

**THE BOMBAY DEPARTMENT OF
PUBLIC INSTRUCTION. SECOND
BOOK
OF SANSKRIT, BEING A TREATISE
ON GRAMMAR WITH EXERCISES**

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RAMKRISHNA GOPAL BHANDARKAR

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SECOND BOOK

OF

1914

SANSKRIT,

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EXERCISES.

BY

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पौरजानपदशिक्षणपद्धत्युपदेष्टुराज्ञयेयं
संस्कृतमन्दिरान्तःप्रवेशिका

नाम पाठावलिः

मुम्बापुरस्थयुरोषोषपण्डितसमाजदत्त-
मास्तर आच् आर्तेल्युपपदधारिणा
भाण्डारकरोषाभिधेन गोपालसूनुना रामकृष्णेन
विरचिता.

सा च मुम्बापुरवर्तिराजकीयग्रन्थशालाधिकारिणा
प्रकाशिता.

शाके १७९२.

मूल्य मेको रूपकः

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PREFACE.

THIS Second Book of Sanscrit has been prepared under instructions from Sir A. Grant, Director of Public Instruction. Its plan is nearly the same as that of the First Book, which the student is supposed to have read and mastered. Each lesson consists of four parts:—1st, Grammar; 2nd, Sanscrit sentences for translation into English; 3rd, English sentences for translation into Sanscrit—both intended to exercise the student in the rules of Grammar, given at the top of the Lesson; and 4th, a Vocabulary.

This and the First Book together contain as much Grammar as is needed for all practical purposes, perhaps more. I have adopted the terminology of the English Grammarians of Sanscrit, but have strictly followed Pāṇini, as explained by Bhattoji Dīkshita in his Siddhānta Kaumudī. Most of the rules are mere translations of the sūtras. Besides the terms Guṇa, Vṛiddhi, and a few others, which have been adopted from Native Grammarians by nearly all European writers on the subject, I have found it necessary to appropriate two more, viz. *Set* and *Anit*. The prejudice against mere Native terms, in deference to which Professor Benfey seems in his smaller Grammar to have discarded even the words Guṇa and Vṛiddhi, without substituting any others, is in my humble opinion very unreasonable, when it is difficult to frame new words to designate the things which they signify. It is very inconvenient to have to describe the same thing again and again whenever one has occasion to speak of it. It will at the same time be somewhat difficult for the learner to make out, when a thing is so described in a variety of cases, that it is the same. Words adapted to express a particular meaning are as necessary here as in other affairs of human life. What an amount of inconvenience would it, for instance, entail, if, whenever we had to speak of the human race, we were, instead of being allowed to use the word "man," made to describe man's physical and rational natures? But I must not elevate an ordinary truism to the rank of a newly-discovered truth.

The general rules of Grammar, and such exceptions as are important, have been given in this book; those of the least importance