, while परतु and कितु always stand first.

(a) **तू** is frequently used in the sense of 'and now,' 'now,' 'on one's part,' 'as to,' without any adversative.

**तू पावपर्यं भेषे समुन्द्यम्यजचारणे (सि.)**
force; as, एकवा तु नातिदूरोदिने सहस्रमरीचिमानिनि प्रति‌हारी समु-सुत्वाधिरी (K. 8) 'now once upon a time, when the thousand-rayed god had not risen high enough, the door-keeper, drawing near, said'; अविनित्स्थू तामिनिमेवनोचनो ददर्म (K. 11) 'the lord of the earth, on his part, looked at her with a steady-fast gaze'; यत्र आसननद्वस्वात्मादेव इति काशिकायामुक्ते तत्त्वामातिकं (S. K.) or निर्वाधिते तु परिरम्य वषुर्ने नाम (Māl. 8).

(b) Sometimes तु marks a 'difference or superior quality' as, मृद्ध पयो मृद्धतरं तु हुवर्य (G. M.) 'pure is water, purer still is milk'; and sometimes it is used as an emphatic particle as, भीमस्तु पांडवानां रोषः (ibid.) 'Bhima alone is the fiercest of the Pandavas.'
दृष्टव्यं मेघनां दूरत एव कृतगतकारं तममाृकृत। तिष्ठतु ताक्षुर-स्ताल्पर्वःखामनवृत्तान्तव्रतान्त्रान्तमेव तातू पूष्णचारी।

(K. 304)

अयमेकपदेन तत्व बियोगः सहसा चोपनः शुद्धःसबौ मै।

नवरायरोपदवादृशिभिंविविध्यं च निरातपल्लर्म्ये। II (V. 4)

प्रतिनिर्देहीतुः प्रणायितेयवचित्यौचनस्तामापचकमेच।

समाहिनं नाम च पुष्पन्धिनय धनुष्यों समवरत ब्रह्मण। II

(Ku. III. 66)

न जातु कामः कामान्तुमुखं गृहं शायत।

हविषा कूलवेणेव भूय एवामिचवते। II (Manu. II. 94)

ADDITIONAL SENTENCES FOR EXERCISE

अनन्तत्वम् प्रतिवर्तनमेवगृहेन तिष्ठतु।

कुल इवसुव्यत द्विती चेलेवं साधु-भिश्ययिन्ते। प्रयामेव चक्ष्वतिः पूवर्तं जननियत्वसीत।

सं चेतल्लक्षणोपपतिौ भविष्यति अभिन्नं शुद्धतमेनां प्रवेशशयिः।

विपवये तु पितुरस्तः समीपन्-समतावस्थितये। (S.' 5)

कन्यायमकमलेव राज्यमुचा ऊँच। आयं मित्रलामः स्वर्तावस्थमाहिः।

इवानी शुद्धमेव बोधुचित्तमः। (H. 2)

गुह्मापतितं लेवं दुःखामापतितं तय।

चक्ष्वतिरिवतः दुःखानि च गुह्मानि च। (H. 1)

संभावरो तातवनेर्वचं गेहं योगव्रतस्त्रो न च कुनयेवे ते।

बिन्धवं चाकरामसीहुतानां मूर्यालिनि हृदमितेयपरामग्। (R.XVI.7)

मूर्यिसतात्रयस्मृतिमिरुपनिधिना मम च गुह्मित्वं तमसा मनः।

मनसिजेन तबे प्रवेशयं गुह्मान् चूडसर्वदच निवेशित। II (S.' 6)

बेव परावृत्तम् कुश्याये—

सा निवती स्वानि भामानि झाला बादल्केवं कन्याकुं च प्रवृता।

स्त्रीसंस्थानं श्रीराजसीत्यमारहुकलित्यां योगितेः क्रमम। II (S.' 5)
Those who act in a virtuous way and are devoted to doing good to others, alone become the objects of God’s mercy.

I have brought from Bombay eight silken clothes, five silver pots, and several other useful things.

On the one hand I have never before seen him; on the other, there is his speech as hard as the stroke of a thunderbolt; who may this man be?

As soon as these brave soldiers desert their master’s side, I shall provoke revolts in his territories.

You have made very good preparations for war; nothing will, therefore, be wanting to you.

Duryodhana:—Oh the bravery of that youthful warrior! I think all warriors must have for a time stood still with amazement, to see his extraordinary exploits. Well, proceed.

Having imposed upon me in that manner by your honeyed sentences, are you not ashamed to cast me off now?
You are so much afflicted with even a temporary separation from your mate, and yet you are so averse to giving a love-lorn man like me, information regarding his lost beloved.

The moment he placed his foot within the threshold of the house, three men rushed upon him and made him their prisoner.

You have now got wealth, honour, children, and everything else desired by men; what else do you want?—Or why, it is truly said 'there is no knowing how far human desires may extend.'

Go thou to Yajnas'arman and ask him why he has tarried so long; while I shall go and call the other Brāhmaṇas.

Rama getting up early in the morning, begins to study; whereas thou sleepest snoring in the bed.

As far as the eldest son of Mitragupta is concerned, he may certainly be relied upon, but I do not know anything about his other sons.

If this be done, you yourself will go on uninterruptedly with your work; and we also shall be enabled to do our own.

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LESSON XXV

दिस्तप्त, न, नाम, जु, नन, & झुंग

§ 280. दिस्तप्त is a particle expressive of joy or gladness and may be translated by 'I am glad,' 'happily,' 'thank God'; as, दिस्तप्त प्रतिहत दुःखार्थ (Mal. 4) 'I am glad the evil is averted'; दिस्तप्त कोषव्याजन देव्या परित्वातो भवान्ति (M. 1) 'thank God (that) you are saved by the Queen under the pretext of anger.'

(a) दिस्तप्त is often used with the root वृष and शदिस्तप्त वृष may be translated by 'to congratulate (one) upon;' the subject of वृष being the person congratulated, and the matter of
congratulation being put in the instrumental case; as, विद्याधर गहरानो विजयन वर्धते (V. 1) ‘I congratulate your Majesty upon your success’; विद्याधर वुद्धबुद्ध्या विधितासि (Māl. 4) ‘you are to be congratulated upon your friend’s recovery (from the swoon),’ or ‘I congratulate you’ &c.

§ 281. न ‘not’ is used like an adverb; न दुष्टोऽयं मया ‘he was not seen by me.’ ‘No’ as applied to nouns is expressed by न with any one of the indefinite forms; as, ‘no man came to me’ न कोपि नरो मामायात; योगिनां न किमपि मयं ‘Yogins have no fear.’ In negative sentences the indefinite forms mark the exclusion of all; as, मरणादि कोपि विभेदित ‘no one whatever is afraid of death.’

(a) In several cases न-न is used to express an assertion emphatically positive; as, नेवं न वक्ष्यति मनोगतामाधिवेतु (S’. 3) ‘she will certainly mention the secret cause of her agony’ (lit. not that she will not mention &c.).

§ 282. *नाम is most frequently used in the sense of ‘by name,’ ‘called,’ ‘named,’ ‘known as;’ as, रावणो नाम सक्षेष ‘the lord of Lankā by name Rāvana’; पुष्पपुरी नाम नगरी ‘a town called Pushpapuri.’

Obs. The noun before नाम must in this sense be in the same case as the noun of which it may be an attribute; as, मेघनादो नाम मित्र (P. I. 15) ‘a friend called Meghanāda’; तामिलनाडु नामोपयम (Dk. I. 1); बलभिनेन नाम नगरे बलभिनेन बणिक् (Dk. II. 6). This नाम does not enter into any compound, and should not be confounded with नाम which is compounded; thus दशरथनाम राजा is wrong; it should be either दशरथो नाम राजा or दशरथनामा राजा (दशरथो नाम यस्य सः).

§ 283. Another most general sense of नाम is ‘indeed,’

*नाम प्राकास्यसंभाव्यकोधोपगमकुस्तने। (अ.)

नाम प्राकास्यकुस्तयोः।

समाव्याय्ययुपगमयोरसी विश्वम् कृपि:। (हे.)
ˈto be sure,’ ‘verily,’ ‘forsooth’; as, मया नाम जितं (V. 1) ‘I have indeed conquered’ (become victorious); विनितवेषण प्रवेष्टन्यानि तपोबनानि नाम (S’. 1) ‘hermitages should indeed (to be sure) be entered with a modest (humble) dress.’

Obs. When नाम is used with कः, कि, कर्ण, &c., the meaning expressed is that of ‘possibility’ or ‘I should like to know’ (cf. इव§257); as, को नाम राज्यां श्रीम् (P. I. 3) ‘who possibly is a favourite of kings’; को नाम पाकामित्सल्ल्य जंतुद्वाराणि दैवत्य विपातुमात्रे (U. 7) ‘what creature, I should like to know, is able to shut the doors of Fate, when disposed to show its power’; अथि कर्ण नामैतत् (U. 6) ‘how indeed is this’?

§ 284. नाम is also used (1) to express a ‘pretence’ or a feigned action; as, कारात्तविको नाम भूत्वा (Dk. II. 6) ‘pretending to be an astrologer’; (2) with imperatives; in the sense of ‘granted,’ ‘it may be that,’ ‘if you like,’ as, यज्ञवल्लालो-शिताबधि दुःसासामावेग सुःतत्त्वाराणि विशेषां (K. 328); ‘granted (it may be that) that calamity which being of indefinite duration, will end in sorrow, will create emotions of grief in one afraid of death’; एवमास्तु नाम ‘well, be it so’ (if you like); (3) ‘wonder’; अत्रि नाम पर्यतमारौहिति (G. M.) ‘it is a wonder that a blind man ascends a mountain’; (4) ‘anger’ and rarely ‘censure’; का नाम विस्फुरौति शतावाणि (U. 4) ‘Oh! do missiles gleam forth!’; माति नाम दशात्तरय परेः परिमे (G. M.) ‘What! should I, Dasanaana, be defeated by others’?

§ 285. नु has an interrogative force involving ‘some doubt’ or ‘uncertainty’; as, स्वप्नो नु माया नु मतिभस्मो नु (S’. 6) ‘was it a dream, an illusion, or an infatuation of the brain’?

(a) नु is very often compounded with the interrogative pronoun and its derivatives, in the sense of ‘possibly,’ ‘indeed’ (cf. इव§257); as, कि न्येतस्वामित्वसिद्धोपयव (Māl. I).
what may this possibly be?—or what else than this?';
कथं नू गुणविठ्ठनेव कलान्ति (Dk. II. 6) 'how, indeed, shall I get a
virtuous wife?'

§ 286. † The most general combination of नू is with the
word न, and नू न is now treated as a separate word. It
is used in the following senses:—(1) 'is it not indeed that,'
'surely it is'; as, यदामेघावाविनी विष्णुपदेवं मलिनयिति तदाचार्य्यस्य दोषा
नू (M. 1) 'when a dull-witted pupil spoils the instruction
(given), is it not indeed (surely it is) the fault of the
preceptor?' (2) it is used as a corrective word like 'why'
in English; as, नू पदे परिवृत्य मण (Mk. 6) 'I say, say (it) chang-
ing the words'; नू सवारंशो मे वर्ते (S. 2) 'why you your-
sell are before me' (is it not, indeed, that &c.); नू विचिनोतु
भवास्तदरसमुखाने (V. 2) (well, why do you stand), 'you should
look for it in this garden'; (3) in propitiatory expressions,
in the sense of 'pray,' 'be pleased' &c.; as, नू मां माप्य पत्तु-
रतिकं (Ku. IV. 32) 'be pleased to take me to my husband';
(4) as a vocative particle used in addressing persons, mean-
ing 'Oh,' 'ah,' &c.; as, राजवाहिनोरावत । नू मानव अत्र
भवातैकाकी किमिति निवसति (Dk. I. 2) Rajavâhana said:—'o
man, why do you live here alone?'; नू मूर्खा: पठितमेव
गुणाभिन्नतत्त्वाणि (U. 4) 'ah fools, you have already learnt it
in that chapter'; (5) in asking questions; as, नू भमास्तक्क्त्वो
गोलम: (U. 4) 'has Gautama accomplished his object?'

(a) In argumentative discussions नू is very often used
to head an objection or advance a contrary proposition,
and उच्चते, with or without अत्र, is used with the statement
that answers the objection raised, or refutes the proposi-
tion asserted; as, 'नू एकाक्षं हुरेज्ज्येः: 'इति वचने विषमो
विभागो दशित इति। अत्रवच्चते। सत्यमेव विषमो विभागः:
सा राजस्त्तथापि कोकिलकप्ताविनाद्युष्यः (Mitakshara) 'now it may be objected
that the division (of the ancestral property) is declared
to be uneven, by the precept 'the elder shall take 2 parts'.—

† प्रकर्णस्यार्गाणुसारसुपारमन्त्रेऽनू। (अ.)
To this we reply, true this unequal division is ordained by S'astras, but it is not to be followed being opposed to practice; so ननू अद्रेतनान्याद्वृत्तकालिविराम्यादुतानां च गोमयादीनां कार्यार्थीति उच्चम् (S'. B. 428); other examples of the use of ननू in this sense are:—ननू चतुर्मपि कार्यार्थीरण्य स्वामिभव्यायत्ने भोक्तुतस्कारिष्यति। नू (S'. B. 423); ननू जगद्यमक्तमसंश्च दिन्त। सत्यमेतू (ibid. 888).

Obs. कथं तद्दि (then how is this), इति चेत (if any were to say so), are sometimes used in raising objections; as, कथं तद्दि 'क्या है लुस्कः'—प्रामाद एवार्थिति भागुरिः। (S. K.) 'now one may ask how is it लुस्कः (voc. sing.),' (we say) 'Bhāgurī thinks that it is a mistake.'

§ 287. The chief sense of नून is 'certainly, ' 'indeed,' 'positively'; as, स नूनं तव पाराश कच्च्युत्यति। (H. 1) he will certainly cut your bonds. अन्वापि नूनं हरकोपविन्नस्वयं ज्वलित (S'. 8) 'surely (indeed) the fire of the anger of Hara is still burning in you.'

ननू समाने 5पि श्रावृद्धभागे क्योंिणव्राक्षादृश्यमाणसः। पुर्णजानामति। (M. 2)
मया नाम मुङ्कचालकनेव शुष्कधवनर्जितेनैतिः जल्पानस्वलुकस। (M. 2)
अनित्यत्रानुरोगे नाम तपस्वितन् (S'. 1)
अभुरित्वा। ननू भक्तिम्याग्येव पिठमूर्तिकर्त्त्विः श्रुकृत्वा (S'. 4)
दिस्या धर्मसार्थसामागिन वृष्मुखदर्शनेन चायुर्वाच्याते। (S'. 7)
निशामण्यतत्तियतिवलुक्तं तपातवानु श्रुबृद्धमांचालु स्वनियममनादृश्य तत्त्वायमासः द्रष्टांति। (Dk. II. 2)
एतदचन्त्रं सुखा बन्द्रकलभ्यते सहाजने पितुरि प्रदीप्तिर्तिरसमाशीविषव्याश्चिपू (Dk. II. 4)
इम् दुर्लभािं सूर्जता विचारा नूनमेवा कुणाक्षरप्राण्यणन निर्मिता।
भोजेद्रजसर्वके विचारनिर्माणानि पुपुर मय प्राप्तु तर्क समानलक्षणा मन्त्रानि
तर्कि के न सहोदरा। (Dk. I. 5)
यदि गर्जेिति वारिधि गरजें तत्ताम रिण्टु: पुरुषा।
अथ विचलक्षमदानो लमपि च हृःखः न जानसि। (Mk. 5)
प्राधुचात्रनु हरिचन्दनपल्लवानाः
निषादितुःकर्कन्दर्जि नु सेकः।
आतप्पज्ज्वििनम: परितर्पणो मे।
धाेजीवनौपिसीनो नु हरि प्रसीिकः। (U. 3)

ADDITIONAL SENTENCES FOR EXERCISE

नवार्यस्मातः प्रतासमेवागंगतया भिन्नानुकृततत्वानि नामापूर्व नाटक प्रयोगोनि
वाषिकिष्टामिति। (S' 1)
अनुपर्यार्यां चतुर्थो त्वदि। न कवाचित्तस्य: शोकपातालमािनो हर्षिति।
कनु प्रवासतेः निर्जनस्य: गिरय।। (S' 6)
सति लयेके विषयां वर्धि न नतु मनािभि प्रतिहुब्ध एव ते चिरौिप: प्रतियोगितेति
महाभागो भक्तिरं इति। (Māl. 4)
आय्य नूना रामभद्र इत्येव भाग ततपरिजनायसि।
वृहियस्तत्सम्बन्धायातमृ। (U 1.1)
स सत्तिकुस्मारो नाम श्रेष्ठं श्रृंजातात्वार्यावैधिष्याश्रितामापेि। नात्य-
शाराकामनसुगुणदार्यां दा सुख नामः। तत्कथणु गुणावहिन्नेिय कस्त्रासि। अथ
परप्रत्यावहके भारेि याकृििि विषयां सपन्तितमोितमेय कारात्तिको नाम भूतवा
चुब ििमाि। (Dk. II. 6)
विविधसेिलो परिगृहप सक्तियां परिश्रम नाम विनीयाच्छ क्षणम्।
इमां च गस्यास्नूिे चक्षु रुपाश्चेिे वक्तुन्नुस्त्रित्तकः। (Ku. V. 32)

निम्नाष्टिः विचारः प्रसंक्षिप्तानांत्मः
प्रशस्तिः विवािः क्त्सेिे दक्षाय।
अत्नुषु विभेदु नाितर सन्तु नाम न्यय तु पितामांतं बुधुकृत्यं प्रजानाम् II (S’. 5)
बुधुषा करणोज्जितंत्य सा निपतती पाितिसन्ध्यपािपम् II
ननु तेलक्षेकुंजुना सह दीपांगध्वस्वैतैत मेधिनीम् II (R. VIII. 88)
अस्वयं सर्गविभू प्रजामंतिपुण्डरकं नु बांधित्रेदः
शूंगारंकरस्त: स्वयं नु मदनो मासो नु पुण्यकरः II
वेदाभ्यासादं कर्त्त: कर्त्त नु विषयव्यवस्कनमुतुस्ति निर्मायेतु प्रभवेन्द्राहरिर्मितं रूपं पुराणो मृति: II (V. 1)

There lived a rich merchant by name Dhanamitra in a town called Manipura.

What mortal can possibly know the greatness of God, which baffles the imagination even of great sages?

He, possessed of inauspicious features, was indeed crowned king, notwithstanding that there were other qualified princes.

Who is there who will try to bring down ruin on his head with his own hands?

I congratulate you all on the accomplishment of your desired objects.

Thank God that thou art again seen by me after a long separation.

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.

May it be a real tiger, or some other animal dressed in a tiger’s skin!

Govinda:—Rāma, when will you go to wait upon the Guru? Rāma:—Why, it is your turn to-day to wait upon our preceptor?

You say Govinda is very lavish in spending money;
why, you yourself resemble him in this and several other respects.

If then that friend demand 'why Brutus (Gopāla) rose against Cæsar (Vishnu),' this is my answer:—'Not that I loved Cæsar less, but that I loved Rome (Suvarnpura) more.'

LESSON XXVI

पुनः; प्रायः (प्रायेण), बतः, बलवत्, मुद्दः; यत् & यत्सत्ये

§ 288. पुनः usually means 'again'; as, पुनाविवश्यः (Ku. V. 88) 'wishing to speak again,' but it has often the sense of 'whereas,' 'while,' 'on the other hand'; as, तदेव पंचवटीतानं स एव आर्यपुत्रः। सम पुनर्वद्मायूर्या दृश्याणां श्रवणे स्वे वेत्रत्वातासि (U. 8) it is the same Panchavati forest, and my lord is the same; but (on the other hand, however) to me, an unlucky being, all this, though before the eye, is as if nothing.'

(a) पुनः: पुनः: is stronger than पुनः and means 'over and over again,' 'repeatedly'; as, स्वपाठानपुनः: पुनर्वचवः read thy lessons over and over again.' The use of पुनः with क is already given (vide § 267).

§ 289. प्रायः or प्रायेण means 'generally' and is used in laying down a general rule or statement; as, प्रायो भूत्यास्त्याँति प्रचलितविनयं स्वामिन सेवमाना: (Mu. 4) 'generally (as a general rule) servants, waiting upon their lord, leave him when his prosperity declines (fades away)'; प्रायेपि रमणविरहेः स्याना विनोदा: (Me. 87) 'generally these are the amusements of women during their separation from lovers.'

§ 290. *बतः is used in the following senses:—(1) 'alas,' to express pity or sorrow; as, अहो बत महापार्यं कतूः व्यवसिता वय (Bg. I. 45) 'alas! what a great sin are we going to commit!;
(2) 'joy' or 'surprise', and it is generally found in con-

* लेखानुक्रमातिस्वविविध्यायांस्य बत। (अ.)
juncture with अहै in these senses; as, अहो बतासि स्पृहणीयवीर्यः (Ku. III. 20) 'oh! how enviable thy valour'; so, अहो बत महन्निच्छः (K. 154); हुता बत वराकी सा (G. M.); as a vocative particle; as, बत विवरत तोय तोमवधा नितान्तं (G. M.) 'O clouds give plentiful water'; ल्यजत मानमभ बत विग्रहः (R. IX. 47).

§ 291. बलकेत meaning 'having strength' is used as an adverb, in the sense of 'strongly,' 'excessively,' 'very much'; as, शिव इन्द्रियशोभ बलवतिज्ञासृ (Ku. III. 69) 'S'iva strongly (perforce) curbed (quieted) the agitation of his senses'; बलवद्वस्यशरीरा शकुंतला (S. 3) 'S'akuntala is very severely indisposed.'

§ 292. मुहः means 'often'; as, बालो मुह रोदित 'the child often weeps'; and in this sense it is generally repeated. It also means 'at one time—at another time,' 'now—now,' and is used with each clause; as, मुहस्रस्यकी ज महर्षि बहुप्रापितफला अहो चुज्राकारा नियतिरिव नीतिनिर्विदः (Mu. 5) 'at one time (now) its seeds seem to disappear; at another (now) it yields many fruits; oh, how varied is the policy of a politician, like Fate!'

§ 293. यत् introduces a direct assertion with or without इति at the end; as, सत्योऽय सत्यवादो यत्संपत्तिःसंपदनवज्ञातात्ति (K. 73) 'the popular saying is true that one fortunate thing follows another'; तत्स्य कवाचाचित्तवा समुल्लभाय यदयौपचुपापाचित्त नीया: कवाचाचित्त (P. 1) 'a thought once occurred to him that means for acquiring wealth should be devised and executed.'

(a) यत् has the force of 'that' in such sentences as 'art thou mad that thou speakest so incoherently?'
बि त्व मत्तोऽसि वदेवमस्तंत्र प्रत्यासि or 'because' or 'since'; as, बि शेषय भर्यणा न वपुष्पि हमान न सिपश्चेद यत् (Mu. 2) 'does not the serpent S'esha feel the heaviness of the load on his body, because he does not throw down the Earth (from his head) ?'
भाज्यतुर्वर्तमले क्वा यल्या मे यदीयोपुनम्या दृष्टा (V. 1) 'O
creep, you have done me a service, since she has been once more seen by me.'

Obs. In translating sentences having the sense of 'since—therefore,' 'because—hence,' 'therefore,' 'hence,' these may be translated by तत्त् or तत्; or the whole sentence may be expressed by using यत् or यत्; as, अहं भरातरं श्रुतसिद्धान्तायमि यत् (यत:) सोजीवं हुव्वतः: 'I shall drive my brother out of the house because he is exceedingly ill-behaved.'

§ 294. यत्: means 'from which place,' being used for यत्स्मात्; as, यत्स्मात् शानमशेषमाप्तं (R. V. 4) 'from whom (your preceptor) complete knowledge has been obtained by you?; or it means 'for,' 'because,' 'since,' when a reason is assigned; as, किमेवज्ञयते महंदतरं यत्: कर्मर्द्धीपः स्वर्गं एव (H. 8) 'why do you say so? There is a great difference; for the Karpura island is heaven itself.'

§ 295. यस्तत्वं, regarded as one word, is used in the sense of 'to be sure,' 'to own' or 'to speak the truth,' 'verily;' as, असंगठस्यस्यस्य वो वचनस्य यस्तत्वं कृपितामिव मे हृदयं (Ve. 1) 'by the ominous nature of this your speech, my heart, to speak the truth, trembles.'

यद्वतस: कुर्जलीलाम विैड्यनयि तत्विल्लाम: प्रमाणेण ननु नदी-बेग्यस्त। (S. 2)
ईदं तत्प्रत्युपन्नमति स्वैैणमिति यशू:त्यति। (S. 5)
निरक्रिष्कल्क्या: प्रियायः समवर्धमन्मृस्त्य वदवदशारणोस्मिः। (S. 6)
सर्वथा नकृतिन्तै-खण्डीकल्तति जीवितत्तुष्णा यदीदृगवस्पदमिः मामाया- स्यति जलालिनाः। (K. 85)
पुष्यमाजः दल्ल्मी मुनयो यदहनिष्मैने महवंस्य: पुष्यः: कथा: शुर्प्वतः: समुपास्ते। (K. 43)
कस्मात्मया निथ्यायोजनमिदमवन्मुखदयमनसत्मिति विचार्यायणे पायस-लयम्यासै भे परिहासमुपजनयति। (K. 120)

अहं तं समादितम। सैषा सुज्ञानाचरिता सर्निःषदीयिसि कारण्णयायामादं-णियायामादं: सदृप्ते। (Dk. II. 7)

अभिनयया गृहीता न खबू मनसिनि मया प्रयुक्तमिदम।

प्रायय: समानविलय: परस्परःस्वरोभागः। || (M. 1)

अधिको कठोर यशा: किं दे प्रियं किमवशो ननु घोरसम: परम्।

किमभविद्विने हरिणीहुः: कऽयाय नाथ कऽयं वतं मन्ये। || (U. 8)

उत्सहाय काह्यविशेषे शिवद्वारा परिषिद युध्यानस्य ममापि चेतसि युध्य-हानू परितोष्य: प्रादुर्भार्त्ति। यदि:

चीते वाष्ठशस्त्रापि हल्लेभुचिता क्रियः।

न शाले: रसभक्रिता कहूँरुपमेश्वते। || (Mu. 1)

**ADDITIONAL SENTENCES FOR EXERCISE**

अथ तेवां मध्यात्म वानः प्रोजाच। स्वामिन्यत्यात्मवाच पर्यंताः

परं न किचितकल्पमातारितं कुषं या। तत्वय भरं भक्तपिता प्राणार्यार्यरु

श्वामी वेन देवस्पायणया भवति। सम दुः स्वर्गाप्रितिति। (P. I. 11)

इह (पंचमां प्रकोपे) गंधर्वमुरारितिविविधालकारवोनितेनमिचिन्तित।

जनवचन्द्रच दस्तायत्य स्वामित्य हुवं हेमस। (Mk. 4)

आपरितोपालित्यायं न तापु मनस्य प्रयोगविज्ञानम।

बलबस्य पितासितानामकल्पमयैव सैता। (S'. 1)

व्यववति वहीत्योत्तोरिविविश्वति: पत्रश: फणं कुस्ते।

प्राय: स्वं महिमानं भोशाहथयते जंतु:। (S'. 6)

अद्वृत्तियां सिद्धि राजस्विनिविषयतम:।

उपस्थितेऽर्थ भस्माणि नानिनि कानित्तते एव यत्। || (R. I. 87)

अथ वा मयः भस्मविबलावदनम्: काणित्त एव बेलसा।

यवनेन तदन्त पातित: अपिता जन्वितायाबिश्वतां। || (R. VIII. 47).
I do not think it proper to speak on this subject, because I am not conversant with its details.

Since you broke open my house last night, I take you prisoners, and shall take you to the court for inquiry.

In matters concerning girls, householders generally see with the eyes of their wives.

Oh, the unparalleled splendour of this place! To own the truth, it will vie even with the garden of Indra in point of beauty.

Is the place, from which you have come, supplied with plenty of corn?

I am going to execute my master’s command, but where are you going?

Thus the wood-cutter saved his life and wealth, while the evil spirit was engaged in employment for whole twelve years.

Suvadanà tells me that Chandralekhà, her mistress, has been very ill since the day of her dancing in the temple of Durgà; I must now go to inquire how she is doing.

As a general rule the regard shown by masters to their servants, varies as the nature of the work intended to be accomplished through them.

Do you think the sun is not exhausted simply because he never remains stationary in his celestial path?

Friend, cut off my snares very soon and save me; for it is truly said that 'adversity is the touchstone of friendship.'
LESSON XXVII

\textbf{वथा-तथा & यथा-तथावत्}

§ 296. यथा by itself means (1) ‘as,’ ‘in the manner mentioned’; as, यथाजापयति देव: (S.’ 1) ‘just as your Majesty orders,’ i.e., your orders will be obeyed; (2) ‘namely,’ ‘as follows,’ ‘so’; as, तच्छादात्‌त्रूपते (P. I.) ‘it is as stated below, (as follows) it is namely reported’; (3) ‘like,’ ‘as,’ showing ‘comparison’ like इव; as, आसीदिच्छं दशरथस्य युधे यथा श्री: (U. 4) ‘she was in the house of Das’aratha like the Goddess of wealth’; (4) it is used to introduce a direct assertion, to report words or speeches, occurring in the direct construction in English; as, विदितं बलु ते यथा स्मरः क्षणमप्युपस्त्वे न धनो विना (Ku. IV. 36) ‘it is already known to you that Cupid does not feel at ease, without me even for a moment.’ यथा in this sense is usually followed by इव at the end; as, संदिष्टापितम तत्तते। यथा बलस्मिन्ते जीमीत- वाहनायोग्यतरो वरो न लम्बये। तत्समादस्में मलयवती प्रतिपाद्यतामिति (Nág. 2) I am entrusted with a message by my father (to this effect):—‘O Mitrāvasu, a better bridegroom than Jīmūtawahana cannot be found; so give him Malayavatī’; (5) ‘as,’ ‘for instance’; as, यत्र यत्र घृस्तत्व तत्र वचनः यथा महानसे (Tarka.) ‘wherever there is smoke, there is fire, for instance in the kitchen’; (6) ‘so that’ where जैन often takes the place of यथा; as, च द्र्षेयं चौरसिः यथा त्वायुपाजन- राक्षिक्ष (P. I. 8) ‘show thou that rogue of a lion so that I may kill (him)’; स्वामिन्यम् प्राणे: प्राणायाम् विभौक्तता जैन समोमय- लोकमर्कुपावितं (P. I. 11) ‘Lord, maintain yourself by my life, so that I may secure both the worlds.’

297. यथा and तथा, when used as correlatives of each other, have the following senses:—(1) ‘as—so,’ in which case तथा sometimes takes the place of यथा; as, यथा हृदेश्वया फले ‘as the tree, so the fruit’; यथा बीजाकुर: सुःस्म: प्रयत्नेरसिजुर- रक्षितः। फलप्रदो भवेकारें तङ्कुट्तक: सुरक्षितः (P. I. 8) ‘as a small sprout growing from a seed, carefully tended, will
yield fruit at the proper time, so (will) people when properly protected'; (2) 'so—that', where तथा stands for so, and यथा for that; as, यदि वामतुः तथा वत्सं यथा तस्य राज्येन्द्रकिनीयाः भवामि (S. 3) 'if you approve of it, so act that I shall be favoured by the royal sage'; अहं स्वामिनं विज्ञाप्य तथा कारिणं यथा स वचं करिज्यति (P. I. 11) 'I, requesting his Majesty, shall so manage that he will kill him.'

Obs. The words ईदृश, लादृश, तावत्, एतावत्, ईत्य &c., are similarly used for तथा, and forms of the relative pronoun (generally मेन) are used with the second clause for यथा; as, ईदृश अहं मंशामागिनी यथा न केवलमायंपुन्तंविरह गुणविवर्होपि (U. 3) 'I am so unfortunate that not only am I separated from my king, but even from my children'; मम चतुर्वाण्लोभविरहो येन स्वहस्तगतमुनर्करुणामापि यस्य कस्मन्विद्यातुमिच्यामि (H. 1) 'my absence of greed (desire) is such that I wish to give to anybody this golden bracelet, though actually in my hands'; (3) 'since—therefore', 'because (as)—so'; as, यथा चलितमलयांचलचिलांचलिवर्ज्जय प्रवंडो नमस्वाङ्गं तथायामि अगस्ती-मृतं पविराज: (Nāg. 4) 'since (as) this wind is terrible, shaking the collection of stones on the Malaya mountain, (therefore), so I think that the lord of the birds has approached'; (4) 'if—then,' used like यदि-तहि; or as a strong form of adjuration, 'as surely as—so surely'; as,

वाढ्यथार्थक्षेमं: पतली व्यविचारो यथा न मे।
तथा विशेष्वरे देविर्मार्मांगातुमहंसि॥ (R. XV. 81)

'if (as surely as) there is no unchastity in my conduct with regard to my husband, in word, thought, or deed, then (so surely), O all-pervading Goddess (Earth), be pleased to take me in'; (5) 'as much—as', 'so much—as', where तथा stands for 'as much or so much' and यथा for 'as', when the sense intended is that of 'equality of relation'; as, न तथा बाष्टते शीतं यथा बाष्टति बाष्टते (Su.) 'cold does not pain me so much as does the (form) Badhāti.' In this sense एव is often used with यथा and तथा, or with one of them, to
make the equality more emphatic, and then they may be translated by ‘as—as’; as, चौथीसंप्रेक्षि यथैव शांता प्रिया तन-ञास्य तथैव नीता (U. 4) ‘among the four daughters-in-law, Sità was as dear to him as his daughter S'antà.’

(a) यथा & तथा are repeated (यथा यथा—तथा तथा) in the sense of the word the used with adjectives in the comparative degree, the adjectives themselves being translated by their Sanskrit equivalents, or in the sense of ‘the more—the more,’ ‘the less—the less’; as ‘the older he grew, the stronger became his torment (anxiety) caused by want of issue’ यथा यथा योवन-पतिव्रक्रम तथा तथा अनपत्यताजन्म वहानवर्तनसब संतापः (K. 59); so ‘the less you think of your lost son, the less will be your sorrow’ यथा यथा मृत्युनां न चित्रिघ्यसि तथा तथा तव दुःखं शम-मेष्यति, or यथा यथा अल्लासी गुप्ताक्षिता तथा तथा अल्लायो दुःखम्.

§ 298. *यावत्, used by itself, is used in the sense of ‘as far as, ’ ‘till’, ‘for’ showing duration of time or space and governs the Accusative case; as, स्तनयां यावतुज्जोरे-रवेशस (U. 7) ‘take care of (these) sons till they are weaned ’; किंतमवभि यावतस्नवरितं चित्रकारेणालिचितं (U. 1) ‘till what limit (how far) has our life been painted by the painter’?

(a) *यावत् sometimes has the sense of ‘just’, ‘then’ denoting an action that is intended to be done immediately (vide § 190); as, तदावत् गृहिणामाहू गंगीतकल्पनरसाड्यम (S’. 1) ‘therefore calling my wife, I shall begin the concert ’; याब-दिमा छायामारिल प्रतिपाल्यामि तं (S’. 8) ‘having resorted to this shade, I shall then wait for her.’

§ 299. Used as correlatives यावत् and तावत् have these senses:—(1) ‘as much—as’, तावत् standing for ‘as much’, and यावत् for ‘as’, both being used like nouns or adjectives; as, पुरे तावतमेवासस्य तनोति रविरातप्तः। दीक्षकाकमलोन्मेयो यावत्मथाय साधिते। (Ku. II. 33) ‘the sun sheds as much light only, in his city, as causes the bursting open
of lotuses in his ponds'; (2) 'all'; where the two together have the sense of totality; as, यावद्वत तात्त्व भुक्तं (G. M.) 'I have eaten all that was given'; यावद्वानुप्तकं वक्षयमूपपाद्यित्वं तात्त्वस्पमुपपाद्यतं (K. 62); (3) 'as long as'—'so long', where यात्रन stands for 'as long as' and तात्र for 'so long'; as, यात्रन्त्योफार्जनशक्तस्तात्त्वगिर्जपरिवारो रक्तः (Mohamudgara) 'as long as one is able to acquire wealth, so long is his retinue attached to him.'

Obs. (a) Where in English 'as long as', 'so long as' or 'till', 'until' &c., are used, both यात्रन and तात्र will have to be used in Sanskrit, यात्रन with the clause introduced by 'as long as', 'till' &c., and तात्र with the principal clause; as, 'as long as' the responsibility of the kingdom is entrusted to me, I shall keep the subjects contented' यात्रन्त्यव्यवहारो मधे विन्यासस्तात्त्वस्दृष्टा अनुस्वरुपः करित्यामि; 'charioteer, stop the chariot till I get down' सूत तात्रवस्य स्थायय यात्रन्त्यव्यवहारामि.

(b) In translating sentences introduced by 'before' यात्रन will have to be used for 'before', it being equivalent to till not; as, यात्रनं सरसों नौलपति तात्रदेवलभ्य: प्रवृत्तिरचामितत्वा (V. 4) 'I must obtain information from them before they fly up from the lake.'

§ 300. Sometimes यात्रन—तात्रन have simply the force of 'when—then'. as यात्रनं पापं उत्त्यायोष्ठनो निरीक्षते तात्रदेवनाभोक्ते हुस: कांडेन हुतो व्यापारितच (H.8) 'when the traveller having got up, looked upwards. (then) the flamingo being observed by him. was struck with an arrow and killed': and sometimes the sense of 'as soon as', 'no sooner—than', 'scarceley—when' &c., where यात्रन stands for 'no sooner', 'scarceley' &c., and तात्र for 'then', 'when' &c.; as, एकस्य दुःखस्य न यात्रदेवत गंभीरः....तात्रदेव विद्य् समुपरिशयं मे (H.1) 'scarceley had I gone (before I had gone) to the end of one calamity when another has befallen me again.'
मंगवन्तकल्पोऽनेप्रतिक्रियाःविषयेष्वभिनिकेष्व तथा प्रहरसी यथा जनोंये कालान्तरकोणो न मर्मति। (M. 8)

अकथितोरः ज्ञात एव यथायमामार्गस्वप्नस्येन भाष्ममदसिनो यावदकेश्वायुधपावंते तावदार्द्धपृष्ठः। कीयन्ता वाजिनु।

(S’8)

बहुवल्लभा राजानः श्रूपन्ते। तथथा ना प्रियतः बन्धुजनशोचनीया न मर्मति तथा निर्वाह्य।

(P. I. 15)

संजीवक भावः। भो मित्र कर्मेऽश्रौप मयासौ दुष्टवृद्धिरिति। इत्यते कार्यावदुत्तरतिरुल्लेहन प्रसादेन चाहुं दृष्टः। अधितां विद्वानेन विनिमयायास्येत। अधितां विद्वानेन विनिमयायास्येत। (P. I 20)

अथ मात्रेन्द्रजनसन्वस्य देशी सीते ईड्टःशते निर्माणाभाग: परिश्रम येन लल्लोऽस्तु द्वायं न्यासमन्त्रित्वदित्वमपि न शक्यते। (U. 4)

ततो यावदसौ पान्यस्तद्वक्षस्त्रतीतो गोमात्सरस्त्रिणां। न विशालिति तावग्नमहापके निमः: परीतित्वक्षम:। (H. 1)

थथा यथेष्व चरण्या दीःस्ते तथा तथा दीपशिवेश कण्जठमविषयुक्तः कर्मेऽक्षेरमुद्भन्ति। (K. 105)

याक्षसम्बन्धिनो न परापत्तिन तावदस्य। मात्स्या नगरदेवतागृहः गन्त्यंकितिवादिशक्तिधिर्मणुयन्तिनो समायमारः। (Mal. 6)

यथेष्वतिमुखार्गैः महानकालः नश्तोस्माभित्वमतथा तर्क्याम्याः।

अन्यां तीष्थ पारक्यं बलमुपगतकमिति। (Mal. 8)

क्रोऽण प्रभो संहर संहरिति यावदमयः। के महुःचतर्म चर्मः।

तावदसंग्रामतित्वस्मृतिनां मद्ये चक्षुः।

(Ku. III. 72)
यथैव इत्यादि गंगा पादेन परमेश्वरः।
प्रभवेण द्रित्यायिन तथैवोचित्रसा त्या॥ (Ku. VI. 70)
अर्थं तु विनिष्ठा पुरुषस्य जनायकायम्।
किया: सर्वं विनिष्ठः भूमि कुसमरोत्या यथा॥ (H. 1)
यात्रा: कुसृते जन्तुः संबन्धायानमः प्रियान्तू।
तावदन्त्यिणा विद्विद्यन्ते हदये शोकः।॥ (H. 4)
स तावदभिनेतान्ते स्नातकेन्मूद्दाशै वधु।
यावतेऽऽत समाप्येऽऽत यज्ञा: पर्याृतदल्पिणा:॥ (R. XVII. 17)

ADDITIONAL SENTENCES FOR EXERCISE

यावतरं विवाहस्य: कार्यस्य नामध्यस्तति तावदन्तित्वमिच्छिन्नसंपादे
विमानोपलंगसंपरिष्ठे स्थायामिः। (V. 2)
तब्बेक्कतक्तुतिकुतिकुर्कुर्कुर्कुर्कुर्कुर्कुर्कुर्कुर्नासुरगायति
कार्रकारिणि च पीवने कुमार तथा प्रयत्या यथा नोपहस्यसे ज्ञ्यातापल्ले
गृहद्विषिक्षिप्ते चिर्यं चिर्यं चिर्यं चिर्यं चिर्यं चिर्यं चिर्यं
यथा यथा चालितज्ज्ञानेविगतितानिरंज्ञायारामध्यवे भाष्यते सा तथा तथा
भेदतानसस्वह्वे इव स्पुरस्तिः मनुष्यान। (K. 109)
चांगोज्य: प्रातारो फिडंबरी श्रुताम् यथा किल वस्मूरी यावत् परायत:
स्नातकक िहः। (K. 282)

तस्य याब्ध्यं संसारसततासपिरिएवं लोकयात्रा यथुः: पितरो लोकः
वेयमेनुवत्तीयः हि। (Ve. 8)

अपि कृष्णायं सम प्रियां बने काप्यामि तेन ततुस्वस्य गुणू।
पुष्पोक्तमा सहचरो यथेऽव तेन सुभयं तथेऽव लघु सापि बीकते॥ (V 4)
विकल्पते सुच: प्राते बिर्या यथेऽव तथा जवे
व तु खऽव तथेऽका शक्ति गरोत्यथपन्ति वा।
संगतं च पुरुषयान्ते: फलं प्रति तथा
प्रभवति शुचिचिन्तोत्तुरपेहे मणिते वृद्धां चक।॥ (U. 2)
A hundred schemes have been devised by me for his ruin, in consultation with my friends; they are as follows:

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.

Ravana so pleased S’ankara by his austere penance, that the God granted him several boons.

This king governs his country so well that not one of his numerous subjects is disloyal to him.

Since all the preparations of war have been completed I do not think it proper to treat with the enemy.

The more I think about this world, the more does my mind become disgusted with it.
The moment he stepped into his house, his wife rushed to him exclaiming 'a serpent has bit my child.'

I hope you will stay here till Govinda comes back from his pilgrimage.

As long as I breathe, I shall defend my dear country even at the cost of my life, so that I may not die with a name sullied with disgrace.

He took the doctor's medicine for (वावल) 21 days, but finding no change for the better, he ceased to take it.

The teacher beat the child with a stick so severely that he fell down senseless on the ground.

The more do philosophers think about God, the less do they know him.

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.

Do you not know that all carnivorous animals are provided with claws (उसे शावला—तावला)?

The more diligently you study, the fewer will be your chances of failure, and the greater the probability of improvement.

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LESSON XXVIII

वरं—न, वा, स्थाने, हन्ता, हा, & हि

§ 301. वरं with न generally followed by च, तु or पुनः is used in the sense of 'better—than', 'better—but not', to express preference. वरं being used with the clause containing the thing preferred (which is put in the nominative case) and म च, न तु or न पुनः with the clause containing the thing to which the first is preferred (this also being put in the nominative case); as, वरं कन्या जाता न चाविद्विश्वस्तनयः (P. I. 1) 'better (that) a girl (be) born rather than a foolish son';
बरं प्राण्यागो न पुनरधमानामुपपमः (H.1) 'better to lose life, but not the vicinity of (contact with) the base.'

(a) Sometimes न is used without च, तु or पुनः as, याज्ञवल्क्य गौण वरमथिगुणे नाघमे लोग्यामा (Me. 5) 'better (that) a request to a worthy person (should even be) unheeded, than that it being made to a base man should be gratified'; बरं महान्यबन्धयः तस्य न मूर्खजनसंपर्कः (Bh. II. 14) 'it were better to roam with wild ones than (to keep) company with foolish people.'

§ 302. *वा is an alternative conjunction meaning 'or'; but its position is different in Sanskrit, being similar to that of च, see § 272; 'Rāma or Govinda' रामो गोविन्दो वा or रामो गोविन्दो वा.

(a) It has also these senses:—(1) 'and', 'as well', 'also'; as, पत्रलेखे कष्टेद्वज्ञानिवेदाया: कालंवत्तिकृत कुसंहुं कुसस्वी वा सकलः परिजन इति (K. 230) 'Patralekha, tell me whether Mahās'vetā and Kādambari are doing well, and also whether the whole retinue is doing well'; (2) 'like', 'as', having the sense of इव as, जातां मथे तुलिनममिति पदिनां वास्तवम् (Me. 86) 'I consider her to be changed in form (appearance) like a lotus blighted by frost'; (3) 'optionally', mostly in grammatical rules; as, दोष यो। वा चिन्ताविराग (Pān. VI. 4. 90-91) 'in the causal the उ of दुः is lengthened; but optionally, when it means to pervert the mind.'

(b) वा is added to the interrogative pronoun and its derivatives in the sense of 'possibly' like इव or नाम (see §257); as, मृत: को वा न जायते (P. I. 1) 'who possibly, that is dead, is not born again?'; कस्य वाच्यस्य वचसि मया स्यात्तवं (K. 156) 'whose words else should I possibly act up to?'; कथं वा गम्यते (U. 8) 'how indeed can you go?'

§ 303. वा, when repeated, has the sense of 'either—or', 'whether—or'; as, उभे एव कथे योहुमयोशीविज्ञाहितम्। सा वा वेभोस्तदीया वा भूतिजनेल्मयी मम (Ku. II. 60) 'two only are
able to bear the seed of us two; either she (Pārvati) of S’ambhu, or his watery form, mine; तन कविपरियमानु-रोषादा उल्लासक्षाक्तिसुमोरवादा नवनाटकक्षानकुतुम्हाला मद्यभिवधाने दीयागान प्रयये (Ve. 1) ‘I solicit your attention being paid to it, whether out of regard to the poet’s labour, or the importance of the sublime subject-matter, or a desire to see a new drama represented.’

§ 304. स्थाने is used as an adverb in the sense of ‘justly’ ‘properly’, ‘it is quite proper that’; as, स्थाने प्राणो: कामिनां दृष्ट्य-भीता: (Me. 8) ‘it is proper (it is justly said) that the life o; lovers is in the hands of (depends upon) messengers’, स्थाने तपो दुरसचरे मेलसर्गमण्या पेलवापि तथा (Ku. VII. 65) ‘it is quite proper that Aparnā, though delicate, practised a very austere penance for his sake.’

(a) अस्थाने means ‘inopportune’, ‘out of place’; as, अस्थाने द्योरिण प्रयत्न: (Mu. 2) ‘the attempt of both was out of place.’

§ 305. हृत is used in the following senses:—(1) ‘joy’, ‘surprise’, ‘flurry’, such as is expressed by ‘Oh’ in English; as, हृत प्रवृत्त संगीतक (M. 1) ‘Oh! the concert has commenced’; (2) ‘compassion’, ‘pity’; as, पुत्रक हृत ते घानाका: (G. M.) ‘it is a pity, child, that you have only Dhānakas’; (3) ‘oh’, ‘alas’, showing grief; as, हृत चिव मायण्य (U. 1) ‘alas, fly upon me, an unhappy being!’; (4) it is sometimes used as an inceptive particle; as, हृत ते क्रयविधामि (Rām. I. 48. 14) ‘well, now I shall tell you.’

§ 306. हा most frequently denotes ‘grief’, ‘dejection’, ‘pain’, as expressed by ‘ah’, ‘alas’, ‘woe me’; as, हा प्रय जानिक (U. 3) ‘alas! oh beloved Jānaki’; हा हा देवि स्तूलि हृदय (U. 8) ‘alas! alas! my heart bursts.’ It is sometimes used to express ‘surprise’; as, हा कथ महाराज-दक्षरस्य घरमेदरा: द्रियसची मे कौतुलया (U. 4) ‘Oh! indeed, she

* हृत हर्षनुक्तिपायां वास्तारभविषयायो: (अ.)
† हा इति विस्तविश्वासुपुन्तुपुस्तिनिषु (ग. भ.)
is Kausalyā, my dear friend, the duly married wife of king Das'aratha.'

For the use of हा with the accusative see § 34.

Obs. The sense जुगुप्सा 'reproach' is very rare.

§ 307. * हि never used at the beginning of a sentence, has these senses:—(1) 'for,' 'because,' expressing a strict or logical reason; as, भद्रिदियाति प्रमो हि दृष्यते (G. M.) 'here is fire for there appears smoke'; अपि महायणा त्यं गृहायानुमत: कालो हृषयं संक्रमितुं दितियमाघ्रम (R. V. 10) 'have you been permitted by the great sage to become a householder, for it is now time to enter upon the second stage of life'?

Obs. In general statements with reference to a particular case, this sense of हि 'for' is understood.

(2) 'indeed,' 'surely'; as, देव प्रयोगप्रधान हि नाटवशास्त्रं किमत्र वाप्यवहारेष (M. 1) 'my lord, the science of acting indeed consists principally of representation; what is the use of oral discussion in this case'? न हि कमलिनी दृष्ट्वा प्राहमवेषते मतंगज: (M. 8) 'surely an elephant, having seen a lotus-plant, cares not for the shark'; (3) it has often the sense of 'for instance,' (स्फुटाय) 'as is well-known,' when a fact is stated to illustrate a foregoing assertion, in the sense of तथा च as, प्रजानामिव भूत्यां स तामयो गृहिमश्रीति। सहस्रगुणमुद्भियाते हि रसं रवि: (R. I. 18) 'he took taxes from his subjects only for the sake of doing good to them; (for instance) the sun drinks up water in order to give it back increased a thousand-fold;' (4) 'only,' 'alone' to emphasize an idea; as, मूढो हि मदनेनायास्यते (K. 155) 'a fool only is troubled by Cupid'; (5) sometimes as an expletive.

* हि पादपुरणे हेतो विशेषणविभागे (वि.)
शकुंतला——सचि कल्य वान्यस्य कथायियामि। किवायासविन्दीनां वै। भविष्यामि।

उभे——अत एव खळु निवेधः। सिन्धुजनसंविभक्तं हि दुःखं सहय-बेदनं भवति। (S'. 3)

हर्तं भो: शकुंतलां पतिकुल विसृज्य जन्मिदानां। स्वास्थ्यम्। (S'. 4)
स्थाने खळु प्रत्यदेशविमानितायस्य कृतं शकुंतलां कठाम्पति। (S'. 6)
अविनितं कि नोक्षयनिरविश्वासिण सुन्वान्। विप्रक्रोधि। हर्तं वर्षते।
ते संरक्षम्। स्थाने खळु रथपिनेन सर्वदलं इति। इतनामाध्येऽसिस। (S'. 7)

स्थाने खळु नायणामूर्ति बिलोभवंहयंस्तुरुसंभवामिमा। दृष्ट्वा वीडिता:
खळु अप्सरस इति। (V. 1)

भवादृशा एव। भवति मात्रान्युपदेशानाम्। अपगतमऽहि मनसि।
स्वप्तिकमणाविच रज्जनिकरगमस्तयो। विरंति। सुखमुपदेशगुण।।

(K. 103)

तदेशं भवत:। कांता व्यजेनां वा गृहण वा।
उपवना हि दारेशु प्रभुता सर्वलोमुक्षी। (S'. 5)
अन्तरलप्रभवस्य यस्य हिंसे न सौमायविचोमप। जातम।
एको हि दोषो गुणसतिमाते निमायंते:। किरणेणविवांकः।

(Ku. I. 8)

हुष्टनामव्यस्ताराणां समवायो हि दुर्जयः।।
तृणार्थक्स्तते राज्युर्या नागो।। प्रभुते। (P. I. 14)
कुसुमान्यपि मात्रसंगमभ्रमबंधंययपोहितं यदि।
न मविष्यतिः हर्तं साधनं किमिवान्यप्रहरिय्यतो विधे:।

(R. VIII. 44)

सेषां धावकारिणि। कृतविषय:। स्थाने श्ववृच्छिति विदु:। (Mu. 3)
बरं मौन कार्यं न च वचनमकरं यदन्तं।
बरं कैल्य पुंसः न च परकल्पासिस्मनम्।
बरं प्राणिवासी न च पिशुनवाक्येवभिरूचि-
थरं भूमितिश्च न च परधनास्थादन्तसुखम्॥ (H. 1)

ADDITIONAL SENTENCES FOR EXERCISE

बरसाताह्यं कतिपयविवसाति नोरप्रवर्तनान्तः: कुला अनुभूता न पुनर्गते कैलासपिवासाति तत्तवाती बिने बिने मुखमिश्रितम् (K. 204)
असंगतं वाचनप्रज्ञाता यवयमस्मार्गिलापि से मनः।
सतं हि संदेहवेयथि चतुर्युष्म प्रमाणविनक्तं: करणप्रबृत्तम्॥ (S’. 1)
इति सुननु तद्यत्तरयादसमायिततं ते
किमपि मनसं: संजोहो: से तत्वा बलवान्भूतु।
प्रत्येकमात्रमायापि: शुभेषः हि वृत्तम:
नरमं मस्ति निरस्तिम्: कितां धनोऽन्यम्यथिभक्तय।॥ (S’ 7)
राजाः—एवमाविभिन्तन्युपक्रमोपायमतां। पक्षः
कुसुमशायस्य न प्रत्यः न चंद्रमारिचयो
न च मलयं सर्वगीणं न वा मणिअबं:।
मनसः उवर्जरः सा वा विव्य ममान्त्यप्रहितः
रहस्ति लध्येदवर्या वा तदाविभिभि केषाः॥ (V. 3)
स्थाने त्वं स्थायारतस्तां स्विनमाहुत्सयोऽहि ते।।
चराचराणां भूसां कुक्षिरावाहारं गतः॥ (Ku. VI. 67)
भालावे: ते निष्टति पुरा सा बलिवाकुला वा
मतासूदयः विरहतु या भावम्य लिखति
पुज्युती वा मधुरवचनां सारिकां पंजरस्यां
लक्ष्मेनेन्द्रवधिः: स्मरिति रसिके त्यं हि तत्यः प्रहेलित।॥ (Me. 88)
प्रभाविताः—हा वत्से
पितृवर्या शिव्या वा वर्चित मम तत्तिभुतु तथा
विशुद्धज्ञानस्वरस्विति तु मम भाषित द्विपर्यः।
शिशुवतं स्त्रीणि वा भवतु ननु वंदवाति जगतो
गुणा: पूजास्थायं मुषिषु न च लिंगं न च बयः।। (U. 4.)

स्थाने भवाने कनाराधियं: सर्वाकंछनतं मखं विभाति।
पर्यायपीतस्य गुर्दाहिमाङखो: कलाक्षेपं हि बृहे।। (R.V.16)

प्रेक्ष्यभावेन नामयें देवीश्रवस्मा सति।
स्नानीयस्त्रृष्णियया पत्रज्ञो चोपुच्च्यते।। (M. 5)

मृते: प्रतिश्र्र्द्धेभें तक्तुत्वान् पंक्तिर्यो विलंब्य यत।
अथ्ये पदमवेयाति हि श्रुतवतोदिपि रजोनिन्दितः।। (R. IX. 74)

स्वाभवेन हरिवं हा भूम्भ तन्नस्बायुमापरं जघान च।
स्वास्थ्य वहि दुःखमोति विवृंढार्मिवोपज्यते।। (Ku. IV. 26)

व्यतिष्ठति पदार्थान्तरं: कोर्ण प्रेतु
नं चालु वहिष्ठापिमीति: वंधयन्ते।
बिकसति स्वव्रततं प्रतिवस्योत्पुंडरीक
प्रवत्ति च हिमरस्वायुवुवंते चंद्रकांता।। (Mal. 1)

अहंस्यें (वाचाति) श्रमिदिमुखचा वारिष्ठारसहले-
राधाप्रशाशराजसहला: संभवो हृतमानाम्।। (Me. 54)

स्थाने हृद्वेद्येन तत् प्रकीर्यां जगत्तेवहिष्ठेत्युलयते च।
श्रीगंति भीतानि दियो प्रवत्ति स्वं नस्मयं च सिद्धसंपा।। (Bg. XI. 36)

श्चास्ति:—अहो मुद्यिष्ठोऽभूवं प्रयोगः।

लेलोयं न ममेति नोक्तरंडिपं मृदा मदियां यतं:
सौहार्दं शक्तेन लंडनितिमिति अम्ब्रेयमेतक्षयम्।
भौंभी भूषणविश्रयं तरपतीं को नाम संभावेतु
तस्मात्सृंगुिपपतितीरेव हि वरं न श्रामण्मात्रोततरम्।। (Mu. 5)

स्त्रुमुखनिर्भालाय: खिद्यसे होक्ष्ठ्यते:
प्रतिपन्नवा ते वृत्तिरेवविययिनः।
अनुभवति हि मूण्या पावस्तीक्षुमाण्यं
शयाति परितापं छाया स्फ्ततानाम्।। (S'. 5)
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.

It is but just that he gives you this warning to spend money economically, for the marriage of your daughter is every day drawing near.

When calamities befall a man, discrimination is the real wisdom; for those who act without discrimination have their miseries multiplied.

The poet that said 'one fault merges in a collection of good qualities,' did not properly observe human nature; for, generally poverty destroys even a group of good qualities.

Who indeed, except this magnanimous person, would risk his life to save that of others!

Be sure, O woman, that you will ere long be united with your husband; is it not a fact that a river, the water of which is dried up in summer, is again united with its current in the rainy season?

I worship all gods with the same devotion, whether they belong to the Yavanas or Brâhmanas.

I shall even prefer (use वर—न) a dreary forest haunted by tigers and wolves, to a life led in poverty amongst one's kinsmen.

Woe me that have survived all that I held dearest on this earth!

Oh! I have found the ring that I had lost.

Oh! How delightful is the appearance of this man?
It is just that the author of the Rāmāyana used divine speech to describe his manifold deeds.

Out of hundreds of kings, she chose only this king for her husband; for the mind is conscious of its former associations.

Who possibly, that has fallen into the snares of the wicked, has safely escaped? And what weak person has not failed in his attempts at contending with the strong?

LESSON XXIX

Atmanepada and Parasmaipada

N. B.—In this and the next lesson the unspecified references are to Siddhānta Kaumudi; and Bk. means the eighth canto of Bhatti Kavya.

§ 308. There are two Padas in Sanskrit: the Atmanepada and Parasmaipada. The Atmanepada (‘voice for one’s self’) denotes that the fruit of the action accrues to the agent (क्लूपार्थ फल); as, कुले ‘does for himself.’ The Parasmaipada (‘voice for another’) denotes that the fruit of the action accrues to another; गच्छति ‘goes for another.’ This distinction is scarcely, if ever, observed in practice. It is the original meaning of the terms, but cannot be consistently followed in all cases. Sanskrit writers use both the Padas promiscuously; as, निदेशार्थानां श्रोतुमिच्छामि (M. 1) ‘I wish now to hear the message’; उत्क्षासाधारणं परितोपसनानु-भवाम (S. 4); तावद्ने साधारितु त्वद्धर्म (R. V. 15.).

If it be supposed that this distinction is meant to be observed when a root admits of both the Padas, this is also not borne out by usage; as, राजा स्वसूनोपबलापार्थ इति नाम चकार। शुक्लाचारोपि विप्रजनातीत्व देशांपार्थ इति नाम चके (K. 74), where the two Padas are used in the same sense.

§ 309. Some roots are conjugated in one Pada only, as नम्, ग्रम्, चच्, भाष &c.; some in both the Padas, as कु, चि
while some are restricted to one Pada or the other, according as certain prepositions are prefixed to them, or they are used in particular senses; as, गम् is Parasmaipada; but संगम् is Atmanepada; शास् 'to rule' is Parasmaipada, but आशास् 'to bless' is Atm. Some roots of this nature are given in this and the next lesson.

**Roots of the First Conjugation**

§ 310. The root *क्रम्*, when not preceded by a preposition, takes both the Padas. But it is used in the Atm. by itself when the sense of 'continuity', or 'want of interruption', 'energy', and 'development', or 'increase' is indicated; as, क्रममाणोगरिसंससि (Bk. 22) 'moving unobstructed in the enemy's assembly'; अध्यायनय करते 'shows energy for studying'; करतेःसिस्मिने शास्त्राणि 'the Śastras are developed in him.'

(a) Preceded by उप and परा, it is Atm. in the same senses; as, इत्युक्ता खे पराक्रमत (Bk. 22) 'so saying he showed his might in the sky'; परीतितुपपाक्रमत रात्रिनि तत्स्य विक्रमं (ibid. 23) 'made bold to test &c.'

(b) When preceded by आ, it is Atm. in the sense of 'ascending' or 'rising' of a luminary; as, आक्रमते दूर्यः (Mbh.) 'the sun rises'; दिवमाक्रममाणेन (Bk. 23). But आक्रमति धूमी हम्म्वत्वात् 'the smoke issues from the surface of the terrace'; or आक्रमति धूमी हम्म्वतः (Mbh.) 'covers the terrace.'

(c) With वि in the sense of 'walking', 'placing the footsteps'; विष्णुस्वेधा विचकरे 'Vishnu took three steps'; वाजी विक्रमते; but विक्रमति संधि: 'the joint splits.'

(d) With प्र and उप, in the sense of 'beginning'; as वस्तू मियः प्रक्रमतैव्यान् (Ku. III. 2) 'thus began to talk with him privately.' But प्रक्रमति 'goes'; उपक्रमति 'comes.'

*कृतितमलाध्यनुः कृमः। उपपरास्माण्। आशागृहमन। वै: पाषाणविहरने। श्रीपापाण्यं समर्थस्मायम्। अनुपस्माण इति (I. 8. 88–48)*
§ 311. The root चूट ‘to play’ is usually Paras., but when preceded by the prepositions अनु, सं, परि, and आ, it is Atm.; अनु-चूट-आ-चूट माण्डक:; संचूट-चूट मण्डित्य: यन्त्र कन्या: (Mc. 70) ‘play with jewels.’ But माण्डकमनू कृहित्य (Mbh.) ‘plays with Manavaka.’

(a) With सं, it is Paras. in the sense of ‘making a noise’; as, संचूटचि चकोटनि (Mbh.) ‘the carts creak.’

§ 312. *गम् with सं is Atm. in the sense of ‘communicate with’, ‘unite with’, ‘join’; as, अब्ज्ञान: सम्पर्वित्य (Dk. II. 2.) ‘I joined gamblers.’ So सं or अब्ज्ञान with सं as, समारंभ भावासिष्या: (Bk. 16).

§ 313. The root **वर ‘to walk,’ when preceded by उद्, is Atm., when used transitively; as, पाण्ड्विधा: पथ: कीवा वृद्धवर्तचारत (Bk. 81) ‘drunkards, being intoxicated, strayed away from the paths in crowds’; so चारीवर्तविचारते ‘transgresses duty.’ But भाण्डमुन्नमवर्त ‘vapour goes up.’

(a) With सं, it is Atm. when used with the instrumental of a conveyance; as, यात्रे: समाचरवत्तायेः (Bk. 82) ‘others went in vehicles’; कथित्या संचरते मुराणां (R. XIII. 16) ‘now passes through the path of gods (sky).’

§ 314. जी, when preceded by वि and परा, in the sense of ‘to conquer’, or ‘to be victorious’, and ‘to defeat’ respectively, is Atm.; as, चक्रम चक्रमुबुज विजयते (V. B. I) ‘her (blue) eye surpasses the blue lotus’; विजयता: देव: (M. 1) ‘victory to your Majesty!’; य स पराजयमानोऽसो (Bk. 9) ‘defeating (completely overstriding) the sky.’

§ 315. When भुत ‘to heat’, preceded by वि or उद्, is

† कृदोद्गुणसंपरिम्याधि (I. 8. 21)
* समो गम्भृतिभाष्यम् (I. 8. 29)
** उद्वचरः समकेकाति समस्तुचियायुक्ताति (I. 8. 58-4)
† विराम्या जेः (I. 8. 19)
¶ उद्वित्यान्तः (I. 3. 27); स्वागमकर्मकाच्चेति
ब्रह्मण्यम्: Vārttika.
intransitively used, or has ‘a limb of the body’ for its object, it is Atm.; as, रजिनितिपत्तेययत्र (Bk. 14) ‘the sun is shining very hot’; तीजसंतप्तमानोपीमवस्तक्षम: सोहुमात्तप् (ibid 15) ‘this excessively scorching heat is unbearable’; उत्तप्तत्वितप्ताचायी (Mbh.) ‘he warms his hands.’ But उत्तप्ति सुर्यं सुर्यस्तकार (Mbh.) ‘a goldsmith heats (causes to melt) gold’; so जैत्रो नमस्य पाणिमुलवति.

Obs. तपू, by itself, is intransitive; as, तमस्तपति घर्माशी कण्माविप्रभविभ (S’ 5) ‘how will darkness manifest itself, when the sun is shining’?

§ 316. *ती ‘to lead or carry,’ without a preposition or with the prepositions उद्; उप, or वित is Atm. in the following senses:—(1) instructing (lit. honouring); as, शास्त्रम नयते ‘gives instructions in S’âstra’; (2) ‘lifting up’; as, उद्ययते ‘lifts up a stick’; (3) ‘initiating into sacred rites’; भाकब्रामुपनयते ‘invests Manavaka with the sacred thread’; (4) ‘knowledge’, ‘investigation’; तत्तयते ‘investigates the truth’; (5) ‘employing on wages’, ‘hiring’; कर्मकारानुपनयते ‘employs labourers as hired servants’; (6) ‘paying off, as a tribute, debt’ &c.; कर्तर विनयते ‘pays the tax due to the king’; (7) ‘spending’, ‘applying to use’; शतं विनयते ‘spends a hundred (for charity).

(a) ती with वित is Atm., only when the object is something else than ‘a part of the body’; as, विनेष्यो भ्रान्यमयव (Bk. 22) ‘or I shall remove (restrain) my anger’; but गृंदं विनयति ‘turns away his cheek.’

Obs. तीनी in the sense of ‘teaching’, ‘taming’, ‘domesticating’, is Paras.; वनयनिने्वनि दुष्टसत्तवान् (R. II. 8) ‘as if wishing to tame the wicked animals of the forest’; so वितिमुर्यें गुर्वायुमुर्य (R. III. 29).

§ 317. †तद्य preceding by आ is Atm., either when it is...
intransitively used, or has 'a limb of the body for its object, or anything other than a work of composition; as, भावच्छते 'spreads'; पाणिनामाच्छते 'stretches his hand'; ब्रक्तामाच्छते 'spreads the cloth.'

(a) Preceded by सं and उद्र it is Atm., when the object is not 'a literary work'; as, ब्रौहिन्संमायच्छते 'gathers rice'; मारसुच्छते 'lifts up a load'; but उवच्छति वेदं 'tries hard to learn the Vedas.'

(b) यम्भ with रथ is Atm., in the sense of 'marrying', 'espousing', or 'accepting' in general; as, सीतां निध्वा दशमुख-रितुनि स्वेच्छायमे जब्त्वा (R. XIV 71) 'that the enemy of the ten-mouthed (Rāvana), having abandoned Sītā, did not marry another.'

§ 318. ‡ रथ 'to sport' is usually Atm., but preceded by the prepositions वि, शा, or परि it is Paras.; as, विरम विरम वहने (Ratn. 5) 'stop, stop, O fire'; अरथात उदाने 'takes rest in a garden'; क्षण पंरेपत्तम दर्शनात् (Bk. 53) 'was for a time pleased at his sight.'

(a) with उप when, intransitively used, रथ takes either Pada; as, उपार्यसीध्य सम्पत्तम वानरसं विकृष्टितान् (Bk. 54) 'the monkey seeing him, desisted from what he meant to do'; नात्र सीतेन्यात्रिति (Bk. 55) 'he stopped, seeing there was no Sītā.'

§ 319. *व्रुत् 'to speak', by itself is Atm., in the following senses: — (1) 'showing brilliance or proficiency in'; as, शास्त्रे बदते; (2) 'pacifying or coaxing (generally preceded by उप in this sense); as, भूत्यानुपस्थिते 'conciliates or cajoles his servants'; (3) 'knowledge'; as, शास्त्रे बदते 'knows Šastra'; (4) 'toil. 'effort'; as, क्षेरे बदते 'toils in the field'; (5) 'difference of opinion', 'quarrel'

‡ ध्यायोपिताय रथः व विभाषाकर्मकालः (1. 3. 83-85)
* भाषनीयसंसानाप्वानप्वालिवत्यमानंवयं वदः व वेक्तार्थां गमुच्चारणे भाषाकर्मकालः विभाषा विप्रलापे (1. 3. 47-50)
generally preceded by वि in this sense); as, परस्परं विवाद-मानना शास्त्राणां (H. 1) 'of mutually conflicting scriptures'; (6) 'flattering', 'requesting'; as, बलारुपवदेने 'coaxes the donor'; [this sense is analogous to (2).]

(a) With सम्म it is Atm., in the sense of 'loud and distinct speaking' (as that of men &c.); as, सम्मवदन्ते ब्रह्मण: 'the Brāhmaṇas are speaking loudly together'; but वर्तनु सम्मवदति कुन्कुटा: (Mbh.) 'O beautiful lady, the cocks are crowing.'

(b) With अनु, वदृ is A'tm., under the same circumstances as (a), when it is intransitively used; as, अनुवदते कथा 'Katha imitates Kalapā'; but उक्तमनुवदति 'recapitulates or reproduces what is said'; अनुवदति वीणा 'the lute resounds.'

(c) With विस्त्र in the sense of 'disputing', 'wrangling', it takes either Pada; as, विस्त्रवदते-ति वैवया: 'the doctors are at variance' (are disputing); ऐविस्त्रवद्यानांनैत्तिक्षा संयुक्तां ब्रह्मराजस: (Bk. 30) 'went to it, filled with wrangling evil demons.'

(d) With अप it is Atm., in the sense of 'reviling', 'reproaching'; as, ज्ञायमपवदते; नूंभोगवदमानस (Bk. 45).

§ 320. श्या is A'tm., by itself in the sense of 'disclosing one's intentions'; as, गोपी क्रज्ञाय निष्टे; or 'accepting as umpire'; as, संसाय कर्णादिषु तिष्टे य: (Ki. III. 14) 'who, when he is in doubt, has recourse to Karna (and others) as his judge or umpire.'

(a) With सं, अन, प्र and sometimes वि it is Atm.; as, दारिच्यातपुरस्य बांधववजनो वाने न संतिष्टे (Mk. 1) 'on account of a man's poverty, his relations do not act up to his words'; सणमयवतिष्टे स्वसुनून यदि जंतु: (R. VIII. 87) 'if a being breathes on, though only for a moment'; हिरीरिग्रस्थमय प्रस्थाय (S'i. III. 1) 'then Hari set out for Hari-prastha'; so अश्वारेव प्रत्यवतिष्टे (S'. B. 45); अनवर्जलं: विस्फुलिन्या बिप्रस्पतेरत्न (ibid.)

* समासविव: श्या | प्रहासपप्रक्व्यपोषक | (I.3. 22-3)
(b) With जा it is Atm., only in the sense of 'solemn declaration' (प्रतिा); as, जलं विषं वा तव कारणादस्याये (Mb.) 'for thee I shall surely have recourse to water or poison.'

§ 321. With †उद् in its literal sense of 'getting up', it is Paras.; but in a figurative sense, it is A'tm.; as, उत्तेजने मन्त्रां मनस्सा न बल मन्त्रे (Bk. 12) 'who does not esteem you, who strive for your friend?'; मुक्ताकुसिष्ठ्वे 'raises himself up (aspires) to abscission'; see Ki. XI. 13, and S'i. XIV. 17; but पीठालिष्ठ्वे, and प्रामाण्यतमलिष्ठ्वे 'a hundred is yielded by a village.'

§ 322. † With उप it is Atm., in the sense of 'waiting upon in a religious manner', 'worshipping' (as a deity); as, ये सूर्यामुरुतिण्ये मन्त्रे: (Bk. 13) 'those who wait upon the sun according to religious mantras'; न व्ययकाद्व्यमुरुसिष्ठाति (Bk. 1. 3).

Obs. †In this sense of 'waiting upon' in general, the root is found in literature: taking either pada; as, उपस्यु-महात्मानं चर्मपूर्वे मुदिल्लिर (Mb. II. 4. 7); स्तुति स्तुतिष्ठत्वात् सूत्तात् (R. IV. 6)

§. 23. With *उप it is Atm., also in the following senses:
(1) 'uniting', 'joining'; as, गंगा यमुनामुरुतिण्ये 'the Ganges joins the Jumna'; (2) 'forming friendship with'; as, रथिकालपुरिण्ये (Mbh.) 'forms friendship with charioteers'; (3) 'lead to' (as a way); as, अय पथा साक्षेपमुरुतिण्ये (Mbh.) 'this way leads to Sāketa (Ayodhya).'

† उपस्युघंडकस्मणि (I. 3. 24)
† उपान्तश्रवणे (I. 3. 25)

†† On this the Mahabhashya has the following:—
बृहत्मपथविष्ठानमेको भवति बिल्वाणि।
पत्ति वानरस्यनय्यथेरन्तरिपुतिण्ये।
मेवं प्रस्त: सिवलिष्ठयेव द्रिं यथा क्षमृ।
एतत्तथा कागेयं पदेक्षुपुरिण्ये।
*उपायुपुल्लात्मसिष्ठित्वर्णकारणमिष्ठित्वा वच्चम् (Var.)
(a) With उप it takes either Pada when 'a desire to get a thing' is implied; as, भिन्नको ब्राह्मणकुलमुपतिष्टे-ति (Mbh.) 'a beggar waits at the palace of Brâhma (with the desire of getting something)'; also when it is intransitively used; as, मोजनकाले उपतिष्टे 'stands ready at the time of dinner.'

§ 324. श्रृ with अनु is Atm., in the sense of 'constantly practising'; as, पौत्रकुमारा अनुहरूते 'horses always practise the gait of their progenitor'; but in the sense of 'resembling' it is Paras.; as, रामभद्रमहर्भूत (U. 4).

§ 325. श्रव्य preceded by आ is Atm., in the sense of 'challenging'; as, कृष्णसचापूर्वाभवते (Sk.) आहित चेदिराण्मुरारि (S'ī. XX. 1); but इत एवाहितेत्तनप्राप्तयुध्यमं (U. 6) 'call this long-lived boy also here.'

राज्यं नाम शक्तिअयायतम् | शक्तयुज्ञ मन्त्रप्रमाणोसाहा: परस्पराणु-गृहीता: कृष्णेयु कर्मते। (Dk. II. 8)
अतै पाप: कर्मेण शाखाते: संचरमाण: कौरमाण्य तत्तज्जग-ताकुमकेत । (K. 88)
एवं मो: संततिविच्छेदनिवक्तानां मूलपुरुषानां संपदः परस्प-पतिष्टनिः। (S'. 6)
उपस्त्र स्नातवा कहमनालो मन्त्रमिति: सह समग्रः। (Dk. II. 8)
अवे वन德拉वते फलकुलसप्तस्वर्ण नामापतिष्टे । (U. 2)
विजयतां रामाणास्वत सुनवर्तमेधनादै। (A. R. 6)
तत: प्रस्तये कोवेरी भास्त्राविवृद्धिश्च। (R. IV. 66)
वक्तुं धीरः: स्तनादन्तवचायमानिनी प्राक्षेपः। (Me. 101)

†हर्तेनवतान्तकैव। (Var.)
रुपयथायासः। (I. 8. 81)
बपि वात्सल्ये जडाधिस्मन्ये जहाँ दम्युं दैत्यकुलं विजिगे।
कल्याणंत्त्: स्था बिषुधा तथोऽवै येनेवः भारोऽदितिगुरुः तस्य॥
(Bk. II. 39)
उत्सिष्ठमानस्त: परो नोपेक्ष: पथ्यमिन्त्वता॥
समौ हि शिष्टेरामान्त: वर्त्येतांवायः स. च॥ (S'i. II. 10)
अयमापि च गिरं नस्त्वप्रायोग्यप्रयुक्तामनुवंदिते शुक्ले मंजुवाक्ष पंजरस्य:। (R. V. 74)
याच्चरापिनिविराजमेव न भावु-रन्ध्याय तावदर्जेन तमो निरस्तम्। (R. V. 71)
अथ सर्वस्य धातरं ते संवेद सर्वते मुखम्।
वागिशं वागिराध्यामि: प्रणिपत्योपत्सििरे॥ (Ku. II. 3)
स मानसी मेहसखः: पित्रणा कथ्या कुलस्य स्थित्ये स्मरितः॥
मेता: मुनीकामापि माननीयामामानुप्रविष्मिः धिप्पेमे॥ (Ku. I. 18)
पुरुषार्गांशी नव इव चिरेणापिष्टि मेता निरंतरामाणि करक्रम इव मन्युर्विरसिति। (U. 4)
फलन्यादस्तव चित्त्राणि परिभ्रात्स्व सानुषु।
साच्चुस्त्रकुमाराणि पथ्य वृंदानि पक्षिणाम्॥ (Bk. VIII. 10)
किंचित्त्रोपात्रविड्धस्तैः केनचिद् व्यविधि न।
श्रुण्व संप्रवेदमानाद्वितियं गुणां जनात॥ (ibid. 28)

ADDITIONAL SENTENCES FOR EXERCISE

dे भवद्वयः भूविदेवान्स मृतयुतमन्तत्त्वेऽदि पूर्वं कृत्यरागहस्त्यजरसमग्नार्मण्यन्यस्य दुर्वैरे क्रियकन्यामन्दिरकियां संगत्ते। (A. R. 7)
इत्युत्स्वा शूनयावो हेमतककलोपस्मिनोस्मिरापरं इच्छमुद्भुद्विन्दिताधस्य बहिर्दश्वनिर्विर्येश्च स्कृत्तिमात्रस्मृतपुरुषेऽनिविष्टप्रेवावतस्य।
(K. 289)
ब्योवेषिविसंवादि रामस्य च तपस्तवदा।
जनता प्रेक्ष्य साडूर्वं वासिकांचं व्यतिपउ भ (R. XV 67).
तत्जीते नैमकं मेहुनं वृत्तिविसंवादिभि।
उपस्तुपोऽप्रकतस्य अत्र्वेशेस्विति भ (R. XVII. 10).
इति वृश्चिकविनियमं दुर्गं मक्तं कोपरीतमानसम्।
उपसन्तवित्वं महीपतिविनिर्वं वुष्टिमिवोपचकः। (Ki. II. 25)
पारसीकांस्ततो जेतु प्रतिप युध्यो विकालवर्त्तना।
इंद्रियायप्तिनुिँ रिपूर्त्तववाचावेन संयमेऽ। (R. IV. 60)
विनयते सम तद्रोपा मयुरिनिजयकथम्।
आस्तीपिनिविरल्लतानु मार्गाचवलयभूमिः। (R. IV. 65)
पृष्टम्यायिनम् वे रिपूर् विनयते न शरीररज्ञम।
जन्यंत्यपरिचारय संपदामयशः लक्ष्मणाचार्य। (Ki. II. 41)
प्रयस्याय वृत्तिविनयमयुवो वाचि नियमः।
प्रहक्तया कल्याणी मतिरचिन्तितः परिचयः।
गुरुः वा पदवाधिता विद्वानिनिषधिंतरं रहस्यं साधूनामनुपति विचुद्रं विनयते। (U. 2)
क्षणं प्रत्याविलं ततः प्रस्थाये गुनः
न ततस्वास्यैः कार्यं दक्ष्योगीरवृहत् त्वया। (Bk. VIII. 11)
इति अन्नमाणक्रोत सीतामोभोविमेवेस्वतं।
उपाकरत्कुलं घोरे तः कममाणानिशाचरे। (Ibid. 25)
जलपात्तक्कुटेंस्गीत्रात्ं नृत्सिद्धतलिङ्गते।
घोषपार्त्तवं लंका पुतजः पुरः। (Ibid. 29)
स्नानमण्डलात्मात्त्यायित्रं वसंदृकः।
क्षणं पर्यावरतमस्थं दर्शनमात्मान्तः। (Ibid. 58)
वावर्ग्यं वाचमानमावाय माधवः।
बिरुपाम महीप्रोत्तं प्रहक्तया मितभावेन। (S’i. II. 19)
विवशस्यजनकीयं प्रतिध्या लक्ष्मणुवर्मा।
अनीत्वं पंक्तां धूलिरक्षं नावतिष्ठते। (S’. II. 84)
At midnight, while I was sleeping soundly in my bed I was awakened by a noise proceeding from persons quarrelling (बड़ हैं with वि ) with one another.

Having entrusted the protection of his family to his eldest son, the old man started off (स्था with चा ) for a holy place.

The French, commanded by their ablest General, began (कम् with उपू ) to storm the citadel, but the Chinese easily defeated (जि with परा ) them.

From high words the two young men came to blows, and the more fiery-tempered of the two challenged (हवे with आ ) the other to a single combat.

Fie upon those who wait upon (स्था with उप ) rich men and flatter them, simply with the desire of getting wealth from them!

The Jumna joins (गम् with सू ) the Ganges at Prayaga, and this place is held very sacred by the Hindus.

Cease (रम् with वि ) from anger and forsake avarice; fret not thyself in any way to do evil.

While Paras'urama was riding out (ब्रह्म with सू ) on a highminded palfrey, it shied at a pool of water, and the rider was violently thrown down.

The heir-apparent to the throne of England has married (गम् with उप ) the daughter of the king of Denmark.

He who initiates (नी with उप ) a boy into the sacred ceremonies and teaches him redsac learning is called an A'chārya.
This way leads (स्था with उप) directly to the river; while the other is rather circuitous; choose which you will.

When the heat of the sun is so scorching (तष्ठ with उप), how can you go out without an umbrella?

The light of Brähman is naturally gentle; and, though it be for a time disturbed, it soon resumes (स्था with अव with loc.) its wonted nature.

Expectant of favours, we have long put up with the taunts of the wicked, and tamely submitted to the insults of the proud; when then, O Hope, wilt thou cease to work?

S‘ukanāsa waited upon (स्था with उप) Chandrāpīda, and having advised him on several important matters, returned home with a delighted heart.

LESSON XXX

Roots of the Second Conjugation

§ 326. विदृ ‘to know,’ with सं is Atm., in the sense of ‘recognising;’ as, पितरावपि माता न प्रतिसंविदते (Dk. II. 8) ‘even my parents do not recognize me.’

(a) It is also Atm., when used intransitively, in the sense of ‘knowing,’ ‘to be aware of’; as, के न संविदते वायोम-नाकाप्रियं या सत्या (Bk. 17) ‘who do not know that the Maināka mountain is the friend of the wind’?

§ 327. शास्त्र with औ in the sense of ‘blessing’ and with प्र in the sense of ‘praying for’ is Atm.; अतशास्त्राशास्त्रे (S’. 4) ‘blesses her by means of a Rīk metre.’; इदं प्रशास्त्राश (U. 1) ‘we pray for this.’

§ 328. द्वू is usually Paras.; but when preceded by श्र it is Atm., when used intransitively and referring to one’s own body; as, श्रावन इव संदीप्पतार्लाते सवेतो मूल्य: (Bk. 15) ‘as if striking with blazing firebrands, in all directions.’
But परस्य शिर आहृति (S.K.)

Obs. This restriction is not always observed; अज्ञने विषमविलोचनस्य वक्षः (Ki. XVII. 63)

Roots of the Third, Fourth, and Fifth Conjugations

§ 329. The root दा 'to give' by itself takes either Pada; but when preceded by या it is Atm., in the sense of 'taking'; अस, नावदे मज्जा मेंहै या पळब (S’. 4) 'who out of affection, would not take (pluck) your foliage'; but मुख व्यादवाति 'opens his mouth' also विपादिका व्यादवाति 'opens the pimple on his foot'; नदी कूल्म व्यादवाति; बुद्धवते पिपिलिका: पत्तनस्य मुखः (Mbh.)

§ 330. नहू के, in the sense of 'preparing,' 'being ready for' is Atm.; as, केतृ मज्जीपी मनुष्यि (Bh. II. 6) 'is ready to cut adamants'; युद्धाद मनुष्यि (Mbh.) 'prepares for battle.'

§ 331. बु with से, when transitively used, is Paras.; as, ममचन न संयुक्तोति 'does not listen to my words'; but used intransitively, it is Atm.; as संयुक्तचं करे (Bk. 16) 'listen, O monkey.'

Roots of the Sixth Conjugation

§ 332. चु 'to scatter' with अष, in the sense of 'throwing up,' 'scratching' (with joy) for maintenance or making an abode is Atm.; as, छायापस्करमाणविलिकर etc. (U. 2) 'the animals scratching (the ground) for food under the shade'; so, अपस्करते चुकुटो वशायिनी, त्वा वाक्यायिनी.

'But अपस्करते कुषुम 'scatters flower.'

§ 333. य 'to eat' is Atm., when preceded by अव; as, अवगरते प्रासस 'swallows a mouthful.'

(a) with से in the sense of 'promising, pledging one' word'; as, संगिरते शब्दः 'pledges his word'; but संगिरति प्रासस.

§ 334. प्रत्य with जा is Atm., in the sense of 'taking
leave of,' 'bidding adieu to'; as, आपूच्छतः प्रयासचक्षम (Me. 9) 'take leave of this your dear friend.'

§ 335. विश्र with नि is Atm.; as, किष्किष्क्यायिन्ता न्विविशत (Bk. VI. 148) 'entered the Kishkindha mountain.'

(a) With अभि also; as, भयं ताब्लेय्यादयमिनिविशते सेवकजनः (Mu. 5) 'in the first place the fear of the person to be served enters (the mind of) a servant.'

Roots of the Seventh Conjugation

§ 336. भृजः is Atm., except in the sense of 'projecting'; as, बोद्धुं सुंदिते 'eats food'; सदर्वं नासुजः स मेविण्यं (R. VIII. 7) 'he tenderly enjoyed the earth'; वृषी जनव दुःखशान्ति सुंदिते 'old people suffer hundreds of miseries'; but मुनिन्द्र स्वराज्यं (A. R. 8) 'governs his own country.'

§ 337. The root युजः when preceded by प्र and उप, or generally by any preposition beginning or ending with a vowel, is Atm., except with reference to sacrificial vessels; as, प्रयुजः प्रया बाचः (Bk. 89) 'employing agreeable words'; आप्रयुजः नियुजः (S'. 1); तमन्वयुजः (R. VIII. 18); युजः युजः गुणानजः शहुपयुजः (ibid. 21) 'Aja employed the six expediencies beginning with peace.'

Roots of the Eighth Conjugation

§ 338. युजः 'to do,' by itself admits of either Pada, but it is Atm., generally with prepositions, in the following senses:—(1) 'doing an injury to'; as, उक्तुक्ते 'informs against'; (2) 'censure,' 'blame,' 'overcoming'; as, स्थनी धर्मामुदरकुस्ते 'the hawk overcomes a snail'; (3) 'serving,' 'attending upon'; as, हरिमुकुस्ते 'serves Hari';

* मुलोज्जवनेः (I. 8. 66)
† जौपात्यां युजर्षयत्वमाश्व (I. 8. 64);
स्वराज्यमपरमिविविशत वसः (Vārttika).
‡ नय्यनायकोषस्वराज्यात्वक्षिप्यन्ति यम्यात्वमानोपयोगमुः कुमः (I. 8. 82)
(4) ‘acting violently’, ‘outraging’; as परदारण्यञ्च कुश्ले, ‘outrages another’s wife’; (5) ‘preparing,’ ‘dressing’; as, एयोदकस्पोपकुशले ‘fuel prepares (boils) water’; (6) ‘reciting’; as, गाया: प्रकुशले ‘recites stories’; (7) ‘employing,’ ‘applying to use’; as, शतं प्रकुशले ‘devotes a hundred’ (to sacred purposes); so उपकुशलमत्वो प्रकुशलेषु कुशलीविविवि (Bk. 18).

(a) क with उप in the sense of ‘doing good to’ is used in both the Padas; as, न हि दीवी परस्परस्पुष्टकुशले (S’ B. 420) ‘two lamps do not indeed help each other’; कि वा मयः प्रियंधाकरोमि (Mu. 7); सा लक्ष्मीप्रकुशले यया यत्यां (Ki. VII 28) ‘that is wealth by means of which the possessor does good to others.’

(b) With * अनु and परा, the root is Paras.; as, पराकरोति दाने ‘rejects a gift’; अनुकरोति मगवतो नारायणस्य (K. 6).

§ 339. † क with अधि is Atm., in the sense of ‘bearing,’ ‘enduring,’ or ‘overpowering’; as, सनुमपेक्षुकुशले ‘forgives or overpowers his enemy’; but मनुष्यानविकरोति शास्त्रे (S’ B.) ‘Scripture authorizes men.’

§ 340. With ‡ वि it is Atm., in the sense of ‘uttering’ (having ‘sounds’ for its object) as, स्वरान्त विकुशले ‘produces sounds’; but निर्त विकरोति काम: ‘Love affects the mind.’

(a) When intransitively used, it is Atm., with वि; as, विकुशले नगरे तस्य (Bk. 21) ‘I shall act at will in his city’ (विविध चेष्टे).

Roots of the Ninth Conjugation

§ 341. The root कि ‘to buy’ is Atm., when preceded by परि, वि, and अव; as, कुठे नप्रकुशलं वायो: परिकीणानं (Bk. 8)

* अनुपराय्यं कुश्ल: (परस्पर) (I. 8: 79)
† अधि: प्रसहं (I. 8: 83)
‡ वि: शाल्करणं: (अकरमकाल्यं) (I. 3: 34-5)
§ परिप्रेयप्त: किं (I. 9: 18)
requiting by deeds the obligations of the wind'; यस्तानि विद्विषीणि (Y. II.) 'he who sells them.'

§ 342. झा, used by itself, admits of both the Padas; as, जानासि विन्दमेति (U. 1); जानाति हि भवान् (V. 2) with अप it is Atm. in the sense of 'denying,' 'concealing'; as, शतमपणजानि 'denies a hundred.'

(a) With स and ग्र it is Atm. except in the sense of 'thinking of'; as, शां संजानाति 'looks for a hundred'; हर्षयापं-गीरपणाः कन्यादनं प्रतिजजानि (P. R. 4) 'promises the hand of his daughter by (on condition of) stringing the bow of Hara.' But मातारं मातुर्वं संजानाति 'thinks of his mother.'

(b) झा with अनु takes either Pada; as, अनुजानां शां गमनाय (U. 8); ततोनुजासं गमनं सुतस्य (Bk. III. 23) 'then consented to the departure of his son.'

(c) The desiderative of झा is always Atm.; as, जिन्ततामा-भानवस्य भांवं (R. II. 26) 'desires of knowing the devotion of her follower.'

Roots of the Tenth Conjugation and Causals

§ 343. Roots of the tenth conjugation and causals generally admit of either Pada. But there are exceptions.

(a) When the causals of transitive verbs are used reflexively, or when the object in the primitive sense becomes the agent in the causal, the Atmanepada is used, except in the sense of 'remembering with tenderness'; as, झक्ता भवं पश्याति 'devotees see Bhava'; भवो मक्तान दश्यते 'Bhava shows himself to his devotees'; दश्यते नित्यं मनुष्यान (Mb. II. 5. 86); but स्थायि वताक्ते काकः काकिलो = उत्क्राणापूर्वकस्तुतीविययो भवति (S. K.). This, it will be easily seen, is quite different from the ordinary use of the causal; मक्तानं भवं दश्यति देनदतः.

*अपहुँि एः संप्रतिस्थाप्ताप्तानि (I. 3. 44, 46)
† गोर्णोऽग्नां दो चेल तरोताप्तानि (I. 3. 67)
(b) In general, the causal takes Atm., when the fruit of the action accrues to the agent; as, कर्तेन कार्यते ‘gets the mat prepared for himself’; स्वार्थः कार्यमाणामि: (Bk. 48) ‘accomplishing their own good.’

§ 344. † The causals of बुधः, युधः, नाशः, जनः, इ (with अभिः), पु, इ, खः take Parasmaipada; as, बीचर्यति पर्य, नाशयति दुःखः, जनयति सुखः &c.

(a) Roots having the sense of ‘eating’ or ‘swallowing’ and ‘shaking,’ take Paras. अः is an exception except when the act is not for the agent.

§ 345. * The causals of पा ‘to drink’, दमः, कमः with वा, यस्मि with बा, मुः with बा, गुः with बर, लुः, नृः, तृः and वदः (with अभिः) are used in the Atm., when the fruit of the action accrues to the agent; as शिल्पिः पायते न शिशुः: (R. XIII. 9).

(a) दृश्य with शा is Atm. in the sense of ‘addressing’ and ‘bidding adieu to’; as आमंत्रणस्तु सहचरः (S. 3) ‘bid farewell to your companion.’

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सा दूसरितीते पाणिना वेणुवतामादाय नरपतिप्रयोगनार्य सुकुःसथा-कुड़िमार्गन | (K. 10)
ससे सीर्वज हद्यमेवान्तर्ज्जस्त रिमिष्कः क्तार्थिरस्मिति | (A. R. 3)
ससे सैव धन्या गणिकादारिका यामेवं मवन्त्रनोभिज्ञिते |
(Dk. II. 2)

इत्याविधा कुःकुःर्थमर्थिनिरपेक्षा गुणेम्या एवं सं यौवनं
निर्विभिक्षे: (Dk. II. 2)

राज्या च तथानुषिष्ठा सत्यावनांश्रवैव सा यदासीतःदाया: स्वसता
माता च निर्बेशेन राज्ये समग्रिताम् | (Dk. II. 2)

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† वुष्युध्युनसस्यमेव प्रदुःकुःथयोः: (I. 8. 86)
* न पावम्याकममकामकपरिमूहःचिन्तितवद्वस: । (I. 3. 89)
मानी मानसारो महेश्वर समुदायस्य सुमययदं गदां चंभ्या आवामानयः
प्रतिमयं मन्यमानौ महाभिमानो मन्वतममियोगतमुंयक्तः। (Dk. I. 1)
तत्: प्रवचनाम् प्रतितिसंकयाम् खुद्दं वृत्तां श्रोतं क्रतप्रस्तावतस्तांस्म
तदुक्तात्स्वन्युक्तः। (Dk. II. 1)
तथासात् प्रतिविधाय तिष्ठतु राजापि विज्ञापितोद्वन्द्वः जातानुतापः
परिप्रमिष्ठान् प्रस्योगान् प्रायः प्राप्यूक्तः। (Dk. II. 4)
मदसिंहमुखेमुगाधिप: करिमिर्तेर्तस्तेव स्वयं हते: ।
वधयनू खलु तेजस। जगत महानिःश्चति मूलितम्यतः। (Ki. II. 18)
उपमासु संहारः इवसत्तासंद्यमहानाय तेजसिँधु जीवितानि।
लोकात्यास्वाधनलोकजिन्हं न व्याददायाननमम् मयुः। II
(Ki. XVI. 16).

मूहद्वल्लेण तेजा भोक्तमयानू प्रकल्पते।
प्रदीपः लघुद्वाल्यते दशयाम्यस्तस्या॥ (Si. II. 85)
बाघुमण्डप्यत्वस्ति शक्त्येऽहो रसायनम्।
भवन्त्यस्वयमवण्टिन्ति स्वास्तुति बलवति च॥ (Si. II. 98)
कैतसितापिष्यमाण: सं रत्नकरमेकलम्।
वुभुमेऽता पुष्पमिलधः पुष्पिरेक्षिवर्तमलम्॥ (R. XV. 1)
कुटम्यारिण प्रकरणमहः इस्यु दशसानम्।
यामि (वररावु सैलंदु मा कस्यचिदुपश्चाचः॥
योकपचके क्यासितामविस्वः न ये हरि:।
विकुर्वणः स्वराजतबं तत्स्य निहन्यमेषम्॥ (Bk. 19-20)
आक्षामपज्ञानान: शशामानोनयिद्विम्।
श्रोऽये राजानिति प्राजः प्रत्यज्ञास्त कित्याप्तः॥ (ibid. 26)
संजानाननू परिप्रत्य राजानुचारानू बुध्यन।
छाँका समाविश्वताः वदमानोसपिदुग्रमामू॥ (ibid. 27)
ADDITIONAL SENTENCES FOR EXERCISE

अथ कृपितेऽपभिजितंवहुर्मर्यगर्भवभयोक्ष्ये। ते च भूयसर्ववृद्धपायेः। कौपीनावश्योऽव्यक्तस्सर्वा। (Dk. II. 2)

प्रजामिस्तु बंधुमंतो राजानो म जातिसि। तदृष्टिभस कृष्ण्य पुरेव सर्वा। किष्या। इताहारे लघुपंचपि शुक्लसुपरोक्षे पञ्चमिस्तवमिच्छितस्यां प्रसिद्धां हृदयमितिरतां शोकालन: संस्कृतू। (H. C. 5)

समाजने मे भुजमूवर्धानं सम्बन्धेऽप्राधान्यमिति। प्रवृत्ते। (R. XIII. 43)

स किसाका साधु न शालित प्रोचिष्टनि हितास्त य। संस्कृतूं स किष्मु।।

सदानुसंस्तु हि कुर्वे सुधृते राति नृपेन्महायेषु च सर्वसंपुरुः। (Ki. I. 5)

सहानित प्रेमियुक्तजुडिविन: समानमानान्त्युहेरवच बधुमिवः।

अः संततिः दर्शते गतस्मयः। इतानिष्टःप्राधान्यमिति साधु बंधुमंताः। (Ki. I. 10)

मदनमानोसमुहर्त नृपं न विस्पुको नियमेन मूर्ति।

अतिमूर्त जवस्य। नवायकप्युऽन्नरक्ते जनः। (Ki. II. 49)

श राजलोकः कुतौपूर्वसंविवारसिद्धिः समयोपलम्यम्।

वासःपमानः प्रमवामिष्य तदावृत्य पंचानमस्य ततियोः। (R. VII. 31)

असिविबनार्थमेवशिक्षा सविकाः तितिक्षितु दुश्चरतिः तवमहस्ति।

बिरोधोऽलढात्तुरस्येव पाणिवाच सत्त्वम्बालो दुरात्त्वनामनि। (Ki. XVIII. 42)

तत्तत्तीपपानार्द्रे वैरात्रं प्रेष्यं शांतिमधिक्षत्र श्रृण्विव।

बनयुस्तं गुरुःस्वर: दिनते। स्वत्मतितल्क्ष्यत तदव्यायम्। (R. XI. 62)

नूपति: प्रकृतीवेशितुं व्यवहारसत्वम्बात्वे युव:।

परिशेषमुपायुऽधरां शुभ्रघुत्त प्रवास्तु विद्धर्मस्। (R. VIII. 18)

समन्तः हिन्यं भूतातिन्यप विज्ञातिपुरसे न्यायमुः।

हृदरितमेंत समर्थं किन्तु विशिष्ट शिष्येन्द्रविवः। (Si. XVI. 34)

व्यवहारसत्वम्बांश्युक्तिः आध्यायव्यात्र गृह्याति हिन्दूः न यावत्।

प्राणाशिर तवथाक तवृद्धयोगात्बद्दलोऽन्यत्प्रस्तु तथा कृयाति। (R. XVIII. 46)

नेत्रवसेवं यद्यमुवसंधि: सार्थकं धर्मित्रीं।

मे: इत्यदान नागरपरियास्मृतावर्ण्यस्ति।
आशंसते समिलितपु सुर: सकतवीरा हि तैत्ती:-
रस्यातिवये चनुविष विजयं पीठेरते च बहेरे ॥ (S.’ 2)

यन्मां विवेयविवये समवालित्वं
स्मेक्ष्यत तत्कलस्मां प्रणयस्य सारः । (Mal. 1)

अवाल्लायुः शानरस्त्वं लक्षं नरसमानकचः
नायासन्त क्षणता ज्ञात्वोल्लोक्यायंः ॥
व्योत्तनामृतं शाशी यस्या वापीविकिषितोलेक्षः: ॥

अपाययत संपूण्यः सदा वर्धमानायात

प्रवदयत्व युग्मेषु यस्यां बलं: समाहृताः: ॥
परिमोहमोकाणा राजस्त्रीभि: समावृताः: ॥

यस्यां वासयते सितं केवलं स्म रिपुः स्मरात् ॥

न त्वरोचतयात्राय चतुरो बृहद्मालिपि ॥ (Bk. VIII. 61–64)

उल्लिपतनातः स्म विबंधवर्तम: समस्यतिव्यान्तमोपनेनमुखकः:।
आकृतिविप्रहस्यरूपितकरम करणपरारोह्यते निरभविनम् (S’i. XII. 5)

Rishyas’ringa blessed (शासू with अ.) Sītā with the words ‘Mayest thou give birth to a warrior.’

When you prepare (नहू with सः) for this mortal combat, take (दि with अ) with you your best weapons.

Listen, my lord! You may oppress me, you may deprive (युज्ज with वि) me of all my property; but you cannot take away from me my attachment to the cause of Truth.

The ass, dressed in a tiger’s skin, inspired fear (caus. of अर्ज) in the animals that grazed about in the field.

Out of the six expedients always use (युज्झ with श्र) conciliation first; if that should fail, have recourse to others.

The cowherd made his cows drink (प्र) the clear water of the pools and then took his way home, as the sun was about to set.

When a man has to go to a distant place, he takes leave
of (प्रज्ञ with जा) his elders and bows down to his tutelary deities.

The elephant, afflicted by the scorching heat of the sun, at once plunged into (विश्र with नि) the deep pool of water.

The king, who protects (मूज with अप) his subjects as if they were his own children, himself enjoys (मूज with उप) unending happiness, and secures the loyal attachment of his people to the throne.

The king of the Drupadas promised (ता with प्रति) the hand of his daughter to any one who would shoot through a fish hung above a basin of water, by looking at its image below.

The sons of Sagara, while searching the sacrificial horse, fell in with the sage Kapila, and accused (पुज with अभि) him as the stealer of the horse.

*Unluckily it fell out that the mother in her precipitate flight, blinded with haste, dashed (हुम with आ) her favourite child's head against a stone and killed it.

The crow picks up (को with अप) crumbs of cakes or other bits of catables, and thus maintains himself.

A king of Persia ones asked (पुज with अन्) a philosopher 'What do you value most in kings?' 'Absence of greed' was his reply.

In this Kali age parents often sell (श्री with दि) their girls for money and wed them to persons bent double with age! Is this not monster-like?
§ 346. In the first three Parts we have dealt with some of the chief principles that regulate the joining together of words in sentences. We have also explained the meanings and uses of the more important grammatical forms and useful connective particles, which, as observed by Prof. Bain, 'belonging alike to all subjects and all styles, are the very hinges of composition.' The explanation of such forms and words is the more necessary in the case of Sanskrit, as in the existing Sanskrit Grammars that subject is rarely or very imperfectly treated, though, perhaps, in doing so a writer may seem to trench a little on the province of the lexicographer.

To render the rules of Syntax more simple and intelligible it is necessary to consider the analysis of sentences. This will enable the student to ascertain the different parts of sentences and the relation in which they stand to one another. The analysis of sentences will also facilitate Sanskrit composition, and help the student in translating from Sanskrit into English and vice versa.

SECTION 1

ANALYSIS OF SENTENCES

§ 347. A sentence is the expression in language of a complete thought.

The expression of a single idea is a word (पद) the aggregation of two or more words without a subject or predicate is a phrase (पदसंयुक्त शब्द); and the collection of word.
containing a finite and complete idea is a sentence (वाक्य); as,

रामं-सुवर्णं, नीति: (words); रामविवादानं, अभित्तं सुवर्णं, जनहितावः नीति: (phrases); and रामविवादानं कृष्णं-अभिमन्यं, अभित्तं सुवर्णं विविधाति, जनहितावः नीति: राज्य अनुसरणेत् (sentences).

N. B.—A sentence, whether indicative, imperative, optative, or interrogative in form, is the same in essence,

§ 348. Every sentence consists of two parts: the Subject and the Predicate. That about which something is said or asserted is the Subject, and that which is said about the subject is the Predicate; as, संविता उदेति ‘the sun rises.’ Here संविता is the Subject and उदेति the Predicate.

§ 349. Sentences are of three kinds: Simple, Complex, and Compound.

A simple sentence contains one subject and one finite verb or whatever serves as a predicate (see further on); as, बहु शाक्तवाणी महामागमात्रां (K. 166); तिष्ठ तां (Bh.II. 2).

A complex sentence is one which, while containing but one principal subject and one principal predicate, has two or more finite verbs; as, यथा चित्तपातिः सत्तं महं सा विरक्ता (Bh. II. 2); यदि गरजति बारिष्ठो (स) गरजतु (M. 5).

A compound sentence is one which contains two or more principal sentences; as, दूरोह गान स यज्ञाय शस्याय मंडवाद दिवं (दूरोह ज) (R. I. 26).

**THE SIMPLE SENTENCE**

§ 350. The simple sentence contains one subject and one finite verb.

This is the most elementary form of a simple sentence: the enlarged and complicated forms may be considered as growing out of this by means of the processes afterwards given.
§ 351. The primary elements of the simple sentence, Subject and Predicate, may be enlarged by one or more secondary elements or adjuncts attached to them, which, in their turn, may undergo further expansions.

Subject

§ 352. The subject may be a noun, simple or compound, or a pronoun:

‘अत्मा’ तपस्यायोजितः (K. 178); ‘शुक्नास्’ सत्स्तसर्मुच्चतः (K. 102); ‘मरत्वादुर्भवः’ हृदं बभूवतः (R. X. 81); ‘वैज्ञानिकः’ अधि प्रितिः; ‘पद्वत्’ कथायोगेत बुध्यते (H. 1); ‘मरण’ प्रकृति: शरीरिकः (R. VIII. 87); ‘सो’ ज्ञातचतुर्व (Dk. II. 8).

Obs. (a) As the inflexion of the verb itself shows the number and person of the subject, it is very frequently not expressed at all; as, (भवान्) अपनयतु न: कृतदुः (K. 18); कथं मन्द्भागः: करोपि (अहं) (U. 8); (ल्यं) ब्रह्मि रामचरितः (U. 2).

(b) An adjective is often used without the noun qualified by it; as, ‘विद्यान्’ सर्वं पुज्यते; ‘श्रवणिः’ आपमिन् (M. 3).

(c) The numeral substantives often stand as the subject of a sentence; शर्वं ‘अयूतं’ धयौ (R. X. 1); ‘शरं’ जनोभयायुष्मास्य.

§ 353. The simple subject may be enlarged by the various means of qualifying the noun or pronoun:—

(1) By an adjective—pronominal or participial, qualitative or quantitative;

‘स’ राजा किमारम: संप्रति (U. 2); का ‘हमन्या’ विन्यसितः (U. 4); ‘ब्रजदेवत्’ (स) समस्मायमास (K. 138); एवं ‘अविचित्तमान’ स प्रत्यवादीति (K. 147); पद्याकित्वः ‘भिन्नता’ (S. 8); ‘बुद्धौ’ सहस्राणि रक्षतां मीमांसाः हृतानि (U. 2).

(2) By a noun or pronoun in the genitive case:
Sanskrit: "रामस्य कहणो रसः (U. 3); अपि कुशली ‘ते’ गुरुः (R. V. 4); अन्यपिष्या न तु दृष्टिः ‘अस्यः’ (S’. 3).

(3) By a noun in apposition;
तस्मिन् ‘भोजवशाभूषण’ ‘संभावयिता वुधान्’ पुष्यवर्मि नामासीत् (Dk. II. 8).

Obs. Participial adjectives, if derived from transitive verbs, may govern an object;
‘आसेविबान्’ रत्नवल् ‘बासाः’ स गृहेन्द्रशेषकान्तिरासीत् (R. VI. 4); ‘अनुपास्यन् मुनितन्यां’ (अही) विन्येन वारितप्रसरः (S’. 1); ‘रसिकमतातिसि समुल्लासयन्’ परतपन्नः समाजगाम (Dk. I. 5).

N. B.—Indeclinable past participles in Sanskrit are of the nature of adverbs showing time, and will be considered in treating of the extension of the predicate.

§ 354. The most general and frequent means of enlargement in Sanskrit is the use of compounds. They are the very essence of Sanskrit, and it will be difficult to find a passage where no compound is used. No limits have been set by grammarians to the length of these compounds, and to what extremity (aburd in some cases) this latitude is carried by writers, will be seen from the works of Dandin, Subandhu, Bana, and even-Bhavabhuti (see Lavangikà’s speeches in Māl. Act III, and the well-known Dandaka metre in Act V). Compounds of moderate length add beauty to a sentence, and play a very important part in the economy of words.

§ 355. The compounds most frequently used in the enlargement of the noun or pronoun are the Tatpurusha (Inflectional and Appositional) and Bahuvrihi.

(1) Instead of the simple adjective may be used the Inflectional Tatpurusha, Karmadhråraya. Upapada Tatpurusha and Bahuvrihi;

धनिता ‘तक्षिपपारिता’ रूपा (R. VIII. 47); ‘अब्राह्मण्युक्तत: कनकवच्यस्तिशिरिक्तप्राप्तः’ स कामी (Me. 2); ‘उदचारविहुळः’
§ 356. The subject may be further enlarged by a repetition or combination of two or more of the above modes, and the adjuncts themselves, if they be nouns or pronouns, may be enlarged by other adjuncts:—

एकदा तत्स्थ एवं मूर्गायानिगतो विचरन् (adj.) काणं फिनरयश्चुनामद्रा-श्रीतु (K. 119); तत्तक्षस्म (Gen. Tat.) हरारोनाम (adj.) तापसमुकारक: (noun in apposition) सम्मुकार: इव सव्वि-विवादावलते: (adj. Bahu. comp.) हस्ताक्षु: (adj.) उपागमत् (K. 37); तामिर्याभिः प्रत्याभ्व: (adj. to तनुभि:) तनुभि: प्रपि: (adj. of Subj.) इशो व: अवबु (S'. 1); मद्यम्ब पूर्णभिन्नविन्तार्य (adj.) ताहूँतीय म्याण (adv. to the next) नातिविविहयता (adj.) कुलपारस्नावता (adj.) महितुस्त्तमां उत्संगेन खायन्ती (part. adj. with obj. and adv.) राष्ट्र सर्वादिशेष (Dk. II. 4); so 'सत्यः' 'त्रयः' 'पुत्रः' 'परमदुमस्थः' 'वेद्विश्वकित्वसिद्धितरसिद्धित्विज्ञानानां' 'बन्धुः' (P. I.); दु:खेन तपस्ते 'नये' 'न.' पितर: 'अपरे' (U. 5).

Obs. This idea of enlarging the noun has been carried to excess by writers like Bana, Dandin, and Subandhu in their descriptions of persons, places, towns, rivers &c. Enlargement should be carried on so long as the sense does not become complicated or unintelligible. When there is danger of the sense being complicated, the sentence should be split up into two or more sentences.

Object or Completion of Predicate

§ 357. If the predicate be a transitive verb, or a verb of motion, or any verb becoming transitive by the force of prepositions, it is completed by means of an object. The
object may be a noun, or a pronoun, or whatever else may serve the purpose of a noun;

‘जानाति’ अपकार्य (K. 42); आबंधन: ‘काममिद’ बनाये (Ku. III. 11); गति ‘बस्तिकिंत’ पतिरोधितान (S’. 4); विचार ‘दाबे’ (R. II. 8); पति: ‘पदाति’ अथयतत (R. VII. 37)

§ 358. The object, being of the same nature as the subject, may be enlarged in the same way (see §§ 358-6) — निजयंकर ‘सार्यमिन’ दर्श (Ku. III. 44); ‘विलयंत’ कपिजलम्बार (K. 165); तं ‘तरिक्षिता’ ‘नगरपपूजन’ (adv. to adj.) प्रत्येकर्त्वागम कामकोशिक्षा: (R. V. 61); प्रक्तिविवक: स ‘कस्य’ अनुस्य प्रतिनिधित्वार्थी (S’. 4); ‘इदं’ ‘व्यवाजनविहारं’ चुप ‘तवशम’ साध-गि: ये इच्छित (S’. 1); भेष ‘आशिर्वदनमयु’ ‘वास्तविकार्षिताग-प्रक्षणिव’ दर्श (Me. 2); अवतिच्छित ‘प्रत्याहारिन्न निद्रिष्यमाना’ तान ‘चूषणचित्व चेतककरचाल’ ‘बालकोठिमानिनी’ ‘बचिरोपस्वद्यौवन’

‘बालिश्यपानित’ अनिमेयकलोकनी दर्शे (K. 11).

§ 359. Verbs of ‘making,’ ‘naming,’ ‘calling,’
‘thinking,’ ‘considering,’ ‘appointing’ &c., govern a
factitive object, besides the principal one; as,

तमालमचमान ‘अज’ चक्षु (R. V. 86); अभास्वभि ‘वर्णदार्या’
स्यते, द्रांस्यप्रणालमिन ‘अन्यं’ भण्याति – (K. 108), प्रत्याभ्यामानमिन
‘इति’ संभाव्यति. अश्रेष्ठमिन ‘परिहार’ आकल्यति, बोषंकेत्यतिमिनि
स्मार्योपाययु ‘वर्गचित्त’, अवजनमिन ‘अनिमयचण्य’ उलैवते
(K. 235).

§ 360. In the case of verbs governing two objects,
such as, दुहु, याचु, शासु and नी &c., there is a principal and
a secondary object, or a direct and an indirect object. See § 49.

§ 361. Sometimes verbs, transitive in sense, govern,
by virtue of special rules, a noun or a pronoun in the dative,
ablative, genitive, or locative case. Such cases may be regarded as completions of the predicative, for without them the sense is not complete; स्पृहामिनि दुहुखलिताय, ‘अस्मि’
(S’. 7); कुप्पनन् हितवादिते (K. 108); अस्मात् ‘महयं’ प्रभुतयाम;
(V. 4); ‘पापत’ जुगुत्वे (Mbh.); स्मार्यति वै ‘तथ्यैः प्रदेशस्य’
(U. 6); स स्निहपति ‘आयंग्’ (U. 6).
§ 362. Verbs of ‘giving,’ ‘telling,’ ‘promising, ‘sending’ govern the dative of the person to whom something is given, told &c.; this dative may be regarded as an indirect object;

‘विप्राय’ में प्रतिशुण्णति, भोजन दूतो ‘रचवे’ विसृष्ट: (R. V. 30); ‘तस्मै’ प्रशुतमामचलो (R. V. 19).

Obs. From another point of view, they may be regarded as extensions of the Predicate, answering to the question ‘to whom,’ ‘whither.’

The Predicate

§ 363. The Predicate may be a single, finite verb; 
as, ‘आत्मापमतु’ भवान् (S’. 4); तवम सह गौतमी ‘यास्यति’ (ibid.).

§ 364. The Predicate may also be a substantive or adjective, with the verb अस् ‘to be’ expressed or understood;

अवबंधक: परमापदं ‘पद’ (Ki. II. 30); तव ‘असि’ महान ‘भाजन’ (Mal. 1); वसे किमेव ‘कातरा’ ‘असि’ (S’. 4) ‘गृहिः.’ संदेश: (ibid.); ‘अवहितोत्सम’ (S’. 7); तेन हि श्रायासि ‘अनति-कमणियानि’ (S’. 7); ‘दृष्टा: स्थ’ ‘परिसूता: स्थ’ रामहत्तकै (U. 1); व्यासवित्त्वुत्रास्तु पुनः: ‘चित्रत्वान्त’ (K. 121).

(a). The root अस् is, by pre-eminence, the verb of incomplete predication, and hence it requires a noun or adjective after it to complete its sense, as in the above instances. But when it denotes ‘existence,’ it may stand by itself; as,

हिमालयो नाम नगाधिराज: अस्ति (Ku. I. 1)

So also भू when it implies mere ‘existence’ and not ‘becoming’; ‘बमूः’ योगी किल्ल कार्तवीर्य: (R. VI. 38).

(b) Sometimes the predicate (अस्, विद्, वृत्) is not expressed at all; मात्रे कत्यास्ततिप्रदेष्टे मारीचाप्रम: (S’. 7), i.e., अस्ति, विद्यते &c.

§ 365. There are other verbs of incomplete predication such as, सू, वृत् ‘to become,’ जन् ‘to become,’ or ‘grow.’
... or लक्ष pass. ‘to appear,’ ‘to seem’ &c., which require a noun or adjective to make a complete predicate;

तेजि ‘स्वयंक्ता:’ ‘संस्कृता:’ (P 1); तब प्रजासु बिहौँ, ‘प्राणय-व्रतिमयं (S'. 7) (become the pourer of copious showers); इष्टात्तु विपाकोरिव ‘नरमाधुर्यो जायते’ (U. 3); स्वात्त्वः सागरस्वित-संपूर्वतं (पु: ‘समीयक्षितं जायते’ (Bh. II. 67) (becomes or grows a good pearl); अवं पांडवं ‘अदिराज:’ हवामलि (R. VI. 60), ‘पदनकिल्पता’ हयमालक्ष्यते (S’. 8) (appears or seems afflicted by love.)

(a) The same is the case in the passive construction of verbs like मन्नु ‘to consider,’ ‘deem,’ ‘think,’ कृ ‘to change into,’ &c.

नाधि ‘तूर्जनदिन्धैः भवता’ (R. VIII. 45), व्याधि: ‘कुरुकुटः कृतः’ (H. 4); so & स ‘केतापतिरित्वायुतः.

Hence the predicate, if a noun or adjective, agrees in case with the subject, or is in the nominative case.

§ 366. Sometimes, as in English, a sentence is expressed in a contracted form, by the use of particles or interjections. when the Subject and Predicate, or both, are not expressed, but have to be evolved out of the particles; as,

‘चिद्’ तां च तं च =’ ‘सा’ च ‘स’ च ‘लिङ्गो’ चतः; शिवाय ‘नमः’ = शिवः प्रणम्यते; ‘अलं’ प्रयत्नः = प्रयत्नः न ‘किमिपि’ स्राध्यं &c.

§ 367. An indeclinable not unfrequently serves the purpose of the predicate; as,

‘विषव्यक्तिपि छेतुं ‘असाप्रत्मस्’ (Ku. II. 55) = न यूज्यते, पवना आलिङ्गितुं ‘शक्यः’ (S’. 3) = शक्यते, ‘कर्त्य’ खऽ अनपत्यत. (S’. 6); मनसःसजसं सा च ‘दिव्या’ मम ‘अलं’ अपोहितुं (V. 3):

Extension of the Predicate

§ 368. The Predicate is enlarged—is more accurately defined or determined—by an adverb or whatever has the force of, or is equivalent to an adverb. Such are adverbs
of time, place, manner &c., particles and interjections, the several case inflectional forms (except those of the nominative, accusative, genitive and vocative); and combinations of prepositions or adverbs with nouns; वक साथि, रामाधिना, वृक्षाणामथि; रासि: समस्यि &c.

§ 369. The enlargements or extensions of the Predicate may be classified under four heads:—

(1) Those relating to time.
(2) Those relating to place.
(3) Those relating to manner.
(4) Those relating to cause and effect.

Adjuncts of Time

§ 370. Adverbial adjuncts of Time are used to show one of the following conditions:—

(1) Point or period of time, answering to the question 'when?';

द्वयं गंतः 'सम्प्रति' शोचनीयतां (Ku. V. 71); 'तत्' प्रविष्टति कुमुदि (S'. 5); यास्यति 'अध' शुकुल्ला (S'. 4); आवाष्य 'प्रथमदिकेसे' भेष्यं ददवर्ण (Me. 2); 'अदृश्यार्च' परिहीयते अंगेः: (S'. 3); गिरिसमुपपचार 'प्रत्यः' सा युक्तश्च (Ku. I. 60); 'अस्मातपर्यः' को न: कुले निवर्गनि नियम्यश्चति (S'. 6).

Obs. (a) Locative absolute constructions generally signify time, and may be regarded as adverbs of time under this head;

'अन्तर्द्विते शारिनि' सौं त्रिद्वितीये मे दृश्यम् न नन्दवति (S'. 4);

i.e., 'the moon having disappeared or when the moon is hid &c.';

'यते न केवल्के' चन्द्रापीढ़मुष्टि (K. 181).

(b) Similarly indeclinable past participles in तथा (changed to व or ल्) are adverbial adjuncts showing point or period of time. If derived from transitive verbs they may govern an object;
§ 371. Adverbial adjuncts of place specify three relations:—

(1) **Rest in a place**, answering to the question 'Where';
असि 'अवस्थित' उच्चविन्दी नाम नगरी  (K. 48); 'कार्यमिच-दसिष्टाने विशिष्टकारी प्रतिविस्तः स्म (P. I. 5); एव कण्वय महतः 'उपगमिनीतीरं आरम्भो दृश्यते (S'. 1); असि 'उत्तरस्यं विचि' नगाधिराजः (Ku. I. 1); निर्मलनबलवस्यमूलि: 'पादयो: 'पति: (K. 198).

(2) **Motion to a place**, answering to the question 'Whither';
सा तरंगाक 'कर' गता (K. 176); 'नीचे:' गम्यति 'उपरि चकासा (Me. 112); 'वहामिस्वल' प्रतिभ (H. 4); वदीदता: 'प्रत्य-स्थित' विचि: (Ku. III. 81).

(3) **Motion from a place**, answering to the question, 'Whence'; 'from what' (the general sense of the ablative)
मदी मे 'दर्शनपालता नामाति (K. 182); 'वक्ष्मविस्म: 'कुलमान्यावहसा (S'. 4); 'कुम' इदं सोवमायत (Dk. II. 5)

Ob. The general senses of the ablative, except cause or motive, are expressed by this relation;
Adjuncts of Manner

§ 372. Adjuncts of mode or manner specify the following relations:—

(1) Manner or mode of an action (how);

\textit{चतुरार्थिन्} 'सविनयं' \textit{अवादीत्} (K. 134); \textit{वाच्यम्} 'शालज्ञं' अवथ-\textit{मुखस्तिष्ठति} (Māl. 1); को \textit{दुर्जन्वशुमहाराज} पतित: 'शानेन' वात:धुमान् (P. I. 2); तदिदं 'कणवो' विशीयत: (Ku. IV. 27); 'ल्वरित' \textit{अपस्वप्तं} \textit{तत्तपने} (U. 4); \textit{अध्यात} 'कर्म' \textit{सच्चन्तू} \textit{सच्चन्ते} (M. I) \textit{अयम्नेनेव} \textit{उपहातस्वरक्तप्तामिदं} नयते जनं (K. 151); 'क्रियाशङ्करतः' (S'. 1).

(2) Degree;

\textit{तमवेक्ष्या} सा 'भूष्य' \textit{हरीद} (Ku. IV. 26); \textit{त} \textit{राज्यं} \textit{गुस्य} \textit{दरं} \textit{प्रतिश्चं} 'अचिक्षू' \textit{बमी} (R. IV. 1); 'याबज्जवल्यं' \textit{सुहृदस्ववं} \textit{रक्षणीयः} (K. 151).

Obs. The ablative of comparison may be brought under this head;

'मोहतं' \textit{व्रोधि:} \textit{कस्तादरी}भृतू (R. XIV. 56); \textit{गृह} ' \textit{कान्तारात्} \textit{अतिरिथ्येत्य} (P. IV. 1).

(3) Instrument of an action;

संवृण्याथि 'गद्या' \textit{न} \textit{सृष्टिनोऽ} (Ve. 1); \textit{सवरित्त्} 'पता' \textit{सच्चन्ते} \textit{सुराणी} (R. XIII. 19); \textit{विवृजति} 'हिमयममवृज्य' \textit{भाविनिदिः} (S'. 8).

Obs. The instrumental denoting the 'agent' of an action may be considered under this head for all practical purposes;

जन्मवादविनिकाः \textit{तत्स्यति} 'पारिधिवेन' (P. I. 2); 'तवा' 'चन्द्रमसा च \textit{अधिस्थिताञ्च} \textit{काम्यिनकुपः} (S'. 3); \textit{इदं} 'कर्त्तराणे' \textit{अचाप्यवं} \textit{रक्षते} (U. 8).

Or, it may be put under the subject, being regarded as the 'agent' of the action.

(4) Attendant circumstances;
§ 374. The particles considered in Lessons 21–28 are some of them, of a purely enclitic or exclamatory character such as, एव, केवल, किल, हल, अहो, बत, नून, नाम. They may be either left out in analysis, or may be considered as adjuncts of manner.

§ 375. The predicate may be further enlarged by a combination of two or more of the four circumstances above mentioned; and these adjuncts may be enlarged by other adjuncts in any of the ways specified in §§ 358–6.
Analysis of Simple Sentences

§ 376. In analysing simple sentences the manner of proceeding is as follows:—

1. First set down the subject of the sentence.
2. Then set down the enlargements or attributive adjuncts of the subject.
3. Give the Predicate.
4. State the object, if the Predicate be a transitive verb.
5. State the enlargements of the object.
6. Lastly, state the adverbial adjuncts of the Predicate.

Examples

1) विश्वभरतमा देवी राजा त्यक्ता महाविषा।
   प्राप्तप्रसवालामानां गंगावेयों विमुखति॥ (U. 7)

2) एवं क्षेण समाहृत्यौवननानां परिसमाप्तस्तकल्कलविज्ञानविवेकस्त्वामुक्तिमाध्यः चंद्रापीड्यमानोऽरु राजा बलविध्वंते बलाहकनामां बहूनरुपं बलपवालिपरिवर्ते प्रायशीतृभो। (K. 77)

3) पौरस्त्यवाहवाकायस्तांत्षाम्जनपदवान्वी।
   प्राप तालितवनामभुमकोऽस्मि स्होवेये॥ (R. IV. 34)

4) पुराणस्य क्रमसत्यः चतुरंगुधसमीरिता।
   प्राकृतितास्मीत्वा चरितामां चतुष्याय। (Ku. II. 17)
<table>
<thead>
<tr>
<th>Subject</th>
<th>Enlargements of Subject</th>
<th>Predicate</th>
<th>Object</th>
<th>Enlargements of Object</th>
<th>Adverbial adjuncts of Predicate</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. देवी</td>
<td>विश्वमरात्मज (noun in app.), राजा महावने त्यक्ता (adj.)</td>
<td>बिमूचति</td>
<td>आत्मानं</td>
<td>प्राप्तप्रसंसं</td>
<td>गंगादेव्यो (place).</td>
</tr>
<tr>
<td>II. राजा</td>
<td>प्रामिकोत्तु</td>
<td>बलविक्ति</td>
<td>बहुतुरसबलपदातिप्रिवृत्ति (adj.), बलावहकामानं</td>
<td>एवं क्रमवेण परिषमा..विज्ञाननामविवस्य (time), आवारेयनत्तूष्टित चन्द्रपी-हमानेतु (purpose).</td>
<td></td>
</tr>
<tr>
<td>III. जयि</td>
<td>तान्त्रातू पौरीत्त्यानू जनपदयोवस्माकामनू part with. object</td>
<td>प्राप्त</td>
<td>उपकষ्ठ</td>
<td>तातीवनश्याम (adj. comp.), महोधिम: gen. of relation</td>
<td></td>
</tr>
<tr>
<td>IV. प्रवृति:</td>
<td>शब्दाना, चतुर्ष्टीयी, तत्स्पुराणस्य कविश्चुतुमुख-समीक्षत (a)</td>
<td>चरितायी आसित्</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>V. चक्क-प्रसारित:</td>
<td>आत्मानं अकरोत्त</td>
<td>विहारप्रत्</td>
<td>एवं अन्येयं (time)</td>
<td>बिविदाभि: कीडाभि: (means)</td>
<td></td>
</tr>
<tr>
<td>VI. दितीश्वर: कौशिकोन (agent)</td>
<td>स (pron. adj.)</td>
<td>वापिष्टि</td>
<td>रमं (Secondary obj.)</td>
<td>काकपशारं</td>
<td>एय (time), किल (manner), अवधवविधात्वान्त्ये (purpose)</td>
</tr>
<tr>
<td>VII. कुशपति:</td>
<td>सार्वज:</td>
<td>विकृत = निद्रा:</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
(5) एवंगते मंत्रिणि राजनि च कामवृत्ते चन्द्रपालितोमयेय विविधानि: क्रीदाविवहारभ्रमात्रासाधवलयः। (Dk. II. 8)

(6) कीदिनेन स किल लितसनवरि राममंदिराधिकांतये। काकपलगभक्ति याचिति: (R. XI. 1)

(7) विक्ष सानुकु वृण्यि। (Ve. 3)

**THE COMPLEX SENTENCE**

§ 377. A complex sentence, while consisting of one principal subject and predicate, contains two or more finite verbs.

‘यथायथः’ तस्य भिन्नानि (H. 1); ‘इति’ आक्षण्य आचरणे मेदिनी (K. 113).

The part containing the principal subject and predicate is called the *principal* clause, and the other part the *subordinate* clause.

§ 378. Subordinate clauses are of three kinds:—the *noun* clause, the *adjective* clause, and the *adverbial* clause.

Strictly speaking, a complex sentence is only a simple sentence in an enlarged form; the noun clause being representative of the *noun*, the adjective clause of the *adjective*, and the adverbial clause of the *adverb* or extension of the predicate.

**The Noun Clause**

§ 379. The noun clause occupies the place of the noun; that is, it may be the (1) subject or (2) object of the principal predicate; (3) it may be in apposition to some noun in the principal clause; or (4) it may be the object of some verbal form in the principal clause:

(1) ‘अयं पुनर्विद्यः प्रकर इति’ वृद्धेः भूयते (U. 4) (Subject of भूयते); ‘स स पायाहृते तासौ हुष्टेऽ’ इति घुष्टतां (S. 6), (subject of घुष्टतां).
(2) प्रकार निर्गतस्तावदकोकयामि ‘कियदवशिष्टे रजन्या: इति’ (S'. 4) (object of वजलोकयामि).

(3) ‘अभ्रोधे लघुच्छिल्ले का प्रतित्ता कुलस्य न:’। इति वुङ्केन तथ्यले जनों न: सिरोपरे॥ (U. 5) (in apposition to दुङ्केन); तत्त्व कहानितू चित्तास समृत्वा ‘मद्योध्ययुपवाचितचतन्त्वया:’ (P.-I. 1) (in apposition to चित्तास).

(4) ‘तथापि नूहुढ़ा सुहीतसम्बन्धश्रुतूलो यावच्छिन्तिती निवारणीय इति’ मनसा वबधार्य अन्वयम् (K. 155) (object of अवधार्य).

§ 380. Noun clauses are principally denoted by इति or introduced by यथा, यदृ, with or without इति at the end.

अक्षिरोपी शास्त्र एवं ‘यथाय तपोवनस्यानोऽ’ इति (S'. 1); सत्यों जन्मात्रावर्ती यत्संस्कर्यदंदनब्राह्ममात्तीति (K. 73) अन्विज्ञातमदनवृत्तान्ता ‘वच गण्डामि इति’ ताजाशिं (K. 147).

Obs. Sometimes इति is not used;
कथय ‘सत्यंगति: पूर्णा कि न करोति’ (Bh. II. 28).

एतक्ष्याणाममितदेव्यन्तर श्रृग्वतिविषयमात्तिततमेव ‘यथा विवेधस्यमाहस्यरसो नाम कन्यका: सन्ति’ (K. 186).

The Adjective Clause

§ 381. An adjective clause is used to qualify a noun or pronoun, and is of the nature of an adjective. It is introduced by some forms of the relative pronoun यदृ (यावत्, यादृश &c.)

An adjective clause may be used:—

{1) With the subject: ‘यदार्थोके सूक्ष्मा:’ व्रजति सहसा तत्रहुल्लां (S'. 1); तत्त्व विनिप्रद यथः ‘यो हि यथा प्रियो जन:’ (U. 2), ‘वेघेजु यथापती य:’ तत्त्व नात्ति प्रतिकिया (U. 5) (qualifying तथाय the adjunct of the subject).

(2) With the object; ‘यस्यागमः कवुलक्षीविकाय’ तं ज्ञानपण्य वेणिवं वदन्ति (M. I); सा ताबद्यंक्षेपान्य स्नातकम्यो ददी वसु। यात्तैशाः गमाएर्युः यया: पर्यन्तदक्षिणा:॥ (R. XVII. 17).

(3) With adjuncts of the predicate: ‘यूगान्तकालप्रतिष्ठानतातमो अजन्ति यथा सविन्द्रायमासु। तत्रौ समुस्तत्वं दैत्यमध्यक्ष्यस्यप्रधानायन्त्रयम-
The Adverbial Clause

§ 383. An adverbial clause is the equivalent of an adverb, and modifies the verb. It occupies the place, and follows the construction, of an adverb, and like it, specifies the conditions of time, place, manner, and cause and effect.

§ 384. Adverbial clauses of time specify an event which takes place after, or at the same time with, that which is expressed in the principal clause.

Obs. Adverbial clauses of time are often contracted by changing the particle and verb into a participle, or by using the locative absolute construction.

§ 385. Adverbial clauses denoting place show only one relation, i.e., rest in or motion to a place.

"यत्र यत्र घृणः" तत्र तत्र बहिनः.
§ 386. Adverbial clauses relating to manner are used to denote:

(1) Likeness or analogy, as expressed by इव, यथा (correl.
तथा, तद्धि); as, पुश्च लभ्यते पुण्यानुण्ड्रेऽपुरुषः भवन्ति (अग्नि) (R. V. 84); आतीद्विं दशरथस्य गृहे 'यथा श्री' (अभिव) (U. 4); 'यथा काष्ठं च काष्ठं च समेव तां महोदयसि समेवं च व्यपेयतां' तद्धि भूतसनामगमः (H. 4).

Obs. The clauses introduced by यथा or इव are often contracted.

(2) Degree or relation (equality, intensity &c.);
'विषयति गुणः प्राणे विद्याय यथेऽपि तथा अब्रे (विषयति) (U. 2);
'यथा यथा अनुपाश्रयिं भ्राह्मनं तथया तथा स्पर्शरति मदनपावकः (K. 252).

§ 387. Adverbial clauses of manner are often expressed by adjectival or Bahuvrihi compounds used adverbially; as,
राजा 'सिद्धव्यासितं बाह् = 'यथा विचक्षेपिते स्याद्' तथा बाह्क;
'उत्झितार्थिवर्धितं अंगुलाय अनुसूचात्; 'शक्रिति पपात हृदि तस्य महासुरस्य (Ku. XVII. 51)

§ 388. Adverbial clauses relating to cause and effect are used to denote the following relations:

(1) Ground or reason (because, since, as);
'त्त्वे काठोरारम्भः नातीतात् (U. 1); समापि तथाः पर्यवस्य हि यतः (U. 5); इत्यादि नन्दिः निरवर्णकमेव यतस्मात्कासो ज्ञेयताद्वृत्तम् (Māl. 1); कष्टमर्वर्म न विम्रुस्तः विभूम्पि तं यद्यो न्यस्तृति साधतः (Ku. VI. 95); कष्टकुश्वेतस्य स्मरस्वरूपैः रसिके 'त्त्वे हि तस्य प्रवेदर्ति' (Me. 88).

(1) Condition or supposition;
श्रुततः 'यदि कुत्तुर्वं' (K. 49); 'चतुर्दश पुरस्च श्रुचि वृत्तादणम्' पतियुक्ते तव वाणस्यां सम्मु (S'. 5); 'बल्या वैद्यकल्पः' एवा वा जाति: परिख्यता (Ve. 3).

(8) Concession;
'कामसन्न्यस्मया च धुष्यो व्यते समाने पुत्रस्यारं' न पुनरस्तवंयिनः न पुष्यति (S'. 1); 'बेज्ञे पुरबोपि रक्तत्वी' तथारि लोमायणम्: ह एव (U. 6)
(4) Purpose:

दोषं तु ने कंतित कविः ‘येन य प्रतिविधेत’ (U. 1); ‘तद्राप्य यथा दाह्यायिनि’ (P. I. 8); भो धीरं गच्छ ‘मा खलु (lest) तदाभवती धरिनिः विसंतविद्यति’ (M. 1); ‘अस्य वरीरस्यमा बिनासो भूतिविष’ मयेयेदुलिताय समानीति (K. 320).

(5) Consequence, result:

कुमार तथा प्रयत्नोऽः ‘यथा नोपस्स्ये जने’ (K. 110); स ऋतिविज्ञानानवं ‘यथा साधारणीभुतं नामास्य वनदस्य च’ (R. XVII. 80); सा वेणुवृत्तामाय सभाकुटिनिमाज्यान ‘येन सकलेऽब तद्राज्ञं तदभिमुखसानीति’ (K. 10).

§ 389. A complex sentence may be enlarged by repeating the noun, adjective, or adverbal clauses, in which ease the sentence will, strictly speaking, be compound, each member of which is complex;

‘कचं स त्वया दृष्टः’ ‘किंकरिमस्थितासि तेन ‘किवर्तें कालमवस्यः’
‘तत्सि तत्’ ‘कियवनुसरस्वमन्तसावत्यसि’ इति पुनः पुनः पश्यौपत्तः (K. 150); ‘यथा चेत्रियाणि संिं’ ‘य: पश्यि वा’ ‘शुमावधारपति वा’ स खल्केदशामं हि (K. 156).

§ 390. Again, two or more of the subordinate kinds of clauses may be used in the same complex sentence:

कोशं त्रिभो सन्त्यं सह्रैित (noun) यावद्गिर: से मल्लं चरित्ति।(adv.)
क्षत्रस वहिन्नर्भवनेत्रज्ञामा मस्मावोवेयं यदं चन्द चकार (Ku. III. 72);
श्राज्यमुखमहूक्ष्यायावताताता (noun)। योसी अवंतसिर: प्रहारवर्य्यं पवं इति
(adv.) निनाशयिष्टित (adj.) सोपि पितानि ने प्रकृतिस्थे किमिति नश्वेतेति
(noun) (Dk. II.)

Particles used to introduce Subordinate clauses:

Noun clause

{ इति, यथा, यद् with or without इति. }

Adjective clause

{ यद, यथावत्, यथावस (followed by तावत्), यथा यथा.
Forms of यद्. }

Adverbial clause

{ Time

{ Place

{ यथ, यथ यथ. }
<table>
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<th>Predicate</th>
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<td><strong>I. श</strong></td>
<td>विदितवृत्तान्तोत्तियि (adj.)</td>
<td>पृच्छिष (dir.) मा (indir.)</td>
<td>अवदतव...पृच्छिष्ठिति (a)</td>
<td>अष्ट (time), निःशक्तव (time), लुभ्याविशेषायामान्-विरिगाः (manner), कुञ्ज्ये, शनैः: शने: (manner)</td>
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<td><strong>II एष</strong></td>
<td>यः-प्रतिष्ठापित: (a)</td>
<td>अनुमृद्वेद्:</td>
<td></td>
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<td></td>
</tr>
<tr>
<td>(a) यः</td>
<td>प्रतिष्ठापित:</td>
<td></td>
<td></td>
<td>हर्मतकंथे (place) शूलाद्वतायं (time)</td>
<td></td>
</tr>
<tr>
<td><strong>III (हृ)</strong></td>
<td>नुहृत्तनोह...शक्मावः (part. adj.)</td>
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<td></td>
<td>तथा तथा (degree) यथा तथा अन्वेषमाणो नापः तः (a) (degree) सुचिरं (time)</td>
<td></td>
</tr>
<tr>
<td>(a) (हृ)</td>
<td>अन्वेषमाणः (part. adj.)</td>
<td>अपश्च (न)</td>
<td>तः</td>
<td>यथा यथा (degree)</td>
<td></td>
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Analysis of Complex Sentences

§ 391. Complex sentences are to be analysed in the first place as if each subordinate clause were a single word or phrase. When this is done, the subordinate clauses may be separately analysed, like simple sentences.

Examples

1. अथ स निद्रवस्य लज्जाविशीर्यमाणविरलाक्षरं सलेक कौज़-विविधत्वात्मातोपि किमां पृष्ठसोति क्रुच्छे श्रेण्य श्रेणं कृतैवं। (K. 155)

2. एव नामानुमृत्वातं य शूलाववतायं हस्तिस्फंवे प्रतिष्ठापित। (S’ 6)

3. अन्वेषमानं द्वारं यया द्वारं नापश्च तत्तथा तथा शुद्धीत्स्फोक्ते तरं श्रुतात्वदश्रोभनमायुक्कमानो निपुणानितस्ततो वत्सवृक्तः गुरीरं व्यचरम्। (K. 152)

THE COMPOUND SENTENCE

§ 392. A compound sentence contains two or more sentences, simple or complex, which are co-ordinate to each other.

The members may (1) be simple sentences, or (2) some may be simple and some complex, or (3) all may be complex:
(1) तथाप्रथम प्राणः स्फुरति न तु पापो विरमति। (U. 6); यत्रो निष्ठासूः भ्रमति च किमयायितवति च। (Māl. 1) (each being a simple sentence.)

(2) दशक्षणं नाम विवृष्टि बैविकानं कुलब्रह्म।
तमे दीपकिष्ये व्राणास्ते तवदाशानिवन्वना। (M. 4) (the second member being a complex sentence.)

(3) यदि यथा वदति श्वसिपस्तवा त्वमस्कं पितुस्कुल्यानै त्वमा।
अथ तु बलिः शृंचं ब्रतमालमः पतिकुले ततव दास्यमहि क्षमं। (S' 5) (both members being complex sentences.)

In these examples the separate sentences are not in any way dependent upon each other. Either assertion might have been made independently of the other, while a complex sentence can not be broken up into sentences having independent meaning.

§ 393. There are three principal relations in which the parts of a compound sentence may stand to each other: (1) Cumulative relation, as expressed by the cumulative conjunctions च, तथा, अपि च &c., in which two or more assertions are coupled together; (2) Adversative relation, as expressed by the adversative conjunctions वा, तु, पुनः, परंतु &c., in which the second sentence is placed in some kind of opposition to the preceding; and (3) Illative relation, as expressed by the illative conjunctions अतः, ततः, ततः, in which an effect or consequence is said to be produced from what precedes.

**Cumulative Relation**

§ 394. The coupling of assertions together in the cumulative relation may take place in three different senses:—

(1) When equal stress is laid upon the assertion; तदत्वः स्वान्यान्यं चद्यति ‘च’ मोन्य ‘च’ मजते (Māl. 1).
किलोचनस्तां प्रतिद्वितीयमूलकस्तै ‘च’ पुष्पंतवा धनुष्मंघं बाणं समवत ‘च’ (Ku. III. 66).
दृष्टमिव बने शत्यं (सा) लक्ष्यता न ‘म्बर’ अनशोभिता (U. 3).
(2) When greater stress is laid upon the second clause; न केवलं तात्तियोग पुंव असि मे सोदरस्तेऽह्यतेषु' (S.'1) पुष्पानि नामाध्यनुपि महामुनीनां 'कि पुनःसंशानानि' (K.88)

(3) When there is a progressive rise of the ideas; उदेति पूर्वं कुलमं ततः' फलं (S.' 5);
जगज्जीविरंधेय भवति हि बिकल्पयुपरस्मे
कुल्लुमानां राषि 'तदनु' हुष्यं पञ्चतं इतव। (U. 6)

Obs. Several co-ordinate sentences follow one another in this relation, being merely placed side by side, without any connecting links, the sense of which, however, is implied;
शुचीस्वयं गुरुतृ कुरु प्रेमसहीनवृत्ति सप्तलि जने...
मूषिष्ठं मञ्ज दक्षिणा परिजने भाग्यंवनुस्तेलकिनी (S'. 4)

(here there are four assertions.)

जार्यं ग्रंथयो 'हर्ति' सिहति' वाचि सत्यं
मानोस्विति 'दियति' पारं 'अपाकारोति'।
चेतः 'प्रसादयति' दशु 'तनोति' कीति (सत्लंगति:) (Bh.II.28)
दारिद्रयात्मिकमेति हीपरिगतः प्रभुस्यतेते तेजसो
अपरिपरस्तेते भर्तधिकविवेदाण्वते।
नित्यणा: शुचिमैति शोकपिङ्को बुढळा परित्यज्यते
निवृत्तः क्षयंसत्यो निष्णता सर्वविदानास्पदः॥ (Mk. 1)

Adversative Relation

§ 395. The adversative relation is expressed in three ways: —

(1) By means of the exclusive conjunctions, which imply the exclusion of the first circumstance:
प्रवाहीनों राजा 'नेवेतु' नीतिशास्त्रकपालकोपार्जुन: वागुप्यकारिः कुञ्जः
तिमिरयति (II.8);
ब्रह्मं मूत्ति कथं 'अयं' वासिद्यवि तां म पश्चेदु (U. 8);
अवापि हुरकाप्यविनव्यय ज्वलति 'अयं' हेतु भर्तविवेदेऽवः
क्षयंमल्यमृणः (S'. 8)

(2) By means of alternative conjunctions; शा-ना, फि-
क्ययवा, उत, आहो, or आहेचितरु;
(3) By means of arrestive conjunctions: तु, किन्तु, परं (तु), पुनः, तथापि, and (sometimes) केवलः;

देवायतं कुले जन्म महायतं ‘तु’ पौरखं (Ve. 3); (अयं कविप्रविभागः) प्रणीतो न ‘तु’ प्रकाशितं: (U. 4); सबे पुड़रोक सुविचारितमेतत्सम ‘किन्तु’ इदमेव पृष्ठाएव (K. 155); न च न परिचितो न चापवगमयः: चकित-मुपैवि ‘तथापि’ पार्वभमयः (M. 1); लोकसः हि साधुनायथं वाञ्चनु-वत्ते। अप्रेणो ‘पुनः’ आचारनां वाचययोतुद्यावति। (U. 1); अनुवादस्त परिश्रीर्ये अथे: ‘केवलः’ लोकयमेव छाया त्वा न मुच्चति (S. 8).

Illative Relation

§ 396. The illative relation is expressed by words or expressions like अत:, तस्मात:, तत:, तद:, अनेन हृतुम, एवं च, तेन हि;

सारीपी ज्ञातिकृतकसंबंधः भुतसम्बं जनोन्यथः विश्वसने ‘अतः’ प्रमदा स्वविनुमिः: परिधेतु: सबीपे हृत्ते (S. 5); भो उपस्थितं नयनमेव सनिहिता च मक्खिका। ‘ततः’ अप्रमदत इदानी पश्य (M. 2); जनकोद गतो विदेयान्। ‘ततो’ विमनसो देवता: परिधात्स्तयं नरेत्रो वासगृहं विगति (U. 1); अवद्वृम्भदिक्षापुराणेष्यास्योंसिः ‘तस्मात’ सबा स्वमिः (U. 5); मध्यत्नो नौ गुणदीपेत: परिप्रेक्ष्युमहति। ‘तेन हि’ प्रस्तुततत्वम विवादवस्तु (M. 1).

§ 397. Very often in Sanskrit, as in English, when the co-ordinate parts of a compound sentence have the same subject, the same predicate, or any other part in common, the common part is not repeated, and thus the sentence is contracted;

(1) तदस्तः: स्वाच्छन्त्यं ‘घरयिति च मौतः च ब्रजते’ (Mal. 1);

इदमस्कर्येनु में पक्षमाक्यः कठानी: ‘अपहुँतं’ ‘अपविद्धं’ ‘पीतं’ ‘उन्मृतीतं’ च (ibid.)
(2) दिष्टा न केवल 'उल्लंगः' विरात् 'सन्तोरथोपि' मे 'पूर्णः.'

(U. 4)

न मां ज्ञातुं 'शातः' 'प्रभवति न 'चावा' न 'भवति' (Māl. 2)

Classification of particles used to connect co-ordinate sentences

Cumulative Relation

(1) च, च-च, तथा च, अर्थ, अर्थ-च, अपरं च, अन्यन्तरं च.

(2) केवल-अर्थ, किमुन्त, किपुनः.

(8) अयस्, तदनु, पूर्व-तत्, अन्ततर-तत्: परं, ततः अन्ततरं च.

Adversative Relation

(1) अन्यथा, न (नो) चेत्.

(2) वा, वा-वा, न वा.

(3) तु, किन्तु, परं (तु), तथापि, पुनः, केवलः.

Illative Relation

तद्, तस्मात्, अतः, ततः, तथा, एवं च, एवं, लेन हि.

Analysis of Compound Sentences

§ 398. In analyzing a compound sentence, first indicate the relation existing between the several co-ordinate sentences, and then the latter, according as they are simple or complex, may be separately analyzed.

Examples

(1) वर्ष वा गर्ज वा श्रं मुंच वा शतस्थोत्सनिस् (Mk. 5)

(2) उचित: प्रणयो वर्षी वहः बहुव: संबन्धितव: हि दुःखा:। उपाधिक-बिधिनितिनि: न तु सुखर्षुष्टकोपिप्रेष्य: हि (M. 8)

(3) दृष्टा खऽर्ज यत्स तत्रवत्वम् मात्रविकायः: प्रियस्मी बुधुवास्विका श्राणिना च तम्मर्थ्युवतः त्यं संदिष्ट: (M. 8)

1. श्रं (ल्वं) वर्ष वा (A) Principal sentence.
(ल्वं) गर्ज वा (B) Principal, co-ordinate to A.
(ल्वं) शतस्थोत्सनिस् मुंच वा (C) Principal, co-ordinate to A and B.

The relation is adversative.
Subject   Predicate   Object   Adverbial adjunct
A (तन्त) शक   वर्ष (वा)
B (तन्त) गर्ज (वा)
C (तन्त) मुंग (वा) अश्वनिः शतशः (manner)

II. उचित: प्रणयो बिहितुः वरं बहवः बंडनहेतवो दुःष्टः हि (A) न तु पूर्वाद्विधां भावशृण्यो मनस्तिक्तिनामुपपार्थिविधिः वरं (B)
The relation is adversative (arrestive).
Analysis of (A) which is a complex sentence.
Subject   Predicate   Object   Adverbial adjuncts
A प्रणयः: वरं   बिहितुः (purpose)
    (उचित: adj.)
(a) बंडनहेतवः: बहवः (adj.) दुःष्टः: हि (reason)
B उपचारविधिः: मनस्तिक्तिनाः (gen.)
    पूर्वाद्विधां भावशृण्यः (वरं)
    भावशृण्यः: (adj.)

III. The first is a simple sentence. The second is a complex sentence, which may be analysed as above. The relation is cumulative.

Miscellaneous Examples for Practice

Analyze the following sentences, according to the methods before explained and illustrated, stating whether they are simple, complex, or compound.

1. महत्येव प्रत्येव वास्तव: पुत्रे: अकुलिन्त्वम्यक्ष्मप्रत्यक्षोऽहलेन प्रति-
    बोधितोमिः। (S'. 2)

2. कुशी वर्मिक्रियाविधिः सतान रक्षितरि त्वारि। (S'. 5)

3. प्रमाणविधानन्द्रविधिः गंडस्यायमसद्वभुतते:।
    पद्म मूर्त्व समाप्ते केतरी ममतविन्तः। (P. I)

4. लघुद्वयों मा कोक: कल्पविप्ल्विति निर्माता भयं नाकस्तिमू।
    (K. 177)
5. वर्षनादारभ्य शरीरस्याय्ययमेव प्रभुः किमुत्त भवनस्य विभवत्य वा।

(K. 196)

6. स चानुयुक्तो धूर्तः सनिन्दनवेदवत्। लिदितेऽय बलु। यथाहृ युग्मः
काला पितृकर्मंभिकम् ततुपजीवी प्रतिवसाम। (Dk. II. 6)

7. यथा किचिदं किचिदेऽबुधजनस्थानावसानं
तवा सूक्ष्मशीति ज्वार इव मयो ने व्यपगत:। (Bh. II. 8)

8. अहंकरितमृत्तिके पु[(लिनिन्ति तरस्तीर्योजितो तस्प्रृं हिन्दुः निर्विशेषवेषतां महात्रेषु
कल्लम् राजकर्त्यं कुंकुमकातीमलक्षमस्। (Dk. II. 6)

9. एवमेति। किंतु न कराचिदवाययम् निप्रायोजना प्रत्यारित्वतत न:
प्रकरावकासः। (Mu. 3)

10. विचारित्यती यान्त्रिको अन्तरानमनस्ता तपोचन वेति न मामुपस्यतमृ। स्मरिष्यति
त्यां न स बोधितोषी सन् कष्टं प्रमत: प्रथम कुतंतम।। (S'. 4)

11. अर्थी महराजेति निर्मण्यानमत्ताण्यां सेवितेऽमाजे च बाय्यमलितात:।
कुललमः। तथा मन्ये विदितसीतान्वेष्टेऽयमिथि। (U. 3)

12. वरेः यद्यावमुग्धिकुमायते तवां हि व्यस्तमपि तिलोचने

(Ku. V. 72)

13. तब बुद्ध वतसः किमित्। प्रायमव्या समागता्:
मथ्य सद्धिं लोकानां रक्षा युग्मात्वबविष्टा। (Ku. II. 28)

14. कामं भवान् प्रक्षुत्वेव धीर: पिन्या च ममता प्रयत्नेन समारूपितसम्भारः।
तथापि भवदुर्गुणांतलोऽमान्ये मुखरीकुत्वान्।। (K. 109)

15. वध्ये मथ्य महत्तती मूर्युविवजयो नाम हिसाबिहारी राज्यमुपरस्यित
तलाविष्करणं पवः उत्साहात्माय शास्त्रायनकं परं बिल्लियुग्मितचंद्रं
वर्गो नवलिहितकांडम् सम्भवावम्। (Dk. II. 4)

16. यस्यग्रामस्य नाम
अमृतिक्रयास्य ब्राह्मणानां विभूषणम्।
देवतानां पितुर्मां च भागो येन प्रवीनसे।। (Mk. 10)

17. जान्तनो ब्राह्मणेऽन्तः पुत्र सुभृतिमय राज्यार्थे सोरस्तातमकरुपूः
भूष्टनोवित्या। ततो य राजाराजसाध्यं रूपान्तरकालसम्युण्यमजातीचारात्मम्।
18. अथ कबाचित्र पिगलको नाम तिहः सब्रमूणपरिवृता: पिपासाकुल उदक-प्रह्णार्य यमुनातिमतविरुण। संजीवकश्य गमीरतरकश्वें दुरारवावाज्येत।
(P. I.)

19. यदि समरमपास्य नापित मृत्योर्भयमिति युक्तमितोऽवन्तः प्रयातु।
अथ मरणविद्यमेव जन्तोः किंतु मृत्यु मलिन्य व्यः कृष्णे॥
(Ve. 8)

20. प्रायो गहत्वा यथा भायपरहितस्तत्र यांत्यापदः। (Bh. II 90)
21. भायत्स्वयमन्वं कलेबरगुण्यु वाचव्य हूरे जरा
आत्मयर्स्य तववेद बिदुषा कार्यः प्रयत्नो महानु। (Bh. III. 88)
22. यथा तिरस्चीनमलातश्चर्य प्रत्युपमन्व तत्वव्यवहारः।
तपौव तीस्रो तृती शोकश्चुकमात्रायुः कुष्टि प्रको न सोइं। (U. 8)
23. परस्थनाविरोधिम्योऽरकसंधयुक्तम्।
संगत जोशस्वस्वयमूूनायेतु सवा सताम॥ (V. 5)
24. सवेभः: समप्रेस्वत्वमिव नृपगुणवेदित्यात्र सप्तस्तितः। (M. 2)
25. अस्तवयो मा भूष्ठा। एततु पृच्छार्य वातं हि राष्ट्रवं राजा श्रुतम्।
स किल नातमना दृश्यति न चाप्यव्र प्रजा इत्त्वं हो ज्ञातये तत् किमस्य मनुष्या राजसी। वाचं वर्णित। (U. 5)
26. यथा नौ प्रयालो बंबुजनशोचनीया न भवति तथा निविधय। (S'.8)
27. अयं स विपयवय वृत्तान्ता यथाविविधि सुनवे
नूपरिवेक्षबत्वा यूने सितापवत्वाब्धम्।
सुनिवनतस्वच्छायाूृत्या बेद्या तथा सहू सिभिंये
गलितवप्यसामात्वाकृतां गङ्गे हि कुलक्तम॥ (R. III. 70)

As a further exercise the student may select sentences from the preceding Lessons, and analyse them.
SECTION II

On the Order of Words in Sentences

§ 399. It has already been observed in the introductory section of Part I, that the order of words in a Sanskrit sentence is not a material point for consideration. In Sanskrit every word (except adverbs and particles) is inflected, and the grammatical inflexion itself shows the relation in which one word stands to another. Thus grammatically speaking, there is no order as such that need be much attended to. A sentence like कथमपि तत्वाज बने सीतां सहस्राण: कठोरासं may look very awkward, but it is not grammatically incorrect. But if there is no grammatical order, there is a sort of logical sequence of ideas, which must follow one another in a particular order. If we examine the pages of any Sanskrit prose work, we shall find that there is some order in the arrangement of words, e.g., first comes the subject expressed or understood, with its adjuncts, then the object (if any), and lastly, the verb or predicate;

सा तु महास्यताया एव मुखमवलोकितकरी (K. 807);
महिपतिःं विखेरत्वं सत्तुहमाः विसवर्जः (Dk. I. 25).

Even in Kāvyas and Dramatic poetry, which are acknowledged to be exempt from the rules of ordinary prose, this order is many times strictly followed;

रघुणामत्वं वक्ये (R. I. 8);

तृणां छिद्रं पापे रति मा कुमा: (Bh. II. 77) ; वदनकमलं खिशो स्मरामि (U. 4) ; असिङ्गारं गानं सपदं लब्धस्ते विकिरतु (Mal. 5) &e

We shall now lay down some principles regulating the order of words in sentences.

§ 400. The best rule for the student to follow in arranging words in a prose sentence is this:—First place the subject with all its adjectives and adjectival phrases, then the object with its adjuncts, and lastly the predicate (verbal
nominal, or adjectival). Adverbs and adverbial phrases may occupy any place except the last; while conjunctions (except a few) stand first before the subject. Thus the student would give a very awkward sentence if he were to say:

‘सकारां गुरोः आशियं राशी अग्रजन्मा प्रयुक्त्य अतिरिक्ते’ instead of saying ‘इत्य राशी आशियं प्रयुज्याग्रजन्मा गुरोः सकारां अतिरिक्ते’

(R. V. 35)

§ 401. When a verse is construed and put in its prose order, the above sequence will be found to be generally observed. Take, for instance, the following verse:

अथ प्रजानां अज्ञणार्थ: प्रभाते जायाप्रियार्थिण्यां अतिरिक्तं वनाय पीतप्रतिबद्धवत्ताण यशोधनो व खेमुखाण्योमोच इ. (R. II. 1)

The prose order will be as follows:

अथ (conj.) यशोधन: (adj.) प्रजानां (gen.) अज्ञणा: (subject) प्रभाते (exten. of the adjunct of object) जायाप्रियार्थिण्यां (adj.) पीतप्रतिबद्धवत्ताण (another adj.) तामुके: (adjuncts of object) चेन्तु वनाय गंधु (adv.) मुमोच (predicate). Similarly अभिप्रायत हृत् कथमौषधाय चौक्षुमार्काय मात्रवतः स्मर: (Māl. 1); हृत् कथमौषधाय उपः स्मर: शुकुमारकायां मात्रवमात्रित, अर्थ हृते एते... कथमात्रित.

The general rule may now be split into particular cases and we shall show what the positions of the several parts of speech should be relatively to one another.

§ 402. The first principle to be learnt from the general rule is that words must be so arranged that the ideas will follow one another in their natural order, and the words in their natural connection, observing the laws of the dependence of words upon one another; in other words, the governed and dependent words generally stand before the words on which they depend or by which they are governed.

Thus an adjective and the substantive qualified by it, the transitive verb and its object, adverbs modifying
verbs, prepositions and the words governed by them &c., should be kept as near as possible in a Sanskrit sentence.

§ 403. When a sentence has a simple subject and a verb, the former stands first; रच्यपितापिताहिं (U. 6). Adjectives precede the subject;

‘देवो’ रच्यपितापिताहिं (U. 6); ‘उपातिभिऽ’ ‘गुद्वद्क्षणार्थो’ कोत्सस्तं प्रश्रे (R. V. 1); ‘अपगतश्रमः’ चाभिमतं विगन्तरसयासीत् (K. 82).

(a) Adjectives, of course, follow the substantives they qualify, when they are used predicatively.

(b) When pronominal and qualitative adjectives are both used, the former usually precede; तस्य अतिवारणाः हतनिधायो (K. 169). ‘on that accursed and most dreadful night’; but sometimes they stand after the adjectives of quality; as; बिचित्रणो वर्णी स: (Malli. on R. V. 19); यूजा ‘अनेन’ पार्थिवेन सह (Malli. on R. VI. 82).

§ 404. A noun in apposition should precede the word which it is intended to explain;

आसीदेशनरपितिशिरः समम्प्रचक्तशासनः: ‘आदशः: सब्बास्त्राणाः,’ उत्पति: कलनाः’ ‘कुलमधवं गुणानाः’ राजा शूक्रको नाम (K. 5); अथ ‘मीनकेतनसनात्यणेन’ दक्षिणालिङ्गेन सम्यकांतमूल्यवल्यन् (Dk. I. 5).

§ 405. The genitive generally stands before the word to which it relates; ‘जगत्:’ मित्रो वद्ये (R. I. 1); so ‘अर्थानाः’ ईश्वे (Bh. III. 80).

(a) When the substantive is qualified by an adjective, the order is generally the adjective, genitive, and substantive: अयं अस्या देव्या: सत्तापः (K. 61); तस्य एवविवस्य पच्छवरः पश्चिच्ये तीरे (K. 23).

§ 406. The vocative should be placed at the head of a sentence; ‘तांत’ क एष बध: (Dk. II. 8); ‘सब्रे पुष्परीरः’ नैतृमधवोत्तुपुर्यं (K. 151); ‘आर्यपुत्र इत्यमसम’ (S’. 1).

§ 407. The predicate (verbal or nominal) always stands last in a sentence; it finishes the idea intended to be expressed by a sentence, and hence, the last is its best position.
(a) In narratives the verb असी ‘to be’ and sometimes मूर्त, stands first, in the sense of ‘there is,’ ‘there was’; ‘असति’ गीताविवर्णीरे विषालः: शालमलीतः (H. 1); ‘असति’ मन्दरदेशानंकरिमूर्तिपुण्यपुरी नाम नागारी (Dk. I. 1); ‘अमृतु’ अमृतपुरवी राजाविज्ञापिनिमि (Vas. 3).

(b) Sometimes the predicate stands first for the sake of emphasis;
‘सवेङु’ तारत्वानाध्ये: पंच जना माध्यविनानादि (S’. B. 371); ‘असता’ तालतवेंत (K. 18); ‘उत्सर्पण’ बहु महतां शरणना (S’. 7); ‘कुवं’ ल्या रामसांहा कर्त (U. 2); ‘बिरला’ हि शेषपुपद्याय (K. 109); ‘भवितवन्मेव’ तेन (U. 4).

(c) The same happens in interrogative sentences when the interrogative particle is not used; as, जात ‘असति’ ते भात ‘समरसि’ वा तात (U. 4); ‘समरसि’ च तदुपाते सवाद्योर्वत्तनानि (U. 1).

§ 408. Prepositions in Sanskrit—the so-called Upasargas—are usually prefixed to roots, and do not stand by themselves, except when they are used as कर्मप्रवचनीय (governing cases). In the latter case they follow the words they govern, according to the general law;
‘अति मन्दसतीनं ‘प्रति ‘भायत् (S’. B.); अयोध्यां ‘वन’ जलानि भहिनि (R. XIII. 61).

(a) Words like सह, स्त्र्ये, विनाय, अलं &c., which govern nouns or pronouns, mostly follow the words they govern; रामेन सह, ईश्वराकुते, मां विनाय, सन्तोषायार्थ &c.

§ 409. The term ‘indeclinable’ in Sanskrit is of wider application than ‘adverbs’ in English. It includes all words which are not declined; i.e., adverbs, prepositions, conjunctions, particles or interjections. The several case-infractions of nouns and pronouns—except those of the nominative and accusative cases, which serve the purpose of the subject and object of verbs, and the genitive, which expresses the relation of one word to another—may be
regarded as "adverbs" for all practical purposes. The following rules for the position of adverbs will thus apply to the case-inflexions also, which are so many "extensions of the predicate," showing time, place, manner, or cause and effect.

§ 410. Adverbs of time, place, manner or cause and effect, are usually placed near the words they modify;

'हूँसघबलशायनतले' निष्णन पितरसप्तयम् (K. 92). Here तते modifies निष्णन, and hence must be placed before it; so 'आलोकमात्रायणं' ('(adv. of cause) अपगतथमो मनसि (adv. of place) एवं (adv. of manner) अकरोत् (K. 124). 'इति मनसावधाराय' अत्रवम् (K. 155); 'तमवेक्षय' (adv. of time) सा 'मृण्य' श्रेष्ठ (Ku. IV. 26). Here भूत् cannot be placed first, for it would alter the sense.

§ 411. When adverbs modify the predicate they may stand before the subject, after the subject or after the object (if any), but not last;

अनेकवारं (time) अपरिस्थ्यं (manner) मा परिष्वद्वितः (U. 6); प्रजानामेव सृवयं (purpose) स तास्य (place) वलिममाहिति (R. I. 18); सर्ब सौदामिस्यं (place) समाभवते (Mal. 1). द्वारिग्रामः (cause) स्तिष्ठे मति (Mk. I); हिरणा (agent) अतुर-स्तव शर्यं क्रता: (S'. 6); शिभस्यं (purpose, strictly indir. obj.) मासवरिज्ययं अनुदिन निषि (time) समुस्सत्वं (K. 65); शुरु भक्ति मथनुकर्मय (cause) च श्रीतामिः (R. II. 63).

N. B.—If the subject or object have any adjunets, the adverb should be placed after the object to avoid ambiguity.

(a) The absolute clauses, being in sense adverbs of time or (sometimes) cause, are generally placed first.

'वदन्द्रक्षागमिया म्या' 'कि दीपिकापौरस्तथ्येन (V. 3);
'युभामकं प्रेमसमानात्' एवं समस्तव्यंदं नयामिः (Ve. 4).

Obs. Adverbs of time and place usually stand at the head of a sentence, next to the conjunctions, if any.
§ 412. Of conjunctions, च, वा, तू, हि, नेतू never stand first, while अथवा, अब, अपिि, किच, usually stand first; and the correlative conjunctions यथा-तथा, यथावत्त-तथावत्, यथा-तथा, यथा-तथा are used at the beginning in the clauses which they connect. For examples see the respective sections.

§ 413. Of particles, the interrogatives usually stand first;

‘बपि’ एतत्पोवर्न; ‘बपि’ कुशली ते गुरुः; ‘कबिः’ शास्त्रवाणो परिचयः; किमपि वि: &c. (K. 18).

(a) The particles of emphasis, such as एव, नाम, किच, खलु, हि, are joined to the words which they emphasise. Particles like हव, नु, बपि are used with the words which they modify.

(b) Interjections, such as हौ, हां, अहह, and vocative particles, such as जयो, अये, बपि, usually head a sentence.

§ 414. A repeated word or a word akin to the one already used in the sentence, is generally put as near that word as possible; as गुणे गुणे वेति न वेति निर्गुणाः.

Obs. From the preceding sections it will be seen that the arrangement of words in a Sanskrit sentence is much the same as in Latin. The most general rule in Latin is that, “in simple narrative, after the conjunctions comes the subject (nom. case), then the governed cases with adverbs and expressions of time, place, manner, &c., and last of all, the verb.” —Arnold

SECTION III

ON THE SYNTHESIS OF SENTENCES

§ 415. Having explained the Analysis of Sanskrit sentences and laid down some principles regulating the order of words, we shall now take the student one step further: the composition of sentences.
He has already seen that a sentence must contain at least one subject and one predicate; that the subject or object may be enlarged by an adjective, a noun in the possessive case, a noun in apposition, by compounds, or by combining all these modes together; and that the predicate may be enlarged by circumstances of time, place, manner, and cause and effect. Let him now try to compose sentences.

**Simple Sentences**

§ 416. Take the words राम and गम्. They may be combined to form a sentence, रामो जगाम. Now the sentence रामो जगाम is in its elementary form. The subject may be thus enlarged:

1. देशरास्थपुर्ण: or देशरास्थपुर्णो रामो जगाम,
2. कौसल्यानन्दवर्णः: अलिजनन्द्रियो देशरास्थपुर्णो &c.
3. भरताग्रजः: कौसल्यानन्दवर्णः: &c. &c.
4. भरताग्रजः: कौसल्यानन्दवर्णः: अलिजनन्द्रियो देशरास्थपुर्णो राम: सतीतालङ्करणो रम्याश्वपननानि पश्चाप्यानि जगाम.

It will be seen how the last sentence has grown out of the simple elements, राम and गम्.

**Ex. 1**

Frame sentences, using अर्जुन, हतुमत, गंगा, and हरि as subjects, and enlarge them successively in the manner above indicated.

**Ex. 2**

Frame sentences, using the roots ह, हृद्, पत्, रंग् as predicates, and the subject enlarged in any two ways.

**Ex. 3**

Take these pairs of words and write sentences enlarging the subject by an adjective and a noun in the genitive case;
Ex. 4–5

Take the sentences राजन: सीता जहार and सारमध्यभ्रायत, and enlarge the subject in all the ways of enlargement.

§ 417. The predicate, if a transitive verb, is completed by means of an object, which, being a noun or pronoun, may be enlarged in the same way as the subject; e.g.,

अहूँ प्राचादकमाय. Here the object may be thus enlarged अहूँ विशाल प्राचादकमाय; अहूँ वंगाविस्तार विशाल प्राचादकमाय; अहूँ साहीकलेन नगरमुक्ति व अनेकरति परिशिवृत वंगाविस्तार विशाल प्राचादकमाय. In the same manner राजा अमलय प्रोबा may become, in its enlarged form, राजा शास्त्राध्यायभक्तोशीरियं अनुरजितसकहप्रजाबर उपरपुरुः: प्रत्येकेऽस्य स्वममालय प्रोबा.

Ex. 6

Find appropriate subjects (enlarged by adjectives) and predicates, and frame sentences in which each of the following will stand as the object:

अनूत्तर धत, अनुमुकुल, अद्वात, समुपगाणि कमलानि, स्वं नाम, शुच्य- भरणनि, अनूत्तर, गद्यायन, तेड़ुलकणान्, हिमाद्रे: शिखरं and विपुलवन.

Ex. 7

Frame sentences using the following roots, and supplying objects enlarged by participial adjectives: शू, द्रगः, दृत, चुर, शा 'to drink,' अदृ, दा. with प्र, अधृ, ऐधृ and नी.

Ex. 8

Take the following words as subjects, and complete the sentences enlarging the subject and object: शृः, धृतराष्ट्, खंभिनु, वस्ति, शविफ, इत्य, राजी, पाठ्यशाखा, पुत्र and वितात.

Ex. 9–10

Frame sentences, finding out an appropriate subject and object to each of the roots given below, and enlarging
the subject and object in any two ways: तु, लिख, with अभिप्रयोग, परि, आपू, प्रचलित, पिप, क, की, मनु and तब्र.

Ex. 11
Write six sentences, in which the subject is enlarged by a participial adjective, and the predicate completed by means of an object enlarged by a participial adjective.

Ex. 12
Write six sentences in which the subject and object are both enlarged by a noun or pronoun in the genitive case and a participial adjective.

§ 418. The predicate may be enlarged by circumstances of time, place, manner, and cause and effect. Take the sentence तवं यासि. The predicate may be thus enlarged:
तवं ‘अभिप्रयोग’ यासि (time); तवं अभिप्रयोग ‘कुल’ यासि (time and place); तवमभुजा ‘सत्वरं’ कुल यासि (time, place and manner); तवमभुजा ‘समिश्रितधारणा’ सत्वरं ‘किमिति’ ‘पद्भावं’ यासि (time, manner, purpose and cause); तवमभुजा समिश्रितधारणा ‘गुणसूत्र’ सत्वरं किमिति &c. यासि. Similarly सब मा प्रतिपाल्य may be thus variously enlarged: सबे ‘विरचितां प्रयणसंविधाया पितारावपूतजय हरे क्षण’ मा प्रतिपाल्य; स ‘निरन्तेन दर्शेन मन्यतानि हरियादिस्तु’ कर्मणि विकृतेऽद्विते हरियादिस्तु ‘निर्तवदेशे’ विवाहः ‘पवयाति पितु’ तवं ‘हय: स्वदेशमन: निष्क्रिय किकरण सारं अस्तिलयुज्या गत्या कुल खलु’ अस्तिलयुज्या.

Ex. 13
Join appropriate adverbial adjuncts of time and manner to the verbs in the following sentences: (1) विहंगा हङ्गले; (2) पुत्रकं वाचय; (8) अहं शामानयम्; (4) गुल्लतुध्द्वत्स्व: (5) लक्ष्णमय: (6) ब्राण्यम्यं यासि; (7) शैषिका युयुष्थिरे; (8) कण्येबलं: कृत्वमकङ्क्त: (9) प्रमा उदाहरं जम्म: (10) समस्यामरंगच्छति.

Ex. 14
Frame sentences using the following adverbial adjuncts, the subject being enlarged in more than two ways:
Ex. 15

Use the following in sentences, the subject being enlarged by an adjective or a possessive case: सेना सह, औमान्द, अनेन हेतु, कस्य हेति, मित्र सान्तविरुध, जगद्यापरं, अपवद्धत्वाद, तथानुमित्ते, पादमघीलि, गृहयोगिरि, मामतथतिरि, दुर्दृश्याति, अरण्ये, प्रबलवचनिलयाः, अनुगम्या.

Ex. 16

Take the following pairs of words, and enlarge the predicate by adverbial adjuncts of time and place:—मूषि और बम्; राजन् और रश्; पूव्र्त और शेत्र्; कोकिल और स with वि; हरि और कुँघु, शिख्य और नम् with ध.

Ex. 17

Frame sentences, using the following roots and enlarging the predicate by adverbial adjuncts of manner and cause and effect: भू, या with प्रा, स्था with प्रा (Atm.), मृज्जू, वहूँ with सत्, वाचे, पा ‘to protect’, लिंहुँ, ईश्वृ, हे with अधि.

Ex. 18

Take the following subject and enlarge the predicate by means of indeclinable past participles or gerunds: मूषा, नर्, देवा, अमी, राजस्वः (agent), भीमः, सामाजिकः, डूँ, अधिराजः, अस्वीकारः, तुम्मा, and यक्षगनः.

Ex. 19

Enlarge the predicate, by means of the absolute constructions, using the following roots:—भाषूँ, वहूँ, प्रचूँ, अ (past part.), सपूँ, वहूँ, हूँ (past part.), पद्, मन्त्र with सं, and या-

Ex. 20

Enlarge the predicate, by adjuncts of time and manner and by gerunds derived from the following roots: बंधुः,
Ex. 21

Write twelve sentences in which the predicate is enlarged by adverbial adjuncts of time, place, manner, and cause and effect.

§ 419. When along with the predicate, the subject and object (if any) are also enlarged, the sentence assumes its fullest form. राविलदान्तत् is a sentence in its simplest form. Enlarging the subject and predicate we may have a sentence like the following:

‘अश्रुपुरसरे’ रवि: ‘तमोजातं निरस्य जनकश्यापवृत्तया प्राॅविया विद्ये प्रशिद्धिः’ उदगच्छतु. In like manner the simple sentence सप्तद्वामन्च्यात् may become, when enlarged, ‘गृहसिद्धापदिः’ स ‘प्रथमे बयसि वर्त्तमानोपि संसारादुड्डितमान्’ अनेकविशिष्टिप्यां परमागुण-राविलदान्तिनि। साप्तनिको विद्यार्थिपिच्छुः पारिकुपुडुङ्क्षायांतम्यानान्ते वेतासा। अन्वयात्। so also पांच् मूँजगं ददशं may be enlarged into अयं ‘अस्सी’ पाण्ये ‘स्रायमातंरेस गच्छन् अध्यायमार्तं। क्षमपि पदानि न्यास्यान्। ’अनाकाले एवारंपे’ ‘कंचिद् बृहस्कायं प्रसारितवः’ द्वामदेहं मूँजगं ‘मदरूद्धवा तर्कले’ ददशं। Other examples are:—इति परिक्लब्ध किषित्विॅनितक्सरो मयृषिकिया दृष्टा दिव्योवङ्गक्षुॅी तृणपि च मधुि पुल: प्ररतिविवृण्त तमेव पदे पदे पापारिकुरे। रुखास्माणि निष्कृत्य तस्मात्मात्त्वक्षु-मुलदासड्डिसमीयुप्ततु प्रययतमकः कः (K. 385); अनुवच्यायाः सत्या सत्या सत्या सत्या सत्या विद्याभूतह (K. 188); किषित्वित वा अनेकसिद्धास्वायसुवाचार्यानि सुर्लोकसुस्मार्त्तृप्य हस्तिय विद्यामहेश्वरानि ए काकिनी बनर्जिदमानूसमिष्ठसति। (K. 185).

Ex. 22

Write six sentences in which the subject and predicate are enlarged by all the methods of enlargement. Use the verbs: वावु, प्रकाशृ, स्था with उत्, पत्, आसू, and भ्रमेत्.

Ex. 28

Write six sentences in which the predicate and object
are enlarged: Use the roots भू, ल्यु, मन्त, दुह, चि and विद 'to obtain.'

Ex. 24

Write six sentences in which the subject, predicate and object are all enlarged in more than one way.

§ 420. In simple sentences the expression may be varied by changing the voice of the verb, without altering the meaning: दासी पुष्पाण्यानवति has the same meaning as दास्या पुष्पाण्यानीवलत्व. Sometimes the expression may be varied by a change of phrases; कस्मादःतेरस्र निवससि, पिता सपुषो ग्रामं गतः are the same in sense as किमथे मनः निवससि and पिता पुण्येण सदृ (or सहित:) प्रामं गतः. But very often in Sanskrit we may vary the expression of a sentence by expressing the same idea in different words. Take the sentence उद्धारं विभवः: प्रभवति. This sentence may be thus variously expressed, without altering the sense:

उद्धारं विभवं उत्पदते-संजायते.
उद्धरम् विभवब्य कल्पते-सववति-जायते.
उद्धरम् विभवस्य कारण-हेतुः.
उद्धरम् प्रभवस्य विभवः.
उद्धरम् नरो विभवम् यात्रि-विमववूतो भवति.
उद्धरम् नरो विभवसंपत्तो भवति.
उद्धरम् वलंबन्य नरो विभवम् यात्रि.
उद्धरम् परेरण नरेष (प्रायः) विमववूते माध्यम्,
( or figuratively ) उद्धरम् वीजादिभववांकरः प्ररोहितः.

Ex. 25

Taking the above as a model, express in different ways the ideas in the following sentences:—

(1) निर्वेषनता सर्वापेक्षापदं; (2) अस्य कोपः सनिसिद्धः; (3) मुर्क्षाणामुपदेशः प्रकोपाय महति; (4) अविवेकः आपदा परं पदं; (5) न धर्मवृद्धेशु वयः समीच्छते; (6) विद्वानस्वर्तः पूर्व्यते; (7) दैवपरा नरा विन्यान्नति; (8) मुद्रो तालिनादिनश्यति; (9) त्वमेव न: परमा गति; (10) पराभवावर्गि मानिनामुल्रव्य एव.
Complex Sentences

§ 421. From the nature of a complex sentence it is clear that there is one principal assertion and at least one subordinate assertion. The principal clause is independent, while the subordinate clauses are dependent in construction on the principal. Thus take the sentence दूतो राज्य बाति न्यवेदयत्.

It is simple and may be made complex by taking on to it any one of the three kinds of subordinate clauses. Thus सामंता महाराजमिभिः चांभुमह्मिशं यत्ते, इति बाति दूतो राज्ये न्यवेदयत् (noun clause).

योः पौरजालन्दकर्मसिद्धि प्रयुक्तः स दूतो &c. (adj. clause).

कारे उपायविचारेति हेतुः दूतो &c. (adv. clause).

§ 422. We shall now give a few exercises in the composition of complex sentences. The student should, as far as possible, aim at variety in matter as well as expression. He should refer to the table given on page 253 which gives the particles used to introduce subordinate clause.

Ex. 26–28

Write five complex sentences in which the noun clause will be (I) the subject or object; (II) be in apposition to the subject or object of the principal clause; (III) be governed by some participle in the principal clause.

Ex. 29

Write one complex sentence about each of the following: सुवर्णकार, गुरु, विद्या, सुकृतिय, वाजीनूप & शिवराज.

Ex. 30

Construct four complex sentences in which the adjective clause will respectively qualify the subject, the object, some adverbial adjunct, and any adjunct of the subject, object, or predicate.
Ex. 31-34.

Construct six complex sentences (I) having an adverbial clause denoting time; (II) place; (III) manner; (IV) cause, condition, purpose &c. Use such verbs as the following: स्थ, स्था with उप, हुन, तम, पत, आ-राष caus.

Ex. 35

Write six complex sentences having an adverbial clause denoting point of time, motion to a place, analogy, manner, consequence, and condition respectively.

§ 423. We have given exercises in complex sentences having one kind of subordinate clause. We shall now take sentences where two or more of such clauses occur. Take this sentence: वृल्लि: समाजापति। य स श्रेष्ठको जीवितिक्षित्वाद राशिमित्तिः विजपान्या प्रवर्तकं चतवित्वान् स एनेभ दोष्प्रस्थायय सनिकारं नागराष्ट्रालयात्तमिति (Mu. 1.). Here the object of समाजापति is the clause स......इति, the subject of this clause being qualified by an adjective clause य... चतवित्वान्.

So in the sentence यदैव मयायं देवस्योज्जविनीगमनविष्तत्तत्तो निवेदितस्तदैव सनिवेदमेवमेवदितुस्थता उत्पाय महाश्वेता पुनस्तपके स्वामाथममपदमाजगाम, the principal predicate is modified by an adverbial clause of time यदै...निवेदित: and a noun clause is joined to one of its extensions (एवेतत् being the object of उक्तै). In this manner we can combine two or more kinds of the subordinate clauses in one complex sentence; यदा अतियोग्य नराणं हुदाय पदं करोति तवा ते यदीशरणात्तमान विश्वमितुर्वर्यं दर्शं तेनापरितुस्ता: सत्ततत्तोष्ककत्तरमीहामाना यत्स: सुखेन स्वोक्तं शक्यं तदवपृणातिरिक्तातु प्रायो हापिन्तीति असकुश्यमभस्माज्जगति प्रतिम:. In this complex sentence there is one adverbial clause यदा...

...करोति modifying हापिन्ति, two adjective clauses गृहत्...दर्शं and यत्...शक्यं, and one noun clause तत्से...हापिन्तित.

Ex. 36-40

Construct five complex sentences each (1) with one adjective and one noun clause; (2) one adverbial and
one adjective clause; (3) one noun and one adverbial clause; (4) one adverbial and one noun clause, each qualified by an adjective clause; and (5) all the three clauses used together.

**Compound Sentences**

§ 424. In a compound sentence, as we have already seen, there are two or more principal assertions. These assertions may be all *simple* or *complex*, or simple and complex combined. This holds good in all the three relations, cumulative, adversative and illative.

Take a simple sentence यात्रिकः काशीमगच्छत्. To turn this into a compound sentence, showing the three relations, we may say,

1. यात्रिकः काशीमगच्छत्, गंगाया: पावने सहिष्णुस्तात् सकलाभिः च तत्रत्यानि तीर्थानि वृद्धवा स्वं ग्रामं न्यवर्तत्.
2. यात्रिकः काशीमगच्छत् किन्तु गंगासिद्धे स्मानार्थमवतीर्षः केनविद्यम्हन्त्रणें सहसा गृहीत्वांवसंस्कृताः.
3. यात्रिकः काशीमगच्छत् तेनार्थमं परिपूर्तं मेने.

The several members of the compound sentences are here *simple*; the may be made complex, if necessary. Thus taking (2)

यात्रिकः काशीमगच्छत् किन्तु गंगावस्थानार्थ गंगासाधिकेवत्तरति ताबत्वक्षितमहानान्त्रणें सहसा गृहीतवा भक्ति:.

Here the second member is a complex sentence and the first simple, which may also be turned into a complex one, thus: श्रीविश्वेश्वरदयेनेतरात्मानि विशेषतकलमश्रे करीमीति यदा गार्मामिलायो यति पदं चकार तदा स यात्रिकः &c.

**Ex. 41–42**

On the above model construct (1) five compound sentences, having *simple* sentences for their members, and (2) five, having *complex* sentences for their members.
Ex. 48

Write a compound sentence descriptive of each of the following:—(1) कर्षकालः; (2) पाणिनि; (3) अराजको जनपदः; (4) राजघर्मः; (5) भर्षः; and (6) कालिकातः.

§ 425. In English we can combine or contract several simple sentences into one sentence by means of participial, prepositional or other phrases and by means of subordinate or co-ordinate clauses. The sentence so formed may be simple, complex, or compound. Take for instance the sentence: “With these thoughts I came near the place. Just then I heard sounds of loud lament. I, therefore, eagerly pressed forward. Then I could clearly distinguish Kapinjalā’s voice upbraiding Pundarika for his cruelty. The cruelty lay in leaving his friend to live without him.” These assertions may be thus combined into one sentence: “With these thoughts as I came near the place I heard sounds of loud lament; and pressing eagerly forward I could clearly distinguish Kapinjalā’s voice upbraiding Pundarika for his cruelty in leaving his friend to live without him.” This, it will be seen, is a compound sentence, the first member of which is a complex sentence. In Sanskrit, the use of participles and participial phrases for the purpose of combining or contracting simple sentences is much more liberal, and this is largely supplemented by the use of adjectival compounds (Tatpurusha and Bahuvrihi). By their aid simple sentences can be combined into one sentence, which may be either simple, complex, or compound. एकदा सा गंभीरवच्चि शुभ्रावः। तमाकण्य तस्यः कुतहस्त-मुक्तानगः। अतः सा तस्यां विषि दृष्टि प्रतिवदी महानं च शबरणं ददर्शं। These may be thus combined into one simple-sentence: एकदा श्रुते गंभीरे ध्वनि सा तदारण्यनोपजातकुतहल्या तदहिष्ठि प्रेतिदृष्टि महानं च शबरणं ददर्शं। तदारण्य राजा हुष्ट्वतः मुगवार्य वनभिस्य। तत्सद्य चैनिकाः अभावपावचनुरुम्बः। तवेन स बहुनू मृगावाहजयान। तेषु एकं सूर्य पलायनमानमुनुसार। माणें दिव्यालोमपदं ददर्शं।
These sentences may be combined into one complex sentence thus:

सैनिकैरभाषाः सामान्यतः यद्यपि राजा दुष्यत्तो मूर्तियार्थ कस्मियाय तथा सत्ता बहुतू मूर्ताः ह्वला तेषावेकं मूंगं पलायनानन्तरतं वार्थं दिश्यार्थम्पदं ददशं। Or shorter still सैनिकार्थ्या राजा दुष्यत्तो मूर्तियार्थ वनं गत: बहुतू मूर्ताः &c.

Ex. 44

Combine the following groups of sentences into a single sentence which may be simple, complex, or compound.

1) एवं महाश्वेता आहारं परिसमाप्य संगणोधिताचारास्वरूपतंत्यासां। परिमण्डलं एकस्मिनं शिलालक्षं विश्रामभण्डापविषततु। तथा रित्यां तो ब्रह्माधीनेण निष्क्रृतम्पुष्पस्तार। मूहर्तमिकं रित्यांच च तों स सत्यांनन्दसारीत।

2) तत्सन्निर्वाचनां दुष्यतं कारपि कन्याकामस्तन्। स कन्या भाषस्वरूपी आसीत। स क्रन्तकृतकामस्तन्। ते राजा आकाविशत। तथा तत्स्थारार्थशुकुलाः आकामहिराजपाग। शुकुलाः कन्यक्षी कृतिका दुहितासीत। सा सत्यां दुष्यतं व्यागन्त व्याजहार।

3) पेक्षे इति ल्यातानां महाराजाधिकारिणां मध्ये चरमो बाजीराज इत्रोकी वाम। स पुष्पतनमस्वितत्थ। स किल बहुमण्डोपप्रभु आसीत। किलुतदा राजकार्यविव्वयविषयेजीव मन्दवार आसीत। अत: कर्मविवचारानं बहुरो नर्मसचिवं एवं तैर्यावर्यं। तैस्तथ नानी विषयो मुद्दारामाएऽतं एवं कमाजपने राजा तत्त्वानुसारतिनिव चामोल्यगणे महाराष्ट्रेऽसोज्याजातेनेव संध्यान्येनदक्षाणां लतूचालामिष्टां गत।

§ 426. We have shown in the preceding section how to combine a given number of sentences into one sentence. We shall, as a further exercise to the student, now show how to resolve a given passage into a number of different sentences. This will enable him to acquire practice in paraphrasing Sanskrit passages, by varying the construction of the original passage to a considerable extent. This system will facilitate the work of paraphrasing by
one-half; and if the student, after having split up a passage into different sentences, substitute equivalents for the words and expressions in the original, he will have given a free translation or paraphrase of the passage.

Take, for instance, the verse: गुणदोषी तुझो गृह्तं संसादलीयये विक्रमन:। शिशुरा श्लाङ्गे पूर्व परं कठे नियमित।। This may be thus expressed by different sentences, or paraphrased:—

This is, no doubt, a free paraphrase of the original, but it makes the sense quite clear. Take another instance:

संभ्रानि निविष्टसहस्राक्षरसंतरश्चित्रनिष्टात्मूर्य:।
अनन्यस्सारारणराजशाः बमुख योगी किल कार्त्तिकी:।।

This may be thus resolved into sentences: पुरा किल कार्त्तिकीयों नाम योगी समाजाय:। तस्य युद्धकु (एव) बाहुस्बलं परैरनं भूयम् (अन्यत्र स द्विस्फुजः एव)।। तनं अंबरादशसु द्विपेषु यज्ञात्माः: स्थापिता:।

This would be the expanded: वद्वा स मुकस्वम्य गीतविस्वादमुख्यो तथा संजातकुद्वृल्लतस्वमिश्रतमुक्तमुलयुः स ऐतिहित्य:।

On the above models and with the assistance of 420, the student may select passages from authors and paraphrase them.
SECTION IV
LETTER-WRITING.

§ 427. Letter-writing is not a subject to which Sanskrit writers seem to have devoted much attention. We find very few instances of letters in the existing Sanskrit works, probably because our forefathers did not much resort to that system. Naturally, therefore, letter-writing in Sanskrit does not present the difficulty which a letter in English, with its various forms—private, commercial, official &c.—usually presents. Letters written in Sanskrit are mostly of one type. There are certain settled forms in which they should be begun. There is also a variety in these forms according to the position of the person to whom they are addressed. But beyond this difference there is nothing to distinguish a purely private letter, (say, from a father to his son) from the official or demi-official letter sent by a minister to his sovereign, or by any person to another person officially. We propose in this Section to give some of the common forms of letter-writing in Sanskrit, with examples.

§ 428. We shall first give two specimens before asking the student to study the details:—

I. स्वर्ति। महेन्द्रद्रविद्योपल्लासी लंकायामात्या मान्यवनतममव्यह्यति। अत्रेव परमपरावर्ष्ये वैभवदकृतानां ब्रजवति। विदितसेव्या यद्ये भविष्यताभिनवं कारण्यतीर्थयोपल्लासकेस्यस्यस्तपोषनेम्यः। प्रतिज्ञातस्वयमः। तत्र विरागदनुकज्ज्य-प्रभुवायः। केष्माभितान्त्रिति श्रूतमः। तत्तान्निर्भिधे शब्दतिमस्तिदिकं च महेन्द्रद्रविद्यधितिमनुरुप्यादं भवन्तः।

श्राह्माणातिक्षमागो भवतामेव भूताय।
जामदग्न्यद्वृध वै मित्रमन्यया दुःस्मानायते॥ हि द्वृति।

Expressed in the form of an English letter the above will stand as follows:—

"My dear Malyavat.

Mahendradvīpa

× × × ×
With kind regards, I remain,
Yours sincerely,
Paras'uràma.

Give my best compliments to the Lord of Lankā.

To,
H. E. Mālyavat Minister of Rāvana King of Lankā.

II. Another specimen of a more modern form;

स्वस्ति। श्रीमत्संस्कृताध्यात्मनेकविद्वाशिन्यबिराजमाना राजमान्या।* श्रीयुत-गोलकें उपनामधारिणः कुण्ठरावस्यः शतंशः साष्ट्राग्रणामपुरस्सरं विज्ञापने। यत्काशीतो भवदये आनीतस्य मानववर्षाश्चाप्रभायस्य वातिहिदेय-भागेन सहिते मृत्युः सार्वं दानकपरिमित्तमां परिकां मंदवतस्तं आपातो गोविन्दस्य हस्ते दीयतामिति एवा विज्ञापि।

पुष्पस्यने
मार्गशीष्यमिदः १८०६ संक्तसरे
्र२७

§ 429. We now call the attention of the student to the following points:—

1. Every letter begins with the word स्वस्ति.

2. The place where the letter is written is stated† first, as in English, and is put in the ablative case, being construed with the main predicate. It is sometimes put last in the locative case, as in letter II.

3. The address (My dear, ' dear Mr. ' &c.) is not actually expressed, but is represented by some word expressive of that relation; as, जायुष्मात् indicating a younger relative मित्र friendship &c.

4. The name of the writer, which is in English, usually coupled with a word expressive of the relationship between

* These adjectives are merely complimentary. It is, however, usual to put in one or two as a graceful introduction. They may be omitted in a purely business letter.

† When letters pass between persons in the same town the place is usually omitted, as also the date.
him and the person addressed, is not usually written at the end, but at the beginning, being made the subject of the first introductory sentence. The degree of relationship is expressed in the predicate of the first sentence (‘अभ्यहुकति’ ‘pays his respects to,’ which indicates that the writer is a friend of the person addressed; ‘विज्ञाप्यते’ that they are mere acquaintances; ‘परिभ्यज्य दर्शयति’ that the writer is a near relation, a father, husband &c.)

N. B.—In modern forms the writer’s name is put at the end (as in specimen II), in the genitive case, going with some word like विष्णुति, प्रार्थ्यना in the body of the letter. It should be noted that this style is more formal, and should be used when the writer does not know, or is not familiar with, the person addressed.

5. The commencement, or the form proper, of the letter is in the third person, though other persons may occur in the body of the letter itself.

6. The name of the person addressed which, in English, is sometimes written at the end, near the left corner of the paper, and is written in full on the envelope, in Sanskrit, given in the introductory sentence together with the place of his residence, being made the object or the subject (as in letter II) of the predicate, or connected with it in any other way. This gives the superscription or address of a letter.

7. It is not usual in Sanskrit to specify the date of writing; but when required, it is generally put in the locative case, being used as an adverbial adjunct of the predicate, or put last at the left-hand corner of the letter; as, सुभाषितसंबृवज्य वेणासाहवदि १३ भीमे।

§ 430. For the sake of convenience, letters may be divided into two classes:—

1. Domestic, or those passing between members of a family.
II. Other letters written by a person to his friend, a pupil to his preceptor, a minister to his sovereign, or in general by one person to another. These we shall call *Miscellaneous*.

### I. Domestic Letters

§ 431. In a letter from a father to his son, or from an elder to a younger relation, or from a husband to his wife, the degree of relationship is expressed by such words as स्तन्त्रालिपिक्य, उत्तमांगे चुंबन्, सत्त्रहामालियम &c.

We shall give a few examples.

(a) A letter from a father to his son:

स्वरूप । यज्ञारण्यसेरपट्टि: पुष्यमिद्वैदिसलयुक्तमायुम्यमन्त्रमणिक्षितं स्तन्त्रालिपिक्य बनृद्धयति। विद्विदमत्तु । येरो राजसूययाहे दीक्षितेन यथा राजपुत्रशालापरिवृत्तं वसुमित्र सोध्यारामादिलं विनंदितस्तुस्तृष्टोनिसृष्टं: स किंतोर्विदक्षणोर्विसि कर्मश्वानोकेन यवनानाप्रार्थितः। ततं: उभयं: शैन- योग्यानास्ति साम्यः। किंतु: वसुमित्रेण प्रस्थतच हीमापणो मे वाजिराजो निर्भवितः। सोहूमिद्वारानी पीत्रिक मन्त्रज्ञाताष्ट्रोदेष्य कथये। तद्विद्वानस्तान्तिहीने विगत- रूप चेतेन भवता वपूजनेन सह यज्ञसंदर्भायाग्निलक्ष्मिति।

(b) स्वरूप । उपजविनीतं गिरि राजाजारिराजो देवस्तारा- पीठं: सदस्यांपदायविन्यासं चंद्रपीठमुखमांगे चुंबांद्वयति। कुशलित्वं प्रजा:। किंतु किण्वानिप्प काळो भवतो दुर्योगः। वल्लरक्षितं नो ह्वरम। देवी च सहवतः: पुरुषमित्रोपङ्गनीता। अतो लेखाचन्द्रविष्टिरेव प्रथाकालाप नेतर्विन्यति।

(c) A letter of a more modern form will be as follows:

स्वरूप । यज्ञमांगे गोविदसमव पुष्यमांगे नुस्त्र विद्वानां (or आयु- दानै विद्वानाः) सोटकं सस्त्रेष्ठ निर्मितारामप्रिय कुशल वार्तित्यति यथा। कार्य्य च। कुशलमिष्टानक सवया। भवदीया कुशलवती वाति सवद्वा प्रहेया। अर्थाव भवदीयस्मिस्तमित्वः परसुरामस्व युस्ती विवाती रूपका दत्ता।। तेषां चिनितोष: कलं कूल इति यथावसर निवेदनियत्विति।

श्रेणै: १८०३ गार्गेश्वरवर्ष ५४ समेत्तुति।

§ 432. A father writing to his son, an elder to a younger brother, and generally an elderly relation writing to a younger one, will also use such a form as the following:
§ 433. The following forms should be used when a younger writes to an elder relative, or a wife to her husband:

I. From a son to his father: —

(1) स्वस्ति। धर्मव्यवहारमात्रेऽ अनेकाखलकर्षणेऽ योगितमव्यवस्थ मुक्तं आचार्यः स्वतं ॥

(2) धर्मव्यवहारमात्रेऽ अक्षुरहितकक्षरस्य सूतस्य (sometimes मम) बदलकरसंपुं श्रावीदिवसाविश्वसनमः ॥ कार्यः ॥

(3) स्वस्ति। श्रीन्तप्रकारवेणेऽ जननियां पदयां पुनः सः वेंस्यां श्रावीदिवसाविश्वसनमः ॥

II. From a wife to her husband: —

स्वस्ति। धर्मव्यवहारमात्रेऽ सः कर्षणमात्रेऽ योगितमव्यवस्थः पावानः (the name is sometimes given) अमुकस्वाध्यात्मविद्याधिकारिनी अनुकुल। पदयां वेंस्यां श्रावीदिवसाविश्वसनमः ॥ कार्यः ॥
II. Miscellaneous

§ 434. We shall now turn to the class of letters which we have called Miscellaneous. One writing to his friend will generally use words of compliment; such as, अमुकं बहुर्दशिति, अभिन्दनयति, अभिन्दन्य ब्रवीति, सर्वनेह अनुदर्शयति, प्रणातिपुरः सर्व निवेदयति &c.

The student has already been shown a form of such a letter from a classical author (see specimen letter I). He may take that as his model when writing to a friend.

Here are some modern forms:

1) स्वस्ति। वधास्याने विचर्चिताद्वारा सिद्धान्तकारकां जस्तीले अमुक्त अमुक्स्यानां दमनाकृती सोलंकं सर्वनेह गाढ़मालिग्य कुसुमं वार्तयति यथा। काय स।

2) स्वस्ति। अस्तमदेकारणां भूतेषु विचारिन्यादिष्ठितेषु पूर्वतः अमुक्स्यानिवारसिषु अमुक्यार्येषु अमुक्स्यानवासिनः अमुक्स्य प्रणीतसहस्य-सन्तरसः।

§ 435. Persons who are not familiar with or do not know each other, may use the following general form:

स्वस्ति। अमुक्स्यानिवारसिषु अमुक्यानवासिनः। श्रीमातः सकलविचार-वदात्थसः। अमुकाकु अनेकप्रमाणामपूर्वकं विज्ञापयति। or अमुका: एवंगुणोपेते: (some complimentary adjective) अमुकेन प्रणामपुरः सर्वेन विज्ञापयते or निवेदते: (the conclusion in this case to be like that in specimen letter II); or श्रीमाता अमुक्यानवासिनः—समश्र (संविदा) अमुक्स्यानवासिनः। अमुक्यान: सविनयविज्ञापति। &c.

Taking this as a model one may write to the author of a book, requesting him to send a copy by post:

स्वस्ति। अामुक्यानिवारयादिग्याभासायु परं प्रतिष्ठानं गता: कथिकातानन्दरस्य-महापाद्याद्विष्ठितः। श्रीतर्कसनाताद्विष्ठाय:। प्रणामपुरः सर्वेन विज्ञापयते। यत्तै भत्तविन्यात्तिः अत्कारदर्पणाय सर्वं प्रधिकृतं कारित विज्ञापितसन्धानं यथा निवेदते। एव दृष्टा। तदवस्थोकेऽनेन ते प्राय: क्षेत्रेऽ के तथ केतेऽ समस्तसं वल्लकीर्त्ता आतुर्मवत। तदनुरोधतु राजाशासनाद्विष्ठायः। चार्तहर्यागसहित मूलः。

*By a Money Order.
§ 436. A pupil will write to his teacher in the following way:—

स्वतिता। अमुकसथाने (if in a different place) अकेलीतीर्थिवागाहिना पवित्रीङ्गतिमानसानु परमाराध्यपरमपूज्यश्रीगोविंदाराजारामदासविनान्तु अमुका स्वानासदेशवत्ती अमुकनामकः परमभक्त्या क्षितितलनिहितमिलितासाधारण प्रणम्य सधिन्यं विज्ञाप्यति; or एवं गुणोपेता: श्रीमदप्राणायणां भक्ति-तत्त्वरेण अमुकनाम्ना शिष्येश्वर सधिन्यप्रणांमूँूकॅं विज्ञाप्यते; or इति विज्ञाप्तः: अमुकशरणम्: &c.

According to this form a pupil may thus write to his teacher asking for sick leave:—

स्वतिता। सकलविद्वागाहिनशिस्वासदीङ्गतिमानसानु: परमपूज्या: गोविंदराजारामाः अनेकप्रणामपूर्वकं सधिन्यं विज्ञाप्यते। योगम गेहेथ मातापितिरावुभाविव ज्वरपितीड़िताः संतो शायाचार्यस्ति। तौ तथा परित्यज्य पाठालां गंधुं नाहुसुसहि। भामि च बलवती शिरोवासा पीडित। अत: तथा मम आदृपुरषोऽर्थ मर्यादितमहं तामा चाचार्यपादः: इति सधिनया विज्ञापना सदाभवनादेशवतिनः शिष्यस्य।

१८४५ विस्तारद्वे दशममासस्य द्रादश वासरे} कालेकुलोपक्रमस्य गोविदं सूनोऽहि:

§ 437. We shall conclude this Section with a few more forms:—(स्वति may be repeated with each form.)

(1) From a minister or other official to a king:

श्रीसम्बन्धसामान्तेनिवासपेक्षे परोपकारसकारिणिमणीपु निजक्षितिधवलित-तद्विगतनेवु महाराजाधिकरणेपु, आदेशंवतिनो महाराजस्तकरस्य समस्तां-धीराधी: सहस्रमस्मु or रा:; गणः, रा:, गण: आशि: सहस्रूवंके —
(2) From a superior to an inferior:

अमृतक्षणानात् अमृकः अमृतक्षणाने अमृकं सप्तांसारं समाधिशति यथा:
(कार्यं च) &c.

(3) From an inferior to a superior:

पूज्यपरमाराध्यस्वामी अमृक्षणानात् अमृतस्यानात्सदीस्वकारी अमृकः
साप्तांगप्रणालिमूर्तिकं विज्ञाप्यति।

(4) To an ascetic:

श्रीमतरसमहुसुपरिनाञ्जकाचार्यदेवमूर्द्ववनरदेवपूजितेषु
श्रीपादेषु अमृतक्षण
श्राच्छिन्नस्मरणपूर्वकं नारायणस्मरणप्रणालिमूर्तिमंजलं विज्ञाप्तिशऽ

§ 438. We shall now ask the student to write a few letters according to the directions in the preceding pages. It will be found that with these directions he will be able to write letters from one person to another in any capacity. There will be considerable variety in the matter, but the forms—given will generally do.

Ex. 45–52.

1. A letter to your father, describing your progress at school.

2. From a father to his son, sending him books and some presents:

3. To your friend, asking him to give you the pleasure of his company at a dinner party or some religious ceremony.

4. To a book-seller, requesting him to send you the books you want.

5. To your teacher, asking for leave of absence on private affairs.

6. To a friend, asking of him some pecuniary assistance.

7. A note to one of your fellow-students asking him to lend you his Sanskrit Grammar for a few days.

8. From the head-master of a Pāṭhasālā to the educational officer of the district asking for more assistants.
NOTES

LESSON I

P. 7. I. 24. Said by Pururavas with reference to Vidushaka, when he compared the moon to a ‘modak.’ ‘With a glutton food becomes in every case his proper scope or province,’ i.e., even his similes and metaphors are derived from food.

—l. 26. ‘Who can assure himself (believe for certain) that she is the same,’ there is such a vast change in her appearance.

—l. 27. अर्घपत्ति a proper name (lord of wealth); the meaning is: ‘Vimardaka forms the external life, as it were, of Arthapati,’ he holds him as dear as his own life which is अंतर्चनरा: प्राणा:.

—l. 28. A question; ‘are the Pándavas an object of dread’ &c.

P. 8. ll. 1–2. Bhíma says to Sahadeva: ‘neither my worthy brother (Dharma), nor Arjuna, nor you too, are the cause’ &c. मम विषोरेव ‘of me, while yet a boy, when a merc child.’

—l. 3. द्वितीयं हृदयं ‘a second heart’ thou formest a part and parcel of myself.

—l. 5. निस्सेजा: ‘void of spirit or pluck’ and ‘wanting fire,’ having no power to burn. It refers to भस्मचय also, which though very big, is easily trodden under the foot, because there is no fire in it.

—l. 8. बाहितलक्षण: ‘was given the characteristic name Kakutstha,’ became known as Kakutstha, or ‘noted for his good qualities’ (according to Amara).

—l. 10. ‘Who, like yourself, is the second tie of my mind.’ Said by Kāmandaki to Mālati, when she related to her who Mādhava was.
—1. 12. पारिष्ये बिपसि वर्तमानस्य ‘being in his last (declining, old) age,’ who was far advanced in age.

P. 8. ll.14.—17. चुकमालय ‘bringing with her a parrot.’ आदंबरिनता ‘an object of wonder,’ a prodigy. इति कला ‘so thinking,’ ‘with this thought.’ देवपादतमनागत्व ‘come to your Majesty’s feet.’

—1. 19. गर्भस्यवैव ‘while he is yet in the womb,’ i.e., all these five are born with him.

—1. 22. सूप्ते = सूप्तिना; only three things could not be given away by him because they were the essential insignia of royalty.

—1. 28. The line means that, though Wealth and Learning occupy, by their nature, different stations, yet in this king they live together; the combination of wealth and learning, which is very rare is found in this king. एकस्ंस्करं = एका संस्करण यस्य.

—II. 24–27. चतुर्भूतिरितिदिवता: ‘who have pervaded (completely filled) the ends of quarters.’ सुकृत &c. ‘who are the abode of mighty manifestations (displays) of good actions,’ who have done many meritorious deeds.

LESSON II

P. 13. 1. 2. चन्द्ररीरेशका: ‘guardians of the moon-lake.’ i.e., the hares.

—1. 3. ‘On whom the king fixes more his eye,’ i.e., who is looked upon with a more favourable eye than others.

—II. 5–6. The meaning is: ‘The demons are fit marks for your arrows; so let your bow be bent against them.’

—1. 7. स गुह्वद व्यसने य: स्पात् ‘he is a friend who is so in adversity,’ or ‘a friend in need is a friend indeed.’

—1. 14. ‘In like manner the king and the Magadhi Sudakshinā) who were like them (S'iva and Uma and
Indra and S’achi) were pleased with their son (who was) like them (Kàrtikeya and Jayant).

—ll. 16–17. बहु मन्यते ‘is esteemed.’ ‘highly thought of.’ आशातित्वम एव. ‘became the tie of the hope of the whole world.’ Sità means to say: ‘Happy indeed is that woman who, having contributed to divert my lord, has caused the hopes of the people to be concentrated upon herself.’

P. 18. ll. 18–19. Said by Ràma with reference to the cub of elephant tenderly reared by Sità, यथू क्षण्यां एव. ‘He has become the receptacle of what is good in youthful age,’ i.e., is possessed of youthful freshness and vigour.

—ll. 20–21. Prithvi means to say that Ràma, in abandoning Sita, was not swayed by these considerations, any one of which would have decided against him.

P. 14. 1. 2. Duàhana, Khara and Trimûrdhan are the names of demons killed by Ràma.

—l. 4. ‘That he lives is death (really speaking), and death is rest to him,’ i.e., the existence of such a man is a living death, and actual death only is his final rest.

—ll. 6–8. Line 6 is a rather doubtful line. It appears to mean:—‘That which may become fit object both in joy and sorrow (prosperity and adversity), equally with a friend, is difficult to be found,’ i.e., none but a friend will keep company with us in good and bad days. For निकलित् cf. Samson Agonists: ‘In prosperous days they swarm; in adverse, withdraw their heads, not to be found though sought.’ तर्कविग्रह एव. ‘But adversity is their touchstone (on which their true character may be tested ).’

—ll. 11–12. हिहातृष्ण ‘void of injury,’ got without injuring any one; cf. Goldsmith: ‘And from the mountain’s grassy side, a guiltless feast I bring.’ श्रवण goes with व्यापना समासित प्रयात्ति ‘are spent away,’ ‘are all exhausted’ in trying to earn their livelihood.
—II. 13-14. An address to the God Vishnu. "That (our) words having extolled thy greatness, are curtailed (fall short) is either through our exhaustion or inability (to describe), and not because thy merits are limited."

LESSON III

P. 20. I. 17. किन्तुन्त्वेनात्, 'the drops of water thrown out' by the revolving wheel.

—II. 24.-25. Priyamvada means to say: 'Who else but Dushyanta can support (the life of) her who has exhibited signs of deep love?'

—I. 29. प्रात्युश संभूति: 'whose splendour is enhanced by the rainy season.'

P. 21. I. 1. कृत्यकार्य predicate of वनं, 'having its object accomplished,' blessed वर् object of अध्यात्मे.

—I. 4. आविष्कार 'becoming the leader or conductor, 'becoming the guide.

—II. 10.-11. आत्मा goes with वहनयः. रसुपत्विषण्: 'whose places have been fixed or assigned.'

—II. 13-14. Give the dimensions of the hall. शतमयं 'one hundred and fifty.'

—II. 15-16. रघुप्रतिनिधि: 'the representative of Raghu' i.e., Aja. I. 16. 'Like Cupid assuming a state* other than boyhood.'

—I. 17. संग्राहि बायसत् 'has recently dwelt.'

—I. 19. 'He slept after she had slept, and rose in the morning after she had risen from sleep.'

—I. 21. ज्ञन generally refers to the speaker. Dushyanta means to say: 'This person (i.e., I) once made love

* Or rather occupies the state next to childhood (i.e., youth).
(to her, i.e., Hamsapadikā); and hence have I been subjected to a great taunt with reference to the Queen Vasumati."

P. 22. l. 8. दोषं विकसता त्या 'by thee intending to imply a fault.'

—l. 6. कियान्तरान्तरायमन्तरेण 'without interfering with your other duties,' i.e., at a time when you have no other matters to attend to.

—l. 11. कल्पितस्त्रव्यम् 'in the interior of which were weapons kept ready.'

—ll. 12–13. जगुरस्त्रारं 'a conveyance having four corners,' i.e., a palanquin. चतुर्ज: अथवयो यस्य तत्. मंचान्तरार्जमार्गम 'the high (royal) road formed by the (rows of) sofas.' कल्पतविविधाहेष्ठ 'decked in her wedding dress.'


—l. 17. कश्तसंया: 'attended with miseries.'

—ll. 18–19. यत्व 'since.' The meaning is that, like the poison of a mad dog, this scandal about Sītā has spread everywhere, though it was removed before by miraculous means.

—l. 21. प्रियालहर: 'the companion of my beloved,' i.e., accompanied by my beloved.

—ll. 22–23. गोदवरीपरिसरस्य 'in the vicinity of which is the river Godāvari.'

—ll. 26–27. दंड्व &c. 'having for his weapons his jaws, claws and tail.' तृणां छिनिति 'slakes or quenches his thirst.'

—ll. 28–29 ; P. 23. ll. 1–2. बजातात्रज: 'Dharma,’ who had no enemies. चिनितैतिव 'as if drawn in a picture,' as if we were so many pictures devoid of the power of movement, and retaliation.

—l. 3. 'It (the river Sarayu) on the banks of which are erected sacrificial posts, carries off its waters along the capital Ayodhyā.'
—I. 4. वाच्यवद्गङ्गात् 'perceiving the censure' (to which he would be exposed). नृपति: सन् 'lord of men as he was.'

LESSON IV

P. 26. ll. 13-14. ब्रजिरप्रवृत्तोदवेगः 'instruction in which has not been long commenced,' she being but recently made over to her master. कीर्तिस्वरूपा मालविका 'how Mālavikā fares or progresses,' what degree of proficiency she has attained.
—II. 15. सुख प्रश्नु 'to ask how she is doing.'
—II. 19. पृथ्वीविवर्ता 'pointed out by the king Prithu', as capable of yielding several precious things when properly milked.

—I. 20. Who had shown his power with regard to the work aimed at by Indra, who had proved his capacity to do the work intended.
—I. 22. सोहं ‘I therefore,' 'hence I.'
—II. 24–25. Said by Kautsa when he found that Raghu had made Kubera pour down treasure from the heavens. कृते स्थिततः 'of him who acts according to the duty (right policy) of kings. मनोचितं &c. 'even the heaven has been made to yield your desired object.'

P. 27. ll. 3–4. व्येष्टः 'the eldest daughter of Himavat.' तिष्ठति 'running in three streams,' through Heaven, Earth, and Pātāla.
—I. 7. राज्याधिगम्यमि 'the king who was, as it were, a Muni in the hermitage in the form of a Kingdom.'
—I. 11. कार्याक्षमारेण 'who wore (graceful) side-locks of hair,' i.e., who was quite a boy; a Gen. Tat. compound. वैज्ञानि &c. 'age is not considered in the case of those who are possessed of lustre.' Cf. Bhartrihari 'न खलु ब्रह्मविज्ञानी हेतु:'
—I. 12. क्रयाविवर्त 'overcome by (the feeling of) pity.
—II. 14-17 The S’arat season is here compared to a clever
messenger who takes her friend (the Ganges) to her lord (the ocean) in a perfectly pleased mood (with its extremely pure waters) after having, with great difficulty, brought her to the right path (having brought the river to its usual course), who has grown lean (which has shrunk within its bed), and who was much enraged at her husband's having many wives (which had turbid water in the rains, the ocean too, having several wives, the rivers).

—II. 18–21. मम वचनात् 'at my instance, in my name.' पूर्वाचार्य &c. 'This (कुशलप्रशन) is the only mode of address (to be used) by those beings who are easily subject to miseries.'

—II. 22–25. स: 'Ràma.' याचमान: शिबं सुरानू 'begging a blessing of the gods,' praying to gods to wish well of Sítà.' वाचमान त्वथ 'everything as it stood.' भिक्षामानो वनं प्रियं 'asking the forest (any information about) his beloved.'

—I. 26. 'As if squeezing out life from himself, he confined sorrow to his mind,' i.e., became very desperate and hence was sad at heart.

—I. 27. Throws out a conjecture. आ is a particle meaning 'yes, perhaps it may be.'

LESSON V

P. 33. 1. 17. बनाययत्, i.e., हारितः, when he found the little parrot in that helpless state. 'मुक्तप्रयत्न 'who had left off struggling.'

—I. 20 येन &c. 'By whom my friend was made to rely on that person false to his promise.'

—I. 22. भासन प्रतिप्रहित: 'you were made to carry the (Guru's) seat.'

—I. 23. धात्रीकर्मविक्षुत: परिसृऽह 'having taken charge (of them) commencing with the duty of a nurse,' i.e., doing all that a nurse would have done under the same circum-
stances. Perhaps the sentence may be read as धातिकम्य
परिगृह ‘having actually undertaken a nurse’s
duties.’ वृत्तचौद्र ‘after the tonsure ceremony was over.’
ञ्चीवर्ज ‘excepting the three Vedas.’

P. 34. 1.1. Said by Chandrāpīda to S’ukānāsa, when
requesting him to persuade his father to allow him to go
to bring back Vaiśapmpayana.

—Ii. 6–7. ‘They two, having lamented, made the
killer of their child extract from his heart the dart therein
implanted.’

—II. 9–10. सांगं ‘with its angas, which are six
S’ikshā, Chhandas, Vyākarana, Nirukta, Kalpa, and
Jyotisha.’ उक्तान्तवैशव ‘who had passed their (state of)
childhood.’ विन्यासमपद्वार ‘the first path or road of (to be
followed by) poets,’ who first showed poets the way.
He is ‘आच: कविः’ and hence the epithet.

—I. 15. शाबेन ‘by your honour,’ referring to the
Sūtradbhāra.

—II. 21–22. Said by Rati to Cupid after he had been
reduced to ashes by S’īva. रजनी....मागं may be simply
locative, or loc. absolute: ‘enveloped in nocturnal
darkness.’

—II. 23–24. तां कुलप्रतिश्वं प्रणमय ‘making her, who was the
glory or strength (source of stability) of the family, bow
down’ to the tutelary deities. कार्यित्ववद्ध ‘knowing well
what others should be made to do.’ सतीनां पादप्रहणमकारयत्
‘made her seize (fall at) the feet of the chaste (matronly)
women.’

P. 35. 1. एकोमील्यणेश् ‘calculated to at once unfold
(recall to memory ).’

II. 3–4. ज्ञानसकेतान् name of a people. ज्ञानवाहरणं
‘declaration or announcement of his victory’ i.e., verses
declaratory of the success of his arms.
I. 5. अब 'after the death of Daśaratha,' अनाथा: 'without a lord' owing to the king's death.

II. 7.–8. Said by Rāma to Sītā. रक्षसा 'by Rāvana.'

II. 9.–11. Said by Draupadī to Yudhishthira. 'What other king than yourself, who has all means favourable to him and who is proud of his family, will allow others to take away his wealth, like his own wife, attached to him by virtue of good qualities, and born of a noble family.' क इव 'who possibly.'

II. 13.–16. These four lines and the next two are addressed by Rāvana to Sītā, when he was endeavouring to win over her mind to himself. य: &c. 'he who extracts milk from a stone, will alone derive happiness from Rāma, meaning that it is simply impossible. भोजयति हिताहितं 'who (Rāvana) is telling you what is good and bad.' क विज्ञापयसे 'why make me talk much.'

II. 17.–18. 'Employ the demons and myself in rendering you service.' I. 18. 'Who will not wish for the reverential bow made by Indra by folding his hands on his head,' i.e., as Indra, my conquered vassal, bows down to me, so will he bow down to you my dear beloved. मूर्चन-मविगतः; or अविगतो मुर्वीय यन तमविगृहामि.

II. 19.–20. एवं i.e., राम रक्षोणसि संपत् 'calculated to disperse (destroy) the multitude of demons.' गाधियु: Vis'vamitra.

LESSON VI

P. 40. I. 16. अद्वरोतर्वकित्विविष्टि 'it will be manifest who is inferior and who is superior.'

II. 18.–19. अहे अवे Ganadasa, who complained to the king about Haradatta.

I. 20. 'I conjure you by the life of' &c. if you do not say it in words. Said by Madhava, when Malati simply nodded replies to his questions.
P. 41. ll. 1-3. जरूरतविवचारकि: 'an old Dravida ascetic.'
इच्छया goes with निस्वर, and means 'to the satisfaction of.'
असिमति goes with मनोरथि 'wished for,' 'cherished.'

—I. 5. कि बहुता 'why say much,' to be brief.

—I. 8. 'I am ashamed of my very heart, now that it knows the whole affair.'

—I. 13-14. जनस्य scil. अरिति 'belongs to,' 'is possessed by.' I. 14. 'Then garden-creepers are indeed distanced by wild creepers in point of excellence,' i.e., nature unadorned adorns the most.'

—II. 15-16. Describe the state of Sudakshina when pregnant. असमामृत्वाणि 'not having put on all her ornaments,' but only a few necessary ones, such as गंगा, जगदिश, चक्षु, &c. मुखे=मुखेनोपलितिता. तनुप्रकाश 'of dim lustre.'
विचेत्यतर्कः the night 'the stars in which have to be searched out,' being very few, as it is nearly day-break.

—I. 19. मल्यावृि असहंिदि: 'he among all men, who, undeluded, knows me.' &c.

—I. 23. अक्ष्यमाने, i.e., रुपंडृकस्वताने.

P. 42. ll. 5-6. Translate: 'Proud women, though they, having first slighted a prostration, are subsequently stung with remorse, are nevertheless secretly (at heart) ashamed of propitiating their beloved ones, i.e., do not like to openly conciliate them.'

—I. 7-8. Said by Rāma to Sītā, when Lakshmanasaid गावदायया हुताशने विशुद्धि 'till the purification of Sītā by fire.' Rāma means to say: 'Pity it is that people have to be propitiated by those whose wealth consists in their noble (untarnished) family, and hence that step (purification) was taken simply to please the people; and therefore what ill we have said of you, does not indeed befit you.' नः=अस्माभि:

—I. 9-10. Every instrumental is to be construed with
the noun following it. अविनयबहुलतया &c. 'because blooming youth abounds in immodest acts.' तमपि = पृष्ठरीकः.

—II. 13-15. स्पृशति पदं 'attains to a position.' गुण &c. 'being connected with (arising from) the possession of a number of qualities,' which are not found in the dog.

—I. 17. इतः = मषि.

—I. 19. विनयप्रशान्तः—विनय: प्रशान्: येषां 'amongst which modesty stands foremost.'

—II. 26-29. नन्दमीर्यनुपयो: goes with अस्तोदयो. अविनिष्कर्ते 'simultaneously.' These lines show the superiority of Chânakya to the sun: 'Who surpasses, by his lustre, the lustre of the thousand-rayed god, which is not all-pervading, and which causes cold and heat in alternate succession, (and not at one and the same time as did Chânakya).

P. 48. II. 5-6. Describe the qualities of Duryodhana उच्चतं 'uplifted' or drawn against enemies. His orders are most respectfully obeyed by kings. गुण also means 'a thread.'

—II. 9-10. Refer to S'is'upâla, as described by Nârâda to Vishnu. बाल: 'while yet a boy.' मुख्येन &c. 'in face, being like the full moon, he was like the three-eyed god.' l. 10 'Now he, being a youth (grown-up man), who has made kings subject to tributes, is, to be sure, pre-eminently like the sun (who occupies the mountains with his rays).'

LESSON VII

P. 49. I. 20. सर्वाःस्य has the sense of the instrumental. 'Undertaking to decide by only one person, howsoever omniscient, is liable to be faulty.'

—I. 25. अत्रै scil. बालकाय.

—I. 27. छापो: 'given to a good person.'

—I. 29. Said by Gângâ to the Earth when she was angry with Râma for having abandoned her daughter.
Sītā. शरीराय संसारस्य ‘you are the very body (mainstay) of worldly life.’

P. 50. l. 1—2. मिथ्या...निर्माण: ‘full of pride of pretended (false) greatness.’ आंतमप्रसा &c. ‘they hate the minister’s advice thinking that it (following the advice) is degrading (derogatory to) their own wisdom.’

—l. 5. महाश्वेताग्राणासपुरःसरे ‘first making his salutation (paying his respects) to Mahāśvetā.’

—l. 8. अवाघ्रनसमोचरे ‘who is beyond the reach (range) of speech and mind,’ i.e., who can neither be described nor conceived.

—II. 9—10. An address to the moon. The Amāvāsyā (new moon day) occurs when the moon enters (आवसति) the body of the sun, but for which, there being no Darsā day, there would be no performance of sacred rites by the pious. सुचासा &c. cf. पर्यायविचार सुरेष्मिसंहो: कलक्षय: स्लायृष्ठरो हि चुढ़े: (R. V. 16), the waning of the moon from day to day being ascribed to his being drunk up, digit by digit, by the Gods and Manes.

—II. 11—12. Said by the seven sages to Himālaya when they asked Umā in marriage for S’īva. लोकुल &c. ‘this manner (collection of circumstances) is sufficient to elevate your family.’

—II. 13—14. तुषबिन्दो: परिसंकित: ‘Indra afraid of Trinabindu. who was practising austere penance. Gods, and especially Indra, are always afraid of the penance of others; cf. S’ākuntala Act—I. ‘अत्येवतद्वसमाहितीस्व देवानाः’ हरिणी name of a nymph.

—II. 17—18. Said by Kautsa, when he found Raghu almost penniless, and wished to take his departure. निर्गिः- दाणुपर्वम &c. ‘even the Chātaka does not trouble (press with requests) an autumnal cloud, whose watery contents have been poured out or emptied.’
—ll. 19-20. ‘The king having approached that only son* (of his parents) who was in that condition, told them both his deed done through ignorance.’ उपेश, according to some means विद्रोह.

P. 51. 1. 2. दंडवत्प्रणमयं ‘falling quite prostrate on the ground,’ like a stick lying horizontally down.

—l. 4. राम्य दर्शनं सुहृदं ‘the seeing of friends by Ràma,’ ‘Ràma’s seeing his friends.’

—l. 6. कुलपांशवं ‘a disgrace to the family,’ who sully the honour of their family.

—ll. 11-12. यथा विलिपः ‘for the performance of sacrifices’ which keep gods contented. Indra sent down rain (lit. milked the heaven) for corn to grow; thus they two reciprocated services, and supported the two worlds. यां उद्वेह ‘milked the earth’ (took taxes).

—ll. 18-14. An address to Bràhman केवलात्मक ‘who was single, undivided.’ गुणावर्य—‘Rajas, Satva, and Tamas.’ Brahman was afterwards divided at the times of creation, the three qualities appearing respectively at the times of creation, preservation, and destruction.

—l. 18. ‘कुस्तातुहुमणूततं ‘that happiness which falls to one’s lot after (suffering) misery,’ the savouriness of the pleasure arising from contrasted enjoyment.

—l. 24. अहणाय कल्यते ‘is fit to receive Aruna’ the harbinger of the sun, which indicates the close of night.

P. 52. 1. 2. अनुबुधाेते ‘roars in return.’

—ll. 3-4. तथेति saying ‘yes.’ सत्तानकामाय ‘who longed for issue or progeny.’

—ll. 5-6. तत्स्या: goes with प्रसादे. l. 6. ‘Communicated to his beloved the favour of the cow, inferred from the

* Better translate—‘The king having approached them, told them of the condition their only son was in, and his own deed’ etc.
signs of delight (on his face), in words which were, as it were, superfluous as the very appearance of delight informed the queen of the auspicious event.

—II. 9–10. पुराणश्रीमान् &c. 'restored to its former grandeur or magnificence.' न स्यूद्वालामृव स्वात् &c. 'did not at all envy the happiness of either,' because he already enjoyed it in his capital.

—I. 12. ताद्रोहिति: = ताद्रोहिति: 'assuming a conciliatory tone.'

—II. 13–16. विद्वान्—व्यं शुभम न वेति इत्यादिज्ञातः. I. 14. 'It is the very character of demons that they should make inquiries about others' wives.' नमिकुर्यः: scil. यदि.


LESSON VIII

P. 58. I. 21. तत्क्रियायिशेषात् 'on account of the distinguished reception' (on the part of the Indra); the king means to say that he has done nothing to merit such a grand reception at Indra's hands.

—I. 22. सूर्योपस्थानात् प्रतिनिपुस्तं 'returned after having served, or waited upon, the sun,'

P. 59. I. 5–6. उज्ज्वलं जीवितं 'whose life is departing,' or leaving her.

—I. 7. उत्तरोत्तरं 'more following more,' 'talking more and more.'

—I. 9. तासा = अस्तरसा.

—II. 13–14. Said by Pururavas to the Swan. स्वात् 'first,' 'before doing anything else.' I. 14. 'To the good the business of a supplicant is more weighty (important) than their own interest.'

—II. 15–16. तपस्से इवत्तोमाः 'who had made up her mind to practise penance.' मुनिवर्तं =तपस्चरणस्वप्ये.

—I. 18. तदस्माये &c. 'In its absence (there being no pro-
tection) even that which exists becomes non-existing, i.e., there is no security of person or property.

—ll. 19–20. सः = रघु.: अस्त्र ‘the science of missiles.’ His father himself was his guru.

—ll. 21–22. तस्मात् ‘from the conqueror. Raghu.’ आलम संरक्षित: ‘the Suhmas saved themselves.’ वैतसौ वृक्षाश्चिरिव following the course of reeds,’ which bend down to the current of water; hence, ‘yielding to a stronger enemy.’

P. 60. ll. 3–4. Describe the position of ‘Madhyades’a.’

—ll. 6–7. जन्मकर्म तो मत्ततिन्तरजन ‘the people in which were dirtier than their birth and deeds.’ निर्द्दिततर &c. ‘all whose practices were more abominable than their hearts.’

—ll. 8–9. She considers the pleasure-garden to be the bow of Cupid, which is lovely on account of having arrows made of flowers, and the garden is also lovely on account of bees clinging to the flowers. सिक्के मुख ‘arrow,’ and ‘bee.’ पीतरक्ता:—पीता रक्तस्त्रेव, Champaka and As’soka being yellow and red respectively; and पीत ‘rakta देवते when taken with रज्जनिचर.

—ll. 11. आत्मसंपद् ‘self-excellence.’ अभिजनातमृति ‘beginning with noble descent.’

—ll. 17. स्फन्ध्यस्र ‘who has got room for free or unhampered conduct,’ ‘grown ascendant.’ दु:खोपचयि ‘served or propitiated with difficulty.’

—ll. 20. विनयाधार ‘imparting moral training,’ ‘teaching good manners.’

—ll. 22–23. तव: = अजः; नवेतर: = रघु: l. 23. ‘He, of firm resolve, did not desist from his practice of meditation till he had seen the Supreme Being.’

P. 61. l. 1. स्वनुक्तित ‘well-observed.’

—ll. 10–12. Said by Sita, when she found Māruti near her in the As’soka-garden. पूर्वस्मात् &c. ‘he appears to be different from the former (i.e., Rāvana), since he devoutly
glorifies Rāma; or is it that he has come here to inspire confidence in me, without any cruelty? प्रभातात् प्राक् scil. दृष्टानि स्वयंदशानावीनि शुभविमितानि.

$\text{स} = \text{साधित}; \quad \text{ता} = \text{सीता}; \quad \text{प्रीते} = \text{पराजयमाना} \quad \text{'who found (Rāvana's) addresses to be unbearable.'}

---ll. 16-17. एककारिं ' the one syllable ' श्रेष्ठ सविभास्तु पर नासित 'there is nothing superior to Sāvitrī,' the celebrated Gayatri Mantra. (which has to be silently repeated or muttered).

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LESSON IX

P. 67. ll. 8-4. वर्तमानकवि: 'a living or contemporary poet.'
---l. 7. बच्चरावा ' has fixed' her affection' on you. इतोगतं = स्वयं वाहित.
---ll. 8-9. Said by Lava to Kus'a.
---l. 28, संस्राम्युक्ति: खलेवि = स नसिर्गादुक्ति: 'shunning the company of wicked people.'

P. 68. l. 1. सत्तानाभाय विचये 'for (the performance of) some rite having for its object progeny.'
---ll. 6-7. Said by Indra to Cupid, when entrusting to him a great mission. अत्यंसम 'you who are like myself.' शूचरसतमवहः 'seeing his capacity to hold up the earth.'
---l. 9. कस्त� गोत्रमंगलं 'Sītā who formed the entire auspiciousness' of both the families.
---l. 13. इस 'their lord,' i.e., Rāma. नितानत &c. 'who entertained a very cruel thought with respect to Sītā,' i.e., of abandoning her.
---ll. 15-16. परक्षमविवः ' destroying the works of his enemies.
---l. 16. 'Striking his foes in their weak points, he covered his own weak ones.'
---ll. 18-20. Said by Rākshasa to Lakṣmī, with re-
ference to the want of appreciation of merits shown by her in leaving Nanda and falling in love with Chandragupta.

—ll. 21.–23. Said to Vīdushaka by Dushyanta who was pleased with the picture of S'akuntalā, though he had himself first repudiated her when she came to him in person.

P. 69. ll. 3–4. Said by Rāvana to Sītā, when she contumptuously spurned all his supplications. प्रतिपत्तिपराक्रमुद्वी ‘not inclined to acknowledge me,’ as your lord.

—ll. 8–9. स = जनक: आप्तवचनात् ‘from the words of the trustworthy sage.’ At these words of the sage, Janaka became assured of the manly heroism existing in Rāghava though he appeared to be but a boy. निपवापनात्रके ‘of the size of an Indragopa insect,’ as small as &c.

LESSON X

P. 79. ll. 5–6. विश्वामित्रिच्यप्रसंगसाधिश: ‘bearing testimony to the occurrences (incidents) of much familiarity’ between us two.

— 1. 7. एवमवस्थिते ‘under these circumstances.’

— 1. 8. तत्र प्रभवति देवी ‘your ladyship has full power to do that’ &c.

—ll. 11–12. अथ जनं; i.e., Mālatī. न खछु &c. ‘that being is surely not dead, who is remembered by his beloved.’

— 1. 19. समर्पिति ‘in the front of battle,’ ‘in the thickest of the fight.’

P. 80. ll. 1–3. सर्वदेवयस्य ‘he was like Nārāyana, who represents all gods, because he had the several deities dwelling in himself.’ Dharma in the mind, i.e., he was as straightforward or righteous as Dharma, &c.

—ll. 5–6. ‘Certainly Dharma staying here in his entirety, setting at a naught the sports of Kali age (being
not influenced by its effects) does not think of the (good old) Krita age,' the age proper for Dharma; so good is the life of those who dwell in this hermitage.

P. 80. l. 8. तव प्रसादस्य &c. 'but with you, the blessings have preceded your favour,' against the general course of cause and effect.

—l. 10. शीष्प्रचेव: 'to be decapitated.' ते = त्वया.
—ll. 11–12. अकामवेतां scil. the two mothers Kausalyā and Sumitrā.

—ll. 13–14. Said by Sita to Lakshmana, when she was ruthlessly abandoned. मद्यचनान् 'in my name.'

—l. 15. द्वादश: परिवर्तः: 'it is now 12 years since the world was made destitute of the queen.'

—l. 17. मैथिल्यभिषान = मैथिलि अभिषानः.

—ll. 20–23. सा = सीता. पुर: &c. 'Knowing the entry of the monkey into the (impregnable) city Lankā to be a miraculous occurrence.'

—ll. 24–27. Reflections of Sītā, at her first seeing Maruti alighting in the garden. She first believes him to be Rāvana. ll. 26–27 State why she does not believe that the person had been sent by Rāma. 'Dwelling to the north of this sea, how could Rāma know this city situated to the south of the salt ocean'?

LESSON XI

P. 86. l. 1. Said by Parivrājikā, when she was told to sit as a judge to decide the quarrel between the two dancing preceptors. पत्तने &c. a question; 'is a jewel examined in a village there being a town (hard by),' meaning that the king alone was fit to do the duty asked of her.

—l. 8. मा तावृत् 'oh, do not do so,' 'hold, hold.'
—l. 5. कि दीपिकापौनक्षेत 'why the superfluity of lights' why want these lights,' they are superfluous.
P. 86. l. 7. कि बृहत् 'what became of her?' ‘how it fared with her?'
—l. 8. रघुकुंडलनाथेण ‘the pre-eminent among Raghus.’
—l. 18. स्मर्तेन्द्रेश्वरे न्यायवृत्त ‘make him only remain in memory,’ i.e., kill him.

P. 87. ll. 3–4. वीजं शिवा herself, who, when she was pregnant, was cast off.
—ll. 5–6 सा प्रिथव्यि. सा मैति ‘prahita ‘just as he (the lord) was saying ‘oh, do not, do not take her away.’
—l. 14. पदनाय वल्लरी ‘a creeper (dependent on the tree) tends (is sure) to fall down.’
—ll. 17–18. The strong-minded are not deterred by the appearance of danger.
—l. 21. सत्तानवासेनि ‘continuously flowing,’ ‘incessantly working.’
—l. 22. रोक: सहस्त्रिक संप्लावच ‘flow together, as it were, in thousands of currents,’ find out thousands of new channels to vent themselves.
—l. 23. पंचभ: ‘the five constituent elements.’ पंचत्व गते ‘reduced to the state of five,’ resolved or decomposed into its component members.

P. 88. ll. 1–2. तरमिन्य = अस्त्रे, the missile which was used by Kus’a against Vasuki to get back his golden bracelet. समाविद्ध &c. ‘with its hands in the form of waves tossed about through agitation.’ रोषपिसि निष्पन्न ‘violently dashing against the sides.’

—ll. 5–8. Râkshasa says to Malayaketu that everything is ready for action, and every circumstance is favourable to them. लक्ष्यान्तरितानि ‘obstructed by your desire,’ i.e., ‘only desire to march onward, and everything else is ready.’ the several locative absolutes show the favourable circumstances. चतुर्थार्थिकारविमुखे ‘indifferent; being dismissed
from his authority.' मारण &c. योग is superfluous; 'whose business is only pointing out the way.'

P. 88. ll. 9-12. Said by As'vatthâman. I. 9. 'Who acted like the submarine fire in the ocean consisting of the enemy’s forces lapped by the flames of the missiles hurled against them.'

LESSON. XII

P. 95. ll. 1-4. These four lines give the use of all the short forms. वः-ः in the sense of the instrumental; 'fit to be served by you or us.'

—l. 7. कार्यक्षत्रात् 'for my purpose,' that I might understand and realize the events of that time.

—ll. 8-9. Said by Sitâ. जातिनिविवेषः: 'just like my children.'

—l. 10. वाकियासूति: 'who formed the subject of our talk.'

—l. 19. सन्दिशन्ति 'send love-messages.' समुपस्पति 'draw near their beloved ones.'

—ll. 21-22. एक: —अपर: Aja and Raghu. प्रमुखाकंतिसंपदा 'by the excellence of his sovereign power, 'प्रमुखाकंतिं consisting of कोष, दण्ड and बल. प्रणिघाण्योग्यमा 'by the practice of concentration (meditation). 'शरीरं भोजरां 'visible in (pervading) the body.'

—ll. 24-25. Krishna says to Arjuna: 'Those who are deprived of their discerning power by various desires, look up to other Gods, performing various rites and controlled (guided) by their own nature.'

P. 96. ll. 3-4. Describe the state of those who are puffed up with the possession of riches. व्यसनावल &c. 'though become the mark of hundreds of calamities,' though exposed to hundreds of miseries, they do not perceive that their fall is imminent like that of the drops of water on the ends of grass growing on ant-hills.
—I. 5. मणिवर्णभिष &c. on account of its lucid and transparent water, it served, as it were, as a mirror for the Goddess of Splendour to see her face in.

P. 96. ll. 8-9. नरपति: the Chedi king. आविष्कार ‘put forth,’ ‘exhibited.’

—I. 12. अर्धास्वमण विरहित: ‘devoid of the warmth of wealth’; cf. the English phrase ‘a warm man.’

—I. 25. ‘As is seen in Chitrâ and the moon in their conjunction when freed from mists.’

—I. 26-27. The peculiarity of a slanderer is that he poisons the ears of one and destroys another (by reason of his backbiting), unlike the ordinary course of bites, which kill only him who is bitten.

P. 97. ll. 1-2. Describe the qualities of Aja. I. 2. ‘The Prince did not differ from his (generating) cause, his father, just as a lamp lighted from another, does not differ from it.’{ in flame or light.)

LESSON XIII

P. 102. I. 1. ते गति ज्ञास्यन् ‘wishing to know your fate, what had become of you.

—I. 3. बारितप्रसर: ‘prevented from advancing.’

—I. 5-6. भुतमृषे: ‘learnt from the sage,’ of which he had heard from the sage. I. 6. ‘Râghava became excited though he was not conscious of the acts of his former existence (in the Dwarf incarnation.)’

—I. 11-12. Said by Mahâs’vetà, when her mind was drawn by Cupid towards the holy sage Pandarika.

—I. 14-15. Said by Ganadâsa, when Dhârînî was not willing to allow him to exhibit his skill in acting in the person of his pupil Mâlavikā. किम्यास्कान्ति ‘the power of transferring or imparting to another what one knows or can do.’
—ll. 20-21. श्रेयस 'for security,' to ensure their safety. श्रेयस हृतीति श्रेयसन: and hence the significance of his name.

p. 102.1. 27. कपिकैशिकेन्द्रः = मोजः, the king of the Vaidarbhas. चल्ले &c. 'like the sea, with its surging waves, going to meet the moon,' which occurs at the phenomenon known as Tides.

LESSON XIV

P. 107. 1. 19. अत्रभक्तोः of Haradatta and Ganadåsa. छलसवपः 'a literary contest,' a contention for superiority in knowledge.'

—ll. 21-22. Said by Agnimitra to Vidûshaka when the latter told him how he had made Mâdhavikâ set at liberty the two girls Mâlavikâ and Bakulâvalikâ.

—l. 23. Said by Purûravas to Chitralekha and 'Urvasî, when they were called up to execute an order of their lord Indra.

P. 108. 1. 2. अवस्यकत्वत्त्वामापतितं 'has become such as must be done,' has become an imperative necessity.

—l. 3-4. दक्षिणासि &c. 'should be made to take the hint given by the contraction (winking) of the right eye'; you should wink at them in such a manner that they will at once understand what you mean.

—ll. 8-9. I consider him to be the best man who respectively obliges and retaliates upon him who has helped and laughed at him in adversity.'

—l. 11. 'The king should remove the afflictions of a person who is distressed and who dwells in his dominions.'

—l. 14. उत्क्रान्तमिति: 'their life left them, as it were.'

—ll. 18-19. Said by Râkshasa, when he was told that a person desired to see him on urgent business.

—ll. 21-22. 'When you have thus completely filled
the measure of your sins, the anger of the Pândavas will
act only as a trifling cause to lead you to your doom.'
—I. 25. 'A heart, agitated by grief, is eased (disburdened)
only by lamentations.'

P. 109. I. 2. पृष्ठ: कृत्वा 'putting in the back-ground,'
repressing.

—I. 4. Describe the fame of Raghu. अनुबन्धिः 'ever-contin-
uous,' eternal. इत्यत्रा परिच्छेदेतुं नातः cannot be circumscribed
within any limits.' i.e., no determinate limit can be
set to it.

—I. 6. हसितं सुना प्रति 'laughter delightfully continued.'
विलसितं &c. 'joyous sports, enlivened by love' decreased.
हतसम्भवं: 'destitute of exhilarating passions.' पुरुषितं
&c. 'and what was beneficial to, and desired by, the town
was not done.'

—I. 8–11. Said by Kanva when sending Dushyanta a
message. संयमवनानं 'whose only wealth is their
restraint of passions.' कपोलयावंघक्रंता 'not in any way
brought about by her relatives.' I. 10–11. 'She should
be looked upon by you as one of your wives with a re-
spect common to all. Further than this rests with fate;
it should not be uttered (referred to) by the relatives of
the bride.'

LESSON: XV

P. 116. I. 9. निम्याबारितसिद्धान्तं: 'by false accounts and mes-
sages.'

—I. 18. इंश्तिप्रस्तारं मारित: 'slaughtered like a sacrificial
victim.' सः = मारितः.

—I. 19–20. चित्रालेखापितीया 'having Chitralekha for her
companion.'

P. 117. I. 8–4. कोषविश्वास scil. चूर्णक्षा. भातरी Khara and
Dushana.
—ll. 6-7. अतःविद्या ‘repeatedly bending down the creepers.’

नाशस्फल्व &c. ‘would sip water, troubling the (waters of) rivers.’ चारसिलोपेवं ‘seating himself on some charming rock.’

—l. 12. विश्वसन्धितस्मां ‘who have entered into confidence’, who repose in confidence.

—ll. 16. ‘Overcoming (all sense of) shame, warding off decorum, and at once rooting out strength of mind.’ मयुरविवेकं ‘slow in (forming) judgment.’

—l. 24. अमत्सलिनया ‘with graceful agility.’

P. 117. l. 25 स्थितेऽवर्तेऽ ‘when it was midnight.’

P. 118 ll. 1-2. विप्रदशं...यत्या ‘who made an attempt at killing whomsoever she considered (saw) to be a Brāhmaṇa’ जिष्ठसुवेंद...रक्त: ‘who took resplendent missiles to kill whomsoever he knew to be murderous.’

—ll. 4-5. ‘Better that he dies or is dried up &c. who does not abide by his elders’ order in the case of a difficult thing (to do which is an arduous duty); how much more so when he is told to travel abroad’ (a comparatively easy task).

—ll. 7-10. Rākshasa blames Malayaketu for suspecting his conduct without any ground. ‘How’ says he, ‘did it not occur to his mind that he, who even now served his master’s cause though they themselves were dead and gone, would not certainly ally himself with his professed enemies, so long as he lived safe and sound’?

LES  S S  X  

P. 128 l. 25. नीमुद्दीरं ‘to examine or test us with regard to our merits and demerits, so as to ascertain our excellences and defects.

P. 123 l. 26: सम्पूर्वं ‘attended with promises or agreements.’
—1. 8. Said by the son of Pûrûravas, when he was about to be entrusted by his father with the serious responsibility of governing the kingdom.

—1. 31. का गणना 'what need we say of,' 'much more is it true in the case of.'

P. 124. II. 1–2. अतिराविनिताराज्य: 'who has newly acquired sovereignty,' whose sovereignty is newly established. अन्नमूलवतः 'not having struck deep roots in (the minds of) his subjects,' and who, therefore, resembles a tree which is loose on account of its being newly planted (when it has not struck its roots deep in the soil).

—I. 7–8. 'The life described was Râma's; the work belonged to Vâlmîki, and they themselves had voices like those of Kinnaras; so what was there which was not calculated to enchant the hearer's mind?'

—I. 18. अनुभवसंावृतै बैदलां 'an agony equal to that when (they are) experienced,' i.e., the same grief as that when the miseries are actually suffered. स्वरण &c. 'Be, therefore, pleased, not to make your life the fuel (prey) of the fire of sorrow caused by the recollection (of past incidents).'

—II. 23–24 Said sarcastically by Bhima.

—II. 25–26 & P. 125–II. 1–2. बृहदेभ्र द विनिबोधः 'deadly by reason of its quickness of circulation,' 'deadly in its effect.' अचरण: 'this pre-eminence or superiority' exists in them naturally (जात्वा).

—II. 8–4. Said by S'iva disguised as an ascetic. वृहदराम: 'possessed of much patience.'

—I. 6. Said by the seven sages to Himalaya: 'join your daughter with him, like meaning with words.'

—I. 7–8 शुचो वर्षम् गतु हाहिः 'be pleased not to give way of sorrow.'

—II. 10–13. युगी 'the twins,' i.e., Nakula and Sahadeva. कथैव नास्ति 'no account need be taken of.' विस्रुति &c.
who has drawn (made to vibrate) his circular bow (or perhaps his bow and wheel).

LESSON XVII

P. 181. ll. 27–28. & P. 182. ll. 1–2. तत्त्वः goes with प्रतीपः. l. 2. ‘In this way young women attain to the position of house-wives; those of an opposite character are the banes of their families.’

—ll. 11-12. अनन्यभाज्ज ‘not devoted to any one else.’ तत्त्वेव, for she did afterwards obtain a husband of that description in Hara. l. 12. ‘The words of the great (lords) never bear a contrary meaning in this world,’ i.e., never turn out false.

—ll. 14–15. The might of Rāvana is here described ‘Who night and day disturbed the heaven by contending with the enemy of Namuchi (Indra)’ by doing the various things given in line. 14. पुरी = अग्रावती.

P. 127. ll. 19–20. चन्द्र &c. ‘May the people rejoice deriving delight from the close (familiar) talks with their friends and relations.’

—l. 27. *There are ups and downs in the state of man as in the course of the wheel.

LESSON XVIII

P. 139. ll. 1–2. Said by S’ukanasa in vindication of Chandrāpida’s conduct.

—ll. 5–6. ‘One who longs to secure S’rī may or may not get her; but how can he, who is desired by S’rī herself, be unobtainable?’

—l. 7. कायरेंतार ‘marring the interests.’

—ll. 11–12. Krishna here describes the importance of religious actions.
—Il 18-14. कच्चे ्मवेत् ‘what will be its state’? तस्तुत्य = श्रीमयित्रोणतुत्य.

—Il. 24-25. P. 140. ll. 1-2. The king names the several things he hopes Urvasi will do. पूजन ‘being herself hidden or invisible.’ बलबन्धित्वेति पदाच्छं ‘may be forcibly brought (as it were) step by step,’ so unwilling is she through fear, to advance.

—ll. 3-4. व्यक्तिक दो of resolute will.' l. 4 ‘Who can turn back in the contrary direction (thwart) the mind which is firmly resolved upon securing its desired object, and water flowing towards a lower ground’?

—ll. 9-10. Said by Sitā. ‘Or I should certainly be reckless of this wretched life of mine, fruitless on account of (my) ever-lasting separation from you (i.e., would gladly abandon it), if your seed implanted in my womb, and which must be preserved, were not an obstacle in my way.’

—l. 11. इद्याकराल ‘from the pointed (sharp) jaws.’

—l. 17. भूतेव गoes with नुपते: in the next line.

—l. 18. They are the (real) servants of the king; others are like wives, who follow their husbands for their own good.

—l. 19. जीविताप्तम ‘mortal,’ ‘fatal to life.’

LESSON XIX

P. 144. l. 14. आपिसोत्तत्वोत्तिशा ‘to whom the Supreme Light has manifested itself.’

—ll. 22-28. प्राणे: &c. ‘did not deprive him of his life.’ अपि तू &c. ‘But he, whose will was inconceivable, caused him when all his wounds had been healed, to be led to the prison and caused it to be estimated or calculated by astrologers.’ &c.

—ll. 25-26. प्रसेवस: ‘brightened up.’ प्रक्षिप्नाधि: &c. ‘the fire accepted oblations (thrown into it) with its flames on the right.’
P. 145. II. 1–2. परिमेयपुरस्वरी 'with a limited (very small which could be counted) retinue.' अनमाबविशेषत् 'by reason of their superior lustre.'

—II. 8–4. अत्यगादाधरम् 'passed by the hermitage' without stopping there for fear of obstructing the sage's penance.

LESSON XX

P. 154. II. 29–30. 'If the two princes had grown up without any harm, they should have, by this time, attained to your age.'

P. 155. II. 4–5. Said by the seven sages to Himālaya. 'How could the serpent have sustained the Earth with his tender hoods, if you had not supported it from its very depths.'

—II. 8–9. असी, i.e., Kapalakundalā. पार्व, i.e., killing Mālatī.

—II. 10–11. 'That servants succeed even in great works is the result of the honour paid to them by their masters in assigning to them those duties.'

1. 17. अन्यकलिपिं 'any other document or paper written by him.'

—II. 23–24. स्मृत्तियोऽविश्वम् 'whose beauty was enviable.' परस्परण goes with द्वार 'had not intended these two as a couple.'

—II. 27–28. P. 156. II. 1–2. मोहकलिलं 'confusion or taint caused by ignorance.' निवेंदं गतासि &c., 'will become indifferent to all that you have heard or will hear.' प्रति-प्रतिपला 'confused by what you have heard.'

—II. 8–4. Masters of great cars great chariot-warriors will think that through fear, you desisted from the fight; then you, having been once highly thought of by them, will fall to littleness.'
LESSON XXI

P. 161. ll. 28. कान्तमालीये पल्यति ‘considers his own as beautiful.’

P. 162. ll. 2–3. ब्र्ह्मसम्महां ‘Mutual conflict.’ प्रत्युपस्थित्तें ‘when it has come to this pass.’
—ll. 4–6. बलमत्रथेतु: ‘altogether powerless.’ अन्वकारता-भोजयति ‘grows dim.’

—l. 17. उत्तरमनकिप ‘a test or criterion of superiority.’
—ll. 18–19. Said by Rāma to Vālmīki. ताःऽः भजः.

—l. 22. समाजनातराणि पातिकिष्यामि ‘I shall drop a few words of compliments’ as proceeding from you.

P. 163. ll. 3–6. Mahāsvetā means that if she, acting in pursuance of the dictates of propriety, were to become ready to die, she would reject the request of Kapinjala and at the same time incur the sin of having caused Pundarika’s death.

—l. 7. बफूहीते राक्षसे ‘so long as Rākshasa is not won over.’

—ll. 11–12. Said by the enraged S’ārangarāva to S’ākuntalā, when he found the king denying all knowledge of having ever before married her. तथा स्वमसि, i.e., जारिणी.

—l. 16. जियाइ ‘for religious rites.’

P. 163. l. 17. एवं ‘the soul’ नित्यजातं-नित्यं-मृतं ‘ever born, ever dead.’

—l. 19. लक्ष्मी तनोति ‘adds to, enhances, the lustre.’

LESSON XXII


P. 170. l. 5. अतिभूमि गतेन ‘having reached its climax,’ excessive.

—l. 11. जबो जाने ‘how I fancy.’

ll. 18–14. ‘The wise accept the one or the other after
careful examination (for themselves); a fool only has his mind guided (influenced) by the convictions of others.'

—I. 10. चिन्तामिबन्ध: 'antidote against anxiety.'

—I. 25. On account of the pitchy darkness 'the sight has become useless, like service rendered to a wicked man.'

P. 171. ll. 5–7. न बेदिषिः &c. 'he fell down on the ground whether through the force of love &c. . . . . . I do not know.' सहोविपाकस्य 'which reaped its fruit immediately.'

—ll. 8–9. पारविशेष्यस्ति 'placed in, imparted to, an excellent material.' गुणान्तरं 'a higher excellence.'

—ll. 14–15. स सत्ता 'Cupid, your friend.' l. 15. 'I am, as it were, the wick of the lamp, all covered with smoke in the form of this unbearable calamity.'

—ll. 16–17. 'Since even one's own body and soul are known to be subject to separation (or subject to union and separation), say why separation from external objects (such as wife, children &c.) should trouble a wise man.'

—ll. 20–21. 'Said by Râma, when his mind was vacillating as to whether he should abandon the innocent Sîtâ, or turn a deaf ear to scandals about himself. एकपजाबथय &c. 'being at a loss to follow any one alternative, his mind was swaying backwards and forwards, like a swing.'

LESION XXIII

P. 176. l. 12. महूःगतया 'about her husband.' गतया = संबंधितया.

—I. 15. उपमितोपदेश: गणदास: 'Ganadâsa's instruction was found to be superior.'

—ll. 24–25. देवस्य i.e., of Dushyanta. Said by the Chamberlain when he was going to report the arrival of Kânya's pupils. उपरोक्षकारि 'causing trouble or disturbance, troublesome.'
P. 177. l. 3. Said by Parvati to her friend. स्मृतितोत्तरतः = स्मृतिसमूहिष्ठ: अवरो यस्य स: ‘whose lip was greatly throb- bing,’ making a movement to speak; or better still ‘whose upper and lower lips were throbbing.’
—l. 4. तसभावः = महत्तामभाषमाणात्
—ll. 12–18. परोक्षमन्यः: ‘who has had no perception or experience of love,’ who is out of the reach of the influence of love. 1. 18. ‘Let not, O friend, that (which was simply uttered in jest), be taken in earnest.’
—ll. 22–23. Said by S’arangarava to Dushyanta when he said he could not believe S’akuntalà’s words. शास्त्रमविविद्ध: ‘untrained to guile.’ अग्निचन् ‘is not (regarded as) an authority,’ ‘is not held trustworthy.’ विद्या इति ‘considering it to be a regular branch of learning.’
—ll. 24–25. तं यस्य नेत्रयोऽथि ऋषिता ‘in whose range of sight you stood’ by chance, and whose eyes, therefore, became अवबंधत् (not useless, having reaped their fruit). रुद्दरसीहद: ‘of deep-rooted friendship.’
—ll. 26–27. Said by Himàlaya to the seven illustrious sages. रजसोपि परर ‘even higher than (transcending) the Rajas quality.’

P. 178. ll. 1–2. Raghu’s father was not only the sole Emperor, but also the sole (unrivalled) archer in the land.
—ll. 3–4. मुखार्जव ‘pleasant to hear.’ दिवोकः पथि = वाकाशे.
—ll. 7–8. अत्यावृत्ति ‘changed,’ ‘perturbed.’ कठ्ठक्षेपणपयिनि longing for a close embrace of the neck.’
—l. 11. अशिक्षितपदुत्वं ‘untaught guile or cunning.’
—ll. 15–16. Agnimitra means to say that the severe pangs caused by Cupid seem hardly consistent with his weapon which is apparently so harmless, being only made of flowers; therefore the saying that, ‘the softer it is, the harder (to bear),’ is realised in Cupid.
—ll. 17–18. ‘दशनावशासित’ derives encouragement or console
itself by seeing the manifestations of her love. रेति &c. 'the desire of both of us produces satisfaction,' the very idea that we love each other contributes to make me happy.

LESSON XXIV

P. 184. ll. 22–23. Said by the Sūtradhāra to his wife when she was making grand preparations for a banquet in honour of Brāhmaṇas in view of the coming lunar eclipse which, in his opinion, could not then take place.

P. 185. ll. 1–2. तिष्ठतु पुरस्तात् 'let it stand over.'

l. 5. महत्त्वे च &c. 'and the days are sure to become pleasant on account of the absence of heat.'

—l. 6. प्रणविनिर्यत्वात् 'on account of his affection (kind feeling) for his devotees or worshippers.' तां = माला

—ll. 13–16. The plan suggested by the family-priest when the king refused to acknowledge S'akuntalā as his wife. अनन्तमात्री = शकुलतला. उपविष्ट 'told,' 'foretold.' तल्लक्षणोपपत्ति: 'endowed with the signs (of an emperor). विपयं 'if the result be otherwise.'

—ll. 21–22. Said by Kus'ā to the presiding Goddess of Ayodhyā when she had found her way into the king's palace, though closely bolted. लक्ष्यान्तर घ घ 'having got an access to.'

—ll. 26–27. वाहुलोपवं 'throwing up her arms.' स्त्रीसंस्ख्यानें विद्विति: 'a flash of light in female shape.' अप्सरस्तीय 'name of a holy place.

P. 186. l. 8. निमित्तिनिवाता: 'of sharp descent,' 'sharpening.'

—ll. 9–10. चच्च in every line has the sense of 'scarcely-when.' चनाष्ण: compact and condensed.'
LESSON XXV

P. 191. l. 18. ज्ञानवृद्धमाय्: ‘being advanced (grown old) in knowledge’, i.e., though both are equally learned. पुरस्कारमहृति ‘is entitled to precedence.’

—l. 20. Said by Vidūshaka who had expected to get a पायना from the preceptor of dancing.

—l. 22. अतियन्त्रणानुमोच: ‘can be freely (without any reserve or restraint) questioned.’

—ll. 25–26. तन्त्रात्मक the skill of Kāmamanjari who had entirely fascinated his mind.

—ll. 27–28. भ्रुक्कलत्रे ‘who had set up a loud uproar.’ प्रशोभिते ‘with his hood expanded.’ भीती नाम ‘pretending to be afraid,’ ‘like one afraid.’

P. 192. l. 1. पुष्पाकरण ‘an incision in wood or in the leaf of a book caused by an insect or book-worm and resembling somewhat the form of a letter.’ न्यायेन ‘in a fortuitous and unexpected manner,’ ‘by a happy chance.’

—ll. 6–9. Said by Rāma when he felt the balmy touch of Sītā’s hand.

—ll. 12–18. प्रयोगेनाधिकिर्तान ‘should be made the subject of representation,’ ‘should be brought out on the stage.’

—ll. 18–19. Said by Rāma when the old Chamberlain addressed the newly-crowned king in his usual familiar way as ‘Rāmabhadrā’ and stopped short, discovering the impropriety. तात्पर्यन्त ‘the servants of my father,’ hence old enough to call Rāma Rāmabhadrā instead of Mahārāja. यथायम्बः ‘as is your wont,’ ‘as you are accustomed to do.’

—l. 20. अस्तादाववर्धेशीय: ‘about 18 years old,’ ‘whose age bordered on 18.’

—l. 25. अनुन्तितम: ‘not leaving the bounds of propriety.’

—ll. 26–27. & P. 193. ll. 1–2. अात्मरक्ष: ‘having assumed the sceptre.’ अतन्तु ‘&c. ‘There may be kinsmen in
affluent circumstances (when there are abundant means of income), but in you is summed up (comprehended) the whole duty of a kinsman towards your subjects, "i.e., there may be found many parasitical gluttons in days of prosperity, but you are the real kinsman of the people in good as well as bad days.

—ll. 3-4. करणोदिति 'forsaken by the senses' of perception, touch &c., i.e., grown senseless. तैलनिषेकबिन्नुता 'with the drop of dripping oil.'

—ll. 5-6. कालिप्रव 'giver of lustre.' मासो &c. 'the month of Vais'akha,' spring-time, when the trees are laden with flowers.

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LESSON XXVI

P. 196. l. 21. कुःकःकील ‘the gait of a hump-backed person,’ or ‘the manner of the Kubja plant,’ a bent gait.

—l. 23. प्रत्युत्पलसमति 'possessed of ready wit,' 'having presence of mind.'

—l. 26. खलिकरोति 'makes one act wickedly.'

P. 197. ll. 3-4. यदनीयसि &c. 'that a great regard is shown (to a person) even for a small cause or occasion.'

—l. 5. असमन्यषा गृहीत्वा 'do not misunderstand me.'

—l. 7. 'Generally persons, equally learned, are jealous of each other's renown.

—l. 11. चीतते 'is attended with fruit, becomes fruitful.'

—l. 24. कल्याणी 'the sacred cow.

—ll. 25-26. Said by Aja, when the celestial garland, dropping on Indumati's bosom, deprived her of life, but did him no harm.
LESSON XXVII

P. 203. ll. 1–2. अभिनिवेष्य ‘directing (the mind) to objects.’ कलांतरक्षो म अबलि ‘is unable to brook delay.’

—ll. 12–13. इदुव्या: &c. ‘such has turned out to be the lot (fate) of your being created.’

—ll. 16–17. The meaning is that, the more the desire for wealth is cherished, the more it leads one to commit dark deeds. The simile is taken from a lamp, which gives out more and more soot as the flame is made brighter and brighter.

—l. 23. मस्मार्वोषिः चकार ‘reduced to ashes.’

P. 204. ll. 1–2. ‘Just as the Ganges is revered for having taken its rise from the foot of the Supreme Being (Vishnu), so also is it revered for having derived its second source from your high head.’ Said with reference to the Himalaya mountain personified, उज्जवलसा ‘whose head (peaks) has gone up’ into the sky.

—ll. 7–8. अभिले काले ‘at the conclusion of the coronation ceremony.’ ll. 8. ‘By which their own sacrifices, with complete gifts, would be completed,’ i.e., wealth sufficient to enable them to complete their sacrifices.

—ll. 10–11. विरलेजनसंतायते ‘frequented by a few people.’ विमानोत्तंग name of the king’s palace.

—l. 19. लोकयात्रा गिन्दा ‘this course of life is settled.’

P. 205. l. 8. ‘Since transitoriness first clasps to the bosom one that is born, and then the mother like a nurse, what ground is there for lamentation’?

—ll. 7–8 उमयायोऽकुशलवयोऽ; ‘the people wondered not so much at their skill in music as at their thorough disregard of the free-will gifts offered by the king.’

—l. 11. A salutary advice to those who are in the habit of doing things at the eleventh hour.
LESSON XXVIII

P. 210. II. 12-13. Said by S'ukanāsa to Chandrāpida. सुंकः विशालिः 'easily find access to.'

—II. 16. सर्वतोपकृणि 'in every respect,' ‘unlimited,' ‘complete.'

—I. 17. गंगा refers to Himālaya.

—II. 20—21. The idea of the lines is best expressed by 'Union is Strength.'

P. 211. II. 7-8. Said by Chandrāpida's mother to Manoramā at the time of allowing him to go to bring back Vais'ampayana.

—II. 9—10. असंवर्ग &c. scil. शकुन्तला I. 10. The meaning is that the secret prompting (the inner voice) of the heart of good men is a safe guide for them to follow, since it can never think of an illegitimate object.

—II. 11—14. Said by Dushyanta to S'akuntalā. एवंस्या: &c. For such, for the most part, is the behaviour of those, over whom darkness (of infatuation) exercises mastery, in auspicious (good) matters (on auspicious occasions).

—II. 15—19. एवमादिवि:, i.e., उपाय: सा = उर्वशी तदाभविष्यी 'relating to her.'

—II. 20—21. 'They call you who are immovable (another) Vishnu, for your belly (interior) (like Vishnu's) has become the support of beings, moveable and immovable.'

—II. 22-25. Describe the position in which the cloud messenger will probably find the Yaksha's wife. भावार्थम् 'conceived by the mind.'

P. 212 I. 3. महत् ‘caused by the great Vis'vajit sacrifice,' in which Raghu had given away all his wealth.

—II. 5—6. इव Malavika. प्रेयमावेन ‘in the capacity of a servant.' वा ‘like.'
—II. 7–8. पंक्तिरथ: = दासरथः, पंक्ति meaning ‘10’. What Das’a-
ratha, transgressing the rules, did, was indeed forbidden
to the king; (how, then, did he, a wise king, do it?) for
even learned persons, when blinded by (the quality of)
darkness (passion) set foot on the wrong road.’
—II. 22–25. Said by Râkshasa when he found the plot
most cleverly laid against him by the wily Chânâkya.
शक्तेन = शक्तठाणेन his bosom friend.
P. 218. ll. 1–2. Said by Agnimitra when he found it
difficult to conceal any longer from Irâvatî his ardent
love for Mâlavîka. खण्डणहितवः ‘occasions or pretexts
to disappoint her.’
—I. 2. ‘But not a form of courtesy (polite behaviour)
towards proud or intelligent women, though (it be) greater
than before, but wanting in sincerity.’

LESSON XXIX

P. 221. ll. 15–16. शक्ति ‘regal power’ which has three
constituent elements: प्रभाव the majesty or pre-eminence
of the king himself, ‘मन्त्र’ the power of good counsel, ‘and
उत्साह ‘the force of energy.’
—II. 19–20. ‘Oh! the property of those who are
bereft of support through the failure of issue (lineal
descendants) passes over to another, at the decease of
the original progenitor (from whom in a direct line the
family is descended).
P. 222. ll. 1–2. These lines refer to Vishnu. कल्पात्तुःस्था
‘being in a distressed state at the end of the Kalpa (the
time of general deluge). ऊः ‘was uplifted or drawn out.’
—II. 3–4. पर: ‘enemy.’ I. 4. ‘For he (an enemy)
and a disease, when growing, are regarded by the wise,
as the same’ (in their fatal effects), i.e., if their growth
be not checked in time, they will prove very injurious.
—ll. 6–7. Said by the bards to Aja, at the time of announcing to him the time of rising. स्वल्पवोच्चविनित्ता् 'employed to rouse you from sleep.'

—l. 10. सर्वंतोमुखं 'having faces in all directions,' because he was चतुर्वेष.

—ll. 12–18. य = हिमालय: पितृवं मानसीं कन्या 'the girl was mental creation of the Fathers' (created by virtue of their desire, and not by the ordinary means.)

—l. 14. नव इव वचरेष्णापि 'my grief is, as it were, new, although so many (12) years have since then elapsed.'

—l. 18. अस्ती Hanumat.

—ll. 22–23. The Jumna and the Ganges, having respectively black and white waters, seem to provide for each other black aloe and sandal ointment.

—l. 25. स्फुट्तितविव &c. 'as if bursting out on account of the flood (excess) of internal excitement.'

P. 223. ll. 1–2. च्यां &c. 'the resemblance between Rāma and the two (Lava and Kus'a) differing only in age and dress,' i.e., they two and Rāma resembled in every respect except age and dress. नास्तिक्यं व्यतित्त 'stood without the twinkling of their eyes,' stood fixing upon them a steadfast gaze.

—l. 5. महत्: लुत: Bhima. दशितविकिर्यं 'who had shown a change in mind,' i.e., emotion of anger.

—ll. 9–10. ततोध: 'his warriors.' l. 10. 'On grounds covered over with excellent hides of antelopes and surrounded by vines.'

—l. 11. ब्रीमविण्य 'having acquired a sound knowledge.' बारीवज्ञन्: दिसून् Desire, Anger, Avarice &c., the six passions.

—l. 12. 'They soon bring upon Wealth the stigma (ill-repute) of unsteadiness,' i.e., wealth leaves such persons and becomes liable to be called बप्पला.
—ll. 13–17. प्रियग्राणा 'for the most part kind.' 1. 17 'the flavour (interest) of which is unchanged (unabated) either before or afterwards,' i.e., which is at all times equally pleasing.

—l. 19. न संस्थापत्ते 'will not stop,' will be accomplished.
—ll. 20–21. सीतां obj. of द्रष्टः. उपायस्तः 'proceeded towards the sea-shore.'

—ll. 22–23. The past participles are used as abstract nouns. 1. 23. Lankâ (with so many jumbled noises) produced a noise resembling that in the city of Indra.

—ll. 24–25. 'The son of the Wind was for a time pleased at the sight of Râvana being afraid of whom. the thousand-eyed (Indra) ceased from fight.

—ll. 26–27. यावदर्द्धपतः 'having words just enough to convey the meaning,' not using many words.

—l. 28. अघिलीकृत्य 'without having made powerless.'

P. 224. ll. 2–4. मोपदवंभवं भयं 'do not entertain fear.' महेश्वर name of a mountain. बैर्यानविवत 'their hearts took courage.'

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LESSON XXX

P. 230. l. 19. नारपतिप्रवृक्षार्थं, i.e., to turn the eyes of the Princes which were fixed upon the king, to the Chandala girl who was being ushered in.

—ll. 26–27. अनाभवासीव 'did not mind it,' turned a deaf ear. समगिरेता 'pledged their word,' 'vowed.'

P. 231. l. 5. प्रतिविवाय तिष्ठत्तु 'having adopted measures against the possible schemes of the king.'

—ll. 7–8. वर्तयते 'maintains himself,' lives on elephants killed by himself. 1. 8. 'A great person, who, by his prowess, humbles the world, does not forsooth wish for his own sustenance from others.'
— ll. 9-10. अस्त्रसृष्टिः 'so as to be beyond calculation' in countless numbers. अन्न 'in this battle.'

— ll. 18. The idea is that a warrior, having recourse to mild or soft means (such as forgiveness) should accomplish his object, just as a lamp sucks oil by means of the soft wick which intervenes, but for which the flame would be at once extinguished.

— ll. 14-15. शक्ति 'strength' and 'the three regal powers.' पार्श्वपूर्व 'the six expedients.' अंगानि 'limbs' and 'component members of a State.'

— ll. 19. मा कस्यनिल्पत्त्या 'do not prepare (for me) many articles of food' such as condiment, spices &c. (दृश्यपेय-मोहियादिकं किमणि मा कुछ).

— ll. 25. वदमानः 'shining forth' (भास्मान:).

P. 292. ll. 2-3. व्यवहारपरिमित्योक्ते 'will endeavour to go to a court of law.' कौशलाख्यं &c. 'reduce him to absolute indigence.'

— ll. 7. 'He with his (left) arm (always) raised up, lifts his right arm in this direction conformably to greet me.'

— ll. 10-11. 'He, void of pride always shows (to the world) his servants, as if they were his dear friends, treats his friends with a respect common to his nearest relations, and his relations as if they were vested with important authority.'

— ll. 14-15. कृतपूर्वसंविद् &c. 'who had previously formed a plot for the accomplishment of their scheme.' समयोपलम् 'to be got at the time of the departure of Ajā.'

— ll. 16-17. Said by Arjuna to S'iva, संविवादाश 'lord of faculties.' ll. 17. विरोध्य &c. 'Of those who, through folly, become hostile, but afterwards become submissive.'

— ll. 18-19. शान्तिमिथ्यक्ष्य asked the preceptor 'with reference to some expiatory rite for averting the evil.' स्वेत 'resulting in good.'
—ll. 22–23. अपसि: 'the Chedi king.' l. 23. 'It is not probable that the lion (Krishna) will humbly crouch for fear of an attack.'

—ll. 24–25. 'He had scarcely mastered the characters of the alphabet written on the writing-tablet, when he enjoyed all the fruits of political instruction from his association with men advanced in knowledge.'

—ll. 26–27. उदचित्तामरीम् 'having the ocean for its dark boundary,' i.e., as far as the very ocean. नवर &c. 'having arms as long as the bar of a city-gate,' which is both long and massive, and hence indicative of great muscular strength.

P. 238. ll. 5–II. Describe the As'oka garden of Rāvana. खल्क नले कर्मणं 'as if making the creeper dance to the breeze.' संग्रहत: 'afraid of Rāvana.' नौतनयत् 'did not interfere with or affect,' each coming round in due rotation. सरास 'being love-smitten.'

—ll. 13–14. The elephant, with his body tossed up and hence imitating the lord of mountains about to dart up into the sky, made the driver get on himself, who placed his foot on the foot of the elephant slightly bent.
CHOICE EXPRESSIONS AND IDIOMS

A

श देवालीन: कृतः, यद्म्याग्नि नद्भवतु इत्युक्तवा परित्यक्तः 'he was abandoned to his fate.'

तव निर्याये स्वास्थ्यामिस, तव निर्याये प्रमाणः 'I shall abide by (how to) your decision.' प्रतिज्ञा-अभिसरिन्या-पाल्यात 'abide' by his promise.'

यथाशक्तिः, यथाभव्यः 'to the best (utmost) of one's ability,' all that one can do, as far as possible.

बहुकौतुकः स देशः 'the country abounds in curiosities.'

पंचवर्षदेशीयः 'about five years old,' मध्याहनप्रायः-कल्यः समयः 'it is about noon.' किष्किष्कमुद्रकोटि, कीकार्यवग्रोपि, किमार्मस्तथः 'what are you about.'

स सर्वं मृद्धि तिमिर्ति 'he stands above (at the head of) all.' अदताजङ्गाशो मत्सरस्य 'above envy.'

सा दारणा प्रतिज्ञा लोके प्रकाश्यव गया-प्रकाशीसुता 'the dreadful vow became known abroad.'

शूष्यमनस्कः, शूष्यह्वयः, हृदयेन्यासित्हित, विगत चेतन 'absent minded.' किष्टमातादृष्टि, असंगतेन प्रलम्बेन 'do not talk so absurdly.'

मनोरथप्राकृत्यानि विबृते 'nothing is inaccessible to desire.'

मरण प्रकृति:, विनिर्विपिन्तमुख्ये 'death is nature, life is but an accident.'

भावमनुप्रविश्य accommodate oneself to the will of.'

एकत्रितिमूय 'with one accord.' यद्यः, स्वयंस्वेच्छातः 'of one's own accord.' वहस्वातुसारिण--मानुरोपेन 'in accordance with his words.' अभ्युविन्दित 'according to seniority.'

राजेति का मानका-गणना सम 'of what account (consideration) is a king to me.' (I defy him).

द्विष्टतकः, वास्तवेऽति, हेतुदेवः 'accursed or wretched fate.'
APP

मल्लती शिरोबेल्मा मां बापूः 'I am suffering from a bad strong headache.'

वदनौविनायकमान्तरेण परिशुद्धितार्थं श्रुता देवी 'the queen was made acquainted with your immodesty.'

ते स्वर्गमें साधू निरवाहयत्वं धारणां they acquitted themselves well.'

शासने तिष्ठ शर्त्वुः 'act up to your master's orders.' विस्मितकामां बर्तामां 'acting the part of Lakshmī.' कुरु प्रियास्तीवान् सपन्तीजने 'act the part of a dear friend towards your rivals.' मनोवाक्यायकपक्षिः in action, thought and speech ' (in thought, words, and deed.)

कुशाप्रसुबः 'acuteness (sharpness) of intellect.'

यथाकारं अवहृत adapt your conduct to circumstances. ' तत्साधनं-देशं अभिनेत्यां: श्रुतं 'a portion of it has been adapted to the stage.'

लक्षणी तसोति adds to the lustre of.' गंडगृपरिपितिका समुच्छा, अभयप्ररो गंडगृपरिपितिका स्फोट: this is another evil to add to the first ' (lit. 'a pimple has grown upon a boil').

मण्डरालोप प्रियंवद 'of agreeable address.' वदत्वाभावनामा रेख: 'a letter without any address upon it.' दत-विखित-मद्वाभावनाम परं प्रेषय 'send the letter to my address.'

आदानदीप-धार्मिक सह्याद 'bid adieu to (take leave of, bid farewell to) your friend.'

सर्वविश्वस्यत्मितीर्थिकानीया 'she should be admitted to all confidential matters.' तत्सा विकारे विरूङ्खलाम: 'her illness admits of no delay.'

क्वाल्पुरू, प्रवयसु 'advanced in age.' शान्त्वृद्ध 'advanced in knowledge.'

मम छिट्रेष हेमाधरकास: taking advantage of my weak point.'

बसन्तसम्यस्वांतारं ममुवृत्ति: 'advent or setting in of spring.'

क्वेश्वेश्वरिण्य 'not affected by the slightest fatigue.'

िेतालोपहत 'affected by a devil.' अनेकाध्यापूर्ववृद्ध 'affected
by many diseases. नन: किचिचाँवते 'our position is not in the least affected (it does not affect us in the least).'
कुष्टकल्पत कृत्या ‘affecting a quarrel.’ मम वचसतात सत्य हृदयं ब्रवोभुजं, मम वचसतात सत्य हृदयं दूरं पदं लेभे ‘my words deeply affected his heart.’ पण्डितमयोते ‘he affects learning.’

हौ नयो प्रक्रियार्थ गमयत: ‘two negatives make one affirmative.

हति वाता प्रसूता ‘such a rumour was afloat.’

अनुपर्भवः ‘one after another.’ बृक्षं वृक्षं सिरिति ‘waters tree after tree.’ स पिरामहान्मान्मधियैते-आहुःते ‘he is called after his grandfather.’

प्राश्व्यव्यवहारवर्धा ‘come of age.’ घोडश्वर्णच्योवर्षामस्पृशतः ‘he reached the 16th year of his age.’

अस्मिनिष्ठेऽस्वार्थ देवमः कैमपत्वम् ‘they all agree (there is a unanimity) on this point.’

शारस्वतां कुर्विनु ‘taking aim with his arrow.’ क्वानिनिष्ठ-कारणं गम्यते ‘where are you going without any definite aim.’

बातमापेऽ ‘to take the air,’ प्रकाशतां गम्य ‘take air’ अवलेप-पुष्टा एक्कित्वमात्रम् संदर्भ ‘with the air of one who is offended.’ गगनकुशसानिशुष्कज्ञानिन्ति, मनोराज्य-विचन्मण्यं कु ‘to build castles in the air.’

अक्षमताूः शहस्या, एकपदे ‘all of a sudden.’ एततवान्ये विभषो भवन्तं सेवितः ‘this is all I can do to serve you.’ जीवितसर्वसं ‘all-in-all of one’s life.’ एवं पिण्डीकुस्त महत्विस्तटि स्वप्नावेऽस्ति ‘give me 20 rupees in all.’ सवं भित्वामपि सुप्त वयं ‘we are 7 in all.’

इवं कथा माफेवल कथ्योर्चरित ‘this story alludes to myself.’

कृष्णसुप्पिवष्टां श्रायथां ‘when the night had almost worn away.’ अथूव श्रायमार्गाणं कल्ये रजसी ‘it is almost dawn now.’

मृत्युप्रायगत्व ‘almost dead (all but dead).’

अथ धितिनितित, अन्य च च र्याकले ‘there is no alternative course, help.’

एव तत्व वचसी निष्कर्षः—पिण्डितोर्छ ‘your whole speech amount
to this (this is the purport or sum and substance of your speech).

अराजकेव्रे जनपदे 'when the country is in a state of anarchy.'
जन्मदिवस: 'anniversary of birth.' पृतितिष्ठ: 'anniversary of death.'

भवज्ञ-नथा-दानि स प्रस्थवाच 'he answered very well'; हें मे इष्टसिद्धवे कल्पत 'this will answer my purpose,' will do for me.
नितानितविषयवा: 'an antidote against anxiety.' विषबंि: 'a dealer in antidotes.

व्यासनुिति: 'apparent praise.'

अभिमनयमववस्तु 'प्रमाणिकोनिि, अष्ट्र भवानि प्रमाणि ' I appeal to your honour in this case.'

साध्यो नोपतस्यो 'the witness did not appear.' शोभनाकृि, सुभाषिति, बाह्यदर्शन, प्रेक्षणीय 'good in appearance.' तव कथा सत्यिव प्रतिभाति-अवभासते 'your story has an appearance of truth.'

सुभाष्येविशयवाणि न प्रयुजते 'they do not apply the word विषय to happiness.' हितीयनांि न हि शब्द एष् नि: 'this our title does not apply to any one else.' कोणरी नियोगीतिरीक्ताभिवि प्रार्थःि अि 'he applied for further orders,' वेष्य स्वकर्मस्य-भियुिायमिे 'we apply ourselves to our work.'

संकेत-समयं अउपश्वयम्व-अनुपालि 'keep your appointment or engagement.' देवि सामाबिकानि समािि: 'Queen, let us keep (to) our appointment or engagement,' let us be punctual.

तिक्रमिति 'of quick apprehension.' मंदिरी, स्फूर्तिबंिि 'of dull apprehension,' 'dull-headed.'

प्रस्तावसूिि, प्राप्तकालि, कालोिचिति, समयानुिष्ठि 'appropriate to (fit for) the occasion.'

न ते वशोभिमन्वाः अि ' I do not approve of your speech.' (your speech does not commend itself to me).

युवानो विस्मरणशीलि 'youths are apt to forget.' शतिल्लेख: 
प्रवाहिकि 'over-affection is apt to suspect evil.'
THE STUDENT'S GUIDE

ATT

... गुरू के विशिष्टताओं वा स्वीकृति से नमस्कार... ‘man is the architect of his own fortune’ (the fortunate circumstances of our lives are of our own making).

बन्धुत्व में चित्रकुटा: ‘the Chitraküta mountain arrests my eye.’

अंग्रेज़ियों द्वारा अंग्रेज़ीमें (naturally) lovely body.

‘as for merits, he has none.’ दीपमें तुम्हें ‘as for doing it quickly, it is easy.’ में स मानवता ‘as a father he respects me.’

बेलोचिन्तिता ‘to ascertain the time.’

कस्मिन् दोषेऽनिष्क्रिया, किं दोषपते स्वापप्यासि ‘to whom shall I ascribe the blame’ (on whom shall I lay the blame).

पापकर्म तस्य संभायते ‘a sinful deed is ascribed to him.’

महर्षी-महर्षसात् क ‘to reduce to ashes.’ भरस्मी ‘to be reduced to ashes.’

तस्य वदनं हृद्धितऽकलं बभो ‘he had a cheerful aspect.’ सर्वं विपयसं याते ‘all things wore a different aspect.’ उद्दहितमुखः मे गृहं ‘my house has a northerly aspect.’

कवियः प्रायः ‘aspiring to the fame of a poet.’ हृद्धितः-हृद्धिः-रोितः-उस्तितः-कल्वः एते मनोरथा: ‘these are, indeed, high ambitions’ (ambitions, soaring desires).

मुगा मूः संग्राममवर्षति ‘deer associate with deer.’

हृलकं-वियो-मौनं ‘assumed silence.’

इति में निर्धार्यः ‘I assuredly feel’, ‘I feel assured.’

उपचारितः-श्रीमानकं-प्रिष्ठपातलंचनं-प्रभाष्टूमयमारंभः ‘this is an act to atone (make amends) for the slighting of prostration.’

लोकपाले बलवानमिती ने ‘I attach great importance to public censure.’ त्रुष्ठे पूर्णद्वैत्र: प्रजाः ‘subjects are firmly attached to the king.’

यूवत्यद्वारा गृहिणीपंदयो या:न्ति ‘young women attain to the position of house-wives.’
BEN

उदार-आर्य-नेत्रलिम्बू 'richly or splendidly attired.'

बैरभाव, विपश्वृति: 'hostile attitude.'

आत्मन्यानरोपितालोकाभिमान: 'attributing to themselves false greatness.

राजदर्शिनं देने 'I had an audience of (interview with) the king'

द्वेषनेत्रस्वर्गविज्ञानीय 'I wish to be favoured with an audience.'

विपुलसमितामुस्तिप्यत, जातस्य हि भवो मृत्यु: 'destruction (death) awaits those that are born.'

बक्तं नृपस्य पावनमुपैति 'I approach the king with awe.'

B

परौले-क्षं 'behind one's back' (in one's absence). उरवाशी

श्राद्ध: भय: 'Urvasi throws Laksmi into the back-ground'

( obscures, eclipses her).

सकलवचनानन्यकायवर्णविषयातिक्रान्त-मौखर्यनगरतत्त्वान 'the place baffles description.'

ते कुलसाध्य: 'they are a bane to the family.'

दशित समय: हृत: 'such a bargain was struck.' अपि च, अपरं च 'into the bargain.'

तत्समवसरे तेन धीरं विक्रान्त 'he bore himself bravely on that occasion.' चिते अवलु, मनसि ह, अनुस्मु 'bear in mind.' शोकवली भा: गम: 'bear up under grief.'

प्राताश्वयः कि वृत्त 'what became of the queen Sita?' what was Sita's fate?

आपत्तिः हि संसारप्यथमतीर्थानामे सुधान्ता: 'such incidents befall worldly persons.'

अनुष्टुपुर्व 'not heard before.'

वातावरित-स्तवावथित विषयह: 'concealing or hiding his body behind creepers.'

भूमां ह 'to bend the brow.' स पुनरुपि स्वकायें मनो बचन्य-न्यवेशयत्तु 'he bent his mind again to his task.' भवति नमास्त्रव-फलायम: 'trees bend down under the load of fruits.'
‘bent on.’ परस्परचक्कती ‘bent on (killing) each other.’

‘beside oneself with joy.’ भाषाविवर्णक, अपप्रत्य, अपपांगिक, अपप्रत्य मातृ ‘this is beside the question, irrelevant, does not bear on the matter in question.’

बत्रि मे विशेषोश्च ‘I am (feel) better to-day.’ अभिशू-अति रिच्छ pass. ‘to get the better of.’

‘beyond comprehension.’ भाषाविवर्णक व्यवृं करोति ‘he lives beyond his means.’ स श्रुतिन्तथ अतिशाल-व्यतीतः ‘he went beyond hearing.’ गर्भभवः ‘rich from his birth.’

तन मतापि न सोकांकेवापि ‘not a bit, not in the least.’

मूलिकबुद्धि: ‘a block-head, clod-pated.’

स्मेत, संह ‘in a body.’ भाषास्तरिचारकः ‘a body-guard.’

भिन्नोत्स्वता विप्रस्तार वंशा: ‘the family branched off into 8 parts.’

साहस से: प्रतिविपस्ति ‘fortune favours the brave.’

प्रमावता रजनी ‘the day broke, it was day-break (dawn).’

विभिन्नदमाप कायाप्रवचन: ‘the story has suffered a break.’ सम्मा: स्वं स्वेतस्यान प्रतिज्ञमुः ‘the assembly broke up.’ तस्वायणी: प्रमास्मायौत ‘the day broke upon his eyes.’

कि बहुता ‘to be brief, in short.’

हर्षरूपांचित-पुलकित-कलरितमुः ‘his body bristling or thrilling with joy.’

तस्या: सहसा प्रबर्ततात्त्वाचाराः ‘she burst into tears.’ सम्भू मुरखंगिर उदारितस्य ‘there was a burst of applause.’

अपप्रत्य निनिति अनुसन्धीते ‘why do you beat about the bush?’

ध्वनिन्त ध्वनिविवर्ण ध्वनिन्तियेवण नेष्टे, अध्ववावू ध्ववं वरः; वरमय क्रोतो न शब्दो मयूरः or वरं तत्स्वर्णता तत्ततिरी न पुनर्दिवसांतरिता मयूरी ‘a bird in the hand is worth two in the bush.’

अनुदिवस-दिनें, दिनें दिनें ‘day by day.’ शब्दश ‘by hundreds.’

एकाकास: आनुर्चर्चण ‘one by one.’
Brought up with care. 'I do not care now.' A self-willed person cares not for blame. 'Let care be taken of each character.' In the case before us, in the present case. 'If such be the case,' well then.

Why cast pearls before swine. The house caught fire. Caught in the act. I chanced to see two Kinnaras. By a happy chance. I chanced to see him, I accidentally met him.

Nature can't be changed. Milk is changed into curds. Give in charge of. In whose charge has this person been given.

Be of good cheer, or cheer up, take courage. Under these circumstances. Such being the case. In bad circumstances. Under any circumstances. According to circumstances.

Her anxiety has reached its climax, or the highest pitch.

The king's beloved closed her eyes in death. It is close to-day.

Rescued from the clutches of death. Come what may. Come harm, come good. One's sense.

On the coming Monday.
CON

ताः सुखशय्यात पृथ्वी ‘ ask her whether she has had a comfortable sleep.’ राजाविपिन विकारम शयणत्व नास्ति ‘ I can’t sleep comfortably even at night.’

दीर्घाकालीष्कवाक्यवाच्यात ‘sitting at a window commanding (the view of) a well.’ आकृतिविचवेश्यातः पदेन करोति ‘ good forms command respect.’ पदेन हि सर्वत्र गृहिणीयोपते ‘ merits command notice or attention.’ तन्नाविविशवाहि हन ‘though I have no command of language’ (though possessed of scanty powers of speech or description). तं वागवेशवानुवाने ‘ he has command of language.’

इदं वूतयं तेष्यं-पन्नं भारोपयं, पन्ने निवेषय ‘ commit this matter to writing.’

जस्मांि: सहृदयकारणाः ‘who have made common cause with us.’

सहाध्यापिन: ‘ a companion at school’ ‘ a fellow-student.

रमणु:सुखुब ‘ a companion in joy and sorrow.’

अहमकृत्य नामांलसा: ‘competing with one another to salut firs.’

अभिनंद रशीति ‘ says or writes after presenting compliments.’

चारणाय प्रणियाय or मथो नमस्त्वारो वाच्य: ‘give my compliments to Chyavana.’ जपारेव ‘complimentary saying.’

व नाबालिपि पर्वतस्वाभावति-संतत्वांगि आत्मां ‘he does not yet compose (collect) himself.’

महाविं राज्यानि मे तील्यमांकहिति ‘even my large kingdom does not conduct to my happiness.

वापि रक्षयते तत्वा राजस्विनिग्ध: ‘ have you kept the secret confided to you.’ विशवास-विश्वम्भूर्मि: त मम ‘ he is my confidant.’ विश्वम-स्वागे सनु ‘ to take into confidence.’

साधकाल: प्रश्नविश्लेष्य ‘ confinement of a woman.’ प्रसुता or प्रश्नविश्लेष्य ‘ his wife is confined (is in child-bed).’

विष्ट्या सुतंसुखविष्योऽन आयुष्मान्यश्रद्धेते ‘ you are to be congratulated upon seeing your son’s face.’ or ‘ I congratulate you upon seeing &c.’
"your conjunction is clear (you have rightly conjunctured or guessed)."

'consign to the flames.'

'this conduct is not inconsistent with his words.' consistently with their own interest. 'an assembly mostly consisting of learned men.'

do not put a bad construction upon his words.'

'to construe Vedantic sentences as referring to it.'

'you must also consult public good.' do not consult (be intent on) your good alone.' let astrologers be consulted.'

'he could not contain his great joy.'

'if so, I shall know its contents.'

'when it suits one's convenience.'

'when may I conveniently see you.'

'we are not conversant with love-matters.'

'even at the cost of one's life.'

'counting upon your promise.'

'to take courage. or to summon courage.'

' in the course of conversation.'

'there being no other course.'
DEL

एते संकल्पा मम प्रादुर्भाषत् or आसीत्-सम्भूते न मनसि ‘these thoughts crossed my mind (occurred to me).’ मम दर्शनपथमागतः, नयनविषययमवतीर्णः ‘he crossed my sight.’ व्यत्थतत्भुजः ‘with the arms crossed.’ व्यत्यस्तपातः ‘cross-legged.’

सर्वस्य श्रयला: सफलतां युष्म्-फलिता: ‘all his efforts were crowned with success.’

आचारपुष्पग्रहणः ‘to take flowers as is customary.’ आचारं प्रतिपद्यस्य ‘make the customary bow (salutation).’

मर्मश्चिद्रं-भिद्रु, मर्मोंिण क्षुद्य ‘cutting to the quick.’ मध्य-नमालिक्य ‘cutting short my speech.’

D

tत्योत्साहंगमं मा रूपः ‘do not damp his energy.’

आतुरो जीवितंसंहये वर्तते ‘the patient is in a dangerous state.’

अन्यं तमः, सूचिपेदं तमः ‘pitchy (blinding) darkness.’ सनमसं ‘all pervading darkness.’

हाहारिनादेन दिषो विवरितः ‘deafening all directions with cries of alas.’

स्वामुभिमृदुरान्तैण्यं गतः ‘he paid off the debt of his master with his life.’

पति में वयसि, परिवर्त्यसि ‘in the decline of life,’ ‘in declining years.’

दूर्गमतमण्या सा, वित्तमभागी गतोस्या अनुरागः ‘she is deep in love, far gone in love.’

मम विकारः परिशंदेवातीतः ‘my anguish transcends definition.’

एक्स्य मूल्येन व्याय: शुद्धितं, सर्वं व्यायुढः संप्रदते ‘all expenses are defrayed out of the proceeds of one.’

वैचयलपरिभाषी गद: ‘a disease which defies medical efforts.’

दीर्घसंतु विनययति ‘delay is dangerous.’

अयुमोधा तस्य हस्ताः हस्तं प्राप्ययाति ‘I shall deliver the letter into his hand.’
DIS

सर्व दैवाचीन-आयतं ‘everything depends on fate.’ मया प्रायोपवेशन
हूँत विद्व ‘depend upon it, I shall starve myself to
death.’ असंशयं, निदर्शं, नूँ, खऱ ‘depend upon it,’ ‘to be
sure.’ निमित्तसत्रव्येक ‘dependent on a cause.’

विषण्ण, मुक्तावयव ‘depressed in spirits,’ ‘dejected.’
सर्वजनस्योपहास्यतामुपापण्यति ‘are derided by all,’ ‘become the
laughing-stock of all.’

तस्या: श्रीरचनानामविषया ‘her beauty can’t be described.’
सवर्तरं, सवर्तरेशं, विस्तरत:−शः, सुविस्तरं ‘in detail,’ at length,
exhaustively.

सा पुनः लावणयमान् विशेषाः अर मनोहरं बयूः, प्रवीणमानावयवा
‘she developed her lovely limbs.’

क्षुण्णाधर्म्यो रेतारात्मसपि न अत्तीयु: ‘did not deviate even
a line (an inch) from the beaten path.’

एकुमात्मतिवनिवासाय वैततलोत्यासार्य कृतियमि ‘I shall not raise a
devil for my own destruction.’

पुत्रमातानलक्ष्मीका: गुणवत्तुतरोपितब्र: ‘having devolved their
property upon their sons.’

लुप्ताच ‘a dead letter.’ अधश्यम् वैरे ‘deadly enmity.’
स लोकपत्रात हृत: ‘he was pelted to death.’

अध्यतितियतेथसमस्मातिरातु ‘she is not different from my
body (myself).’

विषमपदविमाशिनी ठीका ‘a commentary explaining difficulties.’
आदिमयप्रतयेंचे वेत: ‘the mind feels diffident of itself.’

अल्मप्राप्तयकन् अर अप्रसंगेन, प्रकृतमेवानुसन्धीयाति ‘enough of
degression.’

चक्षुविवर्णायतिकान्तेशु-नयनपत्रातीतेशु-अन्तरितेशु-अदृष्टियोधरेशु-अन्तरहितेशु-
कन्येतेशु ‘the pigeons having disappeared.’

कर्त्यानि दुःखिताणि: खचितापर्यानि ‘the afflicted should disburden
(ease) their grief.’

शिष्य उपदेशं मलिनयति ‘a pupil spoils, brings discredit on,
the instruction (given to him).’
THE STUDENT'S GUIDE

DRABRA

प्रकृत-प्रस्तुत अनुसू or अनुसम्बा ‘to turn to the subject under discussion.’ प्रस्ताव:; प्रस्तुत-प्रकृत-विषय:, प्रस्तुत, प्रकृत ‘the subject under discussion.’

तपस्विवद्यांनोपेताः, तापसज्ञानाः, तापसहृष्ठारिणः ‘disguised as ascetics.’

निष्कारणी न्यु: ‘a disinterested friend.’

सम द्रव्यस्य कार्य त्या विनियोगः कृत: ‘how have you disposed of my money.’ अपूर्व स्वाधीनोरिं ‘I am at your disposal.’ अयमभव्यव- दायत्तः, अम्ब मवान्य प्रभवति ‘this matter is at your disposal’ कल्हवील, कल्हकाम ‘disposed to quarrel.’

कि वो विवादस्तु ‘what are you disputing about,’ ‘what is the matter at issue.’ वादप्रस्तौर: ‘a disputed point.’

अतिविवेलेष: ‘a distinguished guest.’

एव तापसदक्षिपामि, अन्यत: संचारकाम ‘I shall thus divert his thoughts.’

अत्मभैरानं कुणं ‘a house divided against itself.’

अपि कुमारं-शिवं भवतः ‘how do you do,’ ‘are you doing well. स्वयं सुख-सुशासन पूज्यति ‘asks you how you do.’ देवीं सुखं प्रस्तुतागता ‘she came to ask the queen if she was doing well.’ अलं निबिड़ेन ‘have done with, enough of, your importunity.’ बिंकम्सारम् सवामिच्छिन्तारिह्यणिः ‘what have we to do with watching the movements of our master.’

मनो मे संस्कार पाहते or आभकेत ‘my mind is still in doubt.’

नतोपनर्म्मिमागः, उत्साहलिनी भूमि ‘ground having ups and downs,’ ‘uneven ground.’ पारस्परित ‘ups and downs.’ नीतिभव्यस्तुपरिच्छ शस्त्रा चक्षुभिप्रमेयं ‘there are ups and downs in our condition (in life) as in the course of the wheel.’ निपार्तिताः-उच्छेदिताः-असि प्रजापीतिः ‘down with the tyrant.’

परिणतप्रायपरसरह ‘the day is drawing to a close,’ ‘it is about sun-set.’ तथा स्वहृदेनायारा: कपिता ‘you have drawn down ruin upon yourself with your own hands.’
EFF

드니치림파리자ः: गर्दभ: ‘an ass dressed in a tiger’s skin.’

अभिलाख प्रचारिदत: ‘driven to do a rash act.’ अविरलवारियारस्यारस्यालात्: पुष्पाराजसार: ‘a sharp driving shower.’ किमुद्धिश्य मवानार्थते ‘what are you driving at.’

या महानार्थते मुखुः ‘let not your-spirits droop (flag). do not despair.’ मुक्तितिविवाहनश्विष ‘I slept with drooping limbs.’

असते देहुः ‘the whole frame drops down.’

जलतिमुनिपातेन क्रमशः पूर्णेते गदत: ‘small drops make a pool.’

संहियुपातिः कवया ‘let this matter (story) be dropped.’

अवस्थायायणि मे गायाणि, सीवत्ति मे अंगाणि, ‘I feel ready to drop down.’

शिश्री केकाशिक्षितरथिति मे वचन ‘the peacock drowned my voice with his cries.’

ब्रवणगोचरे तिष: ‘be within ear-shot.

महत्त प्रवृत्ते ‘early in the morning.’

न परिहासिः, नायं परिहासिः समय: ‘I am in earnest. ‘I am not joking.’ परमाणुः ग्रह ‘take in earnest.’

लथम् स्वास्वम् मया, अन्तु निश्चितः शीतलिः ‘I am at ease.’

बालो मयायः विषादः प्रकारः अन्तरात्मा ‘this my soul is completely at ease.’ यथाकार्म, परतिः, प्रकारः ‘at one’s ease.’ सुखानुष्ठान ‘sleeping at ease.’

वन्तिः: ‘setting the teeth on edge.’

फल पूर्णः (1 P.) ‘to take effect.’ मान्यस्य रंगः विलोचने न पृथ्वीः ‘the velocity of the wind has no effect on (prevails not against) a mountain.’ मृदुलस्य सिवकः ऐश्वर्यास्यास्यास्यास्यास्यास्यारस्यास्यालात् ‘such changes of purpose take effect (grow strong) in persons intoxicated with sovereign power.’ निश्चितः मृदुः समसा ‘of darkness thickening at night.’ वज्रे तपाशीयः भस्मुः बुद्ध ‘the thunder-bolt has no effect on those who have practised austere penance.’ इति, पेतदंकियाय ‘to this effect.’ अथवा:।

सन्नत: ‘in effect.’
EXC

नृपस्तस्या बद्धमावः, कृतानुरागः; प्रीति-भावं बदन्यं "the king was enamoured of her," 'fixed his love on her.'

शृणु मे सावशेषं वचः: 'hear my speech to the end (hear me out).' कल्याणीदक्षः-स्वतं-भविष्यति 'it will end in good.'

अलमतिविस्तरेण 'enough of prolixity.' अर्ल-इलं-परिहासेन enough of joking.'

कृलुहलेन तस्य चेतनि पद कृतं 'curiosity entered his heart.'

मानमहिः, मान्य, पूजयः: 'he is entitled to respect.' स पुरस्कार-महिः 'he is entitled to precedence.'

परसु वासिष्ठ्यु 'envious (jealous) of another's happiness.' ते परस्परवश:पुरोहिता: 'they are envious, jealous, of each other's fame.'

तुल्या व 'to consider equal.' तत्कारं साधारितमलं स: 'he is equal to the task.'

प्रविचारसं 'sending on an errand.'

बन्धनप्रस्लो गृहकोपोतविविलायः मुखे पतितः 'he has escaped one danger only to fall into another (has escaped Scylla to fall into Charybdis'). कवं कथमपि मुक्त: 'he narrowly escaped.'

सुरक्षिता तां प्रेयं 'send her a good escort.'

अत्यतविलुप्तस्तं 'disappeared for ever.' एकांतिनो 'lost for ever.' असाध्यवर्तेण गत, अत्यतनतेत 'gone for ever.' असाध्याया मा मुंगवा 'she slept not to ever wake again (to wake no more).'

अंब्रह्मण, अत्याहितं 'Oh! an evil has befallen,' alas, woe me.

स सत्कारो मम मनोरवानामप्यम्मि: 'the reception exceeded even my expectations.'

उत्सगीः सापवावः: 'rules have exceptions.' अपवादार्थिवोत्सगीः

कृत्यवृहत्तर: 'as general rules are limited by exceptions.'

अभिमन्युवाच तद्वचः: इति लोकवाद: न विसंवादर्मादयति 'that saying has no exception.' प्रतिप्रस्तः 'counter-exception.'

शिर-शुल्लियोत्सेनपदिशु 'pleading an excuse of headache.'

अनामायपदेन 'under the excuse of illness.'
FAR

स्वनियोगमशृव्यं कृह, अनुतिष्ठतम्नो नियोगं execute thy business, do thy duty.'

अति कमालीवनभिसवशेखव: 'his boyhood gradually expanded into youth.' हृयोस्योल्लनयन: 'with his eyes expanded with joy.'

भवतात्मा कलेवर्ष्य पदमुपनीत: 'you exposed yourself to trouble.' स कातर इति वाच्यातं गतः 'he was exposed to the charge of cowardice.' सा तण्डुलान् सूर्यात्ये दत्तवती, आतपायोज्जितवती 'she exposed rice to the sun.'

कियतायंयोनि, ईयसु मनाक् to some extent.' सर्वं 'to the fullest extent.'

लोके प्रकटया 'in the eyes of the public.' अक्षिष्ठः tतस्य 'I am an eyesore to him.'

F

मुखानुष्ठितं समुसं 'face to face.' पूर्वाभिमुखं गृहं 'a house facing the East.'

वस्तुतः, तत्वतः 'in fact.' वस्तुतुरौन, परमार्थतः, तत्वतः 'as a matter of fact.'

संक्षेपान्वर्षणवी 'his talent fails not in difficulties.' फले विरंगदत्ति 'fails to give the fruit.' रसनीपोलवर्ढिविद्विधिना विरंगालयि: 'a good appointment was made to fail by Fate.' तस्य चैव न हीयते, न सर्वत्ति 'his courage does not fail him.' पुष्कानैव 'failing male issue.' तस्य स्मृतिलोप: संजातः 'his memory ailed him. सन्ततिविज्ञेदोऽलोऽ 'failure of issue.'

अनिलवः थियो मूलं 'faint heart never won fair lady.'

सुदिनं 'a fair day or weather.'

पातरस्तानव, व्रस्तोदयी 'rise and fall.' स लक्ष्यवृद्धात्सायकोमुद: 'his arrow fell short of its aim.' तव महिमानमुक्तियां वच संस्थितेत 'words fall short in describing your greatness. लुत्तप्रतिज्जः, बस्त्यस्यां, मन्त्रप्रतिजि 'false to one's promise.'

अतिपरिचालव्रत्सा 'familiarity breeds contempt.'

को वृत्तान्तस्त्रतम्बस्या: 'how fares it with her ladyship.'
the sage will not find fault with this.' दृष्टिदोषा मूर्गया ' chase is found fault with.'

a man of feeling.' स चेतस: कल्य मनो न दूरते ' what man of feeling is not affected at heart.'

he feigned himself to be dead.' कृत्तक को पृथ्वा 'feigning anger.' प्रसुव्यक्तिण, ध्याजसुप्त, लक्षसुप्त 'feigning sleep.'

drinks ( his ) fill.' तै: सोपराची स्थापितः 'they found him guilty.'

a fine or fair proposal.' उदार-अधम: कल्य 'this fits well.'

with his eyes fixed on my face.' जासक-बद्ध-दृष्टिः 'having the gaze fixed.' स्तितिघ-अधिमेयसेवन 'with a fixed look.' मनो नियोजीतेः भ्रमितः 'the mind devoid of fixedness rambles.'

seeking or finding flaws, or picking holes.' रंगभागेषिन्, छिर्ङ्गावेषिन्

a palace having seven floors.' सप्तमूलकमा: प्रासादः 'folding his hands together.' मुजाम्यो तामापीडः 'folding her in his arms.'

follow ( in ) the foot-steps of the great.' पदभी प्रतिपि 'following the path.' पुरस्ततमध्यमः 'fellowing a middle course.' दुःखं दुःखानुबन्धिः, विपद्यमनुबन्धाति 'one misfortune follows another.' अत: फ़ि प्राप्तोति 'what follows from this!' परस्ताद्वादल्लखते 'what follows is understood.'

what followed next, proceed. तदद्वा 'it is as follows.'

God forbid ( forfend ).' सन्यासम्यायिः करोमि 'I shall forego my name.'

who has fulfilled his promise.'
G

HAN

जन्य शुष्क शय्या 'get out of (leave) bed now.'

युद्ध संभाहि: or बहुपरिकरास्ते 'they have girded up their
loins for battle.'

शुष्क शब्दा ना गमः, शोकानीय: मा भू:, बैक्षण्य मावलब्ध्य 'do not
give way to grief.'

न्यूरियिव प्रार्थनयेन नेजीसा 'as if glowing with Brāhmanic
lustre.'

इति स्यात:, इत्तामचय:, दत्तत्सः 'he goes by the name of.'
उपायां ताम जयाम 'she went by the name of Umā.'

कि तथा दु:स्थाया, कोष्ठस्तव्या दश्चनेन 'what is the good of seeing
her.' अस्मां परिप्रेक्ष्येन 'what good do you get by weeping.'

मृत्युपुश्कली वर्तते, कालालिभ:, मृत्युःचरं गतः 'he is within the
grasp of death. इदं च अश्रेष्ठविद्याप्रह्यायाय 'and this grasp
every (kind of) learning.'मासायं सम्बूधितवाचासि 'you
have well grasped my meaning.'

आन्तरद्वम परां कोट-कांडः अभिगत: 'he was greatly delighted.'

रोपातू दत्तात्थापिष्क्रिय 'grinding the teeth in rage.'

वीकन्वमवीमास्तः, प्राप्तभोवः, योवनवसमापेदे 'he grew up to
man's estate (attained majority.). वस्तह: महोकातां संघुति,
महोलास्मां ल्यागति एक ग्रोत्स अत्र लार्कुल.'

तस्या: जानवंतारस्मरं प्रावतेंत, उद्वापे नयने बाजे 'ears gushed
forth from her eyes in torrents.'

H

चौंचौंति 'in the habit of stealing.' भालु-ख, दुःखकीलः,
परिवर्तकंडेय 'habituated to distress.'

राःकामलकिनुस 'even a hair's breadth.'

सेवनार्थे समुत्तमः अर्थ ल्यागति प्रत्यप्तत: 'half a loaf is better
than no bread.'

नियुङ्गं, भायुङ्गं 'a hand-to-hand fight.' एकत्व:-अन्यत:, एकं च-
अपरं च 'on the one hand—on the other hand.' तु, तातु 'on
the other hand.' सर्वथा, सर्व त 'on all hands,' दत्तानात्वतं 'given a helping hand.' परंपरया आगम् 'to be handed down.' विशालकिरिवात्तरा तिष्ठ 'hang between' (like Tris’anku).

आवेदनम् प्रत्यास्तमानन्दं अप्रजातानि शुभोनि नित्याति अन्तecedent good omens are harbingers of coming happiness' (Cf. coming events cast their shadows before.)

अहो दाहणे इव तिष्ठति: 'Oh hard fate.' प्रवलक्षुंधावसन 'hard pressed by hunger.'

tab सुखं कमलनिर्विधं-आहस्ति- 'your face has the beauty of a lotus.'

संशयितीक्ष्यति: 'who hazaards his life.'

घुरि कृतीनियो व्रित्तीये-' to be placed at the head of.'

स सर्वेण स्थिर-मूँद्ध-तिष्ठति: he stands at the head of all.' वसिष्ठा-

विगुण्ठता-विष्णुपुर:सर: अमुखा: पुरोगमा: 'headed by Vas’istha.'

चन्द्रिकारोक्षण तैं 'sore-healing oil.'

सुस्थोती, कुशलमस्ति 'he is in good health.' पूर्वेवत्-प्रभातित: समझाति 'became as healthy as before.'

किमस्मानु संतुद्वैवःक्षण 'why do you heap accusations (calumnies) upon us.'

हि कण्ठं परंतरं शुरूतमानति: 'we know it by hearsay.'

तोत्तांसं, सवितमा 'with all one's heart.' सवितमा सत्समनकरणिं श्रद्धामुित: 'he has applied himself to the work, heart and soul.'

यथेऽच, पर्याप्तं, प्रकारम्, निमित्त 'to one's heart's content.'

दीर्घ-स्वादस्यद्वैव-विश्वस 'heaving deeply.'

सुतियणामानेतस्यपरं, भूलोकत्वं स्वर्गः 'this is a heaven on earth.'

अहमुपदमागत एव 'I shall be close upon your heels,' 'I shall just follow you.' जंघामवर्तब्र 'to take to one's heels.'

विनासुक्खकारणं दैवं न सिद्ध्यति 'God helps those, who help themselves.' का गति: किमन्याच्छरणं 'I can't help.'

हंत वैभमलावाप्रत्यो वर्तते 'yonder is indeed a hideous spectacle.'

स तवं भूमिन्यते 'he has a high opinion (thinks highly) of you.'
IMP

इषवः सिद्धान्ति लक्ष्ये च चले 'arrows hit a moving mark.'

का कियती मात्रा तेया मम, तान्हू तूणाय मत्ये ओर तूणीस्वाते 'I hold them of no account.' वायुमयभव, बाह्य नियुच्छ, तूणीं जोंच आस्व 'hold your tongue.' सर्वरामी-अव्यभिचारी अयं नियम: 'this rule holds good everywhere.' मुक्तवहः- 'letting go the hold.' रागः सुकुमरण्टे स्वायी महति, 'red colour takes a firm hold on a white cloth.' स लोकस्य मन आदे 'he had a hold on the mind of the people (drew the mind of the people towards himself).' तेमेतरं चेतसि नीपेन्द्र:, अपलब्धपदो हुदि 'the advice took no hold (was not impressed) on the mind.'

तद्वृत: तस्य हृदयमर्मास्पदत 'the words went home to his heart.'

तद्वृत: तस्य हृदयमर्मास्पदत 'the words went home to his heart.'

चतुरः जसकानू विश्वासः व्यत्वा 'retaining four hares as hostages.'

मानुषीं मिर्गुवीर्यासाय 'uttered human accents.'

इति राज्यं 'winter' बामपादमाधय 'thus completely humbling the kings.'

I

विज्ञ्ययं प्राप्ते, ब्रह्मालीनः, ब्रह्मसूर्यं गत: 'becoming identical (one) with Brahman.'

दुरं, दुर्भाग्यं, मन्दभाग्यं, दैवित्यासि-चुक्खपक: 'ill luck.'

अस्मातीकालातु 'from times immemorial.'

स महति जीवितिन्तरेये अवतं 'he stood in imminent peril of death.'

अनं मेवया (सेवेयांत्येन) मध्यस्ततां गृहीतवा मण 'away with flattery, speak impartially.'

उत्तमत्त्यिकालतुवदिन 'an untimely storm impends.' अनावृद्धिः संग्रहते ततं 'a drought is closely impending.'

निवट्युप्पतः or पुनः पुनश्चानुबृह्यमान: स जगद सर्व 'being importuned (pressed), he told all.'
INT

Jaanaki kaḥṣatva mūtiyāva śārīritiṇa viṁtāmbāyaeva ‘Jaanaki is the Karuna sentiment or pang of separation incarnate.’

वाच्यतां याति, दोषमाजने-दोषमाके-दोषपात्रं-भवति. ‘he incurs blame.’

कि कथ्यते श्रीहम्मयस्व तत्स्य ‘the splendour of that pair is simply indescribable (what words can describe their splendour).

संभावनौयामात्मायावान्तृकतः ‘his dignity may be inferred from his form.’ आकृतिरक्षनामात्मायावान्तृकताः ‘her very form leads (one) to infer her being superhuman.’

अध्यक्षत्वमात्मायावान्तृकत ‘it will be clear who is inferior and who is superior.’ ओजस्वित्या या न परिनिर्देश्यते शाच्या: ‘she is not inferior to S’achi in majestic dignity.’ न प्रतिच्छद्विक्षण-शाच्यतः मधुरता ‘(her) loveliness is not inferior to (does not fall short of) that in the picture.’

अमित्व विनोदनीणयाया संदेहता एव हुँकस्य ‘these diversions will only serve to inflame grief.’

वाच्यतां सिद्ध, अभिनवः जराशत ‘inflated with pride.’

निद्रायमान-विषेष ‘under the influence of sleep.’ मूढः परमाप्यन्यूरुवुद्धि: ‘a fool has his mind influenced by the convictions of others.’

पुष्पोतेर्वेदिता विण्यत ‘instead of saying on Purushottama.’ ज्ञाते आरामवणे किमिति कीड़िस ‘instead of studying why do you play?’ हरषस्वाने बलं विषादेन ‘be not sorry instead of being (where you should be) glad.’

परार्थनीणीणकमेतुत ‘serving as the instrument of others.’ उपकरणीयामात्मायावैविचि जनय ‘such persons become helping instruments.’

चक्रूक्ती ‘compound interest.’ सरला बृद्धि ‘simple interest.’

पंक्तिके तत्तेन, पंक्तिरं तत्र ‘interest at five per cent.’ दृष्टेऽयूप्न्यामिन्येकस्मात्मथ्य ‘you have seen how the interest of the story made me disgress.’ स्वायप्तर्स्वार्थंहृद्धि ‘looking
LAN
to one's own interest.' अतिरिक्तीयं कथावस्तु 'the subject
matter of the story is very interesting.' पक्षातिलिनौ आबामनयोः:
'we two are (respectively) interested in these two.'

न बदलन्यकामातिपात: 'if it should not interfere with other
duties.' अभ्यारेषु अभ्यारं स करोति 'he interferes in matters
not his own.'

१० नमन्तरा प्रतिबन्धित 'do not interrupt him.'
काले काले, अन्तरा अन्तरा 'at intervals.'
श्रंसत्रिपुष्णु, जित्त्रम 'inured to fatigue.'
नायमेकानो नियम: 'this is not an invariable rule.'
रामस्य दैव्युनिनयोः: कोपि 'it was a sad irony of fate in the
case of Rāma.'

J
परिहासिचरित्तम, नरसमाचित 'uttered in jest.'
ब्रह्मसंजालखदात् 'on account of the fatigue of journey.
उत्थाय पूर्ववहित् 'he resumed his journey.' सताहुमयोः
it is only a week's journey.'

स्वगृहनिवासेयेत्रमत्र वस 'stay here just as in your own house?
स्वपुल्लिनिेवं संवर्धित 'brought up just like one's own sons.'

K
जानुभ्यमान्ते गम् or पत 'go or fall on the knees.' जानु-
द्वन्द्व-द्वयस-माण्त्र 'knee-deep.'
भृकूटि वंघ or रच, स्वाभी संकुचि or भिद्द 'knit the eyebrow.'
बृद्धिपृथ्वी धवं तस्य 'knowledge is power.' तदाश्या भूवि प्रयोः,
तदाश्या जगाम 'became known by that name.'

L
कितनासत्तेर्विश्वेष्यानत् शभिषु 'labouring under hundreds of
anxieties'

पन्त्रय स्वल्पमर्गी-वर्तना 'proceeded by land.'
अलसेष्ठ 'with languishing looks.'
LIE

'एक ते जीवितावधि: प्रावद: 'this talk will last through life.'
कातियादिवसस्थिरायिनी योवनश्री: 'the bloom of youth lasts for a few days.'
कालान्तरकला माला 'a garland capable of lasting for a long time.'

वार्लामिष्टें पश्चात् 'the postern door was on the latch.'
किंचिति चिरागित त्या, वेलातिकमः कृत्: 'why are you late.'
मुहर्द ततु आस्तां, तिष्ठतु तावत् 'lay it aside for a while.'

विष्युत्सुत्तिनिर्तो जीवितावधिप्रायतू 'led a dissolute life.'
चित्रकुटयायिनि वर्णनि 'on the way leading to Chitrakūta.'
अथ पथा नदीमुण्डित्वते 'this way leads to the river.'

अनुदिवसं परिक्रियसंध्यात्: 'you are growing leaner and leaner day by day' (you are gradually wasting away).
सह-ेक्षया दत्तज्ञावलिवा 'leaning on Madealakhā's arm.'
बामहस्तो: पहितवन्दना 'leaning her face on her left hand.'

अय्यवरः साक्ष्यणो ज्ञेया: 'there should be at least three witnesses.'
अस्मात्वेतहीनेषु 'we being left behind.'

शालै गानीयवें 'when it left off raining.'

सुखमुचुद्वेते परस्य 'it is easy to advise or read lectures to others.'

लब्धाकाश, प्राप्ताकाश, निग्यानार, लवक्षण 'being at leisure.'

परित्रायस्तेवं बा कस्पायि तपस्विनो हस्ते पतिष्यति 'secure her lest she fall into the hands of some ascetic.'

मूलिकाक् 'to level to the ground.'

बरिक्षणतं नीत-यथित reduced to the level of the poor.'

मनुष्याः रङ्गलंशीलाः: 'man is liable to err.'

यदुवरत्सर्पात् तत्र प्रभवति भक्ति 'your ladyship is at liberty to do what befits the occasion.'

सर्वप्रमुखायं वीरभद्रायक् 'the fault lies with you entirely.'

स्वीमांसी अंदे दीप: 'this fault lies with my friend.'
TO SANSKRIT COMPOSITION

MAS

प्राणयात्रा-शारण-रक्षण 'support of life,' साध्वृत 'leading a virtuous life.' दशान्तरण 'the vicissitudes of life.'

अन्या वृष्टि 'considered in this light.'

एवमादि 'this and the like.' यस्ते छन्ने, यद्वन्ते रोचते 'just as you like.' कामचार, स्वच्छन्द, स्वारिनी, कामवृत्ति 'doing as one likes.' कामसूत्र 'taking what form he likes.' यथामिलितं कियतां 'do as you like.' सन्न तस्या रचने वसूवं 'he was not to her liking.'

अट्टविषय 'of narrow limit (scope),' तस्य यथा इत्यत्तया परिच्छेदतुः नां 'no (definite) limit can be set to his fame.' न गुणानांमित्यत्ता 'not through the limited nature of merits.'

यावदहृ धिर्ये 'as long as I live.' वन्यश्ले: शरीरवृत्ति निर्वर्त्तयति 'lives on wild fruit.' स्माते कले 'within living memory.'

राजकुले-राजसे-निविदुः caus. 'to lodge a complaint,' 'to file a suit.'

नयते:-वृद्धितमि:-भा,लिधि 'to look intently at.' तस्साहास्याय 'that looks like wantonness.' जनलङ्गे ये योगकोषं वहस्त, जननीयकेशकश्चिन्तय 'look after (look to the well-being, take care of) my mother.'

विगातासुन्मूलयं, प्राणौर्थीयत 'he lost his life.' मित्रदिविजयते 'he loses his friends.' उन्नामागामी अमृत 'he lost his way.' चेतुता-विकार-अंधकारस्नां 'who has lost his office,' किमहास्याधिकारितिपतिमूद 'being at a loss what to do.'

उपनमू 'उपस्य 'fall to the lot of.' तव दु:धुमूलपनमेव 'misery will be your lot.' कस्याधिक कुम्भमुनते 'to whose lot (share) does perpetual happiness fall.'

M

दोषमिति गुणत्वमुपपावित्रतु 'to make the best of a bad matter.'

कित्वमेवः 'hitting the mark.'

आंतरिक आचरण: न प्रभावायतमानः, ग्राहानागामीशोहित्रिः संबृतः 'I am not master of myself.' सक्षास्त्रपरंतपि: शास्त्रपारम्पर्य: 'who has completely mastered all sciences.' गातोसिव सत्तुत्वायत्रः
विधान परं पूर्णता ‘you have attained perfect mastery over all sciences of arms.’

आयुं प्रतिष्ठानी भवाव ‘let us (two) make a match.’ देश्येम्ये हृदरिल ‘Hari is a match for the demons.’ अतीत-अतिक्रमनबतू ‘to be more than a match for.’ वुल्यप्रतिलंघि बमूव युद्ध ‘it was well-matched fight.’

यत्किचित्तकररतमतू ‘it does not much matter.’ कि तस्या कार्यमनयः ‘what is the matter with her.’ कि मम तैन कार्य-कोयः ‘what matters it to me.’ सत्त्ववाणस्य अतिकिचित्तकरतवात् ‘proximity being not material.’

परिृष्ठप्रश्न, कठोरपी ‘of matured intellect.’

साकूर्त या निर्वर्ण ‘casting at me a meaning look.’

प्रत्यूदि-या ब्रज-गम-इ ‘go out to meet.’ प्रत्युत्या, अष्ट्या ‘to rise to meet.’ अपः संस्थवान्ते-संभिवाते ‘waters meet.’

तस्य हृदवर्ग श्वेताहास्मृवत्, श्वेताहास्मभ्यनवत ‘his heart was melted with affection.’

मेवाविव, धारणावत् ‘having a retentive memory.’ सत्त्विनिषयतां-स्मृतिपथं स्मतत्वशैव-कथावशैव गम् or नी pass. ‘to remain only in memory.’

एको दोषो गुणस्फलिपते निमज्जति ‘one fault merges in a collection of good qualities.’

चित्त-मनो-व्यापरः-बृत्ति ‘working of the mind.’ मनसि उत्त-द or उद्मू, बुद्धि संज्ञा ‘to cross or occur to the mind.’ ब्राह्मण-तिलक-सावर्त ‘prashna: never mind the first question.’

उत्तरात्माभारणं परिष्ठकितमनुवा मिम ‘I feel pleasure mingled with regret.’

मार्गांत् भ्रष्ट ‘missed his way.’

गोरूवमलन्त ‘a mistake in calling by name.’ तस्माद् गर्भामाद् व्यावाधिया-बुद्धि पक्व ‘mistakenly ‘animals run away from the ass mistaking it for a tiger.’
OCC

आपातरमणीय ‘good for the present moment.’

श्रेल: सर्वप्रभावानि परिच्छद्राणि पश्यति। आतमनो विष्णुवामानस्वदो पश्यति 'the mote thou seest in the eyes of others, but not the beam in thine own.'

तर्क्ते तालं पश्यति, अरणे पर्क्तीकरोति ‘he makes mountains of mole-hills.’

अर्स्माल्ल्वानात्तदाल्ल्वदमिपि न यंत्यं ‘don't move even a step further.’

कर्मणे गहना गति: ‘mysterious are the ways (working) of Fate.’

N

अपि ज्ञायते ते नामवेदत: ‘do you know their names.’

अस्य मातारं नामत: श्रुँच्छयः ‘I shall ask his mother’s name.’

नामवेदत: मामाल्ल्वायति ‘he calls me by my name.’ वचनेन, वचनाल्लव ‘in one’s name.’ बाच्चस्ववधा मदुक्षराजा राजा ‘say to the king in my name. मामाल्ल्वायु तस्मि स्वभासनाख्यारणि पातय ‘salute him in my name.’

मानुषेषुसुलमो लकिष्मा ‘levity natural to mortals.’

दुर्जातबव्यः ‘a friend in need (adversity).’ स सुः स्वसने योः स्वातः ‘a friend in need is a friend indeed.’

मातशि मूर्ति चाक्यायति ‘Malati nods her head.’

ननु शाब्दयानि: किन्तु श्वास्तः ‘I am but a nominal lord of the Earth.’

बदुहुमुहुमेतद्वत् वृत्त ‘this matter has become notorious’ (known to all).

यत्नादुपचयवतंतामसी ‘let her be carefully nursed.’

O

स्कृतर्माकावनीतमता ‘the sole object of one’s affection.’

किमुद्भिस्मा, किमिनिदित्तं, किमेक्ष्म फलं ‘with what object in view.’

अत्यतिफूसता सा समाचे: ‘she was an obstacle to meditation.’

इलाचे गहिस्वदे स्खता ‘occupying the honourable position of a housewife.’
THE STUDENT'S GUIDE

PAS

इति तत्स्व बुद्धे न संज्ञातां, इति तत्स्व हृदय नापरतितं 'this did not occur to his mind.' स्मृतिपूर्वसिद्धि इति हौ बनोको 'these two verses occur to our mind.'

कस्मिन् वृजाः अपरांद्र शकुन्तला 'S'akuntalā has offended some person worthy of respect.' तव न कदाचि मया विपियं कुतं, प्रतिकुलमारितं 'I have never even once offended you.' श्रीघाकोपिन्, मुल्लाकोप 'easily taking offence.'

च्युत-प्रदेश-अधिकार 'dismissed from office.'

प्रकाशं निगमतं: 'having gone out into the open air.' ततो-पालमे पतितास्मि, उपालमपात्र जाता 'I laid myself open to your taunt.'

गुह्तीकात्सर, लभाकाश 'seizing an opportunity.'

लोकाचारविह्णु, लोकविहिष्ट 'opposed to the practice of the world.'

अत्र स्वहेच्छा वर्तत्वा भवानु, स्वाभिमाने क्रियता 'it is left to your option, or choice.'

व्यायामप्यति देव: 'your Majesty's orders will be obeyed.' अनुरोधं 'natural order.' प्रतिलोमं, व्यूत्कम्, विपर्ययं, व्यत्यास: 'reverse order.'

अपहिमे परिश्रमजनितवा निद्रया 'I am overcome by sleep caused by fatigue.'

आन्द्राराविवाहिणा चक्षूषा 'with an eye overflowing with joy.' प्रथम कुतुहलः सपरिवाहामासीत् 'my curiosity first overflowed.'

P

विवचनां प्रेयंते 'grew or turned pale.'

शरीरसुता मे शकुन्तला 'S'akuntalā forms, as it were, a part and parcel of my body.'

मुनिकात्मकत्वं 'assignment of parts.'

तस्य निर्मम विशेषं वृद्धि 'give the particulars of that man.'

तेनास्तो परिपालिता: समां कर्यचित्तु 'he with difficulty passed eight years.' इदं धिय: पथि न बलते 'this passes conception.'
PLE

अस्ता-तिन्द्र सदनान, यानु किमनें ' let it pass now.' किमयमांहीताएँक चतकाश्रिष्कामसि ' why do you leave the camp without ( taking ) a pass.' अमुहालालित ' without a pass.'

तथा हुदयकालमोहिमित्र कामदेववाक्यपद्धते. सलीपुर्योगःपितुतुतुतु ' she passed off the picture of her beloved upon her friend as that of Cupid.' मध्यकालावतान्तोगलारित आयण ' the account of the second mother has been passed over by his honour.'

जाणन्तरपालित्तुरोत्तर्या ' another peeping through a lattice.'

आज्ञा गुरुणा ह्यविचारणीया ' the command of elderly persons is ( to be considered ) peremptory.' should not be called in question.

नाटकः न प्रयोगते दृश्य, प्रयोगाशिष्कं न दृश्य ' the drama has not been seen performed ( acted ) on the stage.'

स्वयच्छत्र्याच्यो मव ' persevere in your opposition.'

आसन्न-वारीर-परिवारकः ' a personal attendant,' ' body-guard.'

स्तानुभव ' personal experience.'

योवनमनंदु सनंद 'youth has pervaded the limbs.'

आयतां कः कामाचीति 'ascertain who are the petitioners.'

विरहोक्तं हुदं ' a heart pining away in absence.' स शूरः गंविषुदायतु ' he pined for his home.' अन्त-पुराविरहपुर्युक्तको राजवि: ' the royal sage is pining by the separation from his wives.'

पितुस्वामी-भूमि 'in the place of a father.' प्रथम; प्रथमतः, प्रथम तावतु ' in the first place.' अपर च, पुतः, पुरुषच ' in the next place.'

अचर्च, वादिन, अभियोक्त ' a plaintiff.' प्रत्यचिन, अभियुक्त; प्रति-वादिन ' a defendant.'

द्वितीयवह्यात्मकं सोदुममेन ' worthy Sir, please wait for 2 or 3 days.' यदमिरोच्यवते ववस्याय ' just as my friend pleases.' हुदयवनम: परिहास: ' a pleasant joke.' मुखार्च, श्रुतिसुब, श्रवणसुभा मंजुस्वन ' pleasing to the ear.'

विद्यविढ्य: गृहोत्सवम्: अहं ' I have pledged my word.'
they two thus pledged their word that he would not harm you

on or at the point of death

the maid was given the position of a queen.

it is possible in both ways (both sides are possible).

being long in practice.

following good practices.

what profession do you practise?

practice' as opposed to 'theory.'

example is better than precept.

he even predicts events.

I prefer death to disgrace.

she showed signs of pregnancy.

advanced in pregnancy.

you should be present.

the past, present, and future.

in the presence of fire.

pressing him to the bosom.

pretending to be affected by poison.

pretends not to hear.

pretending to be just.

the witness prevaricated.

prevention is better than sure.

fell a prey to enemies.

the prime of youth.
HEA

तत्सदृशः नतः परं कथय 'proceed with your narrative.'
प्रस्तूताः विशादस्तु 'proceed with the matter at issue.'
प्रत्ययंगो भगवतो व्राहणावुद्धिः पाक: 'you may proceed with your
dinner-preparations in honour of the worthy Brāhmanas.'
किनिमित्तः ते सत्ताप: 'from what cause does thy excitement
proceed?'

कृष्णोचितः 'prompted by hunger' स सदा प्रत्युत्प्रभमि:
प्रक्वस्वनिर्पेक्षः 'he seldom wants a prompter.'
एष सत्त्वकां नगरानिवास्यते 'here is this person being
disgraced and proscribed from the city.
मुवते हि फलेन साभवो न तु कष्टे निजोपयोगिता 'good men prove
their usefulness by deeds, not by words.'

अनागात्विगताः 'one who provides for the future.' आपदगर
पनं रक्षेत 'one should provide wealth against times of want.'
स्वूयमाना नोंसिच्चताः or अनुदर्दताः: 'are not puffed up when
praised.' दपधिमात, उत्सिक्त, अवलिप्त. उहत 'puffed up with
pride.'

चौरद्रेष्ठे दण्डेऽत् 'he should punish (an offender) as a thief.'

Q

अनिविन्त्वात्वानुसरणस्तम्भन: 'ascetics may be questioned
without reserve.'

R

मन्दर्यविवरतोद्वा: सदा विजयमाध्यमतः 'slow and steady wins
the race.

नष्टी शम हृदये गत्वे जातं 'those words rankle in my heart.'
स प्रहारः 'the wound rankled.'

वृत्तान्तम् अवयविकथयापिणा 'by the account reaching (her)
ears.' इद्द धाप्येन तच्छ कर्मपवज्जयोंगस्तुतिविषयामापितमेव 'this has
probably reached your ears

प्रयुत्स्वर्यति 'having a ready wit.' 'ready-witted.

परमार्थं 'affection in the real sense of the term.'
res

the creditor shall pass a receipt in his own hand.'

he entered into a recognizance bond.'

I shall, therefore, recommend you to Damayanti.'

you are not yet reconciled.'

reconciles statements.'

a pledge to be redeemed at a fixed time.'

reduce to subjection.'

reduced to a skeleton of bones.'

a reference or allusion is here made to a mythological story.'

do not show a refractory spirit towards your husband.'

pray, do not refuse my request.'

his heart relented' being appeased, he relented.'

he somewhat relented.'

gives relief to sorrow.'

please remember (lay to heart) these words well.'

this group of gallants as if reminds me to-day of Patāla.'

Oh! I am well reminded.'

there goes a report.'

reposing confidence.'

represent even faults as merits.'

the characters resemble one another, agree, coincide.'
SAL

Sāgara ne bhāvīyante 'rivers are resolved into the sea.'
vaṃhaṃstōpavīhitavedana 'with her face resting on her left hand.'
śūnaye bhāravatīka 'resting on the three hoofs.'
śaṃskaravativāya yata badha suñjate 'on whom your sons had rested their hopes of overthrowing all enemies.'

हर: स्मते स्वेन चुपुषा निवोजिष्यति 'Hara will restore to Cupid his body.'

एवं सर्वोत्ति निश्चलेष्टाप्रसरस्य मे 'my actions being thus restricted on all sides (my course being thus hampered).'

अपवाद: उत्तर व्यावतिथितुमोड़व: 'an exception can restrict the scope of a rule.'

अतः परं पुनः कथिष्यामि 'I shall resume my story from this point afterwards.'

तस्य चार्यस्य सत्तं मनसि विपरिवर्तमानत्वात 'that matter constantly revolving in his mind.'

गमिष्याम्युपहास्यता 'I shall be ridiculed.'

अविचितमाह नियंबवदा 'Priyamvadā is right,' 'says rightly.'

न स्त्री स्वार्थस्यमहति 'a woman has no right to independence.'

तद्वै देवीहस्ते निकिष्पता मया युक्तत्वानुविष्टं 'I acted rightly in delivering it into the hands of the Queen.'

ते नामयुपतिष्ठति गुम्मु 'they do not rise to receive their elders.'

उत्तिष्ठमान: शानु: 'a rising enemy.'

स्थाने बलु सज्जते दृष्ट ि: 'it is proper that the eye is riveted.'

प्रथम गणितमिव तवोत्तरे 'your answer is, as it were, learnt by rote.'

प्रजा: प्रजा: स्वा इव तन्नविल्या 'ruling the subjects like one's own children.'

किंदवस्यिष्ठ रजन्या: 'how much has the night yet to run.'

S

सफलीकृतमयत्विष्ण्व: '(who showed that) he had not eaten his master's salt in vain.'
SHA

का कथा गणना (with loc.), कथौं नास्ति with prati 'what need we say of.' जन्मवाद: 'popular saying.' तथा च लीलिका-नामानाथक: 'so runs the popular saying,' 'as the pro-

verb goes.'

मूद्रां परिपर्ग्रनू सद्धातप दक्षिण 'open it, preserving the seal and show me.'

प्रत्यक्षीकृत 'to see with one's own eyes.'

क्षय, क्षयार्थ प्रसारित 'exposed for sale.'

क्रुतज्ज, क्रुतबेदित 'sense of obligation.' जरावलुप्तमानावमानाविचित्र: 'having lost all sense of honour and dishonour on account of old age.' यौगिकार्थ 'etymological sense.' स्थायिय 'conven-
tional or popular sense.' अन्तर्विश, अन्तर्विश, परमार्थे: 'in its true sense.' बाद्या एवा वीणा न चरिता भवति 'else this repetition has no sense' (does not become significant).

एकैक, व्यस्त 'taken separately' (सर्वभिन्नादातेमेकमपूर्वेऽ
माधवान, तद्विति कि व्यस्तमपि तिलोचये).

कोपोद्धरापनाम अर्थ यथा प्रयोगमिदं 'this will serve to rouse his anger.' उपयोग द्र्रु, स्यायम-समृद्धि 'to serve the purpose of,' 'serve as.' महत: परिवेष्ठार्या आसन् 'the gods served up food,' हर्षा पायोक्त अविपथीत 'this will serve as water to wash the feet with.'

सार्वभौमिका आधारणसंयोगः: 'sets of ornaments fitting all parts of the body.' रत्नामिति, मणिप्रस्तृः, रत्नबन्धित 'set with jewels.' पद कः 'set one's foot on.' मनः-चिन्ति-चित्रं चंस्य or आधा or सङ्कितिशर्या 'caus. or युज्य 'caus. 'set the heart on.' अनन्त समये परिणातो दिस: 'by this time the sun had set.' आधि-

वतो बनस भी: 'set your heart on religious duties. विनाशकमलसं
विविधेऽयु मनो मा सिद्धिवेशय 'set not your heart on transient objects.' अधिकारवृत्तती धीमासमय: 'summer which has just set in,' 'summer which is set off by modesty.'

अवर्णिणिताः परं श्रव्यस्याय 'settling what to say.'

ति अश्रिपारित: मातुलीसंबेरु 'this position would be shaken.'
STA

स्निग्धजनसंविमलतं दःः 'sorrow shared by dear friends.' केन वान्येन सहु साधारणिकरोमि दःः 'with whom else shall I share my grief.'

चरिता, फलकपाणि 'armed with a shield.' खड़गचंद्रग 'having a sword and shield.'

नयनोपान्तविलामित, साचिवीक्षण, अप्यांचुङ्कि:; कटाक्ष: 'a side-long look.'

विद्युषकं संज्ञा लंबवति 'makes a sign to Vidushaka.' अवपत्तू, सार्थं, चरितांशं, अर्थ्युक्तं, अन्यं 'significant.'

संदर्भेत मेहवं 'my heart sinks down' प्रक्वपिपासासाहसकानि अन्यकानि 'limbs sinking down through excessive thirst.' तस्य वैष्णव्येवत, स लुट्सलिन्तितैशाय: 'his heart sank within him.'

मया रथस्य मनद्रृढ़तो वेगः 'I have slackened the speed of the chariot.'

शिखिलिनितप्रयत्नः; स्थलोकामः 'who have slackened their efforts.'

मन्त्रयवेकं चेतः 'a mind slow to discriminate.' प्रत्ययविज्ञान-मन्त्र 'slow in recognizing.'

पराभवो मम हुद्वय प्रस्तुतं शल्यमिति, न्यक्कारो हुद्वय वच्चकिल हव मे-ही कर्ते परिप्रेक्ष्यते 'I am smarting under the defeat' (the defeat is rankling in my heart).

वाधिरामन्दत्यं: श्रेयान् 'something is better than nothing.'

बकुः सुकरमिदमध्यवसातु दु दुक्कारं 'it is sooner said than done.'

तत्त्वानामः स्वतं एव तत्त्वानु सृजति 'the spider spins out its web (threads) from itself.'

सोल्यां, प्रमुदितचिचि 'in high spirits.'

मित्रां न: भार्यिकं आच्छिन्ति 'snatches away the prey in spite of our looking on.'

चार्चसंहारस्त्रिपालः 'the king sees through spies.'

उपाध्यायभूतश्च: प्राणे: कि 'what is the use of life stained by infamy (ignominy) ?'

संशयस्य जीवितं तस्य, स संशयितजीवित श्रास्तित, जीवितं संशयदःत्वस्यः रुहें 'his life was at stake.'
SUP

वर्णनीय मिदं व्यवस्थित 'this will remain a standing stigma (on me).'

इद सीपसतिकं न भावति 'this does not stand to reason

संव्यवस्थित: 'who has obtained a standing. पुलकित, रोमांचित

'with the hair standing on end.'

वात्रारिमुखं प्रवृत्त 'to start on a journey.' अभिनवतथय: शबं

शहूते मृगा: 'not starting aside, the deer hear the sound ' सबकित 'with a start.'

अविदितयात्यामा रात्रिः 'night, the watches of which stole away

( imperceptibly glided away ).' श्लैनिद्रा निम्मीलितलोचनं मामेप

कार्कित 'sleep gently stole upon my eyes

ज्वलिति चलिते-चनोपिनि: 'when the fuel is stirred the fire

blazes up.'

नैतालता पीढ़ा निम्मकामति 'the evil does not stop here.

मुखः चपेटा दा 'to strike on the face सिते वर्नं जनवति 'strikes

fear in the mind.' बद-प्रसङ्ग-मूल 'striking deep root.' तत्स्य

हृदयं पस्परं विसर्य: 'he was struck with wonder.' तद्धि प्रसिद्ध-

तत्त्वं प्राणोंकेः शीघ्रेऽ बुद्धिमारोहितं, प्रसिद्धबलेन प्रथमचाल प्रतीतिते 'being

used in its most general sense, it easily strikes the mind.'

जरंरंतकरणविवर्णति-जरंरीकुकटकरणपठि-नाद: 'a sound stunning the
ears.'

सा देवीश्वदेवनोपचर्ये 'she is styled ( treated as ) Queen.

फिसुरनवरमृतरमुतरकोशलान्समधिगम्य 'succeeding his father as

sovereign of the North Kos'ala.

बदि नावसदिति गुह प्रयोजनं 'if any important duty should

not suffer.' लजः करोति दुःखुतं तद्धि फलति साधू 'a wicked person

commits a fault, and a good man suffers for it.'

बातपलथनात् 'from a sun-stroke.'

पुनसक्ततां नी 'to render superfluous.' अभिव्यक्तायं चत्रिकायं

फि दीपिकारोपनकस्येन 'when there is a clear moonlight, torches

are superfluous.'
truth is superior to thousands of horse-sacrifices.'

'how shall I support my life?'

'this hymn cannot by itself support any theory.'

'suppressing the emotion of sorrow.'

'I am made susceptible of an emotion.'

'yeowth is susceptible.'

'my mind is held in suspense and hence anxious.'

'the birds screamed as if out of sympathy.'

'tastes differ,' 'different men have different tastes.'

'I am unable to tear myself off from the cane-bower.'

'she tore her hair in grief.'

'passes the night grown tedious on account of dejection.'

'test me in theory and practice.'

'( I ) thank you,' 'thanks.'

'both are well-versed in theory and practice.'

'he does not think of going to his capital.'

'spoke through her friend.'

'a child is the mutual tie of parents.'

'I am chained down by this tight bark-garment.'
VER

समयः स्तानभोजनं सेवितं ‘it is high time to bathe and take our meals.’ कालानुवर्तिनः ‘a time server.’ नैव वारान्तरं विध्यास्मि ‘I shall not do so another time.’ अनवसर्गस्तूतिमावः ‘begging is out of time.’ अकालक्षेपं अविलंबितं, अकालहीनं ‘without loss of time.’

अमृत्यु विधा रसनाग्रनवकी, समस्ता एव जिह्यारेष्मेवन् ‘learning danced on the tip of his tongue.’

.वारासारीम्हुद्दी 'उृष्टिर्मृुव ‘it rained in torrents.'

शतसंख्या मातमिथ्य स्मृति ‘the number 100 touches me home.’

हृदय संपृखुङक्षेलण ‘the heart is touched with anxiety.’

भिमाष्ण तर्चविनिकप्रायावा विषत ‘adversity is the touch-stone of (the sincerity of) friendship.’

'प्राणकृतेष्वरको चोरः पदेन ‘a thief is traced out by his foot-steps.’

ब्रह्मवंशवर्ण ब्रह्मदारमानस्य ‘when the word Brahma is traced (to its root ).’

शुष्णावतर्भि: ‘from the trodden (beaten) path.’

परतपो नामा नवार्णानाम ‘Parantapa truly so called.’

विव-सिद्ध印度 या६ूपां ‘of Dhrurasiddhi true to his name.’

‘truly so called.’

उपकारः प्रत्युपुकारे नियतितितवः ‘one good turn deserves another.’

U

बसस्मित, बत्तित, बतत्कितोपनत ‘unexpected.’

समबायो हि हुतां, संहितः कार्यसायिका ‘union is strength.’

व्योतिषऽव्यायसे प्रसङ्गिते ‘the word ज्योति: is used in the sense of Light.’

’ज्योति:शब्दः ज्वलन एव रूढः ‘ज्योति: is conventionally used for fire.’

अनुपस्मक्तम्हुषण ‘not used to ornaments.’

V

रणपुरो वहु, समरसिरित वृत्त ‘to lead the van.’

बारिक शास्त्राद्वियं ‘a verbal message.’
W

'wait for some time.' शहस्व मासद्रवं

'start for two months.'

स्त्र्युःगमवतः वाहिरेखापेक्ष इव रिष्टः: ‘there is fire in the state of a spark (only) waiting for fuel.’

‘nothing will be wanting to you. न कामचारो मयि शंकनीयः: ‘do not suspect me of wantonness.'

सूर्यातपं सेव ‘warm oneself’ (in the sun). अण्वातपं सेव ‘warm oneself at the fire.

वृद्धिकायो ‘waxing and waning.'

अन्तरा ‘on the way.’ परिपवीयः ‘stand or come in the way.’

किं स्वातन्त्र्यमवलं ‘do you have your own way?’

सप्नं नो वार्तामववेधि ‘know that we are doing well in every respect.’ गुज्यते, बार्ध, तथेऽति उक्तव ‘saying very well.”

छन्दोनृत्ति: ‘acting according to another’s whim.’

ईश्वरेश्वराः बलीयसी, प्रभवति भगवानु विषि: ‘God’s will be done.’

बलात्, ह्यात्, अकामत: ‘against one's will.’

अवश: प्रमृष्ट ‘the ignominy was wiped out.’

कृतितमति: आसीत, निह्नारीहत: ‘he was at his will’s end.’

कष्टम्मव्यापस्त्र: ‘in a woeful plight.’

नैतिन्चर्य-किमत्र चिँच: ‘it is no wonder,’ what wonder is there?’

सत्य-पालित-संगर-सत्य: ‘true to, or keeping one's word.’

रुपसनवदेशपद्ध सरस्वती ‘a briefly-worded message.’ सम्पत्ति:साधुविन्यस्तपद ‘well worded.’ करणार्यप्रभित ‘pathetically worded.'
YIE

तवं मम जीवितार्पायस्वीमृतः ‘you are my all-the-world’ (the all-in-all of my life). लोकिकाजै ‘knowing the ways of the world.’

न तद्वि प्रागवस्थाया: परिन्तीयसे ‘you are not then worse off or in a worse condition than before.’

अनुसूप्लभत्तुगामिनी ‘having a husband worthy of herself.’

चैत्याधिन-निर्यातिन ‘wreaking revenge.’

Y

बाईं, अथ नक ‘yes’ तथेति उक्तवा ‘saying yes.’

वैतसा वृत्ति आश्रि ‘to yield to a superior foe.’
SENTENCES FOR CORRECTION

भरणेश्वरस्य यतय इच्छति।
संवायसी बहुवर विद्यायेकस्ताने नावसेत।
वद्वारामदत्तेऽर्णयोग्या शून्या दृश्यते तत्केववचनस्य परिणामः।
अस्य गिरेरभितो बहवालम्बनः सन्ति।
अस्य वर्मनः परितः पलाशवक्षः दृश्यते।
हा विवि मेज्यायाचरणं कुर्वते।
सं एवं विचारवन्तं सकलं रात्रिवृद्धीयाय।
कुरुणः पाण्डबायाचारिः।
श्वाते वाणानं कृपामच स तु महर्षं दूषादें सुंचति।
मम वान्नं स न विल्लस्थित।
सर्वस्यं पुत्रस्यो गोपालं पितृः प्रेणः।
सर्वायां नदीभयं मातीवधी दशः।
सं भोजनाद्वृ भविष्यं।
संसारसुखानां केवलं दु:खस्वायत्स्थिति साधोरणेन को जानाति।
इधं नगरी त्रयं कृषाया आयता।
प्रहिनं द्रव्यं याचितं भिषुकः।
अंगोनिधिं सुधा श्मश्ये देवो।
तेवं मेच साध्यमस्त।
अयं वित्तसंवच्चत सः।
त्यं वातानन्ति मा च तत्र नयं।
हे जगनाथ में सर्वसिं पापानि क्षमस्व।
तः स्त्रियां आलमो नित्यदेवि।
सा युवतिरातिमां हृदस्यायमन्यत।
कुःः पुरुषः शिलायामप्यविवेदोऽसे।
गोपालो वा रामोऽहोः वा लं तत्कार्यं करिष्ययेति मां भावः।
पथिक उद्विते सति तस्य सार्थं हर्मण्डगच्छन्।
समागतेषु वालेषु तान्विज्ञानं दातुमारमभस्व।
तस्मनुऽर्जनं कसुद्धार्मिकाननं न कोषिः सामन्तस्तमभिमाणुः वेदे।
अजरष् केष्ट् नीयमानामु तः शस्यम् बादयतु।
भावयिः आक्रोशिः सा भत्री प्रतिषिद्धा।
दंभस्व चं पौष्ठं च सदां गृहिणीयो।
रुपवतीमार्य सदा प्रीतिपाता भवति।
पिता च माता च वार्दकेव परिगठनीयः।
दत्तं एवमुनाच ततैस्य वोच एव।
दक्षिणपतियाचतुष्टयं तत्क्रिक्तिरेव धलानां।
अन्येऽनू पुत्राणो राम एव पितुः प्रेयानासीत।
तव मम प्राणायामपि विततरा अतत्वां सर्वं कषयार्थि।
अहं त्व गर्तुं न जंकनोम हि मध्य नवायातवति।
वरं भिक्षां याचितु न तु परलेवाविषिष्ट।
अहं वा तवं तत्जनकार।
स गृहं प्रस्यानो वा नेति मा सत्वरं निवेदय।
राजापरराजिनं शता रूपकं बछान।
इंद्रः स्वयंक निस्मरमित्वेणाध्यायासाय।
प्रासङ्गयं परिनोमाः मिशुकानु स्थायतिः राजा।
कृत्वेत तस्मेन पयः पायाय तमानो वा खादय।
राजेः वनास्थुणाणि दाति रागायत हत।
अहं मम मित्रं वा पारस्तिभूक्तमालाय।
मुणिश्चु पूजांश्च गुणा एवास्ति न चिंगां वा न नयः
तत्वा नार्म अवलोकनस्य पार्वं ते नरा बमूड।
अपूर्वे: इश्वरं न कोषाण्य।
सः तपस्विनी मक्पायाः जातम।
गोविन्दस्तथ्य मार्यं च स्तुयाविरि सतं।
तः पीस्त मिस्तुस्तुता च सर्वं अभि यथिवं प्रस्थाय।
तरं राम: जनकं कम्पी नूपं शिवस्थं ग्रीतं न शशाक।
अयं पच्छतिः ग्रामस्योतरी।
रामस्य पूर्व गोविन्द बांगचछ।
तं दिशसारस्य मम मन: पपोऽकुः जातम।
पुजविवाहस्यान्तरं पिता ग्रामस्य बहिरास्यस्येक्षयुवास।
स शिव्युवाहोपिव वेदतायास।
स्वामिना म गेन चेनुं पपो दोहते।
शिषुकं भोक्तृवं च वर्षायत।
स नतं पायस्य लखं: अयं तु नवस्य कान।
स जंबुवीरपं नावि गतं: शक्ते न प्रत्यक्षानं।
वतिनं: कुणिन्दुपुराय प्रेयितं: स मास्येस्य प्रलयार्गमिष्यति।
रथस्य एव बहु: शोभसे तत्क्रितमत्यादस्य।
हिरण्यकरिचप्रवद्यस्य प्राणा आयत्तु।
शोभिदो यूयं मैतदुकुशाम्।
अहं ते वीराश्च शत्रून पराजयन्।
ल्लोऽहं गोपालसुनवश्च तत्तत्त्वेऽकृत्यः।
अयं बदुस्ते ब्रह्मणा वा प्रामं गन्धनु।
यूयं बयं वा नन्दी गमिष्यय।
अत्तत्वां दुरादेव नमः।
इमां वातामहं वयस्य कथयामि।
यदी स तुया पांढ नाथ्यापायति तदि मा तत्स्वेदय।
देवा: स्वभम्यकारण प्रहाणामाचस्यू।
तस्मा अहं हृदं प्रहितान्त्, किन्तु पाटलीपुरजय न कोप्याश्रा पितस्य।
अयं नरस्वीराणामतीर विभेित।
मम गमिश्यय प्रागेिव स गतः।
अहं तं वहुं तावदितुं सोभयशक्।
अहं लुप्तक्रस्य रामाय प्रयोजनं नान्ति।
ये यत्योदर्ष्याधिबधस्ति तेन्यो नूपानुग्रहस्य क उपयोगः।
भक्ति देवो रोधते।
अहं देिदतस्य याता रूपमें धार्यामि।
स मध्य ह्रुह्यति नारं तस्मा अधिद्रुह्यामि।
न किमपि त्वामधुना प्रवाश्रीणमिथो।
राजस्पीपर चेन्दर्मा शासित।
अहं शदूं हुतवा स प्रत्यज्ञाम।
रामो रावणं हुतवा विभिषणो लंकाराज्ये त्यापितः।
त्यथा प्रातरेव गां पपो दोषवभिमिति तमादिशुन रामोद्घातवान्।
गौतमीं वर्ज सर्वं निष्कान्त।
अशमिश्यां स शान्तमिहृतः।
रामाय दी पुत्रावास्मात्।
प्रभवति निजाय कन्यकाजानाय महाराजः।
वामुक्ति: पाताललक्ष्म्यं।
माम्यों कि तिष्ठसि।
वस्य पर्वक्रस्य पूर्व महावानी वर्तते।
अस्माहुस्तरस्तु रौंद्र समशानम्।
दिवस्य मिः संधियामुस्वीत।
वर्षेण दशाहुस्तोऽपि मम गृहेऽ ततं नागाचः।
उपवनाद्यिन्यानात्तरवर्ष शुल्क हुःक्तितानु श्यानं प्रत्यसुणोत्।
अचुना सुगुणिर्वति चेतस्मिनं सर्वाजनिष्टः।
अपि नाम स राजस्मतसमीतिः संपादयिता।
अहँ हृयः पथि महान्तं मुहंगं ददर्श॥
अत्र विषये तत्र सदेहो माध्युत॥
मा चौरानम्भट॥
यथाः तत्र वल्लवं तदा लं भानुः सार्धि मा कल्हमकः यया इति तमस्यमः॥
स्वपुर्जः यथा अन्येऽव पुत्रस्योऽपि प्रीतिः कर्तव्यः।
अघोतितिदिवसां यावस्ति भृज्यो मामसेवित॥
यावदनमीश्वरेणाश्रमान् दैयते तस्मिनसंतोषो मान्यः॥
ते रघे कुसुमपुराय सातवकः।
सा मृत्तवतीत्वाद्वित्यां हुःखितो जातवान्।
विशुद्धा माधितं सितसि च पिनोरानन्दोपादकः॥
अयू मम चिरन्तो वस्स्ये म्भवित्व्॥
त्वभास्मादशिति कथस्मामित्रिनयिमूत्तेभायम्॥
कुमात्रिणा नूपरेश्ना न प्रेवेत्त्वम्॥
गोपालो नाम वस्स्ये सहागच्छम्॥
जिजोगी मया पोद्दसहः रुपकाशम्॥
कांसीत्रा मया यन्या दनमित्रिनयाम वणीगवस्तु॥
सुवर्णपुरा नाम नगरे दौ कौतिकी कथस्माभवेन आवस्ताः॥
वन्दनमिव शीतले करलीगृहृपि सा मिर्वृति नालमत॥
रामेरतिनामा दशरथस्य युध्य आसीतु॥
उपला इन्द्र सशुभस्मानवस्तंदस्तु वं यूः कुर्यानेति न जक्षिम॥
सुरुगुलमिव प्रजस्यास्य ब्राह्मणाणेश दक्षिणां किन न दस्ते॥
तव च मे च रस्मास्ति।
चेतनः मम नार्य करोवि त्वामहाः सुदीर्घातां दास्याभि।
सा नारी रविविरिव भ्राजमानं सुतमचवं तु इयं बहुकृष्णम्।
असवमारुः मे रोचते॥
त्वामासस्यातुं कथाम्हमनुमस्ये॥
अहं त्वामेतत्तत्तमुच्छामिः।
इस्म ग्रंथं वाच्यितुं न शक्यते।
इमामात्त्वमेव: पातितं न सांस्त्रम्॥
वरं देशमिपि वस्स्युः तु तु नौतेर्वा विवाहुम्॥
दशरथाय भिभासयेष्यु: पुत्रचुदयुष्मुद्धादि॥
विजयतु भवान्तु य एवं जनावान्तः॥
एवं भवेर्जूर्वतां किं विष्कारणे त्यजसि।
इसं दिव्वसमार्यम् मासाभिज्यास्मीं नवति।
A GLOSSARY
Sanskrit-English

अ
अंबालिनः m. the sun.
अन् a. incomprehensible, not known.
अंकुलव लिंग penniless.
अंकुलव लिंग indestructibility.
अगुणः a bad quality.
अगुणः a. not covetous.
अग्निसात्कु 8 U. to consign to the flames, to burn.
अप्रजातमः m. a Brāhmaṇa.
अप्रणी a leader
अप्रणी a. best.
अप्रणी sin.
अंकः a speck, spot.
अंकुरः a sprout.
अंकुरः a component part.
अग्राणः a scented cosmetic.
अंगुलि f. a finger.
अंगुलिकः कः a ring.
अंचलनीय a. incomprehensible, inconceivable.
अज a. not born.
अजन्य collyrium.
अतिक्रमत् p. p. past.
अतिगहित p. p. very blamable.
अतिप्रसंग: excessive rudeness.
अतिभूमि: excess, climax.
अतिमायं adv. excessively.
अतिमुक्तलता the Madhavi or vernal creeper.
अतियन्त्रणा over-constraint.
अतिलोह a. very frail.
अतिलोहित a. very red.
अतिप्राप्त a. most shameful.
अत्यादर excessive respect.
अत्यादर adv. in the meanwhile.
अदृशयत्वः a. not distant.
अविशिष्ट abused.
अविधय a. well-strung.
अविधारणः a supreme or paramount lord.
अधवः a. sacrifice.
अनंतः Cupid, bodiless one.
अन्तिपात्य a. not to be delayed.
अनन्तुदार a. having no suitable wife.
अनवल्ल a. contiguous, neighbouring.
अनविश्वासिनः a. imperishable.
अनव्य a. unbending haughty.
अनवर्त्वं being invaluable.
अनवर्त्वं p. p. not censured.
<table>
<thead>
<tr>
<th>अन</th>
<th>अभि</th>
</tr>
</thead>
<tbody>
<tr>
<td>अनातप</td>
<td>a. cool, protected from heat.</td>
</tr>
<tr>
<td>अनातूर</td>
<td>a. not sick or fatigued.</td>
</tr>
<tr>
<td>अनातलसि</td>
<td>a. foolish, silly.</td>
</tr>
<tr>
<td>अनावदि</td>
<td>a. having no beginning.</td>
</tr>
<tr>
<td>अनामद्य</td>
<td>health.</td>
</tr>
<tr>
<td>अनायास</td>
<td>a. easy.</td>
</tr>
<tr>
<td>अनिपृव्दूल</td>
<td>a. distressed, sorry.</td>
</tr>
<tr>
<td>अनिरूपिन्य</td>
<td>a. having no control or mastery.</td>
</tr>
<tr>
<td>अनुश्रवूल</td>
<td>adv. favourably, so as to please one.</td>
</tr>
<tr>
<td>अनुवादन</td>
<td>a. follower.</td>
</tr>
<tr>
<td>अनुवृज्ञ</td>
<td>a. younger brother.</td>
</tr>
<tr>
<td>अनुत्तरम</td>
<td>a. unsurpassed.</td>
</tr>
<tr>
<td>अनुसेक</td>
<td>absence of pride.</td>
</tr>
<tr>
<td>अनुसेकिनि</td>
<td>a. not puffed up.</td>
</tr>
<tr>
<td>अनुराृक्य</td>
<td>a. incurable.</td>
</tr>
<tr>
<td>अनुसृविध</td>
<td>a. guileless.</td>
</tr>
<tr>
<td>अनुस्त्रवध</td>
<td>course, flow, continuity.</td>
</tr>
<tr>
<td>अनुमित</td>
<td>p. p. inferred, guessed.</td>
</tr>
<tr>
<td>अनुविद्वत</td>
<td>p. p. intertwined, overspread.</td>
</tr>
<tr>
<td>अनुवृति</td>
<td>f. complying or obedient spirit; experience of the past.</td>
</tr>
<tr>
<td>अनूरूप्त</td>
<td>untruth.</td>
</tr>
<tr>
<td>अन्तरालमन्</td>
<td>m. the inmost soul.</td>
</tr>
<tr>
<td>अंतराय</td>
<td>an obstacle, impediment.</td>
</tr>
<tr>
<td>अंतरिन्</td>
<td>the sky.</td>
</tr>
<tr>
<td>अंतरित</td>
<td>p. p. disappeared, departed.</td>
</tr>
<tr>
<td>अंतर्भैर्ण</td>
<td>p. p. latent, hidden.</td>
</tr>
<tr>
<td>अंतर्वैदिक</td>
<td>the Doab or district between the Ganges and Yamuna rivers.</td>
</tr>
<tr>
<td>अपकारिन्</td>
<td>a. one who does ill.</td>
</tr>
<tr>
<td>अपचार</td>
<td>improper conduct.</td>
</tr>
<tr>
<td>अपेशें</td>
<td>a pretext, colour.</td>
</tr>
<tr>
<td>अपयमानसु</td>
<td>n. ignominy, ill-repute.</td>
</tr>
<tr>
<td>अपरिसमाप्त</td>
<td>p. p. unceasing, un-ending.</td>
</tr>
<tr>
<td>अपवाद</td>
<td>censure.</td>
</tr>
<tr>
<td>अपहृतिनि</td>
<td>a. abandoned, thrown away.</td>
</tr>
<tr>
<td>अपनुस्कृत</td>
<td>a. not repeated, new and new everyday.</td>
</tr>
<tr>
<td>अपूर्व</td>
<td>a. new, the like of which did not exist.</td>
</tr>
<tr>
<td>अरोहन्त</td>
<td>reasoning power.</td>
</tr>
<tr>
<td>अर्थितम</td>
<td>a. unrivalled, having no rival.</td>
</tr>
<tr>
<td>अर्थितविषेध</td>
<td>a. irremediable.</td>
</tr>
<tr>
<td>अर्थितुष्ट</td>
<td>p. p. intact, unmarred, unimpaired.</td>
</tr>
<tr>
<td>अर्थव्य</td>
<td>a. diffident.</td>
</tr>
<tr>
<td>अर्थमेय</td>
<td>a. innumerable, abundant.</td>
</tr>
<tr>
<td>अबेला</td>
<td>a woman.</td>
</tr>
<tr>
<td>अब्ज्यूण</td>
<td>the God Brahma.</td>
</tr>
<tr>
<td>अविश्वय</td>
<td>beauty, splendour.</td>
</tr>
<tr>
<td>अविश्लेषण</td>
<td>sexual intercourse.</td>
</tr>
<tr>
<td>अविभेन</td>
<td>noble descent.</td>
</tr>
<tr>
<td>अविभाजन</td>
<td>a token of recognition, souvenir.</td>
</tr>
</tbody>
</table>
विवेचना  a. new, fresh, blooming.

विवेचनेवेश: application, devotion, intentness.

अभिमत p. p. liked, dear, desired.

अभिमुक्त: a learned man.

अभियोक्तू m. an invader.

अभिरमणीय a. very charming.

अभिलाप: a desire, longing for.

अभिव्यक्त p. p. clear, very distinct.

अभिषिषेथ (denom.) to face or encounter an army.

अभि (ति) सन्भान cheating, deceiving.

ब्रजवहार्य food, eatable (lit.) that which is fit to be eaten.

ब्रजागत p. p. come as a guest.

ब्रजमुक्त p. p. undertaken.

ब्रजमंगल an evil, an evil thought.

ब्रजविखित a. enraged, exasperated.

ब्रजस्थ a. pure, white.

ब्रजमानुष a. superhuman.

ब्रजमानुषी an irrational female.

ब्रजमोध a. infallible, unfailling.

ब्रजवाह: a cloud.

ब्रजस n. iron.

ब्रजमण: charioteer of the sun.

ब्रजस्थी wife of Vasiṣṭha.

ब्रजन acquisition.

ब्रज with स 10 A. to consider, imagine; with प्र to pursue.

अर्थ a. significant, not deviating from the sense.

अर्थत a. deserving, worthy.

अर्थपत्मस a. foolish, dull-witted.

अवकल्य a. fit to be thought of or conceived.

अवकाश: ground, room, scope.

अवकाश: destruction, decay, sinking, drooping.

अवतारन crushing, treading.

अवह a. fit to be condemned.

अवहूत p. p. spurned, disdainfully slighted.

अवपात: a pit for catching game.

अवपानिन् a. slighting, disregarding.

अवयव: a member.

अवलोकित a name of a maid servant.

अवसान p. p. ended, terminated.

अवसान close, termination.

अवसिथ p. p. settled, remained.

अविश्व a. not hurt, safe and sound.

अविवाह a woman not widowed, having her husband living.

अविनत p. p. rude.

अवार्थ p. p. alive, not dead.

अवाहत p. p. unobstructed.

अशरण food.

अशानि: thunderbolt.
<table>
<thead>
<tr>
<th>अक्ष</th>
<th>भाव</th>
</tr>
</thead>
<tbody>
<tr>
<td>अश्वरण a.</td>
<td>हेल्पलेस.</td>
</tr>
<tr>
<td>अशूभ m. mishap, calamity.</td>
<td></td>
</tr>
<tr>
<td>अलेश्वत: adv.</td>
<td>पूर्ण.</td>
</tr>
<tr>
<td>अश्वमूत्स: a.</td>
<td>a horse-faced creature.</td>
</tr>
<tr>
<td>अश्वमेघ: the horse-sacrifice.</td>
<td></td>
</tr>
<tr>
<td>अशु with उत्त pass.</td>
<td>to turn away from; with विपरी &amp; प.</td>
</tr>
<tr>
<td>to undergo a change.</td>
<td></td>
</tr>
<tr>
<td>अति-विद्या a.</td>
<td>ignorant.</td>
</tr>
<tr>
<td>असंतोष a.</td>
<td>not over-attached.</td>
</tr>
<tr>
<td>असंतोष a.</td>
<td>incongruous, ill-suited, improper.</td>
</tr>
<tr>
<td>असार a.</td>
<td>worthless, weak.</td>
</tr>
<tr>
<td>असारत्व transient state, frail or transitory nature.</td>
<td></td>
</tr>
<tr>
<td>असिल a.</td>
<td>black.</td>
</tr>
<tr>
<td>असित दीवल the blade of a sword.</td>
<td></td>
</tr>
<tr>
<td>अस्ताचल: the setting (western) mountain.</td>
<td></td>
</tr>
<tr>
<td>अहंकार:</td>
<td>egotism, pride.</td>
</tr>
<tr>
<td>अहंकार adv.</td>
<td>quickly, at once.</td>
</tr>
<tr>
<td>अक्ष</td>
<td>कोश</td>
</tr>
<tr>
<td>अकाँक a.</td>
<td>a mine.</td>
</tr>
<tr>
<td>अकांक a.</td>
<td>appearance, form.</td>
</tr>
<tr>
<td>अकांक a. full of; affected by, overcome with.</td>
<td></td>
</tr>
<tr>
<td>अकांक विन्दुः wailing.</td>
<td></td>
</tr>
<tr>
<td>अकार्बक a.</td>
<td>नाम of Indra.</td>
</tr>
<tr>
<td>अल्क a.</td>
<td>a mouse, rat.</td>
</tr>
<tr>
<td>अल्पत p. p. told, announced.</td>
<td></td>
</tr>
<tr>
<td>अल्पनुक: a guest, a stranger.</td>
<td></td>
</tr>
<tr>
<td>अल्पनुकता the state of being a stranger.</td>
<td></td>
</tr>
<tr>
<td>अल्पम: appearance; bursting out; the Vedas.</td>
<td></td>
</tr>
<tr>
<td>अल्पमिन्त a.</td>
<td>versed in theory.</td>
</tr>
<tr>
<td>अल्पत्व: agony, excessive torment.</td>
<td></td>
</tr>
<tr>
<td>अल्पत्व: heat, sultriness.</td>
<td></td>
</tr>
<tr>
<td>अल्पत्व p. p.</td>
<td>heated, afflicted by heat.</td>
</tr>
<tr>
<td>अल्पियत hospitality, hospitable reception; अविद्रिका rite of hospitality.</td>
<td></td>
</tr>
<tr>
<td>अल्पमत a.</td>
<td>afflicted, troubled.</td>
</tr>
<tr>
<td>अल्पमत a.</td>
<td>wise, intelligent.</td>
</tr>
<tr>
<td>अल्पियत 8 U.</td>
<td>to conquer, acquire.</td>
</tr>
<tr>
<td>अल्पियत 8 U.</td>
<td>love, fondness.</td>
</tr>
<tr>
<td>अल्पियत: in the very bud.</td>
<td></td>
</tr>
<tr>
<td>अल्पत मी तृती म.</td>
<td>one who imparts.</td>
</tr>
<tr>
<td>अल्पका a.</td>
<td>a bane, curse.</td>
</tr>
<tr>
<td>अल्पिकार sway, rule.</td>
<td></td>
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<tr>
<td>अल्पिकार दिलेट delight, pleasing to.</td>
<td></td>
</tr>
<tr>
<td>अल्पत a.</td>
<td>inward, internal.</td>
</tr>
<tr>
<td>अल्पिकार: a market, store house.</td>
<td></td>
</tr>
<tr>
<td>अल्पिकार p. p.</td>
<td>come to pass, occurred, befallen.</td>
</tr>
<tr>
<td>अल्पिकार p. p.</td>
<td>distressed.</td>
</tr>
<tr>
<td>अल्पिकार: a credible or trustworthy person.</td>
<td></td>
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<tr>
<td>अल्पिकार नाम growing fat or stout</td>
<td></td>
</tr>
<tr>
<td>अल्पिकार: environs, outskirts.</td>
<td></td>
</tr>
<tr>
<td>अल्पिकार a.</td>
<td>lovely, charming.</td>
</tr>
<tr>
<td>अल्पिकार नाम</td>
<td>bait.</td>
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<tr>
<td>वाय</td>
<td>उत्क</td>
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<td>----------</td>
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<tr>
<td>वाय: gain, acquisition.</td>
<td>वासू with अनु 2 A. to wait upon, serve.</td>
</tr>
<tr>
<td>वायतंन an abode:</td>
<td>वासिता f. attachment.</td>
</tr>
<tr>
<td>वायासावित a. giving trouble.</td>
<td>वास्त्रण a bed.</td>
</tr>
<tr>
<td>वायावृम्ल a. long-lived (one).</td>
<td>वास्त्राण an assembly; 0मद्र: an assembly-room, hall of audience.</td>
</tr>
<tr>
<td>वायेवथियिक: an inhabitant of Ayodhya.</td>
<td>वाहव: a battle.</td>
</tr>
<tr>
<td>आरभम: an action, undertaking.</td>
<td>वाहार: food.</td>
</tr>
<tr>
<td>आराधन entertainment, propitiation.</td>
<td>आहितुडिक: a juggler.</td>
</tr>
<tr>
<td>आस्य a. polite, courteous, worthy.</td>
<td></td>
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<tr>
<td>आस्याम्यु: a term used in speaking of the husband.</td>
<td>आस्यमिद्रा: worthy or respectable persons.</td>
</tr>
<tr>
<td>आस्यमिद्रा: worthy or respectable persons.</td>
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<tr>
<td>आलक्ष a. pertaining to a mad dog.</td>
<td>आली a female companion.</td>
</tr>
<tr>
<td>आली a female companion.</td>
<td>आलोक: sight.</td>
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<tr>
<td>आलोचित p. p. thought, considered.</td>
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<tr>
<td>आववरण obscuring, blinding.</td>
<td>आवत p. p. slightly turned.</td>
</tr>
<tr>
<td>आबस्य: a dwelling, house, abode.</td>
<td>आबस्य: a dwelling, house, abode.</td>
</tr>
<tr>
<td>आबिर a. turbid, muddy.</td>
<td>आबिल a. turbid, muddy.</td>
</tr>
<tr>
<td>आबिस्त्रिय (denom.) to sully, to make turbid.</td>
<td>आबिलय (denom.) to sully, to make turbid.</td>
</tr>
<tr>
<td>आबवेश: influence, subjection.</td>
<td>आबवेश: influence, subjection.</td>
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<tr>
<td>आशीविषय: a serpent.</td>
<td>आशीविषय: a serpent.</td>
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<tr>
<td>आशू adv. quickly.</td>
<td>आशू adv. quickly.</td>
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<tr>
<td>आश्रम: a stage or state of life.</td>
<td>आश्रम: a stage or state of life.</td>
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<tr>
<td>उत्कृष्ट</td>
<td>उपकार</td>
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<tr>
<td>a. dishonouring or disgracing the family.</td>
<td>doing good, conferring obligations.</td>
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<tr>
<td>a loud cry.</td>
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<tr>
<td>p. p. full of hollows, having ups and downs.</td>
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<tr>
<td>(denom.) to form into an ornamental braid.</td>
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<tr>
<td>a. latter, -रा (f.) Abhimanyu's wife.</td>
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<tr>
<td>a. ever-increasing.</td>
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<tr>
<td>a. open, unreserved, guileless.</td>
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<tr>
<td>p. p. stretched, opened.</td>
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<tr>
<td>'a lotus-plant.</td>
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<tr>
<td>a wreath, curl.</td>
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<tr>
<td>festivity, ceremonial rejoicing.</td>
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<tr>
<td>account, history.</td>
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<tr>
<td>appearance, sight.</td>
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<td>adv. without restraint, violently.</td>
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<tr>
<td>a. proud, high.</td>
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<tr>
<td>a. shedding tears.</td>
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<td>p. p. engaged in, intent on.</td>
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<tr>
<td>resolve, determination.</td>
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<tr>
<td>nobleness, sublimity.</td>
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<tr>
<td>f. eminence, elevation, dignity.</td>
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<tr>
<td>a. ready.</td>
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<td>vicinity.</td>
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<td>m. a benefactor.</td>
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<tr>
<td>a royal tent.</td>
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<tr>
<td>destruction, injury</td>
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<tr>
<td>external show, outward form; mode of address.</td>
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<tr>
<td>instruction.</td>
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<tr>
<td>harma, injury.</td>
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<tr>
<td>p. p. come, befallen.</td>
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<tr>
<td>occurrence, befalling.</td>
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<tr>
<td>a. fit, proper.</td>
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<tr>
<td>comparison.</td>
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<tr>
<td>p. p. dead.</td>
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<tr>
<td>eclipse.</td>
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<tr>
<td>disturbance, damage, injury.</td>
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<tr>
<td>characteristic sign.</td>
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<tr>
<td>ascertaining.</td>
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<tr>
<td>a fast.</td>
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<tr>
<td>that has drawn near or approached, befallen.</td>
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<tr>
<td>p. p. doomed, struck down.</td>
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<tr>
<td>derision, ridicule.</td>
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<tr>
<td>condition, circumstance.</td>
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<tr>
<td>a preceptor.</td>
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<tr>
<td>a taunt.</td>
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<tr>
<td>adv. in private.</td>
<td></td>
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<tr>
<td>resorting to, seeking protection of.</td>
<td></td>
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<tr>
<td>f. morning, dawn.</td>
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</tbody>
</table>
उष्मा

उष्मन् m. warmth, heat.
उष्माणः m. heat.

ऋ

ऋरीक्त p. p. undertaken.
ऋू: the thigh.
ऋर्यस्वल a. great, powerful.
ऋषि f. a billow, wave.
ऋू with अ प 1 P. to remove, destroy.

ॠ

ॠत्र a. not evil, unsinister.
ॠषिकल्प a. almost a sage.
ॠषिकुमार: a young sage.
ॠषियुग: the son-in-law of Das’aratha.

ऌ

ऌपदे adv. suddenly, all of a sudden.
ऌपर a. concentrated, fixed on one object.
ऌपत्र a. excessive, ever-lasting, perpetual, with adj. very excessively.
ऌकेका: adv. one by one.
ऌविल p. p. brought up, reared.
ऌसू n. a sin.

ॡ

ूष्वाक a. descended from Ikshvāku.
ूषावत: Indra’s elephant.
<table>
<thead>
<tr>
<th>कल्य</th>
<th>कोली</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. early, prime.</td>
<td>benefit; -वि pass. to undergo a change, be affected by; sudden to tease, harm; -(p. p.) wronged, ill-treated, troubled, harassed, injured.</td>
</tr>
<tr>
<td>न. noble, good, blessed.</td>
<td>कुटि a. wise, thoughtful.</td>
</tr>
<tr>
<td>कुटि a. going at will.</td>
<td>कुट्तन a. whole, entire.</td>
</tr>
<tr>
<td>काम्पिन: adv. out of lust or passion, sensuously.</td>
<td>कुपण a. mean-hearted.</td>
</tr>
<tr>
<td>कामसू a. fulfilling or yielding the desires.</td>
<td>कुश a. lean, emaciated.</td>
</tr>
<tr>
<td>कामन m. a lover, gallant.</td>
<td>कुष्ण '1 P. with वि to bend, direct (as a bow).</td>
</tr>
<tr>
<td>काशभित: an astrologer, a fortune-teller.</td>
<td>कश्प्रि f. husbandry, cultivation.</td>
</tr>
<tr>
<td>काशायं a red garment.</td>
<td>कस्म परि (causal) fix upon, design; सं (causal) intend, settle, aim at.</td>
</tr>
<tr>
<td>किण्नर: one of a class of celestial choristers or musicians.</td>
<td>क्रणवत्त्वसं m. fire.</td>
</tr>
<tr>
<td>क्रिदन्तिन् Arjuna.</td>
<td>केशान m. an abode, residence.</td>
</tr>
<tr>
<td>कुटिल a. crooked, wily.</td>
<td>केशिन m. name of a demon.</td>
</tr>
<tr>
<td>कुटिविन् m. a family man.</td>
<td>केसारिन m. a lion.</td>
</tr>
<tr>
<td>कुटिम: pavement</td>
<td>कोटेर-्रें a hollow, cavity.</td>
</tr>
<tr>
<td>कुसूदतम् curiosity.</td>
<td>कोटिट f. pitch; extremity, end, point; पराकोटिट: highest pitch, climax.</td>
</tr>
<tr>
<td>कुचित a. foolish, dull-witted.</td>
<td>कोश-प a. bud.</td>
</tr>
<tr>
<td>कुचुं्व a. a lotus.</td>
<td>कोशूदतम् curiosity.</td>
</tr>
<tr>
<td>कुचुंदिनी a lotus-plant.</td>
<td>कोपीन a small piece of cloth worn over the private parts.</td>
</tr>
<tr>
<td>कुचुरल welfare, well-being.</td>
<td>कोवरी the northern direction.</td>
</tr>
<tr>
<td>कुचालिन a. doing well.</td>
<td>कोर्वा: a descendant of the Kurus.</td>
</tr>
<tr>
<td>कुसाप्पुरुदि a. of sharp intellect.</td>
<td>कौम m. belonging to a tortoise.</td>
</tr>
<tr>
<td>कुसरिन्द्र f. a brook, rivulet.</td>
<td>कौलिन evil report, scandal.</td>
</tr>
</tbody>
</table>

8 U. with पूर to place in the front; अया to remove, Prevent; -उप to do good to,
<table>
<thead>
<tr>
<th>कौशिक</th>
<th>गौर</th>
</tr>
</thead>
<tbody>
<tr>
<td>कौशिक: Vis'vāmitra, son of कुष्ठीक; ०की name of a woman. क्रेक्स: a saw. क्रम with शा to fall upon, seize. किया work, composition. क्रेडनीय a toy. क्षय weakness, timidity, unmanly behaviour; being neuter. क्षणिक a. momentary, transitory. क्षत्र the Kshatriya or warrior class. क्षप night. क्षपीत p. p. destroyed. क्षम a. able, capable; fit, proper. क्षय: waning. क्षत a. belonging to or becoming the Kshatriya class. क्षारार्धिः: the salt ocean. क्षितिः: ० a king, lord of क्षितस्वर the earth. क्षेष with वा ६ P. to dash against, to seduce, entice; नि to bestow on, devote to. क्षुद्र a. mean-hearted, base, worthless. क्षेत्र a field. कोम: jolting, violent shaking.</td>
<td></td>
</tr>
</tbody>
</table>
|扩充: breaking, splitting; a fragment. खल्वाट: a bald-headed person. खिस a. fatigued, exhausted. ग गणक: an astrologer. गणिका a harlot. गति f. recourse, help, alternative. गद्गदः adv. falteringly, convulsively. गम्भिर: odour, perfume. गन्धविहियः an elephant of the best class (emitting a sweet smell). गम्भिरतिः: a ray. गम्भ with प्रस्तुद् to go to meet or receive. गम्भीरत्वम being born rich, getting wealth by inheritance. गांवीय depth. गह A. to enter, penetrate. गिरीश: S'iva. गुण: a good result or effect; credit, merit, use, efficacy. गुरु a. foremost, chief; m.- (s.) father; (pl.) elders. गृहेश्विन्न m. a householder. गृहीती: a housewife. गृहिः a family. गोमायु: a jackal. गोरव magnitude.
<table>
<thead>
<tr>
<th>प्रह</th>
<th>ज्ञा</th>
</tr>
</thead>
<tbody>
<tr>
<td>प्रह: seizure. प्राम्य a. vulgar, churlish.</td>
<td>चाहतो loveliness, beauty. वि with प्र pass. to thrive, to grow more and more; -परि to acquire.</td>
</tr>
<tr>
<td>घं with सं caus. to unite, join.</td>
<td>विकीर्ण desire of doing. चित्र a. strange, wonderful. चित्रापित a. painted or drawn in a picture.</td>
</tr>
<tr>
<td>चमाशुँ: the hot-rayed sun. चातक: an executioner.</td>
<td>चूडा crest, crown of the head; top; tuft of hair. चूडामणि a crest-jewel. चूता: a mango-tree. चेष्टा an action. चेष्टित course of conduct. चुलातासन् a. of a depraved or corrupt soul, evil-minded.</td>
</tr>
<tr>
<td>चं चक्रबाणन् m. a sovereign or paramount ruler. चक्रबाण्य the horizon. चक्रपु with प्रत्य a. 2 A, to repudiate, cast off. चं चं a. shaking about, waving. चं चं०: the beak. चण्ड्रान्त: the moon-stone. चपल a.inconsiderate, thoughtless; fickle, unsteady. चूचू: an army. चाव: a lump, heap. चारू 1 P. with वि to roam, wander. चार: a spy. चचल a. fickle, unsteady; चचलता fickleness of mind. चरिषित a kind of dance. चातक: the Châtaka bird. चारतुं inconsiderable; conduct. चामर a chowrie. पारिष्ठ stamina, purity of conduct.</td>
<td>छपनू n. disguise; pretence.</td>
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<tr>
<td>जाति</td>
<td>तेज</td>
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<tr>
<td>जाति: a kinsman; (pl.) kinsfolk.</td>
<td>तेज</td>
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<tr>
<td>जालम: a rogue, villain.</td>
<td>ताप: the sun.</td>
</tr>
<tr>
<td>जीव: with अनु 1 P. to survive, outlive.</td>
<td>तप: p. p. afflicted by heat.</td>
</tr>
<tr>
<td>जीवन: life.</td>
<td>तमसा: name of a river.</td>
</tr>
<tr>
<td>जीवलक्ष: the world of the living, the universe.</td>
<td>तमिस्त्रा: darkness.</td>
</tr>
<tr>
<td>जूंसू: with समतू 1 A. to endeavour, strive; -वि to appear, to pervade.</td>
<td>तरंग: a wave.</td>
</tr>
<tr>
<td>जापय (caus. of जा:) with वि, to say respectfully, beg to say, request; -आ to command, order.</td>
<td>तरलता: fickleness; agitation, perturbation of the senses.</td>
</tr>
<tr>
<td>ज्या: the bow-string.</td>
<td>तात: father; a term of endearment (my dear).</td>
</tr>
<tr>
<td>ज्योतिषास्त्र: astronomy.</td>
<td>तापस: an ascetic.</td>
</tr>
<tr>
<td>ज्योतिजमल्ला: a. luminous, brilliant.</td>
<td>ताल: a palm tree.</td>
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<td>ट</td>
<td>तितिक्षा: 1 A. (desid. of तिज्:) to forgive.</td>
</tr>
<tr>
<td>टटिटिमी: a female bird of that name.</td>
<td>तिमिर: -्र darkness.</td>
</tr>
<tr>
<td>ट्रेक्क: 1 A. to approach, draw near.</td>
<td>तीक्षण: a. severe, over-rigid.</td>
</tr>
<tr>
<td>टोटी: a river.</td>
<td>तीर्थ: a sacred or holy place; a worthy or fit object, a worthy recipient.</td>
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<tr>
<td>तदानीत्तन: a. contemporaneous</td>
<td>तीर्थोनकं: holy water</td>
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<td>तुषार: a. cool. cold</td>
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<td></td>
<td>तुषार: a thin shower.</td>
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<td></td>
<td>तू: रेण a musical instrument, trumpet.</td>
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<td></td>
<td>तूल: cotton.</td>
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<td></td>
<td>तूल्य: adv. silent.</td>
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<td></td>
<td>तू 1 P. with अव to end the course, discharge the contents; -सू caus. to deceive; -वि to grant, impart.</td>
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</tbody>
</table>
| | तेजस्विन्: a. possessed of heroic.
<table>
<thead>
<tr>
<th>तेज</th>
<th>दूरी</th>
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<tbody>
<tr>
<td>or martial splendour; -(s) a warrior.</td>
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<tr>
<td>ब्रह्म: a collection of three.</td>
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<tr>
<td>निपुर्ण: the destroyer of the three cities.</td>
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<tr>
<td>त्रिनृति a. having, or existing in, three forms.</td>
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<tr>
<td>त्वचा f. a hide, skin.</td>
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<tr>
<td>द्वस्त् a. clever, wise.</td>
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<tr>
<td>द्वीपण a. civil, courteous.</td>
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<td>दम्प: stalk (of lotuses).</td>
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<td>दम्प with p. caus. to curb, subdue.</td>
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<tr>
<td>दमनं control, restraint.</td>
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<tr>
<td>दम्प a. young bullock that has yet to be tamed.</td>
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<td>दयत: a. or s. dear, beloved, lord.</td>
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<td>दरी a. dale, valley.</td>
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<tr>
<td>दवर्त: pride, haughtiness.</td>
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<td>दर्पण: a mirror.</td>
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<tr>
<td>दवनि a blade of Kus`a grass.</td>
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<td>दवन a. portion, bit; small shoot; leaf.</td>
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<td>दराविनिर: conflagration.</td>
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<td>दलनं a tooth; tusk.</td>
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<td>दार m. (pl.) wife.</td>
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<td>दारश a. painful.</td>
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<td>दिनवङ्कर: the lord of the day, sun.</td>
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<td>दिस्य a. celestial, heavenly.</td>
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<tr>
<td>शीकाहं p. p. ordained, made ready by initiation.</td>
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<td>दीन a. pitiable, wretched, sad.</td>
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<td>दीप्त 4 A. to blaze, shine.</td>
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<td>दीपक: a light, lamp.</td>
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<td>दीपतिमत् a. possessed of majestic lustre.</td>
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<tr>
<td>दु:स्मर a. painful to remember.</td>
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<td>दुराराघव a. difficult to be propitiated.</td>
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<td>दुस्तिः sin.</td>
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<td>दुःष्ठ a. impassable, impervious; (s.) a difficulty.</td>
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<tr>
<td>दुज्ञातव्य wickedness, villainy.</td>
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<td>दुर्जय a. invisible.</td>
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<td>दुर्ज्ञ a. dreadful, invincible.</td>
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<td>दुर्नावर a. irresistible.</td>
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<tr>
<td>दुर्महत्र फamine, scarcity of corn &amp;c.</td>
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<tr>
<td>दुर्लभ a. difficult to be transgressed.</td>
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<td>दुर्लभत् a. wayward, unmanageable.</td>
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<td>दुर्गच्छ a. austere, hard to practise.</td>
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<td>दुर्जएक a. difficult to be done.</td>
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<tr>
<td>दुष्कील m. an evil doer, a wicked person.</td>
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<td>दुष्किल a misdeed.</td>
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<td>दुष्टाशय a. wicked-minded.</td>
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<tr>
<td>दुरारत्मन् to distance, surpass.</td>
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</tbody>
</table>
रूढ़ि a fault, defect, weakness.
रेवकलं a proper name, father of Mādhava.
रेवी queen.
रेखमूर्तः m. a person, an em-
रेखीनः m. bodied being.
रेख्वुषिपकः ill-luck, adverse
turn of fate.
दुर्गः f. splendour, magnificence
dray (denom.) to strengthen.
द्रमः a material object.
दू 1 P. to ooze; to fly
dूमः a tree.
द्विपुणित a. doubled, doubly
increased.
द्रिजः a bird; a Brāhmaṇa.
द्रिजालि: a Brāhmaṇa.
द्रिपः an elephant.
द्रिरकः an elephant.
द्रिरेकः a bee.
द्रीपः a division of the world.

घ

वांज्य a name of Arjuna.
घनेश the lord of wealth,
Kubera.
गय a. blessed, happy.
गन्नम m. an archer, a bow-
man.
घर्म: duty, religious merit;
propriety of conduct, decorum.
घर्मक्रिया a. religious rite.

घर्मपली घर्मदारा: } a lawful wife.
घर्मोगः a penance-grove.
घर्मासन a tribunal, a seat of
justice.
घा 3 U. with अतिश to deceive;
अतिर् to hide oneself from;
अभि to say, speak; से to
treat with, make alliance
with; to fit (as an arrow).
घातू m. the creator.
घामन् n. splendour, radiance.
घारणा steady abstraction of
mind.
घार्वाहिनी a. continuous, in-
cessant.
घारिणी name of a queen.
घीर a. strong-minded, cou-
rageous, persevering.
घीरता strength of mind, fortitude.
घुँँ a leader, chief.
घूँ with से 1 A. to kindle.
घूँ, with उत्तः 9 U. to wave, leave
fluttering.
घूर्तः a rogue.
घूँ 1. 10 P to support, hold
up; with उत्त or समूँ to de-
deliver, save; to root up, pull
up the roots, extirpate; lift
up, extract, take out.
घांम a. dirty, unclean.
घ्नतुः a. roaring, thundering
<table>
<thead>
<tr>
<th>नकु</th>
<th>निर्भरि</th>
</tr>
</thead>
<tbody>
<tr>
<td>नकुल: an ichneumon, a mungoose. निर्भरि: chastisement, punishment.</td>
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<tr>
<td>नक्षत्र: an asterism, a lunar mansion. निर्भरि: a tree of that name.</td>
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<tr>
<td>नंदु 1 P. to be delighted or pleased, rejoice; -अन्वि to greet, receive, congratulate. निर्माल्य: excessively.</td>
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<tr>
<td>न्दर: the paradise of Indra. निर्मित: a. excessive.</td>
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<tr>
<td>निन्हिका name of a maid-servant. निवास: the hot season, summer.</td>
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<tr>
<td>निन्हिकी a lotus-plant. निवासिंग the first or original cause.</td>
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<tr>
<td>निन्हुः 8 U. to revive, renew. निप्प: death.</td>
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<td>नाध से 4 A. to be ready. निप्प-पर्य even tie, connecting link.</td>
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<tr>
<td>नारायण a dance, dramatic representation. निमित: good omen; a-cause; an omen.</td>
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<tr>
<td>नामसंग्रह calling to mind the name, remembrance of name. निमिष: twinkling of the eye.</td>
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<tr>
<td>निश्चयंसु final beatitude, supreme happiness. नियम: a religious rite.</td>
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<tr>
<td>निश्चायता falsehood, telling untruths. नियमित: a. invariably, as a rule.</td>
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<tr>
<td>निश्चेय्य a. cruel, heartless. नियोज: order, command, duty.</td>
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<tr>
<td>निक्रम: (-प्रवेश) a touch-stone, test, mixing powder. निर्यट: p. p. intent on.</td>
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<tr>
<td>निकाम a. copious, abundant. निर्यतिम: a. unsurpassed.</td>
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<tr>
<td>निक्षित a. whole, entire, complete. निर्योग a. } regardless, in-</td>
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<td>निकाप a. } निर्योगिता a. } different.</td>
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<td>निकाय a.  } निर्योगिता a. } dispelled.</td>
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<tr>
<td>निगम: an outlet. निर्योगिता a. dispelled.</td>
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<tr>
<td>निगम: an outlet. निर्युग: a. worthless.</td>
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<tr>
<td>निक्षेत्र: spring, waterfall, cascade. निर्यें: spring, waterfall, cascade.</td>
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<tr>
<td>निक्षेप: importunity, pressing. निर्यें: importunity, pressing.</td>
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<tr>
<td>निगाढ a. to be told or mentioned. निर्योगिता complete satisfaction or pleasure, allaying of heat.</td>
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</tbody>
</table>
निश्चित: still or calm air.
निर्हार: scandal, evil report.
निश्चितिण: alleviation.
निबृत्ति: f. satisfaction, pleasure.
निबृत p. p. become.
निवासीर: a demon, evil spirit.
निवेशित p. p. inhabited by, resorted to.
निगरं: a. steady, motionless.
निग्रीरित: p. p. squeezed or pressed together.
निग्रोतका: a. irremediable.
निस्त: nature.
निस्तुष्ट p. p. given, bestowed.
निस्त्राश a. cruel, ruthless.
निस्तंब a. motionless.
निस्तान: a sound, flourish.
नी 1 P. with बन् to cherish, love: उप to invest with the sacred thread; समा to bring together, join.
नीरं: a. dense, thick.
नील a. blue.
नुद्ध with वि caus. to divert, entertain, amuse.
नुपूर: an anklet.
नैपंनित an effect.
नाव: a name of Nala; king of the Nishadhas.
नर्मद रु: cruelty, harshness of temper.
नसानिक a. natural, innate, inborn.

प
पनकुण्ण (पनकुण्ण:) the hut of a Chàndàla.
पक्ष: a side.
पनकलिष्ठ a. removing impurity or dirt.
पांचाल: king of the Panchàlás.
पंजा: a cage.
पट a. sharp.
पट with वरि caus. to teach.
पति 1 P. with वरि to hover about, wheel round; पति to return; arrive; प्रण to salute, bow down.
पलंग: a moth; the sun.
पतिविरा (f.) about to choose a husband.
पवनुट a vessel of leaves folded.
पवलिसा a proper name.
पवलक a garment of woven silk.
पवर्या well-being, welfare; wholesome diet.
पद with वा caus. to kill; प्रति to acknowledge; show, yield; obtain, get; admit, confess; -उप caus. to bring about, to do.
पदरी path. line of footsteps.
पप्राण a snake.
पयस्विता a cow.
पपोद: a cloud.
परराप: a. paining or harassing the enemies.
परम्परा: a. cuckoo.
परम्पराप्रय: a. of great renown, very famous.
परम्परा: the highest truth.
परम्परारत: adv. really.
पररूप: a series.
पराध: valour, prowess.
पराणत p. p. returned.
परावृत p. p. turned back, returned.
परिसूक्त p. p. patronized, favoured.
परिभ्रमण: espousal.
परिशिष्ट a. gratifying.
परिस्थिति: lamentation.
परिचिन्तन: a. coming in the way.
परिनिष्ठ: degradation, humiliation.
परिवारिचत्र a. humbling, degrading.
परिवार : retinue, train of attendants, suite.
परिवर्तन: a water-course or drain, an outlet.
परिवासिका a female recluse.
परिभाषा f. audience.
परीक्षित m. name of a king.
परीत p. p. overcome with,
परेशान adv. in one's absence.
परेशान्त roaming, travelling.
पर्याप्त a. able, competent.
पर्याय: regular rotation or turn due order.
पर्याय: a sprout, twig.
पल्लविका name of a maid-servant.
पल्लवित a. having put forth sprouts.
पल्ल: wind.
पाकुल a. disgracing; कुल a disgrace to the family.
पाणिन: marriage.
पाणु a. pale, whitish.
पांतलं the lower or nether regions.
पानग an object.
पापमास a. sinful.
पारिय water.
पारस्थ a. hostile, inimical.
पारुपामक a. hostile, inimical.
पारसीका: the Persians.
पारव: side.
पाव: fire.
पावन a. purifying, holy.
पावल a. yellowish; reddish-brown, tawny.
पिट: a basket.
पिठर a pot, pan.
पिपर a. (desid. of प) thirsty.
पिजुन a. slanderous.
पिजुना back-biting, slandering.
पीठ a seat, throne.
पीठत p. p. espoused, taken hold of (as a hand).
पीवर a. fat, plump.
पूर: a bull; (at the end of
compounds) the best or most eminent.

पृष्ठ a. holy, sacred.

पृथ्विभाजक a. meritorious, blessed.

पुराण a. old.

पुरुष 4 P. to exhibit.

पुष्पित a. bloomed, flowered.

पुष्पकिर: Cupid; lust.

पूरीजीवी: excess or superabundance of water.

पूर्वजुत adv. as before.

पृथ्वजन: a low or vulgar man, an illiterate person.

पूर्व surface; back.

पेयसल a. clever, skillful.

पेयल a. a ship; a young one, as in

पेयरेण: a youthful warrior.

प्रेय a. descended from पृथ.

प्रेयण manliness, prowess.

प्रेयहात a. belonging to Indra.

प्रत्यक् f. mention of name.

प्रत्यक्ति p. p. styled, called.

प्रत्यक्ति f. body of ministers.

प्रकृप: provocation.

प्रकोष: a court in a house.

प्रकाश: a valorous deed.

प्रकाशित p. p. annihilated.

प्रकाश a. bold.

प्रताप: sleeplessness, being awake at night.

प्रजापति: the Creator.

प्रज्ञ: love; request, supplication.

प्रज्ञता love.

प्रज्ञविनी a. dear friend.

प्रज्ञिकाण: an emissary.

प्रज्ञु a. very small.

प्रज्ञा: prowess, valour; heat.

प्रतिनिविष्ट a. obstinate.

प्रतिनिधित p. p. given to; wedded.

प्रतिवन्ध a. attended with difficulties or obstacles.

प्रतिवृज p. p. awakened.

प्रतिवृजह a. endowed with reason, rational.

प्रतिप a. like.

प्रतिवाच f. a reply, answer.

प्रतिष्ठा security of position; stability.

प्रतिस्थापन p. p. fixed on, attached to.

प्रतीकार: a remedy.

प्रतिमा:}

प्रतीत p. p. confiding or believing in.

प्रतीप a. adverse, contrary.

प्रतिया adv. to the west.

प्रत्यक्ष a. fresh, newly-made.

प्रतिविद्ध a. hostile, opposed to, coming in the way of.

प्रत्यादेश: an obscurer; rival, (lit.) throwing into the
<table>
<thead>
<tr>
<th>प्रश्न</th>
<th>प्रुष</th>
</tr>
</thead>
<tbody>
<tr>
<td>back-ground or eclipsing; repudiation.</td>
<td>प्रश्रमित p. p. rectified, explained.</td>
</tr>
<tr>
<td>प्रसूतिणित a. ready-witted.</td>
<td>प्रश्रोतन sprinkling.</td>
</tr>
<tr>
<td>प्रशिन p. p. celebrated, well-known.</td>
<td>प्रसंगत:—मेन adv. incidentally, by way of.</td>
</tr>
<tr>
<td>प्रदान giving away in marriage.</td>
<td>प्रसन p. p. pleased.</td>
</tr>
<tr>
<td>प्रदेश: the evening.</td>
<td>प्रसहथ adv. perforce.</td>
</tr>
<tr>
<td>प्रदूष p. p. run away.</td>
<td>प्रसूति f. progeny, issue.</td>
</tr>
<tr>
<td>प्रदूषण: composition work.</td>
<td>प्रसून a flower.</td>
</tr>
<tr>
<td>प्रदेश: source.</td>
<td>प्रस्थात: mention, allusion.</td>
</tr>
<tr>
<td>प्रदान power.</td>
<td>प्रस्तुत object in view.</td>
</tr>
<tr>
<td>प्रदूषक power, authority.</td>
<td>प्रस्थ: a kind of measure.</td>
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<tr>
<td>प्रदेशदन a pleasure-garden.</td>
<td>प्रहरण a missile, weapon.</td>
</tr>
<tr>
<td>प्रदानण standard, limit, an authority.</td>
<td>प्रह्सन ridicule, mocking.</td>
</tr>
<tr>
<td>प्रदानणीक 8 U. to regard as an authority.</td>
<td>प्राक्क adv. to the east of.</td>
</tr>
<tr>
<td>प्रामाणिन a. tormenting.</td>
<td>प्राकार: a rampart.</td>
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<tr>
<td>प्राक p. p. pure, purified by austerities.</td>
<td>प्राप्त अप्रे foremost, first.</td>
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<td>प्रदानण marching onwards.</td>
<td>प्राथमुख a. with one's face turned to the east, in the eastern direction.</td>
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<tr>
<td>प्रामुख p. p. contrived; set on; employed, used.</td>
<td>प्राफास्त: suspending the breath.</td>
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<tr>
<td>प्रयोग: practice.</td>
<td>प्रातराष: the morning meal, breakfast.</td>
</tr>
<tr>
<td>प्रालंप. lamentation.</td>
<td>प्रात: the end, margin.</td>
</tr>
<tr>
<td>प्रांशणकृत p. p. drawn, insalved.</td>
<td>प्रामाप्रसव a. delivered of a child.</td>
</tr>
<tr>
<td>प्रामुख a. aged, old.</td>
<td>प्रापंत desire, love-suit.</td>
</tr>
<tr>
<td>प्रामुख current of air; windy or stormy weather; 0 बायन a bed exposed to the full current of air.</td>
<td>प्रामूष f. the rainy season.</td>
</tr>
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<td>प्रामुख f. commencement.</td>
<td>प्रामिनिक: a judge, umpire.</td>
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<td>प्रामुखा turning out a recluse.</td>
<td>प्रिय a. dear, beloved.</td>
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<td>प्रेषित p. p. sent; dismissed.</td>
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<td>प्रोहनित p. p. set on fire. blazing.</td>
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<td>प्रवास (व) या: a monkey.</td>
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<td>फण</td>
<td>भूत</td>
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<tr>
<td>फणः-मा a hood.</td>
<td>श्रृंगारिणी earth, supporter of beings.</td>
</tr>
<tr>
<td>फणः result.</td>
<td>सू with वि caus. to think of, contemplate; to establish, decide; perceive, be conscious of; -से to be born.</td>
</tr>
<tr>
<td>फलेग्रहिः a. fruitful, bearing fruit in season.</td>
<td>मूर्त a created being.</td>
</tr>
</tbody>
</table>

**व**
- बकः a crane.
- बजः a youth, chap, fellow.
- बन्दी a captive, prisoner.
- बचपुलः a bastard, an attendant in the chamber of a harlot.
- बलं army, forces.
- बलः worship.
- बलीबदः an ox, a bull.
- बाणयः a relation, kinsman.
- बालिष्य a. or s. a foolish person.
- बिबं an image.
- बीमतमान pres. p. shrinking from, being disgusted with.
- बुद्धीविविन् a. employing the reason, rational.
- ब्रह्मचि a Brâhmaical sage.

**म**
- मृत्तमत् a. devoted, loyalty attached.
- मलोचम a. foiled in attempts, defeated.
- जः U. to entertain, cherish; practise.
- चूः a little of address, good
<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>English</th>
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<tbody>
<tr>
<td>मूतिका a part, character (in a drama).</td>
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<tr>
<td>मूरति: a Brâhmaṇa.</td>
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<tr>
<td>मूर्ति: adv. again.</td>
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<tr>
<td>मूर्तिपाल adv. for the most part.</td>
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<tr>
<td>मूरिसु: a proper name, father of Malati.</td>
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<tr>
<td>मैस्थय: begging.</td>
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<tr>
<td>मैथन: enjoyment.</td>
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<tr>
<td>मैथु: loss.</td>
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<tr>
<td>मा०निमत a. turning, revolving.</td>
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<tr>
<td>मात्र auspiciousness; an auspicious rite, (in compounds) auspicious; as, मंगलतूप्त: auspicious trumpet; मंगलस्तान auspicious ablution.</td>
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<tr>
<td>मंजु a. sweet.</td>
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<tr>
<td>मंजुर: a kind of creeper.</td>
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<td>मंडन ornament, decoration; embellishment.</td>
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<tr>
<td>मृ with उद caus. to infatuate.</td>
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<tr>
<td>मद: passion, ardent desire; rutting juice.</td>
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<td>मदमुच a. being in rut.</td>
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<tr>
<td>मधु n. liquor.</td>
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<tr>
<td>मधुसाल: the spring-time.</td>
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<tr>
<td>मधुर a. lovely, sweet.</td>
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<tr>
<td>मधुसूदन: Krishna (slayer of Madhu).</td>
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<tr>
<td>मधुसन a. acting as umpire.</td>
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<tr>
<td>मधुसुदन a. intelligent; strong-winded; नी a wise woman.</td>
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<tr>
<td>मनीपिन m. a wise man, sage.</td>
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<tr>
<td>मनोभ: } the mind-born,</td>
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<tr>
<td>मनसिज: } Cupid.</td>
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<tr>
<td>मूर्त with जा 10 A. to take leave of, bid adieu.</td>
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<tr>
<td>मंत्रकृत a. composing hymns.</td>
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<td>मंत्रवत a. attended with incantations or spells.</td>
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<td>मन्वर a. slow.</td>
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<td>मन्द a. dull, dull-witted.</td>
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<tr>
<td>मन्दमाय a. unlucky, ill-starred.</td>
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<td>मन्दोयमान a. lagging behind, tarrying.</td>
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<td>मन्दिकृत p. p. slackened.</td>
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<tr>
<td>मन्दीतुप्त a. depressed in spirits, cast down.</td>
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<tr>
<td>मन्मथ: Cupid.</td>
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<tr>
<td>मनु: grief, sorrow.</td>
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<tr>
<td>मरिच: pepper, pepper-shrub.</td>
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<tr>
<td>मरीचि: ray.</td>
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<tr>
<td>मर्या: a mortal, human being.</td>
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<tr>
<td>मर्याज sandal juice.</td>
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<tr>
<td>महाजन: the mob, populace.</td>
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<tr>
<td>महाले जस a. of great splendour or heroism.</td>
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<tr>
<td>महाभाग: a fortunate person.</td>
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<td>महाहाँ a. costly.</td>
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<tr>
<td>महीपाल a. a king.</td>
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<tr>
<td>महें: the great Indra.</td>
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<tr>
<td>महेश्वर a. a great lord.</td>
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<td>महोक: a full-grown bull.</td>
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<td>महोपवि f. a medicinal drug.</td>
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<tr>
<td>माया</td>
<td>यातु</td>
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<tr>
<td>मायावती daughter of the king of the Magadhas, Sudakshinā.</td>
<td>मेघनाद: a proper name.</td>
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<td>माता: a term of endearment.</td>
<td>मेघा talent, retentive faculty.</td>
</tr>
<tr>
<td>मान: pride.</td>
<td>मेघ: a. sacred, holy.</td>
</tr>
<tr>
<td>मातिनी a proud woman.</td>
<td>मेघिलेय: son of Maithil, Kus's.</td>
</tr>
<tr>
<td>मानुष्यक human nature.</td>
<td>मोक्ष: release.</td>
</tr>
<tr>
<td>माला wind.</td>
<td>मोल a. or s. one brought up in one's service for generations, an old or hereditary servant (minister &amp;c.).</td>
</tr>
<tr>
<td>मालवाल or malak: a gardener, florist.</td>
<td>मोलाच: a man of an outcast race; a barbarian.</td>
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<tr>
<td>माल्य a. a wreath, garland.</td>
<td>य</td>
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<tr>
<td>भिय a.an honorific suffix, meaning worthy, respectable.</td>
<td>यजन a. sacrifice.</td>
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<tr>
<td>मुकुताकुं a pearl.</td>
<td>यांत्रिक कारिता doing worthless things.</td>
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<tr>
<td>मुष्ठ a. artless, innocent.</td>
<td>यापर्व a. significant, true to its sense.</td>
</tr>
<tr>
<td>मूद् with अनु 1 A. to second, approve.</td>
<td>यावात्त adv. according to the proper method, properly, duly.</td>
</tr>
<tr>
<td>मुद्रा seal.</td>
<td>यदृच्छ्यadv. accidentally, by chance.</td>
</tr>
<tr>
<td>मुरारि: Vishnu.</td>
<td>भम with नि 1 P. to dissuade; caus. to regulate, control.</td>
</tr>
<tr>
<td>मूहुं 1 P. to take effect on, prevail against; to grow stronger or more intense, gather strength, thicken.</td>
<td>यम a. twin.</td>
</tr>
<tr>
<td>मूसलं a pestle.</td>
<td>यस्त f. a necklace, garland.</td>
</tr>
<tr>
<td>मूद्व: adv. often.</td>
<td>यत् with वा caus. to trouble, torment.</td>
</tr>
<tr>
<td>मूतमत a. incarnate, embodied.</td>
<td>या with ये 2 P. to march on, set out.</td>
</tr>
<tr>
<td>मूर्ति: hair.</td>
<td>याम्बा mean solicitation.</td>
</tr>
<tr>
<td>मूणालिका mirage.</td>
<td>यान्वान: an evil spirit, a Rakshasa.</td>
</tr>
<tr>
<td>मूणालिनि a lotus.</td>
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<td>याबु</td>
<td>शीर</td>
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<tr>
<td>याबृजिंच्छक a. accidental.</td>
<td>रक्षम: the rein.</td>
</tr>
<tr>
<td>याबृजिंच्छक adv. in all senses.</td>
<td>रसू 1 P. to roar.</td>
</tr>
<tr>
<td>युन्न 7. U. to design, intend, destine; नि caus. to yoke, harness; to unite; -व्र (A.) to act, represent (dramatically); -सां पास. to be engaged in, apply oneself to. a business.</td>
<td>रस: sentiment.</td>
</tr>
<tr>
<td>युज्ज f. fight.</td>
<td>रसवत्तर a. more savoury or tasteful.</td>
</tr>
<tr>
<td>युज्जज़ an heir-apparent to a throne.</td>
<td>रसायन the nether regions.</td>
</tr>
<tr>
<td>योग: the science or power of concentrating the mind; deep contemplation.</td>
<td>रसायन an elixir.</td>
</tr>
<tr>
<td>योजन: a distance of 8 miles.</td>
<td>रसाल: the mango tree.</td>
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<tr>
<td>योज्ति: source, origin.</td>
<td>रसिक a. graceful, elegant; appreciating.</td>
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<td>रस्स्त्र a secret; the secret (of conduct); रस्त्र disclosing or revealing one's secrets.</td>
</tr>
<tr>
<td>राख्य: name of the minister of the Nandas.</td>
<td>राग: passion.</td>
</tr>
<tr>
<td>रागवत a. governed by a good or just king.</td>
<td>राजनी a royal sage.</td>
</tr>
<tr>
<td>राजतर्भ the science or theory of government.</td>
<td>राजनीति a Râkshasa female.</td>
</tr>
<tr>
<td>राजष्ठ with आ caus. to please, humour.</td>
<td>राजष्ठ with आ caus. to please, humour.</td>
</tr>
<tr>
<td>रामगिरि: name of a mountain.</td>
<td>राजष्ठ with आ caus. to please, humour.</td>
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<td>रुजा-जू f. pain, agony.</td>
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<td>र्याब्रिं blood.</td>
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<td></td>
<td>रोगिन् a. sickly, affected by sickness.</td>
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<td></td>
<td>रोगण a. passionate, wrathful.</td>
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<td></td>
<td>रोपणता angry or passionate temper.</td>
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<td>रोता a. made of the hide of the deer called ruru.</td>
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<td>र्या: current, force.</td>
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<tr>
<td>कर्मन् n. a speck, spot.</td>
<td>कक्ष्यानि place of execution.</td>
</tr>
<tr>
<td>लक्ष्मी: beauty, lustre.</td>
<td>नक्ष्योत्त्निमा the Madhavi creep-er.</td>
</tr>
<tr>
<td>लघु (denom.) to alleviate, lessen.</td>
<td>वनवेवता a sylvan deity, wood-nymph.</td>
</tr>
<tr>
<td>लघु with 1 P. to prate, rave.</td>
<td>कस्यय: a tree.</td>
</tr>
<tr>
<td>लघु with उ पा 1 A. to taunt, blame.</td>
<td>लघु a. wild.</td>
</tr>
<tr>
<td>लघुम् or मन् n. an ornament.</td>
<td>लघु with निर् 1 P. to offer, present.</td>
</tr>
<tr>
<td>लघुगिका the foster-sister of Malati.</td>
<td>लघु m. a sower.</td>
</tr>
<tr>
<td>लवणामस्त्रृ m. the ocean (having salt water).</td>
<td>लघु with िर् 1 P. to pour or vomit out, emit.</td>
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<tr>
<td>लाघवं mortification, humiliation.</td>
<td>लघुसू n. a crow, bird in general.</td>
</tr>
<tr>
<td>लघुच्छन् characteristic mark; श्रीकंठपदा distinguished by the name श्रीकंठ.</td>
<td>वर a. best, foremost; (रः) a bride-groom.</td>
</tr>
<tr>
<td>लघु with वि 1 P. to implant.</td>
<td>वराक a. poor, pitiable.</td>
</tr>
<tr>
<td>लघुम् n. a writing, document.</td>
<td>वरीयसू a. better, superior.</td>
</tr>
<tr>
<td>लघु with प्र caus. to entice, seduce; with वि caus. to seduce or entice the mind of.</td>
<td>वर्गे: one belonging to a group; (pl.) a group of actors.</td>
</tr>
<tr>
<td>लघु िर् the tree of that name or its flower.</td>
<td>वर्ग: a caste.</td>
</tr>
<tr>
<td>लघु a. eager; eagerly falling down.</td>
<td>वर्णिन् m. a bachelor (learned).</td>
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<tr>
<td>च चेवः a descendant.</td>
<td>वर्णाकऽ a bark garment.</td>
</tr>
<tr>
<td>चत्स: a calf.</td>
<td>वर्णितवि a leap, bound.</td>
</tr>
<tr>
<td>कत्सतरी a heifer.</td>
<td>वर्ल्यिकऽ an ant-hill.</td>
</tr>
<tr>
<td>कहल a. favourite, beloved (िमा) wife.</td>
<td>वर्ल्यम a. favourite, beloved (िमा) wife.</td>
</tr>
<tr>
<td>कस्त्यक: subjection.</td>
<td>कस्त्यक a. (a sage) who has subdued his passions.</td>
</tr>
<tr>
<td>कस्त्यक a. (a sage) who has subdued his passions.</td>
<td>कस्त्यक a docile and obedient wife.</td>
</tr>
<tr>
<td>कस्त्यक with धार्या 1 P. to inhabit; enter into.</td>
<td>कस्त्यक a docile and obedient wife.</td>
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<tr>
<td>बस</td>
<td>विशिष्ट</td>
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<tr>
<td>बसति</td>
<td>a. learned, proficient, skilful.</td>
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<tr>
<td>बसतोत्सव:</td>
<td>the vernal festival.</td>
</tr>
<tr>
<td>बहू caus. to traverse, go over;</td>
<td>बिज्ञा (and ज्ञा) a kind of mantra, which averted the pain of thirst and hunger and gave miraculous powers.</td>
</tr>
<tr>
<td>निर caus. to perform, manage.</td>
<td>बिज्ञा a. crooked, turned away.</td>
</tr>
<tr>
<td>वाच्यं</td>
<td>a request.</td>
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<tr>
<td>वाच्य:</td>
<td>a branch.</td>
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<tr>
<td>वाच्य</td>
<td>10 P. to imitate.</td>
</tr>
<tr>
<td>वाच्य</td>
<td>a. false, untrue.</td>
</tr>
<tr>
<td>वाच्य</td>
<td>p. p. descended; given.</td>
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<tr>
<td>वाच्य</td>
<td>विद्या skill.</td>
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<tr>
<td>वाच्य</td>
<td>a foreign country.</td>
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<tr>
<td>वाच्य</td>
<td>m. a cloud.</td>
</tr>
<tr>
<td>वाच्य</td>
<td>m. an enemy.</td>
</tr>
<tr>
<td>वाच्य</td>
<td>m. the Creator.</td>
</tr>
<tr>
<td>वाच्य</td>
<td>p. p. preserved.</td>
</tr>
<tr>
<td>वाच्य</td>
<td>a servant.</td>
</tr>
<tr>
<td>वाच्य</td>
<td>a. who knows his duty, obedient.</td>
</tr>
<tr>
<td>वाच्य</td>
<td>a country to the North-West of Delhi.</td>
</tr>
<tr>
<td>वाच्य</td>
<td>exchange.</td>
</tr>
<tr>
<td>वाच्य</td>
<td>an enemy.</td>
</tr>
<tr>
<td>वाच्य</td>
<td>a. wise, learned (a wise man).</td>
</tr>
<tr>
<td>वाच्य</td>
<td>a forest.</td>
</tr>
<tr>
<td>वाच्य</td>
<td>p. p. deceived.</td>
</tr>
<tr>
<td>वाच्य</td>
<td>adverseness.</td>
</tr>
<tr>
<td>वाच्य</td>
<td>property, wealth.</td>
</tr>
<tr>
<td>वाच्य</td>
<td>night.</td>
</tr>
</tbody>
</table>
विनम्र: a lord.
विनम्रगम: confusion, loss.
विनम्रनस्तु a. disconsolate, dejected.
विनम्राणित p. p. dishonoured.
विनम्राण: a wrong road.
विनम्रक्त p. p. separated, love-lorn.
विनम्र p. p. stopped; at an end.
विनम्राण: discontent, dissatisfaction.
विनम्राण: cessation, stop.
विनोद: a antagonism; शास्त्रवत natural antipathy.
विलास: amorous pastime.
विलोक p. p. opened.
विलोक्त: discrimination, judgment.

विसू with अभिनि 6 A. to enter into; with से to sleep.
विसूद्दि f. purity.
विसत्य: difference; distinguishing feature.
विसत्य ad. confidently, freely.
विस्में confidence; ऊस्माना a confidant.
विस्माह: rest, repose.
विस्माहनरा the earth.
विस्मानियांता power to inspire confidence.

विस्मण p. p. dejected, sorry.
विसम a. adverse, difficult.

विषय: scope, province; dominion, object of sense, sensual pleasure.
विषयाण-ण a horn.
विषयद: dismay, dejection, sorrow.
विषया: a seat.
विसार: a heap, a large quantity.
विस्तृत p. p. dismissed, sent away.
विस्तीर्ण p. p. extended over, wide.
विस्तारित p. p. extended, dilated.
विशिष्ट a decree, command.
विशिष्टव a. agitated, afflicted, overcome with grief; 0ता affliction.

विजु 10 P. to fan.
विजुसु: the mother of a warrior.
वृ 10 P. to ask, beg of.
विजुत: Bhima.

वृश 10 P. to except; आ to bend down; वि (p. p.) void or destitute of.
वृश with निर्ग caus. to finish; पर वर to revolve; स्थ to spring, arise; to begin, commence; उप to turn back.

वृष्टि f. livelihood; behaviour, conduct.

वृद्ध f. waxing.
वृद्ध caus. to aggrandize.
<table>
<thead>
<tr>
<th>शब्द</th>
<th>प्रमू</th>
<th>अर्थ</th>
</tr>
</thead>
<tbody>
<tr>
<td>बृहस्पति: a S’udra; epithet of Chandragupta.</td>
<td>व्यवहार: spending, expenditure; obstacle; loss.</td>
<td>व्यवहार: spending, expenditure; obstacle; loss.</td>
</tr>
<tr>
<td>ब्रह्मांक: the bull-bannered God, S’iva.</td>
<td>व्यक्तिकं: sorrow, anguish.</td>
<td>व्यक्तिकं: sorrow, anguish.</td>
</tr>
<tr>
<td>ब्रह्मिन् f. a shower of rain, rain-fall.</td>
<td>व्यवहारिन: hearing of a case, judicial procedure.</td>
<td>व्यवहारिन: hearing of a case, judicial procedure.</td>
</tr>
<tr>
<td>ब्रह्माण्डिनः a strong or violent gust.</td>
<td>व्यवहारिन: separated.</td>
<td>व्यवहारिन: separated.</td>
</tr>
<tr>
<td>ब्रह्माण्डिनः a bamboo-stick.</td>
<td>व्यवहारिन: adversity, need, difficulty; intent or close application.</td>
<td>व्यवहारिन: adversity, need, difficulty; intent or close application.</td>
</tr>
<tr>
<td>ब्रह्माण्डिनः a reed, cane.</td>
<td>व्यवहारिन: deeply or intent engaged in.</td>
<td>व्यवहारिन: deeply or intent engaged in.</td>
</tr>
<tr>
<td>ब्रह्माण्डिनः f. an altar.</td>
<td>व्यवहारिन: a hunter, fowler.</td>
<td>व्यवहारिन: a hunter, fowler.</td>
</tr>
<tr>
<td>ब्रह्माण्डिनः m. the Creator.</td>
<td>व्यवहारिन: a serpent, cruel or wicked animal.</td>
<td>व्यवहारिन: a serpent, cruel or wicked animal.</td>
</tr>
<tr>
<td>ब्रह्माण्डिनः a harlot.</td>
<td>व्याझां: words, speech.</td>
<td>व्याझां: words, speech.</td>
</tr>
<tr>
<td>ब्रह्माण्डिनः a house, dwelling.</td>
<td>ब्रह्माण्डिन: course of conduct.</td>
<td>ब्रह्माण्डिन: course of conduct.</td>
</tr>
<tr>
<td>ब्रह्माण्डिनः a turban, a tiara.</td>
<td>ब्रह्माण्डिन: abashed, overcome with shame.</td>
<td>ब्रह्माण्डिन: abashed, overcome with shame.</td>
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<td>ब्रह्माण्डिन: Sita.</td>
<td>ब्रह्माण्डिन: Sita.</td>
<td>ब्रह्माण्डिन: Sita.</td>
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<tr>
<td>ब्रह्माण्डिनः the fire of lightning.</td>
<td>ब्रह्माण्डिनः the fire of lightning.</td>
<td>ब्रह्माण्डिनः the fire of lightning.</td>
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<td>ब्रह्माण्डिनः m. an enemy.</td>
<td>ब्रह्माण्डिनः m. an enemy.</td>
<td>ब्रह्माण्डिनः m. an enemy.</td>
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<tr>
<td>ब्रह्माण्डिनः a. situated in the air, aerial.</td>
<td>ब्रह्माण्डिनः a. situated in the air, aerial.</td>
<td>ब्रह्माण्डिनः a. situated in the air, aerial.</td>
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<td>ब्रह्माण्डिनः f. manifestation.</td>
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<tr>
<td>ब्रह्माण्डिनः adv. evidently.</td>
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<td>ब्रह्माण्डिनः adv. evidently.</td>
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<tr>
<td>ब्रह्माण्डिनः being engrossed in.</td>
<td>ब्रह्माण्डिनः being engrossed in.</td>
<td>ब्रह्माण्डिनः being engrossed in.</td>
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<td>ब्रह्माण्डिनः a. a fan.</td>
<td>ब्रह्माण्डिनः a. a fan.</td>
<td>ब्रह्माण्डिनः a. a fan.</td>
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<tr>
<td>ब्रह्माण्डिनः an incident, occurrence.</td>
<td>ब्रह्माण्डिनः an incident, occurrence.</td>
<td>ब्रह्माण्डिनः an incident, occurrence.</td>
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<tr>
<td>ब्रह्माण्डिनः family; name; race.</td>
<td>ब्रह्माण्डिनः family; name; race.</td>
<td>ब्रह्माण्डिनः family; name; race.</td>
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<tr>
<td>सम्</td>
<td>श्रेय</td>
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<tr>
<td>(caus.) to subdue, vanquish; प्र caus. to settle, adjust.</td>
<td>शिक्षा instruction, advice.</td>
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<tr>
<td>समसिनत् m. a destroyer.</td>
<td>शिक्षा flame.</td>
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<tr>
<td>शरजन्मन् m. name of Kārtikeya.</td>
<td>शिखिन् m. a peacock.</td>
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<tr>
<td>शरणः a house, dwelling.</td>
<td>शिखिल्य (denom.) to allow to cool.</td>
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<tr>
<td>शरणागत p. p. come for protection, a refugee.</td>
<td>शिरोघर: neck.</td>
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<tr>
<td>शरद् f. a year.</td>
<td>शिलापट्: a slab of stone.</td>
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<tr>
<td>शरवन्य a target, mark, butt.</td>
<td>शिलोचन्य: a mountain; a collection of stones.</td>
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<tr>
<td>शरासनं a bow.</td>
<td>शिलं art, skill.</td>
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<tr>
<td>शरीरिन् m. a bodied being.</td>
<td>शिवं good, blessing.</td>
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<tr>
<td>शर्मन् n. happiness.</td>
<td>शिव् with वि caus. to excel, surpass.</td>
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<tr>
<td>शर्वरी night.</td>
<td>शुक्तिः: an oyster shell.</td>
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<tr>
<td>शर्या a dart.</td>
<td>शुष्क f. grief, sorrow.</td>
<td></td>
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<tr>
<td>शवा: a hare.</td>
<td>शुद्धान्त: royal harem or seraglio; inmates of the harem, i.e. queen or queens.</td>
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<tr>
<td>शववत् adv. forever, perpetually.</td>
<td>शुभाशिन् a. of good augury, presaging good.</td>
<td></td>
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<tr>
<td>शववृत् m. an armed man, warrior.</td>
<td>शुभ्र (desid. of शुः) to serve.</td>
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<tr>
<td>शाखामृगः monkey.</td>
<td>शृङ्गिन् m. S'iva.</td>
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<tr>
<td>शान्त p. p. alleviated, removed.</td>
<td>श्वाण f. a goad.</td>
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<tr>
<td>शान्ति f. removal, destruction, expiation, ऊवनक soothnig water.</td>
<td>शैल: a mountain.</td>
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<td>शालिः a kind of rice.</td>
<td>शैवं moss.</td>
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<tr>
<td>शालिन् a. endowed.</td>
<td>शोष a. red.</td>
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<tr>
<td>शावः वकः a youngling.</td>
<td>शोणित blood.</td>
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<tr>
<td>शास्वत् a. permanent, everlasting.</td>
<td>शोभा elegance, grace.</td>
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<tr>
<td>शास् with बन् 2 P. to advise, prevail upon.</td>
<td>श्रीशा: Vishnu, lord of S'ri.</td>
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<tr>
<td>शासनं an order, command.</td>
<td>षूष्ट p. p. well-known, reputed.</td>
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<tr>
<td>षूषिः f. ear.</td>
<td>षूषिसु n. bliss, good fortune.</td>
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<tr>
<td>शब्द</td>
<td>संकल्प</td>
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<tr>
<td>good; (a.) better, more praise-worthy.</td>
<td>संकल्प: a thought.</td>
<td></td>
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<tr>
<td>श्रेष्ठिन् m. a merchant.</td>
<td>संकल्पयोगिन: the mind-born, Cupid.</td>
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<tr>
<td>श्रवित: a learned Brâhmana.</td>
<td>संकुल a. full of, crowded with.</td>
<td></td>
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<tr>
<td>स्वापद: a beast of prey, wild beast.</td>
<td>संकोच: contraction of the limbs.</td>
<td></td>
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<tr>
<td>स्वेतमान a. white.</td>
<td>संग: attachment.</td>
<td></td>
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<thead>
<tr>
<th>श्रेणी</th>
<th>संकल्प</th>
</tr>
</thead>
<tbody>
<tr>
<td>पंड: a group, collection, clump.</td>
<td>संघ: a multitude.</td>
</tr>
<tr>
<td>पंडः</td>
<td>सचिकित a. startled.</td>
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</table>

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<th>संकल्प</th>
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</thead>
<tbody>
<tr>
<td>संयमन drawing in, holding in.</td>
<td>सज्ज a. ready.</td>
</tr>
<tr>
<td>संयोग: union.</td>
<td>सज्ज with ṣ 1 P. to be attached to; by to link.</td>
</tr>
<tr>
<td>संत्यांत: turbulent spirit.</td>
<td>संजीवनीयिणि f. the reviving plant.</td>
</tr>
<tr>
<td>संबन्ध: identity.</td>
<td>संडेतु: a good banneret.</td>
</tr>
<tr>
<td>संविभक्त p. p. shared, parted.</td>
<td>सत्कर्मया virtue, goodness; hospitality.</td>
</tr>
<tr>
<td>संव्यवहार: mercantile business, traffic.</td>
<td>संब्रह्म a being, creature.</td>
</tr>
<tr>
<td>संस्क्रय: a resort.</td>
<td>सद 1 P. to sink, drop; with वि to be dejected; -उत्त to sink, fall into ruin.</td>
</tr>
<tr>
<td>संसर्ग: contact, association.</td>
<td>सदस्य: an assistant at a sacrifice.</td>
</tr>
<tr>
<td>संसार: worldly existence.</td>
<td>सन्तति f., सन्तान: issue, progeny, offspring.</td>
</tr>
<tr>
<td>संस्थापन: establishment.</td>
<td>सन्यास: fitting, taking aim.</td>
</tr>
<tr>
<td>संस्थित p. p. dead; finished.</td>
<td>सन्निधि: a joint.</td>
</tr>
<tr>
<td>संस्हार: the dissolution of the world.</td>
<td>सन्निहित: proximity, vicinity.</td>
</tr>
<tr>
<td>संस्कृत a. entire, unimpaired.</td>
<td>सांस्कृतिक: a collection.</td>
</tr>
<tr>
<td>संस्यम a. satisfied, having the desires fulfilled.</td>
<td>सप्ल: an enemy.</td>
</tr>
<tr>
<td>एक्क p. p. continued, begun.</td>
<td>सपारी a rival wife, co-wife.</td>
</tr>
<tr>
<td>संस्कृत a. mixture of castes.</td>
<td></td>
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<tr>
<td>सफ</td>
<td>सांप्र</td>
</tr>
<tr>
<td>सार:</td>
<td>स्लानी:</td>
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<tr>
<td>सार: strength, power.</td>
<td>सेतु: a bridge.</td>
</tr>
<tr>
<td>सारिका a kind of bird (सारिकी)</td>
<td>सेतह  a. of the lion.</td>
</tr>
<tr>
<td>सारथ: a collection, group.</td>
<td>शी  with ब्राह्मण 4 P. to attempt; think of.</td>
</tr>
<tr>
<td>सार्ववाह: a leader of a caravan.</td>
<td>सोदय. a co-uterine brother, brother of whole blood.</td>
</tr>
<tr>
<td>सार्वचन a. with an attentive mind.</td>
<td>सोज्य goodness or kindness of disposition.</td>
</tr>
<tr>
<td>साहसकारिन् a. bold, audacious.</td>
<td>सोदामनी lightning.</td>
</tr>
<tr>
<td>साहिह्यं literary composition.</td>
<td>सोभायविलोपिन्य a. marring the beauty.</td>
</tr>
<tr>
<td>सित a. white.</td>
<td>सोहार्द friendship.</td>
</tr>
<tr>
<td>शिषैं with नि 1. P. to forbid, prevent</td>
<td>स्वागार: a division of an army.</td>
</tr>
<tr>
<td>शिष्ठ a. demi-god.</td>
<td>स्तनित the rumbling of clouds, thundering noise.</td>
</tr>
<tr>
<td>शिष्ठ the ocean.</td>
<td>स्तव्वरकिरतिः forming clumps or sheaves.</td>
</tr>
<tr>
<td>शीर्षक: a name of Janaka.</td>
<td>स्त्राण woman-kind, female sex.</td>
</tr>
<tr>
<td>सुख a. agreeable, pleasant.</td>
<td>स्वल्पसम्प्रान्त n. land-route.</td>
</tr>
<tr>
<td>सूतीक्ष्ण: name of a sage.</td>
<td>स्वस्तi land.</td>
</tr>
<tr>
<td>नुक्ता nectar; स्वदिन् a. dropping honey, mellifluous.</td>
<td>स्था with आ to resort to.</td>
</tr>
<tr>
<td>सुभंगं adv. charmingly.</td>
<td>स्थाय a name of S'iva.</td>
</tr>
<tr>
<td>सुयोवन: a name of Duryodhana.</td>
<td>स्थायिन् a. lasting.</td>
</tr>
<tr>
<td>शुरुविशम् m. an enemy of the goods.</td>
<td>स्थानस a. firm, stable.</td>
</tr>
<tr>
<td>सुस्थित a. well-arranged, nicely laid. well-fitted.</td>
<td>स्थिति f. stability, permanence; propriety.</td>
</tr>
<tr>
<td>सुद्रवेद: 'separation of friends; name of the 2nd part of Hitopades'a.</td>
<td>स्विच a. firm.</td>
</tr>
<tr>
<td>सुल्ल्त good words.</td>
<td>स्विरीकृत 8 U to cheer up, console.</td>
</tr>
<tr>
<td>सुन्नार a carpenter.</td>
<td>स्वैर्य stability.</td>
</tr>
<tr>
<td>मृ 1 3 P with उप to approach, draw near</td>
<td>स्वातम: an initiated (Brahmana) house-holder.</td>
</tr>
<tr>
<td>शॉ with वि caus. to send, dismiss.</td>
<td>स्वातिनीवस्त्र abathing cloth.</td>
</tr>
<tr>
<td>सिंग्राम</td>
<td>हुवः</td>
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<tr>
<td>सिंग्राम p.p. friendly, affectionate.</td>
<td>हुरः Indra.</td>
</tr>
<tr>
<td>सिंग्रामदृष्टि a. looking intently or with a steadfast gaze.</td>
<td>हुरिक्लव्यन् a sort of yellow sandal.</td>
</tr>
<tr>
<td>स्फळकमणि: a crystal stone.</td>
<td>हुरिगीदृष्टिः a. fawn-eyed.</td>
</tr>
<tr>
<td>स्फुट a. clearly, visible, distinctly seen.</td>
<td>हुस्त् an oblation.</td>
</tr>
<tr>
<td>स्माय: arrogance. pride.</td>
<td>हुस्त 1 P. to clear up, brighten up.</td>
</tr>
<tr>
<td>स्वरूपः with अभि 1 U. to come, to be melted.</td>
<td>हरीत: a kind of pigeon.</td>
</tr>
<tr>
<td>स्वान्तः क्ष at will, as one likes.</td>
<td>हालिक्य: name of a warrior.</td>
</tr>
<tr>
<td>स्वद् 1 A. to like.</td>
<td>हितः a well-wisher, an adviser.</td>
</tr>
<tr>
<td>स्वामावज a. natural.</td>
<td>हितवादिन् a. or s. a well-wisher.</td>
</tr>
<tr>
<td>स्वस्थ a. safe, sound.</td>
<td>हिमः snow, ice.</td>
</tr>
<tr>
<td>हवाचीन a. at one's command or disposal.</td>
<td>हिमरास्मिः the cold-rayed</td>
</tr>
<tr>
<td>हवास्थ्य: ease, tranquillity.</td>
<td>हिमांशुः } moon.</td>
</tr>
<tr>
<td>हवेच्छेद adv. at will, to one's heart's content.</td>
<td>हिमवत् m. the Himālaya mountain.</td>
</tr>
<tr>
<td>हुतक a. wretched.</td>
<td>हुकार: the 'hum' sound.</td>
</tr>
<tr>
<td>हूँ with अर् 2 P. to destroy, annihilate; प्रति to repel, counteract.</td>
<td>हूँ with अभ्यव 1 P. to eat; उत्तु to pluck up by the roots, extirpate; निर्द्र to draw or take out; सं to drop; curtail, shorten; to withhold; curb, restrain -व्या to speak.</td>
</tr>
<tr>
<td>हूँ: name of Krishna.</td>
<td>हर्म a. cold, wintry.</td>
</tr>
<tr>
<td>हृः a. caused by snow.</td>
<td>हृः: a deep pool of water.</td>
</tr>
</tbody>
</table>
# A Glossary

## English-Sanskrit

<table>
<thead>
<tr>
<th>English</th>
<th>Sanskrit</th>
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</thead>
<tbody>
<tr>
<td>A</td>
<td>अंगुलिक; —property रिक्षम्</td>
</tr>
<tr>
<td>Ablest a. पद्म, प्रावसम</td>
<td>असमद्वारे, असम्भव्याने</td>
</tr>
<tr>
<td>Absence, in one's परोद्रो, असत्य्याचे</td>
<td>असत्य्याचे</td>
</tr>
<tr>
<td>Absent-minded a. शून्य्यदय</td>
<td>शून्य्यदय</td>
</tr>
<tr>
<td>Accidentally adv. देववसातु, सहस्त्रा</td>
<td>देववसातु, सहस्त्रा</td>
</tr>
<tr>
<td>Accomplishment s. सिद्धि f. संधिदाराम</td>
<td>संधिदाराम</td>
</tr>
<tr>
<td>Accord, of one एकचित-मन्यु a. अनूठं caus., शा caus.</td>
<td>अनूठं caus., शा caus.</td>
</tr>
<tr>
<td>Acquainted a. श in comp. मूहितार्य; परिचित, Adapt oneself to the will of मायं अनुसूचित 6 P. छदं अनुसूचित 1 A.</td>
<td>मूहितार्य; परिचित, Adapt oneself to the will of मायं अनुसूचित 6 P. छदं अनुसूचित 1 A.</td>
</tr>
<tr>
<td>Advantage s. हिंदुं, लाम्. Adventure s. चरितं, चेतितं. Affairs of state राजकारणं.</td>
<td>हिंदुं, लाम्. Adventure s. चरितं, चेतितं. Affairs of state राजकारणं.</td>
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<tr>
<td>Affected a. महाकुल.</td>
<td>महाकुल</td>
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<tr>
<td>Afflicted a. पीडित; to be; -सिद्ध pass. Agony s. अत्यंतḥ. All but adv. expressed by काल्पन्य or प्रायव in comp.:—agreed प्रतिपमक्य.</td>
<td>पीडित; to be; -सिद्ध pass. Agony s. अत्यंतḥ. All but adv. expressed by काल्पन्य or प्रायव in comp.:—agreed प्रतिपमक्य.</td>
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<tr>
<td>Ancestral a. पौत्रक; —property रिक्षम्.</td>
<td>पौत्रक; —property रिक्षम्.</td>
</tr>
<tr>
<td>Ancient a. प्राचार्यन, प्राचीन, पुरातन.</td>
<td>प्राचार्यन, प्राचीन, पुरातन.</td>
</tr>
<tr>
<td>Answer v. t. प्रति वच् 2 P. —भावः 1 A; उत्तर स्व विवेद्य 4 A.</td>
<td>प्रति वच् 2 P. —भावः 1 A; उत्तर स्व विवेद्य 4 A.</td>
</tr>
<tr>
<td>Anxious a. आकुल, सचित. Appearance s. दर्शनं, रूपं. Application s. योजन, विचार. Approach s. उपस्थिति f., आगमन.</td>
<td>आकुल, सचित. Appearance s. दर्शनं, रूपं. Application s. योजन, विचार. Approach s. उपस्थिति f., आगमन.</td>
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<tr>
<td>Appropriate. v. t. आदतात्क 8. U. Approve v. aभिनद्द 1 P. Ardent a. पर, उकट, गाढ. Assiduity s. तत्पत्रता, निष्टा. Assist v. t. साह्यं कः 8 U. or दा 3 U.</td>
<td>आदतात्क 8. U. Approve v. aभिनद्द 1 P. Ardent a. पर, उकट, गाढ. Assiduity s. तत्पत्रता, निष्टा. Assist v. t. साह्यं कः 8 U. or दा 3 U.</td>
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<tr>
<td>Association s. संगति f., संग.. Astonishing a. विसमयावद्, आशंकावर. Attachment s. अनुसूचित, आस्वित f. Attendant s. परिजन, अनुबर्.. Attended a. सहित, मुक्त. Attract v. t. हृ 1 P. आकृष्ट 1 P.</td>
<td>विसमयावद्, आशंकावर. Attachment s. अनुसूचित, आस्वित f. Attendant s. परिजन, अनुबर्.. Attended a. सहित, मुक्त. Attract v. t. हृ 1 P. आकृष्ट 1 P.</td>
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<td>Auspicious a. मंगल, शुभ.</td>
<td>मंगल, शुभ.</td>
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<td>Avarice s. लोभः; गृह्ना.</td>
<td>Averse a. पराङ्गूः.</td>
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<td>Awaken v. t. प्रतिबुढः caus.</td>
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<tr>
<td>C</td>
<td>Cake s. पिस्तापृण:</td>
<td>Care, with—प्रयलोण, सावर.</td>
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<tr>
<td></td>
<td>Care, with—प्रयलोण, सावर.</td>
<td>Carnivorous a. श्वामार्दु, सिद्ध-&lt;br&gt;शासन.</td>
</tr>
<tr>
<td><strong>Consultation, in-with संस्था, संवाच ( instr. )</strong></td>
<td>Demand v.t. प्रचार 6 P.</td>
<td></td>
</tr>
<tr>
<td><strong>Contending s. कठोर, विवाद, स्पर्शी.</strong></td>
<td>Desist v.i. वि-राम 1 P.</td>
<td></td>
</tr>
<tr>
<td><strong>Contracted a. संकृतित, संविधित.</strong></td>
<td>Desolate v.t. निर्भरीक 8 U. गह-धवलीं caus.</td>
<td></td>
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<tr>
<td><strong>Conversant a. अन्यन्तर, अभिज्ञ.</strong></td>
<td>Despair v.i. निराश a. मू 1 P.</td>
<td></td>
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<tr>
<td><strong>Cost s. व्यय, मूल्य.</strong></td>
<td>Detail s. विशेष; विस्तर..</td>
<td></td>
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<tr>
<td><strong>Countryman s. स्वदेशज, देश-वंच.</strong></td>
<td>Deterred a. वासित, निवासित.</td>
<td></td>
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<tr>
<td><strong>Court s. समा; royal-गृप-राज-समा.</strong></td>
<td>Devise v. t. चित्त 10 P. प्रकृष्ट caus. युजू caus.</td>
<td></td>
</tr>
<tr>
<td><strong>Covered over a. बाच्छा, भावृत.</strong></td>
<td>Devolve v. t. संक्रम caus. विकिर्भ 6 P.</td>
<td></td>
</tr>
<tr>
<td><strong>Cross v. t. आक्रम 1 U.</strong></td>
<td>Devoted ( to ) a. आस्था, तत्पर.</td>
<td></td>
</tr>
<tr>
<td><strong>Crowned, to be-with success पव 1 P.</strong></td>
<td>Devout a. धम्मतिथ, धम्मपर.</td>
<td></td>
</tr>
<tr>
<td><strong>Crumb s. खप्प, शकल.</strong></td>
<td>Dictionary s. कोश, शब्दावली.</td>
<td></td>
</tr>
<tr>
<td><strong>Culprit s. अपराधिन् m.</strong></td>
<td>Difficult a. दुःख, दुःसाध्य.</td>
<td></td>
</tr>
<tr>
<td><strong>Current s. रव, वेय.</strong></td>
<td>Difficulty s. अपूर्व f., कठोर, हुजू कर with great—कर, कथमपि,</td>
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<tr>
<td><strong>D</strong></td>
<td>Dignity s. आपवान्, प्रतिष्ठा. धोर.</td>
<td></td>
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<tr>
<td><strong>Danger s. संकट, आपद् f., कठोर.</strong></td>
<td>Diligently adv. सोचम.</td>
<td></td>
</tr>
<tr>
<td><strong>Dear a. प्रिय, कान्त.</strong></td>
<td>Direct v. t. युज, निर्देश, caus.</td>
<td></td>
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<tr>
<td><strong>Deed s. चरित, चित्रित.</strong></td>
<td>Directed a. आस्था, आभिविनिक्षप.</td>
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<tr>
<td><strong>Deep a. अगाध, गंभीर.</strong></td>
<td>Directly adv. सरलमारण, अवर-नागत्य.</td>
<td></td>
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<tr>
<td><strong>Defaulters s. दंडयत्, आपराधिन् m.</strong></td>
<td>Discharged a. मुक्त, स्वाप्त.</td>
<td></td>
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<tr>
<td><strong>Defeated in one’s attempts. a. मनोहर, मोहप्रदत.</strong></td>
<td>Discrimination s. विभेक, परिभेद:.</td>
<td></td>
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<tr>
<td><strong>Definite a. विशिष्ट, विशेष in comp.</strong></td>
<td>Disguised as, वेय परिवर्तन, व्यजनोपेत.</td>
<td></td>
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<tr>
<td><strong>Delay s. विलंब, काजा-प्रतिपत; ; without बकाल्हीन.</strong></td>
<td>Disgust s. निर्देश:</td>
<td></td>
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<tr>
<td><strong>Delighted a. प्रसून, सतन्नद.</strong></td>
<td>Disgusted a. निरविन्यास.</td>
<td></td>
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<tr>
<td><strong>Delightful a. प्रामोदिक, आनन्दन.</strong></td>
<td>Disloyal, to be वि-अप-राजु past.</td>
<td></td>
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<tr>
<td><strong>Deliverer s. वात, m. बख़्चक..</strong></td>
<td>Dismissed a. विताशित.</td>
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<td>Dispelled a.</td>
<td>निरस्त.</td>
<td>एम्परर s. अधिराज;</td>
</tr>
<tr>
<td>Disrespect v. t.</td>
<td>अवमम् 4. A.</td>
<td>चक्रवतिन् m., सम्राज् m.</td>
</tr>
<tr>
<td>Disrespectfully adv. सावर्.</td>
<td>नियन्त्रण, निष्पादन</td>
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<tr>
<td>Distinguished a. विख्यात;</td>
<td>उचित अतिथिविवेषः.</td>
<td>नियन्त्रण, निष्पादन</td>
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<td>Distressed a. शोकापन्त हुङ्खात.</td>
<td>चक्रवतिन् m., सम्राज् m.</td>
<td></td>
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<tr>
<td>Disturbed a. विकृत.</td>
<td>नियन्त्रण, निष्पादन</td>
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<tr>
<td>Divide v. t. वि-मजू 1 P.</td>
<td>नियन्त्रण, निष्पादन</td>
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<tr>
<td>Divine a देव (वी ज.), विध्या.</td>
<td>नियन्त्रण, निष्पादन</td>
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<tr>
<td>Doomed by fate a. दंपोष्पहत.</td>
<td>नियन्त्रण, निष्पादन</td>
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<tr>
<td>Draw near v. i. प्रत्या-सर् 1 P.</td>
<td>नियन्त्रण, निष्पादन</td>
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<tr>
<td>Dreadful a. भयप्रद, भयावहु.</td>
<td>नियन्त्रण, निष्पादन</td>
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<td>Dreaminess s. शून्यव्यवहार, निर्जनत्वः</td>
<td>नियन्त्रण, निष्पादन</td>
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<tr>
<td>Dreary a. निर्जने, घोर.</td>
<td>नियन्त्रण, निष्पादन</td>
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<tr>
<td>Dressed a. परित्येज्य.</td>
<td>नियन्त्रण, निष्पादन</td>
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<td>Dried up a. पौत, उच्छोपित.</td>
<td>नियन्त्रण, निष्पादन</td>
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<td>Due a. देय.</td>
<td>नियन्त्रण, निष्पादन</td>
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<td>Dull a. मन्दवुद्रि, जडभरति</td>
<td>नियन्त्रण, निष्पादन</td>
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<tr>
<td>Duty s. धर्मः, कर्तव्यः.</td>
<td>नियन्त्रण, निष्पादन</td>
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E

Early in the morning महति प्रत्यूषः.

Earnestly adv. उत्कड़, प्रगाढ़;
   I hope हिति मे गाढामिलावः.
Ease. at, निर्वृत्त, वित्तितः.
Eatable s. मस्य, अम्बवहार्याः.
Economically adv. नित्यावेयन.  नियन्त्रण, निष्पादन  |
Education s. अध्यापणं, शिक्षणं.
Effect v. t. संपूर्ण caus., सापू 5 P.
Elapse v. i. व्यति-ह 2 P.
   अतिक्रमः 1, 4 P.  नियन्त्रण, निष्पादन  |
Elders s. गुरुजनः, गुरु pl.

Emperor s. अधिराज; चक्रवतिन् m., सम्राज् m.  नियन्त्रण, निष्पादन  |
Employ v. t. प्रयुज् 7 A.  नियन्त्रण, निष्पादन  |
Employment s. व्यापारः उद्योगः.  नियन्त्रण, निष्पादन  |
Enchant v. t. विलुम् caus. ह 1 P.  नियन्त्रण, निष्पादन  |
Engaging s. अभियोगः, व्यापारः.  नियन्त्रण, निष्पादन  |
Engrossed a. निर्मित, आकूल.  नियन्त्रण, निष्पादन  |
Enraged a. सामर्थ, प्रकृतिप.  नियन्त्रण, निष्पादन  |
Entreaty s. प्रार्थना.  नियन्त्रण, निष्पादन  |
Envy s. मालायः.  नियन्त्रण, निष्पादन  |
Epithet s. विशेषणः.  नियन्त्रण, निष्पादन  |
Escape v. t. निरािम् 1 P.  नियन्त्रण, निष्पादन  |
Excellrent a. विषिष्ठ, प्रकृतिप.  नियन्त्रण, निष्पादन  |
Excessively adv. मूच्छ, निर्राग, अतिमात्रं.  नियन्त्रण, निष्पादन  |
Execute v. t. बनु-स्था 1 P.
   स-पद caus.  नियन्त्रण, निष्पादन  |
Exertion s. परिश्रमः, आयायः.
Exhausted a. परिश्रात्त, खिलः.
Expectant a. ईघु, छलः.
Expedient s. उपायः, गृहः.
Expose v. t. पात्रः ह 8 U. पद
   नि 1 P or गद् 1 P.  नियन्त्रण, निष्पादन  |
Extend. how far किवदन्तिक a.
Extensive a. विस्तृती.  नियन्त्रण, निष्पादन  |
Extent, to any, स्तोकांशोऽपि.  नियन्त्रण, निष्पादन  |
Extraordinary a. अदभुतं, अनन्य-सामान्य.  नियन्त्रण, निष्पादन  |

F

Fail v. i. विफलीम् 1 P.  मोघरः.  नियन्त्रण, निष्पादन  |
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<td>Failed in attempts मनोधाम, मोयधायल।</td>
<td>Fulfilled a. पूर्ण, सफल।</td>
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<tr>
<td>Faithlessness s. असत्यसंघंता, प्रतिज्ञामंगः।</td>
<td>Fully adv. अशेषतः, सर्वत्मना।</td>
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<tr>
<td>Fall in with आसद caus. दृष्ट 1 P.—out संपद 4 A.;—upon. आपत् 1 P. अवस्थंद 1 P.;—a victim आमितात्वा गम् 1 P., भक्ष्यम्वानं २ 1 P.</td>
<td>Furnished a. संपंगः।</td>
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<td>Famine s. दुःभिकषः।</td>
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<td>Fathers s. पितार: स्वयामुजः।</td>
<td>Gentle a. मृदु, शान्त।</td>
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<tr>
<td>Favourite a. वल्लभ, प्रिय।</td>
<td>Gently adv. मन्दः मन्दः।</td>
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<tr>
<td>Fawn (Flatter) upon v. चाठवादे: आराध् caus. or उपश्राया 1 U.</td>
<td>Get abroad v. i. प्रसू 1 P., प्रकाशतां गमण् 1 P.</td>
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<tr>
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<td>Give over संक्र दृष्ट अर्थग।</td>
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<td>Feed (with food) v. i. मृदु caus.</td>
<td>Glory s. यत्रस् n. उदाहरण।</td>
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<td>Feign v. अप-दिश्य 6 P.</td>
<td>Go home (to) v. i. स्पृश 6 P.</td>
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<td>Fickle a. तरल, चपल।</td>
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<td>Field s. क्षेत्रं।</td>
<td>Gratitude s. कृतेविद्व, उत्सत्ता।</td>
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<td>Fierce a. उप्र, भीषण।</td>
<td>Graze v. i. वि-चर 1 P.</td>
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<td>Fiery-tempered a. कोपन, मुलम-कोप।</td>
<td>Guard s. रक्षिन्न m. रक्षकः।</td>
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<tr>
<td>Fine s. दण्डः; -a. लोमं, सुक्ष्म।</td>
<td>Guardian of the world s. लोकपालः।</td>
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<td>Finish v. t. अव-सो 4 P., समाप्त caus.</td>
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<tr>
<td>Fix (love) v. t. बंधु 9 P.</td>
<td>Hail-stone s. वर्षोपलः, करका</td>
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<tr>
<td>Follower s. अनुवृत्तः; अनुयायिनधि m.</td>
<td>Hastily adv. सर्वसं क, सत्तवरं।</td>
</tr>
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<td>Fowler s. आघः।</td>
<td>Haughty a. उलिमक्तः, अवलिम्बः।</td>
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<td>Freed, to be, मृदु pass.</td>
<td>Haunted a. निषेधवति, समाप्तिः।</td>
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<tr>
<td>Fret (oneself) v. परितप pass.</td>
<td>Hearing of a case s. व्यवहार-वर्तनं।</td>
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<tr>
<td>लूष्म पास।</td>
<td>Heart-rending a. न्यायमेधिनु, अरंगुद्।</td>
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<td>Fuel s. इच्छन्।</td>
<td>Heat s. आधः; उपणः।</td>
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<td>Heir-apparent s. युवराजः।</td>
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<tr>
<td>Get abroad v. i. प्रसू 1 P., प्रकाशतां गमण् 1 P.</td>
<td>Helpless a. अनाय, असारण, दीन।</td>
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<tr>
<td>Go home (to) v. i. स्पृश 6 P.</td>
<td>Hesitate v. आ-संक 1 A.</td>
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<td>Guard s. रक्षिन्न m. रक्षकः।</td>
<td>Hide v. t. गुहू 1 U., ग्र-छु 10 U.</td>
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<tr>
<td>Guardian of the world s. लोकपालः।</td>
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<tr>
<td><strong>High a. उच्चत, अभिज्ञातः</strong>&lt;br&gt;(words) तात्रतर, कोणार्थ.</td>
<td><strong>Importune v. t. अनु-बचू 9 P. निर्विकर्तन प्रत्येकः 6 P.</strong></td>
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<td>High-mettled a. उस्तत्त्व.</td>
<td><strong>Impose upon बचू 10 P. बिग्र-उद्भू 1 A.</strong></td>
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<td>Hold v. t. मनू 4 A.</td>
<td><strong>Impossible a. दु-साध्य. असाध्य.</strong></td>
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<td>Honesty s. आर्थवं, निष्कापत्यं.</td>
<td><strong>Improve v. t. उप्राति अर्यसत्यं-नी 1 P. उक्तः 1 P.</strong></td>
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<td>Honeyed a. सुप्रास्वंदिन, मधुमय, मधुमघुर.</td>
<td><strong>Improvement s. उप्राति f., उत्तरम्: Inanimate a. अचेतन.</strong></td>
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<td>Honour v. t. सं-भू caus.</td>
<td><strong>Inauspicious a. अभाद्य.</strong></td>
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<td>Honourably adv. संगोरवं, प्रति-पतिपूर्वकं.</td>
<td><strong>Inborn a. नैसंगिक (की f.), सहन.</strong></td>
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<td>House-holder s. कुदुंबिन्, गृह-मेकिन. m.</td>
<td><strong>Incarnate a. मूर्ति, शरीरिन.</strong></td>
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<td>House-hold duties s. गृह-कार्याणि, कुदुंब-भारः.</td>
<td><strong>Ineun displeasure कोप-अहङ्कार-पार्थ भू 1 P.</strong></td>
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<td>Housewife s. गृहिणी.</td>
<td><strong>Independence s.स्वातंत्र्यं, स्वैरक-चारः.</strong></td>
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<td>Huge a. स्पूल, विशाल.</td>
<td><strong>Indian a. भरतवर्षीय.</strong></td>
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<td>Humour s. छंदः.</td>
<td><strong>Indicate v. t. व्यंज्ञ caus. शुद्ध caus.</strong></td>
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<td>Hung a. अवलंबित, अवस्थत.</td>
<td><strong>Indifferent a. तटस्थ, उदातीन, मध्यस्थ.</strong></td>
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<tr>
<td>Ill a. अस्थवभारीर.</td>
<td><strong>Indigo-pot s. नीलोभाण्ड.</strong></td>
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<td>Illness s. अस्थवार्त्यं, विकारः.</td>
<td><strong>Industry s. उद्यमः; अध्यवसायः; कार्यविरियोऽः.</strong></td>
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<td>Image s. प्रतिचित्र, प्रतिकलः.</td>
<td><strong>Inflicting punishment s.दान्दनं.</strong></td>
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<td>Imagination की f.</td>
<td><strong>Influence s. विकारः.</strong></td>
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<tr>
<td>Immediately adv. सप्तचेव.</td>
<td><strong>Inform v. t. नि-वदू caus., विश्वा caus.</strong></td>
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<td>Immodesty s. अविनयः.</td>
<td><strong>Innumerable a. असंख्यं, संख्यातीत.</strong></td>
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<td>Immoral a. असाधु, अधर्म in comp.</td>
<td><strong>Inquiry s. व्यवहारः.</strong></td>
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<td>Immortal a. अमर, अकाल, अतस्थर.</td>
<td><strong>Insignificant a. छूट, नीचः.</strong></td>
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<td>Impending, to be closely उक्तः 1 P.</td>
<td><strong>Inspire (with confidence) विश्वास नी 1 P. विश्वासं caus.</strong></td>
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<tr>
<td>Important a. भूहः.</td>
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Insult s. निकृति f., मानमंगः.
Intend a. पर, तत्पर, परमण in conup.
Intimate a. रुढसौहृद.

J
Jaw s. दंत्रृत, दश्न:.

K
Keep contented v. t. अनूरंजू
caus.
Kept a. स्थापित.

L
Lady ( voc.) भवति.
Laid down a. प्रणीत.
Lamb s. चाग.
Lavish a. मुक्तहुस्त.
Leave v. t. निक्षिप 6 P. न्यासीकृ
8 U.
Liberal a. बदान्य, त्यागिनु, उदार.
Library s. पुस्तकालयः, संग्रहः.
Lie s. असत्य, अनूर्.
Liked a. काता, अभिमत.
Limited a. अत्यसिद्ध, परिसिद्ध.
Livelihood s. वृति f.. जीविका.
Look to v. अब-ईशु 1 A. अनुसा-
8 U.
Look intently v. t. स्तितिसिद-
इष्टप्रेतृत् 1 A., दृष्टिमि.-नोचनै:
प 1 P.
Lose ल्यु 1 P. हू caus., lost
one's life अपगतातुकृमूव.

Loss, at a—to do फिकतव्यता-
प्रतिपति-मूढ़.
Love-lorn a. विघृर.
Lovely a. चाहग्रात, कमनीय, मधुराकृति; ( garden &c.) रमणीय, रमय.
Lower region s. पाताल:.
Loyal attachment to throne अस्तभित-वृ does्वामिभित f.

M
Majesty (His) महाराजः, देवः
( Her) देवी.
Manifold a. नानाविध, बहुविध.
Market s. आपणः, पण्डित्याका.
Mass s. जाळ, पटल.
Master completely v. t. पारे
गम् or दृष्ट् 1 P.
Matter s. अर्थ:.
Mention, not to—expressed
by का कथा-गणना with loc.,
or आसु-स्था with तावत.
Merchant s. वाणिज्य m. श्रेणिन् m.
Merge into v. निमज्जु 6 P.
Merit s. गुणः, पूणः.
Misdeed. s. पाप, दुस्कृत.
Misfortune s. दुःस्वाय, मन्दभागः.
Mistress s. भट्टनी; भर्तिरीका.
Misunderstand v. t. अन्यथा प्रयु
9 P. मिय्या संभू caus. or कृपू
caus.
Modern a. अवर्ती, आधुनिक.
Morality s. नीति f. नीतिशास्त्रः.
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<td>Mortal s. मल्यः ; a. अन्तकर, मृत्यु-जन्त, प्राणहृत.</td>
<td>Occupation s. व्यापारः, व्यवसायः.</td>
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<td>Moved to be, ( to pity ) द्वारे-द्वीरः 1. P. कहणया चिन्द्र 1. P.</td>
<td>Offend v. t. अपराधः 4 P. (loc or gen.)</td>
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<td>Multiplied, to be, बहुतसीमः 1. P.</td>
<td>Old a. वृद्धः, स्थविरः, प्रववयसु, चिरतन, पुराण.</td>
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<td>Naked a. अकाशः.</td>
<td>Oration s. वाक्प्रयतः.</td>
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<td>Narrate v. t. कहूः 10 P. आचारः 2 A.</td>
<td>Overcome v. t. वशीक्षः 8 U. वशः नी 1 P.</td>
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<td>Narrow-minded a. उपरेमति.</td>
<td>Overtake v. t. वा-तथू caus.</td>
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<td>Naturally adv. अध्यक्षेवः, नूतन खलु; प्रकटः.</td>
<td>Owner s. स्वाभिनः m. अभिपतः.</td>
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<td>Next to impossible असवय-प्रायः, दुर्योगकालः.</td>
<td>Painter s. चित्रकारः, आलेखकः.</td>
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<td>Palfrey s. बाँसिनः m., हवः.</td>
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<td>Nocturnal a. नैशः.</td>
<td>Particular s. विशेषः.</td>
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<td>Pass v. t. गमः caus., नी 1 P. वह with जित caus.</td>
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<td>Notice v. t. लखः 10 P. विप-शू. caus.</td>
<td>Past a. आत्म, न.</td>
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<td>Number s. नकरः, संखः.</td>
<td>Patience s. सहिष्णुता, शमिन्ते.</td>
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<td>Nymph s. अप्सरसः f., देवता.</td>
<td>Pay off v. t. शुचि caus. निर्यवः caus.</td>
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<td>Peevish a. पीछुन, दुश्चील.</td>
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<td>Obedience s. आशारकत्वः, अनुचिताचित्वः, आशानुरोचः.</td>
<td>Perforce adv. बलातूः, बलेन.</td>
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<td>Perilous time s. जीतित-संयाचारः:</td>
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<td>Object ( sole ) of love : स्नेह-स्याकायनीमुत.</td>
<td>Perplexing a. उड़ेकारित.</td>
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<td>Observe v. t. निर्गृः 10 P. पर्याक्षः 10 P.</td>
<td>Perturbed a. पर्याक्षः, पारिष्ठवः.</td>
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<td>Occasion s. अवसरः.</td>
<td>Philosopher s. तत्त्वविद्यः m. तत्त्वः.</td>
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<td>Operation s. लयः, चिन्तः.</td>
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<td>Pious a. पुण्यहास्तः, वर्षकीर्त.</td>
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<td>Pitiable a. करणः, अनुक्रयः.</td>
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<td>Plain</td>
<td>Rea</td>
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<td>Plain s. समरूपणः, समस्तली.</td>
<td>Prompt a. उच्छ, तत्तार, दश.</td>
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<td>Proper a. युक्त, उमित.</td>
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<td>Plaintiff's a. कर्णं ; —c ry आरंभः स्वरः कर्णपरिवर्धितं, विलापः.</td>
<td>Properly adv. सम्पन्नः, यथावत्तः, तत्त्वः.</td>
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<tr>
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<td>Proudly adv. सदर्पं, उदभासं, सावलेपं.</td>
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<td>Pleasure-mountain क्रिडाशैलः.</td>
<td>Provided a. उपपत्त, सनाथ.</td>
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<td>Pollution a. कलंकः.</td>
<td>Provocate revolt प्रजाकोपं, -कोपं -जनं caus.</td>
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<tr>
<td>Position s. अवस्था, स्थिति f.</td>
<td>Pull down s. t. निपतं caus., जवसं caus.</td>
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<tr>
<td>Possession s. विस्तरं, विसम्ब.</td>
<td>Purification s. चुन्द्रं f. परिपूर्ति f.</td>
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<tr>
<td>Possible, as far as याहूँक्यायं.</td>
<td>Purifying a. पावन.</td>
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<td>Pouring down a. बाहिन्.</td>
<td>Put up with सहः 1 A. तत्त्विकः 1 A.</td>
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<td>Practice s. श्रीयोः.</td>
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<td>Precinct s. उपास्तः परिसरः.</td>
<td>Qualified a. गणवत्.</td>
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<td>Quarrel v. i. विवः 1 A.</td>
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<td>Preferable a. श्रेयसु, द्वाप्यतत्र.</td>
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<tr>
<td>Preparation साविष.</td>
<td>Rag s. चीरं; dressed in tattered—, चीरवास्स, परिहितचीरे.</td>
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