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

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The Bombay Department of Public Instruction. Second Book of Sanskrit, Being a Treatise on Grammar with Exercises by Ramkrishna Gopal Bhandarkar

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## RAMKRISHNA GOPAL BHANDARKAR

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



## THE BOMBAY DEPARTMENT OF PUBLIC INSTRUCTION.

# SECOND BOOK

SANSCRIT,

BEING A TREATISE ON GRAMMAR WITH EXERCISES.

BY UL

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# ं पौरजानपदिशिक्षणपदत्युपदेषुराज्ञयेयं

# संस्कृतमन्दिरान्तः प्रवेशिका

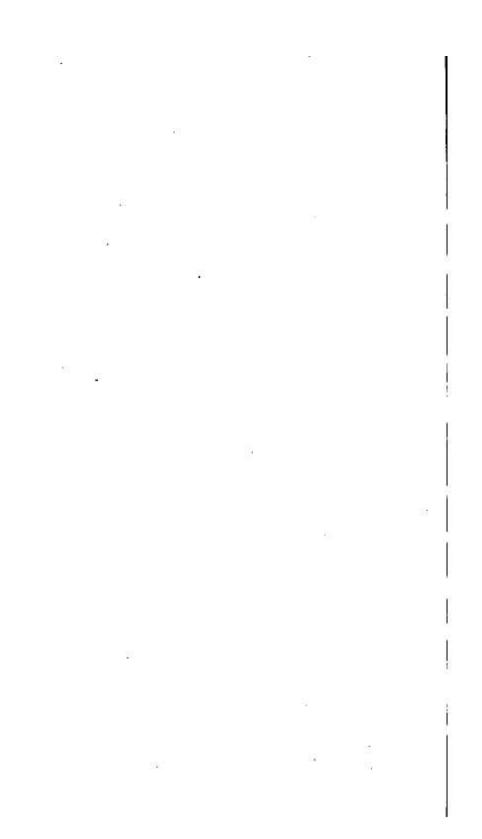
नाम पाठावलिः

मुम्बापुरस्थयुरीयोयपण्डितसमाज्ञदन्त-मास्तर आव् आर्तेत्युपपदधारिणा भाण्डारकरोपाभिधेन गोपालसूनुना रामकृष्णेन

विरचिता.

सा च मुम्बापुरवर्तिराजकीयमन्थञालाधिकारिणा मकाशिताः

> 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 Pânini, as explained by Bhattoji Dikshita in his Siddhanta Kaumudi. Most of the rules are mere translations of the sûtras. Besides the terms Guna, Vriddhi, 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 Guna and Vriddhi, 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