SANSKRIT MANUAL

(ENLARGED)

63015

MONIER-WILLIAMS

WITH A VOCABULARY
(ENGLISH & SANSKRIT)

by

A. E. GOUGH

1976

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PREFACE.

The rapidly increasing sale of my Sanskrit Grammar, published at the Oxford University Press, has induced me to prepare the present Manual, both as an indispensable companion to the Grammar, and to supply a necessary link, which has hitherto been wanting in the chain of Sanskrit teaching.

The absence of a series of progressive exercises in this language has placed both teachers and learners in a position of great disadvantage. In Latin and Greek real progress could not be secured without constant practice in composition; and the multitude of exercise books that have been compiled attest the high value assigned to this branch of instruction: while in Sanskrit, a language which more than any other requires supplementary aids, nothing of this kind has hitherto been available. It is
true that the late Dr. Ballantyne published a useful little book, which contained easy sentences for translation into Sanskrit, but this does not furnish, like the present Manuall, complete series of exercises, illustrating the rules of grammar and syntax from first to last, and rising gradually from the simplest phrases to more difficult constructions.

The plan of the following pages speaks for itself, or at least requires no lengthy explanation. Part I. is a compendium of the merest rudiments of grammar, and contains tables of all the commonest nouns and verbs in the Roman character, the convenience of which, not only to beginners but to advanced students, need scarcely be pointed out. Nor need the learner be warned that this summary of first principles is not intended to supersede, but rather to go hand in hand with the larger Grammar, and that the employment of Roman type, far from discouraging, is, designed to consist with and even to conduce to an accurate knowledge of the Sanskrit character, as well as to secure a correct system of transliteration. With regard to Part II. it should be stated,
that in selecting sentences and short passages from translation, my aim has been to set before the learner a collection of the commonest expressions, phrases, and styles of writing on a great variety of subjects.

I should also notify that the rules of grammar referred to are those in the Third Edition of my Sanskrit Grammar, and that the numbers of the rules will hold good for all future editions. These numbers have been followed by Professor Johnson, who has now inserted references to my Sanskrit Grammar in his last edition of the Hitopadesa.

M. W.

Oxford,
January, 1868.
In the present Edition of the Sanscrit Manual is given a Vocabulary by Mr. A. E. Gough, of Lincoln’s College, Oxford, recently appointed to the Sanscrit Chair, in the Government College, Benares.

Mr. Gough has also prepared a Key to the Exercises in Part 2, which can be had separately.
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SANSKRIT MANUAL

PART I.
ACCIDENCE OF GRAMMAR.

LETTERS.

1. In the Sanskrit language there are fourteen vowels, thirty-three simple consonants, a nasal symbol called Anusvāra, and a symbol for an aspirate (generally final) called Visarga, arranged as follows in the dictionary order:—

Vowels.

\( \varphi, \varphi a, \zeta, \zeta a, \iota, \iota i, \upsilon, \upsilon i, \chi, \chi i, \chi e, \chi e i, \chi e l, \chi e l i, \chi e l i, \chi o, \chi o i, \chi o a, \chi o a u. \)

Nasal symbol Anusvāra, \( \cdot m \), or in the middle of simple words \( u \). Symbol for the aspirate Visarga, \( : h \).

Consonants.

Gutturals, \( k, kh, g, gh, n \).
Palatals, \( c, ch, j, jh, n \).
Cerebrals, \( t, th, d, dh, n \).
Dentals, \( t, th, d, dh, n \).
Labials, \( p, ph, b, bh, m \).
Semivowels, \( y, r, l, v \).
Sibilants, \( s, sh, s \).
Aspirate, \( h \).

Observe—Every vowel except \( \varphi a \) has two forms, an initial and non-initial form; thus \( \varphi a \) is the initial, \( a \) the non-initial.
Here follow a few common conjunct consonants:

त kṭ, क kṛ, ः kū, च kṣh, च gr, ः n-k, ः n-g, ः jn, ः nṭ, ः nj, ः nṛ, ः nn, ः ny, ः tt, ः tn, ः tm, ः ty, ः tr, ः tv, ः ddh, ः dbh, ः dy, ः dr, ः dv, ः nt, ः nd, ः nn, ः ny, ः pt, ः py, ः pr, ः pl, ः br, ः bhy, ः bhr, ः mbh, ः imm, ः my, ः rk, ः rm, ः rv, ः lp, ः vy, ः vr, ः śc, ः ky, ः sr, ः sv, ः shṭ, ः sṭh, ः shp, ः shy, ः st, ः sth, ः sm, ः sy, ः sr, ः sv, ः kty, ः kṭv, ः kṣh, ः ddbh, ः dbhy.

2. The vowel ः a has a noticeable peculiarity. This short vowel is never written unless it begin a word, because it is supposed to be inherent in every consonant. Thus, ak is written ः kṛ, but ka is written ः k; so that in such words as ः kṛaka, ः kṛagara, no vowel has to be written. The mark under the क of ः kṛ, called Virāma, indicates a consonantal stop; that is, the absence of any vowel, inherent or otherwise, after the final consonant. Conjunct consonants, when no other vowel is given, must be pronounced with the inherent a; thus, ः kṭa, etc.

3. Method of writing the other vowels:—हृ kṛ, द्र kṛ, च ki, ः kī, ः kṣhini, ः uk, ः ूk, ः ku, ः kū, ः ru, ः rū, ः ṛk, ः ṛk, ः ċk, ः rik, ः ṛk, ः kṛi, ः kṛi, ः ek, ः ke, ः ċk, ः aik, ः kai, ः ok, ः ko, ः auk, ः kau.

Note the form that u takes after r. Note also that short i, when initial, is written in its right place, but when not initial is always written before the letter after which it is pronounced.

4. Note two ways of writing ः r when conjunct:
a. When it comes first in the compound, thus क्र;  
b. When it comes last, thus क्र।

5. Pronunciation. Vowels: आ as in vocal, cedar, zebra, America; ा अ as in last; र i as in pin; र र i as in marine; उ u as in push; उ उ as in rude; र र i as in merrily; आ आ as in chagrin; ए e as in prey; ऑ o as in so; ऐ ai as in aisle; ओ au as ou in out.

6. Pronunciation. Consonants: क ka, ज ja, ण pa, ब ba, as in English.

ग ga always like g in gun, give, never as g in gin.  
च ca like ch in church, or as c in Italian dolce.

t ta, त da, more dental than in English; the former like the sound of t in stick, the latter like that of th in this, the.

ख kh as in ink-horn; फ ph as in up-hill; भ bh as in cat-horse; and so with the other aspirated consonants. Care must be taken not to interpolate a vowel before aspiration. The simple rule is to breathe hard while uttering the aspirated consonant and then an aspirated sound will be heard with the consonant before the succeeding vowel.

ट ta, ठ tha, ड da, ढ dha, like our English t, th, d, dh, in try, ant-hill, drip, mud-hut.

इ n a, ए na, ओ na, ओ na, म ma, like the nasal sounds in sing, inch, under, rinse, imp, respectively.

य ya, र ra, ल la, व va, as in English.

श sh like our sh, or like s in sure; (followed by r it is sounded more like स s, but the pronunciation of s varies in different provinces and different words); श शा rather softer than our sh; झ sa like our s in sit, etc.
7. All the letters may be classified according to two principles of division. The first divides them into five classes. The second into two, thus—

<table>
<thead>
<tr>
<th>Gutturals</th>
<th>क a</th>
<th>च a</th>
<th>ख a</th>
<th>ग k</th>
<th>ह h</th>
</tr>
</thead>
<tbody>
<tr>
<td>Palatals</td>
<td>र i</td>
<td>र i</td>
<td>ए e</td>
<td>ऐ ai</td>
<td>ए e</td>
</tr>
<tr>
<td>Cerebrals</td>
<td>छ c</td>
<td>छ c</td>
<td>ज j</td>
<td>ख k</td>
<td>ह h</td>
</tr>
<tr>
<td>Dentals</td>
<td>ट t</td>
<td>ठ th</td>
<td>ड d</td>
<td>ढ dh</td>
<td>ण n</td>
</tr>
<tr>
<td>Labials</td>
<td>उ u</td>
<td>ऊ u</td>
<td>ऋ o</td>
<td>ऋ o</td>
<td>ऋ o</td>
</tr>
</tbody>
</table>

**HARD OR SOFT LETTERS.**

<table>
<thead>
<tr>
<th>क k*</th>
<th>ख kh</th>
<th>च c</th>
<th>छ ch</th>
<th>ट t</th>
<th>ठ th</th>
<th>ड d</th>
<th>ढ dh</th>
</tr>
</thead>
</table>

**SOFT OR SONANT LETTERS.**

<table>
<thead>
<tr>
<th>ा a</th>
<th>औ o</th>
<th>ए e</th>
<th>ऐ ai</th>
<th>ऐ ai</th>
<th>ज j</th>
<th>झ jh</th>
<th>ह h</th>
</tr>
</thead>
</table>

Note—It is most important to observe in the second table which hard letters have kindred soft. The kindred hard and soft unaspirated are the two in the same line marked *, and the kindred hard and soft aspirated are the two marked †.

8. Transliterate the following:

बट्र, ब्रस, ब्रल, ब्रादि, ब्राशु, ब्रागस, रूि, रैश; रैहा, रउद्दर, रउपनिषद, रउपरोध, रूस, रूष, रूपि, एक, अकुद्द, अबु, कोषि, गौर, घट, खैब, चेत, कल, जैत, खिर, ठगर, ठसर, हाल, हम, ततस, तथा, तृण, तुपार, ट्रूह, ट्रूह, धवल, धर, नयनम, निर्माणम, पिटु, भौम, भेष्ज, भूस, सहत, सुम, भू, भूद्दस, लोह, ब्लिक्स, शतम, बोजवू, सुबिन, हद्रव, नच, ब्रव, बुद्र, बरक, त्रत, ब्रस, ब्रज, ब्रज, ब्रजल, ब्रजन, ब्रज, ब्रज, ब्रज, मन्द्र, सम्पूर्ण.

10. Study attentively the following table:

<table>
<thead>
<tr>
<th>Simple vowels,</th>
<th>a or á</th>
<th>i or í</th>
<th>u or ú</th>
<th>i or í</th>
<th>l</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gunā substitute,</td>
<td>e</td>
<td>o</td>
<td>ar</td>
<td>al</td>
<td></td>
</tr>
<tr>
<td>Vṛiddhi substitute,</td>
<td>á</td>
<td>ai</td>
<td>au</td>
<td>ár</td>
<td>ál</td>
</tr>
<tr>
<td>Simple vowels,</td>
<td>i or í</td>
<td>u or ú</td>
<td>i or í</td>
<td>l</td>
<td></td>
</tr>
<tr>
<td>Corresponding semivowel,</td>
<td>y</td>
<td>v</td>
<td>r</td>
<td>l</td>
<td></td>
</tr>
<tr>
<td>Gunā,</td>
<td>e</td>
<td>o</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gunā resolved,</td>
<td>a+i</td>
<td>a+u</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>With semivowel substitute,</td>
<td>ay</td>
<td>av</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Vṛiddhi,</td>
<td>ai</td>
<td>au</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Vṛiddhi resolved,</td>
<td>á+i</td>
<td>á+u</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>With semivowel substitute,</td>
<td>áy</td>
<td>áv</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
11. Usual Sandhi or combination of vowels.

Final a or ā

\[ a = \acute{a} \mid + \acute{a} = \breve{a} \mid + i = e \mid + \acute{a} = e \mid + u = o \]
\[ + \acute{u} = o \mid + \acute{e} = \tilde{e} \mid + e = ai \mid + ai = ai \mid + o = au \mid + au = au. \]

Final i or ī

\[ + i = i \mid + i = \breve{i} \mid + a = y a \mid + \acute{a} = y \breve{a} \mid + u = y u \]
\[ + \acute{u} = y \acute{u} \mid + \acute{e} = y \acute{e} \mid + e = y e \mid + ai = y ai \mid + o = y o \mid + au = y au. \]

Final u or ā

\[ + u = \acute{u} \mid + u = \breve{u} \mid + a = v a \mid + \acute{a} = v \breve{a} \mid = i \]
\[ + i = \breve{i} \mid + i = \breve{i} \mid + v = \acute{v} \mid + \acute{e} = \acute{v} \breve{e} \mid + e = \acute{e} \mid + ai = v ai \mid + o = v o \mid + au = v au. \]

Final ṛi or ṛī

\[ + \acute{e} = a e \mid + e = a e \mid or + e (in the same word) = aye \mid + a \]
\[ = \acute{a} \mid or + a (in the same word) = aya \mid + \acute{a} = a a \mid or ayā \mid + i = a i or ayi \mid + i = a i or ayi \mid + u = a u or ayu \mid + \acute{u} = a \acute{u} or ayū \mid + \acute{e} = a ā or ayī \mid + u = a u or ayu \mid + \acute{u} = a \acute{u} or ayū \mid + \acute{e} = a ā or ayī \mid + ai = a ai or ayai \mid + o = \acute{a} o or ayo \mid + au = a au or ayau. \]

Final ai

\[ + ai = āy ai \mid + a = āy a \mid + \acute{a} = āy \breve{a} \mid + i = \acute{a} \breve{i} \mid + \acute{e} = āy \acute{e} \mid + u = āy u \mid + \acute{u} = āy \breve{u} \mid + \acute{e} = āy \acute{e} \mid + o = āy \acute{o} \mid + au = āy au. \]
Final o

\[ + o = av o \mid + a = o' \mid or + a \text{ (in the same word)} = \]

\[ ava \mid + ã = av ã \mid + i = av i \mid + ì = av ì \mid + u = \]

\[ av u \mid + ù = av ù \mid + rì = av rì \mid + rì = av rì \mid + e = \]

\[ av e \mid + ai = av ai \mid + au = av au. \]

Final ou

\[ + au = ãv au \mid + a = ãv a \mid + ã = ãv ã \mid + i = \]

\[ ãv i \mid + ì = ãv ì \mid + u = ãv u \mid + ù = ãv ù \mid + rì = \]

\[ ãv rì \mid + rì = ãv rì \mid + e = ãv e \mid + ai = ãv ai \mid \]

\[ + o = ãv o. \]

12. Usual Sandhi or combination of consonants.

Final k or g

\[ + a = g a \mid + ã = g ã \mid + i, \text{ etc.} = g i, \text{ etc.} \mid + k = \]

\[ k k \mid + g = g g \mid + ã = k ã \mid + j = g j \mid + t = \]

\[ k t \mid + d = g d \mid + n = n n \mid + p = k p \mid + b = g b \]

\[ + m = n m \mid + y = g y \mid + r = g r \mid + l = g l \mid \]

\[ + v = g v \mid + s = k s \mid + k = g g h. \]

Final t or d

\[ + a = d a \mid + ã = d ã \mid + i, \text{ etc.} = d i, \text{ etc.} \mid + k = \]

\[ t k \mid + g = d g \mid + ã = ã ã \mid + j = j j \mid + t = \]

\[ t t \mid + d = d d \mid + n = n n \mid + p = t p \mid + b = \]

\[ d b \mid + m = n m \mid + y = d y \mid + r = d r \mid + l = l l \]

\[ + v = d v \mid + s = ãh \mid + s = t s \mid + h = d dh. \]

---

1 When ã, i, or other vowels are case-terminated, the hard consonants k and t remain unchanged before them. This applies in declining all nouns ending in consonants.
Final $n$

$+a=nn\;\tilde{a}^{1} \mid +\acute{a}=nn\;\tilde{a}^{1} \mid +i, \text{ etc.}=nn\;\tilde{i}^{1} \mid +k$
$=nk \mid +g=ng \mid +\acute{c}=
\acute{s}\;\tilde{c} \mid +j=\tilde{n}^{2}j \mid +t=n\;\tilde{s}t \mid +d=n\;\tilde{d} \mid +n=nn \mid +p=np \mid +b=nb$
$+m=nm \mid +y=ny \mid +r=nr \mid +l=ll \mid +v
=nv \mid +\tilde{s}=\tilde{n}^{2}\tilde{s} \text{ or } \tilde{n}\;\acute{c}h \mid +s=ns \mid +h=n\;\tilde{h}.$

Final $as$

$+a=o' \mid +\acute{a}=a\;\tilde{a} \mid +i, \text{ etc.}=a\;\tilde{i}, \text{ etc.} \mid +k=a\;\tilde{h}k \mid +g=og \mid +\acute{c}=a\;\tilde{s}\;\tilde{c} \mid +j=oj \mid +t=as\;\tilde{t} \mid +d=od \mid +n=nn \mid +p=a\;\tilde{h}p \mid +b=ob \mid +m=om \mid +y=oy \mid +r=or \mid +l=ol \mid +v=ov \mid +\tilde{s}=a\;\tilde{h}\tilde{s} \mid +s=a\;\tilde{h}s \mid +h=o\;\tilde{h}.$

Final $\acute{a}s$

$+a=\acute{a}\;\tilde{a} \mid +\acute{a}=\acute{a}\;\tilde{a} \mid +i, \text{ etc.}=\acute{a}\;\tilde{i}, \text{ etc.} \mid +k=a\;\tilde{h}k \mid +g=\acute{a}g \mid +\acute{c}=\acute{a}\;\tilde{s}\;\tilde{c} \mid +j=\acute{a}j \mid +t=\acute{a}\;\tilde{s}t \mid +d=\acute{a}d \mid +n=\acute{a}n \mid +p=\acute{a}\;\tilde{h}p \mid +b=\acute{a}b \mid +m=\acute{a}m \mid +y=\acute{a}y \mid +r=\acute{a}r \mid +l=\acute{a}l \mid +v=\acute{a}v \mid +\tilde{s}=a\;\tilde{h}\tilde{s} \mid +s=\acute{a}\;\tilde{h}s \mid +h=\acute{a}\;\tilde{h}.$

Final $s$ preceded by any other vowel but $a$ or $\acute{a}$

$+a=r\;\tilde{a} \mid +\acute{a}=r\;\tilde{a} \mid +i, \text{ etc.}=r\;\tilde{i}, \text{ etc.} \mid +k=h\;\tilde{k} \mid +g=r\;\tilde{g} \mid +\acute{c}=\acute{s}\;\tilde{c} \mid +j=rj \mid +t=st \mid +d=r\;\tilde{d} \mid +n=nn \mid +p=h\;\tilde{p} \mid +b=rb \mid +m=rm \mid +y=ry \mid +r=3r \mid +l=rl \mid +v=r\;\tilde{v} \mid +\tilde{s}=h\;\tilde{s} \mid +s=h\;\tilde{s} \mid +h=r\;\tilde{h}.$

---

1. $n$ is only doubled if preceded by a short vowel.
2. A final $n$ before $j$ and $\tilde{s}$ is often incorrectly allowed to remain.
3. The final $r$ is dropped (because $r$ can never be doubled), but the preceding vowel, if short, is lengthened.
Final *r* preceded by any vowel

\[ + a = r a \mid + \dot{a} = r \dot{a} \mid + i, \text{etc.} = r i, \text{etc.} \mid + k = h k \mid + g = r g \mid + \dot{c} = s \dot{c} \mid + j = r j \mid + t = s t \mid + d = r d \mid + n = r n \mid + p = h p \mid + b = r b \mid + m = r m \mid + y = r y \mid + r = r^1 r \mid + l = r l \mid + v = r v \mid + s = h s \mid + h = r h. \]

**DECLENSION OF NOUNS.**

13. The following terminations are said to be applicable to the crude bases of all nouns:

*Terminations with memorial letters.*

[Note—The memorial or servile letters are printed in capitals.]

<table>
<thead>
<tr>
<th>SING.</th>
<th>DUAL.</th>
<th>PLURAL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. सु su</td>
<td>चू au</td>
<td>जस jas</td>
</tr>
<tr>
<td>Acc. आम am</td>
<td>आद्य आद्य</td>
<td>शस sas</td>
</tr>
<tr>
<td>Inst. ठा ठा</td>
<td>भाम bhyām</td>
<td>भास bhās</td>
</tr>
<tr>
<td>Dat. ङे N·e</td>
<td>भाम bhyām</td>
<td>भस्य bhyas</td>
</tr>
<tr>
<td>Abl. त्रक्स N·asi</td>
<td>भाम bhyām</td>
<td>भस्य bhyas</td>
</tr>
<tr>
<td>Gen. त्रास N·as</td>
<td>चोस्स os</td>
<td>चाम्स am</td>
</tr>
<tr>
<td>Loc. द न·i</td>
<td>चोस्स os</td>
<td>सु प sup</td>
</tr>
</tbody>
</table>

*The same terminations without memorial letters.*

<table>
<thead>
<tr>
<th>SING.</th>
<th>DUAL.</th>
<th>PLURAL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. स s</td>
<td>चू au</td>
<td>चस्स as</td>
</tr>
<tr>
<td>Acc. आम am</td>
<td>— au</td>
<td>— as</td>
</tr>
<tr>
<td>Inst. आ आ</td>
<td>भाम bhyām</td>
<td>भस्स bhyas</td>
</tr>
<tr>
<td>Dat. ए e</td>
<td>— bhyām</td>
<td>— bhyas</td>
</tr>
<tr>
<td>Abl. आम as</td>
<td>— bhyām</td>
<td>— bhyas</td>
</tr>
<tr>
<td>Gen. — as</td>
<td>चोस्स os</td>
<td>चाम्स am</td>
</tr>
<tr>
<td>Loc. द i</td>
<td>— os</td>
<td>सु su</td>
</tr>
</tbody>
</table>

1 See note 3, last page.
Observe—The vocative is not given in the above general scheme, as it is held to be another aspect of the nominative, and always coincides with the nom. in the dual and plural. In the singular it is sometimes identical with the base, sometimes with the nom., and sometimes differs from both.

14. The declension of नृ nau, f., 'a ship,' illustrates the regular application of the above terminations.

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR.</th>
<th>DUAL.</th>
<th>PLURAL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. voc.</td>
<td>nau</td>
<td>naua</td>
<td>nau</td>
</tr>
<tr>
<td></td>
<td>nau + s</td>
<td>nau + au</td>
<td>nau + as</td>
</tr>
<tr>
<td>Acc.</td>
<td>nàvam</td>
<td>nàvau</td>
<td>nàvas</td>
</tr>
<tr>
<td></td>
<td>nau + am</td>
<td>nau + áu</td>
<td>nau + as</td>
</tr>
<tr>
<td>Inst.</td>
<td>nàvá</td>
<td>nàubhyám</td>
<td>nàubhis</td>
</tr>
<tr>
<td></td>
<td>nau + á</td>
<td>nau + bhyám</td>
<td>nau + bhis</td>
</tr>
<tr>
<td>Dat.</td>
<td>nàve</td>
<td>nàubhyám</td>
<td>nàubhyas</td>
</tr>
<tr>
<td></td>
<td>nau + e</td>
<td>nau + bhyám</td>
<td>nau + bhyas</td>
</tr>
<tr>
<td>Abl.</td>
<td>nàvas</td>
<td>nàubhyám</td>
<td>nàubhyas</td>
</tr>
<tr>
<td></td>
<td>nau + as</td>
<td>nau + bhyám</td>
<td>nau + bhyas</td>
</tr>
<tr>
<td>Gen.</td>
<td>nàvas</td>
<td>návos</td>
<td>návám</td>
</tr>
<tr>
<td></td>
<td>nau + as</td>
<td>nau + os</td>
<td>nau + ám</td>
</tr>
<tr>
<td>Loc.</td>
<td>návi</td>
<td>návos</td>
<td>naušhu</td>
</tr>
<tr>
<td></td>
<td>nau + i</td>
<td>nau + os</td>
<td>nau + su</td>
</tr>
</tbody>
</table>
15. Here follow the terminations with the modifications required in certain classes of nouns:

**Singular.**

N. *s* (m.f.), *m* (n.)  
Ac. *am* (m.f.), *m* (m.f.n.)  
I. *á* (m.f.n.), *ina* (m.n.)  
D. *e* (m.f.n.), *ya* (m.n.)  
Ab. *as* (m.f.n.), *śr* (m.f.), *t* (m.n.)  
G. *as* (m.f.n.), *śr* (m.f.), *śya* (m.n.)  
L. *i* (m.f.n.), *dm* (f.), *au* (m.f.)

**Dual.**

N. *au* (m.f.), *i* (n.)  
Ac. *au* (m.f.), *i* (n.)  
I. *bhýdm* (m.f.n.), *bhýs* (m.f.n.), *as* (m.n.)  
D. *bhýdm* (m.f.n.), *bhýas* (m.f.n.)  
Ab. *bhýdm* (m.f.n.), *bhýas* (m.f.n.)  
G. *bhýdm* (m.f.n.), *bhýas* (m.f.n.)  
L. *dm* (f.), *au* (m.f.)

**Plural.**

N. *sivas*  
Ac. *śivam*  
I. *śivena*  
D. *śiváya*  
Ab. *śivát*  
G. *śivasya*  
L. *śive*  
V. *śiva*  

Those substitutions marked * are mostly restricted to the first class, and are especially noticeable.

Nouns may be divided into eight classes, according to the finals of their crude bases.

*First class of nouns declined.*

16. Masculine bases in *a*, declined like शिव सिवा, m., 'the god Śiva,' or as an adjective, 'prosperous.'

<table>
<thead>
<tr>
<th>N.</th>
<th>śivas</th>
<th>śivau</th>
<th>śivás</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ac.</td>
<td>śivam</td>
<td>śivau</td>
<td>śiván</td>
</tr>
<tr>
<td>I.</td>
<td>śivena</td>
<td>śiváḥyām</td>
<td>śivais</td>
</tr>
<tr>
<td>D.</td>
<td>śiváya</td>
<td>śiváḥyām</td>
<td>śivebhýas</td>
</tr>
<tr>
<td>Ab.</td>
<td>śivát</td>
<td>śiváḥyām</td>
<td>śivebhýas</td>
</tr>
<tr>
<td>G.</td>
<td>śivasya</td>
<td>śivayos</td>
<td>śivánám</td>
</tr>
<tr>
<td>L.</td>
<td>śive</td>
<td>śivayos</td>
<td>śiveshu</td>
</tr>
<tr>
<td>V.</td>
<td>śiva</td>
<td>śivau</td>
<td>śivás</td>
</tr>
</tbody>
</table>

17. Neuter bases in *a*, declined like शिव सिवा, n.

N. Acc. śivam  

The vocative is śiva, śive, śiváni; all the other cases are like the masculine.
18. Feminine bases in ā, declined like शिवा śivā, f., the wife of Siva,' or as an adjective, 'prosperous.'

N. śivā ṣīve śivās
Ac. śivām ṣīve śivās
I. śivāyā śivābhīyām śivābhīsis
D. śivāyāi śivābhīyām śivābhīyas
Ab. śivāyās śivābhīyām śivābhīyas
G. śivāyās śivayos śivānām
L. śivāyām śivayos śivāsu
V. śīve śīve śīvas

19. Feminine bases in ī, declined like नदी nadi, f., 'a river.'

N. nadi nadyau nadyas
Ac. nadiṁ nadyau nadiśs
L. nadyā nadiśhyām nadiśhyis
D. nadyāi nadiśhyām nadiśhyas
Ab. nadyās nadiśhyām nadiśhyas
G. nadyās nadyos nadiśnām
L. nadyām nadyos nadiśsu
V. nadi nadyau nadyas

Second class of nouns declined.

20. Masculine bases in i, declined like अग्नि agni, m., 'fire.'

N. agnis agni agnayas
Ac. agnim agni agnin
L. agnimā agnimihyām agnimihis
D. agnimaye agnimihyām agnimihyas
Ab. agnes agnimihyām agnimihyas
G. agnes agnyos agnīnām
L. agnau agnyos agnīshu
V. agne agni agnayas
21. Feminine bases in \( i \), declined like सति \( mātī \), f., ‘the mind.’

<table>
<thead>
<tr>
<th>Case</th>
<th>N.</th>
<th>Ac.</th>
<th>I.</th>
<th>D.</th>
<th>Ab.</th>
<th>G.</th>
<th>L.</th>
<th>V.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>mātis</td>
<td>mātīm</td>
<td>mātyā</td>
<td>mātye</td>
<td>mātes</td>
<td>māteś</td>
<td>mātān</td>
<td>māte</td>
</tr>
<tr>
<td></td>
<td>mati</td>
<td>mati</td>
<td>matibhyām</td>
<td>matibhyām</td>
<td>matibhyām</td>
<td>matibhyām</td>
<td>matibhyām</td>
<td>mati</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>matibhyām</td>
<td>matibhyām</td>
<td>matibhyām</td>
<td>matibhyām</td>
<td>matibhyām</td>
<td>matibhyām</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>matayās</td>
</tr>
</tbody>
</table>

22. Neuter bases in \( i \), declined like वारि \( vārī \), n., ‘water.’

<table>
<thead>
<tr>
<th>Case</th>
<th>N.Ac.</th>
<th>I.</th>
<th>D.</th>
<th>Ab.</th>
<th>G.</th>
<th>L.</th>
<th>V.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>vārī</td>
<td>vāriṇā</td>
<td>vārīne</td>
<td>vāriṇas</td>
<td>vāriṇas</td>
<td>vārīni</td>
<td>vārīni</td>
</tr>
<tr>
<td></td>
<td></td>
<td>vārīṇi</td>
<td>vārībhyaṃ</td>
<td>vārībhyaṃ</td>
<td>vārībhyaṃ</td>
<td>vārībhyaṃ</td>
<td>vārībhyaṃ</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>vārīṇām</td>
<td>vārīni</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>vāriṇiṣ</td>
<td>vāriṇoṣ</td>
<td>vārīniṣ</td>
<td>vārīni</td>
<td></td>
</tr>
</tbody>
</table>

Third class of nouns declined.

23. Masculine bases in \( u \), declined like साषु \( bhāmu \), m., ‘the sun.’

<table>
<thead>
<tr>
<th>Case</th>
<th>N.</th>
<th>Ac.</th>
<th>I.</th>
<th>D.</th>
<th>Ab.</th>
<th>G.</th>
<th>L.</th>
<th>V.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>bhānum</td>
<td>bhānum</td>
<td>bhānuma</td>
<td>bhānuma</td>
<td>bhānuma</td>
<td>bhānuma</td>
<td>bhānuma</td>
<td>bhānuma</td>
</tr>
<tr>
<td></td>
<td>bhānu</td>
<td>bhānu</td>
<td>bhānumbhyām</td>
<td>bhānumbhyām</td>
<td>bhānumbhyām</td>
<td>bhānumbhyām</td>
<td>bhānumbhyām</td>
<td>bhānumbhyām</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>bhānumbhyām</td>
<td>bhānumbhyām</td>
<td>bhānumbhyām</td>
<td>bhānumbhyām</td>
<td>bhānumbhyām</td>
<td>bhānumbhyām</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>bhānavas</td>
</tr>
</tbody>
</table>

\*The D. may also be matyai; the Ab. and G. matyās; the L. matyām.*
24. Feminine bases in u, declined like धेनु dhenu, f., 'a milch cow.'

N. dhenus dhenú dhenavas
" Ac. dhenum dhenú dhenús
I. dhenvá dhenubhyám dhenubhis
D. dhenvá dhenum dhenubhyás
dhenubhyás
dhenúdnám
dhenushu
V. dheno dhenú dhenavas

Note.—Feminine bases in long u, like vadhu, 'a wife,' follow the analogy of nati at 19, except in N. sing. vadhús. Thus, N. du. vadhvau; N. pl. vadhvas.

25. Neuter bases in u, like मधु madhu, n., 'honey.'

N.Ac. madhu madhuní madhúni
I. madhuná madhubhyám madhuhhis
D. madhune madhubhyám madhubhyás
dadhubhyás
dadhúnám
dadhushu
V. madhu or madho madhuní madhúni

Fourth class of nouns declined.

26. Masculine bases in ri, declined like दात्रि dātri, m., 'a giver;' the model of nouns of agency; and पित्र pitri, m., 'a father,' the model of nouns of relationship.

In nouns of agency like dātri the final ri is vṛddhied, and in nouns of relationship like pitri (excepting nāptri, 'a grandson') gunated, in N. sing. du. pl.,

1 D. also dhenvai; Ab. and G. dhenvás; L. dhenvám.
Ac. sing. du.; but the r of ar and ar is dropped in N. sing., and to compensate in the last case a is lengthened. In both nouns of agency and relationship the final \( ri \) is gunated in L.V. sing., and ur is substituted for final \( ri \) and the initial a of as in Ab.G. sing. In Ac.G. pl. final \( ri \) is lengthened, and assumes \( n \) in G. pl.

\[
\begin{array}{lll}
\text{N.} & \text{dátá} & \text{dátárau} & \text{dátárás} \\
\text{Ac.} & \text{dátáram} & \text{dátárau} & \text{dátárín} \\
\text{I.} & \text{dátrá} & \text{dátribhyám} & \text{dátribbhis} \\
\text{D.} & \text{dátre} & \text{dátribhyám} & \text{dátribhyas} \\
\text{Ab.} & \text{dátur} & \text{dátribhyám} & \text{dátribhyas} \\
\text{G.} & \text{dátur} & \text{dátos} & \text{dátrínám} \\
\text{L.} & \text{dátari} & \text{dátos} & \text{dátrishu} \\
\text{V.} & \text{dátar} & \text{dátárau} & \text{dátárás} \\
\end{array}
\]

27. N. pitá \( \quad \) pitarau \( \quad \) pitaras

\[
\begin{array}{lll}
\text{Ac.} & \text{pitaram} & \text{pitarau} & \text{pitrín} \\
\text{I.} & \text{pitrá} & \text{pitríbhyám} & \text{pitríbhis} \\
\text{D.} & \text{pitre} & \text{pitríbhyám} & \text{pitríbhyas} \\
\text{Ab.} & \text{pitur} & \text{pitríbhyám} & \text{pitríbhyas} \\
\text{G.} & \text{pitur} & \text{pitros} & \text{pitrínám} \\
\text{L.} & \text{pitari} & \text{pitros} & \text{pitrishu} \\
\text{V.} & \text{pitar} & \text{pitarau} & \text{pitaras} \\
\end{array}
\]

Note—The feminine base of nouns of agency is formed by adding \( i \) to the final \( ri \) : thus, dátři+i, dátři, f., "a giver;" and kartré+i, kartré, f., "a doer." Their declension follows nadí at 19. The neuter follows vóři at 22: r' us, dátrí, dátřiní, dátřiní.

**Fifth class of nouns declined.**

28. Note—All the nouns under the last four classes
take the terminations at p. 9 with great regularity. These terminations are here repeated with Bopp's division into strong (S.), weaker or middle (M.), and weakest (w.).

<table>
<thead>
<tr>
<th>SINGULAR M.F. N.</th>
<th>DUAL M.F. N.</th>
<th>PLURAL M.F. N.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.V. s (S.) (Neut. M.)</td>
<td>au (S.) (Neut. w.)</td>
<td>as (S.) (Neut. S.)</td>
</tr>
<tr>
<td>Ac. am (S.) (Neut. M.)</td>
<td>au (S.) (Neut. w.)</td>
<td>as (w.) (Neut. S.)</td>
</tr>
<tr>
<td>Inst. ā (w.)</td>
<td>bhyām (M.)</td>
<td>bhis (M.)</td>
</tr>
<tr>
<td>Dat. ē (w.)</td>
<td>bhyām (M.)</td>
<td>bhyas (M.)</td>
</tr>
<tr>
<td>Abl. as (w.)</td>
<td>bhyām (M.)</td>
<td>bhyas (M.)</td>
</tr>
<tr>
<td>Gen. as (w.)</td>
<td>os (w.)</td>
<td>am (w.)</td>
</tr>
<tr>
<td>Loc. i (w.)</td>
<td>os (w.)</td>
<td>su (M.)</td>
</tr>
</tbody>
</table>

Note—M. and w. both stand for weak in those nouns which only distinguish between strong and weak cases.

29. Masculine and feminine bases in t, declined like हरित harit, m.f., 'green.'

<table>
<thead>
<tr>
<th>N.V. harit</th>
<th>haritaun</th>
<th>haritas</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ac. haritam</td>
<td>haritaun</td>
<td>haritas</td>
</tr>
<tr>
<td>I. haritá</td>
<td>haridbhyám</td>
<td>haridbhís</td>
</tr>
<tr>
<td>D. harite</td>
<td>haridbhyám</td>
<td>haridbhýas</td>
</tr>
<tr>
<td>Ab. haritas</td>
<td>haridbhyám</td>
<td>haridbhýas</td>
</tr>
<tr>
<td>G. haritas</td>
<td>haritos</td>
<td>harítam</td>
</tr>
<tr>
<td>L. hariti</td>
<td>haritos</td>
<td>haritsu</td>
</tr>
</tbody>
</table>

30. Note—Neuter bases in t are declined like हरित harit, n. 'green.'

<table>
<thead>
<tr>
<th>N: Ac. V. harit</th>
<th>harití</th>
<th>harinti</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. haritá</td>
<td>haridbhyám, etc.</td>
<td></td>
</tr>
</tbody>
</table>

31. Masculine and feminine bases in ā, like
धर्मविद्य dharma-vid, m.f., 'knowing duty,'—a compound of the substantive dharma, 'virtue' or 'duty,' with the root vid, 'knowing.'

N.V. -vit -vidau -vidas
Ac. -vidam -vidau -vidas
I. -vidā -vidbhyaṃ -vidbhīs
D. " -vide -vidbhyaṃ -vidbhīs
Ab. -vidas -vidbhyaṃ -vidbhīyas
G. -vidas -vidbhyaṃ -vidbhīyas
L. -vidi -vidos -vidām

32. Note—Neuter bases in d are declined like धर्मविद्य dharma-vid, n., 'knowing duty.'

N.Ac.V. dharma-vit, dharma-vidi, dharma-vindi.

So also, कुमुद kumud, n., 'a lotus.'

N.Ac.V. kumut kumudī kumundi I.

kumudā, etc.

33. Possessive adjectives formed with the affixes वत vat and मत mat, like धनवत dhanavat, 'rich,' and धीमत dhimat, 'wise,' are declined like harit for the masculine; but in the strong cases or Nom. Voc. sing. du. pl., Ac. sing. du., n is inserted before the final of the base, and the preceding a is lengthened in N. sing.

N. dhanaván dhanavantau dhanavantas
Ac. dhanavantam dhanavantau dhanavatas

The remaining cases follow harit; thus, I. dhanavatā, etc.; but the vocative singular is dhanavan.

I: the same manner are declined active past partici-ples of the form कृतवत kritavat; thus, N. kritaván,
kritavantau, kritavantas, etc. Similarly, धीमत dhi- 
mat, 'wise;' N. dhímán, dhímatau, dhímantus; Ac. dhi- 
mantam, dhímantau, dhímatas, etc.

The feminine bases of adjectives like dhanavat 
and dhímat, and participles like kritavat, are formed 
by adding i to the masculine base; thus, dhanavati, 
dhímati, kritavati: declined like nadi at 19; thus, 
N. dhanavati, dhanavatyau, dhanavatyas, etc.

The neuter is declined like the neuter of harit; 
thus, N. Ac. dhanavat, dhanavati, dhanavanti.

Sixth class of nouns declined.

34. Masculine and feminine bases in an, declined 
like आत्मन् átman, m., 'soul,' 'self.'

<table>
<thead>
<tr>
<th>N.</th>
<th>átmá</th>
<th>átmánau</th>
<th>átmánas</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ac.</td>
<td>átmánam</td>
<td>átmánau</td>
<td>átmanas</td>
</tr>
<tr>
<td>I.</td>
<td>átmaná</td>
<td>åtmahhyám</td>
<td>åtmahbis</td>
</tr>
<tr>
<td>D.</td>
<td>átmane</td>
<td>átmahhyám</td>
<td>átmahhyas</td>
</tr>
<tr>
<td>Ab.</td>
<td>átmanas</td>
<td>átmahhyám</td>
<td>átmahhyas</td>
</tr>
<tr>
<td>G.</td>
<td>átmanas</td>
<td>átmanos</td>
<td>átmanám</td>
</tr>
<tr>
<td>L.</td>
<td>átmanu</td>
<td>átmanos</td>
<td>átmasu</td>
</tr>
<tr>
<td>V.</td>
<td>átman</td>
<td>átmánau</td>
<td>åtmánas</td>
</tr>
</tbody>
</table>

Note—If an be preceded by m or v at the end of 
a conjunct consonant (as in átman, yajvan), the a of 
an is retained before all the terminations: but if an be 
preceded by any other consonant, whether conjunct 
or not, than m or v (as in rājan), or even by m or v 
if not conjunct (as in pīvan), the a or an is dropped 
in the Ac. plur. and before all the other weak or 
vowel-terminations, and the remaining n is com- 
pounded with the preceding consonant.
35. Masculine and feminine bases in an, declined like राजन्, rājan, m., 'a king.'

N. rājā  rājānau  rājānas
Ac. rājānam  rājānau  rājnas
I. rājña  rājabhyaṁ  rājabhis
D. rājne  rājabhyaṁ  rājabhyas
Ab. rājnus  rājabhyaṁ  rājabhyas
G. rājus  rājnos  rājus
L. rājui or rājani  rājnos  rājasu
V. rājun  rājānau  rājānas

36. Neuter bases in an are declined like कर्म  karman, 'an action,' and नाम  nāman, 'a name.' The retention or rejection of a in an before the Inst. sing. and remaining vowel-terminations, as well as optionally before the Nom. Ac. du., is determined by the same rule as in masculines; and the only difference between masculine and neuter nouns is in the Nom. Voc. and Acc. cases, sing., du., and pl.: thus,

N.Ac. karma (कर्म), karmanī, karmāni; I. karmanā; etc.; D. karmane, etc., like ātman; but the Voc. sing. is either karma or karman.

N.Ac. nāma (नाम), nāmni or nāmanī, nāmāni; I. nāma, etc.; D. nāmne, etc., like rājan; Voc. nāma or nāman, etc.

37. Masculine bases in in, declined like धनिन, dhanin, m., 'rich.'

N. dhanī  dhanināu  dhaninas
Ac. dhaninam  dhanināu  dhaninas
I. dhaninā  danabhyaṁ  dhanabhīs
D. dhanine  dhanabhyaṁ  dhanabhīyas
Ab. dhaninas  dhanibhyám  dhanibhyas  
G.  dhaninas  dhaninos  dhaninám  
L.  dhanini  dhaninos  dhanishu  
V.  dhanin  dhaninau  dhaninas  

38. Note—The feminine base of such adjectives and nouns of agency is formed by adding i to the masc. base; as, from धविनः, धविनी f.; from कारिः, कारिणी f.; declined like nadí (see p. 12); thus, N. dhanini, dhaninīau, dhaninīyas, etc.

The neuter conforms to the declension of vārī at p. 13 as far as the Gen. pl.; thus, N. Ac. dhani, dhanini, dhaninī. But the Gen. pl. is dhaninám not dhaninám; Voc. sing, dhani or dhanin.

Seventh class of nouns declined.

39. Masculine and feminine bases in as, declined like चन्द्रमस् ṇāndramasas, m., ‘the moon.’

N.  ġāndramás  ġāndramasau  ġāndramasas  
Ac.  ġāndramasam ġāndramasau  ġāndramasas  
I.  ġāndramasā ġāndramobhyám ġāndramobhis  
D.  ġāndramase ġāndramobhyám ġāndramobhyas  
Ab.  ġāndramasas ġāndramobhyám ġāndramobhyas  
G.  ġāndramasas ġāndramasos ġāndramasám  
L.  ġāndramasi ġāndramasos ġāndramaḥsu  
V.  ġāndramas ġāndramasau ġāndramasas  

40. Neuter bases in as, like मनस् manas, n., ‘the mind.’

N. Ac. V. manas  manasī  manásī  
I. manasā, etc., like the masc. and fem.

1 Or ġāndramassu.
Note—Neuter bases in is and us are declined analogously: thus, havis, ‘ghee;’ N. Ac. V. havis, havishi, havýnshi. Comparatives in iyas make iyán in N. sing., and insert n before s in N. du. and pl., Ac. sing. du.: thus, bályas, ‘stronger;’ N. bályán, bályánsau, bályánsas; Ac. bályánsam, etc.

_Eighth class of nouns declined._

41. This class consists principally of roots used as nouns, either alone or at the end of compounds, or preceded by prepositions and adverbial prefixes. Roots ending in t and d, employed in this manner, are of common occurrence; but their declension falls under the fifth class. Roots ending in other consonants are not very frequently found, and the only difficulty in their declension arises from their combination with the consonantal terminations.

42. Whatever change, however, takes place in the Nom. sing. is preserved before all the consonantal terminations; remembering only, that before such terminations the rules of Sandhi come into operation.

43. Before the vowel-terminations the final consonant of the root, whatever it may be, is always preserved. If in one or two nouns there may be any peculiarity in the formation of the Ac. pl., the same peculiarity runs through the remaining vowel-cases. The terminations themselves undergo no change, but the s of the Nom. sing. is of course rejected (by 43. a. larger Gr.). There is but one form of declension for both masculine and feminine; the
neuter follows the analogy of other nouns ending in consonants.

44. 'Thus, वाच्यात्, f., 'speech,' is thus declined—

<table>
<thead>
<tr>
<th>N. V.</th>
<th>Ac.</th>
<th>I.</th>
<th>D.</th>
<th>Ab.</th>
<th>G.</th>
<th>L.</th>
</tr>
</thead>
<tbody>
<tr>
<td>vāk</td>
<td>vākam</td>
<td>vācā</td>
<td>vāte</td>
<td>vācās</td>
<td>vācas</td>
<td>vācī</td>
</tr>
<tr>
<td>vābau</td>
<td>vābau</td>
<td>vāghhyām</td>
<td>vāghhyām</td>
<td>vāghhyām</td>
<td>vācos</td>
<td>vācos</td>
</tr>
<tr>
<td>vābas</td>
<td>vābas</td>
<td>vāghbis</td>
<td>vāghhyas</td>
<td>vāghhyas</td>
<td>vācām</td>
<td>vākshu</td>
</tr>
</tbody>
</table>

And प्रत्यायन्, 'western,' as it makes pratīcas in the Acc. pl., will make pratītā in Inst. sing.

ADJECTIVES.

45. The declension of substantives includes that of adjectives; and the three examples of substantives, given under each class, serve as the model for the three genders of adjectives falling under the same class. Simple adjectives, coming immediately from roots, are not very common. They belong chiefly to the first, second, and third classes of nouns.

46. Adjectives formed from substantives are very numerous. They belong chiefly to the first, fifth, and sixth classes of nouns.

47. **Examples of simple adjectives.**

<table>
<thead>
<tr>
<th>BASE.</th>
<th>NOM. MASC.</th>
<th>NOM. FEM.</th>
<th>NOM. NEUT.</th>
</tr>
</thead>
<tbody>
<tr>
<td>priya 'dear'</td>
<td>priyas</td>
<td>priyā</td>
<td>priyam</td>
</tr>
<tr>
<td>sundara 'beautiful'</td>
<td>sundaras</td>
<td>sundarā</td>
<td>sunda,am</td>
</tr>
</tbody>
</table>

1 Or sundarī.
### 2D Class

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>सुचिः 'pure'</td>
<td>सुचिः</td>
<td>सुचिः</td>
<td>सुचि</td>
</tr>
</tbody>
</table>

### 3D Class

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>पांडु 'pale'</td>
<td>पांडुः</td>
<td>पांडुः</td>
<td>पांडु</td>
<td></td>
</tr>
<tr>
<td>sadhu 'good'</td>
<td>साधुः</td>
<td>साधुः¹</td>
<td>साधु</td>
<td></td>
</tr>
<tr>
<td>mridu 'tender'</td>
<td>मृदुः</td>
<td>मृदुः</td>
<td>मृदु</td>
<td></td>
</tr>
<tr>
<td>bhīru 'timid'</td>
<td>भीरुः</td>
<td>भीरुः²</td>
<td>भीरु</td>
<td></td>
</tr>
</tbody>
</table>

### 48. Examples of Adjectives formed from Substantives.

#### 1st Class

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>मनुष्या 'human'</td>
<td>मनुष्याः</td>
<td>मनुष्यी</td>
<td>मनुष्याम</td>
</tr>
<tr>
<td>धार्मिका 'religious'</td>
<td>धार्मिकाः</td>
<td>धार्मिकी</td>
<td>धार्मिकाम</td>
</tr>
</tbody>
</table>

#### 5th Class

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>बलावत 'strong'</td>
<td>बलावृत</td>
<td>बलावति</td>
<td>बलावत</td>
</tr>
<tr>
<td>स्रिमत ‘prosperous’</td>
<td>स्रिमान</td>
<td>स्रिमति</td>
<td>स्रिमत</td>
</tr>
</tbody>
</table>

### 6th Class

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>सुखिन ‘happy’</td>
<td>सुखि</td>
<td>सुखिनी</td>
<td>सुखि</td>
</tr>
</tbody>
</table>

### 49. The degrees of comparison are formed in two ways; 1st, by adding to the base तः ताः (nom. -ताः, -ताः, -ताम) for the comparative; and तम tama (nom. -तमाः, -तम, -तमाम) for the superlative: thus, पुन्य, ‘holy,’ पुन्यतार, ‘holier,’ पुन्यताम, ‘holiest,’ declined like nouns of the first class. So also, धनावत, ‘wealthy,’ धनावतर, ‘more wealthy,’ धनावताम, ‘most wealthy.’

---

¹ Or साधुः.
² Or भीरुः.
A final \( n \) is rejected; as, dhanin, ‘rich,’ dhanitara, ‘richer,’ dhanitama, ‘richest.’

50. 2dly, by adding द्विः त्यस (nom. -त्यान, -त्यास्त, -त्यास, see declension, Note to 40) for the comparative; and रूप इश्था (nom. -इश्ठास, -इश्ठाह, -इश्ठाम, declined at 16) for the superlative.

51. Note—In general, before त्यास and इश्ठा, the base disburdens itself of a final vowel, or of the more weighty affixes in, vin, vat, mat: thus, balin, ‘strong,’ balīyas, ‘stronger,’ balishtha, ‘strongest.’ And besides the rejection of the final, the base often undergoes considerable change; as, antika, ‘near,’ nedīyas, nedishtha; alpa, ‘little,’ kanīyas, kanishtha; kshipra, ‘quick,’ kshepiyas, kshepishtha; guru, ‘heavy,’ garīyas, garishtha; dīrgha, ‘long,’ drāghiyas, drāghishtha; dúra, ‘distant,’ davīyas, davishtha; dridha, ‘firm,’ draḍhiyas, draḍhishtha; praśasya, ‘good,’ sreyas, sreshtha; priya, ‘dear,’ preyas, preshtha; bahu, ‘much,’ ‘frequent,’ bhūyas, bhūyishtha; yuvan, ‘young,’ yavīyas, yavishtha; vṛiddha, ‘old,’ jyāyas, jyeshtha.

NUMERICAL ADJECTIVES.

Cardinals.

52. The cardinals are, एक eka 1; द्वि dvi 2; त्रि tri 3; चतुर् catur 4; पञ्च paṁcan 5; षष्ठ shash 6; सप्त septan 7; अष्ट अष्टan 8; नव navan 9; दशa dashan 10; एकदश ekadasaṇ 11; द्वदशa dvadasaṇ 12; त्रयोदशa trayodasaṇ 13; चतुर्दशa caturaṇaśaṇ 14; पञ्चदशa paṁcadaṣan 15; शष्ठa shoḍaṣan 16; सप्तदशa saptadaṣan 17; अष्टादशa asṭādaṣan 18;
नवदशन navadasan or जनविष्णति नविन्वति 19; विष्णति vinvasati 20; एकविष्णति 21; दौविष्णति 22; चयोविष्णति 23; चतुर्बिष्णति 24; पादविष्णति 25; वांडिविष्णति 26; साविष्णति 27; चाष्ट्राविष्णति 28; नवविष्णति or जनविष्णति 29; चंगति 30; एकविष्णति 31; द्र चंसति 32; चयस्विष्णति 33; चतुर्स्विष्णति 34; पादविष्णति 35; पर्यविष्णति 36; संबिष्णति 37; चाष्ट्राविष्णति 38; नवविष्णति or जनचलारिष्णति 39; चलारिष्णति 40; एकचलारिष्णति 41; द्विचलारिष्णति or द्वाचलारिष्णति 42; चिरचलारिष्णति or चयचलारिष्णति 43; चतुर्चलारिष्णति 44; पादचलारिष्णति 45; यत्तचलारिष्णति 46; सावचलारिष्णति 47; चाष्ट्राचलारिष्णति or चाष्ट्रचलारिष्णति 48; नवचलारिष्णति or जनपदारिष्णति 49; पादारिष्णति 50; एकपादारिष्णति 51; द्विपादारिष्णति or द्वापादारिष्णति 52; चिपादारिष्णति or चय:पादारिष्णति 53; चतुःपादारिष्णति 54; पादपादारिष्णति 55; पादपादारिष्णति 56; सारपादारिष्णति 57; चाष्ट्रपादारिष्णति or चाष्ट्रपादारिष्णति 58; नवपादारिष्णति or जनपदारिष्णति 59; पादपादारिष्णति 60; एकपादपादारिष्णति 61; द्विपादपादारिष्णति 62; चिपादपादारिष्णति or चयपादपादारिष्णति 63; चतुःपादपादारिष्णति 64; पादपादपादारिष्णति 65; पादपादपादारिष्णति 66; सारपादपादारिष्णति 67; चाष्ट्रपादपादारिष्णति or चाष्ट्रपादपादारिष्णति 68; नवपादपादारिष्णति or जनपदपादारिष्णति 69; सावने खुःपादपादारिष्णति 70; एकसद्य 71; द्विसद्य or द्वासद्य 72; चिरसद्य or चय:सद्य 73; चतुःसद्य 74; पादसद्य 75; चाष्ट्रसद्य 76; सावसद्य 77; चाष्ट्रासद्य or चाष्ट्रासद्य 78; नवसद्य or जनपादशीरी 79; चाष्ट्राशीरी 80; एकाशीरी 81; द्विशीरी 82; चयशीरी 83; चतुष्मशीरी 84; पादशीरी 85; पादशीरी 86; सारशीरी 87; चाष्ट्रशीरी 88; नवशीरी or जननवःनवः 89; एकनवःनवः 90; द्विनवःनवः or द्वानवःनवः 92; चिनवःनवः
or चतुर्वति 93; चतुर्वति 94; पञ्चनवति 95; षष्ठिवति 96; सप्तवति 97; अष्टानवति or अष्टानवति 98; नवनवति or जनवरति 99; श्त न. or एकशत न. 100; सहस्र न. or एकसहस्र न. 1000.

53. एक eka, 'one' (singular only), follows the declension of the pronominals at 77.

54. द्वि dvi, 'two' (dual only), is declined thus: N. Ac. V. m. द्वै dwau, f. n. द्वे dve; I. D. Ab. m. f. n. dvābhyaṁ; G. L. dvayos.

55. त्रि tri, 'three' (plural only), is declined thus: N. V. masc. trayas; Ac. trīn; I. tribhis; D. Ab. tribhyas; G. trayānāṁ; L. trishu. The feminine forms its cases from a base tisṛi: thus, N.Ac.V. fem. tisṛas; I. tisṛibhis; D.A. tisṛibhyas; G. tisṛiṁ; L. tisṛishu. The N. Ac. neut. is tṛīṇi; the rest as the masculine.

56. चतुर् batur, 'four' (plural only), is thus declined: N.V. masc. catvāras; Ac. baturas; I. batur-bhis; D.Ab. baturbhyyas; G. baturnāṁ; L. baturshu, N.Ac.V. fem. bātasrās; I. bātasṛibhis; D.Ab. bātasṛi- bhyas; G. bātasṛiṁ; L. bātasṛishu. N.Ac.V. neut. catvāri; the rest as the masculine.

57. पञ्च पञ्चan, 'five' (plural only), is the same for m.f.n. and declined thus: N.Ac.V. pancha; I. paṁcabbhis; D. Ab. paṁcabhyyas; G. paṁcanām; L. paṁcasu. Similarly are declined, सप्त, 'seven,' navan, 'nine,' dasan, 'ten,' ekadāsan, 'eleven,' dvādāsan, 'twelve,' and all other numerals ending in an, excepting अष्टan, 'eight.'
58. चर्च, 'six,' and चत्र 'eight,' are the same for m., f., and n., and are thus declined: N. Ac. V. saha; I. shaqbbhis; D. Ab. shaqbhys; G. चत्र hanka; L. shatsu. N. Ac. V. ashta or ashta; I. ashtabhis or ashtabhis; D. Ab. ashtabhis or ashtabhis; G. ashtanas; L. ashtasu or ashtasu.

59. All the remaining cardinals, from उनावगाति, 'nineteen,' to sata, 'a hundred,' and sahasra, 'a thousand,' are declined in the singular only, even when joined with masculine, feminine, or neuter nouns in the plural. Those ending in ति ti are declined like the singular of the feminine noun चति mati at 21; and those in त are declined like the singular of हृदित harit at 29.

Ordinals.

60. The ordinals are, prathama, 'first;' dvitiya, 'second;' tritiya, 'third;' declined like pronominals at 77, or like siva at 16.

61. Āturtha, 'fourth;' paunanda, 'fifth;' shashtha, 'sixth;' saptama, 'seventh;' ashtama, 'eighth;' navama, 'ninth;' dasama, 'tenth;' declined like siva for the masc. and neut., and like nadi for the feminine.

62. The ordinals from 'eleventh' to 'nineteenth,' are formed from the cardinals by rejecting the final n: thus, from ekādaśan, 'eleven,' ekādaśa, 'eleventh' (Nom. m.f.n. ekādaśas, ekādaśi, ekādaśam). 'Twentieth,' 'thirtieth,' 'fortieth,' and 'fiftieth,' are formed either by adding the superlative affix tama to the
cardinal, or by rejecting the final syllable or letter of the cardinal; as, from viṃṣati, ‘twenty,’ viṃṣatitama or viṃśa, ‘twentieth.’

63. The other ordinals, from ‘sixtieth’ to ‘ninetieth,’ are formed either by adding tama, or else by changing ti or ṭi to ta or ṭa in the case of another numeral preceding, but not otherwise: thus, from shasṭi, ‘sixty,’ shasṭitama, ‘sixtieth;’ eka-shasṭa or eka-shasṭitama, ‘sixty-first.’

64. Numerical symbols.

\[
\begin{array}{cccccccccc}
1 & 2 & 3 & 4 & 5 & 6 & 7 & 8 & 9 & 10 \\
\end{array}
\]

PERSONAL PRONOUNS.

65. अमृत्त asmad, ‘I.’

N. aham, ‘I’
Ac. mām or mā, ‘me’
I. mayā
D. mahāyam or me
Ab. māyam or mātta
G. māma or mā
L. mayī
dāvām, ‘we two’
dāvām or nau, ‘us two’
dāvābhīyām
dāvābhīyām or nau
dāvābhīyām or nau
dāvayos or nau
dāvayos
vayam, ‘we’
asmān or nas, ‘us’
asmābhīs
asmābhīm or nas
asmākah or nas
asmāsu

66. युष्मद् yushmad, ‘thou.’

N. tvam, ‘thou’
Ac. tvām or tvā
c. tvā
d. tuḥyam or te
Ab. tvāt or tvāttas
c. tava or te
L. tvāyi
yuvām, ‘you two’
yuvām or vām
yuvābhīyām
yuvābhīyām or vām
yuvābhīyām
yuvāyos or vām
yuvāyos
gyāyam, ‘you’ or ‘ye’
yushmān or vās
yushmabhis
yushmabhīyam or vām
yushmabhīyam
yushmat or yushmattas
yushmadkah or vām
yushmāsu
67. तः **tad,** ‘he,’ ‘that.’

**MASCULINE.**

<table>
<thead>
<tr>
<th>N.</th>
<th>sas,¹ ‘he’</th>
<th>tau, ‘they two’</th>
<th>te, ‘they’</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ac.</td>
<td>tam</td>
<td>tau</td>
<td>tân</td>
</tr>
<tr>
<td>I.</td>
<td>tena</td>
<td>tábhyám</td>
<td>tais</td>
</tr>
<tr>
<td>D.</td>
<td>tasmát</td>
<td>tábhyán</td>
<td>tebhyaś</td>
</tr>
<tr>
<td>Ab.</td>
<td>tasyáti</td>
<td>tábhyám</td>
<td>tebhyaś</td>
</tr>
<tr>
<td>G.</td>
<td>tasya</td>
<td>tayos</td>
<td>teshám</td>
</tr>
<tr>
<td>L.</td>
<td>tasmin</td>
<td>tayos</td>
<td>teshu</td>
</tr>
</tbody>
</table>

**FEMININE.**

<table>
<thead>
<tr>
<th>N.</th>
<th>sá, ‘she’</th>
<th>te</th>
<th>tás</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ac.</td>
<td>tám</td>
<td>te</td>
<td>tás</td>
</tr>
<tr>
<td>I.</td>
<td>tayá</td>
<td>tábhyám</td>
<td>tábhis</td>
</tr>
<tr>
<td>D.</td>
<td>tasyáti</td>
<td>tábhyám</td>
<td>tábhyas</td>
</tr>
<tr>
<td>Ab.</td>
<td>tasyás</td>
<td>tábhyám</td>
<td>tábhyas</td>
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<tr>
<td>G.</td>
<td>tasyás</td>
<td>tayos</td>
<td>tásám</td>
</tr>
<tr>
<td>L.</td>
<td>tasyám</td>
<td>tayos</td>
<td>tásu</td>
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</tbody>
</table>

**NEUTER.**

N.Ac. tat or tad, te, tání; the rest like the masc.

**POSSESSIVE PRONOUNS.**

68. These are formed from the personal pronouns: thus, *mādīya,* ‘mine,’ *asmadīya,* ‘our,’ *tvadīya,* ‘thine,’ *tadīya,* ‘his,’ *māmaka* or *māmakina,* ‘mine.’ They are declined like *śiva* at p. 11; see also 74 at p. 31.

**DEMONSTRATIVE PERSONAL PRONOUNS.**

69. The third personal pronoun तः **tad,** ‘he,’ declined above, is constantly used for ‘that’ or

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¹ By rule 67 of larger Gram. *sa* will be the usual form. *Sas* usually exists as *so,* by 64 a. of larger Gram.
'this;' and by prefixing उ e to it, another common pronoun is formed, more proximately demonstrative: thus, एतद् etad, 'this.' Observe—The t of etad may optionally be changed to n in Ac. sing.: du. pl., I. sing., G. L. du., in all three genders.

70. There is another common demonstrative pronoun, of which इत्म idam, 'this,' the N. neuter, is considered to be the base.

<table>
<thead>
<tr>
<th>Gender</th>
<th>N.</th>
<th>Ac.</th>
<th>I.</th>
<th>D.</th>
<th>Ab.</th>
<th>G.</th>
<th>L.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>ayam, 'this'</td>
<td>imau, 'these two'</td>
<td>ime, 'these'</td>
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<tr>
<td>MASCULINE.</td>
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<tr>
<td>N.</td>
<td>imau</td>
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<tr>
<td>Ac.</td>
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<tr>
<td>I.</td>
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<td>D.</td>
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<tr>
<td>Ab.</td>
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<td>G.</td>
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<tr>
<td>FEMININE.</td>
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<tr>
<td>N.</td>
<td>ime</td>
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<td></td>
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<tr>
<td>Ac.</td>
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<td>I.</td>
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<td>Ab.</td>
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<td>G.</td>
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<tr>
<td>NEUTER.</td>
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<tr>
<td>N.Ac. idam</td>
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</table>

RELATIVE PRONOUN.

71. The relative is formed by substituting उ y for the initial letter of the pronoun tād, at 67: thus, N. yas, yau, ye; Ac. yam, etc.
72. The interrogative differs from the relative by substituting *k* instead of *y* for the initial letter of the pronoun *tad*, at 67, and in making the N. Ac. sing.-neut. *kim*: thus, Masc. N. कस्‍ kas, की kau, के ke, ‘who?’ ‘which?’ ‘what?’ Ac. क्यूं kam, ‘whom?’ etc. Fem. N. का kā, के ke, कास kās, etc. The N. Ac. Neut. are किस् kim, के ke, कानि kāni (not kut, ke, kāni).

**INDEFINITE PRONOUNS.**

73. The indeclinable affixes *tit, api, and tana*, affixed (in accordance with the rules of Sandhi) to the several cases of the interrogative pronouns, give them an indefinite signification; as, कथित kastit or कोपि ko’pi or कथन kastana, ‘somebody,’ ‘some one,’ ‘any one, ‘a certain one;’ कथित kastit or kenäpi or kenačana, ‘by some one,’ etc.

**REFLEXIVE PRONOUNS.**

74. ख sva is used reflexively, in reference to all three persons, and may stand for ‘my own,’ ‘thy own,’ ‘his own,’ our own,’ etc. It often occupies the first place in a compound: thus, sva-griham gabhāti, ‘he (or she) goes to his (or her) own house.’ The gen. case of आत्मनं átman at 34, or often the crude base, is used with the same signification; as, átmano griham or átma-griham gabhāti.

**HONORIFIC OR RESPECTFUL PRONOUN.**

75. भवत् bhavat, ‘your honour,’ requiring the 3d person of the verb, is declined like dhanavat at 33: thus, N. Masc. भवन्त bhavān, भवन्ती bhavantau,
PRONOMINALS.

76. There are certain common adjectives, such as *anya*, ‘other,’ *katama*, ‘which of many?’ These partake of the nature of pronouns, and follow the declension of *tad* at 67.

77. There are other pronominals, which make *am* instead of *at* in the N. Ac. neuter. The model of these is *sarva*, ‘all;’ thus, Masc. N. *svarśa* *sarvas*, सर्वैं sarvau, सर्वे sarve. Neut. N. Ac. *sarvaṃ* *sarvam*, सर्वें sarve, सर्वाणि sarvāni.

VERBS.

78. There are ten tenses. Seven of them are of common occurrence; viz. 1. the present, 2. the imperfect (often called the first preterite), 3. the potential (or optative), 4. the imperative, 5. the perfect (often called the second preterite), 6. the first future, 7. the second future. Three are not so commonly used: viz. 8. the aorist (often called the third preterite), 9. the precative (also called the benedictive), 10. the conditional. There is also an infinitive mood, and several participles.

79. Every tense has three numbers,—singular, dual, and plural.

To each tense belong two sets of terminations; one for the active or transitive voice, the other for the reflexive voice. The former of these voices is called by Indian grammarians *Parasmai-pada* (‘word
directed to another"), because the action is supposed to pass parasmai, 'to another;' the latter is called Āṭmane-pada ('word directed to oneself') because the action is supposed to revert āṭmane, 'to one's self.'

80. Passive verbs are invariably conjugated in the Āṭmane-pada. Indeed, in all the tenses, except the first four, the passive is generally undistinguishable from the Āṭmane-pada of the primitive verb. But in the present, imperfect, imperative, and potential, the Sanskrit passive, although still employing the Āṭmane-pada terminations, has a special structure of its own, common to all verbs, and distinct from the conjugational form in all but the fourth conjugation.

81. As in nouns every case has its own termination, so in verbs each of the three persons, in the three numbers of every tense, has a termination (one for the Parasmai-pada, and one for the Āṭmane-pada) which is peculiarly its own. Moreover, as in nouns, so in verbs, some of the terminations may be combined with memorial letters, which serve to aid the memory, by indicating that where they occur peculiar changes are required in the root. Thus the three terminations which belong to the 1st, 2nd, and 3rd persons of the present tense, Parasmai-pada, respectively, are mi, si, ti; and these are combined with the letter ā (thus miā, siā, tiā), to indicate that the roots of certain verbs must be modified in a particular way, before these terminations are affixed.
## Terminations.

### Present tense.

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</thead>
<tbody>
<tr>
<td>1. miP</td>
<td>vas</td>
<td>mas</td>
<td>i&lt;sup&gt;1&lt;/sup&gt;</td>
<td>e&lt;sup&gt;2&lt;/sup&gt;</td>
<td>vahe mahe</td>
</tr>
<tr>
<td>2. siP</td>
<td>thas</td>
<td>tha</td>
<td>se</td>
<td>ithe&lt;sup&gt;1&lt;/sup&gt;</td>
<td>áthe&lt;sup&gt;2&lt;/sup&gt; dhve</td>
</tr>
<tr>
<td>3. tiP</td>
<td>tas</td>
<td>(anti&lt;sup&gt;1&lt;/sup&gt;)</td>
<td>(ati&lt;sup&gt;2&lt;/sup&gt;)</td>
<td>te</td>
<td>ite&lt;sup&gt;1&lt;/sup&gt; (nte&lt;sup&gt;1&lt;/sup&gt;)</td>
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</table>

**Imperfect or first preterite (requiring the augment a).**

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</thead>
<tbody>
<tr>
<td>1. (m&lt;sup&gt;1&lt;/sup&gt;n&lt;sup&gt;1&lt;/sup&gt;)P</td>
<td>va</td>
<td>ma</td>
<td>i</td>
<td>vahi ma hi</td>
<td></td>
</tr>
<tr>
<td>2. sP</td>
<td>tam</td>
<td>ta</td>
<td>thás</td>
<td>ithám&lt;sup&gt;1&lt;/sup&gt;</td>
<td>áthám&lt;sup&gt;2&lt;/sup&gt; dhvam</td>
</tr>
<tr>
<td>3. tordP</td>
<td>tám</td>
<td>(an&lt;sup&gt;1&lt;/sup&gt;)</td>
<td>(us&lt;sup&gt;2&lt;/sup&gt;)</td>
<td>ta</td>
<td>itám&lt;sup&gt;1&lt;/sup&gt; (nta&lt;sup&gt;1&lt;/sup&gt;)</td>
</tr>
</tbody>
</table>

### Potential.

In 1, 4, 6, 10.

1. iyam iva ima
2. is itam ita
3. it itám iyus

In 2, 3, 7; 5, 8, 9.

1. yám yáva yáma
2. yás yátam yáta
3. yát yátám yus

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<sup>1</sup> In 1, 4, 6, 10.  <sup>2</sup>In 2, 3, 7; 5, 8, 9.  <sup>3</sup>In 2, 7; 5, 8, 9.  <sup>4</sup>In 3.
Imperative.

1. ániP ávaP ámaP | aiP ávahaiP ámahaiP
2. { hi² } { tam ta | sva { Íthám⁶ } { dhvam
     dhi⁵ }
3. tuP tám { antu³ } tám { itám⁶ } { ntám¹
     atu⁴ } átám⁷ } { ntám¹

Perfect or second preterite.

1.NāP ³iva ³ima | e ³ivahe³imahe
2.itaPorthaP athes a | ³ishe áthe ³idhveor³idhve
3.NaP atus us | e áte ire

First future.

1. tásmi tásvas tásmas | táhe tásvahe tásmaha
2. tási tásthas tásthala | tásé tášáthe tádhve
3. tá tárau táras | tá tárau táras

Many roots prefix i to the above terminations: thus,
1, itásmi, 2. itási, etc.

¹ In 1, 4, 6, 10, 5, 8. The termination of 2nd sing. imperative
Parasmai may be dropped in 5, 8; and in 9 after ána substi-
tuted for the conjugational us of the 2nd sing. Parasmai.

² In 2, 3; 5, 9. ³ In 2, 7; 5, 8, 9. ⁴ In 3.

⁵ In 2, 3, 7. ⁶ In 1, 4, 6, 10. ⁷ In 2, 3, 7; 5, 8, 9.

⁸ Only eight roots, viz., śru, stu, dru, sru, kṛi,
bhri, srī, vṛi, reject the initial i from these termina-
tions; and of these all but vṛi (meaning ‘to cover’) neces-
sarily reject it also in the 2nd sing. Parasmai. These
eight roots also take dhve for dhve in the 2nd pl. Átmane.
The option of idhve for idhve is allowed in other roots when a
semivowel or a immediately precedes.
Second future.

1. syámi syávas syámas | sye syávahé syámahe
2. syasi syathas syatha | syase syethe syadhve
3. syati syatas syanti | syate syete syante

Many roots prefix i to the above terminations: thus, 1. ishyámi, 2. ishyasi, etc.

Aorist or third preterite (requiring the augment a).

Form I.—Terminations of the memorial scheme.

1. sam sva sma | si svahi smahi
2. sis stamortamstaorta | sthás₁ sáthám dhvam²
3. sít stámortám sús | staorta sátám sata

The same terminations with i prefixed, except in 2nd and 3rd sing., where initial s is rejected.

1. isham ishva ishma | ishi ishvahi ishmahe
2. is ishṭam ishta | ishṭhás ishátám idhvam³
3. it ishṭám ishus | ishta ishátám ishata

Form II.—Terminations resembling those of the imperfect or first preterite.

1. am áva or va ámaorma | e or i ávahi ámahi
2. asor satamortam ata orta | athás ethám⁴ adhvam
3. ator t atámortám an orus | ata etám⁵ antaurata

¹ Or thás. ² Or dhvam after any other vowel but a or ã, or after ē ẹ immediately preceding. ³ Or idhvam optionally when a semivowel or ṛ immediately precedes. ⁴ Or athám. ⁵ Or atam.
Precative or benedictive.

1. yásam yásva yásma | siya sivahi smahi
2. yás yástam yásta | sishtha šiyastham sidhwam
3. yát yástám yásus | sīṣṭa siyastam sīran

Many roots prefix i to the Átmane, but not to the Parasmai, of the Benedective: thus, 1, ishiya, 2, ishisṭhās, etc.

Conditional (requiring the augment a).

1. syam syáva syáma | sye syāvahi syāmah
2. syas syatam syata | syathāsyethām syadyāham
3. syat syatám syan | syata syetām syanta

Many roots prefix i to the terminations of the above tense throughout: thus, 1, ishyam, 2, ishyas, etc.

83. The above terminations are supposed to be applicable to all verbs, whether primitive or derivative: and as in nouns, so in verbs, the theory of Indian grammarians is, that before these terminations can be affixed to roots, an inflective base must be formed out of the root. Ten different rules, therefore, are propounded for forming verbal bases out of roots in the first four tenses; while all verbs are arranged under ten classes, according as they follow one or other of these rules. In the other tenses there is only one general rule for forming the base.

84. These ten classes of verbs are called the ten conjugations; and the four tenses, which alone are affected by the conjugalional rules (viz. the present.

1 Or sidhwam after bases ending in any other vowel but a or ā, and optionally after the prefixed i immediately preceded by a semi-vowel or ā.
imperfect, potential, and imperative), have been called the conjugational tenses.

85. The following is a brief summary of the ten rules for forming the base of the four conjugational tenses in the ten classes of verbs, according to the Indian order.

1st class (1st conjugation). Gunate the vowel of the root (unless it be च a, or a long vowel not final or a short vowel followed by a double consonant before every termination of the four tenses, and affix the vowel च a—lengthened to चा ā before initial m¹ or v—to the root thus gunated.

2nd class (2nd conjugation). Gunate the radical vowel (if capable of Gunā, as in the last) before those terminations only which are marked with P in the scheme (see pp. 34, 35). Before all the other terminations the original vowel of the root must be retained.

3rd class (3rd conjugation). Reduplicate the initial consonant and vowel of the root (a corresponding unaspirated letter being substituted for an aspirate, as d for dh, b for bh; and g for k, or kh, j for g, gh, or h, according to r. 87), and gunate the radical but not the reduplicated vowel before the P terminations only, as in the 2nd conj.

4th class (4th conjugation). Affix य a—lengthened to या yā before initial m¹ or v—to the root, the vowel of which is generally left unchanged.

5th class (5th conjugation). Affix न u to the

¹ But not before m the termination of the 1st sing. imperfect Parasmai.
root, and guñate this \textit{nu} into \textit{no} before the \textit{P} terminations only.

6th class (6th conjugation). Affix \textit{a}—lengthened to \textit{a} before initial \textit{m} or \textit{v}—to the root, which in other respects generally remains unchanged.

7th class (7th conjugation). Insert \textit{n}a between the vowel and final consonant of the root before the \textit{P} terminations, and \textit{n} before the other terminations. Observe the peculiarity of this conjugation that the conjugational \textit{na} or \textit{n} is inserted into the middle of the root, and not affixed.

8th class (8th conjugation). Affix \textit{u} to the root, and guñate this \textit{u} into \textit{o} before the \textit{P} terminations only. Observe—As all the roots, except one, in this class, end in \textit{n}, the 8th conjugation will appear similar to the 5th.

9th class (9th conjugation). Affix \textit{n}a to the root before the \textit{P} terminations; \textit{ni} before all the others, except those beginning with vowels, where only \textit{n} is affixed.

10th class (10th conjugation). Guñate the radical vowel (if capable of Guña) throughout all the persons of all the tenses, and affix \textit{aya}—lengthened to \textit{ay}a before initial \textit{m} or \textit{v}—to the root thus guñated.

86. It will appear, from a cursory examination of the above rules, that the object of all of them, except the 2nd, 3rd, and 7th, is to insert a vowel, either

\begin{footnote}
1 But not before \textit{m} the termination of the 1st sing. imperfect Parasmai.
\end{footnote}
alone or preceded by \( y \) or \( n \), between the modified root and the terminations; and that the 1st, 4th, 6th, and 10th agree in requiring that this vowel, shall be \( a \) or \( \acute{a} \); that the 2nd, 3rd, and 7th alone agree in not interposing any vowel; and that the 5th, 8th, and 9th agree in interposing either \( u \), \( \acute{a} \), or \( i \), after the letter \( n \).

The ten classes, therefore, will be arranged in three groups,—Group I. comprising the 1st, 4th, 6th, and 10th. Group II. the 2nd, 3rd, and 7th. Group III. the 5th, 8th, and 9th.

**Primitive Verbs of the First Nine Classes in the Six Non-Conjugational Tenses.**

The general rules for the formation of the base in the perfect, 1st and 2nd futures, aorist, precative, and conditional, apply to all verbs of the first nine classes indiscriminately. The 10th class alone carries its conjugational characteristic into most of the non-conjugational tenses (see under causal verbs.)

Reduplicated perfect (second preterite).

87. Rule for the formation of the base in verbs of the first nine classes.

In the first place, if a root begin with a consonant, reduplicate the initial consonant with its vowel (\( a \) being reduplicated for \( a, \acute{a}, ri, ri, \hat{r}i \) [and even for radical \( e, ai, o \), if final;] \( i \) for \( i, i, e \); \( u \) for \( u, \acute{u}, o \); \( d \) for \( dh \); \( p \) for \( ph \); \( b \) for \( bh \); \( \acute{b} \) for \( k, kh, ksh \); \( j \) for \( g, gh, h \); \( t \) for \( sth \); \( j \) for \( hr \); thus, from बुध, \( 1st \) c., 'to know,' comes the base \( bubudh \); from नूत, \( 4th \) c., 'to dance,' \( nan\acute{r}it \); from चाच
yāb, 1st c., 'to ask,' yayāb; from क्र kri, 8th c., 'to do,' bakri; from त्र tr̥, 1st c., 'to cross,' tat̥ri; from सिंधī sidhī, 'to succeed,' sishidh, and from सेव sev, 'to serve,' sishev, by r. 70 larger Gram.; from पु pū, 'to purify,' pūpū.

And if it begin with a vowel, double the initial vowel: thus, from चस as, 'to be,' ās.

In the second place, if the root end in a consonant, gunate the vowel of the radical syllable, except as debarred at p. 38, l. 8, in the 1st, 2nd, and 3rd singular, Parasmai-pada (as bubodh for bubudh); but leave the vowel unchanged before all the other terminations, Parasmai and Āṭmane-pada.

And if the root end in a vowel, vṛiddhi the vowel of the radical syllable in the 1st and 3rd singular Parasmai (as baktar for bakti), and gunate it in the 2nd singular (as baktar for bakti). Before all other terminations, Parasmai and Āṭmane-pada, the root must revert to its original form, but the terminations must be affixed according to the rules of Sandhi.

88. Thus, from budh, 1st c., comes the base of the singular Paras. bubodh; but the base of the rest of the tense is bubudh.

Again, from kṛi, 8th c., 'to do,' comes the base of the 1st and 3rd singular Paras. baktar, the base of the 2nd sing. baktar; but the base of the rest of the tense is bakti.

Periphrastic Perfect.

89. Roots which begin with a vowel, long by nature or position (except अप āp, 5th c., 'to obtain,'
राजकूः āṅkh, 1st c., 'to stretch;' and except स्रष्ट्र rīth, 6th c., 'to go;' and except roots having an initial a before two consonants), and all roots of more than one syllable (excepting जरुष्युर् uṛṇu, 2nd c., to cover'), form their perfects by adding ām to the base, and affixing the perfect of some one of the auxiliary verbs, एसस् as, 'to be;' मू bhū; 'to be;' कु kri, 'to do.' (Observe—ām with bakāra becomes āṅ-bakāra.) Thus, from īś, 2nd c., 'to rule,' comes 1st and 3rd sing. perfect īśām-āsā or īśām-babhūva or īśān-bakāra; from bakās, 2nd c., to shine,' comes bakāsān-bakāra. When the Ātmane-pada inflection has to be employed, kri only is used; thus, रूक्त इि, 2nd c. Ātm., 'to praise,' makes 1st and 3rd sing. perfect idān-bakre.

Observe—Roots of the 10th class form their perfect in this way, the syllable ām blending with the final a of the base: thus, from जुर् kur, 10th c., 'to steal,' perfect sing. 1. 3. corayām-āsa.

Also in the same way is formed the perfect of all derivative verbs, such as causals, desideratives, and frequentatives.

First and second future.

90. Rule for the formation of the base in verbs of the first nine classes. Guṇate the vowel of the root (except as debarred at p. 38, 1. 8, and except in certain uncommon roots of the 6th class) throughout all the persons of both first and second future.

Note, that in all roots ending in consonants, except those included in the list at 400–414 of the
larger Grammar, and in a few ending in vowels, the vowel रू i must be inserted between the root so gunated, and the terminations.

91. Thus, from जि jì, 1st c., 'to conquer,' comes the base je. So also, from बुध buḍh, 1st c., 'to know,' comes the base bodhi.

Aorist (third preterite).

92. Rule for the formation of the base for those verbs of the first nine classes which reject रू i. In the Parasmai, if a root end in either a vowel or a consonant, वृद्धि the radical vowel before all the terminations. In the Ātmane, if a root end in रू i, रू i, उ u, or उ u, gunate the radical vowel; and if in त्र्य i or any consonant, leave the vowel unchanged before all the terminations. Observe—The augment त्र a must always be prefixed, as in the imperfect.

93. Thus, from जी ní, 1st c., 'to lead,' come the two bases anai for Parasmai and ane for Ātmane; and from त्र लृ i, 8th c., 'to make,' come the two bases akór for Parasmai and akri for Ātmane.

So from जून्य ynj, 7th c., 'to join,' come the two bases ayraj for Parasmai and ayuj for Ātmane.

94. Those verbs which assume रू i reject the initial sibilant from the terminations of the 2nd and 3rd sing., and the i then blends with the initial i of those terminations. In the other terminations the i causes the change of स s to श śh by r. 70 larger Grammar.

The following is the rule for the formation of the base for those verbs of the first nine classes which assume रू i before the terminations, as above.
If a root end in the vowels र i, ऋ i, च u, ज u, च्छ rī, च्छृ rī, vriddhi those vowels in Parasmai before all the terminations, and guṇate them in Ātmane.

If the root end in a single consonant, guṇate the radical vowel in both Parasmai and Ātmane (except as debarred at p. 38, l. 8).

95. Thus, from यू pū, 9th c., ‘to purify,’ come the two bases apau for Parasmai (apávishām), and apo for Ātmane (apavishi); and ज्ञु budh, 1st. c., ‘to know,’ makes its base abodh in both Parasmai and Ātmane.

96. There is a form of the aorist resembling the imperfect. In general the terminations are attached directly to the root: thus गम्य gam, 1st c., ‘to go,’ makes agamam, etc.; भिद् bhid, 7th c., ‘to break,’ abhidam; नास nās, 4th c., ‘to perish,’ anasam.

97. In causal verbs and verbs of the 10th class the base assumes a peculiar reduplication (analogous to the Greek pluperfect): thus, from budh, 1st c., ‘to know,’ comes the causal aorist abūbudham, etc.

Precative or benedictive.

98. Rule for the formation of the base in verbs of the first nine classes. In the Parasmai, as a general rule, leave the root unchanged before the terminations, and never insert i; but in the Ātmane prefix i to the terminations in those roots ending in consonants or vowels which take the inserted i in the futures, and before this i guṇate the radical vowel. It is also guṇate in the Ātmane in some roots ending in vowels which reject i: but if a root end in a con-
sonant, and reject i, the radical vowel is left un-
changed in the Ātmane, as well as Parasmai.

Thus, from bhū, 1st c., 'to be,' come the base of
the Parasmai bhū, and the base of the Ātmane bhavi.

Conditional.

99. Rule for the formation of the base in verbs
of the first nine classes. Prefix the augment a,
guṇate the radical vowel, except as debarred at p.
38, l. 8, and insert i before the terminations if the
2nd future insert i. When i is rejected the rules
of Sandhi must be observed.

Infinitive.

100. Rule for the formation of the base in verbs
of the ten classes. The base of the infinitive is
identical with the base of the first future, and where
one inserts i, the other does also: thus, ḫudh,
1st c., 'to know,' makes bodhitum; ḫhip, 6th
c., 'to throw,' makes ksheptum. Hence, by substi-
tuting um for the final á of the 3rd pers. sing. of
the 1st future the infinitive is at once obtained:
thus, saktá, saktum; tyaktá, tyaktum.

DERIVATIVE VERBS.

101. Sanskrit roots are in number about two
thousand; and the theory of grammarians is, that
each of them may serve as the rough block out of
which the inflective bases of five kinds of verbs may
be fashioned: 1. of a primitive, transitive, or intrans-
sitive; 2. of a passive; 3. of a causal, which is not
only employed to give a causal sense to a primitive
verb, but also an active sense to a neuter verb;
4. of a desiderative, giving a sense of wishing to the root; and 5. of a frequentative (or intensive), implying repetition, or heightening the idea contained in the root.

The first, or primitive verb, is formed from the root, according to the ten different rules (or conjugations) already given for the formation of the base in the first four tenses. The second, or passive, is formed according to the rule for the change of the root, required by the 4th conjugation; viz. the addition of ya in the first four tenses. The third, or causal, is formed according to the rule for the change of the root, required by the 10th conjugation; viz. the addition of aya to the root in all the tenses except the aorist. The fourth, or desiderative, is formed by the addition of sa or isha, the root also undergoing reduplication. The fifth, or frequentative, is formed by reduplicating the passive base, and gunating the reduplicated vowel, and is, in fact, a reduplicated passive verb. It may also be formed by reduplicating the root, and gunating the reduplicated vowel, and in this case follows the conjugation of the 3rd class of verbs in the Parasmai-pada. Thus, take the root शुभः súbh, conveying the idea of 'shining'—from this are elicited, 1st, the primitive verbal base, sōbha, 'to shine'; 2ndly, the passive, sūbhya, 'to be bright; 3rdly, the causal, sōbhaya, 'to cause to shine' or 'illuminate;’ 4thly, the desiderative, sūsōbhisha, 'to desire to shine;’ 5thly, the frequentative or intensive, sōsūbhya or sōśubh, 'to shine very brightly.'
PRESENT PARTICIPLES; PARASMAI-PADA.

102. These are the only participles the formation of which is connected with the conjugational structure of the verb. The base in the Parasmai is formed by substituting त् ्त for nti, and चत् ्त for anti and ati, the terminations of the 3rd plural present; so that the peculiarities of conjugation necessarily appear in this participle: thus, from पचन्ति paṇṭanti, ‘they cook’ (3rd pl. pres. of paṇ्, 1st c.), comes पचत् paṇṭat, ‘cooking.’

For the declension of these participles see larger Grammar, 141.

PRESENT PARTICIPLES; ATMANE-PADA.

103. The base is formed by substituting मान mana for nte, the termination of the 3rd plur. pres. of verbs of the 1st, 4th, 6th, and 10th classes, and passives; and by substituting चान ána for चत् ate, the termination of the 3rd plur. pres. of verbs of the other classes: thus, from पचन्ति paṇṭante (1st class) comes पचमान paṇṭamana, ‘cooking.’

But from ब्रवते brvate (brú, 2nd class), ब्रवाण brváṇa.

Verbs of the 10th conjugation and causals rarely substitute ána for mána.

Passives and other derivative verbs always substitute mána.

PAST PASSIVE PARTICIPLES.

104. In general the base is formed by adding त् ्तa directly to the root; as, from चिप्प kship, ‘to throw,’ चिप्प kshipata, ‘thrown.’
But if the root end in ट्रि, by adding न na, changeable to नna; as, from ङ kṛi, ‘to scatter,’ कर्ण kṛṇa, ‘scattered.’ Some roots in चa ā, ठ i, and ठ u, some in ठai preceded by two consonants, with some of those in ठ d, ठ r, ठ j, one in ङ g (क्षम), and one or two in ठ b, क ठh, rejecting inserted i from the participle, also take na instead of ta.

105. Those roots ending in consonants which take the inserted i in the last five tenses, generally take this vowel also in the past passive participle, but not invariably. Whenever i is assumed, ta is affixed, and not na; as, from लर्त pat, ‘to fall,’ पतित patita, ‘fallen.’

Roots ending in consonants which reject the inserted i in the last five tenses, generally reject it in the past passive participle. They must be combined with ta agreeably to the rules of Sandhi. Whatever change, therefore, the final consonant undergoes before the termination tā of the 1st future, the same will often be preserved before the ta of the past participle; so that, in many cases, the form of this participle resembles that of the 3rd sing. of the 1st future, provided the final ā be shortened, and the vowel of the root preserved unaltered.

PAST ACTIVE PARTICIPLES DERIVED FROM PAST PASSIVE PARTICIPLES.

106. The base of these participles is easily formed by adding वत vat to that of the past passive participle: thus, from लर्त kṛita, ‘made,’ लर्तवत kṛitavat, ‘having made,’ or ‘who or what has made.’

For the declension of these participles see 33.
PAST INDECLINABLE PARTICIPLES.

107. These may be classed under two heads.

When the root stands alone and uncompounded, the indeclinable participle is formed with त्रा tvā.

This affix is closely allied to the त ta of the past passive participle at 104, insomuch that the rules for the annexation of त ta to the root generally apply also to the indeclinable affix त्रा tvā. The formation, therefore, of one participle generally involves that of the other: thus, from चित्त kṣipta, 'thrown,' चित्त kṣiptvā, 'having thrown.'

108. When a root is compounded with a preposition or any indeclinable prefix (excepting य a 'not'), the indeclinable participle ought not to be formed with tvā. The affix य a is then used, and the rules for annexing it to the root are some of them analogous to those which prevail in other cases in which य a is affixed.

But if a root end in a short vowel, instead of lengthening this vowel, त t is interposed; as, from चास्रि áṣri, 'to take refuge' (root चि with चा), चास्रित्या áṣрит्या, 'having taken refuge.'

FUTURE PASSIVE PARTICIPLES.

109. These are formed, 1st, by substituting तव्या tavya for ता tā, the termination of the 3rd pers. sing. of the 1st future: thus, from चित्र kṣheptā, 'he will throw;' चित्र kṣheptavya, 'to be thrown.'

2ndly, by adding अनिया anīya directly to the root, without any other change than the Guna of the
radical vowel: thus, from चि ज, 'to gather,' चयनीय चयनिया, 'to be gathered.'

3rdly, by adding च या; and before this affix, as before all others beginning with y, certain changes of final vowels become necessary: thus—

If a root end in चा अ, or in ए e, ए ai, चो o, changeable to चा अ, this vowel becomes ए e; as from मा मायि, 'to measure,' मेयि mey, 'to be measured.'

If in रौ i, डौ i, डू u, or जु (larger Gram. 571, b), these vowels are gñated; as, from चि ी, ची beya.

If in चः रि or चः रि, these vowels are vriddhidied; as from चः kri, चाये karya.

110. Conjugation of the auxiliary verb चासus, 'to be.'

**Parasmaipada.**

<table>
<thead>
<tr>
<th>Present, 'I am.'</th>
<th>Potential, 'I may be,' etc.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Pers. Sing.</strong></td>
<td><strong>Sing.</strong></td>
</tr>
<tr>
<td>1st, asmi</td>
<td>syami</td>
</tr>
<tr>
<td>2nd, asi</td>
<td>syás</td>
</tr>
<tr>
<td>3rd, asti</td>
<td>syát</td>
</tr>
</tbody>
</table>

**Imperfect or first preterite, 'I was.'**

| आसम आसवा आस्मा | आसानि आसावा आसामि |
| आसिस आस्तम आस्ता | एढी स्ताम स्ता |
| आसित आस्ताम आसन | आसु स्ताम सातु |

**Imperative, 'Let me be.'**

<table>
<thead>
<tr>
<th><strong>Parasmai.</strong></th>
<th><strong>Atmiane.</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>आसा आसिवा आसिमा</td>
<td>आसे आसिवहे आसिगहे</td>
</tr>
<tr>
<td>आसिथा आसाठूस आसा</td>
<td>आसिस्हे आसाठे आसिल्हवे</td>
</tr>
<tr>
<td>आसा आसातुस आसुस</td>
<td>आसे आसाटे, आसीरे</td>
</tr>
</tbody>
</table>
## Group I, Class 1.

114. Root ्बु bhú. Infin. भवित् bhavitum, 'to be'  
or 'become.'

**Parasmal-Pada. Present tense, 'I am' or 'I become.'**

<table>
<thead>
<tr>
<th>Pers. Sing.</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st bhavámi</td>
<td>bhavávas</td>
<td>bhavámas</td>
</tr>
<tr>
<td>2nd bhavasi</td>
<td>bhavathas</td>
<td>bhavatha</td>
</tr>
<tr>
<td>3rd bhavati</td>
<td>bhavatas</td>
<td>bhavanti</td>
</tr>
</tbody>
</table>

Imperfect or first preterite, 'I was.'

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>abhavam</td>
<td>abhaváva</td>
</tr>
<tr>
<td>abhavas</td>
<td>abhavatam</td>
</tr>
<tr>
<td>abhavat</td>
<td>abhavatám</td>
</tr>
</tbody>
</table>

Potential, 'I may be.'

<p>| |</p>
<table>
<thead>
<tr>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>bhaveyam</td>
</tr>
<tr>
<td>bhaves</td>
</tr>
<tr>
<td>bhavet</td>
</tr>
</tbody>
</table>

Imperative, 'Let me be.'

<p>| |</p>
<table>
<thead>
<tr>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>bhavání</td>
</tr>
<tr>
<td>bhava</td>
</tr>
<tr>
<td>bhavatú</td>
</tr>
</tbody>
</table>

Perfect or second preterite, 'I was,' etc.

<p>| |</p>
<table>
<thead>
<tr>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>babhúva</td>
</tr>
<tr>
<td>babhúvitha</td>
</tr>
<tr>
<td>babhúva</td>
</tr>
</tbody>
</table>

First future, 'I will be.'

<p>| |</p>
<table>
<thead>
<tr>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>bhavitásmi</td>
</tr>
<tr>
<td>bhavitási</td>
</tr>
<tr>
<td>bhavitá</td>
</tr>
<tr>
<td>Form</td>
</tr>
<tr>
<td>-------------------------------------</td>
</tr>
<tr>
<td>Second future, ‘I shall be.’</td>
</tr>
<tr>
<td>bhavishyas</td>
</tr>
<tr>
<td>bhavishyat</td>
</tr>
<tr>
<td>Aorist or third preterite, ‘I was,’ or ‘had been,’ etc.</td>
</tr>
<tr>
<td>abhús</td>
</tr>
<tr>
<td>abhút</td>
</tr>
<tr>
<td>Precative or benedictive, ‘May I be.’</td>
</tr>
<tr>
<td>bhúyás</td>
</tr>
<tr>
<td>bhúyát</td>
</tr>
<tr>
<td>Conditional, (If) ‘I should be.’</td>
</tr>
<tr>
<td>abhavishyas</td>
</tr>
<tr>
<td>abhavishyat</td>
</tr>
</tbody>
</table>

112. Ātmane-pada. Present tense, ‘I am,’ etc.

<table>
<thead>
<tr>
<th>Form</th>
<th>Stem</th>
<th>Matra</th>
</tr>
</thead>
<tbody>
<tr>
<td>bhave</td>
<td>bhavávahe</td>
<td>bhavámahe</td>
</tr>
<tr>
<td>bhavase</td>
<td>bhavethe</td>
<td>bhavadhve</td>
</tr>
<tr>
<td>bhavate</td>
<td>bhavete</td>
<td>bhavante</td>
</tr>
<tr>
<td>Imperfect or first preterite, ‘I was.’</td>
<td>abhhave</td>
<td>abhavávahi</td>
</tr>
<tr>
<td>abhavathás</td>
<td>abhavethám</td>
<td>abhavadhvam</td>
</tr>
<tr>
<td>abhavata</td>
<td>abhavetám</td>
<td>abhavanta</td>
</tr>
<tr>
<td>Potential, ‘I may be,’ etc.</td>
<td>bhaveya</td>
<td>bhavevahi</td>
</tr>
<tr>
<td>bhavethás</td>
<td>bhaveyáthám</td>
<td>bhavedhvam</td>
</tr>
<tr>
<td>bhaveta</td>
<td>bhaveyátám</td>
<td>bhaveran</td>
</tr>
</tbody>
</table>
**Imperative, 'Let me be.'**

<table>
<thead>
<tr>
<th>havai</th>
<th>bhavávahai</th>
<th>bhavámanahai</th>
</tr>
</thead>
<tbody>
<tr>
<td>bhavasva</td>
<td>bhavethám</td>
<td>bhavadhvim</td>
</tr>
<tr>
<td>bhavatám</td>
<td>bhavetám</td>
<td>bhavantám</td>
</tr>
</tbody>
</table>

**Perfect or second preterite, 'I was,' etc.**

<table>
<thead>
<tr>
<th>babhéve</th>
<th>babhévivahe</th>
<th>babhévimáhe</th>
</tr>
</thead>
<tbody>
<tr>
<td>babhúvishe</td>
<td>babhúváthe</td>
<td>babhúvidhve or -dhve</td>
</tr>
<tr>
<td>babhúve</td>
<td>babhúváte</td>
<td>babhúvire</td>
</tr>
</tbody>
</table>

**First future, 'I will be,' etc.**

<table>
<thead>
<tr>
<th>bhavítáhe</th>
<th>bhavításvahe</th>
<th>bhavítámsmahe</th>
</tr>
</thead>
<tbody>
<tr>
<td>bhavításe</td>
<td>bhavításáthe</td>
<td>bhavítádhve</td>
</tr>
<tr>
<td>bhavítá</td>
<td>bhavítárau</td>
<td>bhavítáras</td>
</tr>
</tbody>
</table>

**Second future, 'I shall be,' etc.**

<table>
<thead>
<tr>
<th>bhavishyáe</th>
<th>bhavishyávahe</th>
<th>bhavishyámáhe</th>
</tr>
</thead>
<tbody>
<tr>
<td>bhavishyáse</td>
<td>bhavishyáthe</td>
<td>bhavishyádhve</td>
</tr>
<tr>
<td>bhavishyáte</td>
<td>bhavishyáte</td>
<td>bhavishyánte</td>
</tr>
</tbody>
</table>

**Aorist or third preterite, 'I was' or 'had been,' etc.**

<table>
<thead>
<tr>
<th>abhavishíhi</th>
<th>abhavishváhi</th>
<th>abhavishmahi</th>
</tr>
</thead>
<tbody>
<tr>
<td>abhavishíshás</td>
<td>abhavisháthám</td>
<td>abhavishádhvam or -dhvam</td>
</tr>
<tr>
<td>abhavishíta</td>
<td>abhavishátám</td>
<td>abhavisháta</td>
</tr>
</tbody>
</table>

**Prepositive or benedictive, 'I wish I may be.'**

<table>
<thead>
<tr>
<th>bhavishíya</th>
<th>bhavishíváhi</th>
<th>bhavishímahi</th>
</tr>
</thead>
<tbody>
<tr>
<td>bhavishíshías</td>
<td>bhavishíyásthám</td>
<td>bhavishídhdvam or -dhvam</td>
</tr>
<tr>
<td>bhavishíshítá</td>
<td>bhavishíyástám</td>
<td>bhavishíran</td>
</tr>
</tbody>
</table>

**Conditional (If) 'I should be,' etc.**

<table>
<thead>
<tr>
<th>abhavishíye</th>
<th>abhavishíyáváhi</th>
<th>abhavishíyámáhi</th>
</tr>
</thead>
<tbody>
<tr>
<td>abhavishíyathás</td>
<td>abhavishíythám</td>
<td>abhavishíyahdvam</td>
</tr>
<tr>
<td>abhavishíyáta</td>
<td>abhavishíyetám</td>
<td>abhavishíyánta</td>
</tr>
</tbody>
</table>
Passive, Pres. bhúye, bhúyase, etc.; Aor. 3rd sing. abhávi. Causal, Pres. bhávayámi, bhávayasi, etc.; Aor. abihavam, etc. Desiderative, Pres. bughúshámi, bughúshasi, etc. Desiderative form of Causal, bibhávayishámi. Frequentative, Pres. Atm. bobhúye, Par. bobhomí or bobhavími. Participles, Pres. bhavat; Past pass. bhúta; Past indecl. bhútvá, -bhúya; Fut. pass. bhavitavya, bhavaniyá, bhávyá or bhavya.

GROUP I., CLASS 4.

113. Root सुह mukh. Infin. मोहितम् mohitum, ‘to be troubled,’ ‘to be bewildered,’ ‘to faint.’

Parasmaj-pada. Present tense, ‘I am troubled.’

muhýámi muhyávas muhyámas
muhýasi muhyathas muhyatha
muhýati muhyatas muhyanti

Imperfect or first preterite, ‘I was troubled.’

amuhýam amuhýáva amuhýáma
amuhýas amuhýatam amuhýata
amuhýat amuhýatán amuhýan

Potential, ‘I may be troubled.’

muhýeyam muhyeva muhyemá
muhýes muhyetam muhyeta
muhýet muhyetám muhyeyus

Imperative, ‘Let me be troubled.’

muhýáni muhyáva muhyáma
muhýa muhyatam muhyata
muhýatu muhyatám muhyantu
Perfect or second preterite, 'I became troubled.'
mumoha mumuhiva mumuhima
mumohitha mumuhathus mumuha
mumoha mumuhatus mumuhus

First future, 'I will be troubled.'
mohitásmi mohitásvas mohitásmas
mohitási mohitásthas mohitástha
mohitá mohitárau mohitáras

Second future, 'I shall be troubled.'
mohishyámi mohishyávas mohishyámas
mohishyasi mohishyathas mohishyatha
mohisyati mohisyatas mohisyanti

Aorist or third preterite, 'I became troubled.'
amuham amuháva amuháma
amuhas amuhatam amuhata
amuhat amuhatám amuhan

Precative or benedictive, 'May I be troubled.'
muhýásam muhýásva muhýásma
muhýás muhýástam muhýásta
muhýát muhýástám muhýásus

Conditional, 'I should be troubled.'
amohishyam amohishyáva amohishyáma
amohishyas amohishyatam amohishyata
amohishyat amohishyatám amohishyan

Passive, Pres. muhye; Aor. 3rd sing. amohi.
Causal, Pres. mohayámi; Aor. amúmuham. Des.
mumohishámi or mumuhishámi or mumukshámi.

1 Or mumoḍha or mumogdha.
Freq. Ātm. momuhye, Par. momohmi, ord sing. momðhi or momogdhi. Participles, Pres. můhyat; Past pass. mûdha or mugdha; Past indecl. mohitvá or mohitvá, or mugdhwá, or mûdhwá, -můhya; Fut. pass. mohitavya or mogdhayya, mohaníya, mohya.

GROUP I., CLASS 6.

114. Root सृज srij. Infin. स्रश्व srashtum, ‘to create’ or ‘let go.’

**Parasmai-pada only. Present tense, ‘I create.’**

<table>
<thead>
<tr>
<th>srijámi</th>
<th>srijávas</th>
<th>srijámus</th>
</tr>
</thead>
<tbody>
<tr>
<td>srijasi</td>
<td>srijathas</td>
<td>srijatha</td>
</tr>
<tr>
<td>srijati</td>
<td>srijatas</td>
<td>srijanti</td>
</tr>
</tbody>
</table>

**Imperfect or first preterite, ‘I was creating.’**

<table>
<thead>
<tr>
<th>asrijam</th>
<th>asrijáva</th>
<th>asrijána</th>
</tr>
</thead>
<tbody>
<tr>
<td>asrijas</td>
<td>asrijatam</td>
<td>asrijata</td>
</tr>
<tr>
<td>asrijat</td>
<td>asrijatám</td>
<td>asrijan</td>
</tr>
</tbody>
</table>

**Potential, ‘I may create.’**

<table>
<thead>
<tr>
<th>srijeyam</th>
<th>srijeva</th>
<th>srijema</th>
</tr>
</thead>
<tbody>
<tr>
<td>srijes</td>
<td>srijetam</td>
<td>srijeta</td>
</tr>
<tr>
<td>srijet</td>
<td>srijetám</td>
<td>srijeyus</td>
</tr>
</tbody>
</table>

**Imperative, ‘Let me create.’**

<table>
<thead>
<tr>
<th>srijáni</th>
<th>srijáva</th>
<th>srijáma</th>
</tr>
</thead>
<tbody>
<tr>
<td>srijá</td>
<td>srijatam</td>
<td>srijata</td>
</tr>
<tr>
<td>srijatu</td>
<td>srijatám</td>
<td>srijantu</td>
</tr>
</tbody>
</table>

**Perfect or second preterite, ‘I created.’**

<table>
<thead>
<tr>
<th>sasarja</th>
<th>sasrijiva</th>
<th>sasrijima</th>
</tr>
</thead>
<tbody>
<tr>
<td>sasrajtha or sasrashtha sasrijathus</td>
<td>sasrij</td>
<td>sasrijus</td>
</tr>
</tbody>
</table>
**First future, 'I will create.'**

<table>
<thead>
<tr>
<th>srashtásmi</th>
<th>srashtásvas</th>
<th>srashtásmas</th>
</tr>
</thead>
<tbody>
<tr>
<td>srashtási</td>
<td>srashtásthas</td>
<td>srashtásthā</td>
</tr>
<tr>
<td>srashtá</td>
<td>srashtárau</td>
<td>srashtáraś</td>
</tr>
</tbody>
</table>

**Second future, 'I shall create.'**

<table>
<thead>
<tr>
<th>srakshyámi</th>
<th>srakshyávas</th>
<th>srakshyámas</th>
</tr>
</thead>
<tbody>
<tr>
<td>srakshyasi</td>
<td>srakshyathás</td>
<td>srakshyatha</td>
</tr>
<tr>
<td>srakshyati</td>
<td>srakshyatas</td>
<td>srakshyanti</td>
</tr>
</tbody>
</table>

**Aorist or third preterite, 'I created.'**

<table>
<thead>
<tr>
<th>asráksham</th>
<th>asrákshva</th>
<th>asrákshma</th>
</tr>
</thead>
<tbody>
<tr>
<td>asrákshít</td>
<td>asráśhtam</td>
<td>asráśhta</td>
</tr>
<tr>
<td>asrákshít</td>
<td>asráśhtam</td>
<td>asrákshus</td>
</tr>
</tbody>
</table>

**Precative or benedictive, 'May I create.'**

<table>
<thead>
<tr>
<th>srijyásam</th>
<th>srijyásva</th>
<th>srijyásma</th>
</tr>
</thead>
<tbody>
<tr>
<td>srijyás</td>
<td>srijyástam</td>
<td>srijyásta</td>
</tr>
<tr>
<td>srijyát</td>
<td>srijyástam</td>
<td>srijyásus</td>
</tr>
</tbody>
</table>

**Conditional, 'I should create.'**

<table>
<thead>
<tr>
<th>asrákshyam</th>
<th>asrákshyáva</th>
<th>asrákshyáma</th>
</tr>
</thead>
<tbody>
<tr>
<td>asrákshyas</td>
<td>asrákshyatam</td>
<td>asrákshyata</td>
</tr>
<tr>
<td>asrákshyat</td>
<td>asrákshyatám</td>
<td>asrákshyan</td>
</tr>
</tbody>
</table>

Passive, Pres. srijye; Aor. 3d sing. asarji.
Causal, Pres. sarjayámi; Aor. asasarjam or asísri-jam. Des. sisrikshámi, -kshe. Freq. Átm. sarsrjijye, Par. sarísriyími (3d sing. sarísrishti). Participles, Pres. srijat; Pastpass. srishta; Past indecl. srishtvá, -srijya; Fut. pass. srashtavya, sarjaníya, srijya.
115. Root चूर्‍ए or. Infin. चौरित‍म् corayitum 'to steal.'

**Parāsmāi-pada. Present tense, 'I steal.'**

<table>
<thead>
<tr>
<th>Root</th>
<th>Active</th>
<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>corayāmi</td>
<td>corayāvas</td>
<td>corayāmas</td>
</tr>
<tr>
<td>corayasi</td>
<td>corayathas</td>
<td>corayatha</td>
</tr>
<tr>
<td>corayati</td>
<td>corayatas</td>
<td>corayanti</td>
</tr>
</tbody>
</table>

*Imperfect or first preterite, 'I was stealing,' etc.*

<table>
<thead>
<tr>
<th>Active</th>
<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>acorayam</td>
<td>acorayāva</td>
</tr>
<tr>
<td>acorayas</td>
<td>acorayatam</td>
</tr>
<tr>
<td>acorayat</td>
<td>acorayatām</td>
</tr>
</tbody>
</table>

**Potential, 'I may steal,' etc.**

<table>
<thead>
<tr>
<th>Root</th>
<th>Active</th>
<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>corayeyam</td>
<td>corayeva</td>
<td>corayema</td>
</tr>
<tr>
<td>corayes</td>
<td>corayetam</td>
<td>corayeta</td>
</tr>
<tr>
<td>corayet</td>
<td>corayetām</td>
<td>corayeyus</td>
</tr>
</tbody>
</table>

**Imperative, 'Let me steal.'**

<table>
<thead>
<tr>
<th>Root</th>
<th>Active</th>
<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>corayāni</td>
<td>corayāva</td>
<td>corayāma</td>
</tr>
<tr>
<td>coraya</td>
<td>corayatam</td>
<td>corayata</td>
</tr>
<tr>
<td>corayatu</td>
<td>corayatām</td>
<td>corayantu</td>
</tr>
</tbody>
</table>

**Perfect or second preterite, 'I stole.'**

<table>
<thead>
<tr>
<th>Root</th>
<th>Active</th>
<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>corayām-āsa</td>
<td>corayām-āsiva</td>
<td>corayām-āsima</td>
</tr>
<tr>
<td>corayām-āsitha</td>
<td>corayām-āsathus</td>
<td>corayām-āsa</td>
</tr>
<tr>
<td>corayām-āsa</td>
<td>corayām-āsatus</td>
<td>corayām-āsus</td>
</tr>
</tbody>
</table>

**First future, 'I will steal,' etc.**

<table>
<thead>
<tr>
<th>Root</th>
<th>Active</th>
<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>corayitāsmi</td>
<td>corayitāsvas</td>
<td>corayitāsmas</td>
</tr>
<tr>
<td>corayitāsi</td>
<td>corayitāsthas</td>
<td>corayitāstha</td>
</tr>
<tr>
<td>corayitā</td>
<td>corayitārau</td>
<td>corayitāras</td>
</tr>
</tbody>
</table>
Second future, ‘I shall steal,’ etc.

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Sanskrit</th>
<th>Sanskrit</th>
</tr>
</thead>
<tbody>
<tr>
<td>ṇorayishyāmi</td>
<td>ṇorayishyāvas</td>
<td>ṇorayishyāmas</td>
</tr>
<tr>
<td>ṇorayishyasi</td>
<td>ṇorayishyathas</td>
<td>ṇorayishyatha</td>
</tr>
<tr>
<td>ṇorayishyati</td>
<td>ṇorayishyatas</td>
<td>ṇorayishyanti</td>
</tr>
</tbody>
</table>

Aorist or third preterite, ‘I stole,’ etc.

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Sanskrit</th>
<th>Sanskrit</th>
</tr>
</thead>
<tbody>
<tr>
<td>abúcuram</td>
<td>abúcurāva</td>
<td>abúcurāma</td>
</tr>
<tr>
<td>abúcuras</td>
<td>abúcuratam</td>
<td>abúcurata</td>
</tr>
<tr>
<td>abúcurat</td>
<td>abúcuratám</td>
<td>abúcuran</td>
</tr>
</tbody>
</table>

Precative or benedictive, ‘May I steal,’ etc.

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Sanskrit</th>
<th>Sanskrit</th>
</tr>
</thead>
<tbody>
<tr>
<td>ṇoryásam</td>
<td>ṇoryásva</td>
<td>ṇoryásma</td>
</tr>
<tr>
<td>ṇoryás</td>
<td>ṇoryástam</td>
<td>ṇoryásta</td>
</tr>
<tr>
<td>ṇoryát</td>
<td>ṇoryástám</td>
<td>ṇoryásus</td>
</tr>
</tbody>
</table>

Conditional, ‘I should steal.’

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Sanskrit</th>
<th>Sanskrit</th>
</tr>
</thead>
<tbody>
<tr>
<td>aćorayishyam</td>
<td>aćorayishyáva</td>
<td>aćorayishyáma</td>
</tr>
<tr>
<td>aćorayishyas</td>
<td>aćorayishyatam</td>
<td>aćorayishyata</td>
</tr>
<tr>
<td>aćorayishyat</td>
<td>aćorayishyatám</td>
<td>aćorayishyan</td>
</tr>
</tbody>
</table>


<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Sanskrit</th>
<th>Sanskrit</th>
</tr>
</thead>
<tbody>
<tr>
<td>ṇoraye</td>
<td>ṇorayávahe</td>
<td>ṇorayámahe</td>
</tr>
<tr>
<td>ṇorayase</td>
<td>ṇorayethe</td>
<td>ṇorayadhve</td>
</tr>
<tr>
<td>ṇorayate</td>
<td>ṇorayete</td>
<td>ṇorayante</td>
</tr>
</tbody>
</table>

Imperfect or first preterite, ‘I was stealing,’ etc.

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Sanskrit</th>
<th>Sanskrit</th>
</tr>
</thead>
<tbody>
<tr>
<td>aćorayaye</td>
<td>aćorayávahi</td>
<td>aćorayámahi</td>
</tr>
<tr>
<td>aćorayathás</td>
<td>aćorayethám</td>
<td>aćorayadhvam</td>
</tr>
<tr>
<td>aćorayata</td>
<td>aćorayetám</td>
<td>aćorayanta</td>
</tr>
</tbody>
</table>

Potential, ‘I may steal.’

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Sanskrit</th>
<th>Sanskrit</th>
</tr>
</thead>
<tbody>
<tr>
<td>ṇorayeya</td>
<td>ṇorayevahi</td>
<td>ṇorayemahi</td>
</tr>
<tr>
<td>ṇorayethás</td>
<td>ṇorayeyáthám</td>
<td>ṇorayedhwam</td>
</tr>
<tr>
<td>ṇorayeta</td>
<td>ṇorayeyatám</td>
<td>ṇorayeran</td>
</tr>
</tbody>
</table>
Imperative, 'Let me steal,' etc.

-śorayaī  śorayāvahai  śorayāmahai
-śorayasva  śorayethām  śorayadhāvam
-śorayatām  śorayetām  śorayantām

Perfect or second preterite, 'I stole.'

-śorayān-čakre  śorayān-čakrivahai  śorayān-čakrīmahe
-śorayān-čakrishe  śorayān-čakrāthe  śorayān-čakrīdhve
-śorayān-čakre  śorayān-čakrāte  śorayān-čakrire

First future, 'I shall steal.'

-śorayitāhe  śorayitāsvahai  śorayitāsmahai
-śorayitāse  śorayitāsāthe  śorayitādāhve
-śorayitā  śorayitārāu  śorayitāras

Second future, 'I will steal.'

-śorayishyē  śorayishyāvahai  śorayishyāmahai
-śorayishyase  śorayishyethē  śorayishyudhve
-śorayishyate  śorayishyete  śorayishyante

Aorist or third preterite, 'I stole,' etc.

-śabūtāre  śabūturāvahai  śabūturāmahai
-śabūturathās  śabūturethām  śabūturadhāvam
-śabūturata  śabūturetām  śabūturanta

Precative or benedictive, 'May I steal.'

-śorayishyār  śorayishyāvahai  śorayishyāmahai
-śorayishyāstās  śorayishyāstām  śorayishyadhāvam
-śorayishyāsē  śorayishyāstē  śorayishyāran

Conditional, 'I should steal.'

-śabūtāryē  śabūtāryavahai  śabūtāryāmahai
-śabūtāryathās  śabūtāryethām  śabūtāryadhāvam
-śabūtāryate  śabūtāryetē  śabūtāryanta
Passive, Pres. corye; Aor. 3rd sing. abori. Causal, same as the Primitive verb. Des. ēucorayishámi. Participles, Pres. Par. korayat; Atm. korayamána; Past pass. turita or korita; Past indecl. korayitvá; Fut. pass. korayitavya, koraniya, borya.

GROUP II., CLASS 2.

117. Root रि i. Infin. turī etum, ‘to go.’
For i with adhi, á, etc. see larger Gr. 311.

<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>emi</td>
<td>iyám</td>
</tr>
<tr>
<td>ivus</td>
<td>iyáva</td>
</tr>
<tr>
<td>imas</td>
<td>iyáma</td>
</tr>
<tr>
<td>eshi</td>
<td>iyás</td>
</tr>
<tr>
<td>ithas</td>
<td>iyátam</td>
</tr>
<tr>
<td>itha</td>
<td>iyáta</td>
</tr>
<tr>
<td>eti</td>
<td>iyát</td>
</tr>
<tr>
<td>itas</td>
<td>iyátám</td>
</tr>
<tr>
<td>yanti</td>
<td>iyus</td>
</tr>
</tbody>
</table>

Imperfect or first preterite, ‘I was going.’

<table>
<thead>
<tr>
<th>Imperative, ‘Let me go.’</th>
</tr>
</thead>
<tbody>
<tr>
<td>áyam aiva aima</td>
</tr>
<tr>
<td>ayáni ayáva ayáma</td>
</tr>
<tr>
<td>ais aitam aita-</td>
</tr>
<tr>
<td>ihi itam ita</td>
</tr>
<tr>
<td>ait aitám áyan</td>
</tr>
<tr>
<td>etu itám yantu</td>
</tr>
</tbody>
</table>

Perf. iyáya, iyayitha or iyátha, iyáyu; iyiva, iyathus, iyatus; iyíma, íya, iyus. 1st Fut. étásmi, etc. 2nd Fut. eshyámi, etc. Aor. agám, agás, agát; agáva, agátam, agátám; agáma, agáta, agus. Prec. iyásam, etc. (the initial i may be shortened when a prep. is prefixed; as, nir-iyásam, ‘may I go forth’). Cond. aishyam, etc. Passive Pres. íye; 1st Fut. etáhe or áyitáhe; 2nd Fut. eshye or áyishye; Aor. 3d sing. agáyi or tugásata or áyishata. Causal, gama-yámi (substituted from gam) or áyayámi or ápayámi; Aor. ajígamam or áiyjam or ápipam (with adhi prefixed, adhy-ajígapam). Des. jígamishámi (substi-
tuted from gam) or śishámi, -she. Participles, Pres. yat (Nom. case m. yan); Past pass. ita; Past indecl. itvá, -itya; Fut. pass. etavya, ayaníya, ity or eya.

GROUP II., CLASS 3.

118. Root ḍhu. Infin. होतुं hotum, 'to sacrifice.'

PARASMAI-PADA. Present tense, 'I sacrifice.'

juhomi jhuvas or juhvas jhumas or juhmas
juhoshi jhuthas jhutha
juhoti jhutus jhuvati

Imperfect or first preterite, 'I was sacrificing.'

ajhavam ajhuvva ajhuma
ajhocos ajhutam ajhuta
ajhotos ajhutam ajhuvus

Potential, 'I may sacrifice.'

jhuýám jhuyáva jhuyáma
jhuýás jhuyátam jhuyáta
jhuýát jhuyátam jhuyus

Imperative, 'Let me sacrifice.'

jhuváni jhuváva jhuváma
jhuudhi jhutam jhuta
jhuhotu jhutám jhuvatu

Perf. jhua, juhavitha or juhotha, jhua; jhuviva, jhuvathus, jhuvatus; jhuvima, jhuvat; jhuvus. Or jhuván-takára, etc. 1st Fut. hotásmi, etc. 2nd Fut. hoshyámi, etc. Aor. ahausham, ahaushis, ahaushit; ahaushva, ahaushjam, ahaush- tám; ahaushma, ahaushța, ahaushus. Prec. huyásam,
etc. Cond. ahoshyam, etc. Passive Pres. húye; Aor. 3rd sing. ahávi. Causal, Pres. hávayámi; Aor. rjúhavam. Des. juhúshámi. Freq. Atm. johúye, Par. johomi or johavími. Participles, Pres. juhvat Nom. case m. juhvat); Past pass. huta; Past indecl. hutvá, -hutya; Fut. pass. hotavya, havaníya, havya or hávya.

GROUP II., CLASS 7.

119. Root छिद् chid. Infin. छन् chettum, ‘to cut.’

**Parasmapi-pada. Present tense, ‘I cut.’**

<table>
<thead>
<tr>
<th>chinadmi</th>
<th>chindhas</th>
<th>chindmas</th>
</tr>
</thead>
<tbody>
<tr>
<td>chinati</td>
<td>chinthas</td>
<td>chinthas¹</td>
</tr>
<tr>
<td>chinatti</td>
<td>chintas</td>
<td>chindanti</td>
</tr>
</tbody>
</table>

*Imperfect or first preterite, ‘I was cutting.’*

<table>
<thead>
<tr>
<th>acchinadam²</th>
<th>acchindva</th>
<th>acchindma</th>
</tr>
</thead>
<tbody>
<tr>
<td>acchinat</td>
<td>acchintam¹</td>
<td>acchinta</td>
</tr>
<tr>
<td>acchinat</td>
<td>acchintam¹</td>
<td>acchindan</td>
</tr>
</tbody>
</table>

**Potential, ‘I may cut.’**

<table>
<thead>
<tr>
<th>chindyám</th>
<th>chindyáva</th>
<th>chindyáma</th>
</tr>
</thead>
<tbody>
<tr>
<td>chindyás</td>
<td>chindyátam</td>
<td>chindyáta</td>
</tr>
<tr>
<td>chindyát</td>
<td>chindyátam</td>
<td>chindyus</td>
</tr>
</tbody>
</table>

**Imperative, ‘Let me cut.’**

<table>
<thead>
<tr>
<th>chinadáni</th>
<th>chinadáva</th>
<th>chinadáma</th>
</tr>
</thead>
<tbody>
<tr>
<td>chindhi¹</td>
<td>chintam¹</td>
<td>chinta¹</td>
</tr>
<tr>
<td>chinattu</td>
<td>chintam¹</td>
<td>chindantu</td>
</tr>
</tbody>
</table>

¹ The final d, when conjunct with n, may be dropped before th, t, dh; but chinthhas, chinttas, chinttam, chindhí, etc., would be equally correct, and similarly in the Atmane.

² See larger Gr. 48 e.
Perf. cīcchēda, cīcchēditha, cīcchēda; cīcchidiva, cīcchidathus, cīcchidatus; cīcchidīma, cīcchida, cīcchidus. 1st Fut. cḥettāsmi, etc. 2nd Fut. cḥetsyāmi, etc. Aor. acčhidam, acčhidus, acčhidat; acčhidāva, acčhidatam, acčhidatām; acčhidāma, acčhidata, acčhidan. Or acčhaitsam, acčhaitsis, acčhaitsīt; acčhaitsva, acčhaittam, acčhaittām; acčhaitsma, acčhaitta, acčhaitsus. Prec. cḥidyāsām, etc. Cond. acčhet-syam, etc.


<table>
<thead>
<tr>
<th>ēhindē</th>
<th>ēhindvahe</th>
<th>ēhindmahe</th>
</tr>
</thead>
<tbody>
<tr>
<td>ēhīntse</td>
<td>ēhindāthe</td>
<td>ēhindhve</td>
</tr>
<tr>
<td>ēhīnte</td>
<td>ēhindāte</td>
<td>ēhindate</td>
</tr>
</tbody>
</table>

Imperfect or first preterite.

<table>
<thead>
<tr>
<th>acčhindī</th>
<th>acčhindvahi</th>
<th>acčhindmahi</th>
</tr>
</thead>
<tbody>
<tr>
<td>acčhinthās</td>
<td>acčhindāthām</td>
<td>acčhindhvam</td>
</tr>
<tr>
<td>acčhintāta</td>
<td>acčhindatām</td>
<td>acčhindata</td>
</tr>
</tbody>
</table>

Potential, ‘I may cut.’

<table>
<thead>
<tr>
<th>ēhindīya</th>
<th>ēhindivahi</th>
<th>ēhindimahi</th>
</tr>
</thead>
<tbody>
<tr>
<td>ēhindithās</td>
<td>ēhindīyāthām</td>
<td>ēhindidhvam</td>
</tr>
<tr>
<td>ēhindīta</td>
<td>ēhindīyātām</td>
<td>ēhindīran</td>
</tr>
</tbody>
</table>

Imperative, ‘Let me cut.’

<table>
<thead>
<tr>
<th>ēhinadai</th>
<th>ēhinadāvahai</th>
<th>ēhinadāmahai</th>
</tr>
</thead>
<tbody>
<tr>
<td>ēhīntsva</td>
<td>ēhindāthām</td>
<td>ēhindhvam</td>
</tr>
<tr>
<td>ēhintām</td>
<td>ēhindatām</td>
<td>ēhindatām</td>
</tr>
</tbody>
</table>

Perf. cīcchide, cīcchidishe, cīcchide; cīcchidivahe, cīcchidāthe, cīcchidāte; cīcchidīmahe, cīcchididhve, cīcchidīre. 1st Fut. cḥettāhe, etc. 2nd Fut.
chetsey, etc. Aor. abchitsi, abchitthás, abchitta; abchitsvahi, abchitsáthám, abchitsátam; abchitsmahi, abchiddhva, abchitsata. Prec. chístya, etc. Cond. abchetseye. Passive, Pres. chidyé, etc.; - Aor. 3rd sing. abchedi. Causal, Pres. chedayámi; Aor. abchethidam. Des. abchitsámi, -tse. Freq. ebchhidye, ebchedmi. Participles, Pres. chindat; Atm. chin-dána; Past pass. chinna; Past indecl. chittvá, -chidyá; Fut. pass. chettavya, chedaniya, chedyá.

GROUP III., CLASS 5.

120. Root ु vri. Infin. वरिते varitum or वरीते varītum, 'to cover,' 'to enclose' (in 9th c. 'to choose').

Note, that the conjugational ु nu becomes यu nu after ु vri by r. 58 (larger Gr.)

Parasmapi-pada. Present tense, 'I cover,' etc.

vriñomi vriñuvas or vriñvas vriñumas or vriñmas
vriñoshi vriñuthas vriñutha
vriñoti vriñutas vriñvanti

Imperfect or firstpreterite, 'I was covering,' etc.

avriñavam avriñuva or avriñva avriñuma or avriñma
avriños avriñutam avriñuta
avriñot avriñutámi avriñvan

Potential, 'I may cover,' etc.

vriñuyám vriñuyáva vriñuyáma
vriñuyás vriñuyátam vriñuyáta
vriñuyát vriñuyátam vriñuyus

Imperative, 'Let me cover,' etc.

vriñaváni vriñaváva vriñaváma
vriñu vriñutam vriñuta
vriñotu vriñutám vriñvantu
Perf. vavára, vavaritha, vavára; vavřiva, vavrathe, vavratus; vavrima, vavra, vavrus, or vavarus. 1st Fut. varitásmi or varitásmi. 2nd Fut. varishyámi or varishyámi. Aor. avarisham, avarís, avárit; avárishva, avárishám, avárishtám; avárishna, avárishta, avárishus. Prec. vriyásam or vúryásam, etc. Cond. avarishyam or avarishyam, etc.

**Átmane-páda. Present tense, 'I cover,' etc.**

<table>
<thead>
<tr>
<th>Vowel</th>
<th>Infinitive</th>
<th>Imperfect or first preterite.</th>
<th>Potential, 'I may cover,' etc.</th>
<th>Imperative, 'Let me cover,' etc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>vrińve</td>
<td>vrińuvaha or vrińvaha</td>
<td>vrińumahe&lt;sup&gt;1&lt;/sup&gt;</td>
<td>vrińváthe</td>
<td>vrińváthe</td>
</tr>
<tr>
<td>vrińushe</td>
<td>vrińváthe</td>
<td>vrińudhve</td>
<td>vrińváte</td>
<td>vrińváte</td>
</tr>
<tr>
<td>vrińute</td>
<td>vrińváte</td>
<td>vrińvata</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Imperfect or first preterite.**

<table>
<thead>
<tr>
<th>Vowel</th>
<th>Infinitive</th>
<th>Potential, 'I may cover,' etc.</th>
<th>Imperative, 'Let me cover,' etc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>avrińvi</td>
<td>avrińuvahi or avrińvaahi</td>
<td>avrińnumahi&lt;sup&gt;2&lt;/sup&gt;</td>
<td>avrińváthám</td>
</tr>
<tr>
<td>avrińvithás</td>
<td>avrińvátháma</td>
<td>avrińudhvam</td>
<td>avrińváta</td>
</tr>
<tr>
<td>avrińváta</td>
<td>avrińvátám</td>
<td>avrińváta</td>
<td></td>
</tr>
</tbody>
</table>

**Potential, 'I may cover,' etc.**

<table>
<thead>
<tr>
<th>Vowel</th>
<th>Infinitive</th>
<th>Imperative, 'Let me cover,' etc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>vrińváliya</td>
<td>vrińváliya</td>
<td>vrińvimahi</td>
</tr>
<tr>
<td>vrińváthás</td>
<td>vrińvátháma</td>
<td>vrińvídhvam</td>
</tr>
<tr>
<td>vrińváta</td>
<td>vrińvátám</td>
<td>vrińvíran</td>
</tr>
</tbody>
</table>

**Imperative, 'Let me cover,' etc.**

<table>
<thead>
<tr>
<th>Vowel</th>
<th>Infinitive</th>
<th>Imperative, 'Let me cover,' etc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>vrińnavai</td>
<td>vrińnavávahi</td>
<td>vrińnavámahi</td>
</tr>
<tr>
<td>vrińushva</td>
<td>vrińváthám</td>
<td>vrińudhvam</td>
</tr>
<tr>
<td>vrińnutám</td>
<td>vrińvátám</td>
<td>vrińvátam</td>
</tr>
</tbody>
</table>

Perf. vavre or vavare, vavrishe, vavre or vavare; vavřivahe, vavrathe, vavraté; vavřimahe, vavřidhve, vavrire. 1st Fut. varitáhe or varitáhe, etc. 2nd Fut. varishye or varishye, etc. Aor. avarishi, avari-

---
<sup>1</sup> Or vrińvah.
<sup>2</sup> Or avrińvahi.
shṭhás, avarishṭa; avarishvahi, avarisháthám, avari-
shátám; avarishmahi, avaridhvam or -riḍhvam, avar-
rishata. Or avarishi, avarishṭhás, etc. Or avṛishi,
avṛithás, avṛita; avṛishvahi, avṛisháthám, avṛishá-
tám; avṛishmahi, avṛidhvam, avṛishata. Or avúr-
shi, avúrshṭhás, avúrshṭa; avúrshvahi, avúrsháthám,
avúrshátám; avúrshmahi, avúrdhvam, avúrshata.
Prec.varishṭya or vṛishṭya or vúrshṭya. Cond. avar-
ishye or avarishye. Passive, Pres. vriye; Aor. 3rd
sing. avári. Causal, Pres. varayámi or -ye, or vára-
yámi or -ye; Aor. avivaram. Des. vivarishámi or
-she, vivarishámi, or -she, vuvúrshámi or -she. Freq.
vevriye or vovúrye, varvarmi. Participles, Pres.
vriṇvat; Atm. vriṇvána; Past pass. vrita; Past
indecl. vritvá, -vṛitya; Fut. pass. varitavya or
varitavya, varañiya, várya.

GROUP III., CLASS 8.

121. Root कृ kṛi. Infin. करुः kartum, ‘to do,’
‘to make.’


karomi kurvas¹ kurmas¹
karoshi kuruthas kurutha
karoti kurutus kurvanti¹

Imperfect or first preterite, ‘I was doing.’

akaravam akurva akurma
akaros akurutam akuruta
akarot akurutam akurvan

¹ v, m, and y may be doubled after r: thus, kurvas, etc.
Potential, ‘I may do.’

<table>
<thead>
<tr>
<th>kuryām</th>
<th>kuryāva</th>
<th>kuryāma</th>
</tr>
</thead>
<tbody>
<tr>
<td>kuryās</td>
<td>kuryātām</td>
<td>kuryāta</td>
</tr>
<tr>
<td>kuryāt</td>
<td>kuryātām</td>
<td>kuryus</td>
</tr>
</tbody>
</table>

Imperative, ‘Let me do.’

<table>
<thead>
<tr>
<th>karavāṇi</th>
<th>karavāva</th>
<th>karavāma</th>
</tr>
</thead>
<tbody>
<tr>
<td>kuru</td>
<td>kurutam</td>
<td>kuruta</td>
</tr>
<tr>
<td>karotu</td>
<td>kurutām</td>
<td>kuruntu</td>
</tr>
</tbody>
</table>

Perfect or second preterite, ‘I did.’

<table>
<thead>
<tr>
<th>ēkāra</th>
<th>ēkṛiva</th>
<th>ēkṛima</th>
</tr>
</thead>
<tbody>
<tr>
<td>ēkarthha</td>
<td>ēkṛathus</td>
<td>ēkra</td>
</tr>
<tr>
<td>ēkāra</td>
<td>ēkṛatus</td>
<td>ēkrus</td>
</tr>
</tbody>
</table>

First future, ‘I will do.’

<table>
<thead>
<tr>
<th>kartāsmai</th>
<th>kartāsvas</th>
<th>kartāsmaś</th>
</tr>
</thead>
<tbody>
<tr>
<td>kartāsi</td>
<td>kartāsthhas</td>
<td>kartāsthha</td>
</tr>
<tr>
<td>kartā</td>
<td>kartārau</td>
<td>kartāras</td>
</tr>
</tbody>
</table>

Second future, ‘I shall do.’

<table>
<thead>
<tr>
<th>karishyāmi</th>
<th>karishyāvas</th>
<th>karishyāmas</th>
</tr>
</thead>
<tbody>
<tr>
<td>karishyasi</td>
<td>karishyathas</td>
<td>karishyatha</td>
</tr>
<tr>
<td>karishyati</td>
<td>karishyatas</td>
<td>karishyanti</td>
</tr>
</tbody>
</table>

Aorist or third preterite, ‘I did.’

<table>
<thead>
<tr>
<th>akārshom</th>
<th>akārshva</th>
<th>akārshma</th>
</tr>
</thead>
<tbody>
<tr>
<td>akārshīs</td>
<td>akārshṭam</td>
<td>akārshṭa</td>
</tr>
<tr>
<td>akārshīt</td>
<td>akārshṭām</td>
<td>akārshus</td>
</tr>
</tbody>
</table>

Precative or benedictive, ‘May I do.’

<table>
<thead>
<tr>
<th>kriyāsam</th>
<th>kriyāsva</th>
<th>kriyāsma</th>
</tr>
</thead>
<tbody>
<tr>
<td>kriyās</td>
<td>kriyāstam</td>
<td>kriyāsta</td>
</tr>
<tr>
<td>kriyāt</td>
<td>kriyāstām</td>
<td>kriyāsus</td>
</tr>
</tbody>
</table>

---

1 v, m, and y may be doubled after r: thus, kurvras, etc.
Conditional, 'I should do.'

akarishyam  akarishyáva  akarishyána
akarishyas  akarishyatam  akarishyata
akarishyat  akarishyatám  akarishyan

122. Átmanépada. Present tense, 'I do.'

kurve  kurvahe  kurmahe
kurushe  kurváthe  kurudhve
kurute  kurváte  kurvate

Imperfect or first preterite, 'I was doing.'

akurvi  akurvahí  akurmahi
akuruthás  akurváthám  akurudhvmam
akuruta  akurvátam  akurvata

Potential, 'I may do.'

kurvíya  kurvívahí  kurvímahi
kurvíthás  kurvíyáthám  kurvídhvam
kurvíta  kurvíyatám  kurvíran

Imperative, 'Let me do.'

kuruvai  karuvávahai  karuvámahi
kurushva  kurváthám  kurudhvmam
kurutám  kurvátam  kurvatám

Perfect or second preterite, 'I did.'

cákre  cákrivahe  cákrimane
cákríshe  cákráthe  cákrihvve
cákre  cákráte  cákrire

First future, 'I will do.'

kartáhe  kartásvahé  kartásmahé
kartáse  kartásáthe  kartádhve
kartá  kartaráu  kartáras
Second future, 'I shall do.'
karishye karishyāvahē karishyāmahe
karishyase karishyethē karishyadhīve
karishyate karishyete karishyante

Aorist or third preterite, 'I did.'
ākṛishi ākṛishvahī ākṛiṣhmahī
ākṛiṣthās ākṛiṣhāthām ākṛiṣhīvam
ākṛīta ākṛiṣhātām ākṛiṣhuta

Preceptive or benedictive, 'May I do.'
krīṣhiya krīṣhivahī krīṣhmahī
krīṣhishthās krīṣhīyāstham krīṣhīdvam
krīṣhīshṭā krīṣhīyāstām krīṣhīran

Conditional, 'I should do.'
ākarishye ākarishyāvahī ākarishyāmahī
ākarishyathās ākarishyethām ākarishyadhīvam
ākarishyata ākarishyētām ākarishyānta

Passive, Pres. kriye; Aor., 3rd sing. akāri. Causal, Pres. kārayāmi; Aor. akākram. Des. bikīrshāmi, -she. Freq. bēkīrye, bārakrmi or bārikarmi or bārīkarma or bārkarīmi or bārikarīmi or bārikarīmi. Participles, Pres. kurvāt; Ātm. kurvānā; Past pass. kṛīta; Past indecl. kṛītā, -kṛītya; Fut. pass. kartavya, karaṇīya, kārīya.

GROUP III., CLASS 9.

123. Root यु. Infin. यवितूः yuvitum, 'to join,' 'to mix.'

Parasmā-pāda. Present tense, 'I join.'

yunāmi yunīvas yunīmas
yunāsi yunīthas yunīthā
yunāti yunītas yunīnti
### Imperfect or first preterite, ‘I was joining.’

<table>
<thead>
<tr>
<th>ayunám</th>
<th>ayuníva</th>
<th>ayuníma</th>
</tr>
</thead>
<tbody>
<tr>
<td>ayunás</td>
<td>ayunítam</td>
<td>ayuníta</td>
</tr>
<tr>
<td>ayunát</td>
<td>ayunítam</td>
<td>ayunan</td>
</tr>
</tbody>
</table>

### Potential, ‘I may join.’

<table>
<thead>
<tr>
<th>yuníyám</th>
<th>yuníyáva</th>
<th>yuníyáma</th>
</tr>
</thead>
<tbody>
<tr>
<td>yuníyás</td>
<td>yuníyátam</td>
<td>yuníyáta</td>
</tr>
<tr>
<td>yuníyát</td>
<td>yuníyátam</td>
<td>yuníyus</td>
</tr>
</tbody>
</table>

### Imperative, ‘Let me join.’

<table>
<thead>
<tr>
<th>yunáni</th>
<th>yunáva</th>
<th>yunáma</th>
</tr>
</thead>
<tbody>
<tr>
<td>yuníhi</td>
<td>yunítam</td>
<td>yuníta</td>
</tr>
<tr>
<td>yunátu</td>
<td>yunítam</td>
<td>yunantu</td>
</tr>
</tbody>
</table>

Perf. yuyáva, yuyavitha or yuyotha, yuyáva; yuyuviva, yuyuvathus, yuyuváus; yuyuvíma, yuyuva, yuyuvus. Ist Fut. yavítámi or yotámi, etc. 2nd Fut. yavishyámi, etc. Aor. ayávisham, -vis, -vit; ayávishva, -vishtam, -vishtám; ayávishma, -vishta, -vishus. Prec. yuyásam, etc. Cond. ayavishyam, etc.

### Átmane-pada. Present tense, ‘I join.’

<table>
<thead>
<tr>
<th>yune</th>
<th>yunívahe</th>
<th>yunímahe</th>
</tr>
</thead>
<tbody>
<tr>
<td>yuníshe</td>
<td>yunáthe</td>
<td>yunídheve</td>
</tr>
<tr>
<td>yuníte</td>
<td>yundhe</td>
<td>yunate</td>
</tr>
</tbody>
</table>

### Imperfect or first preterite, ‘I joined.’

<table>
<thead>
<tr>
<th>ayuni</th>
<th>ayunívahe</th>
<th>ayunímahe</th>
</tr>
</thead>
<tbody>
<tr>
<td>ayuníthás</td>
<td>ayunóthám</td>
<td>ayunídhevam</td>
</tr>
<tr>
<td>ayuníta</td>
<td>ayunátam</td>
<td>ayuníta</td>
</tr>
</tbody>
</table>
Potential, 'I may join.'

<table>
<thead>
<tr>
<th>yunīya</th>
<th>yunivahi</th>
<th>yunimahi</th>
</tr>
</thead>
<tbody>
<tr>
<td>yunīthās</td>
<td>yunīyāthām</td>
<td>yunīdhvam</td>
</tr>
<tr>
<td>yunīta</td>
<td>yunīyātām</td>
<td>yunīran</td>
</tr>
</tbody>
</table>

Imperative, 'Let me join.'

<table>
<thead>
<tr>
<th>yunai</th>
<th>yunāvahai</th>
<th>yunamahai</th>
</tr>
</thead>
<tbody>
<tr>
<td>yunishva</td>
<td>yunāthām</td>
<td>yunīdhvam</td>
</tr>
<tr>
<td>yunitām</td>
<td>yunātām</td>
<td>yunatām</td>
</tr>
</tbody>
</table>

Perf. yuyuve, yuyuvise, yuyuve; yuyuvivahe, yuyuvāthe, yuyuvāte; yuyuvimahe, yuyuvidhive or -dhve, yuyuvire. 1st Fut. yavīthe, etc. 2nd Fut. yavishye, etc. Aor. ayavishi, -vīshthas, -vīshā; ayavishvahi, ayavishāthām, -shātām; ayavishmahi, -vidhwam or -vīdhvam, -vīshata. Prec. yavishīya, etc. Cond. ayavishye, etc. Passive, Pres. yūye; 1st Fut. yāvīthe; Aor. 3rd sing. ayāvi. Causal, Pres. yāvayāmi; Aor. ayiyavam. Des. yuyūshāmi or yiyavishāmi. Freq. yoyūye, yoyomi, or yoyavīmi. Participles, Pres. yunat; Atm. yunāna; Past pass. yuta; Past indecl. yutvā, -yutya; Fut. pass. yavītavya, yavanīya, yāvya or yavya.

### Passive Verbs.

124. Root दः dā. Infin. दात् dātum, 'to be given.'

Present, 'I am given.'

<table>
<thead>
<tr>
<th>dīye</th>
<th>dīyāvahē</th>
<th>dīyāmahe</th>
</tr>
</thead>
<tbody>
<tr>
<td>dīyase</td>
<td>dīyethe</td>
<td>cīyadhve</td>
</tr>
<tr>
<td>dīyate</td>
<td>dīyetē</td>
<td>dīyante</td>
</tr>
</tbody>
</table>
Imperfect or first preterite, ‘I was given.’

adye  adiyávahi  adiyámahi
adyathás  adiyethám  adiyadhvam
adyata  adiyetám  adiyanta

Potential, ‘I may be given.’

diyeya  diyevahi  diyemahi
diyethás  diyeyathám  diyedhvam
diyeta  diyeyátám  diyeraṃ\n
Imperative, ‘Let me be given.’

diyai  diyávahai  diyámahai
diyasva  diyethám  diyadhvam
diyatám  diyetám  diyantám

Perfect or second preterite, ‘I have been given.’

dade  dadivaha  dadimahe
dadíshe  dadáthe  dadidhve
dade  dadáte  dadire

First future, ‘I shall be given.’

{dátáhe or  dátásvahe or  dátásmahe or
dáyítáhe  dáyításvahe  dáyításmahe, etc.

Second future, ‘I shall be given.’

{dásye or  dásyávaha or  dásyámahe or
dáyishye  dáyishyávaha  dáyishyámahe, etc.
Aorist or third preterite, 'I was given.'

<table>
<thead>
<tr>
<th>adishi or</th>
<th>adishvahi or</th>
<th>adishmahi or</th>
</tr>
</thead>
<tbody>
<tr>
<td>adáyishi</td>
<td>adáyishvahi</td>
<td>adáyishmahi</td>
</tr>
<tr>
<td>adithás or</td>
<td>adisháthám or</td>
<td>adihvam or</td>
</tr>
<tr>
<td>adáyishthás</td>
<td>adáyisháthám</td>
<td>adáyidhvaṁ</td>
</tr>
</tbody>
</table>

adáyi, 'it was given,'

<table>
<thead>
<tr>
<th>adishátám or</th>
<th>adishata or</th>
<th>adáyishata</th>
</tr>
</thead>
<tbody>
<tr>
<td>adáyishátám</td>
<td>adáyisháta</td>
<td></td>
</tr>
</tbody>
</table>

Prec. dástyá or dáyishíya, etc. Cond. adásye or adáyishye.

CAUSAL VERBS.

125. Root दृश् द्रिष्. Infin. दृश्चितं दर्शयितम्, 'to cause to see,' 'to show.'

PARASMAI-PADA. Present, 'I cause to see.'

<table>
<thead>
<tr>
<th>darśayámi</th>
<th>darśayávas</th>
<th>darśayámas</th>
</tr>
</thead>
<tbody>
<tr>
<td>darśayusi</td>
<td>darśayathas</td>
<td>darśayatha</td>
</tr>
<tr>
<td>darśayati</td>
<td>darśayatas</td>
<td>darśayanti</td>
</tr>
</tbody>
</table>

Incomplete or first preterite, 'I was causing to see.'

<table>
<thead>
<tr>
<th>adarśayam</th>
<th>adarśayáva</th>
<th>adarśayáma</th>
</tr>
</thead>
<tbody>
<tr>
<td>adarśayás</td>
<td>adarśayatam</td>
<td>adarśayata</td>
</tr>
<tr>
<td>adarśayat</td>
<td>adarśayatam</td>
<td>adarśayan</td>
</tr>
</tbody>
</table>

Potential, 'I may cause to see.'

<table>
<thead>
<tr>
<th>darśayeyam</th>
<th>darśayeva</th>
<th>darśayema</th>
</tr>
</thead>
<tbody>
<tr>
<td>darśayes</td>
<td>darśayetam</td>
<td>darśayeta</td>
</tr>
<tr>
<td>darśayet</td>
<td>darśayetam</td>
<td>darśayeyus</td>
</tr>
</tbody>
</table>

Imperative, 'Let me cause to see.'

<table>
<thead>
<tr>
<th>darśayáni</th>
<th>darśayáva</th>
<th>darśayáma</th>
</tr>
</thead>
<tbody>
<tr>
<td>darśaya</td>
<td>darśayatam</td>
<td>darśayata</td>
</tr>
<tr>
<td>darśayatu</td>
<td>darśayatam</td>
<td>darśayantu</td>
</tr>
</tbody>
</table>
Perfect or second preterite, 'I caused to see.'
darśayám-ása¹ darśayám-ásiva darśayám-ásima:
darśayám-ásitha darśayám-ásathus ádarśayám-ása
darśayám-ása darśayám-ásutus darśayám-ásus

First future, 'I shall or will cause to see.'
darśayitásmi darśayitásvas darśayitásmas
darśayitási darśayitásthas darśayitástha
darśayitá darśayitáran darśayitáras

Second future, 'I shall or will cause to see.'
darśayishyámi darśayishyávas darśayishyámas
darśayishyási darśayishyáthas darśayishyatha
darśayishyáti darśayishyátas darśayishyanti

Aor. adídriśam or adadarśam, etc. Prec. darśyásam, etc. Cond. adarśayishyam. Átm. Pres. darśaye, darśayase, darśayate, etc. Imperf. adarśaye. Pot. darśayeya. Imp. darśayai, darśayasa, etc. Perf. darśayáni-ćakre. 1st Fut. darśayitáhe. 2nd Fut. darśayishye. Aor. adídriśe, adídriśathás, etc. Prec. darśayishíya. Cond. adarśayishye.

COMPOUND NOUNS.

126. These will be divided into, 1st, Dependent compounds or compounds dependent in case (corresponding to Tun-purusha); 2nd, Copulative (or Aggregative, Dwandva); 3rd, Descriptive (or Determinative, Karmadháraya); 4th, Numeral (or Collective, Dvi-gu); 5th, Adverbial (or Indeclinable, Ávyayi-bháva); 6th, Relative (Bahu-vrithi).

¹ Or darśayáni-ćakára.
DEPENDENT COMPOUNDS (TAT-PURUSHA).

Accusatively Dependent.

127. These comprehend all those compounds in which the relation of the first word (being in the crude base) to the last is equivalent to that of an accusative case. They are generally composed of a noun in the first member, and a participle, root, or noun of agency in the last; as, svarga-práptas, -ptá, -ptam, ‘one who has obtained heaven’ (equivalent to svargam práptas).

Instrumentally Dependent,

128. Or those in which the relation of the first word (being in the crude base) to the last is equivalent to that of an instrumental case. These are very common, and are, for the most part, composed of a substantive in the first member, and a passive participle in the last; as, lobha-mohitas, -tá, -tam, ‘beguiled by avarice’ (for lobhena mohitas).

Datively Dependent,

129. Or those in which the relation of the first word to the last is equivalent to that of a dative; as, paridhána-valkalam, ‘bark for clothing’ (for paridhánáya valkalam).

Ablatively Dependent,

130. Or those in which the relation of the first word to the last is equivalent to that of an ablative; as, pitri-práptas, -ptá, -ptam, ‘received from a father’ (for pituh práptas).
Genitively Dependent,

131. Or those in which the relation of the first word to the last is equivalent to that of a genitive. These are the most common of all dependent compounds, and may generally be expressed by a similar compound in English. They are usually composed of two substantives; as samudra-tīram, ‘sea-shore’ (for samudrasya tīram, ‘shore of the sea’).

Locatively Dependent,

132. Or those in which the relation of the first word to the last is equivalent to that of a locative case; as, pan-ku-magnas, -gná, -gnam, ‘sunk in the mud’ (for pan-ke magnas).

COPULATIVE (OR AGGREGATIVE) COMPOUNDS
(DVANDVA).

133. When two or more persons or things are enumerated together, it is usual in Sanskrit, instead of connecting them by a copulative, to aggregate them into one compound word. The difference between this class and the last turns upon the dependence in case of the words compounded on each other; insomuch that the existence or absence of such dependence, as deducible from the context, is, in some cases, the only guide by which the student is enabled to refer the compound to the one head or to the other: thus, Guru-sishya-sevakás may either be a Dependent compound, and mean, ‘the servants of the pupils of the Guru,’ or a Copulative (in which there is no dependence of case), ‘the Guru, and the pupil, and the servant.’
There are three kinds of Copulative compounds: 1st, inflected in the plural; 2nd, inflected in the dual; 3rd, inflected in the singular. In the former two cases the final letter of the base of the word terminating the compound determines the declension, and its gender the particular form of declension; in the third case it seems to be a law that this kind of compound cannot be formed unless the last word ends in \( \text{व} \) \( a \), or in a vowel changeable to \( \text{व} \) \( a \), or in a consonant to which \( \text{व} \) \( a \) may be subjoined; and the gender is invariably neuter, whatever may be the gender of the final word.

**Inflected in the Plural.**

134. When *more than two* animate or inanimate objects are enumerated, the last is inflected in the plural, the declension following the gender of the last member of the compound; as, *Indrānīla-Yamārkās,1* ‘Indra, Anila, Yama and Arka’ (for *Indras, Anilas, Yamas, Arkaś-ća*). A plural signification may often be inherent in some or all of the words constituting the compound; thus, *Brāhmaṇa-Kshatriya-Vaiśya-Śūdrās,* ‘Brāhmaṇs, Kṣatriyas, Vaiśyas and Śūdras.’

So also when *only two* animate or inanimate objects are enumerated, in which a *plural* signification is inherent, the last is inflected in the plural; as, *deva-mañushyās,* ‘gods and men.’

---

1 When a long mark is used over a vowel instead of the accent, it is intended to indicate the junction of two words by the blending of a final and initial vowel.
Inflected in the Dual.

135. When only two animate or inanimate objects are enumerated, in each of which a singular significance is inherent, the last is inflected in the dual, the declension following the gender of the last member; as, Ráma-Lakshmana, ‘Ráma and Lakshmana’ (for Rámas, Lakshmanaś-ća): árambhāvāsanē, ‘beginning and end’ (for árambhās, avasānān-ća); anurāgāparāgau, ‘affection and enmity’ (for anurāgas, aparāgaś-ća).

Inflected in the Singular Neuter.

136. When two or more inanimate objects are enumerated, whether singular or plural in their significance, the last may either be inflected as above (134, 135), or in the singular number, neut. gender; as, pushpa-mūla-phalam, ‘flowers, roots, and fruits’ (for pushpānī, mūlānī, phalānī-ća); aho-rātram, ‘a day and night’ (for ahas, rātrī-ća).

DESCRIPTIVE (OR DETERMINATIVE) COMPOUNDS (KARMA-DHARAYA).

137. In describing, qualifying, or defining a substantive by means of an adjective or participle, it is common in Sanskrit to compound the two words together, placing the adjective or participle as the first member of the compound in its crude base; as, sādhu-janas, ‘a good man’ (for sādhur janas); cīra-mitram, ‘an old friend’ (for cīram mitram). The feminine bases of adjectives do not generally appear in compounds; thus, priya-bhāryā, ‘a dear wife’ (for priyā bhāryā).
NUMERAL (OR COLLECTIVE) COMPOUNDS (DVIGU).

138. A numeral is often compounded with a substantive to form a collective noun of the neuter gender, but the last member of the compound is generally in the neuter singular; thus, \textit{batur-yugam}, 'the four ages;' \textit{batur-diśam}, 'the four quarters;' \textit{tri-dinam}, 'three days.'

ADVERBIAL (OR INDECLINABLE) COMPOUNDS (AVYAYA BHAVA).

139. In this class of compounds the first member must be either a preposition (such as \textit{anu, prati}, etc.) or an adverbial prefix (such as \textit{yathā, 'as;' a or an, 'not;' saha, 'with'). The last member is a substantive which always take the form of an accusative case neuter, whatever may be the termination of its crude base; thus, \textit{yathā-sraddham}, 'according to faith' (from \textit{yathā} and \textit{sraddhā}).

Many of these compounds are formed with the adverbial preposition \textit{saha}, generally contracted into \textit{su}; thus, \textit{sa-kopam}, 'with anger' (from \textit{sa} and \textit{kopa}); \textit{sādāram}, 'with respect' (from \textit{sa} and \textit{ádara}).

RELATIVE COMPOUNDS (BAHU-VRYHI).

140. The greater number of compounds in the preceding four divisions are terminated by substantives, the sense of each being in that case absolute and complete in itself. All such compounds may be used \textit{relatively,} that is, as epithets of other words, the final substantive becoming susceptible of three genders, like an adjective.
Relative form of Tat-purusha or Dependent Compounds.

141. Many Dependent compounds (especially those that are instrumentally dependent) are already in their own nature relative, and cannot be used except in connexion with some other word in the sentence. But, on the other hand, many others, and especially those which are genitively dependent, constituting by far the largest number of this class of compounds, are in their nature absolute, and yield a sense complete in itself. These may be made relative by declining the final substantive after the manner of an adjective; thus, ānudrākritis, -tis, -ti, ‘moon-shaped,’ from the absolute compound ānudrākritis, ‘the shape of the moon.’

Many of them, however, are not found, except as relatives, and if used absolutely would yield a different sense; thus, Karṇa-mukha means, ‘the face of Karṇa,’ but when used relatively to rājānas, ‘the kings headed by Karṇa.’

Relative form of Dvandva or Copulative Compounds.

142. Copulative (or Aggregative) compounds are sometimes used relatively; especially in the case of adjectives or participles; as, krīṣṇa-śuklas, -klā, -klam, ‘black and white;’ snātānuliptas, -ptā, -ptum, ‘bathed and anointed.’

Relative form of Karma-dhāraya or Descriptive Compounds.

143. A greater number of compound words may
be referred to this head than to any other. Every style of writing abounds with them; thus, ālpa-
śaktis, -ktis, -kti, ‘whose strength is small;’ jītendri-
yas, -yā, -yam, ‘whose passions are subdued.’

Relative form of Numeral or Dvigu Compounds.

144. Numeral or Dvigu compounds may be used relatively; as, dvi-parṇas, -ṛṇī, -ṛṇam, ‘two-leaved;’
tri-ločanas, -nī, -nam, ‘tri-ocular.’

Relative form of Compounds with Adverbial Prefixes.

145. The adverbial compounds most frequently employed relatively as adjectives are those formed with the adverbial preposition saha, ‘with;’ con-
tracted into sa; thus, sa-krodhas, -dhā, -dham, ‘angry’ (lit. ‘with-anger,’ ‘having anger’); sa-
phalas, -lā, -lam, ‘fruitful.’

COMPLEX COMPOUND NOUNS.

146. Instances of absolute complex compounds, whose sense is complete and unconnected, are not rare; as, kālāntarāvṛitti-śubhāśubhāni, ‘good and evil (occurring) in the revolutions of the interval of time,’ the whole being a dependent, involving a de-
pendent and a copulative; senāpati-balādhyakshau,
‘the general of the army and the overseer of the forces,’ the whole being a copulative, involving two dependents; but the greater number of complex compounds are used as adjectives, or relatively, as epit aths of some other word in the sentence; thus,
galita-nakha-nayanasi, -ni, -nam, 'whose claws and eyes (were) decayed,' the whole being the relative form of descriptive, involving a copulative; kshuta-kshama-kanthas, 'having a throat emaciated with hunger,' the whole being the relative form of descriptive, involving a dependent.

COMBINATION OF PREPOSITIONS WITH ROOTS.

147. The following list exhibits the prepositions chiefly used in combination with roots:

a. चालि ati, 'across,' 'beyond,' 'over.'
b. चालि udhi, 'above,' 'upon,' 'over.'
c. चालि antu, 'after,' 'along.'
d. चालि antar, 'between,' 'within' (Latin inter).
e. चाप apa, 'off,' 'away,' 'from' (faró).
f. चाप api, 'on,' 'over,' 'up' (far), used with धा and नहुः.
g. चाभि abhi, 'to,' 'towards,' 'into' (far, òb).
h. चाव ava, 'down,' 'off.'
i. चा a, 'to,' 'towards,' 'up' (Latin ad).
j. उत ut, 'up,' 'upwards' (opposed to वि).
k. उप upa, 'to,' 'towards,' 'near,' 'down,' 'under' (faró), joined like चा and चाभि to roots of motion.
l. नि ni, 'in,' 'on,' 'down,' 'downwards,' 'under' (opposed to उत).
m. निस nis or निर nir, 'out.'

n. परा para, 'back,' 'backwards' (pará), combined with वि, and भू in the sense of 'defeat.'
o. परि pari, 'around,' 'about' (pari, per).
p. प्र pra, ‘before,’ ‘forward’ (πρό, προ, πρα).
q. प्रति prati, ‘against,’ ‘to,’ ‘towards’ (πρός),
   ‘back again.’
r. वि vi, ‘apart,’ implying ‘separation,’ ‘distinction,’ ‘distribution,’ ‘dispersion’ (Latin dis, se).
s. सम sam, ‘with,’ ‘together with’ (συν, con).

**A FEW COMMON INDECLINABLE WORDS.**

148. अगे, पुनर्. Also, च, चपि. Although, यदि. 
Always, सबैह, सदृ. And, च. Anywhere, क्भिचित.  
As, चया. As far, as much, यांतः. Assuredly, नून.  
At one time, एकदा. Because, हि. But, किवत, त्र, 
परन्तु. Daily, एवहै. Elsewhere, अन्यथा. Enough, 
दरन्त, दरछह. Even so, एवमेव. Ever, कदाचिति. 
Everywhere, सबैह. Far, दूरः. For, because, हि. Hence, 
अन्तस्. Here, इह, अत्र. How? कथम, कीद्रक्क. If, यदि, 
चेति. If not, नो चेति. Ill, मन्दः. Indeed, एव, खलु.  
In one place, together, एकज. In one way, एकदा. 
In two ways, द्विधा. Like, as, so, इव; वत affixed. 
More, अधिकतर, मूलस्. Moreover, किभ. Most, 
भूमिष्ट, अधिकतम. Mostly, प्रायस्त. Nay, न. Near to, 
समिचि. Never, न जातु. Nevertheless, तथापि. Not, 
न; मा (prohibitive). Now, क्रुद्धा, इद्वानो, समाति. 
Often, बसक्त, पुनः पुनर्. Once, सक्त, एववार. Once 
upon a time, एकद्. Or, वा. Otherwise, अन्यथा. 
Perhaps, अिनाम, किंतु, कदाचिति. Quite, सबैहा, 
अखले. Rather, वर्. Seldom, कदाचित. Since, be-
PART II.

PROGRESSIVE EXERCISES.

Exercise 1. (Grammar, 80. I.)

Form masculine nouns ending in a, after Vṛddhi of medial a and Guṇa of a vowel capable of these changes (Gr. 28, b), from the following roots. (Note—A final palatal must be changed to its corresponding guttural.)—Angry (to be), कृष्ण, कृष्ण. Be, become, भू (also with Vṛddhi). Bear, भृष्ण. Break, भ्रष्ण. Buy, भ्र. Burn, भ्र. द्विष्र. Collect, भ्र. Conquer, भ्र. Desire, क्ष. Dissolve, च्र्ष. Foolish (to be), चृष्ण. Join, चुष्ण. Lead, चष्ण. Make, च (also with Vṛddhi). Perish, चम्श. Praise, चु. Steal, चुरू. Take, चृष्ण. Throw, चिप.

Exercise 2. (Gr. 80. XXII.)

Form feminine nouns ending in á (without change of the radical vowel or of the final consonant) from the following roots:—Afflicted (to be), अष्ण. Blame, अन्न. Conceal, गुष्ण. Extend, प्रष्ण. Honour, पुष्ण. Pain, पीष्ण, दुष्ण. Play, क्रीष्ण. Thirst, तृष्ण.

Exercise 3. (Gr. 80. XXII.)

Form feminine substantives ending in á, and adjectives in u, from the desiderative bases of the following

1 The references are to the rules in the larger Grammar.

Exercise 4. (Gr. 80. XXIII. IX.)


Exercise 5. (Gr. 80. V.)


Exercise 6. (Gr. 80. VII.)

Form neuter nouns in tra or itra, generally denoting some instrument or organ, after Guṇa of the
radical vowel (if capable of gnation, Gr. 28, b), from the following roots:—Bear, वह्र. Cut, द्रा for द्रो.

Exercise 7. (Gr. 80. X.)

Form neuter abstract substantives in ya, after Vṛiddhi of the first syllable, from the following:—
Sharp, तीव्र. Slow, मन्द. Sweet, मधुर.
Unequal, विषम.

Exercise 8. (Gr. 80. XII.)

Form adjectives in a, after Vṛiddhi of the first syllable, from the following:—Brilliance, तेजस्. Crest, चूँडा. Deity, देवता. Flax, उमा. Friend, मित्र.
Stone, उपला. Time (division of), मुहृद. Water, उद्ध.
Year, संवत्सर. Youth, कुमार.

Exercise 9. (Gr. 80. XIII. XIV.)

Form adjectives in ika and eya, after Vṛiddhi of the first syllable, from the following:—Army, सेना. Deposit, उपनिभि. Drum, मूडङ्ग. Family, कुल. Fraud,

Exercise 11. (Gr. 580-582. 80. II. IV. V. 83. 85. V.)


Exercise 12. (Gr. 84. 87.)


Exercise 13. (Gr. 84. I. II. 85. VI.)

Form adjectives of possession in vat, mat, and in, from the following:—Crest, शिखरा. Coagulated milk,
Exercise 14. (Gr. 85. II.)

Form neuter and a few masculine nouns in man, after Guna of a radical vowel (if capable of gunation, Gr. 28, b), from the following roots:—Born (to be), बन्. Cover, कट्, वृ. Cut, लू. द्वि or द्रा. Eat, चश (m.). Go, चर्. Grow, छह (् रıjected). Hold, घा. Injure, श्र. Support, मू. Weave, वे (m.).

Exercise 15. (Gr. 86. 1.)

Form neuter nouns in as, after Guna of a vowel capable of it (Gr. 28, b), from the following roots:—Clothe, वस् (Priddhi). Drink, पी. Go, सृ. Hear, शु. Shine, तिज्. Speak, वच्. Think, चित्.

Exercise 16. (Gr. 103; Manual, p. 11.)

Nouns to be declined like शिव m. 'the God Śiva.'

[Observe—It will be evident that occasional nouns in the following lists can rarely, if ever, be declined in the plural.]

Union, संसर्ग. Victory, जय. Virtue, merit, धर्म.
Wolf, वृक. Writer, लेखक. Youth, young man,
कुमार, तब्बू.

Exercise 17. (Gr. 138; Manual, p. 12.)

Nouns to be declined like शिवा f. 'the wife of
Siva.'—Account, computation, माण. Ache, चेहन,
खया. Action, act, क्रिया. Agreement, प्रतिष्ठा. Alms,
food given in alms, भिजा. Beauty, शोभा. Blame,
निन्दा. Boat, नौका. Bow-string, व्य. Carthouse,
Crest, शिखर, चूड़ा. Deceit, वचना. Discourse, कथा.
Doubt, misgiving, शंका. Edge, धारा. Examination,
परीच्छा. Exertion, चेष्टा. Flag, वताका. Fly,
Headache, शिरोविद्वन्त. Height, उच्चता. Honour,
आह्ला, पूजा, अच्छना. Hospital, आरोग्यशाला. Host,
सैना. Illusion, माया. Injury, हिंसा. Instruction,
शिक्षा. Lamentation, परिदृश्यन. Learning, knowledge,
विद्या. Lecture-room, पाठशाला. Light, महा.
Lute, वीणा. Maiden, कन्या. Walker. Mare, बड़वा.
Modesty, लज्जा. Moonlight, चन्द्रिका. Narration,
narrative, कथा. Neck, गीवा; Necklace, माला.
Neighing, त्रेषा. News, वाच्छा. Post, खूपा. Prayer,
Exercise 18. (Gr. 104; Manual, p. 11.)

Nouns to be declined like ब्रह्म n. ‘prosperous.’—
Adjective, विशिष्ट. Advantage, फल. Adventure,
चरित्र. Ambassage, दौलत. Armoury, ऋष्ट्रागार.
Ascent, चारोहृदय. Assistance, साहाय्य. Bait, पिष्टः.
Bane, विष. Bit, खण्ड, भिन्न. Bolt, चर्म. Brain,
मुख्त. Butt, बुख. Call, आह्वान. Circle, disk,
नक्कब. Cloth, clothing, वस्त्र, वासन. Combat, युद्ध.
Comparison, similitude, उपस्य. Constellation, चांच.
Contradiction, discrepancy, व्यवस्थ. Convalescence,
चारोह. Cooking-utensil, पाकपाच. Copper, ताप.
Corn, धान्य. Courage, धैर्य, चीर्य. Crossing, तरण.
Dancing, नृत्य. Despair, नौराश. Destiny, देव.
Dialogue, कथोपकथन. Diet, regimen, प्रम. Dining-
room, भोजनकृष्ण, भोजनस्थान. Dinner, भोजन.
Dish, भाजन, भाष्ल. Drinking-vessel, पानपाच. Dung,
पुष्प. Eatable, भक्ष्यद्रव्य. Eclipse, ग्रहण. Excava-
tion, खात. Falsehood, चन्त, सिवाल्विक. Fear, भय.

Exercise 19. (Gr. 106; Manual, p. 12.)

Nouns to be declined like नदी f. ‘a river.’—
Exercise 20. (Gr. 110; Manual, p. 12.)


Exercise 21. (Gr. 112; Manual, p. 13.)


Exercise 22. (Gr. 114; Manual, p. 13.)

Nouns to be declined like बारि n. 'water.'—Agent, कृति n. Coagulated milk, दृष्टि (Gr. 122). Giver, दातृ n. Pure, शुचि n. Thigh, सांक्ष (Gr. 122).

Exercise 23. (Gr. 111; Manual, p. 13.)

Jaw, दुः. Kinsman, बन्धु. Lord, प्रभु. Metal, 
mineral, धातू. Mole, freckle, पिस्तु. Preceptor, गुरु. 
Sacrifice, कृत. Season, चतु. Shell, कम्बु. Sin, मलु. 
Site of a house, वास्तु. Śiva, शम्शु. Sluggard, निद्राशंसु. 
Spirituous liquor, शीघ्रु. Stake, शहु. Sugar-cane, 
रचु. Thread, तन्तु. Traveller, यातु, गन्तु. Tree, तचु. 

Exercise 24. (Gr. 113; Manual, p. 14.)

Nouns to be declined like चेकु f. ‘a milch cow.’—
Bill, beak, चखु. Good, साधु f. Pale, पाष्ठु f. Rope, 
रचु. Thin, तन्तु f. Thirsty, निपासु f. Woman whose 
children die, बिन्नु.

Exercise 25. (Gr. 115; Manual, p. 14.)

Nouns to be declined like मधु n. ‘honey.’—Beard, 
Knee, जालु. Lac, जन्तु. Palate, तालु. Tear, बचु. 
Thing (plot of a drama), वस्तु. Wealth, riches, वसु. 
Whey, वसु. Wood, द्राक्ष.

Exercise 26. (Gr. 126.)

Nouns to be declined like नी f. ‘prosperity.’—
Fear, नी f. Shame, द्री f. Understanding, नी f. 
Woman, नी (but N. sing. नी, Ac. नी or स्त्रिणं).

Exercise 27. (Gr. 127; Manual, p. 15.)

Nouns to be declined like दातू m. ‘a giver.’—
Buyer, विक्रेता. Carpenter, बहुम. Carrier, वाहक. Cha-

Exercise 28. (Gr. 128; Manual, p. 15.)

Nouns to be declined like ज्ञायतम् m. 'a father.'—
Brother, भातु. Daughter, बुधित (Gr. 129). Man,
ज (Gr. 128. b). Mother, मातृ (Gr. 129). Son-in-law,
जातु.

Exercise 29. (Gr. 95, 126; Manual, p. 16.)

Nouns to be declined like हिता m. or f. 'green.'—
Conqueror of heroes, वीरजिता. Doer of work, कर्मकारा.
Gatherer of flowers, पुष्पचिता. Lightning, विषयता f.
तिहिता f. Observant of duty, धर्मभूता. Praisers of the
gods, देवमुनि. River, सिता f. Roe-deer (also a
creeper), रोहिता f. Thought, चित्र f. Wind, भात.
m. Woman, योगिता f.

Exercise 30. (Gr. 138; Manual, p. 17.)

Nouns to be declined like धर्मविधि m. f. 'knowing
one's duty.'—Assembly, संसार f. Autumn, शरद् f.

Exercise 31. (Gr. 137, 139; Manual, p. 16.)

Nouns to be declined like हरित n. ‘green’ and कुसूर n. ‘a lotus.’—Entrail, पुगितं n. Heart, हद्व n. World, जगत् n.

Exercise 32. (Gr. 140; Manual, p. 17.)


Exercise 33. (Gr. 140; Manual, p. 17.)

Nouns to be declined like धीमत् m. f. n. ‘wise.’—Bird, गंभरवत्. Famous, वीरिमत्. Fortunate, धीमत्.
Intelligent, बुद्धिमत्. Large-jawed (the monkey chief), हङ्गुमत्. Long-lived, चायुम्मत्. Mindful, निम्नमत्. Omn- nipotent, सर्वशक्तिमत्. Possessed of cattle, गीतम्. Prosperous, चान्निमत्. Sun or moon (possessed of beams), चंहुमत्.

Exercise 34. (Gr. 34; Manual, p. 18.)

Nouns to be declined like आत्मा m. 'soul.'—Fire, गुणम्. Hot season, उष्मन्. Looker, दृष्टा. Road, ऋधन्. Sacrificer, यज्ञन्. Sin, पापम्. Stone, अमसम्.

Exercise 35. (Gr. 140; Manual, p. 19.)


Exercise 36. (Gr. 152; Manual, p. 19.)


Exercise 37. (Gr. 159; Manual, p. 19.)

Nouns to be declined like नामम् n. 'a name.'—Conciliation, सामन्. Gold, ह्यम्. Hair, रोमन्.
String, द्वामन्.

Exercise 38. (Gr. 159; Manual, p. 19.)

Nouns to be declined like धनिन् m. f. n. 'rich.'—
Abandoner, खागिन्. Active, राेसिन्. Angry, बोधिन्.
Archer, धनिन्. Bird, पिंगिन्. Patience, राेसिन्.
Charioteer, राेसिन्. Devotee, तपस्विन्. Life, बोगिन्.
Embodied spirit, रूपिन्. Foe, वैरिन्. Fragrant, सुगन्धिन्.
Garrulous, बक्कामालिन्. Generous, द्राम्पिन्. Goer, गाविन्.
Hermit, anchoret, भागिन्. Sufferer, स्वाशिन्.
Illustrious, शशिन्. Inhabitant, निवासिन्. Kinsman, connexion, सम्बन्धिन्. Liar, मिथ्यावादिन्. Lion
(maned), केेलिन्. Living creature, प्राणिन्. Master,
husband, खासिन्. Minister, मतिन्. Miry, पल्लिन्.
Moon, शशिन्. Owner, खासिन्. Peacock (crested),
शिशिन्. Protector, defender, guardian, राेसिन्.
Sick, राेसिन्. Silent, मौरिन्. Sinner, पांरिन्.
Speaker, वांद्रिन्. Splendid, तेजसिन्. Staff-bearer,
द्रिन्. Stander, खासिन्. Student, विबारिन्.
Transgressor, चारारिन्. Tusked, द्रिन्. Villager, गाहिन्. Well, कुश्लिन्. Witness,
साविन्.

Exercise 39. (Gr. 163; Manual, p. 20.)

Nouns to be declined like चन्द्रमस् m. 'the moon.'—
Ape, वनीकस्त्र. Nymph, ऋपरस्म् f. Sun, वधमावस् m.
Well-spoken (speaking well), सुवचस् m. or f.

Exercise 40.  (Gr. 164; Manual, p. 20.)

Nouns to be declined like मनस् n. ‘the mind.’—
Age, वयस्. Assembly, सदस्. Breast, bosom, वचस्,
चरस्. Darkness, तमस्. Fame, यशस्. Glory, तिनस्,
वचस्. Head, शिरस्. Lake, pool, pond, सरस्. Milk,
water, पयस्. Mind, thought, चेतस्. Penance, तपस्.
Sin, एनस्, चंद्रस्. Sky, नमस्. Speech, वचस्. Speed,
तरस्. Stream, current, स्थोतस्. Veda, छन्दस्. Ves-
ture, वासस्. Water, चबसस्, पयस्.

Exercise 41.  (Gr. 167; Manual, p. 21, Note.)

Comparatives to be declined like चलीयस् m. f. n.
‘stronger.’—Better, more excellent, नीचस्. Elder,
More intelligent, मतीयस्. More sinful, पापोयस्.
Nearer, नद्रीयस्. Younger, वदीयस्, कनीयस्.

[Participles of 2d preterite, like जमूलस्, सेविभवस्,
द्विभवस्, must be declined like वचिभवस् and जविभवस्.
See Gr. 168.]

Exercise 42.  (Gr. 165; Manual, p. 21, Note.)

Nouns to be declined like ह्विस् n. ‘ghee.’—Body,
चपस्. Clarified butter, सारपस्. Eye, चबस्. Light,
व्योतिस्.
Exercise 43. (Gr. 176; Manual, p. 22.)


Exercise 44. (Gr. 120, 121, 122, 142, 155, 162, 169, 178, b.)

Irregular nouns to be declined.—Bone, चबिष्‌ n. Dog, चून m. Eye, चबिष्‌ n. Friend, सबिष्‌ m. Great, महत् m. Husband, lord, पति m. Male, पुंस m. Road, पथिन् m. Water, ऋप्‍.f.

Exercise 45. (Gr. 191, 192; Manual, p. 23.)

Eloquent, वाकुपद्व. Empty, शून्य. Equal, तुल्य. Evil,
Happy, तुष्ट. Hard, बलि. Harsh, प्रश. Heavy,
Honourable, मानव, पूज्य. Huge, बृहत, खूल. Illusive,
मायामय. Improper, अरुचित. Infinite, बनन. Insipid, असार.
Kind, काशिक. Kind, सदय, द्याशी. Lame, खज.
Large, विशाल. Lazy, अजस. Lean, चीया, ठाव. Like,
सदृश. Little, लघु, चुद. Long, दोष. Loud, महावन,
महाशब्द, शब्दकार, उच्च. Low, नीच. Many, बड़. मणिक.
Mean, चुद. Much, बड़, बड़ल. Near, जलिक, सम्रिष्ट.
Patient, सचिया. Pellucid, विखल, विमेल. Perplexed,
वाकु. Pious, भक्तिमत. Pleasing, दिचि. Polished,
संकृत. Proper, उचित, वचार. पर्याप्त. Pure,
निमेश. Red, रक्त. Rich, धानिक, धनवत. Righteous,
धार्मिक. Ripe, पक्ष. Short, दृष्ट. Slow, सम्भ. Small,
चुद्र. Soft, भूमि. Southern, दिशिया. Strong,
वजत. Stupid, मूश्य. Suitable, उपयुक्त. Sweet, मधुर.
प्याव. Swift, शीघ्र. Tawny, पिक्रे, पिक्रा. Thick,
बुल्की. Tremulous, तरस, लोज. Uneven, विषम.
Unsteady, अस्थिर. Tense. Uneven, विषम. Variegated,
Wise, विश्व, धीमत. Yellow, पीत, पीतवर्य. Young, वृष्ण.
Exercise 46. (Gr. 261; Manual, pp. 38, 51.)


Exercise 47. (Gr. 272; Manual, pp. 38, 54.)

Give the four conjugational tenses of the following:
verbs of the fourth class.—Angry (to be), कुझ, कुप्.
Born (to be), जन्. Create, let go, शूज्. Cut, छो.
Emaciate, हघ्. Err, wander, भर्. Exist, be found, बिद्.
Perceive, गुध्. Perfect (to be), सिघ्. Perish, मश्.
Play, gamble, दिव्. Pleased (to be), तुप्. Pure (to be), शुध्.
Sew, लिस्. Sharpen, शो. Shoot, throw, लिप्.
Think, imagine, मन्. Tranquil (to be), शम्.

Exercise 48. (Gr. 278; Manual, pp. 39, 56.)

Give the four conjugational tenses of the following verbs of the sixth class.—Ask, प्रक्. Besmear, लिप्.
Loose, open, मुच्. Plunge, dive, मच्. Send, जुद्.
Sit down, विश (with ऊप). Smear, लिप्.
Sprinkle, irrigate, सिघ्. Throw, चिप्. Touch, खृश्.
Wish, दह्. Write, लिख्.

Exercise 49. (Gr. 283; Manual, pp. 39, 58.)

Give the four conjugational tenses of the following verbs of the tenth class.—Ask, चर्च्, (or with म) प्रार्थ्.
Castigate, punish, दण्ड. Celebrate, कृत्. Compute,
enumerate, गण्. Console, appease, सान्त्. Consult,
मन्. Count, गण्. Fill, पूः. Hear, कर्. Hunt,
seek, मृग्. Lift, तुल् (with ऊल). Long for, खृह्.
Press, coerce, यन्त्. Sharpen, whet
Exercise 50. (Gr. 307; Manual, pp. 38, 61.)


Exercise 51. (Gr. 330; Manual, pp. 38, 62.)

Give the four conjugational tenses of the following verbs of the third class.—Bear, धू. Cleanse, चित्व. Discriminate, विच्. Fear, भी. Give, द्वा. Measure, मा. Pervade, विष्क. Place, have, धा. Quit, leave, हा.

Exercise 52. (Gr. 342; Manual, pp. 39, 63.)


Exercise 53. (Gr. 349; Manual, pp. 38, 65.)

Give the four conjugational tenses of the following

Exercise 54. (Gr. 353; Manual, pp. 39, 67.)


Exercise 55. (Gr. 356; Manual, pp. 39, 70.)


Exercise 56. (Gr. 364; Manual, p. 40.)

Exercise 57. (Gr. 386; Manual, p. 42.)


Exercise 58. (Gr. 386; Manual, p. 42.)


Exercise 59. (Gr. 415; Manual, p. 43.)

Exercise 60. (Gr. 462; Manual, pp. 46, 72.)


Exercise 61. (Gr. 479; Manual, pp. 46, 74.)

Give the causal form of the following verbs.—Be, become, सू. Be, exist, वृत्त. Bend, च़र. Blaze, व्यज्ञ। Born (to be), जन्य। Command, च्छाया (च्छा with च्छा). Conquer, जियु. Fall, पत्त।. Give, द्रायु. Go, गम्य, व्या, पद्ध, चर्य, सु, चछ। Grow, सू। Hear, शृ। Know, निजू। बुधु। Learn, शिचू। Protect, पा। Satisfied (to be), तृप्त।. See, दृश्य। Sing, नी। Slay, हृ।. Stand, ख्या। Wake, जागू।

Exercise 62. (Gr. 498; Manual, p. 46.)

Give the desiderative form of the following verbs.—Burn, दृष्ट। Conquer, जियु। Cut, खट। Die, मू। Do, खृ। Drink, पा। Eat, मृज्ञ। Fall, पत्त।. Fight, बुधु। Gain, जम्य। Give, द्राय। Go, गम्य, पद्ध। Hear, शृ। Kill, हृ।. Know, च्छा, बुधु। Know (cause to), च्छायू। Lead, नी। Obtain, आप। Quit, ह्या। Say, बचू। See, दृष्ट। Seize, हृ। Slay, smite, हृ।. Think, मन।
Exercise 63. (Gr. 507.)

Give the frequentative or intensive form of the following verbs.—Blaze, जल्. Conquer, हिः. Sacrifice, चज. Shine, दीप. Weep, बाहू.

Exercise 64. (Gr. 524-526; Manual, p. 47.)


Exercise 65. (Gr. 530; Manual, p. 47.)

Give the past passive participle of the following verbs.—Abandon, लाज्, सुच्, हा. Be, become, भू. Begin, रम् (with चा). Bind, भू. Build, मा (with जिर्). Burn, दहू. Carry, वहू. Conquer, हिः. Cook,
पच्. Count, गम्. Create, द्वृज्. Curse, शच्. Cut,
किन्द्र. Dance, नृत्. Deceive, लभ्य (with म). Depart,
गम् (with चच्), हृ (with चच्. or वि). Descend, तृ (with चच्).
dive, sink, मव्य. Quit, तुष्, हा. Read, हृ (with चच्),
Seize, हृ, चहूँ. Sink, give way, सहूँ, मव्य. Smear,
लिप. Solicit, याच्. Sport (be addicted to), रम्.
Strike, हृण्. Teach, दिश् (with चच्). Write, लिख.

Exercise 66. (Gr. 553; Manual, p. 48.)

Give the past active participle of the following verbs.—Abandon, वच. Appoint, युज्य (with लि). Create, द्वृज्ञ. Go, गम्. Hear, श्रु. Read, पढ़. See,
द्रृश्. Speak, वच्, वच्.

Exercise 67. (Gr. 556; Manual, p. 49.)

Give the past indeclinable participle in द्वा of the following verbs.—Acquire, लभ्य. Ask, प्रक्ष्. Be, भृ. Bow, bend, गम्. Cook, चच्. Discourse, दच्छ. Drink,

**Exercise 68. (Gr. 559; Manual, p. 49.)**

Give the past indeclinable participle in य of the following verbs.—Bow down, नम् (with प्र). Call, challenge, ? (with आ), Conquer, धि (with वि). Descend, तृ (with चव). Go out, गम् (with निर्). Honour, दू (with आ). Praise, भु (with प्र). Remember, भू (with चनु). Throw, भिख् (with प्र).

**Exercise 69. (Gr. 569; Manual, p. 49.)**


**Exercise 70. (Gr. 570; Manual, p. 49.)**

Exercise 71. (Gr. 571; Manual, p. 50.)


Exercise 72. (Gr. 739; Manual, p. 76.)

mine. Engaged in (addicted to) drinking. Dwelling in a village.

Exercise 73. (Gr. 743. c, 744. a.)

Turn the following into Tat-purusha compounds where the sign of the case is retained in the first member of the compound, the last member being in the nominative case.—Lord of speech. Regent of the waters (epithet of the god Varuna). Sleeping on a lotus (Vishnu). Growing in the mud. Dwelling in the village.

Exercise 74. (Gr. 746; Manual, p. 77.)

Turn the following into Dvandva or copulative compounds, the last member being in the nominative case.—Master and servant. Teacher and pupil. Body and mind. Mother and father. Father and son. Gods, heavenly minstrels, men, serpents, and goblins. Day and night. Meat, drink, and clothing. Birth, decrepitude, separation, and death.

Exercise 75. (Gr. 755; Manual, p. 79.)

Turn the following into Karma-dhāraya or descriptive compounds, the last member being in the nominative case.—A black serpent. A noxious animal. A blue water-lily. Ripe fruits. Many trees. A full cup. Full moon.

Exercise 76. (Gr. 760; Manual, p. 80.)

Turn the following into Ayyayī-bhāva or inde-
clinable compounds, the last member being in the form of an accusative case, neuter.—With respect. With pride. With haste. With affection. With comfort. Along the Ganges. Daily. Every month. Towards the fire. As the case is. According to ability. According to what was said. Just as it occurred.

Exercise 77. (Gr. 761; Manual, p. 80.)


Exercise 78. (Gr. 770; Manual, p. 82.)

Turn the following into complex compounds, the last member being in the nominative case.—Dazzled by the glare of the sun. Whose sins have been consumed by the fire of (divine) knowledge. To be achieved by a great outlay of money. Unsteady as a drop of water lying on a leaf of the lily.
Exercise 79.—The Article. (Gr. 795.)

The following exercises are to be translated into Sanskrit.—A certain man. The boy's book. In a certain field. The lion's paw. By a certain lion. The peasant's cottage. In the king's palace.

Exercise 80.—Concord of verb with nominative case.
(Gr. 796f)

The cock crows. The boy plays. He does so. Let the oil and the wood be bought. They go rapidly. Ye strike. We will go soon. Where are you running? Will you go in? We sleep. He is loved by me. The king governs. How do you do? Those two men laugh. Get up. Birds fly. Rivers flow towards the sea. Why does he laugh?

Exercise 81.—Concord of adjective and substantive.
(Gr. 798.)


Exercise 82.—Concord of relative and antecedent.
(Gr. 799.)

I praise the boy who is industrious. The friend whom I love is ill. Karna did that which had been done by Arjuna. The bird which sang so sweetly is gone. He will obtain the reward which belongs to the noble-minded. The horse which runs fast is
bought by the merchant. The man who loves justice will be respected. He who has been a witness of any fact can give an account of it. That which is true of the one is probably true of the other. The trees which we planted in our garden bear fruit in the autumn. God created the little worm which crawls on the ground. The boy who reads well shall receive a prize. Those who seek wisdom will certainly find her. It is the same picture you saw before. The man who believes that the Scriptures are true is not disturbed in his mind.

Exercise 83.—Nouns of time, place, and distance. (Gr. 820–823.)

In twelve years. For twenty months. For a whole night. For the whole year. On the second day. On the fourth night. At midnight. Before six months are over (917). After six months (917). Two months ago. In the city. At my father’s house. He travelled for twenty leagues. That king reigned for fifty years (acc.).

Exercise 84.—Genitive case. (Gr. 815.)

Exercise 85.—Comparative and superlative degrees. (Gr. 829-834.)

What is more valuable than gold (abl. case.)? My son is more diligent than yours. Brâhmans are more powerful than Kshatriyas. His book is larger than mine. We two read better than you. It is easier said than done (saying is easier than doing). London is a larger city than Delhi. They are less happy than before. He can write better than my son. Thou art wiser than I am. She is not so accomplished as he is. My horse is as good as yours. Neither precept nor discipline is so forcible as example (example is stronger than discipline and precept). Rather death than (and not) such an action. Of quadrupeds, the elephant is the largest, and the mouse is the smallest. It is better that your friend tell you your faults privately than that your enemy talk of them publicly.

Exercise 86.—Numerals. (Gr. 200, 835.)

Fifty men. Two thousand years. Two hundred years. A thousand soldiers crossed the bridge. Three large rivers flow through our country. Two dogs were killed in the wood. I want four horses. The height of the room is twenty cubits. He fell pierced with twenty arrows. He shot thirty arrows into the target. Seventy-one multiplied by thirty make two thousand one hundred and thirty.

Exercise 87.—Locative absolute. (Gr. 840.)

The auspicious moment having arrived. When
he was killed. Whilst they were asleep. When Rāma was absent. When the king’s army was gone. On its being so done. As time went on. When he had finished. The sun having set. When the moon had risen. Whilst the travellers slept. Whilst that fearful slaughter was going on. The bank having been undermined by the stream. When the time for talking had passed. The festival being ended. The business being accomplished. My husband being injured by him. The assembly being tired. His brother having arrived. When misfortune impends. Even though death be certain. When a thousand years had elapsed.

Exercise 88.—*Copulative* verbs. (Gr. 841, 839.)

My name is Durgā. I am hē. Rice is wholesome. Sweetness is a quality of sugar. The women in that country very soon become old. He was esteemed wise. Knowledge is the best ornament. The scholar’s improvement is the master’s object. Here is the ink. Here are the pens. Here is the book. Are you unwell? What is more sweet than honey? Life is uncertain. Anger is a short madness. The love of money is the root of all evil. Calcutta is a city of palaces. The streets are very dirty. Those two men are called sages. Is this picture a good likeness? The carriage is ready.

1 Called ‘copulative’ because they couple a subject with a substantive or adjective as predicate.
Exercise 89.—Accusative after the verb.
(Gr. 842–846.)

Give me that book. Go home. O boy, listen to your master. Eat the mango-fruit. This scholar reads his lesson well. Take the wooden box. I address thee. I saw him and her. You have taught her and them. Your father told him and me. God created all things. Bring me some milk. I shall return to my father’s house. Did you not see my son playing with his brothers? Hope deferred (the delaying of hope) maketh the heart sick. He reads his book correctly from beginning to end and understands it. Why do you beat me? How many rupees have you? Let others praise thee, and not thy own mouth. Cats eat mice. A dog eats bones (Gr. 155, 122). Rivers go the ocean. Despise not any condition, lest it become thy own (since it may become the condition of thyself). I excuse him and her, but not you. My father sent me to your excellent school (double accus. 846). Virtue leads a man to happiness. The mother leads her child home. He will teach you those sciences. I asked him for some rice. I caused him to eat some mango-fruit. Tell the king (dat.) that we are arrived. He did not know that the prince had come for his daughter.—Be not overcome by anger (go not to the power of anger). They went on board the ship. Step into the carriage. Grieve not for me. Remember you are a mortal (your mortality). The little birds warble sweetly in the
delightful shade of the trees (resorting to the delightful shade, etc.).

Exercise 90.—Instrumental after the verb.
(Gr. 848, 805, 865.)

The master struck the scholar with a stick. How can you write with that bad pen? Dead trees are deserted by birds. Man was created by God in his own image. A soft answer turneth away wrath (by a soft answer, etc.). We are mortal and know nothing (by us mortals, etc.). He makes a noise (a noise is made by him). He carries his son on his shoulder (instr.). I did but jest (by me, etc.). Have you said your lesson? (has the lesson been said by you?) She plays with the cat. He subsists by deceit. Unfortunate kings are slighted by ministers. I admire him (by me, etc.). Every tree is known by its fruit. I am satisfied with her, but not with him. With whom do you live? Ignorance has caused the mistake (by ignorance, etc.). It is better not to fight, even with an enemy. Return me that book at your convenience. I have forgotten the cushion. Let us enter the town on foot. In him (by him) we live and move. Why have you not washed your face (why by you, etc.)? This book was translated into Sanskrit (instr. case) by my pupil. He joined his friends in safety. I caused the children to eat the rice (848, a). He crossed the river on a plank. To whom is he like? He bought a horse for a thousand rupees. The girl who sews neatly shall be rewarded (by whatever girl it is well sewed, by her a
reward is to be received, fut. pass. p.). We must not be deceived by thee. The tree bends under the weight of its fruit. He boasts of his skill in taming horses. Harness the oxen to the cart. He fell on his knees. I will not part with that even for heaps of silver. I cannot do what you wish for many reasons.

Exercise 91.—Natives after the verb. (Gr. 853, 811.)

To whom shall I give this? Give me some meat (to me let some meat be given). That speech pleases (is pleasing to) the king. Do not tell it to any one. Virtuous conduct leads to prosperity (811). I promise you twenty pieces of money. Entrust the child to me. To whom much is given, of them shall much be required. What means are there for our subsistence? Set not your mind on sin. The use of riches is to promote the happiness of others. My father was angry with him. That tree is fit for destruction. He incited me to enter the house by stealth. Make known the victory to the people.

Exercise 92.—Ablative after the verb. (Gr. 854.)

That book came from London. They came from the village. The jewel fell from the queen’s neck. A huge rock rolled from the top of the mountain. The merchants departed from that country. The water flows from the river into the lake. He ceases speaking. Save me from his cruelty. The cat fears the dog, the dog fears the tiger. A good man has no fear of death. I had finished before (917) he
came. A good name is superior to riches. He alights from the carriage. Dismount from that horse. He left off eating. Deliver us from evil.

*Exercise 93.*—*Genitive after the verb.* (Gr. 857.)

How much money have you? (of you how much money is there?) Listen to your master (hear the speech of your master). He hears not my words. Whose son are you? Relate your adventures to me. The avaricious man is not satisfied with increasing riches, just as fire is not satisfied with wood. The righteous do not fear death (859 a). The sound of the chariot seemed as of that of the king. Say, what shall be done to this villain. The merchant was angry with his son. I will give that kingdom to my faithful minister. Think of us. Forgive me. Act as becomes you. The son imitates the father.

*Exercise 94.*—*Locative after the verb.* (Gr. 860–863.)

As he that sows in spring will have a crop in autumn, so he that learns in youth will reap advantage and honour in manhood. In those books are excellent pictures. Put the ink in the bottle. Dust lies on the ground. The king entrusted the affairs of the kingdom to his own son. Consign the child to its mother. Place no confidence in wicked men (confidence is not to be placed, etc.). He is engaged in an important business. Apply your mind to the accomplishment of good undertakings. Strive to obtain glory. I was appointed to guard the city. Young men are addicted to many vices. Make an
effort to search for your companion. Harness the two horses to the carriage. Faith (of faith) is instrumental in causing the wished for result. He who does not perform good works (in whatever man good works are not found) has no true faith (of him, etc.).

Exercise 95.—Infinitive mood. (Gr. 867.)

This child is learning to walk. She began to sing. He is hastening home (to go home). Those boys are not able to spell (combine letters). One man cannot lift that stone. Durga orders you to be silent. God placed the sun in the sky to rule (measure) the day, and he appointed the moon to shine by night. I wish to read. A king ought to act justly (870). Be pleased to bestow on me your friendship. Every man must give an account of his actions. That cannot be done (869). This cord is too thick to be cut with a knife. Those pieces of wood are fit to be burned. How can you contend with such a powerful enemy? He is going to beat his son. He was unable to restrain his love.

Exercise 96.—Present tense. (Gr. 873.)

I marvel at him who repairs the house that passeth away, but dilapidates the enduring habitation. A crow dwells in that tree. No one knows. He is separated from his friends (849. a). He promises money to his son (853). A good son avoids paining his parents. He touches his ears (du.). How shall I eat this delicate flesh? What shall we do?
Exercise 97.—Imperfect. (Gr. 884.)

The stars were shining. I saw them. His father told us. The traveller reflected. The husband said to his wife. He was about to die. The general addressed the soldiers.

Exercise 98.—Potential. (Gr. 879.)

They should read. Each scholar should learn his lesson. If he should acquire riches, they will corrupt his mind. If a master strike his servant and he be slain thereby, must the master be put to death? A wicked mother might even desert her child. A starving man might feed even upon rats. A monarch should be the protector of his subjects. By carefully applying pressure one may extract oil from various seeds. Let the sick man avoid meat (881). Do not tell him (881) anything painful. If the husbandman should never sow, where would be the harvest?

Exercise 99.—Imperative. (Gr. 882.)

Do not cry. Stay a moment. Do not be angry. Let him be appointed to the generalship. Eat your rice. Let us go away to another place. Read your book. Grieve not for the dead (acc.) Lie down (646) on the grass. Mount your horse. Gather the blossoms from that tree. Speedily deliver me. Let this place be abandoned. Come here my child, embrace me. Stay there till I come. Call his mother. Proceed leisurely, for even a mountain may be crossed by degrees.
Exercise 100.—Perfect. (Gr. 885.)

He ascended the tree. They spoke kindly to me. She sported with the other nymphs in the water. The king addressed a speech to the minister. The sage assembled all his disciples and said to them. The fire consumed the forest. He began to relate the story. They lodged for a whole night (acc.) in the forest. He offered a horse-sacrifice (instr. c.) to the gods (acc.). The army was struck with terror (became terrified). He gave money to the poor.

Exercise 101.—Aorist. (Gr. 888, 889.)

He grieved for the departed child. There lived a learned Bráhman in that village. The merchant's wife went to another town. The master caused his pupils to read books of law. The roar of the lion was heard by the affrighted travellers in the wood. Be not afraid (889) of the dog. Go not to the house of your enemy. Bathe not in an impure stream. Relinquish not hope. The hunter died (went to the state of five, i.e. elements).

Exercise 102.—First or second future.

(Gr. 886, 887.)

You will place the necklace in the hollow of the tree. In the autumn the leaves will fall. I will speak to the leader of the caravan. The caravan will cross the desert. My father will not return. You will see it with your own eyes. They shall eat the fruit of their own actions.
Exercise 103.—Passive verbs. (Gr. 865.)

Let a doctor be summoned. Why do you carry a dog on your shoulder (why is a dog carried, etc., 849, a)? Let him be asked where he lives. It is not known who he is. Let the horses be harnessed. The sun was obscured by clouds. The army is conquered. Let them remain (let it be remained by them) together in the house. Let us go away (let it be gone) to another town. [Observe—Causal verbs come under Exercise 89.]

Exercise 104.—Present participle. (Gr. 894.)

An elephant kills by touching merely. Speaking harsh words, he departed. As he went along (going) he sang a song in a loud voice. Placing the goat on the ground, he looked upwards. A weeping (pres. part. f.) woman was seen by him and asked, “Why do you weep?” The lion keeps eating the animals that dwell in the forest. The traveller saw a large burning (pres. part. pass.) forest. Searching for her husband and being tormented night and day with anguish of heart, she arrived at a large city. Dwelling there she made inquiries, but saw him not. The citizens heard her uttering lamentations, and pitied her forlorn condition. Trembling and tottering she entered the king’s palace. Running hither and thither he came upon a grove of trees. The youth being attracted by desire of gain, left his family and departed to another country. They saw a large caravan crossing a river.
Exercise 105.—Past passive participle. (Gr. 895.)

The holy sage was deceived by them; therefore they were cursed by him. She was abandoned by her companions. They set out for the hermitage (896). The hermits entered the forest (896). The fruit fell from the tree (896).

Exercise 106.—Active past participle. (Gr. 897.)

He made an effort to collect money. He obtained the fruit of his desires. I abandoned my house in the wood. The lion conquered the other beasts. She placed the bundle of wood on her son’s back. They consigned their children to me.

Exercise 107.—Indeclinable past participle.
(Gr. 898.)

Having purchased a goat, having placed it on his shoulder, he was walking slowly on the road. Having heard these words, having placed the goat on the ground, having repeatedly examined it, having satisfied himself that it was not a dog, having again placed it on his shoulder, he proceeded homewards. Having so said, he opened the door and went out. Spread out your mantle to dry (having spread out your mantle dry it). They met together (having met, etc.), and held a consultation. A man can only become a skilful physician by constant practice (900). Enough of talking nonsense (901 a). The farmer having seen the jackal in the garden threw a stick at him (by the farmer
etc., a stick was thrown). What is the good of selling that field? (having sold that field, what is gained?). There can be no application of a remedy without being acquainted with the disease.

Exercise 108.—Future passive participle.
(Gr. 902.)

What is to be done? If a guest come to the house, a seat is to be offered him. The child’s feet (du.) should be washed with cold water. I must go. Food must be eaten. The serpent will be seen (907). Children are to be supported. A diligent scholar deserves praise (903). That ought not to be done. These evils can easily be remedied. The river can be crossed in a boat (instr. c.). Such a deed should not be thought of. Trust not to riches (confidence is not to be placed, etc.). Search the Scriptures (the Scriptures are to be searched). Let him pray to the Lord (the Lord is to be prayed to).

Exercise 109.—Conjunctions, prepositions, adverbs.
(Gr. 912–926.)

He sat down and began to eat (912). They then agreed to go, but when they reached the end of the garden they could not open the gate, for it was locked (914). If the boy had obeyed his master, this could not have happened (915). He entered the water as far as his waist (917). We must wait till the return of the messenger (917). I cannot take that without paying the price of it (917).
From that time forward he began to grow rich. Before death. Before the departure of the army. After sunset (917). We must contrive that all the women leave the town (920). Do you know me (921)? Ascertain whether he is in the house. I have something to tell with reference to that merchant, O king (924). I have no other resource but you. Woe to the traitor (926)! What is the use of empty threats?

Exercise 110.—The use of the particle iti.
(Gr. 927.)

It is written in the Scriptures, that "Evil communications corrupt good manners." They cried out, "The house is on fire." He said his master had treated him very well. "He owes me twenty gold pieces," said the merchant. The king begged him to paint another picture. I thought of building a house (I will build, etc., such was my intention). They call him the guardian of the town. He resolved to make an effort to release himself. My idea is to buy a horse with this money (I will buy, etc., such is my idea). A son is not always to be treated as if he were a mere child (929). On the probability that the cow may give milk, I will take her with me. The report is that a tiger has killed a man. When he saw me (having seen me) he accused me of murdering the child (by him the child, etc.). For fear lest I should tell it to any one, I was bound and cast into prison. The natives
of India do not eat flesh; “It is a crime to slay animals,” say they. The clouds are joyfully beheld by the farmer, as he thinks to himself that the fruit of his husbandry depends on the rain. He was told by the sage that it could not be done. The sage was called Vaśishṭha.

**Exercise 111.**

When the elephant falls into a pit, even the frog gives him a kick.

The child in the lap pines away, while that on the ground thrives.

A king is the strength of the weak; crying is the strength of children; silence is the strength of the ignorant; mercy is the strength of the righteous.

**Exercise 112.**

Varuṇa’s name is repeated daily in the worship of the Brāhmaṇs; but he has neither image nor temple in India. He is worshipped, however, as one of the guardian deities of the earth; and in times of drought to obtain rain.

**Exercise 113.**

Death is the doom of every one who is born; fall is the end of exaltation; union terminates in separation; growth tends but to decay. Knowing all this, wise men are susceptible of neither grief nor joy.
Exercise 114.

One night a blind man with a pitcher in his hand, having taken a lamp, went into the market-place. Some one said to him, "Thou blockhead, of what use is this lamp to you?" He replied, "My friend, this light is not for my use, but for yours, that in this dark night you may not break my pitcher."

Exercise 115.

One day a gardener was watering vegetables in his garden. A certain person observing him, asked, "How is it that no one waters wild vegetables, and yet they are flourishing?" The gardener replied, "Those receive support from their own mother, but these from their step-mother."

Exercise 116.

A Jester one day went into the presence of his Prince; and seeing him thoughtful and anxious, inquired the reason. He said, "I am meditating on the instability of worldly greatness." Upon which the Jester replied, "Be not grieved (Gr. 889) on that account; for had the world been endued with stability, the sovereignty would never have descended to you."

Exercise 117.

An Ass (by an Ass) finding the skin of a Lion, put it on, and going into the woods and fields, filled all the flocks and herds with consternation.
At last, meeting his owner, he wished to frighten him also; but the good man hearing him bray, and seeing his long ears stick out (sticking out), presently knew him, and beat him with a cudgel till he made him sensible (having beaten him with a cudgel made him sensible) that, notwithstanding he was dressed in a Lion's skin, he was really nothing more than an Ass.

He who puts on a show of learning, of religion, or of any virtue to which he has no claim will always be found to be "an Ass in a Lion's skin."

Exercise 118.

Yudhi-shṭhira said, "Daughter of Yajña-sena, the eloquent, graceful, and feeling words which thou hast spoken, I have heard; but thou utterest impiety. In the discharge of my duty, Princess, I seek for no reward; but give, because gifts ought to be given; and sacrifice, because sacrifice ought to be offered. Whether recompence attend the act or not, the obligations that are incumbent upon man in his social relations I endeavour, as far as I am able, to fulfil. I follow virtue, fair Krishṇā, not for any advantage to be thence derived, but in conformity to the written law, and to the example of the good."

Exercise 119.

A certain Philosopher was asked by a friend, what was the extent of his knowledge, and whether he was acquainted with all the Sciences. He
answered, "The first year that I commenced the study of philosophy I knew all things; the second year I knew something; but the third year, nothing. Every year (Gr. 730 B.) I discover more ignorance in myself; and each day as it passes shews me more of the weakness and shortness of my own understanding."

**Exercise 120.**

Once upon a time a king saw a learned man, and said to him, "Tell me, what is God?" The Philosopher begged for one day to think about his answer. This request was granted. The next day the King asked him the same question, but the Philosopher begged for two days more; and every time he was asked, he wished the time doubled. The King was surprised, and demanded his reason. "Because," said he, "the more I think about God, the less do I understand Him."

**Exercise 121.**

A Tiger and a Sheep came to the same river to drink: the Tiger stood above, the Sheep a long way below. The Tiger, prompted by hunger, sought a cause of quarrel. "Why," says he, "do you spoil the water to me who am drinking it?" The Sheep, afraid, replies, "How can I, O Tiger! do what you complain of? The water runs from you to me." Overcome by the force of truth, he says, "Six months ago you spoke ill of me." The Sheep answers, "I was not born then." "Then it was
certainly your father who calumniated me,” says the Tiger; and seizing the Sheep, punished him by an unjust death.

This Fable is written for (with reference to) those who oppress the innocent on false pretexts.

**Exercise 122.**

Penances the most austere, practised by heroic men for many years, sacrifices and rites of great efficacity have left only the legends of their celebration.

Prithu traversed all the regions of the world; and his resistless valour triumphed over every foe. He was blown away by the breath of Destiny, and consumed like the root of the Seemul which has been cast into the fire.

Kárta-vírya overthrew all his enemies, and conquered the whole world. He is now the hero of a tale; and his deeds are the theme of disputation.

Recollecting these things, a man should learn wisdom, and forbear to call either children, or wife, or house, or lands, or wealth his own.

**Exercise 123.**

Once upon a time a Philosopher thus exhorted his sons: “My dear children, acquire knowledge, for on worldly possessions no reliance can be placed. Rank will not help you out of your own country. On a journey money is in danger of being lost; for, either a thief may carry it off all at once, or the
possessor may consume it by degrees. But knowledge is an unfailing spring of wealth. If a man of education ceases to be opulent, yet he need not be sorrowful; for knowledge of itself is riches. A man of learning, wherever he goes, is treated with respect; whilst an ignorant man gets only a scanty fare, and encounters distress. After enjoying, it is distressing to be compelled to obey; and he who has been used to caresses can ill bear rough usage from the world."

Exercise 124.

A King saw in a dream, that all his teeth had fallen out. He inquired the interpretation of an Astrologer; who said, that all the King's children would die before his face. The King was wroth; and having ordered the Astrologer into confinement, sent for another, and demanded the interpretation of the dream. He said, that the King would outlive all his relations. The King approved of his answer, and made him a present.

Exercise 125.

Good or bad actions are not judged in this life; but there is another to come (in the life to come), where this will inevitably be the case; and this is conformable to the sacred writings which are entitled Veda, Purāṇa, and Smṛiti, and which are promulgated by the prophets. Good or bad actions are, however, known by the performance of holy sacrifices; which tend to subdue even our enemies, and to cause the clouds to burst in blessings upon us.
Exercise 126.

Said a Clown to a Brâhman, “Sir, tell me, I pray, For crushing a spider what fine must I pay?”
“Why, friend,” he replied, “’tis a grievous offence, And demands an atonement of serious expense.”—
“Indeed!—then, alas! with deep sorrow I’m fill’d, Your son, Sir, a poor little spider has kill’d.”—
“Out, fool!” cries the Brâhman in anger,—“away! For killing a spider there’s nothing to pay.”

Exercise 127.

Arjuna having sighed deeply, related to Vyasa all the circumstances of his discomfiture, and continued: “Hari, who was our strength, our heroism, our prosperity, our brightness, has left us and departed. Deprived of him, our friend, illustrious and ever kindly-speaking, we have become as feeble as if made of straw. Not I alone, but Earth has grown old, miserable, and lustreless, in the absence of the Holder of the discus. The bow Gandîva, that was famed throughout the three worlds, has been foiled, since he departed, by the sticks of the peasants. That I am shorn of my lustre, I do not marvel (does not surprise me). It is wonderful that I live. Surely, Grandsire, I alone am so shameless as to survive the stain of indignity inflicted by the vile.”

Exercise 128.

A Thief one night entered into the dwelling of a certain Saint. Not being able to find anything, he
was about to take his departure; when the pious man, raising his head, called out to him, "Hark ye, friend! 'Tis useless searching here for the riches of this world; but come with me, and you shall secure the good things of the next." Surprised at this unexpected call, the Thief replied that he would; and approaching the good man, he made confession of his faults. Early in the morning the Saint conducted him to the temple, and presented him to his Disciples, saying, "This man was a thief, who came to take me; but I have taken him." The Thief afterwards became a distinguished Saint.

Exercise 129.

Two Jackals having entered a field, killed a number of young birds which belonged to a farmer, and began to devour them with great satisfaction. One of the Jackals, who was old and avaricious, said to the other, "It is better not to eat all this food at once; let us therefore lay by a store against a time of distress." So saying, and having accordingly made a store, he went away, and returning the next day, was killed by the owner of the field. The other, who was young and careless, thought within himself, "How happy am I in possessing so much good flesh! it is better, therefore, to go on eating as long as I am able." Upon that he filled himself out with food to such a degree, that he had scarcely strength to reach his hole before he died.

Thus every period of life has its peculiar vice:
the young suffer by their thirst for pleasure; and
the old by their excessive avarice.

Exercise 130.

Once upon a time, the Lion, who is the king
of the beasts of the forest, having become weak and
helpless from old age, and being unable to move
about in search of food, was much distressed by
hunger. He therefore employed the following
stratagem. He lay down at the mouth of a large
cave, as if he were sick; and when any of the
animals came to visit him he used to entice them
within the cave, and there devour them. One day
the Fox came, and having approached and made
obeisance, said, “Hail, O king of the beasts! how
is the health of your majesty?” The Lion answered,
“O, my dear friend, I am very feeble, and all my
teeth have fallen out, and my appetite is quite gone:
please to enter my poor dwelling that I may listen
to your conversation.” The Fox said, “In the first
place answer me one question. I see here the
footmarks of a great many animals that have
entered your dwelling; how is it that there is no
trace of any one that has returned?”

Exercise 131.

The sons of Kártavírya, to revenge his death,
attacked the hermitage of Jamad-agni, when Ráma
was away; and slew the pious and unresisting sage,
who called repeatedly, but in vain, upon his valiant
son. They then departed; and when Ráma returned, bearing fuel from the thickets, he found his father lifeless; and thus bewailed his unmerited fate:—

"Father, in resentment of my actions have you been murdered by wretches as foolish as they are base! by the sons of Kártavírya are you struck down as a deer in the forest by the huntsman’s shafts! How great is the crime they have committed, in slaying an old man like you, wholly occupied with pious cares, and engaging not with strife!" Thus lamenting, bitterly and repeatedly, Ráma performed his father’s last obsequies, and lighted his funeral pile. He then made a vow that he would extirpate the whole Kshatriya race.

**Exercise 132.**

If a person be possessed of a hundred coins, he desires to gain a thousand; and when this desire is gratified, he wishes to have a lack; which if obtained, he is eager to obtain the power of a King: when he is endowed with such power, he attempts to be a Lord of other Sovereigns: when this is attained, he aspires to be equal with Indra: should he attain even this height of dignity, he would wish to be on an equal footing with Brahmá, and afterwards even to attain the rank of Vishnu. Such, then, being the case, with mankind, who is there that is exempt from these desires upon desires?

**Exercise 133.**

Formerly, when the truth-meditating Brahmá
was desirous of creating the world, there sprang from his mouth beings specially endowed with the quality of goodness; others from his thighs, in whom passion and darkness prevailed; and others from his feet, in whom the quality of darkness predominated. Thus were in succession beings of the different castes, Brāhmans, Kshatriyas, Vaiśyas, and Śúdras produced from the mouth, the breast, the thighs, and the feet of Brahmá. The beings who were created by Brahmá of these four castes were at first endowed with righteousness and perfect faith; they abode wherever they pleased unchecked by any impediment; their hearts were free from guile; they were pure, made free from soil by the observance of sacred institutes. After a time that portion of Hari which has been described as one with Kála, infused into created beings sin, as yet feeble, though formidable, the impediment of the soul’s liberation, the seed of iniquity sprung from darkness and desire. Thence sacrifices were offered daily, the performance of which is of essential service to mankind, and expiates the offences of them by whom they are observed. Those, however, in whose hearts the dross of sin derived from Kála was still more developed, assented not to sacrifices but reviled both them and all that resulted from them, the gods, and the followers of the Vedas. The sun, the moon, the planets, shall repeatedly be and cease to be; but those who repeat the mystic adoration of the divinity shall never know decay. For those who neglect their duties,
revile the Vedas, and obstruct religious rites, the
places assigned after death are the terrific regions
of darkness, of deep gloom, of fear, and of great
terror; the fearful hell of sharp swords, the hell of
scourges, and of a waveless sea.

Exercise 134.

Attentively listen to the duties which I shall
describe as those severally of the Bráhman, the
Kshatriya, the Vaiśya, and the Súdra.

The Bráhman should make gifts, should worship
the gods with sacrifices, should be assiduous in re-
peating the Vedas, should perform ablutions and
libations with water, and should preserve the sacred
flame. He must ever seek to promote the good of
others, and do evil unto none; for the best riches
of a Bráhman are universal benevolence.

The man of the warrior tribe should cheerfully
give presents to Bráhmans, perform various sacri-
fices, and study the scriptures. His especial sources
of maintenance are, arms, and the protection of the
earth. By the discharge of this duty, a king attains
his objects and realises a share of the merit of all
sacrificial rites. By punishing the bad and cheris-
ing the good, the monarch who maintains the
discipline of the four castes secures whatever region
he desires.

Brahma, the great parent of creation, gave to
the Vaiśya the occupations of commerce and agri-
culture, and the feeding of flocks and herds for his
means of livelihood.
Attendance upon the three regenerate castes is the province of the Súdra; and by that he is to subsist, or by the profits of trade, or the earnings of mechanical labour. He is also to make gifts; and he may offer the sacrifices in which food is presented, as well as obsequial offerings.

**Exercise 135.**

The householder is then to remain at eventide in his court-yard, as long as it takes to milk a cow, or longer if he pleases, to await the arrival of a guest. Should such a one arrive, he is to be received with a hospitable welcome; a seat is to be offered to him, his feet are to be washed, and food is to be given him with liberality, and he is to be kindly spoken to, and when he departs, to be accompanied on his way by his host with friendly wishes.

A householder should ever pay attention to a guest who is not an inhabitant of the same village, but who comes from another place, and whose name and lineage are unknown. He who feeds himself, and neglects the poor and friendless stranger in want of hospitality, goes to a region of horror. Let a householder, who has a knowledge of Brahma, reverence a guest without inquiring his studies, his school, his practices, or his race.

**Exercise 136.**

Hear an account of the nature of the Kali age, respecting which you have inquired, and which is now close at hand.
The observance of caste, order, and institutes will not prevail in the Kali age; nor will that of the ceremonial enjoined by the Rik, Sáma and Yajur Vedas. Fasting, austerity, liberality, practised according to the pleasure of those by whom they are observed, will constitute righteousness. He who gives away much money will be the master of men; and family descent will no longer be a title of supremacy. Women will follow their inclinations, and be ever fond of pleasure. Men will fix their desires upon riches, even though dishonestly acquired.

The women will be fickle, short of stature, gluttonous; they will have many children and little means; scratching their heads with both hands they will pay no attention to the commands of their husbands or parents. Wives will desert their husbands when they lose their property; and they only who are wealthy will be considered by women as their lords.

Princes, instead of protecting, will plunder their subjects; and under the pretext of levying customs, will rob merchants of their property.

In truth, there never will be abundance in the Kali age, and men will never enjoy pleasure and happiness.

Exercise 137.

Ribhu. Tell me, illustrious Bráhman, what food there is in your house, for I am not a lover of indifferent viands.
**Ni-dágha.** There are cakes of meal, rice, and barley: partake, venerable Sir, of whichever best pleases you.

**Ribhu.** None of these do I like. Give me rice boiled with sugar, wheaten cakes, and milk with curds and molasses.

**Ni-dágha.** Ho, Dame! be quick and prepare whatever is most delicate in the house to feed our guest.

The wife of Ni-dágha, in obedience to her husband's commands, prepared savoury food, and set it before the Bráhman; and Ni-dágha, having stood before him until he had eaten of the meal, thus addressed him:

**Ni-dágha.** Have you eaten sufficiently, great Bráhman? and has your mind received contentment? Where is your present residence? whither do you purpose going? and whence, holy Sir, have you now come?

**Ribhu.** A hungry man must needs be satisfied when he has finished his meal. Why should you inquire if my hunger has been appeased? For your three other questions, hear this reply: The soul of man goes every where and penetrates every where; and is it rational to inquire "Where it is? or whence? or whither thou goest?" I neither am going nor coming, nor is my dwelling in any one place; nor art thou, thou; nor are others, others; nor am I, I.

**Exercise 138.**

On one occasion King Bharata went to the great
river for the purpose of ablution: he bathed there, and performed the ceremonies usual after bathing. Whilst thus occupied, there came to the same place a doe big with young, which had come out of the forest to drink of the stream. Whilst quenching her thirst there was heard on a sudden the loud and fearful roaring of a lion; on which the doe, being excessively alarmed, jumped out of the water upon the bank. In consequence of this great leap, her fawn was suddenly brought forth, and fell into the river; and the King, seeing it carried away by the current, caught hold of the young animal and saved it from being drowned. The injury received by the deer from her violent exertion proved fatal, and she lay down and died; which being observed by the royal ascetic, he took the fawn in his arms and returned with it to his hermitage; there he fed and tended it every day, and it throved and grew up under his care. Whilst the deer was an inmate of the hermitage, the mind of the King was ever anxious about the animal, now wandering away and now returning to his side, and he was unable to think of anything else. He had relinquished his kingdom, his children, and his friends, and now indulged in selfish affection for a fawn. In course of time the King died, watched by the deer, with tears in its eyes, like a son mourning for his father; and he himself, as he expired, cast his eyes upon the animal, and thought of nothing else, being wholly occupied with one idea. In consequence of the predominance of this feeling at death he was born
again in the Jambu-dvīpa forest as a deer, with the faculty of recollecting his former life.

*Exercise 139.*

Mućukunda fell down before Hari, the lord of all, and prayed, saying, “Thou art known, supreme lord, to be a portion of Vishṇu. Thou alone art the refuge of every living being who has come into the world. Do thou, who art the alleviator of all distress, shew favour towards me, and deliver me from evil. Thou art the benefactor of mankind, the refuge of every living being. Thy words are of deeper tone than the muttering of the thunder-cloud. Earth sinks beneath the pressure of thy feet. Devoid of sensible properties, sound and the like, undecaying, illimitable, imperishable, subject neither to increase nor diminution, thou art one with Brahma without beginning or end. From thee, mortals and immortals, the progenitors, the Yakshas, Gandharvas, and Kinnaras, the Siddhas, the nymphs of heaven, men, animals, birds, deer, reptiles, and all the vegetable world proceed; and all that has been or will be, all that is moveable or immoveable. O creator of the world, thou art all that is formless or has form, all that is subtile, gross, stable, or moveable, and beside thee there is not any thing. O lord of all, worthy of all homage, I come to thee, my mind afflicted with repentance for my trust in the world, desiring the fullness of felicity, emancipation from all existence.”
Exercise 140.

The sage replied: "You recall to my recollection that which was of old narrated by my father's father, Vaśishṭha. I had heard that my father had been devoured by a Rākshasa employed by Viśvā-mitra. Violent anger seized me and I commenced a sacrifice for the destruction (dat. case) of the Rākshasas. Hundreds of them were reduced to ashes by the rite; when, as they were about to be entirely destroyed, my grandfather Vaśishṭha thus spake to me: 'Enough, my child, let thy wrath be appeased; the Rākshasas are not culpable; thy father's death was the work of destiny. Anger is the passion of fools: it becometh not a wise man. By whom, it may be asked, is any one killed? Every man reaps the consequence of his own acts. Anger, my son, is the destruction of all that man accumulates by arduous exertions, of fame, and of devout austerities; and prevents the attainment of heaven or of emancipation. The chief sages always shun wrath: be not thou, my child, subject to its influence. Let no more of these unoffending spirits of darkness be consumed. Mercy is the might of the righteous.'"

Exercise 141.

When Hiraṇya-kaśipu heard that the incantations of his priests had been defeated, he sent for his son, and demanded of him the secret of his extraordinary might. "Pra-hlāda," he said, "thou art possessed of marvellous powers: whence are they
derived? are they the result of magic rites? or have they accompanied thee from birth?" Prahláda, thus interrogated, bowed down to his father's feet, and replied: "Whatever power I possess, father, is neither the result of magic rites, nor is it inseparable from my nature: it is no more than that which is possessed by all in whose hearts Vishnu abides. He who meditates not injury to others, but considers them as himself, is free from the effects of sin, inasmuch as the cause does not exist: but he who inflicts pain upon others, in act, thought, or speech, sows the seed of future birth, and the fruit that awaits him after birth is pain. I wish no evil to any, and do and speak no offence; for I behold Keśava in all beings, as in my own soul."

When he had thus spoken, the Daitya monarch, his face darkened with fury, commanded his attendants to cast his son down from the summit of the palace where he was sitting; that his body might be dashed in pieces against the rocks. Accordingly, the Daityas hurled the boy down, and he fell cherishing Hari in his heart; and Earth, the nurse of all creatures, received him gently on her lap, thus entirely devoted to Keśava the Protector of the world.

Exercise 142.

Whilst Keśava and Ráma were sporting in that region, the rainy season ended and was succeeded by autumn, when the lotus is in full bloom. The
peacocks, no longer animated by passion, were silent in the woods, like saints who have come to know the unreality of the world. Evaporated by the rays of the sun, the lakes were dried up like the hearts of men when withered by the contact of selfishness. Brightly in the starry sky shone the moon with undiminished orb, like the saintly being who has reached the last stage of bodily existence in the company of the pious. The ocean was still and calm, and exhibited no undulations, like the sage who has acquired undisturbed tranquility of spirit. Everywhere the waters were as clear as the minds of the wise, who behold Vishṇu in all things. The clouds of the atmosphere, the muddiness of the earth, the discoloration of the waters were all removed by autumn, as abstraction detaches the senses from the objects of sense.

Exercise 143.

Vast forests are consumed by fire of intolerable flame; mighty trees are uprooted by fierce winds; villages with their inhabitants disappear by the force of streams; the earth, with its grass and other products, is scorched by the sun’s heat; the sun, illuminating by its golden splendour heaven and earth, marches onward, like a ruler, in the boundless sky; at the appointed season the clouds water the earth with their showers; the earth, watered and cultivated, produces various crops. From perceiving such energies as these existing
in fire, the wind and other objects, men declared them to be sentient, and worshipped them as gods.

**Exercise 144.**

Vasishtha on hearing of the destruction of his sons by Visvā-mitra, supported his affliction, as the great mountain sustains the earth. Afterwards meditating his own destruction, the divine sage hurled himself from the summit of Meru, but fell on the rocks as if on a heap of cotton. Escaping alive from his fall, he entered a glowing fire in the forest; but the fire, though fiercely blazing, not only failed to burn him, but seemed perfectly cool. He next threw himself into the sea with a heavy stone attached to his neck, but was cast up by the waves on the dry land. He then went home to his hermitage, but seeing it empty and desolate, he was again overcome by grief, and binding himself with bonds, threw himself into the river Vi-pāsā, then swollen by the rains, and sweeping in its course many trees torn from its brink; but the river severing his bonds, deposited him unbound on its bank. Hence the sage called the stream Vi-pāsā. He afterwards threw himself into the Sata-dru (Sutlej), which, on seeing the Brāhman brilliant as fire, rushed away in a hundred directions; whence its name.

**Exercise 145.**

There was once a Prajāpati called Anga. His
son was Veṇa, who was addicted to cupidity, throwing his duties behind his back, owing to the taint derived from his maternal grandfather. When Veṇa became king, he established an unrighteous rule of life and transgressed the Vedas. In his reign men lived without repeating the Vedas and without sacred invocations, and the gods drank no Soma-juice at sacrifices. The monarch declared that he was himself the object and the offerer of sacrifice, and that sacrifices and oblations should be presented to him alone. Then all the Rishis, headed by Mariči, addressed him, saying, “Practise not unrighteousness, O Veṇa; this is not the eternal rule of duty.” The infatuated king mockingly replied, “Who but myself is the ordainer of duty? to whom ought I to listen? who on earth is like me in sacred knowledge, in valour, in devotion, in truth? Ye who are deluded and senseless know not that I am the source of all duties. Doubt not that if I willed I could burn up the earth, or inundate it with water, or shut up heaven and earth.” When Veṇa could not be restrained, the Rishis became incensed, and seizing him, smote his left thigh. From his thigh so struck was produced a man very short and black, who became the progenitor of the Ni-shádas and the Dhívaras.

Exercise 146.

The gods said, “We, discomfited by the Daityas, have fled to thee, O Vishṇu, for refuge. Spirit of
all, have compassion on us and defend us by thy mighty power." Hari, the creator of the universe, being thus prayed to by the prostrate immortals, smiled and spake: "With renewed energy, O gods, will I restore your strength. Do you act as I enjoin. Let all the gods, associated with the Asuras, cast all sorts of medicinal herbs into the sea of milk; and then taking the mountain Mandara for a churning-stick and the serpent Vásuki for a rope, churn the ocean together for nectar, depending upon my aid. To secure the assistance of the Daityas, you must be at peace with them, and engage to give them an equal portion of the fruit of your associated toil; promising them that by drinking the nectar that shall be produced from the agitated ocean, they shall become mighty and immortal. I will take care that the enemies of the gods shall not partake of the precious draught; that they shall share in the labour alone." Being thus instructed by the god of gods, the divinities entered into alliance with the demons, and they jointly undertook the acquirement of the beverage of immortality. They collected various kinds of medicinal herbs and cast them into the waters of the sea of milk, which were radiant as the thin and shining clouds of autumn. They then took the mountain Mandara for the staff, the serpent Vásuki for the cord, and commenced to churn the ocean for nectar. In the midst of the milky sea Hari himself, in the form of a tortoise, served as a pivot for the mountain as it whirled round.
Exercise 147.

From the ocean of milk, thus churned by the gods and Dánivas, first uprose the cow Surabhi, the fountain of curds, worshipped by the divinities. Then, as the holy Siddhas in the sky wondered what this could be, appeared the goddess Váruṇi, her eyes rolling with intoxication. Next from the whirlpool of the deep, sprang the celestial Párijáta tree, the delight of the nymphs of heaven, perfuming the world with its blossoms. The troops of Apsarasas were next produced of surprising loveliness, endowed with beauty and with taste. The cool-rayed moon next rose, and was seized by Mahá-deva. Then poison was engendered from the milky sea, of which the snake-gods took possession. Dhanvan-tari, robed in white and bearing in his hand the cup of A-mṛita, next came forth, beholding which the sons of Diti and of Danu as well as the Munis were filled with delight. Then, seated on a full-blown lotus, and holding a water-lily in her hand, the goddess Śrí, radiant with beauty, rose from the waves. The great sages enraptured, hymned her with the song dedicated to her praise.

Exercise 148.

In ancient times there was a great contest between the Bráhmans and Kshatriyas, to establish each their own superiority. Viśvá-mitra and other celebrated Kshatriyas wished to have the power of teaching the Vedas; and clear traces of the enmity
which existed between Viśvā-mitra and Vasishṭha, in regard to the office of domestic priest, are found in the Rig-veda. Both of these persons performed the office of priest to a certain king called Sudās, as appears from the hymns written by them respectively. In these they themselves eulogize their own potency in propitiating the gods. In like manner it is inferred from the history of Paraśu-rāma, who was the son of a Brāhman, and is said to have exterminated the Kshatriyas, that the ancient Brāhmans, not being satisfied with the right over the Vedas, endeavoured to acquire kingly power.

Exercise 149.

There was a great Kshatriya named Gādhi, renowned in the world, whose son was Viśvā-mitra. Gādhi was a great devotee, and he set his heart on abandoning his own body after installing his son as king. His subjects entreated him not to go away, but to deliver them from their fears. He replied that his son should protect the whole world. Having accordingly installed Viśvā-mitra, the king went to heaven, and was succeeded by his son. When Viśvā-mitra became king, he heard that there was great cause of apprehension from the Rākshasas; and issued forth with his army consisting of all four members. Having marched a long way he arrived at the hermitage of Vasishṭha. There his soldiers constructed many dwellings, and the sage beheld the whole forest broken up by them. Enraged at this, he commanded his cow to
create terrible men, called Śāvaras. Then were created men of terrible aspect, who scattered in all directions the army of Viśvā-mitra. Upon this, the son of Gádhi, determined on devoting himself to penance, and on the banks of the Sarasvatí he macerated his body with fastings, living on water, air, and leaves, sleeping on the sacrificial ground, etc. Several times the gods threw impediments in his way, but his attention was never diverted from his observances. Having by these strenuous efforts attained Bráhmanhood, the object of his desire, he wandered over the earth like a god.

**Exercise 150.**

Gopí-rámaṇa was a man of extraordinary strength. One day when he had gone to the river to bathe, a number of strong fellows exerted themselves to bring to the landing-place a large stone: but the great weight of the rock rendered all their endeavours fruitless. Just at this time an elephant-driver was leading an elephant to water him at the spot; so the fellows asked him to let his elephant help bring the stone to the landing-place, and offered to give him something as a present. Upon this, the man set his elephant to move the stone, but although the elephant repeatedly tried to lift the rock with his trunk, yet its excessive size prevented him from doing so (from its excessive size he was not able to do so). Gopí-rámaṇa, having observed all this, called the men to him, and said to them, “My lads, how does it happen that you make such
a piece of work about lifting this rock? See, I will carry it alone." With these words seizing and lifting up the stone with both his arms, he set it down with ease in the place pointed out.

*Exercise 151.*

In ancient times there lived in Van-ga a prince who ruled his subjects as if they had been his children. One day a vulture alighted upon his palace: whereupon the king, having taken it for a sign of future calamity, convoked a great assembly of Pandits and addressed them thus: "Hear, ye Pandits! a vulture has alighted on my house, and leads me to apprehend a misfortune. What rite can avert it?" The Pandits answered altogether, "Sire, this vulture must be killed, and an oblation made of its flesh." "But how shall I catch the vulture?" replied the king. "Upon this all were silent. At last one Bráhman, who was seated in the assembly, and who had lately come from Kányakubja, said, "I had gone to Kányakubja on account of a procession to a holy place, and at that time a vulture descended on the king's palace, just as on your majesty's. Then the king of that country, convoking the Bráhmans, captured the vulture by means of charms, and offered a sacrifice of its flesh. Of this I was eye-witness, and I advise your majesty to do the same."

*Exercise 152.*

The castes of Bráhmans and others which now
dwell in India sprung of old from a certain race of men called Aryas, who were descended from the same stock as the Persians. Their community of origin is understood from the study of history and from the similarity of their languages. Moreover, just as the worship of fire has always prevailed in India, so too it was formerly practised in Persia. From the want of trustworthy histories, the time of the arrival of the Aryas cannot be determined. It is thought, however, that a period of years short of four thousand has elapsed from that time to the present day. But these Aryas, who spoke the Sanskrit language, were not the earliest inhabitants of India. Men of another race called Dasyus, etc., dwelt before in the land, and being gradually conquered by the Aryas, took refuge in the mountains and other places. A remnant of these tribes, named Bheels, etc., is found to this day in the Vindhya mountains and elsewhere.

Exercise 153.

Whoever examines the Vedic language and the modern Sanskrit will, without doubt, find a great difference between them. The difference in inflections, etc., which is perceived, arose gradually from an alteration in the language. At the time when the Vedic hymns were composed, the language of the Aryas was rustic; but by constant use it was at length thoroughly polished by Pāṇini and others. Afterwards a vernacular dialect growing up by
degrees, the common people gave up speaking Sanskrit; and the Sanskrit language being only spoken by learned men, and preserved in books, underwent no further change.

Exercise 154.

When the Aryas who settled in India, gradually ripened in knowledge, they began to engage in abstruse discussions. How did the world originate? Is it eternal or had it a beginning? Has it any maker? Out of what did he create the universe? Had he a form or is he formless? Had he any qualities or none? In regard to such questions, men became desirous of knowing the truth. Hence the glory of the gods, who are venerated in the Vedic hymns, gradually declined. In the Upanishads the supreme Spirit alone is celebrated. Afterwards different philosophers promulgated various systems of belief. Framed thus, the Vedánta, Nyáya, Sánkhya, and other systems of philosophy arose. Brahma is the instrumental cause of the world, and also its material cause; Brahma alone is eternal, such is the doctrine of Vyása. Indiscrete eternal Nature developing itself from itself was the producer of the world, this the sage Kapila declared. It is imagined by him, that there is no God; but Patañjali asserts the existence of a God, the creator of the universe. God created the world with subtle eternal existing atoms, this and other opinions Gautama asserted. All these philosophers are
known in India under the appellation of *Munis*, and they declare that final emancipation is to be attained by their respective systems. But it is said by some, that no author of a Darśanā is completely authoritative except Jaimini and Vyāsa.

**Exercise 155.**

God made all things of nothing, by his mere word, in the space of six days. But how is it possible that God "made all things of nothing?" We reply ["We reply," is not to be expressed]: "How should it not be possible?" In illustration, we ask you in turn, "How does fire burn fuel?" If you answer, "from the nature of things,"—then we rejoin that [these four words; not to be expressed] it is the same in the case before us. And if you say that the world could not have arisen from nothing, because what exists must have been without beginning, on the rule that "nothing comes out of nothing,"—then we reply; "Not so, for there is no proof—that there is any such rule, and an unsupported allegation deserves to be met by an unsupported negative."

**Exercise 156.**

Now prudent Bhīshma deem'd the time arriv'd, When the brave scions of each royal house Of Kuru and of Pāṇḍu, should improve Their growing years in exercise of arms. With sage deliberation, long he scann'd
A suitable preceptor for their youth,
Who to meet skill in war and arms should join
Intelligence and learning, lofty aims,
Religious earnestness, and love of truth.
And such in Droṇa, Bhāradvāja's son,
Wise, brave, and pious, did Gāṅgēya find,
Rever'd as his high fame and rank demanded.
Well-pleased, assented Droṇa to the charge;
And, by his care, the gallant sons of Pāṇḍu
And Kuru's princely heirs were quickly train'd
In arms and warlike practice, as became
Their martial origin and regal birth.

Exercise 157.

——In their earliest years,
Except the sacred Vedas, they were taught
All sciences, and chief the use of arms.
Such is their aptness, they have far excelled
The oldest scholars, whose less active minds
Toil after them in vain. The mind alike
Vigorous or weak, is capable of culture,
But still bears fruit according to its nature.
'Tis not the teacher's art that rears the scholar:
The sparkling gem gives back the glorious radiance
It drinks from other light; but the dull earth
Absorbs the blaze, and yields no gleam again.

Exercise 158.

Son of the venerable parent, hear!
'Tis Sītā speaks. Say, Art not thou assur'd
That to each being his allotted time
And portion, as his merit, are assign’d,
And that a wife her husband’s portion shares?
Therefore with thee this forest lot I claim.
A woman’s bliss is found, not in the smile
Of father, mother, friend, nor in herself:
Her husband is her only portion here,
Her heaven hereafter.

Exercise 159.

From Bhágirathí’s pleasant borders went
The five brave Brothers, and towards the north
Their wandering steps directed: on the road,
They passed assembled throngs, travelling alike
A northward journey. From a pious troop
Of Bráhmans, Yudhi-shóhirá asked the cause
Of this advancing host, and whither bound.
They answered: “In Pañálá’s spacious realm
The powerful monarch Drupada observes
A solemn feast. Attending Princes wait,
With throbbing hearts, his beauteous daughter’s choice,
The royal Draupadí, whose charms surpass
All praise, as far as her mild excellence
And mind transcend the beauties of her person.”

Exercise 160.

A man and a lion once had a dispute,
Which was reckoned the greater—the man or the brute.
The lion discoursed on his side at some length,
And greatly enlarged on his courage and strength.
Said the man, "Don't be prating: look yonder, I pray, At that sculpture of marble; now what will you say? The lion is vanquished; but as for the man, He is striding upon him; deny, if you can."
"But pray," said the lion, "who sculptured that stone?"
"One of us," said the man, "I must candidly own."
"But when we are sculptors," the other replied, "You will then on the man see the lion astride."
The man might have answered, if he had been wise, "But a beast cannot sculpture a stone if he tries; That sufficiently shews where the difference lies."

*Exercise 161.*

Once a bear had a thorn in his foot (as they term it), Which it seems was extracted from thence by a hermit; So the beast felt so grateful, and pleased with the dervise, That he offer'd to enter quite into his service.

So the hermit consented, at length, to the plan. "Now then," thought the bear, "I must do what I can To make myself useful; and glad I shall be If a service in turn shall be rendered by me."

Not long after this, as the hermit was sleeping, And the bear was the watch with great vigilance keeping, On the nose of the former alighted a fly; "O now," thought the bear, "my best skill I must try."
So he lifted his paw, and completed the process,  
But crushed with the fly his poor patron's proboscis.  
Up started the hermit—"Base villain," said he,  
"Is this the reward for my goodness to thee?"

The bear felt confounded, as any one would,  
But explained the transaction as well as he could.  
Said the hermit, "Should flies settle on me again,  
Be so kind, if you please, as to let them remain;  
For I'd rather have fifty of them on my nose,  
Than one of your friendly, but terrible blows."

**Exercise 162.**

There is nothing in the earth so small that it may not produce great things.
A landmark tree was once a seed; and the dust in the balance maketh a difference;
And the cairn is heaped high by each one flinging a pebble:
The dangerous bar in the harbour's mouth is only grains of sand;
And the shoal that hath wrecked a navy is the work of a colony of worms;
Yea, and a despicable gnat may madden the mighty elephant;
And the living rock is worn by the diligent flow of the brook.
Vast is the mighty ocean, but drops have made it vast.
Despise not thou a small thing, either for evil or for good;
For it is but the littleness of man that seeth no greatness in a trifle.
Exercise 163.

Alone I walked the ocean-strand,
A pearly shell was in my hand,
I stooped and wrote upon the sand
My name, the year, the day:
As onward from the spot I passed,
One lingering look I fondly cast;
A wave came rolling high and fast,
And washed my lines away.

And so, methought, 'twill shortly be
With every mark on earth from me!
A wave of dark oblivion's sea
Will sweep across the place
Where I have trod the sandy shore
Of time, and been to be no more:
Of me—my day—the name I bore,
To leave no track nor trace.

Exercise 164.

Lives of great men still remind us
We can make ourselves sublime,
And, departing, leave behind us
Footprints on the sands of time—

Footprints that, perhaps, another
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother
Seeing, shall take heart again.
Let us, then, be up and doing,
   With a heart for any fate,
Still achieving, still pursuing,
   Learn to labour and to wait.

_Exercise 165._

Chased by a hawk, there came a dove
   With worn and weary wing,
And took her stand upon the hand
   Of Kāśi's noble king.

The monarch smoothed her ruffled plumes,
   And laid her on his breast;
And cried, "No fear shall vex thee here,
   Rest, pretty egg-born, rest!

Fair Kāśi's realm is rich and wide,
   With golden harvests gay,
But all that's mine will I resign
   Ere I my guest betray."

But, panting for his half-won prey,
   The hawk was close behind,
And with wild eye and eager cry,
   Came swooping down the wind:

"This bird," he cried, "my destined prize,
   'Tis not for thee to shield:
'Tis mine by right and toilsome flight
   O'er hill and dale and field.

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¹ Extracted from the 18th Number of the Pandit for
   November, 1867.
Hunger and thirst oppress me sore,  
    And I am faint with toil:  
Thou shouldst not stay a bird of prey  
    Who claims his rightful spoil.

They say thou art a glorious king,  
    And justice is thy care;  
Then justly reign in thy domain,  
    Nor rob the birds of air."

Then cried the king, "A cow or deer  
    For thee shall straightway bleed,  
Or let a ram or tender lamb  
    Be slain for thee to feed.

Mine oath forbids me to betray  
    My little twice-born guest:  
See how she clings with trembling wings,  
    To her protector's breast."

"No flesh of lambs," the hawk replied,  
    "No blood of deer for me;  
The falcon loves to feed on doves,  
    And such is Heaven's decree.

But if affection for the dove  
    Thy pitying heart has stirred,  
Let thine own flesh my maw refresh,  
    Weighed down against the bird."

He carved his flesh from off his side,  
    And threw it in the scale,  
While women's cries smote on the skies  
    With loud lament and wail.
He hacked the flesh from side and arm,
   From chest and back and thigh,
But still above the little dove
   The monarch's scale stood high.

He heaped the scales with piles of flesh,
   With sinews, blood, and skin,
And when alone was left him bone
   He threw himself therein.

Then thundered voices from the air,
   The skies grew black as night;
And fever took the earth that shook
   To see that wondrous sight.

The blessed gods, from every sphere,
   By Indra led, came nigh;
While drum and flute and shell and lute
   Made music in the sky.

They rained immortal chaplets down,
   Which hands celestial twine,
And softly shed upon his head
   Pure Amrit, drink divine.

Then god and seraph, bard and nymph,
   Their heavenly voices raised,
And a glad throng with dance and song
   The glorious monarch praised.

They set him on a golden car
   That blazed with many a gem;
Then swiftly through the air they flew,
   And bore him home with them.
Thus Kāśi's lord, by noble deed,
Won heaven and deathless fame;
And when the weak protection seek
From thee, do thou the same.

Exercise 166.

[Note.—In the following exercises the rules of Sandhi, which affect the final and initial letters of complete words, are not observed. The student is to transliterate the passages into the Sanskrit character, correcting the Sandhi as he proceeds. He is then to translate the Sanskrit into English.]

Agnis uvāca | Na apas praveshtum śakshyāmi kshayas me atra bhavishyati | Sarāṇam tvām prāpnam asmi svasti te astu mahādyute || Adbhyaś agnis Brahmatas kshatram aśmanas loham utthitam || Teshām sarvatragam tejas svāsu yonishu śāmyati ||

Vṛihaspatis uvāca | Tvam agne sarvadevānām mukham tvam asi havyavāt | Tvam antar sarva-bhūtānām gūṭhas ārasi sākshivat || Tvām āhū ekam kavayas tvām āhū trividham punar | Tvayā tyaktam jagat eva idam sadyas nukyet hutāśana || Kṛtvā tubhyam namas viprās svuhaṃvijījām gatim | Gačchhati saha pat nibhiṣ sutas api eva śāsvatim || Tvayi āpas niḥitās sarvās tvayi sarvām idam jagat | Na te asti aviditam kineś trishu lokesu pāvaka || Svayonim bhajate sarvas viśasva apas aviśān kitas | Aham tvām vardhayishyāmi brāhmaṇais mantras sanātanais ||
Exercise 167.

Asth Trigartas nāma janaapadas. Tatra āsān grihapatayas trayas sūrītasāradhanās sodvaryās Dhana-kadhānyakadhānayākāhyās. Teshu jīvātstā na va-varsha varshāni dvādasa Daśakatākshas. Kshīnasāram śasyam oshadhyas bandhyās na phulavanta vanaspatayas; klīvās meghās; kshīnasrotasas sravantyas; pauksaścshāni palvalāni; nirnīshyandāni utsamanḍalāni; viralībhūtām kandamūlaphalam; avahinās kathā; galitās kalyāṇotsavakriyās; bahulībhūtāni tuskarakulāni anyonyam abhakshayan prajās; puryaluthan itastatas valākāpāṇḍurāni naraśirākapalāni; puryāniṇḍanta sūshkās kākamandālayas; śīnyībhūtāni nagaraagramakhavataputabhedānādīni. Te ete grihapatayas sarvadhāṇyaṇīcayam upayujya ajāvikatām gavalagaṇam gavām yūtham dāsidāsaṣajānam apatyāni jyesṭhāmadhyamabhārye ka kramaṇa bhakshhayitvā kanishṭhabhāryā Dhūminī śvus bhakshāṇīyā iti samakalpayan. Atha kaniyān Dhanyakas priyām svām attum akshamas tayā saha tasyām eva nisi apāsarat.

Exercise 168.

Deva mayā api paribhramatā vindhyātavyām ko api kumāras kshudhā tiṣhā tā kliśyān akleśārhas kvacit kūpābhāye ashtāvarshadēśīyo dyāśtās. Sa ca trāsagadgam avadat; Mahābhāga kliśtasya me kriyātām āryasāhāyyakam. Asya hi me prāṇā-pahārinīm pipāsām pratikartum udakam udānāt iha kūpe ko api vṛiddhas mama ekāśaraṇabhūtās patitas. Tam alam asmi na aham udbhartum iti.
Atha aham abhyetya vratahyā kayā api badham uttārya tam ca bālam vaṃśanālimukhodhritābhis adbhis phalais ca paṅkashais śarakshepočchritasya likukavrikshasya śikharat pāśhāṇapātitaś ca pratyō- nipaṭrānaṃvrittim āpadya tarutalanishnaṃs tam juraṇam abhavam: Tātā kasa eshas bālaṃ kas vā bhavāṃ katham ca iyaṃ āpād āpānā iti. Sas asrugaḍgadam agadat śrāyatīm mahābhāga.

Exercise 169.

Rājan dudhukhshasi yadi kshitidhenum enām
Tena adya vatsam iva lokam imam pushāna
Tasmin ca samyak anīśam pariposhyamāne
Nānāphalais phalati kalpalatā iva bhūmis

Exercise 170.

Aṣṭi Saurāśṭres śū Valabhī nāma nagarī; tasyāṃ Grihagupta-nāmmas Guhyakendratulyavibhavasyayavi nāvikāpates duhitā Ratnavatī nāma. Tām kila Balabhadrān sārtavāhānaputras paryānaishit. Tāyāpi navavadhva rahasi rabhavasvighnitasukhhas jhauṭiti dvesham alpetaram babandha, na tām punar drasḥtum ishtavān. Tām ca durbhagām tudā pra- bhṛiti eva na iyaṃ Ratnavatī Nimbavatī ca iyaṃ iti svajanāṃ pariṣṭanaṃ ca paribabhava. Gaṇa ca kasminścit kālāntare śa annaprayamānā kā me gatis iti vimpisantī kāmapi vṛiddhaparivrajikān mātra- sthānīyām devasheshakusumais upasthitām apasyat. Tasyāś puras rahasi sakaraṇum ruroda. Tāyā api asrūmukhyā bahuprakāram anunīya ruditakaraṇum

Exercise 171.

Yas kānumanyū prajahāti rājā pātre pratishthāpayate dhanum ca | Viśeshavid śrutavān kshipra-kāri tam survalokas kurute pramāṇam || Jānāti viśvāsa-yitum manushyān vijñātadosheshu dadhāti danḍam || Jānāti mātrām ca tathā kshamām ca tam tādriśam śrīs jushate saṁagrā || Sudurbalam nava-jānāti kauśit yuktas ripum sevate buddhipūrvam ||
Na vigraham rocayate balasthais kāle ca yas víkramam-sa dhīras || Prāpya āpadam na vyathate ka-dācit udyogam anviĉchati ca apramattas ||Duḥ-kham ca kāle sahate mahātmā dhurandharas tasya jītās supatnās || Na vaīram uddīpayati praśāntam na darpam árohati na astam eti || Na durgatas asmi iti karoti akāryam tam áryaśīlam param ā́hunas áryās ||

Exercise 172.

Vyāghri īva tishthati jarā paritarjayānti rogās ēna satravas īva prahuranti dehe | Āyus parisravavatī bhinnaghatat īva ambhā lokas tathāpi ahitam ácara-roti iti ētīram ||
Exercise 173.

Nástikán bhinnamaryádán krúrán pápamatau
sthitán | Tyaja tán juánam áśritya dhármikán upa-
sevya ča || Kámalobhagrahákirttrám pañcendriya-
jalám nádám || Nákam dháritimayím kvitvá janma-
durgání santara ||
SANSKRIT MANUAL;

PART III.

A VOCABULARY TO THE EXERCISES

IN

PROFESSOR WILLIAM'S SANSKRIT MANUAL.

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### Abbreviations Used in the Following Page

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VOCABULARY.
VOCABULARY.

[Observe.—Substantives and pronouns are given in the nom. c. sing. The gender of substantives of the first class is to be inferred from the terminations: thus all nouns ending in as are masculine, in or i feminine, in am neuter. Adjectives and participles are given in the nom. c. sing., masculine, feminine, and neuter. The final letters of crude forms are added in brackets, where differing from the nom. c. sing.; except in the case of words of the first three classes, the crude forms of which are easily ascertained by rejecting the termination s of the nom. c., e.g. sivas from sivas, agnis from agnis, bhūnas from bhūnas. The numerals after verbal bases denote the classes to which they belong, and the letters P. and A. indicate that they follow the Parasmaipada and Ātmane-pada respectively. The 3rd sing. pres. of each verb is also inserted in the brackets following it.]

Abandon, to, खच्च or परिन्धन् (1 P. खच्चति), ह्वा (3 P. जहाति).
Abandoned, खच्चास् -ता -तम्, परिन्धनस् -ता -तम्.
Abandoning, subs. खच्चास्, खच्चस्.
Abide, to (remain), ख्चा (1 P. A. तिछति, -ति).
Ability, शक्षित् f., सामस्थन्, व्यस्त.
Able, समर्थस् -था -थन्, चमस् -सा -सम्; as long as I am —, चावच्चक्षम्; to be —, श्रक्क (5 P. शश्वति).
Ablution, चाभिषेकस्, खाससं.
About, परितस्; (relating to) प्रति, प्रतीच्छस्, चहिःस्;
—to die, समस्थस् -प्रस् -पृः.
Above, उपरि, अघ्सम्.
Absence, अभावस्, परोचस्, विरहस्.
Absent, अवर्तमानस् -ना -नम्, परोचस् -चा -चम्.
Absorb, to, पर या निया (1 p. -पिन्वति).
Abstraction, प्रभवाहारस्, समाधिस् m.
Abstruse, निगृठस् -ढा -ढम्, निगृठार्थस् -थी -थम्.
Abundance, बाजव्रस्; (of food) सुभिच्छम.
Accompanied, सहितस् -ता -तम्, संबृहतस् -ता -तम्; expressed by स at the beginning of a comp., see Gram. 769.
Accompany, to, अनुया or समनुया (2 p. -वाति).
Accomplish, to, साध् (in caus. साधयति), समाप् (in caus. -आपयति).
Accomplished, सिद्धस् -ढा -ढम्; (clever) गुजवान् -वति -वत् (त).
Accomplishment, सिद्धिस् /; समाप्तिस् /.
According to, यथा, अनुरूपम्.
Accordingly, तथैव, ततस्.
Account, कथा, परिगणना; to give a full —, सवं कथ्
(10 p. कथयति), परिगणना बू (2 p. बचति); on that —, तेन हितना.
Accumulate, to, संक्ष (5 p. A. -चीनोति, -चिनूति).
Accuse, to, भिंतिज्ज् (7 p. -युज्जति), भिंतिज्जप् (6 p. -चिपति).
Achieve, to, साध् (in caus. साधयति), समाप् (in caus.
-आपयति).
Achieved, to be, fut. pass. part. साधस् -धा -धम्,
-धानीयस् -था -थम.
Acquainted, परिचितस् -ता -तम्, ब्यातस् -ता -तम्; to
become — with, चा (9 P. A. जानाति, जानीति, ind. pass. part. चाला).

Acquire, to, चाप or प्राप (5 P. -चापोति).

Acquired, प्राप्तस् -ता -सम्, चवापस् -ता -सम्.

Acquirement, प्राप्तिस् f., चवाप्तिस् f., चापस्.

Across, पारस् or चन्तरस् (at the end of a comp.).

Act, to (in a particular way), च (8 P. A. करोति, कृष्टि);

to — justly, न्यायं च.

Act, कर्म n. (न.), कार्यम्, चेष्टितम्.

Action, कर्म n. (न.), क्रिया.

Active, उदयोगी -गिनी -चिय (न.).

Addicted, रतस् -ता -तम्, प्रसक्तस् -ता -कम्, चासक्तस्
-ता -कम्; — to sensual objects, विषयो -विषियो
-चिय (न.).

Address, to, नू (2 P. त्रवीति), चन्त्रभाष् (1 A. -भाषति).

Address, वाकम्, वचनम्, चन्त्रवादस्.

Admire, to, प्रस्तु (1 P. -प्रस्तति), चाप (1 A. चापति).

Adore, to, पूज (10 P. पूजयति), चर्च (1 P. चर्चित).

Advance, to, प्रया (2 P. -याति), प्रचल् (1 P. -चलति).

Advantage, चर्चितस्, फलम्, चापस्.

Adventure, चरित्रम्, चेष्टितम्, वृत्तान्तस्.

Advise, to, उपदीश् (6 P. -दीशयति), शिश् (10 P. शिशयति).

Affair, कार्यम्, कर्म n. (न.), चापारस्.

Affection, चन्त्ररागस्; selfish —, भभलम्.

Afflicted, पीडितस् -ता -तम्, चातुरस् -रा -रम्, तासस्
-ता -सम्.

Affliction, शीृङ्खल, दुःखम्, शोङ्खस्.
Affrighted, चासितस् -ता -तम्, भीतस् -ता -तम्, भयातस् -ता -तम्.
Afraid, भीतस् -ता -तम्, चासस् -ता -तम्, भयान्तिस् -ता -तम्.

After, पशुत, परस्, चाभंतरस्; — this, चात्: परस्.
Afterwards, तत्पशुत, तत्परस्, चाभंतरस्.
Again, पुनर्, पुनर्पि, भूयस्.
Against, प्रति; — a time of distress, आपद्धेंम.
Age (period), युगम्; (of life), आचुस् n., वयस् n.;
old →, वृत्तलम्, चरा.
Agitated, चुभ्यस् -व्या -व्यम्, प्रमथितस् -ता -तम, धूतस् -ता -तम.
Ago, इत: पूर्वम्, इत: पूर्वम्; six months —, ययमासा-भन्तरिष्य पूर्वम् or ययमासाभन्तरिष्य गति.
Agree, to, अनुमन् (4 a. -अन्ति).
Agriculture, धार्यस् f., कर्षणम्, धारिकम् n. (न).
Aim (purpose), अभिप्रायस्, चिकिर्धितम्.
Air, आकाशस्, वायुस् m., नाभस् n.
Alarmed, भीतस् -ता -तम, चसस् -ता -तम, भयार्तिस् -ता -तम.
Alas, कदम्, हा, ह्वतो असि (= Latin perii).
Alight, to, चावतु (1 p. -धरति); (as a bird), पत् (1 p. पतति).
Alike, adv. समस्, तुभ्यम्.
Alive, जीवन्-वति-वत् (त), सजीवस् -वा -वम्; escaping
— from his fall, यद्रा न समिर पातिन.
All, सकलस् -वा -व्यम्, सकलस् -ता -तम्; — at once,
Chaturata, drakshat; — together, chatur; — sorts of medicinal herbs, sakalasādhya, f. pl.; in — directions, sarvatās, samanatā.

Allegation, aśeṣas, bācham.

Alleviator, ūttānaḍás; — of all distress, prānātirāhita m. (तृ).

Alliance, sambhūs m., sambhānas.

Allotted, vismata-ta-tam; (as time) niyata-ta-tam.

Alone, adj. ākāśī -kini -ki (नू), āsthashaya -ya -yam; adv. kevalam.

Along, abhū (prefixed, see Gram. 760); — with, sah.

Also, ch (see Gram. 912), cāch, ēcham, cācham.

Alteration, parikāmas, vibhikāva, vibhikāras.

Although, svayāpi.

Always, sarvadā, tadā, satatam, nibbanam.

Amrit, amṛita (nectar conferring immortality), āmrutam, pīyūpam.

Ancient, āntaravata -nī -nem, purāṇam, -sa -sa, chеr̥naṃ -nī -nem; in — times, pura, āntarvan vaiči.

And, ch (see Gram. 912), tathā.

Anga (name of a Prajā-pati), ātraks.

Anger, kopa, kōṇas; in —, sakopam, koṭin.

Angry, kuḍam -da -dham, sakopam -pam, kuṭipita -ta -tam; to be —, kuḍ (4 p. kuḍaḥti), kuḍ or prakūḍ (4 p. -kuḍaḥti).

Anguish, paritapam, pīḍā, dūkham.

Animal, januṣ m., prāṇi m. (नू); (beast) pānus.
Animated, चेतनस् -नी -नम्; no longer — by passion (lit. having abandoned passion), परित्यक्तव्यम्
-दा -द्रम्.
Another, जयस् -न्या -न्यव; इतरस् -रा -रत्, परस् -रा -रम्, चयप्रस् -रा -रम्.
Answer; to, प्रतिश्रृ (2 प. -न्यश्रृति), प्रतिभाष (1 आ. -न्यभाषति).
Answer, प्रतिवचनम्, प्रतिवाक्षम्, उत्तरम्.
Anxious, चिन्तापरस् -रा -रम्, उद्धिगन्स् -र्या -रस्, उद्युक्स् -का -कम्.
Any, किदित् m. काचित् f. किदित् n., को स्रि m. कापि f.
किमपि n., कधन m. काचन f. किधन n.
Anything, किदित्, किमपि, किधन.
Appear, to, दृश् (in pass. दृश्यते); प्रतिभा (2 प. -भाति).
Appease, to, शम् (in caus. शमयति); to be appeased, शम् (4 प. शमयति).
Appellation, नामधेयम्, संप्र, चर्मधैनम्; under the — of Munis, सुनीतिश्रेष्ठ.
Appetite, चुमुचा, चुधा.
Application, उपयोगस्, प्रयोगस्, प्रयोजनम्.
Apply, to, प्रयुज् (7 प. आ. -युक्ति, -युक्ति); to — pressure, पीडा (10 प. पीडयति).
Appoint, to, नियुज् (7 प. आ. -युक्ति, -युक्ति), खा (in caus. खापति).
Appointed, नियुज्ञस् -ता -कम्, निच्छप्तस् -दा -तम्.
Apprehension, शक्सा, अशक्सा, भयम्.
Approach, to, अधिगम् or उपागम् (1 प. -सच्छति).
Approve, to, अनुमन or समन् (4 आ. -समयति).
Apsaras (celestial nymph), अप्सरास् न (अप्सरा).  
Arduous, दुःखरस् -रस or -री -रस; — exertion, महान् क्षेष;.
Arise, to, उत्था (1 P. -तिष्ठति); (to come into being)
सञ्जा (4 A. -जायते).
Arjuna (third of the five sons of Pāṇḍu), अर्जुनस्,
पार्श्वस्, फाल्युनस्.
Arm, बाहस् m., भूमस्, दृष्टि m. (सू).
Armed, सारुपस् -धा -धम्, शस्त्रपालिस् -पश्य -शि.
Arms, अक्षम, शस्त्रम्, आयुपास्.
Army, सेना, सैन्यम्, चमूस् न.
Arrival, आगमनम्, आगमस्, उपस्थितिस् न.
Arrive, to, आगम् (1 P. -गच्छति), प्राप् (5 P. -आमोति).
Arrived, आगतस् -ता -तम्, प्राप्तस् -ता -सम्.
Arrow, शरस्, वायस्, रूपस् m.
Art, शिल्प; (skill) निपुणता.
Arya (name of the Sanskrit-speaking people of
India), आर्यस्; called — आर्यनामकस् -मिका -कम.
As, यथा, रूब; — far — यावत्, च च (prefixed to the
abl. see Gram. 730); — long — यावत्; — if, रूब.
Ascend, to, आश्रय ह or आधिस्रय (1 P. -रोहति).
Ascertain, to, ज्ञा (9 P. A. जानाति, जानीतें), निष्पूत्र (10 P. -रूपयति).
Ascetic, तपस् m. (न.), योगी m. (न.), तपसस्.
Ashes, भूस् n. (न); reduced to —, भूहल्लतस् -ता -तम.
Ask, to (request), याच् (1 A. याचतिः); (inquire) प्रश्च or परिप्रश्च (6 P. -पूर्ज्जति).
Asleep, सुमस् -सा -सम, प्रसमस् -सा -सम, श्वितस् -ता -नम.
Aspect, रूपम्, आचारितः /; of terrible —, दाशाशालितः -तिः -ति.
Aspire, to, अभिनेन (1 P. -स्थिति), सृज (10 P. सृजयति).
Ass, गद्देभस्, खरस्.
Assemble, to, (intrans.) सहस् or समागम (1 P. -न्यासः); (trans.) सहस् (in caus. -न्यासः).
Assembled, समागतस् -ता -नम, समुपागतस् -ता -नम, समेतस् -ता -नम.
Assembly, समागमस्, समाजस्, सभा.
Assent, to, अनुष्ठा (9 P. -जानाति), प्रतिश्रु (9 P. A.
-गृहाति, -गृहती).
Assert, to, वद (1 P. वदति).
Assiduous, उद्विधी -गिनी -गि, परायुक्तस् -शा -स्म.
Assign, to, निर्दश (6 P. -दर्शति), नियुक्त (7 P. A.
-युक्ति, -युक्ति).
Assigned, निर्दशस् -शा -नम, नियोजितस् -ता -नम.
Assistance, साहाय्यम्, साहाय्यम् n. (ि).
Associated, सहितस् -ता -नम, संयुक्तस् -शा -नम, सामान्यस् -न्या -नम.
Assured, सुनिश्चितस् -ता -नम, असंशयस् -शा -वम.
Astride, adv. पाद्री पृष्ठक्ष छल्ला.
Astrologer, ज्योतिः, ज्योतिर्षिकस्, मौदरंतस्.
Asura (a demon, enemy of the gods), ब्रह्मस्.
Asylum, आश्रयस्, गतिः /.
At, expressed by the loc. c.; — that time, तत्कालि, तस्मिन कालि; — the time when, चहः; — first.
Atmospheric, आवाषन्, आवारीम, नभस्.
Atom, परमाणुभ् m., ऋणुभ् m.
Atonement, प्रायश्तितम्, निप्रकृतिः f.
Attached, आस्रकस्त -ता -कम्, प्रस्रकस्त -ता -कम्, चनु- रकस्त -ता -कम्.
Attack, to, उपढ़ (1 p. -द्वचति), आक्रम (1 p. -क्रमति).
Attain, to, प्राप् (5 p. A. -आपोति, -आपुर्वति), लभू (1 A. लभते).
Attainment, लाभस्, प्राप्तिः f., उत्प्रचतिः f.
Attempt, to, यत् (1 A. यत्ते), उचस् (1 p. -वचति).
Attend, to, हृ (5 p. हृणोति), आकर्ष (10 p. -कर्षचति).
Attendance, सेवा, उपासनम्, परिचया.
Attendant, लेखकस्, परिचरस्, किद्धरस्.
Attended, सतितस्त -ता -कम्, समेतस्त -ता -कम्, समवितस्त -ता -कम्.
Attending (being present at), उपस्रितस्त -ता -कम्, समु- परिक्षितस्त -ता -कम्.
Attention, चवधानम्; to pay —, चवधानं क (8 p. A. करोति, कृष्टि).
Attentively, सावधानम्, एकायमना भूवता.
Attract, to, आक्षय (1 p. -कष्टति, pass. -कष्टते).
Auspicious, सुभस्त्र -भा -भम्, कथाण्यस्त्र -णी -वस; an — moment, शुभलग्नम.
Austere, उपस्त्र -या -भम्, तीन्त्रस्त्र -या -भम्.
Austerity (penance), तपस् n.
Author, निवन्धा m. (स्त्री); — of a Darsana दर्शनकारकस्.
Authoritative, प्रामाणिकस् -की -कम्.
Autumn, शरत् f. (दुः), शरकालस्.
Avarice, लोभस्, घनजोभस्, अर्थकामस्.
Avaricious, लुभ्यस् -अष्ट -अष्ट, घनजलुभ्यस् -अष्ट -अष्ट, अर्थलुभ्यस् -अष्ट -अष्ट.
Avert, to, अपूर्वत् (in caus. -वर्तयति); what can — it? तस्य शान्ति: कैति.
Avoid, to, वृज् or परिवृज् (in caus. -वर्जयति).
Await, to, अप्रेष् or उद्दोष् (1 a. -द्दधति).
Away, expressed by अप्र prefixed; away! अपेहि; when Râma was —, विना रामस्.

Back, पृढम्; behind the —, पृढतस्; adv. expressed by प्रति prefixed, as in प्रति 'to give back.'
Bad, पापस् -पा -पम्, दुष्टस् -छा -छम्, कुष्मितस् -ता -तम्.
Balance (scales), तुला.
Bank (of a river), तटस् -टम्, तीर्म, कूलम.
Bar (obstacle), विन्धस्; (sand-bank) सेकतम्.
Bard (heavenly musician), गन्धर्वस्.
Bare, नगस् -गना -गम्, अनावृतस् -ता -तम्.
Bark, subs. वक्तलम्, बक् f. (च).
Barley, यवस्, यवकस्.
Base, चुर्द्रस् -द्रा -द्रम्, नीचस् -चा -चम्, अधमस् -मा -मम.
Bathe, to, खा (2 p. खाति).
Bathing, subs. खानम्, अभिषेकस्.
Be, to, चास् (2 P. चास्ति), मू (1 P. भवति); to cease to नृवृत्त (1 A. नृवृत्ति).

Bear, to (carry), वह (1 P. A. वहति, -ति); (endure) सह (1 A. सहति); to — fruit, फल (1 P. फलति).

Bear (the animal), चाचस, भक्ष.

Beast, पश्चन् m., मृगस्, जनुस् m.; — of the forest, मृगस्.

Beat, to, तड़ (10 P. ताड़णयति), हृद्र (2 P. हृद्रति).

Beauteous, चाक्षस्-वी-ब, सन्तरस्-रा or -री-रम.

Beauty, खृष्म, कान्तिस्; सीन्द्रयम.

Because, यतस्, यत्, येन.

Become, to, मू (1 P. भवति); (befit) युज् (in pass. युज्यति); anger becometh not the wise (lit. whence can there be anger in the wise?), कौधि ज्ञानवतां कुन; as becomes you, यत् तव सद्भोम.

Before (of place), अग्रे, अग्रत्स, पुरस्यात, साचात, समचस्; (of time) प्राृक्, पूर्वम् (see Gram. 917).

Beg, to, अर्थ् or प्रार्थ् (10 A. अर्थयति).

Begin, to, आरम्भ or प्रारम्भ (1 A. -रमस्).

Beginning, आरम्भस्, प्रारम्भस्, आदिस् m.; having a → सादिस्-दिश-दि; without →, आदिस्-दिश-दि; without — and without end, आवान्त्ववर्चितस् -ता-तम.

Behind, पश्चात्, चनु prefixed.

Behold, to, द्रृश्य (1 P. पश्चति), द्वृच (1 A. द्वृचि).

Being, subh. भूतम्; (living creature), जनुस् m.

Belief, विद्या, भक्तिस्; system of —, मतम.

Believe, to, विद्या (3 P. -द्विधायति), स्वीद्ध (8 P. -करति).
Belong, to, expressed by नस्त (2 p. नस्ति) or भू (1 p. नवति) with gen. See Gram. 816.

Below, बचस, बच्यात्, तले.

Bend, to, (trans.) नस्त्र or बचानस् (in caus. -नस्त्वति);
(intrans.) नम्त्र (1 p. नमति), बच्येश्व (1 p. नमीभवति).

Beneath, बचस, बच्यात्, तले.

Benefactor, हितकरस्, उपकर्षा m. (तै).

Benevolence, झपा, ट्या; universal —, नैची सर्व-भूतेषु or समस्तभूतेषु.

Bent, नसत -ता -तम्, प्रसतस -ता -तम्, नमस -या -यम्.

Bereft, हीनस -ता -नम्, वर्जतस -ता -तज्, हुतस -ता -तम.

Besides, prep. भवते with abl. or acc., विना with instr. or acc.

Best, उत्तमस -मा -भम्, श्रेष्ठस -ठा -छस, परमस -मा -सं;
adv. उत्तमस्, श्रेष्ठस.

Bestow, to, दा or प्रदा (2 p. -द्वति or 1 p. -द्यति).

Betray, to, प्रदा (3 p. -द्वति), लब्ध (1 p. लवजति).

Better, भद्रतरस -रा -रस्, श्रेयान -यसी -यस् (स्); adv.
वरस्, भद्रतरस.

Between, मध्य, अथवारे, अन्तरे.

Beverage, पानस्; — of immortality, अमृतम्.

Bewail, to, विलस (1 p. -ल्यति), परिद्वेष (1 p. -द्वेषति).

Bhágírathí (an epithet of the Ganges), भागीरथी.

Bharad-vája (a sage, son of Bṛhas-pati), भरदवाजस.

Bharata (name of a king), भरतस.

Bheel (name of a barbarous tribe), भीलस.

Bhíshma (uncle of Pándu and Dhṛita-ráshtra), भीष्मकस्.
Big, विपुलस् -ला -लम्; — with young, आसन्नप्रसबस् -वा -वम्.
Bind, to, बन्ध् or निबन्ध् (9 प. -वन्द्यायति).
Bird, पक्षी m. (न), खंसस्, खेचरस्, विहंसस्, विहंसस्, विहंसस्; a young —, पविश्रावकस्.
Birth, जन्म n. (न), उत्पत्तिस्, उत्पवस्.
Bitterly, उत्यूम्, सकुष्ठस्.
Black, गृङ्गस् -शा -शम्, चसितस् -वा -वम्, श्रामस् -वा -वम्.
Blaze, to, जल् or प्रजल् (1 प. -जलति).
Blaze, subs. जलस्, जलस्.
Blazing, जलन् -जनो -जनत् (त), प्रजलितस् -वा -वम्.
Bleed, to, रक्तं मुच् (6 प. मुक्ति); (die) मृत् (6 ए. मर्यादि).
Blessed, धन्यस् -वा -वम्, मद्यस् -वा -वम्, सिद्धस् -वा -वम्.
Blessing, subs. आशीस्, आशीवदस्.
Blind, adj. धन्धस् -वा -वम्, धन्धकस् -वा -वम्, धच्छस् -चस् -द्दस् -द्दस्.
Bliss, सुखस्, परसुखस्.
Blockhead, मूर्वस्, बर्बरस्.
Blood, रसूक्तं n. (श्रृंगितम्, शेलिरस्, रत्नम्.
Bloom, in full, विकसन् -सन्ति -सत् (त):
Blossom, पुष्पस्, कुसुमस्, मुकुसस्.
Blow, to, वा or प्रवा (2 प. -वायति).
Blow, subs. आघातस्, प्रहारस्.
Blown away, अपघातस् -ता -तम्, अपिल्लस् -ता -तम.
Blue, नीलस् -ला -लम्, नीलवर्षस् -या -यम्.
Board, फलक्स -कम्, दीर्घकायम्; to go on — a ship, गामु माधु (1 p. -रोहिति).
Boast, to, विकाय् (1 लं. -कथि).
Boat, नौस्, नौका, उडुपस्.
Bodily, शारीरिकस् -की -कम्; — existence, संसारस्.
Body, शरीरम्, कायस् -यम्, देहस् -हम्.
Boiled, जलितस् -ता -तम्; rice — with sugar, मिथ्यात्रम्.
Bond, वन्धनम्, वन्धस्, पाशस्.
Bone, खस्चि n. See Gram. 122.
Book, शस्त्रम्, पुस्तकम्, ग्रन्थस्.
Border (of a river), तीरम्, कूलम्, तटस् -टम्.
Born, to be, जन् (4 लं. जायति); जन्म दुः (4 लं. -पचति).
Born, जातस् -ता -तम्, जानितस् -ता -तम्, जन्मस् -त्रा -त्रम्.
Both, adj. उभी m. du.; adv. च — च see Gram. 912.
Bottle, काचुपी, काचपाचम.
Boundless, अभितस् -ता -तम्, अणरितस् -ता -तम्.
Bow, to, (intrans.) प्रणम (1 p. -शमति); to — down to any one's feet, पादयो: प्रणिपत (1 p. -पति).
Bow (the weapon), धनुस् n., चापस्, कामुकम्.
Box, भाष्मम्, पात्रम्, आधारस्.
Boy, बालस्, बालकस्, कुमारस्.
Brahma (the supreme spirit), ब्रह्म n. (न्).
Brahmá (the creator), ब्रह्मा m. (न्).
Bráhman, ब्राह्मणस्, विप्रस्, द्विजस्, द्विजातिस् m.
Brahmanhood, ब्राह्मणल्यम्, ब्राह्मणस्.
Brave, शूरस् -रा -रम्, वीरस् -रा -रम्, पराक्रामकस् -ना -नम्.
Bray, to, खरानार् डूढ़ (8 P. A. करोति, कृतम्).
Break, to, भख्त्र (7 P. भज्जति), भम्मृ (7 P. भम्मति).
Breast, बचस् n., उरस् n.; (of a female) खणस्, पयोधरस्.
Breath, प्रारस्स, अस्सस् m.
Brick, रोकका, टृटका.
Bridge, संतुस् m., पिपडलस्.
Brightly, तेजसा, काल्या, विमलम्.
Brightness, तेजस् n., श्रेष्ठाः f., शोभा.
Brilliant, तेजस्वी -स्वी दिन -स्वि (न), तेजोमयस् -यि -यम्.
Bring, to, आनी or उपानी (1 P. -न्यति); to — forth, प्रसु (in pass. -सूति).
Brink, तीरम्, कूलम्, तटस्.
Broken, भक्सस् -जना -जनम्, भक्सरस् -जना -जनम; — up, भक्सानस् -ना -जनस् (pres. pass. part.).
Broken-hearted, भक्साद्यस् -या -यम्, द्वलहद्यस् -या -यम्.
Brook, स्त्रीतस् n., चर्चनद्विती.
Brother, भाई m. (तृ).
Brute, शशुस्स m., तिरंड़ m. (डूढ़).
Build, to, निर्माण (2 P. -माणि).
Bundle, भारस्, गुज्जस्.
Burn, to, (trans.) द्रृढ् (1 P. द्रृढ्यति); (intrans.) द्रृढ् (4 P. द्रृढ्यति or in pass. द्रृढ्यते).
Burning, द्रव्यमानस् -ना -नम्, द्राहकस् -हिका -कम्

Burnt, द्रग्धस् -ऋा -घम, तस्म -रा -सम्, सुघस् -ढा -घम.

Burst, to, (intrans.) भ्रू (in pass. भ्रवति).

Business, कार्यम्, वापारस्, ववहारस्.

But, तु, किन्तु; who — myself, सत्: कोःन्यः; — how?

नानु कधम.

Buy, to, श्री (9 P. A. श्रीषाति, श्रीषोति).

By (denoting the agent, etc.), expressed by the instr.; (near) समीचि निकटे.

Cairn, झिलोकरस्, प्रस्थरचितिस्.f.

Cake, चर्पूपस्, पिटकस.

Calamity, विपत, f. (ढू), व्रापत, f. (ढू), विपत्तिस्.f.

Calcutta, कलिकाता.

Call, to (name), श्रभंधा (3 P. -श्र्या); (summon)

आड़ि (1 P. -आड़िते); to — upon, प्रार्थ (10 A.

-अर्थचत); to — one’s own, खाकीम् देति बदू

(1 P. बदृति).

Call, subs. आत्त्रासम्, सत्त्रोधनम्.

Calm, adj. शान्तस् -ला -नम्, प्रस्नतस् -ता -नम; (having

placid waters) शान्तोकस् -का -कम्.

Calumniate, to, परिवदू (1 P. -वदृति).

Can (to be able), श्रु (5 P. श्रुषोति; pass. श्रुषते).

Candidly, निर्ज्ञपटम्, निर्ज्ञायम्, बलसम्.
Capable, चमसू -मा -मम, समर्थसू -था -थम, चोमसू -म्या -म्यम.
Capture, to, यह (9 P. गृहात्ति), समाह (1 P. -हरति).
Caravan, सार्थसू; leader of a —, सार्थवाहसू.
Care (diligence), चतबसू, प्रयतसू; being under his —,
तन पुथमासू -शा -शम.
Carefully, चततसू, चलीन, प्रयततसू.
Careless, प्रमतसू -ता -तम, निरपेचसू -शा -शम, चन-
वाहितसू -ता -तम.
Caress, subs. च्छलितितम्; used to caresses, परिचि-
तालितितसू -ता -तम.
Carriage, चानम, वाहजम, रथस.
Carried, चहसू -ढा -ढम; — away, च्छपनितसू -ता -तम,
च्छपोढसू -ढा -ढम.
Carry, to, यहू (1 P. वहरति); to — off, च्छपवहू, च्छपहू
(1 P. -हरति).
Cart, शकटसू, वाहजम.
Carve, to, निढत (6 P. -हनाति), च्छवक्षत्त (7 P. A.
-च्छणाति, -च्छले).
Case, चर्चसू, वृत्तातासू; as the — is, चर्चार्म; such
being the —, तथा सति; it is the same in the
— before us, प्राक्ति -पि तुल्यम.
Cast, to, चिप (6 P. चिपति), चसू (4 P. चक्षति); to —
the eyes, दृष्टि पत् (in caus. पातयति); to — up
(deposit), चास.
Cast, pass. part. चितसू -ता -तम, चकसू -खा -खम,
पातितसू -ता -तम.
Caste, वर्णस, जातिस, f.; the four castes, चारवर्णम.
Cat, माणिकस, विकालस, ब्र्ह्मस, m.
Catch, to, चढ़ (9 p. गृहावति), धड़ (1 p. धरति); to —
hold of, चढ़.
Cause, to, अनं (in caus. अननयति), उत्पद्दृ (in caus
-padyatit).
Cause, कारणम, हेतुम, m., निमित्तम; instrumental —,
निमित्तम; material —, उपदानकारणम.
Causing, subs. हेतुम.
Cave, गुहा, गहरम, कन्द्रस.
Cease, to, विरम (1 p. -रसति), निवृत्त (1 ल. -वर्तते).
Celebrate, to, प्रशंस (1 p. -प्रसति, pass. -प्रश्नते), खृत्
(10 p. खृतयति).
Celebrated, कीर्तितस -ता -तम, विश्रुतस -ता -तम, प्रशितस
-ता -तम, ख्यातस -ता -तम.
Celebration, अनुषानम; which have left only the
legends of their —, कपालशयस -वा -यम.
Celestial, दिवसस -वा -वम, दैवसस -वी -वम.
Ceremonial, आचारसस, विधिस, संस्कारसस
Ceremony, कृयास, विधिस, m.
Certain, धृवम -वा -वम, निशितस -ता -तम; (some),
काश्चित काश्चित निशित, एकस -का -कम.
Certainly, ग्रवयम, धृवम, नूनम.
Change, विक्रियास, परिशासस, विपयस.
Chaplet, माला, माण्डम, सरक्रु f. (ब्र).
Charge (commission), अधिकारस, नियोगस.
Chariot, रथस, खन्नस.
Charms (spells), मन्त्रम्; (beauty) रूपम्, शोभा.
Chased, चरुमतस् -ता -तम्, चरुधाबिंतस् -ता -तम्.
Cheerfully, सहस्त्रम्, सानन्द्रम्.
Cherishing, pres. part. उद्हरन् -रत्री -रत् (त).
Cherishing, subs. परीपालनम्.
Chest (breast), उरस् n., बचस् n.
Chief, subs. पतिस्, ईर्खरस्, ईश्वर्स्.
Chief, adj. परमस् -मा -मम्, परस् -रा -रम्, प्रधानस्
-ना -नम्; adv. प्रधानतस्, प्रधान्यतस्.
Child, बालस्, दारकस्, शिशुस् m.
Choice, वर्षम्, वरस्.
Churn, to, मन्त्र (9 P. मण्डत), मध् (1 P. मण्डत).
Churned, मधितस् -ता -तम्, प्रमधितस् -ता -तम्; (pres.
pass. part.) मध्मानस् -ना -नम.
Churning-stick, मन्त्रा m. (मधिन, Gram. 162).
Circumstance, वृत्तम्, वृत्तान्तस्; all the circumstances
of, वृत्तावृत्तम्.
Citizen, पीरस्, पीरवणस्.
City, नगरस् -री, पुरस् -री.
Claim, to, प्रार्थ (10 A. -प्रार्थत), स्नीक (8 P. -क्रोति).
Clear, प्रसन्नस् -ता -तम्, विस्मलस् -ता -तम्; निर्भेकस्
-ला -लम्.
Cling, to, आवलम् (1 A. -लमत).
Cloud, मिठ्ठस, घनस, अभ्रस, जीमूतस, परजन्यस, बलदस.
Clown, वृणलस, जानपदस.
Club, लगुडस, गद्रा, परिघस; — in-hand, लगुडङ्गस
-ला -लम.
Cocoa-nut, नारिकेलस, नारिकेलसं.
Cock, कुकुटस, चरणायुधस.
Coin, सुद्रा, टक्कस, निस्कस-कम.
Cold, शीतस -ता -तम, शीतलस -ला -लम, शिशिरस -रा -रम.
Collect, to, चि or सक्षि (5 प. अ. -चिन्नोति, -चिनुते).
Colony, अधिवासस m. pl., प्रदेशवासस m. pl.
Colour, वर्षस, रागस, रक्षस.
Come, to, आगम् (1 प. -गक्तित); to — out of, निर्गम, निस्सू (1 प. -चरति); to — upon, आकम् (1 प.
-कामति); to — to know, परिा (9 प. अ. -जानाति,
-जानोति); the life to —, परलोकस.
Comfort, सुखस, सनोयस.
Coming, pres. part. आगमन -कृती -कृत (त).
Command, to, आदेश (in caus. -चापयति), आदेश (6 प.
-दिशति).
Command, subs. आदेशा, आदेशस, नियोगस.
Commence, to, आरस् or प्रारस् or समारस् (1 आ. -रभते).
Commerce, वाणिज्यम, विशुधषयम.
Commit, to, स (8 प. आ. करोति, कृष्णि), आचरु (1 प.
-चरति).
Common, सामान्यस -न्या -न्यम, साधारणस -ला or -खे
-लम; che — people, साधारणा जना: m. pl.
Communication, संवापस्, चालापस्, संभापस्.
Community, सामान्यम्; — of origin, एकमूललम्.
Companion सहायस्, सहचरस्.
Company, सहायता, साहचर्यम्.
Compassion, द्वाय, छपा, काज्ञघम.
Compel, to, expressed by the caus. with बलात or बलन.
Complain, to, विस्त्र (1 p. -कर्पति), पंरिद्रेव (1 a. -द्रेवति).
Complete, to, समाप (in caus. -ञापयति).
Completely, अशुष्टस्, अशिलेन, सम्पक.
Composed, विरचितस् -ता -तम्, कल्पितस् -ता -तम्,
चरितस् -ता -तम्.
Condition, चवस्था, द्वाशा, भावस्.
Conduct, to, अन्ती (1 p. -नयति).
Conduct, subs. अचायस्, प्रवृततिस्, चरितम्.
Confession, सीकरास्, बड़ीकारास्.
Confidence, विश्वासस्, प्रब्ध्यस्, समाज्ञासस्.
Confinement, वन्धनम्, रोधस्, जिरोधनम्.
Conformable, अनुभूस् -पा -पम्, सद्भृशस् -शी -शम्.
Conformity, अनुभूथम्, अनुसारस्; in — to, अनुभूत with acc., अनुसारिय in comp.
Confounded, अकुलितस् -ता -तम्, बकुलितस् -ता -तम.
Conquer, to, जि (1 p. a. -जयति, -ति), पराजी (1 a. -जयति).
Conquered, जितस् -ता -तम्, पराजितस् -ता -तम्, परा-
भूतस् -ता -तम्.
Consent, to, सम्मन् or अनुमन् (4 p. a. -नयति).
Consequence, फलम्; in — of, प्रयोगतस्, or expressed
by the abl.
Consider, to, चिन्त् (10 p. चिन्त्यति), धी (1 p. धायति).
Consign, to, द्व or सम्म (in caus. -द्वर्पयति), प्रतिपद्ध (in caus. -पाद्यति).
Consisting of, मंत्रस् -ते -यम affixed; आत्रकस् -विश्रा -कम्, रूपस् -पा -पम (at the end of a comp.).
Constant, निजस् -वा -यम, सनातनस् -ती -नम.
Consternation, विश्रायस्, चासस्, सन्तासस्.
Constitute, to, (trans. )व्या (in caus. व्यापयति).
Construct, to, निमा (2 p. -माति), द्व (8 p. A. करोति, कुष्ठि).
Consultation, मन्त्रस्, समाल्पम्, संवादस्.
Consume, to (burn), दूह (1 p. दूहति, pass. दूहति).
Consumed, दूधस् -ग्धा -ग्धम्, भद्रस् -उा -उम्, नागितस् -ता -नम.
Contact, संस्मृतस्, स्थितस्, सज्जस्.
Contend, to, युध्य (4 A. युध्यति), वियहृ (9 p. A. -गृहार्ति, -गृहीति).
Contentment, सन्तोषस्, रस्युहा, निराकांचा.
Contest, कलहस्, वियहस्, विरोधस्.
Continue, to, प्रवृत (1 A. -वर्तति).
Contrive, to, प्रचिल्ल् or उपांय प्रचिल्ल् (10 p. -चिल्ल्यति).
Convenience, सुखस्; at your —, तव प्रसाविन.
Conversation, आत्रापस्, संबापस्, कोष्टपक्षनम्.
Convolve, to, समाहे (1 p. -हयति); to — an assembly,
समां द् (8 p. A. करोति, कुष्ठि).
Cool, शीतस् -ता -तम्, शीतलस् -ला -लम्, शिशिरस् -रा -रम्.
Cool-rayed, शीतांशुस् -शुस् -शु.
Cord, रज्जुस् f., गुजस्, सूचम्; (for churning) नेत्रम्.
Corded, संगुजस् -शा -शम्; रज्जुबद्धस् -बा -दम्.
Correctly, यथार्थम्, यथात्थम्, यथावत्.
Corrupt, to, दुष् (in caus. दूषयति).
Cottage, उटजस्, वेरस n. (ँ).
Cotton, तुलस -लम्, तूलकम्, पिंचुलस्.
Country, देशस्, प्रदेशस्, विश्वस.
Courage, वीर्यम्, वीर्यम्, पराक्रमस्.
Course (of a river), प्रवाहस्, रयस्; in — of time, कालेन गच्छता.
Court, सभा; — of law, व्यवहारमण्डपस्.
Court-yard, गृहालक्षम, प्राइलक्षम.
Cow, गौस f. (गी, see Gram. 133).
Crawl, to, सूप or विसूप (1 P. -सपति), उरसा गम् (1 P. गच्छति).
Create, to, सृज् or विसृज् (6 P. -सृजति).
Creating, desirous of, सिसृजस् -चुस् -चु.
Creation (the universe), संगम, विश्वम.
Creator, सत्यम m. (तृत), धाता m. (तृत); — of the universe, विश्वधम m.
Creature, भूतम, जनुस m., प्राणिम m. (तृत).
Crime, अपराधस्, पापम, पातकल.
Crops, धान्यम, भाविल्लम, व्यविल्लम.
Cross, to, त (1 P. तरति), पारं गम् (1 P. गच्छति).
Crossing, pres. part. तरित -रती -रति (तृत).
Cross-tempered, विश्वशीलस् -ला -लम.
Crow, to, ख (2 P. रूपति).
Crow, subs. काकस्, वायसस्.
Cruelty, बैतुर्यम्, कौर्यम्, भभित्रोहस्.
Crush, to, मृदृ (9 P. मृद नाति), चूौः (10 P. चूौणयति).
Cry, to, हृि (2 P. रोढिति); to — out, उत्क्रः (1 P. -क्रोशति).
Cry, subs. उत्क्रोशस्, नादस्.
Crying, रोढसस्, अन्धसस्, उत्क्रोशसस्.
Cubit, हृसस्, भर्तिनस् m., किस्यस् m.f.
Cudgel, भगुइस्, बेचम्, दछडस्:
Culpable, to be, धरिराध (4 p. -राधयति).
Cultivated, हस्यस् -सा -सम्, कर्षणस् -ता -तम्.
Culture, परिष्कारस्, सीवनम्.
Cup, पायसम्, कामष्पलु n.
Cupidity, लोभस्, भभिलासस्, कामुकलस्.
Curds, दृधि n.; milk with —, पायसस्.
Current, स्रोतस् n.
Curse, to, श्रूप (1, 4 P. A. -ष्पष्टि, -ते, शष्मदि, -ते).
Cushion, आक्षरणम्, विखरस्, उपधानम्.
Custom (impost), शुक्कस् -कम्, करस्.
Cut, to, क्रत (6 P. जनयति), किंद्र (7 P. 'विनयति).
Cut, pass. part. क्रतस् -ता -तम्, किन्नस् -ना -नम,
बूः -ना -नम.

Daily, प्रतिद्दनम्, प्रव्हसम्, दिने दिने.
Daitya (a son of Diti, a demon), दैवस्, दैतेतस्.
Dale, दरी, कान्दरस्.
Dame, आयि, भविनि, शालिनि.
Dánava (a son of Danu, a demon), दनवस्.
Dance, subs. नृत्यम्.
Dangerous, भयंकरस् -री -रस्, भयानकस् -की -कम्.
Danu, दनुस् f.; son of —, दनवस्.
Dark, adj. तामसस् -सी -सम्; — night, नटचंद्रा रात्रिस् f.;
Dark, subs. चन्द्रकारस्, तमस् n.
Darkened, चन्द्रकारितस् -ता -तम्, तमोवृतस् -ता -तम्.
Darkness, चन्द्रकारस्, तमस् n.; region of —, तानिसस् -
spirit of —, निज्ञाचरस्.
Darśana (lit. ‘demonstration,’ a name given to the
Indian systems of philosophy), दर्शनम्; author
of a —, दर्शनकारकस्.
Dash, to — to pieces, भीष्ट् (7 p. a. भिन्नति, भिलि).
Dasyu (name of a class of demons), दशस् m.
Daughter, दुहिता f. (तू), सुता, पुत्री, तनया, आभ्रा;
— of Yajña-sena, याज्ञसेनि.
Day, दिवसस्, दिनम्, चहुः n. (न, see Gram. 156);
one —, एकदा; to this —, चढ़ुनावधि; to the
present —, चढ़पर्यंतम्.
Dazzled, किल्लकृष्टिस् -पिस् -षि, उपहतनयस् -ना -नम;
Dead, मृतस् -ता -तम्, प्रीतस् -ता -तम्, परेतस् -ता -तम.
Dear, प्रियस् -या -यम्, सुप्रियस् -या -यम्, इदास् -दा -दम.
Death, मृत्युं m., मरणम्, निधनम्, पश्चलम्.
Deathless, अमरस् -रा or -री -रस्, शान्ततस् -ती -तम.
Decay, चयस्, सह्यस्.
Deceit, कपटस् -टम्, छलम्, वाचस्.
Deceive, to, वशः (in caus. वश्यति), प्रलभ (1 A. -भति).
Decent, विनीतस् -ता -तम्, विनयोपेतस् -ता -तम्.
Declare, to, प्रख्या (in caus. -खापयति), प्रवच् (2 P. -वक्ता).
Decline, to (decrease), ह्रस्स (1 P. ह्रसति).
Decree, स्थितस् -प, नियमस्.
Decrepitude, जळा, जळावश्च.
Dedicated, प्रतिधितस् -ता -तम्; a hymn — to Śrī, श्रीसुर्खम्.
Deed, कमे u. (क), क्रिया, चेष्टितम्.
Decem, to, मण् (4 A. मन्यति), विचर् (in caus. -चारयति).
Deep, subs. (sea) सागरस्, समुद्रस्, अभिस् m.
Deeper, गंगीरतरस् -रा -रम्; of — tone, धीरतरस् -रा -रम्.
Deeply, गंगीरस्; having sighed —, विने:श्च.
Deer, मृगस्, हरिक्षस्, छत्रस् m.; a young —, मृगपो- तकस्, हरिक्षबालकस्.
Defeat, to, जि (1 P. A. जयति, -ति), पराज्ञि (1 A. -जयति), ब्रभिम् (1 P. -भवति).
Defeated, जितस् -ता -तम्, पराजितस् -ता -तम्; (frustrated) विचित्रकस् -ता -तम्.
Defend, to, रचः (1 P. रचति), पा (in caus. -पाचयति).
Deferred, विलभितस् -ता -तम्.
Defunct, मृतस् -ता -तम्, गतासुस् -सुस् -सु.
Degree, परिमाणम्; to such a —, तावत्; by degrees,
श्रीं: श्रीस्, क्रमशस्, क्रमात्.
Deity, देवस्, देवता, परभेषरस्.
Delaying, subs. दीर्घसूचलम्.
Delhi, दिश्चि, दिश्चिनगरी.
Deliberation, विचारस्, विचारक्षम, चिना.
Delicate, मुचिनितस् -ता -तम, खादस् -दस् or -द्री -दु, निर्दस् -द्रा -द्रम.
Delight, मुद्रा, हर्षस्, मुत् / (दु).
Delightful, रस्सस् -म्या -र्म्यम्, मनोरमस् -मा -मम, मनो-हर्मस् -रा -रम.
Deliver, to, क्तिः or परिवग्र (1 ल. -नायति).
Deliverance, रोच, परिवतः, मोचस्.
Deluded, मृहस् -ढा -दम, मोहिनितस् -ता -तम.
Delusion, माया, मोहस्, भस्.
Demand, to (question), प्राप् (6 प. पुक्तम्); (claim) यीत (1 ल. याचति).
Demon, ऋसुरस्, विभावस्, राजस्.
Deny, to, प्रवाख्या (2 प. -ख्याति), अपववह (1 प. -बट्टि).
Depart, to, अपगम्स (1 प. -ग्वति), प्रस्था (1 ल. -तित्ति).
Departed, गतस् -ता -तम, अपगमस् -ता -तम, प्रस्थितस् -ता -तम.
Departure, गमनस्, अपगमस्, प्रवाख्यम्.
Depend, to, ब्रह्मि (1 प. -ब्रयति).
Dependant, depending; ब्रह्मितस् -ता -तम; — on the rain, वषाेयनस् -ता -तम.
Deposit, to, न्यस् (4 प. -चर्ययति); निघा (3 प. -द्वििति).
Deprived, हीनस् -ना -नम, वियुक्तस् -ता -तम, रहितस् -ता -तम.
Derive, to (produce), उत्पन्न (in caus. -पादर्भयति).
Derived, उत्पन्नस् -ता -तम, उत्पन्नस् -ता -तम; to be —, fut. pass. part. प्राप्तचन्द्र -ता -भम.
Dervise, चोगी m. (उ.), सत्यासी m. (उ).
Descend, to, च्रवत् (1 p. -तरति), च्रव्युहं (1 p. -रोहति).
Descended, चरवतीर्थस् -षा -षम्, च्रव्युहस् -ढा -ढम; to be — from, उत्पन्न (in pass. -पवते).
Describe, to, वर्ण or च्रवुवर्ण (10 p. -वर्णवति).
Desert, to, वज् or परिवज् (1 p. -वज्जति), हा (3 p. बहाति).
Desert (wilderness), महस्वली, जहलस, चरखम.
Deserve, to, चर्हु (1 p. चर्हति, -ति).
Deserving, चर्हस् -हा -हस, चर्हितस् -ता -तम्.
Desire, to, इच्छ (6 p. इच्छति), चर्मवल्ल (1 or 4 p. -लवति, -लवति).
Desire, लोभस्, इच्छा, चर्मवल्लस्; — upon —, उत्तरोचरजोभस्.
Desiring, इच्छन् -क्षति or -क्षतिन् -क्षत्त (त), साधिलवल्लस् -षा -षम.
Desirous, इच्छस् -कुसर् -कु; — of creating, सिसूचवस् -कुस -कु; — of knowing, विज्ञासस् -सूस -सू.
Desolate, शून्यस् -व्या -व्यम्, विज्ञानस् -ता -तम्, विज्ञानस् -ता -तम.
Despicable, गहितस् -ता -तम, चरवमानवनीयस् -षा -षम, चुद्रस् -द्रा -द्रम.
Despise, to, चरवम् (4 A. -मवति), चरव्या (9 p. -तानति).
Destined, चर्मितस् -ता -तम, परिवतितस् -ता -तम.
Destiny, द्रव्यम्, भामांम, विभिस m.
Destroy, to, नष्ट or विनष्ट (in caus. -नाशयति) ; (kill) हनु (2 p. हननि).
Destruction, नाशस्, विनाशस्.
Detach, to, वियुज (7 p. -युनक्ति).
Determine, to, विनिशी (1 p. -खायति), निष्ठ (5 p. -चिनोति).
Developing, — itself from itself, परिश्रम्य स्वयं स्वतः.
Devoid, हीनस् -वा -नम्, रहितस् -ता -तम्.
Devote, to (one's self, lit. one's mind, to anything), मनो धा (3 p. द्धायति, with loc.).
Devoted, भक्तियुक्तस् -ता -सम्, भक्तस् -ता -तम्, आसक्तस् -ता -तम्.
Devotee, योगी m. (न), तपस्वी m. (न).
Devotion, भक्तिस् f., तपस् n., धर्मलम्.
Devour, to, ग्रस् (1 A. ग्रसति), भू (10P. भोजयति).
Devout, भक्तस् -ता -सम् ; — austerities, तपस् n. sing.
Dhanvantari (the physician of the gods), धनवन्तरिः m.
Dhīvara (a fisherman), धीवरस्.
Dialect, देशभाषा, उक्तिस्.
Die, to, मृ (6 A. मिर्यति), संख्या (1 A. -तिष्ठति), पद्बलं गम (1 P. गच्छति).
Difference, अन्तरस्, वैलक्षण्डम्, विपर्ययस्.
Different, विविधस् -धा -धम्, नाना ind:, नानाविविधस्
-धा -धम्.
Dignity, उत्कर्षस्, प्रतिपत्तिस् f., परस्परदम्.
Dilapidate, to, ध्वस्स (in caus. ध्वसयति), नष्ट (in' caus. नाशयति).
Diligent, चबौगी - गिनी - गि, उच्चतस् - ता - तम.
Diminution, बच्च, ह्रासस.
Direct, to, चहिण्ड्र (6 p. -दिशित).
Direction (quarter), दिक् f. (श); in all directions, स्वर्णतस; in a hundred directions, श्रद्धाह.
Dirty, सविनस् - ना - नम, सविचसस् - सा - सम, पड्डिछसस् - ला - लम.
Disappear, अन्तर्गा (in pass. -धीयते), विलुप (in pass. -लुपते).
Discharge (performance), अनुवादनम्, आचरणम.
Disciple, शिष्यस, छाचस.
Discipline, शिवा; one who maintains the — of the four castes, वर्णाधिकरससंख्यापकस.
Discoloration, कांशुधम, वैवर्धम.
Discomfited, पराभुतस् - ता - तम, निर्जितस् - ता - तम, पराजितस् - ता - तम.
Discomfiture, पराभवस्, पराजयस.
Discourse, to, भाष् (1 A. भाषते), चालुप् (1 P. -लपति).
Discover, to, निरछुप् (10 P. -छुपति).
Discus, चक्रम; the holder of the —, चक्री m. (स).
Discussion, वादस्, वादाववादस्, विचारस.
Disease, रोगस्, व्याधिस m.
Dishonestly, चन्दनय; — acquired, चन्दनायावासस् -सा - सम.
Disk, मण्डलम, विवर्त - वम, परिवर्तस् m.
Dismount, to, चन्द्राकृ चन्द्राक्र (1 P. -रोहति) or चन्द्रु (1 P. -तरति).
Disputation, dispute, विवादस्, वास्तुद्धम्, वाद्युद्धम्.
Distinguished, विशिष्टस् -टः -टम्, भ्रातस् -ता -तम,
प्रविष्टस् -ता -तम.
Distress, च्छापः; (ू), चिपत्; (ू), चिपवत्; (ू).
Distressed, पीड्यिन्तस् -ता -तम, भ्रातेस् -ता -तम (in
comp.).
Distressing, पीड़करस् -री -रम्, चूःखकरस् -री -रम्.
Disturbed, वाकुस् -वा -वम्; to be —, वाकुबीमू
(1 p. -अवति).
Diti, दितिस्; son of —, दितिसस्, दित्सस्.
Diverted (turned aside), to be, च्छाप्या (2 p. -चालि).
Divine, देवस् -द्वा -वम्, देवस् -वी -वम्; — know-
ledge, ज्ञानम्.
Divinity (a god), देवस्, सुरस्, विबुधस्.
Do, to, द् (3 p. a. करोति, कुशति).
Doctor (physician), भिस्क् m. (ञ), वैसस्.
Doctrine, ज्ञतम्; such is the — of Vyāsa, दिति व्यासेन मन्यते.
Doe, हरिषी, मृणो, मृगवधुस्; f.
Dog, बा m. (बान, see Gram. 155 a.), कुकुरस्.
Doing, pres. part. (exerting labour) यत्मानस् -ना -नम्.
Doing, subs. चरितम्, चरितम्, चेलितम.
Domain, राजम, राज्यम, विषयस्.
Domestic, गृहस् -ह्या -ह्म; office of — priest,
पीरोहिद्रम.
Doom, विधिस् m., विधतिस्; f.
Door, द्वारम्, द्वा: f. (ू).
Doubled, द्विगुणाः • श्या • खम, द्विगुणितस् • ता • तम्.
Doubt, to, श्या (1 अ. श्या) • — not, श्या • न कर्त्वा.
Doubt, श्या, सब्दीहस्, संशयस्; without — नि:श्या.
Dove, कपोतस्, पारावतस्.
Down, adv. चधस्, चधस्तात्, चधोऽघस्.
Draught (beverage), पानम्, पानीयम्.
Draupadí (= Krishna the daughter of Dru-pada),

.destination.
Dream, खमस्, खमदर्शनम्.
Dressed, आच्छादितस् • ता • तम्, परिच्छेडः • ता • तम्,
बैद्धितस् • ता • तम्.
Dried up, to be, शूष्ण or परिशूष्ण (4 प. -शुष्णति), शोष्ण या
(2 प. याति).
Drink, to, पा (1 प. पिवति).
Drink, subs. पानम्, पानीयम्, पयस् n.
Drinking, subs. पानम्, पीतिस् f.
Droṇa (son of Bharad-vāja), द्वोशाः.
Drop, वर्षस्, विन्दुस् m., कशः.
Dross, मलम्, कशद्राः.
Drought, चन्द्रावृद्धिः f., चवर्षकम्.
Drowned, to be, मच्छ or निमच्छ (6 प. -मच्छति).
Drum, दन्तुभिस् m., मृदुस्, पटहस्.
Dru-pada (king of the Pāṇḍavas), द्रुपदस्.
Dry, to, (trans.) शूष्ण or परिशूष्ण (in caus. -शोष्णति).
Dry, adj. शूष्णस् • खम • खम, परिशूष्णस् • खम • खम;
— land, खलम्.
Dull (gross), खूजस् • खम • खम, घनस् • ना • नम्.
Durgá (= Umá or Párvatí, daughter of Hima-vat and wife of Śiva), दुर्गा.
Dust, धूलि, राजस् n., पाश्म m., श्रेष्ठ m. f.
Duty, धर्मस्, कालम्, कार्यम्.
Dwell, to, वस् or निवस् (1 p. -वसति).
Dwelling, subs. बैठम् n. (न.), आवास, निवेदनम्.

Each (every), expressed by प्रति prefixed, see Gram. 730, e.; — one, प्रतिविकम् ind.
Eager, अभिलापी -विशी -पि (न.); पतुकस् -का -कम्.
Ear, कार्यस्, श्रोवम्.
Earliest, प्रथमस् -मा -मम.
Early (in the morning), प्रमाति, प्रतुष्मि, प्रातःकालि.
Earnestness, उद्वौगस्, ब्रौतुकामम्, उत्साहस्.
Earning, subs. उपार्जनम्; earnings of mechanical labour, काहुष्यनि धनानि n. pl.
Earth, भूस् f., भूमिस् f., भूतस्तम्, मही, पृथिवी, मदिरी, धरणी.
Ease, सुखम्; with —, जीलया.
Easily, सुखेन, निरायासम्, चुकरम्.
Easy, सुकरस् -रा or -री -रम्, निरायासस् -सा -सम.
Eat, to, खाद् (1 p. खादति), खडू (2 p. खानि), भचू (10 p. भचयति), मुख्य (7 A. मुख्य). Education, शिष्या, अध्यापनम्, विनयस्.
Effect, फलम्, फलोद्यस्, प्रयोगस्.
Efficacy, प्रभावस्; of great —, बलवीयेः -याः -यैम.
Effort, चतुर्र्, उत्साह, उद्भव.
Egg-born (a bird), चरित्र.
Either, अन्यतमस् -रा -रस्; either—or, वा—अथवा.
Elapse, to, अती (2 P. अतिवित्त), अतिक्रम (1 P. -क्रामित).
Elephant, गधस्, इक्ष्यः m. (५), सातक्ष, नागस्.
Elephant-driver, इक्ष्यकस्, इक्ष्यालकस्.
Eloquent, श्लेष्य -दुस् -दुस्, वागमो -रिमनि -रिम (न).
Else, अन्यस् -वा -वत्, देवस् -रा -रत्, परस् -ऽा -रस्;
nothing —, वायत् किधित.
Elsewhere, अन्यत्र, अन्यतस्, खानान्ते.
Emancipation, सुधिस् /, मोचस, नित्तिस् /.
Embrace, to, आलिक्षक्ष or समालिक्ष (1 P. A. -लिक्ष, -ति).
Embrace, subs: आलिक्षक्ष, आलिक्ष्यम.
Emissary (spy), चारस्, उपिनिस् m.
 Employ, to, प्रयुक्ताः (7 A. -युक्ति), चतुराः (4 P. -क्रयति).
Employed, प्रयुक्ताः -का -कम्, प्रयोजिताः -ता -कम,
 नियुक्ताः -का -कम.
Empty, गृहस् -वा -वम्, रिक्षस् -का -कम्, सारहीनस्
 -भा -वम.
Encounter, to, समागम (1 P. -गच्छति), मिल (६ P.
 मिलाति).
End, to, (intrans.) अती (2 P. अतिवित्त).
End, चतुर्, पर्यतम; without —, अन्यतम -ना -नम.
Endeavour, to, यत् (१ A. यति), समोह (१ A. -हिति).
Endeavour, subs. चतुर्, पर्यत, उद्धार.
Ended, समागम -ना -भः, चरित्तस् -ता -सम, चरित्तस्
 -भा -वम.
Endowed, endued, सम्पत्तिः -त्रा -त्रम्, युक्तस् -त्रा -त्रम्, - उपेतस् -ता -तम्.

Enduring, खायचेति -निधी -पि ( durations ), श्यायस् -रा -रम्.

Enemy, शतुस्म् m., रिपुस m., चरिस्त m., वैरी m. ( enemies ).

Energy, शक्तिः f., तेजस् n.; such energies as these, इच्छादिशक्तिः.

Engage, to (promise), प्रतिज्ञा ( ९ A. -जानति ); to — in, प्रवृत्त ( १ A. -बन्धति with loc.).

Engaged (occupied), वापृतस् -ता -तम्, प्रवृततस् -ता -तम्, चिरतस् -ता -तम्.

Engaging in, प्रवृत्तमानस् -ता -तम्; not with strife, lit. not fighting, अतुधिकानम् -ता -तम्.

Engendered, जनितस् -ता -तम्, समुखितस् -ता -तम.

Enjoin, to, आदिश ( ६ P. -दिशति ), आदिश ( in caus. -दापयति ).

Enjoined, आदिश्यस् -षा -षम्, निर्दिश्यस् -षा -षम्, विद्विश्यस् -षा -षम्.

Enjoy, to, भूषु or उपभूषु ( ७ P. A. -भूजति, -भूजति ).

Enlarge, to (speak at length), बुविखरेश्व वद् ( १ P. वदति ).

Enmity, निरोधस्, वैरम्, शाचावम्.

Enough, च्यम्, see Gram. 918.

Enraged, कुचस् -षा -षम्, कपितस् -ता -तम्, बरबबस् -ष्या -षम्.

Enraptured, परमानन्दितस् -ता -तम्, प्रभाष्टितस् -ता -तम्.

Enter, to, विष or प्रविष ( ६ P. -विषति ); to — into,
lit. make, alliance, सन्धानं अ (8 P. A. -करोति, -कुष्टि).

Entice, to, अन्त (1 P. -कर्ष्टि).
Entirely, अस्वादकस्, अस्वादिष्ण, सर्वेश्च.
Entitled, अभिन्नित्सु -ता -प्रसं, अृतस्तु -ता -प्रसं, अन्नसु -ता -प्रसं.
Entreat, to, अन्तस्सि झाला प्राथ (10 P. A. प्रार्थयति, -ति).
Entrust, to, छू or समू (in caus. -स्मृति), प्राप्प० (in caus. -पाद्यति).
Equal, तुमस् -खा -बम, समस् -सा -सम, समानस् -ना -नम.
Escape, to, पलापु (1 A. पलायते).
Escaping, पलायमानस् -ना -नम, (ind. past part.) पलायिला.
Especial, मुखस् -खा -हम, परमस् -मा -सम, प्रवरस् -रा -रम.
Essential, गुर्वर्णस् -छा -रम, बहुर्णस् -छा -रम.
Establish, to, खा or अवखा (in caus. -अथपयति).
Esteem, to, मन् (4 A. मन्ते).
Eternal, सनातनस् -नि -नम, शास्त्रसु -ति -प्र.
Eternally, श्रवत्; — existing, lit. having no beginning, भवार्थि -दिस् -दि.
Eulogize, to, भाचु (1 A. भाचति), प्रशंस (1 P. -शंसति).
Evaporated, तस्सु -सा -प्रसं, आतपशुकस् -प्ला -कम, परिशुकस् -प्ला -कम.
Even, ऋपि, एव; — though, यथचि.
Evening, प्रदोषस्, प्रदोषकालस्, सन्ध्
Evening-tide, सन्ध्याकालस्, सन्ध्यासमयस्, प्रदोषकालस्.
Every (at any time), कदाचित्, कदापि, कदाचन; (at all times) सदा, सताम, सर्वदा.
Every, सर्वस् -वा -वे, -वे, विश्वस् -वा -वम्; — man, एवीकरणस्; going — where, सर्वगतस् -ता -तम्; — month, प्रतिमासम्; — day, प्रतिदिनम्, प्रत्यथम्.
Evil, subs. पापम्, अनुभम्, अनुशम्; the root of all —, सर्ववाच्यं चरणदानं मूलम्.
Exactly, यथार्थम्, यथातथम्, सत्यक्.
Exaltation, उन्नतिस् /ृ, समुन्नतिस् /ृ, उत्कर्षस्.
Examine, to, पररी (1 A. -पर, दृश् (1 P. पाशति).
Example, दृष्टान्तस्, प्रमाणम्, आद्रेशस्.
Excel, to, विशिष्ट (in pass. -शिष्टति, श्रीत्रम् (1 P. -क्रोमति).
Excellence, प्रकर्षस्, गुणस्, उत्कर्षगुणस्.
Excellent, प्रकर्षस् -वा -वम्, गुणस् -षा -षम्, उत्कर्षस् -सा -सम्.
Except, विना with instr. or acc., च्यति with abl. or acc.
Excessive, अनुआक्षस् -ता -तम्, अधिकस् -का -कम्; — size, प्रक्रमाधिकाम्.
Excessively, भृगुम्, अत्यन्तम्, निर्मर्मस्.
Excuse, to, वाम् (1 A. वामति), मृष् (4 P. मृष्टि).
Exempt, विष्णुस् -ता -तम्, रहितस् -ता -तम्, हीनस्, -षा -षम्.
Exemption, मृष्णस् /ृ, अभावस्; — from fear, अभयम्.
Exercise, अभ्यासः; — of arms, अभ्यासिंचाः, अभ्यासविवा.
Exert one's self, to, यत् (1 A. यत्ते), यःपू (6 A. -प्रयत्ते).
Exertion, यत्तसः, उतसाहसः, केशसः.
Exhibit, to, दृश्च (in caus. दृश्चयति), प्रकाश्च (in caus.
-काशयति).
Exhort, to, उपदशः (6 P. -दशति), प्रवृधः (in caus.
-वृधयति).
Exist, to, चस (2 P. चस्ति), वृृत (1 A. वृत्ते).
Existence, भावसः; (mundane) संसारसः.
Existing in, खस खत खम at the end of a comp.,
खिसं-मा तम.
Expense, वयस्सः; of considerable —, महाधूसः -खा
-क्षाम.
Expiate, to, शम (in caus. शमयति), शुधः (in caus.
-शोधयति).
Expire, to, प्राणाज्ञ (1 P. ज्ञति).
Explain, to, वाख्या (2 P. -ख्यति), प्रवृधः (in caus. -वृधयति).
Extent, पर्यन्तसः; of what —, किभद्यतसः -ता -नम.
Exterminate, extirpate, to, उज्ञम (7 P. -ज्ञति),
उज्ञम (10 P. -मूलयति).
Extraordinary, भूविष्यः -विष्य, भूष्पविष्यः -विष्य, भूष्पविष्यः -विष्य; — might, प्रभावसः.
Extract, to, जिन्तु (1 P. -ज्ञति), उज्ञ (1 P. -हरति).
Eye, चचुसः n., नयनम, नेचम, वोचगम, ऋच n. see
Gram. 122, नेचणम्.
Eye-witness, प्रत्येकदृशी m. (न); of this I was —, इति
मया प्रबंधीद्वात.

Fable, कथा, परिकथा, व्यपदेशाः.
Face, मुखम्, आनन्दम्, आक्षम्, वदन्म्; before his —,
ब्रह्ममुखम्, प्रतिमुखम्, समचम्.
Fact, वस्तु, अर्थस्; a witness of any —, किक्षिदिंदु
विषये साही m. (न).  
Faculty, शक्तिः; — of remembering, खङ्गलम्.
Fail, to, न सिध (4 प. सिधति), मोघीभ (1 प. -भवति).
Faint, adj. ग्लासस् -ता -नम्, परिग्लासस् -ता -नम.
Fair (beautiful), सुन्दरस् -रा or -री -रम्, चाद्यस् -शी -ि.
Faith, धर्मा, भक्तिः f., विश्वासस्.
Faithful, भक्तिमान् -मति -मत (व), भक्तियुक्तस् -का -कम.
Falcon, शेषस्.
Fall, to, पट् (1 प. पटति), भश् (4 प. भशति); to —
out, गच्छ (1 प. गच्छति); to — down before,
प्रिष्पति.
Fall, subs. पतनम्, पातस, अंखाः.
Fallen, पतितस् -ता -तम्, भद्रस् -ष्ठा -ष्ठम्, चुतस् -ता
-तम; — out, गचितस् -ता -तम.
False, अनृतस् -ता -तम्, वितथस् -था -थम्; on — pre-
texts, छलेन मिथळा.
Fame, कीर्तिस् f., यशस् n., प्रतिपतिस् f.
Famed, कीर्तितस् -ता -तम्, खातस् -ता -तम, विश्वतस्
-ता -तम.
Family, कुलम्, वंशस्; — descent, चर्भिजनस्.
Far, adv. दूरम्, दूरे, दूरिण; as — as, expressed by
आ prefixed with the abl. (see Gram. 917), or by
परंतम् at the end of a comp.
Fare (food), भोजनम्, आहारस्.
Farmer, खर्चकस्, चेतपतिस्  m.
Fast, adv. शीघ्रम्, लरितम्, दुःखम्.
Fasting, subs. च्यवासस्, च्याहारस्, निरक्षनम्.
Fatal, मृत्युजनकस् -निका -कम्, मारकस् -रिका -कम्, चांत करस् -री -रम्.
Fate, देवम्, भाग्यम्, विणिधिस्  m.
Father, पिता  m. (तू), जनिता  m. (तू), तातस्.
Fault, देवोस्, उपरागस्, वात्रकस्.
Favour, प्रसादस्, चन्द्राहस्; to shew —, प्रसद् (1, 6 p. स्तूद्).
Fawn, दुरिषी, मृगपोतस्, मृगपोतकस्, मृगबालकस्.
Fear, to, भी (3 A. विभेदित), चस् (4 p. चखवति).
Fear, subs. भयम्, भीतिस्, बासस्; for — lest I should tell it to any one, मा कर्शापि कथविधािमीति.
Fearful, भयक्षरस् -री -रम्, दार्शशस् -शा -शम्, चोरस् -रा -रम्.
Feast, उत्तवस्; a solemn —, सुमहोत्तवस्.
Feeble, दर्शकस् -शा -शम्, अरोवलस् -शा -शम्, विश्वलस् -शा -शम.
Feed, to, (trans.) भूज् (in caus. भोजयति); (intrans.) भूज् (7 p. भूजेति).
Feeding, subs. भारािश्रासम्; — of flocks and herds, पाणिपाख्यस्.
Feel, to, सुश्रृ (6 p. सुश्रवित); to — grateful, छत्त्वो भू (1 p. भवति).
Feeling, subs. भावस्, रसस्, रागस्.
Feeling, adj. रसिकस् -का or -की -कम, रसी -सिनी -सिं (न).
Felicity, सुखम्, परमसुखम्, परमपदम्.
Fellow, सहायस्; a strong —, शूरस्.
Festival, उत्सवस्, महस्.
Fever, ज्वरस्, तापस्.
Few, छलस् -व्य -व्यम, छलस् -व्या -व्यम, कतिपयस् -व्या -व्यम.
Fickle, चपलस् -व्या -व्यम, चपास् -व्या -व्यम, चपास् -व्या -व्यम.
Field, चेतस्, भूमिस्.
Fierce, उगस् -या -यम, चण्डस् -ष्डा -ष्डम, प्रचण्डस् -ष्डा -ष्डम.
Fiercely, उगम्, तीव्रम्, प्रचण्डम्.
Fifty, पञ्चाशस्.
Fight, to, चुड्छ or संयुघ (4 p. -संयुघति).
Fill, to, पू or भाप (in caus. -पूर्णयः).
Filled, पूर्णस् -ता -तम, पूर्णस् -णा -णम, परिपूर्णस् -णा -णम; — with delight, सुदितस् -ता -तम.
Final, चन्द्रस् -च्या -च्यम, चाणिमस् -मा -मम; — emancipation, सुदितस्.f, मोहस्.
Find, to, विद्य (6 p. विन्द्यति), व्रोभगम् (1 p. -गच्छति).
Fine, subs. चण्डस्, चण्डस्, चण्डस्.
Finish, to, समाप् (in caus. -अप्यायति).
Fire, चिंद्रमस्.m, विन्द्रमस्.m, चन्द्रस्, पावकस्; on —, चिंद्रदीपस् -ता -सम.
First, प्रथमस् -मा -मम, चाबस् -वा -व्यम, चादिमस् -मा
-सम्; in the — place, प्रथमम्, पूर्बम्; adv. प्रथमम्, पूर्वस्, आदि.

Fit, adj. चुंबस् -ता -तम्, योगस् -ग्या -ग्म, चितस् -ता -तम्.

Five, पञ्च m. f. n. (न्).

Flame, चार्चिस् f.; शिखा; to preserve the sacred —,

आगिनपरियाहं द (8 P. करोति).

Flee, to, पलायन् (1 A. पलायति).

Flesh, मांसम्, आमियस्, क्रयम्.

Flight, डीनम्, डयनम्, पातस्.

Fling, to, चिप or प्रचिप (6 P. -चिपति).

Flock, चुम्ह, गास्, कुलम्, वृन्दम्.

Flourish, वृध्द (1 A. वर्धति), फल् (1 P. फलति).

Flow, to, स्र (1 P. स्रवति).

Flow, subs. सवशम्, सोतस् n., प्रवाहस्.

Flown, डीनम् -ना -नम्, उद्योय गतस् -ता -तम्.

Flute, बेयुस् m.

Fly, to, डी or उड़ु (4 A. -डीयति); पत् or चिप्प (1 P.

Fly, subs. मच्चिका, मशकस्.

Foe; श्रुस् m., रियुस् m., चारिस् m.

Foiled, निराज्ञतस् -ता -तम्, प्रतिहतस् -ता -तम्, विफली-

क्षतस् -ता -तम.

Follow, to, ब्रुग्नम् (1 P. -गच्छति), ब्रवि (2 P. -एति).

Follower, ब्रुगचस्; — of the Vedas, ब्रेद्वादस्.

Following; ब्रुग्नस् -गा -गम्; the — stratagem, रुद्द क्लम.

Fond; ब्रुगतस् -ता -तम; — of pleasure, लबितस्कुस्

-हा -हम्.
Fondly, सानुरागम्, प्रीतियूर्वेम्.
Food, चतुम्, चाहिः स्, भोजनम्.
Fool, मून्दस्, मूढस्.
Foolish, मून्दस् -खः -खम्, बालिसस् -शा -शम्, दुबुद्धोस् -विद् -वि.
Foot, पादस्, पदम्, चरणम्; on —, पद्धाम्, पादाभ्याम्.
Footing, पदम्, खानम्, ख्यतिस् f.
Foot-print, पद्धिच्छूम्, पाद्धिच्छूम्, पदम्.
For, prep. expressed by the dat. or by चन्चम् affixed;
  cony. यतस्, यत्, यन.
Forbear, to, निवृत् (1 A. -वत्तेव), विरम् (1 P. -रमति).
Forbid, to, प्रतिपिघ् (1 P. -पिघति or in caus. -पिघयति).
Force, वजम्, सामर्थ्यम्, वेगस्.
Forcible, वस्वान, वती -वत् (त).
Forest, वनम्, बरस्म्, बरवी.
Forgive, to, चम् (1 A. चमते), मूज् (2 P. मार्दि).
Forlorn, बाहरामस् -शा -शम्, निराश्यस् -या -यम्.
Form, कृपम्, मूर्तिस् f.; in the — of a tortoise, कृपणक्ष्पी -पिथी -पिय (न).
Former, पूर्वस् -वा -वम्, प्राक्षम् -नी -नम्; — life, पूर्वजनम् n. (न).
Formerly, पुरा, पूर्वकाले.
Formidable, घोरस् -रा -रम्.
Formless, भमूर्तस् -ता -तम्, चोब्बस् -पा -पम्.
Forth, expressed by प्र or निर्र prefixed.
Forward, चग्रम्, पुरस्, पुरस्तात; from that time —
  तत्: प्रभृति.
Foulness (one of the three ingredients of Prakṛti according to the Sāṅkhya philosophy), रक्षस n.
Fountain (source), मूलम्, चोनिस् m.; — of curds, हरविधाम n. (s).

Four, चतुरास् m. pl., चतुरास् f. pl., चतुरि n. pl. (चतूर् see Gram. 203).

Fourth, चतुर्थस् -धी -थेम.

Fox, बोमशा, बृगालस्.

Framed, छतस् -ता -तम, विभितस् -ता -तम, निमितस् -ता -तम.

Free (exempt), विभितस् -ता -तम, रहितस् -ता -तम, हीनस् -ना -नम.

Friend, भिचम्, सुदृढः m. (हूः), चन्द्रस् m., सखा m. (सखि, see Gram. 120).

Friendless, भिचहीनस् -ना -नम, व्रस्मवन्धस् -न्या -न्धम.

Friendly, हीतस् -ता -तम, हीतकामस् -मा -मम.

Friendship, भीच्यम्, सख्यम्, साहार्द्वम्, सीढुढम.

Frighten, to, भी (in caus. भायथति or भीषणति), चस् (in caus. चासयति).

Frog, भेकस्, मण्डुकस्, लवगस्.

From, expressed by the abl. or by the affix तस्.

Fruit, फलम्; to bear —, फल् (1 P. फलति).

Fruitless, निसफलस् -ला -लम्, विफलस् -ला -लम, चफलस् -ला -लम.

Fuel, समित (ध) f., इत्थाम्; bearing —, समित्याधिष्ठत् -पिष् -पिष.

Fulfil, to (carry out), साध् (in caus. साधयति).
Full, पूर्णस् -षा -ष्म, परिपूर्णस् -षा -ष्म; in — bloom.
विकसत् -सनी -सत (त).
Full-blowm, विकासी -सिनी -सिं (न).
Fullness, पूर्ण्ता; — of felicity, मुक्तिस् f., मोचस्,
निर्वाणम्.
Funeral pile, चितिस् f., चिता, चित्या.
Further, adj. चधिकस् -का -कम्, चधिकतरस् -रा -रम्.
Fury (rage), संप्रसस्, क्रोधस्.
Future, adj. भवी -विनी -वि (न), भविष्यन् -खनी,
-खत (त).
Future, subs. भविष्यत् n., उद्वैः.

Gādhi (father of Viśvā-mitra), गाधिस् m.
Gain, to, लभ् (1 A. लभति), उपार्ज (in caus. अर्जयति).
Gain, subs. लाभस्, लल्विस् f., उपार्जनम्.
Gallant, adj. वीरस् -रा -रम्, प्रवीरस् -रा -रम्, पराक्रानस् -ता -तम्.
Game (animals of the chase), मूर्गास् m. pl.
Gāndīva (the bow of Arjuna), गाण्डीवस् -वम्.
Ganges, गंगा, झाड़वी, भागीरथि.
Gāṇgeya (a name of Bhīshma), गाण्डेयस्.
Garden, उद्यानम्, आरामस्, उपवनम्.
Gardener, उद्यानपालस्, उद्यानरसकस्.
Gate, द्वारस्, प्रतीहारस्.
Gather, to, चि or सखि (5 P. चिनोति).
Gautama (founder of the Nyāya system of philosophy), गौतमस्.
Gay, गौतमस् -ता -तम्, विलासी -सिनी -सि (न).
Gem, मणिस् m., रजस्.
General, subs. अजापितस् m., बाहिनीपतितस् m.
Generalship, अजापलम्, अजापितलम्.
Gently, मन्दम्, मूदु, मूदुपुर्वम्.
Get, to, अप् or प्राप् (5 P. -अमोति); to — up, उत्ता (1 P. -तिःति).
Gift, दानम्; gifts ought to be given, दातव्यम्, see Gram. 905.
Girl, बाला, बालिका, कन्या.
Girt, विक्षिद्दम् -ता -तम्, परिविक्षिद्दम् -ता -तम.
Give, to, द्व (3 P. A. द्वारंति, द्वै), प्रयम् (1 P. -यक्षिति); to — away, द्रा or प्रद्रा; to — back, प्रतिद्रा; to — up, हा (3 P. चहारति).
Given, to be, fut. pass. part. दातव्यस् -वा -वम्, द्वेयस् -वा -वम.
Glad, द्वृा -द्वा -द्वम्, द्वृषस् -द्वा -द्वम, परिवर्षस् -द्वा -द्वम.
Glare, तेजस् n., ओष्ठपार.
Gleam, प्रभा, किरगियास.
Gloom, नामिस्म; region of deep —, चन्द्रानुमेत्रम.
Glorious, प्रतापवाच -वंती -वत् (त), नेत्रोमयस् -धी -यम.
Glory, प्रतापस्, तेजस् n., मन्नमा m. (न).
Glowing, द्विसस् -सा -सम्, द्वित्तमास् -ता -नम्, द्वित्तमासस् -ता -नम.
Gluttonous, ब्रह्मास्त्री -दिस्ती -रि (ल), बड्डस्माद्यत्परस् -रा -रम्.
Gnat, मश्कस्, सूचसाचिका, दशकस्.
Go, to, गम् (1 प. गच्छति); to — away, चागम्; to — : विश् अर प्रविश् (6 प. -विष्कति); to — out, निगम्, निःसू (1 प. -सरति); to — on, वृत् (1 अ. -वर्तति).
Goat, क्रागस्, ब्रजस्.
Goblin, राषसस्, पिशाचस्, वेतालस्.
God, देवस्, दिवीकास (कस); (the Supreme Being) देवरसस्, परमेश्वरस्; as gods, देवत ind.; — of gods, देवदेवस्.
Goddess, देवी, सुरी.
Going, चरन् -रती -रत् (त), गामी -मिनी -म्र (न);
— on, वर्तमानस् -ना -नम.
Gold, सूण्यस्, क्रमम्, काशनम्, हिरण्यम्, हेम m. (न);
— piece, सूर्यस् -शम.
Golden, सीवर्णस् -पी -प्रम्, काशनस् -नी -नम.
Gone, गतस् -ता -तम, यातस् -ता -तम, इतस् -ता -तम.
Good, साधुस् -धुस् or -धी -धु, मद्रस् -द्रा -द्रम; a —
man, साधुजनस्.
Goodness, साधुता, सत्सम्, प्रश्नता.
Gopi-ramana (name of an athlete), गीपीरमणस्.
Govern, to, शास (2 प. शास्कि), पा (in caus. पाश्चयति).
Graceful, चिरिपद्यस् -द्रा -द्रम, विलासी -सिनी -स्रि (न).
Gradually, क्रमशस्, क्रमत, शनि: शनि:.
Grain (particle), क्रसस्, जवस्.
Grandfather, grandsire, पितामहस्, पितृपिता m. (नू).
Grant, to, चनुस् (9 प. A. -अनाति, -फानीति), चनुमन्य (4 अ. -म्यति).
Grass, तृणम्; with — and other products, सतृणादिस्य
dिस्य दिः.
Great, महान् -हती -हत (त), वृहन् -हती -हत (त), विशा-
जस् -जा -जम्.
Greatest, महत्तमस् -मा -मम; (most powerful) बलिः
भाषा -भम.
Greatly, भृषम, बाधिकम्, सुतराम.
Greatness, महिमा m. (च); (importance), गौरव.
Grief, शोकस्, दुःखम्, खेदस्.
Grieve, to, युक्त अर परिशुच् (1 P. -शोचति).
Grieved, दुःखितस् -ता -तम्, शोकार्तस् -ता -तम.
Grieved, दुःखकरस् -री -रम्; a — offence, महा-
पातकम्.
Gross, खूलस् -क्ष -कम्, घनस् -ना -नम.
Ground, भूमिस्, भूतलम्, महीत्तम.
Grove, वनस्, उपवनम्, बागम.
Grow, to, ि (1 P. रोहति); (become) मू (1 P. भवति);
— up, तुष्ट् (1 A. वर्धिते).
Growing, वर्धमानस् -ना -नम; (springing up) बायमानस्
-ना -नम.
Growth, वर्धनम्, विवर्धनम्, वृद्धिस्, ि.
Guard, to, रथ् (1 P. रथति), पा (in caus. पाखति).
Guardian, रथकस्, पाखकस्; — deity of the earth,
शोकपाखस्.
Guest, भ्रतिस् m.
Guile, कपटस् -सम्; whose heart is free from —, lit.
whose heart is pure, युद्धानगरयसस् -सा -सम्.
Habitation, वैस्म n. (न.), निविष्टनम्, अळववस्.
Hail, interj. नमस्, सखि, दिधया.
Hair, केशस्, शिरोश्वम्, शिरसिजस्.
Half, स्वधम् -धस्.
Half-won, स्वधपराजितस् -ता -तम्.
Hand, हुस्स, पायसं m., करस.
Happen, to, नियमत (1 p. -पतिति).
Happiness, सुखम्, चेयस् n., सीखम्.
Happy, सुखी -खी -खि (न.).
Harbour, नौनवनखानम्, नौकायसस्.
Hari (a name of Vishnu), हरिस् m.
Hark, interj. गृहु.
Harness, to, चुब् or निचुब् (in caus. -योजचलि).
Harsh, प्रहसं-घ -घम, निचुरस् -रा -रम; — words,
प्रहसचनम्.
Harvest, वृष्फलम्.
Haste, लरा, तरस् n., अवस.
Hasten, to, (intrans.) लरू (1 A. लरति).
Have, to, expressed by अस् (2 p. अस्थि) with gen., धा (3 p. A. द्वायति, धति).
Having, उपेतस -ता -तम or युक्तस् -का -कम (at the end of comps.); often expressed by वत्, मत्, दन्
affixed, see Gram. 84, iv. v. 86, vi.
Hawk, श्रेनस्.
He, सस् (तह्), असस् (तप्रह), see Gram. 67.
Head, शिरस् n., मधकस् -कम, मूर्धा m. (न.).
Headed (led), पुरोगमस् - मा - मम at the end of a comp.
Health, स्वास्थ्यम्, चानामथम्, कुशलम्.
Heap, to, सब (5 P. -चिनोति), राशी (8 P. A. - करोति,
 -कनते).
Heap, सब्यस्, राशिः m., सम्हस्.
Hear, to, सु (5 P. श्रृंगोति), निरम् (4 P. - माम्यति).
Heart, इत n. (इत), छ्ययः; to take —, भ्रमस् (2 P.
 -णि).)
Heat, घम्मस्, बातपस्, रूद्रस्.
Heaven, स्वर्गस्; (sky) गगनम्; — 'and earth, बावा-
मूर्ती f. du.
Heavenly minstrel, गन्धवर्षस्.
Heavy, गुजरत -वी - य, भारी - रिजि - रि (ल).
Height, उच्चता, उल्कर्षस्; — of dignity, प्रधानता.
Heir, द्रायादस्, अधिकारी m. (अ).
Hell, नक्षस्; — of sharp swords, उस्मिक्षवनम्; —
of scourges, कारसुधम्.
Help, to, उपकरण (8 P. -करोति), उपकारं छ.
Help, subs. उपकारस्, सहायतम्.
Helpless, निःशास्त्यस् - या - यम्, उपायवृंगस् - ना - घम,
गुरुंसस् - या - घम.
Hence, रत्; (for this reason) चतस्.
Herb, चोपधिस् f., चोपधी.
Herd, गृहम्, गवस्, कुलम्.
Here, चर्च, छह; — is the ink, छह मसी; — and
hereafter, रहनृच.
Hereafter, परच, प्रमुच, परलोके.
Hermit, वानमस्त, बैलानस, तपस्की m. (८).
Hermitage, ज्योतमस, ज्योतवास.
Hero, वीरस, गृहस, विज्ञानस.
Heroic, वीरसः-रा-रम; anx — man, पुष्ववीरस.
Heroism, वीर्यम्, शूर्यम्, विज्ञमस.
High, चक्सः-वा-वम, उत्तमस्न-ता-तम, तुष्कसः-वा-वम; 
adv. उच्च.
Hill, पर्वतस, विरिस m., चात्र्यम m.
Hiranya-kasipu (the son of Diti, enemy of Vishnu), रिरंकाशिपुस m.
His, तस्क (gen. c. of तस्क), चक्स (gen. c. of इत्म); 
— own, खसः खा खमः, ख in comp., खवीयसः
—या-यमः.
History, चरित्रम, इतिहासस, प्रवचनस.
Hither, इतस्; — and thither, इतस् ततस.
Ho, है, है है, भीस (see Gram. 66, d.).
Hold, to, धृ (in caus. धारयति); to — a consultation,
समन्तरं ख्र (8 P. A. करोति, कृष्टे).
Holder, धरस; — of the discus, चक्रघरस, चक्री m. (८).
Holding, धारी -रिः -रि (८); — a water-lily, धृत-
पुष्कुलसः वा -वम.
Hole, वीरस, विलम, रन्धम.
Hollow (of a tree), कोटरसः-रम.
Holy, पुष्कसः-वा-वम, पुष्कर्षिलस -वा-वम; a procession to a — bathing-place, तीर्थयाचा; — sir,
महावन voc., द्विज voc.
Homage, पूजा, पादवन्धनम, सेवा.
Home, गृहम्, खगृहम्, लक्षानम्.
Homewards, गृह प्रति, लक्षाने प्रति.
Honey, मधु "m.", पूपारसस्, पूपासवम्.
Honour, to, पूज् (10 p. पूजयति), सेव् (1 A. सेवते).
Honour, subs. पूजा; सेवा, धर्चम, जागरस.
Hope, subs. ज्ञाता, ज्ञाशायन्धस, ज्ञाश्वा.
Horn, गृहुः, विषाणम्.
Horror, सत्तासस्, भयक्षमस्.
Horse, ब्रह्मस्, ह्यस्, तुर्गस्, तुरक्षस्, वाजी "m. (n).
Horse-sacrifice, ब्रह्मेधस्, वाजिमेधस्.
Hospitable, आतिथ्यम् -यो-यम्, प्रियातिथिस् -थिस-थि.
Hospitality, आतिथ्यम्, आतिथिलम्.
Host (entertainer), सत्तारी "m. (n); (multitude)
समूहस्, सहस्.
Hot, उष्णस् -व्या -व्यम्, तत्सस् -ता -तम्, चण्डस् -ष्डा -ष्डम्.
House, गृहम्, गृहस्, वेषम् "n. (n); (family) कुलम्,
वेषस.
Householder, गृहसस्; गृही "(n), गृहपतिस् "m.
How? कथम्; — much? — many? कियान् -यती -यत्
(त); — do you do? लं कोष्ट हर्म्यस्, किं कुष्टरं
भवत्; कोष्टी खितिष्ठीति; भवत्; — is it that?
कितिमंत्रम्, केव हेतुना, किमर्थम्.
However, तथापि, विनु, पुनर्.
Huge, वृहुः -हती -हत (त), विश्राशस् -शा -शम्, आतिवि- शाशस् -शा -शम.
Hundred, शतम्; in a — directions, शतधा.
Hunger, खुदा (घ) f., खुदा.
Hunter, huntsmen, बाघस, बाघक, मूर्ख न.
Hurl, to, चिप्प or प्रचिप्प (6 प्र(-चिप्ति)).
Husband, मर्ता n. (रू), पति m. (See Gram. 121),
खासी m. (न).
Husbandman, खासी, खासा, खासी, खासी.
Husbandry, खासी f., खासा m. (न).
Hymn, to, सूहा (2 प्रसीति or सबोति), गी (1 प्र. सारहति).
Hymn, subs. सूहा, सीचम, सूहितिगत.

I, चाहम (चाहम).
Idea, वुजिस, मतिस, सज्जवस.
If, यदि, येत.
Ignorance, अज्ञातम, अज्ञात.
Ignorant, अज्ञात-ज्ञा-ज्ञम, विवाहीनस-जा-जम.

• Ill, adj. (unwell) अनुसूक्ष्य, खा-खम, रोगी-गिरी-गि (न); adv. दुहम, दुर prefixed.
Illimitable, चणेयस-या-यम, चणेयस-या-यम, चन नयास-न्यास-न्यम.
Illuminating, बोतयन-चनी-यत (त).
Illustration, चद्दाहरण; in —, तथापि.
Illustrious, विनुतस-ता-तम, खातस-ता-तमं, यशकी
-खिनी-खित (ज).
Image, प्रतिमा, प्रतिमागम, प्रतिष्क्ष्म.
Imagine, to, मन (4 A. मनलते), प्रवृप (1 A. -कल्पति, pass.
-कल्पत).
Imitate, to, चनुङ (8 P. A. -करोति, -कृष्टि).
Immortal, ब्रमरस् -रा or -री -रम्, ब्रमरस् -रा -रम्.
Immoveable, भ्रचरस् -रा -रम्, भ्रचलस् -वा -लम्, निश्च-रखस् -वा -लम्.
Impediment, विन्दुस्, बाङ्गालस्, ब्रन्तरायस्.
Impend, to, उत्त्हा (1 P. A. -तिददति, -ते).
Imperishable, भ्रयवर्जितस् -ता -तम्, भ्रयस् -वा -यम्,
ब्रह्मस् -वा -यम्.
Impiety, बालिकम्, ब्रधमस्, ब्रभक्तिस्.
Important, गुर्द्रु -वी -ह, गुर्वर्जस् -वा -रम्, महार्ज्ञस-वा -रम्.
Improve, to, \(trans\.) वृध्य (in caus. वर्धयति), वृद्धि ची (1 P. नवति).
Improvement, वृद्धिः \(f\), वर्धनम्, उत्पत्तिः \(f\).
In, expressed by the loc., instr. (Gram. 849), मधे,
ब्रजर.
Inasmuch as, यस्मात्, वेन.
Incantation, मन्त्रस्, चाभिमल्याम्.
Incensed (wroth), कुपितस् -ता -तम्, सर्वच्छस् -वा -वम्.
Incite, to, चुड़ा (10 P. चोद्यति, प्रेषा (10 P. -द्रेष्यति).
Inclination, चाभिस्वाम्, इक्खा, कांचा.
Increase, to, \(trans\.) वृध्य (in caus. वर्धयति); \(intrans\.)
वृध्य (1 A. वर्धयति).
Increasing, वर्धतमस् -ता -तम्, वर्धी -विनो -धि (न).
Incumbent (necessary to be done), कर्तव्यस् -वा -धम्.
Indeed, नूनम्, एवम्, एव, खङ्कु.
India, भारतम, भर्तवर्षम्, भरतदेशम्.
Indignity, अपमानम्, अवमानम्, परिभवस्.
Indiscreet, अव्यतस् -ता -तम्, अविविक्षस् -सा -सम्.
Indra (chief of the gods of the sky), इंद्रस्, धन्यस्,
मधवा (नू, see Gram. 155 c).
Indulge, to, अनुवृत्त (1 A. -वर्तति).
Industrious, परिश्रमी -मिषी -भि (न.), कर्मशीलस् -का -कम्.
Inevitably, अपवश्याम्, धृवम्.
Infatuated, मृदस् -ढा -ढम्, मोहितस् -ता -तम्.
Infcr; to, अनुमा (3 A. -सिमीते, pass. -मीयते).
Inflection (in grammar), विभक्तिः f.
Inflict, to, प्रणी (1 P. -षयति); to — pain on others,
परपीड़ा छ (8 P. A. करोति, कुर्षति).
Inflicted, प्रणीतस् -ता -तम्, डतस् -ता -तम्.
Infliction, प्रकरणम्, करशम, प्रयोगस.
Influence, वशस्, प्रभावस्, नीरवस.
Infuse, to, प्रविष्ट (in caus. -वेशयति), पत (in caus.
पातयति).
Inhabitant, वासी m. (नू), निवासी m. (नू); with the
inhabitants, सवासि -सिनी -सि (नू).
Iniquity, पापम्, अभर्मेस्, अव्यासस.
Injured, अपकासतस् -ता -तम्, हिंसितस् -ता -तम्.
Injury, अपकारस्, अपकातम्, हिंसा.
Ink, मसी, मसीजलम्, मविका.
Inmate, निवासी m. (नू).
Innocent, अनपराधस् -धा -धम्, निरपराधस् -धा -धम्.
Inquire, to, प्रकृ or परिप्रकृ (6 P. -पुन्क्तति).
Inquiring, पूछन् -चरी or -चरी -चरह (त); without —, चरुष्ठा ind. past part.

Inquiry, प्रश्नस्, पूछत, चरमयोगस्.

Inseparable, अपितोथस् -व्या -व्यम; — from one's nature, लेर्तिक्षस् -की -कम.

Instability, चक्षिरता, चक्षीर्यम्, चनवब्या.

Install, to, चर्मिष्क (6 P. विश्वति; ind. pass. part.

चर्मिष्क).

Instead, प्रति with abl., खानि, भूसौ.

Institute, आचारस्, विधिस् m., विधानम्.

Instructed, ग्रंथिढस् -ढा -ढम; (directed) आदिष्ठस् -ढा -ढम, निदिष्ठस् -ढा -ढम.

Instrumental, हृदुस्थस् -का -कम; — cause, निमित्तम.

Intelligence, विचिस् f., ब्रान्म, कौशिकम.

Intention, चर्मिष्कस्, स्थवरस, विचिस् f.

Interpretation, चाखा, चर्षस; (of a dream) स्थवार्थस, चर्मविचारस.

Interrogated, पूछस् -ढा -ढम, चर्मिष्कस् -ढा -ढम.

Into, expressed by the acc., मध्ये, चर्मयते.

Intolerable, दुःहस् -ढा -ढम, दुर्वरस -रा -रम; of — flame, दुर्वरार्थस् -विंस् -विचि.

Intoxication, मद्दस; having eyes rolling with —, मदद्वरिष्कलोचनस् -जा -नम.

Inundate, to, सू (in caus. सावयति).

Invocation, आद्रानम्, आद्रयस्.

Issue forth, to, जिसू (1 P. सरति), प्रक्षा (1 A. तिहले).

It, तद्, एतद्, इथम.
Jackal, गूगावस, गोमायस m., क्रोषा m. (तृ).
Jaimini (founder of the Pūrva-mīmāṃsā system of
philosophy), जैमिनिस m.
Jamad-agni (father of Parāśu-Rāma), जमद्रिनिस m.
Jester, विदूषकस, वेहासिकस.
Jewel, मणिस m. f., रतनस.
Join, to (trans.) युज्ञ (7 P. A. यूज्ञि, यूज्ञि, or in caus.
योजयति); (intrans.) संयुज्ञ (in pass. -युज्ञति).
Journey, भ्रमा m. (न.), मार्गस, प्रवासस.
Joy, ऋणद्रस, हर्षस, मृत f. (दृ).
Joyfully, सान्नद्रम, सहर्षम, हर्षण.
Judge, to, निर्गृह (1 P. नैर्गृहि), विचर (in caus. -चारयति).
Jump out, to, उत्रत्र (1 A. -उत्रति), चतयत्र (1 P. -पतति).
Just, adj. यायस -या -यम.
Just, adv. (exactly) चङ्घार्धम; — as, यथात.
Justice, वायस, नीतिस f., धर्मस.
Justly, वचान्यायम, व्याचन, धर्मेतस.

Kála (time personified), वाचस.
Kali (the fourth age of the world personified),
कालिस m.
Kánya-kübja (Kanouj), कान्यकुब्जम.
Kapila (founder of the Sánkhyā system of philo-
sophy), कपिलस.
Karna (son of Súrya and Kuntí), कर्णस.
Kártavírya (a prince killed by Parasu-Ráma),

Káśi (Benares), káshi, káshi.
Keep, to, धू (1 P. धारति); (protect) रच (1 P. रचति);
(continue) आस (2 A. आस्ति) e.g. he keeps eating,
बाद्यूति आस्ति.
Keśava (an epithet of Vishnu), keśava.
Kick, to, पाटेन तढ्छ (10 P. ताड़यारति).
Kick, subs. पाटेराखारस्, पाटेष्ट्वारस्, पाटेच्छितस्.
Kicked, पाटेच्छितस् -ता -तम.
Kill, to, हन्त्र (2 P. हन्त्रति), व्याप्त्र (in caus. -पाड़यारति).
Killed, हतस् -ता -तम, व्याप्तितस् -ता -तम.
Killing, हन्त्रन, धास्, वधस्.
Kind, adj. प्रियस् -या -यम्, हितकामस् -मा -मस्.
Kind, subs. गपस्, वर्गस्, मेद्वस्, प्रकारस्.
Kindly, प्रीव्या, प्रीव्यूर्वम्, सालुनयम्.
Kindly-speaking, प्रीव्याद्री -दिनी -दि (न).
King, राजा m. (न), नूपस्, नूपतिस् m., पार्थिस्, भूप-सस्, महेंदित m.
Kingdom, राज्यम्, राज्यम्, विश्मस्.
Kingly power, राज्यज्ञम्, एंखर्यम्, आधिपत्यम्.
Kinnara (a mythical being with the body of a man
and head of a horse), kinnara.
Knee, जानु n.; to fall on the knees, जानुभाय पत्त (1 P.
पतति).
Knife, कुरिका, कुरी, कतेरिका.
Know, to, चान (9 P. A. जानाति, जानीति); to come to
—, परीज्ञा (ind. past part. परिज्ञा).
Knowledge, ज्ञानम्, परिज्ञानम्, विज्ञानम्.
Known, ज्ञातस्-ता-तम्; to make —, चा or विचा (in caus. -चापयति).
Krishṇa (an epithet of Draupadi), कृष्णा.
Kshatriya (a man of the military caste), चवियस्, चवस्.
Kuru (ancestor of Pāṇḍu and Dhṛita-rāṣṭra), कुष्टस् m.

Labour, to, चायस् (4 p. -यस्यति), चायासं छ (8 p. a.
करोति, कुष्टति).
Labour, subs. चायासस्, चेष्टस्, चमस्.
Lack (a hundred thousand), चचम्.
Lad, कुमारस्, बालस्; my lads, च्ये गूरा: voc. pl. m.
Lake, सरस् n., छडस्, जलाशयस्.
Lamb, मेष्वालवकस्, मेष्विश्वस् m., मेष्वतस्.
Lament, to, लप (in intens. लालयति, लालसि; ind.
past part. लालण). Lament, lamentation, परिद्रेणयम्, विलापनम्, ऋन्द्रितस्.
Lamp, दीपस्, दीपिका, प्रदीपस्.
Land, भूमिस् f.; (country) देशस्, प्रदेशस्; dry —ः
खलम्; lands (estate), चेष्टम्.
Landing-place, चट्टस्, उत्तराखण्डम्.
Landmark, सीमा, भूमिसीमा, मुखोमा.
Language, भाषा, वाक्ष्, वाक्षिस्/.
Lap, छड्स्, चट्स्, क्रोडम्.
Lapsing, pres. part. गामी -गामी -मि (गः).
Large, महान -हती -हत (त); महा at the beginning of a comp., e.g. महोपलस् ['a large stone'; विपुलस् -वा -सम्.
Larger, महतरस -रा -रम्.
Largest, महतमस् -मा -मम्.
Last, चन्द्रमस् -मा -सम्, पच्चमस् -मा -मम्, चरमस् -मा -मम्; at —, श्रेयं, चन्द्ररम.
Lately, नूतनम्, चचिरम्, प्रत्ययम्.
Laugh, to, हस् or प्रहस (1 p. -हसति).
Law, धमस्; (litigation) वाव्यासस्; written —, भागमस्.
Lay, to, धा or निधा (3 p. -रघाति), खा (in caus. खाप्यति).
Lead, to, भी (1 p. भयति).
Leader, नेता m. (तृ); — of a caravan, सार्थवाहस्.
Leaf, पच्चम, पर्णम, दलम.
League (measure of distance), कोशस्, कोशयुगस्.
Leap, subs. सवस्, सुतम, उत्सुतम.
Learn, to, चचिरगम (1 p. गच्छति), पठ (1 p. पठति).
Learned, विद्वान् -वुद्री -इत (त), विपर्षित m. f. n.; — man, विद्वज्ञस्,पश्चितस्.
Learning, विवा, द्वानम्; man of —, पश्चितस्.
Leave, to (quit, forsake), लघ (1 p. लघति); (leave remaining), शिष्य (in caus. शेषयति); to — off, विरम् (1 p. -रमति).
Left (opposed to right), सबस् -सा -सम्, वामस् -मा -मम्.
Leg, वाण, पादस्.

Legend, वाण, पुराणकाव्य, आश्वास्म.

Leisurely, सावधानम्, मन्द्रम्, मन् मन्द्रम्.

Length, द्वीरक्षम्, द्वारिमा m. (म); at —, छेचे.

Less, ज्ञेस -ना -नम्, वृणस् -ना -नम्; adv. नूणम्;
— happy than before, पूर्वेपिंचवािक्षुखस् -खा -खम.

Lesson, पादस्, बधायस्, बधायनम्.

Let, to (allow), जनुत्ता (9 P. A. -जावति, -जानीति).

Levy, to (a tax), करम आदा (3 A. -दृति).

Libation, उद्यकानम्, तर्पणोद्वंकम्, तर्पणरसस्.

Liberality, दानम्, लागस्, चौदायथम्.

Liberation, सुतिस्, मोक्षस्, विमोक्षस्.

Lie, lie down, to, श्री (2 A. शेति), संविश (6 P. -विशति).

Life, जीवनम्, जीवनम्; rule of —, मर्यादा; in this
—, बृहस्पति; in the — to come, परलोके.

Lifeless, गतमारास् -शा -शम्; मूल्यवशशक्तस् -ता -तम
(lit. ‘gone into subjection to death’).

Lift, to, उत्क्षुन् (10 P. -क्षति).

Lifting, उत्क्षणम्, उत्थापनम्, उदयनम्.

Light, to (fall on), पत् (1 P. पत्ति); who has lighted
on the world, संसारपतितस् -ता -तम.

Light (not heavy), बखुस् -पृस् or -प्रो -प्र.

Light, subs. तेजस् n., बुतिस् f., बोतिस् n., प्रभा.

Like, to, रच (1 A. रोचति) used impersonally, e.g. तन्
महो रोचति, ‘I like that.’

Like, adj. सखुशस् -शी -शम्, समस् -मा -मम, समाशस्
-ना -नम्; adv. वत् affixed, इव, यथा.
Likeness, सादृश्यम्, श्रीप्रस्तम्.
Lily, चलिनी; पत्तस् -प्रस्, कमलम्, उत्पलस्, लुमुद्रम्, पुष्क्रम्.
Line, बिखा, पंक्तिस् f., श्रेणिस् f. -श्री.
Lineage, कुलम्, वंशस्, चन्वस्.
Lingeriing, मन्दाच्यमानस् -ना -नम्, चरित्रस् -खा -श्रम्.
Lion, सिंहस्, केसरी m. (न.), मृगेन्द्रस्.
Listen, to, आकर्ष् (10 P. -कर्ष्यति), नु (5 P. -श्रूत्यति).
Little, बच्चस् -ब्या -ल्स्, चुद्रस् -त्ता -द्रम्.
Littleness, बच्चता, बाघवम्, कार्पश्यम्.
Live, to, जीव् (1 P. -जीवति); (dwell) वस् (1 P. -सति).
Livelihoold, जीविका, जीवनोपययस्, वृत्तिस् f.
Living, pres. part. जीवन् -वनी -वत् (त्); — being
or creature, जनुस् m., प्राणी m. (न).
Locked, सार्गकिस् -ला -लस्, सार्गलबद्वस् -त्ता -द्रम्.
Lodge, to, वस् or विस् (1 P. -सति).
Lofty, उच्चस् -त्ता -चम्, प्रांशुस् -शुस् -गु, उद्यगस् -ता -चम.
London, लंडननागरम्, लंडनजागानी.
Long, दौर्धर्स् -घा -द्रम्, आयतस् -ता -तस्; a — away,
दूर आधिा m. (न); adv. दौर्धर्कालम्, चिरम्; as
— as, यात्रा.
Longer, दौर्धियाण् -यसि -यस् (स्); adv. (for a longer
time) जार्धम्, तदूर्धर्स्.
Look, to, दृश् (1 P. -पश्यति), आलोक् (10 P. -शक्यति).
Look, subs. दृष्टिस् f., दृष्टिपातस्.
Lord, पतिस् m. see Gram. 121, खामी m. (न), देशरस्;
(God) परमेश्वरस्; (husband) भर्ता m. (त्); — of
all beings, सर्वभूतेश्वरस्.
Lose, to, हा (in pass. हीयते) with instr., कंघ (4 प. कङ्खति) with abl.
Lost, नष्टस् -षा -षम्, प्रष्टस् -षा -षम्.
Loud, महास्वनस् -ना -नम्; in a — voice, उच्चास्खरेष्ट.
Love, to, कम् (10 A. कामचते); generally expressed periphrastically, e.g. स सम प्रिय: ‘I love him,’
lit. ‘he is dear to me.’
Love, subs. कामस्, शूक्ष्मारस्, ब्रजुरागस्.
Loveliness, कानना, सीन्द्रेयम्, लावश्म.
Lustre, तेजस् n., प्रभा; the being shorn of —,
जिःश्रीकता.
Lustreless, गततेजस् -जास् -जस् (-जस्).
Lute, वीणा, तली m. (जू).

Macerate, to, छू (in caus. कर्षणति).
Madden, to, उच्चद्रू (in caus. माद्यति).
Made, शतस् -ता -तम्; — of, मयस् -ची -चम affixed.
Madness, उच्छास्, उच्छतता, मन्तता.
Magic rites, विभिन्नारस्; being the result of —
मन्त्रद्रविषितस् -ता -तम्.
Mahá-deva (an epithet of Siva), महादेवस्.
Main (ocean), समुद्रस्, महोद्धिधिस् m., महार्षिवस.
Maintain, to, पा (in caus. पालयति).
Maintenance, व्यवहारम्; source of —, वीविका.
Majesty, प्रतापस्, प्रभावस्; your —, धेर voc., राज्व
voc., भ्रायुष्मन् voc.
Make, to, छ (8 p. a. वरूति, कुषि), विषा (3 p. -द्धाति).
Maker, छति m. (तू), विधाता m. (तू), धाता m. (तू).
Man, युद्धस्, नरस्, मनुष्यस्, मानुषस्, अनस्, पुसान्
(पुस, see Gram. 169).
Mandara (a mythical mountain), मन्दरस्.
Mango (the tree), चामस, चूनस.
Mango-fruit, चामफलम्, चूतफलम्.
Manhood, पौधम्; (mature age) पौध वयस् n.
Mankind, मनुष्यातिसं, मनुष्यास् m. pl., मानुषास् m. pl.
Manner (mode), प्रकारस्; (conduct) चारारस्; good manners, सदाचारस्; in like —, तता.
Mantle, उत्तरियस्, प्रावारस् -रकस्, प्रावृतम्.
Many, अकस् -ऊस् or -उँ -ऊ; how —, कियान् -यती
-नस् (त), बात, see Gram. 227 a.
Marble, प्राक्षरस्, पाण्यास्, शिला.
March, to, प्रया (2 p. -याति); to — onward, विक्रम
(1 आ. -क्रमती).
Marici (one of the mind-born sons of Brahmá),
मारिचि m.
Mark, च्चनम्, चन्द्रम्, चवम्.
Market-place, पौर्णोत्तिका, चबरस्, आपवस्.
Martial, युद्धसम्बन्धि -धिनि -धि (न).
Marvel, to, विशिष्ठ (1 आ. -खयती).
Marvellous, चार्यस् -चेन -चेम, चाबुलस् -ता -तम.
Master, स्वामि m. (ग्), प्रभुस m., रश्सरस्; (teacher)
शिष्कस्.
Material, adj. भौतिकस् -ब्रो -ब्रम्.
Maternal, मातृकस् -की -कम्; a — grandfather, मातामहस्.
Maw, चाद्रस्, चठरस्, उपठरस्.
Meal (repaet), मोजनम्, चाहारस्, भुभम्.
Means, उपायस्; — of livelihood, चोशिखा; by — of, expressed by the instr., e.g. चक्षः by means of a spell.
Meat, मांसम्, चामिषम्, मांसाहारस्.
Mechanical, कास्स दस -ड़.
Medicinal herb, चोषधिस् f., चोषधी; all sorts of —, सजलोधधस् f. pl.
Meditate, to, थे or थभिधे (1 P. -धायति); थिष् (10 P. थिनयति).
Meditating, धायत -धती -धत् (त); — his own destruction, चावावियाशाय मति छला ind. past part.
Meet, to, सिल् (6 P. भिनति), समामस् (1 P. -धक्ति).
Meet (fitting), युक्तस् -ता -नम्, भवितस् -ता -तम.
Member, चज्ञस्, चवयवस्; with an army consisting of all four members, चवयवस्याल्पीतस् -ता -तम.
Merchant, बाजीक् m. (यू), बाजीशस्.
Mercy, चमा, द्या, झपा, घृषा.
Mere, केवलस् -ला -लम्, माचस् -ची -चम् at the end of comps.; by his — word, शब्दमार्चाय.
Merely, माचस्, माचिश, केवलस्.
Merit (gained by good works), गुणम्, गृयस् n.
Meru (name of a mythical mountain), मेचस् m., सुमेचस् m.
Messenger, दूःतस्, सदृशेशहरस्.
Methought, दृति मे मतम्.
Midnight, राजमधाम्, मध्यराख्, वधरेशराख्.
Might, बलम्, शक्तिः, प्रभावस्.
Mighty, बली-लिनी-विल (न); (great) विशालस्-वा-कम्.
Mild, मृदुस्-वी-कु, मृदुभावस्-वा-वम्.
Milk, to, दुहु (2 p. दूरिगिः); for as long a time as it takes to — a cow, गोदृहमावं कालम्.
Milk, दुगधम्, चीरम्; — with curds, पावसम्.
Milky, दुगधी-ढिगी-ढिग (न); — sea, चीराधिस् m.
Mind, मनस् m., मतिः, मानसम्, वदिस्, धोस्.
Mine, मद्रीयस्-या-यम्, मम (gen. sing. of ब्रह्म).  
Minister, मल्ली m. (न), च्रामावस्, सचिवस्.
Minstrel, वदन्धी m. (न); heavenly —, गन्धरवस्.
Mire, पत्रोबक्स, कर्मस्, मलम्.
Miserable, दुःखातस्-ती-तीस; विपत्तस्-ता-त्रभम्.
Misery, दुःखम्, विपत् (हृ), बैनेस्.
Misfortune, दुःखम्, आपत् (हृ), ब्रह्मवृत्तम.
Mistake, subs. भमस्, मतिभमस्, भालिस्.
Mockingly, उपहरायेन, पद्धत ind. past part.
Modern, चधुतनातस्-नी-नम्, चवतनस्-नी-नम्.
Molasses, गुडस्, रुचिबारस्, चारस्.
Moment, चन्द्रस्; stay a —, तिथि तात्र.
Monarch, राजा m. (न), नृपस्, पार्थिवस्.
Money, धनम्, वित्तम्; (coin) सुह्त्रा.
Moon, चन्द्रस्, चन्द्रमास् m. (-मस्), रुचुस् m., सोमस्, 
शशी m. (न), निशावरस्.
More, अधिकतः -का -कम्, अधिकतरस्तः -रा -रम्; adv. अधिकतः, अधिकतरस्तः.
Moreover, किद्, चन्त्च, चन्त्च.
Morning, प्रभातम्, ग्रातःकालस्, पूर्वाहस्तः.
Mortal, adj. मर्यास् -वा -वम् (human) मानुषस् -वी -वम्.
Mortal, subs. मर्यास्, मानुषस्, मानुषस्.
Mortality, मर्याताः, मनुष्यताः, मनुष्यलम्.
Mother, माता f. (तृ), जननी, जनमली.
Motionless, निर्चलस् -वा -वम्, चचलस् -वा -वम्.
Mount, to (a horse), चरम् चाच्छु अथ अधिभवः 1 p. रौष्टि.
Mountain, पर्वतस्, चिरिस m., चह्रिस m., शैलस.
Mourn, to, (trans.) चर्नुस्च 1 p. शोचति, परदवेय (1 a. -देवति).
Mouse, मूर्विकस्, मूर्वकस्, मूर्विका.
Mouth, मुखस्, चाँखम्, चन्म्, चाननम.
Move, to, (trans.) चल् (in caus. चलयांतं); (intrans.) चलं (1 p. चलति).
Moveable, चलस् -वा -वम्, चरस् -रा -रम्; the — and
immovable, चराचरस्, चलाचलस्, स्वारज्जयसम्.
Much, adj. बडः -इस् or -हो -ह, बडःस् -वा -वम;
adv. बड, भृश्म, अबलम्.
Much, subs. बडः n., बडःस्.
Mucukunda (a king, son of Mándhátri), मुचुकुद्भः.
Mud, पोडः, पश्चमस्, मल.
Muddiness, पोडःता, पश्चमता, सकरमंता, मालिनयम्.
Multiplied, गुणितस् -ता -तम्; — by thirty, चिंगु-ङ्कि-तस् -ता -तम्, चिंगुश्चायस् -वा -शम्.
Muni (an ascetic saint), सुनिस् m.
Murder, to, हत्र (2 P. हति), वायु (in caus. -पाद्यति).
Music, संगीतम्, सुवर्सः.
Must, expressed by the future pass. part., e.g. मथा गतव्यम्, I must go.
Muttering, subs. गर्जनस्; the — of a cloud, चषेदङ्ग- नादस्.
My, सम (gen. of चषेदङ्ग), मद्रेयस् -या -यम्.
Myself, चात्मा m. (अ.), see Gram. 222.
Mystic, गूडार्थस् -था -थम्; one who repeats the —
adoration of the deity, lit. meditating on the
prayer of twelve syllables, द्वादशाष्टरचितकस्
-था -थम्.

Name, नाम n. (अ.), नामधियस्; whose — and lineage
are unknown, चक्षुतातुकबनामा -की -म (अ).
Named, नामा -की -म (अ) at the end of comps., e.g.
भिस्मादिनामा named Bheels, etc.
Narrate, to, कथ् (10 P. कथयति).
Native (of a country), subs. द्वीपस्; —, lit. inhabi-
tant, of India, भरतवर्षिनासी m. (अ).
Navy, नौसैन्स, नौसमूहस्.
Neatly, गृहसं, चिनितस्, चिनितवत्.
Neck, चीता, वछूस, गलस्.
Necklace, माषा, चछमाषा, हारस्.
Nectar, स्नेहतमः, पीयूषम्, सुधा.
Need, to, आकांच्छ (1 P. -कांचति).
Needs, adv. ब्रजसम्, ब्रजसम् एवः
Negative, subs. प्रतिविधाः.
Neglect, to, उपेष्ठ (1 A. -ैष्टते), ब्रजवा (9 P. -वागति).
Neither, न, न च, न वा.
Never, न कदाचित्, न कदापि, न कदाचन.
Next, adj. ब्रजनतरसः -रा -रम्; on the — day, परशुसु; the — world, परशोकसू; adv. ब्रजनतरसः, ततसू.
Nice (good), उत्तमसः -मा -सम्; (fine) ब्रजवृजसः -वा -कस.
Ni-dāgha (name of a man), निदाघस.
Night, राविसः -री, निशा, राजनी; by —, राजी; — and day, शहोराचम्, दिवशानिषम.
Ni-shāda (name of a wild mountain tribe), निशादस.
No, न, चो; — more, न पुनर्; — one, न कजित्, न काचित्; न को -पिः, न कापि; न कझूः, न काचन.
Noble, उद्धारसः -रा -रम्, महाब्रजः -ब्रजः -ब्र (न).
Noble-minded, उद्धारचितसः -तासू -तसू (-तसू).
Noise, शब्दसः, घोषसः, स्वनसम्, निश्चः.
None, न कजित्, न काचित्, न किषित्; न को -पिः, न कापि, न किमपि; न कझूः, न काचन, न किषन.
Nonsense, ब्रजम्बयवकासः; to talk —, जखुः (1 P. जखति).
Nor, न, न च, न वा.
North, subs. उट्टीरी, उट्टरा, उट्टरदिब्रः -फः (श).
Northward, adj. उद्धारुखसः -की -कम.
Nose, नासा, नासिका, नाशम.
Not, न; (prohibitive) मा; — so, मेवम्, मा मेवम्.
Nothing, न किस्रत, न विकमपि, न किकिर्द; — more than, माचस् -ची -चम् at the end of a comp. e.g. गर्दभमाचस् 'nothing more than an ass.'
Notwithstanding, नाराम्, मिनु, अधापि.
Now, इदानीस्, बधु, दाम्रतम्, खब.
Noxious, हिंसकस् -का -कम्, हिंसकस् -का -कम्.
Number, संख्या; (collection, aggregate) गक्षस्, समूहस्, सहस्.
Nurse, धारची; — of all creatures, lit. of the universe, बगझाची.
Nyāya (a philosophical system ascribed to Gautama), न्यायस्.
Nymph, भृजरास्, f. (-रस).

O, हे, भास्, भो, or expressed by the voc. alone.
Oath, व्यपथस्, प्रतिष्ठा, समयस्.
Obedience, शुभ्रुषा; in — to, lit. out of respect for, her husband’s commands, भोपू वचनगीरवात.
Obeisance, प्रशास्; having made —, प्रश्मय ind. past part.
Obey, to, वचनस् ब्रजुट् (1 A. -वर्तति).
Object (aim, purpose), चाभ्रापायस्; one who has attained his objects, नत्साहस्; — of sense, विषयस्.
Oblation, उत्तम्, होमस्, इथम.
Obligation (duty), काव्यम.
Oblivion, विस्मृतिस्, f., विस्मारणम्.
Obscure, to, तिमरय (nom. p. तिमरयति).
Obscured, तमोवृत्तस् -ता -तम्; — with clouds, मेघावृत्तस् -ता -तम्.
Obsequial, ब्राह्मणकर्मिकस् -की -कम्; — offering, ब्राह्म.
Obsequies, प्रतबार्यायी n. pl., ब्रह्मक्रिया, ब्रह्मकर्म n. (न).
Observance (religious), व्रतम्, नियमम्, तपस्.
Observe, to (perceive), हृदश् (1 p. पण्डति); (perform)
श्रुतिका (1 p. -तिष्ठति).
Observing (perceiving), पश्चात् -श्वसी -श्वत् (त).
Obstruct, to, ब्यूठ् or प्रतिब्यूठ (7 p. -ब्यूठदिः).
Obtain, आप् or प्राप् (5 p. -आप्नोति), लभ् (1 A. लभते).
Obtained, प्राप्तस् -सा -सम्, लाभस् -था -थम.
Occasion, आवसरस्, आवासरस्; on one —. एकदा.
Occupation, वृत्तिस् /, वाप्परस्, वाव्हारस्
Occupied, प्रवृत्तस् -ता -तम्; — with pious cares,
तपसि स्खितस् -ता -तम.
Occur, to, वृत्त् (1 A. वर्तते), बघ्या (1 p. -तिष्ठति).
Occurred, वृत्तस् -ता -तम्, उपक्षितस् -ता -तम.
Ocean, समुद्रस्, सागरस्, उष्णवस्; — of milk, चोरा
विख्यस् m.
Ocean-strand, समुद्रतोरस्, समुद्रतत्तम.
Of, expressed by the gen. c., by means of a
comp., etc.
Offence (transgression), चप्राधस्, पापम्, पातकम.
Offer, to (a sacrifice), यज्ञ (1 p. A. यज्ञति, -ते); (in-
trans.) प्रतिष्ठा (9 A. -जान्ति).
Offerer (of sacrifice), चत्ता m. (ढू), होता m. (तू).
Office (charge, post), चाविकारस्, नियोगस्, पदम.
Oil, तेलम.
Old, वृद्धस् -वा -वम, खवरस् -रा -रम; — age, बरा;
of —, पुरा.
Oldest, अवेषस् -वा -वम.
On, expressed by चधि or निफ prefixed, by उपरि affixed or with gen., by loc. c., etc.
Once, सङ्गत, एकवारस्; (formerly) पुरा; — upon a time, एकदा; all at —, चुपपत.
One, एकस् -वा -वम, see Gram. 200; — day, एकदा.
Only, adv. केवलम्, मात्रम्.
Onward, expressed by प्र prefixed, चवरस्, पुरवस्.
Opinion, मतम्, मतिस् f., वुबिस् f.
Oppress, to, पीड़ (10 p. पीडयति).
Opulent, धनी -नी -नि (ि), धनवान् -वति -वत (ि).
Orb, मण्डलम्, विम्बस् -म्ब.
Ordainer, खापकस्, विधाता m. (ू), प्रक्लपकस्.
Order, to, आशा (in caus. -आपयति), आदिग्र (6 p. -दिशयति).
Order, subs. आशा; (religious order) आश्रमस्.
Origin, मूलम्, योनिस् m. f.
Originated, to, (intrans.) चत्त्र or समुत्यार (4 A. -पवति).
Ornament, भूषणम्, चवल्लारस्, चाभरशम्.
Other, चयस् -या -न्तः, दत्तस् -रा -रतः, परस् -रा -रम्; चपरस् -रा -रम्.
Out, वहिस् or निस् prefixed; — of what? कुतस्; — away! धिकृ, धपेहि.
Outlay, चयस्, उत्सग्नस्, चयस्.
Outlive, to, चतिजोवि (1 P. -जीवति), चाधिकालं जीव (1 P.जीवति).
Over, उपरि affixed, or with gen.
Overcome, to, जि (1 P. A. जयति, -ति), पराजि (1 A. -जयति).
Overcome, pass. part. जितस् -ता -तम्; (put to silence) निद्वतरिज्जतस् -ता -तम्.
Overthrow, to, पराजि (1 A. -जयति), पराभू (1 P. -भवति).
Owe, to, धू (in caus. धारयति).
Owing, to (by reason of), expressed by the abl.
Own, खस् खा स्तम्, खस् -का -र्म, खवीयस् -या -र्म, खात्म or ख in comps.
Owner, खात्मी m. (मृ), पतिस m., Gram. 121; — of a field, चेमरतिस m.
Ox, गीस m. (गो, Gram. 153), वृषभस्, बचीवर्दस्.

Pain, पीचा, चैदा, बांधा, दुःखम.
Pained, पीठितस् -ता -तम्, चार्तस् -ता -तम् in comps.
Painful, पीठाकरस् -ती -रम्; (unpleasant) चार्थिवस -या -र्म.
Paining, subs. पीठाकर्णस्, पीठस्.
Paint, to, खिसू (8 P. खिसवति), चित्र (10 P. चित्रवति).
Pair, युगलम्, युगस्, मिशुनम्.
Palace, हस्तम्, सौधम्, प्रासादस्.
Pāncāla (name of a people in the north of India and of their country), पक्षालास् m. pl.
Pāṇḍit, पण्डितस्.
Pāṇdu (king of Hastinā-pura), पाण्डुस् m.; son of —, पाण्डवस्.
Pāṇini (a celebrated Hindū grammarian), पाणिनिस् m.
Panting, उष्णकुर्म -सन्त -सत् (त), कम्पमात्रस् -ना -नम्.
Paraśurāma (son of Jamad-agni), परमुरास्.
Parent, जनजात -नी; the great — of creation, बौक्षपितामहस्.
Pārijāta (one of the trees of Svarga), पारिजातस्.
Part with, to, लब्धः (1 P. लब्धति), दो (3 P. द्वा वर्ति).
Part, subs.: भागस्, चंसस्, खण्डस्, विभागस्.
Partake, to (of food), मुख् (7 A. सुति).
Pass, to, स्थति (2 P. -एति); (time) गम् (in cns. गमयति); which passes away, चक्षिरस् -रा -रस्.
Passed, स्थतिस् -ता -तम्, स्थतिरास्त् -ना -नम्.
Passion, रागस्, मोरागस्, मद्दस.
Patañjali (founder of the Yoga system of philosophy), पतज्ञासिस् m.
Path, मार्गस्, प्रवास् m. (पविन्, see Gram. 162), पद्वी.
Patron, पालकस्, प्रतिपालकस्, उपकारो m. (न).
Paw, पादस्, उखस्, करस्.
Pay, to (a price), सूक्ष्म दान (3 P. A. ददाति, दर्ति); to — attention, अवधारण दा (8 P. A. करोति, कुर्से). 
Peace, शांतिस् m., संध्याम; (tranquillity) शांतिस् f.
Peacock, मच्छरस्, शिखी m. (न.), शिखी m. (न.), शिखीम्यस्.
Pearly, मुक्तामँचस् -यी -यम्, मुक्तामँचस् -ता -तम्.
Peasant, धारकस्, गोपस्, यामवासी m. (न.).
Pebble, उपवस, शिखा, चुद्रशिखा.
Peculiar, खास खा खम्, खळखळस् -या -यम्, निजस् -जा -जन्.
Pen (instrument for writing), लेखनी.
Penance, तपस् n., ब्रजस्, निचयस्;
Penetrating, to (pervade), व्याप् (5 P. -व्राजति).
People, जनस्, लोकस्, जनजास् f. pl.
Perceive, to, आङ्कोङ् or विकोङ् (cl. 10 P. -लोकति, pass. -लोकति).
Perceiving, आङ्कोङ्क यन्ति -यत् (त), आङ्कोङ्क ind. past part.
Perfect, अच्छाम -सा -सम्, उत्तमस् -सा -सम्.
Perfectly, अच्छिलेन, सर्वत्स.
Perform, to, अनुष्ठान (1 P. -तिथि), दा (8 P. A. करोति, कुर्से).
Performance, अनुष्ठानम्, विधानम्, करणम्.
Perfuming, बासयन् -यली -यत् (त).
Perhaps, नूनम्, किल, झपिलम्.
Period, ऋतुस्म्, युगस्; a — of years, समान्तरस्.
Persia, पारसीकस्.
Persian, पारसीकस् -की -कम. 
Person, जनस्; (body) वपुस् n., तुनस् f.
Philosopher, विद्वान् m. (-द्व, see Gram. 168, a), बुधस्.
Philosophy, विद्वा, स्नामस्, तत्वानामस्.
Physician, भिषक् m. (अ), बैवास.
Picture, चित्रम्, चित्रिषितम्, अलिखाम.
Piece, खण्डस् -क्षडम्, ऋणशस्, भागस्; such a — of work, एतावान् भायासस्.
Pierced, विचुस् -वा -वस्, बेधिषस् -ता -तम.
Pile, स्ताशस् m.; (pyre) चितिस् f.
Pine, to, विन (in pass. चीयते), क्रै (1 प. खायति).
Pious, धार्मिकस् -की -कम्, धर्मशीशस् -ज्ञा -जम्.
Pit, गर्भस्, विवर्ग्म, उत्खातमस्.
Pitcher, कुमस्, घटस्; with a — in his hand, कुमिः.
Pity to, द्या द or झरा द (8 प. A. करित, कुहते).
Pitying, adj. क्षणस् -वा -वम्, द्यालुस् -वस् -वु.
Pivot, अधिहानस्.
Place, to, धा (3 प. A. दधाति, धाति), वस् (4 प. -अखयति).
Place, स्नामस्, देशस्, पदम्; another —, स्नानात्मस्.
Placing, दचत् -चतो -चत (त).
Plan, चयायस्, क्षया, निझिषम.
Planet, यहस्, व्योतिस् n.
Plank, दीर्घदास् m., दीर्घजागम, दाष्टसकस.
Plant, to, बुद्र (in caus. रोपयति).
Plant, subs. ब्योधिस् f., ब्योधी, प्ररोहस.
Play, to, क्रीडः (1 प. क्रीड्यति).
Playing, क्रीडः -इन्ती -इत् (त).
Pleasant, रम्यस् -म्या -म्यम्, मनोरमस् -मा -मम.
Pleasantness, रम्यता, सुखम्, सुखलम्.
Please, to, (trans.) तृषु (in caus. तौषयति), स्वर्च (1 A. रोचते) with dat. or gen.
Pleased, तृष्टस् -त्ता -धम्, सन्तृष्टस् -त्ता -धम्.
Pleasure, प्रीतिस् f., सुखम्, भोगस्.
Plume, पच्छस्, पत्रम्, पर्ष्टस्.
Plunder, to, चुरू (10 P. चोरयति), हृ (1 P. हरति).
Pointed out, निर्दिष्टस् -त्ता -धम्, आदिष्टस् -त्ता -धम्.
Poison, विषस्, गर्सस् -रस्.
Polish, to, परिष्कृत or संस्कृत (8 P. A. -करेति, -कृते).
Polished, परिरुतस् -ता -तम्, संस्कृतस् -ता -तम्.
Poor, दृष्ट्रास् -द्रा -द्रम्; (pitiably) दुष्प्रकास् -शा -शम्.
Portion, ब्राह्मस्, भागस्, विभागस्, भागम्.
Possess, to, धृ (1, 10 P. धरति, धारयति).
Possessed (of), युक्तस् -ता -तम्, उपेतस् -ता -तम्; ex-
pressed by the affixes भत्, वत्, and इन्; — of
marvellous powers, सुप्रभावस् -वा -वम्.
Possessing, subs. धरणम्, धारणम्.
Possession (property), द्रव्यम्, वस्म n.
Possessor, धारी m. (ि), खासी m. (ि).
Possible, शक्सस् -क्षा -क्षम्; to be —, स्वर् (1 P.
-भवति).
Post, स्वसस्, स्खासस् m.; a sacrificial —, दृष्पस्.
Potency, सामर्थ्यम्, प्रभावस्, वीर्यम्.
Power, बलम्, शक्तिस् f., प्रभावस्.
Powerful, बलवान् -वती -वत् (ि), वली -विनी -वि (ि).
Practice, आचारस्, व्यवहारस्, समाचारस्.
Practise, to, चाचूर् or समाचूर् (1 P. -चरति), छ (8 P. A. -करोति, कृष्टि).
Practised, चाचूरतस् -ता -तम्, छतस् -ता -तम्.
Praise, to, प्रशंसं (1 P. -शंसति), सू (2 P. शौचिति or शविति).
Praise, subs. प्रशंसा, सूतिस् f., स्राघा.
Praising, प्रशंसन् -संती -सत् (त), सूवन् -वती -वत् (त),
सूत m. f. n. at the end of a comp.
Prajá-pati (a mind-born son of Brahmá), प्रजापतिस् m.
Prate, to, जल् (1 P. जल्यति), प्रजल् (1 P. -जल्यति).
Pray, to, प्रार्थ् (10 A. -प्रार्थयति), आशास् (2 A. -शाखे).
Precept, उपदेशस्, आदेशस्, चानुशासनम्.
Preceptor, उपदेशकस्, शिष्कस्, चाधायकस.
Predominance, प्रावचयम्, प्राधान्यम्, प्रधानता.
Predominate, to, प्रभू (1 P. -भवति), भवितिच् (in pass.
-रिख्यति).
Prepare, to, संस्कृत् (8 P. A. -करोति, -कृष्टि), चासाध् (in
caus. -साधयति).
Presence, सतिधानम्; into the — of, समीपम्, सजाश्रयम्.
Present, to, द्वा (3 P. A. द्वारति, द्वति); (introduce) द्वूष (in caus. द्वृशयति).
Present, adj. चापुनातनस् -नी -नम्.
Present (a gift), दानम्, प्रदानम्, समदानम्.
Presently, चन्दनरम्, चचिरिक, चागान्तरे.
Preserved, रचितस् -ता -तम्, पार्चसस् -ता -तम्.
Pressure, पीडनम्, पीडा.
Pretext, क्षम, बाजस्, क्षम n. (न), उपदेशस्.
Prevail, to प्रभू (1 P. -भवति), प्रचल् (1 P. -चलति).
Prevent, to, निमो (in caus. -वार्तिति).
Prey, अामियस, भृष, माङम.
Price, मूर्म, चर्चस.
Pride, द्रप्त, गर्व, आटोपस.
Priest, बाजकस; a domestic —, पुरोहितस.
Prince, बाजपूजस; (sovereign) राजा m. (न).
Princely, राजकीयस-या-यम, राजवंशस-श्रा-श्रा.
Princess, राजपूती, राजकवा, नूपातजा.
Prison, कारागारम, कारागृहम, बचनालयम.
Prithu (name of a king), पूर्वम m.
Privately, एकान्तस, दृष्टि, विजय.
Prize (reward), पारितोषिकम.
Probability, संभावना, संभवस, संभावता.
Probably, चाहसंभवम, प्रायस, किंच.
Proboscis (of an elephant), हृदस, करस; (nose) नासा, भासिका, भाषाम.
Proceed, to, प्रगम (1 P. -गच्छिति), प्रचल (1 P. -चललति).
Process (proceeding), किंच, कर्म n. (न).
Procession, याचा, याचाप्रमस्स.
Produce, to, उत्पद् (in caus. -पाद्यति), प्रस (2 A. -सूति or in pass. -सूतयते).
Produced, उत्पदस-ना-नम, समुत्पदस-वा-नम, प्रसूतस.
-ता-तम.
Producer, अनविता m. (नू); — of the world, संसार-अनविता -चो-नू (नू).
Product, उत्पदम, प्रसूतिस्, प्रसवस.
Profit, फलम, फलोद्यस, लाभस.
Promise, to, प्रतियु (5 P. -शुष्कति), प्रतिभा (9 A. -वाति).
Promising, प्रतियुस्थिन् -खती -खत (त.), प्रतिभासानस् -नाम.
Promote, to, वृद्ध or संवृद्ध (in caus. -वर्धयति).
Prompted, प्रेतितस् -ता -तम, प्रवर्तितस् -ता -तम.
Promulgate, to, प्रकाश (in caus. -काशयति), प्रचर् (in caus. -चारयति).
Promulgated, प्रकाशितस् -ता -तम, प्रचारितस् -ता -तम.
Proof, प्रमाणम्, प्रामाखम्; absence of —, मांगाभावस्.
Property, खम्, घनम्; (distinctive attribute) गुणास्.
Prophet (the medium of a divine revelation), चिकित्स. m.
Propitiating, subs. प्रसादनम्, आराधनम्.
Prosperity, तीर् f. (तीरी), समय् f. (सू), प्रतिपल्लिस् f.
Prostrate, प्रणालस् -ता -तम, प्रणिपल्लिस् -ता -तम.
Protect, to, रचृ (1 P. रचति), या (in caus. पालयति).
Protecting, subs. रचाम्, पालनम्, परिपालनम्.
Protection, रचन; the — of the earth, पृथिवीपरि-पालनम्.
Protector, रचस्त; the — of the world, अग्निता m. (तू).
Prove, to, (intrans.) चित्त्र (in pass. चितति), समू (1 P. -भवति).
Province (prescribed duty), खर्मस्, खर्मन् (न).
Prudent, भीमान -मति -मत (त.), मनीषि -विषि -वि (न).
Publicly, प्रकाशे, प्रकाशितस्, प्रकटम्.
Punish, to, द्रूढः (10 P. द्रूढयति), शास (2 P. शास्ति).
Punishing, subs. द्रूढनम्, शासनम्, घुशासनम्.
Punishment, दण्डः; infliction of —, दण्डप्रयोगस्.
Pupil, शिष्यस्, क्याकस्.
Purāṇa (a sacred legendary work), पुराणम्.
Pure, शुद्धस् -वा -दम, शुचिस् -चिस् -चि.
Purified, पूतस् -ता -तम, शोधितस् -ता -तम.
Purpose, to, मनु: ध or मोति ध (8 प. A. करोति, कुष्टे).
Purpose, subs. चाभिषाच्यस्; for the — of ablution,
चाभिषेकार्थेः.
Pursuing, अनुधावन् -वन्ती -वत् (त); (striving after),
यतमानस् -वा -नम.
Put, to, धा (3 प. A. द्वाहि, धाते), ख्या (in caus:
ख्याययति); to — on (clothes), परिधा.

Quadruped, चतुष्पातं m. (-पह), चतुष्पादस्.
Quality, गुणस्, भावस्, स्मावस्.
Quarrel, कलहस् -हम, विवादस्.
Queen, राज्वी, महिषी, राजपती.
Quench, to, शम् or प्रशम् (in caus. शमयति).
Question, प्रश्नस्; (topic of discussion) वादविषयस्.
Quick, शीघ्रस् -ग्रा -घ्रम, सलरस् -रा -रम.
Quickly, शीघ्रम, सलरस, बिप्रम.
Quite, स्थेतस्, चरित्रें, सम्यक्.

Race (family), वंशस्, कुलम्.
Radiance, दीप्तिस्, तेजसं, क्षणिस्.
Radiant, दीप्तमांस सा -रम; — with beauty, सुरक्षितमांस सती -मौः (त).
Rain, to, वृष्टि (1 p. वर्षिति).
Rain, subs. वृष्टिस्त्रि, वर्षस नम्बरवलम.
Rainy, वार्षिकस्त्रि -सम; — season, वार्षिकस्त्रि पल, वार्षिकलस्त्रि, प्रामूलस्त्रि (व).
Raise, to, उत्तरा (in caus. -यापथति, rt. खा), उत्तरम (in caus.- जःथति).
Raising, उत्तयपश् -यली -यतः (त).
Râkshasa (a kind of demon), राष्टस, राष्टम.
Ram, रेघस, रेघसम.
Râma (a hero, the son of Daśa-ratha), रामम.
Rank, पदम, चन्द्रिकातः, कुलिनता.
Rapidly, लरितम, हरम, शीर्म.
Rat, मूविकस, मूविका, बाणमसम.
Rather, वरम; rather—than, वर—न पुनर्, see Gram. 831.
Ray, विरासस, रायिसम, करस, मयूरस.
Reach, to (arrive at), माप (5 p. -आमोति), चन्द्रिगम (1 p. -सहीति).
Reached, मापसस सा -सम, चन्द्रिगतस -ता -तम.
Read, to, चन्द्री (2 A. चन्द्रीति), पट् (1 p. पठति).
Ready, सच्चम -व्या -सम, सच्चीभूतस -ता -तम.
Realise, to, साधु (in caus. साधवति).
Really, चन्द्रिनस, वचार्यम, वचात्तलम.
Realm, राज्यम, राज्यम, विषयम.
Reap, to, फलं प्राप (5 p. -आमोति), फलं मुख (7 A. मुंकि).
Rear, to (bring up), पुष्च (in caus. पोषयति), विजी (1 p. -नयति).
Reason, बुद्धिस् f., धीस् f.; (cause) हेतुम् m.; for many reasons, बड्डभर् हेतुमि:
Recall, to (to any one's recollection), खृ (in caus. सारयति).
Receive, to, आद्धा (3 A. -दःति), प्राप् (5 P. -आन्तति), जम् or उपलब्ध (1 A. -सभति).
Reckon, to (calculate), गण् (10 P. गणयति); (account) मन् (4 A. मन्ति).
Reckoned, गणितस् -ता -तम, मतस् -ता -तम.
Recollect, to, खृ (1 P. सरति, ind. past part. खृला).
Recollecting, subs. खरशम्; with the faculty of — a former life, जातिखरस् -रा -रम.
Recollection, खृतिस् f., खरस्, खरशम.
Recompense, खलम्, पारितोशिकम्, प्रतिफलम्.
P.duce, to, बी (1 P. नयति); to — to ashes, भासात् छ or भासिक (8 P. A. -तरति, -कष्टति).
Reference, उदेशस्, चंपेशा; with — to, उदेशा, चंपेशा.
Reflect, to, चिल् (10 P. चिलयति), धी (1 P. ध्याति).
Refresh, to, तूघ् (in caus. तपयति).
Refuge, शरशम्, आश्रयस्, गतिस् f.; to take — in, समाश्चि (1 P. -अयति) with acc.
Regal, राज्यबिधि -वा -यम.
Regard, subs. चंपेशा, उलहस्; in — to, चंपेशा, उलहस.
Regenerate (twice-born), द्विवस् -वा -वम, द्विजातिस् -तिस् -ति.
Regent, पतितस् m., see Gram. 121; बधिपतितस् m.
Region, दिक्ष f. (श), देशस्; in that —, तभिन् देशि, तच; to go to a lower —, ब्रह्मि ब्रज् (1 P. भ्राजि).
Reign, to, शास् (2 P. शासक), शाधिपतेन श्र (8 P. A. कैरति, कृष्टि).
Reign, subs. आधिपतयकालस्; in his —, lit. while he was king, तभिन् राजनि.
Rejoin, to, प्रतिवच (2 P. -वच्छ), प्रतिवच्छ (1 P. -वच्छि).
Relate, to, कथ (10 P. कथयति), कथा (2 P. -कथाति).
Relation (kinsman), बन्धुस् m., बाध्यस्; (connexion) सम्रास्त.
Release, to, मुच् or विमुच् (6 P. -मुच्छति or in caus.
-मोचयति).
Reliance, विश्वासस्, प्रत्ययस्, समाग्रयस्.
Relieved, मुक्तस् -क्ता -क्तम्; — from fear, lit. whose fear is gone, वीतभोस् -भोस् -भिन.
Religion (piety), धर्मस्, भक्तिस् f.
Religious, धार्मिकस् -की -कम्; — rite, कर्म n. (अ).
Relinquish, to, लख (1 P. लखयति); one who has relinquished his kingdom, his children, and his friends, विमुक्तराजन्यनवाच्छन्वस.
Remain, to, खास् (1 P. A. तित्ति, -नैन).
Remedy, प्रतिकारस्, प्रतीकारस्, उपायस्.
Remember, to, खू म् (1 P. खरति).
Remind, to, खू (in caus. खारयति).
Remnant, शेखरस्, शेखरेशस्, शिखि.
Remove, to, चप्प (1 P. -हरति), चपनि (1 P. -नचति).
Removed, चप्पूतस् -ता -तम, चप्नीतस् -ता -तम.
Render, to (restore), प्रतिद्वा (3 P. -द्वाति); (make) छ (8 P. A. कारोति, कुष्ठि).
Renewed, renovated, नवीकृतस् -ता -तम.
Renowned, प्रथितस् -ता -तम, ख्यातस् -ता -तम.
Repair, to, प्रतिसमाधा (3 P. A. -धाति, -धनि).
Repeat, to (recite), पद् (1 P. पढ़िति).
Repeatedly, चस्रुत; सुक, पुनः; पुनः.
Repeating (recital), पठनम्, पाउस्.
Repentance, प्रभावतापस्, चनुतापस्, परितापस्.
Reply, to, प्रतिवच (2 P. -वचि), प्रतिवद (1 P. -वद्वति).
Reply, subs. प्रतिवचनम्, प्रतिवाक्षम्, उत्तरम्.
Report, subs. प्रवादस्, लोकभवादस्, बनवादस्.
Reptile, सतेवुपस्, चरोगामी m. (न).
Request, subs. प्रार्ज्ञम्, प्रार्ज्ञा, याचना.
Require, to, प्रार्ज्ञ (10 P. A. -र्ज्ञयति, -ति).
Resentment, क्रोधस्, कोपस्, मनुस् m.
Residence, जीवासस्; where is your —? जीवासि भवान्.
Resign, to, बबू or परिवर्ज (1 P. -बर्जति).
Resistless, चप्रतिहतस् -ता -तम, चब्याहतस् -ता -तम.
Resolve, to, निच्छ (5 P. -चिन्नीति), महि छ (8 P. A. कारोति, कुष्ठि).
Resorting to, ind. past part. आश्रित.
Resource, गतिस् f., उपायस.
Respect, subs. आदरस्, मानम्, सेवा.
Respected, आदरतस् -ता -तम, छतादरस् -रा -रम्.
Respectful, सादरस् -रा -रम्.
Respecting (concerning), प्रति, उद्दिः, ब्रम्बम.
Respective, expressed by the repetition of श्न ‘own’,
   e.g. by their — systems, खेन खेन मार्गेना.
Respectively, प्रबोकस्.
Restore, to, प्रतिद्व (3 P. A. -द्राति, -द्रे).
Restrain, to, धू (in caus. P. A. धारणयति, -ति).
Result, to, चतुर्द or समुत्पद् (4 A. -पति).
Result, subs. फलम्, फलोत्पत्तिस्.ʃ.
Retinue, परिवारस्, परिवहस्, परिजनस्.
Return, to (come back), पुनर् चागम् (1 P. -गच्छति)
   (give back) प्रतिद्वा (3 P. A. -द्राति, -द्रे).
Return, subs. पुनरागमणम्, प्रागागमणम्, प्रागागमस्.
Revenge, to, प्रतिछ (8 P. A. -करोति, कृष्टि).
Revered, पूजितस् -ता -तम्, सेवितस् -ता -तम्.
Reverence, to, पूजृ (10 P. पूजयति), सेवृ (1 A. सेवते).
Revile, to, निन्दृ (1 P. A. निन्द्वति, -ति).
Reward, फलम्, पारितोषिकम्.
Ribhu (name of a son of Brahmá), छ्मुस् m.
Rice, चन्द्रम्; — boiled with sugar, भिडायम्.
Rich, धनी -निधी -नि (न), धनवान् -वती -वत् (त).
Riches, धनम्, विन्दम्, वर्षत्, वस् n., द्रव्यम्.
Right, adj. (fitting) युक्तस् -ता -तम; (not left) द्विविषया
   -शा -श्च.
Right, subs. धर्मत्; — over the Vedas, वेदाधिकारस्.
Righteous, धार्मिकस् -कृ -कम्, पुराक्ष -श्च -श्च.
Righteousness, धर्मस्, व्याचर, नीतिस्.ʃ.
Rightful, न्यायस् -न्या -न्यम, न्यायान्यायस् -न्या -न्यम.
Rig-Veda (‘Veda of praise’), चद्विद्वास.
Rik (a hymn of the Rig-Veda or a collective name for all its hymns), चक्रुः. (च.)
Ripe, पक्सस् -क्षा -क्षम, परिपक्कस् -क्षा -क्षम.
Ripen, to, पुष (in pass. पुषतिः); to — in knowledge, विद्वान्युपास्तिः प्राप् (5 P. -अण्वति).
Rise, to, उत्त्वा (1 P. -तिघति, rt. ख्या); (as the sun or moon) चन्द्र (2 P. -ावति).
Rishi (an inspired poet), चविस् m.
Rite, नविया, कर्म n. (न.), विधिस् m.
River, नदी, सरित्वः, झापा.
Road, मार्गस्, पथास् (पथिन् see Gram. 162), च्वायम् (च.), चर्म n. (च.).
Roar, roaring, subs. नादस्.
Rob, to, हृ (1 P. हरति), चुड़ (10 P. चोरयाति).
Robed, संवीतस् -ता -तम; — in white, lit. wearing white robes, खेताम्बरधरस् -रा -रस.
Rock, शिला, उपलस्, शैलस.
Rod, द्रष्टः, वेष्च, वेष्चस् m.
Roll, to, (intrans.) चुड़ or प्रस्तुत (6 P. -छुटति).
Rolling, चुड़न -उतसी or -उतसी -उत (त), भारुषितस् -ता -तम.
Room (apartment), शाला, आगारस्, शालिका.
Root, मूलम्; — of the Seemul, शालाबोधमुलम्.
Rope, रक्षस् m., ग्रन्थस्, स्थचम.
Royal, राजकीयस् - या - यम; a — ascetic, ऋषतपसस्.
Rule, to, शास (2 P. शास्त्र), प्रतिपा (in caus. -पालयति).
Rule, नियमस्; — of duty, धर्मस्; — of life, मर्यादा.
Ruler, शासिता m. (तृ), ध्विकारी m. (न).
Run, to, धाव् (1 P. A. धावति, -ते), द्व (1 P. दृवति);
(flow) सु (1 P. स्रावति).
Running, धावन् -वति -वत (त), धार्माणस् -ना -नम.
Rupee, सुद्रा, राजयम, राजसुद्रा.
Rush, to, स्वयं धाव (1 P. A. धावति, -ते); to — away,
विचु (1 P. -दृवति).
Rustic, याम्यस् -स्या -यम, याम्यिस् -या -यम.

Sacred, श्रुक्ष -शा -स्म, पविचस् -ता -चम.
Sacrifice, to, चत् (1 P. A. चतजति, -ते), झु (3 P. झुहोति).
Sacrifice, subs. चाससु, कातस m., मेघस, मदस, चाण्डस, सचम.
Sacrificial, यशयस् -या -यम; — ground, लूकिडग; — post, सूपस; — rite, कर्म n. (न).
Safety, बेसस्, बेमस; in —, बेमिश.
Sage, adj. प्राचस् -शा -सम, शाली -निजी -नि (न).
Sage, subs. मुनिस m., भिविस m.
Said, चक्षु -ता -तम, चक्षुतस् -ता -तम.
Saint, स्वयंस्, मुनिस m., भिविस m.
Saintly, पुष्करम् -शा -शा (न), पूताप्रा -शा -शा (न).
Sáma, Sáma-Veda (the Vedic hymns arranged for
the chanting of the Ud-gátri priest), साम n.
(न), सामवेदस्.
Same, समस् -मा -मम्, समानस् -ना -नम्.
Sand, बालुका, सिक्तास् f. pl.
Sandy, बालुकामयस् -धी -यम्, चैकतस् -ती -तम्.
Sāṇḍhya (a philosophical system ascribed to Kapila),
सांख्यस्.
Sanskrit, संख्यतमाया, संख्यतोपितस् f.
Sarasvatī (the river Sursooty), सरस्वती.
Suta-dru (the river Sutlej), शुद्रुৎस् f.
Satisfaction, तुद्धिस् f., तोधस्, परितोधस्.
Satisfied, to be, तुष् (4 P. तुष्यति), तुप् (4 P. तुप्यति).
Satisfied, तुष्यस् -हा -हम्, सन्तुष्यस् -हा -हम्, सूष्यस्
-हा -हम.
Satisfy, to, तुष् or सन्तुष् (in caus. -तौषयति), तौप (in caus. तौषयति).
Śavara (name of a wild tribe), शवरस्.
Save, to (rescue), वे or परिवै (1 A. चयति).
Say, to, वृ (2 P. वृवतिः), वच् (2 P. वचन). Scale (balance), तुषा.
Scan, to, चान्मियू (4 P. चान्मियति).
Scanty, परिमितस् -ता -तम्, स्मितस् -ता -तम.
Scarce, दुःखिन, दुःखिण, सदुःखम्.
Scatter, to, कू or विकू (6 P. विकृति), विकु (in caus.
-विकृयति).
Scholar (pupil), शिष्यस्, छात्रस्.
School, पाठशाला; (sect) चरखस् -यम्.
Science, विबा, बाणम्, विपालम्.
Scion, प्रोहस्; (offspring) पुत्रस्, सुतस्, तनयस्.
Scorch, to, प्रतय (1 p. -तपति, प्रा.-तपति).
Scourge, कशा, ताड़नी.
Scratching, काष्ठूयामानस् -चा -शम; — the head,
शिर: काष्ठूयान् कुंचन -दंति -दंति (त).
Scripture, शास्त्रम्, धर्मशास्त्रन, धर्मश्यामस्.
Sculptor, तचकस, तटा m. (चू).
Sculpture, to, तच (1 p. तचति).
Sculpture, subs. तचकाम्, प्रतिमातचकाम्.
Sea, समुद्रस्, सागरस्, अर्थवस्, अव्विस m.; — of milk,
बीराविस m.
Sea-girt, समुद्रमेखस् -चा -क्रम, सागरानस् -चा -क्रम.
Search, to, चन्तिय (4 p. -चन्तति, 6 p. -चन्तति), मूष (10 A. मूषयति).
Search, searching, subs. चन्तियाम्, मार्गाम्.
Searching, pres. part. चन्तियण् -चलो -चल (त),
कृंचयामस् -चा -क्रम.
Season, चतुस् m., कालस, समस.
Seat, subs. सातनम्, पीठस् -ठम.
Seated, चासीनस् -चा -क्रम, उपविस्ता -ठा -ठम; — on
a full-blown lotus, विकासिकमाहस्ततस् -ता -ठम.
Second, द्वितीयस् -चा -क्रम.
Secret, रहस्यम्; (cause) कारणम्.
Secure, to, उपाञ्जल (10 p. -अवर्यद्यति).
See, to, देख(1 p. पश्चायि), देखू or प्रेह (1 A. -देखति).
Seed, बीजम; — of iniquity, अधर्मबीजम.
Seeing, पश्चाय-पश्चतो -पश्चत (त).
Seek, to, चैनिव (4 P. -द्वैति, 6 P. -द्वैति), मार्ग (1 P.
मांगति, 10 P. मांगेयति).
Seem, to, दृष्टि (in pass. दृष्टि), प्रतिमा (2 P. -भाति).
Seemul (the silk-cotton tree), शाब्दाबो.
Seen, दृष्टि -द्वा -द्वम, दृशितस -ना -तम.
Seize, to, ह (1 P. हरति), घट्र (9 P. A. घट्राति, घट्रीति).
Self, आत्मा m. (n.), स्वयम ind., see Gram. 222.
Selfish, ममवायुःकस -का -कम.
Selfishness, ममवालम, ममता.
Sell, to, विश (9 P. A. -कीर्ताति, -कीर्तीति).
Send, to, प्रेष (10 P. -प्रयति); to — for, बाह्र (1 P.
-प्रयति, ind. past part. बाह्र).
Sense (organ of perception), दृष्टियम.
Senseless, बचेतस -तास -तस (तस), बचेतस -ना -नम.
Sensible, सचेतनस -ना -नम; to make —, चा (in caus.
शापयति).
Sensual (apprehended by sense), एन्ट्रियकस -की -कम;
— object, विषयस.
Sentient, चेतनस -जी -नम, सचेतनस -ना -नम.
Separate, to, वियुज्ज (7 P. -युजन्द्र or in caus. -योजयति).
Separation, वियोगस, विप्रयोगस, विचारस.
Seraph, सिद्धस.
Serious, गुहस -की -च; of — expense, महामृद्भस
-खा -खम.
Serpent, सार्द, चरस, सुजन्स, सुजन्सस, व्यास, नागस.
Servant, भूलस, प्रेषस, सेवकस.
Serve, to, सेव (1 A. सेवते), उपास or पर्युपास (2 A. -आक्षे).
Service, भूततम, प्रेयतम, सेवा; of — to mankind,
उपकारकर: पुंसाम.
Set, to (place), धात (3 P. A. दधाति, धाति); (as the sun)
ब्रजम गम (1 P. गच्छति); to — out, प्रख्या (1 A.
-तितहते); to — the heart on, मनः छ (8 P. A.
करोति, कृष्टे) with loc.
Settle, to (fix one's abode), वस् or निवस् (1 P. -वस्वति).
Seventy, सत्तसिद्धि.
Seventy-one, एकसत्तसिद्धि.
Several, अनेकस् -का -कम, नाना in comps.; — times,
अस्तकतम.
Severally, यथान्तरम, प्रबिधम, पृथक् पृथक्.
Severing, क्षित्तन -न्दती -न्दत (त); क्षित्ता ind. past part.
Sew, to, सिवृ (4 P. सीवति).
Shade, छाया.
Shaft (arrow), शरस्, वाणस्, इत्यस m. f.
Shameless, निर्भुजस् -क्षा -क्षम, चर्चितस् -व्या -व्यस.
Share, to (partake), भूज् (7 P. A. भुज्यति, भूजि).
Share, subs. भागस्, विभागस्, चाङस.
Sharp, तीव्रस् -व्या -व्यस, ग्रितस् -ता -तम.
She, सा (तद्), इच्छ (इच्छम), चसी (चर्दस).
Shed, to, यत् (in caus. पातयति), उत्तुष (6 P. -लुषति).
Sheep, भेषस्, चर्विस m.
Shell (of an oyster), गुल्लथिस, f.
Shew, to, दृश्य (in caus. दर्शयति), निर्दिश (6 P. -दिशति).
Shine, to, प्रकाश (1 A. 'का चारीति'), शुभ (1 A. शोभति).
Shining, प्रकाशमाङस - ना - नम्, शीभनस - ना - नम्.
Ship, नौसः, नौका, योतस्.
Shipwrecked, भीतनीकस् - कम्, भगनीकस् - कम्.
Shoal, सैंकतम्, पुलिनम्.
Shoe, उपानत (हु)स, पादुका, पादचम्.
Shoot, to, चिप or प्रचिप (6 P. -चिपति), चिकन (1 P. A. खचति, -ति).
Shore, तीरं, कूलम्, तटम्.
Shorn, बूनस् - ना - नम्; being — of lustre, नि:श्रीजता.
Short, द्वास - खा - खम्, चूतस - द्रा - द्रम्; — of (less than) जनस - ना - नम् with abl.
Shortly, वचिरेष्, वचिरात्.
Shortness, द्वास; — of understanding, वचिरिकीक्रम.
Shoulder, खान्धस्, ब्रास.
Show, subs. आभासस्, आबासस्.
Shower, subs. वर्षस्, घारा.
Shun, to, वृज or परिवृज (10 P. -वर्जयति).
Shut, to, उध (7 P. उष्णचितं), उधा (3 P. -उधाति).
Sick, रोग -नागि -गि (न), रोगातस - रा - रम्.
Sickle, द्राचम्, लवितम्.
Siddha (a kind of demigod), सिद्धस्.
Sigh, to,  विजि:ब्रस् (2 P. -ब्रसति, ind. past part -ब्रस).
Sight, दृश्टि:स्, दर्शनम्, प्रेचशम्.
Sign, लघुसम्, चित्रम्, लाख्यम्.
Silence, मौनम्, तूष्णाभावस्.
Silent, सीनी -निनी -नि (०), सिं:श्वद्वस -ब्या -ब्यम.
Silent, to be, तूण्डे मू (१ प. भवति), सीनें छ (८ प. ०.
करोति, कुस्ति).
Silver, क्षयम, रोषम, रजतम.
Similarity, साध्वाम, साम्यम, साध्वम.
Sin, subs. पापम, कालयम, पातकम, पापमा m. (०).
Since, expressed by the abl.; (seeing that) यतस, 
यात्रात, वैन.
Sinew, क्षायुस m. f., सिरा.
Sing, to, शी (१ प. गायति).
Sir, आर्यस, भवाम (०, see Gram. 233).
Six, चौऽ m. f. n. pl. (०); — months, चय्यासम.
Skilful, कुशजता -ला -लम, निपुशता -शा -शम.
Skill, कुशजता, निपुशता, पाठवम; — in taming horses, 
lit. knowledge of horses, ह्याचानम, ह्याचता.
Skin, चर्म n. (०), लक्ष f. (च).
Sky, गगणम, योम n. (०), चन्द्ररोशम, नमस n., बौस f. 
(द्रूषू, see Gram. 180, b.).
Slain, हतस -ता -तम, व्यापादितस -ता -तम.
Slaughter, वधस, गातस; (massacre) जनसह्यस.
Slay, to, हन (२ प. हनित), व्यापृ (in caus. -पादथति) — 
Sleep, to, स्थूप (२ प. स्थपित), निद्रा (२ प. -क्रायति), श्री 
(२ A. श्रीति).
Sleeping, स्थूप -पती -पत (०), श्यासस -ना -नम, श्यास 
-या -यम in comp. 
Slight, to, उपेच (१ A. -प्रेचति), ब्याबधीर (१० प. -धोरयति).
Slighted, उपेचितस् -ता -तम, ब्याबधीरितस् -ता -तम.
Slow, मन्द्रस् -न्द्रा -न्द्रम्, मन्द्रंगतिस् -तिस् -ति.
Slowly, मन्द्रस्, श्रैस्, मन्द्रे मन्द्रस्.
Small, बहस् -ब्या -ब्यम्, चुद्रस् -द्रा -द्रम्.
Smaller, कनोयान् -वसी -वस् (स), बोद्रियान् -वसी -वस् (स).
Smallest, कनिहस् -छा -छम्, बोद्रिहस् -छा -छम्.
Smile, to, सिर् (1 A. सिरते).
Smile, subs. ब्यातम्, विद्वासस्, विद्विसितम्.
Smite, to, तड़ (10 P. ताड़यात्), हटः (2 P. हटति).
Smoke, धूमस्.
Smooth, to, सच्चाच (nom. प. सच्चाचति), सच्चाचीत्र (8 P. A. सच्चाचिति, -दुच्चति).
Smriti (sacred writings of human authorship), स्मृतिस्.
Snake-god (a semi-divine serpent inhabiting Pātāla), जागस्.
So. दृति (see Gram. 927), एवम्, तथा, इत्यम्.
Social, सांसर्गिकस् -को -कम्; a man in his — relations,
lit. a man dwelling in a house, गृहयो गृहि
वसन् (त).
Soft, मुदुस् -दी -दु, झिघस् -घा -घम्.
Softly, मुदू, मुदुपूर्ध्मस्, मन्द्रस्, श्रैस्.
Soil, subs. मृतिका, मृत् (द), मृतिस्.
Soldier, शैलिकस्, सैन्यस्, बोधस्.
Solemn, गृहस् -दी -द, गम्बरस् -रा -रस्.
Soma-juice (the sacred juice of the acid Asclepias), सोमस्.
Some (a certain quantity), किंतत्; (a certain number) कतिपयस्-या-यम्, चकेकस्-का-कम्; — one, काचित् m. काचित् f., कचन m. काचन f., को xपि m. कापि f.

Something, किंतत् n., किसन n., किमपि n.

Son, पुत्रस्, सुतस्, तनयस्, सूतस् m., आत्राकस्.

Song, गीतम्, गाया, गीतस् f.

Soon, चाचिरेश, चाचिरात.

Sorrow, शोकस्, दुःखम्, चेदस्.

Sore, adv. उचम्, भूषम्, चतिशेय.

Sorrowful, शोकारतस्-ता-तंम, दुःखारतस्-ता-तम्.

Soul, आत्रा m. (न); soul's liberation, मुक्तिस् f., मोचस्.

Sound, शब्दस्, स्वस्, निसनस्; — of a chariot, राधोगस्, राधनिघोगस्.

Source, मूलम्, योनिस् m. f.

Sovereignty, राजस्त्र, राजलम्, आधिपतम.

Sow, to, वष (1 p. वषपति).

Space, चवकाशस्; (interval) चवकाशस्, चन्तरम्; in the — of six days, चवुभिर् दिने: (see Gram. 820).

Spacious, विशीर्षस्-शा-शं, विश्वस्-ता-तम्.

Sparkling, सुरम्-रती or -रति-रत् (त).

Speak, to, ब्रू (2 p. ब्रविति), वद् (1 p. वदरति), भाष (1 A. भाषते); to — ill of, तिरखु (8 p. A. -तरोति, -कुष्तहे), आकुश (1 p. -कोष्टति).

Speaking, pres. part. ब्रुस् -बतो -बत (त), वदन् -दली -दत (त).
Speaking, subs. भाषणम्, वादस्, आचारपस्य.
Specially, विशेषणः, विशेषतं.
Speech, वाक (च) f.; (address) वाकम्.
Speedily, श्रीग्रम्, श्रीग्रम्, मा चिरस्य with impv.
Spell, to (combine letters), वशिष्णि सन्धा (२ प्र., -द्याति).
Sphere (province), विषयस्, चाधिकारस्.
Spider, जल्लुपामस्, मल्कटस्, बूता.
Spirit, आत्मा m. (३), देहि m. (२); — of darkness, दिशाचारः.
Splendour, तेष्वस् n., प्रभा, प्रतापस्य.
Spoil, to, दुः (१० प्र., दुःथयति).
Spoil, subs. (booty), लीप्तस्, लीप्तम्.
Sport, to, विष्ठ (१ प्र., -हरति), क्रीडः (१ प्र., क्रीडःति).
Sport, subs. विधारस्, क्रीडा, दीषा.
Spot (place), खानम्, देशस्, प्रदेशस्.
Spread, to, (trans.) प्रसू (in caus. -सारयति, ind. past part. -सारः); (intrans.) प्रसू (१ प्र., -सरति).
Spring, to (arise), जन् (४ अ., जायते); (to leap) झु (१ अ. झायते).
Spring (the season), वसन्तस्, वसन्तसमयस्.
Spy, subs. प्रणायिस् m., चारस्.
Śrī (the goddess of fortune), श्रीस् f., see Gram. 123.
Stability, खीर्मस्, खीरता, खावरलम्.
Stable, adj. खावरस् -रा -रम्; — or moveable, चावा-चलस् -ता -लम्.
Staff, दुष्ट्टस्, वेच्छम्, यथिस् m. f.
Stage (station), पद्मस्, चवस्सा; last —, चरमावस्सा.
Stain, subs. कलरुस, कलुणन, ट्रोपस.
Stand, to, खा (1 P. A. तित्तित, -ते).
Stand (station), खानम, पद्म.
Standing, pres. part. तिष्ठन् -ठन्नी -ठन् (त).
Star, तारा, तारका, जगचन.
Starry, तारकितस् -ता -तम्, तारकाविलासस् -ला -धम्.
Start up, to, सहस्र उत्था (1 P. तिपत्तित).
Starving, निराहारस् -रा -रम्, नित्तनस् -ता -तम.
Stature, जूरिंस् f.; short of —, ज्वलेहस् -हा -हम.
Stay, to, (intrans.) खा (1 P. A. तिपत्तित, -ते).
Stealth, खलम्; by —, खेलेन, निम्भतम्, रहेसि.
Step, to, कस् (1 P. कामति); to — into a carriage,
चानम् आभू (1 P. -रहिति).
Step, subs. पद्म.
Step-mother, विमाता f. (टू).
Stick, subs. लगुडस्, वेचम, दण्डस.
Sticking out, वहिखस् -खा -खम.
Still, adj. (motionless) निरस्सस् -ला -धम्; (placid)
शानसस् -ला -तम्, प्रस्तनस् -ता -तम.
Still, adv. (nevertheless) तथापि.
Stir, to, (trans.) चल (in caus. चालयिति), प्रर् (10 ॥ -हेययति).
Stock (origin), मूलम्, चोलिस m. f.
Stone, शिला, प्रखरस्, पापाणस, उपलस, चन्द्रमा m. (म).
Stoop, to, नम् or चवनस् (1 P. -नमति), नयीभू (1 P. -भवति).
Store, subs. स्त्रहस, स्त्रवयस, कोपस.
Story, कथा, उपाख्यानम्, आख्यानम्.
Straight, सर्वस्-बा-लम्, चिन्तु-जुस्-जु.
Straightway, सबस्, सपदि, चाचिरात्.
Strand, तीरस्, तटस्, कूलम्.
Stranger, परस्, पारकस्, विदिशी m. (न).
Stratagem, कूलम्; कद्द n. (न), उपायस्.
Straw, पलासस्-लम्, तृषम्; made of —, तृषमसस्त्रा -ची-धम्.
Strayed, चिह्नस्-धा-धम्, प्रभासस्-धा-धम्.
Stream, स्रोतस् n., सरिता//-, नदी.
Street, पथास् m. (पथिन्, see Gram. 162), मार्गस्, चौधी.
Strength, चलम्, प्रावज्ञम्, सामग्रेम्.
Strenuous, उद्धोगी-गिनी-गि (न), महोत्साहस्-हा-हम्.
Stride, to, विक्रम् (1 A. -कमते), लघु (10 P. लघुचति).
Strife, विरोधस्, द्वन्दम्, युद्धम्.
Strike, to, तड (10 P. तडचति), जुद (6 P. जुदति); to — down, निहुन् (2 P. -हुनि).
Strive, to (endeavour), यत् or प्रयत् (1 A. -यति).
Strong, बलवान् -वत् -वत् (त), बली-लिनी-लिज (न).
Struck, इतस्-ता-तम्, ताहितस्-ता-तम्.
Strung, संगुःस-क्षा-धम्; (as a bow) संगुः-क्षा-धम्.
Study, to, धारी (2 A. धारिति, rt. हृ), चभास् (4 P. चभास्ति).
Study, subs. चभासस्, विचारश्च; the — of history, पुरावृत्तविचारश्च; the — of philosophy, विचार-भास्ति.
Subdue, to, पराजी (1 A. -धाति), जि (1 P.A. जयति, -ति).
Subject, adj. वशस् -शा -शम, चधीनस् -ना -नम.
Subject (of a king), प्रजा; (topic) विषयस्.
Sublime, उत्कृष्टस् -दा -दम, तैसली -सिनी -वि (न).
Subsist, to, जीव or उपजीव (1 P. -भोजति).
Subsistence, जीवनम्, जोवितम्, जीवस्.
Subtile, सूक्ष्म -सा -सम.
Succeed, to (follow), अनुया (2 P. -याति); (be successful) सिध् (4 P. सिधाति).
Succession, पुरस्मरा, पारस्मयम्; in —, चचाानम्.
Such, इत्यादिस् -शी -शम, इत्यादि m. f. n. (ग), तात्रूशस्त् -शी -शम.
Sudás (name of a king), सुदास् m. (-दस).
Sudden, चलचितस् -ता -तम; on a —, सहसा, चक्षात्.
Suddenly, सहसा, सवस्, चक्षात्.
Súdra (a man of the servile caste), शूद्रस्.
Suffer, to, सह (1 A. सहते), चम् (1 A. चमते).
Sufficiently, चलम्, चचितम्, पयानम्.
Sugar, श्वेतरा, इचुसासस्.
Suitable, चोम्यस् -म्य -म्य, चचितस् -ता -तम.
Summer, चिम्रस्, चिम्रसमयस्, विद्राज्ञस्.
Summit, च्रायम्, शिखरम्, शृंगस्, युष्म.
Summon, to, चाहे (1 P. -हयति).
Sun, सूर्यस्, भानुस् m., रविस् m., चर्कस्, भास्करस्, आदित्यस्.
Sunk, मरणस् -रता -रतम्, चिमरणस् -रता -रतम.
Sunset, सूर्यधकासस्, सूर्यस्वाकासस.
Superior, श्रेष्ठस् -सी -सस् (स), श्रेष्ठस् -शा -शम.
Superiority, वेधता, प्रागाध्यम.
Support, to, ध्रृ (in caus. धार्यति), धृ (3 p. विभाति).
Support, subs. भरणम्, पूर्तिः f., पोषणम्.
Supported, to be, fut. pass. part. धार्यितवस् -वा -वम्, भृवम् -वा -वम्.
Supremacy, स्वामिलम्, अधिकारम्, राज्यम्.
Supreme, परमस् -मा -सम्; the — Spirit, परमाभ् m. (n).
Surabhi (the cow of plenty), सुरभिः f.
Surpass, to, चतुःक्रम (1 p. -क्रमति), चतुरिच्छ (in pass. -रति) with abl.
Surprised, विस्मितस् -ता -तम्; to be —, विस्मा (1 A. -वयति).
Surprising, adv. आस्वर्यस् -या -यम्, आवृतस् -ला -तम्.
Survive, to, श्रवत्रीव (1 p. -वति), श्रवधिकालं जीवः.
Susceptible, चाहवस् -हिका -वम्, चाही -हिश्वी -हि (n).
Sustain, to, ध्रृ (in caus. धार्यति).
Sweep, to, मृज् or प्रमृज् (2 p. -मांहि).
Sweeping, मार्गन् -जेती -जेत् (t); (carrying off) हरण -रती -रत (t).
Sweet, मधुरस् -रा -रम्, खाद्यस् -दुस् -दु.
Sweetly, मधुरम्, खाद्; (melodiously) सुखरम.
Sweetness, माधुर्यम्, खाडुता.
Swiftly, शीघ्रम्, लघुतम्, सलवरम्.
Swollen, पीनस् -ना -सम्, शून्स -ना -सम्.
Swooping, पतन् -तनी -तत् (t), आपतन् -तनी -तत् (t).
Sword, खंड्स, धसिस् m.; the Lell of sharp swords, धसिसपच्छवनम्.
System, मारंगस; — of belief, मतम; — of philosophy, दोषानम्.

Taint, मलम्, कलंकस्, दौपस्.
Take, to, छह (9 P. A. उख्त्तति, उख्त्तीति); to — care that, तथा द (8 P. A. करीति, करीते), यथा; to — possession of, लम् (1 A. लम्बति); to — one's departure, प्रख्या (1 A. -तिथिति).
Tale, कथा, उपाख्यानम्, आख्यानम्.
Talk, to, भाष (1 A. भाषते), वद्य (1 P. वद्यति).
Talking, subs. सबधायस्, सबधायशम्, संलापस्.
Taming, subs. दृष्णम्, दृष्णस्.
Target, लक्ष्म, लक्ष, श्रर्यम्.
Taste, स्वादस्, रसस्.
Tawny, पिलस् -व्य -तम्, पिललस् -व्य -लम्, कपिलस् -व्य -लम्.
Tawny-eyed, पिल्लास् -वी -म्.
Teach, to, शिक्ष (10 P. शिक्षयति), उपदेश (6 P. उपदेशति), पद् (in caus. पाठयति), ब्रध्दी (in caus. ब्रध्दापयति rt. ह). Teacher, गुखस् m., शिक्षकस्स, उपदेशकस्.
Teaching, subs. ब्रध्दापयनम्, शिक्षणम्.
Tear, subs. त्रनु n., नेचजलम्, नयनजलम्.
Tell, to, कथ् (10 P. कथयति), आख्या (2 P. -खाति).
Temper (mood), शीतास्, भावस, लभावस्.
Temple, प्रासादस्, मन्दिरस्, देवतायतनस्.
Tend, to (nurture), पुष् (9 P. पुष्णाति); (incline to-
wards) expressed by the dat., see Gram. 811.
Tender, कोमलस् -वा -तम, पेलवस् -वा -वम.
Term, to, अबिधा (3 P. -दघाति), अब्धा (2 P. -ख्याति).
Terminate, to, चवसो (4 P. -खति); which terminates
in separation, विग्रहयोगावसानस् -ना -नम.
Terrible, terrific, घोरस् -रा -रम, द्रास्तस् -शा -पम,
भायाकस् -की -कस.
Terror, अचारासस्; region of —, रौरवस्; region of
great —, महारौरवस.
Than, expressed by the abl., or by न पुनः, see
Gram. 829-831.
That, pron. सस् m. सा f. तत् n. (तद्), चसी m. f.
छहस् n. (छहस).
That, conj. expressed by यथा or रूति see Gram. 928.
The, सस् m. सा f. तत् n. (तद्), see Gram. 795.
Theme (topic), प्रकरणस्, विशयस्; — of disputation,
विकवहिःतुस् m.
Thence, ततस्, तस्सात.
There, तच्, तस्सिन देशे.
Thereby, तेन.
Therein, तच्, तस्सिन.
Therefore, तेन, ततस्, तेनं ह्यत्तया.
Thick, खङ्गस् -वा -तम, जिविवस् -शा -इन.
Thicket, बृक्षगहनम्, तक्षगहनम्.
Thief, चेनस्, चौरस्, तक्षरस्.
Thigh, जास्त् m., सकिय n. (see Gram. 122).
Thin, नतन्त्र् -नी -तु, चीपस्त् -णा -कम्.
Thing, द्वजु n., द्वित्म, द्विद्व, द्विपत्स.
Think, to, चिन्त (10 p. चिन्तयति), तर्क (10 p. तर्कयति).
Third, तृतीयस् -या -सम्.
Thirst, तृष्णा, घिसास, गुर्द् f. (ष).
Thirsty, तृष्णार्तस् -ता -सम्, गिसासुस -सुस् -सु.
Thirty, चिन्तः f.
This, चरम् m. चरम् f. इदम् n. (इदम्), एष् m. एषा f.
एतत् n. (एतता), चासी m. f. इदम् n. (इदम्).
Thither, तब.
Thorn, ब्रद्वस् -कम्, श्रम.
Thoroughly, ब्रह्मितस्, ब्रह्मिक्षण, सत्यक.
Thou, तम् (युमन्त्र).
Though, ब्रम्पि, ब्रमि.
Thought, चिन्ता, चिनारस.
Thoughtful, चिन्तापरस् -रा -सम्, सचिन्तस् -रा -सम्.
Thousand, सहस्रम.
Threat, भास्ते म, तर्जनम्, चेसस.
Three, चरस् m. pl. तिस्त् f. pl. चीण n. pl. (ची).
Thrive, to, तुर्ध or सतुर्ध (1 p. -वर्धते).
Throbbing, स्फुरत् -रति or -रतो -रत् (त), सत्यमारस् -जा -सम्.
Throng, subs. समूहस्, सन्हस्, सन्हास.
Through, पारस्त्, मधेन, चनारेन.
Throughout, साबलम्; — the three worlds, चिरु बोकेक्यु.
Throw, to, चिप् or प्रचिप् (6 P. -चिपति), चस् (4 P. 
चस्वति).
Thunder, to, गर्ज् (1 P. गर्जति), गर्जनं छ (8 P. A. करोति, 
कुष्टि).
Thunder-cloud, वृकधनस्, सजजायोद्दशः.
Thus. दृति, तथा, एवम्, इत्यदि.
Thy, तव gen. sing. (युम्महू), लदीयस् -या -यम्.
Tiger, बाघस्, भादूर्णस्.
Till, यावत्, वर्धिच्, आ prefixed to a word in the abl.
(see Gram. 730).
Timber, द्राक्ष n., काठम्.
Time, कालस्, समयस्; in course of —, कालेन गच्छता
from that —, तत्कालात्; from that — forward,
तत्: प्रभुति.
Tired, आन्त्त -ता -तम्, परिआन्त्त -ता -तम्.
Title, नाम n. (न्), नामधिम्; a — of supremacy,
खामधिमहुस् m.
'To, expressed by the acc. (Gram. 843), dat. (853),
gen. (857).
Together, समम्, एकम्, सहं.
Toil, to, आयस् (6 P. -यस्वति), अर्ध् (4 P. अर्ध्वति).
Toilsome, आयासी -सिनी -सि (न्), अर्धी -मिनी -मि (न्).
Tone, स्वरस्, धनिस् m., नादम्.
Too (excessively), चति prefixed, चत्रीव; (also) च, चैव.
Tooth, द्राक्ष, द्रास्नस् -नस्.
Top, श्रमस्, पृप्तम्, शूक्रस्, शिखरम्.
Torture, to, चर् (in caus. करयति), तप (in caus. 
नापयति).
Tortured, कष्टित -ता -तमः, कष्टिता -ता -तमः.
Torn, विद्वारितस् -ता -तमः, विद्वारितस्र् -श्रा -श्रं.
Tortoise, कूस्मस्, कूस्मसः; in the form of a
कूस्मकृपी -पिषी -पि (त्रृ).
Tottering, खलसन् -लन्नी -जत् (त), खलसनितस् -ता -तमः.
Touch, to, सूश् (6 p. सूश्ति), परामृश् (6 p. -सूश्ति).
Touching, सूशन् -शती or -शन्नी -शत् (त).
Towards, प्रति with acc., चाभिसिकम्.
Town, नारम् -री, पुरस् -री.
Trace, चह्रम्, चह्रम्; (foot-mark) पादचिन्डम्.
Track, subs. पदवी, पद्यक्षिस् f.
Trade, subs. बाणिज्यस्, क्रयविक्रयस्.
Train, to, शिच (1 A. शिचते, or in caus. शिचयति).
Trained, शिचितस् -ता -तमः, क्रताभासर् -सा -समः.
Traitor, विन्यासघातकस्, विन्यासघातो m. (न).
Tranquillity, शान्तिस् f., नियामता.
Transaction, कर्म n. (न.), कार्यम्, वृत्तान्तस्.
Transcend, to, अतिक्रम (1 p. -अतिमति), अतिरिच्छ (in
pass. -रिच्छति).
Transgress, to, लख (10 p. लखयति), व्यतिक्रम (1 p.
-क्रमति).
Translate, to, भाषानारीि (3 p. A. करौि, कूषि), अथवा
(1 p. -तरि).
Translated, ब्यतीिस् -श्रा -श्रम, अनुवादितस् -ता -तमः.
Travel, व्रज or प्रत्रज् (1 p. -प्रजति).
Traveller, प्रान्यस्, पधिकस्, चर्वगामी m. (न).
Travelling, pres. part. व्रजन् -लन्नी -जत् (त); प्रत्रजन्
-लन्नी -जत् (त).
Traverse, to, प्रचृति (1G. -चरति), नृ (1 P. तरति).
Tread, to, आकः or समाकः (1 P. -आमति).
Treat, to (act towards), आचृत or समाचृत (1 P. -चरति).
Tree, ताबस् m., चूचस्, पादपस्, दुमस्.
Trembling, pres. part. कम्पावचत -ना -नम्, चेष्पावचत -ना -नम्.
Tribe, वर्गस्, वर्गस्, जातिस् /, कुलम्.
Trifle, चिल्लविषयस्, लघुविषयस्.
Triumph, to, पराज्य or विज्य (1 A. -जयति).
Troop, गणस्, समूहस्, सहस्.
True, सत्य -व्य -चत्, तथ्य -व्य -चत्.
Trunk (of an elephant), हस्सस्, करस्, घूसस्.
Trust, विश्वासस्, प्रस्थयस्; — in the world, संसारार्थयस्.
Trustworthy, विश्वासिः न्य -सत्, विश्वासान्ते हृ -हृ -हृ.
Truth, सत्य, तथ्य, चातम; in —, सत्य एव.
Truth-meditating, सत्याभिधायी -स्यन्त्र -वि (न).
Try, to (endeavour), यत् or प्रयत् (1 A. -यतति).
Turn, to, परिवृत्त (trans. 10 P. -वत्तयति, intrans. 1 A. -वत्तति).
Turn, subs. परीयस्; in —, परीयतेष.
Tusk, छलस्, दण्ड्रा, रद्रस्.
Twelve, द्वादश m. f. n. pl. (म).
Twenty, विश्वासिस् /.
Twice, द्विस्, द्विवारस्.
Twice-born, द्विजस् -वा -जम्, द्विजातिस् -तिस् -ति.
Twine, to, रच or विरच (10 P. -रचति).
Two, द्वै m. du. द्वी f. n. du. (द्वी), see Gram. 201.
Unable, ब्रजस्स -मा -सम, ब्रसमर्येंस -था -थम.
Unbound, ब्रववस्स -वा -झम, विपास्स -शा -झम.
Uncertain, ब्राधवस्स -वा -सम, ब्रखिरस्स -रा -रम.
Unchecked, ब्रविचवस्स -वा -झम.
Undecaying, ब्रजरस्स -रा -रम, ब्रवयवस्स -या -यम.
Under, ब्रधस्स or ब्रधक्षात with gen., तले at the end of comps.; — a pretext, ताजन.
Undergo, to, ब्रनुभू (1 P. -भवति), प्राप्य (5 P. -भामोति).
Undermined, उत्खातस्स -ता -टम.
Understand, to, ब्रवगम्स (1 P. -गच्छति), ब्रचे (2 P. श्रवति, rt. द).
Understanding, subs. बुचिस्स, मतिस्स, गौस्स.
Undertaking, subs. आराम्स्स, माराम्स्स, ब्रवसास्स.
Undiminished, ब्रजीयास्स -शा -झम; with — orb, ब्रहणमणिलस्स -वा -झम.
Undisturbed, ब्रवाकुलस्स -वा -झम, निचलस्स -वा -झम.
Undulation, जार्मिस m. f., बीचिस m. f.; exhibiting no —, बीचिरहितस्स -ता -टम.
Unexpected, ब्रनपेपिदिस्स -ता -टम, ब्रजचितस्स -ता -टम.
Unfailing, ब्रजवस्स -या -यम, ब्रवयवस्स -या -यम.
Unfortunate, ब्रघ्यवस्स -या -यम, मन्दभाग्यस्स -या -यम.
Union, संयोगस्स, चोगस.
Universal, साबौँधिस्स -की -कम, सर्वगतस्स -ता -टम.
Universe, विश्वस्स, जगत n., विश्वजगत n.
Unjust, ब्रवयास्स -या -यम; (undeserved) ब्रजहस्स -है -हैंम.
Unknown, ब्रजातस्स -ता -टम, ब्रविद्धितस्स -ता -टम.
Unmerited, अनहृतः -हृ -हृं, अयोग्यस् -या -यम्.
Unoffending, अनपराधी -धिनी -धि (न).
Unread, अनधिगतस् -ता -तम्; — in the Scriptures,
   अनधिगतश्रास्तस् -श्ता -शम्
Unreality, असारता.
Unresisting, अप्रतीकारस् -रा -रम्, अयुघन् -घनी
   -घत (त).
Unrighteous, अधर्मी -सिंही -सिं (न.), धर्मपितस् -ता -तम्.
Unrighteousness, अधर्मस्, अधार्मिकलम्.
Unsteady, अस्थिरस् -रा -रम्, तरलस् -ला -लम.
Unsupported, अनालवस् -वा -वम्; (by argument)
   निन्तुकस् -का -कम.
Unwell, असुखस् -खा -खम, अस्थिस् -खा -खम.
Up, expressed by उत् prefixed, उधर्म्, उवैस्.
Upanishad (a philosophical treatise belonging to the
   Veda), उपनिषत्. (४).
Upon, उपरि with gen. or affixed to the crude.
Uprise, to, उत्था or समुत्था (1 p. -विषित).
Uproot, to, उच्यल् (10 p. -सृजयति); उवद्य (10 p.
   -पाटयति, pass. -पायति).
Upwards, उधर्म्, उवैस्, उपरि.
Usage, वधारस्, वापारस्.
Use, to, प्रयुज् or उपयुज् (7 a. -यिती).
Use, subs. प्रयोजनम्, प्रयोगस्; (practice) वधारस्;
   of what —? किमयथम्.
Used, प्रयुजस् -का -तम्; (accustomed) अभ्यस्तस् -खा
   -खम.
Useful, प्रयोगी -गीती -गि (ṇ.), ुपवारी -रिखी -रि (र).
Useless, नियघ्योजनस् -ना -नम, निरर्थकस् -का -कम.
Utter, to, उद्दीर् or समुद्दीर् (10 p. -दैयति).
Uttering, उद्दीरयन् -यनी -यत् (त), समुद्दीरयन् -यनी -यत् (त).

Vain (unavailing), मोघस्-घा -घम्; in —, वृद्धा.
Vaisya (a man of the agricultural class), वैश्यस्.
Valiant, पीरस् -रा -रम्, विक्रान्तस् -ता -तम्.
Valour, वीर्यम्, विक्रमस्, शीर्यम्.
Valuable, महावर्षस्-धा -धम्, महामृतस् -खा -खम.
Vanga (Bengal), बज्जस्.
Vanquish, to, जि (1 p. A. जयति, -ति), पराबि (1 A. -जयते).
Vanquished, जितस् -ता -तम्, पराजितस् -ता -तम्.
Various, नाना ind., विविधस् -धा -धम्, नानाविधस् -धा -धम्.
Varuna (god of the waters), वशस्, प्रविष्टस् m. (सु).
Vasishtha (a Brâhman, the enemy of Vişvā-mitra), वशिष्ठस्.
Vast, महान् -हति -हत (त); a — forest, महाराज्यम्.
Vāsuki (chief of the serpent-demons), वासुकिस् m.
Veda, वेदस्.
Vedānta (a philosophical system ascribed to Vyāsa), वेदान्तस्.
Vedic, वैदिकस् -की -कम.
Vegetable, ब्रोष्यी, तनम्; the — world, lit. all vegetables, सर्व महोष्याः.
Veṣa (name of an atheistic king), वेषस.
Venerable, आर्यस् -या -येंम्, पूजाभिः -हृं -हृंम्.
Venerate, to, पूज् (10 P. पूजयति, pass. पूजयते).
Vernacular, प्राणतस् -ता -ता; — dialect, प्राणतीविक्ष्ण/.
Very, सु or चति prefixed, चतीव, चननम्.
Vex, to, वाध् (1 A. वाधति), निश्च (9 P. निश्चयति).
Vice, वधिवचारास्, व्यसम.
Victory, जयस्, विजयस्.
Vigilance, जागरा, जागर्या, जागरिस्/.
Vigorous, महायर्यस् -या -येंम्, जलाहा -हिनी -हि (ः).
Vile, बधमस् -मा -मम्, नीचस् -चा -चम.
Village, यामस्, निवसयस्, ब्रवसयस्.
Villain, दुर्जनस्, दुराध्रा m. (ः), पापस.
Vindhya (name of a mountain range), विन्ध्यस्.
Violent, महाबलस् -ला -लम्, तीतस् -ता -त्रम.
Vi-pāsa (a river of the Punjab, the Beas), विपाशस.
Virtue (excellence), गुणस्; (moral goodness) धर्मस.
Virtuous, गुणी -गुणी -गिः (ः), धार्मिकस् -की -कम.
Vishnu (the preserver), विष्णु m.. हरिस m.
Visit, to, अभागम् (1 प्र.अचतिः), दशृनाचमन् अगम.
Viśva-mitra (a royal ascetic, son of Gādhi), विश्वामित्रस्.
Viśva-vasu (name of a Gandharva), विश्वावसुस m.
Voice, गीर् f. (गिर्), वाक् f. (चू), रसस.
Vow, शपथस्, प्रतिज्ञा; to make a —, शपथ छ (8 P. A.
करोति, कुर्ति), प्रतिज्ञा (9 A. -चानि).
Vulture, गृहस्.
Vyāsa (arranger of the Vedas, and compiler of the Mahā-bhārata and Purāṇas), बास्तः.

Wail, suos. परिदेवनम्, विशपनम्, विशापस्.
Waist, मध्यस् -पथम्; as far as the —, आगम्यात्.
Wait, to, चः (1 A. -ःचति); (stay) स्था (1 P. तिष्ठति).
Walk, to, चल (1 P. चलति), चर (1 P. कामति).
Wander, o, भस्म or परिस्म (4 P. -भायति).
Wandering, भास्म -भस्मी -भस्त (त).
Want, to, आकांच् (1 P. -काचति), expressed by प्रयोजनम् with the instr., e.g. I want four horses,
चतुश्चिरं ओश्चरं सम प्रयोजनम्.
Want (requirement), प्रयोजनम्; (absence of anything) अभावस्.
War, विग्रहस्, सञ्चामस्, रथम्, युधम्.
Warble, to, कूज् (1 P. कूजति).
Warlike, रथप्रयस् -वा -यम्, युधसुस् -तुस् -सु.
Warrior, योधा m. (सु), योधस्; a man of the — tribe,
चतुर्यस्.
Wash, to, प्रवल (10 P. प्रवलति), धाव (in caus.
धावति); to — away, प्रमृज (2 P. -मार्जति).
Watch, subs. रचा; to keep —, रच (1 P. रचति),
रचां झ (8 P. A. करोति, कुष्टि).
Watched, रचितस् -ता -तम्; (observed) वीचितस्
-ता -तम.
Water, to, सिच (6 P.-सिचति).
Water, subs. जलम्, उद्वकम, सलिलम, तोयम्, वारिन्।
चक्षस् न., चक्षु न., पयस् न., चापस् f. pl. (see Gram. 178 b).
Watered, सिक्कस् -ता -तम्, जन्तसिक्कस् -ता -तम्.
Water-lily, उत्पलम्, पद्मजम्; holding a —, धूतपद्मजस् -भा -भम्.
Wave, अर्जिस् m. f., तरजस्, वीचिस् m. f.
Waveless, अवीचिस् -विस् -चि; the hell of a —
sea, आवीचिस्तम् n.
Way, पञ्चास् m. (पचिन्, see Gram. 172), भागमु, ब्रह्मा m. (न).
We, वयस् m. f. n. pl. (वयस्).
Weak, दुर्वजस् -ता -तम्, निजेलस् -ता -तम्.
Weakness, दौर्वजयम्; — of understanding, दुर्वजयम्.
Wealth, धनम्, वित्तम्, वसु n., विभवस्.
Wealthy, स्वभ -जनि -जि (न), वित्तवान् -वती -वत् (न).
Wear, to, धृत (in caus. धारयति), धू (3 p. धारिति).
Weary, आलस् -ता -तम्, छालस् -ता -तम्.
Weeping, छट्रुन् -छटी -छट् (न), चक्षुस् -छटी -छट् (न).
Weighed, तुजितस् -ता -तम्.
Weight (burden), भारस्; (heaviness) गुर्जम्.
Welcome, subs. खागतम्, अभिजन्तम्.
Well, सु prefixed, सुषु, साधु, सम्भव.
Well-pleased, सुप्रीतस् -ता -तम्, तुषस् -ता -तम्.
Wheaten, गोधूममयस् -थी -थम्.
Wheel, चक्रम्, रथाद्वम्.
When, यद्रा; when? कद्रा.
Whence, यतस्; whence? कुतस्.
Where, यच; where? कः, कुच.
Whereupon, यद्वन्तरम्, तद्वन्तरम्.
Wherever, यच यच, यच कुचचिति.
Whether, जिः, जिवा.
Which, यस् या यत् (हूः); which? कस् का किम् (किम).
While, subs. काजस्, समयस्.
While, whilst, adv. यावत्, यदा; expressed by loc. absol. (see Gram. 840).
Whirl, to, भ्रम् (1, 4 p. भ्रमति, भ्राम्यति).
Whirlpool, चावार्तस्, चावार्तस्.
White, गुज्जस् -ञा -जम्, चेतस् -ता -तम्, धवलस्स -ञा -ञम्.
Whither, यच; whither? कः, कुच.
Who, यस् या यत् (हूः); who? कस् का किम् (किम).
Whoever, यो यस्, या या, यावत् (हूः).
Whole, adj. ज्ञातस् -त्ता -त्तम्, सर्वस् -दी -द्वम्.
Wholesome, पद्मस् -या -यम्, पद्मवरस् -री -रस्.
Wholly, सर्वतस्, सावधेन, सम्यक्.
Why, किमयेः, किम्, केन हंटुणा.
Wicked, वृद्धस् -ञा -ञम्; a — man, वृद्घसस्.
Wide, पृथुस् -ञ्वी -ञ्व, विवोरस् -णा -णम्.
Wife, भार्या, स्त्री f., पत्नी, द्वारास् m. pl.
Wild (belonging to the forest), वाजकस् -ञी -ञम;
चन्दस् -या -चम्; (fierce) उयस् -या -यम्.
Will, to (wish), दृष्टू (6 p. दृष्ट्वति).
Wind, subs. वायुस् m., चन्द्रकस्, वातस्, पवनस्.
Wing, पक्ष, पक्ष n. (०), पक्षम, पक्षम.
Wisdom, ब्रज्ञम, ब्रज्ञानम, प्रज्ञा; बुद्धिः.
Wise, ब्रज्ञ -दुष्य -द्रवत (त), ब्रजनी -निज -नि (न).
Wiser, ब्रज्ञतरस -रा -रम, प्रज्ञतरस -रा -रम.
Wish, to, दुध (६ प्र. दुधति), वाज्य (१ प्र. वाज्यति).
Wish, subs. दुधा, ब्रज्ञलास, मनोरस.
Wished, wished for, दुधस् -द्या -द्यम, वाज्यक्तस् -ता -नृम.
Wishing, दुधन्य -द्यती or -क्लनी -क्लत (त); — to do,
 विकौर्य -दुध -द्युः.
With, expressed by the instr. (Gram. 805-6), सह,
 सार्धम.
Withered, ब्रज्ञस् -ना -नम, ब्रजीयोष्यस् -यो -योम.
Within, अन्तर, अभ्यन्तरे, अन्तरे.
Without, ब्रजना with instr. or acc., ब्रजते with abl. acc.
or gen.; छ prefixed, e.g. — beginning, खानादशस्
 -द्वस् -द्वि; — end, खानास् -ता -नम.
Witness, साची m. (०), पञ्चचद्धरी m. (०).
Woe, दुःखम; woe! दिवक, see Gram. 926.
Woman, नीच, नारी, योगित्, ब्रजना, बनिता, ब्रजला.
Wonderful, wondrous, आर्ययस् -या -यस, ब्रजस्
 -ता -तम.
Wood (timber), काघम, द्राक्षस m.; (forest) वनम, ब्राक्षम, काननम.
Wooden, काघमयस् -यी -यन, द्राक्षमयस् -यी -यम.
Word, वचस् n., वचनम, वाक्यम, ब्रज्ञस्, पदम.
Work, subs. कर्म n. (०), कार्यम, किया.
World, जगत n., लोकस; this —, इहलोकस; the next
 —, परलोकस.
Worldly, जीविकस् -की -कम्, सांसारिकस् -की -कम्.
Worm, द्रामस् m., कीटस्.
Worn (exhausted), चानस् -ता -तम्; (decayed) जीविस् -शी -शन्स्; to be —, i.e. become decayed, औ (in pass. जीयंति).
Worship, to, पूज् (10 p. पूजयति), सेव (1 ά. सेवते).
Worship, subs. पूजा, पूजनम्, सेवा, चर्चना.
Worshipped, पूजितस् -ता -तम्, सेवितस् -ता -तम्.
Worthy, राहस् -ही -हृं; — of homage, इद्दास् -द्या -दाम्.
Wrath, कौपस्, क्रोधस्; रोशस्.
Wreck, to, नीबड़े छ (8 p. ά. करोति, कुष्ट). 
Wretch (worthless person), पापस्, जात्रस्, नराधमस्.
Write, to, लिख् (6 p. लिखिति), लिपि छ (8 p. ά. करोति, कुष्टि).
Writing, subs. लिखनम्; a sacred —, शास्त्रम्.
Written, लिखितस् -ता -तम्; — law, शास्त्रम्.
Wrong, subs. अपकारस्, अप्रक्रम.
Wroth, कुदस् -द्या -दम्; to be —, कुध् (4 p. कुष्टि).

Yajña-sena (a name of Dru-pada), यज्ञसेनस्; daughter of —, याज्ञसेनी.
Yajur-Veda (the Veda of the Adhvaryu priests), यज्ञस् n. (ष्), यज्ञवेदस्.
Yaksha (an attendant on Kuvera the god of wealth), यक्षस्.
Ye, you, यूंत्रम् m. f. n. pl. (यूंत्रम्).
Year, वर्षस्, वातरस्, ग्रंब्रद्, समा.
Yet (hitherto), ऋवपर्यन्तम्; (nevertheless) तथापि.
Yield, to (give forth), उतसूज् (६१० -सूजति).
Yonder, adj. तत्रेकृम -खा -खम; adv. तत्र, जातिकृमे।
Young, बालस् -ला -लम; युवा -वती or यूनी -व (सं, 
see Gram. १५५ b.).
Your, yours, expressed by तव sing., युवयोज्य, युवयोज्य, युवयोज्य pl. (gen. of युवयोज्य); लद्दीयस -या -यम.
Youth (a young man), युवा m. (see Gram. १५५ b.),
कुमारस्; (early age) योवयस्, योवयनावयस्सा.
Yudhi-shhîhira (the eldest son of Pânda), युधिष्ठिरस्-
घर्म्मराजस्.
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