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# A VEDIC GRAMMAR FOR STUDENTS

BY

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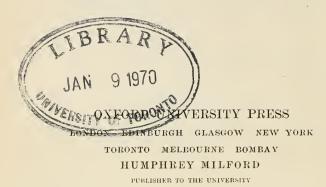
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APPENDIXES: LIST OF VERBS, METRE, ACCENT

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### PREFACE

A PRACTICAL Vedic grammar has long been a desideratum. It is one of the chief aids to the study of the hymns of the Veda called for forty-three years ago in the preface to his edition of the Rigveda by Max Müller, who adds, 'I doubt not that the time will come when no one in India will call himself a Sanskrit scholar who cannot construe the hymns of the ancient Rishis of his country'. It is mainly due to the lack of such a work that the study of Vedic literature, despite its great linguistic and religious importance, has never taken its proper place by the side of the study of Classical Sanskrit either in England or India. Whitney's excellent Sanskrit Grammar, indeed, treats the earlier language in its historical connexion with the later, but for this very reason students are, as I have often been assured, unable to acquire from it a clear knowledge of either the one or the other, because beginners cannot keep the two dialects apart in the process of learning. Till the publication of my large Vedic Grammar in 1910, no single work comprehensively presented the early language by itself. That work is, however, too extensive and detailed for the needs of the student, being intended rather as a book of reference for the scholar. Hence I have often been urged to bring out a short practical grammar which would do for the Vedic language what my Sanskrit Grammar for Beginners does for the Classical language. In the second edition (1911) of the latter work I therefore pledged myself to

meet this demand as soon as I could. The present volume redeems that pledge.

When planning the book I resolved, after much reflection, to make it correspond paragraph by paragraph to the Sanskrit Grammar; this being the best way to enable students to compare and contrast every phenomenon of the earlier and the later language. To this extent the present book presupposes the other; but it can quite well be used independently. The experience of many years' teaching, however, leads me to dissuade beginners from starting the study of Sanskrit by means of the present grammar. Students should, in my opinion, always commence with classical Sanskrit, which is more regular and definite, as well as much more restricted in the number of its inflexional forms. A good working knowledge of the later language should therefore be acquired before taking up Vedic grammar, which can then be rapidly learned.

In carrying out the parallelism of this grammar with the other I have experienced a good deal of difficulty in numbering the corresponding paragraphs satisfactorily, because certain groups of matter are found exclusively in the Vedic language, as the numerous subjunctive forms, or much more fully, as the dozen types of infinitive compared with only one in Sanskrit; while some Sanskrit formations, as the periphrastic future, are non-existent in the earlier language. Nevertheless, I have, I think, succeeded in arranging the figures in such a way that the corresponding paragraphs of the two grammars can always be easily compared. The only exception is the first chapter, consisting of fifteen paragraphs, which in the Sanskrit Grammar deals with the Nāgarī alphabet. As the present work throughout uses transliteration only, it seemed superfluous to repeat the description of the letters given in the earlier work. I have accordingly substituted a general phonetic

survey of Vedic sounds as enabling the student to understand clearly the linguistic history of Sanskrit. The employment of transliteration has been necessary because by this means alone could analysis by hyphens and accentuation be adequately indicated. Duplication with Nāgarī characters, as in the Sanskrit Grammar, would have increased the size and the cost of the book without any compensating advantage. An account of the accent, as of vital importance in Vedic grammar, would naturally have found a place in the body of the book, but owing to the entire absence of this subject in the Sanskrit Grammar and to the fulness which its treatment requires, its introduction there was impossible. The accent is accordingly dealt with in Appendix III as a substitute for the 'Chief Peculiarities of Vedic Grammar' appearing at the end of the Sanskrit Grammar.

The term Vedic is here used to comprehend not only the metrical language of the hymns, but also the prose of the Brāhmanas and of the Brāhmana-like portions of the Atharvayeda and of various recensions of the Yajurveda. The grammatical material from the later period is mainly given in small type, and is in any case regularly indicated by the addition of the letter B (for Brāhmana). Otherwise the phase of the earlier language presented is that of the Rigveda, as being both the oldest and furnishing the most abundant material. But forms from the other Vedas are often also supplied without any distinguishing mark as long as they conform to the standard of the Rigveda. If, however, such forms are in any way abnormal, or if it seemed advisable to point out that they do not come from the Rigveda, this is indicated by an added abbreviation in brackets, as '(AV.)' for '(Atharvaveda).' On the other hand '(RV.)' is sometimes added in order to indicate, for some reason or other, that a form is restricted to the Rigveda. It is, of course, impossible to go much into detail thus in

a practical work; but the exact source of any particular form can always be ascertained by reference to the large Vedic Grammar. The grammatical usage of the other Vedas. when it differs from that of the Rigveda, is regularly explained. The reference is given with precise figures when syntactical examples are taken from the Rigveda, but with abbreviations only (as TS. for Taittirīva Samhitā or SB. for Satapatha Brāhmana) when they come from elsewhere. Syntactical citations are not always metrically intact because words that are unnecessary to illustrate the usage in question are often omitted. The accent in verbal forms that happen to occur in Vedic texts without it, is nevertheless given if its position is undoubted, but when there is any uncertainty it is left out. In the list of verbs (Appendix I) the third person singular is often given as the typical form even when only other persons actually occur. Otherwise only forms that have been positively noted are enumerated.

I ought to mention that in inflected words final s, r, and d of endings are given in their historical form, not according to the law of allowable finals (§ 27); e.g. dūtás, not dūtáḥ; tásmād, not tásmāt; pitúr, not pitúḥ; but when used syntactically they appear in accordance with the rules of Sandhi; e.g. devắnām dūtáḥ; vṛtrásya vadhāt.

The present book is to a great extent based on my large Vedic Grammar. It is, however, by no means simply an abridgement of that work. For besides being differently arranged, so as to agree with the scheme of the Sanskrit Grammar, it contains much matter excluded from the Vedic Grammar by the limitations imposed on the latter work as one of the volumes of Bühler's Encyclopaedia of Indo-Aryan Research. Thus it adds a full treatment of Vedic Syntax and an account of the Vedic metres. Appendix I, moreover, contains a list of Vedic verbs (similar to that in the Sanskrit Grammar), which though all their forms appear in their

appropriate place within the body of the Vedic Grammar, are not again presented there in the form of an alphabetical list. as is done here for the benefit of the learner. Having subjected all the verbal forms to a revision, I have classified some doubtful or ambiguous ones more satisfactorily, and added some others which were inadvertently omitted in the large work. Moreover, a full alphabetical list of conjunctive and adverbial particles embracing forty pages and describing the syntactical uses of these words has been added in order to correspond to § 180 of the Sanskrit Grammar. present work therefore constitutes a supplement to, as well as an abridgement of, the Vedic Grammar, thus in reality setting forth the subject with more completeness as a whole, though in a comparatively brief form, than the larger work. I may add that this grammar is shortly to be followed by a Vedic Reader consisting of selected hymns of the Rigveda and supplying microscopic explanations of every point on which the elementary learner requires information. These two books will, I hope, enable him in a short time to become an independent student of the sacred literature of ancient India.

For the purposes of this book I have chiefly exploited my own Vedic Grammar (1910), but I have also utilized Delbrück's Altindische Syntax (1888) for syntactical material, and Whitney's Roots (1885) for the verbal forms of the Brāhmaṇa literature. In describing the metres (Appendix II) I have found Oldenberg's Die Hymnen des Rigveda (1888), and Arnold's Vedic Metre (1905) very useful.

I am indebted to Dr. James Morison and to my former pupil, Professor A. B. Keith, for reading all the first proofs with great care, and thus saving me from many misprints that would have escaped my own notice. Professor Keith has also suggested important modifications of some of my grammatical statements. Lastly, I must congratulate Mr. J. C. Pembrey, Hon. M.A., Oriental Reader at the Clarendon Press, on having completed the task of reading the final proofs of this grammar, now all but seventy years after correcting Professor H. H. Wilson's Sanskrit Grammar in 1847. This is a record in the history of Oriental, and most probably of any, professional proof reading for the press.

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March 30, 1916.

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#### LIST OF ABBREVIATIONS

A. = accusative case.

 $\bar{\Lambda}$ . =  $\bar{\Lambda}$ tmanepada, middle voice.

AA. = Aitareya Āraņyaka.

AB. = Aitareya Brāhmaṇa.

Ab. = ablative case.

act. = active voice.

AV. = Atharvaveda.

 $\Lambda v. = \Lambda vesta.$ 

B. = Brāhmaṇa.

C. = Classical Sanskrit.

D. = dative case.

du. = dual number.

f. = feminine.

G. = genitive case.

Gk. = Greek.

I. = instrumental case.

IE. = Indo-European.

I-Ir. = Indo-Iranian.

ind. = indicative mood.

K. = Kāṭhaka Saṃhitā.

KB. = Kauşītaki Brāhmaņa.

L. = locative case.

Lat. = Latin.

m. = masculine.

mid. = middle voice.

MS. = Maitrāyanī Samhitā.

N. = nominative case.

P. = Parasmaipada, active voice.

PB. = Pañcavimśa (= Tāṇḍya) Brāhmaṇa.

pl. = plural number.

RV. = Rigveda.

ŚB. = Śatapatha Brāhmaṇa.

s. = singular number.

SV. = Sāmaveda.

TA. = Taittirīya Āraņyaka.

TB. = Taittirīya Brāhmaņa.

TS. = Taittirīya Samhitā.

V. = Vedic (in the narrow sense as opposed to B. = Brāhmaṇa).

VS. = Vājasanevi Samhitā.

YV. = Yajurveda.

N.B.—Other abbreviations will be found at the beginning of Appendix I and of the Vedic Index.

#### CORRECTIONS

- P. 25, line 24, for am'i iti read am'i iti.
- P. 27, line 29, last word, read á-srat.
- P. 133, line 5, for bíbhrmáhe read bibhrmáhe.
- P. 144, line 31, for stride read strike.
- P. 156, lines 6 and 10, for ci-ket-a-t and ci-ket-a-thas read ci-ket-a-t and ci-ket-a-thas,
- P. 158, line 21, for (vas desire) read (vās bellow).
- P. 174, lines 30 and 31, delete cucyuvīmāhi and cucyavīrāta (cp. p. 382 under cyu).
- P. 188, footnote, for 'gerundive' read 'gerund'.
- P. 200, line 6, for 'f yaj' read 'of yaj'.
- P. 215, line 32, for tāvāň read távāň; similarly, pp. 220, line 15, 221, line 4, 222, line 4, 238, line 9, 242, line 30, for ň read ň.
- P. 273, footnote, last line but one, for 'hciefly' read 'chiefly'.
- P. 286, line 15, for 'follows' read 'precedes'.
- P. 340, line 17, for tấni read tyấni.
- P. 347, at the end of line 10, add (i. 815).
- ,, ,, line 17, for vă read vá.
- ", " line 21, for duścarmā read duścarmā.
- P. 348, line 28, for vettu read véttu.
- P. 350, line 20, after *wisdom* add (i. 427).
- P. 351, line 28, for abhi read abhí.
- · 352, line 31, for váyum read väyúm.
- ,. ,, line 34, for (v. 691) read (vi. 591).

#### CHAPTER I

#### PHONETIC INTRODUCTION

1. Vedic, or the language of the literature of the Vedas, is represented by two main linguistic strata, in each of which, again, earlier and later phases may be distinguished. The older period is that of the Mantras, the hymns and spells addressed to the gods, which are contained in the various Samhitās. Of these the Rigveda, which is the most important, represents the earliest stage. The later period is that of the prose theological treatises called Brāhmanas. Linguistically even the oldest of them are posterior to most of the latest parts of the Samhitas, approximating to the stage of Classical Sanskrit. But they still retain the use of the subjunctive and employ many different types of the infinitive, while Sanskrit has lost the former and preserves only one single type of the latter. The prose of these works, however, to some extent represents better than the language of the Mantras the normal features of Vedic syntax, which in the latter is somewhat interfered with by the exigences of metre.

The language of the works forming appendices to the Brāhmaṇas, that is, of the Āraṇyakas and Upaniṣads, forms a transition to that of the Sūtras, which is practically identical with Classical Sanskrit.

The linguistic material of the Rigveda, being more ancient, extensive, and authentic than that of the other Samhitās, all of which borrow largely from it, is taken as the basis of this grammar. It is, however, considerably supplemented from the other Samhitās. The grammatical forms of the Brāhmaṇas, where they differ from those of Classical Sanskrit, have been indicated in notes, while their syntax

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is fully dealt with, because it illustrates the construction of sentences better than the metrical hymns of the Vedas.

- 2. The hymns of the Vedas were composed many centuries before the introduction of writing into India, which can hardly have taken place much earlier than 600 B.C. were handed down till probably long after that event by oral tradition, which has lasted down to the present day. Apart from such tradition, the text of the Samhitās has been preserved in manuscripts, the earliest of which, owing to the adverse climatic conditions of India, are scarcely five centuries old. How soon they were first committed to writing, and whether the hymns of the Rigyeda were edited in the form of the Samhitā and Pada texts with the aid of writing, there seems insufficient evidence to decide; but it is almost inconceivable that voluminous prose works such as the Brāhmanas, in particular the Satapatha Brāhmana. could have been composed and preserved without such aid.1
- 3. The sounds of the Vedic language. There are altogether fifty-two sounds, thirteen of which are vocalic and thirty-nine consonantal. They are the following:—
- a. Nine simple vowels: aāiīuūṛṛļ; four diphthongs: e o ai au.
- b. Twenty-two mutes divided into five classes, each of which has its nasal, making a group of twenty-seven:
  - (α) five gutturals (velars): k kh g gh n;
  - ( $\beta$ ) five palatals: c ch j jh<sup>2</sup>  $\tilde{n}$ ;

<sup>&</sup>lt;sup>1</sup> The text of the Vedas, with the exception of Aufrecht's and Weber's transliterated editions of the RV. and the TS., is always printed in the Devanāgarī character. The latter having been fully described in my Sanskrit Grammar for Beginners (§§ 4-14), it is unnecessary to repeat what is there stated. It will suffice here to give a summary account of all the sounds of the Vedic language.

<sup>&</sup>lt;sup>2</sup> This sound is very rare, occurring only once in the RV. and not at all in the AV.

- (γ) seven cerebrals 1: t th, d and 1,2 dh and lh,2 n;
- (δ) five dentals: t th d dh n;
- ( $\epsilon$ ) five labials: p ph b bh m;
- e. Four semivowels: y (palatal), r (cerebral), 1 (dental),v (labial);
  - d. Three sibilants: ś (palatal), ș (cerebral), s (dental);
  - e. One aspiration: h;
  - f. One pure nasal: m (m) called Anusvāra (after-sound).
- g. Three voiceless spirants: h (Visarjanīya), h (Jihvāmūlīya), h (Upadhmānīya).

#### 4. a. The simple vowels:

ă ordinarily represents an original short vowel (IE. ă ĕ ŏ); but it also often replaces an original sonant nasal, representing the reduced form of the unaccented syllables an and am, as sat-ā beside sánt-am being; ga-tá gone beside á-gam-at has gone.

ā represents both a simple long vowel (IE. ā ē ō) and a contraction; e.g. mātár (Lat. mater) mother; ásam = á-as-am I was. It frequently also represents the unaccented syllable an; e.g. khā-tá dug from khan dig.

i is ordinarily an original vowel; e.g. div-i (Gk.  $\delta\iota F\iota$ ) in heaven. It is also frequently the low grade of e and ya; e.g. vid-má ( $\iota \delta \mu \epsilon \nu$ ) we know beside véd-a ( $\iota \delta \delta \alpha$ ) I know; náv-iṣṭha newest beside náv-yas newer. It also represents the low grade of radical  $\bar{a}$ ; e.g. śiṣ-ṭá taught beside śás-ti teaches.

<sup>&</sup>lt;sup>1</sup> This is much the rarest class of mutes, being scarcely half as common as even the palatals.

<sup>&</sup>lt;sup>2</sup> These two sounds take the place of d dh respectively between vowels in the RV. texts; e.g. fie (but fdya), mīļhuṣe (but mīḍhvān).

u is an original vowel; e.g. mádhu (Gk.  $\mu \epsilon \theta v$ ) honey. It is also the low grade of o and va; e.g. yug-á n. yoke beside yóg-a m. yoking; sup-tá asleep beside sváp-na m. sleep.

 $\ddot{\mathbf{u}}$  is an original vowel; e. g. bhr $\dot{\mathbf{u}}$  ( $\dot{o}$ - $\phi\rho\dot{v}$ -s) f. brow. It is also the low grade of au and  $v\ddot{\mathbf{a}}$ ; e. g. dh $\ddot{\mathbf{u}}$ -t $\dot{\mathbf{a}}$  shaken beside dhau-t $\dot{\mathbf{a}}$ r $\ddot{\mathbf{i}}$  f. shaking; s $\ddot{\mathbf{u}}$  d sweeten beside sv $\ddot{\mathbf{a}}$  d enjoy; and often represents a contraction; e. g.  $\ddot{\mathbf{u}}$ c- $\dot{\mathbf{u}}$ r =  $\mathbf{u}$ -uc- $\dot{\mathbf{u}}$ r they have spoken (3. pl. pf. of vac); b $\ddot{\mathbf{a}}$ h $\dot{\mathbf{u}}$  the two arms =  $\ddot{\mathbf{b}}$ ah $\dot{\mathbf{u}}$ - $\ddot{\mathbf{a}}$ .

r is a vocalic r, being the low grade of ar and ra; e.g. kṛ-tá donc beside ca-kár-a I have donc; gṛbh-ī-tá seized beside grábh-a m. seizure.

r occurs only in the acc. and gen. pl. m. and f. of ar stems (in which it is the lengthened low grade); e.g. pitrn, mātrh; pitrnam, svásrnam.

l is a vocalic l, being the low grade of al, occurring only in a few forms or derivatives of the verb klp (kalp) be in order: cāklpré 3. pl. pf.; cīklpāti 3. s. aor. subj.; klpti (VS.) f. arrangement beside kalpasva 2. s. impv. mid., kálp-a m. pious work.

#### b. The diphthongs.

ē and ō stand for the original genuine diphthongs ăi ău. They represent (1) the high grade corresponding to the weak grade vowels i and u; e.g. séc-ati pours beside sik-tá poured; bhój-am beside bhúj-am aor. of bhuj enjoy; (2) the result of the coalescence of ă with ĭ and ŭ in external and internal Sandhi; e.g. éndra = á indra; ó cit = á u cit; padé = padá ī du. n. two steps; bháveta = bháva īta 3. s. opt. might be; maghón (= maghá un) weak stem of maghávan bountiful; (3) e = az in a few words before d, dh, h; e.g. e-dhí be 2. s. impv. of as beside ás-ti; o = az before bh of case-endings, and before y and v of secondary suffixes; e.g. dvéṣo-bhis inst. pl. of dvéṣas n. hatred;

duvo-yú wishing to give (beside duvas-yú); sáho-van mighty beside sáhas-vant.

ai and au etymologically represent āi and āu, as is indicated by the fact that they become āy and āv in Sandhi; e.g. gāv-as cows beside gáu-s; and that the Sandhi of a with e (= ăi) and o (= ău) is ai and au respectively.

- 5. Vowel gradation. Simple vowels are found to interchange in derivation as well as in verbal and nominal inflexion with fuller syllables, or if short also with long vowels. This change is dependent on shift of accent: the fuller or long syllable remains unchanged while it bears the accent, but is reduced to a simple or short vowel when left by the accent. This interchange is termed vowel gradation. Five different series of such gradation may be distinguished.
- a. The Guṇa series. Here the accented high grade syllables e, o, ar, al, constituting the fundamental stage and called Guṇa (cp. 17a) by the native grammarians, interchange with the unaccented low grade syllables i, u, r, l respectively. Beside the Guṇa syllables appear, but much less frequently, the syllables ai, au, ār (āl does not occur), which are called Vṛddhi by the same authorities and may be regarded as a lengthened variety of the Guṇa syllables. Examples are: didés-a has pointed out: diṣ-ṭá pointed out; é-mi I go: i-más we go; āp-nó-mi I obtain: āp-nu-más we obtain; várdhāya to further: vṛdhāya, id.
- a. The low grade of both Guṇa and Vṛddhi may be ī, ū, šr, ắr; as bibháy-a I have feared and bibháy-a has feared: bhī-tá frightened; juháv-a has invoked: hū-tá invoked; tatár-a has crossed: tir-áte crosses and tīr-ņá crossed.
- b. The Samprasāraņa series. Here the accented high grade syllables ya, va, ra (corresponding to the Guṇa stage e, o, ar) interchange with the unaccented low grade vowels i, u, r; e.g. i-yáj-a I have sacrificed: iṣ-ṭá sacrificed; váṣ-ṭi desires: uś-mási we desire; ja-gráh-a I have seized: ja-grh-úr they have seized.

- a. Similarly the long syllables yā, vā, rā are reduced to ī, ū, ĭr; e. g. jyā f. might: jī-yá-te is overcome; brū-yá-t would say: bruv-ī-tá id.; svād-ú sweet; sūd-áya-ti sweetens; drāgh-īyas longer: dīrgh-á long.
  - c. The a series.
- 1. In its low grade stage a would normally disappear, but as a rule it remains because its loss would in most cases lead to unpronounceable or obscure forms; e.g. ás-ti is: s-ánti they are; ja-gám-a I have gone: ja-gm-úr they have gone; pád-ya-te goes: pi-bd-aná standing firm; hán-ti slays: ghn-ánti they slay.
- 2. The low grade of the Vṛddhi vowel ā is either a or total loss; e.g. pắd m. foot: pad-á with the foot; dadhá-ti puts: dadh-mási we put; pu-ná-ti purifies: pu-n-ánti they purify; da-dá-ti gives: devá-t-ta given by the gods.
- 3. When ā represents the Guṇa stage its low grade is normally i; e. g. sthā-s thou hast stood: sthi-tá stood.
- a. Sometimes it is i owing to analogy; e.g. pu-nā-ti purifies: pu-nī-hi purify. Sometimes, especially when the low grade syllable has a secondary accent, it is a; e.g. gāh-ate plunges: gāh-ana n. depth.
  - d. The ai and au series.

The low grade of ai (which appears as āy before vowels and ā before consonants) is ī; e. g. gāy-ati sings, gā-thá m. song: gī-tá sung.

The low grade of au (which is parallel to  $v\bar{a}:5b\alpha$ ) is  $\bar{u}$ ; e.g. dháv-ati washes: dhū-tá washed; dhau-tárī f. shaking: dhū-ti m. shaker, dhū-má m. smoke.

c. Secondary shortening of  $\bar{\imath}$ ,  $\bar{\imath}$ ,  $\bar{\imath}$ . The low grade syllables  $\bar{\imath}$ ,  $\bar{\imath}$ ,  $\bar{\imath}$  and  $\bar{\imath}$  (=  $\bar{\imath}$ ) are further reduced to  $\bar{\imath}$ ,  $\bar{\imath}$ ,  $\bar{\imath}$ , owing to shift of accent from its normal position in a word to its beginning, in compounds, reduplicated forms, and vocatives; e.g.  $\bar{a}$ -huti f. invocation: -hūti call; dídi-vi shining:  $\bar{d}\bar{\imath}$ -páya kindle; cár-kṛ-ṣe thou commemoratest: kīr-tí f. praise (from root kṛ); pi-pṛ-tám 3. du.: pūr-tá full (root pṛ); dévi voc.: deví nom. goddess; śváśru voc.: śva-śrú-s nom. mother-in-law.

#### The Consonants.

- 6. The guttural mutes represent the Indo-European velars (that is, q-sounds). In the combination k-s the guttural is the regular phonetic modification of a palatal before s; e.g. drś see: aor. ádrk-sata; vac speak: fut. vak-syáti.
  - 7. The palatals form two series, the earlier and the later.
- a. Original palatals are represented by ch and ś, and to some extent by j and h.
- 1. The aspirate ch is derived from an IE. double sound, s+ aspirated palatal mute; e.g. chid cut off = Gk.  $\sigma \chi \iota \delta$ . But in the inchoative suffix cha it seems to represent s+ unaspirated palatal mute; e.g. gáchā-mi = Gk.  $\beta \acute{\alpha} \sigma \kappa \omega$ .
- 2. The sibilant **ś** represents an IE. palatal (which seems to have been pronounced dialectically either as a spirant or a mute); e. g. **śatám** 100 = Lat. centum, Gk. **ἐ**-κατόν.
- 3. The old palatal j (originally the media of  $\pm$  I-Ir.  $\pm$ , French j) is recognizable by appearing as a cerebral when final or before mutes; e.g. yáj-ati sacrifices beside aor.  $\pm$  4-yāṭ has sacrificed, yáṣ-ṭṛ sacrificer, iṣ-ṭá sacrificed.
- 4. The breathing h represents the old palatal aspirate I-Ir. źh. It is recognizable as an old palatal when, either as final or before t, it is replaced by a cerebral; e. g. váh-ati carries beside á-vāṭ has carried.
- b. The new palatals are c and to some extent j and h. They are derived from gutturals (velars), being interchangeable, in most roots and formatives, with gutturals; e.g. śóc-ati shines beside śók-a m. flame, śúk-van flaming, śuk-rá brilliant; yuj-e I yoke beside yug-á n. yoke, yóg-a m. yoking, yuk-tá yoked, -yúg-van yoking; du-dróh-a has injured beside drógh-a injurious.
- α. The original gutturals were changed to palatals by the palatal sounds i, ī, y immediately following; e. g. cit-tá noticed beside két-a m. will from cit perceive; ój-īyas stronger beside ug-rá strong; druh-yú, a proper name, beside drógh-a injurious.

8. The cerebrals are entirely secondary, being a specifically Indian product and unknown in the Indo-Iranian period. They are probably due to aboriginal, especially Dravidian, influence. They are still rare in the RV., where they never occur initially, but only medially and finally. They have as a rule arisen from dentals immediately following the cerebral \$\frac{1}{2}\$ (= original \$\frac{1}{2}\$, \$\frac{1}{2

Final cerebral mutes represent the old palatals j, ś, h; e. g.  $rat{\dot{q}} = rat{\dot{q}} = r$ 

- **9.** a. The dentals are original sounds, representing the corresponding IE. dentals. The mutes t and d, however, sometimes take the place of original s before s and bh respectively; e.g. á-vāt-sīs (AV.) aor. of vas dwell; mād-bhís inst. pl. of más month.
- b. The labials as a rule represent the corresponding IE. sounds. But b is very rarely inherited; the number of words containing this sound has, however, been greatly increased in various ways. Thus it often replaces p or bh in Sandhi and bh in reduplication; e.g. pi-bd-aná firm beside pad-á n. place; rab-dhá taken beside rábhante they take; ba-bhúva has been from bhú be. There are also many words containing b which seem to have a foreign origin.
- 10. The nasals. Of the five nasals belonging to the corresponding five classes of mutes, only the dental n and the labial m appear independently and in any part of a word,

<sup>&</sup>lt;sup>1</sup> z (=s or old palatal zh), the soft form of s, has always disappeared after cerebralizing d or dh and lengthening the preceding vowel.

<sup>&</sup>lt;sup>2</sup> Though written as a short vowel the r is prosodically long.

initially, medially, and finally; e.g. mātŕ f. mother, nāman n. name. The remaining three are always dependent on a contiguous sound. The guttural n, the palatal n, and the cerebral n are never initial, and the last two are never final. The guttural n appears finally only when a following k or g has been dropped, as in stems ending in nc or nj and in those compounded with dŕś; e.g. pratyán nom. s. of pratyáne facing; kī-dŕn nom. s. of kī-dŕs of what kind?

- a. Medially n appears regularly only before gutturals;
  e. g. anká m. hook; ankháya embrace; ánga n. limb; jánghā
  f. leg. Before other consonants it appears only when k or g
  has been dropped;
  e. g. yun-dhi for yung-dhi (=yunj-dhi)
  2. s. impv. of yuj join.
- b. The palatal nasal occurs only before or after c or j, and before ch; e. g. páñca five; yaj-ñá m. sacrifice; váñchantu let them desire.
- c. The cerebral n appears within a word only, either before cerebral mutes or replacing dental n after r, r, or s (either immediately preceding or separated from it by certain intervening letters); e. g. dandá m. staff; nr-nám of men; várna m. colour; uṣṇá hot; krámaṇa n. stcp.
- d. The dental n is the commonest of the nasals; it is more frequent than m, and about three times as frequent as the other three taken together. As a rule it represents IE. n; but it also appears in place of the dental d or t, and of labial m before certain suffixes. It is substituted for d before the suffix -na; and for d or t before the m of secondary suffixes; e. g. án-na n. food (from ad eat); vidyún-mant gleaming (vidyút f. lightning); mṛn-maya carthen (mṛd f. carth). It is substituted for m before t; before suffixal m or v; and before suffixal s or t that have been dropped as final; e. g. yan-trá n. rein (yam restrain); á-gan-ma, gán-vahi (aor. of gam go); á-gan (= á-gam-s, á-gam-t) 2. 3. s. aor. of gam go; á-yān (= á-yam-s-t) 3. s. aor. of yam restrain; dán gen. of dám house (= dam-s).

- e. The labial m as a rule represents IE. m; e. g. náman, Lat. nomen. It is by far the commonest labial sound, being more frequent than the four labial mutes taken together.
- f. The pure nasal. Distinct from the five class nasals is the pure nasal, variously called Anusvāra and Anunāsika, which always follows a vowel and is formed by the breath passing through the nose unmodified by the influence of any consonant. The former is usually written with a dot before consonants, the latter as v before vowels. The proper use of Anusvāra is not before mutes, but before sibilants and h (which have no class nasal). When final, Anusvāra usually represents m, sometimes n (66 A 2). Medially Anusvāra regularly appears before sibilants and h; e.g. vamśá m. reed; havimsi offerings; māmsá n. flesh; simhá m. lion. It usually appears before s, where it always represents m or n; e.g. mámsate 3. s. subj. aor. of man think; pimsanti beside pinásti from pis crush; kramsyáte fut. of kram stride. When Anusyāra appears before  $\acute{s}$  or h = IE. guttural or palatal) it represents the corresponding class nasal.
- 11. The semivowels. The semivowels y, r, l, v are peculiar in having each a vowel corresponding to it, viz. i, r, l, u respectively. They are called anta(h)sthā in the Prātiśākhyas, or 'intermediate', as standing midway between vowels and consonants.
- a. The semivowel y is constantly written for i before other vowels within the Veda itself. It also sometimes appears without etymological justification, especially after roots in  $-\bar{\mathbf{a}}$ , before vowel suffixes; e. g. dá-y-i 3. s. aor. pass. of dā give. Otherwise it is based either on IE.  $\underline{\mathbf{i}}$  (= Gk. spiritus asper) or voiced palatal spirant y (= Gk.  $\zeta$ ); e. g. yá-s who (Gk. ő-s), yaj sacrifice (Gk. ä $\gamma$ -vos); but yas boil (Gk.  $\zeta \epsilon \omega$ ), yuj yoke (Gk.  $\zeta v \gamma$ -). It is probably due to this difference of origin that yas boil and yam restrain reduplicate with ya in the perfect, but yaj sacrifice with i.

- b. The semivowel v is constantly written for u before other vowels within the Veda itself. Otherwise it seems always to be based on IE. u, that is, on a v interchangeable with u, but never on an IE. spirant v not interchangeable with u.
- c. The semivowel r generally corresponds to IE. r, but also often to IE. 1. As Old Iranian invariably has r for both, it seems as if there had been a tendency to rhotacism in the Indo-Iranian period. In order to account for the Vedic relation of r to 1, it appears necessary to assume a mixture of three dialects: one in which the IE. r and 1 were kept apart; another in which IE. 1 became r (the Vedic dialect); and a third in which IE. r became 1 throughout (the later Māgadhī).

r is secondary when it takes the place of phonetic d (= z) as the final of stems in is and us before endings beginning with bh; e. g. havír-bhis and vápur-bhis. This substitution is due to the influence of external Sandhi, where is and us would become ir and ur.

- a. Metathesis of r takes place when ar would be followed by s or h + consonant. It appears in forms of drs see and srj send forth; e.g. drastum to see, samsrastr one who engages in battle; also in brahman m. priest, brahman n. devotion beside barhis n. sacrificial litter (from brh or barh make big); and in a few other words.
- d. The semivowel 1 represents IE. 1 and in a few instances IE. r. It is rarer than in any cognate language except Old Iranian, in which it does not occur at all. It is much rarer than r, which is seven times as frequent. A gradual increase of 1 is apparent in the RV.; thus in the tenth book are found the verbs mluc and labh, and the nouns 16man, lohitá, which in the earlier books appear as mruc sink, rabh seize, róman n. hair, rohitá red. This letter occurs eight times as often in the latest parts of the RV. as in the oldest; and it is seven times as common in the AV. as in the RV. It seems likely that the recorded Vedic dialect

was descended from an Indo-Iranian one in which rhotacism had removed every 1; but that there must have been another Vedic dialect in which IE. r and 1 were kept distinct, and a third in which IE. r became 1 throughout; from the latter two 1 must have found its way into the literary language to an increasing extent. In the oldest parts of the RV. there are no verbal forms preserving IE. 1, and only a few nouns: (u)loká m. free space, śloka m. call, and -miśla mixed.

- α. In the later Samhitās 1 occasionally occurs both medially and finally for d; e. g. fle (VS. Kanva) = fde (RV, fle); bál íti (AV.), cf. RV. bál ítthá. In a good many words l is probably of foreign origin.
- 12. The sibilants are all voiceless, but there are various traces of the earlier existence of voiced sibilants (cp. 7 a 3; 8; 15, 2 k). There is a considerable interchange between the sibilants, chiefly as a result of assimilation.
- a. The palatal sibilant ś represents an IE. palatal (mute or spirant). Besides being the regular substitute for dental s in external Sandhi before voiceless palatals (e. g. indraś ca), it occasionally represents that sibilant within words by assimilation; e. g. śváśura (Lat. soccr) father-in-law; śaśá (IE. kasó) m. hare. Sometimes this substitution takes place, without assimilation, under the influence of allied words, as in kéśa m. hair beside késara (Lat. caesarics). It is also to some extent confused with the other two sibilants in the Saṃhitās, but here it interchanges much oftener with s than with s. Before s the palatal ś becomes k, regularly when medial, sometimes when final; e. g. dṛk-ṣ-a-se 2. s. aor. subj. mid., and -dṛk[s] nom. s. from dṛś see.
- b. The cerebral s is, like the cerebral mutes, altogether secondary, always representing either an original palatal or an original dental sibilant. Medially it represents the palatals  $\dot{s}$  (= I-Ir.  $\dot{s}$ ) and  $\dot{j}$  (= I-Ir.  $\dot{z}$ ) and the combination ks before the cerebral tenues  $\dot{t}$  th (themselves produced from dental tenues by this  $\dot{s}$ ); e.g. na $\dot{s}$ -t $\dot{s}$  from na $\dot{s}$  be lost; mrs-ta 3. s. impf., from mrj wipe; tas-t $\dot{s}$  from taks hew.

Medially it is regularly, and initially very frequently, substituted for dental s after vowels other than a and after the consonants k, r, s; e.g. tiṣṭhati from sthā stand; su-ṣup-ur 3. pl. pf. from svap sleep; ṛṣabhá m. bull; ukṣán m. ox; varṣá n. rain; havíṣ-ṣu in oblations; ánu ṣṭuvanti they praise; go-ṣáṇi winning cattle; diví ṣán being in hearen.

Occasionally ș represents dental s as a result of assimilation; e.g. șáș six (Lat. sex); șáț vietorious nom. s. from sáh overcoming.

- c. The dental s as a rule represents IE. s; e.g. ásva-s horse, Lat. equo-s; ás-ti, Gk.  $\tilde{\epsilon}\sigma$ - $\tau\iota$ . In Sandhi it is often replaced by the palatal  $\hat{s}$  and still oftener by the cerebral  $\hat{s}$ .
- 13. The breathing h is a secondary sound representing as a rule the second half of an original guttural or palatal aspirate, but occasionally of the dental dh and the labial bh. It usually stands for palatalized gh, this origin being recognizable by the appearance of the guttural in cognate forms; e.g. hán-ti strikes beside ghn-ánti, jaghána; dudróha has injured beside drógha injurious. It sometimes represents an old palatal aspirate (= I-Ir. źh), as is recognizable by its being replaced as final or before t by a cerebral; e.g. váh-ati carries beside á-vāt has carried, ūdhá (= uz-dhá) for vah-tá. It stands for dh e.g. in gah-ate plunges beside gadhá n. ford; hi-tá placed beside dhi-tá from dhā put. It represents bh in the verb grah seize beside grabh. The various origins of h led to a certain amount of confusion in the groups of forms from roots containing that sound. Thus beside mugdhá, the phonetic past participle of muh be confused, appears mūdhá (AV.) bewildered.
- 14. Voiceless spirants. There are three such representing original final s or r. Visarjanīya has its proper place in pausā. Jihvāmūlīya (formed at the root of the tongue) is the guttural spirant and is appropriate before initial voiceless

gutturals (k, kh). Upadhmānīya (on-breathing) is the bi-labial spirant f and appears before voiceless labials (p, ph). Visarjanīya may take the place of the latter two, and always does so in the printed texts of the Samhitās.

15. Ancient pronunciation. As regards the pronunciation prevailing about 500 g.c. we have a sufficiently exact knowledge derived from the transcription of Sanskrit words in foreign languages, especially Greek; from the information contained in the old grammarians, Pāṇini and his school; and especially from the detailed statements of the Prātiśākhyas, the ancient phonetic works dealing with the Saṇhitās. The internal evidence supplied by the phonetic changes occurring in the language of the texts themselves and the external evidence of comparative philology justify us in concluding that the pronunciation in the period of the Saṇhitās was practically the same as in Pāṇini's time. The only possible exceptions are a very few doubtful points. The following few remarks will therefore suffice on the subject of pronunciation:

1. a. The vowels. The simple vowels  $\tilde{i}$ ,  $\tilde{u}$  and  $\tilde{a}$  were pronounced as in Italian. But  $\tilde{a}$  in the time of the Prātiśākhyas was already sounded as a very short close neutral vowel like the u in English but. It is, however, probable from the fact that the metre hardly ever admits of  $\tilde{a}$  being elided after e and o in the RV., though the written text drops it in about 75 per cent. of the occurrences, that at the time when the hymns were composed the pronunciation of  $\tilde{a}$  was still open, but that, at the time when the Saṃhitā text was constituted, the close pronunciation was already becoming general.

The vowel r, now usually sounded as ri (an early pronunciation as shown by the confusion of r and ri in ancient inscriptions and MSS.), was in the Samhitās pronounced as a vocalic r, somewhat like the sound in the final syllable of the French *chambre*. It is described in the RV. Prātiśākhya

as containing an r in the middle. This agrees with ere, the equivalent of r in Old Iranian.

The very rare vowel 1, now usually pronounced as Iri, was in the Samhitās a vocalic 1, described in the RV. Prātiśākhya as corresponding to 1 representing an original r.

b. The diphthongs e and o were already pronounced as the simple long vowels ē and ō in the time of the Prātiśākhyas; and that this was even the case in the Saṃhitās is shown by the fact that their Sandhi before a was no longer ay and av, and that the a was beginning to be elided after e and o. But that they represent the original genuine diphthongs ăi and ău is shown by the fact that they are produced in Sandhi by the coalescence of a with i and u.

The diphthongs ai and au are at the present day pronounced as ăi and ău, and were so pronounced even at the time of the Prātiśākhyas. But that they etymologically represent āi and āu is shown by their Sandhi.

c. Lengthened vowels. The vowels i and u were often pronounced long before suffixal y; e.g. sū-yá-te is pressed ( $\sqrt{\text{su}}$ ); janī-yánt desiring a wife (jáni); also before r when a consonant follows; e.g. gīr-bhís (but gír-as); a, i, u often become long before v; e.g. á-vidh-yat he wounded (a is augment); ji-gī-váṃs having conquered ( $\sqrt{\text{ji}}$ ); rtá-van observing order (rtá); yá-vant how great; as compensation for the loss of a following consonant; e.g. gū-dhá for guh-tá (15, 2 k); they are also often pronounced long for metrical reasons; e.g. śrudhī hávam hear our prayer.

d. Svarabhakti.¹ When a consonant is in conjunction with **r** or a nasal, the metre shows that a very short vowel² must often be pronounced between them; e.g. indra = indara; yajñá = yajaná saerifice; gná = ganá woman.

<sup>&</sup>lt;sup>1</sup> A term used in the Prātiśākhyas and meaning 'vowel-part'.

<sup>&</sup>lt;sup>2</sup> Described by the Prātišākhyas as equal to  $\frac{1}{8}$ ,  $\frac{1}{4}$ , or  $\frac{1}{2}$  mora in length and generally as equivalent to a in sound.

- c. Loss of vowels. With very few exceptions the only vowel lost is initial a which, in one per cent. of its occurrences in the RV. and about 20 per cent. in the AV. and the metrical portions of the YV., is dropped in Sandhi after e and o. In a few words the disappearance of initial a is prehistoric; e. g. ví bird (Lat. avi-s); sánti they are (Lat. sunt).
- f. Hiatus. In the written text of the Samhitās hiatus, though as a rule tolerated in diphthongs only, appears in Sandhi when a final s, y, v has been dropped before a following vowel; when final  $\bar{\imath}$ ,  $\bar{u}$ , e of dual endings are followed by vowels; and when a remains after final e and o.

Though not written, hiatus is common elsewhere also in the Saṃhitās: y and v must often be pronounced as i and u, and a long vowel or diphthong as two vowels, the original vowels of contractions having often to be restored both within a word and in Sandhi; e.g. jyéṣṭha mightiest as jyá-iṣṭha (= jyá-iṣṭha from jyā be mighty).

- 2. Consonants. a. The aspirates were double sounds, consisting of mutes followed by a breathing; thus k-h is pronounced as in 'ink-horn'; t-h as in 'pot-house'; p-h as in 'top-heavy'; g-h as in 'log-house'; d-h as in 'mad-house'; b-h as in 'Hob-house'.
- b. The gutturals were no doubt velars or sounds produced by the back of the tongue against the soft palate. They are described by the Prātiśākhyas as formed at the 'root of the tongue' and at the 'root of the jaw'.
- c. The palatals c, j, ch are pronounced like ch in 'church', j in 'join', and ch in the second part of 'Churchill'.
- d. The cerebrals were pronounced somewhat like the so-called dentals t, d, n in English, but with the tip of the tongue turned farther back against the roof of the mouth. They include the cerebral ! and !h which in Rigvedic texts take the place of d and dh between vowels. The latter occurs medially only; the former finally also.

Examples are: íļā *refreshment*; turā-ṣáḍ abhi-bhūtyójāḥ; á-ṣāḍha *invincible*.

- e. The dentals in the time of the Prātiśākhyas were post-dentals, being produced by the tongue, according to their description, at the 'root of the teeth' (danta-mūla).
- f. The class nasals are produced with organs of speech in the same position as for the formation of the corresponding mutes while the breath passes through the nose. The pure nasal, when called Anunāsika, combines with the preceding vowel to form a single sound, a nasalized vowel, as in the French 'bon'; when called Anusvāra (aftersound), it forms in combination with the preceding vowel two successive sounds, a pure vowel immediately followed by the pure nasal, though seeming to form a single sound, as in the English 'ba-ng' (where, however, the nasal is guttural, not pure).
- g. The semivowel y is the voiced palatal spirant produced in the same place as the palatal vowel i. The semivowel v is described by the Prātiśākhyas as a voiced labio-dental spirant. It is like the English v or the German w. The semivowel r must originally have been a cerebral, as is shown by its phonetic effect on a following dental n. By the time of the Prātiśākhyas it was pronounced in other positions also. Thus the RV. Prātiśākhya speaks of it as either post-dental or produced farther back (but not as cerebral).

The semivowel 1 is described in the Prātiśākhyas as pronounced in the same position as the dentals, which means that it was a post-dental.

h. The sibilants are all voiceless. The dental s sounds like s in 'sin'; the cerebral s like sh in 'shun' (but with the tip of the tongue farther back); while the palatal is produced midway between the two, being the sibilant pronounced in the same place as the spirant in the German ich. Though the voiced sibilants z, ź (palatal = French j),

z, zh (cerebral) have entirely disappeared, they have generally left traces of their former existence in the phonetic changes they have produced.

i. The sound h was undoubtedly pronounced as a voiced breathing in the Samhitās. The Prātiśākhyas describe it as voiced and as identical with the second element of voiced aspirates (g-h, d-h, b-h). This is corroborated by the spelling  $\overline{\mathfrak{A}}$  1-h (= dh) beside  $\mathfrak{A}$  1 (= d).

j. There are three voiceless spirants appearing only as finals. The usual one, called Visarjanīya in the Prātiśākhyas, is according to the Taittirīya Prātiśākhya articulated in the same place as the end of the preceding vowels. Its place may be taken by Jihvāmūlīya before the voiceless initial gutturals k, kh; and by Upadhmānīya before the voiceless initial labials p, ph. These two are regarded by the RV. Prātiṣākhya as forming the second half of the voiceless aspirates kh and ph respectively (just as h forms the second half of gh, bh, &c.). They are therefore the guttural spirant (Greek)  $\chi$  and the bilabial spirant f respectively.

k. Loss of consonants. This is almost entirely confined to groups of consonants. When the group is final, all but the first element, as a rule, is dropped in pausā and in Sandhi (28). In initial consonant groups a sibilant is often lost before a mute; e.g. candrá shining beside ścandrá; stanayitnú m. beside tanayitnú thunder; tāyú m. beside stāyú thief; tứ beside stứ m. star; pásyati sees beside spáś m. spy, -spaṣ-ṭa seen. In a medial group the sibilants s and ṣ regularly disappear between mutes; e.g. á-bhak-ta, 3. s. aor. for á-bhak-ṣ-ṭa beside á-bhak-ṣ-i. A mute may disappear between a nasal and a mute; e.g. yun-dhí for yung-dhí.

a. Medially, voiced sibilants, the dental z, the cerebral z, and the palatal ź, have disappeared before the voiced dentals d, dh, and h, but nearly always leaving a trace of their former existence. Only in the two roots containing ā,

ās sit, śās order, the sibilant has disappeared without a trace: á-dhvam, śa-śā-dhi. But when a preceded the z the loss of the sibilant is indicated by e taking the place of az; e. g. e-dhí (for az-dhí) from as be; sed, perfect stem of sad sit for sazd; similarly in de-hí give (for daz-dhí) beside dad-dhi. When other vowels than a preceded, the z was cerebralized and disappeared after cerebralizing the following dental and lengthening the preceding vowel; thus á-sto-dhvam (= á-stoz-dhvam for á-sto-s-dhvam) 2. pl. aor. beside á-sto-ș-ța; similarly mīdhá n. reward (Gk. μισθό-s). Similarly the old voiced palatal ź disappeared after cerebralizing a following d or dh and lengthening the preceding vowel; e. g. tā-dhi for taź-dhi (= tak-s-dhi) from taks fashion; so-dhá for sas-dhá (= sak-s-dhá) beside sas-thá sixth. Still commoner is the loss of the old aspirated palatal zh represented by h, which was dropped after cerebralizing and aspirating a following t and lengthening the preceding vowel; e.g. sa-dhr for sah-tr conqueror from sah; gūdhá concealed for guh-tá (from guźh-tá).

l. Haplology. When two identical or similar syllables are in juxtaposition, one of them is sometimes dropped; e.g. tuvī-rá[va]-vān roaring mightily beside tuvī-ráva; ir[adh]ádhyai inf. of iradh seek to win; ma-dúgha m. a plant yielding honey, beside madhu-dúgha shedding sweetness; śīrsa-[sa]ktí f. headache.

#### CHAPTER II

## RULES OF SANDHI OR EUPHONIC COMBINATION OF SOUNDS

16. Though the sentence is naturally the unit of speech, which forms an unbroken chain of syllables euphonically combined, it is strictly so only in the prose portions of the AV. and the YV. But as the great bulk of the Vedas is metrical, the editors of the Samhitā text treat the hemistich (generally consisting of two Pādas or verses) as the euphonic unit, being specially strict in applying the rules of Sandhi between the verses forming the hemistich. But the evidence of metre supported by that of accent shows that the Pada is the true euphonic unit. The form which the final of a word shows varies according as it appears in pausā at the end of a Pāda, or in combination with a following word within the With the former is concerned the law of finals in pausā, with the latter the rules of Sandhi. Avoidance of hiatus and assimilation are the leading principles on which the rules of Sandhi are based.

Though both are in general founded on the same phonetic laws, it is necessary, owing to certain differences, to distinguish external Sandhi, which determines the changes of final and initial letters of words, from internal Sandhi, which applies to the final letters of verbal roots and nominal stems when followed by certain suffixes and terminations.

a. The rules of external Sandhi apply with few exceptions (which are survivals from an earlier stage of external Sandhi) to words forming compounds, and to final letters of nominal stems before the case-endings beginning with consonants (-bhyām -bhis, -bhyas, -su) or before secondary (182, 2) suffixes beginning with any consonant except y.

### A. External Sandhi.

### Classification of Vowels.

### 17. Vowels are divided into

- A. 1. Simple vowels: a ā; i ī; u ū; ṛ ṛ; ļ.
  - 2. Guna vowels: a ā; e o ar al.
  - 3. Vrddhi vowels: ā; ai; au; ār.1
- a. Guṇa (secondary quality) has the appearance of being the simple vowel strengthened by combination with a preceding a according to the rule (19a) of external Sandhi (except that a itself remains unchanged); Vṛddhi (increase), of being the Guṇa vowel strengthened by combination with another a.<sup>2</sup>
- B. 1. Vowels liable to be changed into semivowels: i, ī; u, ū; r³ and the diphthongs e, ai, o, au (the latter half of which is i or u): consonantal yowels.
- 2. Vowels not liable to be changed into semivowels (and only capable of coalescence): a, ā: unconsonantal vowels.

### Combination of Final and Initial Vowels.

18. If the same simple vowel (short or long) occurs at the end of one word and the beginning of the next, contraction resulting in the long vowel is the rule in the written text of the Saṃhitās. Thus ihásti = ihá asti; índrá = índra á; tvāgne = tvā agne; vìdám = ví idám; sūktám = su uktám.

<sup>&</sup>lt;sup>1</sup> The Vrddhi form of I (which would be al) does not occur.

<sup>&</sup>lt;sup>2</sup> In this vowel gradation, as Comparative Philology shows, the Guna vowel represents the normal stage, from which the simple vowel was reduced by loss of accent, while Vrddhi is a lengthened variety of Guna (5a). The reduction of the syllables ya, va, ra (which are parallel with the Guna stage) to the corresponding vowels i, u, r (5b) is termed Samprasāraṇa (distraction).

<sup>&</sup>lt;sup>3</sup>  $\bar{\mathbf{r}}$  never appears under conditions rendering it liable to be changed into  $\mathbf{r}$  (cp. 4  $\alpha$ , p. 4).

 $<sup>^4</sup>$   $\bar{r}$  does not occur because  $\bar{r}$   $\bar{r}$  never meet in the Samhitas, and final r does not even occur in the RV.

- a. The contraction of ā+a and of ŭ+ŭ occasionally does not take place, even in the written text of the RV., both between the Pādas of a hemistich and within a Pāda; thus manīṣā | agníḥ; manīṣā abhí; vīļū utá; sú ūrdhváḥ; and in a compound, su-ūtáyaḥ.
- b. On the other hand, the metre requires the contracted vowels of the written text to be restored in pronunciation. In such cases the restored initial is long by nature or position, while the preceding final, if long, must be shortened. Thus cāsát is pronounced as ca āsát; cārcata as ca arcata; mápéh as má āpéh (for má āpéh); mṛļatīdṛśe as mṛļatī īdṛśe; yántīndavah as yánti indavah; bhavantūkṣáṇaḥ as bhavantu ukṣáṇaḥ. When the first word is a monosyllable (especially ví or hí), the written contractions ī and ū are usually to be pronounced with hiatus; thus hìndra as hí indra.

### 19. a and ā

a. coalesce with the simple vowels  $\tilde{1}^2$  and  $\tilde{u}$  to the Guṇa vowels e and o³ respectively; e.g. ihéha = ihá iha; pitéva = pitá iva; ém = á īm; óbhá = á ubhá.⁴ They are never contracted to ar in the written text of the RV. or VS.;⁵ but the metre shows that the combination is sometimes to be pronounced as ar, for instance in the compound sapta-ṛṣáyaḥ the seven seers = saptarṣáyaḥ.

<sup>&</sup>lt;sup>1</sup> Because of the prosodical rule that a long vowel is always shortened before another vowel. Cf. note 5.

<sup>&</sup>lt;sup>2</sup> Occasionally ā + i remain uncontracted in the written text of the RV., as jyấ iyám, pibã imám, raṇayā ihá.

<sup>&</sup>lt;sup>3</sup> This contraction is a survival because ē and ō are simple long vowels, but they were originally = ăi, ău.

<sup>&</sup>lt;sup>4</sup> But in many instances where the contraction is written, the original simple vowels must be restored with hiatus; thus subhágosáh = subhága usáh.

<sup>&</sup>lt;sup>5</sup> ā is always shortened or nasalized before r in the written text; e. g. tátha rtúḥ (for táthā); vipanyām rtásya (for vipanyā).

b. coalesce with Guṇa vowels to Vṛddhi; e.g. áibhiḥ
 = ấ ebhiḥ.¹

c. are absorbed by Vṛddhi vowels; e.g. sómasyauśijáḥ
sómasya auśijáḥ.

20. The simple consonantal vowels ĭ and ŭ before dissimilar vowels or before diphthongs are regularly changed to the semivowels y and v respectively in the written text of the Saṃhitās; e.g. práty āyam = práti āyam; jánitry ajījanat = jánitrī ajījanat; ấ tv étā = ấ tú étā. But the evidence of the metre shows that this y or v nearly always has the syllabic value of ĭ or ŭ.² Thus vy ùṣấḥ must be read as ví uṣấḥ; vidátheṣv añján as vidátheṣu añján.

a. Final r (which does not occur in the RV.) becomes r before a dissimilar vowel; an example is vijñātr ètát = vijñātr etát (ŚB.).

21. The Guna vowels e and o

a. remain unchanged before a, which is generally elided in the written text of the Samhitās, but according to the evidence of the metre, must almost invariably in the RV., and generally in the AV. and YV., be pronounced, whether written or not. In deváso aptúrah (i. 3°) the a is both

<sup>1</sup> ă instead of contracting with e is sometimes nasalized before it; aminantam évaih (for a e); upásthām ékā (for ā e). Again ă is sometimes elided before e and o; as úp'eṣatu (for a e), yáth'ohiṣe (for ā o).

<sup>&</sup>lt;sup>2</sup> Because i and ū are prosodically shortened before a following vowel (p. 22, note 1).

<sup>&</sup>lt;sup>3</sup> The exceptional treatment of e in stótava ambyam for stótave ambyam is a survival showing that the Sandhi of e and o before a was originally the same as before other vowels.

<sup>&</sup>lt;sup>4</sup> In the RV. it is elided in about 75 per cent., in the AV. in about 66 per cent. of its occurrences.

<sup>&</sup>lt;sup>5</sup> In the RV. it must be pronounced in 99 per cent., in the AV. and the metrical parts of the YV. in about 80 per cent. of its occurrences.

<sup>&</sup>lt;sup>6</sup> The frequent elision of the a in the written text compared with its almost invariable retention in the original text of the RV., indicates a period of transition between the latter and the total elision of the post-Vedic period.

written and pronounced; in sūnávé 'gne (i. 1°) it must be restored as sūnáve i ágne.

- b. before every other vowel (or diphthong) would naturally' become ay and av (the form they assume within a word), but the former drops the semivowel throughout, while the latter does so only before ŭ; e.g. agna ihá (for agnay); váya ukthébhiḥ (for váyav); but váyav ấ yāhi.
- 22. The Vṛddhi vowels ai and au are treated before every vowel (including a) or diphthong exactly in the same way as e and o before vowels other than a. Thus ai becomes ā (through āy) throughout, but au only before ǔ ² (through āv); e. g. tásmā akṣi (for tásmāy), tásmā indrāya; sujihvá úpa (for sujihváv), but táv á, táv indrāgnī.
- a. The (secondary) hiatus caused by the dropping of y and v in the above cases (21 b and 22) as a rule remains. But further contraction is sometimes actually written in the Saṃhitās; e. g. sártavájáu for sártavá ājáu (through sártaváy for sártavái); vásáu for vá asáu (through váy for vái). Sometimes, again, the contraction, though not written, is required by the metre. Thus ta indra must be pronounced as tendra, and goṣṭhá úpa (AV.) for goṣṭhé úpa (through goṣṭháy) as goṣṭhópa.

# Irregular Vowel Sandhi.

23. Vṛddhi instead of Guṇa results from the contraction of a. the preposition á (in the AV. and VS.) with initial r in árti = á ṛti and in árchatu = á ṛchatu. In the case of the latter verb, the TS. extends this contraction to prepositions ending in a: úpārchati = úpa ṛchati and avārcháti = ava ṛcháti.

<sup>&</sup>lt;sup>1</sup> Because e and o were originally = ăi and ău.

<sup>&</sup>lt;sup>2</sup> This is also the Sandhi of the AB, and KB,

- b. The preposition prá (in the RV.) with initial i in práiṣayúr = prá iṣayúr.
- c. The augment a with the initial vowels i, u, r; e.g. áichas 2. s. impf. of is wish; áunat 3. s. impf. of ud wet; árta 3. s. aor. of r go.

#### Absence of Vowel Sandhi.

- 24. The particle u is unchangeable in pronunciation before vowels, though as a rule written as v after a consonant; e.g. bhá u amsáve, but ávéd v índra. When it combines with the final  $\check{a}$  of a particle to o, in  $\acute{o}=\acute{a}$  u,  $\acute{a}$ tho =  $\acute{a}$ tha u, ut $\acute{o}=$  utá u, m $\acute{o}=$  má u, it remains unchanged even in the written text; e.g.  $\acute{a}$ tho índraya.
- 25. a. The  $\bar{\imath}$  and  $\bar{u}$  of the dual (nom. acc.) never change to y and v. This dual  $\bar{\imath}$  is never to be pronounced short, but the  $\bar{u}$  sometimes is; e.g. hár $\bar{\imath}$  ( $\smile$  -) ṛtásya, but sādhú ( $-\smile$ ) asmai. This  $\bar{\imath}$  may remain before i, as in hár $\bar{\imath}$  iva, but in several instances the contraction is written, as in ródas $\bar{\imath}$ mé = ródas $\bar{\imath}$  imé, while in several others, though not written, it must be pronounced.
- b. The rare locatives singular in  $\bar{\imath}$  and  $\bar{u}$  are also regularly written unchanged in the RV., but they seem always to be treated as prosodically short.
- c. The ī of the nom. plur. m. (of the pronoun asáu) amí is always given as unchangeable in the Pada text (amí iti), but it never happens to occur before a vowel in the RV.

<sup>&</sup>lt;sup>1</sup> This is perhaps a survival of a prehistoric contraction of ā (the original form of the augment) with i, u, r to āi, āu, ār.

The term applied by the native phoneticians to unchangeable vowels is pragrhya separated. Such vowels are indicated in the Pada text by an appended iti. u is always there written in its lengthened and nasalized form as um iti.

<sup>3</sup> It is occasionally written unchanged in its lengthened form even after a consonant, as tâm ū akṛṇvan.

<sup>&</sup>lt;sup>4</sup> Except védy asyám, to be pronounced védĭ asyám.

- a. The ī of the nom. s. in pṛthivī, pṛthu-jráyī, samrājũī rarely, of the instr. suśámī once, and of the instr. ūtī often, remains unchanged before vowels; 1 e. g. samrājūī ádhi, suśámī abhūvan.
- 26. The diphthong e is unchangeable in various nominal and verbal forms.
- a. The e of the nom. acc. dual (=  $a+\bar{\imath}$ ), fem. and neut. of a stems, is not liable to Sandhi; <sup>2</sup> e.g. ródasī ubhé rghāyámānam.
- b. The verbal dual e<sup>3</sup> of the 2. 3. pres. and perf. mid. never combines, though it is nearly always prosodically shortened; e. g. parimamnáthě asmán.
- c. The e of the locative of the pronominal forms tvé in thee, asmé in us, yuṣmé in you are unchangeable; e.g. tvé ít; asmé áyuḥ; yuṣmé itthá.

### Combination of Final and Initial Consonants.

27. The external Sandhi of consonants is primarily and almost exclusively concerned with the assimilation of a final to a following initial sound. Since the Sandhi of final consonants generally speaking starts from the form they assume in pausā, it is necessary to state the law of allowable finals at the outset. That law may be formulated as follows: only unaspirated hard mutes, nasals, and Visarjanīya are tolerated, and palatals are excluded, as finals. By this law the thirty-nine consonants classified in § 3 are reduced to

<sup>&</sup>lt;sup>1</sup> The unchangeableness of the vowel here being only occasional is not indicated with iti in the Pada text.

<sup>&</sup>lt;sup>2</sup> Except dhiṣṇyemé for dhiṣṇye imé, as it is also probably to be pronounced.

<sup>&</sup>lt;sup>3</sup> Under the influence of the nominal dual e; for there was originally no difference between this dual e and any other e in middle forms, such as the dual vahe, sing. te, and the plur. ante.

<sup>4</sup> Also used as dat. in the RV.

<sup>&</sup>lt;sup>5</sup> They are always written with iti in the Pada text.

<sup>&</sup>lt;sup>6</sup> Final n and r are, however, to a considerable extent treated not on the basis of their pausal form, but of etymology.

the following eight as permissible in pausā:—k, n; t; t, n; p, m; Visarjanīya.

The aspirate and soft mutes  $(3\ b)$  are eliminated, leaving only hard unaspirated mutes to represent them. The palatals  $(3\ b\ \beta)$ , including  $\acute{\mathbf{s}}$   $(3\ d)$ , and  $\mathbf{h}$   $(3\ e)$ , are replaced by  $\mathbf{k}$  or  $\mathbf{t}$   $(\mathbf{\tilde{n}}\ \mathbf{by}\ \mathbf{\tilde{n}})$ .

 $\mathbf{s}$  (3 d) is replaced by  $\mathbf{t}$ ,  $\mathbf{s}$  (3 d) and  $\mathbf{r}$  (3 c) by Visarjanīya. The nasal  $\mathbf{n}$  (3 b  $\gamma$ ) and the three semivowels  $\mathbf{y}$ ,  $\mathbf{l}$ ,  $\mathbf{v}$  (3 c) do not occur.

28. The rule is that only a single consonant may be final. Hence all but the first of a group of consonants must be dropped; e.g. ábhavan 3. pl. impf. were (for ábhavant); tán acc. pl. those (for táns); tudán striking (for tudánts); práň forward (through práňk for práñc-s); áchān 3. s. aor. has pleased (for áchantst).

a. k, t, or t, when they follow an r and belong to the root, are allowed to remain; e.g. várk 3. s. aor. of vrj bend (for várk-t); úrk nom. s. of úrj strength; á-mārt 3. s. impf. of mrj wipe; á-vart 3. s. aor. of vrt turn; su-hārt nom. s. of suhārd friend.

a. There are seven instances in the Samhitās in which a suffixal s or t is retained instead of the preceding radical consonant. (1) s thus appears in the following four nominatives sing.: sadha-mās beside sadha-māt (for sadha-mād-s) companion of the feast; ava-yās (for ava-yāj-s) f. sacrificial share; āvayās (for āvayāj-s) m. a kind of priest; puro-dās sacrificial cake (for puro-dāś-s).<sup>2</sup> (2) s or t similarly appears in the following four singular verbal preterite forms: á-yā-s (for á-yaj-s) beside a-yāṭ 2 s. aor. of yaj sacrifice; á-srās (for á-sraj-s) 2. s. aor. of srj emit; á-bhanas (for á-bhanak-s) 2. s. impf. of bhañj break; and á-sraz (for a-sras-t) 3 3. s. aor. of sras fall.

<sup>1</sup> The only instance of a suffix remaining after r is in dar-t 3. s. aor. of dr cleave beside á-dar 2. s. (for á-dar-s).

<sup>&</sup>lt;sup>2</sup> The s is probably due to the analogy of nominatives, like más moon, draviņo-dá-s wealth-giver, &c.

<sup>3</sup> The appearance of s or t here is due to the beginnings of the

### Classification of Consonants.

- **29**. The assimilation, of which the application of the rules of consonant Sandhi consists, is of two kinds. It is concerned either with a shift of the phonetic position in which a consonant is articulated, or with a change of the quality of the consonant. Hence it is necessary to understand fully the classification of consonants from these two aspects. In § 3 b c d (cp. 15, 2b-h) an arrangement according to the place of articulation is given of all the consonants except four, the breathing h and the three voiceless spirants, which are phonetically described in § 15, 2ij.
- a. Contact of the tongue with the throat produces the gutturals, with the palate the palatals, with the roof of the mouth the cerebrals, with the teeth the dentals, while contact between the lips produces the labials.
- b. In forming the nasals of the five classes, the breath partially passes through the nose while the tongue or the lips are in the position for articulating the corresponding tenuis. The real Anusvāra is formed in the nose only, while the tongue is in the position for forming the particular yowel which the Anusvāra accompanies.
- c. The semivowels y, r, l, v are palatal, cerebral, dental, and labial respectively, pronounced in the same position as the corresponding vowels i, r, l, u, the tongue being in partial contact with the place of articulation in the first three, and the lips in partial contact in the fourth.
- d. The three sibilants are hard spirants produced by partial contact of the tongue with the palate, roof, and teeth respectively. There are no corresponding soft sibilants (English z, French j), but their prehistoric existence may be inferred from various phenomena of Sandhi (cp. 15, 2ka).

tendency to normalize the terminations so as to have s in the 2.s. and t in the 3.s. Some half-dozen examples of this have been found in the Brāhmaṇas; e.g. á-ves 2.s. impf. (= á-ved-s) from vid know.

e. h and h are respectively soft and hard spirants produced without any contact, and articulated in the position of the vowel that precedes or follows. h occurs only before soft letters, h only after vowels and before certain hard letters.

30. Quality of consonants.

Consonants are

1. either hard (surd, voiceless): k kh, c ch, t th, t th, p ph; śṣs; h h h h (3);

or soft (sonant, voiced): all the rest (3) (besides all the vowels and diphthongs).

2. either aspirated: kh gh, ch jh, th dh lh, th dh, ph bh, h h h h, ś s s;

or unaspirated: all the rest.

Hence the change of c to k is a change of the position of articulation (palatal to guttural), and that of c to j is a change of quality (hard to soft); while the change of c to g (hard palatal to soft guttural) or of t to j (hard dental to soft palatal) is one of both position and quality.

31. It is essential to remember that consonant Sandhi cannot be applied till finals have been reduced to one of the eight allowable sounds (27). The latter are then modified without reference to their etymological value (except partially in the case of n and Visarjanīya). Only six of these allowable finals occur at all frequently, viz. k, t, n, p, m, and Visarjanīya, while the cerebral t and the guttural n are rare.

### I. Changes of Quality.

32. A final consonant (that is, a mute or Visarjanīya) is assimilated in quality to the following initial, becoming soft before soft initials, and remaining hard before hard initials (consonants).

Hence final k, t, t, p before vowels and soft consonants become g, d, d, b respectively; e.g. arvåg rådhah (through arvåk for arvåc); havyavåd juhväsyah (through -våt for -våh); sål urvíh (through såt for sås: cp. 3 b  $\gamma$ ); gámad

vájebhih (for gámat); agníd rtayatáh (through agnít for agnídh); tristúb gayatrí (through tristúp for tristúbh); abjá (for ap-já).

- 33. Final k, t, t, p before n or m may, and in practice regularly do, become the nasal of their own class; e.g. práṇan mártyasya (through práṇag for práṇak); virấṇ mitráváruṇayoḥ (through viráḍ for viráṭ); ṣáṇ-ṇavati (TS.) (through ṣáṭ-) for ṣáṣ-navati; āsīn nó (through āsīd for āsīt); tán mitrásya (for tád); trikakúm nivártat (through trikakúb for trikakúp from trikakúbh).
- 34. Final t becomes 1 through d; e.g. ángāl lómnah (for ángāt).
- 35. Since the nasals have no corresponding hard sounds, they remain unchanged in quality before initial hard sounds. The guttural i, which is rare, remains otherwise unmodified also (cp. 52); but it may before sibilants insert a transitional k, e.g. pratyánk sá beside pratyán sá. Final m is liable to change of position before all consonants (42). Final dental n is liable to change before vowels (42, 52), palatals, dentals, the semivowel 1, and sometimes p (40).
- 36. The dental nasal n remains unchanged before (1) the gutturals k, kh, g, gh; (2) the labials p,² ph, b, bh, m; (3) the soft dentals d, dh, n; generally also before t (40, 2); (4) the semivowels y, r, v, and the breathing h; (5) the cerebral and the dental sibilants s and s.
- a. Before s and s a transitional t may be inserted,
   e.g. áhan-t sáhasā; tán-t sám.

# II. Changes of Position.

37. The only four final consonants (27) liable to change of position are the dental t and n, the labial m, and Visarjanīya.

<sup>&</sup>lt;sup>1</sup> The palatal and cerebral nasals, as has already been stated, do not occur as finals.

<sup>&</sup>lt;sup>2</sup> Before p it sometimes becomes mh; cp. 40, 5.

- a. The two dentals become palatal before palatals.
- b. Visarjanīya and m adapt themselves to the phonetic position of the following consonant.

#### 1. Final t.

38. Final t before palatals (c, j, ch, ś) is changed to a palatal (c or j); e.g. tác cákṣuḥ for tát cákṣuḥ; yātayáj-jana for yātayát-jana; rohíc chyāvá for rohít śyāvá.<sup>2</sup>

#### 2. Final n.

- 39. Final n before vowels is changed, after a long vowel, to Anusvāra: if the preceding vowel is ā, to m, if it is ī, ū, r, to m; ag. sárgām íva for sárgān; vidvām agne for vidvān; paridhím áti for paridhín; abhíśūm iva for abhíśūn; nrm abhí for nrn.
- 40. 1. Final n before all palatals that occur becomes palatal ñ; e.g. ūrdhváñ caráthāya for ūrdhván; táñ juṣethām for tán; vajriñ śnathihi for vajrin; but since before ś a transitional t may be inserted, vajṛnt śnathihi may (through vajriñc ś śnathihi) become vajṛñ chnathihi.
- a. Before c the palatal sibilant is sometimes inserted in the RV., the preceding n then becoming Anusvāra. This

<sup>&</sup>lt;sup>1</sup> Final dentals never come into contact with initial cerebrals in the Samhitās. No initial cerebral mutes occur in the RV., and even the cerebral sibilant s occurs only in sás six and its compounds, and once in sát for sát from sáh.

<sup>&</sup>lt;sup>2</sup> On the change of s to ch after c see 53.

<sup>&</sup>lt;sup>3</sup> Both m and mr here represent original ns through mh, the Sandhi of h being here the same as that of āh h h h before vowels. ān in un remain unchanged at the end of a Pāda (as being in pausā) before a vowel; e. g. devayānān tandrah (i. 727).

<sup>&</sup>lt;sup>4</sup> rmr occurs only once, otherwise remaining unchanged as rn, because two r sounds are avoided in the same syllable (cf. Vedic Grammar, § 79).

<sup>&</sup>lt;sup>5</sup> That is, t before s becomes c (38).

<sup>&</sup>lt;sup>6</sup> That is, after c initial s may become ch (53).

<sup>&</sup>lt;sup>7</sup> There are no examples of the inserted sibilant before ch in the Samhitas.

insertion takes place, only when the sibilant is etymologically justified, almost exclusively (though not without exception even here before ca and cid; e.g. anuyājāṃś ca, amenāṃś cit. In the later Saṃhitās the inserted sibilant becomes commoner, occurring even where not etymologically justified.

2. Final n usually remains unchanged before dental t,<sup>4</sup> e.g. tvávān tmánā; but the dental sibilant is sometimes inserted in the RV., the preceding n then becoming Anusvāra. This insertion takes place, only when the sibilant is historically justified; e.g. āvádaṃs tvám (for āvádan). In the later Saṃhitās the inserted sibilant becomes commoner, occurring even where not etymologically justified.

3. Final n before initial 1 always becomes nazalized 1;

e.g. jigīval laksam.

- 4. Though final n generally remains unchanged before y, r, v, h (36, 4), ān, īn, ūn sometimes become ām, īmr, ūmr as before vowels (39); e.g. deván havāmahe; but svávām yātu (for svávān); dadvám vā (for dadván); pívo-annām rayivṛdhaḥ (for annān); paṇīmr hatam (for paṇin); dásyūmr yónau (for dásyūn).
- 5. Final n when etymologically representing ns sometimes becomes mh before p (36, 2); thus nṛmh pāhi (for nṛm); nṛmh pātram; svátavāmh pāyúh (for svátavān).

### 3. Final m.

41. Final m remains unchanged before vowels; e.g. agnim ile *I praise Agni*.

<sup>1</sup> That is, in the nom. s. and acc. pl. m., which originally ended in ns.

<sup>&</sup>lt;sup>2</sup> E.g. paśűñ ca sthātɨñ carátham (i. 726).

<sup>&</sup>lt;sup>3</sup> As in the 3. pl. impf., e. g. ábhavan (originally ábhavan-t and the voc. and loc. of n stems, e. g. rájan (which never ended in s).

<sup>4</sup> No initial th occurs in the RV.

a. In a very few instances the m is dropped and the vowels thereupon contract. This Sandhi is mostly indicated by the metre only: thus rāstrám ihá must be pronounced rāstréhá. It is very rarely written, as in durgáhaitát for durgáham etát. The Pada text, however, neither here (durgáhā etát) nor elsewhere analyses a contraction in this way.

# 42. Final m before consonants is changed

- 1. before the semivowel r, the three sibilants s, s, s and the breathing h to Anusvāra; e.g. hótāram ratnadhátamam (for hótāram); várdhamānam své (for várdhamānam); mitrám huve (for mitrám).1
- 2. before y, l, v it becomes nasalized y, l, v; but the printed texts regularly use Anusvāra 2 instead; e.g. sám yudhí; yajñám vastu.3
- 3. before mutes it becomes the class nasal, and n before n<sup>5</sup>; e.g. bhadrán karisyási; tyáñ camasám; návan tvástuh; bhadrán nah. Most MSS. and the printed texts, however, represent this assimilated m by Anusvāra 6; e.g. bhadrám karisyási; tyám camasám; návam tvástuh; bhadrám nah.
- o. This Sandhi is identical with that of n before the palatals e, j, ch (40) and the soft dentals d, dh, n (36, 3), and of t before n (33).

Anusvāra seems to have been used originally before the sibilants and honly. Compounds like sam-raj show that m originally remained unchanged before r (49 b).

<sup>&</sup>lt;sup>2</sup> The Taittirīya Prātiśākhya allows the optional use of Anusvāra before these semivowels.

<sup>&</sup>lt;sup>3</sup> Forms with internal m like yam-yamana and apa-mlukta show that m originally remained unchanged in external Sandhi before y and 1; and forms like jagan-van (from gam go) point to its having at one time become n before v in Sandhi.

<sup>4</sup> Before labials it of course remains.

<sup>&</sup>lt;sup>5</sup> This assimilation before n being identical with that of d, led to ambiguity in some instances and consequent wrong analysis by the Padapātha.

<sup>6</sup> Max Müller in his editions prints Anusvāra throughout, even before labials: Aufrecht has Anusvāra except before labials, where he retains m.

### 4. Final Visarjanīya.

- 43. Visarjanīya is the spirant to which the hard s and the corresponding soft r are reduced in pausā. If followed by a hard sound,
- 1. a palatal (c, ch) or a dental (t) mute, it becomes the corresponding sibilant; e. g. deváś cakṛmá (through deváḥ for devás); púś ca (through púḥ ca for púr ca); yás te (for yáḥ); áṇvībhis tánā (for -bhiḥ).
- a. Visarjanīya, if preceded by ĭ and ŭ, before dental t often becomes cerebral ṣ, which cerebralizes the following initial t to t. In the RV. this occurs chiefly, and in the later Vedas only, before pronouns; e.g. agníṣ ṭe; krátuṣ ṭám; also nákiṣ ṭanūṣu. In compounds this change takes place in all the Saṃhitās; e.g. dúṣ-ṭara hard to pass.²
- 2. a guttural (k, kh) or labial (p, ph) mute, it either remains or becomes Jihvāmūlīya (h) before the gutturals and Upadhmānīya (h) before the labials; e.g. víṣṇoḥ kármāṇi (for víṣṇos); índraḥ páñca (for índras); púnaḥ-punaḥ (for púnar); dyáuḥ pṛthiví.
- a. After ă it often, in the RV., becomes s, and s after ĭ, ŭ, r; ² e. g. divás pári; pátnīvatas kṛdhi; dyáus pitā. In compounds this change takes place regularly in all the Samhitās; e. g. paras-pā far-protecting; havis-pā drinking the offering; dus-kṛt evil-doing, dus-pād evil-footed.
- 3. a simple sibilant, it either remains or is assimilated; e.g. vaḥ śivátamaḥ or vaś śivátamaḥ; dévīḥ ṣáṭ or dévīṣ ṣáṭ; naḥ sapátnāḥ or nas sapátnāḥ; púnaḥ sám or púnas sám. Assimilation is undoubtedly the original Sandhi;

<sup>&</sup>lt;sup>1</sup> This combination (in which Visarjanīya represents original r) is contrary to etymology, but is universal in sentence Sandhi and is subject to only two exceptions in compounds: svar-cakṣas and svar-canas.

<sup>&</sup>lt;sup>2</sup> The only exception in the RV. is catus-trimsat thirty-four.

<sup>&</sup>lt;sup>3</sup> This treatment before gutturals and labials corresponds to that before t (1 a), and was doubtless the original one in sentence Sandhi.

<sup>&</sup>lt;sup>4</sup> This combination (in which Visarjanīya represents original r), though contrary to etymology, is universal in external Sandhi; but

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but the MSS, usually employ Visarjaniya and European editions regularly do so.

a. Before a sibilant immediately followed by a hard mute, a final Visarjanīya is dropped; e.g. mandíbhi stómebhih (through mandíbhih for mandíbhis); du-stutí f. ill-praise (for dus-stutí). The dropping is prescribed by the Prātiśākhyas of the RV., the VS., and the TS., and is applied by Aufrecht in his edition of the RV.

b. Before a sibilant immediately followed by a nasal or semivowel, a final Visarjanīya is optionally dropped; e.g. krta śrávah (for krtah);

ni-svarám (through nih- for nis-).

- 44. Visarjanīya (except after a or ā) before a soft sound (vowel or consonant) is changed to r; e.g. ŕsibhir ídyah (through rsibhih for rsibhis); agnir hótā (through agnih for agnis); paribhúr ási (through -bhúh for -bhús).
- 45. 1. The final syllable  $\bar{a}h$  (=  $\bar{a}s$ ) drops its Visarjanīya before vowels or soft consonants; e.g. sutá imé (through sutáh for sutás); vísva ví (through vísvah for vísvas).
  - 2. The final syllable ah (= as)
- a. drops its Visarjanīya before vowels except a; e.g. khya a (through khyah for khyas).
- b. before soft consonants and before a, is changed to o, after which a may be elided (21 a); e.g. indavo vām (through indavah for indavas); no áti (through nah for nas) or nó 'ti.
- 46. The final syllables ah (= ar) and  $\bar{a}h (= \bar{a}r)$ , in the comparatively few instances i in which the Visarjanīya represents an etymological r, do not form an exception (45) to the general rule (44); e.g. prātár agníh; púnar nah; svàr druháh; vár avāyatí.

in compounds the original r frequently remains; e.g. vanar-sád, dhūr-sád, &c. This survival shows that r originally remained before sibilants in sentence Sandhi.

<sup>1</sup> r is original in dvár door, vár protector, vár water; áhar day, usár dawn, údhar udder, vádhar weapon, vánar wood, svar light; antár within, avár down, púnar again, prätár early; the voc. of r stems, e.g. bhrátar; the 2.3. s. of past tenses from roots in r, e.g. avar, from vr cover.

- 47. r followed by r is always dropped, a preceding short vowel being lengthened; e.g. púnā rūpāṇi for púnar.¹
- 48. The three pronouns (nom. m. s.) sáḥ that, syáḥ that, eṣáḥ this, drop the Visarjanīya before all consonants; e.g. sá vánāni, syá dūtáḥ, eṣá tấm. The Visarjanīya is here otherwise treated regularly; at the end of a Pāda, e.g. padīṣṭá sáḥ i cakra eṣáḥ i, and before vowels, e.g. só apáḥ, eṣó asura, eṣó 'mandan (for amandan); sá óṣadhīḥ, eṣá indraḥ.
- a. sá, however, generally combines in the RV. with a following vowel; e.g. sásmai for sá asmai; séd for sá íd; sáuṣadhiḥ for sá óṣadhiḥ.

### Sandhi in Compounds.

49. The euphonic combination at the junction of the members of compounds is on the whole subject to the rules prevailing in external Sandhi. Thus the evidence of metre shows that contracted vowels are often to be pronounced with hiatus when the initial vowel of the second member is prosodically long (cp. 18 b); e. g. yuktá-aśva (for yuktáśva) having yoked horses, devá-iddha kindled by the gods (for devéddha), ácha-ukti (for áchokti) invitation.

Compounds have, however, preserved many archaisms of Sandhi which have disappeared from Sandhi in the sentence.

- a. In vis-pati lord of the house and vis-patni mistress of the house s remains instead of the r 4 required by external Sandhi.
- b. In sam-rắj  $sovereign\ ruler$ m appears instead of the Anusvāra required before r(42,1), as in sam-rắjantam.

<sup>&</sup>lt;sup>1</sup> In a few instances o appears instead of ā (= ar) under the influence of aḥ as the pausal form of neuters in as; e. g. údho romaśám (for údhā=údhar); also in the compound aho-rātrá for ahā-.

<sup>&</sup>lt;sup>2</sup> sáh, however, twice retains it in the RV.; sáh páliknih (v. 24) and sás táva (viii. 3316) for sáh.

<sup>3</sup> syán never occurs in the RV, before a vowel or at the end of a Pāda.

<sup>4</sup> viś-páti has in post-Vedic Sanskrit become vitpati.

- c. A group of compounds formed with dus ill as first member combine that adverb with a following d and n to dū-d (= duz-d) and dū-n (= duz-n) instead of dur-d and dur-n:¹ dū-dábha (for dus-dábha) hard to deceive, dū-dáś not worshipping (for dus-dáś), dū-dhí malevolent (for dus-dhí); dū-náśa hard to attain (for dur-náśa), dū-náśa (for dus-náśa) hard to attain and hard to destroy.
- d. Final (etymological) r in the first member is preserved in the RV. before hard sounds where the rules of external Sandhi require Visarjanīya or a sibilant (43): vār-kāryā producing water; svār-cakṣas brilliant as light; pūr-pati lord of the stronghold, svār-pati lord of heaven; vanar-sād and vanar-ṣād sitting in the wood, dhūr-ṣād being on the yoke; svar-ṣā winning light; svār-ṣāti acquisition of light.<sup>2</sup> The VS. also has ahar-pāti lord of day, and dhūr-sāh bearing the yoke.<sup>3</sup>
- e. Radical stems in ir, ur mostly lengthen their vowel before consonants (as they do within the simple word); 2 e.g. dhūr-ṣád being on the yoke, pūr-yāṇa leading to the fort. 4
- 50. Compounds further often contain archaisms which though still existing in external Sandhi are obsolescent and disappear entirely in later periods of the language.
- a. In six compounds scandrá bright retains its old initial sibilant in the second member; e.g. ásva-scandra brilliant with horses, puru-scandrá very brilliant. As an independent word it is, excepting three occurrences in the RV., invariably candrá. 5
- b. A final s of the first member or an initial s of the second member is cerebralized; e. g. duṣ-ṭára hard to cross, duḥ-ṣáha hard to resist.<sup>6</sup>

<sup>&</sup>lt;sup>1</sup> But dur- the form required by the later external Sandhi is already commoner in the RV.; e.g. dur-dfśika, dur-nāman.

<sup>&</sup>lt;sup>2</sup> Nouns ending in radical r retain the r before the ending su of the loc. pl.; gīr-ṣú, dhūr-ṣú, pūr-sú.

<sup>&</sup>lt;sup>3</sup> External Sandhi gradually encroaches here in the later Samhitas; e.g. svah-pati in the SV.

<sup>&</sup>lt;sup>4</sup> But gir retains its short vowel in gir-vanas fond of praise and gir-vanas praised in song.

<sup>&</sup>lt;sup>5</sup> How nearly extinct scandrá is as an independent word is indicated by the fact that in the analysis of its six compounds it always appears as candrá in the Padapāṭha.

<sup>&</sup>lt;sup>6</sup> In post-Vedic Sanskrit only dustara, duhsaha.

- c. A dental n in the second member is cerebralized after r, r, s in the first member:
- a. almost invariably, whether initial, medial, or final in a root, when a verbal derivative is compounded with a preposition that contains r; e. g. nir-níj f. bright garment, pári-hnuta denied, prān-á m. breath; and even in suffixes, as pra-yána n. advance (from yā go).
- β. predominantly in other compounds when the second member is a verbal noun; e.g. grāma-nī chief of a village, dur-gắni dangers, pitryấna trodden by the fathers, rakṣo-hán demon-slaying; but puro-yấvan beside prātar-yấvan going out curly. Cerebralization never takes place in -ghn the weak form of -han killing; nor in akṣā-náh tied to the axle, kravya-vấhana conveying corpses, carma-mná tanner, yuṣmā-nīta led by you.
- γ. less regularly when the second member is an ordinary (non-verbal) noun; e.g. urū-nasā broad-nosed, prā-napāt great-grandson; but candrā-nirnij having a brilliant garment, pūnar-nava again renewed.
- d. The final vowel of the first member is often lengthened, especially before v; e.g. anná-vṛdh prospering by food. This is often due to an old rhythmical tendency (also appearing in the sentence) to lengthen a vowel before a single consonant between two short syllables; e.g. rathā-sáh able to draw the car.
- e. Final ā or ī of the first member is often shortened before a group of consonants or a long syllable; e. g. úrņamradas soft as wool (úrṇā); pṛthivi-ṣṭhā standing on the earth (pṛthiví); amīva-cātana driving away disease (ámīvā).

# Doubling of Consonants.

51. The palatal ch etymologically represents a double sound and metrically lengthens a preceding short vowel. For the latter reason the RV. Prātiśākhya prescribes the doubling of ch (in the form of cch) after a short vowel, and, as regards long vowels, after å only, when a vowel follows. This rule is followed by Max Müller in his editions of the RV.; e.g. utá cchadíḥ, ā-cchád-vidhāna, but me chantsat.

<sup>&</sup>lt;sup>1</sup> The Vedic MSS, almost invariably write the simple ch, and this practice is followed by Aufrecht in his edition of the Rigveda and L. v. Schroeder in his edition of the MS. It is also followed in the present work.

- 52. Before vowels final n and n, if preceded by a short vowel, are doubled; e.g. kīdṛ́nn índraḥ; áhann índraḥ. Though the nasal is always written double, the metro shows that this rule is only partially applied as regards pronunciation in the RV.
- a. The compound vṛṣṇṇ-aśvá with stallions as steeds (n=n) is an exception.

# Initial Aspiration.

- 53. After a final c, initial ś regularly becomes ch; e.g. yác chaknávāma for yád śaknávāma.
- a. The same change occasionally takes place after t; thus vípāt chutudri (for śutudri); turāṣāt chuṣmi (for śuṣmi).
- 54. Initial h, after softening a preceding k, t, t, p, is changed to the soft aspirate of that mute; e.g. sadhryag ghitā for hitā; ávāḍ ḍhavyāni for ávāṭ havyāni; sīdad dhótā for sīdat hótā.
- 55. If gh, dh, bh, or h are at the end of a (radical) syllable beginning with g, d, or b, and lose their aspiration as final or otherwise, the initial consonants are aspirated by way of compensation; 1 e.g. from dagh reach the 3. s. injunctive is dhak (for dagh-t); -búdh waking becomes -bhút; dúh milking becomes dhúk.

### B. Internal Sandhi.

56. The rules of internal Sandhi apply to the finals of roots and nominal and verbal stems before all endings of declension (except those beginning with consonants of the middle stem: 73 a) and conjugation, before primary suffixes (182, 1) and before secondary suffixes (182, 2) beginning with a vowel or y. Many of these rules agree with those of external Sandhi. The most important of those which differ from external Sandhi are the following:

<sup>&</sup>lt;sup>1</sup> This is not really compensation but the survival of the original initial aspiration of such roots, which was lost owing to the avoidance of an aspirate at the beginning and end of the same syllable. Hence when the final aspirate disappeared, the initial returned.

#### Final Vowels.

- 57. In many cases before a vowel  $\bar{i}$  is changed to iy; u and  $\bar{u}$  to uv; e. g.  $dh\bar{i} + e = dhiy-\acute{e}$  dat. s. for thought;  $bh\bar{u} + i = bhuv-\acute{i}$  on earth;  $yu-yuv-\acute{e}$  has joined ( $\sqrt{yu}$ ).
- 58. Final r before y becomes ri (154, 3); e.g. kr make: kri-yáte 3. s. pres. pass. is donc. Final r before consonant terminations is changed to īr, after labials to ūr; e.g. gr swallow: gīr-yáte is swallowed, gīr-ņá swallowed; pr fill: pūr-yáte is filled, pūr-ņá filled.
- 59. e, ai, o, au are changed before suffixes beginning with vowels or y to ay,  $\bar{a}y$ , av,  $\bar{a}v$  respectively; e.g.  $\pm se + u = \pm se + u$  for u = u + u + u for u = u

#### Final Consonants.

- 60. The most notable divergence from external Sandhi is the unchangeableness of the final consonants (cp. 32) of roots and verbal or nominal stems before suffixes and terminations beginning with vowels, semivowels and nasals (while before other letters they usually follow the rules of external Sandhi); e.g. vác-ya to be spoken, duras-yú worshipping, yáśas-vat glorious; vác-mi I speak (but vákti speaks); voc-am I will speak, papṛc-yāt would mix; práñc-aḥ nom. pl. forward.
- a. Before the primary suffix na, d is assimilated; e. g. án-na n. food (for ad-na), chin-ná cut off (for chid-na); and before the secondary suffixes mant and maya, t and d; e.g. vidyún-mant accompanied by lightning (vidyút) and mṛn-máya consisting of clay (mṛd). In the nominal case-form ṣaṇ-ṇām (for ṣaṭ-nām) of six (ṣáṣ) the final ṭ is assimilated.
- **61.** Nominal or verbal stems ending in consonants and followed by terminations consisting of a single consonant, drop the termination altogether, two consonants not being tolerated at the end of a word (28). The final consonant that remains is then treated according to the rules of external

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Sandhi. Thus prance + s nom. s. forward becomes prance (the s being first dropped, the palatals being changed to gutturals by 27, and the k being then dropped by 28); similarly a-doh+t=a-dhok he milked (55).

- 62. Aspirates followed by any sounds except vowels, semivowels or nasals (60) lose their aspiration; e. g. randh + dhí = rand-dhí¹ 2. s. aor. impv. subject; labh + sya-te = lap-syate (B.) 3. s. fut. will take; but yudh-í in battle; ā-rábh-ya seizing.
- a. A lost soft aspirate is, if possible, thrown back before dhy, bh, s (55); e.g. ind-dhyam 2. pl. impv. of indh kindle; bhud-bhís inst. pl., bhut-sú loc. pl. But before s this rule applies only partially; thus from dabh harm: des. díp-sa-ti desires to injure, dip-sú intending to hurt; bhas chew: báps-a-ti chews; guh hide: des. ju-guk-ṣa-tas beside aghukṣat; dah burn: part. dákṣat beside dhákṣant; duh milk: aor. á-dukṣat beside á-dhukṣat.
- b. But it is thrown forward on a following t and th,<sup>2</sup> which are softened; e.g. rabh+ta = rab-dhá seized; ruṇádh+ti = ruṇád-dhi; rundh+tām = rund-dhām 3. s. impv. let him obstruct.
- 63. Palatals. a. While c regularly becomes guttural before consonants (cf. 61; 27; 7b), j in some cases (the majority) becomes guttural (k, g), in others cerebral (t, d, s);

<sup>&</sup>lt;sup>1</sup> For the Vedic language tolerates two aspirates neither at the beginning and the end of the same syllable, nor at the end of one and the beginning of the next. On the other hand, there is no loss of aspiration in the root if an aspirate (after a vowel) which belongs to a suffix or a second member of a compound follows; e.g. vibhú-bhis with the Vibhus; garbha-dhí m. breeding-place. (The two imperatives bodhí be for bho-dhí, and ja-hí strike for jha-hí, follow the general rule.)

<sup>&</sup>lt;sup>2</sup> Except in the case of the root dhā place, the weak stem of which dadh (following the analogy of 62a) becomes dhat before t and th (cf. 134 B b).

<sup>3</sup> j always becomes k before a conjugational s (ep. 144, 4); e. g. mrk-sva 2. s. impv. of mrj wipe.

e. g. uk-tá spoken ( vac); yuk-tá joined ( vyi); rug-ņá broken ( ruj: ep. 65); but rất nom. s. king (for rãj+s); mṛḍ-ḍhi 2. s. impv. wipe (for mṛj-dhi); rāṣ-ṭrá kingdom (for rāj-tra: ep. 64).

b. The palatal ś before bh (73 a) normally becomes d; 1 k before s; 2 always s before t and th (cp. 64); e. g. padbhís with looks (páś), vid-bhís with tribes (víś); vek-syási fut. of viś enter; vik-sú loc. pl. (víś); dík nom. s. of díś direction; nák nom. s. of náś night; viṣ-ṭá entered ( víś).

c. c and j (not ś) palatalize a following n; e. g. yaj + na = yaj-ñá sacrifice, but praś-ná question.

d. The ch of the root prach ask is treated like  $\pm$ :  $\pm$ :  $\pm$ -prāk-ṣīt 3. s. siṣ- aor.,  $\pm$ -prāṭ 3. s. s- aor. (=  $\pm$ -prach-s-t); pṛṣ-ṭ $\pm$  asked, práṣ-ṭum inf. to ask.

64. Cerebrals change following dentals to cerebrals (39); e.g. iṣ + tá = iṣ-ṭá; av-iṣ + dhi = aviḍ-ḍhí 2. s. impv. iṣ-aor. of av; ṣaṇ + nām (for ṣaṭ-nām) = ṣaṇ-ṇām (cp. 33, 60 a).

a. While the cerebral sibilant \$ seems always \$ to become a cerebral mute (\$ or \$) in declension and becomes \$ in conjugation, it regularly becomes \$ before \$ in conjugation (cp. 63 b and 67); e. g. \$ dvi\$+\$ = \$ dvi\$ nom. s. hating, vi-prú\$+\$ = vi-prú\$ drop, vi-prú\$-bhis inst. pl.; av-i\$+ dhi = avi\$-dhí 2. s.impv. i\$-aor. of av favour; \$ dvi\$+ sa-t = dvi\$-sat 3. s. inj. sa- aor. of dvi\$ hate.

65. Change of dental n to cerebral n.

A preceding cerebral r, r, r, s, (even though vowels, guttural or labial mutes or nasals, y, v, or h intervene) changes a dental n (followed by a vowel or n, m, y, v) to cerebral n; e.g. nr+nām = nrṇām of men; pitr+nām = pitrṇām of futhers; var + na = várṇa m. colour; uṣ + na = uṣṇá hot;

<sup>1</sup> g in cases of dís and dŕs: dig-bhyás, drg-bhís.

<sup>&</sup>lt;sup>2</sup> But in the nom. vít (víś), ví-pāt (ví-pāś) and spát spy (spáś) the cerebral has taken the place of the phonetic k owing to the influence of other forms in which the cerebral is phonetic.

<sup>3</sup> No example occurs of this sound before the su of the loc. plur.

krámana n. step (vowels and labial nasal intervene), arkéna (guttural and vowel); grbhnáti seizes (labial mute); brahmanyá devotion (vowel, h, labial nasal, vowel; n followed by y).

This rule is followed throughout within a word even when a ş which it contains is produced by Sandhi; e.g. u şuvāṇáḥ (for u suvānáḥ).

- a. The cerebralization of n takes place almost as regularly in verbs compounded with the prepositions prá before, párā away, pári round, nír (for nís) out, as well as in nominal derivatives of these combinations; e. g. parā-núde (nud thrust), pra-netř guide (nī lead); pári-hnuta denied; prāniti breathes ( (an); nír hanyāt (han strike), but not in forms with ghn (e. g. abhi-pra-ghnánti); prá hinomi, but pari-hinomi (hi impel).
- b. In nominal compounds n is usually cerebralized when it is the initial of the second member in the RV.; e.g. dur-náman ill-named, prá-napāt great-grandson; but tri-nāká n. third heaven. It is less frequent medially; e.g. pūrvāhṇá forenoon, vṛṣa-maṇas manly-spirited, but ṛṣi-manas of far-seeing mind; nṛ-páṇa giving drink to men, but pari-pána n. drink (cp.  $50 c\beta$ ).
- c. Cerebralization is even extended to external Sandhi in a closely connected following word, most often initially in the enclitic nas us, rarely in other monosyllables such as nú now, ná like, occasionally in other words also; e.g. sahó sú ṇaḥ; pári ṇetá... viśat. It sometimes occurs medially, oftenest in the enclitic pronoun ena this; e.g. índra eṇam. It occasionally appears in accented words also after final r; e.g. gór óheṇa.

# Table showing when n changes to n.

r r s	in spite of intervening vowels, gutturals (including h), labials (including v), and y	change n to ṇ	if followed by vowels, n, m, y, v.
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<sup>&</sup>lt;sup>1</sup> There are two exceptions to this rule in the RV., the gen. plur. úṣtrānām and rāstrấnām.

<sup>&</sup>lt;sup>2</sup> After the final cerebral t of sát (for sás six), assimilated to the following n (33), initial dental n is cerebralized in sán-navati ninety-six (TS.) and in san niramimīta (B.).

### 66 A. The dental n

- 1. remains unchanged before y and v; e.g. han-yáte is slain; tan-v-āná stretching, índhan-van possessed of fuel (indhana), āsan-vánt having a mouth.
- 2. as final of a root becomes Anusvāra before s; e.g. jighāṃ-sa-ti wishes to kill ( $\sqrt{\text{han}}$ ); also when it is inserted before final s or s in the neuter plural (71c; 83); e.g. énāṃs-i n. pl. of énas sin; haviṃṣ-i n. pl. of havis oblation (83).
  - B. The dental s
- 1. becomes dental t as the final of roots or nominal stems
- a. before the s of verbal suffixes (future, aorist, desiderative) in the three verbs vas dwell, vas shine, and ghas eat; thus a-vāt-sīs thou hast dwelt; vát-syati will shine; ji-ghat-sati wishes to eat (171, 5) and jighat-sú hungry.
- b. before case-endings with initial bh in the reduplicated perf. participle and in four other words: thus jāgṛvád-bhis inst. pl. having awakened; uṣád-bhis from uṣás f. dawn; mād-bhís, mād-bhyás from más m.month; svátavad-bhyas from svá-tavas self-strong. This change was extended without phonetic justification to the nom. acc. s. n. in the RV., as tatan-vát extending far.

# 2. disappears

a. between mutes; e. g. á-bhak-ta 3. s. s- aor., for á-bhak-s-ta beside á-bhak-ṣ-i, of bhaj share; caṣ-ṭe for cakṣ-ṭe (= original caś-s-te) 3. s. pres. of cakṣ speak; a-gdha uneaten for a-ghs-ta from ghas eat.

A similar loss occurs in verbal compounds formed with

<sup>&</sup>lt;sup>1</sup> The change of s to t before the t of the 3. s. of a past tense, as in vy-avāt has shone forth from vi-vas, is probably not a phonetic change, but is rather due to the influence of the 3. s. of other preterites with t; \*á-vās-t having thus become á-vāt instead of \*ávās.

<sup>&</sup>lt;sup>2</sup> There having been no case-ending s here. No example occurs in the RV. and AV. of a loc, pl. in vat-su.

the preposition ud and the roots sthā stand and stambh support; e.g. út-thita and út-tabhita raised up.

b. before dh; e. g. śā-dhi for śās-dhi 2. s. impv. of śās order; ā-dhvam 2 pl. mid. impv. of ās sit; also after becoming ș and cerebralizing the following dental; e. g. á-sto-ḍhvam (for á-sto-ṣ-dhvam) 2. pl. aor. of stu praise.

67. Change of dental s to cerebral s.

A preceding vowel except ă (even though Anusvāra¹ intervenes) as well as k, r, ș change dental s (followed by a vowel, s, t, th, n, m, y, v) to cerebral ș;² e. g. from havís oblation: havíṣ-ā inst. s., havíṃṣ-i nom. pl.; cákṣus n. eye: cákṣuṣ-ā inst. s., cákṣūṃṣ-i nom. pl.; havíṣ-ṣu loc. pl.; sráj f. wreath: srak-ṣú loc. pl.; gír f. song: gīr-ṣú loc. pl.; tí-ṣṭhati stands from sthā stand; cákṣuṣ-mant possessing eyes; bhavi-ṣyáti will be from bhū be; su-ṣvápa has slept from svap sleep. But sarpíḥ (final); mánas-ā (a precedes); us-rá³ matutinal.

a. The cerebralization of s regularly takes place in the RV. initially in verbal compounds after prepositions ending in i and u, as well as in nominal derivatives from such compound verbs; also after the preposition nís out; e.g. ní sīda sit down, anu stuvanti they praise; nih-sahamāṇah conquering.

b. In nominal compounds, s is more usually cerebralized than not, when the initial s of the second member is preceded by vowels other than \( \tilde{a}, \) e. g. su-soma having abundant Soma. But s is often retained in the RV., not only when \( \tilde{r} \) or \( \tilde{r} \) follows, as in hrdi-spfs touching the heart, rsi-svar\( \tilde{s} \) sung \( \tilde{b} \) y seers, but also when there is no such cause to prevent

<sup>&</sup>lt;sup>1</sup> The s, however, remains in forms of hims injure, nims kiss, and pums man, probably under the influence of the strong forms hinásti, púmāṃsam, &c.

<sup>&</sup>lt;sup>2</sup> Words in which s otherwise follows r or any vowel but ă must be of foreign origin, as bṛṣaya a demon, bisa n. root fibre, busá n. vapour.

<sup>3</sup> s remains when immediately followed by r or r, e.g. tisrás, tisrbhis, tisrám f. of tri three; usrás gen., usrí and usrám loc., beside usar voc. dawn.

<sup>&</sup>lt;sup>4</sup> The s remains unchanged when followed by r (even when t intervenes) or r (even though a intervenes, with additional m or v in smar remember and syar sound).

the change; e.g. gó-sakhi beside gó-sakhi possessing cattle. After r the s becomes s in svar-sá light winning, svar-sáti f. oblainment of light.

c. Cerebralization is even extended to external Sandhi in initial safter a final i and u in the RV, when the two words are syntactically closely connected. This change chiefly takes place in monosyllabic pronouns and particles, such as sá, syá, sīm, sma, svid, and particularly sú; e.g. ū ṣú. It also occurs in numerous verbal forms and participles; e.g. yūyám hí ṣṭhā for ye are, diví ṣán being in heaven. In other words the change is rare; e.g. trí ṣadhásthā. In the later Samhitās this form of external Sandhi is very rare except in the combination ǔ ṣú.

Table showing when s changes to s.

Vowels except ă (in spite of intervening Anusvāra), k, r, ș	change s to s	if followed by vowels, t, th, n, m, y, v.
---	------------------------	--

- 68. The labial m remains unchanged before y, r, 1 (cp. 60 and 42 B 1); e. g. yam-yámāna being guided, vam-rá m. ant, ápa-mlukta concealed. But before suffixes beginning with v it becomes n; e.g. jagan-ván having gone (from gam go).
- 69. a. The breathing h becomes k in all roots before s; e. g. dhák-si 2. s. pres. from dah burn; sak-si 2. s. pres. from sah prevail.
- b. In roots beginning with d it is treated like gh before t, th, dh; e.g. dah+tá = dag-dhá burnt (62b), duh+tām = dug-dhām 3. du. pres. Similarly treated is the oldest form of the perf. pass. participle of the root muh: mug-dhá bewildered.
- c. h in all other roots is treated like an aspirate cerebral, which after changing a following t, th, dh to dh and

<sup>&</sup>lt;sup>1</sup> In the RV. occurs the Sandhi yájuḥ ṣkannám (for skannám) without cerebralization of the nn (ep. 65).

lengthening a preceding short vowel, is dropped; e.g.  $\sinh + \tan = \sin - \sinh i$  overcome;  $\sinh + \tan = \pi - \sinh i$  lieked;  $\sinh + \tan = \min - \sinh i$  (AV.) bewildered;  $\sinh + \tan = \pi - \sinh i$  vah  $+ \sinh i$  vah  $+ \sinh i$  vo-dhvám (VS.).

d. An exception to c is the root nah bind, in which h is treated as dh: nad-dhá bound. An exception to both b and c is the root drh: dr-dhá firm (begins with d and has a short vowel).

# CHAPTER III

### DECLENSION

**70.** Declension, or the inflexion of nominal stems by means of endings that express the various syntactical relations represented by the cases, is most conveniently treated, owing to characteristic difference of form, meaning, and use, under (1) nouns (including adjectives); (2) numerals; (3) propounts.

In Vedic there are

- a. three genders: masculine, feminine, and neuter;
- b. three numbers: singular, dual, and plural;
- c. eight cases: nominative, vocative, accusative, instrumental, dative, ablative, genitive, locative.<sup>5</sup>

<sup>1</sup> In all these past participles the dh is in the RV. written as lh.

<sup>&</sup>lt;sup>2</sup> With Samprasāraņa.

<sup>§</sup> Through vazh-dhvam: azh here becoming o just as original as (through az) becomes o (cp. 45 b).

<sup>&</sup>lt;sup>4</sup> Before this dh the vowel r never appears lengthened, but it is prosodically long (cp. 8, note 2).

<sup>&</sup>lt;sup>5</sup> This is the order of the cases in the Hindu Sanskrit grammarians, excepting the vocative, which is not regarded by them as a case. It is convenient as the only arrangement by which such cases as are identical in form, either in the singular, the dual, or the plural, may be grouped together.

71. The normal case-endings added to the stem are the following:—

	Singular.		DUAL.		Plural.	
	M. F.	N.	M. F.	N.	M. F.	N.
N.	S	b	)		)	
V.	a		au	ī	as	i c
A.	am	_	)		j	
I.		ā	)		,	
D.		е	bhyām		bhis	
Ab.	)		)		) bhyas	3
G.	}	as			ām	
L.		i	os		su	

- a. The vocative is the same (apart from the accent) as the nominative in all numbers except the masc. and fem. sing. of vowel stems generally and the masc. sing. of consonant stems in -an, -man, -van; -mant, -vant; -in; -as; -yāms, -vāms; -tar.
- b. The nom. acc. sing. has the bare stem excepting the words in -a, which add m.
- c. The nom. voc. acc. plur. neut. before the ending i insert n after a vowel stem and before a single final mute or sibilant of a consonant stem (modifying the n according to the character of the consonant: cp. 66 A 2).
- 72. An important distinction in declension is that between the strong and the weak stem. It is fully developed only in derivative consonant stems formed with the suffixes -añc, -an, -man, -van; -ant, -mant, -vant; -tar; -yāṃs, -vāṃs. In the first four and in the last the weak stem is further reduced before vowel endings. The stem here has three forms, which may be distinguished as strong, middle, and weakest.
- a. Shift of accent was the cause of the distinction. The stem, having been accented in the strong cases, here naturally preserved its full form; but it was shortened in the weak cases by the accent falling on the endings. For a similar reason the last vowel of the strong stem, if long, is regularly

shortened in the vocative, because the accent always shifts to the first syllable in that case.

73. The strong stem appears in the following cases:

Nom. voc. acc. sing.
Nom. voc. acc. dual
Nom. voc. (not acc.) plur.

Nom voc. acc. plural only of neuters.

a. When the stem has three forms, the middle stem appears before terminations beginning with a consonant 2 (bhyām, bhis, bhyas, su); the weakest before terminations beginning with a vowel in the remaining weak cases; e.g. pratyánc-au nom. du.; pratyág-bhis inst. pl.; pratīc-ós gen. du. (93).

b. In neuters with three stems, the nom. voc. acc. sing. are middle, the nom. voc. acc. du. weakest; e.g. pratyák sing.; pratīc-í du.; pratyáñc-i pl. (93). The other cases are as in the masc.

### NOUNS.

- 74. Nominal stems are, owing to divergences of inflexion, best classified under the main divisions of consonant and vowel declension.
  - I. Stems ending in consonants 3 may be subdivided into A. unchangeable; B. changeable.
  - II. Stems ending in vowels into those in A. a and ā; B. i and u; C. ī and ū.

<sup>&</sup>lt;sup>1</sup> Excepting names of relationship in -tar (101), nearly all nouns with changeable stems form their feminine with the suffix -ī (100).

<sup>&</sup>lt;sup>2</sup> Changeable stems are named in this grammar in their strong and original form, though the middle form would be more practical, inasmuch as that is the form in which changeable stems appear as prior member in compounds.

<sup>&</sup>lt;sup>3</sup> Some Sanskrit grammars begin with the vowel declension in a (II. A) since this contains the majority of all the declined stems in the language. But it appears preferable to begin with the consonant declension which adds the normal endings (71) without modification.

### I. A. Unchangeable Stems.

- 75. These stems are for the most part primary or radical, but also include some secondary or derivative words. They end in consonants of all classes except gutturals (these having always become palatals, which however revert to the original sound in certain cases). They are liable to such changes only as are required by the rules of Sandhi before the consonant terminations (cp. 16 a). Masculines and feminines ending in the same consonant are inflected exactly alike; and the neuters differ only in the acc. s. and nom. voc. acc. du. and pl.
- 76. The final consonants of the stem retain their original sound before vowel terminations (71); but when there is no ending (i.e. in the nom. sing., in which the s of the m. and f. is dropped), and before the ending su of the loc. pl., they must be reduced to one of the letters k, t, t, p or Visarjaniya (27) which respectively become g, d, d, b or r before the terminations beginning with bh.
- a. The voc. sing. m. f. is the same as the nom. except in stems in (derivative) as (83).
- b. Forms of the nom. voc. acc. pl. n. seem not to occur in the Samhitās¹ except in the derivative as, is, us stems, where they are common; e.g. ápāṃsī, arcíṃṣi, cákṣūṃṣi.

### Stems in Dentals.

# 77. Paradigm tri-vṛt m. f. n. threefold.

* * * * * * * * * * * * * * * * * * *						
	ING.		DUAL.		Plur.	
N. m. f. trivŕt	n. trivŕt	N	[.A.] (trivŕt-ā,	N. m. f.	trivŕt-as	
A. m. f. trivŕt-	am n. trivŕt	n	ı.f. / trivŕt-au	A. m. f.	trivŕt-as	
I.	trivŕt-ā	I. D.	  trivṛd-bhyām	ղ <b>I</b>	bhis	
D. 1	trivŕt-e	Ab.	[	JD.Ab. [-	bh <b>y</b> as]	
	trivŕt-as	G.	[trivṛt-os]	G.	trivŕt-ām	
L.	trivŕt-i	L.	trivŕt-os	L.	trivŕt-su	
				m. f. V	trivrt-99	

<sup>&</sup>lt;sup>1</sup> But in the Brāhmanas are found from -bhṛt bearing, -vṛt turning, -hu-t sacrificing the N. pl. n. forms -bhṛnti, -vṛnti, -hunti.

- 1. Of the stems in t most are radical, nearly thirty of them being formed with a determinative t added to roots ending in the short vowels i, u, r; e.g. jí-t conquering, śrú-t hearing, kṛ-t making. Nearly all of them, however, appear as the last member of compounds, except cít f. thought; dyú-t f. brilliance; nṛt f. dancing; vṛ-t f. host. From sarvahu-t offering completely occurs in N. pl. n. the form sarvahunti in the AB. There are also a few derivative stems formed with the suffixes -vat, -tāt, -it, -ut, and secondary -t; e.g. pra-vát f. height, devá-tāt f. divine service; sar-it f. stream; mar-út m. storm-god; yákṛ-t n. liver, śákṛ-t n. exerement.
- 2. There are only three stems in th: káprth, n. penis, páth m. path, abhi-śnáth adj. piercing.
- 3. a. About 100 stems end in radical d, all but a few being roots used as the final member of compounds; e. g. nom. adri-bhíd mountain-cleaving. Only eight occur as monosyllabic substantives: níd f. contempt, bhíd f. destroyer, víd f. knowledge, úd f. wave, múd f. joy, mŕd f. clay, hŕd n. heart (used in weak cases only); and pád m. foot. The latter lengthens its vowel in the strong cases:
- Sing. N. pát. A. pád-am. I. pad-á. D. pad-é. Ab.G. pad-ás. L. pad-í.
- Du. N.A. pád-ā. I. Ab. pad-bhyám. G.L. pad-ós. Pl. N. pád-as. A. pad-ás. I. pad-bhís. D. pad-bhyás. G. pad-ám. L. pat-sú.
- b. There are also six stems formed with derivative d (suffixal -ad -ud), seemingly all feminine: dṛṣ-ád and dhṛṣ-ád nether millstone, bhas-ád hind quarters, van-ád longing, śar-ád autumn, kak-úd summit, kāk-úd palate.
- 4. There are about fifty radical stems in dh, simple or compound. They are almost restricted to m. and f., no distinctively n. forms (N. A. du. pl.) occurring and only four forms being used as n. in the G. L. s. Seven stems appear

as monosyllabic nouns: vṛdh strengthening as a masc. adj., the rest as fem. substantives: nádh bond; srídh foe; kṣúdh hunger; yúdh fight; mṛdh conflict; vṛdh prosperity; spṛdh battle.

5. Radical stems in n are formed from half a dozen roots. Four of these are monosyllabic substantives: tán f. succession; rán m. joy; ván m. wood; sván adj. sounding.¹ There are also the compound adjectives tuvi-sván roaring aloud and go-sán winning cows. Han slaying occurs as the final member of at least thirty-five compounds, but as it follows for the most part the analogy of the an stems, it will be treated under these (92).

#### Stems in Labials.

- 78. These stems, which end in p, bh, and m only, are not numerous. No neuters occur in the first two and only one or two in the last.
- 1. All the monosyllabic stems in p are fem. substantives. They are: áp water, kṛp beauty, kṣáp night, kṣíp finger, ríp deccit, rúp earth, víp rod. There are also about a dozen compounds, all adjectives except vi-ṣṭáp f. summit. Three of the adjectives occur as f., the rest as m.; e.g. paśu-tṛ́p m. delighting in cattle.
- a. áp lengthens the stem in the N.V. pl. áp-as, a form sometimes used for the A. also. The forms occurring are: Sing. I. ap-á. Ab.G. ap-ás. Du.N. áp-a. Pl.N.V. áp-as. A. ap-ás. I. ad-bhís. D.Ab. ad-bhyás. G. ap-ám. L. ap-sú.
- 2. The six uncompounded stems in bh are all f. substantives: kṣúbh push, gṛ́bh seizing, nábh destroyer, śubh splendour, stúbh praise (also adj. praising), and kakúbh peak. There are also more than a dozen compounds: the substantives are all f., the rest being m. or f. adjectives; there are

<sup>&</sup>lt;sup>1</sup> The accent of these stems is irregular in remaining on the radical syllable (App. III. 11, 1), except taná (beside tánā) and vanám.

no neuters. The cases of tri-ṣṭúbh f. triple praise (a metre) are: Sing. N. triṣṭúp. A. triṣṭúbh-am. I. triṣṭúbh-ā. D. triṣṭúbh-e. Ab. triṣṭúbh-as. L. triṣṭúbh-i; Pl. A. triṣṭúbh-as.

a. nábh lengthens its vowel in the N. pl. nábh-as. A. nábh-as.

- 3. There are five or six monosyllabic stems in m, and one compound: śám n. happiness, dám n. (?) house, kṣám, gám, jám f. carth, hím m. (?) cold; saṃ-nám f. favour.
- a. Gám and jám syncopate in the s. I.Ab.G.: gm-á, jm-á; gm-ás, jm-ás; kṣám syncopates in the Ab.G. s. and lengthens its vowel in N.du.pl.: kṣm-ás; kṣám-ā; kṣám-as. Dám has the G. s. dán (for dám-s) in the expressions pátir dán and pátī dán = dám-patis and dám-patī lord of the house and lord and lady of the house.

#### Stems in Palatals.

- 79. The palatals (c, j, ś) undergo a change of organ when final and before consonant terminations (cp. 63). c always becomes guttural (k or g), j and ś nearly always become guttural, but sometimes cerebral (t or d).
- 1. The unchangeable stems in c ' when uncompounded are monosyllabic and almost exclusively f. substantives. Tvác skin, however, twice occurs as a m., and krúñc curlew is m. Compounds, as adjectives, are often m., but only one form occurs as a n., in the adv. ā-pṛk in a mixed manner. Vác speech would be declined as follows:

Sing. N.V. vák. A. vác-am (Lat. voc-em). I. vāc-á. D. vāc-é. Ab.G. vāc-ás. L. vāc-í.

Dual. N.A.V. vác-ā, vác-au. I. vág-bhyám.

Plur. N.V. vác-as. A. vác-as (rarely vāc-ás). I. vāg-bhís. D.Ab. vāg-bhyás. G. vāc-ám.

<sup>&</sup>lt;sup>1</sup> Stems in derivative and are changeable (93).

Similarly declined are:—tvác skin¹; síc hem; rúc lustre, súc flame, srúc ladle; fc stanza, mfc injury; ni-mrúc sunset and other compounds. Krúñc forms its N. s. krúň, du. krúñcau.

- 2. There is only one stem in ch, formed from the root prch ask: N. du. m. bandhu-prch-ā asking after kinsmen; also the D. and A. infinitive forms prch-é to ask, sam-prch-e to greet; vi-prch-am and sam-prch-am to ask.
- 3. a. Uncompounded radical stems in j are mostly f. substantives; but áj driver, víj stake at play are m., and yúj,² ráj, bhráj are m. as well as f. Neut. forms occur in compound adjectives, but never the distinctively n. endings of the N.A.V. du. and pl.³

When the j is derived from a guttural, it becomes a guttural in the N. s. and before consonant endings; when derived from an old palatal, it becomes a cerebral in the N. s. and before consonants, but k before the su of the L. pl.

Thus in the N. ū́rk (ū́rj) vigour; nir-nik (nir-nij) bright garment; but bhráṭ m. shining (bhráj), rấṭ m. king, f. mistress; L. pl. srak-ṣū garlands (sráj), pra-yák-ṣu offerings (pra-yáj).

- a. The N. of ava-yāj f. share of the sacrificial oblation and of āvayāj m. priest who offers the oblation is anomalous in dropping the j and adding the s of the nom.: ava-yās, āvayās (cp. 28 a).
- b. There are seven m. and f. adj. or subst. formed with the suffixes -aj and -ij: á-svapn-aj sleepless, tṛṣṇ-áj thirsty,

<sup>1</sup> From vyac extend occurs the strong form urn-vyáňcam far extending, and from sac accompany only the strong forms A. -sác-am, and N. pl. -sác-as.

<sup>&</sup>lt;sup>2</sup> This word meaning companion also has a nasalized form in N.A. s. du.: yúń (for yúńk), yúñj-am, yúñj-ā.

<sup>&</sup>lt;sup>3</sup> But in a Brāhmaṇa -bhāj sharing forms the N. pl. n. form -bhānji,

<sup>4</sup> Except in rtv-îk from rtu-îj m. sacrificing in due season, priest (from yaj sacrifice).

dhṛṣ-áj bold, san-áj old; uś-íj desiring, bhur-íj f. arm, vaṇ-íj m. trader. There is also the n. ásṛj¹ blood.

uśij m.f. would be declined as follows:

Sing. N. uśík. A. uśíj-am. I. uśíj-ā. D. uśíj-e. G. uśíj-as.

Du.N. uśij-ā. G.L. uśij-os.

Pl.N. uśíj-as. A. uśíj-as. I. uśíg-bhis. D. uśíg-bhyas. G. uśíj-ām.

4. There are about sixty monosyllabic and compound stems in ś formed from about a dozen roots. Nine monosyllabic stems are f.: dấś worship, díś direction, dṛś look, náś night, páś sight, píś ornament, prấś dispute, víś settlement, vríś finger. Two are m.: íś lord and spáś spy. All the rest are compounds (about twenty of them formed from dṛś). Some half-dozen cases of the latter are used as neuter, but no distinctively n. forms (N.A. du. pl.) occur.

The ś, as it represents an old palatal, normally becomes cerebral d before bh, but in díś and dṛś a guttural. Before the su of the L. pl. it phonetically and regularly becomes k. It usually also becomes k in the N. s. (which originally ended in s), as dík, nák; but cerebral ṭ in spáś and vi-spáś spy, víś and ví-pāś a river.

The normal forms, if made from viś settlement, would be:

N.V. viţ. A. viś-am. I. viś-a. D. viś-e. Ab.G. viś-as.
L. viś-i.

Du. N.A. víś-ā, víś-au.

Pl. N.A. víś-as. I. viḍ-bhís. D. viḍ-bhyás. G. viś-ám. L. vik-ṣú.

α. The N. of some compounds of dṛś is nasalized, as kī-dṛ́n (for kī-dṛ́nk) of what kind?, but tā-dṛ́k such.

The N. s irregularly represents the final palatal (28 a) in purodás m. sacrificial cake: N. purodás, A. purodásam.

<sup>&</sup>lt;sup>1</sup> This word is of obscure origin, but the j probably represents a reduced suffix.

### Stems in Cerebrals.

80. The only cerebral stems that occur end in d and s. Of the former there are only two: id f. praise (only found in s. I. id-a and id f. refreshment (only in s. I. id-a and G. id-as).

There are a number of stems from about a dozen roots ending in spreceded by i, u, r, or k. Seven of these are uncompounded: is f. refreshment, tvis f. excitement, dvis f. hatred, ris f. injury; us f. dawn; prks f. satiation; dadhrs bold. The rest are compounds of the above or of mis wink, sris lean, uks sprinkle, mus steal, prus drip, dhrs dare, vrs rain; aks eye. The specomes t in the N., and d before bh, but is of course dropped when k precedes; e.g. N. dvit, vi-prut f. drop, an-ak eyeless, blind; I. pl. vi-prud-bhis.

a. The final becomes k in the adverbial neuter form dadhrk boldly.

#### Stems in h.

- 81. There are some eighty stems formed from about a dozen roots. All three genders are found in their inflexion, but the neuter is rare, occurring in two stems only, and never in the plural. Of monosyllabic stems nih destroyer, mih mist, guh hiding-place, ruh sprout are f., druh fiend is m. or f., sah conqueror is m., man great, m. and n. All the rest are compounds, more than fifty being formed from the three roots druh hate, van carry, san overcome; over thirty of them from the last. The two stems usnih f. a metre, and sarah bee are obscure in origin.
- a. As h represents both the old guttural gh and the old palatal jh it should phonetically become g or d before bh, but the cerebral represents both in the only two forms that occur with a bh ending. In the only L. pl. that occurs,

<sup>&</sup>lt;sup>1</sup> upā-náh f. shoe occurs only in the L. s. upā-náh-i. Judging by the inflexion of the word in classical Sanskrit the h would become a dental in the N. s. and before consonant endings.

anaḍút-su (from anaḍ-váh), the h unphonetically became ţ, which has been dissimilated to t. In the N. the phonetic k appears in the six forms -dhak, -dhuk, -dhruk, -ruk, -spṛk, uṣṇik, and the unphonetic ţ in the three forms -vāṭ, sấṭ, sarát.

b. Stems formed from vah 1 and sah lengthen the radical vowel in the strong cases, the former always, the latter generally.

The forms actually occurring if made from sáh victorious would be:

Sing. N.V. m. f. ṣấṭ.² A. m. f. sấh-am. I. sah-ấ. D. sah-é. Ab.G. sah-ás. L. sah-í.

Du. N.A.V. m. f. sah-a and sah-au. N.A. n. sah-i.

Pl. N.A.V. m. f. sáh-as. A. m. sáh-as and sah-ás; f. sáh-as. D. şaḍ-bhyás. G. m. sah-ám. L. m. şaṭ-sú.

#### Stems in r.3

82. There are over fifty stems in radical r.<sup>4</sup> The preceding vowel is nearly always i or u, only two stems containing ā and three a. Twelve stems are monosyllabic (seven f.,<sup>5</sup> three m.,<sup>6</sup> two n.<sup>7</sup>), the rest being compounds. The r remains before the su of the L. pl., and the radical vowel

I anad-váh being a changeable stem with three forms is treated under the irregular changeable stems (96).

<sup>&</sup>lt;sup>2</sup> When h becomes t the initial s is cerebralized.

<sup>&</sup>lt;sup>3</sup> There are no stems in 1; while the five which may be regarded as ending in the semivowels y or v are treated below (102) as ai, o, or au stems.

<sup>&</sup>lt;sup>4</sup> The stems in which the r is derivative (and preceded by a), in the suffixes -ar and -tar, are treated below (101) as r stems.

<sup>&</sup>lt;sup>5</sup> gír praise, dvár door, dhúr burden, púr stronghold, tár star, psúr victuals, stár star.

<sup>6</sup> gír praising, vấr protector, múr destroyer.

<sup>7</sup> vár water, svàr light.

is lengthened in the N. s. and before consonant endings. The forms occurring, if made from púr, would be:

Sing. N. púr. A. púr-am. D. pur-é. Ab.G. pur-ás. L. pur-í.

Du. N.A. púr-ā, púr-au.

- Pl. N.V. púr-as. A. púr-as. I. pūr-bhís. D. pūr-bhyás. G. pur-ám. L. pūr-sú.
- a. dvår has the weakened A. pl. form dúras (also once durás and once dvåras), the only weak case occurring.
- b. tár occurs in one (strong) form only, N. pl. tár-as, and stár in one (weak) form only, I. pl. stŕbhis.<sup>1</sup>
- c. svar n. light has the two contracted forms D. sūr-é, G. súr-as.<sup>2</sup> It drops the case-ending in the L. s.<sup>3</sup> súar.

### Stems in s.

- 83. 1. The radical s stems number about forty. A dozen are monosyllabic, five being m.: jñás relative, más month, vás abode, puṃs male, śás ruler; two f.: kás cough, nás nose; five n.: ás face, bhás light, más flesh, dós arm, yós welfare. The rest are compounds, e.g. su-dás giving well, liberal.
- a. Before bh the s becomes d in the two forms I. mād-bhís and D. mād-bhyás, and r in the only other one that occurs: dor-bhyám.
- b. The A. pl. has the accentuation of weak cases in mās-ás and jňās-ás.
- 2. The derivative stems in s are formed with the suffixes -as, -is, -us, and are, with few exceptions, neuter substantives. All of them lengthen their final vowel in the N.V.A. pl. n., e.g. mánāṃsi, jyótīṃṣi, cákṣūṃṣi. The m. and f. are mostly compounds with these stems as their final member.
  - a. The as stems consist almost entirely of neuters, which

<sup>&</sup>lt;sup>1</sup> With irregular accent.

<sup>&</sup>lt;sup>2</sup> With the accent of a disvllabic.

<sup>&</sup>lt;sup>3</sup> Like the an stems (90, 2).

<sup>4</sup> This word might be a feminine.

<sup>&</sup>lt;sup>5</sup> This word will be treated later (96, 3) as an irregular changeable stem.

are accented on the root, as mán-as mind, but these as final members of adjective compounds may be inflected in all three genders. There are also a few primary masculines, which are accented on the suffix, being either substantives, as rakṣ-ás m. demon, or adjectives (some of which occur also in the f. as well as n.), as ap-ás active; and one primary f., uṣ-ás dawn.

The N. s. m. f. lengthens the vowel of the suffix: e. g. ángirās m., uṣás¹ f., su-mánās m. f. In about a dozen compounds the long vowel appears (owing to the influence of the m.) in the n. also; e. g. úrṇa-mradās soft as wool.

Before endings with initial bh the suffix as becomes o (45 b). The forms actually occurring, if made from ap-as, n. (Lat. ŏpus) work and ap-as m. f. active would be as follows:

- Sing. N. ápas; apás. A. ápas; apás-am. I. ápas-ā; apás-ā. D. ápas-e; apás-e. Ab. ápas-as; apás-as. L. ápas-i; apás-i. V. ápas.
- Du. N.A.V. ápas-ī; apás-ā, apás-au.<sup>2</sup> D. apó-bhyām. G. ápas-os.
- Pl. ápāṃs-i; apás-as. I. ápo-bhis; apó-bhis. D. ápobhyas; apó-bhyas. G. ápas-ām; apás-ām. L. ápas-su; apás-su.

Similarly N. n. yásas glory, m. f. yasás glorious; f. apsarás nymph.

a. A number of forms have the appearance of being contractions in the A. s. and N.A. pl. m. f.: ām = asam and ās = asas; thus mahām great, vedhām ordainer, uṣām dawn, jarām old age, medhām wisdom, vayām vigour, án-āgām sinless, apsarām. Pl. N. m. áṅgirās, án-āgās, ná-vedās cognisant, sa-jóṣās united; f. medhās, á-joṣās insatiable, ná-vedās, su-rādhās bountiful. A. m. án-āgās, su-medhās (?) intelligent; f. uṣās.

¹ The vowel of this word is optionally lengthened in the Λ. s., N. A. du., N.V. pl.: uṣấs-am beside uṣás-am, &c.

<sup>&</sup>lt;sup>2</sup> The ending au is here very rare and occurs chiefly in the later Samhitas.

b. The is stems, numbering about a dozen, consist primarily of neuters only. When they form final members of compounds, they are secondarily inflected as m.; only one single such form, N. s. svá-śocis self-radiant, occurs as a f.

The final s becomes s before vowel-endings and the L. pl. su, and r before bh. The inflexion of the n. differs from that of the m. in the A. s., N.A. du. and pl. The actual forms occurring, if made from socis glow in the n. and from -socis m. (when it differs from the n.), would be:

Sing. N. śocis; A. śocis; m. -śociṣ-am. I. śociṣ-ā.
D. śociṣ-e. Ab.G. śociṣ-as. L. śociṣ-i. V. śocis.
Pl. N.A. śociṃṣ-i, m. -śociṣ-as. I. śocir-bhis. D. śocir-bhyas. G. śocis-ām. L. śocis-su (67).

a. āśis f. prayer, which is not really an is stem, being derived from ā+śis (the reduced form of the root śās), is inflected thus: N. āśis.
 A. āśiṣ-am. I. āśiṣ-ā. Pl. N. A. āśiṣ-as.

c. The us stems, numbering at least sixteen exclusive of compounds, comprise several primary masculines as well as neuters; three of the latter when compounded are also inflected as f. Eleven of the us stems are n. substantives, all but one (janús birth) accented on the radical syllable; four of these (árus, cákṣus, tápus, vápus) are also used as m. adjectives. Three of the exclusively m. us stems are adjectives accented on the suffix, while two (náhus, mánus) are substantives accented on the root.

The final s becomes s before vowel endings, and r before bh. The inflexion of the n. is the same as that of the m. except in the A. s. and N.A. du. pl. The only f. forms (about half a dozen) occur in the N. and A.: e. g. N. cákṣus seeing, A. du. tápuṣ-ā hot.

The actual forms occurring, if made from cákṣus eye as n. and seeing as m. would be:

Sing. N. cákṣus. A. cákṣus; m. cákṣuṣ-am. I. cákṣuṣ-ā. D. cákṣuṣ-e. Ab.G. cákṣuṣ-as. L. cákṣuṣ-i.

Du. N.A. cáksus-ī; m. cáksus-ā. D. cáksur-bhyām.

Pl. N.A. cákṣūṃṣ-i; m. cákṣuṣ-as. I. cákṣur-bhis. D. cákṣur-bhyas. G. cákṣuṣ-ām.

## I. B. Changeable Stems.

84. Regular changeable stems are found only among derivative nouns formed with suffixes ending in the dentals t, n, s, or the palatal c. Those in t are formed with the suffixes -ant, -mant, -vant; those in n with -an, -man, -van, and -in, -min, -vin; those in s with -yāms and -vāms; those in c with -añc (properly a root meaning to bend). The stems in -ant (85-86), -in (87), -yāms (88) have two forms, strong and weak; those in -an (90-92), -vāms (89), and -añc (93) have three, strong, middle, and weakest (73).

#### Nouns with Two Stems.

85. Stems in -ant comprise present, tuture, and aorist participles (156) active (m. and n.). The strong stem is in -ant, the weak in -at<sup>3</sup>; e.g. ad-ant and ad-at eating from ad eat. These participles are inflected in the m. and n. only, the f. having a special stem in \(\bar{1}.^2\) The n. inflexion differs from the m. in the N.V.A. s. du. pl. only. The accent, if resting on the suffix, shifts in weak cases to the endings that begin with vowels.

<sup>&</sup>lt;sup>1</sup> Excepting those of the reduplicating verbs and a few others that follow their analogy (85 b).

<sup>&</sup>lt;sup>2</sup> On the formation of the f. stems see 95.

<sup>&</sup>lt;sup>3</sup> In Latin and Greek the distinction was lost by normalization: G. edentis, ἔδοντος.

PLURAL.

OINCITE AD

#### MASCULINE.

DITAT..

DECLENSION

SINGULAIL.	Domin	12011121
N. adán $^{1}$ (Gk. $\xi\delta\omega\nu$ ) V. ádan	adánt-ā -au ádant-ā -au	adánt-as (Gk. ἔδοντες ádantas
A. adánt-am (Lat. edentem	) adánt-ā -au	adat-ás
2, 00000	O. adád-bhyām G. adat-ós	I. adád-bhis D.Ab. adád-bhyas G. adat-ám L. adát-su
	NEUTER.	
N.A. adát	adat-í	adánt-i

Other examples are: árc-ant singing, síd-ant (sad sit), ghn-ánt (han slay), y-ant (i go), s-ánt (as be); pásy-ant seeing; ich-ánt wishing; kṛṇv-ánt doing; sunv-ánt pressing; bhañj-ánt breaking; jān-ánt knowing; janáy-ant begetting; yúyuts-ant wishing to fight; fut. kariṣy-ánt about to do; aor. sáks-ant (sah overcome).

a. The analogy of these participles is followed by a few adjectives that have lost their old participial meaning: rhánt weak, pṛṣant spotted, bṛhánt great, rúṣant brilliant; also the substantive dánt 2 tooth. The adj. mahánt great, also originally a participle, 3 deviates from the participial declension in lengthening the vowel of the suffix in the strong forms:

Sing. N. m. mahán; n. mahát. A. mahánt-am. I. mahat-á. Du. N.A. mahánt-ā, -au. D. mahád-bhyām.

Pl. N. mahánt-as. A. mahat-ás. I. mahád-bhis. L. mahát-su.

<sup>&</sup>lt;sup>1</sup> For original adánt-s, cp. Lat. edens.

<sup>&</sup>lt;sup>2</sup> Probably an old participle of ad eat with prehistoric loss of the initial a like s-ant being from as be.

<sup>3</sup> From the root mah (originally magh). Cp. Lat. mag-nu-s.

b. The participles of verbs with a reduplicating present base, i.e. those of the third class (127, 2) and intensives (172), do not distinguish a strong stem, in other words, have at throughout; e.g. bibhyat fearing, ghánighn-at repeatedly killing (\sqrt{han}). The analogy of these participles is followed by a few others formed from unreduplicated bases: dáś-at worshipping, śás-at instructing; also dákṣ-at and dháks-at aor. part. of dah burn. A few others, again, originally participles, have come to be used as substantives with a shift of accent to the suffix. Three of these are f. and two m.: vahát, 2 sravát 3 f. stream; vehát 4 f. barren cow; vāghát m. sucrificer; saścát m. pursuer. Besides the first three substantives just mentioned there are no feminines except the adjective a-sascát unequalled 6 when used as a f. Hardly any n. forms occur except from the old reduplicated participle jág-at going, living (from gā go), used chiefly as a substantive meaning the animate world. The inflexion of these reduplicated stems in at is like that of the compounded radical t stems (77), the accent never shifting to the endings.

The forms occurring if made from dádat giving ( $\sqrt{d\bar{a}}$ ) would be:

Sing. N. m. n. dádat. A. m. dádat-am. I. dádat-ā. D. dádat-e. G. dádat-as. L. dádat-i.

Plur. N.A. dádat-as. I. dádad-bhis. G. dádat-ām.

86. The adjective stems formed with the suffixes -mant and -vant, which both mean *possessing*, are inflected exactly alike and differ from the stems in -ant solely in lengthening the vowel of the suffix in the N. s. m.<sup>7</sup> The V. of these stems

<sup>&</sup>lt;sup>1</sup> Which has been weakened because here the accent is regularly on the reduplicative syllable.

<sup>&</sup>lt;sup>2</sup> But váh-ant carrying as a participle.

<sup>&</sup>lt;sup>3</sup> But sráv-ant flowing. <sup>4</sup> The derivation of this word is uncertain.

<sup>&</sup>lt;sup>5</sup> But sásc-at as a participle (from sac accompany).

<sup>6</sup> Lit. having no equal; but á-sascant-ī as the f. of the participle sáscat.

<sup>&</sup>lt;sup>7</sup> The f. is formed with i from the weak stem: mat-i, vat-i (95).

is regularly 1 formed with mas and vas 2; e.g. háviṣ-mas from havís-mant; bhága-vas from bhága-vant.

From gó-mant possessed of cows would be formed:

- Sing. N. m. gómān; n. gómat. A. m. gómant-am. L. gómat-i. V. m. gómas.
- Pl. N. m. gómant-as; n. gómānt-i.<sup>3</sup> A. m. gómat-as. L. gómat-su.
- 87. Adjective stems are formed with the suffixes -in, -min, -vin, which mean possessing. Those in -in are very common, those in -vin number nearly twenty, but there is only one in -min: rg-min praising. They are declined in the m. and n. only; 4 but the n. forms are very rare, occurring in the s. N. I. G. only. These stems sometimes come to be used as m. substantives; e.g. gāth-in singer. As in all derivative stems ending in n, the vowel of the suffix is lengthened in the N. s. m., and the n disappears in that case (in the n. also) and before consonant endings.

The forms actually occurring, if made from hast-in having hands, would be as follows:

- Sing. m. N. hastí. A. hastín-am. I. hastín-ā. D. hastín-e. Ab.G. hastín-as. L. hastín-i. V. hástin.
- Du. m. N.A. hastín-ā, -au. I.D. hastí-bhyām. G.L. hastín-os.
- Pl. m. N. hastín-as. I. hastí-bhis. D. hastí-bhyas. G. hastín-ām. L. hastí-ṣu.

Sing. n. N. hastí. I. hastín-ā. G. hastín-as.

<sup>&</sup>lt;sup>1</sup> There are sixteen in the RV. in vas and only three in the later van (of which there are eight more in the AV.). There are six vocatives in mas in the RV., but no example of the form in man.

<sup>&</sup>lt;sup>2</sup> There are also vocatives in vas from stems in van and vāms (cp. the V. in yas from stems in yāms).

<sup>&</sup>lt;sup>3</sup> The only two forms that occur are ghṛtávānti and paśumānti. The Padapāṭha reads vanti and manti in these forms, and the lengthening of the vowel seems metrical.

<sup>&</sup>lt;sup>4</sup> The f. stem is formed with i: asvin possessing horses; f. asvin-i.

88-897

88. 3. Comparative stems are formed with the suffix yāms, which is nearly always added with the connecting vowel ī to the accented root. Only two stems are formed with yāms exclusively: jyā-yāms greater and sán-yāms older; six others are formed with yāms as well as ī-yāms; e.g. bhū-yāms and bháv-īyāms more. The strong stem is reduced in the weak cases, by dropping the nasal and shortening the vowel, to yas. These stems are declined in the m. and n. only.¹ No forms of the du. occur, and in the pl. only the N. A. G. are found. The V. s. ends in yas.² The forms actually occurring, if made from kán-īyāms younger, would be as follows:

#### MASCULINE.

SINGULAR.	PLURAL.
N. kánīyān	kánīyāṃsas
A. kánīyāṃs-am	kánīyas-as
I. kánīyas-ā D. kánīyas-e Ab. G. kánīyas-as L. kánīyas-i V. kánīyas	G. kánīyas-ām
NEUTER.	

The I.D.Ab.G. sing. n., identical with the m., also occur.

kánīyāms-i

#### Nouns with Three Stems.

89. 1. The stem of the perf. part. active is formed with the suffix vāms. This is reduced in the weak cases in two ways: before consonant terminations (by dropping the nasal

N.A. kánīyas

<sup>&</sup>lt;sup>1</sup> The f. is formed by adding ī to the weak stem, e.g. préyas-ī dearer.

<sup>&</sup>lt;sup>2</sup> Cp. the mant, vant (86), and the vāms (89) stems

and shortening the vowel) to vas which becomes vat<sup>1</sup>; and before vowel terminations (by loss of the nasal accompanied by Samprasāraṇa) to us which becomes uṣ. There are thus three stems: vāṃs, vat, and uṣ. The accent always rests on the suffix in uncompounded forms. The inflexion is restricted to the m. and n.<sup>2</sup> The only specifically n. form occurring is the A. s. The V. s. is regularly formed with vas.<sup>3</sup> The forms actually occurring, if made from cakṛvấṃs having done, would be as follows:

#### MASCULINE. SINGULAR. DUAL. PLURAL. N. cakrván cakrváms-ā cakryāms-as A. cakrváms-am cakrváms-ā cakrús-as I. cakrús-ā I. cakrvád-bhis D. cakrús-e Ab.G. cakrús-as G. cakrús-ām V. cákr-vas NEUTER. cakr-vát N.A.

a. In about a dozen of these participles the suffix vāms is preceded by i (either as a reduced form of final radical ā or as a connecting vowel):

jajñi-ván (from jñā know), tasthi-ván (sthā stand), papiván (pā drink), yayi-ván (yā go), rari-ván (rā give); īy-i-ván (i go), jagm-i-ván (beside jagan-ván ': gam go), papt-i-ván (pat fly), proș-i-ván (pra+vas dwell), viviś-i-ván (viś enter);

On the change of s to t cp. 66 B 1 b.

<sup>&</sup>lt;sup>2</sup> The f. is formed with ī from the weakest stem: e.g. cakrúṣ-ī.

<sup>&</sup>lt;sup>3</sup> Cp. the mant, vant (86), and the yams stems (88).

<sup>4</sup> On the change of m to n see 68.

ok-i-ván (uc be wont). This i is dropped before us; e.g. tasth-úṣ-ā, īy-úṣ-as, jagm-úṣ-e.

90. 2. Nouns in an, man, van include a large number of words, those in van being by far the commonest, those in an the least frequent. These stems are almost restricted to m. and n.; but some forms of adjective stems serve as f., and there is one specifically f. stem yóṣ-an woman.

In the strong cases the a of the suffix is usually lengthened, e. g. ádhvān-am; but in half a dozen an and man stems it remains unchanged, e. g. arya-máṇ-am. In the weak cases the a is often syncopated before vowel endings, though never when man and van are preceded by a consonant, e. g. I. s. grávṇā from grávan pressing stone (but áś-man-ā stone), while before consonant endings the final n disappears, e. g. rája-bhis. In the RV. syncopation never takes place in the N.A. du. n., nor with one exception (śata-dávni) in the L. s.

As in all other n stems, the nasal is dropped in the N. s., e. g. m. ádhvā, n. kárma. But there are two peculiarities of inflexion which, being common to these three groups, do not appear elsewhere in the consonant declension. The ending of the L. s. is in the RV. dropped more often than not; e. g. mūrdhán beside mūrdhán-i on the head. In the N.A. pl. n. both the final n of the stem and the termination i are, in the RV., dropped in nineteen stems, e. g. kárma; while they are retained in eighteen, e. g. kármāṇi.

1. The an stems, which are both m. and n., besides the

<sup>1</sup> With reversion to guttural, lack of reduplication, and strengthened radical vowel.

<sup>&</sup>lt;sup>2</sup> The stems in an and man form their f. with ī added to their weakest form; those in van substitute varī.

<sup>3</sup> That is, the a represents an original sonant nasal.

<sup>&</sup>lt;sup>4</sup> Seven of these appear with ā in the Samhitā text, but with ă, like the rest, in the Pada text. The evidence of the Avesta indicates that the ā form of the Samhitā is the older.

<sup>&</sup>lt;sup>5</sup> Six or seven adjectival forms are used as f.

one f. yóṣan, are not numerous. In the strong forms rbhu-kṣán chief of the Rbhus, pūṣ-án, a god, and yóṣ-an woman retain short a; ukṣ-án ox and vṛṣ-an bull fluctuate between a and ā. In the inflexion of these stems (unlike those in man and van) the concurrence of three consonants is not avoided; e.g. śīrṣṇ-á, I. of śīrṣ-án.

a. Six stems belong etymologically to this group though seeming to belong to one of the other two. They are: yú-v-an¹ m. youth, śv-án¹ m. dog, rjí-śvan² m. a man, mātarí-śvan² m. a demi-god, ví-bhv-an³ furreaching, pári-jm-an⁴ going round. śīrṣ-án n. is an extended form of śíras head = śir(a)s-án.

The normal forms, if made from rajan king, would be:

SINGULAR.	DUAL.	PLURAL.
N. rājā	N.A. rajān-ā, -au	N. rájān-as
A. rájān-am V. rájan <sup>5</sup>		A. rājñ-as
I. rájñ-ā	I.D. rája-bhyām	I. rája-bhis
D. rájñ-e		D. rája-bhyas
Ab.G. rájñ-as	G. rájñ-os	G. rájñ-ām
L. rắjan-i rắjan		L. rája-su

The n. differs in the N.A. only. No example of the s. N.A. occurs (p. 70, n. 1). But the du. of áhan day is áhan-ī, pl. áhān-i.

2. The stems in man are about equally divided between m. and n., the former being mostly agent nouns, the latter verbal abstracts. About a dozen forms from these stems as final members of compounds are used as feminines.<sup>6</sup> In

<sup>&</sup>lt;sup>1</sup> See below, 91. 3, 4.

<sup>&</sup>lt;sup>2</sup> Probably from śū grow.

<sup>3</sup> From bhū be.

<sup>4</sup> From gam go.

<sup>&</sup>lt;sup>5</sup> The V. of mātarí-śvan is mátari-śvas as if from a stem in van.

<sup>&</sup>lt;sup>6</sup> No certain examples of f. formed with ī from man stems are found in the RV., though the ΛV. has five such at the end of compounds.

the strong forms arya-mán m. a god, t-mán m. self, jé-man victorious retain the short vowel in the suffix. In the weak forms, even when the suffix is preceded by a vowel, about a dozen forms do not syncopate the a, e.g. bhú-man-ā, dá-man-e. In the I. s. seven stems not only syncopate, but drop either the m or the n as well: prathi-n-á, pre-ṇ-á, bhū-n-á, mahi-n-á, vari-n-á; drāghm-á, raśm-á.

The normal forms, if made from ás-man (Gk. ἄκμων) m. stone, would be:—

Sing. N. áśmā. A. áśmān-am. I. áśman-ā.¹ D. áśman-e.¹ Ab.G. áśman-as. L. áśman-i and áśman. V. áśman. Du. N.A.V. áśmān-ā. L. áśman-os.

Plur. N.V. áśmān-as. A. áśman-as. I. áśma-bhis. D. áśma-bhyas. G. áśman-ām. L. áśma-su.

The n. differs in the N.A. only. These cases from kárman act are:

Sing. kárma. Du. kármaņ-ī. Pl. kármāṇ-i, kármā, kárma.

3. The stems in van are chiefly verbal adjectives and are almost exclusively declined in the m. Hardly a dozen of them make n. forms, and only five or six forms are used as f.<sup>2</sup> In the strong cases there is only one example of the a remaining short: anarváṇ-am. In the weak cases, when the suffix is preceded by a vowel, the a is always syncopated in the Saṃhitā text except in the forms dā-ván-e, vasu-ván-e, and ṛtá-van-i. The V. is usually formed in van, but there are four in vas: ṛtā-vas, eva-yā-vas, prātar-it-vas, vi-bhā-vas.<sup>3</sup>

<sup>&</sup>lt;sup>1</sup> When the suffix is preceded by a vowel, the a is generally syncopated, as mahi-mn-ā, also mahi-m-ā, &c.

<sup>&</sup>lt;sup>2</sup> The f. of these stems is otherwise formed with i, which is, however, never added to van, but regularly to a collateral suffix vara. Twenty-five such stems in vari are found in the RV.

<sup>3</sup> Cp. the mant, vant, yams, vams stems.

The normal forms occurring, if made from grá-van m. pressing-stone, would be:

Sing. N. grávā. A. grávāṇ-am. I. grávṇ-ā. D. grávṇ-e.
Ab.G. grávṇ-as. L. grávaṇ-i and grávan. V. grávan.
Du. N.A.V. grávāṇ-ā, -au. I. gráva-bhyām. G. grávṇ-os.
Pl. N.V. grávāṇ-as. A. grávṇ-as. I. gráva-bhis. D. gráva-bhyas. G. grávṇ-ām. L. gráva-su.

The n. differs in the N.A. only. These cases (the du. does not occur) formed from dhánvan bow are: Sing. dhánva. Pl. dhánvāni, dhánvā, dhánva.

# Irregular Stems in an.

- 91. 1. Pánth-an m. path, forming the strong stem pánthān, is best treated under the irregular stems in radical ā (97 A. 2 a).
- 2. áh-an n. day, otherwise regular, supplements the N. s. with áh-ar.
- 3. śv-án m. dog, otherwise inflected like rájan, takes Samprasāraņa in its weakest stem śún,² which, as representing an originally disyllabic stem,³ retains the accent:

SINGULAR.	DUAL.	PLURAL.	
Ν. śνά (κύων)	śván-ā, -au	śván-as	
A. śván-am	śván-ā, -au	śún-as	
I. śún-ā G. śún-as (κυνός)		I. śvá-bhis D. śvá-bhyas	
		G. śún-ām	

<sup>&</sup>lt;sup>1</sup> The normal N. in a appears to have been avoided in an stems, collateral stems always being substituted in this case, as ákṣi for akṣán eye, &c.

<sup>&</sup>lt;sup>2</sup> So also in Greek: κυνός = śún-as.

<sup>&</sup>lt;sup>3</sup> Cp. Greek κύων.

4. yú-v-an, m. youth, otherwise regular, forms its weakest stem, yún, by Samprasāraņa and contraction (yú-un):

~	SINGULAR.	DUAL.		PLURAL.
	N. yúvā	N.A. yúvān-ā	N.V.	yúvān-as
	V. yúvan A. yúvān-am		A.	yún-as
	D. yún-e² G. yún-as			yúva-bhis yúva-bhyas

5. maghá-van <sup>3</sup> bountiful, an epithet of Indra, also forms its weakest stem, maghón, by Samprasāraṇa and contraction (maghá-un):

DILAT.

,		DONE,	I DO KAL
	N. maghá-vā	maghá-vān-ā	maghá-vān-as
	V. mágha-van		
	A. maghá-vān-am		maghón-as
•	G. maghón-as	maghón-os	maghón-ām

- 6. údhan n. *udder* supplements the N. s. with údhar and údhas; before consonant endings, the latter stem also occurs: pl. L. údhas-su.
- 92. The root han, which forms the final member of thirty-five compounds in the RV., follows, for the most part, the analogy of derivative stems in an. The strong stem is

SINGILLAR

<sup>&</sup>lt;sup>1</sup> Cp. Lat. juven-is and  $j\bar{u}n$ -ior.

<sup>&</sup>lt;sup>2</sup> The stem retains the accent because it represents a disyllable; cp. śwán.

<sup>3</sup> The supplementary stem maghá-vant is also used in the following cases: N. maghávān. Pl. I. maghávad-bhis. D. maghávad-bhyas. L. maghávat-su.

-han (with a long vowel in the N. s. only), the middle is -há, and the weakest -ghn. The cases that occur would in the compound vrtra-hán Vrtra-slaying be:

SINGULAR.	DUAL.	PLURAL.
N. vṛtra-hấ	N.A. vṛtra-háṇ-ā, -au	N. vṛtra-háṇ-as
V. vŕtra-han A. vŕtra-hánam		A. vṛtra-ghn-ás
I. vṛtra-ghn-á D. vṛtra-ghn-é G. vṛtra-ghn-ás		I. vṛtra-há-bhis
L. vṛtra-ghn-í		

# 3. Adjectives in anc.

93. These words, the suffix <sup>2</sup> of which generally expresses the meaning of -ward, form the strong stem in ane, the middle in ic or ic <sup>3</sup> (according as ac is preceded by y or v). About fourteen stems have a weakest form in ic, and about six in ic, which, if they are the contractions of accented syllables, shift the accent to the endings. <sup>4</sup> They are inflected in the m. and n. only, the f. being formed with i from the weakest stem. The only cases occurring in the pl. are the N.A. and in the du. N.A.L.

The forms actually found, if made from praty-anc turned towards, would be:

<sup>1</sup> Here the h reverts to the original guttural aspirate; the n in this combination is never cerebralized.

<sup>&</sup>lt;sup>2</sup> Properly the root and bend, which has, however, practically acquired the character of a suffix.

<sup>&</sup>lt;sup>3</sup> Here ya and va irregularly contract to i and ū, instead of i and u.
<sup>4</sup> This is the general rule of the RV., but not of the AV. Thus A. pl. pratic-ás RV., pratíc-as AV.

#### MASCULINE.

SINGULAR.

DUAL.

PLURAL.

	pratyán (61)	N.A.	pratyáñc-ā, -au	N.	pratyáñc-as
A.	pratyáñc-am			Α.	pratīc-ás

I. pratīc-ā

D. pratīc-é

Ab.G. pratīc-ás

L. pratīc-í

L. pratīc-ós

NEUTER.

N.A. pratyák

pratīc-í

## a. Other words similarly declined are:

STRONG STEM.	MIDDLE STEM.	Weakest Stem.
ny-áñe downward sam-y-áñe ² united tir-y-áñe ³ transverse úd-añe upward anv-áñe following víṣv-añe all-pervading	ny-ák sam-y-ák tir-y-ák úd-ak anv-ák vísv-ak	nīc¹ sam-īc tiráś-c úd-īc⁴ anūc víṣūc

b. About a dozen stems, in which the anc is preceded by a word ending in a, have no weakest form. Such are apanc backward, arvanc hitherward, avanc downward, devanc godward, paranc turned away, pranc forward. The only

¹ The stem nīc seems to have retained the accent; for the f. is nīc-ī (not nīc-ī), and the I. nīcā being used adverbially probably has an adverbial shift of accent. devadryanc godward also retains the accent on the suffix: I. devadricā.

<sup>&</sup>lt;sup>2</sup> The y is here inserted by analogy.

<sup>&</sup>lt;sup>3</sup> Here tiri takes the place of tirás across, from which the weakest stem tiraśc (= tirás+ac) is formed.

<sup>&</sup>lt;sup>4</sup> ī, though no y precedes the a of the suffix, by analogy.

cases occurring in the du. and pl. are the N.A. m. The inflexion of these words may be illustrated by ápāñc:

Sing. m. N. ápān (61). A. ápānc-am. I. ápāc-ā. L. ápāc-i.

Du. N.A. ápāñc-ā, ápāñc-au.

Pl. N. ápāñc-as. A. ápāc-as.

The only distinctively n. form is N.A. s. prák. The f. is formed from the weak stem with i: prác-i.

- 94. The points to be noted about changeable stems are:
- 1. The vowel of the suffix is lengthened in the N. s. m. except in ant and anc stems: gó-mān, agni-vān; kánīyān; cakṛ-vān; rājā; áśmā, grāvā, yúv-ā; hastī, ṛg-mī, taras-vī; but ad-án, pratyán.
- 2. The N. sing. ends in a nasal in all changeable stems except those in n, which drop it.
- 3. All changeable stems that lengthen the vowel in the N. s. m. shorten it in the V. Those that drop the n in the N., retain it in the V., while those that have n (after \bar{a}) in the N. drop it in the V., and add s:

thus rájan (N. rájā),² áśman (N. áśmā), grávan (N. grávā), yúvan (N. yúvā);³ hástin (N. hastí); hávişmas (N. havíṣmān), márutvas⁴ (N. marútvān); kánīyas (N. kánīyān); cákṛvas (N. cákṛvān).

a. The only changeable stems in which the V. does not differ in form (though it does in accent) from the N. are the ant and añc stems: ádan (N. adán); prátyaň (N. pratyáň).

95. The feminines of nouns with changeable stems are

<sup>&</sup>lt;sup>1</sup> In B. some half-dozen N.A. plur. n. forms occur: prănci, pratyănci, arvănci, samyănci, sadhryanci, anvanci.

<sup>&</sup>lt;sup>2</sup> One an stem has a V. in as: mātari-śv-as (p. 68, n. 5).

<sup>3</sup> Four van stems form their V. in vas: rtā-vas, eva-yā-vas, prātarit-vas, vi-bhā-vas.

<sup>&</sup>lt;sup>4</sup> The RV. has three vocatives in van: arvan, śatāvan, śavasāvan. The AV. has five others, but none in vas.

formed by adding ī to the weak stem (when there are two stems) or the weakest (when there are three); e.g. adat-ī (m. adánt); dhenumát-ī (m. dhenumánt), ámavat-ī (m. ámavant); arkín-ī (m. arkín); návyas-ī (m. návīyāṃs); jagmúṣ-ī (m. jagm-i-vāṃs); sam-rājñ-ī (m. rājan), maghón-ī (m. maghávan), -ghn-ī (m. -hán); pratīc-ī (m. pratyáñc); avitr-ī (m. avitār).

a. The f. of the present participle active of the first conjugation (125) is made from the strong m. stem in ant (cp. 156); that of the second conjugation from the weak stem in at; e.g. bhávant-ī being, uchánt-ī¹ shining, púṣyant-ī obtaining abundantly, codáyant-ī urging; but ghnat-í (m. ghnánt) slaying, píprat-ī furthering (m. píprat), kṛṇvat-í (m. kṛṇvánt), yuñjat-í (m. yuñjánt) yoking, punat-í (m. punánt) purifying.

b. The f. of the simple future participle is formed like the present participle of the first conjugation: sū-ṣyant-ī about to bring forth, san-iṣyant-ī going to obtain.

c. Adjectives in van form their f. in var- $\bar{i}$ ; e.g. pf-van  $(\pi i\omega \nu)$  fat, f. pf-var- $\bar{i}$   $(\pi i\epsilon \iota \rho a = \pi i f \epsilon \rho \iota a)$ . The f. of the irregular yú-v-an young (91.4) is yuva-tí.

# Irregular Nouns with Changeable Stems.

96. 1. ap f. water lengthens its vowel in the strong cases du. and pl. and substitutes t for p before bh. The forms occurring are:

Sing. I. ap-á. Ab.G. ap-ás. Du. N. ápā.<sup>2</sup> Pl. N.V. áp-as. A. ap-ás. I. ad-bhís. D. ad-bhyás. G. ap-ám. L. ap-sú.

2. anaḍ-váh m. ox (lit. cart-drawer, from ánas+vah) has three stems: the last syllable is lengthened in the strong stem anaḍ-váh; and shortened by Samprasāraṇa in the weakest anaḍ-úh and in the middle anaḍ-úd (dissimilated

<sup>2</sup> In a compound.

<sup>&</sup>lt;sup>1</sup> The weak stem appears once in sinc-at-1 sprinkling beside the regular sinc-ant-1.

for anad-úd). The N. is irregularly formed as if from a stem in vant. The forms occurring are:

	SINGULAR.	DUAL.	PLURAL.
	anad-ván	N. anad-váh-au	N. anaḍ-vah-as
Α.	anaḍ-vấh-am	A. anaḍ-vấh-au	A. anaḍ-úh-as
	anaḍ-úh-as anaḍ-úh-i		D. anaḍ-úd-bhis L. anaḍ-út-su

3. pú-maṃs¹ m. man has three forms: its a is lengthened in the strong stem, and syncopated in the weakest to puṃs, in the middle to pum.² The forms occurring are:

SINGULAR.	PLURAL.
N. púmān (89. 1)	púmāṃs-as
V. púmas	
A. púmāṃs-am	puṃs-ás
Ab.G. puṃs-ás	G. puṃs-ám
L. puṃs-í	L. puṃ-sú

# II. Stems ending in Vowels.

97. A. 1. The stems in derivative a (m. n.) 3 and ā (f.) 4 constitute the most important declensions because the former embraces more than one half of all nominal stems, and the latter includes more feminines than any other declension.

<sup>&</sup>lt;sup>1</sup> Probably an old compound, with the second part of which the Lat. mās 'male' may be allied.

<sup>&</sup>lt;sup>2</sup> With necessary loss of the s between consonants: cp. 28 and 16 a.

<sup>&</sup>lt;sup>3</sup> N. -as, -am = Gk. -os, -oν; Lat. -us, -um.

<sup>&</sup>lt;sup>4</sup> - $\ddot{a} = Gk. -\alpha, -\eta$ ; Lat. - $\alpha$ .

These two declensions are also the most irregular since the endings diverge from the normal ones here more than elsewhere. The a declension is the only one in which the N.A. n. has an ending in the singular, and in which the Ab. s. is distinguished from the G. The inflexion of the n. differs from that of the m. in the N.A.V. s. du., and pl. only. The forms actually occurring, if made from priyá dear, would be:

	Singular.		LAR.	Plural.		
		MASC.	FEM.	MASC.	FEM.	
]	N.	priyá-s	priyā	N. {priyás priyásas <sup>7</sup>	priyā́s priyā́sas 12	
		priyá-m	priyā-m	A. priyắn 8	priyas	
	I.	(priyéna <sup>2</sup>	priyáyā <sup>2</sup>	I.∫priyáis º	priyábhis	
		lpriyā <sup>3</sup>	priyā	(priyébhis		
		priyáya	priyā-yai <sup>5</sup>	D.Ab. priyébhyas	priyabhyas	
	G.	priyát 4 priyásya 2	priyá-yās 5	G. priyá-ņ-ām 10	priyā́-ņ-ām	
		priyé	priyá-yām 5	L. priyéşu 11	priyásu 11	
	V.	príya	príye <sup>6</sup>	V. (príyās (príyāsas	príyās	

Dual. N.A. m. priyá, 13 priyáu; f. priyé. I.D.Ab. m. f. n. priyábhyām. G.L. m.f.n. priyá-y-os.

<sup>&</sup>lt;sup>1</sup> Certain adjectives in -as -a -am follow the pronominal declension (110).

These terminations originally came from the pronominal declension (110). The final of ena is often lengthened (enā).

<sup>3</sup> This form, made with the normal I. ending a, is rare.

<sup>&</sup>lt;sup>4</sup> This ending is preserved in the Lat. o for od (e.g. Gnaivod in inscriptions) and in the Greek (Cretic) adverb  $\tau \hat{\omega}$ - $\delta \epsilon$  hence,

<sup>&</sup>lt;sup>5</sup> The terminations yai (=yā-e), yās (=yā-as), yām are due to the influence of the feminines in ī (originally yā), e.g. devyái, devyás, devyám (ep. 100).

<sup>(</sup>For notes 6-13 see next page.)

- a. The N.A. neuter forms are: Sing. priyá-m. Du. priyé. Pl. privá 14 and privá-n-i.15
- a. In the Brāhmanas and Sūtras the D. s. f. ending ai is used instead of the Ab.G. ending as both in this declension and elsewhere (98.3 a); e. g. jīrnāyai tvacah of dead skin.
- 2. Radical ā stems, m. and f., 16 are common in the RV., being formed from about thirty roots. Most of them appear only as the final member of compounds, but four are used as monosyllables in the m.: já child, trá protector, dá giver, sthå standing; and seven in the f.: kṣā abode, khā well, gná divine woman, já child, jyá bowstring, má measure, yra troop.17 The forms occurring in the oblique cases are so

8 That the ending was originally -ns is shown by the Sandhi (40, 2):

cp. Gothic -ans, Gk. inser. -ovs.

10 The n seems to have been due to the influence of the n stems.

11 The u of su is almost invariably to be read with hiatus, even before u.

12 This form is rare in the RV., being probably due to the influence of the many masculines.

13 The du. in ā is more than seven times as common as that in au in the RV.

14 The form in ā is commoner in the RV, than that in āni in the proportion of three to two. In the AV. the proportion is reversed.

15 This form is due to the influence of the an stems, which form

their n. pl. in both ā and āni, e.g. nāmā and nāmāni.

16 There are no distinctively n. forms, as the radical vowel in that gender is always shortened to a, and the stem is then inflected according to the derivative declension.

17 These stems become less common in the later Samhitās, where they often shorten the final vowel to a, and are then inflected like

derivative a stems.

<sup>6</sup> The form amba, occurring thrice in the RV., may have a V. meaning, 0 mother! The VS. and TS. have the V. ambe as from a stem ámbā mother.

<sup>7</sup> This form seems to consist of a double ending: as-as. The form in as is about twice in the RV. and twenty-four times in the AV. as frequent as that in asas.

<sup>&</sup>lt;sup>9</sup> This ending is preserved in such Greek datives as ἴπποις. It is slightly commoner in the RV. than priyébhis, but in the AV. it is five times as common. It is almost always used in the Brāhmanas.

rare that some endings, such as those of the L. s., the G.L. du., and the G. pl. are not represented at all. The m. always takes s in the N. s., but the f. often drops it, doubtless owing to the influence of the derivative ā stems. The radical vowel is dropped before the endings e<sup>1</sup> and as of the D. and G. s. The forms actually occurring, if made from jā child m. f., would be:

Sing. N. já-s, f. also já. A. jám. I. já. D. j-é. G. j-ás. V. já-s.

Dual. N.A.V. já and jáu. I. já-bhyām.2

Plur. N. jás. A. jás. I. já-bhis. D. já-bhyas. Ab. já-bhyas. L. já-su.

a. Five anomalously formed m. derivative stems in ā follow the analogy of the radical ā stems.

The strong stem of pathi m. path is in the RV. panthā only: Sing. N. panthā-s. A. panthā-m. Pl. N. panthās. The AV. has besides the stem panthān: Sing. N. panthā. A. panthānam. Pl. N. panthān-as.

From the adverb tatha thus is formed the sing. N. a-tatha-s not saying 'yes'.

uśánā m., a seer, has a N. like a f.: uśánā. A. uśánā-m. D. uśán-e. mánthā churning stick and mahấ great form the A. mánthā-m and mahấ-m.

3. Radical a stems, m. n., numbering about twenty, consist almost entirely of stems in radical ā that has been shortened to a. Excepting kha n. aperture they appear as final members of compounds only; e. g. prathama-já firstborn. -ha slaying is a reduced form of han; e. g. śatru-há slaying enemics.

**98.** B. Stems in i and u (m.f.n.).

Both declensions embrace a large number of nouns of all genders. But the i declension contains comparatively few n. stems, and, excepting the N.A. s. and pl., n. forms are

<sup>&</sup>lt;sup>1</sup> Not, however, in most of the dative infinitives; e. g. parā-dái to give up, pra-khyái to see, prati-mái imitate (cp. 167).

<sup>&</sup>lt;sup>2</sup> Contrary to the rule generally applicable to monosyllabic stems, the accent remains on the radical syllable throughout.

rare in it, not occurring at all in several cases. In the u declension the masculines greatly preponderate, being about four times as numerous as the f. and n. stems taken together, while the neuters here greatly outnumber the feminines. The inflexion, which is closely parallel in both groups, is practically the same in all genders except that the N.A. s. and pl. n. differ from the m. and f., and the A. pl. m. and f. differ from each other. The final vowel of the stem shows Guna in three of the weak cases of the s. (D.Ab.G.), as well as in the V. s. and the N. pl. m. f., while it is abnormally strengthened in the L. s. The normal ending as of the Ab.G. s. is reduced to s, while that of the L. s. is always dropped in the i declension and usually in the u declension. The inflexion of the n stems has influenced the i declension in the I. s. only, but the u declension in the G.Ab. and L. also. Oxytone stems, when i and u are changed to y and v, throw the accent on a following vowel, not as Svarita, but as Udātta, and even on the nam of the G. pl., though the stem vowel in that case does not lose its syllabic value.

The adjectives suc-i bright and madh-u sweet may be used to illustrate the forms actually occurring:

### SINGULAR.

m.	f.	n.	m.	f.	n.
N. śúci-s	śúci-s	śúci	mádhu-s	mádhu-s mádhu-m	
	śúci-m	śúci	mádhu-m (mádhy-ā ³	mádhv-ā	шаши
I. súcy-ā 1 súci-n-ā	súcī	śúci-n-ā	mádhu-n-ā		mádhu-n-i
•	śúci				

<sup>&</sup>lt;sup>1</sup> Five stems in the RV. form their I. like śúcyā, but twenty-five (under the influence of the n declension) like śúcinā.

<sup>&</sup>lt;sup>2</sup> This is the normal formation, but the contracted form in ī is more than twice as common in the RV. The latter is in the RV. further shortened to i in about a dozen words.

<sup>&</sup>lt;sup>3</sup> The normally formed I. in ā is made in the m. by only four stems, but that with nā by thirty in the RV.; in the n. the nā form is used almost exclusively.

mádhy-os mádhy-os mádhu-n-os 15

		m.	f.	n.	m.	f.	n.
D.	śú	cay-e	śúcay-e 4	śúcaye	mádhav-e <sup>7</sup>	mádhav-e	
b.	śú	ice-s¹	śúce-s	[śúce-s]	mádho-s		(mádhu-n-e (mádho-s <sup>11</sup> (mádhu-n-as
G.	śú	.ce-s	śúce-s 5	śúce-s	mádho-s 8	mádho-s	mádho-s <sup>12</sup> mádhu-n-as
	( 2 - 5		4-5	1.5 -=	mádhv-as		
L	su	icā icau ²	śúcā <sup>6</sup> śúcau	śúcā śúcau	mádhav-i 9 mádhau	mádhau -	mádhav-i <sup>13</sup> mádhau
	(Bu	leau	sucau	sucau	(шаапаи	шациац -	madhau mádh <b>u-n-</b> i
V.	śú	.ce	śúce	[śúci]	mádho	mádho	mádhu
				T	UAL.		
				D	UAL.		
ſ.A	.V	. śúcī³	śúcī	śúcī	mádhũ ³	mádhū	mádhv-ī 14
D.	Ab		śúci-bhyān	1			

1 arí m.f. devout and ávi m. sheep have ary-ás and ávy-as.

śúcy-os

1819

r.L.

u

ı-n-al

<sup>&</sup>lt;sup>2</sup> The form in au is more than twice as common as that in ā in m, and f.

<sup>3</sup> The derivative i, u and ī stems are the only ones that do not take ā or au in the dual.

<sup>&</sup>lt;sup>4</sup> ūtī with aid is often used as a D. The RV. has seven datives in ai, e.g. bhrty-ái for sustenance, following the analogy of the ī declension.

<sup>&</sup>lt;sup>5</sup> The RV. has six forms according to the i declension, e.g. yuvaty-as.

<sup>6</sup> The form védī on the altar, occurring twice, is the only L. from an i stem with the normal ending i (= védi-i).

<sup>&</sup>lt;sup>7</sup> This type occurs from over sixty stems, the normal formation (mádhv-e) from only three stems in the RV.

<sup>8</sup> The normally formed type madhv-as is followed by six stems, the prevailing type mádho-s by over seventy in the RV.

<sup>9</sup> Seven stems follow this type, while nineteen follow mádhan in the RV.

<sup>10</sup> From one stem also mádhv-e.

<sup>11</sup> Once also mádhy-as.

<sup>12</sup> Also mádhv-as, vásv-as.

<sup>13</sup> Only in the form sanav-i.

<sup>14</sup> The only example in RV. is nrv-1 the two earths. The VS. has jánu-n-ī two knees.

<sup>&</sup>lt;sup>15</sup> The only example is janu-n-os (AV.).

#### PLURAL.

m.	f.	n.	m.	f.	n.
N.V. śúcay-as	súcay-as	śúcī 4	mádhav-as <sup>5</sup>	mádhav-as 6	mádhű 7
A. śúcī-n²	śńci-s	súci súci-n-i	mádhū-n²	mádhū-s	mádhu mádh <b>ū-</b> 1
T. Suci-II	śúci-bhis			ádhu-bhis	
D.Ab.	śúci-bhyas	3	m	aádhu-bhyas	
G.	śúcī-n-ām			ádhū-n-ām	
L.	śúci-șu		m	aádhu-șu	

a. Twenty-seven i stems in the RV. show forms according to the derivative i declension in the D.Ab.G.L. s.f.: e.g. bhṛti f. sustenance: D. bhṛty-ái; bhūmi f. earth: Ab.G. bhūmy-ās, L. bhūmy-ām. Such forms in ai, ās, ām are much commoner in the AV. In B. ai is regularly used instead of ās (cp. 97 a a). Besides the numerous I. s. forms in nā the RV. has half a dozen i stems showing the influence of the n declension in the incipient use of the endings nī in the N.A.V. du. n. and ni in the N.A. pl. n.

In the u declension the RV. has only three forms following the analogy of the derivative i declension: iṣu f. arrow: D. iṣv-ai, G. iṣv-ās, su-vāstv-ās of the (river) Suvāstu (all in late passages).8 There are

<sup>&</sup>lt;sup>1</sup> The only stem not taking Guṇa is arí devout which has the N. pl. ary-ás m. f.

<sup>&</sup>lt;sup>2</sup> The original ending ns is in both sucin and madhun preserved in the Sandhi forms of ms or mr (39, 40).

<sup>&</sup>lt;sup>3</sup> About ten stems in i in the RV. have N. pl. forms according to the derivative ī declension; e.g. avánīs streams beside avánayas.

<sup>&</sup>lt;sup>4</sup> The normal type śúcī (= śúci-i) is of about the same frequency as its shortened form śúci, both together occurring about fifty times in the RV. The secondary type śúcīni occurs about fourteen times.

<sup>&</sup>lt;sup>5</sup> There is only one example of the N. pl. m. without Guna: mádhv-as itself occurring four times.

<sup>&</sup>lt;sup>6</sup> There are two examples of the N, pl. f, without Guna: mádhv-as and śatá-kratv-as having a hundred powers.

<sup>&</sup>lt;sup>7</sup> The type without ending is made from twelve stems, the form with shortened vowel being nearly twice as common as that with  $\bar{\mathbf{u}}$ . The secondary type mádhūni is more frequent than mádh $\check{\mathbf{u}}$ .

<sup>&</sup>lt;sup>8</sup> In B. the D. s. f. ending ai is here regularly used instead of the Ab.G. ās.

also some forms following the analogy of the ū declension: A. á-bhīrvam from á-bhīru fearless and N. du. and pl. in yuv-ā and yuv-as from several stems derived with the suffix yu. Besides the numerous I. singulars m. and n., there are many alternative n. forms, in the remaining cases of the s. and N. A. pl., following the n declension: D. mádhu-ne, kasípu-ne; Ab. mádhu-nas, sắnu-nas; G. cắru-ṇas, dắru-ṇas, drú-ṇas, mádhu-nas, vásu-nas; L. ấyu-ni, sắnu-ni; dắru-ṇi; N.A. pl. dắrū-ṇi, &c.

- b. There is no example of a V. s. n. from an i stem, and the only one from an u stem is guggulu (AV.). This seems to indicate that the V. s. in these stems was identical with the N.
- c. Adjectives in u often use this stem for the f. also; e.g. cấru dear; otherwise they form the f. in ũ, as tanú m., tanú f. thin (Lat. tenu-is); or in ĩ, as urú m., urv-ấ f. wide.
- d. There are about a dozen stems in which final i seems to be radical in a secondary sense as representing a reduced form of roots ending in a. They are mostly m. compounds formed with -dhi; e.g. ni-dhí treasury. There are also about eight stems formed from roots in u, all of which except dyú day are final members of compounds; e.g. raghudrú running swiftly; besides some twelve stems in which u is radical in a secondary sense, as representing the shortened form of the vowel of three roots in ū; e.g. su-pú clarifying well (from pū purify), pari-bhú surrounding (from bhū be).

The inflexion of these radical i and u stems is exactly the same as that of the derivative i and u stems given above.

## Irregularities.

99. 1. páti (Gk. πόσι-ς) m. husband is irregular in the D.G.L. s.: páty-e, páty-ur,¹ páty-au; while the I. in this sense has the normal form páty-ā. When it means lord, either as a simple word or as final member of a compound, it is regular: D. pátay-e, bṛhas-pátay-e, G. páte-s, prajāpate-s, L. gó-patau; while the I. in this sense is formed with nā: páti-nā, bṛhas-pátinā. The f. is pátnī (Gk. πότνια) wife and lady.

<sup>&</sup>lt;sup>1</sup> The anomalous ending appears to be due to the influence of the Ab.G. in the names of relationship (101) in r like pitúr, G. of pitf father.

- a. The f. jáni wife takes the anomalous ending ur in the G.: jány-ur.\footnote{\text{1}} It has the further anomaly of forming its N. jánī like the derivative \tilde{\text{declension}}.
- 2. sákh-i m. friend, besides having irregularities like páti in the weak cases of the s., has a strong stem formed with Vrddhi: N. sákhā, A. sákhāy-am, I. sákhy-ā, D. sákhy-e, Ab.G. sákhy-ur, V. sákhe. Du. sákhāy-ā and sákhāy-au; Pl. N. sákhāy-as, A. sákhī-n, I. sákhi-bhis, D. sákhi-bhyas, G. sákhī-n-ām.
- a. In the RV. sákhi occurs as the final member of eight compounds in which it is inflected in the same way and is also used as a f.; e.g. marút-sakhā N. m. f. having the Maruts as friends.
- 3. arí devout is irregular in forming several cases like the radical ī stems (except in accentuation): sing. A. ary-ám (beside arí-m) m., G. ary-ás m.; pl. N. ary-ás m. f., A. ary-ás m. f.
- a. The VS. has also the N. s. arf-s, beside the regular arf-s of the RV. ávi sheep (Lat. ovi-s) also takes the normal ending as in the G. s.: ávy-as. ví m. bird has in the RV. the N. s. vé-s beside ví-s.
- 4. The neuters ákṣi eye, ásthi bone, dádhi curds, sákthi thigh, form their weakest cases from stems in án; e.g. I. dadhn-á, sakthn-á; G. akṣṇ-ás, asthn-ás, dadhn-ás. Du.N. ákṣi-ṇī (AV.), I. sákthi-bhyām, G. akṣṇ-ós, but sákthy-os (VS.). In the pl. the an stems are used in the N.A. also: akṣáṇ-i (beside ákṣī-ṇi, AV.), asthán-i (beside ásthī-ni, AV.), sakthán-i; I. akṣá-bhis, asthá-bhis; D. asthá-bhyas.
- 5. dyú m. f. sky (originally diu, weak grade of dyo, 102, 3) retains this stem before consonant terminations (taking Vrddhi in the N.V. s.), but changes it to div before vowels:

<sup>&</sup>lt;sup>1</sup> Influenced, like pátyur, by the names of relationship in r (101).

<sup>&</sup>lt;sup>2</sup> Formed regularly like śúce from śúci.

Sing. N. dyáu-s  $(Z\epsilon \hat{vs} = \Delta j\epsilon \hat{vs})$ . A. dív-am.<sup>1</sup> I. div-á. D. div-é. Ab.G. div-ás  $(\Delta \iota f \hat{ss})$ . L. div-í  $(\Delta \iota f \hat{\iota})$ . V. dyàu-s<sup>2</sup>  $(Z\epsilon \hat{vs})$ .

Pl.N. dív-as. 1 A. m. dyún, 3 f. dív-as. I. dyú-bhis. 3

100. C. Stems in  $\bar{\imath}$  and  $\bar{u}$  are mostly f. when substantives, but a great many as final members of compounds are adjectives used in the m. as well as f.

I. The  $\bar{\imath}$  stems are very differently inflected according as they are radical (a) or derivative (b). The analogy of the primary radical group (1) is closely followed both in inflexion and accentuation by a secondary group (2) of about eighty polysyllabic stems which, though formed with derivative  $\bar{\imath}$ , are for the sake of clearness best treated as a division of the radical group.

a. The normal endings as they appear in the inflexion of consonant stems are taken throughout this declension. The G. pl., however, preserves the normal ending ām in one single form only (dhiy-ām), nām being otherwise always added. The N. s. always adds s. Accentuation on the final syllable of the stem is characteristic of this declension, and, except in monosyllabic stems, the acute remains on that syllable throughout. Before vowel endings the ī is split to iy in monosyllabic nouns, even when they are final members of compounds, as A. dhíy-am, pl. N. nānā-dhiy-as having diverse intentions; but in roots as final members of

<sup>&</sup>lt;sup>1</sup> The stem dív, the Samprasāraṇa form of dyáv, has made its way into the strong cases, A. s. and N. pl., owing to the very frequent weak eases div-ás, &c., which taken together occur more than 350 times in the RV.

<sup>&</sup>lt;sup>2</sup> i.e. díau-s to be pronounced as a disyllable. The s of the N. is retained in this form.

<sup>&</sup>lt;sup>3</sup> These two forms, which occur only in the RV. or passages borrowed from it, always mean days.

<sup>4</sup> Except accented -dhf, as ā-dhíam (but su-dhf follows the general rule, as su-dhíy-as).

compounds only when two consonants precede, as yajña-príy-am sacrifice-loving, but yajña-nyàm (= yajña-níam) leading the sacrifice. Otherwise ī is always written as y, but is invariably to be pronounced as i, as nady-àm pronounced nadíam stream.

The monosyllabic stems belonging to the radical class are the feminines dhấ thought, bhấ fear, śrấ glory, and the m. vấ receiver (occurring only once in the N. s.). The compounds of the first three, being mostly Bahuvrīhis (189), and the compounds formed from the roots krī buy, nī lead, prī love, mī diminish, vī move, śī lie, śrī mix, being mostly accusative Tatpurusas (187), are both m. and f.

The secondary group consists of more than eighty polysyllabic stems accented on the final syllable and probably for this reason following the analogy of the radical compounds. Excepting about half a dozen they are substantives, nearly all f. The masculines are ahi serpent, rathi charioteer, and about eight compounds.

b. The declension in derivative  $\bar{\imath}$  embraces a large number of stems formed by means of the suffix  $\bar{\imath}$  (originally  $y\bar{a}$ ) largely to supply a f. to m. words, and not normally accenting the suffix.<sup>3</sup> It also includes a large number of miscellaneous f. stems of an independent character having no corresponding m., as śác- $\bar{\imath}$  might. It includes seven m. stems, five of

<sup>&</sup>lt;sup>1</sup> In the secondary radical group (a 2, p. 87) the ī is split only in samudri and partly in cakri.

<sup>&</sup>lt;sup>2</sup> The resolved forms given below are spelt with i (not iy as they may have been pronounced) so as to avoid confusion with the written forms of the Samhitā text that are spelt with iy. Again the resolved vowel is given as  $\tilde{i}$  (not  $\tilde{i}$ ) because long vowels are regularly shortened in pronunciation before vowels (p. 22, notes 1 and 5).

<sup>&</sup>lt;sup>3</sup> The exceptions are mostly stems in which the preceding syllable, having been reduced, throws the accent forward, e.g. urú, f. urv-1, wide; or in which, as proper names, the accent has shifted to indicate a change of meaning, e.g. asikní a river, but ásikní black.

which are proper names: Tiraści, Námī, Pṛthī, Mắtalī, Sóbharī, besides rắstrī ruler, sirī weaver.

The inflexion of these stems 1 differs from that of the radical  $\bar{i}$  stems in three respects:—(1) no s is added in the N. s. m. or f.; (2) the endings diverge considerably from the normal ones, the s. A. taking m, the D. ai, the Ab.G.  $\bar{a}$ s, the L.  $\bar{a}$ m, the pl. N.V.A. s; (3) stems accented on the final vowel shift the acute to the ending in the weak cases of the s., in the G.L. du., and in the G. pl.

### a. Radical Stems.

### b. Derivative Stems.

1. dhí f. thought. 2. rathí m. f. charioteer.

devi f. goddess.

#### SINGULAR.

N. dhí-s	rathí-s	deví
A. dhíy-am	rathí-am	devi-m
I. dhiy-ā	rathí-ā	devy-á
D. dhiy-é	rathí-e	devy-ái
G. dhiy-ás	rathí-as	Ab.G. devy-ás
		L. devy-ám
V.	ráthi	V. dévi

## DUAL.

N.A. dhíy-ā, -au	rathí-ā	N.A. d	eví
,		V. d	
I. dhī-bhyām	rathī́-bhyām		eví-bhyām
G.L. dhiy-ós	rathí-os	d	.evy-ós

<sup>&</sup>lt;sup>1</sup> In the later language the derivative group (b) absorbs the secondary radical group (a 2), while borrowing from the latter the N.A.V. du. and the N.V. pl. forms.

### PLURAL.

N.	dhíy-as		rathí-as		devi-s
Α.	dhiy-as		rathí-as		devi-s
I.	dhī-bhís		rathi-bhis		devi-bhis
		D.	rathi-bhyas		deví-bhyas
G.	dhī-n-ấm¹	G.	rathi-n-ām		devi-n-ām
	dhī-șú	L.	rathi-șu		devi-șu
	•			V.	dévī-s

a. Other words belonging to the secondary radical class (a 2) are: kumārí girl (A. kumāríam), tandrí weariness (N. tandrís), dūtí messenger (N. dūtís), nadí stream (A. nadíam), lakṣmí mark (N. lakṣmís, A. laksmíam), simhí lioness (N. siṃhís, A. siṃhíam).

β. strí woman, originally a disyllable, is inflected as a radical monosyllable stem in the sing. A. and pl. N.A.I.: stríy-am; stríy-as, strì-bhís (accent); but retains traces of its derivative origin in the s. N. strí (no s), D. striy-ái² (AV.), G. striy-ás, L. striy-ám (AV.).

II. The ū declension, which comprises both radical and derivative stems, is much more homogeneous than the ī declension. The inflexion of these two classes corresponds exactly to that of the two divisions of the radical ī declension. Practically all the stems in this declension are oxytones (including both the compound radical and the derivative stems).

a. In the radical class there are seven monosyllabic stems, five of which are f.: dú gift, bhú earth, brú brow, syú thread, srú stream; one m. and f.: sú begetter and mother; one m.: jú speeding, steed. There are further two reduplicated f. substantives and one adjective: juhú tongue, juhú sacrificial spoon; jógū singing aloud. Finally, there are about sixty compounds, almost exclusively formed from about eleven roots, e. g. pari-bhú surrounding.

<sup>2</sup> In B. this form is used for the G.; e.g. striyai payah woman's milk.

<sup>1</sup> dhī-n-ám occurs seven times in the RV., dhiy-ám only once, the latter being the only example of the normal ending.

b. The derivative class comprises two divisions: the one consists of about eighteen oxytone f. substantives, several of which correspond to m. or n. stems in u accented on the first syllable, e.g. a-grū (m. á-gru) maid; the other and more numerous division consists of oxytone f. adjectives corresponding to m. oxytones, e.g. babhrū (m. babhru) brown.

a. The normal endings as they appear in the inflexion of consonant stems are taken throughout this declension (radical and derivative).1 The G. pl., however, takes the normal am in uncompounded radical stems only,2 but nam in all others. The N. s. always adds s. Before vowel endings the ū is split into uv in monosyllabic nouns and generally in compounds with roots as final member (even when preceded by a single consonant). In the minority of such compounds (some nine in the RV.) and in all derivative stems,3 it is written as v, but pronounced as u.4 Thus A. bhúv-am, ā-bhúv-am present; but vi-bbú-am eminent, tanú-am.

The forms occurring if made from bhū earth and tanū body would be the following:

## SINGULAR.

	RADICAL.	DERIVATIVE.
N.	bhū́-s	· tanū́-s
A.	bhúv-am	tanú-am
I.	bhu <b>v-</b> ā́	tanú-ā
		D. tanú-e
Ab.G.	bhuv-ás	Ab.G. tanú-as
L.	bhuv-í	, (tanú-i
		$ ext{L.}ig\{egin{matrix}  an lpha-i \  an lpha \end{matrix}$
		V. tánu

<sup>&</sup>lt;sup>1</sup> The derivative stems show an incipient tendency to be influenced by the inflexion of the derivative i declension. The RV, has only one such form: śvaśruźm; the AV, has at least ten such; the VS, has A. pumścalū-m courtesan, D. tanv-ái, G. tanv-ás. In B. the D. s. f. ending ai is used for as; e.g. dhenvai rétah the seed of the cow.

<sup>&</sup>lt;sup>2</sup> Judging by the only two forms that occur, bhuvam and jóguvam.

<sup>3</sup> It is, however, split in the derivative stems a-gru, kadru Soma vessel, in adjectives when ū is preceded by y, and in bibhatsū loathing.

<sup>4</sup> Hence in such forms it is given below as u (short because a vowel is shortened before another in pronunciation; cp. p. 22, note 1).

### DUAL.

N.A.	bhúv-ā	N.A.	tanú-ā
I.	bhū-bhyam	D.	tanū-bhyām
L.	bhuv-ós	L.	tanú-os

#### PLURAL.

N. bhúv-as	N. tanú-as
A. bhúv-as	A. tanú-as
	I. tanú-bhis
G. bhuv-ám	D. tanū-bhya
	G tanú-n-ām

101. D. Stems in r (m. and f.), which in origin are consonant stems in derivative ar or tar, closely resemble an stems (90) in their declension. Derivative stems in r consist of two groups, the one formed with the original suffix ar, the other with tar. The former is a small group of only eight stems, the latter a very large one of more than 150. Both groups agree in distinguishing strong and weak cases. The strong stem ends in ar or ar, which in the weak forms is reduced to r before vowels and r before consonants. Both groups further agree in dropping the final of the stem in the N. s. m. f., which case always ends in ā. They resemble the vowel declension in adding the ending n in the A. pl. m. and s in the A. pl. f., and in inserting n before the ām of the G. pl.2 They have the peculiar ending ur in the G. s.3

1. The stems in ar are: m. dev-f husband's brother, nf man; f. us-f dawn, nánāndr husband's sister, svásr sister; n. áh-ar day, údh-ar udder, vádh-ar weapon, which

<sup>&</sup>lt;sup>1</sup> Except usr-ás.

<sup>&</sup>lt;sup>2</sup> Except svásr-ām and nár-ām.

Except nár-as and usr-ás.

<sup>4</sup> This word is probably derived with the suffix ar.

<sup>&</sup>lt;sup>5</sup> In this word the r is probably radical: svá-sar.

occur in the N.A. s. only. The forms that occur of the first five stems are:

- a. Sing. A. devár-am. Pl. N. devár-as. L. devŕ-su.
- b. Sing. A. nár-am  $(\mathring{a}-v\acute{e}\rho-\alpha)$ . D. nár-e. G. nár-as. L. nár-i (Ep. Gk.  $\mathring{a}-v\acute{e}\rho-\iota$ ). Du. N.A. nár-ā. V. nár-ā and nár-au. Pl. N.V. nár-as (Ep. Gk.  $\mathring{a}-v\acute{e}\rho-\epsilon\varsigma$ ). A. nṛ-n. I. nṛ-bhis. D.A. nṛ-bhyas. G. nar-ām and nṛ-ṇ-ām.² L. nṛ-ṣu.
- c. Sing. G. usr-ás. L. usr-í and usr-ám.<sup>3</sup> V. úṣar. Pl. A. usr-ás.
  - d. Sing. G. nánāndur. L. nánāndari.
- e. Sing. N. svásā. A. svásār-am. I. svásr-ā. D. svásr-e. Ab.G. svás-ur. Du. svásār-ā, -au. L. svásr-os. Pl. N. svásār-as. A. svásṛ-s. I. svásṛ-bhis. G. svásr-ām 4 and svásṛ-ṇ-ām.
- 2. This group includes two subdivisions, the one forming its strong stem in tar, the other in tār (Gk.  $-\tau\eta\rho$ ,  $-\tau\omega\rho$ , Lat. -tor). The former consists of a small class of five names of relationship: three m., pi-tár father, bhrá-tar brother, náp-tar grandson, and two f., duh-i-tár daughter and mā-tár mother, together with the m. and f. compounds formed from them. The second division consists of more than 150 stems (including compounds) which are either agent nouns accented chiefly on the suffix, or participles accented chiefly on the root. These stems are never f., and only four are n.

In the tr declension three stems are to be distinguished: the strong, tar or tar; the middle, tr; and the weakest, tr. The names of relationship take the Guna form, 5 agent nouns the Vyddhi form of the

¹ áh-ar and údh-ar form their other cases from the an stems áh-an and údh-an. Cp. 91. 6.
² Often to be pronounced nṛṇām.

<sup>&</sup>lt;sup>3</sup> Following the analogy of the derivative i declension.

<sup>4</sup> svásr-ām and nar-ām are the only two forms of the r declension in which ām is added direct to the stem.

<sup>&</sup>lt;sup>5</sup> The strong stem náp-tar does not occur in the RV., nápāt taking its place.

strong stem. The inflexion of the m. and f. differs in the A. pl. only. The sing. G. is formed in ur, the L. in ari, the V. in ar; the pl. A. m. in tṛn, f. tṛs, G. in tṛṇām.

The inflexion of the three stems dā-tṛ m. giver ( $\delta\omega$ -τήρ, da-tor), pi-tṛ m. father ( $\pi\check{\alpha}$ -τήρ, pă-ter), mā-tṛ f. mother ( $\mu\acute{\eta}$ -τηρ, mā-ter) is as follows:

#### SINGULAR.

N. dātā	pitá	mātā
A. dātār-am	pitár-am	mātár-am
I. dātr-ā	pitr-ā	mātr-ā
D. dātr-é	přtr-é	mätr-é
Ab.G. dātúr L. dātár-i	pitúr	mātúr mātár-i
	pitár-i $(\pi \alpha \tau \epsilon \rho - \iota)$	
V. dátar $(\delta \hat{\omega} \tau \epsilon \rho)$	pitar (Ju-piter)	$m  atar (\mu \hat{\eta}  au \epsilon \rho)$
	D	
	DUAL.	
N.A. dātār-ā, -au	pitár-ā, -au	ma Strong Strong
N.A. datar-a, -au	pitar-a, -au	mātár-ā, -au
I.D. dātṛ-bhyām	pitŕ-bhyām	mātṛ-bhyām
G.L. dātr-ós	pitr-ós	mātr-ós
(1.11. Call-05	Prot-Op	matt-08
	PLURAL.	
	PLURAL.	
N. dātár-as	Plural.	mātár-as
	pitár-as	
N. dātār-as A. dātrn		mātár-as mātŕ-s
A. dātrn	pitár-as pitŕn	mātr-s
A. dātṛ́n I. dātṛ́-bhis	pitár-as pitŕn pitŕ-bhis	mātṛ́-s mātṛ́-bhis
A. dātrn	pitár-as pitŕn	mātr-s
A. dātṛ́n  I. dātṛ́-bhis  D.Ab. dātṛ́-bhyas	pitár-as pitŕn pitŕ-bhis pitŕ-bhyas	mātṛ́-s  mātṛ́-bhis mātṛ́-bhyas
A. dātṛ́n I. dātṛ́-bhis	pitár-as pitŕn pitŕ-bhis	mātṛ́-s mātṛ́-bhis
A. dātṛ́n  I. dātṛ́-bhis  D.Ab. dātṛ́-bhyas	pitár-as pitŕn pitŕ-bhis pitŕ-bhyas	mātṛ́-s  mātṛ́-bhis mātṛ́-bhyas
A. dātṛ́n  I. dātṛ́-bhis D.Ab. dātṛ́-bhyas  G. dātṝ-ṇ-ấm	pitár-as  pitŕn  pitŕ-bhis  pitŕ-bhyas  pitř-ņ-ám	mātṛ́-s  mātṛ́-bhis mātṛ́-bhyas  mātṝ-n-am

a. náp-tr in the RV. occurs in the weak stem only: Sing. I. náptr-ā, D. náptr-e, G. nápt-ur. Pl. I. náptr-bhis. It is supplemented in the strong forms by nápāt (Lat. nepōt-): Sing. N.V. nápāt. A. nápāt-am.—Du. N.A. nápāt-ā.—Pl. N.V. nápāt-as. In the TS. occurs náptār-am (like svásār-am among the r stems).

b. The only n. stems occurring are dhar-tf prop, dhmā-tf smithy, sthā-tf stationary, vi-dhar-tf meting out, and of these only about half a dozen forms occur. The only oblique cases met with are the G. sthātúr and the L. dhmātári. The N.A. s. owing to its rarity seems never to have acquired fixity in the Veda, but sthātár represents the normal form. In B. the N.A. form in r begins to be used in an adjectival sense: bhartf supporting, janayitf creative.

c. The f. of agent nouns in tr is formed with I from the weak stem

of the m., e.g. jánitr-i mother (inflected like devi).

102. E. Stems in ai, o, au. The only stems in diphthongs are: rái m. and (rarely) f. wealth, gó m. bull, f. cow, dyó m. f. sky, náu f. ship, gláu m. f. lump. They form a transition from the consonant to the vowel declension; for while they take the normal endings like the ordinary consonant declension, they add s in the N. s. m. f. and have a vowel before the endings with initial consonant. There are no neuter forms.

1. rái appears as rāy before vowels and rā before consonants. The forms occurring are: Sing. A. rá-m (Lat. re-m). I. rāy-á. D. rāy-é (Lat. rē-ī). Ab.G. rāy-ás.—Pl. N. ráy-as. A. rāy-ás. G. rāy-ám.

2. go has as its strong form gau which appears as gā in the A. s. and pl. The Ab.G. are irregular in adding s only instead of as.<sup>2</sup> The forms occurring are: Sing. N. gáu-s  $(\beta o \hat{v} - \varsigma)$ . A. gá-m  $(\beta \hat{\omega} - \nu)$ . I. gáv-ā. D. gáv-e. Ab.G. gó-s. L. gáv-i.—Du. gáv-ā, -au.—Pl. N. gáv-as. A. gá-s. I. gó-bhis. D. gó-bhyas. G. gáv-ām and gó-n-ām.<sup>3</sup> L. gó-ṣu. V. gáv-as.

<sup>&</sup>lt;sup>1</sup> Rarely rấy-as; ouce rấ-s (SV.).

<sup>&</sup>lt;sup>2</sup> As regards accentuation this word is not treated as a monosyllabic stem, never shifting the accent to the endings.

<sup>&</sup>lt;sup>3</sup> This form, which follows the vowel declension and is much less common than gáv-ām, occurs at the end of a Pāda only.

- 3. dyó m. f. sky (ep. 99. 5) is declined like gó. The forms occurring are: Sing. N. dyáu-s¹ ( $Z\epsilon \acute{v}$ s). A. dyám (Lat. diem). Ab.G. dyó-s. L. dyáv-i. V. dyáu-s and dyàu-s² ( $Z\epsilon \acute{v}$ ).—Du. N.A. dyáv-ā.—Pl. N.V. dyáv-as.
- 4. náu is inflected quite regularly as far as can be judged by the few forms occurring: Sing. N. náu-s  $(\nu\alpha\hat{v}-s)$ . N. náv-am  $(\nu\hat{\eta} + a)$ . I. nāv-á. G. nāv-ás  $(\nu\eta + b)$ . L. nāv-í  $(\nu\eta + b)$ . —Pl. N. náv-as  $(\nu\hat{\eta} + b)$ . A. náv-as  $(\nu\hat{\eta} + b)$ . I. náu-bhis  $(\nu\alpha\hat{v} + b)$ .
- 5. gláu occurs in two forms only: Sing. N. gláu-s and Pl. I. glau-bhís.<sup>3</sup>

### Degrees of Comparison.

- 103. 1. The secondary suffixes of the comparative tara (Gk. -τερο) and the superlative tama (Lat. -timo) are regularly added to nominal stems (both simple and compound), substantives as well as adjectives, generally to the weak or middle stem; e.g. priyá-tara dearer, tavás-tara stronger, vápuṣ-ṭara more wonderful, bhágavat-tara more bounteous; vṛtra-tára a worse Vṛtra; bhūri-dấvat-tara giving more abundantly; śaśvat-tamá most constant; ratna-dhá-tama best bestower of treasure; híraṇya-vāśī-mat-tama best wielder of the golden axe; rathí-tama best charioteer.
- a. The final n of the stem is retained before these suffixes; e.g. madín-tara more gladdening, vṛṣán-tama most manly. An n is sometimes even inserted; e.g. surabhí-n-tara more fragrant; rayín-tama very rich.

<sup>&</sup>lt;sup>1</sup> The same as the N. of dyu (99, 5).

<sup>&</sup>lt;sup>2</sup> That is, dian-s with the proper V. accent, but with anomalous retention of the N. s.

<sup>3</sup> The N. pl. glav-as also occurs in the AB.

<sup>4</sup> These secondary comparatives and superlatives are commoner than the primary in the proportion of three to two.

- b. In a few instances the strong stem of a present participle is used; e.g. vrádhan-tama being most mighty, sáhan-tama most victorious; and the weakest stem of a perfect participle: vidúṣ-ṭara wiser; miļhúṣ-ṭama most gracious.
- c. These secondary suffixes are occasionally found added to the primary comparatives and superlatives, e.g. śréstha-tama most beautiful.
- d. They also form a comparative and superlative from the preposition úd up: út-tara higher, ut-tamá¹ highest.
  - e. These suffixes 2 form their f. in ā; e.g. mātr-tamā most motherly.
- 2. The primary suffix of the comparative īyāṃs (Gk. ·ιων, Lat. ·ior) and that of the superlative iṣṭha (Gk. ·ιων) are added directly to the root, which is regularly accented and gunates i and ŭ, but leaves a unchanged apart from nasalization in a few instances. Final radical ā combines with the initial of the suffix to e, which is, however, usually to be read as two syllables. Examples are: téj-īyāṃs sharper, téj-iṣṭha very sharp (tij be sharp); jáv-īyāṃs quieker, jáv-iṣṭha quiekest (jū be swift); yáj-īyāṃs saerificing better, yáj-iṣṭha saerificing best; máṃh-iṣṭha most liberal (mah bestow abundantly); jyéṣṭha greatest and jyeṣṭhá eldest (jyā overcome).
- a. In many instances these superlatives attach themselves in meaning to derivative adjectives, being formed from the root which the latter contain; e.g. án-īyāms smaller, án-iṣṭha smallest beside án-u minute; dáv-īyāms farther beside dū-rá far; drāgh-īyāms longer, drāgh-iṣṭha longest beside dīrgh-á long; lágh-īyāms lighter beside lagh-ú light; vár-īyāms wider, vár-iṣṭha widest beside ur-ú wide; śáś-īyāms more frequent beside śás-vant constant; óṣ-iṣṭha very quick beside óṣ-am quickly; bárh-iṣṭha very lofty beside bṛh-ánt great; yáv-iṣṭha youngest beside yúv-an youth; vár-iṣṭha most excellent beside vár-a choice; sắdh-iṣṭha straightest beside sādh-ú straight.

With the accent of the ordinal suffix tamá.

<sup>&</sup>lt;sup>2</sup> When used as an ordinal suffix tama forms its f. in accented ī (ep. 107).

<sup>3</sup> Except jyesthá meaning eldest and kanisthá meaning youngest.

- β. In a few examples the suffix is added to the derivative form of the root which appears in the adjective; thus ắś-iṣṭha (ὤκ-ιστο-s) beside ắś-u (Ϣκ-ὐ-s) swift (from aś reach); tíkṣṇ-īyāṃs sharper beside tīkṣṇá sharp (from tij be sharp); náv-īyāṃs newer, náv-iṣṭha newest beside náva new; svắd-īyāṃs (ἡδίων, suūv-ior) sweeter, svắd-iṣṭha (ἥδ-ιστο-s) beside svād-ú (ἡδ-ύ-s, suāv-i-s) sweet (from svad be sweet).
- a. Beside the usual forms in īyāms there occur about half a dozen alternative comparatives made with the shorter form of the suffix, yāms: táv-yāms (táv-īyāms) stronger; náv-yāms (náv-īyām-s) newer; pán-yāms (pán-īyāms) more wonderful, bhū-yāms² (bháv-īyāms) becoming more, greater; rábh-yāms (rábh-īyāms) more violent; sáh-yāms (sáh-īyāms) stronger. Some half-dozen more have no alternative form beside them: jyā-yāms greater, older; pré-yāms dearer, pré-ṣṭha dearest (priyá dear); vás-yāms better, vás-iṣṭha best (vásu good); śré-yāms (κρείων) better, śré-ṣṭha best (śrī be bright), sán-yāms (Lat. sen-ior) older (sána old), sthé-yāms most steadfast (sthi-rá firm).
- b. Some comparatives and superlatives belong to their positives in sense only; e.g. kán-īyāṃs <sup>3</sup> lesser, younger, kán-iṣṭha smallest <sup>4</sup> and kan-iṣṭhá youngest (álpa small); néd-īyāṃs (Av. nazd-yah) nearer, néd-iṣṭha (Av. nazd-iṣṭa) nearest (antiká near), várṣ-īyāṃs higher, várṣ-iṣṭha <sup>5</sup> highest (vṛddhá grown up).

<sup>&</sup>lt;sup>1</sup> From the adj. pāpā bad, the radical element of which is uncertain, is formed direct the comparative pāp-īyāms in the TS.

<sup>&</sup>lt;sup>2</sup> Here the vowel remains unchanged. This is also the case in the corresponding superlative bhú-y-iṣṭha, which moreover adds the suffix with an intervening y.

<sup>3</sup> Cp. kan-yà girl (= kaníā), Gk. καινό-s (= κανίό-s).

<sup>&</sup>lt;sup>4</sup> Appears in this sense in the TS.

<sup>&</sup>lt;sup>5</sup> Cp. várs-man n., vars-mán m. height.

### NUMERALS.

#### 104.

#### Cardinals.

- 1. é-ka.
- 2. dvá (δύο, Lat. duo).
- 3. trí (τρί, Lat. tri).
- 4. catúr (Lat. quatuor).
- 5. páñca  $(\pi \epsilon \nu \tau \epsilon)$ .
- 6. ṣáṣ (ἔξ, Lat. sex).
- saptá (ἐπτά).
- 8. aṣṭá¹ (ὀκτώ, Lat. octō, Gothic ahtau).
- 9. náva (Lat. novem).
- 10. dáśa <sup>2</sup> (δέκα).
- 11. ékā-daśa.3
- 12. dvá-daśa 4 (δώ-δεκα).
- 13. trávo-daśa.5
- 14. cátur-daśa,6
- 15. páñca-daśa.
- 16. só-dasa.7
- 17. saptá-daśa.
- 18. aṣṭā-daśa.¹

- 19. náva-daśa.
- 20. viṃśatí <sup>8</sup> (Lat. viginti).
- 30. trim-sát.
- 40. catvārim-sát.9
- 50. pañcā-śát  $(\pi \epsilon \nu \tau \dot{\eta} \kappa o \nu \tau \alpha)$ .
- 60. sas-tí.10
- 70. sapta-tí.
- 80. aśī-tí.11
- 90. nava-tí.
- 100. śatám (έ-κατόν, Lat. centum).
- 1,000. sahásra n.
- 10,000. a-yúta n.
- 100,000. ni-yúta n. 1,000,000. pra-yúta n.
- 10.000,000. árbuda n.
- 100,000,000. nyàrbuda n.

<sup>1</sup> astá is an old dual form.

<sup>&</sup>lt;sup>2</sup> The cardinals between 10 and 20 are Dyandva compounds formed by prefixing the accented unit to dasa ten.

<sup>&</sup>lt;sup>3</sup> Here ékā stands for éka under the influence of dvá-daśa.

<sup>&</sup>lt;sup>4</sup> Here the N. du. is retained instead of the stem form dva.

<sup>&</sup>lt;sup>5</sup> tráyo, for tráyas (45. 2), is the N. pl. (105).

<sup>6</sup> catúr as first member of a compound is regularly accented catur-.

<sup>&</sup>lt;sup>7</sup> For sas-dasa through saz-dasa (cp. 69 c, note 3).

<sup>&</sup>lt;sup>8</sup> This and the remaining cardinals are substantives. Those from twenty to ninety are either old compounds (adj. and substantive: two decades, &c.) or derivatives formed with -ti.

<sup>9</sup> catvārim for catvāri, n. pl. (105), like vimsatí and trimsát.

<sup>10</sup> Sixty to ninety are abstract f. nouns derived from the simple cardinals (except asī-tí) meaning hexad of tens, &c.

<sup>11</sup> asī- is radically cognate to aṣ-ṭā.

- a. The numbers intermediate between the decades 20-100 are Dvandva compounds formed by prefixing the accented unit to the decade; e. g. aṣṭā-viṃśati 28; éka-triṃśat 31; tráyas-triṃśat 33; náva-catvāriṃśat 49; náva-ṣaṣṭi 69; návāśīti 89; páñca-navati 95, ṣáṇ-ṇavati 96, aṣṭā-navati 98; éka-śatam 101, cátuḥ-śatam 104, triṃśac-chatam 130.
- a. Intermediate numbers may also be expressed by adding together unit and decade with or without ca; e.g. náva ca navatím ca ninety and nine, navatím náva ninety-nine.
- β. In the TS, the number preceding a decade is also expressed by 6kān ná by one not = minus one; thus ékān ná viṃśatí twenty less one = 19; ékān ná catvāriṃśát 39; ékān ná ṣaṣṭí 59; ékān náśīti 79; ékān ná śatám 99.
- b. There are two ways of forming multiples. The larger number in the du. or pl. may be multiplied by the smaller used as an adjective; e. g. dvé šaté 200; saṣṭiṃ sahásrā 60,000; trini śatā tri sahásrāni triṃśac ca náva ca 3,339. Otherwise the multiplier prefixed to the larger number forms with it a possessive (adjective) compound accented on the last syllable; e. g. tráyastriṃśat tri-śatāḥ ṣaṭ-sahasrāḥ 6,333.
- a. Multiples of numbers below 100 are sometimes formed in these two ways; e.g. navatír náva nine nineties = 810; tri-saptá 21, tri-navá 27.

# Declension of Cardinals.

- 105. Only the first four cardinals, like other adjectives, distinguish the genders. éka one, while inflected chiefly in the s., forms a pl. also in the sense of some; dvá two is of course inflected in the dual only.
  - 1. éka is declined like the pronominal adjectives vísva

<sup>&</sup>lt;sup>1</sup> A N. f. du. form of éka in the sense of a certain appears in éke yuvatf(AV.) a certain pair of maidens.

and sárva (120 b). The forms occurring in the Samhitās are:

- m. s. N. ékas. A. ékam. I. ékena. G. ékasya. L. ékasmin. Pl. N. éke. D. ékebhyas.
- f. s. N. ékā. A. ékām. I. ékayā. G. ékasyās. Pl. N. ékās.
- n. s. N. ékam. Pl. N. ékā.
- 2. dvá two is declined quite regularly as a dual, like priyá (97 A. 1). The forms occurring are:
- m. N. dvá,<sup>2</sup> dváu. I. dvábhyām. G. dváyos. L. dváyos. f. N. dvé. I. dvábhyām.
- n. N. dvé. L. dváyos.
- 3. trí three is declined in the m. n. pl. quite regularly, like śúci (98 B). The f. stem is tisť, the inflexion of which differs in the N.A. from other r stems by adding the normal ending as to the unmodified stem. The forms occurring are:
- m. Pl. tráyas. A. trín. I. tribhís. D. tribhyás. G. trīņām. L. triṣú.
- f. N. tisrás. A. tisrás. I. tisŕbhis. D. tisŕbhyas. G. tisṝṇấm.<sup>5</sup>
- n. N.A. trí, tríni.
- 4. catúr four in the m. n. has the strong stem catvár (cp. Lat. quatuor). In the G. pl., though the stem ends in

<sup>&</sup>lt;sup>1</sup> The only form of the Ab. s. occurring, ékāt, follows the nominal declension; it is used in forming compound numerals, ékān ná trimsát 29, &c. (TS.); ékasmāt, used in the same way, occurs in a B. passage of the TS.

<sup>&</sup>lt;sup>2</sup> The dual form is retained in the numeral compound dvá-daśa 12. Otherwise dvi is used as the stem in compounds, as dvi-pád biped, and in derivation, as dví-dhā in two ways, &c.

<sup>&</sup>lt;sup>3</sup> Probably for tri-sṛ, formed like svá-sṛ (101, 1, note 5).

<sup>&</sup>lt;sup>4</sup> Except nar-ás (101. 1 c).

<sup>&</sup>lt;sup>5</sup> Once written tisrnám, though the r is actually long metrically.

- a consonant, n is inserted before the case-ending. The f. stem is cátasr, which is inflected exactly like tisr and shifts its accent like páñca. The forms occurring are:
- m. N. catvár-as. A. catúr-as. I. catúr-bhis. D. catúr-bhyas. G. catur-nám.<sup>2</sup>
- f. N. A. cátasr-as. I. catasŕ-bhis. D. catasŕ-bhyas. G. catasṛ-ām.
- n. N.A. catvár-i.
- 106. The cardinals from *five* to *nineteen*, though used adjectivally, do not distinguish gender and take no ending in the N.A.<sup>3</sup> They also have in common the peculiarity of accenting a before the consonant terminations <sup>4</sup> and the final syllable in the G.
- a. The forms of sás six occurring in the Samhitās are:
  N.A. sát (27). I. sad-bhís. D. sad-bhyás. L. sat-sú.
- b. The forms of aṣṭā eight indicate that it was an old dual. The forms that occur are:
- N.A. aṣṭā, aṣṭau. I. aṣṭa-bhís. D. aṣṭa-bhyás. L. aṣṭa-sú.
- c. páñca five as well as saptá seven and the cardinals from nine to nineteen are declined like neuters in an (90. 2) except in the G., which follows priyá (97). The forms occurring are:
- N.A. páñca. I. pañcá-bhis. D. pañcá-bhyas. G. pañcānám. L. pañcá-su.

¹ Like ṣaṇ-ṇām, the G. of ṣaṣ, which, however, does not seem to occur in any of the Samhitas.

<sup>&</sup>lt;sup>2</sup> With accent on the final syllable like the G. of pañca, &c.

Except aṣṭá and aṣṭáu which are N. A. dual forms.

<sup>&</sup>lt;sup>4</sup> Except astá, which accents the terminations.

<sup>&</sup>lt;sup>5</sup> Meaning probably the two tetrads (perhaps with reference to the fingers of the two hands).

<sup>&</sup>lt;sup>6</sup> astā is the stem used as the first member of compounds in the RV., but asta begins to be used in the AV.

- N.A. saptá. I. saptá-bhis. D.Ab. saptá-bhyas. G. saptānām.
- N.A. náva. I. navá-bhis. D. navá-bhyas. G. navānám.
  N.A. dáśa. I. daśá-bhis. D. daśá-bhyas. G. daśānám.
  L. daśá-su.
- N.A. ékādaśa. D. ekādaśá-bhyas. N. dvádaśa. D. dvādaśá-bhyas. N. tráyodaśa. I. trayodaśá-bhis. D. trayodaśá-bhyas. N. páñcadaśa. D. pañcadaśá-bhyas. N. sódaśa. D. sodaśá-bhyas. N. saptádaśa. D. saptadaśá-bhyas. N. aṣṭādaśa-bhyas. N. návadaśa. I. navadaśá-bhis. D. ékān ná viṃśatyái (TS.).

d. The cardinals for the decades from twenty to ninety with their compounds are f. substantives, nearly always inflected in the sing. and according to the declension of the stem final; e.g. N. vimśatí-s. A. vimśatí-m. I. vimśaty-ā. N. trimśát. A. trimśát-am. I. trimśát-ā. I. trimśát-i. If the sense requires it these numerals may be used in the pl.; e.g. náva navatís nine nineties; navānám navatīnám of nine nineties.

śatá hundred and sahásra thousand are neuters, which may be declined in all numbers; e.g. dvé śaté two hundred; saptá śatáni seven hundred; trí sahásrāṇi three thousand.

a. In the group five to nineteen the bare stem may be used in the oblique cases agreeing with substantives; e.g. saptá hótṛbhiḥ with seven priests (cp. 194 B a).

# Ordinals.

107. The ordinals, being all adjectives ending in a, are declined in the m. and n. like priya. The f. is formed with  $\bar{i}$  (declined like devi) except in the first four, which take  $\bar{a}$ .

The ordinals from *first* to *tenth* are formed with various suffixes, viz. (t)iya, tha, thama, ma. The formation

of the first four is somewhat irregular. The stems of the ordinals from eleventh to nineteenth differ from those of the corresponding cardinals only in being accented on the final syllable; their inflexion differs from that of the latter in following priyá. Thus ekādaśá eleventh forms the cases: m. s. A. ekādaśá-m. Pl. N. ekādaśásas. A. ekādaśán. I. ekādaśáis.

The ordinals from twentieth to ninetieth (including their compounds), which also end in accented á, seem to be abbreviated forms of the corresponding cardinals; e.g. catvāriṃśá fortieth.

The ordinals for hundredth and thousandth are formed with the superlative suffix tama accented on the final syllable: śata-tamá, sahasra-tamá.

1st pra-thamá,³ f. ā.⁴
2nd dvi-t-íya,⁵ f. ā.
3rd tṛt-íya,⁶ f. ā (Lat. tert-iu-s).

tur-íya,ⁿ f. ā (for catur-íya through k-tur-íya).
catur-thá, f. í (τέταρ-το-s, Lat. quartu-s).

5th pañca-má, f. í.
6th ṣaṣ-ṭhá (Lat. sex-tu-s).
7th {saptá-tha.
 sapta-má (Lat. septi mu-s).
8th aṣṭa-má.
9th paya-má.

10th daśa-má (Lat. decimu-s).

<sup>&</sup>lt;sup>1</sup> Only about three examples of this formation have been noted in the Samhitas, and four in the Brāhmaṇas.

<sup>&</sup>lt;sup>2</sup> Sahasra-tamá has been noted in B. only.

<sup>8</sup> Probably for pra-tamá foremost, the th being due to the influence of catur-thá, &c.

<sup>&</sup>lt;sup>4</sup> Both prathamá and trtíyā have one case-form each according to the pronominal declension in the AV.: G. prathamásyās and L. trtíyasyām.

<sup>&</sup>lt;sup>5</sup> From an older dvi-tá second.

<sup>6</sup> From an older tr-tá third.

<sup>&</sup>lt;sup>7</sup> When used in the fractional sense of one-fourth accented on the first syllable: túrīya (AV.); similarly in B. cáturtha one-fourth, tftiya one-third.

11th ekā-daśá.

21st eka-vimsá.

34th catus-trimsá (B.).

40th catvārimsá.

48th astā-catvārimsá.

52nd dvā-pañcāśá (B.).

61st eka-sas-tá (B.).

100th śata-tamá.

1000th sahasra-tamá (B.).

#### Numeral Derivatives.

- 108. A number of derivatives, chiefly adverbs, are formed from the cardinals.
- a. Multiplicative adverbs: sa-kṛ́t once (lit. one making); dví-s twice (Gk. δί-ς, Lat. bi-s); trí-s thrice (Gk. τρί-ς, Lat. tri-s); catús four times (for catúr-s). Others are expressed by the cardinal and the form kṛ́tv-as times (probably makings A. pl. of kṛ́tu) which is used as a separate word except in aṣṭa-kṛ́tvas (AV.) eight times; e. g. dáśa kṛ́tvas (AV.) ten times, bhúri kṛ́tvas many times.
- b. Adverbs of manner formed with the suffix dhā: dví-dhā in two ways or parts, trí-dhā and tre-dhá, caturdhá, pañca-dhá, so-dhá, sapta-dhá, aṣṭa-dhá, nava-dhá, sahasra-dhá.
- c. A few multiplicative adjectives derived with the suffixes a, taya, vaya meaning -fold: tray-á threefold, dvay-á twofold; dása-taya tenfold; cátur-vaya fourfold.

#### PRONOUNS

109. Pronouns differ from nouns both in origin and declension. They are derived from a small class of roots with a demonstrative sense, and they have several distinct peculiarities of inflexion. These peculiarities have in varying degrees been extended to several groups of adjectives.

#### A. Personal Pronouns.

This class displays the greatest number of peculiarities: they are for each person derived from several roots or combinations of roots; they are specially irregular in inflexion; they do not distinguish gender, nor to some extent even number. Some resemble neuters in form; a few have no apparent case-ending; in two of them the A. pl. m. does duty as f. also.

#### SINGULAR.

#### PLURAL.

	ah-ám $I$		vay-ám we	
A.	mấm me mã	tv-am thee + 10	asmān 3 us	yuṣmān ³ you
I.	má-y-ā by me	tvá	asmā-bhis by)	
		ltvá-y-ā <sup>oy tnee</sup>	us	
D.	má-hyam¹),	tú-bhyam¹ to	(asmá-bhyam	yuṣmá-bhyam
	má-hyam 1 to me	thee	asmá-bhyam for us	for you
	mád from me		asmád from	yuşmád from
			us	you
G.	má-ma of me	táva of thec	asmáka-m 4	yusmáka-m 4
	W.C.		of us	of non
L.	má-y-i in me	(tvé²	$\begin{cases} \operatorname{asm} \overset{\circ}{a} - \operatorname{su}^5 & in \\ us \\ \operatorname{asm} \overset{\circ}{e} \overset{\circ}{e} \end{cases}$	yuşmé in you
		tvá-y-i in thee	us	
			asmé 6	

<sup>1</sup> Cp. Lat. mihi and tibi.

<sup>&</sup>lt;sup>2</sup> Only this, the normal form (=tvá-i), is found in the RV. The irregular tváyi appears in the later Sambitās.

<sup>&</sup>lt;sup>3</sup> asman and yusman are new formations according to the nominal declension. The stems are compounds of the pronominal elements a+sma and yu+sma. The VS, twice has the distinctly f. new formation yusmas.

<sup>4</sup> asmákam and yuşmákam are properly the A. n. s. of the possessives asmáka our, yusmáka your.

<sup>&</sup>lt;sup>5</sup> asmásu is a new formation following the analogy of asmábhis.

<sup>6</sup> asmé is also used as D.

<sup>&</sup>lt;sup>7</sup> Changed from original yūṣ-ám by the influence of vay-ám.

y du lon-

- Dual. N. vám <sup>1</sup> and āvám (ŚB.) we two. A. āvám <sup>2</sup> (ŚB.) us two. Ab. āvā-bhyām (K.) and āvád (TS.) from us two. G. āváy-os (ŚB.) of us two.
- N. yuvám ye two. A. yuvám you two. I. yuvá-bhyām and yuvá-bhyām by you two. Ab. yuvád from you two. G. yuv-ós 3 and yuváy-os of you two.
- a. The following unaccented forms, inadmissible at the beginning of a sentence, are also used: Sing. A. mā, tvā. D.G. me  $^4$  (Gk.  $\mu o\iota$ ), te  $^4$  (Gk.  $\tau o\iota$ ). Du. A.D.G. nau (Gk.  $\nu \hat{\omega}\iota$ ), vām. Pl. A.D.G. nas (Lat.  $n\bar{\upsilon}s$ ), vas (Lat.  $v\bar{\upsilon}s$ ).
- b. The usual stems of these pronouns used in derivation or as first member of compounds are: ma, asma; tva, yuva, yusma; thus asma-drúh hating us; tvá-yata presented by thee; yuva-yú desiring you two; yusma-yánt desiring you. But the forms mad, asmad, tvad occur a few times as first member of compounds; thus mát-kṛta done by me; asmát-sakhi having us as companions; tvád-yoni derived from thee.

#### B. Demonstrative Pronouns.

110. The inflexion of these pronouns, as compared with the nominal a declension, has the following peculiarities:

1. in the sing. d is added instead of m in the N.A. n.; the element sma appears between the root and the ending in the D.Ab.L. m. n., and syā in the D.Ab.G.L. f.; in (instead of i) is the ending in the L. m. n. 2. in the pl. the N. m. ends in e instead of ās; the G. has s instead of n before the ending ām.

The stem tá that (also he, she, it) may be taken as the type for the inflexion of adjectival pronouns:

¹ vám (probably abbreviated for āvám), occurring once in the RV., seems to be the only N. du. form found in the Samhitās.

<sup>&</sup>lt;sup>2</sup> The N. āvám (ŚB.) and A. āvấm (K. ŚB.) seem to have been the normal forms judging by yuvám and yuvấm.

<sup>&</sup>lt;sup>3</sup> yuv-ós occurs in the RV., yuváy-os in the TS.

<sup>4</sup> me and te, originally L., have come to be used as D. and G.

Singular.			Plural.			
	MASC.	NEUT.	FEM.	MASC.	NEUT.	FEM.
N.	sá-s¹	tá-d	sấ	té $( au o i)$	ta and	tá-s
A.	$t\acute{a}$ -m $^2$	tá-d	tấ-m	tắn	tấni	tá-s
I.	téna	3	tá-y-ā	té-bhis (τοῖς	•	tấ-bhis
D.	tá-si	mai <sup>4</sup>	tá-syai 4	té-bhy	as	tắ-bhyas
Ab.	tá-si	mād <sup>5</sup>	tá-syās			
G.	tá-s	ya <sup>6</sup>	tá-syās	té-ṣ-ān	n 8	tā-s-ām 9
L.	tá-si sá-si	min min <sup>7</sup>	tá-syām	té-șu		tá-su

#### DUAL.

N.A. m. (tấ, táu, f. té, n. té. I.Ab. m. f. tấ-bhyām. G.L m. n. táy-os.

- a. The stem tá is frequently used in derivation, especially that of adverbs, as tá-thā thus; the n. form tád often appears as first member of a compound; e. g. tád-apas accustomed to that work.
  - a. There are three other demonstratives derived from tá:
- 1. e-tá 10 this here is inflected exactly like tá. The forms that occur are:

¹ On the Sandhi of sás cp. 48; sá, sấ, tá-d = Gk. ô,  $\dot{\eta}$ ,  $\tau \dot{o}$ ; Gothic sa,  $s\bar{o}$ , that-a (Eng. that, Lat. is-tud).

<sup>&</sup>lt;sup>2</sup> tá-m, tá-m, tá-d = Gk.  $\tau \acute{o}$ - $\nu$ ,  $\tau \acute{\eta}$ - $\nu$ ,  $\tau \acute{o}$ .

<sup>&</sup>lt;sup>3</sup> Sometimes ténā.

<sup>4</sup> These forms have the normal ending e: = tásma-e, tásyā-e. In B. tásyai is substituted for the G. tásyās.

<sup>&</sup>lt;sup>5</sup> The Chāndogya Upaniṣad once has sasmād.

<sup>6</sup> Homeric Gk. τοῦο (for tósio).

<sup>&</sup>lt;sup>7</sup> sásmin occurs nine times in the RV., tásmin twenty-two times.

<sup>&</sup>lt;sup>8</sup> Cp. Lat. is-törum.

<sup>&</sup>lt;sup>9</sup> Gk. τάων (for τάσων), cp. Lat. is-tārum.

<sup>10</sup> The stem used in derivation and composition is eta; e.g. etá-vant so great, etá-dfé such. In B. etad is sometimes thus used: etad-dá giving this, etan-máya consisting of this.

- m. Sing. N. eṣá-s (67, 48). A. etám. I. eténa. D. etásmai. Ab. etásmād. G. etásya.—Du. N. etá, etáu.—Pl. N. eté. A. etán. I. etébhis, etáis. D. etébhyas.
  f. Sing. N. eṣá. A. etám. I. etáyā. L. etásyām.—Du. N. eté. Pl. etás. A. etás. I. etábhis. L. etásu.
  n. Sing. N. etád. Pl. N. etá, etáni.
- 2. tyá is derived from tá with the suffix ya and means that. It is common in the RV., but rare in the later Saṃhitās.¹ Unlike tá it is used adjectivally only, hardly ever occurring without its substantive. It never begins a sentence except when followed by the particles u, cid, nú, or sú.

The forms occurring are:

- m. Sing. N. syá.<sup>2</sup> A. tyám. G. tyásya.—Du. N. tyá.—Pl. N. tyé. A. tyán. I. tyébhis.
- f. Sing. N. syá. A. tyám. I. tyá. G. tyásyās.—Du. N. tyé.—Pl. N. tyás. A. tyás.
- n. Sing. tyád. Pl. tyắ, tyắni.
- 3. A very rare derivative is ta-ká this little, which occurs only twice in the RV. in the two A. sing. forms m. taká-m, n. taká-d.
- a. simá seems to have the sense of an emphatic demonstrative, The forms occurring are: Sing, N. simás. V. síma. D. simásmai (n.). Ab. simásmād. Pl. simé.
- 111. In the inflexion of the demonstrative which in the N. s. m. appears as ayam this here the two pronominal

<sup>&</sup>lt;sup>1</sup> It is also found a few times in B.

<sup>&</sup>lt;sup>2</sup> See 48, note 3.

<sup>&</sup>lt;sup>3</sup> It is generally given the meaning of every, all, but the above is the more probable sense.

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roots i (which nearly always has a double ending) and a are employed, the former in the N. (except the m. s.) and A., the latter in all the other cases. The A. s. m. f. starts from i-m (the A. of i), which appears in the du. and pl. also, so that all these cases have the appearance of being formed from a stem imá.

Singular.			Plural.			
	MASC.	NEUT.	FEM.	MASC.	NEUT.	FEM.
N.	a-y-ám	i-d-ám	i-y-ám	i-m-é	∫i-m-ā́	i-m-ás
A.	im-ám <sup>3</sup>	i-d-ám	i-m-ấm	i-m-ấn	li-m-áni	i-m-ấs
I.	e-n	á 4	a-y- $\dot{f a}$ 7	e-1	bhís	ā-bhís
D.	a-s	mái	a-syái	e-1	bhyás	ā-bhyás
Ab.	a-s	$\mathbf{m}$ ád $^{5}$	a-syā́s			,
G.	a-s	yá <sup>6</sup>	a-syás	e-:	ș-ấm	ā-s-ám
L.	a-s	mín	a-syām	θ-9	șú	ā-sú

#### DUAL.

N.A. m. im-á, -áu. f. im-é. n. im-é. m. D.Ab. ā-bhyám. m. G.L. a-y-ós.

<sup>2</sup> From this stem is formed the adverb imá-thā thus.

<sup>5</sup> The Ab., according to the nominal declension, ad is used as a conjunction.

<sup>6</sup> Both asya and asmai may be accented asya and asmai when emphatic at the beginning of a Pāda. The form imasya occurs once in the RV, instead of asya; and imasmai in the AA, for asmai.

7 Instead of ayá the form anaya occurs twice in the RV.: it is the only form from ana found in the Samhitas.

<sup>1</sup> These two roots are frequently used in derivation; e.g. á-tra here, á-tha then; i-dá now, i-há here, í-tara other.

<sup>&</sup>lt;sup>5</sup> Here i-m is the A. of i, from which is also formed the A. f. ī-m and the n. f-d, both used as particles.

<sup>4</sup> Also twice ena. ená and the remaining oblique cases, when used as nouns and unemphatic, may lose their accent.

112. The demonstrative corresponding to ayám employed to express remoteness in the sense of that there, you, and having in the N. s. the curious forms m. f. a-s-áu, n. a-d-ás, uses throughout its inflexion the root a, but always in an extended form. The fundamental stem used in every case (except the N. s.) is a-m A. m. of a. This is extended by the addition of the particle u to amu, which appears throughout the sing. (with ū in A. f.) except the N. In the pl. amū is the f. and amī the m. stem (except the A.).

The forms occurring are:

- m. Sing. N. a-sáu.<sup>2</sup> A. a-m-ú-m. I. amú-n-ā. D. amúṣmai. Ab. amú-ṣmād. G. amú-ṣya.<sup>3</sup> L. amú-ṣmin.— Pl. amí. A. amún. D. amí-bhyas. G. amí-ṣām.
- f. Sing. N. a-sáu.<sup>2</sup> A. a-m-ū́-m. I. amu-y-ā́.<sup>4</sup> D. amúṣyai. G. amú-ṣyās.—Du. N. amū́.—Pl. N. amū́-s. A. amū́-s.
- n. Sing. N. a-d-ás. Pl. N. amú.
- a. The unaccented defective pronoun of the third person e-na<sup>6</sup> (he, she, it) is declined in the A. of all numbers, besides the I. s. and the G. du.
- A. sing. m. ena-m, f. enā-m, n. ena-d.—Du. m. enau, f. ene.—Pl. m. enān, f. enā-s.
- I. sing. enena. G. du. en-os (RV.), enay-os (AV.).
- a. Another unaccented demonstrative pronoun restricted to the RV. (excepting one form in the AV. and the TS.) is tva meaning one, many

<sup>&</sup>lt;sup>1</sup> This stem is used in derivation; e.g. amú-tas thence, amú-tra there, amú-thā thus (B.).

<sup>&</sup>lt;sup>2</sup> Here the pronominal root a seems to be compounded with sa extended by the particle u: a-sá-u and a-sá-u.

<sup>3</sup> This is the only example of sya being added to any but an a stem.

<sup>4</sup> Used adverbially, with shifted accent.

<sup>&</sup>lt;sup>5</sup> Here the neuter a-d of the pronominal root a is extended with the suffix as.

<sup>6</sup> Here we have the same e (L. of a) as in é-ka one, e-vá thus.

a one, generally repeated in the sense of one another. The n. tvad meaning partly is also found in B. The forms occurring are:

Sing. N. m. tvas, f. tvā, n. tvad. A. m. tvam. I. m. tvena. D. m. tvasmai, f. tvasyai.—Pl. m. tve.

- β. The pronoun avá this occurs only in the G. du. form avós in combination with vām meaning of you two being such (used like sa in sá tvám thou as such).
- γ. The pronoun áma i this occurs only once in the AV. (also in the AB.) in the formula ámo 'hám asmi this am I.

### C. Interrogative Pronoun.

- 113. The interrogative ká who? which? what? used as both substantive and adjective, is inflected exactly like tá, excepting the alternative neuter form kí-m,² which instead of the pronominal d has the nominal m (never elsewhere attached to a stem in i). The forms occurring are:
- m. Sing. ká-s. A. ká-m. I. kéna. D. ká-smai. Ab. ká-smād. G. ká-sya. L. ká-smin.—Du. N. káu.—Pl. ké. I. ké-bhis. L. ké-ṣu.
- f. Sing. N. ká. A. ká-m. I. ká-y-ā. G. ká-syās.—Pl. N. ká-s. A. ká-s. L. ká-su.
- n. Sing. N.A. ká-d and kí-m.3-Pl. N. ká and káni.
- a. In derivation the stems ki and ku as well as ka are used; e.g. ki-y-ant how great? kú-ha where? ká-ti how many?

As first member of a compound kad occurs twice: kat-payá greatly swelling, kád-artha having what purpose? kim is similarly used a few times in the later Samhitās and the Brāhmaṇas; e.g. kim-kará servant.

b. ká-ya, an extended form of ká, occurring in the G. only, is found in combination with cid: káyasya cid of whomsoever.

<sup>&</sup>lt;sup>1</sup> From this pronoun are derived the I. and Ab. adverbs (with shifted accent) amá at home and amád from near.

<sup>&</sup>lt;sup>2</sup> The N.s.m. is preserved as a petrified form in ná-ki-s and má-ki-s no one, nothing.

<sup>&</sup>lt;sup>3</sup> The relative frequency of ká-d and kí-m is in the RV, as two to three.

#### D. Relative Pronoun.

- 114. The relative pronoun yá who, which, what is declined exactly like tá. The forms occurring are:
- m. Sing. N. yá-s. A. yá-m. I. yénā 1 and yéna. D. yá-smai. Ab. yá-smād. G. yá-sya. L. yá-smin.
- Du. N. yá, yáu. D. yá-bhyām. G. yá-y-os. L. yá-y-os and y-ós.<sup>3</sup>
- Pl. N. yé. A. yán. I. yé-bhis and yáis. D. yé-bhyas. G. yé-ṣ-ām. L. yé-ṣu.
- f. Sing. N. yấ. A. yấ-m. I. yá-y-ā. G. yá-syās. L. yá-syām.
- Du. N. yé. G.L. yá-y-os.
- Pl. N. yá-s. A. yá-s. I. yá-bhis. D. yá-bhyas. G. yás-ām. L. yá-su.
- n. N.A. Sing. yá-d. Du. yé. Pl. yá, yáni.
- a. The stem of yá is used to form derivatives; e.g. yá-thā as. It also appears as first member of a compound in yā-dṛś which like. The neuter yád is also once used thus in the RV.: yát-kāma desiring what; and a few times later, as yad-devatyà having what deity (K.), yat-kārín doing what (ŚB.).
- b. A form of the relative extended with the diminutive suffix ka, ya-ká who, occurs only in the sing. N. m. ya-ká-s, f. ya-ká, and the pl. N. m. ya-ké.

### E. Reflexive Pronouns.

115. a. The reflexive indeclinable substantive sva-y-ám <sup>4</sup> self is properly used as a N. referring to all three persons. Sometimes, however, its N. nature being forgotten, it is

<sup>1</sup> yénā is twice as common in the RV. as yéna, but the Pada text always reads yéna.

<sup>&</sup>lt;sup>2</sup> The Ab., formed according to the nominal declension, yad is used as a conjunction.

<sup>&</sup>lt;sup>3</sup> y-6s for yá-y-os like yuv-6s for yuvá-y-os (p. 105, note 3).

<sup>&</sup>lt;sup>4</sup> Derived from svá with suffix am and interposed y (like a-y-ám from a).

used as an A.; e. g. áyuji svayám dhurí *I have yoked myself* to the pole; or as agreeing in sense with another case. It occasionally means spontaneously.

- b. tanú body is used in the RV. to express self in other cases than the N. and in all numbers. The reflexive pronoun svá and a possessive G. may be added; e.g. yájasva tanvàm worship thyself and yájasva tanvàm táva svám worship thine own self. The reflexive sense of tanu has disappeared in B.
- a. There are one or two instances in the RV. of the incipient use of ātmán soul in a reflexive sense; e.g. bálam dádhāna ātmáni putting force into himself. The A. ātmánam is frequently thus used in the later Samhitās (though never in the RV.) and in B.
- c. svá own is a reflexive adjective referring to all three persons and numbers. It is inflected like an ordinary adjective (priyá) in the RV. (except the two isolated pronominal forms svásmin and svásyās). The forms occurring are:
- m. Sing. N. svás (Lat. suus). A. svám. I. svéna and svénā. D. sváya. Ab. svád. G. svásya. L. své and svásmin (RV.).
- Pl. N. svás. A. sván. I. svébhis and sváis. D. svébhyas. G. svánām. L. svésu.
- f. Sing. N. svá (Lat. suu). A. svám. I. sváyā. D. sváyai. Ab. sváyās. G. svásyās (RV.). L. sváyām.
- Pl. N. svás. A. svás. I. svábhis. L. svásu.
- n. Sing. N.A. svám (Lat. suum). Pl. A. svá (Lat. sua).
- a. As first member of compounds svá several times appears in the substantive (as well as the adj.) sense; e.g. svá-yukta self-yoked. svayám is similarly used in the Samhitās; e.g. svayam-já self-born.

#### F. Possessive Pronouns.

116. Possessive pronouns are rare because the G. of the personal pronoun is generally used to express the sense which they convey.

a. The possessives of the first person are máma-ka and māma-ká¹ my and asmá-ka our. The forms occurring are: Sing. D. mámakāya. G. mámakasya.

Sing. N. m. māmaká-s. n. māmaká-m. Pl. G. māmakánām.

Sing. N.A. n. asmáka-m.² I. asmákena. Pl. N. m. asmákāsas. I. asmáke-bhis.

The n.s. asmákam, by far the commonest of these forms, is used as the G. pl. of the personal pronoun = of us (109).

- b. The possessives of the second person are tāva-ká³ thy (only D. pl. tāvakébhyas), tvá thy (only I. pl. f. tvá-bhis), and yuṣmá-ka your. Of the latter, three forms occur: I. s. m. yuṣmákena, pl. f. yuṣmákā-bhis, and the N.A. n. yuṣmákam used as the G. pl. of the second personal pronoun = of you.
- c. Besides being used reflexively svá is fairly often employed as a simple possessive, generally of the third person (like Lat. suus), his, her, their, but also of the second, thy, your, and of the first, my, our. The inflexion (115 c) is the same in both senses.

### G. Pronominal Compounds and Derivatives.

117. With -dṛś in the RV. and other Saṃhitās, and with -dṛkṣa in the VS. are formed the following pronominal compounds: ī-dṛś, tā-dṛś, etā-dṛś such, kī-dṛś what like? yā-dṛś what like; ī-dṛkṣa, etā-dṛkṣa such.

<sup>1</sup> Both formed from the G, of the personal pronoun mama. There also occurs once in the RV. the derivative mak-ina my.

 $<sup>^2\,</sup>$  The VS, has once the N. s. āsmāká-sour formed like māmaká beside mámaka.

<sup>3</sup> Formed from the G. táva.

<sup>4</sup> In the Brāhmaņas (SB.) -dṛśa begins to appear: ī-dṛśa, tā-dṛśa, yā-dṛśa.

<sup>&</sup>lt;sup>5</sup> N. s. m. kī-dŕn.

<sup>&</sup>lt;sup>6</sup> With the very anomalous L. s. yādṛśmin.

- a. With the suffix -ka, conveying a diminutive or contemptuous meaning, very rarely used derivatives are formed from the pronouns tá, yá, sá, and asáu: ta-ká that little (110.3), yá-ka who, which (114b), sa-ká (only N. s. f. sa-ká), asakáu N. s. f. that little (VS.).
- b. With the comparative suffix -tara derivatives are formed from i, ká, yá, and with the superlative suffix -tama from the latter two (cp. 120): 1-tara other, ka-tará which of two? ya-tará who or which of two; ka-tamá who or which of many? ya-tamá who or which of many.
- 118. a. With ti derivatives with a numerical sense are formed from ká, tá, and yá: ká-ti how many? (Lat. quot); tá-ti so many (Lat. toti-dem); yá-ti as many. No inflected forms of these words occur. They appear in the sense of the N.A. pl. only.
- b. With yant expressing the quantitative meaning of much derivatives are formed from i and ki: i-yant so much: n. s. N. iyat, pl. iyānti; f. s. D. iyatyai; ki-yant how much?: sing. N. n. kiyat; f. kiyatī. D. m. kiyate. L. kiyāti (for kiyati).
- c. With vant are formed derivatives from personal pronouns with the sense of like, attached to; and from others in the quantitative sense of great; thus tvá-vant like thee, má-vant like me, yuvá-vant devoted to you two (only D. yuvávate); yuṣmá-vant belonging to you (only L. pl. yuṣmávatsu); etá-vant and tá-vant so great; yá-vant as great; í-vant so great (s. N. n. ívat. D. m. n. ívate. G. ívatas; pl. A. m. ívatas); kí-vant how far? (G. s. kívatas).

### Indefinite Pronouns.

119. a. The only simple pronoun which has an undoubtedly indefinite sense is sama (unaccented) any, every. The six forms that occur are: m. s. A. samam. D. samasmai. Ab. samasmād. G. samasya. L. samasmin. Pl. N. same.

b. Compound indefinite pronouns are formed by combining the particles ca, cana, or cid with the interrogative ká; thus káś ca any, any one; káś caná any one soever, every; káś cid any, some; any one, some one.

## Pronominal Adjectives.

- 120. Several adjectives derived from or allied in meaning to pronouns, follow the pronominal declension (110) altogether or in part.
- a. The adjectives that strictly adhere to the pronominal type of inflexion are anyá other and the derivatives formed with tara and tama from ká and yá. The specifically pronominal cases of the latter that have been met with are: Sing. N. n. katará-d, yatará-d; katamá-d, yatamá-d. D. katamá-smai. G. f. katamá-syās. L. f. yatamá-syām. Pl. N. m. katamé, yatamé, yataré (K.). From ítara occur in the Kāṭhaka Saṃhitā m. D. s. itarasmai and N. pl. itare. The forms of anyá that occur are:
- m. Sing. N. anyá-s. A. anyá-m. I. anyéna. D. anyá-smai. G. anyá-sya. L. anyá-smin.—Pl. N. anyé. A. anyán. I. anyé-bhis and anyáis. D. anyé-bhyas. G. anyé-ṣām. L. anyé-ṣu.
- f. Sing. N. anyā. A. anyām. I. anyá-y-ā. D. anyá-syai. G. anyá-syās. L. anyá-syām.—Du. N. anyé.—Pl. N. anyá-s. A. anyá-s. I. anyá-bhis. G. anyá-sām. L. anyá-su.
- n. Sing. N. anyá-d.—Du. I. anyá-bhyām.—Pl. N. anyá. b. vísva all, sárva whole, éka one are partially pronominal, differing only in taking m instead of d in the N.A. s. n. Thus:

Sing. D. vísvasmai. Ab. vísvasmād. L. vísvasmin.

<sup>&</sup>lt;sup>1</sup> The RV. has the nominal forms D. víšvāya, Ab. víšvāt, L. víšve, once each.

Pl. N. víšve. G. m. víšveṣām. f. víšvāsām; but sing. N. n. víšvam.

Sing. D. m. sárvasmai. f. sárvasyai. Ab. m. sárvasmād. Pl. m. N. sárve. G. sárveṣām. f. sárvāsām; but sing. N. n. sárvam.

Sing. G. f. ékasyās. L. m. ékasmin.<sup>1</sup> Pl. N. m. éke; but sing. N. n. ékam.

- c. More than a dozen other adjectives, having pronominal affinities in form or meaning, occasionally have pronominal case-forms (but always m instead of d in the N.A. s. n.):
- 1. Eight adjectives formed with the comparative suffixes -tara and -ra, and the superlative suffix -ma: út-tara higher, later:

Sing. Ab. L. úttarasmād and úttarasmin beside úttarād and úttare. L. f. úttarasyām. Pl. N. úttare. G. úttareṣām (K.).

ápa-ra, áva-ra, úpa-ra *lower*: sing. L. aparasmin (K.). Pl. N. m. ápare, ávare, úpare beside áparāsas, ávarāsas, úparāsas and úparās.

ava-má lowest: L. s. f. avamásyām.

upa-má highest: L. s. f. upamásyām.

para-má farthest: sing. f. G. paramásyās. L. para-másyām. Pl. m. N. paramé (K.).

madhya-má middlemost: sing. f. L. madhyamásyām.

2. Five other adjectives with a comparative or pronominal sense:

pára ulterior: sing. D. m. párasmai. Ab. m. párasmād. L. m. párasmin beside páre. G. f. párasyās. Pl. m. N. páre beside párāsas. G. páreṣām.

púrva prior: sing. D. púrvasmai. Ab. púrvasmād. L. púrvasmin (K.), f. púrvasyām. Pl. N. m. púrve (very common) beside púrvāsas (very rare). G. m. púrveṣām, f. púrvāsām.

<sup>&</sup>lt;sup>1</sup> The AV. once has éke as L. sing.

néma <sup>1</sup> other : sing. L. m. némasmin. Pl. N. m. néme, but G. nemā-nām (unaccented).

svá own (116c), otherwise following the nominal declension, has once sing. G. f. svásyās and once L. n. svásmin.

samāná similar, common has once sing. Ab. n. samānásmād beside samānád.

3. Four adjectives, numerical in form or meaning, have occasional pronominal endings: prathamá first has the sing. G. f. prathamásyās; tṛtīya third has sing. L. f. tṛtīyasyām; ûbhaya of both kinds has pl. m. G. úbhayeṣām and N. úbhaye beside úbhayāsas and úbhayās; kévala exclusive has once pl. N. m. kévale.

# CHAPTER IV

### CONJUGATION

- 121. Vedic verbs are inflected in two voices, active and middle. The middle forms may be employed in a passive sense, except in the present system, which has a special passive stem inflected with the middle endings. Some verbs are conjugated in both active and middle, e. g. kṛṇó-ti and kṛṇu-té makes; others in one voice only, e. g. ás-ti is; others partly in one, partly in the other; e. g. várta-te turns, but perfect va-várt-a has turned.
- a. The Vedic verb has in each tense and mood three numbers, Singular, Dual, and Plural, all in regular use,

<sup>1</sup> Perhaps from ná+ima not this.

<sup>&</sup>lt;sup>2</sup> Cp. 107, note 4.

³ ubhá both is declined in the Du. only: N.A. m. ubhá, f. ubhé. I. ubhábhyām. G. ubháyos.

with three persons in each (except the imperative in which the first persons are wanting).

- 122. There are five tenses in ordinary use, the present, the imperfect, the perfect, the aorist, and the future. The terms imperfect, perfect, aorist are here used in a purely formal sense, that is, as corresponding in formation to the Greek tenses bearing those names. No Vedic tense has an imperfect meaning, while the perfect sense is generally expressed by the aorist.
- a. Besides the indicative there are four moods, the subjunctive, the injunctive, the optative, and the imperative, all of which are formed from the stems of the present, the perfect, and the aorist. The imperfect has no moods; and the only modal form occurring in the future is the unique subjunctive karisyás from kr make.
- a. The subjunctive, very common in the RV. and the AV., is three or four times as frequent as the optative; the latter, comparatively rare in the Samhitäs, occurs far oftener than the former in the Brähmanas. Both form stems with a special modal affix.

The subj. adds a to the indicative stem: when the latter distinguishes a strong and a weak stem, the a is attached to the former, while it coalesces to ā with the final of a stems. Thus the pr. subj. stem of duh milk is dóh-a, of yuj join yunāj-a, but of bhū be bhávā.

The opt. adds yā or ī, which when strong and weak stems are distinguished are attached to the latter. Stems in a take ī throughout; others take ī in the mid., yā in the act.; thus the pr. opt. stem of bhū is bháve (= bháva-ī); of duh and yuj, act. duh-yā, yunj-yā, mid. duh-ī, yunj-ī.

The inj. is identical in form with an unaugmented past tense (impf., aor., plup.). It is very common in the RV., but has almost disappeared from the Brāhmaṇas, except when used with the prohibitive particle mấ.

The impv. has no modal affix, adding its endings direct to the tense stem; e. g. 2. s. pr. vid-dhí know, pf. mumug-dhí release, aor. śru-dhí hear. In the 2. 3. du. and 2. pl. act. and mid. (ending in tam, tām; āthām, ātām; ta; dhvam) it is identical with the inj.

b. Participles, active and middle, are formed from the tense stem of the present, future, agrist, and perfect. There

are also passive participles, present, perfect, and future; the first being formed from the passive stem in ya, the other two from the root.

- c. There are also gerunds, which are stereotyped cases (chiefly instrumentals) of verbal nouns and having the value of indeclinable active participles with a prevailingly past sense; e. g. gatví and gatváya having gone.
- d. There are about a dozen differently formed types of infinitives, which are cases of verbal nouns made directly or with a suffix from the root, and hardly ever connected with a tense stem; e. g. idh-am to kindle; gán-tavái to go.

### The Present System.

123. While the perfect, agrist, and future tenses add the endings directly (or after inserting a sibilant) to the root, the present group (that is, the present with its moods and participles, and the imperfect) forms a special stem, which is made in eight different ways by primary verbs.

## The Eight Classes.

124. These eight classes are divided into two conjugations. In the first, which comprises the first, fourth, and sixth classes, the present stem ends in a and remains unchanged throughout (like the a declension). The secondary conjugations in a (desideratives, intensives, causatives, denominatives) as well as the future follow this conjugation in their inflexion. The second or graded conjugation is characterized by shift of accent between stem and ending, accompanied by vowel gradation. It comprises the remaining five classes, in which the terminations are added directly to the final of the root or to the (graded) suffixes no or nā, and the stem is changeable, being either strong or weak.

### A. First Conjugation.

- 125. 1. The first or Bhū class adds a to the last letter of the root, which being accented takes Guṇa of a final vowel (short or long) and of a short medial vowel followed by one consonant; e.g. ji conquer: jáy-a; bhū be: bháv-a; budh awake: bódh-a.
- 2. The sixth or Tud class adds an accented  $\acute{a}$  to the root, which being unaccented has no Guṇa. Before this  $\acute{a}$  final  $\ddot{\vec{r}}$  is changed to ir.
- 3. The fourth or Div class adds ya to the last letter of the root, which is accented; 1 e.g. nah bind: náh-ya; div pluy: dív-ya (cp. 15, 1 c).

### B. Second Conjugation.

126. The strong forms are:

- 1. The singular present and imperfect active;
- 2. The whole subjunctive;
- 3. The third person singular imperative active.

In these forms the vowel of the root or of the affix, being accented, is strengthened; while in the weak forms it is reduced because the terminations are accented.

- a. In the ninth class the accented form of the affix is nā, the unaccented nī or n; in the seventh they are respectively nā and n.
- 127. 1. The second or root class adds the terminations directly to the root (in the subjunctive and optative with the intervening modal suffix). The radical vowel in the strong forms is accented <sup>2</sup> and takes Guṇa if possible (125, 1);

<sup>&</sup>lt;sup>1</sup> The weak form in some instances assumed by the root points to the ya having originally been accented (cp. 133 B 1).

<sup>&</sup>lt;sup>2</sup> Except in the augmented (128 c) imperfect singular because the augment is invariably accented.

e. g. from i go: sing. 1. é-mi, é-şi, é-ti; dvis hate: dvéṣ-mi, dvék-ṣi, dvéṣ-ṭi.

- 2. The third or reduplicating class adds the terminations directly to the reduplicated root, which in the strong forms takes Guṇa if possible. Contrary to analogy, the accent is not, in the majority of verbs belonging to this class, on the root in the strong forms, but on the reduplicative syllable (which is also accented in the 3. pl. act. and mid.). Thus hu sacrifice: Sing. 1. ju-hó-mi, pl. 1. ju-hu-más; bhr bear: Sing. 1. bí-bhar-mi, pl. 1. bibhr-más, 3. bí-bhr-ati.
- 3. The seventh or infixing nasal class adds the terminations directly to the final consonant, before which ná is inserted in the strong and n in the weak forms; e.g. yuj join: yu-ná-j-mi, yuñj-más.
- 4. The fifth or nu class adds in the strong forms the accented syllable nó, which in the weak forms is reduced to nu; e.g. kr make: kr-nó-mi, krn-más.<sup>3</sup>
- a. Four roots ending in n have the appearance of being formed with a suffix u, but this is probably due to the an of the root being reduced to the sonant nasal; thus from tan stretch ta-nu (for tn-nu). In the tenth Maṇḍala of the RV. the anomalous weak stem kur-u appears three times (beside the normal kṛ-ṇu) and the strong stem karo in the AV. These stems gave rise to the eighth or u class of Sanskrit grammar.
- 5. The ninth or nā class adds to the root in the strong forms the accented syllable nā, which in the weak forms is reduced to nī before consonants and n before vowels. The root shows a tendency to be weakened. Thus grabh seize: gṛbh-ṇā-mi, pl. 1. gṛbh-ṇī-mási and gṛbh-ṇī-más, 3. gṛbh-ṇ-ánti.

<sup>&</sup>lt;sup>1</sup> It is doubtless as a result of this accentuation that these verbs lose the n of the endings in these two forms: bibhr-ati, bibhr-ate.

<sup>&</sup>lt;sup>2</sup> The intensives conjugated in the active (172) follow this class.

<sup>3</sup> The u is dropped before the m of the 1. pl. ind. act, and mid.

### The Augment.

- 128. The imperfect, pluperfect, agrist, and conditional generally prefix to the stem the accented syllable a which gives to those forms the sense of past time.
- a. This augment sometimes appears lengthened before the n, y, r, v of seven or eight roots: aor. á-nat (naś attain); impf. á-yunak, aor. á-yukta, á-yukṣātām (yuj join); impf. á-riṇak and aor. á-raik (ric leave); aor. á-var (vṛ cover); impf. á-vṛṇi (vṛ choose); impf. á-vṛṇak (vṛj turn), impf. á-vidhyat (vyadh wound).
- b. The augment contracts with the initial vowels i, u, r to the Vrddhi vowels ai, au,  $\bar{a}r$ ; e.g. aichat impf. of is wish; aunat impf. of ud wet; ar-ta (Gk.  $\tilde{\omega}\rho$ - $\tau o$ ) 3. s. aor. mid. of r go.
- c. The augment is very often dropped: this is doubtless a survival from the time when it was an independent particle that could be dispensed with if the past sense was clear from the context. In the RV, the unaugmented forms of past tenses are much more than half as numerous as the augmented ones. In sense the forms that drop the augment are either indicative or injunctive, these being about equal in number in the RV. About one-third of the injunctives in the RV. are used with the prohibitive particle  $m\dot{a}$  (Gk.  $\mu\dot{\eta}$ ). In the AV, nearly all the unaugmented forms are injunctives, of which four-fifths are used with  $m\dot{a}$ .

# Reduplication.

129. Five verbal formations take reduplication: the present stem of the third conjugational class, the perfect (with the pluperfect), one kind of aorist, the desiderative, and the intensive. Each of these has certain peculiarities, which must be treated separately under the special rules of reduplication (130, 135, 149, 170, 173). Common to all are the following:

### General Rules of Reduplication.

- 1. The first syllable of a root (i.e. that portion of it which ends with a vowel)<sup>1</sup> is reduplicated; e.g. budh perceive: bu-budh.
- 2. Aspirated letters are represented by the corresponding unaspirated; <sup>2</sup> e.g. bhī fear: bi-bhī; dhā put: da-dhā.
- 3. Gutturals are represented by the corresponding palatals,<sup>2</sup> h by j; e.g. gam go: ja-gam; khan dig: ca-khan; han smite: ja-ghan.
- 4. If the root begins with more than one consonant, the first only is reduplicated; e.g. kram stride: ca-kram.
- 5. If a root begins with a sibilant followed by a hard consonant, the latter is reduplicated; e.g. sthā stand: ta-sthā; skand leap: ca-skand. But svaj embruce: sa-svaj (v is soft); smi smile: si-ṣmi (m is soft).
- 6. If the radical vowel, whether final or medial, is long, it is shortened in the reduplicative syllable; 3 e. g. dā give: da-dā; rādh succeed: ra-rādh.

## Special Rule of Reduplication for the Third Class.

130. r and r are represented in reduplication by i; e.g. bhr bear: bi-bhar-ti; pr fill: pi-par-ti. The root vrt turn is the only exception: va-vart(t)-i.

a. Thirteen roots also reduplicate a with i,4 while nine do so with a.

<sup>&</sup>lt;sup>1</sup> This is not always the case in the reduplication of intensives (173 b).

<sup>&</sup>lt;sup>2</sup> There are some exceptions to this rule in the reduplication of intensives (173, 3).

<sup>&</sup>lt;sup>3</sup> This rule does not apply to intensives (173), nor for the most part to the reduplicated agrist (149, 2), and in the reduplicated perfect it is subject to numerous exceptions (139, 9).

<sup>4</sup> Three of these, pā drink, sthā stand, han stay, have permanently gone over to the a conjugation, while ghrā smell is beginning to do so.

#### Terminations.

131. The following table gives the terminations, which are on the whole the same for all verbs, of the present system. The chief difference is in the optative which is characterized by e<sup>1</sup> in the first, and y\(\frac{1}{2}\) and \(\bar{1}^2\) in the second conjugation. The present indicative has the primary (mi, si, ti, &c.), and the imperfect, the optative, and (with some modifications) the imperative have the secondary terminations (m, s, t, &c.), while the subjunctive fluctuates between the two. Of the other tenses the future takes the primary, and the pluperfect and the acrist, with the benedictive and the conditional, take the secondary terminations; while the perfect has in the active (with many variations) the secondary, and in the middle the primary endings.

The following distinctions between the two conjugations should be noted. In the first or a conjugation (as in the a declension) the accent is never on the terminations, but always on the same syllable of the stem (the root in the first and fourth, the affix in the sixth class), which therefore remains unchanged. On the other hand, in the second conjugation (as in the declension of changeable stems) the accent falls on the strong stem, which is reduced in the weak forms by the shifting of the accent to the endings. In the second conjugation therefore the endings are accented except in the strong forms (126). The same applies to the unaugmented imperfect (128).

<sup>&</sup>lt;sup>1</sup> That is, ī coalescing with the final a of the stem; e.g. bbáv-e = bbáva-ī.

<sup>&</sup>lt;sup>2</sup> That is, the modal affix shows vowel gradation (5 b).

#### ACTIVE.

	P	RESENT. IMP	PERFECT.	OPTA	TIVE.	SUBJ.	IMPV.
-			1	st conj.	2nd conj.		
-	1.	mi¹	(a)-m <sup>5</sup>	īyam 8	yấm	āni, ā	_
	2.	si	s	īs	yás	a-si, a-s	—, tāt 9 dhi, hi
	3.	ti	t	īt	yất	a-ti, a-t	tu
	1.	vas 1	va ¹	īva	yáva	ā-va	—
I	2.	thas	tam	ītam	yấtam	a-thas	tam
- Contractor	3.	tas	tām	ītām	yấtām	a-tas	tām
	1.	masi,2 mas1	ma¹	īma	yấma	ā-ma	_
	2.	tha, thana 3	ta, tana <sup>6</sup>	īta	yáta	a-tha	ta, tana 10
The same	3.	(a)-nti 4	(a)-n, ur <sup>7</sup>	īyur	yúr	a-n	(a)-ntu 4

<sup>&</sup>lt;sup>1</sup> The final a of the stem in the first conjugation is lengthened before m or v: bhávā-mi, bhávā-vas.

<sup>&</sup>lt;sup>2</sup> In the RV. masi is more than five times as common as mas, but in the AV. mas is rather commoner than masi.

<sup>3</sup> The only example of the ending than in the a conjugation is vada-thana.

<sup>&</sup>lt;sup>4</sup> Reduplicated verbs and others treated as such drop the n in the 3. pl. ind. pr. and impv. act. In the whole second conj. the n is dropped in the 3. pl. pres. impf. impv. mid.

<sup>&</sup>lt;sup>5</sup> m in the first (á-bhava-m), am in the second (á-dveṣ-am).

<sup>&</sup>lt;sup>6</sup> There are no examples of this ending in the a conjugation.

<sup>7</sup> The ending ur is taken by nearly all the verbs of the reduplicating class and by several of the root class.

<sup>&</sup>lt;sup>8</sup> These endings coalesce with the final a of the stem to eyam, es, et, &c.

Verbs of the a conjugation have normally no ending in the 2. s. impv.; but they not infrequently add tāt, which occurs in B. also. In the graded conjugation dhi, hi, tāt are added to the weak stem, and āna in some verbs of the ninth class: e.g. ad-dhí, śṛṇu-dhi; śṛṇu-hi, punī-hi; aś-āna; vit-tāt, kṛṇu-tāt.

<sup>10</sup> Only two examples occur in the a conjugation: bhája-tana and náhya-tana.

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#### MIDDLE.

PRES	SENT.	IMPF.	OPTATIVE.	SUBJUNCTIVE.	IMPERATIVE
1. e		i <sup>2</sup>	īya 4	ai	1
2. se	:	thās	ī-thās	a-se, a-sai 5	sva
3. te		ta	ī-ta	a-te, a-tai <sup>6</sup>	tām } ām }
1. va	the 1	vahi <sup>1</sup>	ī-vahi	ā-vahai	-
	he ³ (1), áthe (2)	ethām $^3(1)$ , āthām $(2)$	ī-y-āthām	aithe	ethām <sup>3</sup> (1) āthām
	e ³ (1), áte (2)	etām 3 (1), ātām (2)	ī-y-ātām	aite	etām 3 (1) ātām (2)
1. m	ahe ¹	mahi ¹	ī-mahi	ā-mahai ā-mahe	-
2. dł	ive	dhvam	ī-dhvam	a-dhvai	dhvam
3. nt	e (1), áte (2)	nta (1), ata (2)	ī-r-an	a-ntai? a-nta <sup>8</sup>	ntām (1) atām (2)

<sup>1</sup> The final a of the first conjugation is lengthened before m and v.

<sup>&</sup>lt;sup>2</sup> This i combines with the final a of the first conjugation to e: bhave.

have.

The second of the second of the final a of the a conjugation.

<sup>4</sup> This modal i combines with the final a of the first conjugation to e: bháveya, &c.

<sup>&</sup>lt;sup>5</sup> The RV. has a-se only, the AV. and the Brāhmaṇas a-sai only.

<sup>&</sup>lt;sup>6</sup> The form a-te is almost exclusively used in the RV., while a-tai is the prevailing one in the AV., and the only one later.

<sup>&</sup>lt;sup>7</sup> The ending a-ntai occurs in B. only.

<sup>&</sup>lt;sup>8</sup> The form in a-nta in the a conjugation, where it is very common, e.g. bhava-nta, is an injunctive; but in the graded conjugation a subj., e.g. kṛṇav-a-nta (inj. kṛṇvata).

#### Paradigms.

132. Since the three classes of the first conjugation, as well as all the secondary verbs the stems of which end in a, are inflected exactly alike, one paradigm will suffice for all of them. The injunctive is not given here because its forms are identical with the unaugmented imperfect. Forms of which no examples are found in the Samhitas are added in square brackets.

<sup>&</sup>lt;sup>1</sup> All other conjugational stems ending in a, the passive (154), the s future (151), the a (141  $\alpha$ ), the sa (147), and the reduplicated (149) aor, are similarly inflected.

### FIRST CONJUGATION.

First Class: bhū be:

#### Present.

### ACTIVE.

SINGULAR.	DUAL.	PLURAL.
<ol> <li>bhávā-mi</li> <li>bháva-si</li> </ol>	bhávā-vas bháva-thas	∫bhávā-masi  bhávā-mas  bháva-tha
3. bháva-ti	bháva-tas	bháva-nti

# Imperfect.

1. á-bhava-m	[á-bhavä-va]	á-bhavā-ma
2. á-bhava-s	á-bhava-tam	á-bhava-ta
3. á-bhava-t	á-bhava-tām	á-bhava-n

# Imperative.

2. bháva ) bháva-tāt∫	bháva-tam	bháva-ta
3. bháva-tu	bháva-tām	bháva-ntu

# Subjunctive.

1. bhává-ni bhává	bhávā-va	bhávā-ma
2. bhávā-si bhávā-s	bhávā-thas	bhávā-tha
3. (bhávā-ti	bhávā-tas	bhávā-n
(bhávā-t		

# Optative.

1. bháv-eyam	[bháv-eva]	bháv-ema
2. bháv-es	bháv-etam	[bháv-eta]
3. bháv-et	bháv-etām	bháv-eyur

# Participle.

bháv-ant, f. -ī

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#### FIRST CONJUGATION.

Present stem bháv-a.

MIDDLE.

Present.

SINGULAR.

DUAL. bháva-vahe

PLURAL. bhávā-mahe

bháva-se bháva-te

á-bhav-e

á-bhava-ta

bháv-e

[bháv-ethe] bháv-ete

bháva-dhve bháva-nte

Imperfect.

á-bhava-thās

[á-bhayā-yahi] á-bhay-ethām á-bhav-etām

á-bhavā-mahi] á-bhava-dhvam

á-bhava-nta

Imperative.

bháva-sva bháva-tām bháv-ethām bháv-etām

bháva-dhvam bháva-ntām

Subjunctive.

bháv-ai bhávā-se bhávā-sai (AV.) bhávā-te bhávā-tai

bhávā-vahai bháv-aithe

bhávā-mahai [bhávā-dhve]

bháv-aite

[bhávā-nte]

Optative.

bháv-eya bháv-ethās bháv-eta

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bháv-evahi bháv-eyāthām] bháv-eyātām]

bháv-emahi [bháv-edhvam] bháv-eran

Participle.

bháva-māna, f. ā

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#### SECOND CONJUGATION.

Second Class: i go: Present stem é, i.

ACTIVE.

#### Present.

	SINGU	LAR. DUAL.	PLURAL.
1.	é-mi	[i-vás]	i-mási (i-más
2.	é-și	i-thás	(i-mas (i-thá (i-thána
3,	é-ti	i-tás	y-ánti

### Imperfect.

	áy-am	[ái-va]	ái-ma
2. 8	ái-s		{ái-ta lái-tana
3. :	ái-t	ái-tām	(ar•tana áv•an

### Imperative.

2. {i-hí, i-tát	i-tám	i-tá i-tána
3. é-tu	i-tắm	y-ántu

### Subjunctive.

1.	∫áy-āni	áy-ā-va	áy-ā-ma
2.	(áy-a-si	áy-a-thas	áy-a-tha
9	láy-a-s	áy-a-tas	
0.	áy-āni  áy-ā  áy-a-si  áy-a-s  áy-a-ti  áy-a-t	ay-a-tas	áy-a-n

### Optative.

		i-ya-va	i-yā-ma
		i-yā-tām	i-yā-ta
3.	i-ya-t	i-yā-tām	i-yúr

### Participle.

Digitized Vánt, f. y-at-ift ®

#### SECOND CONJUGATION.

brū speak: Present stem bráv, brū.

MIDDLE.

Present.

SINGULAR.	DUAL.	PLURAL.
bruv-é	[brū-váhe]	brū-máhe
brū-ṣé	bruv-áthe	brū-dhvé
brū-té   bruv-é	bruv-áte	bruv-áte

Imperfect.

[á-bruv-i]	[á-brū-vahi]	[á-brū-mahi]	
á-brū-thās	[á-bruv-āthām]	á-brū-dhvam	
á-brū-ta	[á-bruv-ātām]	á-bruv-ata	

Imperative.

brū-ṣvá	[bruv-áthām]	brū-dhvám	
brū-tấm	[bruv-ātām]	bruv-átām	

Subjunctive.

bráv-ai	bráv-ā-vahai	bráv-ā-mahai
bráv-a-se	bráv-aithe	[bráv-a-dhve]
bráv-a-te	bráv-aite	bráv-a-nta

Optative.

bruv-ī-yá	[bruv-ī-váhi]	bruv-ī-máhi
[bruv-ī-thás]	[bruv-ī-yāthām]	[bruv-ī-dhvám]
bruv-ī-tá	[bruv-ī-yātām]	[bruv-ī-rán]

Participle.

bruv-āná, f. á Digitizecí by Microsoft ®

#### Third Class: bhr bear:

ACTIVE	A	С	$\mathbf{T}$	ľ	V	E
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#### Present.

SINGULAR.	DUAL.	PLURAL.
1. bíbhar-mi	[bibhṛ-vás]	bibhṛ-mási   bibhṛ-más
2. bíbhar-si	bibhr-thás	bibhr-thá
3. bíbhar-ti	bibhṛ-tás	bíbhr-ati
	Imperfect.	
1. á-bibhar-am	[á-bibhr-va]	á-bibhr-ma
2. á-bibhar (28)	á-bibhṛ-tam	(á-bibhṛ-ta (á-bibhṛ-tana
3. á-bibhar (28)	á-bibhṛ-tām	∫á-bibhr-an lá-bibhar-ur
	Imperative.	
2. {bibhṛ-hí   bibhṛ-tất	bibhṛ-tám	(bibhṛ-tá (bibhṛ-tána
3. bíbhar-tu	bibhṛ-tắm	bíbhr-atu
	Subjunctive.	
1. bíbhar-āṇi	[bíbhar-ā-va]	bíbhar-ā-ma
2. bíbhar-a-s	bíbhar-a-thas	[bibhar-a-tha]
3. bíbhar-a-t	[bibhar-a-tas]	bíbhar-a-n
	Optative.	
1. bibhṛ-yắm	[bibhr-ya-va]	bibhṛ-ya-ma
2. bibhṛ-ya-s	bibhr-yā-tam	[bibhṛ-ya-ta]
,	_ , ,	

### Participle.

bibhṛ-yấ-tām

bibhr-yúr

bíbhr-at, f. bíbhr-at-ī

3. bibhṛ-ya-t

Present stem bibhar, bibhr.

MIDDLE.

Present.

SINGULAR. D

DUAL. PLURAL.

bíbhr-e bibhr-váhe

bíbhṛ-máhe

bibhṛ-ṣé bibhr-té

bíbhr-āthe bíbhr-āte bibhṛ-dhvé bibhṛ-ate

Imperfect.

[á-bibhr-i] á-bibhr-thās á-bibhṛ-vahi] [á-bibhr-āthām] [á-bibhṛ-mahi] [á-bibhṛ-dhvam]

á-bibhr-ta

[á-bibhr-ātām]

á-bibhr-ata

Imperative.

bibhṛ-ṣvá

bíbhr-āthām

bibhṛ-dhvám

bibhṛ-tắm

bíbhr-ātām

bíbhr-atām

Subjunctive.

[bíbhar-ai] bíbhar-a-se bíbhar-a-te bíbhar-ā-vahai [bíbhar-aithe] |bíbhar-aite] bíbhar-ā-mahai [bíbhar-a-dhve] bíbhar-a-nta

Optative.

bíbhr-īya [bíbhr-ī-thās] bíbhr-ī-ta [bíbhr-ī-vahi] [bíbhr-ī-yāthām] [bíbhr-ī-yātām] bíbhr-ī-mahi [bíbhr-ī-dhvam] bíbhr-ī-ran

Participle.

bíbhr-āṇa, f. ā

Fifth Class: kr make:

ACTIVE.

#### Present.

	SINGULAR.	DUAL.	PLURAL.
1.	kṛ-ṇó-mi	[kṛṇ-vás]	kṛṇ-mási   kṛṇ-más
2. 3.	kṛ-ṇó-ṣi kṛ-ṇó-ti	kṛṇ <b>u-</b> thás kṛṇu-tás	kṛṇu-thá kṛṇv-ánti

### Imperfect.

1. á-kṛṇav-am	[á-kṛṇ-va]	[á-kṛṇ-ma]
2. á-kṛṇo-s	á-kṛṇu-tam	á-kṛṇu-ta
3. á-kṛṇo-t	á-kṛṇu-tām	á-kṛṇv-an

### Imperative.

(kṛṇu-hí	kṛṇu-tám	(kṛṇu-tá
2. kṛṇú		kṛṇó-ta
kṛṇu-tất	,	kṛṇó-tana
3. [kṛṇó-tu]	kṛṇu-tắm	kṛṇv-ántu

### Subjunctive.

1.	∫kṛṇáv-ā	kṛṇáv-ā-va	kṛṇáv-ā-ma
2.	kṛṇáv-āni krnáv-a-s	[kṛṇáv-a-thas]	kṛṇáv-a-tha
3.	kṛṇáv-a-t	[kṛṇáv-a-tas]	kṛṇáv-a-n

### Optative.

1. kṛṇu-yấm	[kṛṇu-yắ-va]	kṛṇu-yắ-ma
2. [kṛṇu-yá-s]	[kṛṇu-yá-tam]	[kṛṇu-yắ-ta]
3. kṛṇu-yấ-t	[kṛṇu-yấ-tām]	[kṛṇu-yúr]

### Participle.

kṛṇv-ánt, f. kṛṇv-at-i

Present stem kṛ-ṇó, kṛ-ṇu.

MIDDLE.

#### Present.

SINGULAR.	DUAL.	PLURAL.
kṛṇv-é	[kṛṇ-váhe]	kṛṇ-máhe
kṛṇu-ṣé  kṛṇu-té  kṛṇv-é	kṛṇv-áthe [kṛṇv-áte]	[kṛṇu-dhvé] kṛṇv-áte

### Imperfect.

[á-kṛṇv-i]	[á-kṛṇ-vahi]	[á-kṛṇ-mahi]
á-kṛṇu-thās	[á-kṛṇv-āthām]	á-kṛṇu-dhvam
á-kṛṇu-ta	[á-kṛṇv-ātām]	á-kṛṇv-ata

### Imperative.

kṛṇu-ṣvá	kṛṇv-ấthām	kṛṇu-dhvám
kṛṇu-tắm	[kṛṇv-ắtām	kṛṇv-átām

#### Subjunctive.

	•	
kṛṇáv-ai	kṛṇáv-ā-vahai	kṛṇáv-ā-mahai
kṛṇáv-a-se kṛṇáv-a-te	kṛnáv-aithe kṛṇáv-aite	[kṛṇáv-a-dhve] kṛṇáv-a-nta

### Optative.

[kṛṇv-īyá]	[kṛṇv-ī-váhi]	[kṛṇv-ī-máhi]
[kṛṇv-ī-thas]	[kṛṇv-ī-yấthām]	[kṛṇv-ī-dhvám]
kṛṇv-ī-tá	[kṛṇv-ĩ-yắtām]	[kṛṇv-ī-rán]

Participle.

kṛṇv-āná, f. á

### Seventh Class: yuj join:

#### ACTIVE.

#### Present.

	SINGULAR.	DUAL.	PLURAL.
1.	yu-ná-j-mi	[yuñj-vás]	yuñj-más
2.	yu-ná-k-și (63, 67)	[yuṅk-thás]	[yuṅk-thá]
3.	yu-ná-k-ti (63)	[yuṅk-tás]	yuñj-ánti

### Imperfect.

1.	[á-yunaj-am]	[á-yuñj-va]	[á-yuñj-ma]
2.	á-yunak (63, 61)	á-yunk-tam	[á-yuṅk-ta]
3.	á-yunak (63, 61)	[á-yuṅk-tām]	á-yuñj-an

#### Imperative.

2.	yuń-dhí (1	yun-tám (10 a)	a) ∫yuṅ-tá
			lyunák-ta,-tana
3.	yunák-tu	yuṅ-tắm	yuñj-ántu

### Subjunctive.

	[yunáj-āni]	yunáj-ā-va	yunáj-ā-ma
2.	yunáj-a-s	[yunáj-a-thas]	[yunáj-a-tha]
3.	yunáj-a-t	yunáj-a-tas	yunáj-a-n

### Optative.

1. [yuñj-yấm]	[yuñj-yá-va]	[yuñj-yá-ma]
2. [yuñj-ya-s]	[yuñj-yā-tam]	[yuñj-yá-ta]
3. yuñj-yā-t	[yuñj-yấ-tām]	[yuñj-yúr]

### Participle.

yunj-ánt, f. yunj-at-í

Present stem: yu-ná-j, yu-ñ-j.

MIDDLE.

Present.

SINGULAR.

DUAL.

PLURAL.

yuñj-é yunk-sé yunk-té yuñj-váhe yuñj-áthe yuñj-áte

[yuñj-máhe] yung-dhvé vuñi-áte

Imperfect.

á-yuñj-i] á-yunk-thās á-yunk-ta

á-yuñj-vahi] á-yuñj-āthām [á-yuñj-ātām]

á-yuñj-mahi] á-yung-dhvam á-yuñj-ata

Imperative.

yunk-svá (63, 67) yunj-átham

yung-dhvám

yun-tấm

[yuñj-átām]

yuñj-átām

Subjunctive.

yunáj-ai yunáj-a-se yunáj-a-te

yunáj-ā-vahai yunáj-aithe] yunáj-aite]

yunáj-ā-mahai [yunáj-a-dhve] yunáj-a-nta

Optative.

[yuñj-ïyá] [yuñj-ī-thấs] yuñj-ī-tá

yuñj-ĩ-vahi] yuñj-ī-yấthām] [vuñj-ī-yatām]

[yuñj-ī-máhi] yuñj-ī-dhvám] [yuñj-ī-rán]

Participle.

yuñj-āná, f. á

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### Ninth Class: grabh seize:

#### ACTIVE.

#### Present

		Present.	
	SINGULAR.	DUAL.	PLURAL.
1.	gṛbh-ṇấ-mi	[gṛbh-ṇī-vás]	∫gṛbh-ṇī-mási ∫gṛbh-ṇī-más
2.	gṛbh-ṇā-si	gṛbh-ṇī-thás	gṛbh-ṇī-thá gṛbh-ṇī-thána
3.	gṛbh-ṇā-ti	gṛbh-ṇī-tás	grbh-n-ánti
		Imperfect.	
1.	á-gṛbh-ṇā-m	[á-gṛbh-ṇī-va]	[á-gṛbh-ṇĩ-ma]
2.	á-grbh-nā-s	á-grbh-nī-tam	á-gṛbh-ṇī-ta
3.	á-gṛbh-ṇā-t	[á-gṛbh-ṇī-tām]	á-gṛbh-ṇ-an
		Imperative.	
2.	gṛbh-ṇī-hí gṛbh-ṇī-tat	gṛbh <b>-ṇ</b> ī-tám	(gṛbh-ṇĩ-tá (gṛbh-ṇĩ-tána
	gṛbh-āṇá		(gi bii-iii-tana
3.	gṛbh-ṇắ-tu	gṛbh-ṇĩ-tấm	grbh-n-ántu
	<b>-</b>	Subjunctive.	
1.	gṛbh-ṇ-ắni	[gṛbh-ṇắ-va]	gṛbh-ṇấ-ma
2.	grbh-ná-s	[gṛbh-ṇắ-thas]	gṛbh-ṇắ-tha
3.	∫gṛbh-ṇā́-t gṛbh-ṇā́-ti	[gṛbh-ṇā-tas]	gṛbh-ṇắ-n
-	(gion-ia-n		
		Optative.	
1.	gṛbh-ṇĩ-yấm	[gṛbh-ṇī-ya-va]	[gṛbh-ṇī-ya-ma]
	grbh-nī-yā-s	[gṛbh-ṇī-yắ-tam]	[gṛbh-ṇī-yā-ta]
3.	gṛbh-ṇī-yắ-t	[gṛbh-ṇĩ-yấ-tām]	[gṛbh-ṇī-yúr]
٥,	5: Ja c	[8:4= 4.7 ]]	[0 ]

### Participle.

grbh-n-ánt, f. grbh-n-at-í.

Present stem grbh-na, grbh-na, grbh-na.

MIDDLE.

#### Present.

SINGULAR.	DUAL.	PLURAL.
gṛbh-ṇ-é	[gṛbh-ṇī-váhe]	gṛbh-ṇ <b>ī</b> -máhe
gṛbh-ṇī-ṣé	$[grbh-n-\acute{a}the]$	[gṛbh-ṇĩ-dhvé]
gṛbh-ṇĩ-té	[grbh-n-áte]	gṛbh-ṇ-áte

### Imperfect.

a-grbh-nī-ta [a-grbh-n-atām] a-grbh-n-ata	[á-gṛbh-ṇĩ-thās]	[á-gṛbh-ṇī-vahi] [á-gṛbh-ṇ-āthām]  á-gṛbh-n-ātām]	á-gṛbh-ṇī-mahi [á-gṛbh-ṇĩ-dhvam á-grbh-n-ata
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#### Imperative.

gṛbh-ṇī-ṣvá	[gṛbh-ṇ-athām]	gṛbh-ṇĩ-dhvám
gṛbh-ṇĩ-tấm	[gṛbh-ṇ-ắtām]	gṛbh-ṇ-átām
	Subjunctive.	

	•	
[gṛbh-ṇ-ái]	gṛbh-ṇā-vahai	gṛbh-ṇā-mahai
[gṛbh-ṇā-se]	[gṛbh-ṇ-áithe]	[gṛbh-ṇấ-dhve]
[gṛbh-ṇā-te]	[gṛbh-ṇ-áite]	[gṛbh-ṇắ-nta]

## Optative.

### Participle.

gṛbh-ṇ-āná, f. á

### Irregularities of the Present Stem.

### First Conjugation.

- 133. A. First or Bhū Class. 1. The radical vowel is lengthened in guh *hide* and in kram *stride* (in the act. only): gūha,¹ krāma-ti (but mid. krāma-te); ūh *consider* takes Guṇa: óh-a;² kṛp *lament* does not take Guṇa: kṛp-a.³
- 2. gam go, yam restrain, yu separate form their present stems with cha (Gk.  $\sigma\kappa$ ): gá-cha (Gk.  $\beta\acute{a}$ - $\sigma\kappa\omega$ ), yá-cha, yú-cha.
- 3. a. The four roots pā drink, sthā stand, sac accompany, sad sit form present stems that originally belonged to the reduplicating class: piba (Lat. bibo); tiṣṭha ( $\Hightarrowvertar$
- b. Four stems are transfers from the fifth or nu class, being either used beside or having entirely superseded the simpler original stems: i-nv-a-ti (from i send) beside i-nó-ti; jí-nv-a-ti (from ji quicken) beside ji-nó-si; hí-nv-a-ti (from hi impel) beside hi-nó-ti; pí-nv-a fatten, doubtless originally pí-nu ( $\sqrt{pi}$ ).
  - 4. dams bite and sanj hang lose their nasal: dás-a, sáj-a.
- 5. The ending tāt (besides being regularly used in the 2. s. impv. by twelve verbs) is exceptionally used for the 3. s. in gácha-tāt and smára-tāt. Only one example occurs, in this class, of the 2. pl. impv. act. ending tana: bhájatana; and one of dhva (for dhvam) in the 2. pl. mid.: yája-dhva.

<sup>1</sup> Instead of taking Guna.

<sup>&</sup>lt;sup>2</sup> But ūh remove remains unchanged (125, 1).

<sup>&</sup>lt;sup>3</sup> Against 125, 1.

<sup>&</sup>lt;sup>4</sup> A reminiscence of the reduplicative origin of this stem is the loss of the nasal in the 3. pl. pres. sáśc-ati and 3. pl. inj. mid. saśc-ata.

- B. Fourth or Ya Class. 1. The radical syllable is reduced in seven verbs: spaś see loses its initial: páś-ya; vyadh pierce takes Samprasāraṇa: vídh-ya; ā is shortened in dhā such: dhá-ya; mā exchange: má-ya; vā weave: vá-ya; vyā envelope: vyá-ya; hvā call: hvá-ya.
- 2. Final  $\bar{\mathbf{r}}$  sometimes becomes both  $\bar{\mathbf{r}}$  and  $\bar{\mathbf{u}}$ :  $j\bar{\mathbf{r}}$  waste away:  $j\bar{\mathbf{u}}$ r-ya and  $j\bar{\mathbf{r}}$ r-ya (AV.);  $t\bar{\mathbf{r}}$  eross:  $t\bar{\mathbf{u}}$ r-ya and  $t\bar{\mathbf{r}}$ r-ya;  $p\bar{\mathbf{r}}$  fill becomes  $p\bar{\mathbf{u}}$ r-ya only (because of its initial labial).
- 3. śram be weary lengthens its vowel: śrám-ya; in B. tam faint and mad be exhibitated do the same: tám-ya, mád-ya.
- C. Sixth Class. 1. The radical vowel is nasalized in eight verbs: kṛt cut: kṛnt-á; tṛp be pleased: tṛmp-á; piś adorn: piṃś-á; muc release: muñc-á; lip smear: limp-á; lup break: lump-á; vid find: vind-á; sic sprinkle: siñc-á. Three other roots, tud thrust, dṛh make firm, śubh shine have occasional nasalized forms.
- 2. Four roots form their present stem with the suffix cha (ep. A 2): iş wish: i-chá; r go: r-chá; praś ash: pr-chá; vas shine: u-chá. The root vraśc cut, which seems to be formed with c,² takes Samprasāraṇa: vrśc-á.
- 3. Three roots in  $\bar{\mathbf{r}}$ ,  $k\bar{\mathbf{r}}$  scatter,  $g\bar{\mathbf{r}}$  swallow,  $t\bar{\mathbf{r}}$  cross, form the present stems kir-á, gir-á, tir-á (beside tár-a).
- a. Beside the normal use of the imperative suffix tāt for the 2. s. in mṛḍá-tāt, viśá-tāt, vṛḥá-tāt, suvá-tāt, it also appears for the 3. s. in viśá-tāt.

### 134. A. Second or Root Class.

- 1. The root is irregularly strengthened in the following verbs:
- a. kṣṇu whet, yu unite, nu and stu praise take Vṛddhi instead of Guṇa in the strong forms before terminations

With Samprasarana and loss of s. Cp. Lat. prec-or and po(rc)-sco, and Old German frag-en 'ask' and for-scon (forschen).

<sup>&</sup>lt;sup>2</sup> Cp. -vras-ka cutting, past participle vrk-ná cut, and vrk-a wolf.

beginning with consonants; e.g. stáu-mi, á-stau-t, but á-stav-am.

- b. mṛj wipe takes Vṛddhi in the strong forms: marj-mi, mars-ti, but mṛj-mas, mṛj-anti.
- c. śī lie mid. takes Guṇa and accents the radical syllable throughout its weak forms: e.g. s. 1. 3. śáy-e, 2. śé-ṣe ( $\kappa \epsilon \hat{\imath} \sigma \alpha \imath$ ). It has the additional irregularity of inserting r before the endings in the 3. pl. pr., impv., impf.: śé-r-ate, śé-r-atām, á-śe-r-an.
- a. i go, brū speak, stu praise, han slay before the ending of the 2. pl. impv. act. have the alternative forms 6-ta and 6-tana, brāvī-tana, stó-ta, hān-tana. Brū has the same irregularity in the 2. pl. impf. ábravī-ta and ábravī-tana.
- 2. The root is irregularly weakened in the following verbs:
- a. vaś desire takes Samprasāraņa in the weak forms:
  1. pl. uś-mási, part. uś-āná, but 1. s. váś-mi.
- b. as be drops its initial a in the optative and all the weak forms of the pr. and impv.; e.g. opt. s-yát would be; pr. s-más we are, s-ánti (Lat. sunt) they are; impv. du. 2. s-tám, pl. 2. s-tá, 3. s-ántu. The 2. s. impv. preserves the vowel (in an altered form) in e-dhí (for az-dhí, Av. zdī). In the impf. it inserts ī before the endings of the 2. 3. s.: ás-ī-s, ás-ī-t (beside ás = ás-t).
- c. han slay in weak forms loses its n before terminations beginning with consonants (except m, y, v), as ha-thá, but hán-ti. In the 3. pl. pr., impv., impf., and part., the a is syncopated and h reverts to the original guttural gh: ghn-ánti, ghn-ántu, á-ghn-an; ghn-ánt. The 2. s. impv. is ja-hí (for jha-hí), with palatalized initial instead of gha-hí.

<sup>&</sup>lt;sup>1</sup> In B. ru cry, su impel, sku tear, snu distil have the same peculiarity: rau-ti, sau-ti, skau-ti, snau-ti.

- 3. A vowel or semivowel is irregularly inserted in the following verbs:
- a. The roots an breathe, rud weep, vam vomit, śvas blow, svap sleep insert i before all terminations beginning with a consonant, except in the 2. 3. s. impf., where they insert ī; e. g. án-i-ti, án-ī-t; a-vam-ī-t; śvas-i-ti.
- b. The roots id praise and is rule add i in some forms of the 2. s. and pl. mid.: id-i-sva; is-i-se (beside ik-se), isi-dhve. Occasional forms (2. s. impv.) with connecting i from other roots also occur: jan-i-sva be born, vas-i-sva clothe, snath-i-hi pierce, stan-i-hi thunder.
- c. The root brū speak inserts ī in the strong forms before terminations beginning with consonants: bráv-ī-mi, á-brav-ī-t; am injure inserts ī before consonants; thus am-ī-ti, am-ī-ṣva, ām-ī-t (TS.).
  - 4. With regard to the endings:
- a. The root śās order loses the n in the 3. pl. act. and mid., and in the part.: śās-ate, śās-atu, śās-at.
- b. The root duh milk is very anomalous in its endings. The irregular forms are the following: act. impf. 3. s. á-duh-a-t beside á-dhok, 3. pl. á-duh-ran beside á-duh-an and duh-úr; opt. 3. s. duh-īyát (for duh-yát), 3. pl. duh-ī-yán (for duh-yúr). Mid. pr. ind. 3. pl. duh-ré and duh-rate beside the regular duh-até; impv. 3. s. duh-ám, 3. pl. duh-rám and duh-rátām; part. dúgh-āna.
- c. Roots ending in ā take ur instead of an in the 3. pl. impf. act.; e.g. pā protect: á-p-ur. A few roots ending in consonants show the same irregularity; e.g. tvis be stirred: á-tviṣ-ur.
- a. The verbs îś rule, duh milk, vid find, śī lie frequently, and cit observe, brū speak rarely, take e instead of te<sup>3</sup> in the 3. s. pr. mid.: fś-e, duh-é, vid-é, śáy-e; cit-é, bruv-é.
- β. In the AV. and B. subj. forms with ā instead of a are not uncommon; e. g. áy-ō-s, ás-ā-t,⁴ bráv-ā-thas, hán-ā-tha, ád-ā-n.

<sup>1</sup> But with irregular accent, as also rih-até they lick.

<sup>&</sup>lt;sup>2</sup> In the AV. the 3, s. impv. mid. is similarly formed in sáy-ām.

<sup>3</sup> This irregularity occurs in B. also.

<sup>4</sup> In B. subj. forms with primary endings are very rare.

- B. Third or Reduplicating Class.
- 1. Roots ending in ā drop the radical vowel before terminations beginning with vowels; e.g. mā measure: 1. s. mím-e, 3. pl. mím-ate.
- a. The ā of mā measure, mā bellow, rā give, śā sharpen, hā go away is in weak forms usually changed to ī before consonants (cp. 5 c): mímī-te; rarī-thás; i śiśī-mási; jíhī-te.
- b. dā give, dhā place, the two commonest verbs in this class, use dad and dadh as their stems in all weak forms: dád-mahe, dadh-mási. When the aspiration of dadh is lost before t, th, s it is thrown back on the initial: dhat-té, dhat-thá, dhat-svá. The 2. s. impv. act. is de-hí (for daz-dhí) beside dad-dhí and dat-tát; and dhe-hí (for dhaz-dhí) beside dhat-tát.
- 2. The root vyac takes Samprasāraņa, e.g. 3. du. pr. vivik-tás; hvar be crooked makes some forms with Samprasāraņa and then reduplicates with u: e.g. ju-hūr-thās, 2. s. inj. mid.
- 3. bhas chew, sac accompany, has laugh syncopate the radical vowel in weak forms; thus bá-ps-ati 3 pl. ind. pr. (but ba-bhas-a-t 3. s. subj.); sá-śc-ati 3. pl. ind. pr., sá-śc-ata 3. pl. inj.; já-kṣ-at (for ja-gh(a)s-at) pr. part.
- a. The roots r go, dā give, dhā put, pr cross, yu separate, śā sharpen, hu sacrifice have several forms with a strong vowel in the 2. impv. act.s. yu-yo-dhí, śi-śā-dhí (beside śi-śī-hí); du. yu-yó-tam (beside yu-yu-tám); pl. í-y-ar-ta, dá-dā-ta and dá-dā-tana, dá-dhā-ta and dá-dhā-tana, pí-par-tana, yu-yó-ta and yu-yó-tana, ju-hó-ta and ju-hó-tana, dā, dhā, hā leave, have similar strong forms in the 2. pl. impf.: á-da-dā-ta, á-dadhā-ta, á-jahā-tana.
- β. There are numerous transfers from this to other classes. The roots pā drink, sthā stand, han stride form such stems according to the a conjugation exclusively, píba, tíṣṭha, jíghna (ep. 133 A. 3 α); while ghrā smell, bhas chew, mā bellow, rā give, sac accompany occasionally use the a stems jíghra, bápsa, míma, rára, sásca. The roots dā give and dhā put also make some forms from their weak stems according to the

<sup>&</sup>lt;sup>1</sup> But 2, s, impv. act. rarā-sva (AV.).

a conjugation, as 3. s. pr. mid. dád-a-te, 3. pl. act. dádh-a-nti, 3. pl. impv. dádh-a-ntu. The former, dad, has even an incipient tendency to become a root; thus it forms the past part. pass. dat-tá giren.

- C. Fifth or Nu Class. 1. The u of the suffix is dropped before the m of the 1. pl. ind. act. and mid., as krn-más, krn-máhe.
- 2. When nu is preceded by a consonant its u becomes uv before vowel endings; e.g. 3. pl. pr. aś-nuv-ánti (but su-nv-ánti).
- 3. śru hear forms (by dissimilation) the stem śr-nu, and vr cover (with interchange of vowel and semivowel) ūr-ņu beside the regular vr-nu.
- 4. Beside the regular and very frequent present stem kṛ-ṇu¹ (from kṛ make) there begins to appear in the tenth Mandala of the RV. the very anomalous kuru.2 The strong form of this stem, karó, which has the further anomaly of Guna in the root, first appears in the AV.3
- a. The four roots ending in n, tan stretch, man think, van win, san gain, have the appearance of forming their stem with the suffix u, as tan-u. These (with three later roots) form a separate (eighth) class according to the Hindu grammarians. But the a of these present stems in reality probably represents the sonant nasal, = tn-nu. This group was joined by kur-u, the late and anomalous present stem of kr make (cp. C4).
- β. Five stems of this class, i-nu, r-nu, ji-nu, pi-nu, hi-nu, have come to be used frequently as secondary roots forming present stems according to the a conjugation: inv-a, inv-a, jinv-a, pinv-a, hinv-a.
- γ. In the 3. pl. pr. mid. six verbs of this class take the ending re 4 with connecting vowel i: inv-i-ré, rnv-i-ré, pinv-i-ré, śrnv-i-ré, sunv-i-ré, hinv-i-ré.

After the preposition pari around this stem prefixes an unoriginal s: pari-s-krnv-ánti they adorn.

<sup>&</sup>lt;sup>2</sup> Twice in the 2. s. impv. kuru and once in the 1. pl. pr. ind. kur-mas.

<sup>&</sup>lt;sup>3</sup> But the forms made from krnn are still six times as common in the AV. as those from karó, kuru, which are the only stems used in B.

<sup>4</sup> Like duh-re in the root class.

- δ. In the impv. the 2. s. act. has the ending hi, as śṛṇu-hí, three times as often in the RV. as the form without ending, as śṛṇu; in the AV. it occurs only about one-sixth as often as the latter; in B. it has almost disappeared. In the RV. the ending dhi also occurs in śṛṇu-dhí. The ending tāt occurs in kṛṇu-tāt, hinu-tat, kuru-tāt. In the 2. du. are found the strong forms kṛṇo-tam, hino-tam; and in the 2. pl. kṛṇó-ta and kṛṇó-tana, śṛṇó-ta and śṛṇó-tana, sunó-ta and sunó-tana, hino-ta and hinó-tana; tanó-ta and karó-ta.
- D. Infixing Nasal Class. 1. añj anoint, bhañj break, hims injure drop their nasal before inserting na: as a-ná-k-ti, bha-ná-k-ti, hi-ná-s-ti.
- 2. trh crush infixes né in the strong forms; e.g. tr-né-dhi (69 c).
- E. Ninth or Nâ Class. 1. The three roots jī overpower, jū hasten, pū purify shorten their vowel before the affix: ji-nā-mi, ju-nā-si, pu-nā-ti.
- 2. grabh seize and its later form grab take Samprasāraņa: grbh-nā-mi, grh-nā-mi (AV.).
- 3. jñā know and the four roots which in forms outside the present system appear with a nasal, bandh bind, manth shake, skambh make firm, stambh prop, drop their nasal: jā-ná-ti, badh-ná-ti, math-ná-ti, skabh-ná-ti, stabh-ná-ti.
- 4. Four roots ending in consonants, aś eat, grah seize, bandh bind, stambh prop, have the peculiar ending āna in the 2. s. impv. act.: aś-āná, gṛh-āṇá, badh-āná, stabh-āná.
- a. pr fill and mr crush make, beside the regular stems prná and mrná, the transfer stems, according to the a conjugation, prná and mrná, from which several forms occur.

#### The Perfect Tense.

135. This tense is formed by reduplication. Like the present, it has, besides an indicative, the subjunctive, injunctive, optative, and imperative moods, as well as participles, and an augmented form, the pluperfect. It is very common, being formed by nearly 300 verbs in the Samhitās.

#### Special Rules of Reduplication.

- 1. r and r (= ar) and 1 (= al) always reduplicate with a (cp. 139, 9); e.g. kr do: ca-kr; tr cross: ta-tr; klp be adapted: ca-klp; r go: ar (= a-ar).
- 2. Initial a or ā becomes ā; e.g. an breathe: ān; āp obtain: āp. The long vowels ī and ū remain unchanged (= i-ī and u-ū); e.g. īṣ move: 1. s. īṣ-é; ūh consider: 3. s. ūh-é.
- 3. Roots beginning with i and u contract i+i to ī and u+u to ū except in the sing. act., where the reduplicative syllable is separated from the strong radical syllable by its own semivowel: e.g. i go: 2. s. i-y-é-tha; uc be pleased: 2. s. mid. ūc-i-ṣé, but 3. s. act. u-v-óc-a.
- 4. Roots containing ya or va and liable to Samprasāraṇa in other forms (such as the past part. pass.) reduplicate with i and u respectively. There are four such with ya: tyaj forsake, yaj sacrifice, vyac extend, syand move on: ti-tyaj, i-yaj, vi-vyac, si-syand; and five with va: vac¹ speak, vad speak, vap strew, vah carry, svap sleep: u-vac, u-vad, u-vap, u-vah, su-svap. On the other hand the three roots yam stretch, van win, vas wear have the full reduplication ya or va throughout: ya-yam, va-van, va-vas.
- 136. The singular perfect active is strong (like the sing. pr. and impf. act.), the root being accented; the remaining forms are weak, the terminations being accented. The endings are the following:

	ACTIVE.		MIDDLE.			
	SING.	DUAL	PLUR.	SING.	DUAL	PLUR.
1. 2. 3.	a tha a	[vá] áthur átur	má á úr	é sé é	[váhe] áthe áte	máhe dhvé ré

¹ vac has two forms with the full reduplication : 3. s. act. va-vác-a and 2. s. mid. va-vak-şé.

- a. Terminations beginning with initial consonants are as a rule added directly to the stem; mahe is invariably so added. The endings tha, ma, se, re are nearly always added direct to stems ending in vowels; thus from dā give: dadā-tha; ji conquer: ji-gé-tha; nī lead: niné-tha; su press: suṣu-má; hū call: juhū-ré; kṛ make: cakár-tha, cakṛ-má, cakṛ-ṣé, but cakr-i-ré.¹ The same endings tha, ma, se, re are added directly to roots ending in consonants, if the final syllable of the stem is prosodically short, but with connecting i² if it is long;³ e. g. tatán-tha; jagan-má, jagṛbh-má, yuyuj-má; vivit-sé; cā-klp-ré, tatas-ré, yuyuj-ré, vivid-ré; but uvóc-i-tha, ūc-i-má, papt-i-má; īj-i-ré.
  - b. Before terminations beginning with vowels (cp. 137, 1a)
- 1. ĭ preceded by one consonant become y, if preceded by more than one, iy; e.g. bhī fear: bibhy-átur; śri resort: śiśriy-é.
- 2. ŭ ordinarily become uv; e.g. yu join: yuyuv-é; śru hear: śuśruv-é; śū swell: śūśuv-é.
- 3. r becomes r, r becomes ir; e.g. kr make: cakr-é, cakr-á; tr cross: titir-úr; str strew: tistir-é.

#### The Strong Stem.

1. Short vowels followed by a single consonant take Guṇa throughout the singular active; e.g. diś point: di-déś-a; uc be wont: uv-óc-a; kṛt cut: ca-kárt-a; but jinv quicken: ji-jinv-áthur.

<sup>&</sup>lt;sup>1</sup> Roots in r always add re with connecting i.

<sup>&</sup>lt;sup>2</sup> The final radical vowel ā in weak forms is reduced to i, e.g. from dhā put, dadhi-dhve. This reduced vowel in the very common verbs dā and dhā was probably the starting-point for the use of i as a connecting yowel in other verbs.

<sup>&</sup>lt;sup>3</sup> This is due to the rhythmic rule that the stem may not have two prosodically short vowels in successive syllables. Cp. p. 155, note 2.

<sup>4</sup> But hū call: juhv-é; bhū be: babhūv-a; sū bring forth: sa-sūv-a.

- 2. Final vowels take Vṛddhi in the 3. s.; ¹ e.g. nī lead: ni-nāy-a; śru hear: śu-śrāv-a; kṛ make: ca-kār-a.
- 3. Medial a followed by a single consonant takes Vṛddhi in the 3. s.; ¹ e. g. han strike: ja-ghán-a, but takṣ fushion ta-tákṣ-a.
- 4. Roots ending in ā take the anomalous ending au in the 1. and 3. s. act.; e.g. dhā put: da-dháu. The only exception is the root prā fill, which once forms the 3. s. pa-prá beside the regular pa-práu.

#### The Weak Stem.

- 137. 1. In roots containing the vowels ĭ, ŭ, r the radical syllable remains unchanged except by Sandhi; e.g. yuj join: yu-yuj-má; vid find: vi-vid-é; kr make: ca-kr-má.
- a. Before terminations beginning with vowels, ĭ and r, if preceded by one consonant become y and r, if by more than one, iy and ar; while ŭ and r̄ regularly become uv and ir; e.g. ji conquer: ji-gy-úr; bhī fear: bi-bhy-úr; kṛ make: cakr-úr; śri resort: śi-śriy-é; yu join: yu-yuv-é; śru hear: śu-śruv-é; śū swell: śū-śuv-é; tr̄ cross: ti-tir-úr; str̄ strew: ti-stir-é.
- 2. In roots containing a medial a or final ā the radical syllable is weakened.
- a. About a dozen roots in which a is preceded and followed by a single consonant (e. g. pat) and which reduplicate the initial consonant unchanged (this excludes roots beginning with aspirates, gutturals, and for the most part v) contract the two syllables to one containing the diphthong e (cp. Lat. fac-io, fec-i).<sup>2</sup> They are the following:

<sup>&</sup>lt;sup>1</sup> The 1, sing, never takes Vṛddhi in the RV, and AV. In an Upaniṣad and a Sūtra cakāra occurs as 1, sing, and in a Sūtra jigāya (√ji) also.

This vowel spread from contracted forms like sa-zd ( $\Lambda v$ . hazd) weak perfect stem of sad sit (az becoming e; ep. 134, 2 b and 133  $\Lambda$  1).

tap heat, dabh harm, nam bend, pac cook, pat fly, yat¹ stretch, yam¹ extend, rabh grasp, labh take, śak be able, śap curse, sap serve. Examples are: pat: pet-átur; śak: śek-úr.

The two roots tan stretch and sac follow join this class in the AV.

b. Four roots with medial a but initial guttural, syncopate their vowel: khan dig: ca-khn; gam go: ja-gm; ghas eut: ja-ks; han smite: ja-ghn.

Six other roots, though conforming to the conditions described above (2 a), syncopate the a instead of contracting: jan beyet: ja-jñ; tan stretch: ta-tn; pan admire: pa-pn; man think: ma-mn; van win: va-vn; sac follow: sa-śc.

- a. pat fly both contracts and syncopates in the RV. : pet and pa-pt.
- c. Eight roots containing the syllables ya, va, ra take Samprasāraņa: yaj² sacrifice, vac and vad speak, vap strew, vas dwell, vah carry, svap sleep, grabh and grah seize; e.g. su-ṣup, ja-gṛbh and ja-gṛh. In the first six, as they reduplicate with i or u, the result is a contraction to ī and ū. Thus yaj: īj (= i-ij); vac: ūc (= u-uc).
- d. A few roots with medial a and penultimate nasal, drop the latter: krand *cry out*: ca-krad; tams *shake*: ta-tas; skambh *prop*: ca-skabh (AV.); stambh *prop*: ta-stabh.
- c. Roots ending in ā reduce it to i before consonants and drop it before vowels; e.g. dhā place: dadhi-má; dadh-úr.

<sup>&</sup>lt;sup>1</sup> In the wk. perfect of yat and yam the contraction is based on the combination of the full reduplicative syllable and the radical syllable with Samprasāraņa: yet = ya-it, yem = ya-im.

 $<sup>^2</sup>$  From yaj occurs one form according to the contracting class  $(2\,\alpha)$  ; yej-é.

### Paradigms of the Reduplicated Perfect.

138. 1. tud strike: strong stem tu-tód; weak tu-tud.

#### ACTIVE.

	SINGULAR.	DUAL.	PLURAL.
1.	tu-tód-a	[tu-tud-vá]	tu-tud-má
2.	tu-tód-i-tha	tu-tud-áthur	tu-tud-á
3.	tu-tód-a	tu-tud-átur	tu-tud-úr

#### MIDDLE

		T.L.D.D.L.L.	
1.	tu-tud-é ¹	[tu-tud-váhe]	tu-tud-máhe
2.	tu-tut-sé	tu-tud-áthe	[tu-tud-dhvé] <sup>2</sup>
3.	tu-tud-é	tu-tud-ắte	tu-tud-ré

2. kr do: strong stem ca-kár, ca-kár; weak cakr, cakr.

#### ACTIVE.

2.	ca-kár-a	[ea-kṛ-vá]	ca-kṛ-má
	ca-kár-tha	ea-kr-áthur	ca-kr-á
	ca-kár-a	ea-kr-átur	ca-kr-úr

### MIDDLE.

1.	ca-kr-é	[ca-kṛ-yáhe]	ca-kṛ-máhe ·
2.	cá-kṛ-ṣé	ca-kr-áthe	ca-kṛ-dhvé
3,	ca-kr-é	ca-kr-āte	ca-kr-i-ré

3. dhā place: strong stem da-dhá; weak da-dh, da-dhi.

#### ACTIVE.

1.	[da-dháu]	[da-dhi-vá]	da-dhi-má
2.	da-dhá-tha	da-dh-áthur	da-dh-á
3.	da-dháu	da-dh-átur	da-dh-úr
		MIDDLE.	

1.	da-dh <b>-</b> é	[da-dhi-váhe] da-dh-áthe	da-dhi-máhe
2.	da-dhi-sé	da-dh-áthe	da-dhi-dhvé
3.	da-dh-é	da-dh-áte	da-dhì-ré

<sup>1</sup> Lat. tu-tud-i.

<sup>&</sup>lt;sup>2</sup> The only example of this form is dadhi-dhvé.

3.

ni-ny-é

4. nī lead: strong stem ni-né, ni-nái; weak ni-nī.

#### ACTIVE.

	SINGULAR.	DUAL.	PLURAL.
1.	ni-náy-a	[ni-nī-vá]	ui-nī-má
2.	ni-né-tha	ni-ny-áthur	ni-ny-á
3.	ni-náy-a	ni-ny-átur	ni-ny-úr
		MIDDLE.	
1.	ni-ny-é	[ni-nī-váhe]	ni-nĩ-máhe
2.	ni-nī-ṣé	ni-ny-áthe	ni-nĩ-dhvé

5. stu praise: strong stem tu-stó, tu-stáu; weak tu-stu.

ni-nī-ré

#### ACTIVE.

ni-ny-áte

2.	tu-șțáv-a	[tu-ṣṭu-vá]	tu-ṣṭu-má
	tu-șțó-tha	tu-ṣṭuv-áthur	tu-ṣṭuv-á
	tu-șțáv-a	tu-ṣṭuv-átur	tu-ṣṭuv-úr

### MIDDLE.

1.	tu-ștuv-é	[tu-șțu-váhe]	tu-șțu-máhe
2.	tu-ștu-șé	tu-șțuv-áthe	tu-stu-dhvé
3.	tu-șțuv-é	tu-ștuv-ấte	tu-stuv-i-ré

6. tap heat: strong stem ta-táp, ta-tấp; weak tep.

#### ACTIVE.

1.	ta-táp-a	[tep-i-vá]	tep-i-má
2.	ta-táp-tha	tep-áthur	${f tep-\! a}$
3.	ta-tāp-a	tep-átur	tep-úr

#### MIDDLE.

1.	tep-é	[tep-i-váhe]	[tep-i-máhe]
2.	tep-i-sé	tep-athe	[tep-i-máhe] [tep-i-dhvé]
3.	tep-é	tep-áte	tep-i-ré

7. gam go: strong stem ja-gám, ja-gám; weak ja-gm.

#### ACTIVE.

	SINGULAR.	DUAL.	PLURAL.
2.	ja-gám-a	[ja-gan-vá]	ja-gan-má
	ja-gán-tha	ja-gm-áthur	ja-gm-á
	ja-gáma	ja-gm-átur	ja-gm-úr

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#### MIDDLE.

1.	ja-gm-é	[ja-gan-váhe]	ja-gan-máhe
2.	ja-gm-i-sé	ja-gm-áthe	ja-gm-i-dhvé
3.	ja-gm-é	ja-gm-āte	ja-gm-i-ré

8. vac speak: strong stem u-vác, u-vác; weak űc.

#### ACTIVE.

2.	u-vác-a	[ūc-i-vá]	ūc-i-má
	u-vák-tha	ūc-áthur	ūc-á
	u-vác-a	ūc-átur	ūc-úr

#### MIDDLE.

1.	ūc-é	[ūc-i-váhe]	[ūc-i-máhe]
2.	ūc-i-ṣé	ūc-āthe	[ūc-i-dhvé]
3.	ūc-é	[ūc-ấte]	ūc-i-ré

### Irregularities.

- 139. 1. bhaj share, though beginning with an aspirate, follows the analogy of the contracting perfects with e (137, 2 a); e.g. ba-bháj-a: bhej-é. bandh bind, after dropping its nasal, does the same; e.g. ba-bándh-a; bedh-úr (AV.).
- 2. yam guide, van win, vas wear have the full reduplication throughout (135, 4); yam takes Samprasārana of the radical syllable: ya-yama: yem-é (= ya-im-e); van syncopates its a: va-van-a, va-vn-é; vas retains its radical syllable unweakened throughout: vā-vas-e (cp. 139, 9).

- 3. vid know forms an unreduplicated perfect with present meaning: 1. véd-a I know  $(ol\delta\alpha$ , German weiss), 2. vét-tha  $(ol\delta-\theta\alpha; weiss-t)$ , 3. véd-a  $(ol\delta\epsilon; weiss)$ ; pl. 1. vid-má  $(i\delta-\mu\epsilon\nu; wissen)$ , 2. vid-á, 3. vid-úr.
- α. Λ few isolated unreduplicated forms from about six other roots occur: takṣ-áthur; skambh-áthur and skambh-úr; cet-átur; yamátur and yam-úr; nind-i-má; arh-i-ré.
- 4. The initial of ci gather, ci observe, cit perceive, ji conquer, han kill reverts to the original guttural in the radical syllable:
  3. s. act. ci-káy-a, ci-két-a, ji-gáy-a, ja-ghán-a. bhr bear almost invariably reduplicates with j in the RV.: ja-bhár-tha, ja-bhára, ja-bhr-úr; ja-bhr-é, ja-bhr-i-sé, ja-bhr-i-ré; but only once with b: ba-bhr-é.
- 5. ah say is defective, forming only the 3. s. and pl.: áh-a and āh-úr. The two additional forms 2. s. át-tha, 3. du. āh-átur occur in the Brāhmaṇas.
- 6. Five roots beginning with a prosodically long a reduplicate with  $\bar{a}n$ :  $am\acute{s}$  attain,  $am̃{j}$  anoint, ardh thrive, are praise, arh deserve. Only the first two make several forms. Here the radical nasal is repeated with the initial vowel: s. 3.  $\bar{a}n$ - $a\acute{m}\acute{s}$ -a (Gk.  $\acute{\eta}\nu$ - $\epsilon\gamma\kappa$ - $\alpha$ ); pl. 1.  $\bar{a}n$ - $a\acute{s}$ - $m\acute{a}$ , 2.  $\bar{a}n$ - $a\acute{s}$ - $a\acute{s}$ , 3.  $\bar{a}n$ - $a\acute{s}$ - $a\acute{v}$ ; mid. s. 3.  $\bar{a}n$ - $a\acute{s}$ - $e\acute{v}$ ; s. 3.  $\bar{a}n$ - $a\acute{n}$ ja, mid. s. 1.  $\bar{a}n$ - $a\acute{s}$ - $e\acute{v}$ , pl. 3.  $\bar{a}n$ - $a\acute{s}$ - $e\acute{v}$ . The analogy spread from these to the roots which have no nasal: pl. 3.  $\bar{a}n$ -re- $a\acute{v}$ - $a\acute{v}$ -
- 7. bhū be has the double irregularity of reduplicating with a and retaining its ū throughout (cp. Gk.  $\pi\epsilon \cdot \phi \dot{v} \cdot \bar{\alpha} \sigma \iota$ ): sing. 1. ba-bhū-v-a (Gk.  $\pi \dot{\epsilon} \cdot \phi \upsilon \cdot \kappa \alpha$ ). 2. ba-bhū-tha and ba-bhū-v-i-tha. 3. ba-bhū-v-a. Du. 2. ba-bhū-v-áthur. 3. ba-bhū-v-áthur. Pl. 1. ba-bhū-v-i-má. 2. ba-bhū-v-á. 3. ba-bhū-v-úr.

<sup>&</sup>lt;sup>1</sup> In a Sūtra occurs the 2, pl. mid. ān-aś-a-dhve.

su bring forth has the same peculiarities in sa-su-v-a, the only perfect form of this root occurring.

- 8. cyu stir reduplicates ci-cyu (beside cu-cyu) and dyut shine similarly di-dyut. This was due to the vocalic pronunciation of the y: ciu, diut.
- 9. The reduplicative vowel is lengthened in more than thirty perfect stems; e.g. kan be pleased: cā-kan; gr wake: jā-gr; kļp be adapted: cā-klp; dhī think: dī-dhī; tu be strong: tū-tu; śū swell: śū-śu.2
- a. In the Mantra portion of the Samhitas there once occurs a periphrastic perfect form with the reduplicated perfect of kr make governing the acc. of a fem. substantive in a derived from a secondary (causative) verbal stem. This form is gamayam cakara (AV.) he caused to go (lit. made a causing to go). In the Brāhmana parts of the later Samhitas (TS., MS., K.) such periphrastic forms are occasionally met with, and they become more frequent in the regular Brahmanas.

#### Moods of the Perfect.

- 140. Modal forms of the perfect are of rare occurrence in the Samhitas except the RV.
- 1. The subjunctive is normally formed by adding a to the strong perfect stem accented on the radical syllable. In the active the secondary endings are the more usual; when the primary endings are used the reduplicative syllable is in several forms accented.3 In about a dozen forms the weak stem is used. Middle forms, of which only seven or

<sup>1</sup> The root sī lie also reduplicates with a in the part, sa-say-ana. These three, bhū, sū, śī, are the only roots with an i or u vowel that reduplicate with a.

<sup>&</sup>lt;sup>2</sup> Here the radical vowel itself is shortened. The quantitative form of the stem is subject to the rule that it may not contain two prosodically short vowels (except in the 1. s. act.). Hence sah reduplicates either as sā-sah or sa-sāh (in a weak form).

<sup>&</sup>lt;sup>3</sup> Cp. the accentuation of the reduplicating class in the present system.

eight occur, are almost restricted to the 3. sing. Examples are:

Act. s. 1. an-aj-ā ¹ (añj anoint); 2. ta-tán-a-s (tan stretch), bu-bódh-a-s (budh wake), pi-práy-a-s (prī please); jú-joṣ-a-si (juṣ enjoy); ei-kit-a-s (cit observe), mu-muc-a-s (muc release). 3. ei-ket-a-t, ja-ghán-a-t (han smite), ta-tán-a-t, tu-ṣṭáv-a-t (√stu praise), pi-práy-a-t; dí-deś-a-ti (diś point), bú-bodh-a-ti, mú-moc-a-ti; mu-muc-a-t, vi-vid-a-t (vid find).

Du. 2. ci-ket-a-thas, jú-joṣ-a-thas. Pl. 1. ta-tán-ā-ma. 2. ju-joṣ-a-tha. 3. ta-tán-a-n.

Mid. s. 3. ta-táp-a-te, jú-joṣ-a-te. Pl. 1. an-áś-ā-mahai.

- 2. The injunctive occurs in hardly a dozen forms, a few in the sing. act., the rest in the 3. pl. mid.; e.g. s. 2. śa-śās (= śa-śās-s: śās order). 3. dū-dho-t (dhū shake), su-sro-t (sru flow); mid. pl. 3. ta-tán-a-nta (cp. 140, 6).
- 3. The optative is formed by adding the accented modal suffix combined with the endings to the weak perfect stem. The active forms are much commoner than the middle. Examples are:

Act. s. 1. ān-aś-yām, ja-gam-yām, ri-ric-yām, vavṛt-yām. 2. ba-bhū-yās, va-vṛt-yās. 3. an-aj-yāt, jagam-yāt, va-vṛt-yāt, ba-bhū-yāt.

Du. 2. ja-gam-yátam. Pl. 1. va-vṛt-yá-ma. 3. ja-gam-yúr, va-vṛt-yúr.

Mid. s. 1. va-vṛt-īyá. 2. vā-vṛdh-ī-thấs. 3. va-vṛt-ī-tá. Pl. 1. va-vṛt-ī-máhi.

a. There also occurs one mid. precative form sā-sah-ī-ṣ-ṭhās (sah overcome).

<sup>&</sup>lt;sup>1</sup> In these three forms the ā of the reduplicative syllable ān is shortened as if the indicative contained an augment.

<sup>&</sup>lt;sup>2</sup> Identical in form with the unaugmented pluperfect (140, 6).

<sup>&</sup>lt;sup>3</sup> From amś attain, with the long reduplicative vowel retained. Cp. 139, 6.

4. The imperative perfect is formed like that of the present reduplicating class, the radical syllable being weak except in the 3. s. act., where it is strong. Nearly all the forms occurring, which number about twenty, are active. Examples are:

Act. s. 2. ci-kid-dhí ( $\sqrt{\text{cit}}$ ), di-diḍ-ḍhí ( $\sqrt{\text{diś}}$ ), mumug-dhí ( $\sqrt{\text{muc}}$ ), śa-śā-dhí ( $\sqrt{\text{śās}}$ ). 3. ba-bhū-tu, mu-mók-tu.

Du. 2. mu-muk-tam, va-vṛk-tam (vṛj twist). Pl. 2. di-diṣ-ṭana ( $\sqrt{di\acute{s}}$ ), va-vṛt-tana.

Mid. s. 2. va-vṛt-svá. Pl. 2. va-vṛd-dhvám.

#### Participle.

5. Both active and middle forms of the perfect participle are common. It is formed from the weak perfect stem, with the accent on the suffix, as cakr-vāms, cakr-āṇā. If, in the active form, the stem is reduced to a monosyllable, the suffix is nearly always added with the connecting vowel i, but not when the stem is unreduplicated; e.g. papt-i-vāms (Gk.  $\pi\epsilon\pi\tau$ - $\omega$ s), but vid-vāms (Gk.  $\epsilon l\delta$ - $\omega$ s). Examples are:

Act. ja-gan-vāṃs ( $\sqrt{\text{gam}}$ ), ja-gṛbh-vāṃs ( $\sqrt{\text{grabh}}$ ), ji-gī-vāṃs ( $\sqrt{\text{ji}}$ ), jū-ju-vāṃs ( $\sqrt{\text{jū}}$ ), ta-sthi-vāṃs ( $\sqrt{\text{sthā}}$ ), ba-bhū-vāṃs ( $\text{Gk. }\pi\epsilon\text{-}\phi\upsilon\text{-}\omega\text{s}$ ), ri-rik-vāṃs ( $\sqrt{\text{ric}}$ ), va-vṛt-vāṃs, vā-vṛdh-vāṃs, sā-sah-vāṃs, su-ṣup-vāṃs ( $\sqrt{\text{svap}}$ ); īy-i-vāṃs ( $\sqrt{\text{i}}$ ), ūṣ-i-vāṃs (vas dwell); dāś-vāṃs (dāś worship), sāh-vāṃs ( $\sqrt{\text{sah}}$ ).

Mid. ān-aj-āná ( $\sqrt{\text{anj}}$ ), ān-aś-āná ( $\sqrt{\text{ams}}$ ), īj-āná ( $\sqrt{\text{yaj}}$ ), ūc-āná ( $\sqrt{\text{vac}}$ ), ja-gm-āná ( $\sqrt{\text{gam}}$ ), ti-stir-āṇá ( $\sqrt{\text{str}}$ ), tep-āná ( $\sqrt{\text{tap}}$ ), pa-spaś-āná ( $\sqrt{\text{spaś}}$ ), bhej-āná ( $\sqrt{\text{bhaj}}$ ),

<sup>&</sup>lt;sup>1</sup> Cp. Gk.  $\kappa \dot{\epsilon}$ -κλυ-θι, 2. pl.  $\kappa \dot{\epsilon}$ -κλυ-τε (κλυ = śru hear).

<sup>&</sup>lt;sup>2</sup> With ū unchanged as in strong forms elsewhere (139, 7).

<sup>3</sup> With long reduplicative vowel.

yem-āná ( $\sqrt{yam}$ ), vā-vṛdh-āná, śa-śay-āná ( $\sqrt{s\bar{i}}$ ), śi-śriy-āṇá ( $\sqrt{sri}$ ), si-ṣmiy-āṇá ( $\sqrt{smi}$ ), su-ṣup-āṇá ( $\sqrt{svap}$ ), seh-āná ( $\sqrt{sah}$ ).

#### Pluperfect.

6. Corresponding to the imperfect there is an augmented form of the perfect called the pluperfect. The strong stem is used in the singular active, the weak elsewhere. The secondary endings only are used; in the 3. pl. ur always appears in the active and iran in the middle. The s and t of the 2. and 3. s. are in some forms preserved by an interposed ī. There are also several forms made with thematic a in this tense. The augment is often dropped, as in other past tenses. The total number of pluperfect forms occurring is about sixty. Examples are:

Act. s. 1. á-cacakṣ-am, á-jagrabh-am, á-tuṣṭav-am; cakar-am, ciket-am ( $\sqrt{\text{cit}}$ ). 2. ā-jagan (= á-jagam-s); na-nam-a-s; á-viveś-ī-s ( $\sqrt{\text{vis}}$ ). 3. á-jagan (= á-jagam-t), a-ciket ( $\sqrt{\text{cit}}$ ); rā-ran (= rāran-t: ran rejoice); á-jagrabh-ī-t; á-cikit-a-t and á-ciket-a-t; tastambh-a-t.

Du. 2. á-mu-muk-tam; mu-muk-tam. 3. á-vāvaś-ī-tām (vaś desire).

Pl. 2. á-jagan-ta; á-cucyav-ī-tana. 3. á-cucyav-ur.

Mid. s. 1. á-śuśrav-i. 3. didiṣ-ṭa (√diś). Pl. 3. á-cakr-iran, á-jagm-iran, á-pec-iran; á-vavṛt-ran, á-sasṛg-ram (√sṛj).² There are also several transfer forms as from a stems; e. g. á-titviṣ-a-nta, eakṛp-á-nta, dá-dhṛṣ-a-nta.

#### Aorist.

141. This tense is of very common occurrence in the Vedas, being formed from more that 450 roots. It is an

<sup>&</sup>lt;sup>1</sup> Two forms take ran only instead of iran. There are also several transfer forms in anta.

 $<sup>^{2}</sup>$  With reversion of the palatal to original guttural, and ending ram for ran.

augmented tense, taking the secondary endings and forming moods and participles. It is distinguished from the imperfect by having no corresponding present and by difference of meaning. There are two types of aorist. The first or sigmatic aorist is formed by inserting s, with or without an added a, between the root and the endings. It is taken by more than 200 roots. The second aorist adds the endings to the simple or the reduplicated root either directly or with the connecting vowel a. It is taken by over 250 roots. There are four forms of the first Aorist, and three of the second. Upwards of 50 roots take more than one form. One verb, budh wake, has forms from five varieties of this tense.

#### First Aorist.

a. The stem of the first form is made by adding to the augmented root the suffix sa. It is inflected like an imperfect of the sixth or á class of the first conjugation, the sá being accented in unaugmented forms. It is taken in the Samhitās by only ten roots 'containing one of the vowels i, u, r, and ending in one of the consonants j, ś, ṣ, or h, all of which phonetically become k before s.² These roots are: mṛj wipe, yaj sacrifice, vṛj twist; kruś cry out, mṛś and spṛś touch; dviṣ hate; guh hide, duh milk, ruh ascend. In the indicative no dual forms are found; and in the mid. only the 3. s. and pl. are met with. The only moods occurring are the injunctive and the imperative, with altogether fewer than a dozen forms. This form of the aorist corresponds to the Greek First Aorist (e. g.  $\tilde{\epsilon}$ - $\delta \epsilon \iota \xi \epsilon$ , Lat. dixi-t). The augment, as in other past tenses, is sometimes dropped.

<sup>&</sup>lt;sup>1</sup> In B. nine additional roots take the sa aorist: kṛṣ drag, diś point, dih smear, dṛś see, druh be hostile, piṣ crush, mih mingere, viś enter, vṛh tear; and in S. lih lick.

<sup>&</sup>lt;sup>2</sup> The stem of this agrist therefore always ends in kṣa.

Indicative. Act. s. 1. ávṛkṣam. 2. ádrukṣas (B.), ádhukṣas. 3. ákrukṣat, ághukṣat, ádukṣat¹ and ádhukṣat, ámṛkṣat (√mṛś), árukṣat, áspṛkṣat. Pl. 1. ámṛkṣāma (√mṛj), árukṣāma. 3. ádhukṣan; dukṣan¹ and dhukṣan.

Mid. s. 3. ádhukṣata; dukṣata¹ and dhukṣata. Pl. 3. ámṛkṣanta (√mṛj).

In the injunctive only the following forms occur:

Act. s. 2. dukṣás,  $^1$  mṛkṣás ( $\sqrt{m}$ ṛś). 3. dvikṣát. Pl. 2. mṛkṣata ( $\sqrt{m}$ rś).

Mid. s. 3. dukṣáta¹ and dhukṣáta, dvikṣáta. Pl. 3. dhuksánta.

In the imperative only three forms occur:

Act. du. 2. mrksátam (√mrj). 3. yaksátām.

Mid. s. 2. dhuksásva.

142. The other three forms of the First Aorist are made by adding to the augmented root the suffixes s, is, s-is, respectively. They are inflected like imperfects of the second or graded conjugation. The sis form is used in the act. only (excepting three optative forms) and is taken by not more than six roots. The other two are very common, being formed from nearly 300 roots in V. and B. taken together.

#### Second or s form.

143. This form of the agrist is taken by at least 135 roots in V. and B. In addition to the indicative it forms all the moods and a participle.

#### Indicative.

1. The radical vowel as a rule takes Vṛddhi (a being lengthened) in the active. In the middle, excepting final ĭ and u (which take Guṇa) the radical vowel remains un-

<sup>&</sup>lt;sup>1</sup> On these forms without initial aspiration ep. 62 a.

changed. The only point in which the inflexion differs from that of the imperfect of the graded conjugation is that the 3. pl. act. invariably ends in ur. In the active, the endings s and t of the 2. 3. s. disappear and the tense sign also, unless the root ends in a vowel; e.g. á-hār = á-hār-s-t, but á-hā-s = á-hā-s-t. The AV. and TS., however, less often than not, insert a connecting ī before these endings, thus preserving both the latter and the s of the tense stem; e.g. á-naik-ṣ-ī-t (nij wash). The forms of the indicative actually occurring would, if made from bhṛ bear in the active, and from budh wake in the middle, be as follows:

#### ACTIVE.

	SINGULAR.	DUAL.	PLURAL.
1.	á-bhār-ṣ-am	[á-bhārṣ-va]	á-bhārṣ-ma
2.	á-bhār	á-bhārṣ-ṭam	á-bhārṣ-ṭa
3.	á-bhār	á-bhārṣ-ṭām	á-bhār-ṣ-ur

# MIDDLE.

	SINGULAI.	DUAL.	THURAL.
1.	á-bhut-s-i (62 a)	á-bhut-s-vahi	á-bhut-s-mahi
2.	á-bud-dhās (62 b)	á-bhut-s-āthām	á-bhud-dhvam (62 a)
3.	á-bud-dha (62 b)	á-bhut-s-ātām	á-bhut-s-ata

The middle voice, as exemplified by a root ending in u, stu *praise*, is inflected as follows:

Sing. 1. á-sto-ṣ-i. 2. á-sto-ṣ-ṭhās. 3. á-sto-ṣ-ṭa. Du. 1. [á-sto-ṣ-vahi]. 2. [á-sto-ṣ-āthām]. 3. á-sto-ṣ-ātām. Pl. 1. á-sto-ṣ-mahi. 2. á-sto-ḍhvam (66 B 2 b). 3. á-sto-ṣ-ata.

<sup>&</sup>lt;sup>1</sup> The RV. and K. have no forms with the inserted  $\bar{i}$ ; while in B. the chief forms without it are adrāk (dṛś see) and ayāṭ (yaj sacrifice); also bhais ( $\sqrt{bh\bar{i}}$ ) = bhais-s, which while losing the s ending preserves the appearance of a 2. sing.

2. The subjunctive is common in the RV. in active forms, but not in the middle. The root regularly takes Guṇa throughout (active and middle). The primary endings are frequent. The forms occurring, if made from stu praise, would be:

Act. sing. 1. stó-ṣ-āṇi. 2. stó-ṣ-a-si, stó-ṣ-a-s. 3. stó-ṣ-a-ti, stó-ṣ-a-t. Du. 2. stó-ṣ-a-thas. 3. stó-ṣ-a-tas. Pl. 1. stó-ṣ-ā-ma. 2. stó-ṣ-a-tha. 3. stó-ṣ-a-n.

Mid. sing. 1. stó-ṣ-ai. 2. stó-ṣ-a-se. 3. stó-ṣ-a-te. Du. 2. stó-ṣ-āthe (for stó-ṣ-aithe). Pl. 3. stó-ṣ-a-nte.

- 3. Injunctive forms are fairly common. When normal they are of course identical with the unaugmented indicative. But the sing. 1. act. is irregular in never taking Vṛddhi: all the forms of it that occur either have Guṇa, as sto-ṣ-am, je-ṣ-am (√ji); or lengthen the radical vowel, as yū-ṣ-am (yu separate); or substitute e for ā in roots ending in ā, as ye-ṣ-am (yā go), ge-ṣ-am (gā go), sthe-ṣ-am (sthā stand). The latter irregularity also appears in pl. 1: je-ṣ-ma, ge-ṣ-ma, de-ṣ-ma (dā give), beside the normal yau-ṣ-ma (yu separate).
- 4. The optative occurs in the middle only, the 2. 3. s. always having the precative s (with one exception). The forms actually occurring are:
- Sing. 1. di-ṣ-īyá<sup>2</sup> (dā *eut*), bhak-ṣ-īyá (bhaj *divide*), ma-s-īyá<sup>3</sup> (man *think*), muk-ṣ-īyá (muc *release*), rā-s-īyá (rā *give*), sāk-ṣ-īyá<sup>4</sup> (AV.), stṛ-ṣ-īyá (stṛ *strew*). 2. maṃ-s-ī-ṣ-ṭhás<sup>5</sup> (man *think*). 3. dar-ṣ-ī-ṣ-ṭa (dṛ *tear*), bhak-ṣ-īta<sup>6</sup> (SV.), maṃ-s-ī-ṣ-ṭa, mṛk-ṣ-ī-ṣ-ṭa (mṛc *injure*). Du. 2.

<sup>&</sup>lt;sup>1</sup> Subjunctives of this aor, are very rare in B. except yakṣ-a-t ( $\sqrt{yaj}$ ) and yakṣ-a-t ( $\sqrt{yah}$ ).

<sup>&</sup>lt;sup>2</sup> With radical ā reduced to i : cp. 5 c. Similarly dhi-ṣ-īya ( / dhā) in B.

<sup>3</sup> With an reduced to a ( = sonant nasal).

<sup>4</sup> From sah overcome, with radical vowel lengthened.

<sup>&</sup>lt;sup>5</sup> Anusvāra for n (66 A 2).

Without the precative s.

trá-s-ī-thām¹ (trā protect). Pl. 1. bhak-ṣ-ī-máhi, maṃ-s-ī-máhi,² vaṃ-s-ī-máhi and va-s-ī-máhi³ (van win), sak-ṣ-ī-máhi (sac follow), dhuk-ṣ-ī-máhi (duh milk). 3. maṃ-s-īrata.

- 5. Only six imperative forms occur, and four of these are transfers (with thematic a). They are: Act. s. 2. ne-ṣ-a (nī lead) and par-ṣ-a (pṛ take across). Mid. s. 2. sāk-ṣva (√sah). 3. rā-s-a-tām. Du. 2. rā-s-āthām. Pl. 3. rā-s-a-ntām.
- 6. Only two or three forms of the active participle occur: dák-ṣ-at and dhák-ṣ-at (dah burn), sák-ṣ-at (√sah).

About a dozen stems, irregularly formed by adding s to the root with an intermediate a and taking the regular ending āna, may be accounted middle s aorist participles; e. g. mand-a-s-āná rejoicing, yam-a-s-āná being driven.

### Irregularities of the s form.

- 144. 1. Before the suffix s, (a) final radical n (as well as m) becomes Anusvāra (66 A 2), as á-mam-s-ata (√man), vam-s-ī-máhi (√van); (b) s becomes t in the verb vas dwell and possibly also in vas shine: á-vāt-s-ī-s (AV.) thou hast dwelt and á-vāt (= á-vas-s-t) has shone (AV.).
- 2. The RV. has one example of an incipient tendency to preserve the s and t of the 2. 3. s. in 2. s. á-yā-s (=a-yaj-s-s) beside the phonetically regular form of the 3. s. á-yāṭ (=á-yaj-s-t). The AV. has three or four examples of this: s. 2. srā-s (= sraj-s-s:  $\sqrt{\text{srj}}$ ); 3. á-śrai-t (= á-śrai-s-t:

<sup>1</sup> For trā-s-īyāthām.

<sup>&</sup>lt;sup>2</sup> With Anusvāra for n (66 A 2).

<sup>3</sup> With an reduced to a (= sonant nasal).

<sup>4</sup> Without initial aspiration: cp. 62 a and 156 a.

<sup>&</sup>lt;sup>5</sup> See 66 B 1. In an Upanisad the 2. du. appears as á-vās-tam, the aor, suffix s having been lost without affecting the radical s.

 $\sqrt{\sin}$ ; á-hai-t (= á-hai-s-t:  $\sqrt{\sin}$ ); á- $\sqrt{\sin}$ 1 (= a-vas-s-t: vas shine). The later Saṃhitās here frequently preserve these endings by inserting  $\bar{\imath}$  before them: s. 2. á-rāt-s- $\bar{\imath}$ -s ( $\sqrt{r}$ ādh), á- $\sqrt{r}$ ādh; á- $\sqrt{r}$ ādh; tāp-s- $\bar{\imath}$ -t ( $\sqrt{r}$ ah), tāp-s- $\bar{\imath}$ -t ( $\sqrt{r}$ ah), bhai- $\bar{\imath}$ - $\bar{\imath}$ -t ( $\sqrt{r}$ ah), hā-s- $\bar{\imath}$ -t, hvār- $\bar{\imath}$ - $\bar{\imath}$ -t ( $\sqrt{r}$ hvar).

- a. The ending dhvam (before which the sof the aor. is lost) becomes dhvam when the s would have been cerebralized (66 B 2): á-sto-dhvam (=á-sto-z-dhvam) is the only example.
- 3. The roots dā give and dā cut reduce the radical vowel to i in á-di-ṣ-i, di-ṣ-īyá; gam, man, van lose their nasal in á-ga-smahi, ma-s-īyá, va-s-ī-máhi (beside vaṃ-s-ī-máhi); while sah lengthens its vowel in á-sāk-ṣ-i, sāk-ṣ-i; sāk-ṣ-āma; sāk-ṣ-īya; sấk-ṣva.
- 4. The roots srj *emit* and pre *mix* take metathesis in the act.: s. 2. srā-s (= srāk). 3. á-srāk; á-prāk. Du. 2. á-srās-tam.
- 5. The following are the forms occurring in the 3. s. ind. act. in which (a) the ending t is lost: á-jai-s (√ji), á-prā-s, á-hā-s; (b) both the tense-sign s and the ending t are lost:² á-krān (krand cry out), á-kṣār (kṣar flow), á-cait (cit perceive), á-chān (chand seem), á-tān (tan stretch), á-tsār (tsar approach stealthily), á-dyaut (dyut shine), á-dhāk (dah burn), á-prāk (pṛe mix), á-prāṭ (prach ask), á-bhār (bhṛ), á-yāṭ (yaj sacrifice), á-yān (yam guide), á-raut (rudh obstruct), á-vāṭ (vah convey), á-vāt¹ (vas shine), á-śvait (śvit be bright), á-syān (syand move on), á-srāk (sṛj cmit), á-svār (svar sound), á-hār (hṛ take), á-raik (ric leave).
- 6. After a consonant other than n, m, r the tense sign s is dropped before t, th, and dh; e.g. á-bhak-ta (beside á-bhak-ṣ-i); á-muk-thās (beside á-muk-ṣ-i).

<sup>&</sup>lt;sup>1</sup> But the t may in this instance represent the changed final radical s: 144, 1 (b). There are a few additional examples in B.: ajait (beside ajais and ajaisīt:  $\sqrt{j}i$ ); acait ( $\sqrt{c}i$ ); nait ( $\sqrt{n}$ ).

<sup>&</sup>lt;sup>2</sup> And even the final consonant of the root when there are two (28).

## Third or is form.

145. About 145 roots take this agrist in V. and B. It differs from the s agrist merely in adding the s with the connecting vowel i, which changes it to \$ (67).

#### Indicative.

1. The radical vowel as a rule takes Guṇa throughout; but in the active a final vowel takes Vṛddhi and a medial vowel is sometimes lengthened. The endings are the same as those of the s aorist except that the 2. 3. s. end in īs (= iṣ-s) and īt (= iṣ-t). This aorist has all the moods, but no participle. Middle forms are not common and very few occur except in the 2. 3. sing.

The normal forms occurring, if made from kram stride, would be:

Act. sing. 1. á-kram-iṣ-am. 2. á-kram-īs. 3. á-kram-īt. Du. 3. á-kram-iṣ-ṭam. Pl. 1. á-kram-iṣ-ma. 3. á-kram-iṣ-ur.

Mid. sing. 1. á-kram-iṣ-i. 2. á-kram-iṣ-ṭhās. 3. á-kram-iṣ-ṭa. Du. 3. á-kram-iṣ-ātām. Pl. 3. á-kram-iṣ-ata.

2. Subjunctive forms are rare except in the 2. 3. s. act. Examples are:

Act. sing. 1. dáv-iṣ-āṇi. 2. áv-iṣ-a-s, kān-iṣ-a-s. 3. kār-iṣ-a-t, bódh-iṣ-a-t. Pl. 3. sán-iṣ-a-n.

Mid. pl. 1. yác-iş-ā-mahe. 3. sán-iş-a-nta.

3. Injunctive are commonor than subjunctive forms. They occur most frequently in the 2. 3. s. and plur. Examples are:

Act. sing. 1. śáṃs-iṣ-am (śaṃs praise). 2. áv-īs (av favour), tấr-īs (tṝ cross), yódh-īs (yudh fight), sấv-īs (sū generate). 3. áś-īt (aś cat), tấr-īt. Du. 2. tấriṣ-ṭam, márdh-iṣ-ṭam (mṛdh neglect). Pl. 1. śrám-iṣ-ma. 2. vádh-iṣ-ṭa and vádh-iṣ-ṭana. 3. jār-iṣ-ur (jṝ waste away).

Mid. sing. 1. rádh-iṣ-i (rādh succeed). 2. márṣ-iṣ-ṭhās

(mṛṣ not heed). 3. páv-iṣ-ṭa (pū purify). Pl. 1. vyáth-iṣ-mahi (vyath waver).

4. Optative forms are rare, occurring in the middle only. The 2. 3. s. take the precative s. Examples are:

Sing. 1. edh-iṣ-īyá (edh *thrive*). 2. mod-iṣ-ī-ṣ-ṭhấs (mud *rejoice*). 3. jan-iṣ-ī-ṣ-ṭá. Du. 1. sah-iṣ-ī-váhi. Pl. tār-iṣ-ī-máhi.

5. Imperative forms are rare, occurring in the active only. Sing. 2. av-iḍ-ḍhi. 3. av-iṣ-ṭu. Du. 2. av-iṣ-ṭám. 3. av-iṣ-tám. Pl. 2. av-iṣ-tána.

a. The radical medial a is lengthened in kan enjoy, car move, das waste, mad exhilarate, stan thunder, svan sound, and optionally in vad speak, ran rejoice, san gain, sah prevail; while the radical syllable appears in a reduced or unstrengthened form in the opt. s. 1. mid. of gam and ruc shine: gm-iṣ-īyá and ruc-iṣ-īyá.

b. The root grabh seize takes the connecting vowel i (as it does in

other verbal forms) instead of i, as á-grabh-is-ma.

c. In s. 1. ind. act. the ending  $\bar{i}$ m appears instead of is-am in the three forms á-kram- $\bar{i}$ m, á-grabh- $\bar{i}$ m, and vadh- $\bar{i}$ m, doubtless owing to the analogy of the 2. 3. s. in  $\bar{i}$ s,  $\bar{i}$ t. In B. is also found a-grah-ais-am ( $\sqrt{g}$ rah).

## Fourth or sis form.

- 146. This form differs from the preceding one simply in prefixing an additional s to the suffix. Only seven verbs ending in ā, n, or m, gā sing, jñā know,¹ pyā fill up, yā go, hā leave, van win, ram rejoice, take this aorist. The total number of forms occurring is under twenty; and middle forms are found in the optative only. The forms occurring are:
- 1. Indicative. Sing. 1. á-yā-siṣ-am. Du. 3. á-yā-siṣ-tām. Pl. 2. á-yā-siṣ-ṭa. 3. á-gā-siṣ-ur, á-yā-siṣ-ur.

2. Subjunctive. Sing. 3. gá-siṣ-a-t, yá-siṣ-a-t.

<sup>&</sup>lt;sup>1</sup> In B. also occurs dhyā think, besides forms in s-īt from drā sleep, vā blow, hvā call.

- 3. Optative. Sing. 1. vam-siṣ-īyá. 2. yā-siṣ-ī-ṣ-ṭhấs,¹ Pl. 1. pyā-sis-ī-mahi.
- 4. Injunctive. Sing, 1. ram-siṣ-am. Du. 2. hā-siṣ-ṭam. 3. hā-siṣ-ṭām. Pl. 2. hā-siṣ-ta. 3. hā-sis-ur.
  - 5. Imperative. Du. 2. yā-siṣ-ṭám. Pl. 2. yā-sīṣ-ṭá.2

# Second Aorist. A-asrist

147. This agrist resembles an imperfect formed directly from the root, the terminations being added with or without the connecting vowel a.

The first form is like an imperfect of the accented á class (125, 2), the stem being formed by adding a to the unmodified root.<sup>3</sup> It corresponds to the second agrist of the first conjugation in Greek. It is taken, in V. and B. together, by nearly eighty roots, chiefly with a medial vowel. Middle forms are rare.

1. Indicative. The forms actually occurring would, if made from vid *find*, be as follows:

Act. sing. 1. ávidam. 2. ávidas. 3. ávidat. Du. 1. ávidāva. Pl. 1. ávidāma. 2. ávidata. 3. ávidan.

Mid. sing. 1. ávide. 2. ávidathās. 3. ávidata. Du. 1. ávidāvahi. 3. ávidetām. Pl. 1. ávidāmahi. 3. ávidanta.

2. The subjunctive forms from the same root would be:

Act. sing. 2. vidási, vidás. 3. vidáti, vidát. Du. 1. vidáva. 2. vidáthas. 3. vidátas. Pl. 1. vidáma. 2. vidátha. vidáthana.

Mid. sing. 3. vidáte. Pl. 1. vidámahe.

3. The injunctive forms from vid would be:

Act. sing. 1. vidám. 2. vidás. 3. vidát. Pl. 3. vidán. Mid. sing. 3. vidáta. Pl. 1. vidámahi. 3. vidánta.

4. The optative is rare in V., but not infrequent in B.

<sup>1</sup> With precative s.

<sup>&</sup>lt;sup>2</sup> With ī for i.

<sup>&</sup>lt;sup>3</sup> Three roots with r, however, show forms with Guna (147 a 2 and c).

It is almost restricted to the active. The forms from vid would be:

Act. sing. 1. vidéyam. 2. vidés. 3. vidét. Pl. 1. vidéma.

Mid. sing. 1. vidéya. Pl. 1. vidémahi. There also occurs one precative form, s. 3. vidésta (AV.).

5. Imperative forms are rare and almost restricted to the active. Those made by sad sit are:

Sing. 2. sadá. 3. sadátu. Du. 2. sadátam. 3. sadátām. Pl. 2. sadáta, sadátana. 3. sadántu.

Mid. pl. 2. sadadhvam. 3. sadantām.

6. Rather more than a dozen examples of the participle, taking active and middle together, occur: e.g. tṛp-ánt, śucánt; guhámāna, śucámāna.

#### Irregularities.

- α. Several roots form transfer stems according to this instead of the root form, chiefly by reducing the radical syllable.
- 1. khyā see, vyā envelope, hvā call shorten their ā to a: á-khya-t, á-vya-t, á-hva-t; dā give, dhā put, sthā stand occasionally do the same, in the forms á-da-t; á-dha-t (SV.) and dha-t; á-stha-t (AV.); śās order shortens ā to i; e. g. 3. s. inj. śíṣat, part. śiṣánt.
- 2. kr make and gam go form a few transfers from the root class in the  $\Lambda \dot{V}$ , retaining the strong radical vowel: á-kar-a-t, á-gam-a-t, á-gam-a-n,
- b. The root is reduced by the loss of its nasal in krand cry out, tams shake, dhvams scatter, bhrams fall, randh make subject, srams fall; e.g. 3. sing. átasat; pl. dhvasán; subj. pl. 1. radhāma; inj. sing. 1. radham; 2. kradas; 3. bhrasát.
- c. The root takes Guṇa in r go, drś see, sr flow; e.g. ár-anta (unaugmented 3. pl. ind. mid.); dárś-am (s. 1. inj., but pl. 3. inj. drśán, opt. 1. s. drśéyam, pl. drśéma); sárat (unaugmented 3. s.).

## Second Form: Root Aorist.

148. This form of the simple agrist is taken by about 100 roots in V., and about 25 others in B., the commonest being those with medial a (about 30). It corresponds to

the second agrist of the second conjugation in Greek. It is inflected in both active and middle.

#### Indicative.

1. The root is strong in the sing. act., but weak elsewhere. Roots ending in vowels, however, tend to retain the strong vowel throughout the active except the 3. pl. Those ending in ā regularly retain that vowel throughout the ind. act. except in 3. pl. where it is dropped before ur, which is always the ending in these verbs. In the 3. pl. mid. the ending ran is more than twice as common as ata; ram as well as ran is taken by three roots.

a. The forms occurring from roots ending in ā, if made from sthā, would be:

Act. sing. 1. á-sthā-m ( $\tilde{\epsilon}$ - $\sigma\tau\eta$ - $\nu$ ). 2. á-sthā-s. 3. á-sthā-t ( $\tilde{\epsilon}$ - $\sigma\tau\eta$ ). Du. 2. á-sthā-tam. 3. á-sthā-tām. Pl. 1. á-sthā-ma ( $\tilde{\epsilon}$ - $\sigma\tau\eta$ - $\mu\epsilon\nu$ ). 2. á-sthā-ta. 3. á-sth-ur.

Mid. sing. 2. á-sthi-thās ( $\dot{\epsilon}$ - $\sigma\tau\dot{\alpha}$ - $\theta\eta$ s). 3. á-sthi-ta. Pl. 1. á-sthi-mahi. 3. á-sthi-ran.

b. Roots in r take Guna throughout the ind. act. except the 3. pl. The forms from kr would be:

Act. sing. 1. á-kar-am. 2. á-kar. 3. á-kar. Du. 2. á-kar-tam. 3. á-kar-tām. Pl. 1. á-kar-ma. 2. á-kar-ta. 3. á-kr-an.

Mid. sing. 1. á-kr-i. 2. á-kṛ-thās. 3. á-kṛ-ta. Du. 1. á-kṛ-vahi. 3. á-kṛ-tām. Pl. 1. á-kṛ-mahi. 2. á-kṛ-dhvam. 3. á-kr-ata.

c. bhū be retains its  $\bar{\mathbf{u}}$  throughout (as in the perfect), interposing  $\mathbf{v}$  between it and a following a:

Act. 1. á-bhuv-am. 2. á-bhū-s. 3. á-bhū-t ( $\tilde{\epsilon}$ - $\phi\bar{\nu}$ ). Du. 2. á-bhū-tam. 3. á-bhū-tām. Pl. 1. á-bhū-ma ( $\tilde{\epsilon}$ - $\phi\nu$ - $\mu\epsilon\nu$ ). 2. á-bhū-ta and á-bhū-tana. 3. á-bhū-v-an.

d. The following are forms of the 2. 3. s. act. in which

<sup>&</sup>lt;sup>1</sup> With split ū; in the later language a-bhūv-am.

the endings s and t are lost: 2. á-kar, á-gan (= á-gam-s), á-ghas, á-var (vṛ cover), á-spar (spṛ win); with lengthened augment: á-naṭ¹ (naś attain), á-var (vṛ cover), á-vas² (vas shine). 3. á-kar, á-kran³ (kram stride), á-gan,³ á-ghas, á-cet (cit observe), á-tan, á-dar (dṛ pierce), á-bhet (bhid pierce), á-bhrāṭ (bhrāj shine), á-mok (muc release), á-myak (myakṣ be situated), á-vart (vṛt turn), á-star; with lengthened augment: á-naṭ,⁴ á-var (vṛ cover), á-vas² (vas shine); without augment: vark⁵ (vṛj twist), skan⁶ (skand leap).

e. In the 3. pl. act. and mid. roots with medial a are syncopated: á-kṣ-an (=á-ghas-an), á-gm-an (=á-gam-an); á-gm-ata (=á-gam-ata), á-tn-ata (=á-tan-ata); but in the 2. 3. s. mid. they lose their nasal: á-ga-thās, á-ga-ta, á-ma-ta (but 1. du. gan-vahi, pl. á-gan-mahi).

f. Final ā is in the mid. ind. reduced to i, and before m also to  $\bar{i}$ ; e.g. 2. á-di-thās, á-sthi-thās. 3. á-dhi-ta ( $\tilde{\epsilon}$ - $\theta$  $\epsilon$ - $\tau$ o). Pl. 1. á-dhi-mahi (TS.) and á-dī-mahi (VS.), á-dhī-mahi.

g. In the 3. s. ind. ghas is reduced to g: gdha (=ghas-ta)<sup>7</sup>; while r go takes Guṇa: ár-ta (unaugmented) and ár-ta ( $\hat{\omega}\rho$ - $\tau$ o), 3. pl. ár-ata.

h. The forms taking ran in 3. pl. mid. are: á-kṛp-ran, á-gṛbh-ran, á-jus-ran, á-dṛś-ran, á-pad-ran, á-budh-ran, á-yuj-ran, á-vas-ran (vas shine), á-viś-ran, á-vṛt-ran, á-sṛg-ran, á-sṭhi-ran, á-sṛg-ran; á-dṛś-ram, á-budh-ram, á-sṛg-ram.

 $<sup>^{1}</sup>$  For á-naś-s, the phonetic result of which should have been á-nak (63 b).

<sup>&</sup>lt;sup>2</sup> For á-vas-s, ā-vas-t. These forms have by an oversight been omitted in § 499 of my *Vedic Grammar*.

<sup>&</sup>lt;sup>3</sup> For á-kram-t, á-gam-t.

<sup>&</sup>lt;sup>4</sup> For á-naś-t. <sup>5</sup> For varj-t. <sup>6</sup> For skand-t.

<sup>&</sup>lt;sup>7</sup> By syncopation gh-s-ta; loss of s between consonants (66 B  $2\alpha$ ) gh-ta, and loss of aspiration, which is thrown forward on the t and renders it sonant (62 b).

<sup>8</sup> With reversion to the original guttural.

2. The subjunctive is common, nearly 100 forms being met with. The forms occurring, if made from kr, would be:

Act. sing. 1. kárā and kár-āṇi. 2. kár-a-si and kár-a-s. 3. kár-a-ti and kár-a-t. 1 Du. 2. kár-a-thas. 3. kár-a-tas. Pl. 1. kár-ā-ma. 3. kár-anti, kár-a-n.

Mid. sing. 2. kár-a-se. 3. kár-a-te.<sup>2</sup> Pl. 1. kár-ā-mahe and kár-ā-mahai. 3. kár-anta.

3. The injunctive is fairly frequent, nearly sixty forms of it being met with. Examples are:

Act. sing. 1. kar-am, darś-am,³ bhuv-am, bhoj-am. 2. je-s, bhū-s, bhé-s (bhī fear), dhak⁴ (dagh reach), bhet (bhid split), rok (ruj break). 3. bhū-t, śre-t (√śri), nak and naṭ (naś attain). Pl. 1. dagh-ma, bhū-ma; ched-ma,⁵ ho-ma⁵ (hū call). 3. bhūv-an, vr-an (vṛ cover); kram-ur, dur (dā give), dh-úr (dhā put).

Mid. sing. 1. naṃś-i (naṃś = naś attain). 2. nut-thās (nud push), mṛ-thās (mṛ die), mṛṣ-ṭhās (mṛṣ neglect), rik-thās (ric leave). 3. ar-ta (ṛ go), aṣ-ṭa (aś attain), vik-ta (vij tremble), vṛ-ta (vṛ choose). Pl. 1. dhī-mahi (dhā put).

4. More than forty optative forms are met with. Examples are:

Act. sing. 1. aś-yám (aś obtain), vṛj-yám, de-yám (dā give). 2. aś-yás, ṛdh-yás, gam-yás, jñe-yás, bhū-yás. 3. bhū-yát (AV.). Pl. 1. aś-yáma, ṛdh-yáma, kri-yáma, bhū-yáma, sthe-yáma. 3. aś-yúr (aś attain), dhe-yúr.

Mid. sing. 1. aś-īyá. 3. ar-ī-tá (r go). Pl. 1. aś-ī-máhi, idh-ī-máhi (idh kindle), naś-ī-máhi (naś reach).

<sup>&</sup>lt;sup>1</sup> The root is weak in the isolated forms fdh-a-t, bhúv-a-t, śrúv-a-t.

<sup>&</sup>lt;sup>2</sup> The weak root appears once in the form idh-a-té. The weak root also appears once in the 2. du, form rdh-āthe.

<sup>&</sup>lt;sup>3</sup> This may, however, be an irregular a aorist: cp. 147 c.

<sup>4</sup> For dagh-s.

<sup>&</sup>lt;sup>5</sup> With strong radical vowel.

<sup>&</sup>lt;sup>6</sup> The RV. has no forms of the 3. s. in yat, but only precatives in yas (= yas-t).

a. There are also about thirty precative forms (made from about twenty roots in the Samhitās), all of which except two are active. Examples are:

Act. sing. 1. bhū-yasam. 3. aś-yas (= aś-yas-t), gam-yas, dagh-yas, pe-yas (pā drink), bhū-yas. Du. 2. bhū-yastam. Pl. 1. kri-yasma. 2. bhū-yasta.

Mid. s. 3. pad-ī-ṣ-ṭa, muc-ī-ṣ-ṭa.

5. Over ninety forms of the imperative occur, all but about twelve being active. Several forms in the 2. persons act. have a strong root, which is then usually accented. Examples are:

Act. s. 2. kṛ-dhí, ga-dhí (gam), pūr-dhí (pṛ fill), bo-dhí,¹ yó-dhi² (yudh fight), śag-dhí (śak be able); ga-hí (gam go), mā-hi (mā measure), sā-hi (sā bind). 3. gán-tu (gam go), dhá-tu, bhú-tu, śró-tu.

Du. 2. kṛ-tám and kar-tam (AV.), ga-tám and gan-tám, dā-tam, dhak-tam (dagh reach), bhū-tám, var-tam (vṛ cover), vo-lhám (vah carry), śru-tám. 3. gan-tām, pā-tām, vo-lhám. Pl. 2. kṛ-ta and kár-ta, ga-ta and gán-ta, bhū-tá, yán-ta, śru-ta and śró-ta; kár-tana, gán-tana, dhā-tana, bhū-tana. 3. gám-antu, dhāntu, śruv-antu.

Mid. s. 2. kṛ-ṣvá, dhi-ṣvá (dhā put), yuk-ṣvá (yuj join); accented on the root: mát-sva, yák-ṣva (yaj sacrifice), rá-sva, váṃ-sva (vau win), sák-ṣva (sac follow). Pl. 2. kṛ-dhvam, vo-ḍhvam.

6. Of the participle only seven or eight examples occur in the active, but nearly forty in the middle. Examples are:

Act. rdh-ánt, kr-ánt, gm-ánt, sthánt.

Mid. ar-āṇá, idh-āná, kr-āṇá, dṛś-āna and dṛś-āná, budh-āná, bhiy-āná, vr-āṇá (vṛ cover), śubh-āná and śum-bhāná, suv-āná (always to be pronounced svāná) and sv-āná (SV.).

<sup>&</sup>lt;sup>1</sup> Formed from both bhū be (for bhū-dhí) and budh awake (for bód-dhi instead of bud-dhí).

<sup>&</sup>lt;sup>2</sup> For yud-dhí (through yód-dhi).

# Third or Reduplicated Form.

149. This agrist is formed from nearly ninety verbs in the Samhitās and from nearly thirty more in the Brāhmaņas. Though (with a few slight exceptions) unconnected in form with the causative, it has come to be connected with the causative in sense, having a causative meaning when the corresponding verb in aya has that meaning. The characteristic feature of this agrist is the almost invariable quantitative sequence of a long reduplicative and a short radical vowel (- ). In order to bring about this rhythm, the reduplicative vowel (unless it becomes long by position) is lengthened, if the radical vowel is (or is made) prosodically short. With this view the radical vowel is shortened in vāś bellow, sādh succeed, hid be hostile and, by dropping the nasal, in krand cry out, jambh crush, randh subject, syand flow, srams fall. The stem of the great majority of forms is made with a thematic a. But about a dozen roots ending in vowels (ā, i, ŭ, r) and svap sleep make occasional forms from stems without thematic a, the inflexion then being like that of an imperfect of the reduplicating class (127, 2). A medial radical vowel remains unchanged or is weakened, but a final vowel takes Guna. All the moods occur, but no participle.

# Special Rules of Reduplication.

- a. The vowels  $\check{\mathbf{a}}$ ,  $\check{\mathbf{r}}$ ,  $\mathbf{l}$  are represented in the reduplicative syllable by  $\mathbf{i}$ .
- b. The vowel of the reduplicative syllable, unless already long by position, is lengthened.
- 1. The forms of the indicative actually occurring would, if made from jan *beget*, be as follows:
- Act. s. 1. ájījanam. 2. ájījanas. 3. ájījanat. Du. 2. ájījanatam. Pl. 1. ájījanāma. 2. ájījanata. 3. ájījanan. Mid. s. 3. ájījanata. Pl. 2. ájījanadhvam. 3. ájījananta.

The following are examples:

Act. s. 1. ánīnaśam (naś be lost), ácīkṛṣam (kṛṣ drag), ápiplavam (B.), ápīparam (pṛ pass). 2. áci-krad-as, ábūbhuvas; siṣvapas; without thematic a: á-jīgar (gṛ swallow and gṛ waken); siṣvap. 3. ácīkļpat, ácucyavat (K.), ájīhiḍat ( $\sqrt$ hīḍ), ádidyutat, ábūbudhat, ávīvaśat ( $\sqrt$ vāś), ávī-vṛdhat, ásiṣyadat ( $\sqrt$ syand); bībhayat, śiśnathat (śnath pierce); without thematic a: á-śiśre-t ( $\sqrt$ śri), á-śiśnat. Pl. 3. ávīvaśan ( $\sqrt$ vāś), ásiṣrasan ( $\sqrt$ sraṃs), ásīṣadan ( $\sqrt$ sad); ábībhajur (B.).

Mid. s. 3. ávīvarata (vṛ cover). Pl. 2. ávīvṛdhadhvam. 3. ábībhayanta, ávīvaśanta ( $\sqrt{v}$ vāś), ásiṣyadanta.

2. The subjunctive is rare, only about a dozen forms occurring, all active except one. Examples are:

Act. s. 1. rāradhā. 2. tītapāsi. 3. cīkļpāti, pispṛśati,¹ sīṣadhāti (√sādh). Pl. 1. rīramāma, sīṣadhāma.

3. Injunctive forms are fairly common, more than fifty occurring in the active, but only five in the middle. Examples are:

Act. s. 1. cukrudham, dīdharam (dhṛ hold). 2. cikṣipas, pispṛśas, rīradhas, sīṣadhas. 3. cucyavat, dīdharat, mīmayat (mā bellow), siṣvadat (svad sweeten).

Du. 2. jihvaratam. Pl. 2. rīradhata. 3. rīraman, śūśucan (śuc shine). 3. sīṣapanta (sap serve).

4. The optative forms number hardly a dozen, being made from only three roots, mostly from vac speak, the rest from cyu stir and ris hurt. They are:

Act. s. 1. vocéyam. 2. rīrises, vocés. 3. vocét.

Du. 2. vocétam. Pl. 1. vocéma. 3. vocéyur.

Mid. s. 1. vocéya. Pl. 1. cucyuv-ī-mahi, vocémahi. 3. cucyav-ī-rata. There is also the 3. s. mid. precative form rīriṣ-ī-ṣ-ṭa.

<sup>1</sup> Without thematic a.

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5. Hardly more than a dozen imperative forms occur, all of them active. These are:

Sing. 2. vocatāt. 3. vocatu.

Du. 2. jigṛtám¹ (gṛ waken), didhṛtám,¹ vocatam. Pl. 2. jigṛ-tá,¹ didhṛtá,¹ paptata, vocata, suṣūdáta (AV.). 3. pūpurantu (pṛ fill), śiśrathantu.

## Irregularities.

a. 1. The reduplicative syllable of dyut shine has i<sup>2</sup>: á-didyutat; that of am injure repeats the whole root<sup>3</sup>: ám-am-at (= á-am-am-at); while it is left short in jigṛtám, jigṛtá (beside á-jīgar), didhṛtám, didhṛtá (beside á-dīdharat), and in the isolated inj. didīpas for

dīdīpas (dīp shine).

2. The radical syllable suffers contraction or syncopation (as in the weak forms of the perfect) in the three verbs naś be lost, vac speak, and pat fall; thus á-neś-at (= á-nanáś-at), á-voc-at (= á-va-uc-at: cp. Gk.  $\tilde{\epsilon}$ - $\epsilon$ i $\pi$ -o- $\nu$ ) and á-papt-at. Having all had the reduplicative vowel of the perfect (while the regular aorist reduplicative  $\bar{\imath}$  appears in the alternative forms á-n $\bar{\imath}$ naś-at and á-p $\bar{\imath}$ pat-at), they were probably pluperfects in origin. But they have come to be aorists as is shown by their meaning and by the occurrence of modal forms (as vocatu, &c., and paptata).

3. The initial of the suffix is retained from the causative stems jñā-paya, sthā-paya, hā-paya, bhī-ṣaya, ar-paya, jā-paya (√ji). The radical vowel is reduced to i in the first four, while the reduplicative vowel comes after instead of before the radical vowel in the fifth: thus á-ji-jñip-at; á-ti-ṣṭhip-at; jī-hip-as; bī-bhiṣ-as, bī-bhiṣ-

athās; arp-ip-am4; á-jī-jap-a-ta5 (VS.).

## Benedictive or Precative.

150. This is a form of the optative which adds an safter the modal suffix and which is made almost exclusively from agrist stems. In the RV. it occurs in the 1.3. s. and

Without thematic a.

<sup>&</sup>lt;sup>2</sup> Cp. its perfect reduplication: 139, 8.

<sup>&</sup>lt;sup>3</sup> Cp. the perfect reduplication of roots with a + nasal (139, 6).

<sup>4</sup> Here the p of the suffix is not only retained, but reduplicated.

<sup>&</sup>lt;sup>5</sup> The causative of ji conquer from which this aor, is formed, would normally have been jāy-aya. In B. also occurs the form á-jī-jip-ata.

1. pl. active, and in the 2. 3. s. mid. The endings together with the modal suffix are:

Act. s. 1. yā-s-am. 3. yā-s (= yās-s); pl. 1. yā-s-ma. Mid. s. 2.  $\bar{i}$ -ṣ-ṭhās. 3.  $\bar{i}$ -ṣ-ṭa.

a. The only perfect precative occurring is the 2. s. mid.: sā-sah-ī-ṣ-ṭhās.

b. Of the root agrist nearly thirty precatives are met with in the Samhitās. They occur in the act. 1. 3. s., 2. du., 1. 2. pl.; mid. 3. s. (see 148, 4  $\alpha$ ). The a agrist and the reduplicated agr. have one precative form each in the 3. s. mid. (147, 4 and 149, 4). In the s agrist four precative forms occur in the 2. and 3. s. mid. (see 143, 4).

## Simple Future.

151. The stem is formed by adding the suffix syá or (rather less frequently with connecting i) i-ṣyá to the root. As the future sense is often expressed by the subjunctive and sometimes also by the indicative, the future tense is not common in the RV., being formed from only sixteen roots, while the AV. makes it from about thirty-two others, and the TS. forms it from over sixty roots. In V. and B. taken together over one hundred form the future in sya and over eighty that in iṣya. The only derivative verbs that form the future (always with iṣya) are causatives, of which four stems appear, two in the RV. and two in the AV. Roots ending in ṛ always take iṣya, whereas those ending in other vowels generally take sya.

a. Final vowels and prosodically short medial vowels take Guṇa, final ā and medial a remaining unchanged; e.g. ji conquer: je-ṣyá; nī lead: ne-ṣyá; dā give: dā-syá; mih shed water: mek-ṣyá; yuj join: yok-ṣyá; kṛt cut: kart-syá; dah burn: dhak-ṣyá; bandh bind: bhant-syá; bhū be: bhav-iṣyá; sṛ flow: sar-iṣyá; vṛt turn: vart-

isyá.

- a. Causatives, which always take isya, retain the present stem, dropping only the final a; thus dhāray-isyá (dhṛ support); vāsay-isyá (vas wear); dūṣ-ay-iṣyá (duṣ spoil); vāray-iṣyá (vṛ corer).
- b. The inflexion of the future is like that of the present of the first conjugation (bhávāmi). Middle forms occur in the sing. only. The forms met with, if made from kṛ do, would be:

Act. s. 1. kar-işyami. 2. kar-işyasi. 3. kar-işyati.

Du. 2. kar-iṣyáthas. 3. kar-iṣyátas. Pl. 1. kar-iṣyámas, -masi. 2. kar-iṣyátha. 3. kar-iṣyánti.

Mid. s. 1. kar-işyé. 2. kar-işyáse. 3. kar-işyáte.

- 1. Only one subjunctive, the 2. s. act. kar-iṣyas, has been met with in V., and one other, 1. du. mid., not-syāvahai (nud push) in B.
- 2. More than twenty participles occur, of which only four are mid. Examples are:

Act. kar-iṣy-ánt, dhak-ṣy-ánt ( $\sqrt{dah}$ ); mid. yak-ṣyá-māṇa ( $\sqrt{yaj}$ ), staviṣyá-māṇa ( $\sqrt{stu}$ ).

#### Irregularities.

c. In sũ bring forth the future stem is formed with unchanged final vowel, which is moreover accented: sắ-ṣya; while the medial a of sah is lengthened: sāk-ṣyā.

## Periphrastic Future.

152. There is no certain example of this form of the future in the Samhitās. But such a phrase as anv-āgantá yajñápatir vo átra (TS., VS.) the sacrificer is following after you here may be an example of its incipient use.

In B. this future is taken by nearly thirty roots. It is made by using the N. s. of an agent noun in tr (180), to which the present of the verb as be is added in the 1.2. persons, while in the 3. persons du. and pl. the N. du. and pl. appear. The use of this tense-form is

<sup>1</sup> The forerunners in V. of this new tense-formation in B. are the agent nouns in tr which, generally accented on the root, are used participially governing an acc. and may be employed predicatively with or without the copula; e. g. dátā yó vánitā maghám (iii. 133) who gives and wins bounty.

almost limited to the active, only a few isolated examples being found in the middle. Forms occurring, if made from bhū be, would be: Act. sing. 1. bhavitásmi; 3. bhavitá. Pl. 1. bhavitásmas; 3. bhavitáras. Mid. sing. 1. 2. bhavitáse. Pl. 1. bhavitásmahe.

#### Conditional.

153. This is a past tense of the future meaning would have. Only one example occurs in the Samhitās: á-bhariṣya-t (RV. ii. 30°) was going to bear off. This form is very rare in B. also, except in the SB. where it is found more than fifty times.

#### Passive.

154. The passive, which takes the terminations of the middle, differs from the latter only in the forms made from the present stem and in the 3. s. aor. From the middle of verbs of the fourth class it differs in accent only: náh-ya-te binds: nah-yá-te is bound.

The stem is formed by adding accented yá to the root. which appears in its weak form.

- 1. Final ā mostly becomes  $\tilde{\imath}$ ; e. g. dā give: d $\tilde{\imath}$ -yá; but it also remains; e. g. j $\tilde{n}$ ā know: j $\tilde{n}$ ā-yá.
- 2. Final i and u are lengthened; e.g. ji conquer: jī-yá-te; śru hear: śrū-yá-te.
  - 3. Final r becomes ri ; e. g. kr make: kri-yá-te.1
  - 4. Final \( \bar{r} \) becomes \( \bar{r} \); e.g. \( \sir \bar{r} \) crush: \( \sir \bar{y} \alpha \text{te.}^2 \)
- 5. Roots ending in a consonant preceded by a nasal, lose the nasal; e.g. añj anoint: aj-yá-te; bandh bind: badh-yá-te; bhañj break: bhaj-yá-te; vañe move crookedly: vac-yá-te; śaṃs praise: śas-yá-te.

<sup>1</sup> The only two roots in which r is preceded by two consonants and which form a passive are str strew and smr remember. Their passives do not occur in the Samhitās, but in B are found stri-yá-te and smar-yá-te.

<sup>&</sup>lt;sup>2</sup> The passive of pr fill does not occur in the Samhitas, but in B. it is pur-yá-te (the r being preceded by a labial).

- 6. Roots liable to Samprasāraņa (17 note 1) take it; e.g. vac speak: uc-yá-te; vad speak: ud-yá-te; vah carry: uh-yá-te; grah seize: gṛh-yá-te.
- a. Derivative verbs in aya (causatives) drop the suffix while retaining the strong radical vowel. Only one such stem has been noted in the Samhitās: bhāj-yá-te is caused to share (from bhāj-áya causative of bhaj share).
- a. The forms of the present indicative passive occurring, if made from hū call, would be:
- Sing. 1. hū-yé. 2. hū-yá-se. 3. hū-yá-te. Du. 3. hū-yé-te. Pl. 1. hū-yá-mahe. 3. hū-yá-nte.
- b. As regards the moods only two certain subjunctive forms (s. 3. uh-yā-te, bhri-yā-te) and one injunctive (s. 3. sū-ya-ta: sū bring forth) occur. No optative forms occur in the RV. or AV. There are, however, nearly thirty imperative forms occurring in the 2. 3. s. pl. These forms, illustrated by hū call, are: s. 2. hū-yá-sva. 3. hū-yá-tām. Pl. 2. hū-yá-dhvam. 3. hū-yá-ntām.
- c. Of the participle over forty examples occur; e.g. hū-yá-māna being called. Of the imperfect only about eight forms have been noted, occurring only in the 3. s. and pl.: á-hū-ya-ta and á-hū-yanta.

## Irregularities.

d. tan stretch forms its passive from tā: tā-yá-te². Similarly jan beget becomes já-ya-te is born, which, however, in form belongs to the radically accented fourth class. mri-yá-te dies ( $\sqrt{\text{mr}}$ ) and dhri-yá-te ( $\sqrt{\text{dhr}}$ ) is steadfast, while passive in form, are intransitive in sense.

# Aorist Passive.

155. Outside the present system the passive has no special finite form except in the 3. sing. aor. This is a peculiar middle form (made from about forty-five roots in

<sup>&</sup>lt;sup>1</sup> But they are met with in the Brāhmaṇas.

<sup>&</sup>lt;sup>2</sup> In B. khā-yá-te is formed from khan dig.

the Saṃhitās)¹ which is used with a predominantly passive meaning. When it is formed from verbs with a neuter sense, like gam go, that sense remains unchanged (as in the past passive participle). It is a 3. s. ind. in which the augmented root takes the ending i. The characteristic feature of this form is the strengthening of the root as compared with other middle forms; e.g. á-kār-i beside á-kr-i (1. s. mid.). Prosodically short medial i, u, ṛ take Guṇa, and medial a is normally lengthened; final i, u, ṛ take Vṛddhi, while final ā interposes a y before the ending. The accent of unaugmented forms is always on the root. Examples are: á-ved-i (vid find), á-bodh-i (budh wake), á-darś-i (dṛś sce), á-vāc-i (vac speak); á-śrāy-i (śri resort), á-stāv-i (stu praise), á-kār-i (kṛ do), á-dhā-y-i (dhā put).

More than twenty unaugmented forms are also used injunctively; e.g. śráv-i let be heard.

### Irregularities.

- a. 1. The medial a is not lengthened in á-jan-i, the unaugmented ján-i (beside ján-i), and á-vah-i.
- 2. From the denominative stem jāraya play the lover the unique form jārayā-y-i let him be embraced is formed.

## PARTICIPLES, GERUNDS, AND INFINITIVE.

## I. Active Participles.

156. The stem of the present (except the reduplicating class), the future, and the agrist active participle is formed with the suffix ant.<sup>2</sup> The strong stem may be obtained by dropping the i of the 3. pl. ind. act.; e.g. bháv-ant, kṣip-ánt, ás-yant; duh-ánt, kṛṇv-ánt, bhind-ánt, prī-ṇánt.

<sup>&</sup>lt;sup>1</sup> About a dozen more are found in B.

<sup>&</sup>lt;sup>2</sup> On the declension of participles in ant see 85; on the formation of their fem. stems, 95  $\alpha$ .

Stems of the reduplicating class do not distinguish strong forms because they drop the n: e.g. júhv-at (3. pl. júhv-ati).

The strong stem of the future participle may similarly be obtained by dropping the i of the 3. pl. act.: bhaviṣyánt, kariṣyánt.

The active participle is formed by the root agrist, the a agrist, and the sagrist, from the unaugmented tense stem in the latter two; e.g. vidá-nt, sák-ṣ-ant (sah prevail); and from the weakened or unmodified root in the former; e.g. rdh-ánt, kr-ánt (kṛ make), gm-ánt (gam go), pắnt (pā drink).

a. Irregularities.—In the pres. part. the initial a of as be and the medial a of han slay are lost: sánt (3. pl. sánti), ghn-ánt (3. pl. ghn-ánti); while the n of the suffix is lost in dấs-at worshipping and śás-at <sup>1</sup> (3. pl. śás-ati). The n is also lost in the s aor. part. of dah burn: dákṣ-at and dhákṣ-at. Whether it was also lost in sákṣ-at, the part. of the same aor. from sah prevail, is uncertain because it is only met with in a weak case.

157. The reduplicated perfect participle is formed from the weak (but uncontracted or unsyncopated) stem to which the suffix vāms is directly added. There are more than fifty such stems. Examples are: cakṛ-vāms, jagan-vāms (gam go), tastabh-vāms (stambh prop), tasthi-vāms (sthā stand), dadṛś-vāms, dad-vāms (dā give), ba-bhū-vāms, vavṛt-vāms, sasa-vāms (san gain), suṣup-vāms (svap sleep).

a. Some half-dozen of these participles are formed by adding the suffix with connecting i to the reduplicated stem contracted to a single syllable: ī-y-i-vāṃs (i go); ūṣ-i-vāṃs (vas dwell); ok-i-vāṃs² (uc be pleased); papt-i-vāṃs (pat fall); saśc-i-vāṃs (sac follow); in the later Saṃhitās also

<sup>&</sup>lt;sup>1</sup> Both dāś and śās belong to the root, and not the reduplicating class.

<sup>&</sup>lt;sup>2</sup> With strong radical vowel and reversion to the original guttural.

jakṣ-i-vāṃs (ghas eat). The only certain example of a perf. part. adding the suffix with connecting i to the fully reduplicated stem is viviś-i-vāms (TS.).<sup>2</sup>

- b. A few perfect participles are formed by attaching vāṃs to the unreduplicated stem: dāś-vāṃs worshipping, vid-vāṃs knowing, sāh-vāṃs prevailing, and perhaps khid-vāṃs oppressing. Similarly formed is mīḍh-vāṃs bountiful, though the root does not occur in independent use. Three unreduplicated roots take connecting i in the later Saṃhitās: dāś-i-vāṃs (SV.) worshipping, viś-i-vāṃs (AV.) entering, varj-i-vāṃs 4 (AV.) having twisted.
- a. Irregularities.—In seven stems the palatal reverts to the original guttural: cikit-vāṃs (√cit), jigī-vāṃs (√ji), ririk-vāṃs (√ric), ruruk-vāṃs (√ruc), vivik-vāṃs (√vic), śuśuk-vāṃs (√śuc), ok-i-vāṃs (√uc). The radical vowel is strong in dadā-vāṃs (AV.), ok-i-vāṃs, sāh-vāṃs; while the reduplicative vowel is long in sāsah-vāṃs and śūśu-vāṃs (√śū).

## II. Middle and Passive Participles.

- 158. The participles of the future middle, of the present passive, and the present middle of the a conjugation are formed by adding the suffix māna to the stem (which always ends in a); e.g. fut. mid. yakṣyá-māṇa (√yaj); pres. pass. kriyá-māṇa (√kṛ); pres. mid. yája-māna.
- a. Verbs of the second conjugation add the suffix āna to the weak stem in the pres. mid.; e.g. bruv-āṇá ( $\sqrt{\text{brū}}$ ), júhv-āna ( $\sqrt{\text{hu}}$ ), rundh-āná ( $\sqrt{\text{rudh}}$ ), kṛṇv-āná ( $\sqrt{\text{kṛ}}$ ), pun-āná ( $\sqrt{\text{pū}}$ ).
- a. There are several irregularities in the formation of the middle participles of the root class. 1. The root ās sit optionally takes the anomalous suffix îna: ắs-ĩna beside ās-āná. 2. The final of the root

<sup>1</sup> jaks syncopated for jagh(a)s.

<sup>&</sup>lt;sup>2</sup> In B. are also found dadṛś-i-vāṃs and cichid-i-vāṃs.

<sup>3</sup> Occurring only in the voc. khidvas.

<sup>4</sup> Presupposed by the fem. varjuşī.

duh milk optionally reverts to the original guttural: dúgh-āna beside the regular dúh-āna. 3. A few roots take Guṇa: oh-āná (vùh), yodh-āná (vyudh), śáy-āna (všī), stav-āná (vstu). 4. Several of these participles optionally accent the radical syllable instead of the final yowel of the suffix; e.g. víd-āna beside vid-āná.

159. The Perfect Middle Participle is formed by adding the suffix -āná to the weak form of the stem as it appears before the ending of the 3. pl. mid. re (ire, rire). It is common, more than eighty examples occurring. The following are some of them: ānaj-āná ( $\sqrt{\text{anj}}$ ), ānaś-āná ( $\sqrt{\text{anj}}$ ), ār-āṇá ( $\sqrt{\text{r}}$ ),  $\bar{\text{ij}}$ -āná ( $\sqrt{\text{yaj}}$ ),  $\bar{\text{uc}}$ -āná ( $\sqrt{\text{vac}}$ ), cakr-āṇá ( $\sqrt{\text{kr}}$ ), cikit-āná ( $\sqrt{\text{cit}}$ ), jagm-āná ( $\sqrt{\text{gam}}$ ), tasth-āná ( $\sqrt{\text{sthā}}$ ), tistir-āṇá ( $\sqrt{\text{str}}$ ), tep-āná ( $\sqrt{\text{tap}}$ ), pap-āná (pā drink), paspaś-āná ( $\sqrt{\text{spas}}$ ), bhej-āná ( $\sqrt{\text{bhaj}}$ ), yem-āná ( $\sqrt{\text{yam}}$ ), lebh-āná ( $\sqrt{\text{labh}}$ ), vāvas-āná (vas wear and dwell), śiśriy-āṇá ( $\sqrt{\text{sri}}$ ), siṣmiy-āṇá ( $\sqrt{\text{smi}}$ ), suṣup-āṇá ( $\sqrt{\text{svap}}$ ).

a. Irregularities.—1. This participle of  $\S i$  lie has the double anomaly of reduplicating with a and of strengthening the radical syllable: \$\sasay-\text{ana}.\$ 2. The root sah prevail adds the suffix to a reduplicated as well as to a contracted stem: \$\sasah-\text{ana}\text{and} \seth=\text{and} \text{seh}-\text{ana} \text{a}\$. The radical vowel of kam love and \$\sam \text{labour} \text{ is not syncopated: cakam-\text{ana} \text{a} and \$\sasam-\text{ana} \text{a}\$. 4. Four of these participles have the intensive accent on the reduplicative syllable: t\text{ttuj-\text{ana}}^2, \text{s\text{u}\suj-\text{ana}}, \text{s\text{u}\suj-\text{ana}}, \text{s\text{u}\suj-\text{ana}} \text{(\$\sqrt{\sin}\text{u}\$), and \$\text{s\text{a}\sqrt{a}}-\text{ana}}^3 (\text{sad} \text{prevail}).\$

160. The Perfect Passive Participle is formed by adding, in the great majority of instances, the suffix tá (with or without connecting i) or, far less commonly, the suffix ná (directly) to the root.

<sup>&</sup>lt;sup>1</sup> Cp. a similar irregularity of śī in 134, 1 b.

<sup>&</sup>lt;sup>2</sup> Also normally, but less frequently, accented tūtuj-āná.

<sup>3</sup> Cp. the Gk. perf. mid. part. κεκαδ-μένο-s.

<sup>4</sup> The first three cannot be accounted intensives because they have not the intensive reduplicative vowel (173, 1). Though the reduplicative vowel of śāśad-āna may be that of either perfect or intensive, the occurrence of the perf. form śāśadúr beside it favours the view that it is a perf. participle.

1. ná, which is taken by primary verbs only, is attached to the (unweakened) root, which ends in a long vowel or one of the consonants d and (rarely) c or j. Before this suffix, ī and ū remain unchanged; ā remains or is reduced to ī or i; r̄ becomes īr or (generally when a labial precedes) ūr; d is assimilated to n; c and j revert to the original guttural. Thus lī cling: lī-ná; dū burn: dū-ná; drā sleep: drā-ṇá; dā divide: di-ná; hā leuve: hī-ná; gr̄ swallow: gīr-ṇá; mṛ crush: mūr-ṇá; jr̄ waste away: jūr-ṇá; bhid split: bhin-ná; skand leap: skan-ná; vraśc cut up: vṛk-ṇá; ruj break: rug-ṇá.

a. Several roots take alternative forms in ta: nun-ná and nut-tá (√nud); vin-ná and vit-tá (vid find); san-ná and sat-tá (sad sit); šī-ná and šī-tá (śyā coagulate); pṛ fill: pūr-ná and pūr-tá; šṛ crush: śīr-ná and śūr-tá; pṛc mix: -pṛg-na and pṛk-tá.

b. The final palatal of pre mix, vrase cut up and ruj break reverts to

the guttural (cp. 160, 1).

2. When tá is added direct the root tends to appear in its weak form: verbs liable to Samprasāraņa take it; a medial or final nasal is lost; ā is often reduced to ī or i; yā sometimes to ī. Examples are: yā-tá, ji-tá, bhī-tá, stu-tá, hū-tá, kṛ-tá; naṣ-ṭá (√naś be lost), sik-tá (√sic), yuk-tá (√yuj), gū-ḍhá (√guh),¹ dug-dhá (√duh), sṛṣ-ṭá (√sṛj); iṣ-ṭá (√yaj), vid-dhá (√vyadh), uk-tá (√vac), ū-ḍhá (√vah),² sup-tá (√svap), pṛṣ-ṭá (√prach); ak-tá (√añj), ta-tá (√tan), ga-tá (√gam); pī-tá (pā drink), sthi-tá (√sthā); vī-tá (√vyā).

a. The root dhā put is doubly weakened in hi-tá beside -dhi-ta. Medial ā is reduced to i in śiṣ-ṭá (śās order). Syncopation and loss of s appear in -g-dha eaten (√ghas).

b. Excepting the occurrence of the normal form -dāta in the compound tvā-dāta given by thee, dā give regularly uses the weak pres.

<sup>1</sup> With cerebralization and aspiration of the suffix, loss of the radical final and lengthening of the radical vowel (cp. 62, 69 c).

With the same changes as in gudhá after vah-tá has been reduced by Samprasarana to uh-tá.
Cp. p. 170, note 7.

stem dad in forming its past passive participle: dat-tá. The latter is further reduced to -tta in deva-ttá given by the gods, and when combined with certain prepositions: vy-ā-tta opened, párī-tta given away. prātī-tta given back. The same syncopation appears in the compound participle of dā divide: áva-tta cut off.

c. One root in an and three or four in am retain the nasal and lengthen the vowel: dhvan sound: dhvān-tá; kram stride: krān-tá; sam be quiet: śān-tá; śram be weary: śrān-tá; dham blow has the

irregular dhmā-tá and dham-i-tá.

d. A few roots in an have ā ¹: khan dig: khā-tá; jan be born: jā-tá; van win: -vā-ta; san gain: sā-tá.

3. i-ta is taken by a considerable number of roots ending not only in conjunct consonants or in single consonants difficult to combine with t, but also in simple consonants, especially sibilants, which present no such difficulty. The root is not weakened (excepting four instances of Samprasāraṇa). Secondary verbs (almost without exception causatives) take ita exclusively (after dropping aya).

Examples are: nind-itá, rakṣ-itá; grath-itá, īļ-itá, car-itá, jīv-itá; pat-itá, pan-itá; kup-itá, stabh-itá; muṣ-itá; arp-itá (arp-áya cause to go), cod-itá (cod-áya set in motion).

- a. The roots taking Samprasāraņa are: grabh and grah seize: grbh-ī-tá and grh-ī-tá (AV.); vakṣ increase: ukṣ-itá; vad speak: ud-itá; śrath slucken: śṛth-itá.
- 161. There is once found in the AV. a perfect passive participle extended with the possessive suffix vant, which gives it the sense of a perfect participle active: aśitá-vant having eaten.<sup>6</sup>

<sup>&</sup>lt;sup>1</sup> Representing the long sonant nasal.

<sup>&</sup>lt;sup>2</sup> Only one perfect participle passive has been noted from a desiderative: mīmāṃ-s-itá called in question, and one from a denominative: bhām-itá enraged.

<sup>&</sup>lt;sup>3</sup> In B. jñapaya, causative of jñā know, forms its part. without connecting i: jñap-tá.

<sup>4</sup> Usually (and abnormally) accented arp-ita.

<sup>&</sup>lt;sup>5</sup> With i for i as in some other forms from this root.

<sup>&</sup>lt;sup>6</sup> This type of participle hardly occurs even in the Brāhmaņas.

- 162. The Future Passive Participle is in the RV. formed with four suffixes: one with the primary suffix ya, which is common, the rest with the secondary suffixes áy-ya, én-ya, and tv-a, each of which occurs about a dozen times. In the AV. there begin to be used two other gerundives, formed with tavyà and aniya, each occurring twice. All these participles correspond in sense to the Lat. gerundive in -ndus.
- 1. In the RV. about forty examples of the gerundive in ya occur, and about twenty more in the AV. The suffix is nearly always to be read as ia, which accounts for the treatment before it of final radical vowels. The root, being accented, appears in a strong form excepting a few examples which have the short radical vowel i, u, or r.
- a. Final à coalesces with the initial of ia to e, between which and the following a a phonetic y is interposed: dà give: déya (= dá-i-y-a) to be given.
- b. Final ī, ŭ, r regularly take Guṇa or Vṛddhi, the final element of which always appears as y, v, r, as before a vowel; e.g. lī cling: -lấy-ya; nu praise: náv-ya; bhū be: bháv-ya and bhāv-yá future; hū call: háv-ya; vṛ choose: vấr-ya.
- c. Medial i, u, r, if followed by a single consonant, may take Guna and a may be lengthened; e.g. dvis: dvés-ya hateful; yudh: yódh-ya to be subdued; rdh: árdh-ya to be accomplished; mrj: márj-ya to be purified; vac: vác-ya to be said; but also gúh-ya to be concealed; -dhrs-ya to be assailed; -sád-ya to be seated.
- d. A final short vowel sometimes remains unchanged, a t being then interposed: i-t-ya to be gone; śrú-t-ya to be heard; -kṛ-t-ya to be made; carkf-t-ya to be praised,
- 2. The suffix áyya, nearly always to be read áyia, is almost restricted to the RV.; e. g. pan-áyya to be admired; vid-áyya to be found; śrav-áyya glorious. It is sometimes attached to secondary stems; to a causative: panay-áyya admirable, spṛhay-áyya desirable; to a desiderative: didhi-ṣ-áyya to be conciliated ( \( \sqrt{dhā} \)); to an intensive: vi-tantas-áyya to be hastened.
  - 3. énya (generally to be read énia) is attached to the root,

which remains unaltered except when it ends in a vowel: thus dviṣ-éṇya malignant, yudh-éṇya to be combatted, dṛś-énya worthy to be seen; but vár-eṇya choiceworthy (vṛ choose). It is once added to an aor. stem: yaṃ-s-énya to be guided (√yam). Secondary verbs also take this suffix; desideratives: didṛkṣ-éṇya worthy to be seen, śuśrūṣ-éṇya deserving to be heard; intensives: marmṛj-énya to be glorified, vāvṛdh-énya to be glorified; denominatives: sapar-éṇya to be adored.

4. tv-a, almost restricted to the RV.¹ and generally to be read tua, is added to the strong form of the root, which is accented. Thus kár-tva to be made, hé-tva to be driven on  $(\sqrt{\text{hi}})$ , só-tva to be pressed  $(\sqrt{\text{su}})$ , vák-tva to be said; with connecting i: sán-i-tva to be won; with connecting  $\bar{i}$ : bháv- $\bar{i}$ -tva² future.

5. The only two examples in V. (both occurring in AV.) of the gerundive in tavyà, which in both cases is added with connecting i, are jan-i-tavyà to be born and hims-i-tavyà to be injured.<sup>3</sup>

6. The only examples of the gerundive in anīya (both appearing in the AV.) are upa-jīv-anīya to be subsisted on and ā-mantr-anīya worthy to be addressed.<sup>4</sup>

## III. Gerund or Indeclinable Participle.

163. More than 120 examples of the gerund occur in the RV. and AV. It expresses an action which accompanies or more often precedes that of the finite verb. It is formed with the three suffixes tvi, tva, tvaya (all old cases of stems

¹ A few examples occur in the Brāhmaṇas: jé-tva (ji conquer), sná-tva (snā bathe), hán-tva (han slay).

<sup>&</sup>lt;sup>2</sup> With ī instead of i.

<sup>&</sup>lt;sup>3</sup> This gerundive has become not uncommon in B., where it is formed not only from the root, but from secondary stems.

<sup>4</sup> In B. nearly a dozen examples have been met with.

in tu which is also used to form infinitives) attached to the

simple root.

1. The form in tvi, which is almost restricted to the RV.,1 is the commonest of the three in that Samhita, where fifteen examples occur. It probably represents an old locative of stems in tu. It is as a rule added directly to the root, which has the same form as in the perf. pass. participle in ta. Examples are: kr-tví having made, ga-tví having gone, gū-dhví having hidden, bhū-tví having become, vrk-tví having overthrown (vrj), hi-tvi having abandoned (ha). There are two forms in which the suffix is added with the connecting vowel i : jan-i-tví having produced and skabh-i-tví

having propped.

2. The suffix tv-a (an old inst. sing. of a verbal noun in tu) is taken by nine roots in the RV. and about thirty more in the AV. The root has the same form as before the ta of the perf. pass. participle. The forms occurring in the RV. are: pī-tva (pā drink), bhit-tva having shattered, bhū-tva having become, mi-två having formed ( / mā), yuk-två having yoked, vr-två having covered, śru-två having heard, ha-två having slain, hi-två having abandoned. Some of the forms from the AV. are: is-tvá having sacrificed ( / yaj), jag-dhvá having devoured (Vjaks), tīr-tva having crossed (Vtr), tr-dhva having shattered (vtrh), dat-två having given (vdā), pak-två having cooked ( / pac), bad-dhva having bound ( / bandh), bhak-tvá having divided ( bhaj), rū-dhvá having ascended (√ruh), vrs-tvá having cut up (√vrase), sup-tvá having slept ( v svap); three take the connecting vowel i: cay-i-tva noting (vcāy), hims-i-tva having injured, grh-ī-tva having seized; a few also are formed from secondary stems in aya (which is retained); e.g. kalpay-i-två having arranged.

3. The rarest gerund is that in tvaya, which is formed

<sup>1</sup> This gerundive is not found in the AV., but it has not entirely disappeared in the Brāhmaņas.

from only eight roots in the RV.1: ga-tváya having gone, jag-dhváya having devoured, dat-tváya having given, dṛṣ-tváya having seen, bhak-tváya having attained, yuk-tváya having yoked, ha-tváya having slain, hi-tváya having abandoned; three more of these gerunds appear in the Yajurveda: kṛ-tváya having done, ta-tváya having stretched, vṛ-tváya having covered.

164. When the verb is compounded the suffix is regularly either yā or tyā. In at least two-thirds of such forms the vowel of the suffix is long in the RV. The root is always accented.

1. ya is added (but never with i) to the root, which has the same form as before tva, except that final a and am remain unchanged. Nearly forty roots in the RV. and about thirty more in the AV. form these compound gerunds. Examples from the RV. are:  $\acute{a}c$ -y $\ddot{a}$  bending (=  $\acute{a}$ -ac-), abhyúp-ya having enveloped (√vap), abhi-krám-ya approaching, abhi-gur-yā graciously accepting (gr sing), sam-grbh-yā gathering, ni-cay-ya fearing, vi-tur-ya driving forth ( $\sqrt{\text{tr}}$ ), ā-da-ya taking, ati-div-ya playing higher, anu-drś-ya looking along, ā-rábh-ya grasping, ni-sád-yā having sat down; from a causative stem: prarp-ya setting in motion (pra-arpaya). Examples from the AV. are: ud-úh-ya having carried up  $(\sqrt{vah})$ , sam-gir-ya swallowing up  $(\sqrt{gr})$ , upa-dád-ya putting in (\sqrt{da}), sam-bhū-ya combining, ut-tha-ya arising (√sthā), sam-sīv-ya having sewed; from a causative stem: vi-bháj-ya having apportioned ( \sqrt bhaj).

a. Three roots are found in the RV. compounded with adverbs or substantives: punar-dá-ya giving back, mitha-spṛdh-ya vying together, karṇa-gṛh-ya seizing by the ear. pāda-gṛh-ya grasping by the foot, hasta-gṛh-ya grasping by the hand.

¹ This gerund occurs twice in the AV, and about half a dozen times in B. It is once formed from a causative stem in the ŚB.: spāś-ay-i-tváya (√spaś).

- 165. 2. tyă (nearly always with long vowel in the RV.) is added instead of yă to compound verbs ending in a short vowel; ¹ e. g. é-tyā having come (á-i), abhi-jí-tya having conquered, ā-dṛ-tyā regarding, apa-mi-tya ² having borrowed, upa-śrú-tya having overheard; with adverbial or nominal prefix: araṃ-kṛ-tyā having made ready, akhkhalī-kṛ-tya shouting, namas-kṛ-tya (AV.) paying homage.
- a. The analogy of these verbs is followed by some roots ending in n or m preceded by a, which drop the nasal as in the perf. pass. part.: vi-há-tyā having driven away ( $\sqrt{\text{han}}$ ), ā-gá-tyā having come ( $\sqrt{\text{gam}}$ ), ud-yá-tya (AV.) lifting up ( $\sqrt{\text{yam}}$ ).
- 166. The accusative in am of certain verbal nouns, though not yet construed like a gerund in the Samhitās, is not infrequently so construed in the Brāhmaṇas and Sūtras. Before the suffix, the root (which is almost always compounded) appears in the form it assumes before the i of the 3. s. aor. pass. (155); e. g. śākhāṃ sam-ā-lámbh-am taking hold of a branch (ŚB.); mahānāgám abhi-saṃ-sār-am running together around a great snake (ŚB.).

#### IV. Infinitive.

167. The infinitive, all the forms of which are old cases of verbal nouns, acc., dat., abl.-gen., or loc., is very frequent, occurring about 700 times in the RV. Only the acc. and dat. forms are common, but the datives outnumber the acc. in the proportion of 12 to 1 in the RV. and 3 to 1 in the AV. It is a remarkable fact that the infinitive in tum, the only form surviving in Sanskrit, occurs not more than five times in the RV., while the dative infinitive, which in the RV. is more than seven times as common as all the rest put together, has already for the most part disappeared in the Brāhmaṇas.

<sup>&</sup>lt;sup>1</sup> Sometimes not original but reduced from a long vowel.

<sup>&</sup>lt;sup>2</sup> Here mi is reduced from mā measure.

a. The infinitive is as a rule formed from the root, not being connected with any tense stems or ever showing the distinctions of voice. The forms in dhyai, ase and sani are, however, not infrequently connected with a present stem; that in dhyai is once formed from a perfect stem, and is also in several instances taken by causative stems. The forms in dhyai and tavai are at once recognizable as infinitives by their abnormal endings; that in sani, though it has an ordinary case-ending, by its isolated stem-formation. The acc. inf. in tum and am and the abl. gen. inf. show their infinitive character by their power of combining with prepositions and their verbal construction. Some infinitives, however, cannot be distinguished from ordinary cases of verbal nouns: they are not to be regarded as genuine infinitives unless they are isolated case forms or have a verbal construction.

#### 1. Dative Infinitive.

This infinitive ends in e, which with the final ā of a root or stem combines to ai. It is formed from:

a. roots, about sixty forms occurring. About a dozen are formed from roots ending in long vowels and from one in i, all of them (except an alternative form of bhū) being compounded with prefixes; e.g. parā-dái to give up, pra-hyè to send ( $\sqrt$ hi); -míy-e to diminish ( $\sqrt$ mī), -bhv-é and bhuv-é to be; -tír-e to cross.

The rest are from roots ending in consonants. About a dozen are uncompounded, as mah-é to be glad, mih-é to shed water, bhuj-é to enjoy, drś-é to see. But the compounded forms are commoner; e.g. -grábh-e to seize, -idh-e to kindle, -núd-e to thrust, -pṛch-e ³ to ask, -vắc-e ⁴ to speak, -vídh-e ³ to pierce, -syád-e ⁵ to flow. ⁶

¹ The only dat, inf. in ordinary use in B. is that in tavái. Otherwise only five or six in e (see note 6); two in tave, áv-i-tave and stártave, and one in dhyai, sá-dhyai to conquer (√sah) have been noted in B. Loc. infinitives have disappeared.

<sup>&</sup>lt;sup>2</sup> Except śrad-dhé to trust and pra-mé to form, which drop the ã.

<sup>&</sup>lt;sup>3</sup> With Samprasāraņa.

<sup>&</sup>lt;sup>4</sup> With lengthened vowel.

<sup>&</sup>lt;sup>5</sup> With loss of nasal (√syand).

<sup>6</sup> In B. have been noted half a dozen infinitives in e from roots

- b. verbal nouns derived with nine different suffixes. These in the aggregate are more numerous.
- 1. Some twenty-five are datives of stems in as; 1 e.g. áy-as-e to go, cákṣ-as-e to see, car-ás-e to fare, puṣy-ás-e to thrive, bhiy-ás-e to fear, śriy-ás-e to be resplendent.
- 2. Five or six datives of stems in i are found in the RV., and one or two in other Samhitās; tuj-áye to breed, drś-áy-e to see, mah-áy-e to rejoice, yudh-áy-e to fight, san-áy-e to rin; grh-aye to seize (K.), cit-áye to understand (VS.).
- 3. Four or five are datives of stems in ti: iṣ-ṭáy-e to refresh, pī-táy-e to drink, vī-táy-e to enjoy, sā-táy-e to win.
- 4. More than thirty are datives of stems in tu  $^2$  (added to the gunated root, sometimes with connecting i); e.g. át-tav-e to eat. é-tav-e to go, ó-tav-e to weave ( $\sqrt{u} = v\bar{a}$ ), kár-tav-e to make, gán-tav-e to go, pá-tav-e to drink, bhár-tav-e to bear away, yáṣ-ṭav-e to sacrifice, vák-tav-e to speak, vás-tav-e to shine, vó-lhav-e to convey ( $\sqrt{vah}$ ); áv-i-tav-e to refresh, cár-i-tav-e to fare, sáv-i-tav-e to bring forth ( $\sqrt{s\bar{u}}$ ), sráv-i-tav-e to flow ( $\sqrt{sru}$ ), háv-i-tav-e to call ( $\sqrt{h\bar{u}}$ ); jīv-á-tav-e to live, stár-ī-tav-e (AV.) to lay low ( $\sqrt{st\bar{r}}$ ).
- 5. More than a dozen are datives of stems in tavá (which is added like tu to the gunated root) and have the peculiarity of being doubly accented; e. g. é-tavái to go, ó-tavái to weave, gán-tavái to go, pá-tavái to drink, mán-tavái to think, sár-tavái to flow; yám-i-tavái to guide, sráv-i-tavái to flow.

ending in consonants, all but one being compounded: drś-é (TS.) to see, prati-dhṛṣ-e to withstand (TS.), pra-mrad-é to crush (SB.), ā-rábh-e to take hold (SB.), ā-sád-e to sit upon (AB.), ati-sṛp-e to glide over (MS.). All these except pra-mrad-é occur in the RV.

<sup>&</sup>lt;sup>1</sup> Which is generally accented, but about half a dozen examples accent the root.

<sup>&</sup>lt;sup>2</sup> The only examples of this infinitive noted in B. are avitave and startave.

- a. This infinitive is still in regular use in B., where the following examples have been noted: étavái and yátavái to go, kártavái to do, dédiyitavái to fly away, drógdhavái to plot, mántavái to think, mánthitavái to rule, stártavái to lay low, áti-caritavái to transgress, á-netavái to bring, nír-astavái to throw out, pári-starītavái to strew around, sámhvayitavái to call together.
- 6. There is only one certain example of a dative infinitive from a stem in tyā: i-tyái to go.
- 7. More than thirty-five are datives (almost restricted to the RV.) of stems in dhyā, which is added to verbal stems ending in a (generally accented); e. g. iyá-dhyai to go ( $\checkmark$ i), gáma-dhyai to go, cará-dhyai to fare, śayá-dhyai to lie ( $\checkmark$ śī), stavá-dhyai to praise ( $\checkmark$ stu); pibá-dhyai to drink ( $\checkmark$ pā), pṛṇá-dhyai to fill ( $\checkmark$ pṛ), huvá-dhyai to call ( $\checkmark$ hū); vāvṛdhá-dhyai to strengthen; nāśayá-dhyai to cause to disappear, vartayá-dhyai to cause to turn.
- a. Only one of these infinitives has been noted in B.: sāḍhyai to conquer (√sah). In the TS. occurs one example ending in e instead of ai: gamá-dhye to go.
- 8. Five are datives of stems in man: trå-man-e to protect, då-man-e to give (Gk. δόμεν-αι), dhár-man-e to support, bhár-man-e to preserve, vid-mán-e (Gk. ἴδ-μεν-αι) to know.
- 9. Three are datives of stems in van: tur-váṇ-e to over-come ( $\sqrt{\text{tr}}$ ), dā-ván-e (Gk.  $\delta o \hat{v} \nu \alpha \iota = \delta \delta \digamma \epsilon \nu \alpha \iota$ ) to give, dhúr-vaṇ-e to injure.

## 2. Accusative Infinitive.

This infinitive is formed in two ways.

a. One of them (of which more than a dozen examples occur in the RV. besides several others in the AV.) is made with am added to the weak form of the root, which nearly

<sup>&</sup>lt;sup>1</sup> The last three are made from regular present stems.

<sup>&</sup>lt;sup>2</sup> From the reduplicated perfect stem.

<sup>&</sup>lt;sup>3</sup> From the causative stem, from which about ten such infinitives are formed.

<sup>&</sup>lt;sup>4</sup> With interchange of vowel and semivowel: ūr = vr. Cp. 171, 2.

always ends in a consonant (except dhā, mī, t $\bar{r}$ ); e.g. sam-idh-am to kindle, sam-pṛch-am to ask, ā-rábh-am to reach, ā-rúh-am to mount, śúbh-am to shine; pra-tír-am to prolong ( $\sqrt{t\bar{r}}$ ), prati-dhá-m to place upon, pra-míy-am to neglect ( $\sqrt{m\bar{r}}$ ).

b. The second form which is made from stems in tu (= Lat. supine) is much less common than the datives from the same stems. Only five examples occur in the RV. and about as many others in the AV.; RV.: 6-tum to weave, dátum to give (Lat. da-tum), práṣ-ṭum to ask, prá-bhar-tum to present, anu-prá-volhum to advance; AV.: át-tum to eat, kár-tum to make, dráṣ-ṭum to see, yắc-i-tum to ask, spárdh-i-tum to contend with; K., VS.: khán-i-tum to dig.

a. The acc. inf. has become nearly twice as frequent as the dat. in B. The form in am is not unusual, while that in turn is quite common.

#### 3. Ablative-Genitive Infinitive.

This infinitive is rare, fewer than twenty examples occurring in the Samhitās. It is rather of the nature of a verbal noun than a genuine infinitive. Like the acc. infinitive it is formed in two ways: from a radical (consonant) stem and from a verbal noun in tu. It thus ends either in as or tos; and as each of these endings represents both the abl. and the gen., the cases can only be distinguished syntactically.

a. The as form has the abl. sense almost exclusively. There are six examples of it in the RV.: ā-tṛd-as being pierced, ava-pád-as falling down, sam-pṛc-as coming in contact, abhi-śriṣ-as binding, abhi-śvás-as blowing, ati-ṣkád-as leaping across. There seems to be one certain example of the gen.: ni-miṣ-as to wink.

b. Of the tos form the RV. has six examples in the abl. sense: é-tos and gán-tos going, ján-i-tos being born, ní-dhā-tos putting down, śár-ī-tos being shattered, só-tos pressing, hán-tos being struck. Three examples in the gensense are: kár-tos doing, dá-tos giving, yó-tos warding off.

a. The abl. gen. inf. has become as common as the dat. in B.

#### 4. Locative Infinitive.

This form of the infinitive is rare; hardly more than a dozen examples occur even if several doubtful forms are included.

- a. Five or six are locatives of radical stems: vy-úṣ-i at the dawning, saṃ-cákṣ-i on beholding, dṛś-i and saṃ-dṛś-i on seeing, budh-i at the waking. As these forms, however, have nothing distinctive of the infinitive and govern the genitive only, they are rather to be regarded as ordinary locatives of verbal nouns.
- b. From a stem in tar are formed dhar-tár-i to support and vi-dhartár-i to bestow; it is, however, doubtful whether these forms are genuine infinitives.
- c. The RV. has eight locatives from stems in san, with a genuine infinitive sense: ne-ṣáṇ-i to lead, par-ṣáṇ-i to pass, abhi-bhū-ṣáṇ-i to aid, śū-ṣáṇ-i to swell, sak-ṣáṇ-i to abide (√sac); with connecting ī: tar-ī-ṣáṇ-i; from present stems: gṛ-ṇī-ṣáṇi to sing, stṛ-ṇī-ṣáṇ-i to spread.

#### DERIVATIVE VERBS.

#### I. Causatives.

168. This is by far the commonest of the secondary conjugations, being formed from more than two hundred roots in the Samhitās and from about a hundred additional ones in the Brāhmaṇas. Of about 150 causative stems in the RV., however, at least one-third have not a causative, but an iterative sense. The whole formation may indeed originally have had an iterative meaning. This perhaps explains how an iterative formation, the reduplicated aorist, specially attached itself to the causative. The same root occasionally forms both the iterative and the causative, as pat-áya-ti flies about and pāt-áya-ti causes to fly beside the simple verb páta-ti flies.

The causative is formed by adding the suffix aya to the root, which is usually strengthened.

- 1. Initial or medial i, u, r, l (if not long by position) take Guṇa; e.g. vid know: ved-áya cause to know; krudh be angry: krodh-áya enrage; rd dissolve (intr.): ard-áya destroy; trp be pleased: tarp-áya delight; klp be adapted: kalp-áya arrange.
- a. Several roots, mostly lacking the causative meaning, leave the radical vowel unchanged; e.g. ruc shine: ruc-áya, id. (but roc-áya illumine).
- b. Initial or medial a (if not long by position) is lengthened in about thirty roots; e.g. am be injurious: ām-áya suffer injury; naś be lost: nāś-áya destroy.
- a. In the following roots the a optionally remains short in the causative: gam go, das waste away, dhvan disappear, pat fly, mad be exhibitrated, ram rest; thus pat fly: pat-áya fly about, once cause to fly, and pāt-áya cause to fly.
- β. In about twenty-five roots the a always remains short, the causative meaning being mostly absent; e.g. dam control: dam-áya id.; jan beyet: jan-áya id.
- c. Final i, ŭ, r take Guṇa or Vṛddhi; e.g. kṣi possess: kṣay-áya¹ cause to dwell securely; eyu waver: cyāv-áya shake; bhū be: bhāv-áya cause to become; ghṛ drip: ghār-áya cause to drip; śru hear, jṛ waste away, and sṛ flow have Guṇa as well as Vṛddhi: śrav-áya and śrāv-áya cause to hear; jar-áya and jār-áya wear out, sar-áya and sār-áya cause to flow; dṛ pierce has Guṇa only: dar-áya shatter.
- d. Roots ending in ā add páya; <sup>2</sup> e. g. dhā put: dhā-páya cause to put.
- c. The causative retains the suffix throughout the conjugation even outside the present system. Its inflexion is identical with that of the primary verbs of the first conju-

<sup>&</sup>lt;sup>1</sup> The only example of a causative from a root in final i (except the irregular jāpāya from ji conquer and śrāpāya from śri resort).

<sup>&</sup>lt;sup>2</sup> As to other roots taking paya see 'Irregularities', 2.

gation(132). Subjunctive, imperative, injunctive, imperfect, and present participle forms are common; but the optative is very rare in the active and does not occur at all in the middle. Only four future forms occur in the RV. and the AV.: dūṣay-iṣyámi I shall spoil, dhāray-iṣyáti will support, vāsay-iṣyáse thou wilt adorn thyself, vāray-iṣyáte will shield. In the perfect only one periphrastic form (139, 9 a) occurs: gamayám cakára (AV.). Reduplicated aorist forms are connected with only six causative stems (p. 175, a. 3). There are also three iṣ aorists formed from the causative stem: vyathay-īs from vyath-áya disturb; ailay-īt from il-áya quiet down; dhvanay-īt from dhvan-áya envelope.

f. Of nominal derivatives the following are examples: a pres. pass. part. bhāj-yá-māna; a few perf. pass. participles: ghār-i-tá smeared, cod-i-tá impelled, veś-i-tá caused to enter; a few gerundives in āyya (162, 2): trayay-áyya to be guarded; panay-áyya admirable; spṛhay-áyya desirable; ten infinitives in dhyai: nāśayá-dhyai to destroy, &c. (p. 193, 7); four gerunds in the AV.: arpay-i-tvá having delivered up, kalpay-i-tvá having arranged, sāday-i-tvá having set down, sraṃsay-i-tvá letting fall.

## Irregularities.

1. Three causatives in the AV. shorten the ā before paya: jňa-páya cause to know, śra-páya cook, sna-páya bathe beside snā-páya (RV.).

2. Four roots in vowels other than ā, that is, in r or i, take paya; r go: ar-páya cause to go; kṣi dwell: kṣe-páya cause to dwell (beside

<sup>&</sup>lt;sup>1</sup> The only du. mid. form occurring is 3. mādáyaite; and the only mid. form in ai (except 1. du.) in the RV. is mādayādhvai.

<sup>&</sup>lt;sup>2</sup> The 2. s. in tāt occurs in both V. and B.; and from vr cover occurs the unique 2. pl. vāraya-dhvāt in K.

 $<sup>^{3}</sup>$  In B. such forms are still uncommon except in the  $\acute{\mathbf{S}}\mathbf{B}.,$  where they are numerous.

<sup>4</sup> In B. desideratives are formed from about a dozen causative stems; e.g. di-drāpay-iṣa desire to cause to run.

kṣay-áya); ji conquer and śri resort substitute ā for i: jā-páya cause to conquer, śrā-páya raise.¹

3 The root bhī fear forms the quite anomalous causative stem bhī-s-áya frighten.

4. The roots pā drink and pyā swell add aya with interposed y: pāy-áya cause to drink and pyāy-áya fill up. This is probably to be explained by the assumption that the original form of these roots was pai and pyai.

5. The vowel of grabh grasp is weakened by Samprasāraṇa: grbh-áya grasp; while that of dus spoil is lengthened: dūṣ-áya, id. The root pṛ fill, owing to its initial labial, forms its causative with medial ū for ā: pūr-áya fulfil.

#### II. Desideratives.

169. The desiderative, which is the least common of the secondary conjugations, is formed from the root with an accented reduplicative syllable and the suffix sa. This sa is never added with a connecting i in the RV., nor, with the single exception of pí-pat-i-ṣa, in the AV., jí-jīv-i-ṣa in the VS., and jí-gam-i-ṣa in the TS.<sup>2</sup> The desiderative is formed from fewer than sixty roots in the Saṃhitās and from more than thirty additional ones in B. It is inflected like verbs of the first conjugation (132).

The accent being on the reduplicative syllable, the root as a rule remains unchanged; e.g. dā give: dí-dā-sa desire to give; bhid cleave: bí-bhit-sa; nī lead: ní-nī-ṣa; guh hide: jú-guk-ṣa (62 a, 69 a); bhū be: bú-bhū-ṣa; dṛś see: dí-dṛk-ṣa. But

1. final i and u are lengthened, and r becomes īr; e.g. ji conquer: jí-gī-ṣa; śru hear: śú-śrū-ṣa; kṛ make: cí-kīr-ṣa.

2. final ā is in three roots reduced (cp. 171, 3) to ī and in

<sup>&</sup>lt;sup>1</sup> In B. the root ruh rise, even though ending in a consonant, takes paya after dropping its h: ro-paya raise (beside roh-áya).

<sup>&</sup>lt;sup>2</sup> In B. about a dozen other roots form their desiderative stem thus; e.g. ci-kram-i-sa, ji-grah-i-sa, vi-vid-i-sa (vid *know*), &c.

one to i: gā go: jí-gī-ṣa (SV.); pā drink: pí-pī-ṣa (beside pí-pā-sa); hā go forth: jí-hī-ṣa; dhā put: dí-dhi-ṣa (beside dhít-sa).

# Special Rule of Reduplication.

170. The characteristic reduplicative vowel is i, which appears in all stems except those formed from roots containing ŭ (which reduplicate with u); e.g. jyā overpower: jí-jyā-sa; miś mix: mí-mik-ṣa; prī love: pí-prī-ṣa; vṛt turn: ví-vṛt-sa; but guh hide: jú-guk-ṣa; bhū be: bú-bhū-ṣa.

## Irregularities.

171. 1. Five roots with medial a followed by m or n lengthen the vowel: gam go: jí-gāṃ-sa; han smile: jí-ghāṃ-sa (66 A 2); man think lengthens the reduplicative vowel also: mf-māṃ-sa (66 A 2); van win and san gain drop the nasal: ví-vā-sa and sí-ṣā-sa.

2. dhvr injure, after interchange of semivowel and vowel to ur,

lengthens its u: dú-dhūr-sa. Cp. p. 193, note 4.

- 3. Half a dozen roots containing ā or a shorten the radical syllable by a kind of syncopation: dā give and dhā put lose their vowel: dí-t-sa (= dí-d[ā]-sa) beside dí-dā-sa; dhí-t-sa (= dí-dh[ā]-sa) beside dí-dhi-ṣa; dabh harm, labh take, śak be able, sah prevail lose their initial radical consonant and their vowel: dí-p-sa¹ (= dí[da]bh-sa), líp-sa² (= lí[la]bh-sa), śík-ṣa (= śí[śa]k-ṣa), sík-ṣa, with lengthened reduplicative vowel (= sí[sa]k-sa).³
- a, āp obtain and rdh thrive (treated as ardh) contract the reduplicated i with the radical initial to ī; fp-sa (= i-āp-sa) and frt-sa (= i-ardh-sa).
- 4. In ci note, cit perceive, ji conquer, han slay, the radical initial reverts to the original guttural: cí-kī-ṣa, cí-kit-sa, jí-gī-ṣa, jí-ghāṃ-sa.

<sup>&</sup>lt;sup>1</sup> Also dhīpsa in B.

<sup>&</sup>lt;sup>2</sup> Also līpsa in B.

<sup>&</sup>lt;sup>3</sup> In B. are similarly formed dhiksa (dah burn), pitsa (pad go), ripsa (rabh grasp).

- 5. ghas eat changes its final s to t (66 B 1): jí-ghat-sa (AV.) be hungry.
- 6. Three roots reduplicate with a long vowel: tur cross (= t\bar{r}): t\bar{u}-tur-\bar{s}a; b\bar{a}dh \( oppress : b\bar{i}-bhat-sa;^1 \) man \( think : m\bar{i}-m\bar{a}m-sa,^2 \) On the other hand the reduplicative syllable is reduced in the desiderative fyaj sacrifice and na\( attain \) by loss of the initial consonant: \( i-yak-\bar{s}a \) (for y\( i-yak-\bar{s}a \)) and \( i-nak-\bar{s}a \) (for n\( i-nak-\bar{s}a \)). In one form from \( \bar{a}p \) obtain the reduplication is dropped altogether: ap-santa.
- a. The two roots with initial vowel as eat and edh increase form their desiderative stem with the reduplicative vowel in the second syllable: as-is-i-sa (B.) and ed-idh-i-sa (VS.).

In the inflexion of the desiderative all the moods of the present system, besides the imperfect, are represented, though not fully; and of present participles more than twenty-five examples are met with. The forms occurring, if made from ví-vā-sa desire to win, would be:

Present ind. act. sing. 1. vívāsāmi. 2. vívāsasi. 3. vívāsati. Du. 2. vívāsathas. 3. vívāsatas. Pl. 1. vívāsāmas. 3. vívāsanti.

Mid. sing. 1. vívāse. 2. vívāsase. 3. vívāsate. Pl. 1. vívāsāmahe. 3. vívāsante.

Subj. act. sing. 1. vívāsāni. 3. vívāsāt. Pl. 3. vívāsān. Inj. act. sing. 3. vívāsat. Mid. pl. 3. vívāsanta.

Opt. act. sing. 1. vívāseyam. 3. vívāset. Pl. 1. vívāsema. Mid. sing. 1. vívāseya.

Impv. act. sing. 2. vívāsa and vívāsatāt. 3. vívāsatu. Du. 2. vívāsatam. 3. vívāsatām. Pl. 2. vívāsata. 3. vívāsantu.

Part. act. vívāsant. Mid. vívāsamāna.

Impf. act. sing. 2. ávivāsas. 3. ávivāsat. Pl. 3. ávivāsan.

<sup>&</sup>lt;sup>1</sup> With shortening of the radical vowel.

<sup>&</sup>lt;sup>2</sup> With lengthening of the radical vowel.

a. Outside the present system only two desiderative verbal forms have been met with, two is acrists in the AV.: á-cikits-īs and frts-īs.<sup>2</sup> Three participial forms have also been noted: the perf. pass. part. mīmāṃs-i-tá³ and the gerundives didṛkṣ-éṇya worthy to be seen and śuśrūṣ-éṇya worthy to be heard.<sup>4</sup> Finally, over a dozen verbal adjectives formed with u from the desiderative stem occur in the RV., e.g. iyakṣ-ū wishing to sacrifice. They have the value of a pres. part. governing a case.

# III. Intensives (Frequentatives).

172. These verbs are meant to convey intensification or frequent repetition of the action expressed by the simple root. They are common, being formed from over ninety roots in the Saṃhitās, and about twenty-five others in the Brāhmaṇas. The formation is restricted to roots with initial consonants, nor is it ever applied to derivative verbs.

The stem, of which a peculiar form of strong reduplication is characteristic, has two forms. The primary type, which is by far the commonest, adds the personal endings immediately to the reduplicated stem (accented on the first syllable in strong forms: App. III. 12 e). It is inflected, in both active and middle, like a verb of the third or reduplicated class (132); e. g. nij wash: 3. sing. né-nek-ti. The secondary form, which is rare, adds accented yá in the same way as the passive (154) to the reduplicated stem. It is conjugated in the middle only, like the passive; e.g. vij tremble: ve-vij-yá-te trembles violently.

<sup>&</sup>lt;sup>1</sup> In B. periphrastic perfect forms from five or six desiderative stems have been noted.

<sup>&</sup>lt;sup>2</sup> In B. is aorists from half a dozen desiderative stems occur; e.g. aips-īt, aips-iṣ-ma, a-jighāṃs-īs, a-mīmāṃs-iṣ-ṭhās. One or two simple and periphrastic futures also occur in B., as titikṣ-iṣyate (tij be sharp), didṛṣṣ-i-tāras (dṛś see).

<sup>&</sup>lt;sup>3</sup> In B. also jijyūṣ-i-tá (jīv live), dhīkṣ-i-tá (dah burn), śuśrūṣ-i-tá (śrū hear).

<sup>4</sup> In B. also līps-i-tavya (labh take), didhyās-i-tavya (dhyā think), jijñās-ya (jñā know).

a. The primary intensive optionally inserts  $\bar{\imath}$  between the root and terminations beginning with consonants. This  $\bar{\imath}$  is found in the 1. 3. s. ind. act. and the 2. 3. s. impv. and impf. act.; e. g. ind. cákaś- $\bar{\imath}$ -mi, cákaś- $\bar{\imath}$ -ti; impv. 2. cākaś- $\bar{\imath}$ -hi. 3. jóhav- $\bar{\imath}$ -tu; impf. 3. á-johav- $\bar{\imath}$ -t.

# Special Rules of Reduplication.

- 173. 1. Radical ĭ and ŭ are reduplicated with the respective Guṇa vowels e and o; e.g. diś point: de-diś; nī lead: ne-nī; śuc shine: śo-śuc; nu praise: no-nu; bhū be: bo-bhū.
  - 2. Radical a and r are reduplicated in two ways:
- a. More than a dozen roots with medial ă (ending in mutes or sibilants, and one in m) as well as three with final r, reduplicate with ā: kāś shine: eā-kaś; pat fall: pā-pat; gam go: jā-gam; gr wake: jā-gr; dr split: dā-dr; dhr hold: dā-dhr; also cal stir: cā-cal.
- b. All other roots containing r (dr and dhr also alternatively) and those with medial a followed by r, l, or a nasal, reduplicate with ar, al, an or am; e.g. kr commemorate: car-kr and car-kir; krs drag: car-krs; dr split: dar-dr and dar-dir (beside dā-dr); dhr hold: dar-dhr (beside dā-dhr); hrs be excited: jar-hrs; car move: car-car; phar seatter: par-phar; cal stir: cal-cal (beside cā-cal); gam go: jan-gam (beside jā-gam); jambh chew up: jan-jabh; daṃś bite: dan-daś; tan thunder: taṃ-stan (66 A 2).
- 3. Over twenty roots with final or penultimate nasal, r or ū, interpose an ī (or i if the vowel would be long by position) between the reduplicative syllable and the root; e.g. gam yo: gan-ī-gam (but gan-i-gm-at); han slay: ghan-ī-ghan; krand ery out: kan-i-krand and kan-i-krad; skand leap: kan-i-ṣkand and can-i-ṣkad; bhr bear: bhar-ī-bhr; vṛt turn: var-ī-vṛt; nu praise: nav-ī-nu; dhū shake: dav-i-dhv; dyut shine: dav-i-dyut.

### Irregularities.

- 174. The radical vowel is shortened in roots with medial ā: kāś shine: cā-kaś; bādh oppress: bā-badh; vāś bellow: vā-vaś. In a few roots containing r or r the radical syllable varies; thus gr swallow: jar-gur and jal-gul; car move: car-cur beside car-car; tr cross: tar-tur beside tar-tar.
- a. The root r go reduplicates with al: al-ar (dissimilation); gāh plunge, with a nasal: jaṅ-gah;¹ bādh oppress, with its final mute:² bad-badh (beside bā-badh); bhr³ bear and bhur quiver, with a palatal: jar-bhr, jar-bhur; bhur and gur greet reduplicate u with a: jar-bhur, jar-gur.
- b. Roots with initial guttural, if interposing i before the root, reduplicate with the same guttural; thus krand cry out: kan-i-krand; gam go: gan-i-gam; han (for ghan) slay: ghan-i-ghan; kṛ make has both kar-i-kṛ 4 and car-i-kṛ; 4 skand leap has both kan-i-ṣkand and can-i-skad.
- A. The forms of the **primary type** that occur, if made from nij wash, would be the following:
- 1. Pres. ind. act. sing. 1. nénej-mi, nénej-ī-mi. 2. nének-ṣi. 3. nének-ti, nénej-ī-ti. Du. 2. nenik-thás. 5 3. nenik-tás. Pl. 1. nenij-más, nenij-mási. 3. nénij-ati.

Mid. sing. 1. nenij-é. 3. nenik-té. Du. 3. nénij-āte. Pl. 3. nénij-ate.

2. Subj. act. sing. 1. néníj-āni. 2. nénij-a-s. 3. nénij-a-t. Du. 1. nénij-ā-va. Pl. 1. nénij-ā-ma. 3. nénij-a-n. Mid. du. 3. nénij-aite. Pl. 3. nénij-a-nta.

<sup>&</sup>lt;sup>1</sup> In B. also jañ-jap-yá-te (jap mutter). Here also vah carry reduplicates with n (together with interposed ī) though there is no trace of a nasal in the root: van-ī-vāh-yáte.

<sup>&</sup>lt;sup>2</sup> This is the only example of such reduplication.

<sup>&</sup>lt;sup>3</sup> This root shows the same peculiarity in the perfect (139, 4).

<sup>4</sup> The intensive of this root occurs only in the participle karikr-at and carikr-at.

<sup>&</sup>lt;sup>5</sup> The only form occurring in this person has the interposed ī and strong radical syllable: tar-tar-ī-thas.

<sup>&</sup>lt;sup>6</sup> The only form actually occurring in this person is janghán-āni (accented like the subj. of the reduplicating present).

- 3. Opt. No certain forms occur in the RV. and only two active forms in other Samhitās: sing. 3. veviṣ-yāt (AV.), pl. 1. jā-gr-yāma (VS., MS., TS.), jāgri-yāma (TS.). The 3. s. mid. nenij-īta occurs in K.
- 4. Impv. About twenty active (but no middle) forms occur. Made from jāgr these would be: sing. 2. jāgr-hí, jāgar-ī-hi, jāgr-tát. 3. jágar-tu, jágar-ī-tu. Du. 2. jāgr-tám. 3. jāgr-tám. Pl. 2. jāgr-tá.
- 5. Of the participle over forty stems occur, about two-thirds of them being active. Examples are: act. kánikrad-at, cékit-at, jánghan-at, jágr-at, dárdr-at, nánad-at, róruv-at; mid. járbhur-āṇa, dándaś-āna, yóyuv-āna (yu join), sársr-āṇa.
- 6. Impf. Fewer than thirty forms of this tense occur, only three of them being middle. Examples of the persons occurring are:

Act. sing. 1. á-cākaś-am. 2. á-jāgar. 3. á-dardar, á-var-ī-var, á-johav-ī-t; dáv-i-dyot, náv-ī-no-t. Du. 2. á-dardṛ-tam. Pl. 1. marmṛj-má. 3. á-carkṛṣ-ur, á-dardir-ur, á-nonav-ur.

Mid. sing. 3. á-dedis-ṭa, á-nan-na-ta.3 Pl. 3. mármrj-ata.

a. Outside the present system few intensive forms occur. There are four act. perfect intensives with present sense: sing. 1. jāgara. 3. jāgār-a (ἐγρήγορε), davidhāv-a (dhū shake), nónāv-a (nu praise); also dodrāv-a (dru run: TS.), yoyāv-a (yu separate: MS.), lelấy-a (lī be unsteady: MS.). There is besides the perf. part. jāgṛ-vắṃs. A causative intensive appears once in the participial form var-ī-varj-áyant-ī twisting about.4

¹ In B. occurs the 2. s. mid. form nenik-sva (√nij).

<sup>&</sup>lt;sup>2</sup> The RV. has no impv. forms with interposed  $\bar{i}$ , but the AV. and VS. have a few in the 2. 3. s., as cākaś- $\bar{i}$ -hi, johav- $\bar{i}$ -tu. A few examples occur in B. also.

<sup>&</sup>lt;sup>3</sup> From nam bend, with loss of nasal (a = sonant nasal), for á-nan-nan-ta.

<sup>&</sup>lt;sup>4</sup> In B. also occur the causative stems from intensives jāgar-áya and dādhār-áya (dhṛ hold).

B. The forms of the secondary type, which is indistinguishable from a passive in form, number only about a dozen. They occur only in the 2.3. s. and 3. pl. ind. pres., besides a few participles. They are:

Pres. ind. sing. 2. co-ṣkū-yá-se (sku tear). 3. dediś-yá-te, ne-nī-yá-te, marmṛj-yá-te, rerih-yá-te, vevij-yáte, vevī-yáte (vī enjoy). Pl. 3. tartūr-yánte ( $\sqrt{t\bar{r}}$ ), marmṛj-yánte.

Part. carcūr-yá-māṇa (√car), nenī-yá-māna, marmṛj-yá-māna.

### IV. Denominatives.

175. These verbs, inflected like those of the a conjugation (132), are derived, almost exclusively with the suffix ya, from nouns, to which they express some such relation as 'be or act like', 'treat as', 'turn into', or 'use as', 'wish for'. More than a hundred denominative stems occur in the RV. and about fifty in the AV. The suffix is normally accented, but a certain number of undoubted denominatives, such as mantrá-ya utter a prayer, arthá-ya make an object of, desire, have the causative accent, thus forming a connecting link between the regular denominatives and the causatives.

A. Before the suffix ya:

1. final i² and u are lengthened; ³ e. g. kavī-yá be wise (kaví), rayī-yá desire wealth (rayí); rjū-yá be straight (rjú); vasū-yá desire wealth (vásu); śatrū-yá play the enemy (śátru), be hostile.

2. final a usually remains unchanged, but is often lengthened; it is sometimes changed to ī; and even dropped;

<sup>1</sup> Denominatives are less common in B.; thus the AB. has hardly twenty, and the SB. about a dozen.

<sup>&</sup>lt;sup>2</sup> Except arāti-yá act like an enemy, be hostile beside arātī-yá, and jani-yá seek a wife beside janī-yá; gātu-yá set in motion (gātú).

<sup>3</sup> In the Pada text the ī is usually, the ū is always, written short.

e. g. jāra-yá treat like a lover, deva-yá serve the gods, rtá-ya¹ act according to sacred order; aśvā-yá desire horses, rtā-yá observe sacred order (beside rtá-ya), yajñā-yá sacrifice; adhvarī-yá perform the sacrifice (adhvará), putrī-yá² desire a son (putrá), rathī-yá² drive in a car (rátha); adhvar-yá perform sacrifice (beside adhvarī-yá), taviṣ-yá be mighty (taviṣá: beside taviṣī-yá).

- 3. final ā remains unchanged; e.g. gopā-yá act as herdsman, protect, pṛtanā-yá <sup>3</sup> fight. Final o, in the only example occurring, becomes av: gav-yá desire cows.
- 4. Consonant stems, the commonest being those in as, nearly always remain unchanged; e.g. bhiṣaj-yá pluy the physician, heal; ukṣaṇ-yá act like a bull (ukṣán); vadhar-yá hurl a bolt (vádhar); su-manas-yá be gracious (su-mánas); taruṣ-yá engage in fight (tárus).
- a. A few denominative forms are made without a suffix, direct from nominal stems, but nearly always beside regular denominatives in yá; e.g. bhiṣák-ti from bhiṣáj act as physician beside bhiṣaj-yá; and the forms taruṣa-ma, taruṣa-nte, taruṣa-nta (from táruṣa conqueror) beside taruṣ-yá.

#### Inflexion.

- B. All the tenses, moods, and participles of the present system are represented. If made from namas-yá pay homage the forms occurring would be:
- 1. Pres. ind. act. sing. 1. namasyámi. 2. namasyási. 3. namasyáti. Du. 2. namasyáthas. 3. namasyátas. Pl. 1. namasyá-masi, -mas. 2. namasyátha. 3. namasyánti.

Mid. sing. 1. namasyé. 2. namasyáse. 3. namasyáte.

With causative accent.

<sup>&</sup>lt;sup>2</sup> The Pada text in this and nearly every example has ĭ-yá. Even the Samhitā text of the AV. has putri-yá.

<sup>3</sup> The a may also be dropped: prtan-yá fight against.

- Du. 2. namasyéthe. 3. namasyéte. Pl. 1. namasyámahe. 3. namasyánte.
- 2. Subj. act. sing. 1. namasyā. 2. namasyās. 3. namasyāt. Du. 3. namasyātas. Pl. 3. namasyān.

Mid. sing. 2. namasyáse. 3. namasyáte.

- 3. Inj. act. sing. 2. namasyás. Pl. 3. namasyán.
- 4. Opt. act. sing. 2. namasyés. 3. namasyét. Pl. 1. namasyéma.

Mid. sing. 3. namasyéta.

5. Impv. act. sing. 2. namasyá. 3. namasyátu. Du. 2. namasyátam. 3. namasyátām. Pl. 2. namasyáta. 3. namasyántu.

Mid. sing. 2. namasyásva. Pl. 2. namasyádhvam. 3. namasyántām.

- 6. Part. act. namasyánt. Mid. namasyámāna.
- 7. Impf. act. sing. 2. ánamasyas. 3. ánamasyat. Du. 3. namasyátām. Pl. 3. ánamasyan.

Mid. sing. 3. ánamasyata. Du. 2. ánamasyethām. Pl. 3. ánamasyanta.

a. The only finite forms occurring outside the present system are four acrists. Two are injunctives: 2. s. ūnay-īs (RV.) from ūnaya leave unfulfilled (ūna); 2. pl. pápay-iṣ-ṭa (TS.) from pāpaya lead into evil (pāpa); and two indicatives: 3. s. ásaparyait (AV.) has worshipped (an irregular form, probably = á-sapary-īt); 3. pl. á-vṛṣāy-iṣ-ata (VS.) they have accepted.¹ The TS. has also the three fut. participles kaṇḍūy-iṣyánt about to scratch, meghāy-iṣyánt about to be cloudy, śīkāy-iṣyánt² about to drip, with the corresponding perf. pass. part. kaṇḍūyitá, meghitá, śīkitá.³

<sup>&</sup>lt;sup>1</sup> In B. also occurs the is aor. ásūyīt has murmured.

<sup>&</sup>lt;sup>2</sup> In B. also occurs the future gopăy-ișyati.

 $<sup>^3</sup>$  In B, there are also a few other past pass, participles and a few gerunds,

# CHAPTER V

### INDECLINABLE WORDS

### Prepositions.

176. Two classes of prepositions have to be distinguished. The first comprises the genuine or adverbial prepositions. These are words with a local sense which, primarily used to modify the meaning of verbs, came to be connected independently with the cases governed by the verbs thus modified. They show no signs of derivation from inflexional forms or (except tirás and purás) forms made with adverbial suffixes. The second class has been called adnominal prepositions because they are not compounded with verbs, but govern cases of nouns only. They almost invariably end in case terminations or adverbial suffixes.

# 1. Adverbial Prepositions.

There are fourteen or (if sam is included) fifteen genuine prepositions which, when used independently of verbs, define the local meaning of cases. They are almost entirely restricted to employment with the acc., loc., and abl. As their connexion with the abl. is only secondary, the genuine prepositions appear to have been originally connected with the acc. and loc. only. As a rule these prepositions follow, but also often precede, their case.

- 1. The accusative is exclusively taken by ácha towards, áti beyond, ánu after, abhí towards, práti (Gk.  $\pi\rho\sigma\iota$ ) against, and tirás across (ep. Lat. trans).
- a. pári (Gk.  $\pi\epsilon\rho i$ ) around takes the acc. primarily, but secondarily and more frequently the abl. in the sense of from (around).

- b. úpa to (with verbs of motion) takes the acc. primarily, and less frequently the loc. in the sense of beside, upon, at.
- 2. The locative is exclusively taken by ápi (Gk.  $\epsilon \pi i$ ) upon and primarily by ádhi upon, antár (Lat. inter) between, á on, in, at, to, purás before.
- a. adhi takes the abl. secondarily and less commonly in the sense of from (upon).
- b. The last three secondarily take both abl. and acc.; purás does so without change of meaning.

antar with abl. means from (within); with acc., between.

ā with acc. means to, expressing the goal with verbs of motion. With the abl., if following, it means from (on); if preceding, up to.<sup>2</sup>

3. The ablative seems to be used once or twice independently with ava in the sense of down from.

# 2. Adnominal Prepositions.

- 177. These prepositions, being adverbs in origin, govern oblique cases (except the dat.) independently. Several of them govern the genitive and the instrumental, cases that are practically never connected with the genuine prepositions in the Samhitās. In the following list these prepositions are grouped under the cases which they accompany:
- 1. Acc.: adhás below (also with abl. or gen.), antará between, abhí-tas around, upári above, beyond, parás beyond (also with abl., more often inst.), parí-tas around (AV.), sanitúr apart from.<sup>3</sup>
- 2. Instr.: sahá with, sākám with, sumád with, smád with; avás below (also abl.), parás outside (also acc. and abl.).
  - 3. Abl.: adhás below (also acc. and gen.), avás down from

<sup>&</sup>lt;sup>1</sup> It semetimes also precedes the abl. in this sense.

<sup>&</sup>lt;sup>2</sup> This is almost the only use of  $\hat{\mathbf{a}}$  in B.; in C. it means both from and up to.

<sup>&</sup>lt;sup>3</sup> In B. several adverbial instrumentals expressing situation or direction govern the acc.: ántareṇa between, ávareṇa below, páreṇa beyond; úttareṇa to the north of, dákṣiṇena to the south of.

(also instr.), āré far from (also gen.), rté without, parás apart from (also acc. and inst.), purá before, bahir-dhá from out, sanutár far from.

- 4. Gen.: purás-tād in front of.1
- 5. Loc.: sácā (in association) with, beside, at, in.

### Adverbial Case-forms.

- 178. Many case-forms of nominal and pronominal stems, often not otherwise in use, are employed as adverbs. Examples of all the cases appear with adverbial function.
- 1. Nom.: prathamá-m firstly, dvitíya-m secondly. Such adverbs were originally used in apposition to the verbal action.
- 2. Acc.: these adverbs find their explanation in various meanings of the case. They represent (a) the cognate acc.; e. g. bhúyas more, and comparatives in taram added to verbal prefixes, as vi-tarám (kram) (stride) more widely; (b) the appositional acc.; e. g. náma by name, rūpám in form, satyám truly; (c) the acc. of direction; e. g. ágram (i) (go) to the front of, before, ástam (gam) (go) home; (d) the acc. of distance and time; e. g. dūrám a long way off, far; náktam by night, sāyám in the evening, nityám constantly, púrvam formerly.
- a. There are also some acc. adverbs derived from obsolete nominal stems, as ara-m sufficiently, nū-nam now; others from pronominal stems, as adas there, i-dam here, now, ki-m why?, yad when.
- 3. Instr.: adverbs with the ending of this case (sometimes pl.) are formed from substantives, adjectives, and pronouns. They usually express manner or accompanying circumstances, as sáhas-ā forcibly, návyas-ā anew, ená in this way; also not

<sup>&</sup>lt;sup>1</sup> In B. the gen. is governed by this adverb as well as by paras-tād after; e. g. sūktasya purastāt before the hymn; saṃvatsarasya parastāt after a year.

infrequently extension of space or time, as ágrena in front, aktú-bhis by night, dív-ā by day.

- a. The substantive instrumentals are chiefly formed from feminines in ā not otherwise used, as rtayấ in the right way, naktayấ by night.
- b. The adjective instrumentals are formed from stems in a and a few in c; e.g. uccá and uccáis on high, paścá behind, madhyá in the midst, śánais slowly; prāc-á forwards. There are also several anomalous feminines from stems in u and one or two in ī; e.g. āśu-y-á swiftly, raghu-y-á rapidly, sādhu-y-á straight, urviy-á far.
- c. The pronominal instrumentals are formed from stems in a and one in u; e.g. aná thus, amá at home, ayá thus, kayá how?, ubhayá in both ways; amu-y-á in that way.
- 4. Dat.: the adverbial use of the dat. is rare: aparaya for the future (from apara later), varaya according to wish (vara choice).
- 5. Abl.: these adverbs are seldom formed from substantives, as ārāt from a distance, āsāt from near; or from pronouns, amāt from near, āt then, tāt thus, yāt as far as; but they are fairly often formed from adjectives, as uttarāt from the north, dūrāt from afar, paścāt from behind, sanāt from of old, sākṣāt visibly.
- 6. Gen.: such adverbs are very rare: aktós by night, vástos in the morning.
- 7. Loc.: ágre in front, astam-īké at home, āké near, āré afar, ṛté without, dūré afar; apariṣu in future.

# Adverbs formed with Suffixes.

- 179. The suffixes more or less commonly used in the formation of adverbs may be grouped under the senses expressed by the instr., abl., and loc. cases.
- 1. Instr.: thā forms adverbs of manner especially from pronominal stems: á-thā and more commonly (with shortened vowel) á-tha then, i-t-thấ thus, imá-thã in this manner, ka-thấ how?, tá-thã thus, yá-thã in which manner, anyá-thã otherwise, viśvá-thã in every way; ūrdhvá-thā upwards,

pūrvá-thā formerly, pratná-thā as of old; rtu-thā regularly, nāmá-thā by name; evá-thā just as.

a. tham is similarly used in it-tham thus and ka-tham how?

dhā forms adverbs of manner from numerals or cognate words: eka-dhā singly, dví-dhā in two ways, kati-dhā how many times, puru-dhā variously, bahu-dhā and viśvá-dhā in many ways, śaśva-dhā again and again. It also forms adverbs from a few nouns, adverbs, and pronouns: priya-dhā kindly, mitra-dhā in a friendly way; bahir-dhā outward; á-dhā then, a-d-dhā (thus =) truly. The same suffix, with its vowel shortened, forms sa-dha (in one way =) together, which appears as the first member of several compounds, and as an independent word assumes the form of sahá with.

β. The suffix ha probably also represents original dhā in i-há here (Prākrit i-dha), kú-ha where? viśvá-ha and viśvá-hā always, sama-ha in some way or other.

va, expressing similarity of manner, forms the two adverbs i-va like, as, and e-vá (often e-vá) thus. vam appears in e-vám thus, the later form of evá.

vat forms adverbs meaning *like* from substantives and adjectives; e.g. manu-vát *like Manu*; purāṇa-vát, pūr-va-vát, pratna-vát *as of old*.

śas forms adverbs of manner with a distributive sense: śata-śás by hundreds, sahasra-śás by thousands, śreni-śás in rows; rtu-śás season by season, deva-śás to each of the gods, parva-śás joint by joint, manma-śás each as he is minded.

s forms two or three multiplicative adverbs: dví-s twice, trí-s thrice. It also appears in a few other adverbs: adhá-s below, avá-s downwards; dyú-s (from dyu day) in anyedyú-s next day and ubhaya-dyú-s on both days.

2. Abl.: tas forms adverbs in the ablative sense from pronouns, nouns, and prepositions; e. g. á-tas hence, amú-tas thence, i-tás from here, mat-tás from me; dakṣiṇa-tás from the right, hṛt-tás from the heart; abhí-tas around, parí-tas

round about. These adverbs are sometimes equivalent to ablatives; e.g. áto bhúyas more than that.

tāt (an old abl. of ta that) forms adverbs with an abl. sense (sometimes merging into the loc.); e. g. adhás-tāt below; ārāt-tāt from afar; paścā-tāt from behind; purás-tāt in or from the front; prāk-tāt from the front.

3. Loc.: as forms adverbs chiefly of a local or temporal sense: tir-ás aeross, par-ás beyond, pur-ás before; sa-dív-as and sa-dy-ás to-day, śv-ás to-morrow, hy-ás yesterday; also mith-ás wrongly.

trā or tra forms adverbs with a local sense, mostly from pronominal or cognate stems: á-tra here, anyá-tra elsewhere, viśvá-tra everywhere; asma-trá among us, sa-trá in one place, dakṣiṇa-trá on the right, puru-trá in many places, bahu-trá amongst many; deva-trá among the gods, martya-trá among mortals, śayu-trá on a couch.

a. These adverbs are sometimes used as equivalents of locatives, e.g. hásta á dakṣiṇatrá in the right hand.

dā forms adverbs of time almost exclusively from pronominal roots: i-dā now, ka-dā when? ta-dā then, ya-dā at what time, sá-dā and sarva-dā always.

β. dam occurs beside dā in sá-dam always; and dā-nīm, an extended form of dā, in i-dá-nīm now, ta-dá-nīm then, viśva-dá-nīm always.

7. There are also various miscellaneous adverbs, mostly of obscure origin, formed with other suffixes of rare occurrence; e.g. pur-á before, míth-u wrongly.

# Conjunctive and Adverbial Particles.

180. aṅgá emphasizes a preceding word (sometimes separated from it by short particles like hí and īm) in such a way as to express that the action especially or exclusively applies to that word, = just, only, else; e. g. yó aṅgá just he who; yád aṅgá just when, just because; tvám aṅgá thou only; kím aṅgá how else, why else?

a. In B. angá never has this meaning; but it sometimes there begins a sentence with an adhortative sense, accentuating the verb: angá no yajñám vyācáksva pray explain the sacrifice to us (MS.).

átra sometimes occurs as the correlative to yád when; e. g. vísve yád asyām raṇáyanta deváḥ, prá vo 'tra sumnám aśyām when all the gods shall rejoice in it, then may I obtain your favours.

átha, a collateral form of ádha, occurs chiefly in the more recent hymns of the RV., and entirely supplants the older doublet in the later Vedas. Connecting sentences and clauses it expresses a temporal or logical sequence. It may generally be translated by (and) then, (and) so; when there is a contrast, especially after a negative, it is equivalent to but. It often corresponds to a yádā when or hí since, as, in the antecedent clause. With very few exceptions atha begins the sentence or clause. Examples are: marúdbhir, indra, sakhyám te astu, áthemá vísvāh prtanā jayāsi be friends with the Maruts, O Indra, then thou shalt win all these battles (viii. 967); huvé vām, átha mấ (= mã á) gatam I call you, so come to me (viii. 105); yádéd ádevīr ásahista māyā, athabhavat kévalah sómo asya when he had overcome the godless wiles, Soma became exclusively his (vii, 985); makir neśan, mákīm risan, mákīm sám śāri kévate, átháristābhir a gahi let none be lost, let none suffer harm, none incur fracture in a pit, but come back with them uninjured (vi. 547). From B.: pátim nú me púnaryuvānam kurutam, átha vām vaksyāmi make my husband young again, then I shall tell you (SB.); ahám durgé hántā ity, átha kás tvám iti I am called the slayer in danger, but who are you? (TS.).

a. atha is also occasionally used after gerunds (which are equivalent to an antecedent clause): saubhāgyam asyai dattvāya atha astam ví paretana having wished her luck, then go home (x. S533). This use is common in B., where it also occurs after present participles and locatives absolute.

b. atha in the sense of also connects substantives, but this use represents an abridged sentence; e.g. imé sómāso adhi turvase,

yádau, imé kánvesu vām átha these Somas are beside Turvasa, beside Yadu, (they are) also beside the Kanras for you (viii, 914). From B.: idám hí pita eva agre 'tha putro 'tha pautrah for here first comes the father, then the son, then the grandson (SB.).

c. In B. átha also connects the verbs of a compound relative clause: yásya pitá pitámaháh púnyah syád, átha tán ná prapnuyát whose father and grandfather are pious, but who cannot attain to this (TS.).

átho (= átha u) generally means and also, moreover: arvāváto na á gahy átho, šakra, parāvátah come to us from near, and also, O mighty one, from afar (iii. 3711). From B.: sám inddha á nakhébhyo 'tho lómabhyah he kindles himself completely up to his nails and also his hair (SB.).

a. In B. átho sometimes has the sense of but also, e.g. té vái dvé bhavatah . . . átho ápi tríni syuh there are two of them, but there may also be three (SB.).

ádha occurs in the RV. only, and almost exclusively, as compared with atha, in the earlier hymns. Like the latter it means then, expressing both a temporal and a logical sequence; when there is a contrast, but. ádha...ádha both... and; ádha dvita and that particularly; ádha nú just now; now at last; and even; adha sma especially then, Unlike átha it is never used with u.

ápi meaning also, even generally precedes the word it emphasizes: yó gopá ápi tám huve he who is the herdsman, him too I call (x. 194); óṣadhīr bápsad agnír ná vāyati, púnar yán táruņīr ápi Agni tires not of chewing plants, returning even to the young ones (viii. 437). From B.: tád dhaitád ápy ávidvāmsa āhuh even those who do not know say this (SB.); adyápi even to-day (AB.).

áram is an adverb meaning suitably, in readiness. Sometimes used like an adjective, it is construed with the dative; e. g. tavan patave sómo astu, áram mánase yuvábhyām such let this Soma be (for you) to drink, according to (your) mind for you two (i. 1082); sasmai, aram it is ready for him. In combination with kr it means serve, prepare (anything)

for, with gam, serve, with bhū, accrue (to any one) suitably or sufficiently, always taking the dative.

a. álam, the form in which the preceding word appears in B., is there often similarly used; e.g. sá nílam áhutyā āsa nálam bhaksáya it was not fit for offering, nor fit for consuming (ŚB.).

áha in the RV. and AV. emphasizes a preceding word whether it be verb, substantive, pronoun, adjective, adverb, or preposition. Its sense may generally be expressed by surely, certainly, indeed, just, or merely by stress. It also appears after other emphasizing particles such as id, ghéd, utó, īm. Examples of its use are: kváha where pray? (x. 51²); náha not at all (i. 147³); yásyáha śakráh sávanesu rányati in the pressings of whomsoever the mighty one rejoices (x. 43°).

In B. this use of an is still found. But here it generally occurs in the first of two slightly antithetical sentences, the verb of the first being then nearly always accented, while the antithesis in the second sentence is either not expressed at all, or is indicated by the particles atha, u, or tu; e.g. paracy and devebby yajiam vahaty arvaci manusyan avati turned away it takes the sacrifice to the gods; turned hither it advances men (SB.). Sometimes (in MS. and TS.) and is thus used with the first of two va's; e.g. kasya vahedam svó bhavita kasya va this will to-morrow belong either to the one or the other (MS.).

å (otherwise a preposition) appears in V. fairly often emphasizing, in the sense of completeness, words expressive of number or degree, or sometimes even ordinary adjectives and substantives; e. g. trír å diváh three times each day (i. 1427); kó vo vársistha å, narah who is the very mightiest of you, heroes? (i. 376); prá bodhayā púraṃdhiṃ jārá å sasatím iva awake the wise man, just as a lover a sleeping maiden (i. 1343).

åd (originally an abl. of the pronoun a = from or after that) is used as an adverb expressing sequence of time = thereupon, then, often as a correlative to yád, yadá or yádi when, sometimes to the relative when equivalent to those conjunctions: yadéd áyukta harítah sadhásthād åd rátrī

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vásas tanute as soon as he has yoked his steeds from their stall, then night spreads her garment (i. 1154); ádhā yó víśvā bhúvanābhy ávardhata, ád ródasī jyótiṣā váhnir átanot now (who =) when he surpassed all beings, then the charioteer overspread the two worlds with light (ii. 174).

- a. It sometimes connects words and clauses in the sense of and, moreover: asáu ca yấ na urvárā ád imấm tanvàm máma that field of ours and this my body (viii. 916); yád, indra, áhan prathamajấm áhīnām, án māyínām ámināḥ prótá māyấḥ when, O Indra, thou didst sluy the firstborn of the serpents and then didst bring to nought the wiles of the wily (i. 324).
- b. It is sometimes used with interrogatives, when it means then, pray: kím ád ámatram sakhyám how mighty then is the friendship? (iv. 23°).
- c. Unless used with interrogatives, ad almost invariably begins the Pada.
- d. ad is often followed by id, when it means just then, then at once, then more than ever.

iti thus is used with verbs of speaking and thinking, which have sometimes to be supplied. The particle generally concludes the speech and is followed by the verb: yá indraya sunávāma, iti, aha who says 'we will press Soma for Indra' (iv. 254); néndro asti, iti néma u tva āha 'Indra does not exist' one and another says (viii. 1003). Less commonly the verb precedes: jyeşthá āha camasá dvá kara, iti the eldest said 'I will make two cups' (iv. 335). Very rarely both iti and the verb precede the speech: ví prchad íti mātáram, ká ugrah he asked his mother, 'who are the strong ones?' (viii. 771). The verb is occasionally omitted: tvástā duhitré vahatúm krnoti, íti, idám vísvam bhúvanam sám eti 'Tvastr prepares a wedding for his daughter' (thinking) thus this whole world comes together (x. 171). Thus a principal sentence as direct speech is used with iti where in other languages a subordinate sentence would be employed.

1. In B. the use of iti is much the same, only that iti regularly follows and seems seldom to be omitted; the verbs of saying and thinking, too, with which it is employed, are more numerous: tatha\_iti devaabruvan 'yes', said the gods (SB.).

- 2. There are in B. also some additional uses:
- a. Very often the quotation is only an appellative that may be expressed by inverted commas: yāms tv ètád devā ādityā íti\_ā-cákṣate whom they call thus: 'the divine Ādityas' (ŚB.).
- b. Sometimes iti is used at the end of an enumeration to express that it forms a well-known aggregate: etad vai sirah samrddham yasmin prāṇo vāk cakṣuḥ śrotram iti that is a complete head in which are breath, speech, eye, ear (KB.).
- c. The particle is also often used in a special sense with reference to a ritual act to indicate how it is done: iti\_agre krsati\_atha\_iti\_atha\_iti\_atha\_iti\_atha\_iti (SB.) so he first draws the furrow, then so, then so, then so, then so (= as you see).
- d. Sometimes a conjunction is introduced before the quotation that ends with iti, but without changing the construction: sá rtám abravīd yáthā sárvāsv evá samávad vásāni (iti (MS.) he swore (that) i I will dwell with all equally' (= that he would).

itthá primarily means so: gántā nūnám... yáthā purájithá as before, so come ye now (i. 397); satyám itthá truly so (viii. 3310). Secondarily it comes to mean (just so as it should be=) truly: kṛṇótijasmai várivo yá itthá indrāya sómam uśaté sunóti he (Indra) gives ease to him that truly presses Soma for Indra who desires it (iv. 246). In this sense the word is sometimes used like an adjective: itthá sákhibhyaḥ for (those who are truly =) true friends (iii. 3216).

íd (n. of the pron. stem i, Lat. i-d) is a very common particle in the RV., is much less frequent in the AV., and is comparatively rare in B.¹ It emphasizes preceding words of all kinds, including the finite verb (which it accents), and may usually be rendered by just or stress only, sometimes by even; e. g. tád ín náktam tád íd dívā máhyam āhuḥ this is what they tell me by night, this by day (i. 24¹²); syáma íd índrasya śármani may we be in Indra's care (i. 4⁶); ádha smā no maghavañ carkṛtád ít then especially think of us, O Bounteous One (i. 104⁶); sadṛśīr adyá sadṛśīr íd u śváḥ alike to-day, alike even to-morrow (i. 123³). When the verb is

 $<sup>^{1}</sup>$  In classical Sanskrit id survives only in the compound particle ced  $i\!f$  = ca-id.

compound, the particle regularly follows the preposition, not the verb itself: ulukhala-sutānām áva, id v, indra, jalgulah gulp eagerly down, O Indra, the drops shed by the mortar (i. 281).

a. In B. the particle is similarly used: ná tấ ít sadyò 'nyásmai áti diset he should not assign (just those =) the same (cows) to another on the same day (SB.); táthā, in nūnám tád āsa now thus it came to pass (SB.).

iva is an enclitic particle with two uses:

- 1. It means as if, as, like in abbreviated similes in apposition, never introducing a clause like yáthā. It follows the word with which comparison is made; if the comparison consists of several words, the particle generally follows the first, less commonly the second. The comparison is usually complete, but not infrequently it is only partially expressed. This employment of iva is very common in V., but comparatively rare in B. Examples of this use are: duré cit sán talíd iváti rocase even though far away, thou shinest brightly as if near at hand (i. 947); tát padám pasyanti diviva cáksur átatam they see that step like an eye fixed in heaven (i. 2220); sá nah pitá iva sūnáve ágne sūpāyanó bhava as such be accessible to us, O Agni, as a father to his son (i. 19); dvíso no áti nāvā, iva pāraya take us across our foes as [across the ocean] in a ship (i. 977); tābhī rājānam parigrhya tisthati samudra iva bhūmim with these he keeps embracing the king, as the sea the earth (AB.).
- 2. It modifies a statement not intended to be understood in its strict sense, meaning as it were. It chiefly follows adjectives, adverbs, prepositions or verbs. This use of iva is rare in V., but very common in B. Examples are: ihá, iva śrnye I hear close at hand as it were (i. 373); tád, indra, prá, iva vīryàm cakartha that heroic deed, O Indra, thou didst perform (as it were=) quite pre-eminently (i. 1037); yā prá, iva násyasi who (as it were =) almost losest thyself (i. 1461); yádi tán ná, iva háryatha if ye are not quite pleased with that (i. 1618). From B.: tásmāt sá babhruká iva hence he (is as

it were=) may be called brown (ŚB.); rebhati\_iva he seems to chatter (AB.); tán na sárva iva\_abhiprá padyeta not exactly every one should have access to that (ŚB.); upári\_iva vái tád yád ūrdhyáṃ nábheḥ above may be called what is higher than the navel (ŚB.).

īm (an old enclitic acc. of the pron. root i) occurs in V. only, and is almost restricted to the RV.

- 1. It is generally employed as an acc. sing. of all genders = him, her, it, sometimes even as an acc. du. or pl. It either takes the place of a noun, or prepares for a following noun, or is accompanied by other pronouns (tám, yám, enam, enān); e. g. á gachanti īm ávasā they come to him with aid (i. 8511); á īm āśúm āśáve bhara bring him, the swift, to the swift (i. 47); tám īm hinvanti dhītáyaḥ him devotions impel (i. 1445); yád īm enāň uśató abhy ávarṣīt (vii. 1033) when it has rained upon them that longed (for rain).
- 2. īm also appears as a generalizing particle with relatives (whoever), with yád (whenever), with interrogatives (who, pray?), with kím caná (nothing at all); e. g. yá īm bhávanti ājáyah whatever conflicts take place (vii. 3217); ká īm vyàktā nárah who, pray, are the radiant men? (vii. 561).

u is an enclitic particle, often written ū where the metre requires or favours a long syllable, especially in the second syllable of a Pāda, before a single consonant. It often appears contracted to o (cp. 24) with a preceding a or ā (mostly the final of particles or prepositions, also of the pron. eṣā, sometimes of verbal forms). It has two main uses in the RV.:

- 1. It is employed deictically with verbs and pronouns.
- a. With verbs it expresses the immediate commencement of an action: with a present = now, already; with a past tense = just; with an imperative, injunctive, or optative used in an impv. sense = at once; sú is here very often added,  $\ddot{\mathbf{u}}$  sú being = instantly. When the verb is accompanied by a preposition, the particle regularly follows the

- latter. Examples of its use are: úd u tyám jātávedasam devám vahanti ketávah his beams now bear aloft the god that knows all creatures (i. 50¹); ábhūd u bhāh the light has just arisen (i. 46¹⁰); tápa u ṣv àgne ántarāň amítrān burn instantly, O Agni, our neighbouring foes (iii. 18²).
  - a. This use of u with verbal forms does not seem to be found in B.
- b. It emphasizes deictic pronouns, which may then be rendered by stress, and interrogative pronouns, when it may be translated by pray; e.g. ayám u te, sarasvati, vásiṣṭho dvárāv ṛtásya subhage vy àvaḥ this Vasiṣṭha has opened for thee, O bountiful Sarasvatī, the two doors of sacrifice (vii. 95°); ká u śravat who, pray, will hear? (iv. 43¹).
- a. In B. this use is very rare with deictic pronouns, but not infrequent with interrogatives; e.g. idám u no bhavisyati yádi no jesyánti this at least will remain to us, if they conquer us (TS.); kím u sá yajňéna yajeta yó gám iva yajňám ná duhitá what sort of sacrifice, pray, would he offer if he were not to milk out the sacrifice like a cow? (MS.).
- 2. The particle u is used anaphorically to connect sentences, when a word (usually the first) is repeated in the second, in the sense of also; e.g. trír náktam yāthás, trír u, aśvinā, dívā thrice by night ye come, thrice also, O Aśvins, by day (i. 34²); tvám trātā tvám u no vṛdhé bhūḥ thou be our protector, thou, too, be for our increase (i. 178⁵). The repeated word need not always have the same form: yó no dvéṣṭy ádharaḥ sás padīṣṭa, yám u dviṣmás tám u prāṇó jahātu may he who hates us fall downward; whom also we hate, him too let his breath forsake (iii. 53²¹). The u sometimes appears in both sentences, sometimes in the first only: vayám u tvā dívā suté, vayám náktam havāmahe we call thee by day to the pressed Soma, we also by night (viii. 64°).
- a. It is sometimes used without referring back definitely, but simply adding some similar quality or activity with reference to the same thing = and also, and; e.g. sá devó deván práti paprathe pṛthú, víśvéd u tá paribhúr bráhmaṇas pátiḥ he, the god, has extended himself widely to the gods, and he, Lord of Prayer, embraces all this universe (ii. 24<sup>11</sup>).

- b. It also, in the same sentence, expresses a contrast = on the contrary, or, more frequently, with the demonstrative tá corresponding to the relative yá = again, in return; e.g. stríyaḥ satís tấň u me puṃsá āhuḥ those who are women, them on the contrary they speak of to me (as) men (i.  $164^{16}$ ); yó adhvaréṣu hótā.. tám u námobhir á kṛṇudhvam hìm who is priest at sacrifices, in return bring hither with devotions (i.  $77^2$ ).
- a. In B. the anaphoric use is common, prevailing chiefly in the SB.; e.g. tásmād vấ índro 'bibhet, tásmād u tváṣṭābibhet of that Indra was afraid, of that also Tvaṣṭr was afraid (MS.).
- a. The demonstrative here often refers back with u to previous statements: utò pañcāvattám evá bhavati: páńkto yajňáh, páńktah paśúh, pañcartávah samvatsarásya: esá u pañcāvattásya sampát: but it is also divided into five parts: the sacrifice is fivefold, cattle are fivefold, the seasons of the year are five: this is the sum of what is divided into five parts (ŚB.). Similarly used are the phrases tád u ha smāha with reference to this he used to say, tád u hovāca with reference to this he said; tád u táthā ná kuryāt that one should not do thus.
- β. A slight contrast is expressed by u in the second sentence: yádi nằs nắti pitṛdevatyò bhavati, yády v as nắti devấn áty as nāti if he does not eat, he becomes a worshipper of the Manes, but if he does cat, he eats before the gods (ŚB.).
- y. Used in combination with kím, u expresses a climax in the second clause = how much more: manusyà in nvå úpastīrnam ichánti, kím u devå yésām návāvasānam even men wish for something spread out, how much more the gods whose is a new dwelling (TS.).

utá in the RV. means and, connecting two or more words or sentences.

a. The particle commonly couples two words; e.g. yáh.. pṛthivim utá dyám éko dādhára who alone has supported heaven and carth (i. 1544). When there is an enumeration of more than two objects, utá comes after the last; e.g. ádite, mítra, váruṇa utá O Aditi, Mitra, and Varuṇa (ii. 2714). When a word is repeated from the beginning of a clause, utá (like u) follows the repeated word: tríh saubhagatváṃ trír utá śrávāṃsi naḥ thrice (grant) us prosperity and thrice fame (i. 345).

- b. When utá connects a sentence with a preceding one, it is placed at the beginning: eténāgne bráhmanā vāvrdhasva... utá prá nesy abhí vásyo asmán with this prayer, O Agni, strengthen thyself, and lead us onward to greater fortune (i. 3118).
- c. utá...utá means both...and; utá vā or; utá vā...utá vā either...or; e.g. utá, idánīm bhágavantah syāma, utá prapitvá utá mádhye áhnām both now may we be fortunate and at eventide and at midday (i. 414); samudrád utá vā divás pári from the ocean or from heaven (i. 476): vá ápo divyā utá vā srávanti khanítrmāh either the waters that are celestial or that flow in channels (i. 492).
- a. In B. utá does not mean and, but atso, even, emphasizing the assertion generally and not (like api) a single notion in the sentence: utá yádi, itásur bhávati jívaty evá even when his breath is gone, he still lives (TS.). Even when preceding a substantive utá seems to refer to the whole statement: utá mátsya evá mátsyam gilati it is also the case that one fish devours another (SB.).
- B. With the optative utá expresses that an action might after all take place: utá, evám cid deván abhí bhavema after all we might thus overcome the gods (SB.).
- b. utá...utá in B. (as well as in V.) means both...and: utá rtáva utá pašáva íti brūyāt he should say 'both the seasons and the animals' (SB.).
- γ. utá is regularly the first word in the sentence except that kim or forms of tá or yá precede it: ťásmād utá bahúr apasúr bhavati therefore even though rich he becomes cattleless (SB.).
- utó (= utá u) in the RV. means and also: utó no asyā usáso juséta hí and may he also be pleased with us this morning (i. 1316).
- a. In B. utó has the sense of but also or also: āhavanīye havīmsi śrapayeyuh . . . utò garhapatya evá śrapayanti they should cook the oblation on the Ahavanīya fire, but they also cook it on the Garhapatya (SB.).

evá has two uses in the RV. and the AV.:

1. At the beginning of sentences or clauses it means thus, referring either to what precedes or follows; e.g. evágnír gótamebhir astosta thus Agni has been praised by the Gotamas (i. 775); evā tám āhur: índra éko vibhaktá thus they speak of him: 'Indra is the one dispenser' (vii. 264). It often appears as the correlative of yáthā as: yáthā ná púrvam áparo jáhāty, evá, dhātar, áyūmṣi kalpayaiṣām as the later abandons not the earlier, so, Creator, arrange their lives (x. 185). With the impv. evá = so, then: evá vandasva váruṇam bṛhántam (viii. 422) then praise the lofty Varuṇa (who has done these great deeds).

2. As an emphasizing particle following the word on which stress is laid, evá may be variously rendered just, quite, alone, &c., or by stress; e.g. tám evá him only; éka evá quite alone; átraivá just here; svayám evá quite spontaneously, jātá evá scarcely born, ná, evá not at all.

a. In B. the first of the above uses has entirely disappeared (evám here taking the place of evá), while the second is extremely common. The particle follows all kinds of words requiring emphasis for any reason; this is especially the case when a word is repeated; e.g. yám ágre 'gním hotráya právṛṇata, sá prádhanvad, yám dvitíyam právṛṇata, sá prá\_evá\_adhanvat the Agni whom they first chose for the priesthood, perished; he whom they chose the second time, likewise perished (ŚB.). When two notions are connected by way of contrast or otherwise, evá may follow either the first or the second; e.g. amúm evá dová upáyan, imám ásurāḥ (ŚB.) the gods inherited that world (heaven), the Asuras this one (the earth); sómo yuṣmákam, vág evàsmákam (let) Soma (be) yours, Vāc ours (ŚB.).

evám thus occurs only once in the RV. (as correlative to yáthā as) and in the AV. not at all with yáthā, but only as an adverb with the verb vid know: yá evám vidyát he who may possess such knowledge.

In B. evám is very common, having two uses:

1. It is correlative to yáthā as, being often accompanied by a form of the same verb as the latter; e.g. yáthā vái parjányaḥ súvṛṣṭiṃ váṛṣaṭy, eváṃ yajňó yájamānāya varṣati as Parjanya rains heavily, so the sacrifice rains for the sacrificer (TS.). When the second verb is omitted, yáthā...evám is equivalent to iva; e.g. té devá abhy àsṛjyanta yáthā víttiṃ vetsyámānā evám the gods rushed up like those wishing to obtain property (ŚB.).

2. It accompanies verbs as an adverb, especially in the very frequent phrase yá evám véda he who possesses such knowledge; utávenám cin ná labheran after all they will thus not touch it (SB.).

kam appears both as an accented and an unaccented particle. The former use is found in both V. and B., the latter in the RV. only.

- 1. a. kám as an adv. with the full meaning well (equivalent to the Vedic sám) appears in B. only; e.g. kám me 'sat may it be well with me (SB.); it also occurs in a negative form: á-kam bhavati he fares not well (TS.).
- b. kám has the same meaning attenuated after datives (generally at the end of a Pada) either of persons = for the benefit of (dat. commodi) or of abstract nouns (final dative); e. g. yuvám etám cakrathuh síndhusu plavám taugryáya kám ye two have placed that ship in the waters for the benefit of the son of Tugra (i. 1825); tvám deváso amŕtāya kám papuh thee the gods have drunk for the love of immortality (ix. 1068); samānám añjy àñjate śubhé kám (vii. 573) with the same hue they adorn themselves in order to shine (well). From B.: kásmai kám agnihotrám hūyata íti for whose benefit is the Agnihotra offered? (MS.); téjase kám pűrnámā ijvate for the sake of splendour the full moon sacrifice is offered (MS.).
- 2. The unaccented kam occurs in the RV. only excepting one independent passage of the AV. It always appears as an enclitic following the particles nú, sú, hí. It means willingly, gladly, indeed, but the sense is generally so attenuated as to be untranslatable. nú kam appears with the inj., impy., subj., ind., also in relative clauses; e.g. áso nú kam ajáro várdhāś ca be unaging and grow (x. 505), sú kam appears with the imperative only: tistha su kam, maghavan, má párā gāh pray stand still, bountcous god, go not further (iii, 532), hi kam generally appears with the ind. (occasionally omitted), sometimes with impv. or subj.: rajā hí kam bhúvananam abhisrih for he indeed is the king who rules over beings (i. 981).

kím (n. of kí = ká) has two uses. In the first place it means why? e.g. kím u śrésthah kím yávistho na ájagan why has the best, why has the youngest come to us? (i. 161¹). It is also a simple interrogative particle (equivalent to a mark of interrogation); e.g. kím me havyám áhṛṇāno juṣeta would he, free from anger, enjoy an oblation of mine? (vii. 86²); kím rájasa ená paró anyád ásti is there anything else beyond the welkin? (AV. v. 11⁵).

a. In B. kim is similarly used. With following u it here adds a climax in a second sentence = how much more (see u); with following utá and the optative it means why after all; e.g. kim utá tvareran why, after all, should they hasten? (ŚB.).

kíla, an uncommon particle in V., meaning indeed, certainly, strongly emphasizes (in RV. and AV.) the preceding word (noun, pronoun, adjective, and the negative ná); e.g. svādúṣ kíla ayám (vi. 47¹) sweet, indeed, is this (Soma); tādítnā śátruṃ ná kílā vivitse then thou didst find no foe at all (i. 32⁴).

a. In B. the use is similar; e.g. kṣipráṃ kíla á stṛṇuta (ŚB.) quickly, then, spread (the barhis). But here kíla usually follows other particles, vái or (ha) vắvá: eṣá vái kíla havíṣo yắmaḥ this, indeed, is the course of the sacrifice (ŚB.); tava ha vāva kila bhagava idam Sir, this belongs to you only (AB.).

kuvíd, a pronominal interrogative particle, introduces sentences which, though apparently independent, are treated as dependent, since the verb (except twice in the RV.) is regularly accented. This use seems to have arisen from the particle's having been employed as an elliptical expression of doubt such as might be rendered by 'I wonder (whether)'; e. g. tám, indra, mádam á gahi kuvín nv àsya tṛṇṇávaḥ come, Indra, to this carouse (to see) whether you shall enjoy it (iii. 42²); kuvít sómasya ápām íti have I, indeed, drunk Soma (x. 119¹) = (I wonder) whether I have drunk Soma.

a. In B. kuvíd is similarly used; e.g. kuvín me putrám ávadhīt has he actually killed my son? (ŚB.): kuvít tūṣṇim áste does he indeed sit silent? (ŚB.).

khálu indeed, in truth, does not occur at all in the AV., and only once in the RV., where it emphasizes an imperative: mitrám krnudhvam khálu pray, conclude friendship (x. 3414),

a. In B. the particle is common. It is rarely used alone, but often with other particles.

a. It appears alone with the impv., subj., or ind.; e.g. atra khalu ramata here, pray, remain (SB.); rdhnávat khálu sá vó maddevatvám agním ādádhātai he indeed shall prosper who shall establish a fire consecrated to me (TS.); asmākám evá idám khálu bhúvanam to us alone indeed this world belongs (SB.).

b. After the particles u or atho and before or after vai, it emphasizes the word preceding the combined particles; e.g. tád u khálu mahā-

yajñó bhavati thus, indeed, the great sacrifice arises (SB.).

a. atho khalu is used either to express an (usually preferred) alternative = or else, or rather, but surely rather; or to introduce an objection; e.g. vaiśvadevám íti brūyād, átho khálu aindrám íti bruyāt 'for all gods' one should say, or else one should say 'for Indra' (TS.); dīksitena satyam eva vaditavyam; atho khalv āhuh: ko 'rhati manusyah sarvam satyam vaditum iti an initiated man should speak the truth only; now they make the objection: 'what man can speak the whole truth?' (AB.).

β. vái khálu can only be distinguished from vái alone as an emphatic vái. But khálu vái in the TS. and AB. has the special use of introducing a second causal protasis after a first beginning with simple vái, the conclusion then following with evá; e.g. prājāpatyó vái púrusah; prajápatih khálu vái tásya veda: prajápatim evá svéna bhagadheyéna upa dhavati now man comes from Prajapati; again Prajāpati knows about him: so he approaches Prajāpati with the portion (of the sacrifice) belonging to him (TS.). This use occasionally occurs even though the preceding clause does not begin with vái.

gha is an enclitic particle, almost restricted to the RV. Generally occupying the second place in the Pāda, it is with few exceptions metrically lengthened to ghā. It emphasizes the preceding word, which is nearly always either the negative ná, or a pronoun (demonstrative or personal), or a verbal preposition, the meaning being variously rendered by just, only, very, or merely stress. It emphasizes a noun only twice and a verb only once in the RV.: trtive ghā sávane at least at the third Soma libation (i. 1618); usanti ghā té amŕtāsa etát those immortals desire this (x. 103).

ca (Gk.  $\tau\epsilon$ , Lat. -que) and is an enclitic conjunction used to connect both words and sentences. It regularly follows an accented word, and when it adds a clause, the first word of that clause.

1. ca connects substantives (including pronouns and numerals) and adverbs; e.g. mitrám huve várunam ca I invoke Mitra and Varuna (i. 27); maghávāno vayám ca the patrons and we (i. 738); śatám ékam ca a hundred and one (i. 11718); adyá nūnám ca to-day and now (i. 136). In a few passages (but never in B.) the ca follows the first word instead of the second: náktā ca.. uṣásā night and morning (i. 737).

a. ca...ca are used much in the same way; e.g. giráyas ca dyávā ca bhúmā the mountains and heaven-and-earth (i.  $61^{14}$ ); divás ca gmás ca of heaven and of earth (i.  $37^{8}$ ); asmáň ca táms ca us and them (ii.  $1^{16}$ ); náva ca navatím ca nine and ninety (i.  $32^{14}$ ); á ca párā ca cárantam moving hither and away (i.  $164^{31}$ ).

Similarly in B.: devás ca ásurās ca gods and Asuras (ŚB.); sastis ca trīni ca satāni sixty and three hundred; purāstāc ca upāristāc ca

from before and from behind.

β. ca...ca sometimes also express a contrast: náktā ca cakrúr uṣásā vírūpe: kṛṣṇám ca várṇam aruṇám ca sám dhuḥ they have made night and morning of different aspect: they have put together the black colour and the ruddy (i. 737).

Similarly in B.: ubháyam grámyám ca jahoti he sacrifices both: what is tame and what is wild (MS.).

- a. A peculiar use of ca in the RV. is to add a second vocative in the form of a nominative; e.g. váyav índraś ca. . á yātam O Vāyu and Indra, come (i. 2°).
- b. Another peculiar use of ca, both in V. and B., is to add one noun (nearly always in the nom.) to another which has to be supplied; e. g. á yád indraś ca dádvahe when we two, (I) and Indra, receive (viii. 34<sup>16</sup>); indraś ca sómam pibatam, bṛhaspate do ye, (thou), O Bṛhaspati, and Indra. drink (iv. 50<sup>10</sup>).

From B.: tá bṛ́haspátiś ca\_anvávaitām they two, (he) and Bṛhaspati, followed them (TS.); tát saṃjñāṃ kṛṣṇājināya ca

vadati so he pronounces harmony (between it) and the black antelove skin (SB.).

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- a. In B. ca is used to add a single word at the end of a sentence in the sense of and (so did); e.g. śrámena ha sma vái tád devá jayanti yád eṣām jáyyam ấsa íṣayaś ca by penance the gods were wont to win what was to be won by them, and so did the seers (ŚB.).
- c. ca following the interrogative ká, or the relative yá and the interrogative ká combined, gives them an indefinite sense: káś ca or yáḥ káś ca any one, whoever (cp. 119 b).
- 2. ca also connects both principal sentences and relative clauses: á devébhir yāhi yákṣi ca come with the gods and sacrifice (i. 141); yấ vyūṣūr yấs ca nūnám vyuchấn that have shone forth and that shall now shine forth (i. 11310); yò 'smắn dvéṣṭi yám ca vayám dviṣmáḥ who hates us and whom we hate (ŚB.).
- a. ca...ca connect sentences to express a contrast by means of parallel verbal forms which are either identical or at least appear in the same number and person, the first verb being then always accented: párā ca yánti púnar á ca yanti they yo away and come again (i. 12312).
- a. In B. the use of ca...ca is similar; e.g. vatsám ca\_upāvasniáty ukhām ca\_ádhi śrayati he admits the calf and puts the pot on the fire (TS.). The rule of accentuation applies even when the second verb is omitted: agnáye ca havíh paridádāti gúptyā asyái ca pṛthivyái he delivers the oblation for protection to Fire and to this Earth (ŚB.). This connecting use is particularly common in parallel abridged relative sentences: sárvān pašūn ní dadhire yé ca grāmyā yé ca āraṇyāḥ they laid down all animals, those that are tame and those that are wild (ŚB.).
- 3. ca is used a few times in V. in the sense of if with the subjunctive or the indicative: indras ca mṛļayāti no, na naḥ paścad agham nasat if Indra be gracious to us, no calamity will hereafter befall us (ii. 41<sup>11</sup>); imam ca vacam pratiharyatha, naro, viśved vāma vo asnavat if ye graciously accept this song, O heroes, it will obtain all goods from you (i. 40<sup>6</sup>).

caná, properly meaning not even, is most usually employed

after a negative; e.g. tṛtiyam asya nákir á dadharṣati, váyaś caná patáyantaḥ patatriṇaḥ no one dares approach his third (step), not even the winged birds though they fly (i. 1555). From its use in such supplementary clauses, where it may also be translated by even, the latter sense comes to be the natural or even necessary one after a negative in a single clause sentence; e.g. yásmād ṛté ná sídhyati yajñó vipaścitaś caná without whom the sacrifice does not succeed [not] even of the wise man (i. 187); indraṃ ná mahná pṛthiví caná práti even the earth is not equal to Indra in greatness (i. 815). As one of the two negatives is superfluous in a single clause sentence, caná alone occasionally does duty for the negative: mahé caná tváṃ párā śulkāya deyām not even for a great reward would I give thee away (viii. 15).

a. In a few passages, even when there is no accompanying negative, caná throwing off its own negative sense, means even, also: ahám caná tát sūríbhir ānaśyām I too would acquire this with the patrons (vi. 26<sup>7</sup>); ádhā caná śrád dadhati therefore also they believe (i. 55<sup>5</sup>).

a. In B. caná appears only after a negative in single clause sentences, in which ná caná means not even; e. g. ná hainam sapátnas tústúrsamānas caná strunte no enemy fells him even though desiring to fell him SB.).

b. caná gives the interrogative an indefinite sense: káś caná any one, ná káś caná no one (cp. 119 b).

cid is an enclitic particle very frequently used to emphasize the preceding word. It has two senses:

1. expressing that the statement is not to be expected in regard to the word emphasized: even; e.g. å dṛḍháṃ cid árujo gávyam ūrvám even the firm cowstall thou hast broken through (iii. 32<sup>16</sup>). This sense is, however, sometimes so attenuated as to be capable of being rendered by stress only; e.g. tváṃ cin naḥ śámyai bodhi svādhíḥ be thou attentive to our endeavour (iv. 3<sup>4</sup>).

2. generalizing = any, every, all; e.g. kṛtám cid énaḥ prá mumugdhy asmát (i. 24°) remove from us any (every, all) sin committed (by us). Similarly, with interrogatives = any, with relatives = ever; thus kás cid any one: śrnóti kás cid esām any one (= every one) hears them (i. 3713); sunvádbhyo randhayā kám cid avratám subject every impious man to those that press Soma (i. 1324); ná or má kás cid (not any =) no one; kadá cid ever = at any time or always; yáś cid whoever; yác cid if ever; yáthā cid as ever.

a. In B. the only use that survives is the generalizing sense with interrogative pronouns = any, some; e.g. átha kám cid āha then he says to some one (SB.); yat te kas cid abravit what any one said to you (SB.).

céd (= ca id) if occurs only three times in the RV., but later becomes commoner. In the RV. and AV. it is found with the ind. pres. and aor.; in the AV. it also occurs once with the opt. Thus: ví céd uchánty, aśvinā, uṣāsaḥ, prá vām bráhmāni káravo bharante when the Dawns shine forth, O Aścins, the singers offer prayers to you (vii. 724); brahmá céd dhástam ágrahīt sá evá pátir ekadhá if a Brahman has taken her hand, he alone is her husband (AV. v. 178); iti manvīta yācitáh vaśām céd enam yāceyuh thus one would think who has been requested, if they were to request a cow of him (AV. xii. 448).

a. In B. céd is used with the ind. pres., aor., fut. and with the opt.; e. g. átas céd evá náiti násya yajňó vyathate if he does not go away from there, his sacrifice does not fail (MS.); sá hovāca túrīyam-turīyam cén mắm ábībhajams túrīyam evá tárhi vấn níruktam vadisyatīti he said 'if they have given me only one-fourth each time, then Vāc will speak distinctly only to the extent of one-fourth' (SB.); tam cen me na vivaksyasi, murdha te ví patisyati if you cannot explain this (riddle) to me, your head will burst (SB.); etám céd anyásmā anubrūyās táta evá te síras chindyam if you were to tell this to another, I would strike off your head (SB.).

tátas occurs in the RV. several times adverbially in the local sense of the ablative = thence; e.g. táto visám prá vavrte thence the poison has turned away. It also, but very rarely, has the temporal sense of thereupon, then; e.g. yajñáir átharvā prathamáḥ pathás tate, tátaḥ sūryo.. ájani with sacrifices Atharvan first extended the paths, then the sun was born (i. 835).

a. In B., on the other hand, the temporal sense of thereupon is extremely common. Here it also often appears at the beginning of a sentence connected with a preceding one in the sense of therefore, consequently; e.g. så yajñam eva, yajñapātrāni pra viveša; tato hainām na šekatur nīrhantum it entered into the sacrifice itself, into the sacrificial vessels; consequently those two were unable to expel it (SB.).

táthā occurs in the RV. in the sense of so, thus; e.g. tátha ṛtúḥ such is the rule (i. 83<sup>19</sup>). It also appears as a correlative (though less often than evá) to yáthā; e.g. śyāváśvasya sunvatás táthā śṛṇu yátháśṛṇor átreḥ listen to the sacrificing Śyūvūśva as thou didst listen to Atri (viii. 36<sup>7</sup>).

- a. In B. the use is similar; e.g. táthā in nūnám tád āsa so, indeed, it came to pass (ŚB.); as correlative (though less often than evám) to yáthā: ná vái táthā abhūd yáthā ámamsi it has not come about as I had thought (ŚB.).
- b. tátho (= táthā\_u) occurs in B., meaning and in the same way, but so; e.g. tátho evóttare ní vapet and in the same way he should assign the last two (TS.): sá yád daksiná-pravaná syát, ksipré ha yájamáno múm lokám iyát, tátho ha yájamáno jyóg jivati if it (the altar) were sloping to the south, the sacrificer would quickly go to yonder world, but thus (as it is) the sacrificer lives a long time (SB.).

tád is often used adverbially in the RV. It then has three different senses:

- 1. It frequently means then as correlative to yád when; e. g. yáj jáyathā vṛṭrahátyāya tát pṛṭthivím aprathayah when thou wast born for the Vṛṭra-fight, thou didst spread out the earth (viii. 89<sup>5</sup>).
- 2. It is also often used in the sense of thither (acc. of the goal); e. g. tád ít tvā yuktá hárayo vahantu thither let the yoked bays waft thee (iii. 534).
- 3. Occasionally it has the sense of therefore; e.g. tád vo devá abruvan, tád va ágamam that the gods said to you,

therefore I have come to you (i. 1612); prá tád vísnuh stavate vīryèna therefore Visnu is praised for his heroism (i. 1542).

a. In B. tad has four different adverbial uses;

1. as a correlative to yad (when, inasmuch as) = thereby, and to yátra (where) = there; e.g. yán nv èvá rájānam abhisunvánti, tát tám ghnanti now when they press the king (soma), they kill him thereby (SB.); yátranyá ósadhayo mláyanti tád eté módamana vardhante where other plants wither, it (the wheat) grows merrity (SB.).

2. in the sense of thereupon, then; e.g. átha, itithím sámām tád aughá agantá, tán mā návam upakálpya, úpasāsai now in such and such a year a flood will then come, then having built a ship you shall turn

to me (SB.).

3. constantly with reference to a preceding statement in the sense of as to that, thereby, thus; e.g. yajňám evá tád devá upáyan the gods thus obtained the sacrifice (SB.); tát tád avaklptám evá yád brahmano 'rājanyáh syất so it is quite suitable that a Brahman should be without a king (SB.); tád āhuh as to that they say; tád u tát now as to this (SB.).

4. before yad with reference to a preceding statement to add an explanation, and may be rendered by that is to say, now; e.g. tad yád esá etát tápati téna esá sukráh now, inasmuch as he burns here, therefore he is bright (SB.). Similarly in the phrase tad yat tatha that is to say, why it is so (is as follows) = the reason for this is as follows (SB.).

tárhi at that time, then, occurs only once in the RV., but several times in the AV.: ná mṛtyúr āsīd amṛtam ná tárhi there was not death nor immortality then (x. 1292). In the AV. the word appears as correlative to yádā when, and in B. to yátra, yád, yádā, yárhi when, and yádi if; e.g. raksāmsi vā enam tarhy ā labhante yarhi na jāyate the Ruksases then seize him when (the fire) does not arise (AB.): yádi vá rtvíjo 'loká bhávanty aloká u tárhi yájamānah if the priest is without a place, the sacrificer is then also without a place (SB.).

tásmād therefore is not found as an adverb in the RV., but occurs several times as such in the AV., and is constantly so used in B. As correlative to yad because it appears once in the AV. and is very common in B.; e.g. yád vái tád várunagrhítábhyah kám ábhavat tásmát käyáh (MS.) because those who were seized by Varuna felt well, therefore it is called kāya (body).

tú, though accented, never commences a sentence or Pāda. It has two uses:

- 1. It is an emphasizing particle. In the RV., where it occurs nearly fifty times, it seems to be restricted to this sense.
- a. In about two-thirds of its occurrences tú emphasizes an exhortation in the 2. pers. impv. (rarely the 3. pers., or the subj. in an impv. sense) = pray, then; e.g. á tv étā, ní ṣīdata pray come, sit you down (i. 5¹); ná te dūré paramá cid rájāṃsy, á tú prá yāhi háribhyām even the highest spaces are not far to thee; come hither, then, with thy two bays (iii. 30²).
- b. In several passages tú emphasizes assertions (generally following the demonstrative tá) in the sense of surely, indeed; e. g. tát tv àsya that surely is his work (iii. 30<sup>12</sup>).
- 2. It is an adversative particle meaning but. This is its sense in the only passage of the AV. in which it occurs, and is its only meaning in B.; e.g. cakára bhadrám asmábhyam ātmáne tápanam tú sáh he has done what is good for us, but painful to himself (AV. iv. 186); tád evám véditor ná tv evám kártavái that one should know thus, but not do thus (MS.). With áha or nú in the preceding clause, it expresses the sense it is true...but; e.g. tád áha téṣām váco, 'nyấ tv èvắtah sthítih this indeed is what they say, but the established practice is different therefrom (ŚB.).

téna occurs in B. as an adverb correlative to yéd because; e.g. yád grāmyásya ná ásnāti téna grāmyán áva runddhe because he does not cat any tame animal, therefore he gains tame animals for himself (MS.).

tvává (compounded of tú vává), a particle sometimes occurring in B., does not perceptibly differ in sense from vává (q.v.); e.g. tráyo ha tvává pasávo 'medhyáḥ there are just three kinds of animals unfit for sacrifice (ŚB.).

tvái (compounded of tú vái) is sometimes found in B. meaning

dvita, a particle occurring about thirty times, is restricted to the RV. There can be no doubt that it is an old instru-

mental, etymologically meaning doubly. This sense taken either literally =  $in\ two\ ways$ , or figuratively = emphatically, especially, more than ever, seems to suit all the passages in which the word occurs; e.g. bharádvājāya áva dhukṣata dvitá dhenúm ca visvádohasam ísam ca visvábhojasam on Bharadvāja do ye (Maruts) milk down doubly, both the all-milking cow and all-nourishing food (vi. 4813); rájā devánām utá mártyanam dvitá bhuvad rayipátī rayīnam as king of gods and mortals may be be doubly lord of riches (ix. 9724); dvitá vó vrtrahántamo vidá índrah satákratuh úpa no háribhih sutám may he who above all is known as the best Vṛtra-slayer, Indra Śatakratu, (come) to our pressed Soma with his bays (viii. 9332); gavám ése sakhyá krnuta dvitá (x. 489) in the search for the cows he especially concluded friendship (with me).

a. The word occurs several times with adha, meaning and that too doubly or especially, e.g. ví tád vocer ádha dvitá explain this, and (do so) particularly (i. 1323).

ná has two senses in V. (but only the first of the two in B.):

1. As a negative particle meaning not it denies an assertion, appearing in principal sentences with the ind. of all tenses, with the subj., the opt., the inj. (in the sense of a fut.), but not with the impv.; it is also employed in relative and conjunctional clauses. It negatives either the assertion of the whole sentence (when it appears as near the beginning as possible, in V. even before the relative) or only the assertion of the verb. It can only be used in a sentence which contains a finite verb or in which one is to be supplied. There seems to be no undoubted example of its negativing any word (such as a participle or adjective) other than the verb. The employment of this negative ná is much the same in B. as in V.

a. A verb (such as asti is) has often to be supplied with this negative in simple sentences, especially with the gerundive, the infinitive, or a dative equivalent to an infinitive; e.g. tán ná súrkṣyam that (is) not to be troubled about (MS.); ná yố várāya who (is) not for hindering = who is irresistible (i. 1435). Or the verb has to be supplied in a second sentence from the first; e.g. náktam úpa tiṣṭhate, ná prātáḥ he worships at night, (he does) not (worship) in the morning (TS.).

b. Two negatives express a strong positive; e.g. ná hí pašávo ná bhuñjanti for cattle always cat (MS.).

2. ná is used in V. (very commonly in RV., comparatively rarely in AV., but never in B.) as a particle of comparison, exactly like iva as, like. This meaning seems to be derived from not as negativing the predicate of a thing to which it properly belongs; e. g. 'he (neighs), not a horse neighs' = 'he, though not a horse, neighs' = 'he neighs like a horse'. This ná, being in sense closely connected with the preceding word, never coalesces in pronunciation (though it does in the written Sandhi) with a following vowel, whereas ná not generally does. This ná always follows the word of comparison to which it belongs; or if the simile consists of several words, the ná generally follows the first word, less commonly the second; e.g. arán ná nemíḥ pári tá babhūva he surrounds them as the felly the spokes (i. 3215); pakvá śákhā ná like a branch with ripe fruit (i. 83).

a. When the object compared is addressed in the voc. (which is sometimes to be supplied), the object with which it is compared is sometimes also put in the voc. agreeing with it by attraction; e. g. úso ná subhra á bharā like brilliant Dawn, (O sacrificer) bring (i. 573); ásve ná citre, aruṣi like a brilliant mare, O ruddy Dawn (i. 3021).

b. When the object compared is not expressed, ná means as it were; e.g. šivábhir ná smáyamānābhir ágāt he has come with gracious smiling vomen as it were (i. 792).

c. ná sometimes interchanges with iva; e.g. rátham ná tásteva tátsināya as a carpenter (fashions) a car for him who desires it (i. 614).

ná-kis¹ (not any one) is found in V. only, being almost restricted to the RV., where it frequently occurs. It properly

<sup>&</sup>lt;sup>1</sup> N. sing, of interrogative kí (Lat, qui-s) of which the n. kí-m is in regular use (cp. 113).

means no one; e.g. nákir indra tvád úttarah no one, O Indra, is superior to thee (iv. 301); yáthā kṛmīṇām nákir ucchisyatai that none of the worms shall be left (AV. ii. 313). Losing its N. sense, it comes to be used, though less often, as a strong negative adverb meaning not at all, never; e.g. yásya sárman nákir devá varáyante ná mártah in whose protection gods never hinder him nor mortals (iv. 1719). Cp. mákis.

ná-kīm<sup>2</sup> occurs only twice in one hymn of the RV, in the sense of a strong negative adverb = not at all, never: nákīm indro nikartave Indra can never be subdued (viii, 785).

ná-nu occurs only twice in the RV, where it has the sense of a strong negative = by no means, never. In B. it occurs a few times as an interrogative expecting assent (= nonne), not?; e.g. nánu susruma have we not heard? (SB.).

na-hí, as the compounded form of ná hí, occurs only in V. where it sometimes has the sense of for not; e.g. nahí tvā sátruh starate for no foe strikes thec down (i. 1294). More commonly it emphatically negatives a statement as something well known = certainly not, by no means, as appears most clearly at the beginning of a hymn; e.g. nahí vo ásty arbhakó, dévāsah not one of you, O gods, is small (viii. 301).

a. This compounded form never occurs in B., where ná hí alone is found. On the other hand, ná hí seems never to occur in V.

nama is used adverbially in the following two senses:

1. by name; e.g. sá ha śrutá índro náma deváh that god famous as Indra by name (ii. 206); kó náma, asi who art thou by name? (VS. vii. 29). 2. namely, indeed, verily; e.g. ájasro gharmó havír asmi náma I am constant heat, namely the oblation (iii. 267); mam dhur indram nama deváta they have placed me among the gods verily as Indra (x. 492).

<sup>&</sup>lt;sup>1</sup> Probably because the N. has no longer an independent existence coupled with the fact that the pronoun ki has gone out of use except in the one form kí-m.

<sup>&</sup>lt;sup>2</sup> Probably A. n. of ná-kis with lengthened vowel.

nú or nú means 1. now; e.g. sá nv tyate he is now implored (i. 1451); indrasya nú vīryāņi prá vocam I will now proclaim the heroic deeds of Indra (i. 321); yójā nv, indra, te hárī yoke now (= at once), O Indra, thy two bays (i. 821); uvásosá uchác ca nú (i. 483) Dawn has shone (in the past) and she shall shine now (= henceforth); asmabhir ū nú praticáksyā, abhūt to us she has just now become visible (i. 11311). 2. still: pásyema nú súryam uccárantam we would still see the sun rising (vi. 525); mahan indrah paras ca nú great is Indra and still more (i. 85). 3. pray with interrogatives: kadá nv antár várune bhuvani when, pray (= at last), shall I be in (communion with) Varuna (vii. 862). 4. ever with relatives: ya nú krnávai whatever (deeds) I shall accomplish (i. 16510). 5. ever, at all with negatives: ná asya vartá ná tarutá nv ásti there is none at all to obstruct, none to overcome him (vi. 668). 6. with cid it means (a) even now, still; e.g. nú cid dadhisva me gírah even now take to thyself my songs (i. 109); daśasyź no, maghavan, nú cit favour us still, Bountiful one (viii. 4611); (b) never; e. g. nú cid dhí parimamnáthe asmán for never have ye despised us (vii. 936).

a. The senses of nú found in B. are the following:

1. Now actually in affirmative sentences, often correcting a previous statement; e. g. nirdaśo nv abhūd, yajasva mā anena now he is actually more than ten days old: sacrifice him to me (AB.). 2. then, pray, in exhortations with the subj., the impv., or mấ with the inj., e.g. śraddhâdevo vái mánur: āvám nú vedāva Manu is godfearing; let us two then try him (ŚB.); mấ nu me prá hārṣīh pray, do not strike at me (ŚB.). When átha follows such sentences, nú may be translated by first: nirdaśo nv astv, atha tvā yajai let him (the victim) first be more than ten days old, then I will sacrifice him to you (AB.). 3. pray, in questions with or without an interrogative; e.g. kvà nu viṣnur abhūt what, pray, has become of Viṣnu? (ŚB.); tvám nú khálu no bráhmiṣtho 'si are you, pray, indeed the wisest of us? (ŚB.). 4. now, after íti followed by átha next: iti nu pūrvam paṭalam, athottaram this now is the first section; next follows the

<sup>&</sup>lt;sup>1</sup> Never begins a sentence.

<sup>&</sup>lt;sup>2</sup> Often begins a sentence,

second (AB.). 5. indeed, in the first of two antithetical clauses, when the second is introduced with tú or kím u; e.g. yó nv èvá jñātás tásmai brūyād, ná tv èvá sárvasmā iva he may indeed tell it to him who is known to him, but not to any and every one (SB.).

nūnám now has three uses in the RV.:

1. With the ind. pres. it means now as opposed to formerly or in future (an opposition often expressed by pura before and aparám after); e.g. ná nūnám ásti nó śváh there is no now and no to-morrow (i. 1701).

It is a few times used with the perfect in combination with pura to express that an action has taken place in the past and still takes place; e.g. purá nūnám ca stutáva rsinam pasprdhrá indre formerly and now the praises of seers have striven to Indra (vi. 341).

2. With the subj., impv., opt., or inj., it expresses that an action is to take place at once; e.g. ví nūnám uchāt she shall now shine forth (i. 12411); prá nūnám pūrņávandhuras stutó yāhi praised advance now with laden car (i. 823).

With the perfect it is a few times used in the RV. to express that an action has just been completed; e.g. úpa nūnám yuyuje hárī he has just yoked his two bay steeds (viii. 411).

- 3. It occurs sometimes with interrogatives = pray; e.g. kada nunam to dasema when, pray, may we serve thee? (vii. 293).
- a. In B. none of these uses seem to survive, while the new sense of certainly, assuredly (perhaps once already in the AV.) has appeared; e. g. tathá in nunám tád asa just so assuredly it came to pass (SB.).
- néd (= ná id and not treated as a compound by the Padapātha) has two uses in both V. and B.: 1. sometimes as an emphatic negative, certainly not; e.g. anyó nét sűrír óhate bhūridavattarah no other patron indeed is accounted more liberal (viii. 539); áham vadámi nét tvám I am speaking, not thou (vii. 384); néd ánuhūtam prásnāmi I certainly do not eat it before it is invoked (SB.). 2. much more commonly as introducing a final clause in order that not with the subj.

(= Lat. ne); e. g. vy ùchā, duhitar divo, nét tvā tápāti súraḥ shine forth, daughter of the sky, lest the sun scorch thee (v. 79°); nén mā rudró hinásat lest Rudra injure me (ŚB.). In B. the verb may also be in the inj.: néd idáṃ bahirdhá yajñád bhávat lest it be outside the sacrifice (ŚB.).

a. nvái (= nú vái as analysed by the Padapāṭha of the TS.) occurs not infrequently in B. in the sense of indeed; e.g. íti nvá etád bráhmaṇam udyate such indeed is the Brāhmaṇa that is told (ŚB.).

må is the prohibitive negative (Gk.  $\mu \hat{\eta}$ ) regularly used with the injunctive. It is never used with the impv.; with the opt. only in the single form bhujema (RV.); and with the subj. only once (SB.); e.g. må no vadhīḥ slay us not (i.  $104^8$ ); må hṛṇīthā abhy asmån be not enraged against us (viii.  $2^{19}$ ).

a. An interrogative following mấ in a few cases receives an indefinite sense in the RV.; e.g. mấ kásmai dhātam abhy àmitríne nah deliver us not to any foe (i. 1208).

må-kis (not any one, Gk.  $\mu\dot{\eta}$ - $\tau\iota s$ ), occurring about a dozen times in the RV., to which it is restricted, is used in prohibitive sentences with the injunctive in two senses:

1. no one: mákis tokásya no risat may no one of our offspring be injured (viii. 67<sup>11</sup>).

2. more often an emphatic negative = by no means, never: mākir devānām apa bhūḥ be not at all away from the gods (x. 119). Cp. ná-kis.

må-kīm, used as an emphatic prohibitive particle with the injunctive, occurs only in two passages of the RV.: måkīm sám śāri kévaṭe let none suffer fracture in a pit (vi. 54<sup>7</sup>).

yátra is employed in two main senses: 1. usually as a relative adverb, meaning where, but sometimes whither, e.g. yajñé..náro yátra devayávo mádanti where pious men rejoice in sacrifice (vii. 971); yátrā ráthena gáchathaḥ whither ye go with your car (i. 224). The correlative is generally tátra, sometimes átra or tád.

2. not infrequently as a temporal conjunction, when, in both V. and B.; e. g. yátra prá sudásam ávatam when ye helped Sudās (vii. 83°). In V. ádha, átra, tád appear as correlatives; e. g. yátra śúrāsas tanvò vitanvaté... ádha smā yacha tanvò táne ca chardíh when the heroes strain themselves (in battle)... then especially bestow protection on us and our sons (vi. 46¹²). In B. tád is generally the correlative, sometimes tátas; e. g. tám yátra devá ághnams, tán mitrám abruvan when the gods killed him, they said to Mitra (ŚB.).

yáthā has two distinct uses in both V. and B.:

1. as a relative adverb meaning as; e.g. nūnáṃ yáthā purá now as before (i. 39<sup>7</sup>); yáthā vayám uśmási tát kṛdhi as we wish that do (x. 38<sup>2</sup>); yáthā vái puruṣó jíryaty evám agnir áhito jīryati as a man grows old, so fire when it has been laid grows old (TS.). When there is a correlative in the RV., it is usually evá, sometimes táthā; in B. usually evám, sometimes táthā.

2. as a conjunction meaning in order that, so that, introducing a posterior clause, generally with the subj.. rarely the opt.; e.g. havís kṛṇuṣva subhágo yáthā ásasi prepare the oblation that thou mayest be successful (ii. 262); á daívyā vṛṇīmahé 'vāṃsi, yáthā bhávema mīlhúṣe ánāgāḥ (vii. 972) we crave divine aids that we may appeur sinless to the gracious god; tathā me kuru yathā aham imāṃ senāṃ jayāni arrange it so for me that I may conquer this army (AB.); táthaivá hotavyàṃ yáthā agním vyaveyát it must be poured so that it should divide the fire (ŚB.).

a. In the RV, after verbs of knowing or saying yatha introduces an explanation = how; e.g. kas tad bruyad anudéyī yatha abhavat who could tell us this, (viz.) how the gift was? (x. 1355). Occasionally it is used thus even without such verbs: na pramiye savitur daivyasya

tád yáthā vísvam bhúvanam dhārayişyáti that (power) of the divine Savitr (is not to =) will not decay, (viz.) that he will support the whole world (iv. 544).

yád (n. of the relative yá) is used in four distinct senses:

- 1. that, expanding the meaning of a word in the preceding principal clause; e.g. grņé tád, indra, te śávo yád dhámsi vrtrám I praise this mighty deed of thine that thou slayest Vrtra (viii. 628); kím ága āsa, varuņa, jyéṣṭhaṃ yát stotáraṃ jíghāṃsasi sákhāyam, what has been the chief guilt, O Varuṇa, that thou wishest to slay thy praiser (who is) thy friend? (vii. 864). This use is not common in V.
- a. yad is similarly employed in B. with reference to a preceding tád (often omitted); e.g. tád yát páyasā śrīnāti: vṛtró vái sóma āsīt that (= the reason why) he mixes Soma with milk (is) this: Vṛtra was Soma (ŚB.). This use is also found in B. after certain verbs: áva kalpate it is suitable, út sahate is able, icháti desires, yuktó bhavati is intent on, véda knows, and īśvará it is possible; e.g. ná hí tád avakálpate yád brūyāt for it is not suitable that he should say (ŚB.).
- 2. when with the ind. pres., imp., perf., aor., fut., and with the subj.; e.g. yád dha yánti márutah sám ha bruvate when the Maruts go along, they speak together (i. 37<sup>13</sup>); kám apaśyo yát te bhír ágachat whom didst thou see when fear came upon thee? (i. 32<sup>14</sup>); índraś ca yád yuyudháte áhiś ca, maghávā ví jigye when Indra and the serpent fought, the bountiful god conquered (i. 32<sup>13</sup>); eitró yád ábhrāt bright when he has shone forth (i. 66<sup>6</sup>); tigmá yád aśánir pátāti, ádha no bodhi gopáh when the sharp bolt shall fly, then be our protector (iv. 16<sup>17</sup>). It also occurs rarely in anacolutha with the pres. part. and the past pass. part. much as in English; e.g. pácanti te vṛṣabháň, átsi téṣāṃ yán, maghavan, hūyámānah they roast bulls for thee, thou eatest of them, O bounteous one, when being called (x. 28<sup>3</sup>).
- a. In B. yad occurs with the sense of when with the pres., fut., and aor., and in the sense of whenever or while with the impf.
  - 3. if used with the ind. pres., the subj., or the opt.; e.g.

yád, indra, údan nyàg vā hūyáse, a yāhi tūyam if. O Indra, thou art called above or below, come quickly (viii, 651); yád ūrdhvás tísthā dráviņā, ihá dhattād yád vā kṣáyaḥ if thou shalt stand upright, bestow treasures here, or if thou shalt lie (iii. 81). The opt. is used when it is assumed that the condition will not be fulfilled; e.g. yád, agne, syám ahám tvám, tvám vā ghā syā ahám, syús te satyā ihá āśisah if, O Agni, I were thou, or if thou wert I, thy prayers here would be fulfilled (viii. 4423).

- a. In B. yád is used with the opt, as in V. while with yádi the fulfilment of the condition is usually assumed) and with the conditional; så yad bhidyeta, artim arched yajamanah if it were to break, the sacrificer would fall into misfortune (TS.); yád evám ná ávaksyo műrdhá te vy apatisyat if thou hadst not spoken thus, thy head would have fallen to pieces (SB.).
- 4. in order that, in posterior clauses, with the subj., very rarely with the opt. in V.; e.g. a vaha devátātim śárdho yád adyá divyám yájāsi bring hither the host of the gods that thou mayest adore the divine throng (iii. 194); yan nunam aśyam gatim, mitrasya yayam patha that I may now obtain refuge. I would go on Mitra's path (v. 643).
- a. In B. this use of yad is very rare, occurring only a few times with the subj.; e.g. tát prấppuhi yát te prānó vấtam apipádyātai obtain thou this, that thy breath may pass into the wind (SB.).

yada when is used in V. and B. with the ind. perf., impf., pres., and with the subj.; with the aor. ind. and the inj. in V. only; and with the fut. and opt. in B. only. correlative word (when there is one) is in V. ad, atha, adha, tád, tárhi; in B. átha and tárhi.

1. yada is most commonly used in the RV. with the aor. ind., when as the beginning of the action is emphasized, the sense is as soon as; e.g. yadéd ádevīr ásahişta māya, átha, abhavat kévalah sómo asya as soon as he had overcome the ungodly wiles, then Soma became his exclusively (vii. 985); abhí grnanti rádho yadá te márto ánu bhógam ánat they praise thy wealth as soon as the mortal has obtained thy reward (x. 72). When the principal clause contains a historical tense, the aor, with yadá has the value of a pluperfect.

a. The injunctive is found only once with yadá in the RV.: yadá máhyam dídharo bhāgám, indra, ád ín máyā kṛṇavo vīryằṇi when thou shalt have secured for me my share, O Indra, then thou shalt perform heroic deeds with my help (viii. 1001).

2. a. with the impf. and perf.; e.g. yadá vísnus tríni padá vicakramé, yadá súryam diví... ádhāraya, ád ít te hárī vavakṣatuḥ when Viṣṇu took his three steps, when thou didst fix the sun in the sky, then thy two bays grew in strength (viii. 12<sup>27,30</sup>); tásya yadá márma ágachann átha aceṣṭat as soon as they touched his weak spot, he quivered (MS.); sá yadá ābhyām anūváca átha asya tád índrah śíraś cicheda as soon as he had told them, Indra cut his head off (ŚB.).

b. with the pres. ind.: yadá satyám krnuté manyúm índro, vísvam drlhám bhayate éjad asmāt when Indra shows his true anger, all that is firm, trembling, is afraid of him (iv. 17<sup>10</sup>); yadā vai pasur nirdaso bhavaty atha sa medhyo bhavati as soon as the victim is more than ten days old, it becomes fit for sacrifice (AB.); sá yadá kesasmasrú vápaty átha snāti when he has cut off his hair and beard, he bathes (ŚB.).

c. with the subj. (here = future perfect): yadá śṛtáṃ kṛṇávo 'tha īm enaṃ prá hiṇutāt pitṛbhyaḥ when thou shalt have made him done, then deliver him to the fathers (x. 161); yadá tám ativárdhā, átha karṣūṃ khātvá tásyāṃ mā bibharāsi when I shall have grown too big for it, you shall, having dug a pit, keep me in it (ŚB.).

3. a. with the fut.: yadaiva hotā paridhāsyaty atha pāśān prati mokṣyāmi when the Hoty shall have concluded, I shall tighten the cords (AB.).

b. with the opt.: sá yadá saṃgrāmáṃ jáyed átha aindrāgnáṃ nír vapet as soon as he may have won a battle, he should sacrifice to Indra and Agni (MS.).

yádi if (sometimes when with a past tense) is found with perf. and impf. in V. only; with the ind. pres., aor., fut.,

and with the subj. in V. and B.; and with the opt. in B.

1. With the perf. used historically and with the impf. yádi means when, the verb then having the force of a pluperfect; e. g. úd astambhīt samídhā nákam agnír yádī bhṛgubhyaḥ pári mātariśvā havyaváhaṃ samīdhé Agni supported the vault with fuel when Matariśvan from the Bhṛgus had kindled the oblation-bearer (iii. 510); yádi sahásraṃ mahiṣáň ághaḥ, ád ít ta indriyáṃ máhi prá vāvṛdhe when thou hadst eaten a thousand bulls, thy might grew great (viii. 128). But when the perf. has the pres. perf. sense, yádi has its ordinary meaning of if: gráhir jagráha yádi vaitád enaṃ, tásyā, indrāgnī, prá mumuktam enam or if illness has seized him, from that release him, Indra and Agni (x. 1611).

2. a. with the pres.: yádī mánthanti bāhúbhir ví rocate when they rub with their arms, he shines (iii. 29°); adyá murīya yádi yātudháno ásmi to-day I would die, if I am a sorcerer (vii. 104¹⁵); yádi ná aśnáti pitrdevatyò bhavati if he does not eat, he becomes dedicated to the Manes (ŚB.).

b. with the aor.: yádī mātúr úpa svásā. . ásthita, adhvaryúr modate if the sister (coming) from the mother has approached, the priest rejoices (ii. 5%); yády áha enam práñcam ácaiṣīr, yáthā párāca ásīnāya pṛṣṭhatò 'nnádyam upāháret if you have piled it frontways, it is as if one handed food from behind to one sitting with averted face (ŚB.).

c. with the fut.: yády evá kariṣyátha, sākáṃ deváir yajñíyāso bhaviṣyatha if ye will act thus, ye shall become objects of worship together with the gods (i. 1612); yádi vá imám abhimaṃsyé kánīyó 'nnaṃ kariṣye if I shall plot against him, I shall procure less food (ŚB.).

d. with the subj.: yájāma deván yádi śaknávāma we will worship the gods, if we shall be able (i. 2713); yádi stómam máma śrávad, asmákam índram índavah.. mandantu

if he shall hear my song of praise, let our drops gladden Indra (viii. 1<sup>15</sup>); yádi tvā etát púnar brávatas, tvám brūtāt if they two shall say that to thee again, do thou say (SB.).

a. With the opt. yadi is (excepting one occurrence in the SV, found in B. only, where this use is very common. Here a case is usually supposed with a rule applicable to it in the principal clause; e.g. yadi na saknuyāt, so 'gnaye purolāsam nir vapet if he should not be able to do it, he should offer a cahe to Agni (AB.).

3. after the verb vid know, yádi is used in the sense of whether in one passage of the RV. (x. 1297) and often in B.; e. g. hánta na éko véttu yádi ható vā vṛtró jīvati vā come, let one of us find out whether Vṛtra is dead or whether he is ulive (ŚB.).

a. yádi vā is not only used after a preceding yádi in the sense of or if, but also alone in the sense of or, nearly always without a verb; e.g. só angá veda yádi vā ná véda he alone knows or he does not know (x. 1297); yám váhanti šatám ášvā yádi vā saptá whom a hundred horses draw, or seven (AV. xiii. 27); yádi vā itárathā or conversely (ŚB.).

yárhi (at the time) when occurs only in B., where it is used with the press or past ind., and with the opt. It has almost invariably tárhi or etárhi then as a correlative; e.g. sá tárhy evá jāyate yárhy agním adhatté he is born at the moment when he lays his fire (MS.); yárhi prajáh ksúdham nigácheyus tárhi navarātréna yajeta when his people should suffer from hunger, he should sacrifice with the rite of nine nights (TS.).

yásmād does not occur as a conjunction in V., but it sometimes appears as such in B. meaning why; e.g. átha yásmāt samista-yajūmṣi nāma now (follows the reason) why they are called Samistayajus (SB.).

yắd (an old abl. of yá) is found in V. only. It is used with the indicative pres. or past, and with the subj. With the ind. it means as fur as in the RV.; e. g. árcāmasi yád evá vidmá tắt tvā mahántam (vi. 21°) we praise thee, the great, as fur as we know (how to); it seems to mean since in the AV.: yá ákṣiyan pṛthiviṃ yád ájāyata who ruled the earth since it arose (AV. xii. 157). With the subj. yád means as long as; e. g. anānukṛtyám apunáś cakāra yát súryāmásā mithá uccárātaḥ he hus once for all done what is inimitable as long as sun and moon ulternately shull rise (x. 681°).

yāvat already appears in V. as an adverb meaning as far as, as long as, an extension of its acc. use; e.g. yāvad dyāvāpṛthivī tāvad it tát (x. 1148) as far as heaven and earth, so far it (extends); juhómi havyám yāvad īśe I offer oblation as long as I am able (iii. 183); ájāto vái tāvat pūruṣo yāvad agnim ná ādhatté man is so long unborn, as he does not lay his fire (MS.).

vā or is employed much in the same way as ca and. It is enclitic, following the word to which it belongs; and it connects words, clauses, or sentences; e.g. áta á gahi divó vā rocanád ádhi come from here or from the shining realm of heaven (i. 6°); yasya bhāryā gaur vā yamau janayet whose wife or cow bears twins (AB.); práti yáḥ śāsam invati, ukthá vā yó abhigṛṇáti who promotes the law or welcomes songs of praise (i. 54°).

a. vā...vā is frequently used in the same way; e.g. śáktī vā yát te cakṛmấ vidã vā that we have offered to thee according to our power or knowledge (i. 3118); náktam vā hí dívā vā várṣati for it rains by night or by day (TS.); yád vā ahám abhidudróha yád vā śepá utá ánṛtam what evit I have plotted or what I have sworn falsely (i. 2322).

b. But vā...vā also mean either...or. When they contrast two principal sentences in this sense, implying exclusive alternatives, the verb of the first is accented even when the second is incomplete; e.g. áhaye vā tắn pradádātu sóma ấ vā dadhātu nírrter upásthe let Soma either deliver them to the serpent or place them in the lap of dissolution (vii. 104°); tád vā jajňáu tád vā ná jajňau she either agreed to it or did not agree to it (ŚB.); tásya vā tvám mána ichá sá vā táva either do thou seek his heart, or he thine (x. 1014).

vává (doubtless a contraction of two particles) is found in B. only. It emphasizes the preceding word in the sense of certainly, just, being particularly frequent in the first of two correlated clauses; e.g. eṣá vává sò 'gnír ity āhuḥ that is certainly the same Agni, they say (TS.).

vái is an emphasizing particle meaning truly, indeed.

1. In the RV. this particle occurs only in 28 passages, in all but three of which it follows the first word of the sentence; e. g. bhadrám vái váram vrnate truly they muke a good choice (x. 1642); iti vā iti me mánah so, indeed, so is my mind (x. 1191); ná vái stráināni sakhyáni santi

there are, indeed, no friendships with women (x. 95<sup>15</sup>). The stress is laid on the whole sentence, not on any particular word. The particle is often followed by u (vā u) without any perceptible change of meaning.

- a. In the AV, the use is similar except that here the particle often appears after a demonstrative or a relative; e.g. tásmād vái sá párābhavat therefore, indeed, he perished (xii. 449); yó vái tá vidyát pratyákṣaṃ, sá vá adyá mahád vadet whoever may know them plainly, he, verily, may speak aloud to-day (xi. 83).
- 2. In B. vái usually occupies the same position, but often yields the second place to céd, hí, khálu, and of course always to the enclitics iva, u, ca, sma, ha. When átho begins a sentence vái occupies the second place.

Here the use of vái in the first sentence of a narrative is typical; e.g. yámo vá amriyata: té devá yamyá yámam ápābruvan Yama died: the gods (then) dissuaded Yamī from (thinking of) Yama (MS.).

- a. The particle often appears in the concluding sentence in discussions; e.g. tásmād vá ápa úpa spṛśati that is, indeed, why he sips water (ŚB.).
- b. It is very often placed after the first word of a sentence that gives the reason for the one that follows; e.g. śraddhádevo vái mánur: āvám nú vedāva now Manu is god-fearing: we two will therefore ascertain (ŚB.). When vái is used in this way the clause containing it is often equivalent to a parenthetical one; e.g. té vāyúm abruvan (ayám vái vāyúr yó 'yám pávate) vấyo tvám idám viddhi íti they said to Vāyu (now Vāyu is he who blows), 'Vāyu, ascertain this' (ŚB.). In this sense vái is especially frequent in periods of three clauses, when that with vái contains the reason, and that with evá the conclusion; e.g. tấ etábhis tanúbhih sám abhavan; pasávo vái devánām priyás tanváh; pasúbhir éva sám abhavan they were together with these bodies; now animals are the bodies dear to the gods: they were therefore together with animals (MS.).
- c. The differences between the use of vái and of evá in B. are the following: vái coming after the first word emphasizes the whole sentence, while evá emphasizes a particular word in any part of the sentence; vái follows the first word of a sentence beginning a narrative, evá never does; in a period vái is typical in the clause stating a reason, evá in that expressing the conclusion.

sá is often used pleonastically before relatives in B.; e.g. sá yó no vácam vyāhṛtām mithunéna ná anunikrámāt, sá sárvam párā jayātai he who shall not follow the word uttered by us with (another of) the corresponding gender, he shall lose everything (ŚB.). This use led to sá being employed in a formulaic way not only pleonastically but also without reference to gender or number; e.g. tásya táni śīrṣáṇi prá cicheda. sá yát somapánam āsa tátaḥ kapíñjalaḥ sám abhavat he struck off his heads. Now that which had been Soma-drinking, from that arose the francoline partridge (ŚB.); sá yádi ná vindánti kím á driyeran now if they do not find it, why should they mind? (ŚB.).

sīm is an enclitic particle restricted to the RV. Originally the acc. sing. of a pronoun, related to sá as kīm to ká, it is generally used (much like īm) as an acc. of all numbers and genders in the third person—him, her, it, them, representing a substantive (which sometimes follows) and frequently placed between a preposition and its verb, occasionally also after a relative; e. g. pári ṣīm nayanti they lead him around (i. 95<sup>2</sup>); prá sīm ādityó asrjat the Āditya made them (the streams) to flow (ii. 28<sup>4</sup>); ní ṣīm vṛtrásya mármaṇi vájram índro apīpatat Indra has cáused it, his bolt, to fall on Vṛtra's vitul spot (viii. 100<sup>7</sup>); yám sīm ákṛṇvan támase vipṛce, tám sūryam nhom they created to disperse the darkness, that sun (iv. 13<sup>3</sup>).

a. sīm sometimes gives the relative the sense of ever; e.g. yát sīm ágas cakṛmā, siśrāthas tát whatever sin we have committed, remove that (v. 857).

sú, sú well, used asseveratively = thoroughly, fully, verily and always referring to the verb, is almost restricted as an independent particle to the Samhitās, being common in the RV., but rare in the others; e.g. juṣásva sú no adhvarám thoroughly enjoy our sacrifice (iii. 24<sup>2</sup>); námaḥ sú te homuge verily (be) to thee (VS. xii. 63); jaráṃ sú gacha go safely to old age (AV. xix. 24<sup>5</sup>).

- a. With preceding u the particle means right well: imắ u sử śrudhī giraḥ hear these songs right well (i. 265); vidmó sv asya mātáram we know full well his mother (AV. i. 21).
- b. With preceding má it = by no means, not at all, never; e.g. mó sú tvā . . . asmán ní rīraman let none by any means keep thee from us (vii.  $32^1$ ).
- c. sú kam is used like the simple sú except that it appears with the impv. only; e.g. tisthata... sú kam stand quite still (i. 1916).

sma, an enclitic, slightly emphasizing particle, has two senses in the RV.:

- 1. It generally emphasizes:
- a. demonstrative or personal pronouns, relatives, or nouns, and may be rendered by just, especially, or simply by stress; e. g. tásya sma prāvitā bhava be his helper (i. 12<sup>s</sup>); sá śrudhi yáḥ smā pṛtanāsu kāsu cit... śūraiḥ svàḥ sánitā hear thou, who especially in all battles with heroes dost win the light (i. 129<sup>2</sup>).
- b. the verb, which or (if it is compounded) the preposition of which it follows (generally at the beginning of the sentence); e.g. smási ṣmā vayám eṣām we are indeed theirs (i. 37<sup>15</sup>); ā smā rátham tiṣṭhasi thou mountest indeed upon thy car (i. 51<sup>12</sup>). The verb is in the present ind. or the impv., rarely the perf.; it appears to have been accented before sma judging by the only example (vi. 44<sup>18</sup>) in which it is not the first word in the sentence (App. III, 19 A).
- c. adverbs and particles; e. g. utá sma and especially; ná sma and má sma by no means.
- a. In the AV, these emphasizing uses are similar; but in B, they have entirely disappeared.
- 2. In a few instances sma occurs in the RV, before purá with the pres. ind. to express that an action has habitually taken place in the past down to the present time; e.g. yé smā purá gātūyánti who have always aided = who aids now and formerly did so (i. 1695).
- a. This use is not found in the AV., but has become extremely common in B., where sma is always preceded by ha. The meaning

here expressed is that something habitually took place in the past (but does not as in the RV. include the present); e.g. ná ha sma vái pura agnir aparasuvrknam dahati formerly Agni used not to burn what was not lopped off with the axe (TS.).

b. Much more frequently, however, purá is left out and the particles ha sma, from their frequent association with it, assume its meaning; e.g. té ha sma yád devá ásuraň jáyanti, táto ha sma evá enan punar upóttisthanti as often as the gods defeated the Asuras, the latter always opposed them again (SB.). This use of ha sma is very common with the present perfect aha; e.g. etad dha sma va aha nāradáh with regard to this Nārada used to say (MS.). Other tenses than the present with ha sma are found in the AB. where, in two or three passages, the perf. and the impf, are used with them in the same sense.

svid is an enclitic particle emphasizing the first word of a sentence, usually an interrogative pronoun or adverb. It may generally be translated by pray; e.g. káh svid vrksó nisthito mádhye árnasah what tree, pray, was that which stood in the midst of the sea? (i. 1827). In one passage of the RV. this particle gives the interrogative an indefinite meaning: mātā putrásya cáratah kvà svit the mother of the son that wanders who knows where (x. 3410). Very rarely (in double questions) the particle appears without an interrogative: ásti svin nú vīryàm tát ta, indra, ná svid asti: tád rtuthá ví vocah is this thy heroic deed, O Indra, or is it not: that declare in due season (vi. 183).

a. In a few instances svid appears in non-interrogative sentences: tváyā ha svid yujá vayám abhí smo vájasātaye with thee as companion we are equipped for the obtainment of booty (viii, 1023),

b. The employment of svid in B. is similar; e.g. kám u svid átó 'dhi váram varisyāmahe what boon, pray, beyond this shall we choose? (MS.); tvám svin no bráhmistho 'si art thou, pray, the most learned of us? (SB.); yád ángāresu juhóti tát svid agnáu juhoti what he pours on the coals, that itself he pours on the fire (MS.).

ha, an enclitic particle occurring after all words capable of beginning a sentence, has a slightly emphasizing and asseverative force. It is probably identical in origin with gha, but unlike that particle hardly ever (only twice) appears in the RV. with its vowel lengthened. It is common in the RV., occurring after personal, demonstrative, interrogative, and relative pronouns, nouns, verbs, verbal prepositions, and adverbs.

a. In B. the use of this particle varies in frequency: it is comparatively rare in the TS., where it generally appears with sma or with perfects; while in the SB. it is extremely frequent. It lays stress on the first word of sentences so as to emphasize the connexion or to mark a new or important step in the narrative; e.g. iti marīmriyeta: ājarasam ha cakṣuṣmān bhavati ya evam veda with these words he should wipe (his eyes): so till old age he who knows this becomes possessed of vision (AB.).

b. It is very often used after the first word of a story with or without vái. It appears predominantly with the perfect in those parts of the ŚB. and the AB. that narrate with the perfect, mostly with verbs of speaking. Thus sa ha\_uvāca appears here, while so bravīt is said elsewhere.

hánta occurs three times in the RV. as an interjection in exhortations; e. g. yájāmahai yajñíyān hánta deván come, we will worship the adorable gods (x. 532).

a. It is similarly used in B.: hanta\_imam yajňam sambharáma well, we will prepare the sacrifice (AB. .

hí, in origin probably an emphasizing particle, is used throughout as a subordinating conjunction which regularly throws the accent on the verb. It nearly always follows the first word of the sentence, or the second when the first two are closely connected. In V. it is used in two ways:

1. in indicative sentences (the verb having sometimes to be supplied) to express the reason (like  $\gamma\acute{a}\rho$ ), meaning either for, if the clause containing it follows, or because, since, if it precedes; e.g. bálam dhehi tanúṣu no, tvám hí baladá ási bestow strength on our bodics, for thou art a giver of strength (iii.  $53^{18}$ ); śruṣṭīvāno hí dāśúṣe devās, tān ā vaha since the gods give car to the pious man, bring them hither (i.  $45^2$ ).

2. in exhortative sentences, mostly with the impv., as an emphatic particle = pray, indeed; e. g. yukṣvā hi keśinā hārī pray harness thy two long-maned bay steeds (i. 103).

a. In B. three uses of hi may be distinguished:

- 1. it expresses the reason, as in the first use in V., only that the clause containing hi always follows (= for only), and the verb is much oftener omitted than expressed; e.g. tad indro 'mucyata, devô hi sah from that Indra freed himself, for he (is) a god (ŚB.). The particle vai is often added to strengthen hi; e.g. vajro hi va apah for water is indeed a thunderbolt (ŚB.).
- 2. it is sometimes employed to emphasize an interrogative = pray; e.g. kathám hí karisyási how, pray, wilt thou do it? (ŚB.).

3. it expresses assent in answers after a word repeated from a preceding question; e.g. tám eva tvám pasyasi íti; tám hí 'do you

see him?' Yes, (I see) him (SB.).

- a. In B., when hi appears in the relative clause of a period explaining a previous statement, the verb of the principal clause (to which hi properly applies) is sometimes irregularly unaccented; e.g. idam hi yada varsaty atha osadhayo jayante for, when it rains here, then the plants spring up (SB.).
- 181. A certain number of words having the nature of interjections occur in the Samhitās. They are of two kinds, being either exclamations or imitative sounds.

a. The exclamations are: bát (RV.) truly, bata (RV.) alas! hánta come, used exhortatively with the subjunctive and hayé come before vocatives; híruk and hurúk (RV.) aray! hái (AV.) ho!

b. Interjections of the onomatopoetic type are: kikirá (RV.) used with kr = make the sound kikirá = tear to tatters; kikkitá (TS.) used in invocations; ciścá (RV.) whiz! (of an arrow), used with kr make a whizzing sound; phát (AV., VS.) erash! phál (AV.) splash! bál (AV.) dash! bhúk (AV.) bang! śál (AV.) clap!

### CHAPTER VI

#### NOMINAL STEM FORMATION AND COMPOUNDS

#### A. Nominal Stems.

182. Declinable stems, though they often consist of the bare root (either verbal or pronominal), are chiefly formed by means of suffixes added to roots. These suffixes are of two kinds: primary, or those added directly to roots (which may at the same time be compounded with verbal prefixes); and secondary, or those added to stems already ending in a suffix and to pronominal roots (which are thus treated as primary stems).

1. Primary Derivatives as a rule show the root in its strong form; e.g. véd-a m. knowledge (vid know); sár-aṇa n. running ( sr); kār-á making ( kr); grābh-á m. seizer ( grabh). In meaning they may be divided into the two classes of abstract action nouns (cognate in sense to infinitives) and concrete agent nouns (cognate in sense to participles) used as adjectives or substantives; e.g. ma-tí f. thought (man think); yodh-á, m. fighter (yudh fight). Other meanings are only modifications of these two; e.g. dána (= dá ana) n. act of giving, then gift.

a. When the bare root is used as a declinable stem, it usually remains unchanged; e.g. dá m. giver, bhíd f. destroyer, yúj m. companion, spás m. spy, vrdh adj. strengthening. Roots ending in i or u take a determinative t; e.g. mí-t f. pillar, stú-t f. praise. The root may appear in a reduplicated form; e.g. cikít wise, jó-gū singing aloud.

b. Several primary nominal suffixes connected with the verbal system have already been sufficiently dealt with, viz. those of the pres. and fut. participles: ant (85; 156), āna

and māna (158); of the perf. act. part.: vāms (89; 157); of the perf. pass. part.: ta and na (160); of the gerundive: ya, āyya, enya, tva, tavyà and aníya (162). The formation of stems to which the primary suffixes of the comparative and superlative, īyāms and iṣṭha, are added has also been explained (88; 103, 2). Of the rest the following in alphabetical order are the most usual and important:

a: e.g. bhāg-á m. share ( $\checkmark$ bhaj); megh-á m. cloud (mih discharge water); cod-á m. instigator ( $\checkmark$ cud); sárg-a m. emission ( $\checkmark$ sṛj); nāy-á m. leader ( $\checkmark$ nī), priy-á pleasing ( $\checkmark$ prī); hav-á m. invocation ( $\checkmark$ hū); jār-á m. lover ( $\checkmark$ jṛ); ve-vij-á quick (vij dart), carā-car-á far-extending. The substantives are almost exclusively m.; but yug-á n. (Gk.  $\xi v \gamma$ -ó- $\nu$ ; Lat. jug-u-m).

an: m. agent nouns and about a dozen defective n. stems; e. g. ukṣ-án m. ox, mūrdh-án m. head, ráj-an m. king; ás-an n. blood, áh-an n. day, ud-án n. water, údh-an n. udder.

ana: n. action nouns: bhój-ana n. enjoyment (vbhuj), sád-ana n. seat (vsad); kár-aṇa n. deed (vkṛ); háv-ana n. invocation (vhū); bhúv-ana n. being (vbhū), vṛj-ána n. enclosure; also m. agent nouns: e.g. kar-aṇá active, mád-ana gladdening (vmad), saṃ-gám-ana assembling; tur-áṇa speeding.

anā: f. action nouns: jar-aṇā old age, yóṣ-aṇā woman, vadh-ánā slaughter. This is also the f. form of adjectives in ana; e.g. tur-ánā speeding.

ani: f. action nouns, and m. f. agent nouns; e. g. ar-áni f. fire-stick, vart-ani f. track; carṣ-ani active; rurukṣ-áni willing to destroy (from des. stem of ruj destroy).

<sup>&</sup>lt;sup>1</sup> The second part, ya, of this suffix is secondary (182, 2), but the whole is employed as a primary suffix (162, 5). The first part, tav, is probably derived from the old infinitive ending tave (p. 192, 4).

<sup>&</sup>lt;sup>2</sup> The second half of this suffix, īya, is secondary, but the whole is employed as a primary suffix (162, 6).

as: n. action nouns (with accented root) and agent nouns (with accented suffix); e. g. áp-as n. work (Lat. ŏp-us), ap-ás active; rákṣ-as n. demon, rakṣ-ás m. id.

ā: f. action nouns (from roots and secondary conjugation stems); e. g. nind-á blame; ji-gī-ṣ-á desire to win; gam-ay-á causing to go; aśva-y-á desire for horses.

i: action nouns (nearly always f.); agent nouns (adj. and subst.); and a few neuters of obscure origin; e.g. kṛṣ-í f. tillage, āj-í m. f. contest; cákr-i active ( \sqrt{kr}), śúc-i bright; pāṇ-í m. hand; ákṣ-i n. eye, ásth-i n. bone, dádh-i n. sour milk.

is: n. action nouns (mostly with concrete sense); e.g. arc-is flame, jyót-is light, ám-is raw flesh, barh-is straw.

u: agent nouns, adj. and subst. (mostly m., but several f. and n.); e. g. tan-ú thin (Lat. ten-u-i-s); bāh-ú m. arm (Gk.  $\pi \hat{\eta} \chi - v-s$ ), pād-ú m. foot; hán-u f. jaw; ján-u n. knee (Gk.  $\gamma \delta \nu - v$ ).

una: adj. and m. n. subst.; e.g. tár-uṇa young, dhar-úṇa supporting, m. n. support, mith-uná forming a pair, m. couple; vár-uṇa m. a god, śak-uná m. bird.

us: n. action nouns and m. agent nouns; e.g. dhán-us n. bow; jay-ús victorious; van-ús m. assailant.

 $\ddot{\mathbf{u}}$ : f., mostly corresponding to m. and n. in  $\mathbf{u}$ ; e. g.  $\tan \dot{\mathbf{u}}$  body;  $\operatorname{dhan-}\dot{\mathbf{u}}$  sandbank (n.  $\operatorname{dhán-u}$ ); independently formed:  $\operatorname{cam-}\dot{\mathbf{u}}$  dish,  $\operatorname{vadh-}\dot{\mathbf{u}}$  bride.

ka (rare as a primary, but very common as a secondary suffix): adj. and m. subst.: śúṣ-ka dry; át-ka m. garment, śló-ka m. call, sto-ká m. drop; vṛśc-i-ka m. scorpion.

ta: besides ordinarily forming perf. pass. participles, appears, in a more general sense, as the suffix of a few adjectives and of substantives with concrete meaning; e.g. tṛṣ-ṭá rough, śī-tá cold; dū-tá m. messenger, gár-ta m. car-scat, már-ta m. mortal, hás-ta m. hand; ghṛ-tá n. ghee, nák-ta n. night; with connecting i: ás-i-ta black, pal-i-tá grey, róh-i-ta red.

ti: chiefly f. action nouns; e.g. iṣ-ṭi desire, ū-ti aid (√av), kīr-ti praise (kṛ commemorate), rā-ti gift; iṣ-ṭi offering, gá-ti motion, dấ-ti¹ gift; dídhi-ti devotion (dhī think); aṃh-a-ti distress, ám-a-ti indigence. It also forms some twenty agent nouns used either as adjectives or as m. substantives; e.g. rā-ti willing to give, váṣ-ṭi eager; jñā-tí m. relative, dṛ-ti m. skin, dhū-ti m. shaker, múṣ-ṭi m. fist, sáp-ti m. steed, abhi-ṣṭi m. helper (but abhi-ṣṭi f. help); ám-a-ti poor, ar-a-tí m. servant, vṛk-á-ti m. murderer.

tu: chiefly forms the stem of dat., abl.-gen., and acc. infinitives; e.g. dá-tu: D. dá-tave and dátavái; Ab.G. dá-tos; A. dá-tum; also a few independent action nouns and still fewer agent nouns: ó-tu m. weft (vā weave), tán-tu m. thread; ak-tú m. ray (añj anoint), r-tú m. season, jan-tú m. creature; vás-tu f. morning (vas shine); vás-tu n. ahode (vas dwell: Gk. ἄσ-τν).

tṛ: agent nouns, often used participially governing an acc. (when the root is generally accented); e.g. gán-tṛ going to (acc.), but kar-tṛ m. doer, yaṣ-ṭṛ saerificer (√yaj), uṣ-ṭṛ ploughing bull; less commonly with connecting vowel: cod-i-tṛ instigator, sav-i-tṛ stimulator; ā-mar-ī-tṛ destroyer; tár-u-tṛ winning, tar-u-tṛ m. conqueror; var-ū-tṛ protector; man-ó-tṛ and man-o-tṛ inventor. This suffix also forms several names of relationship; e.g. pi-tṛ m. father, mā-tṛ f. mother (101).

tnu forms more than a dozen agent nouns, mostly adj.; e. g. kṛ-tnú active; pīy-a-tnú reviling; māday-i-tnú intoxicating, stanay-i-tnú m. thunder.

tra: agent nouns, a few of them adjectives, the rest nearly all n. substantives, expressing the instrument or means;

<sup>&</sup>lt;sup>1</sup> This word when the final number of a compound is reduced by syncope to tti: bhága-tti f. gift of fortune, maghá-tti f. receipt of bounty, vásu-tti f. receipt of wealth.

e. g. jái-tra victorious, yáj-a-tra adorable; kṣé-tra n. field, pá-tra n. cup, vás-tra n. garment; khan-í-tra n. shovel. There are also a few masculines, as dáṃṣ-ṭra tusk (daṃś bite), mán-tra prayer, mi-trá friend (but n. friendship).

trā: occurs a few times as the f. form of the preceding: áṣ-ṭrā goad (aś reach), mấ-trā measure (Gk.  $\mu\epsilon$ - $\tau\rho$ o- $\nu$ ).

tha: action nouns, more often m. than n.; e.g. gā-thá m. song, bhṛ-thá m. offering, rá-tha m. car, há-tha, m. slaughter; ár-tha¹ n. goal, uk-thá n. saying ( $\sqrt{\text{vac}}$ ), tīr-thá n. ford ( $\sqrt{\text{tr}}$  cross), rik-thá n. inheritance ( $\sqrt{\text{ric}}$ ); with connecting vowel: uc-á-tha n. praise, stav-á-tha m. praise.

thā: occurs a few times as the f. form of tha: kāṣ-ṭhā course, gấ-thā song, ní-thā trick.

na: besides ordinarily forming perf. pass. participles (160, 1) appears as the suffix of a number of adjectives (f. nā) and substantives, the latter mostly m., a few n.; e. g. uṣ-ṇá hot, kṛṣ-ṇá black, nag-ná naked; budh-ná m. bottom, yaj-ñá m. sacrifice, vár-ṇa m. colour; par-ṇá n. wing, vas-ná n. price-

nā: as the f. form of na makes a few substantives: tṛṣṇā thirst, dhé-nā cow, sé-nā missile, sthū-nā post.

ni: m. and f. action and agent nouns (some of the latter adj.): yó-ni m. receptacle, jūr-ní f. heat; pŕś-ni speckled, pre-ní loving (/prī), bhūr-ni excited; ag-ní m. fire, váh-ni m. draught animal.

nu: action and agent nouns (including some adjectives), nearly always m.; e.g. kṣep-ṇú m. jerk, bhā-nú m. light, sū-nú m. son; dhe-nú f. cow; dấ-nu n. drop (m. f. demon).

ma: adj. and (almost exclusively m.) substantives; e.g. jih-má oblique, śag-má mighty; idh-má m. fuel, ghar-má m. heat, stó-ma m. praise, hi-má m. cold; bíl-ma n. chip; hí-mā f. winter.

man: action nouns (very numerous), most of which are n.

<sup>&</sup>lt;sup>1</sup> artha occurs often in the RV., but appears only three times (in Mandala X) as a m.; in the later language it is m. only.

accented on the root, while a good many are m. accented on the suffix; e.g. áj-man n. course (Lat. ag-men), ná-man n. name (Lat. no-men), bhú-man n. world, śás-man n. praise (Lat. cur-men); ján-i-man n. birth; vár-ī-man n. expanse; bhū-mán m. abundance, vid-mán m. knowledge, prath-i-mán m. breadth; also a few rarely used m. agent nouns, mostly accented on the suffix; e.g. vad-mán m. speaker, sad-mán m. sitter; áś-man m. stone (Gk. ἄκ-μων); jé-man victorious; some of these differ in accent only from corresponding n. action nouns (cp. as): dā-mán m. giver: dá-man n. gift; dhar-mán m. ordainer: dhár-man n. erdinance; brah-mán m. priest: bráh-man n. worship; sad-mán m. sitter: sád-man n. seat.

mi: adj. and m. (also one f.) subst.: jā-mi related; ūr-mi m. wave, raś-mi m. ray; bhū-mi f. earth.

mī: a few f. substantives: bhū-mī earth. lakṣ-mī sign, sūr-mī tube.

yu: a few adjectives aud m. substantives: yáj-yu pious, śundh-yú pure, sáh-yu strong; man-yú m. unger, mṛt-yú m. death; dás-yu m. enemy, śiṃ-yu m. enemy.

ra: many adjectives, mostly accented on the suffix; e.g. ug-rá mighty, pat-a-rá flying, aj-i-rá swift; gṛdh-ra greedy; víp-ra inspired; also several substantives of different genders (f. rā); e.g. kṣu-rá m. razor, vam-rá m. ant; khad-i-rá m. a tree; áj-ra m. field (Gk. ἀγ-ρό-s), váj-ra m. thunderbolt, śū-ra m. hero; abh-rá n. eloud, kṣī-rá n. milk; ág-ra n. point, rándh-ra n. hollow; śár-ī-ra n. body; dhā-rā f. stream, sū-rā f. intoxicating liquor.

ri: adj. and m. f. subst.; e. g. bhú-ri *abundant*, vádh-ri *emasculated*; jás-u-ri *exhausted*; áṅgh-ri m. *foot*, sū-rí m. *patron*; áś-ri f. *edge*, ús-ri f. *dawn*; aṅg-ú-ri f. *finger*.

ru: adj. and a few n. substantives: cá-ru dear (Lat. ea-ru-s), bhī-rú timid; pat-á-ru flying; vand-á-ru praising; san-é-ru obtaining; ás-ru n. tear, śmás-ru n. beard.

va: adj. and (mostly m.) substantives; e.g. ūrdh-vá

(Gk. ὀρθ-ό-ς), pak-vá ripe, púr-va preceding, sár-va all (Lat. sal-ru-s); áś-va m. horse (Lat. eq-nu-s), sru-vá m. ladle; ám-ī-vā f. disease.

van: adj. and subst. (mostly m., few n.); e.g. fk-van praising, kft-van active, yáj-van sacrificing; ádh-van m. road, grá-van m. stone; pár-van n. joint.

sa: adj. and subst. (all genders); e.g. gṛt-sa adroit, pṛk-ṣá dappled (/pre); mah-i-ṣá mighty; rj-ī-ṣá rushing; ar-u-ṣá red; út-sa m. fountain, drap-sá m. drop, púru-ṣa m. man; púr-ī-ṣa n. rubbish; man-ī-ṣá f. devotion.

snu: adj. (from root or caus. stem); e. g. ji-ṣṇú rietorious; vadh-a-snú murderous; car-i-ṣṇú wandering; māday-i-ṣṇú intoxicating.

### 2. Secondary nominal Suffixes.

The great majority of these form adjectives with the general sense of relating to or connected with.

a: forms a large number of adjectives expressing the sense of relation to or connexion with the primitive word; many of them have in the m. become appellatives and in the n. abstract nouns. The first syllable in the great majority of instances is strengthened with Vṛddhi (the f. then always takes ī); e.g. marut-a relating to the Maruts (marut); daiva divine (devá god); parthiva earthly (pṛthiv-i carth); mānav-a belonging to man (man-u), m. human being; tanv-a belonging to the body (tanu); dāśarājñ-a n. battle of the ten kings (daśa-rājan); maghon-a n. bountifulness (maghavan bountiful); without Vṛddhi: bheṣaj-a adj. healing, n. medicine; sakhy-a n. friendship (sakhi friend); hotr-a n. office of priest (hotr).

ā: forms the f. of adjectives which in m. and n. end in a; e. g. návā f., náva m. n. new; priy-á f., priy-á m. n. dear; gatá f., gatá m. n. gone.

ānī: forms the f. of names of male beings in a, or f. personifications; e.g. indr-āṇī wife of Indra, mudgal-ānī

wife of Mudgala; arany-ānī nymph of the Forest (áranya); ūrj-ānī Strength (ūrj strength).

āyana: forms m. patronymics with initial Vṛddhi; e.g. kāṇv-āyana descendant of Kaṇva.

i: forms m. patronymies, with initial Vṛddhi, from nouns in a; e.g. páurukuts-i descendant of Purukutsa; sắṃvaraṇ-i descendant of Saṃcaraṇa. Similarly formed is sắrath-i m. charioteer (from sa-rátha driving on the same chariot).

in: forms numerous adjectives, in the sense of possessing, almost exclusively from stems in a; e.g. ark-in praising (ar-ká praise); from other stems: arc-in rudiant (arc-i beum), var-m-in clud in urmour (vár-man); irregularly formed: ret-in abounding in secd (rét-as), hiraṇ-in adorned with gold (híraṇ-ya).

iya (= ya after conjunct consonants): forms adjectives of relation; e.g. abhr-iyá dericed from the clouds (abhrá), indr-iyá belonging to Indra, samudr-íya occunic.

ī: forms the f. of m. stems made with suffixes ending in consonants (95), or with tr (101 e), and often of stems in u (98 c) or in a (always when formed with Vrddhi); e.g. ad-at-i eating, av-i-tr-i protectress, prthv-i broad (prthu), dev-i goddess (dev-a). Cp. 107.

īna: forms adjectives, chiefly expressive of direction, from the weak stem of derivatives in añc; e.g. arvāc-ína turned towards (arváñc hitherward); also others expressing the general sense of relation; e.g. viśvajan-ína (AV.) containing all kinds of people.

īya: forms general adjectives, chiefly in the later Samhitās; e.g. grhamedh-íya relating to the domestic sacrifice, parvat-íya mountainous; āhavan-íya used for the oblation (ā-hávana), as a m. sacrificial fire (AV.).

eya: forms m. patronymics as well as a few general adjectives; e.g. ādit-eyá m. son of Aditi; páuruṣ-eya relating to man (púruṣa).

ka: forms adjectives and diminutives; e.g. ánta-ka making an end (ánta), dűra-ká distant, máma-ka my; pāda-ka m. little foot, rāja-ká m. kinglet; with Vṛddhi and connecting i: vásant-i-ka belonging to the spring (vasantá). The f. of some of the diminutives is formed with ikā; e.g. kumār-iká f. little girl (kumāra-ká m. little boy).

tana and (its syncopated form) tna: form adjectives with a temporal sense from adverbs and prepositions; e.g. nű-tana and nű-tna present (nű now); sanā-tána and saná-tna eternal (sánā from of old); pra-tná ancient (prá before).

tama: forms superlatives (from nominal stems and the prep. úd) and ordinals; e.g. puru-táma very many; ut-tamá highest; śata-tamá hundredth.

tara: forms comparatives from adjectives, substantives, and the prep. úd: tavás-tara stronger; rathí-tara better charioteer; út-tara higher.

tā: forms abstract f. substantives with the sense conveyed by the English suffixes -ship and -ness; e.g. bandhú-tā relationship, vasú-tā wealthiness; devá-tā divinity, puruṣá-tā human nature.

tāti and (less often) tāt: form abstract f. substantives (like tā); e.g. jyeṣṭhá-tāti superiority, sarvá-tāti complete welfare (Lat. salu-tāti-); devá-tāt divine service, sarvá-tāt completeness (Lat. salu-tāt-).

tya: forms a few substantives and adjectives from adverbs and prepositions: amá-tya m. companion (amá at home); ápatya n. offspring; ní-tya constant. níṣ-ṭya foreign (nís out).

tva: forms n. abstract substantives (like tā); e. g. amṛta-tvá n. immortality, maghavat-tvá liberality.

tvana (= tva-na): forms n. abstract substantives (nearly all of them duplicates of others in tva); e. g. jani-tvaná wifehood, sakhi-tvaná friendship.

tha: forms a few ordinals as well as adjectives (from pronominal stems) with a general numerical sense; e.g.

catur-thá fourth, saptá-tha seventh; kati-thá the how-manieth?

nī: forms the f. of páti lord and of paruṣá knotty, as well as of several adjectives in ta denoting colours; thus pát-nī mistress (Gk. πότ-νια), páruṣ-ṇī a river; é-ṇī variegated (é-ta). In a few of the colour adjectives nī is substituted for the final a, while k takes the place of t; e.g. ásik-nī black (ás-i-ta).

bha: forms m. names of animals; thus ṛṣa-bhá and vṛṣa-bhá bull; garda-bhá and rấsa-bha ass.

ma: forms superlatives (partly from prepositions) and a few ordinals; e.g. ava-má lowest; madhya-má middle-most; nava-má ninth (Lat. novi-mu-s), daśa-má tenth (Lat. deei-mu-s).

mant: forms adjectives in the sense of possessing from substantives (except stems in ă); e. g. aśani-mant possessing the thunderbolt, kratu-mant powerful; gó-mant rich in cows, cakṣuṣ-mant possessed of eyes.

maya: forms adjectives (f. ī) in the sense of consisting of; e. g. manas-máya spiritual, mrn-máya made of clay (mŕd).

mna: forms a few n. abstracts from nouns or particles: dyu-mná brightness, su-mná welfare.

ya: forms adjectives of relation, m. patronymics and n. abstracts. Most of the latter two classes take Vṛddhi of the first syllable, but only about one-fourth of the adjectives do so; e.g. paśav-yà relating to cattle (paśú); ādityá m. son of Aditi; taugryá m. son of Tugra, but also túgr-ya; ādhipatya n. lordship (ádhipati overlord).

ra: forms comparatives (from prepositions) and ordinary nouns, mostly adjectives; e. g. áva-ra lower; dhūm-rá grey (dhūmá smoke); rath-i-rá riding in a car (rátha).

la: forms adjectives and a few m. diminutives; e.g. kapi-lá (monkey-coloured =) brown, bahu-lá abundant; vṛṣa-lá m. little man, śiśú-la m. little child.

vat: forms a few f. abstract substantives, almost exclu-

sively from prepositions, expressing local position; e.g. ud-vát height. ni-vát depth.

van: forms adjectives in the sense of possessing and a few m. substantives; e.g. maghá-van bountiful, śruṣṭī-ván obedient, samád-van warlike; áthar-van m. fire-priest.

vant: forms adjectives, from every kind of nominal stem, in the sense of possessing; e.g. áśvā-vant and áśva-vant owning horses; sákhi-vant having friends; víṣṇu-vant accompanied by Viṣṇu; rómaṇ-vant hairy; páyas-vant containing milk. Some of these derivatives, especially those formed from pronominal stems, have the sense of resembling; e.g. má-vant like me; nṛ-vánt manly. From this sense is derived the use of the n. acc. as an adv. of comparison; e.g. manuṣ-vát like Manus.

vin: forms adjectives from stems ending in a (which is lengthened), ā, and as; e.g. ubhayā-vín partaking of both (ubháya), aṣṭrā-vín obedient to the goad, yaśas-vín glorious. Exceptionally formed are dhṛṣad-vín bold (dhṛṣát) and vāg-vín eloquent (vác).

śa: forms adjectives and m. substantives, sometimes without change of meaning; e. g. éta-śa varicyated (éta id.), yuva-śá youthful (yúvan id.), roma-śá hairy (róman hair); aṅku-śá m. hook, kalá-śa m. jar.

183. The above lists of suffixes practically supply the rules of gender for the Vedic noun. These may be summarized as follows:

Speaking generally, bare roots as stems, if action nouns, are f., if agent nouns, m.

Derivative stems in ā, ī, ū are f.; stems in a, t, n may be m. or n.; stems in i and u may be of any gender.

a. Feminine are all stems formed with the suffixes  $\bar{a}$ ,  $\bar{i}$ ,  $\bar{u}$ ;  $t\bar{a}$ ,  $t\bar{a}t$ ,  $t\bar{a}t$ ,  $t\bar{a}t$ , ti,  $tr\bar{a}$ .

 $<sup>^{1}</sup>$  Except seven m. stems in  $\bar{\imath}$  ; see 100, I b.

<sup>&</sup>lt;sup>2</sup> But when stems in ti appear as agent nouns they are m., and m. f. as adjectives.

- b. Neuter are all stems formed with is, tva, tvana, and, unless adjectives or agent nouns, those formed with ana, as, us.
- c. Masculine are (in so far as not used adjectivally) all stems formed with the suffixes yu, va; āyana, i,³ ka, bha, la.
- d. Masc. or fem. are stems formed with the suffixes ni, nu, mi, tr<sup>4</sup>: also stems formed with the bare root.<sup>5</sup>
- c. Masc. or neut. are stems formed with the suffixes a, ta, tha, na, una, ma, ya, ra, tya, tra, tu, an, man, van; also adjectives formed with in, vin, īna, īya, tana, tama, tara, maya, mant, vant.
  - f. Masc., fem., neut. are stems formed with i or u.

#### B. Compounds.

- 184. I. Verbal Compounds are formed by combining roots with twenty prepositions and a few adverbs. The compound verb (which, however, in finite forms is actually compounded only in subordinate clauses when the preposition immediately precedes the verb) is conjugated like the simple verb. Thus gam go combines with sam together to sam-gám go together, unite; 3. s. sam-gáchati. The compound root can be used to form nominal stems by means of the primary suffixes enumerated above (182, 1); e. g. sam-gam-á m. union.
- a. The prepositions which are compounded with roots are the following: ácha towards, áti beyond, ádhi upon, ánu ufter, antár between, ápa away, ápi on, abhí ugainst, áva down, á e neur, úd up, ní down, into, nís out, párā away,

<sup>&</sup>lt;sup>1</sup> When they are of course m. as well as n.

<sup>&</sup>lt;sup>2</sup> When they are m.

<sup>&</sup>lt;sup>3</sup> In patronymics.

<sup>&</sup>lt;sup>4</sup> Stems in tr are always m, when they are agent nouns.

<sup>&</sup>lt;sup>5</sup> These when used as adj. are occasionally neuter.

<sup>6</sup> The preposition \(\tilde{a}\) reverses the sense of verbs of going or giving;
e. g. \(\tilde{a}\)-gam come, \(\tilde{a}\)-d\(\tilde{a}\) take.

pári around, prá forth, práti towards, ví asunder, sám together.

b. A few adverbs are also compounded with a limited number of verbs:

áram at hund is combined with  $k_{r} = serve$  (dat.), prepare (acc.); with gam = serve; with  $bh\tilde{u} = serve$ , conduce to (dat.).

āvís openly is combined with as, bhū and kṛ only; with the two former it means become visible, appear; e.g. āvís sánti being manifest; āvír agnír abhavat Agni became manifest; with kṛ it means make visible, e.g. āvíṣ karta make manifest.

tirás aside is combined with bhū be and dhā ¹ put only; e. g. má tiró bhūt may it not disappear.

purás in front is combined with kṛ do and dhā put only; e.g. kṛṇótu ratháṃ puráḥ may he place (our) car in the forefront.

śrád, an old word meaning heart (Gk. καρδ-ία and κραδ-ίη. Lat. cord-), having acquired the character of an adverb, is once combined with kṛ and often with dhā put in the sense of put faith in, credit (= Lat. credo for cred-do), but is nearly always separated from the verb by other words; e. g. śrád asmai dhatta believe in him; śrád víśvā váryā kṛdhi entrust all boons (to us).

prā-dúr (before the door) begins to appear in the AV. in combination with  $bh\bar{u} = become \ manifest, \ appear$ .

c. A few substantives, after assuming an adverbial character, appear compounded, like verbal prefixes, with participial forms in the AV. These are: ásta-m² home with i go: astaṃ-yánt setting, astam-eṣyánt about to set, ástam-ita set; námas obeisance with the gerund of kṛ make: namas-kṛtya doing homage.

<sup>&</sup>lt;sup>1</sup> In the SB, and later tirás is also combined with kṛ do.

<sup>&</sup>lt;sup>2</sup> This word is still a substantive in the RV.

In the RV. a few substantives designating parts of the body are compounded with the gerund of grah seize: karṇa-gṛ́hya seizing by the car, pāda-gṛ́hya seizing by the foot, hasta-gṛ́hya grasping by the hand.

d. The interjection hin is compounded with kr in the sense of utter the sound hin, murmur; e.g. hin-kṛṇvatī lowing. There are also a few reduplicated interjectional words, mostly onomatopoetic and nearly always ending in ā, that appear compounded with bhū and kṛ: alalā-bhávant sounding merrily; jañjanā-bhávant sparkling; malmalā-bhávant glittering; bharbhará-bhavat became confounded; bibibā-bhávant erackling; kikirá kṛṇu tear to tatters; maṣmaṣá karam I have crushed; masmasá kuru and mṛṣmṛṣá kuru crush; akhkhalī-kṛtya eroaking.

a, The latter compound is the only example in the RV. of  $\bar{\imath}$  appearing instead of  $\bar{a}$  before kr or bhu. The  $\Lambda V$ . has vātí-kṛta n. a disease (from vắta wind).

#### II. Nominal Compounds.

185. From the Indo-European period the Vedic language has inherited the power of combining two or more words into one treated like a simple word as regards accent, inflexion, and construction. Both in the frequency and in the length of compounds the Vedic language resembles the Greek of Homer. In the RV. and the AV. no compounds of more than three independent members are met with, and those in which three occur are rare, such as pūrva-kāma-kṛtvan fulfilling former wishes.

The two characteristic features of a compound are unity of accent and employment of the uninflected stem in the first member (or members); but there are exceptions to both these rules. Occasionally tmesis of a compound occurs.

<sup>&</sup>lt;sup>1</sup> Chiefly in dual compounds, as dyắvā ha kṣắmā heaven and earth; also in a few others, as nárā vā śáṃsam, for nárā-śáṃsam. It takes place only when the compound is doubly accented.

The Sandhi between the members is, moreover, sometimes different from that between words in a sentence.

a. The gender of compounds, if they end in substantives, is with few exceptions that of the last member; the gender of collectives is always neuter. The number in compounds depends on the sense; that in collectives is always singular. When the word appearing as the first member has two stems, the weak stem is used; when it has three, the middle stem (73 a). In substantive compounds the last member retains, as a rule, its gender, form, and inflexion; while in adjectival compounds the gender and inflexion of the last member are of course variable.

b. Classification. Vedic compounds may be divided into three main classes according to their syntactical relations: 1. Co-ordinatives, or those in which the members are co-ordinated; 2. Determinatives, or those in which the first member determines or limits the sense of the last: 3. Possessives, or adjectives the general meaning of which implies possession (as bahv-anná possessing much food). To these must be added, in order to classify Vedic compounds exhaustively, three lesser groups: 4. Governing compounds, or adjectives in which the first member governs the last in sense (as kṣayád-vīra ruling men); 5. Syntactical compounds, or irregular formations arising from the juxtaposition of two words in a sentence; 6. Iteratives, or repeated words treated as compounds in the Samhitās inasmuch as they have only one accent and a special meaning when thus combined.

# 1. Co-ordinative (Dvandva) 1 Compounds.

186. These consist of two substantives, far less commonly adjectives, connected in sense with 'and'.

<sup>&</sup>lt;sup>1</sup> This term applied to co-ordinatives by the later Hindu grammarians, means pair or couple.

A 1. The most numerous group (about three-fourths of all the Dvandvas) in the Rigveda comprises those compounds (nearly always names of deities) in which each member is dual in form and has a separate accent; e.g. mitrá-várunā Mitra and Varuna; mātárā-pitárā mother and father; dvavāprthivi heaven and earth. In the RV, the two duals are often separated, as in the line a nakta barhih sadatam usasa let Night and Dawn scat themselves upon the litter. The proper genitive of such compounds is e.g. mitráyor várunayoh. But as these co-ordinate duals early came to be regarded as a unit, the commonest ending of the first member, that of the N. A., came to be retained unaltered in the other cases: G. mitrá-várunayoh, I. mitrá-várunābhyām. A further step towards unification is taken in a minority of cases in which the first member loses its accent and the last syllable of the final member (irrespectively of its original accent) receives the acute, as sūryā-candramás-ā sun and moon (candrá-mas). The last stage in the Rigveda appears in four examples in which the first member assumes the stemform, e.g. indra-vāyū Indra and Vāyu. In the later Samhitās and in B. this is the prevailing type in new formations, e.g. daksa-kratú m. will and understanding (TB.).

2. Another type is represented by the plural Dvandvas which express pairs of groups. These show the stem-form in the first member and the accent on the final syllable of the last. The only examples in the RV. occur in Book X; e. g. aho-rātrāṇi days and nights, ajāváyas goats (ajá) and sheep (ávi); but in the later Saṃhitās this type becomes quite general, e. g. bhadra-pāpāḥ (AV.), the good and the bad.

<sup>&</sup>lt;sup>1</sup> Cp. Latin su-ove-taurilia, a later type representing three groups.

<sup>&</sup>lt;sup>2</sup> This Dvandva shows a double irregularity: the gender of the first member has prevailed over that of the second, and the f. stem rātrī has been changed to rātra.

<sup>&</sup>lt;sup>3</sup> Several of the cardinal numerals are old Dvandvas, e.g. dvå-daśa tweire (two and ten), dvå being an old dual; tráyo-daśa thirteen (three and ten).

- 3. There occur in the Samhitās a few singular Dvandvas which express a collective sense and are always neuter, and accent the final syllable; e.g. iṣṭā-pūrtám what has been offered or given; kṛta\_akṛtám (AV.) what has been done and not done; keśa-śmaśrú n. hair and beard (AV.); bhadra-pāpám (AV.) good and evil; samiṣṭa-yajús (VS.) sacrifice and sacrificial formula.
- B. Dvandvas consisting of adjectives are rare. They are of three types:
- 1. The adjectives designate colours, their combination expressing a mixture of the two, as nīla-lohitá  $dark\ blue$  and  $red = dark\ red$ .
- 2. They express a contrast, as utkūla-nikūlá (VS.) going uphill and downhill.
- 3. They are used with dual substantives to express that each is an attribute of one unit of the kind, as pad-bhyám dakṣiṇa-savyábhyām (AV.) with the two feet, the right and the left.
- a. The old dual Dvandvas (A 1) are frequently represented by elliptical duals which put one of a pair in the dual to express both, as dyávā = heaven and earth; mitrá = Mitra and Varuṇa; pitárā = father and mother; mātárā = mother and father, parents.

#### 2. Determinatives.

187. This numerous class of compounds comprises two groups. In the larger group (2 a) the first member has the value of a substantive dependent, in the sense of an oblique case, on the second, which may be either a verbal noun or an ordinary substantive. This may be called the dependent determinative group (named Tatpuruṣa by the later Hindu grammarians). In the other group (2 b) the final member,

<sup>1</sup> Cf. the Greek νυχθήμερον.

Originally doubtless iṣṭấpūrtấ, dual in both members.

if an ordinary substantive, is described adjectivally, or, if a verbal noun, adverbially, by the first member. This may be called the descriptive determinative group (called Karmadhāraya by the later Hindu grammarians).

## 2 a. Dependent (Tatpurusa) Determinatives.

A. The first member (substantive or pronoun) may have the sense (and often even the form) of any oblique case. When it has an acc., inst., abl., or loc. sense, the final member is mostly a verbal noun; when it has a dat. or gen. sense, it is always an ordinary noun. The compound may be a substantive or an adjective, according as the last member is one or the other.

1. In acc. dependents the final member is always a verbal noun; e.g. havir-ád eating the oblation; go-ghná cow-slaying, aśva-hayá urging on steeds; deva-mádana exhilarating the gods; gara-gīrṇá (AV.) having swallowed poison; bhūridávan giving much; bhadra-vādín uttering an auspicious cry; vája-sāti f. act of winning booty; vṛtra-hátya n. act of slaying Vṛtra.

2. Inst.: indra-patama most drunk by Indra; agnidagdhá burnt with fire; devá-tta i given by the gods; aritra-parana, adj. crossing with oars; tanú-subhra shining (with=) in body; bala-vijñāyá to be recognized by his strength.

<sup>&</sup>lt;sup>1</sup> The subdivision ending in verbal nouns may be called 'verbal dependents'.

<sup>&</sup>lt;sup>2</sup> Examples of this sense are very rare. The final member is an ordinary adjective or substantive.

<sup>3</sup> The final member of genitive dependents is always an ordinary substantive.

<sup>4</sup> The subdivision ending in ordinary substantives may be called fnominal dependents.

<sup>&</sup>lt;sup>5</sup> Cf. Greek iππό-δαμο-s horse-taming.

<sup>&</sup>lt;sup>6</sup> An example of the rare use of a past pass, part, in a transitive sense.

<sup>&</sup>lt;sup>7</sup> tta for datta (160, 2 b).

- 3. Dat.: vakmarája-satya faithful to the ordainers of hymns; viśvá-śambhū salutary for all.
- 4. Abl.: go-já produced from cows; tīvra-sú-t pressed from the fermenting mass.
- 5. Gen. (the commonest sense): rāja-putrá king's son; viś-páti lord of the clan; deva-kilbiṣá m. offence against the gods; dru-padá n. post of wood.<sup>2</sup>
- 6. Loc.: áhar-jāta (AV.) born in the day; uda-plutá (AV.) swimming in the water; puru-bhú being in many places; bandhu-ksít dwelling among relatives.
- a. In their first member many dependent compounds retain the case-ending, most commonly the acc., often the loc., but the rest rarely. Sing. endings (acc. and inst.) may express a plur. sense. Plur. endings (acc. and loc.) sometimes occur, but du. endings never in these compounds.

The acc. generally expresses the object of a transitive verb. The form in am is, in the RV., the rule before the verbal nouns -kara making, -caya collecting, -jaya conquering, -tara overcoming, -dara cleaving, -bhara bearing, -ruja breaking, -sani winning, -saha overwhelming; e.g. abhayamkará procuring security, dhanam-jayá winning booty, puram-dará, destroying forts, sutam-bhará receiving pressed Soma; it also occurs before other verbal nouns, not infrequently before such as begin with vowels; e.g. dhiyam-dhá devout, viśvam-invá all-moving, áśvam-iṣṭi secking horses. An example of a cognate acc. is śubham-yá moving in brilliance, and of an adverbial acc., ugram-paśyá (AV.) looking fiercely. Examples of an acc. pl. ending are kā-cit-kará doing all manner of things; páśva-iṣṭi desiring kine.

<sup>&</sup>lt;sup>1</sup> An example of an objective genitive.

<sup>&</sup>lt;sup>2</sup> Here the genitive expresses the material.

<sup>&</sup>lt;sup>3</sup> The singular acc, form with plural sense,

<sup>4</sup> Also im in pustim-bhará bringing prosperity and harim-bhará bearing the tawny (bolt).

<sup>&</sup>lt;sup>5</sup> This and ásvam-iști are Tatpurușa possessives (189, 2).

Inst.: girā-vṛdh rejoicing in song; śuneṣita driren by dogs¹ (śunā); vidmanāpas working (apás) with wisdom (vidmánā); kṣudhā-mārá (AV.) m. death by hunger; vācástena² thief by speech, secretly injuring by words.

Dat.: the only example seems to be found in the loose syntactical compound dásyave výka wolf to the Dasyu, used as a proper name.

Abl.: divo-já produced from heaven; divo-rúc shining from the sky.

Gen.: very common before páti husband or lord, as gnáspáti husband of a divine woman; já-s-páti lord of a family; bráhmaṇas-páti lord of prayer. It also occurs in the proper names dívo-dāsa servant of heaven and śúnaḥ-śépa Dog's-tail.

Loc.: common in the RV. before agent nouns formed from the simple root; e.g. divi-yáj worshipping in heaven; rathe-ṣṭhấ standing on a ear; also before several formed with a; e.g. divi-kṣayá dwelling in heaven. There are also several examples of plurals, as apsu-ṣád dwelling in the waters; goṣu-yúdh fighting in (= for) kine; hṛtsv-ás piercing the heart. The singular also occurs a few times before an ordinary adj. or subst., as máde-raghu quick in exhilaration; svapne-duḥṣvapnyá (AV.) n. evil dream in sleep.

a, If a root forms the last member of a Tatpuruṣa, final long vowels (ā, ī, ū) undergo no change, while short vowels '(i, u, r) usually add a determinative t; e, g, agre-pā drinking first; yajña-nī leading the

<sup>&</sup>lt;sup>1</sup> Singular ending with plural sense.

<sup>&</sup>lt;sup>2</sup> A rare example of an inst, with an ordinary substantive as final member.

<sup>&</sup>lt;sup>8</sup> By the false analogy of these words are also formed from a stems rta-s-pati lord of pious works and rátha-s-páti lord of the car. Dám-pati lord of the house probably = dám-s-pati.

<sup>&</sup>lt;sup>4</sup> Radical a, as a shortened form of ā, often appears as a final, heiefly in the later Samhitās, as agre-gá going in front, nāma-dhá (AV.) name-giving.

sacrifice; rāja-sū́ king-creating; but divi-kṣi-t dwelling in heaven; soma-sū-t Soma-pressing; jyotiṣ-kṛ-t light-creating. There is, however, no t added in vanar-gū́ forest-roaming.

## 2 b. Descriptive (Karmadhäraya)<sup>2</sup> Compounds.

- 188. This class of Determinatives is comparatively rare in the Samhitās. The last member is generally an ordinary substantive, but is sometimes a verbal or an ordinary adjective. The relation of the first member to the last is appositional, attributive, or adverbial. It is expressed in three ways:
- 1. By a Substantive. If followed by a subst., it has an attributive sense equivalent to an adj. expressing sex or a compound nature; e.g. puruṣa-mṛgá (VS.) m. (man =) male antelope; úlūka-yātu m. owl demon, i.e. demon in form of an owl; puruṣa-vyāghrá (VS.) m. man-tiger, a kind of demon; vṛṣá-kapi m. man-ape.

If followed by a verbal adj., the preceding subst. is usually appositional in sense; e.g. īśāna-kṛt acting as a ruler; stóma-taṣṭa fashioned as a hymn of praise. But sometimes it is adverbial; e.g. ṛtv-ij sacrificing in season = regularly; sárga-takta speeding with a rush.

- a. Before a verbal noun a substantive sometimes implies a comparison; e.g. dhāra-vāká sounding like a stream, syená-jūta speeding like an eagle. Similarly before an ordinary adjective: súka-babhru (VS.) reddish like a parrot.
- 2. By an Adjective. If followed by an ordinary subst., the adj. has the usual attributive sense; e.g. candrá-mās m. (bright) moon; kṛṣṇa-śakuní (AV.) m. raven (lit. black

<sup>&</sup>lt;sup>1</sup> Final u sometimes appears as a shortened form of ū in some Tatpuruṣas, as dhī-jú *inspiring the mind*; puru-bhú *appearing in many places*.

<sup>&</sup>lt;sup>2</sup> This is the term applied to this class of compounds by the later Hindu grammarians.

bird); nava-jvārá m. new pain; mahā-grāmá ¹ m. great host; yāvayat-sakhá m. protecting friend.² Sometimes the qualifying adj. indicates a part of what the last member expresses; e. g. adhara-kaṇṭhá (VS.) m. lower (part of the) neck; ardha-devá m. demi-god; pūrvāhṇá ³ m. forenoon; madhyáṃ-dina ⁴ m. midday.

If followed by a verbal noun, the preceding adj. is adverbial in sense; <sup>5</sup> e. g. āśu-pátvan <sup>6</sup> swift-flying, i. e. flying swiftly; āśu-héman swiftly-speeding; sana-já born of old (= sánā); satya-yáj saerificing truly (= satyám), dvi-já (AV.) born twice. <sup>7</sup> Similarly before ordinary adjectives: viśvá-ścandra all-glittering; hári-ścandra glittering yellow; try-àruṣa <sup>7</sup> (AV.) ruddy in three places.

- a. At the end of Karmadhārayas the final n of an stems is dropped <sup>8</sup> in eka-vṛṣá (AV.) m. only bull, mahā-vṛṣá (AV.) m. great bull, bha-drāhá <sup>9</sup> (AV.) n. auspicious day.
- 3. By an Adverb (inclusive of particles and prepositions): akṣṇayā-drúh injuring wrongly; amutra-bhūya (AV.) n. state of being there; evāra quite (evā) ready (ára); pūnarnava renewing itself; punar-bhū arising again; puro-yāvan going before; puró-hita placed in front; sató-mahat equally (sa-tás) great; satyám-ugra truly mighty; sāyaṃ-bhavá

 $<sup>^1</sup>$  As first member of Karmadhārayas (and Bahuvrīhis) mahāt appears as mahā ; but the AV. has mahat-kāṇḍá great section.

<sup>&</sup>lt;sup>2</sup> Here sákhi friend becomes sakha. Cf. 189, 4d and 189 A. 2a.

<sup>.3</sup> Here and day is syncopated and extended with a; also in aparahna (AV.) afternoon, ny-ahn-a (AV.) decline of day.

<sup>4</sup> With case-ending retained in the first member.

<sup>&</sup>lt;sup>5</sup> The sense is rather appositional in pūrva-pā́ drinking (as) first. vāmá-jāta born as one dear, i.e. dear by nature.

<sup>&</sup>lt;sup>6</sup> Cf. Gk. ἀκυ-πέτης swift-flying.

<sup>7</sup> Here the cardinals are used for the numeral adverbs dví-s, tri-s.

<sup>&</sup>lt;sup>8</sup> This is much commoner in Bahuvrīhis (189, 4).

<sup>9</sup> Also in sad-ahá (AV.) m. period of six days (189, 4).

(AV.) m. becoming evening; paścā¹-dośá (VS.) m. later part of the evening; idā-vatsará¹ (AV.) m. the present year; puróagni¹ (VS.) m. fire in front; su-dá giving willingly; duḥ-śéva unfavourable; a-mítra m. non-friend, enemy; su-vasaná n. fair garment; áti-kṛṣṇa excessively dark; prá-ṇapāt m. great grandson; adhi-rājá m. supreme king; prá-vīra m. great hero; saṃ-vatsará m. full year.

# 3. Possessive (Bahuvrīhi) Compounds.

189. These compounds are secondary adjectives. They are determinatives (generally Karmadhārayas), ending in substantives, which have been transformed into adjectives agreeing in gender, number, and case with another substantive expressed or understood. The transformation is accompanied by a shift of accent from the final member to the first. The term 'possessive' is probably the most appropriate as applied to these compounds, for it expresses their general meaning in the vast majority of cases; in a few instances the more comprehensive sense of 'connected with' is required to indicate the relation between the substantive and the Bahuvrhi compound agreeing with it; e.g. viśvá-nara belonging to all men. Possessives are of two kinds:

1. Karmadhāraya Possessives, in which the first member is an attributive adj. (including participles), an appositional subst., or an adverb (including particles and prepositions): e. g. ugrá-bāhu powerful-armed; hatá-mātr whose mother has been slain; rúśad-vatsa having a shining calf; áśva-parņa horse-winged, i. e. whose wings are horses; indra-śatru having Indra as a foe; rājá-putra having kings as sons; híranyanemi whose fellies are (made of) gold; aṣṭá-pad² eight-footed, dvi-pád³ two-footed; itthá-dhī having such thought, devout; puro-rathá whose car is in front; ví-grīva wry-necked;

<sup>&</sup>lt;sup>1</sup> Here the adverbs preceding ordinary substantives are = adjectives.

<sup>&</sup>lt;sup>2</sup> Gk, ὀκτώ-ποδ-.
<sup>3</sup> Lat. bi-ped-.

an-udrá waterless; a-pád footless; kú-yava causing a bad harvest; dus-pád ill-footed; su-parná beautiful-winged.

- a. In some possessives based on appositional Karmadhārayas a comparison of the first with the final member is implied; e. g. varṣājya (AV.) whose rain is (like) butter; vṛkṣā-keśa whose trees are (like) hair, tree-haired = wooded (mountain).
- b. The superlatives jyéstha chief and śréstha best, the comparative bhúyas more, and pára higher, are used substantively as final member of possessives: indra-jyestha having Indra as chief, yamá-śrestha (AV.) of whom Yama is best, ásthi-bhūyāms (AV.) having bone as its chief part = chiefly bone, avara-s-pará<sup>2</sup>(VS.) in which the lower is higher, topsy-turvy.
- 2. In Tatpuruṣa Possessives the first member most commonly has a gen., not infrequently a loc., but rarely an inst. or acc. sense. The case-ending is in several instances retained. Examples are: rāyás-kāma having a desire for wealth; diví-yoni having (his) origin in heaven; bhāsá-ketu recognizable by light; tvám-kāma having a desire for thee.
- a. In possessives based on gen. Tatpurusas, the first member often implies a comparison, but never with a case-ending; as agní-tejas (AV.) having the brightness of fire, fire-bright; fksa-grīva bear-necked; gó-vapus cow-shaped; máno-java having the swiftness of thought, swift as thought; mayūra-roman having the plumes of peacocks.
- b. When a loc. sense is intended, parts of the body appear as the last member; e.g. aśru-mukhá (AV.) having tears on her face, tearfaced; ghṛtá-pṛṣṭha having butter on his back, butter-backed; pắtra-hasta (AV.) having a vessel in his hand; maṇi-grīvá having pearls on the neck; mádhu-jihva having honey on his tongue; vájra-bāhu having a bolt on his arm.
- 3. Bahuvrīhis come to be used substantively, when the noun with which they agree is dropped: thus su-parná fair-winged, m. bird. Of this use there are three applications:
- a. These compounds very frequently appear as m., sometimes as f., proper names, the adjectival sense often not

<sup>1</sup> Gk. ἄν-υδρο-s.

<sup>&</sup>lt;sup>2</sup> Here the s of the nom. survives from the use of the two words in syntaetical juxtaposition. Cp. the later para-s-para and anyo-'nya.

occurring at all. Thus bṛhád-uktha adj. having great praise, m. a seer; bṛhád-diva adj. dwelling in high heaven, m. a seer, f. bṛhad-divā a goddess; m. as names only, Priyá-medha (to whom sacrifice is dear) and Vāmá-deva (to whom the gods are dear).

- b. They appear not infrequently as n. substantives with an abstract (sometimes a collective) sense, especially when the first member is the privative particle a- or an-, or the adjective sárva all; e. g. an-apatyá, adj. childless (AV.), n. childlessness; sarva-vedasá (AV.) n. whole property; ni-kilbiṣá n. deliverance from sin; mātṛ-bandhú (AV.) n. maternal kinship.
- c. With numerals, from dvi two upwards, as their first member, they form sing. neuters <sup>1</sup> (always ending in accented á) with a collective sense; e.g. tri-yugá n. period of three lives; dvi-rājá (AV.) n. battle of two kings; daśāṅgulá n. length of ten fingers (4 d).
- 4. The final member of Bahuvrīhis is liable to various changes tending to make it end in a.
- a. The n of several words in an, kárman,² dhắman, nắman, párvan, vṛṣan, sakthán, is frequently dropped in ordinary Bahuvrīhis, and that of áhan in numeral collectives; e. g. viśvá-karma³ performing all work, priyá-dhāma occupying desirable places, chando-nāmá (VS.) named metre, metrical, ví-parva⁴ jointless, dvi-vṛṣá (VS.) haring two bulls, lomaśá-saktha (VS.) haring hairy thighs; ṣaḍ-ahá (AV.) m. period of six days.
- b. The suffixes a and ya are frequently added, and sometimes ka; e.g. catur-akṣ-â four-cyed, su-gáv-a haring fine cows, anyódar-ya born from another womb (udára), dáśa-mās-ya ten months old, mádhu-hast-ya honey-handed, try-àmba-ka haring three mothers, ví-manyu-ka (AV.) free from anger, a-karṇâ-ka (TS.) earless.
- c. The suffix in (possessing) is sometimes pleonastically added: mahā-hast-ín having large hands, ku-nakh-ín (AV.) having bad nails,

<sup>&</sup>lt;sup>1</sup> Except those formed with ahá day, which are m., as ṣaḍ-ahá m. series of six days.

<sup>&</sup>lt;sup>2</sup> But this word retains its n in seven compounds in the RV.

<sup>&</sup>lt;sup>8</sup> But also viśvá-karman.

<sup>4</sup> But a-parván and výsa-parvan.

yaśo-bhag-in (VS.) rich in glory, sa-rath-in (VS.) riding in the same chariot.

d. a is substituted for i in kavā-sakhá¹ having a niggard for a friend, and in daśāṅgulá n. length of ten fingers (aṅguli). On the other hand, i is substituted for a in some compounds of gandhá smell, and in a few others: dhūmá-gandhi smelling of smoke, kṛṣṭá-rādhi (AV.) attaining success (rādha) in agriculture, práty-ardhi to uhom the half (árdha) belongs.

e. In the f. of Bahuvrīhis páti husband or lord, instead of remaining unchanged, takes the f. form of the subst. (pátnī wife) in dāsá-patnī having a demon as master, devá-patnī having a god as a husband, vṛṣa-patnī ruled by a mighty one, śūra-patnī having a hero as a husband.

# 4. Governing Compounds.

189 A. In this class, which embraces a considerable number of compounds, the first member, being either a preposition or a verbal noun, governs the last in sense. They resemble Bahuvrīhis in form <sup>2</sup> as well as in their adjectival character.

1. In the prepositional group, in which about twenty examples occur in the RV., the first member is a preposition capable of governing a case; e.g. ati-rātrá \*\* lasting overnight; anu-kāmá according to wish; á-pathi and ā-pathi being on the way; paro-mātrá going beyond measure, excessive.

a. Like Bahnvrīhis, compounds of this type may become substantives; e.g. upānas-á adj. being on a wagon, n. (AV.) space on a wagon.

b. The final member, when it does not end in a, adds the suffix a, and ya sometimes even when it already ends in a; e.g. ánu-path-a going along the road, adhas-pad-á being under the feet, paró-kṣ-a (AV.) away from the eye (ákṣ), puro-gav-á m. leader (going before the cows);

Otherwise sakhi remains unchanged in both Bahuvrīhis and Karmadhārayas (but 188, 2) in the RV.; ep. 189, 2 α.

<sup>&</sup>lt;sup>2</sup> But the meaning is entirely different; for in the prepositional class the first member has the sense of a prep. (not an adj.), and in the verbal class, it has a transitive (not an intransitive) sense. In the latter class the final syllable of a part is always accented (but in Bahuvrihis only when that is the natural accent).

<sup>3</sup> Here rātrī night becomes rātra, as in the Dvandva aho-rātrá n. day and night.

ádhi-gart-ya being on the car-seat (gárta), antaḥ-parśav-yá (VS.) being between the ribs (párśu), úpa-mās-ya (AV.) occurring every month (mása), tiró-ahn-ya (being beyond a day), belonging to the day (áhan) before yesterday.

- 2. In the verbally governing class the first member is an agent noun or an action noun governing the last member as an object. With a single exception 1 they never add a suffix. Three types (in all of which examples of proper names occur) may be distinguished.
- a. In the commonest type, which is almost restricted to the RV., the first member is a participle ending in at formed from transitive present stems in a, a, or aya; e. g. rdhad-vāra <sup>2</sup> increasing goods, taraddvesas overcoming (tarat) foes, dhārayāt-kavi supporting the wise, mandayāt-sakha <sup>3</sup> gladdening his friend. The following are used as proper names: rdhad-ray <sup>2</sup> (increasing wealth), jamād-agni <sup>4</sup> (going to Agni), bharád-vāja (earrying off the prize).

b. Only three or four examples occur of a second type, in which the first member consists of a simple present stem (probably representing an imperative): radā-vasu<sup>5</sup> dispensing wealth, śikṣā-nar-á<sup>6</sup> helping men; as the name of a man: trasá-dasyu (terrify the foe).

c. Some half dozen examples occur in the RV. of a third type, in which the first member is an action-noun in ti: dấti-vāra giving treasures, vītí-rādhas enjoying the oblation, vṛṣṭí-dyāv causing the sky to rain; as the name of a man: púṣṭi-gu m. (rearing kine).

## 5. Syntactical Compounds.

189 B. A certain number of irregular compounds are formed in a manner differing from that of any of the four classes described above. They may be treated as a class, since all of them have been produced by the same cause: frequent syntactical juxtaposition in a sentence.

¹ śikṣā-nar-á; see below, note 6.

<sup>&</sup>lt;sup>2</sup> rdhát aor. part. of rdh increase.

<sup>&</sup>lt;sup>3</sup> sakhi friend becomes sakha in two other governing compounds: drāvayát-sakha speeding his friend and śrāvayát-sakha making his friend famous. Cf. 188, 2, note 2.

<sup>&</sup>lt;sup>4</sup> jamat is a palatalized form of an aor, part, of gam go.

<sup>&</sup>lt;sup>5</sup> In this and the following example the a of radā and sikṣa is metrically lengthened.

<sup>&</sup>lt;sup>6</sup> Here the stem of the final member is extended with a.

- a. The relative adverb yad (a nominally formed abl.) in so far as has come to be compounded with a superlative in the adj. yac-chrestha the best possible (lit. in so far as best), and with a gerundive in the adv. yad-radhyam us quickly as possible (lit. in so far as attainable).
- b. The initial words of a text begin to be compounded in the later Samhitās as a substantive to designate that text. Thus ye-yajāmahá (VS.) m., used in the N. pl., means the text beginning with the words yé yájāmahe.
- c. Several subst. or adj. compounds have resulted from phrases consisting of two words in juxtaposition. Thus aham-uttará (AV.) n. dispute for precedence (from ahám úttaraḥ I am higher); mama-satyá n. dispute as to ownership (from máma satyám it is certainly mine); māṃ-paśyá (AV.) designation of an aphrodisiae plant (from mám paśya look at me); kuvít-sa some one (from kuvít sá is it he?); áhaṃ-sana (voc.) rapacious (from aháṃ sanā I will obtain); ahaṃ-pūrvá cayer to be first (from aháṃ pūrváḥ I should be first); kiṃ-tvá (VS.) asking gurrulously (from kíṃ tvám what are you doing?).

## 6. Iterative Compounds.

189 C. Substantives, adjectives, pronouns, numerals, adverbs, and prepositions are often repeated. They are then treated as compounds, the second member losing its accent and the two words being written in the Pada text with the Avagraha between them, as in other compounds. This class resembles other compounds in having a single accent, but differs from them in having not the stem but the fully inflected form of nominal words in the first member. In the RV, the iteratives number over 140, rather more than half of them being substantives. The sense conveyed by the repetition is frequency, or constant succession in time, or distribution in space. Examples of the various kinds of iteratives are the following:

- a. Substantives: áhar-ahar,¹ divé-dive,² dyávi-dyavi every day, māsí-māsi month after month; gṛhé-gṛhe, dáme-dame, viśé-viśe² in every house; áṅgād-aṅgāt from every limb; diśó-diśaḥ (AV.) from every quarter; yajñásya-yajña-sya of every sacrifice; párvaṇi-parvaṇi in every joint; agním-agnim (duvasyata), (worship) Agni aguin and again; ánnam-annam (AV.) food in perpetuity.
- b. Adjectives: pányaṃ-panyaṃ... sómam Soma who is again and again to be praised; prácīṃ-prācīṃ pradíśam each eastern direction; úttarām-uttarāṃ sámām (AV.) each following year.
- e. Pronouns: tvám-tvam aharyathāḥ thou didst ever rejoice; yád-yad yámi whatever I usk; tát-tad..dadhe he always bestows that.3
- d. Numerals: páñca-pañca five each time; saptá-sapta (tredhá three times) seven in each case (= 21).
- e. Adverbs: 5 yáthā-yathā us in each cuse; adyádyā śváḥ-śvaḥ on each to-day, on each to-morrow.
- f. Prepositions: the four which are found used thus are úpa, párā, prá, εám; e.g. prá-pra.. śasyate it is ever proclaimed.
- g. The only example of a verbal form occurring as an iterative is píba-piba drink, drink.<sup>6</sup> Otherwise a repeated verb is treated independently; e.g. stuhí stuhí praise, praise.

<sup>&</sup>lt;sup>1</sup> áhar-divi day after day, is a kind of mixed iterative.

<sup>&</sup>lt;sup>2</sup> For diví-divi and viší-viší, owing to the influence of the frequent loc. in o from a stems.

 $<sup>^3</sup>$  In the SB. such words are repeated with vā: yāvad vā and yatamé vā yatame vā.

<sup>&</sup>lt;sup>4</sup> Such iteratives led to the formation of regular compounds in B.: éka-ekaḥ (AV.): ékaikaḥ (ŚB.); dvá-dvā (RV.): dvan-dvám (MS.) in twos, dvan-dvá pair (B.).

<sup>&</sup>lt;sup>5</sup> In a few instances repeated adverbs are not treated as compounds, both words being accented: nú nú now, now; ihéhá (AV.) here, here, but always ihéha in RV.

<sup>&</sup>lt;sup>6</sup> In the SB, also occurs yájasva-yajasva.

# CHAPTER VII

### OUTLINES OF SYNTAX

190. Having in the preceding parts of the present grammar dealt with single words in their phonetic, their derivative, and their inflexional aspects, we now turn to their treatment in syntax, which regards their arrangement and mutual meaning when they are combined to form a sentence, which is the expression of a connected and definite unit of thought. The parts of which the sentence may consist are either inflected words: the noun (substantive and adjective) and the verb, the participle which shares the nature of both, and the pronoun; or uninflected words: prepositions, adverbs, and conjunctions. A comparison of the syntax of the RV. with that of classical Sanskrit shows (1) that the use of the middle voice, the tenses, the moods, the inflected participles, the infinitives, and the genuine prepositions is much fuller and more living in the former, while (2) that of the passive voice and of indeclinable participles is much less developed, that of absolute cases and of adverbial prepositions with case-endings is only incipient, and that of periphrastic verbal forms is non-existent. later Samhitās and the Brāhmaņas exhibit a gradual transition by restriction or loss in the former group and by growth in the latter to the condition of things prevailing in classical Sanskrit.

## The Order of Words.

191. Since metrical considerations largely interfere with the ordinary position of words in the Samhitas, the normal order is best represented by the prose of the Brāhmaṇas,

and as it there appears is, moreover, doubtless the original one.

The general rule is that the subject begins the sentence and the verb ends it, the remaining members coming between.

- a. The subject begins the sentence; e. g. víšah kṣatríyā-ya balím haranti the peasants pay tribute to the prince (ŚB.). It may, however, be preceded by a particle like utá or occasionally by any other member of the sentence intended to be strongly emphasized; e.g. prayājáir vái deváh svargám lokám āyan by means of the Prayājas the gods went to the heavenly world (ŚB.).
- b. The verb occasionally moves to the beginning of the sentence when it is strongly emphasized; e. g. yánti vá ápa, éty ādityá, éti candrámā, yánti nákṣatrāṇi the waters move, the sun moves, the moon moves, the stars move (ŚB.). A predicative noun with the copula (which may be omitted) being equivalent to a verb, naturally occupies the same position; e. g. sárve ha vái devá ágre sadṛśā āsuḥ all the gods in the beginning were similar (ŚB.); mitró vái śivó devánām Mitra, indeed, is the kindly one among the gods (TS.). Nevertheless the predicative noun, being emphatic, is as a rule the first word in the sentence; e. g. mártyā ha vá ágre devá āsuḥ the gods were originally mortals (ŚB.); púruṣo vái yajñáḥ the saerifice (is) a mun (ŚB.).
- c. As regards the cases, the acc. is placed immediately before the verb; e.g. chándāṃsi yuktáni devébhyo yajñáṃ vahanti the metres, when they are yoked, take the sacrifice to the gods (ŚB.). Adverbs and indeclinable participles occupy a similar position. Occasionally such words move to the beginning; e.g. diví vái sóma ásīd, átha ihá deváḥ in heaven was Soma, but here the gods (SB.).
- d. The apposition, including patronymics and participles, follows the word which it explains or defines; e.g. sómo rájā Soma, the King. A participle, in its proper sense, if

emphatic may be placed at the beginning; e.g. svapántam vái dīkṣitám rákṣāmsi jighāmsanti it is when he sleeps that the Rakṣases seek to slay the initiated man (TS.).

e. The attribute, whether adjective or genitive, precedes its substantive; e.g. hiranyáyena ráthena with golden car (i. 35²); devánām hótā the priest of the gods. Only when adjectives are used in apposition, especially as epithets of the gods, do they follow; e.g. mitráya satyáya to Mitra, the true (TS.). Also adjectives designating the colours of certain animals, especially horses and cows, are found after the subst. The subst. belonging to a gen. is placed before the latter only when it is emphatic.

f. The preposition belonging to a verb precedes it, always in B., generally in V., where, however, it also sometimes follows; e. g. jáyema sám yudhí spŕdhah we would conquer our focs in battle (i. 83). The preposition as a rule immediately precedes the verb, but is often also separated from it by one or more words; e. g. á sáyakam maghávā adatta the Bounteous One seized his missile (i. 323); ápa támah pāpmánam hate she drives away darkness and sin (TS.). When a compound verb is emphatic, the preposition alone as a rule moves to the front occupying the position that the simple verb would occupy; e. g. prá prajáyā jāyeya I would increase with progeny (TS.).

When used with substantives the genuine prepositions as a rule follow their case, while the prepositional adverbs precede it. The reason of this doubtless is that the former supplement the sense of the case, while the latter modify the sense much more emphatically.

g. Multiplicative adverbs precede their genitive; e.g. tríh samvatsarásya three times a year.

h. Enclitics cannot, of course, begin a sentence. If they belong to a particular word they follow it; otherwise they tend to occupy the second position in the sentence. The enclitic particles that follow the word with which they are

most closely connected are ca, vā, iva, cid; kam is restricted to following nú, sú, hí in V., and sma to following ha in B. The other unaccented particles, u, gha, ha, svid, which refer to the statement of the whole sentence, occupy the second (or third) position in the sentence.

i. Even accented particles for the most part cannot begin a sentence. They either follow the word they emphasize in any position in the sentence: å, evá, kám; or they occupy the second position in the sentence, as emphasizing the whole statement: aṅgá, áha, íd, kíla, khálu, tú, nú, vái, hí.

The only particles that can begin the sentence are átha, ápi, utá; also ná if it negatives the whole sentence, but if it negatives the verb only, it follows that.

j. Forms of the pronoun tá tend in B. to occupy the first position, especially sá when it anticipates a proper name in dialogues, or tád as an acc. when famous authorities are quoted; e.g. sá hovāca gắrgyaḥ (ŚB.) Gārgya spoke (as follows); tád u hovāca ắsuriḥ with regard to this Āsuri said (ŚB.). The order is similar when átha or ápi are used: ápi hovāca yắjňavalkyaḥ (ŚB.).

k. In relative and interrogative sentences there is nothing peculiar except that, as these two classes of words tend to begin the sentence, cases of them come to occupy the first position which in ordinary sentences do not occupy it; e.g. kim hi sá táir gṛháiḥ kuryắt what indeed should he do with this house? (ŚB.).

a. The last position in the sentence is exceptionally occupied in the following ways: 1. very often by final datives as a supplement to the sentence; e.g. tat pasan eva asmai pari dadati guptyai thus he hands the cattle over to him for protection (SB.); 2. by the subject either when it is the name of an authority quoted or when it is equivalent to a relative clause; e.g. sa ha uvaca gargyah so said Gargya; aindram carum nir vapet pasukāmah one (who is) desirous of cattle should assign a pap for Indra (TS.).

192. There is neither an indefinite nor a definite article in the Vedic language. Their meaning is inherent in the substantive much as personal pronouns are in forms of the definite verb. Whether the one or the other is meant is made sufficiently clear by the context; e.g. agnim ile purchitam I praise Agni the domestic priest (i. 11); agnim manye pitaram Agni I deem a father (x. 73). In B. the anaphoric use of ta is sometimes very nearly equivalent to the definite article (cp. 195 B 3 b, p. 294).

#### Number.

- 193. 1. Singular words with a plural or a collective sense are always treated strictly as singulars, being never construed with a plural form of the verb (cp. 194).
- 2. The dual number is in regular use and, generally speaking, in strict application. But in certain parts of the RV. the plural is often used instead of the dual of natural pairs; sometimes also otherwise; e. g. sám añjantu víśve deváh, sám ápo hýdayāni nau let all the gods, let the waters unite the hearts of us two (x. 85<sup>47</sup>).
- a. A m. or f. du. is sometimes used to express a male and female of the same class; e. g. pitárā = father and mother; mātárā = mother and father. This type of the dual has its widest application in naming pairs of deities by means of one of them and is equivalent to dual compounds containing both names; e. g. dyávā heaven and earth (= dyávā-pṛthiví); uṣásā Dawn and Night (= uṣásā-náktā); mitrá Mitra and Varuṇa (= mitrá-váruṇā). Sometimes the other member of the pair is added in the N. sing.; e. g. mitrá tánā ná rathyà váruṇo yáś ca sukrátuḥ Mitra (and Varuṇa) and the very wise Varuṇa, like two constant charioteers (viii. 25²).
- 3. a. The plural is sometimes used (analogously to the dual) so as to include the other two of a group of three; e.g. dyavah the (three) heavens = heaven, air, and earth;

pṛthiviḥ the (three) earths = carth, air, and heaven.¹ This inclusive plural is also found with the names of the two other members of the group added in the N. sing.; thus abhi samrājo váruņo gṛṇanty, abhi mitrāso aryamā sajóṣāḥ to it the universal sovereigns Varuṇa, to it the Mitras (= Mitra, Varuṇa, Aryaman), and Aryaman, accordant, sing (vii. 38¹).

b. The 1. pers. pl. is sometimes loosely used instead of the sing. or du.; thus Yama in his dialogue with Yamī says ná yát purắ cakṛmắ kád dha nũnám ṛtắ vádanto ánṛtam rapema how pray can we, what we have never done before, speaking of righteous things now talk of what is unrighteous? (x. 104). The plur, of personal pronouns is also occasionally used in a similar way; thus in the dialogue of Yama and Yamī (x. 104) nas alternates with the correct nau: sa no nabhih, paramam jamí tan nau that is our bond of union, that our highest kinship. This occasional looseness is probably due to the situation for the moment being regarded more generally so as to include others; we would then mean I and those present, we two and others in like circumstances. In B. the use of the pl. for the sing. of the first pers. of the personal pronoun is not infrequent both when the pronoun is expressed and when it is latent in the verb; e.g. sá ha, uvāca: námo vayám bráhmisthāya kurmah he replied: we (= I) show reverence to the most learned man (SB.); váram bhávate gautamáya dadmah we (= I, Jaivali) offer a boon to his Honour Gautama (SB.).

## Concord.

194. The rules of concord in case, person, gender, and number are in general the same as in other inflexional languages.

<sup>&</sup>lt;sup>1</sup> To this use is probably due the conception of the three heavens and three earths in Vedic cosmology.

- A. 1. To the rule that the verb agrees with its substantive in person and number the exceptions are very rare. Thus the sing. of the word tva many, having a pl. sense, appears once with a pl. verb: jáyān u tvo juhvati many a one sacrifices for victories (MS.). On the other hand, there are a few examples in the RV. of a neut. pl. taking a verb in the sing.; e.g. dhṛṣṇáve dhīyate dhánā to the bold man booty accrues (i. 813).
- 2. a. When two sing. subjects have one verb, the latter in most cases is in the dual; e. g. indraś ca yád yuyudháte áhiś ca when Indra and the dragon fought (i. 3213); űrjam no dyáuś ca pṛthivī ca pinvatām may heaven and earth increase our strength (vi. 706); indraś ca sómam pibatam bṛhaspate do ye two, Indra and (thou), O Bṛhaspati, drink Soma (iv. 5016).

When one only of two subjects is expressed, the other having to be supplied, the verb is also in the dual; e. g. å yåd indras ca dådvahe when (I) and Indra receive (viii. 3416); bṛhaspate yuvám indras ca vásvo divyásya īšāthe O Bṛhaspati, ye two, (thou) and Indra, dispose of heavenly wealth (vii. 9710). In B. this usage seems to be found only when the verb is in the third person; e. g. prajāpatih prajā asrjata: tā bṛhaspātis ca anvávaitām Prajāpati created beings: (he) and Bṛhaspati followed them (TS.).

a. In a minority of cases two sing, subjects take a sing, verb when they are equivalent in sense to a du, compound; e.g. tokám ca tásya tánayam ca vardhate his offspring and family prosper (ii. 25<sup>2</sup>).

- β. In B. when two sing, subjects are connected by ca the verb is in the du; but if a contrast is intended, in the sing,; e.g. tásyā dhātá ca aryamá ca ajāyetām from her Dhātr and Aryaman were born (MS.); but pṛthivyā vái médhyam ca amedhyám ca vyúd akrāmat from the earth there issued on the one hand the pure and on the other the impure (MS.).
- b. When there are more than two subjects the verb is not necessarily in the pl., but may agree with only one of them.
  - 1. If each of the subjects is sing, the verb is sing,; e.g.

mitrás tán no váruno ródasī ca dyúbhaktam índro aryamā dadātu let Mitra, Varuna, Rodasī, Indra and Aryaman give us this divine wealth (vii. 40²).

2. If the subjects are of different numbers the verb may agree with either one or the other; e.g. ávad índram yamúnā tṛṭṣavaś ca Yamunā and the Tṛṭsus helped Indra (vii. 18<sup>10</sup>); indro vidur áṅgirasaś ca Indra and the Aṅgirases know it (x. 108<sup>10</sup>).

The du. and pl. take the du. or the pl.; e.g. giráyaś ca dṛlhā dyắvā ca bhūmā tujete the firm mountains and heaven and earth trembled (i. 61<sup>14</sup>); dyắvā ca yátra pīpáyann áhā ca where heaven and earth and the days have given abundance (vii. 65<sup>2</sup>).

a. In B. a sing, and a du subject take a verb in the sing, or pl.; e.g. vyāmamātráu pakṣáu ca púcham ca bhavati both the wings and the tail are a fathom in length (TS.); tāv aśvínau ca sárasvatī ca apām phenám vájram asiñcan the Aśvins and Sarasvatī moulded the foam of the waters into a bolt (ŚB.); a sing, and a pl. take the verb in the pl.; e.g. devás ca vái yamás ca asmin lokè 'spardhanta the gods and Yama fought for (the possession of) this world (TS.).

β. In B. anyò 'nyá one another takes the verb in the sing., du., or pl. according as one. two, or several agents are intended; e.g. tábhyaḥ sá nír ṛchād yó naḥ prathamò 'nyò 'nyásmai drúhyāt of these he shall be deprived who first of us may cheat another (TS.); néd anyò 'nyám hinásātaḥ lest they injure each other (ŚB.); táni sṛṣṭány anyò 'nyéna aspardhanta being created they fought with one another (ŚB.).

3. When two or more subjects of different persons take a verb in the du. or pl. the first person is preferred to the second or third, the second to the third; e.g. ahám ca tvám ca sám yujyāva I and thou will unite together (viii. 62<sup>11</sup>); tám yūyám vayám ca asyáma may you and we obtain him (ix. 98<sup>12</sup>). Occasionally, however, the third person is preferred to the first; e.g. amí ca yé maghávāno vayám ca míham ná súro áti nís ṭatanyuḥ may these patrons and we pierce through as the sun the mist (i. 141<sup>13</sup>).

B. 1. An attributive adjective agrees with its substantive in gender, number, and case. The exceptions are few

and unimportant, being chiefly due to the exigencies of metre.

- a. The cardinals from five to nineteen, being adjectives, show some peculiarities of concord: in the oblique cases they appear in V. not only in their inflected form, but often also the uninflected form of the nom. and acc.; e.g. saptábhih putráih and saptá hótrbhih, paňcásu jánesu and páňca kṛṣṭṣṣu. In B. only the inflected forms are used.
- b. The cardinals from 20 upwards being substantives in form may govern a G.; e.g. sastím ásvānām sixty horses, satám gónām a hundred kine, sahásrāni gávām thousands of kine. They are, however, generally treated like adjectives; but being collectives they take sing, endings in concord with pl. cases; e.g. trimsád deváh thirty gods, trimsátam vójanāni thirty yojanas (acc.), trimšátā háribhih with thirty bays, trayastrimsato devānām of thirty gods (AB.). satám hundred and sahásram thousand are used as the nom. acc. form in agreement with plurals; e.g. śatám púrah a hundred forts, sahásram hárayah a thousand bays, sahásram pasún a thousand beasts (TS.); they also appear in the same sense in the plural; e.g. śatá púrah a hundred forts, sahásrāny ádhirathāni a thousand wagon loads (x. 989). satám and sahásram are also found (but not in B.) with an inst. pl., as satam purbhih with a hundred forts beside saténa háribhih with a hundred bays, sahásram rsibhih with a thousand seers. The noun accompanying sahásra occasionally appears by a kind of attraction in the sing,: súnas cic chépam níditam sahásrad yűpad amuñcah thou didst deliver Sunahsepa, who was bound, from a thousand posts (v. 27): this use does not seem to occur in B.
- 2. A predicative adjective used with as or bhū (often to be supplied) agrees in gender and number with its subject.
- a. The nom. of īśvará capable used thus in B. is equivalent to a verb = be able. The concord here is in the majority of cases normal; e.g. īśvaró vấ áśvó 'yató 'pratiṣṭhitaḥ párāṃ parāvátaṃ gántoḥ a horse if unbridled and unobstructed can go to an extreme distance (TS.); sấ\_enam īśvarấ pradáhaḥ she can burn him (TS.); īśvaráu vắ etáu nirdáhaḥ both of them can burn (ŚB.); tấny enam īśvarấṇi pratinúdaḥ they can drive him away (MS.). Sometimes, however, the concord of either number or gender, or of both, is neglected; e.g. tấm īśvarấṇ rákṣāṃsi hántoḥ the demons can kill him (TS.); tásya\_īśvarấḥ prajā pāpīyasī bhávitoḥ his offspring can degenerate (ŚB.); īśvaró ha\_etá ánagnicitaṃ saṃtáptoḥ these (f. pl.) are liable to weigh heavily upon one who has not built a fire altar (ŚB.). In the last two examples quoted

and in others the mase, sing, has become stereotyped as a nom, of all genders and numbers.

- b. The use of a predicative adjective referring to two or more substantives differing in gender is very rare; it then seems to agree in gender with the subst. nearest it, or the masc. seems to have been preferred to the neut.; e.g. trayā vái náirṛtā akṣāḥ striyaḥ svāpnaḥ (MS.) dice, women, and sleep (are) the treble pernicious (things); evā hy asya kāmyā stóma ukthām ca śāmsyā thus indeed his two favourites, stoma and uktha, are to be recited (i. 810). A predicative adj. dependent on kṛ agrees with its subst.; if there are two, the du. is used; e.g. dáivīm ca vāvā asmā etād višaṃ mānuṣm ca anuvartmānau karoti so he makes the divine and the human folk obedient to him (MS.).
- 3. As in Greek and Latin, a demonstrative pronoun agrees with a predicative noun in gender and number; e.g. ye tuṣāḥ sā tvak what (are) the husks (that =) those (are) the skin (AB.); yád áśru sáṃkṣāritam ásīt táni váyāṃsi abhavan what was the concentrated tear (those =) that became the birds (ŚB.).

#### Pronouns.

- 195. A. Personal. a. Owing to its highly inflexional character the Vedic language, like Latin and Greek, uses the nominatives of personal pronouns far less frequently than modern European languages do. Being already inherent in the first and second persons of the finite verb such pronouns are expressed separately only when they require emphasizing.
- b. The unaccented forms of ahám and tvám (109 a) being enclitic, can be used neither at the beginning of a sentence or metrical line (Pāda), nor after vocatives, nor before emphasizing, conjunctive or disjunctive particles.
- c. Bhavān Your Honour, the polite form of tvám, which first comes into use in B., properly takes a verb in the 3. sing. But being practically equivalent to a personal pronoun of the 2. pers., it occasionally appears with a verb in that person; e.g. íti vává kíla no bhávān purá,

anuśiṣṭán ávocaḥ (ŚB.) in this sense then you have formerly spoken of (us = ) me as instructed (cp. 194, 1).

- B. Demonstrative. 1. ayám this (here) is a deictic pronoun used adjectivally of what is in the neighbourhood, presence, or possession of the speaker, and may often be translated by here; e.g. ayám ta emi tanvà purástāt here I come with my body before thee (viii. 100¹); iyám mátir máma this my hymn; ayám vátah the wind here (on earth); ayám jánah the people here (vii. 55⁵); idám bhúvanam this world; ayám agníh Agni here (present). In the RV. ayám is sometimes used even with div heaven and ādityá sun as if they were included in the environment of the speaker.
- 2. Opposed to ayám is asáu that (there), applied to objects remote from the speaker, as heaven and its phenomena, immortals, persons who are not present or are at a distance; e. g. amí yé devā sthána triṣú á rocané diváḥ ye, O gods, who are there, in the three bright realms of heaven (i. 1055); amí ca yé maghávāno vayám ca those (absent) patrons and we (i. 14113); asáu yá éṣi vīrakáḥ you who go there, a mannikin (viii. 912).
- a. In B. the usage is similar, only the contrast is more definite: it is typical in referring to the earth (iyám) and the heavenly world (asáu), and in the phrases yò 'yám pávate he who blows here (=Wind), and yò 'sáu tápati he who burns there (=Sun), and asáv ādityáh the sun there. In B. asáu is besides used in a formulaic way (= so and so) when the actual name is to be substituted; e.g. asáu náma ayám idámrūpah he here, having this form, is so and so by name (ŚB.). In addressing a person the voc. form ásau is also used thus: yáthā vá idám nāmagráham ásā ásā íti hváyati as one here (= in ordinary life) by way of mentioning the name calls: 'you there, you there' (MS.).
- 3. tá, like asáu, can be translated by that, but in a different sense. It is not like asáu essentially deictic and local, nor does it imply a contrast (that there as opposed to this here); but it refers to something already known either as just mentioned or as generally familiar.
  - a. A very frequent application of this meaning is its

reference as a correlative to what is made known by an antecedent relative clause; e.g. yám yajñám paribhúr ási, sá íd devésu gachati the sacrifice that thou encompassest, that certainly goes to the gods (i. 14). Often, however, an antecedent clause is lacking and must be mentally supplied in some such form as whom we have in mind. Then tá is equivalent to the well known. This use comes out most clearly in the first verse of a hymn; e.g. sá pratnáthā sáhasā jáyamānaḥ, sadyáḥ kávyāni báṭ adhatta víśvā (i. 96¹) he (who is in our thoughts, the famous Agni) being engendered in the ancient way with strength, lo! has straightway assumed all wisdom; tá vāṃ víśvasya gopá yajase (viii. 25¹) you two famous guardians of the universe I worship.

b. tá has a very frequent anaphoric use, referring back to a noun or a pronoun of the third or second person (in B. also of the first), and may then be translated by as such, so; e.g. tvám vájasya śrútyasya rajasi: sá no mrla thou rulest over glorious spoil: as such be gracious to us (i. 3612); sā tathā, ity abravīt: sā vai vo varam vrnā iti she said, yes: I as such (= in the proposed circumstances) will choose a boon of you (AB.). This usage is a prominent and somewhat monotonous feature of the narrative style in B.; e.g. prajapates trayastrmsad duhitara asan, tah somaya rấiñe 'dadāt, tắsām róhiņīm úpait, tắ îrsyantīh púnar agachan Prajāpati had thirty daughters; he gave them to King Soma; of them he visited Rohini (only); they (the others), being jealous, went back (TS.). When this tá is widely separated from the antecedent noun to which it refers (sometimes only indirectly) it may be translated by the definite article; thus the opening of the story of Urvaśi: urvášī ha apsarāh purūrávasam aidám cakame Apsaras Urvasī loved Purūravas, the son of Idā is some sentences later referred to with: tád dha tá apsarása ātáyo bhūtvá pári pupluvire then the Apsarases swam about in the form of water birds (SB.).

a. In its anaphoric use tá is frequently followed by personal pronouns of all persons (regularly in their enclitic form when they have one); e.g. tám mā sám sṛja várcasā unite me as such with glory (i. 23<sup>23</sup>), mấm yajñắd antár agāta: sắ vo 'hám evá yajñám amūmuham ye have excluded me from the sacrifice; so I have thrown your sacrifice inio confusion (ŚB.); havismanto vidhema te: sá tvám no adyá sumánā ihá avitá bháva bringing oblations we would serve thee: so do thou be for us to-day a benevolent helper (i. 36<sup>2</sup>); yádi tvã etát púnar brávatah, sá tvám brūtāt (ŚB.) if they (two) shall say this to you again, then do you say (to them); asyitvá ghanó vṛtrāṇām abhavas... tám tvā vājáyāmah having drunk of this thou becamest a slayer of Vṛtras: so we strengthen thee (i. 4<sup>9</sup>). Similarly used are: sing. A. tấm tvám (here exceptionally not enclitic), D. tásmai te, G. tásya te, tásyās te; du. tấ vām; pl. A. tấn vas, G. téṣām vas.

β. Four demonstrative pronouns are found following tắ in this way: idám, adás, tá itself, and oftenest of all etád; e.g. sắ jyám asmé sanajā pítryā dhíḥ this here is among us an ancient hymn of our forefathers (iii. 39²); tásya vắlo ny àsañji: tám amúm vắto dhunoti its tail hangs down: that the wind tosses to and fro (ŚB.); tấm ha evá ná áti dadāha: tấm ha sma tấm purấ brāhmaṇā ná taranti that (river) he (Agni) did not burn across: that same one the Brāhmans used not formerly to cross (ŚB.), bhavaty asya anucaro ya evam veda: sa vā eṣa ekātithiḥ, sa eṣa juhvatsu vasati he who knows this has a follower; that (follower) is this one guest; this same (follower, the Sun) abides

among the sacrificers (AB.).

 $\gamma.$  The N. sing, så is sometimes used adverbially in B. (see 180, p. 249).

- 4. etá *this* is used like tá but is more emphatic. It refers to something known to the listener as present either to his senses or his thoughts.
- a. The correlative use of etá seems to be limited to B., the relative clause here usually following; e.g. patho vā eṣa praiti, yo yajñe muhyati he diverges from the path who goes wrong in the sacrifice (AB.). It is somewhat peculiar when the relative in the neuter sing, and without a verb is added solely for the purpose of emphasizing a particular word; e.g. svargam vā etena lokam upapra yanti yat prāyaṇīyaḥ people go to the heavenly world with that which (is) the preliminary sacrifice (AB.). In these circumstances etá when alone always agrees in gender with the noun in the

relative clause; but when it is accompanied by a substantive, with the latter; e.g. paśavo vā ete yad āpaḥ water is equivalent to cattle (AB.). In this usage yád often loses its inflexional character to such an extent that it becomes like an explanatory particle (= that is to say), the substantive that follows it agreeing in case with that which precedes; e.g. etáir átra\_ubháyair ártho bhavati yád deváiś ca brāhmaṇáiś ca there is need here of both, that is, of the gods and the Brāhmans (ŚB.).

The use of etá without an antecedent, parallel to that of tá, is common both in V. and B.; e.g. eṣó uṣấ vy ùchati this Dawn (whom we see before us) has shone forth (i. 46'); té ha ásurā asūyánta iva ūcur: yávad evàiṣá víṣṇur abhiśéte távad vo dadma íti the Asuras said somewhat displeased: as much as this Viṣṇu (here present) covers lying down, so much we give you (ŚB.); yuvám etám cakrathuḥ síndhuṣu plavám ye two have made that boat (present to our thought) in the ocean (i. 1825); téna etám uttaráṃ girím áti dudrāva therewith he passed over thut (well known) northern mountain (ŚB.); tá eté māyé asrjanta suparṇiṃ ca kadrūṃ ca they creuted these two (well-known) miruculous beings, Suparṇī and Kadrū (ŚB.). In the last example ete requires the addition of the two following names to supplement its sense.

a. Somewhat similarly this pronoun is sometimes followed in B. by words or a sentence explaining it; e.g. sá etábhir devátābhiḥ sayúg bhūtvá marúdbhir visá agnínā ánīkena upapláyata he, united with these deities, the Maruts as the fighting folk and Agni as the head, approached (MS.); sá ha etád evá dadarsa: anasanátayā vái mə prajáḥ párā bhavanti íti he saw this: in consequence of hunger my creatures are perishing (ŚB.).

b. In its anaphoric use etá expresses identity with that to which it refers back, more emphatically than tá does; e.g. ápeta vita ví ca sarpata áto: asmá etám pitáro lokám akran go away, disperse, depart from hence: this place

(on which you have been standing) the fathers have prepared for him (x. 14°); in the final verse the expression esá stóma indra túbhyam (i. 173°) this pruise is for thee, O Indra, refers to the whole preceding hymn; tád ubháyam sambhŕtya mŕdam ca apáś ca íṣṭakām akurvaṃs: tásmād etád ubháyam íṣṭakā bhavati mŕc ca ápaś ca having brought both those together, clay and water, they made the brick: therefore a brick consists of both these, clay and water (ŚB.).

- 5. tyá occurs only in the sense of that (well known); e. g. kvà tyáni nau sakhyá babhűvuh what has become of those friendships of us two? (vii. 885). It often follows forms of the demonstrative pronouns etá and idám; e. g. eté tyé bhānáva uṣása águh here those (familiar) beams of Dawn have come (vii. 753); imám u tyám atharvavád agním manthanti they, like Atharvan, rub forth that (famous) Agni here (vi. 1517). The neuter tyád is sometimes used after the relative yá, and often after the particle ha, in an adverbial sense; e.g. yásya tyác chámbaram máde dívodāsāya randháyah in the exhilaration of which (Soma) thou didst ut that time subject Śambara to Divodasa (vi. 431).
- 6. The pronoun a that in its substantive sense (= he, she, it, they), when it is unaccented, not infrequently appears as an unemphatic correlative (while the accented form is a deictic adjective); e.g. yásya deváir ásado barhír agne, áhāni asmai sudínā bhavanti on whose litter thou, O Agni, hast sat down, fair days arise for him (vii. 11²); yá vāṃ śatáṃ niyútaḥ sácante, ábhir yātam arvák the hundred teams that accompany you, with them do ye two come hither (vii. 91°); nákir eṣāṃ ninditá mártyeṣu, yé asmákaṃ pitáro góṣu yodháḥ there is among mortals no reproacher of them who, (being) our fathers, were fighters for cows (iii. 39°).

### THE CASES.

### Nominative.

- 196. The nominative, as in other languages, is mainly used as the subject of a sentence.
- a. A second nominative is employed as a predicate with certain verbs beside the subject, that is, with verbs meaning be, become, seem or be accounted, think oneself; e. g. tváṃ hí ratnadhá ási for thou art a bestower of treasure (i. 15³); śivásaḥ sánto áśivā abhūvan being friendly they have become unfriendly (v. 12⁵); ékaviṃśatiḥ sáṃ padyante they become twenty-one (TS.);¹ gókāmā me achadayan they seemed to me desirous of cows (x. 108¹⁰); ṛṣiḥ kó vípra ohate who counts as a seer, as a singer? (viii. 3¹⁴); apratír mányamānaḥ thinking himself irresistible (v. 32³); sómaṃ manyate papiván he believes he has drunk Soma (x. 85³); parābhaviṣyánto manāmahe we think we are about to perish (TS.).
- a. In B. the predicative nom. also appears with verbs meaning to call oneself (brū, vac, vad in the middle); e.g. indro brāhmaņó bruvāṇāḥ Indra calling himself a Brāhman (TB.); hántāvocathāh thou hast described thyself as a slayer (TS.).

β. With verbs of naming the predicative acc. may also be expressed in B. by the nom. with iti; e.g. rấsabha iti hy ètám ṛṣayó 'vadan

for the seers called him 'ass' (TS.).

b. With passive verbs the predicative nom. takes the place of the acc. object of the active verb; e.g. tvám.. ucyase pitá thou art called a father (i. 31<sup>14</sup>).

c. Instead of the predicative nom. the voc. is sometimes used; e.g. yūyáṃ hí ṣṭhấ, sudānavaḥ for ye are liberal (i. 15²); ábhūr éko, rayipate rayīṇấm thou alone hast been

In B. the phrase rūpám kr to assume a form, because it is equivalent to bhū become, takes a predicative nom.; e.g. víṣṇū rūpám kṛtvắ assuming the form of Viṣṇu (TS.).

the lord of riches (vi. 311); gáutama bruvāṇa thou who callest thyself Gautama (SB.). (Cp. 180 under ná, 2 a.)

a. Since apparently two vocatives cannot be connected with ca, the nom. often appears instead of the first or the second vocative; e.g. váyav índraś ca cetathah O Vāyu and Indra, ye know (i.  $2^5$ ); índraś ca sómam pibatam bṛhaspate Indra and Bṛhaspati, drink the Soma (iv.  $50^{10}$ ). Cp. 180 under ca, 1 a, b.

#### Accusative.

- 197. A. This case is usually employed in connexion with verbs in various ways. Besides its ordinary use of denoting the object of transitive verbs, the acc. is employed to express:
- 1. the goal with verbs of motion, chiefly gam, also i, much less often yā, car, and sr and some others. The acc. may be a person, a place, an activity or a condition; e. g. yamám ha yajñó gachati to Yama goes the sacrifice (x.  $14^{13}$ ); devám íd eṣi pathíbhiḥ sugébhiḥ to the gods thou goest by paths easy to traverse (i.  $162^{21}$ ); indram stómāś caranti to Indra fare the songs of praise (x.  $47^{7}$ ); sáraj jāró ná yóṣaṇām he sped like a lover to a maiden (ix.  $101^{14}$ ); mấ tvát kṣétrāṇy áraṇāni ganma may we not go from thee to strange fields (vi.  $61^{14}$ ); sabhám eti kitaváḥ the gambler goes to the assembly (x.  $34^{6}$ ); jaritúr gachatho hávam ye two go to the call of the singer (viii.  $35^{13}$ ); táva krátubhir amṛtatvám āyan by thy mental powers they (went to =) attained immortality (vi.  $7^{4}$ ).
- a. The usage in B. is similar; e.g. prajápatih prajá asrjata, tá várunam agachan Prajápati created creatures; they went to Varuna (TS.); sá ná dívam apatat he did not fly to heaven (SB.); śríyam gacheyam may I (go to = ) attain prosperity (SB.).
- 2. duration of time (in origin only a special form of the cognate acc.); e.g. śatám jīva śarádo várdhamānah live prospering a hundred autumns (x. 1614); só aśvatthé samvatsarám atiṣṭhat he remained in the Aśvattha tree for a year

- (TB.); tásmāt sárvān rtún varsati therefore it rains during all the seasons (TS.); saṃvatsaratamíṃ rátrim á gachatāt (ŚB.) for the night a year hence thou shalt come (to me).
- 3. extension of distance (in origin only a special form of the cognate acc.), a use rare in both V. and B.; e. g. yád āśúbhiḥ pátasi yójanā purű when with the swift ones thou fliest many leagues (ii. 16³); sá bhúmim viśváto vṛtvấ áty atiṣṭhad daśāṅgulám he covering the earth on all sides extended beyond (it) a distance of ten fingers (x. 90¹); saptádaśa pravyādhán ājiṃ dhāvanti they run a race (a distance of) seventeen arrow-flights (TB.).
- 4. the cognate object of intransitive verbs, which may be allied to the latter etymologically or only in sense; e. g. samānám añjí añjate they deck themselves with like udornment (vii. 57³); yád agne yāsi dūtyàm when, O Agni, thou yoest on a message (i. 12⁴); tváyā ádhyakṣeṇa pṛtanā jayema with thee as witness we would conquer in battles (x. 128¹); tásmād rājā saṃgrāmáṃ jitvá udājám úd ajate therefore a king, huving won a battle, chooses booty for himself (MS.); tisró rātrīr vratáṃ caret he should perform a fast for three nights (TS.).
- a. Verbs meaning to stream or to shine in V. take a cognate acc. with a concrete sense; e.g. rtásya jihvá pavate mádhu the tongue of the rite (Soma) streams mead (ix. 75<sup>2</sup>), tásmā ápo ghṛtám arṣanti for him the vaters stream ghee (i. 125<sup>5</sup>), ví yát súryo ná rócate bṛhád bháḥ when, tike the sun, he beams forth lofty light (vii. 8<sup>4</sup>).
- 5. an adverbial sense. Adverbs of this form all originated in various uses of the acc. which have acquired an independent character. They are formed from:
- a. substantives; e.g. náktam by night (not during the night like the acc. of time); kámam at will (still rare in the RV.), e.g. kāmam tad dhotā śaṃsed yad dhotrakāḥ pūrvedyuḥ śaṃseyuḥ the Hotr may, as he likes, recite what the assistants of the Hotr may recite the day before (AB.); náma by name; e.g. mám dhur índram náma devátā

(x. 492) me they have placed as Indra by name (or verily) among the gods.

b. various kinds of adjectives. They have an attributive origin when they express the senses of quickly or slowly (kṣiprám, cirám), much or greatly (bahú, bálavat), well or badly, boldly (dhṛṣṇú), or direction (as nyák downward, &c.); e. g. bálavad vāti it blows hard (ŚB.); bhadrám jívantah living happily (x. 376).

- a. The acc. adverbs from ordinals seem to have been appositional in origin; e.g. tān vā etān saṃpātān viśvāmitraḥ prathamam apaśyat (AB.) these same Saṃpāta hymns Viśvāmitra invented first (= as the first thing).
- β. Several acc. adverbs are from comparatives and superlatives in tara and tama formed from prepositions and adverbs; e.g. drắghīya ấyuḥ pratarám dádhānāḥ obtaining longer life furthermore (i. 53<sup>11</sup>). A good many such have a fem. acc. form in later use, but there is only one found in the RV.: saṃtarấm pādukáu hara put your two little feet closer together (viii. 33<sup>19</sup>).
- γ. A special class is formed by adverbs in vat expressing that an action takes place like that performed by the noun preceding the suffix; e.g. tvådūtāso manuvád vadema (ii. 106) having thee as our messenger we would speak like men (= as men should speak; properly something that belongs to men).
- δ. Another class of acc. adverbs is formed from various adjectival compounds. A number of these are formed with the privative particle a, being of the nature of cognate accusatives; e.g. devắś chándobhir imắl lokán anapajayyám abhy ájayan the gods (unconquerably =) irrevocably conquered these worlds by means of the metres (TS.).
- ε. Another group comparatively rare in V., but very common in B., are those formed from prepositionally governing adjectival compounds; e.g. anukāmām tarpayethām satisfy yourselves according to desire (i. 17<sup>3</sup>), adhidevatām with reference to the deity (ŚB.). Probably following the analogy of some of these were formed others in which the first member of the compound is not a preposition, but an adverb derived from the relative yā; e.g. yathā-kāmām ní padyate she turns in according to her desire (x. 146<sup>5</sup>), yāvaj-jīvām (as long as =) for life (ŚB.). Some other adverbial compounds are used like gerunds in am; e.g. stukā-sārgam sṛṣṭā bhavati it is plaited like a braid of hair (ŚB.).
- 197. B. The acc. is largely used with verbal nouns. Besides being governed by all participles, active and middle,

and by genuine infinitives, in V. it is used with agent nouns formed from the root or other verbal stems by means of about ten primary suffixes. Such nouns are made from the simple root (when compounded with a preposition), and with the suffixes a (when the stem is compounded with a preposition), ani (from the aor. or desid. stem), i (generally from the reduplicated root), īyas and istha (comparatives and superlatives), u (from desiderative stems), uka (very rare in V.), tar (when the root is accented), van (when compounded), snu (from causative stems); and a few with the secondary suffix in. Examples of the acc. with such agent nouns are: devams tvám paribhur asi thou encompassest the gods (v. 136); drlha cid ārujáh breaking even what is firm (iii. 452); tvám no vísvā abhímātīh saksánih thou overcomest all our adversaries (viii. 2426); satám púro ruruksánih ready to destroy a hundred forts (ix. 482); indrā ha rátnam várunā dhésthā Indra and Varuna bestow treasure most abundantly (iv. 413); vatsámá ca ghátuko víkah (AV xii. 47) and the wolf slays the calves; data radhamsi sumbhati giving riches he shines (i. 228); prātaryavāņo adhvarám eoming early to the sacrifice (i. 4413); sthira cin namayisnavah O ye who desire to bend even what is rigid (viii. 201); kāmī hi vīrah sadam asya pītim for the hero always desires a draught of it (ii, 141).

a. Some adjectives formed with anc from prepositions governing the acc. are also used with that case. Such are pratyanc facing, anvance following; e.g. pratyann usasam urviya vi bhati facing the Dawn (the fire) shines forth far and wide (v. 281), tasmad anuci patni garhapatyam aste hence the wife sits behind the Garhapatya fire (AB.). The acc. is found even with samyanc united; e.g. oṣadhīr evaonam samyancam dadhāti he puts him into contact with the plants (MS.); but this adj. also takes the inst., the natural case with a compound of sam.

β. In B. the only nouns taking the acc, seem to be the des. adjectives in u and the ordinary adjectives in uka (which are very common) and those in in; e.g. pāpmānam apajighāṃsuḥ wishing to drive away sin (AB.), sarpá enaṃ ghấtukāḥ syuḥ the snakes might bite

him (MS.); aprativādy enam bhrātrvyo bhavati his enemy does not contradict him (PB.).

- c. The acc. is governed by more prepositions than any other case. The genuine prepositions with which it is exclusively connected in both V. and B. are áti beyond, ánu after, abhí towards, práti against, tirás across; and in V. only ácha towards. It is also taken secondarily by others which primarily govern other cases (cp. 176. 1, 2). The acc. is further taken exclusively by the adnominal prepositions antará between, abhítas around, upári abore, sanitúr apart from; and secondarily by some others (cp. 177. 1-3).
- a. The preposition vinā without, except, which first occurs in B. (and there has only been noted once), takes the acc.; and rté without, which in the RV. governs the abl. only, in B. begins to take the acc. also (as it often does in post-Vedic Sanskrit).
- β. In B. a number of adverbs (inst. of adjectives and substantives or formed with tas from pronouns expressive of some relation in space) take the acc.; such are agreen in front of, antarena within, between, úttarena north of, daksinena to the right or the south of, parena beyond; ubhaya-tas on both sides of.
- γ. In B. the acc. is taken by two interjections. One of them, éd lo! behold! (cp. Lat. en), is always preceded by a verb of motion, which, however, has sometimes to be supplied; e.g. éyāya vāyúr: éd dhatáṃ vṛtrám Vāyu came (to see): behold, Vṛtra (was) dead (ŚB.); púnar éma íti devá: éd agníṃ tiróbhūtam 'we are coming back', said the gods; (they came back, and) behold! Agni (had) disappeared! (ŚB.). The other interjection dhik fie!, used with the acc. of the person only, is still very rare in B.; e.g. dhik tvā jālma astu fie on you, rogue! (KB.).

## Double Accusative.

- 198. A second acc. appears in apposition with various verbs; e.g. púruṣaṃ ha vái devá ágre paśúm á lebhire the gods in the beginning sacrificed a man as a victim (ŚB.). It is further used:
- 1. predicatively with verbs of saying (brū, vac), thinking (man), knowing (vid), hearing (śru), making (kṛ), ordaining (vi-dhā), choosing (vṛ), appointing (ni-dhā) in both V.

and B.; e.g. śvánam bastó bodhayitáram abravīt the he-goat said (that) the dog (was) the wakener (i. 16113); yád anyó 'nyám pāpám avadan that the one called the other wicked (SB.); agnim manye pitaram Agni I think a father (x. 73); marisyántam céd yájamanam mányeta if he thinks the sacrificer (is) going to die (SB.); cirám tán mene he thought that too long (SB.); vidmā hi tvā purūvasum we know thee (to be) possessed of much wealth (i. 818); ná vái hatám vrtrám vidmá ná jīvám we know not (whether) Vṛtra (is) dead nor (whether he is) alive (SB.); revántam hí tvā śrnómi I hear (about) thee (that thou art) rich (viii. 211); śrnyánty enam agnim cikyānám (TS.) they hear (about) him having piled the fire (altar); asman sú jigyúsah krdhi make us thoroughly victorious (viii. 806); tésām pūsánam adhipām akarot he made Pūsan their lord (MS.); tásmā áhutīr yajñám vy àdadhuh they made (= ordained) the oblations (to be) the sacrifice for him (MS.); agnim hótāram prá vrne I choose Agni priest (iii. 191); ní tvắm agne mánur dadhe jyótir jánāya śáśvate Manu has appointed thee, O Agni, as a light for every man (i. 3619).

2. to express the person as a direct object beside the thing with verbs of addressing (vac), asking (prach), begging (yāc), approaching with prayer (ī, yā), milking (duh), shaking (dhū), sacrificing to (yaj), doing to (kṛ); e. g. agnim mahām avocāmā suvṛktim to Agni we have addressed a great hymn (x. 80¹); pṛchāmi tvā pāram ántam pṛthivyāḥ I ask thee about the farthest limit of the earth (i. 164²⁴); yājñavalkyam dvau praśnau prakṣyāmi I will ask Yājñavalkya two questions (ŚB.); apó yācāmi bheṣajam I beg healing from the waters (x. 9⁵); tád agnihotry àgnim yācet that the Agnihotr should beg of Agni (MS.); vásūni dasmám īmahe we approach the wondrous one for riches (i. 42¹⁰); tát tvā yāmi I approach thee for this (i. 24¹¹); duhánty údhar divyáni they milk celestial gifts from the udder (i. 64⁵); imām evá sárvān kāmān duhe from her he (milks =) obtains all desires (ŚB.);

vrksám phálam dhūnuhi shake down fruit from the tree (iii. 454); yájā devám rtám brhát sacrifice to the gods the lofty rite (i. 755); kím mā karann abalá asya sénāh what can his feeble hosts do to me? (v. 30°).

- a. Of the above verbs vac, ī and yā, dhū, yaj and kṛ do not seem to be found with two acc. in B.; on the other hand ā-gam approach, dhā milk, ji win, jyā wrest from are so used there; e.g. agnir vāi vāruṇam brahmacāryam ā gachat Agni (approached =) asked Varmu for the position of a religious student (MS.); imāl lokān adhayad yam-yam kāmam akāmayata from these worlds he extracted whatever he desired (AB.); devān āsurā yajūām ajayan the Asuras won the sacrifice from the gods (MS.); indro marutaḥ sahasrım ajināt Indra wrested a thousand from the Maruts (PB.).
- 3. to express the agent 1 with causative verbs beside the acc. which would be taken by the simple verb also; e.g. uśán devám uśatáh pāyayā havíh eager thyself cause the eager gods to drink the libation (ii. 376); tá yájamānam vācayati he makes the sacrificer name them (TS.). With verbs of motion the other acc. expresses the goal (which is, however, never a person)<sup>2</sup>; e.g. párām evá parāvátám sapátnīm gamayāmasi to the extreme distance we cause the rival wife to go (x. 1454); yájamānam suvargám lokám gamayati he causes the sacrificer to reach the celestial world (TS.).

a. In B. the agent is frequently put in the inst. instead of the acc. with various causatives, especially that of grah seize; e.g. tá várunena\_agrāhayat (MS.) he caused Varuna to seize them (= he caused them to be seized by Varuna).

b. In B. a second acc. expresses the goal (with nī lead) or duration of time beside the acc. of the object; e.g. evám evá enam kūrmáh suvargám lokám nayati thus the tortoise leads him to the celestial world (TS.), tisró rátrīr vratám caret he should observe a fast for three nights (TS.).

<sup>&</sup>lt;sup>1</sup> Which would be expressed by the nom, with the simple verb; e.g. devá havíh pibanti the gods drink the libation.

When the goal is a person it is expressed by the loc. or a loc. adverb; e.g. agnáv agním gamayet he would send Agni to Agni (ŚB.); devatrá, evá enad gamayati he sends it to the gods (ŚB.).

### Instrumental.

- 199. A. The fundamental sense of this case is concomitance, which may variously be rendered by with, by, through, according as it expresses accompaniment, instrumentality or agency, causality, motion through space or duration of time.
- 1. In its sociative sense the instrumental expresses the companion or accompaniment of the subject in any activity; e. g. devó devébhir á gamat may the god come with the gods (i. 15); indrena yujá nír apám aubjo arnavám with Indra as thy companion thou didst release the flood of waters (ii. 2318); indro no rádhasā á gamat may Indra come to us with wealth (iv. 5510).
- a. Similarly in B.: agnir vasubhir ud akrāmat Indra departed with the Vasus (AB.); yéna mántrena juhóti tád yájuh the spell to the accompaniment of which he offers the oblation is the Yajus (SB.); tád asya sáhasā áditsanta they tried to take it from him by force (TS.).
- 2. In its instrumental sense it expresses the means (person or thing) by which an action is accomplished; e.g. vayám índrena sanuyāma vájam we would win booty through Indra (i. 10111); áhan vṛtrám índro vájrena Indra smote Vṛtra with his bolt (i. 325).
- a. Similarly in B.: kéna vīréna by whom as champion (ŚB.); šīrṣṇā bījam haranti they carry corn (with =) on the head (ŚB.); tásmād dākṣiṇena hástena ánnam adyate therefore food is eaten with the right hand (MS.).
- 3. In its causal sense it expresses the reason or motive of an action = by reason of, on account of, for the sake of; e.g. sómasya pītyá...á gatam come hither for the sake of the Soma draught (i. 46<sup>13</sup>); aśatrúr janúṣā sanád asi thou art by thy nature without focs from of old (i. 102<sup>8</sup>).
- a. Similarly in B. ; sá bhīṣấ ní lilye he concealed himself through fear (ŚB.).; so nắmnā by name.
  - 4. In its local sense of through or over it is used with

verbs of motion to express the space through or over which an action extends; e. g. divá yānti marúto bhúmyā agnír ayám váto antárikṣeṇa yāti the Maruts go along the sky, Agni over the earth, the Wind here goes through the air (i. 1611); antárikṣe pathíbhih pátantam flying along the paths in the air (x. 87°).

- a. In B. the inst. is constantly used in the local sense with words meaning path or door, but rarely with others; e.g. yáthā ákṣetrajňo 'nyéna pathá náyet as if one who does not know the district were to lead by a wrong road (SB.); sárasvatyā yānti they go along the Sarasvatī (TS.).
- 5. In its temporal sense the inst. expresses the time throughout which an action extends; e.g. pūrvíbhir dadāśimá śarádbhiḥ we have worshipped throughout many autumns (i. 86°). Sometimes, however, the sense of duration is not apparent, the inst. being then used like the loc. of time; thus rtúnā and rtúbhiḥ mean in due scason.
- a. In B. the temporal meaning is rare; e.g. sá vá isumatrám eváhna tiryánn avardhata he grew in the course of a day quite an arrow's length in width (MS.).
- 6. Many instrumentals (chiefly of the sociative and local classes) have come to be used in a purely adverbial sense. Such are formed from either substantives or adjectives (of which sometimes no other form occurs); e. g. áñjasā straightway, máhobhih mightily, sáhasā and sáhobhis suddenly; ántareṇa within, úttareṇa to the north; uccáis above, nīcáis below, parācáis sideways, prācáis forwards, śánais and śanáis, śanakáis slowly.
- a. In a number of these instrumentals the adverbial use is indicated, not only by the sense, but by a shift of accent; e.g. dívā by day; dakṣiṇā to the right; madhyā between; naktayā by night; svapnayā in a dream; akṣṇayā across (B.); anomalously formed from u stems: āśuyā quickly, dhṛṣṇuyā boldly, raghuyā swiftly, sādhuyā straightway, mithuyā falsely (mithyā ŚB.), anuṣṭhuyā immediately (anuṣṭḥyā B.); and from a pronoun, amuyā in that way.
- 199. B. Besides having the above general and independent uses the inst. also appears, in special connexion with

different classes of words by which it may be said to be 'governed':

1. with verbs expressing:

a. association or contention with; in RV.: yat marshal, yād combine, yuj join (mid.), sac accompany; yudh fight, spṛdh strive, hās race, krīḍ play; in B.: yudh fight, vi-ji contend victoriously (with).

b. separation from (compounds with vi); in RV.: vi-yu dissever from, vi-vṛt turn away from, vy-ā-vṛt separate (intr.) from; in B.: vy-ā-vṛt id., vi-ṛdh be deprived of, vi-sthā be

removed from, visvann i go away from = lose.

c. enjoyment; in RV.: kan find pleasure in, mad be exhilarated with, uc be fond of, tus be satisfied with, man delight in, hrs rejoice in, bhuj enjoy; in B.: trp be pleased with, nand be glad of, bhuj enjoy.

d. repletion; in RV.: pr fill (acc.) with, pi swell with; in B.: caus. of pr: pūraya fill, pass. pūrya be filled with.

e. purchase for (a price); in V.: vi-krī bargain away for; in B.: niṣ-krī ransom for.

f. adoration or sacrifice (the victim or object offered). With yaj sacrifice to the deity is in the acc. in both V. and B.: in B. the sacrificial date also is put in the (cognate) acc.; e. g. amāvasyām yajate he celebrates the feast of new moon.

g. procedure: the verb car in both V. and B.; e.g. ádhenvā carati māyáyā he acts with barren craft (x. 715); upāṃśu vācā carati he proceeds in a low tone with his voice (AB.).

h. ability to do: the verb kr in both V. and B.; e.g. kím rcá karisyati what will he do with a hymn? (i. 16439); kím sá táir grháih kuryát what could he do with that house? (ŚB.). In B. the phrase ártho bhavati there is business with = there is need of (Lat. opus est aliqua re) is similarly used:

<sup>1</sup> Sometimes also with the gen.: the past part, pass, pūrná with the gen. = full of, but with the inst. filled with.

e.g. yarhi vāva vo mayārtho bhavitā if you (gen.) shall have need of me (AB.).

i. dominion: only (in V.) the verb patya be lord of (lit. by means of); e.g. indro vísvair vīryàih pátyamānah Indra who is lord of all heroic powers (iii. 54<sup>15</sup>).

j. subsistence: only (in B.) the verb jīv live on, subsist by; e. g. yáyā manuṣyà jivanti (the cow) on which men subsist (TS.).

a. With passive forms of the verb (including participles) the inst. expresses either the means (as with the active verb) or the agent (the nom. of the active verb); e. g. ghṛténa agniḥ sám ajyate Agni is anoinled with ghee (x.1184); uṣấ uchántī ribhyate vásiṣṭhaiḥ Uṣas when she dawns is praised by the Vasiṣṭhas (vii. 767). Similarly in B.: prajāpatinā sṛjyante they are created by Prajāpati (MS.); pắtrair ánnam adyate food is eaten with the aid of dishes (MS.).

β. Nominal forms connected with the verb, when they have a passive sense, as gerundives and infinitives, take the same construction; e.g. nřbhir hávyah to be invoked by men (vii. 227); ripúṇā nā avacákṣe not to

be observed by the enemy (iv. 585).

#### 2. with nouns:

a. substantives and adjectives (especially those compounded with sa-) expressive of association or equality; e.g. násunvatā sakhyám vaṣṭi śūraḥ the hero desires not friendship with him who does not press Soma (x. 424); ási samó deváiḥ thou art equal to the gods (vi. 4819); indro vái sadṛn devátābhir āsīt Indra was equal to the (other) deities (TS.); ájyena miśráḥ mixed with butter (ŚB.).

b. other adjectives, to express that by which the quality in question is produced; e.g. úṣo vắjena vājini O Dawn rich in booty (iii. 61<sup>1</sup>); bahúḥ prajáyā bhaviṣyasi thou wilt be rich in offspring (ŚB.).

c. numerals accompanied by ná, to express deficiency;
e. g. ekáyā ná viṃśatíḥ not twenty by (lack of) one = nineteen.

3. with prepositions: genuine prepositions are virtually not used with the instrumental. The only exceptions in

the RV. are the employment of ádhi with the inst. of snú height; of úpa in three passages with dyúbhis and dhármabhis; and possibly of sám with in a few passages with the inst. But prepositional adverbs are found thus used; in the RV. only avás below and parás ubove; and in both V. and B. sahá and sākám with. Cp. 177, 2.

#### Dative.

200. The dative expresses the notion with which an action is concerned. It is either connected with individual words or is used more generally as a complement to the whole statement.

A. Dative in a special sense with:

1. verbs (mostly as affecting persons) having the sense of a. give; in V. B. dā give, yam extend, dhā bestow, bhaj apportion; e. g. dádhāti rátnam vidhaté he bestows treasure on the worshipper (iv. 12³); in V. also many other verbs expressing a modification of the sense of giving: diś assign, áva-duh milk down on, pr bestow fully, pre bestow abundantly, mamh give liberally, mā measure out, rā procure (for), ní-yu bestow permanently, vid find (for), san obtain (for), sū set in motion (for), srj shed (for), and others.

b. sacrifice; in V. ā-yaj offer to (while yaj takes the acc.); and in V. B. kṛ when = make an offering to; in B. ā-labh (catch and tie up =) offer; e.g. agnibhyaḥ paśūn ā labhate he sacrifices the animals to the Agnis (TS.).

c. say = announce, explain (but with acc. of person if = address): in V. B. ah, brū, vac, vad (in B. also ā-cakṣ); in V. also are and gā sing to, stu utter praise to, gir, rap, śaṃs praise anything (acc.) to. In B. also: ni-hnu apologize to; e.g. tád u devébhyo ní hnute thereby he craves pardon of the gods (ŚB.).

d. hear: in RV. a few times  $\text{śru} = listen \ to$ ; also ram linger for = listen to.

c. believe, have confidence in: śrád dhā; e.g. śrád asmai dhatta believe in him (ii. 125); in B. also ślāgh trust in.

f. help, be gracious to, pay homage to: in V. śak aid, sidh avail; sám-nam be complaisant to; daśasya pay honour to, saparya do anything (acc.) in honour of (a god); dāś, vidh, sac pay homage to (a god), śam serve (a god); in V. and B.: mṛḍ be gracious to.

g. bring: nī, bhṛ, vah, hi, hṛ; e. g. amā saté vahasi bhūri vāmám for him who is at home thou bringest much wealth (i. 124<sup>12</sup>); devébhyo havyáṃ vahanti they take the oblation to the gods (TS.); táṃ harāmi pitṛyajñāya devám that god I bring to the sacrifice for the Manes (x. 16<sup>10</sup>); víśaḥ kṣatríyāya balíṃ haranti the peasants bring the taxes to the nobility (ŚB.). In V. only there are many other verbs, with this general sense, that take the dative, such as ṛ, inv, cud set in motion for, and figurative expressions such as abhi-kṣar stream to, dī and śuc shine on, pruṣ sprinkle on, abhi-vā waft to: in V. also the verb i go is used with the dat.; e. g. prá víṣṇave śūṣām etu mánma let my strong hymn go forth in honour of Viṣṇu (i. 154³).

h. please: svad be sweet to and chand be pleasing to; e.g. svádasva índrāya pītáye be sweet to Indra as a draught (ix. 74°); utó tád asmai mádhv íc cachadyāt and may that mead be pleasing to him (x. 73°).

i. succeed: in B. rdh and klp; e. g. ná ha evá asmai tát sám änrdhe he did not succeed in that (ŚB.); kálpate 'smai he succeeds (TS.).

j. subject to: radh; e. g. asmábhyam vrtrá randhi subject our foes to us (iv. 229).

k. yield to: radh succumb, nam and ni-hā bow before, sthā obey, mrad and kṣam (B.) yield to, ā-vraśc fall a victim to; e. g. mó ahám dviṣaté radham may I not succumb to my enemy (i.  $50^{13}$ ); tasthúḥ savāya te they obey thy command (iv.  $54^{5}$ ).

l. be angry with: in V. hr (hrnīte); in V. and B.: asūya

and krudh; in B. also arātīya be hostile and glā be uverse to.

m. seek to injure: in V. and B. druh; e. g. yád dudróhitha striyái puṃsé what mischief thou hast done to woman or man (AV.).

n. cast at: V. srj discharge; V. B. as throw; B. pra-hr hurl at; e.g. srjád ástā didyúm asmai the archer shot a lightning shaft at him (i. 71<sup>5</sup>); tásmai tám íṣum asyati he shoots the arrow at him (MS.); vájraṃ bhrátṛvyāya prá harati he hurls the bolt at the foe (TS.).

o. exist or be intended for, accrue to: as be, bhū become; e.g. gambhīré cid bhavati gādhám asmai even in deep water there is a ford for him (vi. 248); indra túbhyam id abhūma we have become thine own, O Indra (TS.); átha kó máhyam bhāgó bhaviṣyati then what share will accrue to me (ŚB.).

a. The dative is used with gerundives and infinitives to express the agent, and with the latter also the object by attraction instead of the acc.; e.g. yáh stotŕbhyo hávyo asti who is to be invoked by singers (i. 33²); ví śrayantām prayái devébhyah lel (the doors) open wide for the gods to enter (i. 1426); índram arkáir ávardhayann áhaye hántavá u they strengthened Indra with hymns to stay the serpent (v. 314).

- 2. The dative is used with a certain number of substantives.
- a. Such are words that invoke blessings, especially námas homage (with the verbs kṛ do or as be, which are often to be supplied); e.g. námo mahádbhyaḥ homage to the great (i. 27<sup>13</sup>); námo 'stu bráhmiṣṭhāya adoration to the greatest Brahman (ŚB.). Similarly used are the sacrificial formulas sváhā, svadhá, váṣaṭ hail! blessing! e.g. tébhyaḥ sváhā blessing on them (AV.).
- a. The indeclinables sám in V. and kám in B. meaning welfare are used as nom, or acc, with the dat.; e.g. yáthā sám ásad dvipáde cátuṣpade in order that there may be welfare for biped and quadruped (i.114¹); áhutayo hy agnáye kám for the oblations are a joy to Agni (ŚB.); ná asmā á-kam bhavati il does not fare ill with him (TS.).

- β. In V. the substantives kắma desire and gatú path may perhaps be regarded as taking a dative without a verb to be supplied; e.g. kṛṇvānāso amṛtatvāya gātúm procuring for themselves a path to immortality (i. 72°).
- γ. In the name Dásyave vṛkaḥ Wolf to the Dasyu (RV.) the dat. is to be explained as due to its use in the sentence he is a very wolf to the Dasyu.
- 3. The dative is used with adjectives meaning dear, kind, agreeable, beneficial, willing, obedient, ill-disposed, hostile; e.g. śivā sākhibhya utá māhyam āsīt she was kind to friends and also to me (x. 342); átithiś cārur āyáve a guest dear to man (ii. 28); yád vává jīvébhyo hitám tát pitŕbhyah what is good for the living is good for the Manes (ŚB.); sá rātámanā vráścanāya bhavati (ŚB.) he is ready for felling (the tree); pratyudyāmínīm ha kṣatráya vísam kuryāt he would make the peasantry hostile to the nobility (ŚB.).
- a. The adj. ánāgas sinless often seems to take the dative of the name of a deity, but it is somewhat uncertain whether the case should not be connected with the verb; e.g. ánāgaso áditaye syāma may we be sinless (to=) in the eyes of Aditi  $(i. 24^{16})$  may perhaps mean may we, as sinless, belong to Aditi.
  - 4. The dative is used with a few adverbs.
- a. áram often takes the dat.; e.g. yé áram váhanti manyáve who drive in accordance with (thy) zeal (vi. 16<sup>43</sup>). This use of áram is common in combination with the verbs kṛ, gam, and bhū. When used with the dat. áram is not infrequently equivalent to an adj.; e.g. sásmā áram he is ready for him (ii. 18<sup>2</sup>); ayám sómo astu áram mánase yuvábhyām let this Soma be agreeable to your heart (i. 108<sup>2</sup>). In B. álam appears in the place of áram and is often similarly used; e.g. nálam áhutyā ása, nálam bhakṣáya he was not suitable for sacrifice, nor suitable for food (ŚB.).
- b. The adverb āvís visibly is used with the dat. in V. and B., but only when accompanied by the verbs kṛ, bhū or as (the latter sometimes to be supplied); e.g. āvír ebhyo abhavat súryaḥ the sun appeared to them (i. 1464); tásmai vá āvír asāma we will appear to him (ŚB.).

- B. The dative also in a general sense complements the statement of the whole sentence.
- 1. It expresses the person for whose advantage or disadvantage the action of the sentence takes place; e.g. deván devayaté yaja worship the gods for the benefit of the pious man (i. 15<sup>12</sup>); tásmā etám vájram akurvan for him they made this bolt (SB.); tasmā upākṛtāya niyoktāram na vividuḥ (AB.) for him when he had been brought near they could find no binder (i.e. they could find no one willing to bind him).
- 2. It expresses the purpose for which an action is done (final dative); e. g. ūrdhvás tiṣṭhā na ūtáye stand up for our help = in order to help us (i. 30°); ná súṣvim índro ávase mṛdhāti Indra will not leave the pious man in the lurch for help (vi. 23°); svargáya lokáya viṣṇukramáḥ kramyante the Viṣṇu steps are taken for the sake of (= in order to gain) heaven (TS.); agníṃ hotráya právṛṇata they chose Agni for the priesthood = in order that he should be priest (ŚB.). The final sense is commonly expressed by abstract substantives (including in V. many infinitives); e. g. ádhi śriyé duhitá súryasya ráthaṃ tasthau the daughter of the sun has mounted the car for beauty = so as to produce a beautiful effect (vi. 63°); téna evá enaṃ sáṃ sṛjati śántyai with him (Mitra) he unites him (Agni) for appeasement (TS.).
- a. This final dat. is particularly used with as and bhū; e. g. ásti hí ṣmā mádāya vaḥ there is (something) for your intoxication, i. e. to intoxicate you (i. 37<sup>15</sup>); mádāya sómaḥ (sc. asti). Soma (is for =) produces intoxication (ŚB.).
- 3. The dative is used, though rarely, in expressions of time like the English for; e.g. nūnáṃ na indra aparāya ca syāḥ now and for the future mayst thou be ours, O Indra (vi. 335); saṃvatsarāya sám amyate for a year an alliance is made (MS.).
- a. The iterative compound divé-dive day by day, though apparently dat. of div, is probably in reality meant for the loc. of the transfer stem divá.

- 4. Two datives connected in sense often appear together. This occurs in V. when an acc. is attracted by a dative infinitive; e.g. vṛtrấya hántave = vṛtrấṃ hántave to slay Vṛtra (cp. 200. A. 1 o α).
- a. There is an analogous use in B., where, however, an abstract substantive takes the place of the infinitive; e.g. yáthā idám pānibhyām avanéjanāya āháranty evám just as they bring it for washing the hands (ŚB.). Two datives are here often found with the verb sthā, one expressing the purpose, the other the person affected by the action; e.g. devebhyaḥ paśavo 'nnādyāyālambāya na atiṣṭhanta the animals did not present themselves to the gods for food, for sacrifice (AB.).
- 5. The adverbial use of the dative is very rare: kāmāya and árthāya for the sake of may be regarded as such; kāmacārásya kāmāya for the sake of unrestrained motion (ŚB.); asmākārthāya jajñiṣe thou hast been born for our sake (AV.).

#### Ablative.

- **201**. The ablative, expressing the starting-point from which the action of the verb proceeds, may as a rule be translated by *from*. It is chiefly connected with various classes of words, but is also used independently.
  - A. In its dependent use the ablative appears with:
- 1. verbs a. expressing a local action, as go, proceed, drive, lead, take, receive; pour, drink; call, loosen, ward off, exclude; e.g. īyúr gávo ná yávasād ágopāḥ they went like unherded kine from the pasture (vii. 1810); vṛtrásya śvasáthād íṣamāṇāḥ fleeing from the snorting of Vṛtra (viii. 967); ásataḥ sád ajāyata from non-being arose being (x. 723); abhrád íva prá stanayanti vṛṣṭáyaḥ from the cloud as it were thunder the rains (x. 753); tváṃ dásyūmr ókasa ājaḥ thou drovest the enemies from the house (vii. 56); bhujyúṃ samudrád ūhathuḥ ye two have borne Bhujyu from the sea (vi. 626); dáso hiraṇyapiṇḍán dívodāsād asāniṣam ten lumps of gold I

have received from Divodāsa (vi. 47<sup>23</sup>); ápād dhotrấd utá potrấd amatta he has drunk from the Hotr's vessel and has intoxicated himself from the Potr's vessel (ii. 37<sup>4</sup>); máruto yád vo diváh hávāmahe O Maruts, when we call you from heaven (viii. 7<sup>11</sup>); śúnaś cie chépam yúpād amuñcah thou didst release Śunaḥśepa from the post (v. 2<sup>7</sup>); yuyutám asmád ánirām ámīvām ward off from us sickness and calamity (vii. 71<sup>2</sup>).

a. Examples from B. are: yád dháved annádyād dhāvet if he were to run, he would run away from his food (TS.); sá ráthāt papāta he fell from his car (ŚB.); divó vṛṣṭir īrte rain comes from the sky (TS.); rṣayaḥ kavaṣam ailūṣam somād anayan the seers led Kavaṣa Ailūṣa away from Soma, i.e. excluded him from it (AB.); enān asmāl lokād anudanta they drove them away from this world (AB.); tásmād ánasa evá gṛḥṇīyāt therefore he should take it from the cart (ŚB.); keśavāt púruṣāt sīsena parīsrūtam krīṇāti he buys the Parisrut from a long-haired man for lead (ŚB.); sá evá\_enam varuṇapāśān muncati he releases him from the fetter of Varuṇa (TS.); suvargāl lokād yájamāno hīyeta the sacrificer would fall short of heaven (TS.). The two verbs antár dhā hide and ní-lī conceal oneself are used with the abl. in B. only: vájreṇa\_enam suvargāl lokād antár dadhyāt he would exclude him from heaven with the bolt (TS.); agnír devébhyo ní-lāyata Agni concealed himself from the gods (TS.).

b. expressing rescue, protect; fear, dislike; trunscend, prefer: verbs with the latter two senses as well as uruṣya protect, rakṣ guard, and rej tremble take this construction in V. only; pā and trā protect and bhī fear in both V. and B.; gopāya protect, bībhatsa be disgusted with in B. only; e. g. áṃhaso no mitrá uruṣyet may Mitra rescue us from distress (iv. 555); sá nás trāsate duritát he shall protect us from misfortune (i. 1285); indrasya vájrād abibhet she was afraid of Indra's bolt (x. 1386); prá síndhubhyo ririce, prá kṣitíbhyaḥ he reaches beyond rivers and beyond lands (x. 8911); sómāt sutád indro avṛṇīta vásiṣṭhān Indra preferred the Vasiṣṭhas to (Pāśadyumna's) pressed Soma (vii. 332).

a. With bhī two ablatives are found, the one being the object feared, the other the action proceeding from it; e.g. indrasya vájrād abibhed abhiśnáthaḥ she was afraid of

Indra's bolt, of its crushing (x. 1385), i.e. that it would crush her; asurarakṣasébhya āsaṅgād bibhayām cakruḥ they were afraid of the Asuras and Rakṣasas, of their attachment = that they would attach themselves to them (ŚB.).

- 2. substantives when derived from, or equivalent to, verbs used with the ablative; e.g. śárma no yaṃsan trivárūtham áṃhasaḥ they shall grant us thrice-protecting shelter from distress (x. 66<sup>5</sup>); úpa chāyām iva ghṛṇer áganma śárma te vayám we have entered thy shelter like shade (that protects) from heat (vi. 16<sup>38</sup>); rákṣobhyo vái tāṃ bhīṣā vācam ayachan they restrained their speech from fear of the demons (ŚB.).
- 3. adjectives: in V. and B. comparatives and adjectives of cognate sense, when it means than; e.g. ghṛtất svấdīyaḥ sweeter than butter (viii. 24<sup>20</sup>); víśvasmād índra úttaraḥ Indra is greater than every one (x.86<sup>1</sup>); jātấny ávarāṇy asmāt born later than he (viii. 96<sup>6</sup>); púrvā víśvasmād bhúvanād abodhi she has awakened earlier than every being (i. 123<sup>2</sup>); pắpīyān áśvād gardabháḥ the ass is worse than the horse (TS.); brahma hi pūrvaṃ kṣatrāt the priesthood is superior to the warrior class (PB.); anyo vā ayam asmad bhavati he becomes other than we (AB.).
- a. In B. several local and temporal adjectives: arvācīna below, ūrdhvá abore, jihmá aslant; arvāŭc before, parāñc after; e.g. yát kím ca arvācīnam ādityāt whatever is below the sun (ŚB.); etásmāc cātvalād ūrdhvāḥ svargām lokām upód akrāman upward from that pit they ascended to heaven (ŚB.); yajñāj jihmā īyuḥ they (would go obliquely from =) lose the sacrifice (AB.); daśa vā etasmād arvāñcas trivrto, daśa parāñcaḥ ten Trivrts occur before it and ten after it (AB.).
- b. in B. adjectives in uka, which with bhū are equivalent to a verb; e.g. yajamānāt paśavo 'nutkrāmukā bhavanti the animals are not inclined to run away from the sacrificer (AB.).
- c, in B. numerals, both ordinals and cardinals: with the former the abl. expresses the point from which the reckoning is made; e.g. īśvaro ha asmād dvitīyo vā trtīyo vā brāhmaṇatām abhyupaitoḥ the second or third (in descent) from him can obtain Brahminhood (AB.); with the latter it expresses the figure by which the complete number is defective; e.g. ékān ná satám not a hundred by one = ninety-nine.

Analogously with words meaning incomplete the abl. expresses the amount of the deficiency; e.g. ékasmād akṣárād ánāptam (a verse) incomplete by one syllable (TS.); téṣām alpakād evá agnír ásamcita āsa their fire (altar) was not completely piled up by a little only, i.e. was almost completely piled up (ŚB.).

- 4. adverbs meaning before, beyond, outside, below, far from, without are used prepositionally with the abl. Those occurring in V. only are: adhás below, avás down from, āré without, purás before; in V. and B.: rté without, tirás apart from, parás outside, purá before; in B. only: abhyardhás far from; bahís outside. Cp. 177, 3.
- a. In B. some other adverbs with a local or temporal sense; e. g. dūráṃ ha vấ asmấn mṛtyúr bhavati death is far from him (ŚB.); tásmān madhyamắc chaṅkór dakṣiṇấ páñcadaśa vikramắn prá krāmati he strides forward fifteen steps to the right of this middle peg (ŚB.); prāg ghomāt before (making) the oblation (AB.).
- B. The abl. is used independently of any particular class of word to express the reason of an action in the sense of on account of; e.g. må nas tásmād énaso deva rīriṣaḥ let us suffer no harm, O god, on account of this sin (vii. 895); ánṛtād vái tấḥ prajā váruṇo 'gṛḥṇāt by reason of their guilt Varuṇa seized creatures (MS.). Similarly in B.: tásmād therefore; kásmāt wherefore?

# Genitive.

- 202. The genitive is a dependent case, being in its main uses connected with verbs and substantives, but also appearing with adjectives and adverbs.
- A. With verbs the gen. has a sense analogous to that of the acc., but differs here from the latter in expressing that the action affects the object not as a whole, but only in part. It is used with verbs having the following senses:
- a. rule over, dispose of: always with kṣi and rāj, nearly always with irajya and īś (rarely acc.). In B. the only verb

with this sense taking the gen. is is have power over; e.g. atha, esam sarva ise then every one has power over them (MS.).

- b. rejoice in: always with trp, prī, vrdh; optionally with kan and mad (also inst. and loc.), and with the caus. of pan (also acc.).
- a. In B. the only verb of this group taking the gen. is trp in a partitive sense; e.g. annasya trpyati he refreshes himself with (some) food (SB.).
- c. take note of: always with 2. kṛ speak highly of and ā-dhī think about, care for; alternatively with acc.: cit observe, attend to, budh take note of; adhi-i, -gam, -gā attend to, care for; vid know about (with acc. know fully): śru hear (gen. of person, acc. of thing, heard). In AV. kīrtaya mention and smṛ remember take the gen.
- a. In B, only three verbs of this class are thus construed: vid and sru as in RV., and kirtaya mention.
- d. partitiveness (while the acc. with the same verbs expresses full extent):
- 1. eat, drink: as eat of, ad eat (almost exclusively with acc.); pā drink; ā-vṛṣ fill oneself full of, vī and juṣ enjoy.
- a. In B. only as and på besides bhaks eat (in RV. with acc. only) take the partitive gen.
- 2. give, present, sacrifice: dā give of, ā-daśasya and śak present with; pre give abundantly of; yaj sacrifice (acc. of person, gen. of offering), e. g. sómasya tvā yakṣi I will worship thee (with a libation) of Soma (iii. 53<sup>2</sup>).
- a. In B. yaj may be used without acc. of the person; e.g. tásmād ājyasya evá yajet therefore he should sacrifice some butter ( $\pm B$ .).
- B. In B. several verbs having the general sense of giving and taking, not so used in V., come to be used with the gen. of the object in a partitive sense: vap strew, hu offer, abhi-ghar pour upon, ava-dā cut off some of, ā-ścut drip, upa-str spread over, ni-han (AV.) and pra-han strike, vi-khan dig up some of; grabh take of and in the passive be seized = suffer in (a part of the body); e. g. ná cákṣuṣo grhe he does not suffer in his eye (MS.): yó vācó grhītáh who suffers in his roice (MS.).



7. In B. anu-brū *inrite* is used with the dat. of the god and the gen. of that to which he is invited; e.g. agnī-ṣómābhyāṃ médasó 'nu brūhi *invite Agni and Soma to the fat* (ŚB.).

e. obtain, ask for: bhaj participate in (with acc. obtain); bhikṣ beg for: ī and īḍ implore for (generally acc. of thing as well as person); e.g. tám īmahe índram asya rāyáḥ we implore Indra for some of that wealth (vi. 22³); īyate vásūnām he is implored for some of his riches (vii. 32⁵); also ā-yu take possession of.

a. Of these verbs bhaj remains in use in B.: with gen. = have a share in (with acc. receive as a share).

f. belong to: as and bhū, with the gen. of the possessor in both V. and B.; e.g. asmākam astu kévalaḥ let him exclusively be ours (i. 7<sup>10</sup>); átha\_abhavat kévalaḥ sómo asya then Soma became exclusively his (vii. 98<sup>5</sup>); mánor ha vấ ṛṣabhá āsa Manu had a bull (ŚB.); tasya śataṃ jāyā babhūvuḥ he had a hundred wives (AB.).

B. The genitive is used with two classes of substantives.

1. It depends on verbal substantives and is then allied to the gen. with verbs (especially those expressing possession).

a. The subjective gen., which is equivalent to the agent of the action expressed by the cognate verb; e.g. uṣáso vyùṣṭau at the break of dawn = when the dawn breaks; apakramád u ha\_evá\_eṣām etád bibhayám cakāra he was afraid of their departure (ŚB.) = that they would run away. It very often occurs with datives; e.g. yajñásya sámṛd-dhyai for the success of the sacrifice (TS.) = that the sacrifice might succeed.

b. The objective gen., which is equivalent to the object expressed by the cognate verb; e. g. yógo vājinaḥ the yoking of the steed = he yokes the steed; purá vṛṭrásya vadhát before the slaughter of Vṛṭra (ŚB.) = before he slew Vṛṭra. It often occurs with datives; e. g. yájamānasya áhiṃsāyai for the non-injury of the sacrificer (MS.) = in order not to injure the sacrificer.

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- a. This genitive is common with agent nouns, especially those in tṛ; e.g. rāyó dātā giver of wealth (vi. 2310); pūṣā paśūnāṃ prajanayitā Puṣan is the propagator of cattle (MS.). But in V. the agent nouns in tṛ with few exceptions take the acc, when the root is accented; e.g. dắtā vásu one who gives wealth (vi. 233).
- 2. The gen. commonly depends on non-verbal substantives. It may then have two senses:
- a. The possessive gen.; e. g. véh parṇám the wing of the bird = wing belonging to the bird; devánām dūtáh the messenger of the gods. It also appears with abstract nouns derived from such words; e. g. ád íd devánām úpa sakhyám āyan then they came to friendship with the gods (iv. 33²) = then they became friends of the gods.
- a. The gen. used with the perf. pass. part., felt to be the agent, is a variety of the possessive gen. Already appearing a few times in the RV. it is common in B.; e.g. patyuh krītā (MS.) the bought (wife) of the husband = (the wife) bought by the husband.
- β. The gen. is similarly used with the gerundive; e.g. anyasya balikṛd anyasya adyaḥ paying taxes to another, to be devoured by another (AB.).
- $\gamma$ . The gen, is frequently used possessively where we would use a dative; e.g. tasya ha putro jajñe a son of his was born = a son was born to him (AB.).
- δ. The gen. is occasionally used for the dative with śrad dhā believe and dā give in the AB. This use may have started from the possessive sense.
- b. The partitive gen. expresses a part of the whole; e.g. mitró vái śivó devánām Mitra is the kindly one among the gods (TS.). If the gen. is a plural of the same word as that on which it depends it is equivalent to a superlative; e.g. sákhe sákhīnām O friend among friends = best of friends (i. 3011); mantrakṛtāṃ mantrakṛt best of composers of hymns (B.).
- a. This gen. is in particular used with comparatives and superlatives (including prathamá first, caramá last, &c.); e.g. ná párā jigye kataráś canáinoḥ not either of the two of them conquered (vi. 698); gardabháḥ paśūnáṃ bhārabharítamaḥ the ass is the best bearer of burdens among animals (TS.).

- β. It is used with numbers above twenty (in B. only with sahásram) and words expressive of a division or a measure; e.g. saṣtim áśvānām (an aggregate of) sixty horses; gónām ardhám half of the cows; gávām yūtháni herds of cows. Sometimes this gen. is used by transference to express not a part, but the whole; as in marútām gaṇáḥ the host (consisting) of the Maruts.
- γ. The gen. sometimes expresses the material; e.g. kṛṣṇṭnām vrìhṇṭam carum śrapayati he cooks a mess of black rice (ŚB.); etéṣām vṛṣṭṣṇām bhavanti they (the fences) are (made of the wood) of these trees (ŚB.). It is used in this sense with the verb kṛ; e.g. yá evá káś ca vṛṣṭṣḥ phalagrāhis tásya kāryā whatever tree bears fruit, of (a part of) that it is to be made (MS.).
- C. The gen. is used with a few adjectives meaning attached to, like, capable of, knowing, offering, abounding in: priyá dear, ánuvrata obedient; prátyardhi standing at the side of; ánurūpa similar; īśvará able to, návedas cognisant of; pápri bestowing abundantly (partitive gen. of the thing offered, e.g. ándhasaḥ of the juice (i. 523); and with the participles, used like adjectives, pūrṇá full of, pīpiváṃs abounding in.
- D. The gen. is used with certain adverbs having 1. a local sense: in V. agratás before (AV.); in V. and B.: dakṣiṇatás to the right of; avástād below, parástād above, purástād before; in B.: upáriṣṭād behind, paścád behind, purás before; antikám near, nédīyas nearer, nédiṣṭham nearest.
  - a. In the RV. aré far from takes the gen. (also the abl.).
- eta. In B. the local adjective (like the local adverbs) údañe northward of takes the gen.
- 2. a temporal sense: idá and idánīm now are used in V. with the genitives áhnas and áhnām = at the present time of day; prātár carly with the gen. áhnas in V. and with rátryās in B.; e.g. yásyā rátryāh prātár yakṣyámānaḥ syát in the morning of which night he may be about to sacrifice (MS.).
- 3. a multiplicative sense: in V. sakŕt once with áhnas once a day; trís thrice in trír áhnas, trír á diváh thrice

a day and trir aktós three times a night; in B.: dvís twice and tris thrice with samvatsarásya, twice, thrice a year.

a. The adverbial use in V. of the gen. in a temporal sense is perhaps derived from that with multiplicatives: aktós, kṣápas and kṣapás of a night; vástos and uṣásas of a morning.

### Locative.

203. This case expresses the sphere in which an action takes place, or with verbs of motion the sphere which is reached by the action. Its sense includes not only locality (both concrete and abstract) but persons and time. It may therefore be variously translated by in, on, at; beside, among, in the presence of; to, into.

A. The loc. appears in a general and independent way in the following senses:

- 1. Place: a. concrete; e. g. diví in heaven, párvate in or on the mountain (i. 32<sup>2</sup>); sárasvatyām at the Sarasvatī (iii. 23<sup>4</sup>); yudhí in battle (i. 8<sup>3</sup>), saṃgrāmé id. (ŚB.).
- b. abstract: asya sumatáu syāma may we be in his good graces (viii. 48<sup>12</sup>); tád indra te váse that, O Indra, is in thy power (viii. 93<sup>4</sup>); yá ādityánāṃ bhávati práṇītau who is in the guidance of the Ādityas (ii. 27<sup>13</sup>); vájrasya yát pátane pádi śúṣṇaḥ when upon the flight of the bolt Śuṣṇa fell (vi. 20<sup>5</sup>); ghṛtakīrtáu at the mention of (the word) ghee (ŚB.).
- 2. Persons: e.g. yát kím ca duritám máyi whatever sin there is in me (i. 23<sup>22</sup>); pīpāya sá śrávasā mártyeṣu he abounds in fame among mortals (vi. 10<sup>3</sup>); yát sthó druhyávy ánavi turváśe yádau, huvé vām whether ye two are beside (with) Druhyu, Anu, Turvaśa (or) Yadu, I call you (viii. 10<sup>5</sup>); vayám syāma váruṇe ánāgāḥ may we be guiltless in the eyes of Varuṇa (vii. 87<sup>7</sup>); asmín puṣyantu gópatau let them prosper under this herdsman (x. 19<sup>3</sup>).
- 3. Time: here the loc. expresses that an action takes place within the limits of the time mentioned; e.g. uṣáso

vyùṣṭau at the flush of dawn: uṣási in the morning (in B. prātár is used instead); dyávi-dyavi every day (not used in B.); trír áhan three times in the day (in B. gen. only); jāyate māsí-māsi he is born (once) in every (successive) month (x. 523).

- a. This temporal use sometimes comes to mean that something happens at the end of the period; e.g. samvatsará idám adyá vy akhyata ye have opened your eyes now to-day (for the first time) in a year (i.  $161^{13}$ ) = at the end of a year; tátaḥ samvatsaré púruṣaḥ sám abhavat thence arose in (= at the end of) a year a man (ŚB.).
- 4. Adverbially. A few substantives and adjectives are thus used; e.g. ágre often occurs in the sense of in front and at first, appearing even in compounds (e.g. agre-gá going before, agre-pá drinking first); in ŚB. the loc. of kṣiprá quick is several times thus employed, e.g. kṣipré ha yájamāno 'múṃ lokám iyāt the sacrificer would speedily go to yonder world.
- 204. B. The loc. is connected with different classes of words by which it may be said to be governed.
  - 1. It is specially connected with verbs expressing:
- · a. in V.: rejoice in; grow, prosper; bless, injure in respect of; implore, invoke for (ī, hū); receive from; e.g. viśve devā haviṣi mādayadhvam do ye, O all-gods, rejoice in the oblation (vi. 52<sup>17</sup>); táviṣīṣu vāvṛdhe he grew in strength (i. 52<sup>2</sup>); yá eṣāṃ bhṛtyām ṛṇádhat sá jīvāt he who will succeed in their support, shall live (i. 84<sup>16</sup>); prāva nas toké bless us in children (viii. 23<sup>12</sup>); mā nas toké rīriṣaḥ injure us not in our children (i. 114<sup>8</sup>); agniṃ toké tánaye śáśvad īmahe Agni we constantly implore for children and for grandchildren (viii. 71<sup>13</sup>); ádhā hí tvā hávāmahe tánaye góṣu apsú for we invoke thee for offspring, cows, water (vi. 19<sup>12</sup>); devéṣu amṛtatvám ānaśa ye received immortality (among =) from the gods (iv. 36<sup>4</sup>);

in V. and B.: let share in (ā-bhaj) and struggle for (spṛdh, rarely in V.); e.g. yan abhajo maruta indra some the

Maruts whom thou, O Indra, didst allow to share in Soma (iii. 35°); and no 'syam pṛthivyam a bhajata let us have a share in this earth (SB.); adityas a ha vā angirasas ca svarge loke 'spardhanta the Ādityas and the Angirases struggled for (the possession of) the heavenly world (AB.);

in B.: request (iṣ), ask (prach), call in question (mīmāṃs); e. g. sá ha iyáṃ devéṣu sutyấyām apitvám īṣe she requested from the gods a share in the Soma feast (ŚB.); te deveṣv apṛchanta they inquired of the gods (PB.).

b. in V. and B.: motion, to indicate the place that is reached. The case may here be translated by to, into, upon. Such verbs in V. are: go (gam), enter (ā-viś), ascend (ā-ruh), descend (ava-vyadh), flow (arṣ, dhāv), pour (sic, hu), put (dhā, kṛ); e.g. sá íd devéṣu gachati (i. 14) that goes to (= reaches) the gods (while deván gachati would mean goes in the direction of the gods); yó mártyeṣv ít kṛṇóti deván who brings the gods to morlals (i. 771); vīryàṃ yájamāne dadhāti he puts energy into the sacrificer (TS.); ná vá eṣá grāmyéṣu paśuṣu hitáḥ he (is not placed among =) does not belong to the tame animals (TS.). In B. verbs meaning to throw at are especially common with the loc.

- c. desire, to indicate the goal or object aimed at: gṛdh be eager, yat strive, ā-śaṃs hope; e.g. ánneṣu jāgṛdhur they are eager for food (ii. 2316); diví svanó yatate the sound soars to heaven (x. 753); á tú na indra śaṃsaya góṣv áśveṣu pray give us hope, Indra, of cows and horses (i. 291); agnihotríṇi devátā á śaṃsante the gods place their hope in the maintainer of the sacrificial fire (MS.).
- 2. The loc. is also used to some extent connected with nouns:
- a. verbal nouns (substantives and adjectives) derived from verbs taking that case; e. g. ná tásya vācy ápi bhāgó asti he has no share in speech (x. 716); sómo bhūtv avapáneṣv ábhagaḥ let Soma be a participator in drinking bouts (i. 1364); sutá ít tváṃ nímiśla indra sóme thou art attached, O Indra,

to the pressed Soma (vi. 231); tásminn evá etá nímiślatamā iva to him these (women) are most devoted (ŚB.).

- b. ordinary adjectives: in V. priyá and cáru dear; e.g. priyáh súrye priyó agná bhavāti he will be dear to Sūrya, dear to Agni (v. 37<sup>5</sup>); cárur mitré várune ca dear to Mitra and Varuna (ix. 61°); in B. dhruvá firm; e.g. rāṣṭrám evá asmin dhruvám akaḥ he has made the sovereignty established in him (TS.).
- 3. The loc. is used with a few prepositions: in V. å in, at, on, and (rarely) åpi near, in, and úpa near to, at, upon, as well as the prepositional adverb sácā beside, with; in V. and B. ådhi on and antár within (cp. 176, 2; 177, 5).

### Locative and Genitive Absolute.

- 205. 1. The absolute construction of the loc., in which the case is always accompanied by a participle, started from the ordinary use of the loc. Combined with a participle it came to be regarded as a temporal or qualifying clause where the case alone could not be employed. Thus beside uṣāsi at dawn could appear uchāntyām uṣāsi at dawn as it shines forth, which then acquired the independent sense when dawn shines forth (i. 184). As regards the participles used in this construction, the future never occurs; the perf. act. is quite isolated; the perf. pass. part. is somewhat doubtful in V., but undoubted in B.; while the pres. part. is in fully developed use in V. as well as B.
- a. An example of the perf. part. act. in vant used absolutely is: aśitávaty átithāv aśnīyāt (AV. ix. 6<sup>38</sup>) the guest having eaten, he may eat (cp. 161).
- b. The perf. part. pass. appears in the RV. in several expressions, such as jāté agnáu, stīrņé barhíṣi, suté sóme, in which the loc. probably still has its ordinary sense; e.g. víśvam adhāg áyudham iddhé agnáu he burnt every weapon in the kindled fire (ii. 154); yó áśvasya dadhikrávņo ákārīt

sámiddhe agná usáso vyùstau who has honoured the steed Dadhikrāvan beside the kindled fire at the flush of Dawn (iv. 393), possibly when the fire is kindled. In other examples the absolute sense seems more likely: yád īm enām usátó abhy ávarṣīt tṛṣyávataḥ prāvṛṣy ágatāyām when it has rained upon the eager thirsty ones, the rainy season having come (vii. 1033); especially in yán marutaḥ sūrya údite mádatha when ye, O Maruts, are exhilarated at the rising of the sun (v. 5410). Here sūrye could not be used alone, while the loc. of time would be expressed by úditā sūryasya at sunrise.

- a. In B. the absolute use with the perf. part. pass, is much more pronounced; e.g. úditesu nákṣatreṣu vắcaṃ ví srjati when the stars have risen he sets free his voice (TS.); sá enāḥ śvó bhūté yajate he sacrifices to them when the morning has appeared (TS.); krīté sóme maitrāvaruṇāya daṇḍāṃ prá yachati when the Soma has been bought he hands the staff to the Maitrāvaruṇa priest (TS.); tásmād gardabhé purāḍāyuṣaḥ prámīte bibhyati therefore one is frightened when a donkey has died before its time (TS.). The substantive has sometimes to be supplied; e.g. sá hovāca: ható vṛtró; yád dhaté kuryāta tát kuruṭaḍiti he said: Vṛtra is dead; what you would do, if he were dead, that do (ŚB.).
- c. Of the pres. part. with the loc. in the absolute sense there are many examples in V.; e. g. indram prātár havāmaha indram prayati adhvaré Indra we invoke early, Indra when the sacrifice proceeds (i. 163); sárasvatīm devayánto havante sárasvatīm adhvaré tāyámāne men devoted to the gods invoke Sarasvatī, Sarasvatī while the sacrifice is extended (x. 177); tá vām adyá táv aparám huvema uchántyām uṣási so you two to-day, so you two in future we would invoke when Dawn shines forth (i. 1841).
- a. Similarly in B: yajñamukhé-yajñamukhe vái kriyámāņe yajñám rákṣāṃsi jighāṃsanti always when the commencement of the sacrifice is being made, the Rakṣases seek to destroy the sacrifice (TS.); sóme hanyámāne yajñó hanyate when Soma is destroyed, the sacrifice is destroyed (TS.);

<sup>&</sup>lt;sup>1</sup> Because the sense rejoice in the sun would be unnatural, though the construction of mad with the loc. is normal (cp. 204, 1 a).

tásmād agnicid vársati ná dhāvet therefore the fire-piler should not run when it rains (TS.); tám etát pratyāyatyām rátrau sāyám úpātiṣṭhanta so they approached him in the evening when night returned (ŚB.).

2. The genitive absolute is unknown in V., but has already come into use in B. It arose from the possessive genitive which acquired an independent syntactical value when accompanied by a (pres. or perf. pass.) participle much in the same way as the loc. The substantive is sometimes omitted. Examples are: tásya álabdhasya sá vág ápa cakrāma he being sacrificed, this voice departed (ŚB.); tásmād apám taptánām phéno jāyate therefore, when water is heated, foam arises (ŚB.); sá etá viprúso 'janayata yá īmáḥ skūyámānasya viprávante he (Agni) produced those sparks which dart about when (the fire) is stirred (MS.); teṣāṃ ha uttiṣṭhatām uvāca while these stood up he said (AB.). In the first three of the above examples the close relationship of the absolute to the possessive case is still apparent.

# Participles.

206. Participles are of a twofold nature inasmuch as they share the characteristics of both noun and verb. In form they are adjectives both in inflexion and concord. On the other hand they not only govern cases like the verb, but also indicate differences of voice and generally speaking retain the distinctions of time expressed by the tenses to which they belong. They are as a rule used appositionally with substantives, qualifying the main action and equivalent to subordinate clauses. They may thus express a relative, temporal, causal, concessive, final, or hypothetical The verbal character of participles formed directly sense. from the root (and not from tense stems) is restricted (with certain exceptions) to the passive voice in sense, and to past and future time; while owing to their passive nature they are not construed with an acc. of the object, but only with the inst. of the agent or means.

- **207.** The pres. part. is occasionally used in V. by anacoluthon as a finite verb; e.g. asmåd ahám taviṣåd iṣamāṇa indrād bhiyā maruto réjamānah I (am) fleeing from this mighty one, trembling with fear of Indra, ye Maruts (i. 1714). This use does not seem to be found in B.
- a. The pres. part. is used with the verbs i go, car move, as remain, stha stand as auxiliaries to express continued duration in V. and B.; e. g. víśvam anyó abhicákṣāṇa eti the other (Pūṣan) goes on watching the universe (ii. 405); vicákaśac candrámā náktam eti the moon goes on shining brightly at night (i. 2410); tè 'sya gṛháḥ paśáva upamūryámāṇā īyuḥ his house and cattle would go on being destroyed (ŚB.); tváṃ hí...éko vṛtrá cárasi jíghnamānaḥ for thou alone goest on killing the Vṛtras (iii. 304); té 'reantaḥ śrámyantaś ceruḥ they went on praying and fasting (ŚB.); reáṃ tvaḥ póṣam āste pupuṣván the one keeps producing abundance of verses (x. 7111); sómam evá etát píbanta āsate they thus keep on drinking Soma (TS.); ucchváñcamānā pṛthiví sú tiṣṭhatu let the carth keep on yawning wide (x. 1812); vitṛṃhāṇās tiṣṭhanti they keep conflicting (TS.).
- 208. The past passive participle in ta is very frequently used as a finite verb; e.g. tatám me ápas tád u tāyate púnah my work is done and it is being done again (i. 110¹); ná tvávām indra káś caná ná jātó ná janiṣyate no one is like thee, O Indra, he has not been born, and he will not be born (i.81⁵); used impersonally: śráddhitam te mahatá indriyáya confidence has been placed in thy great might (i. 10⁴°).

Similarly in B.: iṣṭắ devátā átha katamá eté the gods have been worshipped, but which are these gods? (TS.); also in subordinate clauses: tásmin yád āpannam, grasitám evá asya tát what has got into him, that has been devoured by him (TS.).

a. The perf. pass. part. is not infrequently used with forms of as and bhū as auxiliaries constituting a periphrastic mood or tense in V.; e.g. yuktás te astu dákṣiṇaḥ let thy right (steed) be yoked (i. 82<sup>5</sup>); dhūmás te ketúr abhavad

diví śritáh the smoke, thy banner, (was raised =) arose to heaven (v.  $11^3$ ).

- b. Such forms (pres. and aor. ind. of bhū, impf. and perf. ind. and opt. of as) make regular past and present tenses and the opt. mood in B.; e.g. bhūyasībhir ha\_asya\_āhutibhir iṣṭaṃ bhavati by him sacrifice has been made with several offerings (AB.); devāsurāḥ sáṃyattā āsan the gods and Asuras were engaged in conflict (TS.); tád vā ṛṣīṇām ánu-śrutam āsa that was heard by the seers (ŚB.); tásmād vídhṛtā ádhvāno 'bhūvan therefore the roads have been divided (TS.).
- 209. Future Participles Passive. There are six of these: one, that in āyya occurs in the RV. only; three, those in enya, ya, and tva, in V. and in B.; two, those in tavya and anīya in V. (but not in the RV.) and in B. The commonest sense expressed by these verbal nouns is necessity; but various allied meanings, such as obligation, fitness, certain futurity, and possibility, are also frequent. Four of them are construed with the inst. of the agent (the gen. and dat. sometimes appearing instead), while the forms in tva and anīya are never found connected with a case.
- 1. The commonest of these gerundives is that in ya; sadyó jajñānó hávyo babhūva as soon as born he became one to be invoked (viii. 96<sup>21</sup>). It often appears without a verb; e.g. víśvā hí vo namasyāni vándyā nāmāni devā utá yajñíyāni vaḥ all your names, ye gods, are adorable, worthy of praise, and worshipful (x. 63<sup>2</sup>). The agent may be expressed by the inst., dat., or gen.; e.g. tváṃ nṛbhir hávyo viśvádhā asi thou art always to be invoked by men (vii. 22<sup>7</sup>); asmābhir ū nú praticákṣyā abhūt she has become visible (by=) to us (i. 113<sup>11</sup>); sákhā sákhibhya íḍyaḥ a friend to be praised by friends (i. 75<sup>4</sup>); yá éka íd dhávyaḥ carṣaṇīnām who alone is to be invoked of men (vi. 22<sup>1</sup>).
- a. In B. the agent may be in the inst. or gen., but not in the dat.; thus tasmai deyam means to him gifts should be given (SB.). This example also illustrates the impersonal use of this gerundive in B.,

a use unknown to the RV. This gerundive is always without a verb, being unaccompanied by forms of as or bhū in B.; e.g. bahū déyam much (is) to be given (MS.).

- 2. The gerundive in tva in the RV. implies necessity or possibility and is often used in contrast with the past; but it is not found accompanied by a verb (as or bhū) or a noun expressing the agent; e. g. ripávo hántvāsaḥ the enemy are to be killed (iii. 30<sup>15</sup>); yó nántvāny ánaman ny ójasā who by his might bent what could be bent (ii. 24<sup>2</sup>); tád víśvam abhibhūr asi yáj jātáṃ yác ca jántvam thou surpassest all that has been born and that is to be born (viii. 89<sup>6</sup>).
- a. The only meaning that seems to be expressed by this gerundive in B. is possibility; e.g. snắtvam udakám water that can be bathed in (\$B.); nó asya\_anyád dhótvam āsīt prāṇắt and he had nothing else that could be offered but breath (MS.).
- 3. The gerundive in áyya, found in the RV. only, sometimes appears accompanied by an agent in the inst. or the dat.; e. g. dakṣáyyo nṛbhiḥ to be propitiated by men (i. 1292); dakṣáyyo dásvate dáma á who is to be propitiated by the pious man in his house (ii. 43).
- 4. The form in enya, almost restricted to the RV., may be accompanied by an agent in the inst.; e. g. agnir īlényo girā Agni to be praised with song (i. 795); abhyāyaṃsényā bhavataṃ manīṣíbhiḥ be willing to be drawn near by the devout (i. 341).
- a. It is once or twice also found in B.; thus vácam udyāsam suśrū-sényām I would utter a speech worthy to be heard (TS.).
- 5. The gerundive in tavya, which is not found in the RV. at all, occurs only twice in the AV.; thus ná brāhmaņó hiṃsitavyàḥ a Brahmin is not to be injured (AV. v. 186).
- a. In B. it is frequent and used much in the same way as the form in ya; here it is also used impersonally and with the agent in the inst.; e.g. putró yājayayitavyàh a son must be made to sacrifice (MS.); agnicítā pakṣiṇo ná aśitavyàm an Agnicit should not eat (any part) of a bird (MS.); paśúvratena bhavitavyàm (MS.) he should act after the manner of

cattle (more literally: action should be taken by him as one following the manner of cattle).

6. The form in anīya, which is rare in both V. and B., does not occur at all in the RV., and only twice in the prose of the AV. Expressing only suitability or possibility, and never used either with an inst. or impersonally, it has hardly attained the full value of a gerundive even in B.; e. g. upajīvaniyo bhavati he is one who may be subsisted on (AV.); abhicaraṇiya liable to be bewitched (SB.); āhavaniya suitable to be offered to (AB.).

# Gerund or Indeclinable Participle.

210. The forms of the gerund, ending in tvī, tvā, tvāya (ep. 163) and in ya or tya (164) are synonymous, expressing an action that is past before that of the finite verb begins. It regularly refers to what is regarded as the subject of the sentence; e.g. gūḍhvī támo jyótiṣā uṣā abodhi having hidden away the darkness, Dawn has awakened with light (vii. 80°); yuktvā hāribhyām úpa yāsad arvāk having yoked (them) may he come hither with his two bays (v. 40°); strīyaṃ dṛṣṭvāya kitavāṃ tatāpa having seen a woman it pains the gambler (x. 34°1) = the gambler, having seen a woman, is pained; pībā niṣādya drink, after having sat down (i. 177°4); yó hānti śātrum abhītya who slays the foe after having attacked him (ix. 55°4).

a. The usage in B. is similar; e. g. tásmāt suptvå prajáḥ prá budhyante therefore creatures awake after having slept (TS.); tám ha enam drstvå bhír viveda having seen him fear seized him = having seen him he became afraid (ŚB.). The gerund is, however, here found loosely construed in various ways not occurring in V. Thus it refers in sense to the agent implied by the future part. pass. in tavya or ya used predicatively as a finite verb; e. g. agnihotrahávanīm pratápya hásto 'vadhéyaḥ his hand (is) to be put into it (by the holder) after having heated the fire-sacrifice ladle (MS.). Still looser is the connexion in such sentences as the following: té paśáva óṣadhīr jagdhvā apáḥ pītvā táta eṣá rásaḥ sám bhavati the beasts having eaten the plants and drunk water—

then this vital sap arises ( $\pm$ B.) = then acquire this vital sap. The past sense of the gerund is often emphasized by the particle  $\pm$ that then being placed immediately after it. The gerund is here sometimes equivalent to the finite verb of a subordinate clause; e.g.  $\pm$ tithyéna vái devá iṣtvá  $\pm$ tant samád avindat after the gods had sacrificed with the rite of hospitable reception, discord came upon them ( $\pm$ B.); similarly with the verb man think: e $\pm$ ad vái deváh prápya rāddhvá iva amanyanta the gods, haring obtained this, thought that they had as good as won ( $\pm$ B.).

- b. The gerund in am, which is always a compound, and the first member of which is nearly always a preposition, expresses a simultaneous action performed by the subject of the finite verb of the sentence. Being a cognate acc. used adverbially it is only beginning to be used as a gerund in late V.; e.g. tantrám yuvatí abhyākrámam vayatah the two maidens weave the web while going up to it (AV.).
- a. In B. it has become common; e.g. abhikrámam juhoti (TS.) he sacrifices while approaching (the fire). This gerund is sometimes used with ās, i, or car to express continued action; e.g. té parāpātam āsata they kept flying away (MS.).

### Infinitive.

211. The normal use of this form is to supplement the general statement of the sentence in a final (in order to) or a consequential (so as to) sense. The infinitive is, however, sometimes dependent on a particular word in the sentence, usually a verb, occasionally a noun: it then loses some of its full meaning, as in other languages after an auxiliary. The object when it is expressed is generally in the accusative.

# 1. Dative Infinitive.

a. The various forms of this infinitive govern either an acc. or (by attraction) a dat., sometimes (according to the nature of the verb) another case; e.g. indrāya\_arkáṃ juhvà sám añje, vīráṃ dānáukasaṃ vandádhyai for Indra I with my tongue adorn a song, to praise the bountiful hero (i. 615); tvám akṛṇor duṣṭárītu sáho víśvasmai sáhase sáhadhyai thou didst display irresistible power to overcome

every power (vi. 11); áva sya śūra, ádhvano ná, ánte 'smín nó adyá sávane mandádhyai unyoke, O hero, as at the end of a journey, to delight in this our Soma pressing to-day (iv. 162); ábhūd u pārám étave pánthā the path has appeared, to (enable us to) go to the farther shore (i. 4611); a no nava matīnām yātam pārāya gantave do ye two come to us with the boat of our hymns, to go to the farther shore (i. 467); indram codaya dátave maghám urge Indra to give bounty (ix. 755); indram avardhayann áhaye hántavá u they strengthened Indra to slay the dragon (v. 314); á ta etu mánah púnah jīváse jyók ca súryam drsé let thy spirit return (to live =) that thou mayest live and long see the sun (x. 574); sisite singe ráksase viníkse he sharpens his horns in order to pierce the demon (v. 29); sadyáś cin máhi dāváne to give much at onee (viii. 46<sup>25</sup>); prá yád bháradhve suvitáya dāváne when we proceed to give welfare (v. 594); amitrān prtsú turváne to overcome foes in battle (vi. 468); átha, úpa prá, aid yudhaye dasyum then he advanced to fight the demon (v. 30°); tav asmábhyam drsáye súryaya púnar datam ásum may these two give us back our breath that we may see the sun (x. 1412); devó no átra savitá nú, ártham prásavīd dvípat prá cátuspad ityái here god Savitr has now urged on our bineds, on our quadrupeds to go to their work (i. 1241); ábodhi hótā vajáthāya deván the priest has awakened to worship the gods (v. 12).

b. The dat. inf. not infrequently depends on a particular word in the sentence; e.g. tá vām vástūni uśmasi gámadhyai we desire to go to those abodes of you two (i. 1546); dádhṛvir bháradhyai strong to carry (vi. 663); cikid nāśayádhyai understanding to destroy (viii. 9714); agním dvéso yótavái no gṛṇīmasi we implore Agni to ward off hostility from us (viii. 7115); té hí putráso áditer vidur dvéṣāṃsi yótave for those sons of Aditi know how to ward off hostilities (viii. 185); tvám indra sravitavá apás kaḥ thou, O Indra, hast made the waters to flow (vii. 213); vidyáma tásya te

vayám ákūpārasya dāváne may we know this of thee who art inexhaustible to give (v. 39<sup>2</sup>); bhiyáse mṛgáṃ kaḥ he has made the monster to fear (v. 29<sup>4</sup>); jajanúś ca rājáse and they created (him) to rule (viii. 97<sup>10</sup>); kavímr ichāmi saṃdṛśe I wish to see the poets (iii. 38<sup>1</sup>).

a. The dat, inf. has sometimes a passive force; e.g. å vo våhiṣṭho vahatu stavádhyai ráthaḥ may your most swift car bring you hither to be praised (vii. 37¹); gīrbhfḥ sakhāyaṃ gắṃ ná doháse huve with sonys I call my friend like a cow to be milked (vi. 45¹); eså purutámā drśé kám she here that constantly returns (so as) to be seen (i. 124°). This sense is especially noticeable in the infinitives in tavái, tave, and e, which when used predicatively (as a rule with the negative ná) are equivalent to a future part. pass.¹ with the copula; e.g. stuṣé sắ vāṃ rātíḥ² that bounty of yours is to be praised (i. 122¹); náiṣā gávyūtir ápabhartavá u this pasture (is) not to be taken away (x. 14²); yásya ná rādhaḥ páryetave whose treasure is not to be surpassed (viii. 24²¹); ná asmākam asti tát tára ádityāso atiṣkāde this our zeal, O Ādityas, is not to be overlooked (viii. 67¹²); ná pramíye savitúr dáivyasya tát this (work) of the divine Savit (is) indestructible (iv. 54⁴).

β. The agent (or instrument) of the action expressed by the inf. is put in the inst. or gen. when there is a passive sense; e.g. ná anyéna stómo vasiṣṭhā ánvetave vaḥ your laudation, O Vasiṣṭhas, is not to be equalled by another (vii. 33°); ábhūd agnīḥ samídhe mānuṣāṇām Agnī has appeared to be kindled of men (vii. 77¹). When there is no passive sense the agent is expressed by the dat.; e.g. ví śrayantām prayái devébhyo mahīḥ may the great (gakes) open (for the gods to =) that the gods may enter (i. 142°); dabhrām páśyadbhya urviyā vicākṣa uṣā ajīgar bhūvanāni viśvā (i. 113⁵) Dawn has wakened all creatures (for those who now see little to =) that those who see little now may look far and wide; ahām rudrāya dhānur ā tanomi brahmadvíṣə šūrave hāntavā u I stretch the bow for Rudra (for the arrow to =) that the arrow may strike the hater of prayer (x. 125°).

γ. The infinitive in dhysi is not infrequently employed elliptically

to express an intention, the subject being either expressed or requiring to be supplied in the first or third person<sup>3</sup>; e.g. práti vām rátham

<sup>&</sup>lt;sup>1</sup> In Latin the gerundive actually appears to have taken the place of the IE. predicative infinitive: see Brugmann, *Grundriss*, 4, 2, pp. 461 and 488.

<sup>&</sup>lt;sup>2</sup> Which in Latin would be: laudanda (est) vestra benignitas.

<sup>&</sup>lt;sup>3</sup> The inf, is similarly used in Greek in the sense of a 2. pers. impv.; e. g. πάντα τάδ' ἀγγείλαι μηδὲ ψευδάγγελος εἶναι tell all this and be not a false messenger (Homer, Od.); εἰπέμεναί μοι, Τρῶες tell me, ye Trojans (ibid.).

jarádhyai the chariot of you two (I purpose) to invoke (vii. 671); á va ausijó huvádhyai sámsam the son of Usij (intends) to proclaim your praise (i. 1225).

δ. In B. the inf. in tavái has three uses: 1. with a final sense; e.g. tam pra harati yo 'sya stṛtyas tasmai startavai he hurls it in order to strike down him who is to be struck down by it (AB.). 2. predicatively with ná, often with a passive sense, sometimes impersonally; e.g. ná vái yajňá iva mántavái it is not to be regarded like a sacrifice (ŚB.); ná purá súrrasya údetor mánthitavái one should not rub fire before sunrise (MS.); tásmād eténa ásru ná kártavái therefore tears should not be shed by him (MS.). 3. with a pass. sense after an acc. governed by āha, uvāca and brūyāt; e.g. agním páristarītavá āha he says that the fire is to be enclosed (MS.); gopālán sáṃhvayitavá uvāca he said that the cowherds should be called together (ŚB.); tád ašvám ánetavái brūyāt then he should order the horse to be brought (ŚB.). Perhaps, however, the acc. here depends on the inf. alone: he should give orders to bring the horse.

#### 2. Accusative Infinitive.

a. The form in am is used to supplement statements containing a verb of going or in dependence on verbs meaning be able (arh, aś, śak), wish (vaś), or know (vid); e.g. úpo emi cikitúṣo vipṛcham I go to the wise to inquire (vii. 86³); iyétha barhir āsádam thou hast gone to scat thyself on the straw (iv. 9¹); śakéma tvā samídham we would be able to kindle thee (i. 94³); sá veda devá ānámaṃ deván he, the god, knows (how) to guide hither the gods (iv. 8³).

a. In B. this form of the inf. appears only in dependance on the verbs arh, vid, and śak when they are combined with the negative ná; e.g. avarúndham ná aśaknot he was not able to keep back (MS.).

b. The inf. in tum in the RV. expresses the purpose with verbs of motion and also appears in dependence on the verbs arh be able and ci intend; e.g. kó vidvámsam úpa gāt práṣṭum etát who has gone to the wise man to ask him this? (i. 1644); bhúyo vā dátum arhasi or thou canst give more (v. 7910).

<sup>&</sup>lt;sup>1</sup> The use of this inf. is restricted to dependence on such verbs in the Latin supine in *tum*.

α. In B. the use is similar, this inf. expressing the purpose with verbs of motion, or in dependence on the verbs dhr intend and (generally accompanied by the negative ná) arh and śak be able, kam desire, dhṛs dare, ā-dṛ trouble, ā-śaṃs expect; e. g. hótum eti he goes to sacrifice (TS.), dráṣṭum ấ gachati he comes in order to see (ŚB.); anyád eva kártuṃ dadhrire 'nyád vái kurvanti they have purposed to do one thing, but do another (ŚB.); kathám aśakata mád ṛté jivitum how have you been able to live without me? (ŚB.); ná cakame hántum he did not wish to kill (ŚB.).

## 3. Ablative-Genitive Infinitive.

a. The form in as (which is always compounded with prepositions) is almost exclusively abl. as is shown by its being used with words governing that case, viz. the prepositions rté without, purá before, and the verbs pā protect, trā rescue, bhī fear; e.g. rté cid abhiśriṣaḥ purá jatrúbhya ātṛdaḥ without binding, before the cartilages being pierced (viii. 112); trádhvaṃ kartád avapádaḥ (ii. 296) save us from falling into the pit (lit. from the pit, from falling down).

There is one example of its being a gen., as it is governed by the verb īś: nahí tvád āré nimíṣaś caná jíse for without thee I am not able even to blink (ii. 286).

a. In B. it appears only as a gen. governed by īśvará; e. g. sá īśvaró yájamānasya paśún nirdáhaḥ he is able to burn the cattle of the sacrificer (MS.).

b. The form in tos is abl. when it is governed by the prepositions purá before and á till or by verbs of saving and preventing; e. g. purá hántor bháyamāno vy àra fearing he withdrew, before being struck (iii. 30<sup>10</sup>); yuyóta no anapatyáni gántoh save us from coming to childlessness (iii. 54's).

The gen. form is found only in dependence on the verb is be able (with the object by attraction in the gen.) or on the adverb madhyá in the midst of; e.g. ise rāyáḥ suviryasya dátoḥ he can give wealth and heroic offspring (vii. 4°);

må no madhyå rīriṣata åyur gántoh injure us not (in the midst of =) before our reaching old age (i.  $89^{\circ}$ ).

a. In B. the abl. inf. is found with prepositional words only. It usually occurs with å till and purå before, both the subject and the object being in the gen. The object may, however, by attraction be in the abl., and a predicate is in the abl.; e.g. å sûryasya údetoḥ (MS.) till the sun's rising = till the sun rises; å tisṛṇẩm dógdhoḥ (ŚB.) till the milking of three (cows) = till three (cows) are milked; å médhyād bhávitoḥ till becoming pure; purå sûryasya údetoḥ before the sun's rising (MS.) = before the sun rises; purå vāgbhyaḥ saṃpravaditoḥ before the voices' uttering (PB.) = before the voices are uttered. The abl. form is also sometimes used with the prepositional adverbs purástād and arvācīnam before; e.g. purástād dhótoḥ before sacrificing (MS.); arvācīnaṃ jánitoḥ before being born (MS.).

The gen. form occurs only in dependence on isvará able, the object being in the acc. (sometimes by attraction in the gen.), and the predicate in the nom.; e.g. sá isvará ártim ártoh he can fall into misfortune (TS.); tá isvará yájamanam hímsitoh these two can injure the sacrificer (MS.). Occasionally isvará is omitted; e.g. táto diksitáh pamanó

bhávitoh hence the initiated man (can) become scabby (SB.).

## 4. Locative Infinitive.

The only loc. forms to which a genuine inf. use (cp. 167, 4) can be attributed are the few in sáni. These supplement the general statement of the sentence or depend on a particular word in it, and (like the form in dhyai) express an intention or exhortation (with the ellipse of a verb in the 1., 2., or 3. pers.); e. g. ví nah pathás citana yástave, asmábhyam vísvä ásas tarīsani do ye open up for us the paths to sacrifice, (for us to =) that we may conquer all regions (iv. 377); náyisthā u no nesáni, pársisthā u nah parsány áti dvisáh the best guides to guide us, the best leaders to lead us through our foes (x. 1263); tád va ukthásya barhánā, índrāya, upastrnīsáni this song of praise (I will) spread out with power for your Indra (vi. 446); priyám vo átithim grnīsáni (do ye) extol your dear quest (vi. 156); ījānám bhūmir abhí prabhūsáni (let) Earth assist the sacrificer  $(x. 132^1).$ 

### TENSES AND MOODS.

212. Two or more roots of cognate meaning sometimes supplement each other in such a way as to be used for different tenses of what is practically one verb. Such are:

1. as and bhū be: the pres., impf., and perf. are formed by as; the fut. and aor. by bhū alone. In its proper sense bhū means to become (originally to grow), but unless opposed to as be, it has the same sense as the latter, the pres. and perf. of both being used promiscuously. The contrast appears clearly when the pres. is opposed to the aor.; e.g. yamó vá idám abhūd yád vayám smáh Yama has become that which we are (TS.). It also appears in the impf.: yá viprúṣā ásaṃs táḥ śárkarā abhavan what were sparks became gravel (MS.).

- 2. dhāv and sṛ run: in the RV. occur the plup. ádadhāvat and the pres. sísarti; in B. the pres. dhāvati, the impf. ásarat, and the perf. sasāra.
- 3. paś and dṛś see: the former appears in the pres. only, the latter in the aor., fut., and perf. only; khyā see is used in the same tenses as dṛś, but as opposed to the latter means discern.
- 4. brū and vac speak: the former is used in the pres. stem only; the latter in the aor., fut., perf. (V. has also the pres. vívakti).
- 5. han and vadh slay: the former has the pres., impf., fut., perf. only, the latter the aor. only.
- a. In B. a few additional pairs of roots supplement each other to some extent. Such are ad and ghas eat; aj and vī drive; i and gā (aor.) go; pra-yam and pra-dā present; śad and śī fall.

### Present.

A. In V. a number of verbs form two or more present stems, in which, however, no differences of meaning are traceable. In B. this multiplicity is for the most part lost. The only type here showing any development is that in ya, which tends to have an intransitive sense. Such present stems are formed in B. from more than a dozen roots that do not form it in the RV.; e.g. tápyati grows hot (RV. tápati).

- 1. As in other languages, the present is used to indicate an action that is taking place when the speaker makes his statement.
- 2. In the RV, the simple press is sometimes employed of past actions in narration to add a new statement in a vivid manner; e.g. purutrá vṛtró aśayad vyàstaḥ: amuyá śáyānam áti yanti ápaḥ Vṛtra lay scattered in many places: over him as he thus lies the waters flow (i. 327).

This use does not seem to occur in B.

- a. purå formerly is used with the pres. to indicate an action which has extended through the past down to the present; e.g. kvà tắni nau sakhyá babhūvuḥ, sácāvahe yád avṛkáṃ purå cit where has that friendship of us two gone, inasmuch as we have hitherto associated inoffensively (vii. 885); sá ha agnír uvāca átha yán māṃ purå prathamáṃ yájatha kvà aháṃ bhavāni íti so Agni said: now that you have hitherto honoured me at the sacrifice as the first where shall I be? (ŚB.).
- a. In B. purá is also used without reference to the actual present from the speaker's point of view, to express a previous stage in typical conditions; e.g. áhotā vá eṣá purá bhavati yadá\_evá\_enam pravṛṇīté 'tha hótā he is previously a non-Hotr; as soon as he chooses him, then he is a Hotr (ŚB.); ánaddhā\_iva vá asya\_átaḥ purá jánam bhavati previously his origin is as it were uncertain (ŚB.).

b. sma purá with the pres. ind. expresses that something used to happen in the past; e.g. saṃhotráṃ sma purá nárī sámanaṃ vá áva gachati formerly the woman used to go down to the common sacrifice or the assembly (x. 8610).

a. The same usage is common in B. with ha sma purá; e.g. ná ha sma vái purá\_agnír áparaśuvrknam dahati formerly Agni used not to burn what was not cut off with the axe (TS.). Here, however, the purá is

much more usually omitted, ha sma alone expressing the same sense, especially often with the pres. perf. āha; e.g. etád dha sma vấ āha nāradáḥ (MS.) with regard to this Nārada used to say. (The AB. uses the perf. and the impf. with ha sma in the same sense.) The particles ha sma, which originally only accompanied it, have thus acquired, when used alone, the sense which is inherent in purấ only.

c. The pres. ind. is also sometimes used for the fut. or the subj.; e.g. áham ápi hanmi\_iti ha\_uvāca he said: I too will slay him (ŚB.); indraś ca ruśamaś ca\_amśam prāsyetām: yataro nau pūrvo bhūmim paryeti sa jayati\_iti Indra and Ruśama proposed a wager: whichever of us shall go round the earth first shall win (PB.).

#### Past Tenses.

213. Each of the past tenses (except the pluperfect) has a distinctive meaning of its own, though occasional examples of aor. and perf. forms occur that are almost indistinguishable in sense from the impf.

A. The perfect characteristically expresses the condition attained by the subject as the result of a preceding action. If that action (often a repeated or continuous one) is continued into the present so as to include the latter, it may be translated by the present; if it is regarded as concluded before the present, by the present perfect. It can express both these senses when accompanied by the adverbs purå formerly and nunám now; e.g. purá nunám ca stutáya rsinam pasprdhre the praises of the seers have vied together in past times and (do so) now (vi. 341); śáśvad dhí va ūtíbhir vayám purá nūnám bubhujmáhe we have constantly enjoyed your aids and (do so) now (viii. 6716); the same sense appears with the adverb satra always; e.g. túbhyam bráhmani gíra indra túbhyam satrá dadhire: jusásva to thee prayers, O Indra, to thee songs have always been offered (and still are): uccept them kindly (iii. 516). But even without a particle this double sense is not infrequently apparent:

ná sóma índram ásuto mamāda (vii. 26¹) unpressed Soma has not (in the past) intoxicated Indra (and does not now); ná bhojá mamrur ná nyarthám īyur: ná riṣyanti ná vyathante ha bhojáḥ the liberal have not died (and die not), they have not fallen into calamity (and do not now): the liberal are not injured and waver not (x. 107³); indra...ubhé á paprau ródasī mahitvá Indra has with his greatness filled (and still fills) the two worlds (iii. 54¹⁵).

a. Thus a number of perfects (since their action includes the present) can be translated by the present, as is indicated by their often occurring by the side of actual present forms. Such perfects are formed from verbs meaning to know; be pleased, sad, or afraid; stand, sit, lie; rest upon, hold fast; have, possess; encompass; surpass; prosper; become; show oneself; e. g. kvà, idanīm sūryah: kas ciketa where is now the sun: who knows? (i. 357); yán na índro jujūsé yác ca vásti what Indra likes from us and what he desires (iv. 221); ká īṣate, tujyáte, kó bibhāya who flees (and) speeds, who is afraid? (i. 8417); ná methete ná tasthatuh they (night and morning) clash not and stand not still (i. 1133); váne-vane śiśriye takvavir iva on every tree he sits like a bird (x. 912); yátha, jyám prthiví mahí dadhára, imán vánaspátin evá dādhāra te mánah us this great earth holds these trees, so he holds thy spirit (x. 60°); ná te půrve ná, áparaso ná viryàm nútanah kás caná, āpa not carlier men, not future men, no man of the present (has attained =) equals thy heroism (v.  $42^6$ ); prá hí ririksá ójasā divó ántebhyas pári, ná tvā vivyāca rája indra párthivam thou extendest beyond the ends of heaven with thy might, the terrestrial space does not contain thee (viii, 885); indrena śuśuve nŕbhir yás te sunóti through Indra he who presses (Soma) for thee prospers in men (vii. 326); séd u rájā kṣayati carsanīnām, arán ná nemíh pári tá babhūva he rules as king over men, he encompasses the worlds (ta) us the felly the spokes (i. 3215); bhadra dadrksa urviya vi bhāsi, út te śocir bhānávo dyam apaptan brilliant

thou appearest, thou shinest afar, thy light, thy beams, have shot up to heaven (vi. 642).

- b. Other perfects, which sum up past action but exclude the present, may be translated by the present perfect; e. g. yát sīm ágaś cakṛmá tát sú mṛḷatu whatever sin we have committed, let him forgive that (i. 179<sup>5</sup>); yá vṛtrahá parāváti sánā návā ca cucyuvé, tá saṃsátsu prá vocata what old and new deeds the Vṛtra-slayer has set going in the distance, those proclaim in the assemblies (viii. 45<sup>25</sup>); uvása uṣá uchác ca nú Dawn has flushed (in the past) und she shall flush now (i. 48<sup>3</sup>); kím ága āsa varuṇa jyéṣṭhaṃ, yát stotáraṃ jíghāṃsasi sákhāyam what has that chief sin been (in my past life) that thou desirest to slay the praiser, thy friend? (vii. 86<sup>4</sup>); īyúṣ ṭé yé pūrvatarām ápaśyan vyuchántīm uṣásaṃ mártyāsaḥ; ó [=áu] té yanti yé áparīṣu páśyān those mortals have gone who saw flushing the earlier dawn; those are coming who shall see her in the future (i. 113<sup>11</sup>).
- c. The perf. often expresses a single action that has been completed in the recent past, when it can be translated by the pres. perf.; e.g. a no yatam divás pári: putráh kánvasya vam ihá susava somyám mádhu come to us from heaven: the son of Kanva has here pressed for you the Soma mead (viii. 84). This use of the perf. comes very near that of the aor. The distinction seems to be this: in the above passage the perfect means come because the Soma has been pressed, i.e. is ready for you; the aor. would mean come because of the fact that the Soma has just been pressed for you.
- d. The perf. is not infrequently used of a single action in the remoter past, when it cannot be translated by the perf. pres. It occurs thus beside the impf. of narration, when the story is interrupted by a reflexion which often expresses the result of the action previously related. Thus in the story of the Vṛṭra fight the poet says: ájayo gấ ájayaḥ śūra sómam; ávāsṛjaḥ sártave saptá síndhūn thou didst win the kine, thou didst win the Soma, O hero, thou didst let

loose the seven streams to flow (i. 3212); he then adds indrase ca yad yuyudhate ahis ca\_uta\_aparibhyo maghava vi jigye when Indra and the serpent fought, the bounteous god conquered (= remained conqueror) for the future. This use of the perf. is hardly distinguishable from the impf.

a. In B. the perf. ind. appears in three different uses:

1. in a present sense based on the pres. perf., chiefly in forms that have a strengthened reduplicative vowel and thus seem to have an intensive meaning. It is the pres. perf. that includes the present, expressing that an action takes place in the present as a result of its repetition in the past; e.g. dādhāra (he has constantly held and now) holds; e.g. yāt sāyām juhóti rātryai téna dādhāra if he offers in the evening, he thereby holds (Agni) for the night (MS.). Other perfects of this kind are: dīdāya shines; upa dodrāva rushes at; yoyāva wards off; lelāya quivers; bībhāya (beside bibhāya) fears (while the periphrastic bibhayām cakāra has always a preterite sense). Besides these verbs veda knows and āha says always have a present sense.

Several other perfects with ordinary reduplication often have the present sense: ānaśé (has obtained =) has (MS., TS.); párīyāya (has acquired =) possesses (TS.); babhūva (has become =) is (MS.); vivyāca (has encompassed =) contains; dadṛśé (has been seen =) appears (while dadárśa always has a past sense); also the perfect of grah and pra-āp: yé hí paśávo lóma jagṛhūs té médham prāpuḥ the cattle which have hair have also fut (MS.).

2. in a preterite sense, expressing that an action once occurred in the past (but not in the narrative sense of the impf.). This use most often appears in the form uvaca, which may be translated by once said or has said; e.g. eténa vá úpakerů raradha: rdhnóti vá eténa yajate by this sacrifice Upakeru once prospered; he who sacrifices with it prospers (MS.). It often occurs in the AB. at the conclusion of a story related in the impf., in the phrase tad etad rsih pasyann abhyanūvāca seeing this a seer has uttered with reference to it (the following verse). A somewhat different connexion with the narrative impf. appears in the following example: etám ha vái yajňásenas cítim vidám cakara: táyā vái sá pasún ávārunddha this method of piling Yajñasena once invented: by means of it he acquired cattle (TS.). This perfect is found contrasting what is past with the present and future in the following successive sentences: yád vá asyám kím cárcanti yád anrcúr; yád evá kím ca vācā anrcur yád átó 'dhi arcitarah whatever prayers they offer on it (the earth) or have offered; whatever prayers they have offered with the voice or will offer in future (TS.).

3. in an historical sense, equivalent to that of the impf. in narrative,

in certain parts of the AB. (vi-viii) and the ŚB. (i-v; xi, xii, xiv), while the impf. is used elsewhere in B. (MS., TS., K., TB., PB., AB. i-v; ŚB. vi-x, xiii). Thus in the former uvāca said and devāś ca asurāś ca paspṛdhire the gods and the Asuras were in conflict, in the latter abravīt and aspardhanta would be used. There are, of course, exceptions in both groups.

B. The imperfect is the past tense of narration, never having any relation to the present as the perf. and the aor. have; e.g. áhann áhim...prá vaksánā abhinat párvatānām he slew the serpent; he pierced the bellies of the mountains (i. 321); ná vái tvám tád akaror yád ahám ábravam you did not do what I said (ŚB.). The impf. has also to do duty for the pluperfect, as in the relative clause of the preceding example, which is equivalent to what I had told you.

C. The aorist ind. expresses that an action has occurred in the past with reference to the present. It neither describes nor indicates duration, but simply states a fact. It may nearly always be translated by the English present perfect.

The aor. usually expresses the immediate past; e.g. práti divó adarśi duhitá the daughter of heaven has appeared (iv. 521); yásmād duşvápnyād ábhaiṣma ápa tád uchatu let her (Dawn) drive away with her light the evil dream that we have feared (viii. 4718).

a. In B. three uses of the aor. ind. may be distinguished: 1. it expresses what has occurred in the speaker's experience, very commonly in the statement made by the witness of an action; e.g. táto ha gandharváh sám údire: jyók vá iyám urvásī manuşyèṣv avātsīt then the Gandharvas spoke together: this Urvasī has dwelt long among men (ŚB.). As compared with the impf. it never narrates; e.g. yajňo vai devebhya ud akrāmat; te devā abruvan: yajňo vai na ud akramīt the sacrifice went away from the gods; the gods then said: the sacrifice has gone away from us (AB.); tấm yád ápṛchant sắbravīd: adyá amṛta it when they asked her, she said: he has died to-day (MS.); tấm apṛchan: kásmai tvám ahauṣīr tit they asked him: to whom have you sacrificed? (MS.); tấm devā abruvan: mahān vā ayām abhūd yó vṛtrám ávadhīd iti the gods said of him: he has shoon himself great who has slain Vṛtra (TS.); tế ha ūcur: agnáye tiṣṭha iti tátas tasthāv, agnáye vā asthād iti tám agnáv ajuhavuḥ they said: stand still for Agni; then

it stood still; thinking it has stood still for Agni, they sacrificed it in Agni (SB.).

- 2. it is employed by the author with regard to what from his own point of view has either just happened or has occurred in the more remote past; e.g. sá bándhur súnāsīryāsya yám pūrvám ávocāma this is the import of the súnāsīrya oblation which we have explained above (SB.); puro vā etān devā akrata yat puroļāsānām puroļāsatvam because the gods have made these cakes their castles, the cakes are so called (AB.). The adverb purā is not infrequently used with these aorists; e.g. ná vā etāsya brāhmanāh purā ánnam akṣan Brahmins have never hitherto eaten his food (TS.).
- 3. it expresses what results from a ritual act or is antecedent to it; e.g. putrásya náma grhņāti: prajām evá ánu sám atanīt he gices his son a name: he has thus extended his race (MS.); etád vái trtíyam yajňám āpad yác chándāmsi āpnóti thereby he has obtained the third sacrifice when he obtains the metres (TS.); yád dhí asya amedhyám ábhūt tád dhi asya etád avadhūnóti what has been impure in it, that in it he shakes off in this way (ŚB.).
- D. The pluperfect, as an augmented perfect, is equivalent to the corresponding Greek tense in form only. It cannot be distinguished in syntactical use from the impf. in some examples and from the aor. in others; e.g. átrā samudrá á gūļhám á súryam ajabhartana then ye brought the sun hidden in the sea (x. 727); úd u syá deváh savitá yayāma hiraṇyáyīm amátim yám ásiśret that god Savitr now has raised up the golden sheen which he has spread out (vii. 381).

#### Future.

214. A. 1. The simple future is in comparatively rare use in V., being formed from only fifteen roots in the RV. and from rather more than twenty others in the AV. This limited employment is accounted for by its sense being partly expressed by the subjunctive and to some extent by the present. It means that, according to the opinion, expectation, intention, hope or fear of the speaker, an action is to take place in the near or the remote future. The sphere of the future includes that of the will, the specific meaning of the subjunctive, but the stress is here laid on

the futurity rather than the purpose; e.g. atha\_atah paśor vibhaktis: tasya vibhāgam vakṣyāmah next (comes) the division of the (sacrificial) animal: (now) we will (shall) state its division (AB.).

Examples from the RV. are: stavisyāmi tvām ahām I shall praise thee (i.  $44^{5}$ ); kim svid vaksyāmi kim u nū manisye what pray shall I say, what shall I now think? (vi.  $9^{6}$ ); yādy evā karisyātha sākām devāir yajniyāso bhavisyatha if ye will do so, you will be partakers of the sacrifice with the gods (i.  $161^{2}$ ); nā tvāvām indra kāš canā nā jātó nā janisyate no one equal to thee, O Indra, has been born or will be born.

- 2. In B. the simple future is frequently used after verbs of speaking, knowing, thinking, hoping, fearing, which are sometimes also to be supplied; e.g. só 'bravīd: idám máyi vīryām, tát te prá dāsyāmi, iti he said: here is heroism in me, that I will give thee (TS.); té ha ūcuh kéna rājňā, kéna ánīkena yotsyāma iti they said: with whom as king, with whom as leader shall we fight? (ŚB.); tátra vidyād: varṣiṣyati, iti in regard to that he should know: it will rain (ŚB.); findro ha vā īkṣām eakre: mahád vā itó 'bhvám janiṣyate Indra reflected: a great abuse will arise from this (ŚB.); sarvā devatā āśamṣanta: mām abhi prati patsyati, iti all the gods hoped: he will begin with me (AB.); yádi bibhīyād duścarmā bhaviṣyāmi, iti if he should fear, 'I shall suffer from skin disease' (TS.); ásurā vā iṣṭakā acinvata: divam ā rokṣyāma iti the Asuras built up the bricks (thinking): we shall scale heaven (MS.).
- a. After an impv., the fut, is often used with átha; e.g. pátim nú me púnar yúvānam kurutam: átha vām vakṣyāmi (ŚB.) make my husband young again: then I shall tell you (two).
- β. After the impv. of ā-i or pra-i the 1. pers. fut. is equivalent to an exhortation; e. g. prá\_ita, tád esyāmaḥ come, we will go there (ŚB.).
- γ. With the negative ná, the 2. and even the 3. pers. may have the value of a prohibition; e. g. deván rákṣāṃsi..ajighāṃsan: ná yakṣyadhva íti the Rakṣases wished to slay the gods (saying): you shall not sacrifice (ŚB.); tān viśve devā anonudyanta neha pāsyanti neha iti all the gods drore them back (saying): they shall not drink here, not here (AB.).
- B. The periphrastic future though not occurring in V., is frequent in B. It expresses that something will take place at a definite point of time in the future. It is therefore often accompanied by such words as prātár early in the morning, śvás to-morrow (but never by adyá to-day). The point of time, however, need not be expressed by an adverb; it may be defined by a clause. Examples are: saṃvatsaratamíṃ rātrim ā gachatāt, tán ma ékāṃ rātrim ánte śayitāse, jātá u te 'yáṃ tárhi putró bhavitā come for the night of this day year, then you

will lie beside me for one night, then too this son of thine will be born (SB.); yadi pura samsthanad diryeta adya varsisyati iti brūyad; yadi samsthite svo vrasta iti brūyat if it (the vessel) should be broken before the completion (of the sacrifice) he should say: it will rain to-day; if it has been completed, he should say: it will rain to-morrow (MS.); yarhi vava vo maya artho bhavita, tarhy eva vo ham punar agantasmi when you will have need of me, then (on that particular occasion) I will come back to you (AB.).

a. Sometimes this form is used to express not that an action will take place at a definite time, but that it will take place with certainty; e.g. sā evā iyām adyā āpi pratisthā, sā u evā āpi ātó 'dhi bhavitā this is the foundation to-day, and it will also (certainly) be so in future (ŚB.).

### A. Imperative.

- 215. The only pure impv. forms are those of the 2. 3. sing. and 3. pl., represented by bháva and bhávatāt, bhávasva; bhávatu; bhávantu, bhávantām. The forms later regarded as imperatives of the 1. pers., bhávāni, bhávāva, bhávāma are subjunctives (cp. 131): while the 2. 3. du. and 2. pl. bhávatam, bhávatām, bhávetām; bhávata, bhávata, bhávatam, are injunctives (cp. 122 a).
- a. The impv. does not express commands only, but also a desire in the widest sense, such as a wish, a request, advice, a direction; e.g. devām ihā ā vaha bring hither the gods (i. 14<sup>12</sup>); áheļamāno bodhi be not angry (i. 24<sup>11</sup>); imāni asya śīrṣāṇi chinddhi cut off these heads of his (MS.); vṛkṣé nāvaṃ práti badhnīṣva tie the ship to the tree (ŚB.); prá vām aśnotu suṣṭutíḥ may the hymn of praise reach you two (i. 17<sup>9</sup>); hánta na éko vettu come, let one of us find out (ŚB.).
- b. The sphere of the ordinary impv. is the present; it may, however, still be used for the later of two opposed actions; e. g. váram vṛṇīsva átha me púnar dehi choosc a boon and then give it me back (TS.). The form in tād, however, has a tendency in V. to express the more remote future, and in B. does so distinctly; e. g. ihá evá mā tíṣṭhantam abhyéhi íti brūhi, tấm tú na ấgatām pratiprá

brūtāt tell her: come to me as I stand here; when she has come, you shall (then) tell it us (ŚB.). As this form is only active, the subj. takes its place in middle verbs; thus táṃ vṛṇāṣva = do thou choose it (now) as opposed to táṃ vṛṇāsai choose it then (ŚB.).

a. The genuine impv. seems never to be found in negative sentences; thus it never appears in V. with the prohibitive particle mấ (which is used with injunctive forms only, and in B. almost exclusively with the aor. inj.). It is employed in positive principal clauses only; e.g. ví no dhehi yáthā jívāma so dispose us that we may live (ŚB.). A subordinate clause with ind., subj., or (very rarely) opt. may precede or follow; e.g. yás tvắm dūtám saparyáti, tásya sma pravitá bhava be the promoter of him who adores thee as a messenger (i. 128); sám vidúṣā naya yó.. anuṣấṣati bring us together with one who knows, who may give us directions (vi. 541); idám me haryatā váco yásya tárema tárasā śatám hímāḥ gladly accept this word of mine by the force of which we would pass a hundred winters (v. 5415). In such periods the form with tād would regularly be used in B.

β. The RV. has a number of 2. sing. forms made with si added directly to the root, which are clearly used imperatively, as is indicated by their being generally accompanied by imperatives (sometimes by subjunctives and imperatives); e.g. á devébhir yāhi yákṣi ca come with the gods and sacrifice (i. 14¹). These forms are confined to the RV. (and passages borrowed from it) except satsi (AV. vi. 110¹); and they are restricted to positive principal sentences.

## B. Injunctive.

Formally this mood corresponds to an unaugmented past tense (including the 2. 3. du. and 2. pl. as represented by act. bhávatam, bhávatām, bhávata; mid. bhávethām, bhávetām, bhávadhvam, which later came to be regarded as imperatives). Its use constitutes one of the chief difficulties of Vedic grammar and interpretation, because it cannot always be distinguished from the subjunctive (e. g. gamat might be the subj. of á-gam or the inj. of á-gamat) or from an unaugmented indicative (e. g. cáraḥ might be = á·caraḥ). Judged by its uses the inj. probably represents a very primitive verbal form which originally expressed an action irrespective of tense or mood, the context showing

which was meant. The addition of the augment gave the sense of a past tense to one set of forms, while the rest finally became incorporated with the impv. The general meaning of the inj. expresses a desire, combining the senses of the subj., the opt., and the impv. As compared with the subj., the inj. is essentially appropriate in principal clauses, though it sometimes appears in subordinate clauses introduced by relatives or the relative conjunctions yád and yadá.

a. The first person expresses an intention the execution of which lies in the power of the speaker; e.g. indrasya nú vīryāṇi prá vocam now I will proclaim the heroic deeds of Indra (i. 321). Sometimes, however, the execution depends on another; e.g. agniṃ hinvantu no dhiyas: téna jeṣma dhánaṃ-dhanam let our prayers urge Agni: through him we shall assuredly win booty after booty (x. 1561).

b. The second person is used exhortatively, very often beside an impv.; e.g. sugá nah supáthā kṛṇu; pūṣann ihá kratúm vidah do thou make fair paths for us easy to traverse; O Pūṣan, here procure us wisdom; adyá no deva sāvīh sáubhagam, párā duṣvápnyam suva to day, O god, procure us good fortune; drive away evil dream (v. 824). A parallel opt. is much less common; e.g. eténa gātúm vido nah; á no vavṛtyāḥ suvitáya by reason of that find for us the path; mayst thou bring us to welfare (i. 17312).

c. The third person also is used exhortatively, very often beside an impv.; e. g. sémám vetu váṣaṭkṛtim; agnír juṣata no gíraḥ let him come to this Vaṣaṭ call; may Agni accept our songs (vii. 15°); it is often accompanied by a 2. sing. impv.; e. g. áˌidám barhír yájamānasya sīda; áthā ca bhūd ukthám índrāya śastám seat thyself upon this straw of the sacrificer; and then may the hymn be sung to Indra (iii. 53°). It appears less frequently with the subj.; e. g·úpa bráhmāṇi śṛṇava imá no, áthā te yajñás tanvè váyo dhāt mayst thou listen to these our prayers, and then let the

sacrifice bestow vigour on thyself (vi. 404). A parallel opt. is not common; e.g. pári no hetí rudrásya vrjyāḥ, pári tveṣásya durmatír mahí gāt would that the dart of Rudra pass us by, let the great malevolence of the impetuous one avoid us (ii. 3314).

d. The injunctive is very frequently used alone (unaccompanied by any other modal form) in an impv. sense; e.g. imā havyā juṣanta naḥ let them accept these oblations of ours (vi. 52<sup>11</sup>); the preceding verse has the regular impv.: jusántām yújyam páyaḥ let them accept the suitable milk.

In negative sentences the inj. is the only mood (with the exception of the single opt. form bhujema) with which the prohibitive particle må can be used; e.g. må na indra pårā vṛṇak do not, O Indra, abandon us (viii. 977); viśváyan må na å gan let not any swelling thing come near us (vii. 501); må tántuś chedi let not the thread be cut (ii. 285). The aor. form is commoner than the impf. form in the RV., but its relative predominance has greatly increased in the AV.

- e. The inj. not infrequently expresses a future sense like the subj. (215 C) in two types of sentences:
- 1. in positive interrogative sentences; e. g. kó no mahyá áditaye púnar dāt who will, gire us back to great Aditi? (i. 24¹). The subj. itself is here sometimes found beside it; e. g. kadá mártam arādhásam padá kṣúmpam iva sphurat, kadá naḥ śuśravad gíraḥ when will he spurn the niggardly mortal like a mushroom with his foot; when will he hear our songs? (i. 84³).
- 2. in negative sentences with ná; e. g. yám ādityā abhi druhó rákṣathā, ném agháṃ naśat whom, O Ādityas, ye protect from harm, him misfortune will not reach (viii. 471).
- a. In B. the use of the inj. in positive sentences has almost entirely disappeared. The ŚB., however, preserves several examples; e.g. deván avat let it refresh the gods; also sometimes in subordinate clauses, especially with néd; e.g. néd idám bahirdhá yajňád bhávat lest it be outside the sacrifice.

On the other hand the inj. is very frequent in negative sentences,

in which it constantly appears with mž, in the vast majority of cases in the aor, form. Only a few examples of the impf, form occur: mž vadhadhvam slay not (TS.); mā bibhīta fear not (AB.); kilbiṣam nu mā yātayan let them not reprove it as a fault (AB.); and from the perfect: mž susupthān sleep not (ŚB.).

### C. Subjunctive.

The meaning of the subj. is best brought out by contrasting its use with that of the opt. From this it appears that the fundamental sense of the subj. is will, while that of the opt. is either wish or possibility (this mood being therefore alternatively called optative or potential). This distinction appears clearly from the fact that in the first person in independent sentences one group of verbs in the RV. employs the subj. exclusively or almost exclusively, while another employs the opt., because in the former the execution is dependent on the will of the speaker, while in the latter it is not in his control, but is only possible. With the subj. are thus used the verbs han strike, kr make, su press, brū speak. With the opt. on the other hand appear: ji conquer, tr overcome, sah conquer; as and nas obtain, vid acquire, is be master of; sac be associated with; a-vrt attract (to the sacrifice); sak be able; mad be happy; rdh prosper; pas live to see; as be (with predicates such as prosperous, &c.); also certain sacrificial verbs: idh kindle (with the co-operation of the god), daś worship, vac and vad speak (effectively), vidh serve, sap please = obtain the favour of (a god), hū call (= bring hither).

1. The meanings expressed by the different persons of the subj. are the following:

The first person declares the will of the speaker; e.g. svastáye váyum úpa bravāmahai for welfare we will invoke Vāyu (v. 51<sup>12</sup>). It is often accompanied by the particles nú and hánta; e.g. prá nú vocā sutéṣu vām I will now praise you two at the libations (v. 69<sup>1</sup>). The 1. du. and pl. may also express an exhortation to another to share an action with

the speaker, an impv. usually then preceding; e.g. dakṣiṇató bhavā me: ádhā vṛtrấṇi jaṅghanāva bhūri stand on my right: then we two will slay many foes (x. 83<sup>7</sup>); or an exhortation to aid the speaker; e.g. jéṣāma\_indra tváyā yujấ we will conquer (= let us conquer) with thee as our ally (viii. 63<sup>11</sup>).

In B. the usage is the same; e.g. váram vṛṇai I will choose a boon (TS.); hanta imān bhīṣayai well, I will terrify them (AB.); vāyúm devấ abruvan: sómam rấjānam hanāma íti the gods said to Vāyu: let us slay king Soma (TS.).

The second person is used exhortatively: háno vṛtráṃ, jáyā apáḥ slay Vṛtra, win the waters (i. 80³). It often follows a 2. pers. impv.; e.g. agne śṛṇuhi; devébhyo bravasihear, O Agni, do thou say to the gods (i. 1397); sometimes it follows a 3. pers. impv.; e.g. á vāṃ vahantu. . áśvāḥ, pibātho asmé mádhūni let the horses bring you two; do ye drink the honied draughts beside us (vii. 67¹). When an expectation is indicated, the subj. is almost equivalent to a future; e.g. áchānta me, chadáyāthā ca nūnám ye have pleased me and ye shall please me now (i. 165¹²).

In B. the 2. pers. subj. is used only when the speaker makes a condition or gives a direction relating to the (not immediate) future; e.g. atho etam varam avṛṇīta: mayā eva pṛāeim diśam pṛa janātha iti so he made this condition: through me ye shall (in future) discover the eastern quarter (AB.).

The third person is as a rule used in exhortations to the gods, though the subject is not always the name of the deity; e.g. imám nah śṛṇavad dhávam he shall hear this our call (viii. 43<sup>22</sup>); pári ṇo hélo váruṇasya vṛjyāh; urúṃ na índrah kṛṇavad u lokám may the wrath of Varuṇa avoid us; Indra shall procure us wide space (vii. 84<sup>2</sup>); sá devám á jihá vakṣati he shall bring the gods hither (i. 1<sup>2</sup>); prá te sumná no aśnavan thy good intentions shall reach us (viii. 90<sup>6</sup>). The subj. sentence is sometimes connected with a preceding one; e.g. agním īļe: sá u śravat I praise Agni: he shall hear (viii. 43<sup>24</sup>). The subj. here often approaches the

future in sense, being then usually opposed with nūnám or nú to another verb: úd u syá deváh savitá. asthāt: nūnám devébhyo ví hí dhắti rátnam god Savitr has just arisen: he will now distribute bounty to the gods (ii. 381); uvása uṣá uchác ca nú Dawn has flushed (in the past) and she will flush now (i. 483). Sometimes there is no opposition; e.g. á ghā tá gachān úttarā yugáni, yátra jāmáyah kṛṇávan ájāmi there shall come those later generations when those who are akin will do what befits not kinsmen (x. 1010).

In B. the 3. pers. subj. is not found in the hortative sense, appearing only when a condition, promise, or curse is expressed; e.g. vṛṇṣṣvaoity abruvan; so 'bravīn: maddevatyāoeva samid asad iti they said: choose a boon; he replied: the fuel shall be sacred to me (MS.); sāoabravīd: váraṃ vṛṇai; khātāt parābhaviṣyántī manye: táto mā parā bhūvam íti; purā te saṃvatsarād ápi rohād íty abravīt she said: I will make a condition; I think I shall perish in consequence of digging; let me not perish. He replied: before the lapse of a year for you, it (the wound) shall heat up (TS.); devās tān aśapan: svena vaḥ kiṣkuṇā vajreṇa vṛścān iti the gods cursed them (the trees): they shall destroy you with your own handle, with a bolt (TB.). The 3. pers. subj. often also expresses the purpose of a ceremony; e.g. śṛṇād íti śaramáyaṃ barhír bhavati (MS.) the litter is made of reeds with the intention: it shall destroy him (the adversary).

- 2. The syntactical employment of the subj. is twofold.
- a. It appears in principal sentences:
- a. with interrogatives, either the pronoun or the adverbs kathá how? kadá when, and kuvíd; e. g. kím ū nú vaḥ kṛṇavāma what, pray, shall we do for you? (ii. 29³); kathá mahé rudríyāya bravāma how shall we speak to the great Rudra-host? (v. 41¹¹); kadá naḥ śuśravad gíraḥ when will he hear our prayers? (i. 84°). kuvíd nearly always accentuates the verb (which is thus treated as in a subordinate clause); e. g. aśvínā sú ṛṣe stuhi: kuvít te śrávato hávam the Aśvins praise well, O seer: shall they hear thy call? (viii. 26¹º).

In B. first persons only seem to be met with in this use, and an interrogative word is sometimes lacking.

β. In negative sentences with ná not; e. g. ná tắ naśanti;

ná dabhāti táskaraḥ they perish not; no thief shall (can) harm them (vi. 283).

In B. ná is similarly used; e. g. ná ató 'parah kás caná sahá sárīreṇa amṛto 'sat from now onwards no one shall be immortal with his body (ŚB.). Once only, in a command, is the subj. used with mā: akāmāṃ sma mā ní padyāsai you shall not approach me (in future) against my with (ŚB.).

b. In dependent clauses the subj. is used either with a negative or with relatives (pronominal or adverbial):

a. in a final sense with the negative particle néd that not, lest. The antecedent clause has either an ind. or an impv.; e.g. hotrád ahám varuna bíbhyad āyam, néd evá mā yunájann átra deváh fearing the office of Hotr, O Varuna, I went away, lest the gods should appoint me thereto (x. 514); vy ùchā duhitar divo má cirám tanuthā ápah, nét tvā stenám yáthā ripúm tápāti súro arcíṣā shine forth, daughter of the sky, delay not long thy work, lest the sun scorch thee, like a hostile thief, with his ray (v. 799).

In B. the antecedent clause has either an ind. or an opt.; e.g. átha yán ná prékṣate, nén mã rudró hinásad íti now (the reason) why he does not look is lest Rudra should injure him (ŚB.); tán ná dadbhín khāded, nén ma idám rudríyam dató hinásad íti he should not chew it with his teeth, lest this that belongs to Rudra injure his teeth (ŚB.). A gerundive in the antecedent clause has also been noted in the AB.

# $\beta$ . in relative clauses:

1. such a clause normally precedes if it contains a supposition determining the sense of the principal clause; the latter usually has an impv., not infrequently a subj., seldom an inj. or ind.; e.g. yó naḥ pṛtanyad, ápa táṃ-tam íd dhatam whoever shall combat us, him do ye two slay (i. 1326); yás túbhyaṃ dāśān ná tám áṃho aśnavat who shall serve thce, him no distress can reach (ii. 234); utá nūnáṃ yád indriyáṃ kariṣyā indra pauṃṣyam, adyā nākiṣ ṭád ā minat and what heroic, manly deed thou, Indra, shalt now do, that let no one belittle to-day (iv. 3023); yásmai tváṃ sukṛte jātaveda, u lokám agne kṛṇávaḥ syonáṃ, sá rayíṃ

nasate svasti the righteous man for whom thou shalt procure, O Agni Jūtavedas, a comfortable place, he obtains riches for welfare (v. 411).

In B. the use of the subj. in relative clauses is similar; but here the subj. is by far the commonest form in the principal clause, the impv. and ind. (sometimes omitted) being rare; e.g. tāny abruvan, váram vṛṇāmahai: yád ásurāŭ jáyāma, tán naḥ sahá asad iti they said, we will make a condition: what we shall win from the Asuras that shall be ours in common (TS.); yás tvā káś ca upāyat, tūṣṇīm evá āsva whoever shall come towards you, sit still; yád vindāsai tát te 'gnihotrām kurmaḥ what thou shalt find, that we (shall) make thy fire-oblation (MS.); tád vái sāmṛddhaṃ yáṃ devāḥ sādhāve kārmaṇe juṣāntai that, indeed, (is) excellent, if the gods shall be pleased with him for a good work (ŚB.). In the last example the relative clause exceptionally follows.

2. The relative clause follows if it expresses a final or consequential sense (in order that, so that) arising from the principal clause; the latter usually has an impv., but sometimes an inj., opt., or ind.; e.g. sám pūsan vidúṣā naya, yó áñjasā, anuśāsati, yá evá, idám íti brávat associate us, O Pāṣan, with a wise (guide) who shall at once direct us and who shall say: here it is (vi. 541); asmábhyam tád rádha á gāt, śám yát stotýbhya āpáye bhávāti let that wealth come for us which shall be a blessing to thy praisers and thy kinsman (ii. 3811); tád adyá vācáh prathamám masīya yéna ásurām abhi devā ásāma I would to-day think of that as the first (point) of my speech whereby we gods shall overcome the Asuras (x. 534); imám bibharmi súkrtam te ankusám yéna ārujāsi maghavañ chaphārújah I bring to thee this well-fashioned weapon (with which =) in order that thou shouldst break the hoof-breakers (x. 449). The subj. of these relative clauses sometimes comes to have a purely future sense; e. g. ó (= a, u) té yanti yé áparisu pásyān those are coming who in future days will see her (i. 11311).

In B. this type of relative clause with the subj. is rare; e.g. yán mã dhinávat tán me kuruta procure for me that which shall refresh me (ŚB.); hánta vayám tát srjámahai yád asmán anvásad íti come, let us create what shall come after us (ŚB.).

y. with relative conjunctions:

1. yád, which, if the clause is determinative, means when; the dependent clause then precedes, while the principal clause usually contains an impv., but sometimes an inj., a subj., or an opt.; the conjunction means in order that, so that, if the dependent clause is final or consequential; the dependent clause then follows, while the principal clause contains an impv., a subj., or an ind., e. g.

if yád = when: úṣo yád adyá bhānúnā ví dvắrāv rṇávo diváḥ, prá no yachatād avṛkám O Dawn, when today with thy beam thou shalt open the doors of heaven, then bestow on us safe shelter (i. 4815); yád adyá bhāgáṃ vibhájāsi nṛbhya, úṣo devó no átra savitā dámūnā ánāgaso vocati sūryāya when thou shalt to-day distribute a share to men, O Duwn, god Savitr, the house friend, shall declare us guiltless to Sūrya (i. 1233); yád va ágaḥ puruṣátā kárāma, mā vas tásyām ápi bhūma when we shall commit a sin against you after the manner of men, let us not have a part in that (shaft) of yours (vii. 574); yád didyávaḥ pṛtanāsu prakriṭān, tásya vāṃ syāma sanitāra ājéḥ when shafts shall play in battles, of that conflict of yours we would be the winners (iv. 4111).

if yad = in order that, or so that: sá á vaha devátātim yaviṣṭha, śárdho yád adyá divyám yájāsi so bring hither the gods, O youngest, that thou mayst adore the heavenly host to-day (iii. 19<sup>4</sup>); tavéd u táḥ sukīrtáyó 'sann utá práśastayaḥ, yád indra mṛļáyāsi naḥ these laudations and praises shall be thine, that thou, O Indra, mayst be merciful to us (viii. 45<sup>33</sup>); ná pāpáso manāmahe, yád ín nv índram sákhāyam kṛṇávāmahai we deem not ourselves wieked, (so) that we can now make Indra our friend (viii. 61<sup>11</sup>). In such posterior clauses the yád sometimes comes to express the content of the principal clause; e.g. ná te sákhā sakhyám vaṣṭy etát, sálakṣmā yád víṣurūpā bhávāti (x. 10<sup>2</sup>) thy friend wishes not this friendship, that she who is of the same type (= akin) shall become of a different kind (= not akin). This yád may

once be translated by till: kíyāty á yát samáyā bhavāti yá vyūṣūr yāś ca nūnáṃ vyuchán in what time will it be that (= how long will it be till) she shall be between those that have shone forth and those that shall now shine forth? (i. 11310).

In B. the subj. is rarely found in these clauses with yad; e.g. tat prāpnuhi yat te prāņo vatam apipadyātai attain this that your breath shall transfer itself to the wind (SB.).

2. yátra when seems not to occur in V. with the subj. when it is a genuine conjunction (that is, when it is not equivalent to the loc. of the relative pronoun).

In B., however, it is found with the subj. in the sense of a future perfect; e.g. yátra hótā chándasaḥ pāráṃ gáchāt, tát pratiprasthātā prātaranuvākám upā kurutāt when the Hotr shall have got to the end of the metre, then let the Prutiprasthātr start a Prūtaranuvāku (ŚB.).

3. yáthā with the subj. as an antecedent clause means as, the principal clause containing an impv. or a subj.; as a posterior clause it has the sense of in order that, so that, the principal clause containing either a demand (generally impv., occasionally inj., opt., or gerundive) or a statement (ind. pres. or aor., act. or pass.). Examples of the first use are: yáthā hotar mánuso devátātā yájāsi, evá no adyá yaksi devan as thou eanst, O priest, worship at the divine service of man. so do thou for us to-duy worship the gods (vi. 41). This use does not seem to occur in B. Examples of the second use are: grhan gacha grhápatnī yáthā, ásah go to the house that you may be mistress of the house (x. 8526); idanīm ahna upavacyo nýbhih, śréstham no átra drávinam yáthā dádhat at this time of day he is to be uddressed by men that he may here bestow on us the best wealth (iv. 541); mahatam a vrnīmahé 'vo, yáthā vásu náśāmahai we implore the favour of the greut, in order that we muy obtain riches (x. 3611); idám pátram apāyi mátsad yáthā saumanasáya devám this bowl has been drunk up, in order that it may exhibit the god to benevolence (vi. 4416). The negative in such clauses is ná or nú.

- a. In B. the usage is similar: the principal clause here contains either an impv. or a subj.; e.g. tathā me kuru yathā aham imām senām jayāni so arrange for me that I may conquer this army (AB.); saṃdhām nú sám dadhāvahai yáthā tvām evá pravišānīti now let us two make an agreement in order that I may enter into thee (MS.).
- 4. yadá when, with the subj. (pres. or aor.), which then has the value of a fut. perf., is regularly antecedent, the principal clause containing an impv. or a subj.; e.g. śrtám yadá kárasi jātavedo, átha īm enam pári dattāt pitfbhyaḥ when thou shalt have mude him done, then deliver him to the fathers (x. 16²); yadá gáchāty ásunītim etám, átha devánām vaśanír bhavāti when he shall have gone to that spirit world, then he shall become subject to the gods (x. 16²). yadá kadá ca whenever seems to give the verb the same sense: yadá kadá ca sunávama sómam, agnís ṭvā dūtó dhanvāty ácha whenever we shall have pressed Soma, Agni shall hasten to thee as a messenger (iii. 53⁴).
- a. The usage of B. is the same; e.g. sá yadá tám ativárdhā, átha karsúm khātvá tásyām mā bibharāsi when I shall have outgrown that (vessel), then having dug a trench you shall keep me in it ( $\dot{S}B$ .).
- 5. yádi if with the subj. generally precedes the principal clause, which contains an impv., a subj., (rarely) an opt., or an ind. (sometimes to be supplied); e.g. yádi stómam máma śrávad, asmákam índram índavo mandantu if he shall hear my praise, let these drops of ours gladden Indra (viii. 1<sup>15</sup>); yájāma deván yádi śaknávāma we will adore the gods, if we shall be able (i. 27<sup>13</sup>); yádi práti tvám háryāh.. apá enā jayema ifthou shalt accept (it) gladly, we might thereby win the waters (v. 2<sup>11</sup>); indrā ha váruṇā dhéṣṭhā, yádi sómaih.. mādáyaite Indra and Varuṇa (are) the most liberal, if they shall delight in the Soma offerings (iv. 41<sup>3</sup>).
- a. In B. the subj. with yádi is very rare; an example is: yádi tvão etát púnar brávatas, tvám brūtāt if they two shall say this again to thee, do thou say (ŚB.).
- 6. yad so long as occurs twice with the subj. in the RV.: anānukṛtyam apunas cakāra yat suryāmāsā mitha ucca-

rātaḥ he has once for all done what is inimitable so long as sun and moon alternately shall rise (x. 6810); vásiṣṭhaṃ ha váruṇo . . ṛṣiṃ cakāra . . yắn nú dyắvas tatánan, yắd uṣásaḥ Varuṇa has made Vasiṣṭha a seer, so long as the days shall extend, so long as the dawns (vii. 884). In B. yád does not occur.

δ. The subj. is sometimes used in an antecedent clause with ca in the sense of *if*, which is then treated as a subordinate conjunction and accentuates the verb; e.g. indraś ca mṛļáyāti no, ná naḥ paścád aghám naśat *if Indra shall be gracious to us, no cril shall afterwards touch us* (ii. 41").

### D. Optative or Potential.

216. 1. The meaning of the opt. is predominantly a wish, which is modified according to the person of the verb.

The first person, which is very common, expresses the wish of the speaker, generally addressed to the gods; e.g. úṣas tám aśyām yaśásam rayím O Dawn, I would obtain that glorious wealth (i. 92<sup>s</sup>); vidhéma te stómaih we would worship thee with songs of praise (ii. 9<sup>3</sup>); vayám syāma pátayo rayīnám we would be lords of riches (iv. 50<sup>6</sup>).

In B. the sense of the first person is similar, but its occurrence, owing to the nature of the subject-matter, is far less common; e.g. viść ca kṣatrāya ca samādam kuryām I should like to create enmity between people and nobility (MS.).

The second person is much less common. It is almost exclusively used to express a wish or a request addressed to a god; e.g. å no mitråváruṇā hotråya vavṛtyāḥ pray bring Mitra and Varuṇa to our oblation (vi. 11¹); tyå me hávam å jagmyātam so, pray, do ye two come to my call (vi. 50¹º); prá sú na åyur jīváse tiretana do ye, pray, extend fully our allotted span that we may live (viii. 18²²). We might here often rather expect the impv., which indeed frequently either precedes or follows the 2. opt.; e.g. dhiṣvá vájraṃ rakṣohátyāya: sāsahīṣṭhá abhí spṛdhaḥ take the bolt for

the slaughter of the demons: mayst thou overcome our foes (vi. 45<sup>18</sup>); imām me samídham vaneh; imā ū sú śrudhī gírah pruy accept this my fuel; graciously hear these songs (ii. 6<sup>1</sup>).

In B, the second person is used almost exclusively in wishes; e.g. asmín yájamāne bahvyāḥ syāta may you be numerous beside this sacrificer (SB.).

The third person is used in the three different senses of wish, precept, or supposition; e.g. mīḍhvām asmākam babhūyāt may he be bountiful to us (i. 27²); imám amṛtam dūtám kṛṇvīta mártyaḥ this immortal the mortal should make his messenger (viii. 23¹⁰); pṛṇánn āpír ápṛṇantam abhí ṣyāt the friend who bestows would prevail over him who does not bestow (x.117⁻). In the sense of a supposition (regarded as possible or probable) the opt. seldom appears independently, but often in an apodosis.

In B. it is common in all three senses; expressing a wish; e.g. apaśúḥ syāt may he be bereft of cattle (TS.); a general precept (where a
gerundive may also be used); e.g. kṣāume vāsānā agním ā dadhīyātām, té adhvaryāve déye nearing linen garments the two should lay the
fire; the two (garments) should be given to the Adhvaryu (MS.); a supposition
in the apodosis of periods, but seldom independently; e.g. nā\_asya
tām rātrīm apó gṛhān prā hareyur; āpo vāi sāntiḥ: samāyeyur eva
(MS.) they should not during that night bring water into his honse; for water
is extinction: they would thus extinguish (if they did this). The protasis
in this example must be supplied.

2. The syntactical employment of the optative is two-fold:

a. it appears in principal sentences (for the most part retaining the sense of a wish) with interrogatives, either the pronoun or the adverbs kathá how? kadá when? and kuvíd; e.g. kásmai deváya havíṣā vidhema what god would we worship with oblation? (x. 121¹); kadá na indra rāyá á daśasyeḥ when wouldst thou, O Indra, bestow riches upon us? (vii. 37⁵); kuvít tutujyát sātáye dhíyaḥ (i. 143⁶) would he not stimulate our prayers for gain? (cp. p. 354, 2u). A possibility is sometimes thus repudiated; e.g. kád dha nūnám

rtá vádanto ánrtam rapema how could we now speaking righteous words utter unrighteousness? (x. 104).

In B. the optative with interrogatives may express a wish, precept, possibility, or the repudiation of a suggestion; e.g. kathám nú prá jāyeya how should I propagate myself? (ŚB.); yāmīm eva pūrvām śaṃset he should first pronounce the formula addressed to Yamu (AB.); kiṃ máma tátaḥ syāt (ŚB.) what would then accrue to me (if I did this)? kás tád á driyeta who would pay attention to that? (ŚB.).

a. The opt. appears in negative sentences with ná not, sometimes nú cid never. The sense is either optative or potential; e.g. ná risyema kadá caná may we never suffer harm (vi. 54°); nú cin nú vāyór amṛtaṃ vi dasyet may the nectar of Vāyu never fail (vi. 37°); ná tád devó ná mártyas tuturyād yāni právṛddho vṛṣabháś cakāra no god, no mortal could surpass what the mighty bull has done (viii. 96°). The only opt. form with which the prohibitive má occurs is bhujema: mā va éno anyákṛtaṃ bhujema may we not suffer before you for a sin done by others (vi. 51°).

In B. the opt, is used with ná to express either a general prohibition or a potential sense; e.g. tásya\_etád vratám: ná\_ánrtam vaden, ná māmsám aśnīyāt this is his vow: he should not speak the untruth, he should not eat meat; ná\_enam dadhikrāvā caná pāvayām kriyāt Dadhikrāvan himself could not make him pure (MS.).

- b. In dependent clauses the opt. is used with relatives (pronominal or adverbial):
- α. such a clause having a determining sense, usually precedes. This type is very rare in V.; e.g. sũryắṃ yó brahmā vidyāt, sá íd vādhūyam arhati a priest who should know Sūryā deserves the bridal garment (x. 85<sup>34</sup>).

In B., on the other hand, clauses of this type, which always imply a supposition, are very common. The opt. here expresses a precept or a potential sense; the principal clause most often has the opt. also; e. g. yam dviṣyāt, tam dhyāyet whom he may hate, he should think of (TS.); yó vā imām ālābheta, mucyeta asmāt pāpmanah he who were to offer this (bull), would be delivered from this sin (TS.). In the principal clause a gerundive occasionally appears or the verb to be has to be

supplied; e.g. yó rāstrād ápabhūtah syāt tásmai hotavyā this should be offered for him who should be deprived of his kingdom (TS.); yasya\_agnayo grāmyena\_agninā saṃdahyeran, kā tatra prāyaścittih if any one's fires should be united with a village fire, what expiation (is) there? (AB.).

β. the relative clause, if it has a final or consequential sense (in order that, so that) follows. The principal clause contains an impv., a subj., or an opt.; e.g. revátīr naḥ sadhamáda índre santu yábhir mádema (i. 30¹³) let our feasts beside Indra be rich (by which =) that we may rejoice (in them); dhásatho rayím yéna samátsu sāhiṣīmáhi bestow wealth on us (by which =) that we may be victorious in buttles (viii. 40¹); yáyā áti víśvā duritá tárema sutármāṇam ádhi návaṃ ruhema we would ascend the rescuing ship (by which =) that we may cross over all misfortunes (viii. 42³).

In B. final relative clauses with the optative are rare.

y. with relative conjunctions:

1. yád if: in the antecedent clause of pres. conditional periods, the condition being generally regarded as unfulfilled. The apodosis normally contains a potential opt. (though isolated examples of the impv., inj., and ind. occur); e. g. yád agne syám ahám tvám, tvám vã ghã syá ahám, syús te satyá íhá ásiṣaḥ if I, O Agni, were thou, and thou wert I, thy prayers would be fulfilled (viii. 44<sup>23</sup>); occasionally the fulfilment of the condition is expected; e. g. yác chuśruyá imám hávam durmárṣam cakriyā utá, bháver āpir no ántamaḥ if thou shouldst hear this call and shouldst not forget it, thou wouldst be our most intimate friend (viii. 45<sup>18</sup>). The temporal sense of when with the opt. seems to occur only once in the RV. (iii. 33<sup>11</sup>).

In B. (as in V.) yád if with the opt. is very common in the protasis, when the fulfilment of the condition is not expected (yádi with opt. being used when it is expected); e.g. sắ yád bhídyeta ártim árched yájamānaḥ if it should be broken, the sacrificer would fall into calamity (TS.). The infinitive with īśvará may take the place of the opt. in the principal clause; e.g. yad etām śaṃsed īśvaraḥ parjanyo 'varṣṭoḥ if he were to repeat this (formula), Parjanya might not rain (AB.). Sometimes the

verb (opt. of as be) is omitted in the apodosis. The opt. with yad here rarely expresses a purely hypothetical case (that is, without the implication that the condition will not be fulfilled); e.g. yan mām pravišeḥ kim mā bhuñjyāḥ (TS.) if you were to enter me, of what use would you be to me? (afterwards he does enter Indra).

- a. yád with the opt. in the final sense of in order that is very rare; e.g. yán nūnám aśyám gátim, mitrásya yāyām pathá in order that I might now obtain a refuge, I would go on the path of Mitra (v. 643).
- β. In B, yad with the opt in the sense of that is frequently used after áva kalpate is suitable, út sahate endures, icháti desires, véda knows, yuktó bhavati is intent, in posterior clauses; e.g. ná hí tád avakálpate vád brůvát for it is not fitting that he should say (SB.); ná vá ahám idám út sahe yád vo hótā syấm (SB.) I cannot endure this that should be (= I cannot be) your Hotr; tád dhy èvá bráhmanena, estávyam yád brahmavarcasí syát for that is to be aimed at by the Brahmin, that he should be pious (SB.); svayám vá etásmai devá yuktá bhavanti yát sādhú vádeyuh for the gods themselves are intent on this, that they should say what is right (SB.); kás tád veda vád vratapradó vratám upotsiñeet for who knows (this that =) whether he who hands the fast-milk (should add =) adds (fresh milk) to it (SB.). In the SB. isvará also is used with this construction (in other Brāhmanas with the infinitive only) to express a possible consequence (though the yad is nearly always omitted); e. g. párān asmād yajno 'bhūd íti, īšvaró ha yát táthā, evá syất the sacrifice has turned away from him: it is possible that this should be so (SB.). Otherwise the phrase regularly appears in the form of iti, isvaró ha táthā eva syāt, perhaps because īśvará came to be regarded as a kind of adverb = possibly this might be so.
- γ. In B. yád introducing a clause with the opt. accompanied by ná and ending with íti, dependent on a verb of fearing or similar expression, is equivalent to lest; e.g. devá ha vái bibhayám cakrur yád vái nah.. asurarakṣaṣáni imám gráham ná hanyúr íti the gods feared lest the Asuras and Rakṣaṣes should destroy this draught (ŚB.); índro ha vá ikṣám cakre yán mā tán ná abhibháved íti Indra pondered (fearing) lest that should ranquish him (ŚB.).
- 2. yádi if with the opt. does not occur in the RV. and AV. at all, and only once in the SV.
- In B. it is very common, expressing a condition the fulfilment of which is assumed (while yad with opt. implies non-fulfilment of the condition). The clause with yadi generally precedes. The apodosis has:

- a. usually the opt., which expresses a precept applicable when the condition is fulfilled; e. g. yádi purá samsthánād díryeta\_adyá varṣiṣyati\_(iti brūyāt if (the vessel) should be broken before the completion (of the sacrifice), he should say: it will rain to-day (MS.); yadi na śaknuyāt so 'gnaye puroļāšam nir vapet if he should not be able to do so, he should offer a cake to Agni (AB.). The precept occasionally has a potential sense; e.g. yády ékatayīṣu dvayīṣu vā\_avagáched, aparódhukā enam syuḥ (MS.) if he (the banished man) should return after one or two libations, they might exclude him from the sovereignty (but not if he returns at the conclusion of the eeremony).
- β. īśwará with the infinitive; e.g. īśwaro ha yady apy anyo yajeta atha hotāram yaśo 'rtoḥ even if another should sacrifice (instead of him), it is possible that fume should come to the Hoty (AB.).
- γ. a gerundive; sa yadi na jāyeta, rākṣoghnyo gāyatryo 'nūcyāḥ
  if it (the fire) should not be kindled, the demon-slaying verses are to be repeated
  (AB.).
- δ. an ind. (sometimes omitted if it is a form of as be); e.g. tasmād yadi yajña rkta ārtiḥ syād brahmaṇa eva ni vedayante therefore if at the sacrifice there should be any failure with regard to a Rc verse, they inform the Brahman priest (AB.); yadi no yajña rkta ārtiḥ syāt, kā prāyaścittiḥ if we shall have an accident at the sacrifice in regard to a Rc verse, what (is) the penance? (AB.).
- ε. The difference between yád and yádi with the opt. may be illustrated by the following example: yán no jáyeyur imá abhyúpa dhāvema, yády u jáyema ímá abhyupá vartemahi íti if they were to conquer us (not to be assumed), we should take refuge with these (friends), but if (as is to be assumed) we should conquer, we could again betake ourselves to them (MS.).
- 3. yáthā used in V. only in the sense of in order that, generally following the principal clause, which contains an impv., an inj., or an ind.; e.g. ápa víśvām amítrān nudasva, yáthā táva śárman mádema drive away all foes that we may rejoice in thy protection (x. 131); tváyā yáthā gṛtsamadáso. . úparām abhi ṣyúḥ, sūríbhyo gṛṇaté tád váyo dhāḥ bestow on the patrons and the singer this blessing that through thee the Gṛtsamadas may be superior to their neighbours (ii. 49);

á dáivyā vṛṇīmahé 'vāṃsi, yáthā bhávema mīļhúṣe ánāgāḥ we implore the divine aids that we may be sinless before the gracious one (vii. 97<sup>2</sup>).

a. In B. yáthā with the opt. has two uses: a. in antecedent clauses in the sense of as, as if, with a correlative meaning so in the principal clause, which contains an opt., an ind., or no verb; e.g. yathā eva chinnā naur bandhanāt plaveta, evam eva te plaveran just as a bout cut from its fastening would drift, so they would drift (AB.); sá yáthā nadyái pārám parāpáśyed evám svásya áyuṣaḥ pārám párā cakhyau as if he were looking across to the farther bank of a river, so he saw the end of his life from afar (ŚB.); átho yáthā brūyád etán me gopāya ti tādṛg evá tát then it (is) so as if he were to say: guard this for me (TS.).

β. in posterior clauses in the sense of how, so that; e.g. úpa jānīta yáthā iyám púnar āgáchet do ye find out how she could come back (ŚB.); tát táthā eváhotavyàm yáthā agním vyaveyắt hence it is to be so poured that it may divide the fire (MS.).

4. yátra and yadá are not found with the opt. in V., and yárhi does not occur at all in the RV. and AV.

In B. all three conjunctions are used hypothetically with the opt. in the sense of when.

a. yátra, besides having the sense of when, in case, often seems to mean at the moment when, as soon as; the principal clause has the opt. or the ind.: e. g. mārutám saptákapālam nír vaped yátra víḍ rấjānam jíjyāset he should offer a cake on seven dishes to the Maruts in case the people were to oppress the king (MS.); sá yátra prastuyắt tád etắni japet as soon as he (the priest) begins to sing, one should mutter the following prayers (ŚB.).

B. yadá as soon as seems often to imply that the action of the opt. should be assumed to be past; it seems always to be followed by átha then; e. g. sá yadá samgrāmám jáyed átha aindrāgnám nír vapet as soon as he may have won a battle, he should sacrifice to Indra and Agni (MS.).

γ. yárhi when is generally followed by the correlative tárhi then in the principal clause, which usually has the opt. also; e.g. yárhi prajáḥ kṣúdhaṃ nigácheyus, tárhi navarātréṇa yajeta when his people should be exposed to hunger, then he should sacrifice with the rite of nine nights (TS.).

5. céd if is used with the ind. only in the RV. and only once with the opt. in the AV.

In B. it is used with the opt. like yádi (with which it may interchange); e.g. etám céd anyásmā anubrūyás, táta evá te síras chindyam if you were to communicate this to another, I would cut off your head (SB.).

#### Precative.

217. This form, which occurs in the RV. and AV. in principal clauses only, and never interrogatively, expresses a prayer or wish addressed to the gods almost exclusively, as is to be expected from the nature of those texts; e. g. yó no dvéṣṭy ádharaḥ sás padīṣṭa may he who hates us fall to the ground (iii. 53<sup>21</sup>). When a negative is used it is ná; e. g. bhágo me agne sakhyé ná mṛdhyāḥ may my good fortune, O Agni, not relax in (thy) friendship (iii. 54<sup>21</sup>).

In B. the precative is almost restricted to verse or prose formulas quoted and to paraphrases of such formulas; e.g. bhúyasīnām úttarām sámām kriyāsam íti gávām lákṣma kuryāt would that I may do (this) to more next year: so saying he should make the mark of the cows (MS.). śatām himā íti śatām varṣāṇi jīvyāsam ity evā, etād āha by the expression 'a hundred winters' he says this: 'would that I may live a hundred years' (ŚB.). It is, however, sometimes found in genuine prose narrativalso; e.g. sā ha vāk prajāpatim uvāca: áhavyavād evā, ahām túbhyam bhūyāsam Vāc said to Prajāpati: I would like not to be a conductor of sacrifice for thee (ŚB.); tám aśapad: dhiyā-dhiyā tvā vadhyāsuḥ him (Agni) cursed (saying): I wish they may kill thee with repeated deliberation (TS.).

#### Conditional.

218. In V. the conditional occurs only once (RV. ii. 30°) in a somewhat obscure passage, though the form abharisyat used after a past tense appears to mean would take away (in place of the future which would have been used after a present tense).

In B. the conditional is once found in a simple interrogative sentence: tata eva\_asya bhayam viyaya: kasmad dhy abhesyat thereupon his fear departed: for of what should he have been afraid? (SB.). Otherwise it occurs only in compound sentences:

1. usually in both protasis and apodosis of conditional sentences, expressing what might have happened in the past, but did not happen because the condition was not fulfilled. The conditional clause is generally introduced by yad, rarely by yadi (216); e. g. sa yad dha api mukhad adrosyan, na ha eva prayascittir abhavisyat if it (Soma) had also flowed out of his mouth, there would not have been a penance (SB.); yad evam na avaksyo murdha te vy apatisyat if you had not spoken thus, your head would have split asunder (SB.); padau te 'mlasyatam yadi ha na agamisyah your feet would have withered, if you had not come (SB.).

- α. When yad is used with the opt. the supposed condition refers to the present (216).
- 2. in relative clauses dependent on negative principal clauses containing a past tense (always of vid find); e.g. sá tád evá ná avindat prajápatir yád áhosyat Prajapati found nothing that he could sacrifice (MS.); sá vái tám ná avindad yásmai tám dáksinām ánesyat he found no one to whom he should give this sacrificial fee (TB.).
- 3. in a clause introduced by yád that dependent on a negative (or equivalent) clause; e.g. cirám tán mene yád vásah paryádhāsyata he thought it too long (that =) till he should put on the garment (SB.) = he thought the time was not short enough till he should put on the garment.

## APPENDIX I

#### LIST OF VERBS.

The order of the parts of the verb, when all are given, is: Present Indicative (pr.), Subjunctive (sb.), Injunctive (inj.), Optative (op.), Imperative (ipv.), Participle (pr.), Imperfect (ipp.); Perfect (pr.); Pluperfect (pr.); Aorist (ao.); Precative (pr.); Future (fr.); Conditional (co.), Passive (ps.). Present, Aorist, Past Participle (pp.); Gerundive (gdv.); Gerund (gd.); Infinitive (inf.); Causative (cs.); Desiderative (bs.); Intensive (inf.).

The Roman numerals indicate the conjugational class of the verb; P. signifies that the verb is conjugated in the Parasmaipada (active) only, A. that it is conjugated in the Atmanepada (middle) only.

aṃś attain, V.: pr. aśnóti; sr. aśnávat; ipv. aśnótu; pr. aśnuvánt. pp. ānáṃśa and ānáśa; ānaśmá, ānaśá, ānaśúr; ānaśé; sp. anaśāmahai; op. ānaśyám; pr. ānaśāná; pp. also áśa, āśátur, āśúr; Ā. du. āśáthe, āśáte. Ao. root: Ā. 3. s. áṣṭa, pl. áśata; inj. aṣṭa, pl. aśata; op. aśyát, pr. 3. s. aśyás (=aśyás-t); s: sp. ákṣat; a: aśét. inp. áṣṭave.

akș mutilate, V.: pr. 1pv. akșņuhí. pr. pr. ākṣāṇá. Ao.

is: áksisur.

ac bend, I.: PR. ácati. IPV. 2. s. áca; ácasva. Ps. acyáte; Pr. acyámāna; IPF. acyánta; PP. akná (B.). GD. -acya.

aj drive, I.: pr. ájati, ájate; sb. ájāni, ájāsi, ájāti; op. ájeta; pr. ájatu; pr. ájant. pr. ájat. ps. ajyáte; pr. ajyámāna. inf. -áje.

añj anoint, VII.: pr. anákti, ankté; sb. anájat; ipv. andhí (= angdhí), anáktu; pr. añjánt, añjāná. ipp. áñjan. pr. ānáñja; ānajé, ānajré; sb. anajā; op. anajyát; pr. ānajāná. ps. ajyáte; pr. ajyámāna; pp. aktá. gd. aktvá (B.), -ajya (B.).

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- ad eat, II.: pr. ádmi, átsi, átti; adánti; sb. ádat, pl. ádān (AV.); op. adyát; ipv. addhí, áttu; attám, attám; attá, adántu; pr. adánt, adāná. ipp. ádat. fr. atsyáti. pp. ánna n. food. gd. attváya (B.). inf. áttum, áttave, áttos (B.). cs. ādáyati (B.).
- an breathe, P.: I. ánati (AV.); VI.: anáti (AV.); II.: ániti; IPV. anihí; PT. anánt. IPF. ánīt. PF. ána. Ao. ániṣur. FT. aniṣyáti (B.). PP. anitá (B.). -anya (B.). INF. ánitum (B.). cs. anáyati.
- am *injure*, II.: PR. ámīṣi, ámīti; I.: PR. áme; INJ. ámanta; IPV. ámīṣva; PT. ámamāna. IPF. ámīt. PF. āmiré (B.). Ao. ámamat. PS. amyáte. CS. āmáyati.
- arc praise, I.: pr. árcati; sb. árcā, árcāt; árcāma, árcān; inj. árcat; árcan; ipv. árcatu; pt. árcant. ipp. árcan. pp. ānṛcúr; ānṛcé. ps. ṛcyáte; pt. ṛcyámāna. inp. ṛcáse. cs. arcáyati.
- arh deserve, I.: pr. árhati; sb. árhāt; pr. árhant. pf. ānṛhúr (TS.); arhiré. INF. arháse.
- av favour, I. P.: pr. ávati; sp. ávat; inj. ávat; op. ávet; ipv. ávatu; pr. ávant. ipr. ávat. pr. ávitha, áva. Ao. root: op. 2. avyás; prc. 3. avyás (= avyás-t); iș: ávīt; sp. áviṣat; inj. ávīt; ipv. aviḍḍhi, áviṣṭu; aviṣṭám, aviṣṭám; aviṣṭána. pr. aviṣyáti; pr. aviṣyánt. pp. -ūta. gd. -avya. inf. ávitave.
- aś eat, IX.: pr. aśnāti, aśnānti; aśnīté, aśnāte; op. aśnīyāt; ipv. aśānā; pr. aśnānt. ipp. áśnām, áśnāt; áśnan, aśnan. pp. áśa. Ao. iș: áśiṣam, áśīs, áśīt; inj. aśīt. pr. aśiṣyáti (B.). ps. aśyáte; pp. aśitá. gd. aśitvā (B.), -áśya (B.). cs. āśayati (B.). ds. aśiśiṣati (B.).
- 1. as be, II. P.: pr. ásmi, ási, ásti; sthás, stás; smás, sthá and sthána, sánti; sb. ásāni, ásasi and ásas, ásati and ásat; ásathas; ásāma, ásatha, ásan; inj. 3. pl. sán; op. syām, syās, syāt; syātam, syātām; syāma, syāta and syātana, syúr; ipv. edhí, ástu; stám, stām; stá, sántu; pr. sánt. ipp. ásam, ásīs, ás (=ās-t) and

ásīt; ástam, ástām; ásan. pr. ása, ásitha, ása; āsáthur, āsátur; āsimá, āsúr.

2. as throw, IV.: pr. ásyāmi, ásyati and ásyate; ásyāmasi, ásyanti; pr. ásya and ásyatāt, ásyatu; pr. ásyant. pr. ásyat. pr. ása. pr. asisyáti. ps. asyáte; pp. astá. gd. -asya. Inf. ástave, ástavái (B.).

ah say, P.: PF. aha, attha (B.); ahatur (B.); ahur.

āp obtain, V.: PR. āpnóti. PF. ápa, ápitha; āpiré; PT. āpāná. Ao. red.: ápipan (B.); a: ápat; op. apéyam (AV.). FT. āpsyáti, -te (B.); āptā (B.). PS. āpyáte (B.); Ao. ápi (B.); PP. āptá. GD. āptvá (B.), -āpya (B.). INF. áptum (B.). CS. āpáyati (B.). DS. ípsati, ípsate (B.); Ao. áipsīt (B.); DS. of CS. āpipayiṣet (B.).

ās sit, II. Ā.: PR. áste; ásāthe, ásāte; ásmahe, ásate; se. ásate; opt. ásīta; ipv. s. 3. ástām, pl. 2. ádhvam; pt. āsāná and ásīna. ipp. pl. 3. ásata. pp. āsám cakre (B.). Ao. āsiṣṭa (B.). FT. āsiṣyáti, -te (B.). pp. āsitá (B.). GD. āsitvá (B.). inp. ásitum (B.). cs. āsáyati (B.).

i go, II.: pr. éti; yánti; Ā. 1. s. iye, du. 3. iyāte, pl. 1. ímahe; sb. áyā, áyasi and áyas, áyati and áyat; áyāma, áyan; inj. pl. 3. yán; op. iyám, iyát; iyáma; ipv. ihí, étu; itám, itám; itá and eta, itána, yántu; pr. yánt, iyāná. ipp. áyam, áis, áit; áitam, áitām; áita, áyan; Ā. 3. pl. áyata. I.: áyati, áyate; inj. áyanta; ipv. 3. du. áyatām, pl. áyantām. V.: pr. inóti; inviré. ipp. áinos, áinot.

PF. iyétha and iyátha, iyáya; īyáthur, īyátur; īyúr; PT. īyiváṃs. PPF. áiyes. FT. eṣyáti; ayiṣyati (B.); etá (B.). PP. itá. GD. itvá, -ítya. INF. étum (B.); étave, étavái, ityái, iyádhyai, áyase; étos.

idh kindle, VII. Ā.: PR. inddhé; indháte and indhaté; se. inádhate; IPV. indhám (= inddhám); indhvám (= inddhvám), indhátām; PT. indhāna. IPF. áindha. PF. īdhé; īdhiré. Ao. Se. idhaté; op. idhīmáhi; PT. idhāná. PS. idhyáte; IPV. idhyásva; PT. idhyámāna; PP. iddhá. INF. -ídham; -ídhe. From the nasalized

- root, indh, the is Ao. is formed in B.: IND. aindhista; op, indhisīva.
- inv go, I. P. (= V. i-nu + a): PR. invasi, invati; invathas, invatas. SB. invāt; IPV. inva, invatu; invatam, invatām: PT. invant.
- 1. is desire, VI.: PR. icháti, -ta; SB. ichát; INJ. ichás: ichánta; op. ichét; ichéta; IPV. ichá, ichátu; icháta; ichásva, ichátām; pr. ichánt; ichámāna. IPF. áichat. PF. (B.) iyésa, īsúr; īsé, īsiré. AO. (B.) áisīt; áisisur. FT. (B.) esisyáti, -te. PP. istá. GD. -ísya. INF. éstum (B.); éstavái (B.).
- 2. is send, IV.: PR. isyati, -te; IPV. isyatam; isyata: PT. ísyant. IX.: PR. isnáti; PT. isnánt; isnāná. VI.: PR. isé; INJ. isánta; op. iséma; IPF. áisanta. PF. īsáthur, īşúr; īsé, īşiré. PP. işitá. GD. -işya (B.). INF. işádhyai. cs. isáyati, -te; INF. isayádhyai.
- īks see, I. Ā.: pr. ikse; pr. iksamāņa. ipp. áiksata; áiksetām; áiksanta. PER. PF. īksam cakre (B.). Ao. is: áiksisi. ft. īkṣiṣyáti, -te (B.). pp. īkṣitá (B.). gpv. īksenyà. GD. īksitvá (B.). cs. īksáyati, -te.
- īnkh swing: cs. īnkháyati, -te; ss. īnkháyātai (AV.), īnkháyāvahai; 1Pv. īnkháya; Pt. īnkháyant. PP. īnkhitá.
- îd praise, II. Ā.: PR. 1. ile, 3. itte; ilate; sb. ilamahai and īļāmahe; INJ. īļata (3. pl.); op. īļīta; IPV. ī́ļisva; PT. Ílāna. PF. īlé (3. s.). PP. īlitá. GDV. Ídya, īlénya.
- īr set in motion, II.: PR. irte; irate; SB. irat; IPV. irsva; írāthām; írdhvam, íratām; pr. írāņa. 19f. áiram, áir-a-t, du. 2. áir-a-tam; Ā. airata (3. pl.). PP. īrņá (B.). cs. īráyati; sb. īráyāmahe; INJ. īráyanta; IPV. īráya, īráyatam; īráyasva; īráyadhvam; pr. īráyant. 1195. áirayat; áirayata; INF. īrayádhyai. PP. īritá.
- iś be master, II. A.: PR. 1. ise, 2. ikse and isise, 3. iste, ise and (once) isate; isathe; ismahe, isidhve, isate; INJ. ísata (3. s.); op. ísiya, ísita; pr. ísana. pr. ísire; PT. īśāná.

- īs move, I.: pr. iṣati, -te; éṣati; inj. éṣas; ipv. iṣatu, éṣatu; pr. éṣant; iṣamāṇa. pr. iṣé (1. 3.). pp. -īṣita.
- 1. ukṣ sprinkle, VI.: pr. ukṣáti, -te; pp. ukṣátam, ukṣáta; ukṣéthām; pt. ukṣámāṇa. Ao. iṣ: áukṣiṣam (B.). ft. ukṣiṣyáti (B.). ps. ukṣyáte (B.); pp. ukṣitá. gd. -úkṣya.
- 2. ukṣ (=vakṣ) grow, I. and VI.: pr. pr. úkṣant; ukṣámāṇa. IPF. áukṣat. Ao. s: áukṣīs. pp. ukṣitá. cs. ukṣáyate.
- uc be pleased, IV. P.: pr. ucyasi. pr. uvócitha, uvóca; ūcisé, ūcé; pr. okiváms, ūcús. pp. ucitá.
- ud wet, VII.: pr. unátti; undánti; undáte (3. pl.). 1Pv. undhí (=unddhí); unátta; pr. undánt. VI. P.: pr. undáti (B.). 1PF. áunat. pr. ūdúr. ps. udyáte; pp. uttá (B.). gd. -udya (B.).
- ubj foree, VI. P.: PR. ubjáti; IPV. ubjá, ubjátu; ubjátam; ubjántu; PT. ubjánt. IPF. 2. ubjas, 3. áubjat. PP. ubjitá. GD. -ubjya (B.).
- ubh *confine*, VII. P.: 1PF. unap (2. s.), áumbhan (TS.). VI. P.: 1PV. umbhâta (2. pl.); 1PF. áumbhat. IX. P.: 1PF. ubhnás, áubhnāt. PP. ubdhá.
- us burn, I. P.: pr. óṣati; inj. óṣas; ipv. óṣa and óṣatāt, óṣatu; óṣatam; pr. óṣant. IX. P.: pr. uṣṇánt. ipf. uṣṇán. pr. uvóṣa (B.). Ao. áuṣīt (B.). pp. uṣṭá (B.).
- 1. ūh remove, I.: pr. ūhati; 1Pv. ūha. 1PF. auhat; auhata, auhan; Ā. auhata (3. s.). Ao. auhīt (B.); op. uhyāt (B.). Pp. ūḍha (B.). GD. -ūhya and -úhya (B.). INF. -ūhitavai (B.).
- 2. ūh consider, I. Ā.: PR. óhate. II. Ā.: PR. óhate (3. pl.); PT. óhāna and ohāná. PF. ūhé; 2. du. ūhyāthe (=ūh-āthe?). Ao. áuhiṣṭa; PT. óhasāna.
- r go, VI. P.: pr. rcháti (-te, B.); sb. rchát; ipv. rchátu; rchántu. III. P.: pr. íyarmi, iyárşi, íyarti; ipv. íyarta (2. pl.). V.: pr. rņómi, rņóti; rņvánti; rņvé; rṇviré; inj. rņós; rṇván; Ā. rṇutá (3. s.); sb. rṇávas; ipv.: Ā. rṇvátām (3. pl.); pr. rṇvánt. ipp. rṇván. pp. áritha, ára; āráthur, ārúr; pr. āriváṃs; ārāṇá. Ao.

root: árta; árata; Inj. arta (Ā. 3. s.); op. aryāt (TS.); arīta; pt. arāṇá; a: áram, árat; árata, áran; Ā. árata (3. s.); áranta; sb. arāma; Inj. aram; aran; Ā. arāmahi, aranta; ipv. aratam, aratām. ft. ariṣyáti (B.). pp. rtá. gd. rtvá, -rtya. cs. arpáyati; Ao. red.: arpipam; pp. arpitá and árpita. gd. -árpya, arpayitvá (AV.). Int. álarṣi, álarti.

rj direct. VI.: pr. rñjáti, -te; ipv. rñjáta; pr. rñjánt. VII. Ā.: pr. rñjé; rñjáte (3. pl.); IV.: pr. ŕjyate; pr. ŕjyant. I.: pr. árjati (B.). AO. pr. rñjasāná.

INF. rñjáse.

rd stir, VI. P.: 1PV. rdántu. 1PF. árdan. I.: PR. árdati (AV.). cs. ardáyati; sb. ardáyāti.

- rdh thrire, V. P.: pr. rdhnóti; ipp. árdhnot. IV.: pr. ŕdhyati, -te; ipv. ŕdhyatām. VII. P.: sb. rnádhat; op. rndhyám; pr. rndhánt. pp. ānardha (K.); ānrdhúr; ānrdhé. Ao. root: árdhma (B.); sb. rdhát; Ā. rdháthe (2. du.); op. rdhyám, rdhyás, rdhyáma; rdhīmáhi; prc. rdhyásam; pr. rdhánt; a: op. rdhét, rdhéma; is: árdhiṣṭa (B.). pr. ardhiṣyáte (B.); ardhitā (B.). ps. rdhyáte; ipv. rdhyátām; pp. rddhá. gdv. árdhya. cs. ardháyati. ds. írtsati; pr. írtsant.
- rs rush, I.: pr. árṣati, -te; sb. árṣāt; inj. árṣat; ipv. árṣa, árṣatu; árṣata, árṣantu; pr. árṣant. VI. P.: pr. ṛṣáti; pr. ṛṣánt. pp. ṛṣṭá.

ej stir, I. P.: pr. éjati; sb. éjāti and éjāt; ipv. éjatu; pr. éjant. ipp. áijat. cs. ejáyati (B.).

edh thrive, I. Ā.: PR. édhate (B.); IPV. édhasva, édhatām (B.). PER. PF. edhām cakrire (B.). Ao. is: op. edhiṣīyā.

kan, kā enjoy, IV.: PR. PT. kayamāna. PF. caké; SB. cākanas, cākanat; cākanāma; INJ. cākananta; OP. cākanyāt; IPV. cākandhí, cākantu; PT. cakāna; PPF. cākan (2. s.). Ao. akāniṣam; SB. kaniṣas.

kam love: pf. pt. cakamāná. Ao. red.: ácīkamata (B.). ft. kamişyáte (B.); kamitā (B.). cs. kāmáyate; sb. kāmáyāse; pt. kāmáyamāna.

- kāś appear, I.: pr. kāśate (B.). Int. cákaśīmi, cákaśīti; cākaśyáte (B.); sb. cākaśān (AV.); pr. cákaśat. Ipf. ácākaśam. cs. kāśáyati.
- kup be angry, IV.: PR. PT. kúpyant. PP. kupitá. cs. kopáyati.
- 1. kr make, V.: pr. krņómi, krņóṣi, krņóti; krņuthás, krņutás; krņmási, krņuthá, krņvánti; Ā. krņvé, krņuṣé, krņuté; krņmáhe, krņváte; inj. krņváta (3. pl.); sb. krņávā, krņávas, krņávat; krņávāva; krņávāma, krņávātha (VS.), krņávan; Ā. krņávai, krņávase, krņávate; krņávāvahai, krņváite (for krņávaite); krņávāmahai, krņávanta; op. krņvītá; ipv. krņú, krņuhí and krņutát, krņótu; krņutám, krņutám; krņutá, krņota, and krņotana, krņvántu; Ā. krņuṣvá, krņutám; krņvāthām; krņudhvám; pr. krņvánt; krņvāná. ipp. krņavam, ákrņos, ákrņot; ákrņutam; ákrņuta, ákrņota and ákrņotana, ákrņvan; Ā. ákrņuta (3. s.); ákrņudhvam, ákrņvata.

VIII.: karómi, karóti; kurmás, kurvánti; kurvé, kuruté; kurváte; se. karávas, karávāt; ipv. kurú, karótu; Ā. kurvátām. pr. kurvánt; kurvāņá. ipp. ákaros, ákarot; ákurvan; Ā. kuruthás, ákuruta; ákurvata. II.: pr. kársi; kṛthás; kṛthá; A. kṛsé.

PF. cakára, cakártha, cakára; cakráthur, cakrátur; cakrmá, cakrá, cakrúr; Ā. cakré, cakrṣé, cakré; cakráthe, cakráte; cakriré; op. cakriyás; pt. cakrváṃs; cakrāṇá. PPF. cakáram, ácakrat; ácakriran. Ao. root: ákaram, ákar, ákar; kártam, ákartām; ákarma, ákarta, ákran; Ā. ákri, ákṛthās, ákṛta; ákrata; INJ. káram, kár; sb. kárāṇi, kárasi and káras, kárati and kárat; kárathas, káratas; kárāma, káranti and káran; Ā. kárase, kárate; kárāmahe; op. kriyáma; PRC. kriyásma; IPV. kṛdhí; kṛtám and kártam; kṛtá and kártana; Ā. kṛṣvá; kṛdhvám; pt. kránt; krāṇá. Ao. a: ákaras, ákarat; IPV. kara; karatam, karatām; s: ákārṣīt (B.); Ā. ákṛṣi (B.). FT. kariṣyáti; -te (B.);

- sb. karişyás. co. ákarişyat (B.). ps. kriyáte; pr. kriyámāṇa; Ao. ákāri; pp. kṛtá. gdv. kártva. gd. kṛtvá, kṛtvī, kṛtvāya. INF. kártave, kártavái; kártos; kártum. cs. kāráyati, kāráyate (B.). ds. eíkīrṣati. INT. pr. kárikrat and cárikrat.
- 2. kṛ commemorate: Ao. s: ákārṣam; iṣ: ákāriṣam, ákārīt.

  INT. cárkarmi; sb. cárkiran; Ao. cárkṛṣe (3. s.); GDV.

  carkṛtya.
- kṛt cut, VI. P.: pr. kṛntáti; inj. kṛntát; ipv. kṛntá; pr. kṛntánt. ipp. ákṛntat. pp. cakártitha, cakárta. Ao. a: ákṛtas; pr. kṛtánt; red.: ácīkṛtas (B.). pr. kartsyámi. ps. kṛtyáte; pp. kṛttá. gp. -kṛtya.
- kṛp lament, I. Ā.: PR. kṛ́pate; PT. kṛ́pamāṇa. IPF. ákṛpanta. PF. cakṛpe (K.). PPF. cakṛpánta. Ao. root: ákṛpran; iṣ: ákrapiṣṭa. CS. PT. kṛpáyant; IPF. ákṛpayat.
- krś be lean, IV. P.: PR. krśyati (B.). PF. cakárśa. PP. krśitá (B.). cs. karśáyati.
- kṛṣ plough, I.: pr. kárṣati; -te (B.); inj. kárṣat; ipv. kárṣa. VI.: pr. kṛṣáti; ipv. kṛṣátu; kṛṣántu; Ā. kṛṣásva; pt. kṛṣánt. pf. cakárṣa (B.). ao. red.: ácīkṛṣam; sa: ákṛkṣat (B.). ft. krakṣyé (B.). ps. kṛṣyáte; pp. kṛṣṭá. gd. kṛṣṭvá (B.). int. 3. pl. cárkṛṣati; se. cárkṛṣat; pt. cárkṛṣat; ipf. ácarkṛṣur.
- kṛ seatter, VI. P.: pr. kiráti, -te; se. kirási; ipv. kirá, kirátu. ipp. ákirat. Ao. iș: se. kāriṣat. ps. kīryáte (B.); pp. kīrņá (B.).
- kļp be adapted, I.: pr. kálpate; ipv. kálpasva; pr. kálpamāna. ipp. ákalpata, ákalpanta. pp. cākļpúr; cākļpré. Ao. red.: ácīkļpat; sb. cīkļpāti. pr. kalpsyáte (B.). pp. kļptá. cs. kalpáyati; sb. kalpáyāti; kalpáyāvahai; ipv. kalpáya, kalpáyatu; kalpáyasva; pr. kalpáyant; ipp. ákalpayat. ps. cíkalpayiṣati (B.); gd. kalpayitvá.
- krand *cry out*, I. P.: PR. krándati; INJ. krándat; IPV. kránda, krándatu; PT. krándant. IPF. ákrandas, krándat. PF. cakradé. PPF. cakradas, cakradat.

Ao. a: INJ. kradas; red.: ácikradas, ácikradat; ácikradan; INJ. cikradas; s: ákrān (2. 3. s.). cs. krandáyati. INT. kánikranti (3. s. = kánikrant-ti); PT. kánikradat.

kram stride, I. P.: pr. krámati; op. krámema; ipv. kráma; pr. krámat; ipp. ákrāmat; Ā.: krámate; sb. krámāma; ipv. krámasva. pp. cakráma, cakramúr; cakramé; cakramáthe; pr. cakramānā. ppp. cákramanta; ao. root: ákran; ákramur; inj. kramur; a: ákramat, ákramau; s: Ā. ákramsta; ákramau; ae krámsata; sb. krámsate; is: ákramisam and ákramīm, ákramīs, ákramīt; kramiṣṭa (3. s.); inj. kramīs; ipv. kramiṣṭám. pr. kramṣyáte; kramiṣyáti, -te (B.); pp. krāntá. gd. krāntvá (B.), -krámya. inf. -kráme; krámitum (B.); krámitos (B.). cs. krāmáyati (B.). int. ipv. cankram-a-ta (2. pl.); cankramyáte (B.).

krī buy, IX.: PR. krīṇāti; krīṇīté; SB. krīṇāvahai. IPF. ákrīṇan. PT. kreṣyáti, -te (B.). PS. krīyáte (B.);

PP. krītá. GD. krītvā, -krīya (B.).

krudh be angry, IV. P.: PR. krúdhyati. PF. cukródha (B.).
Ao. red.: ácukrudhat; SB. cukrudhāma; INJ. cukrudham; a: INJ. krudhas. PP. kruddhá. cs. krodháyati.

kruś *ery out*, I.: pr. króśati; ipv. króśatu; pr. króśant; króśamāna. Ao. sa: ákrukṣat. pp. kruṣṭá (B.).

kṣad divide, I.  $\bar{A}$ .: PR. kṣádāmahe. PF. cakṣadé; PT. cakṣadāná. INF. kṣádase.

kṣam *endure*, I. Ā.: op. kṣámeta; ipv. kṣámadhvam. pt. kṣámamāṇa. pf. cakṣamé (B.); op. cakṣam-īthās.

kṣar flow, I. P.: Pr. kṣárati; Inj. kṣárat; IPv. kṣára; kṣárantu; Pt. kṣárant. IPF. ákṣarat; ákṣaran. Ao. s: ákṣār. PP. kṣaritá (B.). INF. kṣáradhyai. cs. kṣāráyati (B.).

kṣi possess, II. P.: pr. kṣéṣi, kṣéti; kṣitás; kṣiyánti;
 sb. kṣáyas, kṣáyat; kṣáyāma; pr. kṣiyánt. I. P.: pr. kṣáyati; op. kṣáyema (AV.); pr. kṣáyant. IV. P.:

- PR. kṣiyati; OP. kṣiyema; IPV. kṣiya. AO. S: SB. kṣéṣat. FT. PT. kṣeṣyánt. CS. IPV. kṣayáya; INJ. kṣepáyat.
- 2. kṣi destroy, IX.: pr. kṣiṇāti; kṣiṇánti; inj. kṣiṇām. ipf. ákṣiṇās. V.: pr. kṣiṇómi. IV. Ā.: pr. kṣiyate; kṣiyante. Ao. s: inj. kṣeṣṭa (AV.). ps. kṣiyáte; pt. kṣiyámāṇa; pp. kṣitá; kṣiṇá (AV.). gd. -kṣiya (B.). inf. -kṣetos (B.). ds. cíkṣiṣati (B.).
- kṣip throw, VI. P.: pr. kṣipáti; inj. kṣipát; ipv. kṣipá; pr. kṣipánt. Ao. red.: inj. cikṣipas; cikṣipan. pp. kṣiptá. inf. -kṣeptos (B.).
- kṣṇu whet, II.: Pr. kṣṇáumi; Pt. kṣṇuvāná. Pp. kṣṇutá (B.). GD. -ksnutya (B.).
- khan, khā dig, I.: pr. khánati; sr. khánāma; op. khánema; pr. khánant. pr. ákhanat; ákhananta. pr. cakhána; cakhnúr. pr. pr. khanişyánt. ps. khāyáte (B.); pp. khātá. gd. khātvá (B.); khātví (TS.), -khāya (B.). inf. khánitum.
- khād chew, I. P.: PR. khádati; IPV. kháda; PT. khádant. PF. cakháda. PP. khāditá (B.). GD. khāditvā (B.).
- khid tear, VI.: PR. khidáti; INJ. khidát; op. khidét. IPV. khidá; khidánt. IPF. ákhidat. PF. PT. khidváms. GD. -khidya (B.).
- khyā see: pf. cakhyáthur. Ao. a: ákhyat; inj. khyát; ipv. khyátam; khyáta. ft. khyāsyáti (B.). ps. khyāyáte (B.); pp. khyātá. gdv.-khyeya. gd.-khyáya. inf. khyátum (B.); -khyái. cs. khyāpáyati, -te (B.).
- gam go, I.: pr. gáchati, -te; sb. gáchāsi and gáchās, gáchāti and gáchāt; gáchātha, gáchān; Ā. gáchai; op. gáchet; gáchema; ipv. gácha and gáchatāt, gáchatu and gáchatāt; gáchatam, gáchatām; gáchata, gáchantu; Ā. gáchasva (AV.), gáchatām; gáchadhvam; pr. gáchant; gáchamāna. ipp. ágachat; ágachanta. pr. jagáma, jagántha, jagáma; jagmáthur, jagmátur; jaganmá, jagmúr; jagmé; op. jagamyám, jagamyát; jagamyátam, jagamyúr; pr. jaganváms, jagmiváms; jagmāná. Per. pr. gamayám cakāra (AV.). ppp. ájagan

(2. s.); ájaganta; Ā. ájagmiran. Ao. root: ágamam, ágan (2. 3. s.); áganma, ágman; ágathās, ágata; gánvahi; áganmahi, ágmata; sp. gámāni, gámas, gámat; gámathas, gámatas; gámāma, gámanti; INJ. gán; op. gamyās; gmīya (B.); prc. 3. s. gamyās; ipv. gadhí and gahí, gántu; gatám and gantám, gantām; gatá, gánta and gántana, gámantu; PT. gmánt; a: ágamat, ágaman; sb. gamātas; gamātha; inj. gáman; gaméyam, gamés, gamét; gaméma; gamémahi; red.; ájīgamam, ájīgamat; s: ágasmahi; is: gamistam; gmiṣīya (VS.). FT. gamiṣyáti (AV.); gantā (B.). PS. gamyáte; Ao. ágāmi; PP. gatá. GD. gatvá, gatváya, gatví, -gátya. INF. gántave, gántavái, gámadhyai, gamádhye (TS.); gántos, -gámas. cs. gamáyati and gāmāyati. DS. jígāmsati; jígamişati, -te (B.). INT. gánīganti; PT. gánigmat.

1. gā go, III. P.: PR. jígāsi, jígāti; INJ. jígāt; IPV. jígātam; jígāta; PT. jígat. IPF. ájigāt. PF. op. jagāyát. Ao. root: ágām, ágās, ágāt; ágātam, ágātām; ágāma, ágāta, águr; SB. gáni, gás, gát; gáma; INJ. gám; gáma, gúr; IPV. gātá and gātána; s: INJ. geṣam (VS.); geṣma (AV.).

DS. jígāsa (SV.). INF. gátave.

2. gā sing, IV.: pr. gāyasi, gāyati; gāyanti; Ā. gāye; inj. gāyat; ipv. gāya; gāyata, gāyantu; pr. gāyant. ipf. ágāyat. pf. jagán (B.). Ao. s: inj. gāsi (1. s.); siṣ: ágāsiṣur; se. gāsiṣat. fr. gāsyáti (B.). ps. pr. gīyámāna; pp. gītá. gd. gītvā (B.); -gāya (B.) and -gīya (B.). inf. gātum (B.). cs. gāpáyati, -te (B.). ds. jígāsati (B.).

gāh plunge, I. Ā.: PR. gāhase, gāhate; OP. gāhemahi; IPV. gāhethām; PT. gāhamāna. IPF. ágāhathās. INT.

jángahe.

gur greet, VI.: pr. ipv. gurásva. pf. sb. jugurat; op. juguryás, juguryát. Ao. root: gūrta (3. s. Ā.). pp. gūrtá. gd. -gūrya.

guh hide, I.: PR. guhati, -te; INJ. guhas; guhathas;

IPV. gúhata; PT. gúhant; gúhamāna. IPF. ágūhat. AO. a: guhás; INJ. guhás; PT. guhánt; guhámāna; sa: ághukṣat. PS. guhyáte; PT. guhyámāna; PP. gūḍhá; GDV. gúhya, -gohya. GD. gūḍhví. DS. júgukṣati.

1. gr sing, IX.: PR. grņāmi, grņāti; grņītás; grņīmási, grņānti; Ā. grņé, grņīsé, grņīté (and grņé), grņīmáhe; INJ. grņītá (3. s. Ā.); IPV. grņīhí, grņātu; grņītám, grņītám; grņītá, grņāntu; PT. grņānt; grņāná. GD.

-gírya (B.). INF. gṛṇīṣáṇi.

2. gr. wake: Ao. red.: 2. 3. ájīgar; ipv. jigrtám; jigrtá. int. jāgarti; jágrati; sb. jágarāsi (AV.), jágarat; op. jāgriyāma(VS.), jāgryáma (TS.); ipv. jāgrhí and jāgrtát; jāgrtám, jāgrtám; pt. jágrat. ipp. ájāgar. pp. 1. s. jāgára. 3. jāgára. pt. jāgrváms; ft. jāgariṣyáti, -te (B.); pp. jāgaritá (B.). cs. jāgaráyati (B.).

gṛdh be greedy, IV. P.: pr. pr. gṛdhyant. pr. jāgṛdhúr.

Ao. a: ágrdhat; INJ. grdhás; grdhát.

gr swallow, VI. P.: pr. giráti. pr. jagára. Ao. root: sb. gárat, gáran; red.: ájīgar (2. s.); iș: inj. gárīt. ft. garişyáti (B.). pp. gīrņá. gd. -gírya (AV.). int. sb. jálgulas; pr. jargurāná.

grabh seize, IX.: pr. grbhņāmi, grbhņāti; grbhņānti; grbhņāte; sr. grbhņās; inj. grbhņītá (3. s.); ipv. grbhņīhi. ipp. ágrbhņās, ágrbhņāt; ágrbhņan; ágrbhņata (3. pl. Ā.). pp. jagrábha (1. s.); jagrbháthur; jagrbhmá, jagrbhrí, Ā. jagrbhré and jagrbhriré; or. jagrbhyāt; pt. jagrbhvāms; ppp. ájagrabham, ájagrabhīt. Ao. root: ágrabham; ágrbhran; pt. grbhāņā; a: ágrbham; red.: ájigrabhat; iṣ: ágrabhīm (TS.), ágrabhīt; ágrabhīṣma, ágrabhīṣur; ágrbhīṣata (3. pl. Ā.). inj. grabhīṣṭa (2. pl.). pp. grbhītá. gd. grbhītvā, -gŕbhya. inf. -grabhé, -grbhé. cs. pt. grbháyant.

gras devour, I. Ā.: Pr. grásate; op. grásetām. Pf. op. jagrasītá; pr. jagrasāná. Pp. grasitá.

grah seize, IX.: gṛhṇāmi, gṛhṇāti; gṛhṇānti; gṛhṇé; gṛhṇīmāhe, gṛhṇāte; op. gṛhṇīyāt; ipv. gṛhṇāhi (AV.),

gṛhṇītắt and gṛhāṇá; gṛhṇắtu; gṛhṇītám; gṛhṇántu; pr. gṛhṇánt; gṛhṇāná. IPF. ágṛhṇāt, ágṛhṇan. PF. jagṛáha, jagṛáha; jagṛhmá, jagṛhúr; jagṛhé. Ao. a: INJ. gṛhāmahi; iṣ: ágṛahīt; ágṛahīṣṭa. FT. gṛahīṣyáti (B.); co. ágṛahīṣyat (B.), ágṛahaiṣyat (B.). Ps. gṛhyáte; PP. gṛhītá. GD. gṛhītvá, -gṛhya. INF. gṛáhītavái (B.). gráhītos (B.). cs. gṛāháyati (B.). Ds. jíghṛkṣati, -te (B.).

ghas eat: pp. jaghása, jaghása; op. jakṣīyāt; pp. jakṣiváṃs (AV.). Ao. root: ághas (2. 3. s.), ághat (3. s., B.); ághastām (3. du., B.); ághasta (2. pl., B.), ákṣan; sp.ghásas, ghásat; pp. ghástām (3. du.); s: ághās (2. s.); red.: ájīghasat. pp. -gdha (TS.). ps. jíghatsati.

ghuș sound, I.: pr. ghóșati, ghóșate; sb. ghóșāt; ghóșān; pr. ghóșant. pr. jughóșa (B.). ps. Ao. ghóși. gd. -ghúșya. cs. ghoșáyati.

cakș see, II.: pr. cákșe (= cákș-șe), cáșțe; cákṣāthe; cákṣate; P. cákṣí (= cákṣ-ṣi); ipr. cakṣur. I. Ā.: pr. cákṣate (3. s.); ipr. cákṣata (3. s.). pr. cacákṣa; ca-cakṣé (B.). ppr. ácacakṣam. gdv. cákṣya. gd. -cákṣya. inr. -cákṣe, cákṣase; -cákṣi. cs. cakṣáyati.

car move, I. P.: pr. cárati; sb. cárāṇi; cárāva, cárātas; cárān; cárātai (AV.); inj. cárat; op. cáret; ipv. cára, cáratu; cárata, cárantu; pt. cárant. ipp. ácarat. pp. cacára; cerimá, cerúr. ao. red.: ácīcarat; s: ácārşam (B.); is: ácāriṣam; inj. cárīt. pt. cariṣyāmi. ps. caryate (B.); pp. caritá; gdv. -carénya. gd. caritvá (B.); -cárya (B.). inf. caráse, cáritave, carádhyai; cáritavái (B.); cáritum (B.); cáritos (B.). cs. cāráyati, -te (B.). ds. cícarṣati (B.), cícariṣati (B.). int. cárcarīti; pt. carcūryámāṇa.

cāy note, I.: pr. cáyati (B.); pr. cáyamāna. per. pr. -cāyām cakrur (B.). Ao. iṣ: ácāyiṣam. ps. cāyyáte. gd. cāyitvá; -cáyya.

1. ci gather, V.: pr. cinóti; cinvánti; cinuté; sb. cinávat; or. cinuyama; pr. cinuhí, cinótu; cinvántu;

- cinuṣvá; pt. cinvánt; cinvāná. I.: pr. cáyase, cáyate; cáyadhve; inj. cáyat; op. cáyema. pf. cikáya; cikyé; cikyiré. Ao. root: ácet; ipv. citána, ciyántu; s: ácaiṣam (B.); iṣ: cáyiṣṭam. pt. ceṣyáti, -te (B.). ps. cīyáte (B.); pp. citá. gd. citvá (B.). inf. cétum (B.); cétavái (B.). ds. cíkīṣate (B.).
- 2. ci note, III.: PR. cikéşi (AV.); IPV. cikīhí (AV.), ciketu (TS.); Ā. (3. s.) cikitām (AV.); PT. cíkyat. IPF. áciket; ácikayur (B.). PF. cikáya; cikyátur; cikyúr; Ā. 2. du. cikéthe (for cikyáthe). Ao. root: ácet; Ā. ácidhvam. PP. citá. DS. cíkīṣate.
- cit perceive, I.: pr. cétati; cétatha; cétatha; Ā. cétate; cétante; inj. cétat; ipv. cétatām; pr. cétant; ipf. ácetat. II. Ā.: pr. cité (3. s.). pf. cikéta; cikitúr; Ā. cikité; cikitré and cikitriré; sp. cikitas, cíketati and cíketat; cíketathas; ipv. cikiddhí; pr. cikitváms; cikitāná; ppf. ciketam; áciketat. Ao. root: ácet; pr. cítāna; ps.:áceti; s: ácait. inf. citáye. cs. cetáyati, -te and citáyati, -te; sp. cetáyāni, cetáyātai (TS.); op. citáyema. ds. inj. cíkitsat. int. cékite (3. s.); sp. cékitat; pr. cékitat.
- eud *impel*, I.: PR. códāmi; códate; INJ. códat; IPV. códa, códata; códasva, códethām. cs. sb. codáyāsi, codáyāt; codáyāse, codáyāte; PP. coditá.
- cyu move, I.: pr. cyávate; inj. cyávam; cyávanta; ipv. cyávasva; cyávethām; cyávadhvam. pf. cicyuṣé, eucyuvé(3.s.); inj.cucyavat; op.cucyuvīmáhi, eucyavīráta. ppf. ácucyavat, ácucyavīt; ácucyavītana, ácucyavur. Ao. s: cyoṣṭhās. ft. cyoṣyate (B.). pp. cyutá. cs. cyāváyati, -te.
- chad or chand seem, II.: PR. chántsi. PF. cachánda; op. cachadyát. Ao. s: áchān; áchānta (=áchānt-s-ta), áchāntsur; sB. chántsat. cs. chadáyati; chandáyase; INJ. chadáyat; sB. chadáyātha; chandáyāte; IPF. áchadayan.
- chid cut off, VII.: PR. chinádmi, chinátti; IPV. chindhí

(=chinddhí), chináttu; chintám (=chinttám). Pr. cichéda; cichidé (B.). Ao. root: chedma; a: áchidat; áchidan; s: áchaitsīt (B.); INJ. chitthás. FT. chetsyáti, -te (B.). Ps. chidyáte; PT. chidyámāna; Ao. áchedi; PP. chinná. GD. -chídya; chittvá (B.). INF. chéttavái (B.); chéttum (B.). Ds. cíchitsati, -te (B.).

jan generate, I.: pr. jánati; sb. jánāt; in. jánat; ipv. jánatu; pr. jánant; jánamāna. ipp. ájanat; jánata (3. s.); ájananta. pp. jajána; jajňátur; jajňúr and jajanúr; Ā. jajňiṣé, jajňé; jajňiré; pr. jajňāná. Ao. root: ájani (1. s.); red.: ájījanat, ájījanan; in. jījanam; jījananta; is: jániṣṭām (3. du.); Ā. ájaniṣṭhās, ájaniṣṭa; op. janiṣīyá, janiṣīṣṭá. pr. janiṣyáti, -te; janitá (B.); co. ájaniṣyata (B.). ps.: Ao. ájani; jáni, jáni. gdv. jántva and jánitva. gd. janitví. inp. jánitos. cs. janáyati, -te; sb. janáyās; op. janáyes; ipv. janáya, janáyatu; janáyatam; janáyata. bs. jíjaniṣate (B.).

jambh chew: Ao. red.: ájījabham; iṣ: sb. jámbhiṣat. PP. jabdhá. cs.: IPV. jambháya; jambháyatam; PT. jambháyant. INT. jañjabhyáte (B.); PT. jáñjabhāna.

jas be exhausted, I.: pr. pr. jásamāna; IV.: pr. jásyata. pr. jajása; pr. jajastám. Ao. red.: ájījasata (3. s., B.). cs. jāsáyati (B.).

jā be born, IV. Ā.: PR. jāyate; INJ. jāyata; OP. jāyemahi; IPV. jāyasva, jāyatām; jāyadhvam; PT. jāyamāna. IPF. ájāyathās, ájāyata; ájāyanta. PP. jātá.

1. ji conquer, I.: jáyati, -te; sb. jáyāsi, jáyās, jáyāti; jáyāva, jáyātha; Ā. jáyātai (AV.); inj. jáyat; op. jáyema; ipv. jáyatu; Ā. jáyantām; pt. jáyant. ipf. ájayat. II. P.: pr. jéṣi. pf. jigétha, jigáya; jigyáthur; jigyúr; Ā. jigyé; pf. jigīváṃs; jigiváṃs (B.); Ao. root: inj. jés; ipv. jitám; s: ájaiṣam, 3. ájais (= ájais-t); ájaiṣma; sb. jéṣas, jéṣat; jéṣāma; inj. jéṣam (VS.), jés; jéṣma, jáiṣur (AV.). ft. jeṣyáti; pt. jeṣyánt. pp. jitá; gdv. jétva. gd. jitvā (B.); -jítya. inf. jiṣé; jétave (B.); jétum (B.). cs. jāpáyati (B.); ájījapata

- (VS.) and ájījipata (TS.). DS. jígīṣati, -te; PT. jígī-samāna.
- 2. ji quicken, V.: PR. jinósi; jinvé. IPF. ájinot (B.).
- jinv quicken (=V. ji-nu+a), I.: pr. jínvasi, jínvati; jínvathas; jínvatha, jínvanti; Ā. jínvate; ipv. jínva, jínvatu; jínvatam; jínvata; pr. jínvant. ipp. ájinvat; ájinvatam. pp. jijinváthur. pr. jinvisyáti (B.). pp. jinvitá.
- jīv live, I. P.: pr. jīvati; sp. jīvāni, jīvās, jīvāti and jīvāt; jīvātha, jīvān; op. jīvema; ipv. jīva, jīvatu; jīvatām; jīvata, jīvantu; pr. jīvant. pp. jijīva (B.). Ao. root: prc. jīvyāsam; is: inj. jīvīt. pr. jīvisyāti (B.). ps. jivyāte (B.); pp. jīvitā. gdv. jīvanīya. gd. jīvitvā (B.). inf. jīvāse; jīvitavāi, jīvātave (rs. vs.); jīvitum (B.). cs. jīvāyati. ds. jījīviṣati (B.); jūjyūṣati (B.); pp. jijyūṣitā (B.).
- jus enjoy, VI.: pr. jusáte; op. juséta; jusérata; pt. jusámāṇa; ipf. ájuṣat; ájuṣata. pf. jujóṣa; jujuṣé; se. jújoṣati, jújoṣat; jújoṣatha, jújoṣan; Ā. jújoṣate; ipv. jujuṣṭana; pt. jujuṣvāṃs; jujuṣāṇā. ppf. ájujoṣam. Ao. root: ájuṣran; se. jóṣati, jóṣat; Ā. jóṣase; pt. juṣāṇá; iṣ: se. jóṣiṣat. pp. juṣṭá gladdened and júṣṭa welcome. gd. juṣṭvī. cs. joṣáyate; se. joṣáyāse.
- jū speed, IX. P.: pr. junáti; junánti; sb. junás. I. Ā.: pr. jávate. pr. jūjuvúr; sb. jūjuvat (= jūjavat); pr. jūjuváṃs; jūjuvāná. pp. jūtá. inf. javáse.
- jūrv consume, I. P.: pr. jūrvati; sb. jūrvās; ipv. jūrva; pr. jūrvant. Ao. is: jūrvīt.
- jr sing, I. Ā.: pr. járate; sb. járāte; op. járeta; ipv. járasva, járatām; pr. járamāṇa. inf. jarádhyai.
- jṛ, jur waste away, I. P.: pr. járati; ipv. járatam; pt. járant. VI. P.: pt. juránt. IV. P.: pr. jíryati, júryati; pt. júryant; ipp. ájūryan. pp. jajára; pt. jujurváms. Ao. is: jārisur. pp. jīrņá, jūrņá. cs. jaráyati, -te; pt. jaráyant and jāráyant.
- jñā know, IX.: PR. jānāti; jānīmás, jānīthá, jānánti; jānīté; jānáte; sB. jānāma; jānāmahai; oP. jānīthās;

TPV. jānīhí, jānītát, jānātu; jānītá, jānántu; jānīdhvám, jānátām; PT. jānánt; jānāná. IPF. ájānām, ájānāt; ájānan; Ā. 3. pl. ájānata. PF. jajñáu; jajñé; PT. jajñivāms and jānivāms. Λο. root: οΡ. jñeyás (Gk. γνοίης); s: ájñāsam (B.); ájñāsthās; INJ. jñeṣam; siṣ: ájñāsiṣam. FT. jñāsyáti, -te (B.); jñātá (B.). PS. jñāyáte; Λο. ájñāyi; PP. jñātá; GDV. jñeya (B.). GD. jñātvá (B.), -jñáya (B.). INF. jñátum (B.), jñátos (B.). CS. jñapáyati; Λο. ájijñipat (TS.); PS. jñapyáte (B.); PP. jñaptá (B.); jñāpáyati (B.). DS. jíjñāsate.

jyā overpower, IX.: pr. jináti; op. jinīyát; pr. jinánt. IV. Ā.: pr. jíyate. pp. jijyáu (B.). Ao. sis: ájyāsiṣam (B.). pr. jyāsyáti, -te (B.). pr. jīyáte; pp. jītá. dr.

jíjyāsati.

jval flame, I. P.: pr. jválati (B.). pr. jajvála (B.). Ao. ájvālīt (B.). pr. jvalitá (B.). cs. jvaláyati (B.).

taṃs shake: PF. tatasré. PPF. átataṃsatam. Ao. a: átasat. cs. taṃsáyati, -te; INF. taṃsayádhyai. INT. SB. tantas-

áite; gdv. -tantasáyya.

takş fushion, I. P.: pr. tákşati; sb. tákşāma; inj. tákşat; ipv. tákşatam; tákşata, tákşantu; pr. tákşant. ipr. átakşat. II. P.: pr. tāṣṭi (B.), tákṣati (B.pl.); ipv. tāļhí. ipp. átakṣma, átaṣṭa. V. P.: pr. takṣṇuvanti (B.). pp. tatákṣa (takṣáthur, takṣúr); tatakṣé. Ao. iṣ: átakṣiṣur. pp. taṣṭá.

tan stretch, VIII.: PB. tanóti; tanmási, tanvánti; tanuté; sB. tanávāvahai; INJ. tanuthás; IPV. tanú, tanuhí, tanótu; Ā. tanuṣvá; tanudhvám; PT. tanvánt; tanvāná. IPF. átanuta; átanvata. PF. tatántha, tatána and tātána; Ā. 1. tatané, 3. tatné and taté ( $\sqrt{ta}$ ); tatniré and teniré; sB. tatánat; tatánāma, tatánan; INJ. tatánanta; oP. tatanyúr; PT. tatanváms. Ao. root: átan; Ā. 2. átathās, 3. átata; átnata (3. pl.); a: átanat; INJ. tanat; s: átān and átāṃsīt; átasi (B.); átaṃsmahi (B.); iṣ: átānīt. FT. taṃsyáte (B.). PS. tāyáte;

Ao. átāyi (B.). PP. tatá. GD. tatvá (B.), tatváya (VS.),

-tátya (B.). INF. tántum (B.).

tap heat, I.: pr. tápati, -te; sb. tápāti; inj. tápat; ipv. tápatu; pr. tápant. ipp. átapat. IV. P.: pr. tápyati (B.). pp. 1. tatápa. 3. tatápa; tepé; sb. tatápate; pr. tepāná. Ao. poot: pr. tapāná; red.: átītipe (3. s.); sb. tītipāsi; s: átāpsīt; átapthās; inj. tāpsīt; tāptam. pr. tapsyáti (B.). ps. tapyáte; Ao. átāpi; pp. taptá. gd. taptvá (B.), -tápya. inf. táptos (B.). cs. tāpáyati, -te (AV.); ps. tāpyáte (B.).

tam faint, IV. P.: PR. támyati (B.). PF. tatáma (B.). Ao. a: INJ. tamát. PP. tāntá (B.). INF. támitos (B.). tam-

áyati (B.).

tij be sharp, I. Ā.: PR. téjate; PT. téjamāna. PF. IPV. titigdhí (B.). PP. tiktá. Ds. títikṣate. INT. tétikte.

tu be strong, II. P.: pr. távīti. pr. tūtáva. ppr. tūtos,

tūtot. int. pt. távītvat (= távītuat).

tuj urge, VII.: pr. tuñjánti; tuñjáte (3. pl.); pr. tuñjāná. VI.: pr. tujéte; pr. tujánt. pr. op. tutujyát; pr. tūtujāná and tútujāna. ps. tujyáte. Inf. tujáse, tujáye, túje. cs. pr. tujáyant.

tud thrust, VI.: pr. tudáti; 1Pv. tudá; tudántu; pr.

tudánt. 1PF. tudát. PF. tutóda. PP. tunná.

tur (= tṛ) pass, VI.: pr. turáti, -te; IV. P.: ipv. túrya; II. P.: op. turyáma. pr. op. tuturyát; tuturyáma. pp. tūrtá (B.). gd. -túrya. inf. turváne. cs. turáyate. ps. tūtūrsati.

trd split, VII.: PR. trnádmi, trnátti; trntte (B.); IPF. átrnat; átrndan. PF. tatárditha, tatárda; PT. tatrdāná. Ao. root: SB. tárdas. PP. trnná (VS.). GD. -tŕdya. INF. -tŕdas.

tṛp be pleased, V. P.: pr. tṛpṇóti; sb. tṛpṇávas; ipv. tṛpṇuhí; tṛpṇutám; tṛpṇutá; VI. P.: pr. tṛmpáti; ipv. tṛmpá; IV.: pr. tṛpyati. pp. tātṛpúr; pr. tātṛpāṇá. Ao. root: prc. tṛpyāsma; a: átṛpat; pr. tṛpánt; red.: átītṛpas; átītṛpāma. co. átarpsyat (B.). pp. tṛptá. cs. tarpáyati, -te; ps. títarpayiṣati. ps. títṛpsati; sb. títṛpsāt.

tṛṣ be thirsty, IV.: pr. tṛṣyati, -te; pr. tṛṣyant. pp. tātṛṣur; pr. tātṛṣāṇa and tatṛṣāṇa. Ao. root: pr. tṛṣāṇa; a: tṛṣat; red.: atītṛṣāma; INJ. tītṛṣas. pp. tṛṣita. cs. tarṣayati (B.).

trh crush, VII. P.: PR. trnédhi; trmhánti; IPV. trnédhu; sb. trnáhān (AV.); PT. trmhánt. PF. tatárha. Ao. a: átrham. Ps. trhyáte; PP. trlhá, trdhá. GD. trdhvá.

tr cross, I.: pr. tárati, -te; sb. tárāthas; inj. tárat; op. táret; ipv. tára; pr. tárant. ipp. átarat. VI.: pr. tiráti, -te; sb. tiráti; inj. tiránta; op. tiréta, -tana (2. pl.); ipv. tirá; tiráta, tirántu; tirádhvam; pr. tiránt. ipp. átirat. III.: pr. títrat. VIII. Ā.: tarute. pp. tatára; titirúr; pr. tatarus- (weak stem) and titirváms. Ao. red.: átītaras; is: átārīt; átārisma and átārima, átārisur; sb. tárisas, tárīsat; inj. tárīs, tárīt; op. tārisīmahi. ps. Ao. átāri; pp. tīrņá. gd. tīrtvá. inf. -tíram, -tíre; tarádhyai; tarīṣáṇi. cs. tāráyati. ds. títīrṣati (B.). int. tártarīti; tartūryánte; pr. táritrat.

tyaj forsake: pp. tityája; pp. tityagdhí. pp. tyaktá (B). gp. -tyájya (B.).

tras be terrified, I. P.: pr. trásati. Ao. red.: átitrasan; iṣ: trấsīs (B.). pp. trastá (B.). INF. trasas. cs. trasáyati. INT. tātrasyáte (B.).

trā rescue, IV. Ā.; pr. tráyase; tráyadhve, tráyante; 1PV. tráyasva, tráyatām; tráyethām, tráyetām; tráyadhvam, tráyantām; pr. tráyamāṇa. II. Ā.: 1PV. trásva; trádhvam. pr. tatré. Ao. s.: átrāsmahi (B.). sb. trásate; trásāthe; op. trásīthām. pr. trāsyáte (B.). pp. trātá (B.). INF. trámaņe. cs. gdv. trayayáyya.

tviș *be stirred*, II. P.: 1PF. átvișur. VI. Ā.: átvișanta. PF. titvișé; PT. titvișāņá. PPF. átitvișanta. PP. tvișitá. INF. tvișé.

tsar approach stealthily, I. P.: pr. tsárati. pr. tatsára. Ao. s.: átsār; iș: átsāriṣam (B.). gd. -tsárya (B.).

damś, daś bite, I. P.: pr. dáśati; ipv. dáśa; pr. dáśant. pr.

- PT. dadaśváms. PP. daṣṭá. GD. daṃṣṭvấ (B.). INT. PT. dándaśāna.
- dakṣ be able, I.: PR. dákṣati, -te; IPV. dákṣata; PT. dákṣamāṇa. PF. dadakṣé (B.). Ao. red.: ádadakṣat (B.). FT. dakṣiṣyáte (B.). GDV. dakṣāyya. cs. dakṣáyati (B.).
- dagh reach to, V.: PR. op. daghnuyắt (B.). Ao. root: INJ. dhak (2. 3. s.); daghma; PRC. daghyắs (3. s.); IPV. dhaktám. FT. daghiṣyánte (B.). INF. -dághas (B.), -dághos (B.).
- dabh, dambh harm, I. P.: pr. dábhati; sb. dábhāti; inj. dábhat. V. P.: pr. dabhnuvánti; ipv. dabhnuhí. pr. dadábha, dadámbha; debhúr; inj. dadabhanta. Ao. root: dabhúr; inj. dabhúr. ps. dabhyáte; pp. dabdhá. gdv. dábhya. inf. -dábhe; dábdhum (B.). cs. dambháyati. ds. dípsati; sb. dípsāt; pt. dípsant; pr. dhípsati (B.).
- das, dās lay waste, IV. P.: pr. dásyati; op. dásyet. I. P.: pr. dásati; sb. dásāt; inj. dásat; pr. dásant. pp. pr. dadasváms. Ao. a: inj. dasat; pr. dásamāna; iș: dásīt. pp. dastá (B.). cs. dasáyate; dāsáyati.
- dah burn, I. P.: pr. dáhati; sb. dáhāti. II. P.: pr. dhákṣi. pr. dadáha (B.). Ao. s.: ádhākṣīt; ádhāk (3. s.); inj. dhák (3. s.); pr. dhákṣant and dákṣant. fr. dhakṣyáti; pr. dhakṣyánt. ps. dahyáte; pp. dagdhá. gd. dagdhvá (B.); -dáhya (B.). inf. -dáhas (B.), dágdhos (B.). dágdhum (B.). ds. dhíkṣate (B.).
- 1. dā give, III.: PR. dádāti; dátte; SB. dádas, dádat; dádan; dádātai (AV.), dádāmahe; INJ. dadās, dadāt; op. dadyāt; dadīmáhi, dadīrán; iPV. daddhí, dehí, dattát, dádātu; dattám, dattám; dattá and dádāta, dádātana, dádatu; Ā. datsvá; PT. dádat; dádāna; IPF. ádadām, ádadās, ádadāt; ádattam; ádadāta, ádattana, ádadur; Ā. ádatta. I.: dadati; dadate; INJ. dadat; IPV. dadatām (3. s.); IPF. ádadat; ádadanta. PF. dadátha, dadáu; dadáthur, dadátur; dadá, dadúr; Ā. dadé, dadáthe, dadriré; PT. dadváms, dadiváms (AV.), dadā-

vấṃs (AV.); dadāná. Ao. root: ádās, ádāt, dất; ádāma, ádur, dúr. Ā. ádi, ádithās (B.), ádita (B.); ádimahi (TS.) and ádīmahi (VS.); se. dấs, dấti, dất; INJ. dúr; op. deyām; IPV. dấtu; dātám, dātám; dātá; dīṣvá (VS.); a: ádat. s.: ádiṣi; se. dấsat, dấsathas; INJ. deṣma (VS.); iṣ: ádadiṣṭa (SV.). FT. dāsyáti; -te (B.); dadiṣyé (K.); dātấ (B.). Ps. dīyáte; PT. dadyámāna; Ao. dấyi; PP. -dāta, dattá, -tta. GDV. déya. GD. dattvấ, dattvấya; -dấya, -dadya (AV.). INF. -dái, dấtave, dấtavái, dấmane, dāváne; -dấm (B.), dấtum; dấtos. cs. dāpáyati. Ds. PT. dítsant, dídāsant.

2. dā divide, II. P.: pr. dắti; dắnti; ipv. dắntu. VI. P.: pr. dyámi, dyáti; dyámasi; ipv. dyátu; dyátām; IV.: pr. dáyāmasi; ipv. dáyasva, dáyatām; pr. dáyamāna. ipp. dáyanta. pp. dadiré (B.). Ao. root: ádimahi (B.), adīmahi (VS., K.); s: op. diṣīyá. ps. dīyáte; pp. diná; -tta (B.). GD. -dáya.

3. dā bind, VI. P.: pr. dyáti; pp. ádyas. ps. 10. dáyi; pp. ditá.

dāś make offering, I. P.: PR. dáśati; SB. dáśāt; OP. dáśema; IPF. ádāśat. II. P.: PR. dáṣṭi; PT. dáśat. V. P.: PR. dāśnóti. PF. dadáśa. SB. dadāśas, dádāśati and dádāśat; PT. dadāśvāṃs, dāśvāṃs, dāśivāṃs (SV.). CS. ádāśayat (B.).

diś point, VI.: PR. diśámi. IPV. diśátu; PT. diśánt; diśáma. PF. didéśa; SB. dídeśati; IPV. dididdhí, dídestu; didistána. PPF. didista (3. s. Ā.). Ao. root: ádista; s.: ádikṣi; sa: ádikṣat (B.). PP. diṣṭá. GD. -díśya. INF. -díśe. INT. dédiṣṭi; IPF. dediśam; ádediṣṭa; dediśyáte.

dih smear, II.: pr. dégdhi; dihánti; sb. déhat; pr. dihāná.

1PF. ádihan. Ao. s.: ádhikṣur (B.). pp. digdhá.

1. dī fly, IV.: PR. díyati; -te; INJ. díyat; IPV. díya. IPF. ádīyam. INT. INF. dédīyitavái.

2. dī, dīdī shine: PR. dīdyati (3. pl.); sB. dīdayat; IPV. didīhi and dīdihi; PT. dīdyat; dīdyāna. IPF.

ádīdes, ádīdet. PF. didéthe, dīdāya; dīdiyúr; SE. dīdáyasi and dīdáyas, dīdáyati and dīdáyat. PT. dīdivāms.

dīkṣ be consecrated, I. Ā.: PR. díkṣate (B.). PF. didīkṣé and didīkṣúr (B.). Ao. red.: ádidīkṣas (B.); iṣ: ádīkṣiṣṭa (B.). FT. dīkṣiṣyáte (B.). PP. dīkṣitá. GD. dīkṣitvā (B.). CS. dīkṣáyati (B.). DS. dídīkṣiṣate (B.).

dīp shine, IV. Ā.: PR. dīpyate. Ao. red.: ádidīpat; ádīdīpat (B.); INJ. didīpas. cs. dīpáyati.

dīv play, IV.: PR. dívyati; dīvyate (B.). PF. didéva. PP. dyūtá. GD. dívya.

du, dū burn, V. P.: PR. dunóti; dunvánti; PT. dunvánt.

AO. iș: SB. dáviṣāṇi (or from du go?). PP. dūná.

dus spoil, IV. P.: pr. dúsyati (B.). Ao. red.: ádūdusat; a: dusát (B.); is: dosistam (B.). cs. dűsáyati; ft. dűsayisyámi.

duh milk, II. P.: PR. dógdhi; duhánti; A. dugdhé; duháte and duhaté, duhrate and duhré; sB. dóhat; dóhate; op. duhīyát, duhīyán; IPV. 3. du. dugdhām; A. 3. s. duhām; 3. du. duhāthām; 3. pl. duhrām (AV.) and duhrátām (AV.); Pr. duhánt; dúghāna, dúhāna, and duhāná; IPF. ádhok; duhúr; áduhan (B.) and áduhran (AV.). I. A.: PR. dóhate. VI.: IPF. áduhat (TS.). PF. dudóha, dudóhitha; duduhúr; A. duduhé; duduhré and duduhriré; Pt. duduhāná. Ao. s: ádhukṣata (3. pl.); INJ. dhukṣata (3. pl.); op. dhukṣīmáhi; sa: ádhukṣas, áduksat and ádhuksat; ádhuksan, duksán and dhuksán; A. ádhuksata, duksata and dhuksata; INJ. duksas; A. 3. duksata and dhúksata; pl. dhuksánta; IPV. dhuksásva. Ps. duhyáte; PT. duhyámāna; PP. dugdhá. GD. dugdhvá (B.). INF. duhádhyai; doháse; dógdhos (B.). cs. doháyati (B.). Ds. dúduksati.

dr pierce, II. P.: pr. dárși. IX. P.: op. drnīyát (B.). pr. dadára; pr. dadrváms. Ao. root: ádar; s: sp. dárșasi, dárșat; Ā. dárșate; op. darșīṣṭá. ps. dīryáte (B.); ps. dīrņá (B.). gp. -dīrya (B.). cs. daráyati; dārayati

- (B.). INT. dárdarīmi, dárdarīti; SB. dárdirat; IPV. dardṛhí and dādṛhí, dardartu; PT. dárdrat; dáridrat (TS.); IPF. ádardar, dardar (2. 3. s.); ádardṛtam; ádardirur.
- 2. dr heed: Ao. ádrthās (B.); s: drdhvam (B.). Ps. driyáte (B.). GD. -drtya.
- drp rave, IV. P.: PR. drpyati. Ao. a: ádrpat (B.). FT. drapsyáti (B.) and drapisyáti (B.). PP. drptá and drpitá.
- drś see: pf. dadárśa; Ā. dadrkṣé, dádṛśe; dádṛśre, dadṛśrire (TS.); ipv. (3. pl. Ā.) dadṛśrām (AV.); pt. dadṛśvāṃs; dádṛśāna. Ao. root: ádarśam (B.); ádarśma (TS.), ádṛśma (B.), ádarśur (B.); Ā. 3. pl. ádṛśran, ádṛśram; sb. dárśati, dárśathas, dárśan; inj. dárśam; pt. dṛśāná and dṛśāna; a: ádṛśan; inj. dṛṣan; op. dṛṣeyam; s: ádṛāk (B.) and ádrākṣīt (B.); Ā. ádṛkṣata (3. pl.); sb. dṛkṣase; sa: dṛkṣam (K.); red. ádīdṛṣat (B.). ft. drakṣyati (B.). ps. dṛṣyate; Ao. ádarṣi and dárṣi; pp. dṛṣṭa; gdv. dṛṣenya. gd. dṛṣṭva, dṛṣtva, -dṛṣya. inf. dṛṣe, dṛṣaye; draṣṭum. cs. darśayati. ds. didrksase.
- drh make firm, I. P.: 1Pv. drmha; drmhata; 1PF. ádrmhat. VI. Ā.: PR. drmhéthe; 1Pv. drmhántām; PT. drmhánt. 1PF. drmháta (3. s.). IV.: 1Pv. drhya; drhyasva. PF. PT. dadrhāna. PPF. ádadrhanta. Ao. is: ádrmhīs, ádrmhīt. PP. drdhá. cs. drmháyati.
- dyut shine, I. Ā.: pr. dyótate. pr. didyóta; didyutúr; Ā. didyuté; pr. didyutāná. Ao. root: pr. dyutánt; dyútāna and dyutāná; a: ádyutat (B.); red.: ádidyutat; Inj. didyutas; s.: ádyaut. fr. dyotisyáti (B.). pp. dyuttá. gd. -dyutya (B.). cs. dyutáyati (shine), dyotáyati (illumine). Int. dávidyutati (3. pl.); sb. dávidyutat; pr. dávidyutat; 1pf. dávidyot.
- 1. drā run, II. P.: 1PV. drāntu. PF. dadrúr; PT. dadrāņā. Ao. s: sB. drāsat. cs. drāpáyati (B.); Ds. dídrāpayiṣati (B.). INT. PT. dáridrat.

- 2. drā sleep, II. P.: PR. dráti (B.). Ao. siș: ádrāsīt (B.). Pr. drāsyáti (B.). PP. drāņá.
- dru run, I. P.: drávati. pr. dudráva (B.); sb. dudrávat. ppr. ádudrot. Ao. red.: ádudruvat (B.). ft. drosyáti (B.). pp. drutá (B.). gd. drutvá (B.); -drútya (B.). cs. draváyati (flows); drāváyati. int. pp. dodrāva.
- druh be hostile, IV. P.: pr. drúhyati (B.). pr. 1. dudróha, 2. dudróhitha. Ao. a: druhás; Inj. druhás; druhán; sa: ádrukṣas (B.). pr. dhrokṣyáti. pp. drugdhá. gd. -drúhya. Inf. drógdhavái. ps. dúdrukṣat.
- dvis hate, II.: pr. dvésti; dvismás; sb. dvésat; dvésāma; Ā. dvésate; ipv. dvéstu; pr. dvisánt. pr. didvésa (B.). Ao. sa: inj. dviksát; Ā. dviksata (3. s.). pp. dvistá. GDV. dvésya, -dvisenya. inf. dvéstos (B.).
- dhan run: PF. SB. dadhánat; OP. dadhanyúr; PT. dadhanváms. CS. dhanáyan;  $\bar{\Lambda}$ . dhanáyante; dhanáyanta.
- dhanv run, I. P.: PR. dhánvati; SB. dhánvāti; IPV. dhánva. PF. dadhanvé; dadhanviré. Ao. iṣ: adhanviṣur.
- dham, dhmā, blow, I. P.: pr. dhámati; pr. dhámant. pr. ádhamat. pr. dhamyáte; dhmāyáte (B.); pr. dhamitá and dhmātá. gd. dhmáya (B.).
- 1. dhā put, III.: PR. dádhāmi, dádhāsi, dádhāti; dhatthás; dadhmási and dadhmás, dhattá, dádhati; Ā. dadhé, dhatsé, dhatté; dadháthe, dadháte; dádhate; se. dádhāni, dádhas, dádhat; dádhathas; dádhāma, dádhan; Ā. dádhase, dádhate; dádhāvahai; op. dádhīta and dadhītá; dadhīmáhi; ipv. dhehí and dhattát, dádhātu; dhattám, dhattám; dhattá and dhattána, dádhatu; Ā. dhatsvá; dádhatām. Pr. dádhat; dádhāna. ipp. ádadhām, ádadhās, ádadhāt; ádhattam; ádhatta, ádadhur; Ā. ádhatthās, ádhatta. Pp. dadhátha, dadháu; dadhátur; dadhimá, dadhúr; Ā. dadhisé, dadhé; dadháthe, dadháte; dadhidhvé, dadhiré and dadhré; ipv. dadhisvá; dadhidhvám. Ao. root: ádhām, dhás, ádhāt and dhát; dhātam, ádhātām;

ádhur; Ā. ádhithās, ádhita; ádhītām; ádhīmahi; sb. dhás, dháti and dhát; dháma; dhéthe, dháithe; dhámahe; inj. dhám; dhúr; Ā. dhīmahi; op. dheyám; dheyúr; ipv. dhátu; dhātam; dháta, dhātana, and dhetana, dhántu; Ā. dhiṣvá; a: ádhat (SV.), dhát; s: ádhiṣi (B.); ádhiṣata (B.); sb. dhásathas; dhásatha; inj. dhāsur; op. dhiṣīyá (B.), dheṣīyá (MS.). Ft. dhāsyati, -te (B.); dhātā (B.). Ps. dhīyáte; Ao. ádhāyi; pp. hitá, -dhita. Gd. dhitvá (B.), -dháya. Inf. -dhe, dhátave, dhátavái, dhiyádhyai; -dhám; dhátum (B.); dhátos. cs. dhāpáyati; sb. dhāpáyāthas. ds. dídhiṣati, -te; inj. dídhiṣanta; op. dídhiṣema; dídhiṣeya; ipv. dídhiṣantu; pt. dídhiṣāṇa; dhítsati, -te; gdv. didhiṣáyya.

2. dhā suck, IV. P.: PR. dháyati. Ao. root: ádhāt. PP. dhītá. GD. dhītvá (B.), -dhīya (B.). INF. dhátave.

cs. dhāpáyate; -ti (B.).

1. dhāv run, I.: pr. dhávati, -te. ppf. ádadhāvat. Ao. iș: ádhāvīt (B.). cs. dhāváyati.

2. dhāv wash, I.: PR. dhávati, -te. Ao. iṣ: ádhāviṣṭa.

PP. dhautá. cs. dhāvayati, -te (B.).

dhī think, III.: PR. dídhye; dīdhyāthām and dīdhīthām (AV.); SB. dídhayas; dídhayan; PT. dídhyat; dídhyāna. IPF. ádīdhet, dīdhet; ádīdhayur; A. ádīdhīta. PF. dīdháya; dīdhimá, dīdhiyúr and dīdhyúr; dīdhiré. PF. dhītá. INT. dedhyat (TS.).

dhū shake, V.: pr. dhūnóti; dhūnuté; sp. dhūnávat; pp. dhūnuhí and dhūnú; dhūnutá; Ā. dhūnuṣvá; pt. dhūnvant; dhūnvāná. pp. ádhūnot; Ā. ádhūnuthās, ádhūnuta. VI. P.: pr. dhuváti; op. dhūvét. pp. dudhuvé; op. dudhuvītá. ppp. dūdhot. Ao. root: pt. dhuvāná; s: Ā. ádhūṣata (3. pl.). pt. dhaviṣyáti, -te (B.). ps. dhūyáte; pp. dhūtá. gd. dhūtvā́ (B.), -dhūya. int. dódhavīti; pt. dódhuvat and dávidhvat; pp. davidhāva.

dhṛ hold: PF. dādhártha, dādhára; dadhré, dadhriré.

Ao. root: Inj. dhṛthấs; red.: ádīdharat; dīdhār (2. 3. s.); Inj. dídharat; IPV. didhṛtám; didhṛtá. FT. dhariṣyáte. Ps. dhriyáte; PP. dhṛtá. GD. dhṛtvấ (B.), -dhṛtya (B.). INF. dhármaṇe; dhartári; dhártavái (B.). cs. dhāráyati, -te; FT. dhārayiṣyáti; Ps. dhāryáte (B.). INT. dárdharṣi; IPF. ádardhar; dādharti (B.); 3. pl. dādharti (B.); IPV. dādhartu (B.).

dhṛṣ dare, V.: pr. dhṛṣṇóti; ipv. dhṛṣṇuhi. pr. dadhárṣa; dādhṛṣúr. sb. dadhárṣati and dadhárṣat; Ā. dadhṛṣate; inj. dadharṣīt; pr. dadhṛṣváṃs; ppr. dádhṛṣanta. Ao. a: inj. dhṛṣát; pr. dhṛṣánt; dhṛṣámāṇa; dhṛṣāṇá (AV.); iṣ: ádharṣiṣur (B.). pp. dhṛṣṭá and dhṛṣitá. gdv. -dhṛṣya. gd. -dhṛṣya (B.). inf. -dhṛṣe; -dhṛṣas. cs. dharsáyati (B.).

dhyā think, IV. P.: pr. dhyáyati. pr. dadhyáu (B.). Ao. sis: ádhyāsiṣam (B.). per. ft. dhyātá (B.). pp. dhyātá (B.). gd. dhyātvá. ds. dídhyāsate (B.).

dhraj, dhrāj sweep, I.: PR. PT. dhrájant; dhrájamāna. IPF. ádhrajan. Ao. is: OP. dhrājisīyá.

dhvams scatter, I. P.: pr. dhvámsati, -te(B.). pr. dadhvasé. Ao. a: dhvasán. pp. dhvasta (B.). cs. dhvasáyati; dhvamsáyati, -te (B.).

dhvan sound: Ao. iș: ádhvanīt. PP. dhvāntá. cs. ádhvānayat; Ao. INJ. dhvanáyīt.

dhvṛ injure, I. P.: PR. dhvárati (B.). Ao. s: Ā. ádhūrṣata (3. pl.). INF. dhūrvaņe. DS. dúdhūrṣati.

nakṣ attain, I.: pr. nákṣati, -te; inj. nákṣat; ipv. nákṣasva; pr. nákṣant; nákṣamāṇa. ipp. ánakṣan. pp. nanakṣúr; nanakṣé.

nad sound, I. P.: PR. nádati. CS. nadáyati. INT. nánadati (3. pl.); nānadyáte (B.); PT. nánadat.

nam bend, I.: pr. namati, -te. pr. nānāma; nemé. ppr. nanāmas. Ao. red.: inj. nīnamas; s: ánān (K.); Ā. ánaṃsata (3. pl., B.). sb. naṃsai, naṃsante; pr. namasāná. fr. naṃsyáti (B.). pp. natá; gdv. nántva. gd. -nátya (B.). inf. -námam, -náme. cs. namáyati.

INT. nánnamīti; nánnate (3. s.); PT. nánnamat; nánnamāna; IPF. ánannata (3. s.).

1. naś be lost, IV. P.: pr. náśyati; I.: pr. náśati, -to. pr. nanáśa; neśúr (B.). Ao. red.: ánīnaśat; néśat; inj. nínaśas; néśat. fr. naśisyáti. pp. naṣṭá. cs. nāśáyati; inf. nāśayádhyai.

2. naś attain, I.: pr. náśati, -te. Ao. root: ánaţ (2. 3. s.), náṭ (3. s.); ánaṣṭām; inj. nák and náṭ (3. s.); Ā. náṃśi; op. naśīmáhi; s: sb. nákṣat. Inf. -náśe. Ds. ínakṣasi;

ını. inakşat.

nas unite, I. Ä.: PR. násate; násāmahe; INJ. násanta.

Ao. root: op. nasīmáhi.

nah bind, IV.: PR. náhyati; IPV. náhyatana (2. pl.); PT. náhyamāna. PF. nanáha. PS. PT. nahyámāna; PP. naddhá. GD. -náhya (B.).

nāth, nādh seek aid, I. A.: PR. nathate (B.); PT. nadha-

māna. PP. nāthitá; nādhitá.

nij wash, II. Ā.: pt. nijāná. III.: pv. niniktá (2. pl.).

Ao. a: ánijam; s: ánaikṣīt; inj. nikṣi. pp. niktá.

GD. niktvá (B.), -níjya (B.). inf. -níje. cs. nejáyati (B.).

Int. nenikté; ipv. nenigdhí.

nind, revile, I. P.: PR. nindati; SB. nindāt; IPV. nindaţa.

PF. nindimá; ninidúr. Ao. root: PT. nidāná; iș: ánindişur; SB. nindişat. PS. nindyáte; PP. ninditá.

DS, SB, ninitsāt.

nī lead, I.: pr. náyati, -te; sb. náyāti, náyāt; Ā. náyāsai (AV.); inj. náyat; náyanta; ipv. náyatu; Ā. náyasva; pr. náyant; náyamāna; ipp. ánayat. II.: pr. néṣi (= ipv.); nethá; ipp. ánītām (3. du.). pp. ninétha, nináya; ninyáthur; ninye (B.); sb. ninīthás; op. ninīyát; ipv. ninétu. Ao. s: ánaiṣṭa (2. pl.); áneṣata (3. pl.); sb. néṣati, néṣat; néṣatha; inj. naiṣṭa (2. pl.); Ā. neṣṭa (3. s.); iṣ: ánayīt (AV.). pr. nēṣyáti; -te (B.); nayiṣyáti (B.). ps. nīyáte; pp. nītá. gd. nītvá (B.), -níya. inf. neṣáṇi; nétavái (B.); nétum (B.), náyitum (B.); nétos (B.). ds. nínīṣati (B.). int. nenīyáte.

- nu praise, I.: pr. návati; návāmahe, návante; inj. návanta; pr. návant; návamāna. ipp. ánavanta. II. P.: pr. nuvánt; ipp. ánāvan. ppp. ánūnot, nūnot; ao. s: Ā. ánūṣi; ánūṣātām; ánūṣata; inj. nūṣata (3. pl.); iṣ: Ā. ánaviṣṭa. gdv. návya. int. nónavīti; nonumás and nonumási; sb. nónuvanta; ipp. návīnot; ánonavur; pp. nónāva; nónuvur.
- nud push, VI.: pr. nudáti, -te; pr. nunudé; nunudré. Ao. root: Inj. nutthás; iș: Inj. nudișțhás. fr. notsyáte (B.). pp. nuttá; nunná (SV.). Inf. -núde; -nudas. Int. ánonudyanta (B.).
- nrt dance, IV. P.: pr. nrtyati; ipv. nrtya, nrtyatu; pr. nrtyant. Ao. root: nrtur (pr.?); a: pr. nrtámāna; is: ánartisur. pp. nrttá. cs. nartáyati.
- pac cook, I.: pr. pácati, -te; sb. pácāni, pácāti, pácāt; inj. pácat; ipv. pácata, pácantu. IV. Ā.: pr. pácyate. pr. papáca; pecé. ppp. ápeciran. Ao. s: sb. pákṣat. ft. pakṣyáti, -te (B.); paktá (B.). ps. pacyáte. gd. paktvá. inf. páktave. cs. pācáyati, -te (B.).
- pat fly, I. P.: pr. pátati; sb. pátāti, pátāt inj. pátat; op. pátet; ipv. pátatu; pr. pátant. ipp. ápatat. pr. papáta; petáthur, petátur; paptimá, paptúr; op. papatyát; pr. paptiváms. Ao. red.: ápaptat and ápīpatat; ápaptāma, ápaptan; inj. paptas, paptat; paptan; ipv. paptata. fr. patiṣyáti; co. ápatiṣyat (B.). ps. Ao. ápāti (B.); pp. patitá. gd. patitvá, -pátya (B.). inf. páttave; pátitum (B.). cs. patáyati, -te; pātáyati. ds. pípatiṣati. int. pápatīti; sb. pápatan.
- pad go, IV.: pr. pádyate; padyati (B.); ipv. pádyasva; pr. pádyamāna; ipf. ápadyanta. pf. papáda; pedé (B.). Ao. root: ápadmahi, ápadran; se. padāti, padāt; prc. padīṣṭá; red.: ápīpadāma; s: inj. patsi (1. s.), patthás. ft. patsyati (B.). ps. Ao. ápādi, pádi; pp. panná. gd. -pádya. inf. -pádas; páttum (B.), páttos (B.). cs. pādáyati, -te; ps. pādyáte (B.); ds. pípādayiṣati (B.).

pan admire, I. Ā.: pr. inj. pánanta. pr. papána (1. s.); papné. Ao. iș: panista (3. s.). ps. panyáte; pp. panitá. cs. panáyati, -te; gdv. panayáyya. int. pt. pánipnat.

paś see, IV.: Pr. páśyati, -te; sp. páśyāni, páśyāsi and páśyās, páśyāt; páśyāma, páśyān; INJ. páśyat; op. páśyet; páśyeta; IPV. páśya; páśyasva; PT. páśyant; páśyamāna; IPF. ápaśyat; ápaśyanta. Cp. spáś.

1. pā drink, I.: pr. píbati, -te; sp. píbāsi, píbāti and píbāt; píbāva, píbāthas, píbātas; inj. píbat; ipv. pibatu; píbasva; píbadhvam; pt. píbant; ipf. ápibat. III.: pr. pipīte (B.), pipate (B.); op. pipīya (B.); ipf. ápipīta (B.); ipv. pipatu (K.); pt. pipāná and pípāna (AV.). pf. papātha, papáu; papāthur, papúr; Ā. papé; papiré; op. papīyāt; pt. papivāms; papāná. Ao. root: ápām, ápās, ápāt; ápāma, ápur; sp. pās; pāthás; pānti; prc. peyās (3. s.); ipv. pāhí, pātu; pātám, pātām; pātá and pātána, pāntu; pt. pānt; s: inj. pāsta (3. s.). ft. pāsyáti, -te (B.). ps. pīyáte; Ao. ápāyi; pp. pītá. gd. pītvā, pītvī; -pāya. inf. pītáye, pātave, pātavái; pātos (B.); píbadhyai. cs. pāyáyati; ds. pípāyayiṣet (K.). ds. pípāsati; pípīṣati; pt. pípīṣant.

2. pā protect, II.: pr. pāmi, pāsi, pāti; pāthás, pātás; pāthá, pāthána, pānti; sb. pāt; pātas; ipv. pāhí, pātu; pātám, pātām; pātá, pāntu; pr. pānt; pāná; ipp. ápām, ápās, ápāt; ápāma, ápur. Ao. s: sb. pāsati.

pi, pī swell, I. Ā.: pr. páyate. II. Ā.: pr. píyāna. V.: pr. pinvire; pr. pinvánt, f. pinvatí; pinvāná. pp. pīpétha, pīpáya; pipyáthur; pipyúr; pipyé (3. s.); se. pīpáyas, pīpáyat; pīpáyatas; pīpáyan; pīpáyata; pīpáyanta; inj. pīpes; ipv. pīpihí, pīpaya; pipyatam, pipyatām; pipyata pr. pīpiváṃs; pípyāna and pīpyāná. ppp. ápipe; ápipema, ápīpyan; ápīpayat; ápīpayanta. pp. pīná (AV.).

pinv fatten, I.: PR. pínvati, -te; INJ. pínvat; pínvanta;

IPV. pínva; pínvatam; pínvata; A. pínvasva, pínvatām; pínvadhvam; PT. pínvant; pínvamāna; ápinvam, ápinvas, ápinvat; ápinvatam; ápinvata, ápinvan; A. 3. s. ápinvata. PF. pipinváthur. PP. pinvitá (B.). cs. pinváyati (B.). Cp. pi swell.

piś adorn, VI.: PR. pimśáti, -te. PF. pipéśa; pipiśúr; A. pipiśé; pipiśré. Ao. root: PT. piśāná. PS. piśyáte;

PP. pistá; piśitá. INT. PT. pépiśat; pépiśāna.

pis crush, VII. P.: PR. pinásti; pimsánti; INJ. pinák (2. 3. s.); IPV. pinástana; PT. pimsánt; IPF. pinák. VI. P.: IPF. ápīṣan (AV.). PF. pipéṣa; pipiṣé. Ao. sa: ápikșan (B.). PS. pișyáte (B.); PP. piștá. GD. piștvá (B.). INF. péstavái (B.); péstum (B.).

pīd press: PF. pipīdé. cs. pīdáyati.

pus thrive, IV. P.: PR. púsyati. PF. pupósa; OP. pupusyas; PT. pupusvāms. Ao. root: PRC. pusyāsam (B.); pusyasma (B.); a: op. puséyam; puséma. pp. pustá. INF. pusyáse. cs. posáyati.

pū cleanse, IX.: PR. punami, punati; punanti; punīte; punáte (AV.) and punaté; IPV. punīhí and punītat, punatu; punītām; punītá, punītána and punāta, punántu; PT. punánt; punāná; IPF. ápunan. I. A.: PR. pávate; SB. pávāte; IPV. pávasva, pávatām; pávadhvam, pávantām; PT. pávamāna; IPF. ápavathās. PF. pupuvúr (B.); pupuvé (B.). PPF. ápupot. Ao. is: ápāvişur; INJ. pavista (3. s.). Ps. pūyáte; PP. pūtá. GD. pūtví; pūtva; -pūya (B.). INF. pavitum (B.). cs. paváyat, -te (B.), pāváyati (B.).

pr pass, III. P.: PR. píparsi, píparti; piprthás; piprthá, píprati; IPV. piprhí and piprtat, pípartu; piprtam; piprtá and pípartana. Ao. red.: ápīparam, ápīparas; ápīparan; INJ. piparas, piparat and pīparat; s: sB. parsati, pársat; IPV. parsa; is: sb. párisat. INF. parsáni. cs. pāráyati; ss. pāráyāti; pr. pāráyant.

pre mix, VII.: PR. prnáksi; prncánti; A. prncé, prnkté; prňeáte (3. pl.); INJ. prnák (3. s.); OP. prňeitá; IPV. pṛndhí (= pṛngdhí), pṛnáktu; pṛnktám; pr. pṛncánt; pṛncāná; ipp. ápṛṇak (3. s.). III. P.: ipv. pipṛgdhí; pipṛktá. pp. papṛcúr (B.); sb. papṛcāsi; op. papṛcyám, papṛcyát; pr. papṛcāná. Ao. root: sb. párcas; op. pṛcīmáhi; pr. pṛcāná; s: ápṛāk; Ā. ápṛkṣi, ápṛkta. ps. pṛcyáte; pp. pṛktá; -pṛgṇa. inf. -pṛce; pṛcas.

pṛṇ fill, VI.: PR. pṛṇáti; SB. pṛṇáithe (du. 2.); IPV. pṛṇá; pṛṇáta; pṛṇásva; pṛṇádhvam; IPF. ápṛṇat. INF. pṛṇá-

dhyai. Cp. pr fill.

pṛ fill, IX.: pr. pṛṇāmi, pṛṇāsi, pṛṇāti; pṛṇītás; pṛṇānti; sb. pṛṇāti, pṛṇāt; op. pṛṇīyāt; ipv. pṛṇīhí, pṛṇātu; pṛṇītám; pṛṇītá, pṛṇītána; Ā. pṛṇīṣvá; pt. pṛṇānt; ipp. ápṛṇās, ápṛṇāt. III.: pr. píparmi, píparti; píprati (3. pl.); ipv. pípartu; pipṛtām; pípartana; ipp. ápiprata (3. s. = ápipṛta). pp. op. pupūryās; pt. papṛvāms. Ao. root: ipv. pūrdhí; prc. priyāsam (AV.); red.: ápūpuram (B.); inj. pīparat; ipv. pūpurantu; is: pūriṣṭhās (B.). ps. pūryáte (B.); pp. pūrṇá; pūrtá. inf. -puras (K.). cs. pūráyati; sb. pūráyāti.

pyā fill up, IV. Ā.: PR. pyāyase; IPV. pyāyasva, pyāyatām; pyāyantām; PT. pyāyamāna. Ao. siṣ: OP. pyāsiṣīmahi (AV.). PP. pyātá. Cs. pyāyayati; Ps. pyāyyate (B.).

prach ask, VI.: PR. prcháti, -te; sb. prchāt; prchán; Ā. prchái. PF. paprácha; paprachúr (B.). Ao. s: áprāk-ṣam, áprāt; áprākṣīt. FT. prakṣyáti (B.). PS. prchyáte; PP. prṣṭá; GDV. papṛkṣéṇya. INF. -pṛcham, -pṛche; prástum.

prath spread, I. A.: PR. práthate. PF. 2. paprátha (= paprát-tha?); A. paprathé and páprathe (3. s.); sb. papráthas, papráthat; papráthan; INJ. paprathanta; PT. paprathāná. Ao. root: PT. prathāná; is: 3. s. A.

áprathista; práthista. cs. pratháyati, -te.

prā fill, II. P.: PR. prasi. PF. papratha, papra and paprau; paprathur, papratur; paprur; Ā. paprae, papre; PT. paprvams. Ao. root: aprat; SB. pras; S: 3. s. apras. PS. Ao. aprayi; PP. prata.

- prī please, IX.: Pr. prīṇāti; prīṇīté; Pr. prīṇānt; prīṇāná.

  IPF. áprīṇāt. PF. pipriyé; SB. pipráyas, pipráyat; IPV. piprīhí; pipráyasva; PT. pipriyāṇá. PPF. ápiprayam, ápipres (B.); ápiprayan. Ao. s: ápraiṣīt (B.); SB. préṣat. PP. prītá. GD. prītvá (B.). DS. píprīṣati.
- pruth *snort*, I.: PR. próthati; PT. prothánt; próthamāna. GD. -prúthya. INT. PT. pópruthat.
- prus sprinkle, V.: pr. prusņuvánti; prusņuté; sb. prusņavat. VI. P.: 1Pv. prusá; pr. prusant. IV. P.: 1Pp. áprusyat (B.). IX. P.: pr. prusņant (B.). ft. pr. prosisyant. pp. prusitá.
- plu float, I.: pr. plávate; plávati (B.). pr. pupluvé (B.). Ao. red.: ápiplavam (B.); s:áplosta (B.). pr. plosyáti, -te (B.). pp. plutá. gd. -plūya (K.). cs. plāváyati (B.). Int. poplūyáte (B.).
- psā devour, II. P.: pr. psāti. ps. ápsīyata (B.); pp. psātá. gd. -psāya (B.).
- phan spring: cs. phānayati. INT. PT. panīphanat.
- bandh bind, IX.: PR. badhnámi; badhnīmás, badhnánti; Ā. badhnáte (3. pl.); IPV. badhāná, badhnátu; badhnántu; Ā. badhnītám (3. s.). IPF. ábadhnāt; ábadhnan; Ā. ábadhnīta (3. s.). PF. babándha; bedhúr. FT. bhantsyáti. Ps. badhyáte; PP. baddhá. GD. baddhvá; baddhváya (B.); -bádhya (B.). INF. -bádhe. Cs. bandháyati (B.).
- bādh oppress, I. Ā.: PR. bádhate. PF. babādhé. Ao. iṣ: INJ. bādhiṣṭa. PP. bādhitá. GD. -bádhya. INF. bádhe. CS. bādháyati. DS. bíbhatsate; bíbādhiṣate (B.). INT. bābadhe (3. s.); badbadhé; PT. bábadhāna; badbadhāná.
- budh wake, I. P.: PR. bódhati; sb. bódhāti; Inj. bódhat; IPv. bódhatu. IV.: PR. búdhyate; op. búdhyema; IPv. búdhyasva; búdhyadhvam; PT. búdhyamāna. PF. bubudhé; sb. bubodhas, búbodhati; bubodhatha; PT. bubudhāná. Ao. root: Ā. 3. pl. ábudhran, ábudhram; IPv. bodhí (2. s.); PT. budhāná; a: INJ.

budhánta; red.: ábūbudhat; s: Ā. ábhutsi; ábhutsmahi, ábhutsata; iṣ:sɛ. bódhiṣat. ft. bhotsyáti(B.). fs. Ao. ábodhi; pp. buddhá. gd. -budhya (B.). inf. -búdhe. cs. bodháyati; bodháyate (B.). inf. bóbudhīti (B.). bṛh make big, VI. P.: pr. bṛháti. I.: pr. bṛṃhati, -te

bṛh make big, VI. P.: pr. bṛháti. I.: pr. bṛmhati, -te (B.). pr. babárha; pr. babṛhāṇá. Ao. iṣ: inj. bárhīs, bárhīt. cs. barháya. int. se. bárbṛhat; ipv. barbṛhi.

brū say, II.: pr. brávīmi, brávīṣi, brávīti; brūmás, bruvánti; Ā. bruvé, brūṣé, brūté and bruvé; bruváte; bruváte; bruváte; sb. brávāṇi and brávā, brávasi and brávas, brávat; brávāma, brávātha (AV.), brávan; Ā. brávāvahai, brávaite; brávāmahai; op. brūyát; brūyátam; Ā. bruvītá; bruvīmáhi; ipv. brūhí and brūtát, brávītu; brūtám; brūtá and brávītana, bruvántu; pr. bruvánt; bruvāṇá. ipp. ábravam, ábravīs, ábravīt; ábrūtām; ábravīta, ábruvan.

bhakṣ eat: Ao. red.: ábabhakṣat (B.); cs. bhakṣáyati; bhakṣáyate (B.); rs. bhakṣyáte (B.).

bhaj divide, I.: pr. bhájati, -te. II. P.: pr. bháksi (= ipv.). pr. 2. s. babháktha (B.), 3. s. babhája; Ā. bhejé; bhejáte; bhejiré; pr. bhejāná. Ao. red.: ábībhajur (B.); s: ábhāk and ábhākṣīt; Ā. ábhakṣi, ábhakta; sb. bhákṣat; inj. bhák (2. 3. s.); op. bhakṣīyá, bhakṣītá; bhakṣīmáhi; prc. bhakṣīṣtá. pr. bhakṣyáti, -te (B.). ps. bhajyáte; pp. bhaktá. gd. bhaktvá; bhaktváya; -bhajya (B.). cs. bhājáyati; ps. bhājyáte.

bhañj break, VII. P.: PR. bhanákti; IPV. bhandhí, bhanáktu; PT. bhañjánt. IPF. ábhanas (for ábhanak, AV.). PF. babháñja. PS. bhajyáte.

bhan speak, I.: pr. bhánati; bhánanti; inj. bhánanta. ipf. bhánanta.

bhas devour, III.: PR. bábhasti; bápsati; sb. bábhasat; bápsathas; PT. bápsat. VI. P.: PR. bhasáthas. I. P.: INJ. bhásat.

bhā shine, II. P.: bhāsi, bhāti; bhānti; IPV. bhāhí; PT. f. bhātī. FT. bhāsyáti (B.).

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bhiks beg, I. A.: PR. bhíksate; INJ. bhíksanta; op. bhík-

seta; pr. bhíkṣamāṇa. pr. bibhikṣé (B.).

bhid split, VII.: PR. bhinádmi, bhinátsi, bhinátti; bhindánti; sB. bhinádas, bhinádat; INJ. bhinát (2. 3. s.); op. bhindyat; ipv. bhindhí, bhinattu; bhinttá; pr. bhindánt; bhindáná. IPF. bhinát (2. 3. s.); ábhinat (3. s.); ábhindan. PF. bibhéda; bibhidúr. Ao. root: ábhedam, bhét (2, 3, s.), ábhet (3, s.); sp. bhédati; inj. bhét (2. s.); PT. bhidánt; a: op. bhidéyam; s: INJ. bhitthas. FT. bhetsyáte (B.). PS. bhidyáte (B.); Ao. ábhedi (B.); PP. bhinná. GD. bhittvá; -bhídya. INF. bhéttavái (B.); bhéttum (B.). Ds. bíbhitsati.

- bhī fear, III. P.: PR. bibhéti; bíbhyati; INJ. bibhés; op. bibhīyat; IPV. bibhīta, bibhītana; PT. bibhyat; IPF. bibhés, ábibhet. I. A.: PR. bháyate; sB. bháyāte; IPV. bháyatām (3. s.); IPF. ábhayanta; Рт. bháyamāna. PF. bibháya (1. s.), bibháya (B. also bībhāya); bibhyátur; bibhyúr; pr. bibhīvāms; per. pf. bibhayām cakāra. Ao. root: INJ. bhés (TS.); bhema; PT. bhiyāná; red.: bībhayat; ábībhayur (Kh.); ábībhayanta; s: bhaisīs (AV.); ábhaisma, ábhaisur; pr. bhiyásāna (AV.). co. ábhesyat (B.). PP. bhītá. INF. bhiyáse. cs. bhīsáyate (B.); Ao. bībhisas; bībhisathās.
- 1. bhuj enjoy, VII, A.: PR. bhunkté; bhunjáte and bhunjaté; sb. bhunájāmahai; pr. f. bhuñjatí. pr. bubhujé; bubhujmáhe, bubhujriré. Ao. root: sB. bhójate; INJ. bhójam; a: op. bhujéma; ipv. bhujá (TS.). ps. bhujyáte (B.). INF. bhujé; bhójase. cs. bhojáyati.
- 2. bhuj bend, VI. P.: INJ. bhuját; IPV. bhujá (VS.). PPF. ábubhojīs. GD. -bhujya (B.).
- bhur quiver, VI.: INJ. bhuránta; IPV. bhurántu; PT. bhurámāna. Int. járbhurīti; pt. járbhurat; járbhurāna.
- bhū be, I.: PR. bhávati; bhávate (B.). PF. babhúva, babhutha and babhuvitha, babhuva; babhuvathur, babhūvátur; babhūvimá, babhūvá, babhūvúr; op.

babhūyás, babhūyát; IPV. babhútu; PT. babhūváms. Ao. root: ábhuvam, ábhūs, ábhūt; ábhūtam, ábhūtām; ábhūma, ábhūta and ábhūtana, ábhūvan; sB. bhúvāni, bhúvas, bhúvat; bhūthás, bhūtas; bhúvan; INJ. bhúvam, bhús, bhút; bhūma; oP. bhūyás, bhūyāt; bhūyáma; PRC. bhūyásam, 3. bhūyás; bhūyásma, bhūyásta; IPV. bodhí (for bhūdhí), bhūtu; bhūtám; bhūtá and bhūtána; a: bhúvas, bhúvat; red.: ábūbhuvas. FT. bhaviṣyáti; bhavitá (B.). PP. bhūtá. GDV. bhávya and bhāvyá; bhávītva. GD. bhūtví, bhūtvá; -bhúya. INF. bhuvé, -bhúve, -bhvè; bhūṣáṇi; bhávitum (B.); bhávitos (B.). cs. bhāváyati. Ds. búbhūṣati. INT. bóbhavīti.

bhṛ bear, I.: pr. bhárati, -te. III.: pr. bíbharmi, bíbharṣi, bíbharti; bibhṛthás, bibhṛtás; bibhṛmási and bibhṛmás, bibhṛthá, bíbhrati; sr. bíbharāṇi, bíbharat; op. bibhṛyất; ipv. bibhṛhí, bíbhartu; bibhṛtấm; bibhṛtấ (TS.); pr. bíbhrat; ipp. ábibhar. pp. jabhártha, jabhára; jabhrúr; Ā. jabhṛṣé, jabhré; jabhriré; babhára (B.); Ā. babhré; pr. babhrāṇá; sr. jabhárat. ppp. ájabhartana. Ao. root: prc. bhriyásam; ipv. bhṛtám; s: ábhārṣam, 3. ábhār; ábhārṣṭam; sr. bhariṣyat; inj. 3. s. bhár; iṣ: ábhāriṣam. fr. bhariṣyati; bhartá (B.). co. ábhariṣyat. ps. bhriyáte; sr. bhriyāte; Ao. bhári; pp. bhṛtá. gd. -bhṛtya. inf. bhártum; bhártave, bhártavái; bháradhyai; bhármaṇe. ds. búbhūṛṣati (B.). int. jarbhṛtás; bháribhrati (3. pl.); sr. bháribharat; pt. bháribhrat.

bhrams fall, I.: pr. inj. bhramsat. Ao. a: inj. bhrasat. pp. -bhrsta; bhrasta. cs. pr. bhrasayant.

bhrāj shine, I. Ā.: pr. bhrājate; pr. bhrājamāna. Ao. root: ábhrāt; prc. bhrājyāsam. ps. Ao. ábhrāji.

maṃh, mah be great, I.: pr. máṃhate; máhe (3. s.); op. máhema, máheta; ipv. máṃhatam; pr. máṃhamāna. ipp. ámaṃhata. pp. māmahé (1. 3.); sb. māmáhas; inj. māmahanta; ipv. māmahasva, māmahantām; pr.

māmahāná. PP. mahitá (B.). INF. mahé, maháye. cs. maháyati, -te; INJ. maṃháyam; PT. maháyant; maháyamāna.

majj sink, I. P.: májjati. Ao. root: op. majjyát (B.). FT. maňksyáti, -te (B.). GD. -májjya. cs. majjáyati (B.).

math, manth stir, IX.: PR. mathnāmi; mathnīté (B.); IPV. mathnītá, mathnántu; PT. mathnánt; IPF. ámathnāt; I. mánthati, -te; máthati (AV.). PF. mamátha; methúr (B.); A. methiré (B.). Ao. root: SB. máthat; is: ámanthiṣṭām (3. du.); ámathiṣata (B.); INJ. máthīs, máthīt. FT. manthiṣyáti (B.); mathiṣyáti, -te (B.). PS. mathyáte; PP. mathitá. GD. mathitvá (B.); -máthya (B.). INF. mánthitavái; máthitos (B.).

mad be exhilarated, I.: pr. mádati; -te. III. P.: pr. mamatsi. II. P.: pr. mátsi (= ipv.). IV. P.: pr. mádyati (B.). pr. mamáda; sb. mamádas, mamádat; mamádan; ipv. mamaddhí, mamáttu; mamattána. ppr. amamadur. Ao. root: ipv. mátsva; red.: ámīmadas; Ā. ámīmadanta; s: ámatsur; Ā. ámatta (3. s.); ámatsata (3. pl.); sb. mátsati and mátsat; mátsatha; inj. matsata (3. pl.); iș: ámādiṣur. ps. pt. madyámāna; pp. mattá. gdv. -mádya. inf. máditos (B.). cs. madáyati; mādáyati, -te; sb. mādáyāse, mādáyāte; mādáyate; mādáyādhvai; inf. mādayádhyai; pp. maditá.

man think, IV. Ā.: pr. mányate. VIII. Ā.: pr. manvé; manmáhe, manvaté; se. manávai, manávate; inj. manvata (3. pl.); op. manvītá; ipv. Ā.: manutám (3. s.); pt. manvāná; ipp. ámanuta (3. s.); ámanvata (3. pl.). pf. mené (B.); mamnáthe, mamnáte; op. mamanyát; ipv. mamandhí. ppp. ámaman (3. s.). Ao. root: ámata; ámanmahi; se. mánāmahe, mánanta; pt. manāná; s: Ā. ámaṃsta; ámaṃsātām; ámaṃsata; se. máṃsai, máṃsase, máṃsate and máṃsatai (TS.); máṃsante; inj. máṃsthās, maṃsta and māṃsta (AV.); op. masīyá, maṃsīṣṭhás, maṃsīṣṭá; maṃsīmáhi;

- maṃsīrata; IPV. mandhvam (B.). FT. maniṣyé; maṃsyáte (B.). PP. matá. GD. -matya (B.). INF. mántave, mántavái; mántos (B.). GS. mānáyati; OP. mānáyet. DS. mīmāṃsate (AV.), -ti (B.); AO. iṣ: ámīmāṃsiṣṭhās (B.). PP. mīmāṃsitá (AV.).
- mand exhilarate, I.: pr. mándati, -te. pr. mamánda; sb. mamandat; pr. f. mamandúşī. ppp. ámamandur. Ao. root: mandúr; pr. mandāná; iș: ámandīt; ámandiṣur; mándiṣṭa (3. s. Ā.); ámandiṣātām (3. du. Ā.); op. mandiṣīmáhi (VS.). Inf. mandádhyai. cs. mandáyati; Inf. mandayádhyai.
- 1. mā measure, III.: pr. mime, mímīte; mimāte; mimīmahe, mimate; op. mimīyās, mímīyāt; ipv. mimīhí, mímātu; mimītám, mimītám; Ā. mimīşva; mímāthām; pr. mímāna. ipp. ámimīthās, ámimīta. pp. mamátur; mamúr; mamé (1. 3.); mamāte; mamiré; ao. root: ipv. māhí; māsvá; pr. māna (TS.); s: ámāsi; se. másātai (AV.). ps. ao. ámāyi; pp. mitá; gdv. méya (AV.). gd. mitvā; -máya. inp. -mé, -mái.
- 2. mā bellow, III. P.: pr. mímāti; mimanti. pr. mimāya; sb. mīmayat. ppr. ámīmet. inr. mátavái. int. pr. mémyat.
- mi fix, V. P.: Pr. minómi, minóti; sb. minávāma; Inj. minván; IPV. minótu. IPF. minván. PF. mimáya; mimyúr. Ps. mīyáte; Pt. mīyámāna; PP. mitá. GD. -mitya (B.).
- mikṣ mix: PF. mimikṣáthur, mimikṣátur; mimikṣé; mimikṣiré. IPV. mimikṣvá. cs. mekṣáyati (B.).
- mith alternate, I.: pr. méthāmasi; Ā. méthete. VI. P.: pr. mithánt. pr. mimétha. pp. mithitá.
- miś mix: ds. mimikṣati; ipv. mimikṣa; mimikṣatam, mimikṣatām.
- miș wink, VI. P.: pr. mișáti; mișánti; pr. mișánt. inf. -mísas.
- mih shed water, I.: PR. méhati; PT. méhant; méghamāna.

Ao. sa: ámikṣat (B.). FT. mekṣyáti. PP. mīḍhá. INF. mihé. cs. meháyati. INT. mémihat (B.).

mī damage, IX.: pr. mināmi, mināti; minīmasi, minanti; sb. minat; mināma; inj. minīt (AV.): minan; pr. minant; mināna. ipp. aminās, amināt; aminanta. IV.Ā.: pr. miyase, miyate; op. miyeta (B.). pp. mimāya; mīmaya (AV.). Ao. s: inj. meṣi, meṣṭhās, meṣṭa. ps. mīyate; Ao. amāyi (B.); pp. mīta. inf. métos (B.); -miyam, -miye. int. pt. mémyāna.

mīv push, I. P.: pr. mívati; pr. mívant. pp. -mūta; mīvitá (B.). gd. mívya (B.).

muc release, VI.: pr. muñcáti, -te; sb. muñcási, muñcát; ipv. muñcátu; Ā. muñcátām; pr. muñcánt; muñcámāna. ipf. ámuñcat; Ā. ámuñcata. IV. Ā.: pr. múcyase; sb. múcyātai(AV.). pf. mumucmáhe, mumucré; sb. mumucas; múmocati, múmocat, mumucat; ipv. mumugdhí, mumóktu; 2. du. mumuktám, mumócatam; mumócata; pr. mumucāná. ppf. ámumuktam. Ao. root: ámok; ámuktam; Ā. ámugdhvam; prc. mucīṣṭa; a: mucás, ámucat; sb. mucáti; mucáte; inj. mucás, mucát; ipv. mucá; Ā. mucádhvam; s: ámauk (B.); Ā. ámukṣi, ámukthās; inj. mauk (VS.); Ā. mukṣata (3. pl.); op. mukṣīya. pr. mokṣyáti, -te (B.). ps. mucyáte; Ao. ámoci; inj. móci; pp. muktá. gd. muktvá (B.); -múcya. inf. moktum (B.). ds. múmukṣati, -te; mókṣate (B.); pr. múmukṣamāṇa.

mud be merry, I. Ā.: pr. módate. pr. mumóda. Ao. root: op. mudīmáhi; iș: prc. Ā. modiṣīṣṭhās. ps. Ao. ámodi. inf. mudé. cs. modáyati, -te (B.); ps. múmodayiṣati (B.).

muș steal, IX. P.: pr. mușnáti; pt. mușnánt; ipf. ámușnās, ámușnāt; ámușnītam. I. P.: pr. móșatha. Ao. is: inj. mósīs. pp. mușitá. gd. -múșya. inf. mușé.

muh be dazed, IV. P.: pr. múhyati. pr. mumóha (B.).

Ao. a: ámuhat (B.); red.: ámūmuhat. fr. mohişyáti
(B.). pp. mugdhá; mūdhá (AV.). inf. muhé. cs. moháyati; gd. mohayitvá.

- mürch, mür thicken, I. P.: 1PF. ámürchat. PP. mürtá (B.). cs. mürcháyati (B.).
- 1. mṛ die, I.: PR. márati, márate; márāmahe; sb. márāti; márāma; Ā. márai. PF. mamára; mamrúr; PT. mamṛvāṃs. Ao. root: ámṛta; INJ. mṛthās; op. murīyá; red.: ámīmarat (B.). FT. mariṣyáti (AV.). Ps. mriyáte; PP. mṛtá. GD. mṛtvá (B.). Cs. māráyati.
- 2. mṛ erush, IX. P.: 1Pv. mṛṇīhi; Pt. mṛṇánt. Ps. mūryáte (B.); PP. mūrṇá (AV.). INT. 1Pv. marmartu.
- mṛc injure: Ao. s: PRC. mṛkṣīṣṭá. PP. mṛktá. CS. marcáyati; SB. marcáyāt.
- mṛj wipe, II.: pr. marṣṭi; mṛjanti; mṛje; mṛjmahe; ipv. marṣṭu; Ā. mṛkṣva; mṛḍḍhvam; pr. mṛjāna; ipf. mṛṣṭa (3. s. Ā.); amṛjata. VII.: op. mṛñjyat (B.); ipv. mṛṇajāni (B.); ipf. mṛñjata (3. pl.). pf. mamārja; māmṛjūr; mamṛje and māmṛje; op. māmṛjīta. Ao. sa: amṛkṣat; amṛkṣāma; Ā. amṛkṣanta; ipv. mṛkṣatam; red.: amīmṛjanta (B.); s: amārkṣīt (B.); iṣ: amārjīt (B.). ft. mrakṣyate (B.), mārkṣyate (B.); mraṣṭa (B.). ps. mṛjyate; pp. mṛṣṭa; gdv. marjya. gd. mṛṣṭva; mārjitva (B.); -mṛjya. inf. -mṛjas (B.). cs. marjayati, -te; mārjayati, -te (B.). int. marmṛjyate; marīmṛjyate (B.); sb. marmṛjat; marmṛjanta; pt. marmṛjat, marmṛjāna and marmṛjāna; marmṛjyamāna; ipf. marmṛjma, marmṛjata.
- mṛḍ be gracious, VI.: PR. mṛḍáti; mṛḍáte (B.); sB. mṛļáti and mṛļát; IPV. mṛļá and mṛḍátāt (AV.), mṛļátu. PF. op. mamṛḍyūr. cs. mṛdáyati.
- mṛṇ crush, VI. P.: pr. mṛṇáti; inj. mṛṇát; ipv. mṛṇá. ipp. ámṛṇat. Ao. root: mṛṇyúr (K.); ied.: ámīmṛṇan.
- mṛd crush: Ao. PRC. mṛdyasam (B.); FT. mardiṣyate (B.). Ps. mṛdyate (B.); PP. mṛdita. GD. -mṛdya (B.). INF. marditos (B.).
- mṛdh neglect, I. P.: PR. márdhati. VI.: PR. SB. mṛdhāti. Ao. root: OP. mṛdhyās; iṣ: SB. márdhiṣat; INJ. márdhīs; mardhiṣṭam. PP. mṛddhá.

mṛś touch, VI.: pr. mṛśáti, -te. pf. māmṛśúr; mamṛśé (B.). Ao. sa: ámṛkṣat; inj. mṛkṣas; mṛkṣata (2. pl.). pp. mṛṣṭá. gd. -mṛśya. inf. -mṛśe. cs. marśáyati (B.). int. sb. mármṛśat; ind. marīmṛśyáte (B.).

mṛṣ not heed, IV.: pr. mṛṣyate. pr. mamárṣa. Ao. root: INJ. mṛṣṭhās; a: INJ. mṛṣánta; red.: INJ. mīmṛṣas; iṣ:

INJ. marsisthās. INF. -mrse.

med be fat, IV. P.: 1PV. médyantu. VI. Ā.: 1PV. medátām (3. s.). cs. medáyati.

myakş be situated, I. P.: 1PV. myákşa. PF. mimyákşa; mimikşúr; Ā. mimikşiré. Ao. root: ámyak; Ps. ámyakşi.

mrad erush, I.: PR. mrádate; IPV. mráda. FT. mradisyáti, -te. INF. -mrade (B.). cs. mradáyati.

mruc, mluc set, I. P.: PR. mrócati; mlócati (B.); PT. mrócant. PF. mumlóca (B.). Ao. a: ámrucat (B.). PP. mruktá (B.); mluktá. INF. mrúca.

mlā relax, IV. P.: PR. mláyati (B.). PP. mlātá; mlāná

(B.). cs. mlāpáyati.

yaj sacrifice, I.: pr. yájati, -te; sb. yájāti, -te; op. yájeta; npv. yájatu; yájantām; pr. yájant; yájamāna. npr. áyajat; áyajanta. pr. ījé (1. 3. s.), yejé (3. s.); ījáthe ījiré; pr. ījāná. Ao. root: npv. yákṣva; red.: áyīyajat (B.); s: áyās, áyáṭ; s: áyākṣīt; Ā. áyaṣṭa (3. s.); sb. yákṣat; du. 2. yákṣatas, 3. yákṣatām; Ā. yákṣate; nnj. yáṭ (2. s.); Ā. yákṣi (1. s.); op. yakṣīyá; sa: npv. yakṣatām (3. du.). pr. yakṣyáte; yakṣyáti (B.); yaṣṭá (B.). pp. iṣṭá. gd. iṣṭvá. npr. yájadhyai; yajádhyai (TS.); yáṣṭave; yáṣṭum. cs. yājáyati (B.). ds. íyakṣati, -te; sb. íyakṣān; pr. íyakṣant; íyakṣamāṇa.

yat stretch, I.: PR. yátati, -te; SB. Ā. yátaite (3. du.); or. yátema; yátemahi; IPV. yátatam; Ā. yátasva; yátantām; PT. yátant; yátamāna. PF. yetiré. Ao. root: PT. yatāná and yátāna; iṣ: áyatiṣṭa (B.). FT. yatiṣyáte (B.). PP. yattá. GD. -yátya (B.). cs. yātáyati, -te;

Ps. yātyáte (B.).

yam stretch out, I.: PR. yáchati, -te; SB. yáchāt; OP. yáchet; IPV. yácha and yáchatāt, yáchatu. IPF. áyachat; A. áyachathas. PF. yayántha, yayama; yemáthur, yemátur; yemimá, yemá, yemúr; Ā. yemé (3. s.); yemáte; yemiré; pr. yemāná. Ao. root: yamam; áyamur; ss. yámas, yámati and yámat; yáman; A. yámase, yámate; op. yamīmáhi; prc. yamyās (3. s.); IPV. yandhi; yantam; yanta and yantana; a: or. yamet; s: áyāmsam, áyān (3. s.); Ā. áyāmsi (B.), áyamsta; áyamsata; sB. yámsat; yámsatas; yámsan; A. yámsate; Inj. A. yamsi; Pt. yamasāná; is: yámista (3. s. A.). ft. yamsyáti (B.). ps. yamyáte; Ao. áyāmi (B.); PP. yatá; GDV. yamsénya. GD. -yátya. INF. yámitavái, yántave; yámam; yántum (B.). cs. yāmáyati; yamáyati (B.). Ds. yíyaṃsati (B.). INT. yámyamīti.

yas be heated, III. P.: 1PV. yáyastu. IV. P.: PR. yásyati.

PP. yastá; yasitá (B.).

yā go, II. P.: pr. yāti; yānti; op. yāyām; ipv. yāhí, yātu; yātám; yātá and yātána, yāntu; pr. yānt. ipf. áyās, áyāt; áyātam; áyāma, áyātana, áyur (B.). pf. yayátha, yayáu; yayáthur; yayá, yayúr; pt. yayivāms. Ao. s: áyāsam; áyāsur; sb. yāsat; inj. yeṣam; siṣ: áyāsiṣam, áyāsīt; áyāsiṣṭām; áyāsiṣṭa, áyāsiṣṭur; sb. yāsiṣṭat; pr. Ā. yāsiṣṣṭhās; ipv. yāsiṣṭam; yāsiṣṭa. ft. yāsyáti. pp. yātá. gd. yātvá (B.); -yáya (B.). inf. yātave, yátavái (B.); -yái. cs. yāpáyati (B.).

yāc ask, I.: pr. yācati, -te. pr. yayāce (B.). Ao. iș: áyācīt; áyāciṣṭa (B.); sb. yāciṣat; Ā. yāciṣāmahe. pr. yāciṣyáte. pp. yācitá; yācitvā and yācya (B.).

INF. yācitum. cs. yācáyati.

1. yu *unite*, VI.: PR. yuváti, -te. II. yáuti; Ā. yuté; sb. yávan; IPV. yutám (3. s. Ā.); PT. yuvāná. PF. yuyuvé. PER. FT. yuvitá (B.). PP. yutá. GD. -yúya. Ds. yúyūṣati. 1NI. yoyuvé; PT. yóyuvat (AV.); yóyuvāna.

2. yu separate, III.: pr. yuyóti; sb. yuyávat; inj. yuyo-

thás, yuyota; op. yuyuyátām; ipv. yuyodhi, yuyótu; yuyutám and yuyótam; yuyóta and yuyótana. I. P.: PR. yúchati; IPV. yúchantu; PT. yúchant. Ao. root: SB. yávanta; OP. yuyát (B.); 3. du. yūyátām (B.); PRC. yūyas (3. s.); red.: INJ. yūyot; s: yósati and yósat; yóṣatas; INJ. yūṣam (AV.); yáus (2. s.); yauṣṭam; yausma, yausta, yausur; A. yosthās (B.); is: INJ. yavīs. Ps. Ao. áyāvi; PP. yutá. INF. yótave, yótavái; yótos. cs. yāváyati; yaváyati. int. pt. yóyuvat; IPF. áyoyavīt; PF. yoyāva.

yuj join, VII.: yunákti; yuñjánti; yuňkté; yuñjáte; SB. yunájat; yunájan; Ā. yunájate (3. s.); INJ. yunjáta (3. pl.); IPV. yundhí, yunáktu; yunákta, yunjántu; Ä. yunksvá, yuntám; 2. du. yunjátham; yungdhvám; PT. yuñjánt; yuñjāná; IPF. áyunak and áyunak; áyuñjan; Ā. áyunjata (3. pl.). Pf. yuyoja; yuyujmá; Ā. yuyujé; yuyujré; sb. Ā. yuyójate (3. s.); pt. yuyujāná. root: A. áyuji, áyukthäs, áyukta; áyujmahi, áyugdhvam, yújata and áyujran; sB. yójate; INJ. yójam; Ā. yukta (3. s.); op. yujyāva, yujyātam; ipv. yuksvá; PT. yujāná; s.: áyukṣi; áyukṣātām (3. du.); áyukṣata (3. pl.). FT. yoksyáti (B.); yoksyáte; yoktá (B.). PS. yujyáte; Ao. áyoji; INJ. yóji; PP. yuktá. GD. yuktvá, yuktváya. INF. yujé; yóktum (B.).

yudh fight, IV.: PR. yúdhyati, -te; SB. yúdhyai. IV.: IPV. yúdhya; PT. yúdhyant; yúdhyamāna; IPF. áyudhyas, áyudhyat. I. P.: PR. yódhanti (AV.). II. P. yótsi (= IPV.). PF. yuyódha; yuyudhúr; Ā. yuyudhấte (3. du.). Ao. root: sb. yódhat; IPV. yódhi; PT. yodhāná; is: áyodhīt; sb. yódhisat; INJ. yódhīs; IPV. yodhistam. FT. yotsyáti, -te (B.). PP. yuddhá. GDV. yódhya, yudhénya. GD. -yuddhví. INF. yudhé, yudháye; yúdham. cs. yodháyati. Ds. yúyutsati, -te.

yup obstruct: PF. yuyópa; yuyopimá. Ao. red.: áyű-

yupan (B.). PP. yupitá. cs. yopáyati. INT. yoyupyáte (B.).

- yes be heated, I. P.: pr. yésati; pr. yésant.
- raṃh haslen, I.: pr. ráṃhate; pr. ráṃhamāṇa. 1PF. áraṃhas; Ā. áraṃhata (3. s.). pr. pr. rārahāṇá. cs. raṃháyati, -te.
- rakṣ protect, I.: pr. rákṣati, -te. pp. rarákṣa; pp. rārakṣāṇá. Ao. iṣ: árakṣīt; árākṣīt (B.); sp. rákṣiṣas, rákṣiṣat. pp. rakṣitá. cs. rakṣáyate (B.).
- raj colour, IV.: 1PF. árajyata. PP. raktá (B.). cs. rajáyati.
  1NT. rárajīti.
- rad dig, I.: pr. rádati, -te; inj. rádat; ipv. ráda; rádantu; Ā. rádantām (3. pl.); pr. rádant. ipp. áradat, rádat. II. P.: rátsi (= ipv.). pp. raráda. pp. raditá.
- radh, randh make subject, IV. P.: 1PV. rádhya, rádhyatu.
  PF. rāradhúr. Ao. root: 1PV. randhí (= randdhí); a:
  SB. rádhāma; INJ. rádham; red.: SB. rīradhā; INJ.
  rīradhas, rīradhat; rīradhatam; rīradhata; iṣ: 1NJ.
  rándhīs. PP. raddhá. CS. randháyati; SB. randháyāsi.
- ran rejoice, I.: pr. ráṇati; inj. ráṇanta; ipv. ráṇa. IV. P.: pr. ráṇyasi, ráṇyati; ráṇyathas; ráṇyanti. pr. rāráṇa (1. s.); sb. rāráṇas, rāráṇat; raráṇatā (2. pl.). inj. rārán (3. s.); ipv. rārandhí; rāranta (2. pl.), rārántu. ppf. árāraṇur. Ao. iṣ: árāṇiṣur; inj. ráṇiṣṭana. cs. ranáyati.
- rap chatter, I. P.: PR. rápati; INJ. rápat; OP. rápema. IPF. árapat. INT. rárapīti.
- rapś be full, I. A.: rápśate; rápśante. PF. rarapśé.
- rabh, rambh grasp, I.: pr. rábhate. pr. rarabhmá; Ā. rārabhé; rebhiré; pr. rebhāṇá. Ao. s: 3. s. Ā. árabdha; pr. rabhasāná. pp. rabdhá. gd. -rábhya. INF. -rábham; -rábhe. cs. rambháyati, -te (B.). ds. rípsate (B.).
- ram rejoice, I. Ā.: pr. rámate. IX. P.: 1PF. áramṇās, áramṇāt. Ao. red.: árīramat; sb. rīramāma; 1NJ. rīraman; s: Ā. áraṃsta (3. s.); áraṃsata (3. pl.); 1NJ. raṃsthās; sis: 1NJ. raṃsiṣam. FT. raṃsyáte; -ti (B.). PP. ratá (B.). GD. ratvā (B.). 1NF. rántos (B.). CS. ramáyati and rāmáyati.

- 1. rā give, III.: IPV. rirīhi; Ā. rarāsva (AV.); rarāthām (3. du.); rarīdhvam; sb. rárate; pt. rárāṇa. II.: pr. rási (=IPV.); rāté (B.); pp. rarimá; raré (1. s.), rariṣé; rarāthe; pt. rarivāṃs; rarāṇā. Ao. root: árādhvam; IPV. rāsva; s: árāsma; árāsata (3. pl.); sb. rāsat; rāsan; Ā. rāsate (3. s.); op. rāsīyá; IPV. Ā. rāsatām (3. s.); rāsāthām (2. du.); rāsantām (3. pl.); pp. rātá.
- 2. rā bark, IV. P.: pr. ráyasi; ipv. ráya; pr. ráyant. rāj rule, I. P.: pr. rájati. II. P.: pr. rásti; inj. rát. Ao.

rāj rule, I. P.: pr. rājati. II. P.: pr. rāṣti; inj. rāt. Ao. is: árājisur. inf. rājáse. cs. rājáyati (B.), -te.

rādh succeed, IV. Ā.: ipv. rādhyatām; pt. rādhyamāna. V. P.: pr. rādhnóti (B.). pf. rarādha. Ao. root: árādham (B.); sb. rādhat and rādhati; rādhāma; prc. rādhyásam; rādhyásma; red.: árīradhat (B.); s: árātsīs; iș: inj. rādhiṣi (1. s.). ft. rātsyáti. ps. Ao. árādhi; pp. rāddhá; gdv. rádhya. gd. rāddhvá (B.). -rādhya (B.). inf. irádhyai. cs. rādháyati.

ri flow, IX.: pr. riņāti; riņīthás; riņānti; Ä. riņīté; riņāte; inj. riņās; riņān; pr. riņānt; riņānā. ipf. riņās, áriņāt; áriņītam; áriņīta. IV.: pr. rīyate;

rīyante; pr. rīyamāņa.

ric leave, VII. P.: pr. riņākti; sb. riņācāva; inj. riņāk (3. s.). ipp. áriņak (2. s.); riņāk (3. s.). pp. rirēca; riricāthur; Ā. ririkṣé, riricé; riricāthe; riricré; op. riricyām, riricyāt; pr. ririkvāms; riricānā. ppp. árirecīt. Ao. root: inj. Ā. rikthās; ipv. riktām; s: āraik (3. s.); Ā. árikṣi; red.: árīricat (B.). pr. rekṣyāte (B.). ps. ricyāte; ipp. áricyata; Ao. áreci; pp. riktā. cs. recāyati (B.).

rip smear: Pf. riripúr. PP. riptá. Cp. lip.

ribh sing, I.P.: PR. rébhati; rébhanti; PT. rébhant. IPF. rébhat. PF. rirébha. PS. ribhyáte.

riś tear, VI.: PR. riśamahe; IPV. riśantam; PT. riśant. PP. riṣta.

riş be hurt, IV.: pr. rişyati; sb. rişyās, rişyāti and rişyāt; op. rişyet; rişyema. I. P.: sb. reşāt; inj. reşat. Ao.

a: árisan; se. risāma, risātha and risāthana; pr. risant and risant; red.: INJ. rīrisas, rīrisat; rīrisata (2. pl.); op. rīrises; prc. Ā. rīrisīsta and ririsīsta (3. s.). pp. ristá. INF. risé; risás. cs. resáyati; INF. risayádhyai. ps. ríriksati.

rih lick, II.: PR. rédhi; rihánti; 3. pl. riháte and rihaté; PT. rihánt; ríhāna (VS.) and rihāná. PF. PT. ririhvams. PP. rīdha. INT. rerihyate; PT. rérihat; rérihāṇa. Cp. lih.

1. ru cry, VI. P.: pr. ruváti; inj. ruvát; ipv. ruvá; pr. ruvánt. II. (B.) ráuti; ruvánti. PF. ruruviré (B.). Ao. is: árāvīt; árāvisur. PP. rutá. INT. róravīti; PT. róruvat; róruvāņa (B.); 1PF. ároravīt.

2. ru break: Ao. is: ravisam. pp. ruta. int. pt. roruvat. ruc shine, I.: PR. rócate. PF. ruróca; rurucúr; rurucé (3. s.); INJ. rurucanta; OP. rurucyas; PT. rurukvams; rurucāná. Ao. root: pr. rucāná; red.: árūrucat; Ā. árūrucata (3. s., B.); is: Ā. árocista (3. s.); op. rucisīyá (AV.) and rocisiyá (B.). Ps. Ao. ároci. Pp. rucitá (B.). INF. rucé. cs. rocáyati; -te (B.). INT. PT. rórucāna.

ruj break, I. P.: PR. rujáti. PF. rurójitha, rurója. Ao. root: INJ. rók; red.: árūrujatam (2. du.). PP. rugņá. GD. ruktvá (B.); -rújya (B.). INF. -rúje.

rud weep, H. P.: PR. róditi; rudánti; sb. ródāt (Kh.); PT. rudánt. 'IPF. árodīt (B.). Ao. a: árudat. cs.

rodávati.

1. rudh obstruct, VII.: PR. runádhmi, runáddhi; Ā. rundhé (= runddhé); rundhate (3. pl.); sb. A. runádhamahai; IPV. rundhí (= runddhí); Ā. rundhām (= runddhām, 3. s.); pt. rundhāná; ipf. Ā. árundhata (3. pl.). pf. ruródhitha; A. rurudhré. Ao. root: árodham; árudhma; a: árudhat; árudhan; INJ. rudhát; PT. rudhánt; s: áraut; árautsīt (B.); Ā. árutsi (B.), áruddha (B.). FT. rotsyáti, -te (B.). Ps. rudhyáte; PP. ruddhá. GD. -rúdhya. INF. -rúdham, rúndham (B.), -ródham (B.); róddhos (B.). Ds. rúrutsate (B.).

- 2. rudh grow, I. P.: PR. ródhati; INJ. ródhat.
- rup break, IV. P.: PR. rúpyati (B.). Ao. red.: árūrupat. PP. rupitá. cs. ropáyati (B.).
- ruh ascend, I.: pr. róhati, -te. pr. ruróhitha, ruróha; ruruhúr. Ao. root: pr. rúhāṇa; a: áruham, áruhas, áruhat; áruhāma, áruhan; sp. ruháva; inj. ruham, rúhat; op. ruhéma; ipv. ruhá; ruhátam; sa: rukṣás, árukṣat; árukṣāma. pr. rokṣyáti (B.). pp. rūḍhá. gd. rūḍhvá, -rúhya. inf. -rúham; róhiṣyai (TS.); róḍhum (B.). cs. roháyati; -te (B.); ropáyati (B.). ds. rúrukṣati.
- rej tremble, I.: pr. réjati, -te; inj. réjat; réjanta (3. pl.); pr. réjamāna; ipp. árejetām (3. du.); árejanta. cs. rejáyati.
- lap prate, I. P.: pr. lápati; pr. lápant. fr. lapişyáti (B.). pp. lapitá. cs. lāpáyati; -te (B.). int. lálapīti.
- labh take, I. Ā.: pr. lábhate. pr. lebhiré; pr. lebhāná. Ao. s (B.): Ā. álabdha; álapsata. pr. lapsyáti, -te (B.). ps. labhyáte (B.); pp. labdhá. gd. labdhvá; -lábhya (B.). cs. lambháyati, -te (B.). ds. lípsate; lípsate (B.); ps. lipsyáte (B.).
- likh scratch, VI.: PR. likháti; -te (B.). PF. lilékha (B.). Ao. red.: álīlikhat (B.); iṣ: INJ. lékhīs. PP. likhitá. GD. -líkhya (B.).
- lip smear, VI. P.: PR. limpáti. PF. lilépa, lilipúr (B.). Ao. s: álipsata (3. pl.). Ps. lipyáte (B.); PP. liptá. GD. -lípya (B.).
- lih lick, II.: pr. lédhi (B.). cs. leháyati. Int. pp. lelihitá (B.). lī cling, I. Ā.: pr. láyate; ipv. láyantām. pp. lilyé (B.); lilyúr; -layāṃ cakre. Ao. s: áleṣṭa (B.). pp. līná. cs. lāpáyati (B.). Int. leláyati; pp. leláya.
- lup break, VI. P.: PR. lumpáti; op. lumpét. Ps. lupyáte; PP. luptá. GD. -lúpya. Cs. lopáyati, -te (B.).
- lubh desire, IV. P.: pr. lúbhyati. Ao. red.: álūJubhat (B.). pp. lubdhá (B.). cs. lobháyati; ps. lúlobha-yiṣati (B.).

- lū cut (B.), IX. P.: pr. lunáti. V. P.: pr. lunóti. pp. lūná.
- vakṣ increase (= 2. ukṣ): pf. vavákṣitha, vavákṣa; vavakṣátur; vavakṣúr; Ā. vavakṣé; vavakṣiré. ppf. vavákṣat. cs. vakṣáyati.
- vac speak, III. P.: pr. vívakmi, vívakti; ipv. vívaktana. pr. uváktha, uváca and vaváca; ūcimá, ūcúr; Ā. uciṣé; pt. ūcāná. Ao. root: prc. ucyásam (B.); red.: ávocat; sb. vócā, vócāsi, vócāti and vócati; vócāma; Ā. vócāvahai; inj. vócam, vócas, vócat; vócan; Ā. vóce; vócanta; op. vocéyam, vocés, vocét; vocétam; vocéma, vocéyur; Ā. vocéya; vocémahi; ipv. vocatāt, vocatu; vocatam; vocata. pt. vakṣyáti; co. ávakṣyat (B.); vaktá (B.). ps. ucyáte; Ao. ávāci; pp. uktá; gdv. vácya. gd. uktvá (B.); -úcya (B.). inf. váktave; -váce; váktum (B.); váktos (B.). cs. vācáyati (B.). ds. vívakṣati, -te (B.). int. ipf. ávāvacīt.
- vaj be strong; cs. strengthen: pr. vājáyāmas, -masi; Ā. vājáyate; pp. vājáya; pr. vājáyant.
- vañc move crookedly, I. P.: pr. váñcati. pr. vāvakré. ps. vacyáte.
- vat apprehend, I.: pr. op. vátema; pr. vátant. Ao. red.: ávīvatan. cs. vātáyati.
- vad speak, I.: pr. vádati, -te; sb. vádāni, vádāsi and vádās, vádāti; vádāthas; vádāma, vádān; Inj. vádat; op. vádet; Ā. vádeta; ipv. váda, vádatu; Ā. vádasva; vádadhvam; pr. vádant. ipp. ávadan; Ā. ávadanta. pp. ūdimá; ūdé (B.). Ao. root: prc. udyásam (B.); iş: ávādiṣam; ávādiṣur; Ā. ávādiran (AV.); sb. vádiṣas; Inj. vádiṣur. pp. vadiṣyáti; -te (B.). pp. udyáte; pp. uditá. gd.-udya (B.). Inf. váditum (B.): váditos (B.). cs. vādáyati, -te (B.); pp. vādyáte (B.). db. vívadiṣati (B.). Inf. vávadīti; ipv. vāvadītu; pp. vávadat; Ā. vāvadyáte (B.).
- vadh slay, I. P.: op. vádheyam, vádhet; ipv. vádha.
  Ao. root: prc. vadhyásam; op. vadhyát (B.); is: á-

vadhişam and vádhīm, ávadhīs, ávadhīt and vádhīt; ávadhişma; sb. vádhişas; inj. vádhīs, vádhīt; vadhişṭa and vadhiṣṭana (2. pl.), vadhiṣṭr; Ā. vadhiṣṭhās;

IPV. vadhistam (2. du.).

van win, VIII.: pr. vanósi, vanóti; vanuthás; Ā. vanvé, vanuté; sb. vanávat; Ā. vanávase; inj. vanvan; op. vanuyáma; ipv. vanvántu; Ā. vanuṣvá, vanutám; vanudhvám, vanvátām; pt. vanvánt; vanvāná; ipp. ávanos; ávanvan; Ā. ávanvata. VI. and I.: pr. vanáti and vánati; Ā. vanase, vánate; sb. vanáti; vánās; vánāva; Ā. vánāmahai; inj. vanas; Ā. vanta (= vananta); op. vanés; vanéma; vanémahi; ipv. vánatam; vanata; Ā. vanatām (3. s.). pp. vāvántha, vāvána; vavanmá; Ā. vavné; sb. vāvánat; ipv. vāvandhí; pt. vavanváms. Ao. root: vámsva; sb. vámsat; vámsāma; Ā. vámsate; inj. vámsi; op. vamsīmáhi and vasīmáhi; iṣ: sb. vániṣat; Ā. vániṣanta. prc. vaniṣīṣṭá; siṣ: op. vaṃsiṣīyá. pp. -vāta. inf. -vantave. cs. vānáyantu. ds. vívāsati; sb. vívāsāt.

vand greet, I.  $\bar{A}$ .: PR. vándate. PF. vavánda; vavandimá;  $\bar{A}$ . vavandé; vavandiré. Ao. iș: OP. vandiṣīmáhi. PS. Ao. vándi; PP. vanditá; GDV. vándya. INF.

vandádhyai.

vap strew, I.: PR. vápati, -te. PF. ūpáthur; Ā. ūpiṣé, ūpé (3. s.). Ao. s: ávāpsīt (B.). FT. vapsyáti (B.). PS. upyáte; Ao. vápi; PP. uptá. GD. -úpya. cs. vāpáyati (B.).

vam vomit, II.: sb. váman. IPF. ávamīt; ávamat (B.). PF. uvāma (B.). Ao. s: ávān (B.). PP. vāntá (B.).

valg leap, I. P.: PR. válganti. IPF. ávalgata (2. pl.). PT. válgant.

vaś desire, II.: pr. váśmi, vákṣi, váṣṭi; uśmási and śmási, uśánti; ipv. váṣṭu; pr. uśánt; uśāná. I. P.: pr. váśanti; sb. váśāma; inj. váśat; ipp. ávaśat. III. P.: pr. vavákṣi; vivaṣṭi; ipv. vivaṣṭu. pp. vāvaśúr; Ā. vāvaśé; pr. vāvaśāná.

- 1. vas shine, VI. P.: pr. ucháti; sb. uchát; uchán; inj. uchát; op. uchét; ipv. uchá, uchátu; ucháta, uchántu; pr. uchánt; ipp. áuchas áuchat. pp. uvása; ūṣá (2. pl.), ūṣúr; pr. f. ūṣúṣī (TS.). Ao. root: ávas (2. 3. s.); Ā. ávasran; s: ávāt (3. s.). co. ávatsyat (B.). pp. uṣṭá. inf. vástave. cs. vāsáyati.
- 2. vas wear, II. Ā.: pr. váste; vásāthe; vásate (3. pl.); INJ. vásta (3. s.); vásata (3. pl.); OP. vasīmahi; IPV. vásiṣva, vástām (3. s.); vásāthām (TS.); PT. vásāna; IPF. ávasthās; ávasta. PF. vāvasé; PT. vāvasāná. AO. iṣ: ávasiṣṭa (3. s.). CS. vāsáyati, -te; FT. vāsayiṣyáte.
- 3. vas dwell, I.: pr. vásati; vásate (B.). pr. ūṣátur; ūṣimá; pr. ūṣiváṃs; vāvasāná. per. -vāsāṃ cakre (B.). Ao. root: vásāna; red.: ávīvasat; s: ávātsīs. fr. vatsyáti (B.). gd. uṣitvá (B.); -úṣya (B.). ds. vívatsati (B.). cs. vāsáyati, -te; ps. vāsyáte (B.).
- vah carry, I.: pr. váhati, -te. pr. uváha; ūháthur, ūhátur; ūhúr; Ā. ūhiṣé; ūhiré. Ao. root: op. uhītá; ipv. volhám (2. du.), volhám; Ā. vodhvám; pr. úhāna; s: ávāt, vát; ávākṣur; sp. vákṣat, vákṣati and vákṣat; vákṣathas, vákṣatas; vákṣan; inj. vákṣīt. pr. vakṣyáti; vodhá (B.). ps. uhyáte; pp. ūḍhá. gd. ūḍhvá (B.); -úhya. inf. vódhum; vódhave, vódhavái (B.); -váhe; váhadhyai. cs. vāháyati (B.); int. vanīvāhyáte (B.).
- 1. vā blow, II. P.: pr. vámi, váti; vātás; vánti; ipv. vāhí, vátu; pr. vánt; ipp. ávāt. IV. P.: pr. váyati; váyatas; váyanti. pp. vaváu (B.). Ao. siş: ávāsīt (B.). cs. vāpáyati.
- 2. vā weave, IV.: pr. váyati; váyate (B.); ipv. váya; váyata; pr. váyant; ipp. ávayat; ávayan. pp. űvúr. fr. vayisyáti. ps. űyáte (B.); pp. utá. inp. ótum; ótave, ótavái; vátave (AV.).

vājayá desire booty, den.: PR. PT. vājayánt.

vanch desire, I. P.: IPV. vanchantu.

- vāś bellow, I. P.: pr. váśati. IV. Ā.: pr. váśyate. pr. vavāśiré and vāvaśré; pr. vāvaśāná. ppr. ávāvaśītām (3. du.); ávāvaśanta. Ao. red.: ávīvaśat; ávīvaśan; Ā. ávīvaśanta; iṣ: Ā. ávāśiṣṭhās (B.). INT. pr. vávaśat. cs. vāśáyati.
- vic sift, VII. P.: pr. viñcánti; 1Pv. vináktu; pr. viñcánt; 1PF. ávinak. III. P.: pr. vívekṣi. pf. pr. vivikváṃs. ps. vicyáte; pp. viktá (B.).
- vij tremble, VI.: pr. vijánte; ipv. vijántām; pr. vijámāna; ipp. ávije. pp. vivijré. Ao. root: inj. Ā. vikthás, viktá; red.: inj. vīvijas. ps. viktá. cs. vejáyati (B.). int. vevijyáte; pr. vévijāna.
- 1. vid know, II. P.: pr. vidmás; sb. védas, védati and védat; védathas; op. vidyám, vidyát; vidyátam; vidyáma, vidyúr; pp. viddhí and vittát, véttu; vittám. pp. ávedam, ávet and vét; ávidur (B.). pp. véda (1.3.), véttha; vidáthur; vidmá, vidá, vidúr; Ā. vidmáhe (B.), vidré; per. vidám cakāra (B.); pp. vidváms. Ao. is: ávedīt (B.); per. vidām akran (B.). pp. viditá. gd. viditvá. Inf. vidmáne; véditum (B.); véditos (B.). cs. vedáyati, -te. ps. vívidiṣati (B.).
- 2. vid find, VI.: pr. vindáti, -te. II. vitsé, vidé (3. s.); vidré; ipv. viddhí; Ā. 3. s. vidām (AV.); pr. vídāna and vidāná. pp. vivéditha, vivéda; vividáthur; vividúr; Ā. vividé, vivitsé; vividré and vividriré; sp. vividat; pr. vividváms. Ao. a: ávidam, ávidas, ávidat; ávidāma, ávidan; Ā. ávidanta; sp. vidás, vidát; vidāthas; vidātha; inj. vidám, vidás, vidát; vidán; Ā. vidáta(3. s.); vidánta; op. vidéyam, vidét; vidéma; Ā. vidéya; prc. videṣṭa (AV.); ipv. vidátam; pr. vidánt; s: Ā. ávitsi. fr. vetsyáti, -te (B.). ps. vidyáte; Ao. ávedi, védi; pp. vittá; vinná. gdv. vidáyya. gd. vittvá, -vídya (B.). inf. vidé, véttave; véttos (B.). ds. vívitsati (B.). inf. sb. vévidāma. pr. vévidat; vévidāna.

- vidh worship, VI.: sb. vidháti; INJ. vidhát; vidhán; Ā. vidhánta; op. vidhéma; vidhémahi; pt. vidhánt; IPF. ávidhat.
- vip tremble, I.: PR. vépate; PT. vépamāna; IPF. ávepanta. PF. vivipré. Ao. root: PT. vipāná; red.: ávīvipat; iș: ávepiṣṭa (B.). cs. vepáyati, vipáyati.
- viś enter, VI.: pr. viśáti, -te. pr. vivéśa (1.3.), vivéśitha; viviśúr and (once) viveśur; Ā. viviśré; op. viviśyźa; pr. viviśivźms (TS.), -viśivźms (AV.). ppf. áviveśīs. Ao. root: Ā. áviśran; s: ávikṣmahi, ávikṣata (3 pl.); iṣ: inj. véśīt; sa: ávikṣat (B.). pr. vekṣyáti (B.) pp. viṣṭá. gd. -viśya. inf. -viśam; véṣṭavái (B.). cs. veśáyati, -te.
- viş be active, III.: pr. vívekşi, víveşti; viviştás; vivişmás; se. víveşas; ipv. vividdhí; ipf. ávives and vivés (2. s.), vivés (3. s.). I. P.: pt. véşant; ipf. áveşan. pf. vivéşa; vivişúr. ppf. áviveşīs. Ao. iş: véşişas. ft. vekşyáti, -te (B.). ps. vişyáte (B.); pp. viştá. gd. viştví; -víşya. inf. -víşe. int. véveşmi; vevişyáte (B.); op. vevişyāt; pt. vévişat; vévişāņa.
- viṣṭ, veṣṭ wrap, I. P.: 1PV. véṣṭatām (3. du.). PP. viṣṭitá. cs. veṣṭáyati, -te (B.).
- vī enjoy, II.: vémi, véṣi, véti; vīthás; vyánti; se. váyati; ini. vés; ipv. vīhí, vihí and vītāt, vétu; vītám; vyántu; pt. vyánt; vyāná. ipp. ávyan. pp. viváya; vivyé. Ao. s.: sb. véṣat. ps. vīyáte. pp. vītá. inf. vītáye. int. véveti; vevīyáte.
- vīḍ make strong: cs. sb. vīļáyāsi; ipv. vīļáyasva. pp. vīlitá.
- 1. vṛ cover, V.: pr. vṛṇóti; Ā. vṛṇvé; vṛṇváte and vṛṇvaté; pt. vṛṇvánt; Ipf. ávṛṇos, ávṛṇot; Ā. ávṛṇvata (3. pl.); pr. ūrṇómi, ūrṇóti; ūrṇuthás, ūrṇutás; Ā. ūrṇuṣé, ūrṇuté; Inj. úrṇot; Ipv. ūrṇuhí and ūrṇú, ūrṇótu; ūrṇutá, ūrṇuvántu; Ā. ūrṇuṣvá; pt. ūrṇuvánt; ūrṇvāná; Ipf. áurṇos, áurṇot. I.: pr. várathas; Ā. várate; várethe; várante; sb. várāte; Inj. váranta.

IX.: IPF. ávṛṇīdhvam (AV.). PF. vavártha, vavára; vavrúr; Ā. vavré; PF. vavṛváṃs. PPF. ávāvarīt. Ao. root: vám (= váram), ávar and vár (2. 3. s.); ávran; Ā. ávṛta; INJ. vár (2. 3. s.); vrán; IPV. vṛdhí; vartam; varta; vrāṇá; red.: ávīvaran; Ā. ávīvarata (3. s.); s: sb. várṣathas; iṣ: ávārīt (B.). PS. AO. ávāri; PP. vṛtá. GD. vṛtvá, vṛtví; vṛtváya; -vṛtya. INF. vártave. cs. vāráyati, -te; ps. vívārayiṣate (B.). INT. ávarīvar.

2. vr choose, IX. Ā.: pr. vṛṇé, vṛṇīsé, vṛṇīté; vṛṇīmáhe, vṛṇáte; inj. vṛṇītá (3. s.); op. vṛṇītá; ipv. vṛṇīsvá; vṛṇīdhvám, vṛṇátām; pt. vṛṇāná; ipf. ávṛṇi, ávṛṇīta; ávṛṇīmahi. pf. vavṛsé; vavṛmáhe. Ao. root: ávri, ávṛta; sb. váras, várat; váranta; inj. vṛtá (3. s.); op. vurītá (3. s.); pt. urāṇá; s: ávṛṣi; ávṛḍhvam (B.), ávṛṣata. ft. variṣyáte (B.). pp. vṛtá. gdv. várya; váreṇya.

vrj twist, VII.: pr. vrnáksi, vrnákti; vrňjánti; Ā. vrňjé, vrňkté; vrňjáte; vrňjáte; sb. vrnájan; ipv. vrňdhí, vrnáktu; vrňktá, vrňjántu; Ā. vrňksvá. ipp. ávrnak (2. 3. s.); ávrňjan. pp. vavrjúr; Ā. vāvrjé; op. vavrjyúr; ipv. vavrktám (2. du.); pp. f. vavarjús-ī; (á-)varjuṣī (AV.). Ao. root: várk (2. 3. s.), ávrk (AV.); ávrjan; Ā. ávrkta; sb. várjati; várjate; inj. várk; op. vrjyám; vrjyáma; prc. vrjyás (3. s.); ipv. varktam (2. du.); s: ávārkṣīs (B.); Ā. ávrkṣmahi; inj. Ā. vrkṣi; sa: ávrkṣam. pp. vrktá, -te (B.). ps. vrjyáte; pp. vrktá. gd. vrktví; -vŕjya. inp. -vŕje; vrjádhyai; vrňjáse. cs. varjáyati. ds. vívrkṣate (B.). int. pp. várīvrjat; cs. pp. varīvarjáyant (AV.).

vṛt turn, I. Ā.: vártate. Pf. vavárta and vāvárta; vāvṛtúr; Ā. vāvṛté; sb. vavártati, vavártat and vavṛtat; op. vavṛtyám, vavṛtyás, vavṛtyát; ipv. vavṛttána (2. pl.); pt. vavṛtváms. Ppf. ávavṛtran; Ā. ávavṛtranta. Ao. root: ávart; Ā. ávṛtran; sb. vártat; ipv. varta (= vartta, 2. pl.); a: ávṛtat; red.: ávīvṛtat; s: Ā. ávṛtsata. ft. vartsyáti; vartitā (B.). co. ávartsyat (B.). pp. vṛttá. gd. -vṛtya. inf. -vṛte; -vṛtas (B.). cs.

vartáyati, -te; ps. vartyáte (B.); INF. vartayádhyai. ps. vívṛtsati; -te (B.). INT. várvarti (= várvartti) and varīvarti (= varīvartti); várvṛtati (3. pl.); Ā. varīvṛtyáte (B.); IPF. ávarīvar (3. s.); ávarīvur (3. pl.).

vṛdh grow, I.: pr. várdhati, -te. pr. vavárdha; vāvṛdhátur; vāvṛdhúr; Ā. vāvṛdhé; vāvṛdháte; sr. vāvṛdhāti; Ā. vāvṛdhate; op. vāvṛdhīthás; ipv. vāvṛdhásva; pr. vāvṛdhvāṃs; Ā. vāvṛdhāná. ppr. vāvṛdhanta. Ao. a: ávṛdham, ávṛdhat; vṛdhāma, ávṛdhan; pr. vṛdhánt; vṛdhāná; red.: ávīvṛdhat; ávīvṛdhan; Ā. ávīvṛdhadhvam, ávīvṛdhanta; s: pr. vṛdhasāná; iṣ: op. vardhiṣīmáhi. pp. vṛdhá. inf. vṛdhé; vṛdháse; vāvṛdhádhyai (pp.). cs. vardháyati, -te. int. gov. vāvṛdhénya.

vṛṣ rain, I. P.: pr. várṣati; ipv. várṣantu; pr. várṣant. VI. Ā.: vṛṣásva; vṛṣéthām (2. du.). pp. ipv. vāvṛṣasva; pr. vāvṛṣāṇá. Ao. s: ávarṣīs, ávarṣīt. pr. varṣiṣyáti (B.); vraṣṭá (MS.). pp. vṛṣṭá. gd. vṛṣṭvấ; vṛṣṭvấ (B.); -várṣtos (B.). cs. varsáyati.

vrh tear, VI. P.: pr. vrháti; inj. vrhát; op. vrhéva; ipv. vrhá and vrhátāt; vrhátam; vrháta; ipp. ávrhas. pp. vavárha. Ao. sa: ávrkṣat (B.). ps. vrhyáte (B.); Ao. várhi; pp. vrḍhá (B.). gd. -vrhya. inf. -vrhas.

ven long, I. P.: PR. vénati; INJ. vénas; IPV. vénatam (2. du.); PT. vénant. IPF. ávenat.

vyac extend, III. P.: pr. viviktás (3. du.); inj. vivyak (3. s.). ipp. ávivyak; áviviktām (3. du.); ávivyacur. pp. vivyáktha, vivyáca. ppp. vivyácat; Ā. vivyacanta.

vyath waver, I.: pr. vyáthate. Ao. red.: vivyathas (B.); iş: sb. vyáthişat; inj. vyáthişthās; vyáthişmahi. pp. vyathitá. inf. vyathişyai (B.). cs. vyatháyati; Ao. vyathayīs (AV.).

vyadh pierce, IV. P.: pr. vídhyati. pr. vivyádha (B.); pr. vividhváms. Ao. s: vyátsīs (B.). pp. viddhá. inf. -vídhe. cs. vyādháyati (B.). ps. vívyatsati (B.).

vyā envelope, IV.: PR. vyáyati, -te; OP. vyáyeyam; IPV.

- vyáyasva; pr. vyáyant. IPF. ávyayam, ávyayat. PF. vivyathúr; Ā. vivyé; pr. vivyāná; per. PF. -vyayám cakāra (B.). Ao. a: ávyat; ávyata (2. pl.); Ā. ávyata (3. s.) and vyáta. Ps. vīyáte (B.); PP. vītá. GD. -víya (B.).
- vraj proceed, I. P.: 1PV. vrájata (2. pl.); PT. vrájant. PF. vavrája. Ao. iș: ávrājīt (B.). FT. vrajiṣyáti (B.). PP. vrajitá (B.). GD. -vrájya (B.). CS. vrājáyati (B.).

vraśc cut up, VI. P.: PR. vrścáti; SB. vrścát; INJ. vrścás; IV.: vrścá, vrścátu; PT. vrścánt. IPF. ávrścat and vrścát. PS. vrścyáte; PP. vrkná. GD. vrstvá; vrktví.

- śams praise, I.: pr. śamsati, -te. pr. śaśamsa (B.); śaśamsé (B.). Ao. root: 1pv. śastá (2. pl.); is: áśamsisam, áśamsīt; sb. śámsisas, śámsisat; 1nj. śámsisam. ft. śamsisyáti (B.). ps. śasyáte; Ao. śámsi; pp. śastá; gdv. śámsya; śamstavya (B.). gd. śastvá (B.). 1nf. -śáse.
- śak be able, V. P.: pr. śaknómi, śaknóti; śaknuvánti; se. śaknávāma. IPF. áśaknuvan. PF. śaśáka; śekimá, śeká, śekúr. Ao. root: se. śákas, śákat; op. śakyám; IPV. śagdhí, śaktám; a: áśakam, áśakat; áśakan; INJ. śakan; op. śakéyam; śakéma. FT. śakṣyáti, -te (B.). INF. śáktave. Ds. śíkṣati, -te.
- śad prevail: pr. śāśadúr; Ā. śāśadmáhe, śāśadré; pr. śáśadāna.
- 2. śad fall: Pf. śaśada (B.); śedúr (B.). Ft. śatsyáti.
- śap curse, I.: pr. śápati; śápate (AV.); sb. śápātas (3. du.); pr. śápant. 1PF. áśapata (2. pl.). pr. śaśápa; śepé (1. 3. s.), śepiṣé. Ao. s: 1NJ. śāpta (2. pl.). pr. śaptá (B.). cs. śāpáyati.
- 1. śam, śim *labour*, IV. P.: śámyati (B.); śímyati; ipv. śímyantu; pt. śímyant. pp. śaśamé; sb. śaśamato (3. s.); pt. śaśamāná. Ao. iș: Ā. áśamiṣṭhās, áśamiṣṭa. pp. śamitá (B.).
- 2. śam, be quiet, IV. (B.): PR. śamyati, -te. PF. śaśama (B.); śemúr (B.). Ao. a: áśamat (B.); red.: áśīśamat. PP. śāntá. cs. śamáyati.

- śā sharpen, III.: pr. śiśāmi, śiśāti; śiśīmási; Ā. śiśīte; IPV. śiśīhí, śiśātu; śiśītám, śiśītám; śiśītá (2. pl.); pr. śiśāna. IPF. śiśās, áśiśāt; Ā. śiśīta (3. s.). PF. PT. -śaśāná. PP. śitá. GD. -śāya.
- śās order, II.: śásmi, śāssi; Ā. śāsté; śāsmáhe, śāsáte; se. śásan; ipv. śādhí; śāstána, śāsátu; pt. śásat; śásāna. ipp. áśāsam; Ā. áśāsata (3. pl.). pp. śaśása; śaśāsur; inj. śaśás; ipv. śaśādhí. Ao. root: se. śásas; a: Ā. śiṣāmahi; inj. śíṣat; pt. śiṣánt. pp. śiṣṭá; gd. -śíṣya (B.).
- śikṣ (= ds. of śak) be helpful: pr. śikṣati, -te; sb. śikṣās, śikṣāt; śikṣān; inj. śikṣat; op. śikṣeyam; śikṣema; ipv. śikṣa, śikṣatu; śikṣatam; pr. śikṣant; Ā. śikṣamāṇa. ipp. áśikṣas; áśikṣatam.
- śiş leave, VII. P.: pr. śinásti (B.). pr. śiśisé (B.). Ao. a: śiṣas. pr. śekṣyáti, -te (B.). ps. śiṣyáte; Ao. śéṣi; pp. śiṣtá. gd. -śiṣya (B.).
- śī lie, II. Ā.: pr. śéṣe, śáye (3. s.); śáyāte (3. du.);
  śémahe, śére and śérate; op. śáyīya, śáyīta (3. s.); ipv.
  3. s. śétām and śáyām (AV.); pr. śáyāna; ipp. áśeran.
  I.: pr. śáyate; śáyadhve, śáyante; ipp. áśayat; áśāyatam; Ā. áśāyata (3. s.). pp. śiśyé (B.); śiśyiré (B);
  pr. śaśayāná. Ao. s: sb. śéṣan; iṣ: Ā. áśayiṣṭhās. pr. śayiṣyáti, -te (B.); śayitáse (B.). inf. śayádhyai.
- śuc gleam, I.: pr. śócati, -te. pr. śuśóca; op. Ā. śuśucītá (3. s.); ipv. śuśugdhi; pr. śuśukvāṃs; śuśucāná. Ao. a: áśucat; pr. śucánt; Ā. śucámāna; red.: śūśucas; inj. śūśucas; śūśucan; iṣ: inj. śócīs; ps. áśoci. inf. śucádhyai. cs. śocáyati; pr. śucáyant. int. sb. śóśucan; Ā. śóśucanta; pr. śóśucat; śóśucāna.
- śudh, śundh purify, I. P.: pr. śúndhati; ipv. śúndhata (2. pl.). IV. P.: pr. śúdhyati (B.). pp. śuddhá. cs. śundháyati; śodháyati (B.).
- śubh, śumbh beautify, I. Ā.: PR. śóbhate; PT. śóbhamāna; śúmbhate; PT. śúmbhamāna; VI. P.: PR. śumbháti; SB. śumbháti; IPV. śumbhá; śumbháta, śumbhántu;

PT. sumbhamana. Ao. root: PT. subhana; sumbhana; red.: áśūśubhan; áśūśubhanta (B.). PP. śumbhitá; śubhitá (B.). INF. śubhé; śobháse; śúbham. śubháyati, -te; śobháyati.

śus dry, IV. P.: PR. śúsyati; IPV. śúsya, śúsyatu;

śúsyantu. gd. -śúsya (B.). cs. śosáyati.

śū, śvā swell, IV. P.: PR. PT. śváyant. PF. śūśuvúr; A. śūśuvé; sb. śūśuvat; śūśávāma; op. śūśuyāma; pt. śūśuvāms; Ā. śūśuvāna. Ao. a: áśvat (B.); s: PT. śavasāná. INF. śūsáni; śvávitum (B.).

śrdh be defiant, I.: PR. śárdhati; śárdhate (B.); INJ. śárdhat;

IPV. śárdha; PT. śárdhant. cs. śardháyati.

- śr crush, IX.: PR. śrnámi, śrnási, śrnáti; śrnīmási; IPV. śrnihi, śrnatu; śrnitam; śrnautu; pt. śrnana. ipf. ásrnāt. Pf. śaśré. Ao. is: áśarīt. FT. śarisyáte (B.). PS. śīryáte; Ao. śári; PP. śīrná; -śīrta. GD. -śírya (B.). INF. śárītos.
- śnath pierce, II. P.: sb. śnáthat; ipv. śnathihi. Ao. red.: śiśnatham, áśiśnat and śiśnáthat; INJ. śiśnathas; is: IPV. śnathistam; śnathistana. PP. śnathitá. INF. -śnáthas. cs. śnatháyati, -te.

śyā coagulate, IV.: PR. śyāyati (B.). PS. śīyáte (B.); PP.

śītá; śīná. cs. śyāyáyati (B.).

- śrath slacken, IX.: PR. śrathnīté; PT. śrathnāná. IPF. śrathnās; áśrathnan. PF. śaśrathé. Ao. red.: śiśráthas, śiśráthat; IPV. śiśrathantu. PP. śrthitá. cs. śratháyati, -te.
- śram be weary, IV. P.: pr. śramyati. pr. śaśramur; pr. śaśramāná. Ao. a: áśramat; inj. śramat; is: A. áśramisthās; INJ. śramisma. PP. śrāntá. GD. -śrámya (B.).
- śrā (śrī, śr) boil, IX.: PR. śrīnánti; śrīnīsé; IPV. śrīnīhi; śrīnītá and śrīnītána; pr. śrīnánt; A. śrīnāná. IPF. A. áśrīnīta (3. s.). PP. śrātá; śrtá. cs. śrapáyati; ps. śrapyáte (B.); Ao. áśiśrapat (B.).

śri resort, I.: PR. śráyati; -te. PF. 1. śiśráya, 3. śiśráya;

Ā. śiśriyė; or. śiśrītá (3. s.); pr. śiśriyāṇā. ppf. áśiśret; áśiśrayur. Ao. root: áśres, áśret; áśriyan; red.: áśiśriyat; s: áśrait (AV.). pr. śrayiṣyáti, -te (B.). ps. śrīyáte (B.); pp. śritá; Ao. áśrāyi. INF. śráyitavái (B.). cs. śrāpáyati (VS.).

śris clasp, I.: sb. śrésāma. Ao. a: INJ. śrisát. INF.

-śriṣas.

śrī mix, IX.: pr. śrīnāti; śrīnīté. pp. śrītá. INF. śriyáse.

śru hear, V.: PR. śrnómi, śrnóti; śrnvánti; Ā. śrnvisé, śrnuté and śrnyé; śrnyiré; sb. śrnávas, śrnávat; śrnávāma, śrnávan; op. śrnuyat; śrnuyama; ipv. śrnudhi, śrnuhi and śrnú, śrnótu; śrnutám; śrnutá and śrnóta, śrnótana, śrnvántu; śrnusvá; pr. śrnvánt; IPF. áśrnavam, áśrnos; áśrnvan. PF. 1. śuśráva, 3. śuśrava; A. śuśruvé (3. s.); sb. śuśravat; op. śuśrūyas; suśruyatam; pt. suśruvams. ppf. asuśravur; A. ásuśravi (1. s.). Ao. root: áśravam, áśrot; áśravan (AV.); sb. śrávat; śrávathas, śrávatas; prc. śrūyasam, śrūyas (3. s.); IPV. śrudhi, śrótu; śrutám; śrutá and śróta, śruvántu; a: INJ. śrúvat; red.: áśuśravat; áśuśruvat (B.); s: áśrausīt (B.). ft. śrosyáti (B.). ps. śrūyáte; Ao. áśrāvi, śrāvi; PP. śrutá; GDV. śrútya; śravaya. GD. śrutva; -śrutya. cs. śravayati, śravayati. ps. śúśrūsate.

śrus hear, I.: 1111. śrósan; 1111. śrósantu; pt. śrósamāņa. śvañe spread, I. Ā.: 1111. śváñcasva; pt. śváñcamāna. pf. Ā. sb. śaśvacái. cs. śvañcáyas.

śvas blow, II.: pr. śvásiti; Ā. śuṣé; pp. śvasihi; pt. śvasánt and śuṣánt; Ā. śuṣāṇá; pp. áśvasīt (B.). I.: pr. śvásati, -te (AV.). pp. śvasitá (B.). inf. -śvásas. cs. śvāsáyati. int. pt. śáśvasat.

śvit be bright: Ao. root: áśvitan; PT. śvitāná; red.: áśiśvitat; s: áśvait.

sthīv spew, I. P.: pr. sthívati. ipp. ásthīvan. pp. tisthéva (B.).

- sagh be equal to, V. P.: IPF. ásaghnos. Ao. root: sb. sághat; PRC. saghyásam (B.).
- sac accompany, I. Ā.: pr. sácate. III.: pr. síṣakṣi; síṣakti; sáścati (3. pl.); inj. Ā. saścata (3. pl.); ipv. siṣaktu; siṣakta; pr. sáścat and saścát. I.: pr. sáścasi; Ā. sáśce (1. s.); inj. sáścat; ipv. sáścata (2. pl.); ipp. ásaścatam (2. du.). pp. saścimá, saścúr; Ā. saściró; seciró (AV.); pr. saściváṃs. Ao. root: ipv. sákṣva; pr. sacāná; s: Ā. ásakṣata (3. pl.); sb. sákṣat; inj. sakṣata (3. pl.); op. sakṣīmáhi. inf. sacádhyai; sakṣaṇi.
- saj, sañj, hang, I. P.: pr. sájati. ipp. ásajat. pp. sasáñja (B.); sejúr (B.). Ao. s: Ā. ásakta. ps. sajyáte (B.); Ao. ásañji (B.); pp. saktá. gd. -sajya (B.). inp. sáňktos (B.). ds. sísaňkṣati (B.).
- sad sit, I. P.: pr. sídati; sb. sídāti; inj. sídan; op. sídema; ipv. sídatu; pr. sídant. ipp. ásīdat. pp. sasáttha, sasáda; sedáthur, sedátur; sedimá, sedá, sedúr; Ā. sediré; op. sasadyát; pr. sedúș. Ao. a: ásadat; ásadan; inj. sádas, sádat; op. sádema; ipv sáda, sádatu; sádatam, sádatām; sádata, sádantu; Ā. sádantām; pr. sádant; red.: ásīṣadan; s: sb. sátsat. pr. satsyáti (B.). ps. sadyáte (B.); Ao. ásādi, sádi; pp. sattá; sanná (AV.); gdv. sádya. gd. -sádya. inf. -sáde; -sádam; sáttum (B.). cs. sādáyati, -te; ps. sādyáte (B.).
- san gain, VIII. P.: pr. sanóti; sb. sanávāni, sanávat; sanávatha; op. sanuyām; sanuyāma; ipv. sanuhí, sanótu; sanvántu. ipp. ásanos, ásanot; ásanvan. pp. sasána; pt. sasaváṃs. Ao. a: ásanam, ásanat; ásanāma, ásanan; inj. sánam, sánat; op. sanéyam, sanét; ipv. sána; pt. sánant; iṣ: ásāniṣam; sb. sániṣat; Ā. sániṣāmahe, sániṣanta; ipv. sániṣantu. ft. saniṣyáti. pp. sātá. gdv. sánitva. inf. sanáye; sātáye. ds. síṣāsati. int. Ā. saniṣṇata (3. pl.).

- sap serve, I.: PR. sápati, -te. PF. sepúr. Ao. red.: INJ. sīsapanta.
- saparyá honour, den.: pr. saparyáti; sb. saparyát; op. saparyéma; ipv. saparyá; pr. saparyánt. ipp. ásaparyan. Ao. ásaparyait (AV.). gdv. saparyénya.
- sas sleep, II. P.: pr. sásti; sastás; pp. sástu; sastám; sasántu; pr. sasánt; pp. ásastana. III. P.: pr. sásasti and sasásti.
- sah prevail, I.: pr. sáhate; pt. sáhant and sáhant; Ā. sáhamāna. pp. sāsáha; Ā. sasāhiṣé, sasāhé; se. sāsáhas, sāsáhat; op. sāsahyát; sāsahyáma; prc. Ā. sāsahīṣṭhás; pt. sāsahváṃs and sāhváṃs; Ā. sāsahāná and sehāná. Ao. root: op. sahyás; sāhyáma; prc. sahyās (3. s.); pt. sahāná; s: ásākṣi and sākṣi; sakṣmahi (B.); se. sákṣati and sákṣat; sākṣāma; Ā. sákṣate; op. sākṣīyá; ipv. sákṣva; pt. sákṣant; Ā. sahasāná; iṣ: ásahiṣṭa; op. sahiṣīváhi; sahiṣīmáhi and sāhiṣīmáhi. pt. sakṣyáte (B.). pp. sāḍhá. gd. -sáhya. inf. sáhadhyai; -sáham (B.). ds. síkṣati, -te.
- sā bind, VI.: pr. syáti, -te; ipv. syá, syátu; syátam, syátām; Ā. syásva; syádhvam. ipp. ásyat. Ao. root: ásāt; sb. sát; op. sīmáhi; ipv. sāhi; a: op. sét (VS.). pp. sitá. gd. -sáya. inp. -sái; sátum (B.).
- sādh succeed, I.: pr. sádhati, -te. Ao. red.: sb. sīṣadhāti; sīṣadhāma; INJ. sīṣadhas. cs. sādháyati.
- si bind, IX. P.: pr. sināti; sinīthás; ipv. sinātu. pr. siṣāya; inj. siṣēt. Ao. root: ipv. sitám. inf. sétave.
- sic pour, VI.: PR. siñcáti, -te. PF. siṣéca; siṣicátur; sisicúr; sisicé. Ao. a: ásicat; ásican; sb. sicāmahe. FT. sekṣyáti (B.). Ps. sicyáte; Ao. áseci (B.); PP. siktá. GD. siktvá (B.); -sicya. INF. séktavái (B.).
- 1. sidh repel, I. P.: pr. sédhati. pr. siṣédha. Ao. iṣ: ásedhīs. pp. siddhá (B.). gd. -sídhya. inf. séddhum (B.). int. pr. séṣidhat.
- 2. sidh succeed, IV. P.: PR. sidhyati. PP. siddhá (B.).
- sīv sew, IV.: pr. npv. sīvyatu; Ā. sīvyadhvam; pr. sīvyant. pp. syūtá. gd. -sīvya.

- su press, V.: pr. sunóti; sunutás; sunuthá, sunvánti; Ā. sunvé; sunviré; se. sunávat; sunávāma; Ā. sunávai; ipv. sunú, sunótu; sunutá and sunóta, sunótana; Ā. sunudhvám; pr. sunvánt; sunvāná. pp. suṣāva; suṣumá; pr. suṣuvāṃs; suṣvāṇā. ppp. ásuṣavur and ásuṣuvur (B.). Ao. root: ipv. sótu; sutám; sóta, sótana; pr. suvāná, svāná. pr. saviṣyáti (B.); sotá (B.). ps. sūyáte; Ao. ásāvi; pp. sutá; gdv. sótva. gd. -sútya (B.). inf. sótave; sótos.
- sū generate, impel, VI. P.: pr. suváti; sb. suváti; ipv. suvá, suvátāt, suvátu; suvátām; suvántu; pr. suvánt; ipf. ásuvat. II. Ā.: pr. súve, súte; súvāte (3. du.); súvate (3. pl.); inj. súta (3. s.); pr. suvāná; ipf. ásūta. pf. sasúva; susuvé. ppf. ásusot (MS.); ásusavur (B.). Ao. is: ásāvīt; ásāviṣur; sb. sáviṣat; inj. sávīs. fr. soṣyáti, -te (B.); pr. súṣyant. ps. sūyáte; pp. sūtá. gd. sūtvá (B.); -sútya (B.). inf. sútave, sútavái; sávitave. int. sóṣavīti.
- sūd put in order: Pf. suṣūdimá; sb. súṣūdas, súṣūdat and súṣūdati; súṣūdatha; IPV. suṣūdáta (2. pl.). Ao. red.: ásūṣudanta. cs. sūdáyati, -te; sb. sūdáyāti.
- sṛ flow, III.: pr. sísarṣi, sísarti; Ā. sísrate (3. pl.); ipv. sisṛtám; Ā. sísratām (3. pl.). pr. sísrat. pp. sasāra; sasṛvá (B.); sasrúr; Ā. sasré; sasrāthe; pr. sasṛvāṃs; sasrāṇā. Ao. a: ásaram, ásaras, ásarat; ásaran; ipv. sára; s: sb. sárṣat. pr. sariṣyáti. ps. Ao. ásāri (B.); pp. sṛtá (B.). gd. sṛtvā (B.); sṛtya (B.). inf. sártave, sártavái. cs. sāráyati, -te. ds. sísīrṣati (B.). int. sarsré (3. s.); pr. sársrāṇa.
- srj emit, VI.: pr. srjáti, -te. pf. sasárja; Ā. sasrjé; sasrjmáhe, sasrjríré; op. sasrjyát; pt. sasrjāná. ppf. ásasrgram (3. pl.). Ao. poot: ásrgran, ásrgram; pt. srjāná; s: srás (2. s., AV.), ásrāk (3. s.), ásrāṭ (B.); ásrāṣṭam (2. du.); Ā. ásrṣṭa; ásrṣṭa; ásrṣṣmahi, ásrṣṣṭa; se. srákṣat; inj. srāṣṭam; Ā. srkṣāthām (2. du.). ps. srakṣyáti (B.). ps. srjyáte; Ao. ásarji; pp. sṛṣṭá.

- gd. sṛṣṭvā; -sṛʻjya (B.). cs. sarjáyati, -te (B.). ds. sísṛkṣati, -te (B.).
- sṛp creep, I. P.: pr. sárpati. pr. sasárpa (B.). Ao. a: ásṛpat; inj. sṛpat; s: Ā. ásṛpta (B.). ft. srapsyáti (B.) and sarpsyáti (B.). pp. sṛptá (B.). gd. sṛptvā (B.); -sṛpya. inf. sṛpas (B.). ds. sísṛpsati. int. sarīsṛpyáte (B.).
- sev attend upon, I. A.: PR. séve, sévate; IPV. sévasva.
- skand leap, I. P.: pr. skándati; sb. skándāt; ipv. skánda; pr. skándant; ipp. áskandat. pp. caskánda. Ao. root: skán (3. s.); s: áskān (B.) and áskāntsīt (B.). pr. skantsyáti (B.). pp. skanná. gd. -skándya (B.) and -skádya (B.). inp. -skáde, -skádas.\* cs. skandáyati. int. sb. caniṣkadat; ipp. kániṣkan (3. s.).
- skabh or skambh prop, IX.: PR. skabhnáti; PT. skabhnánt; Ā. skabhāna (B.). PF. cāskámbha; skambhátur; skambhúr; PT. caskabhāná. PP. skabhitá. GD. skabhitví. INF. -skábhe.
- sku tear, II. P.: pr. skáuti (B.). V. P.: pr. skunóti. ps. skúyáte; pp. skutá. INT. coskúyáte.
- stan thunder, II. P.: ipv. stanihi; inj. stán (3. s.). I. P.: ipv. stána. Ao. iș: ástānīt. cs. stanáyati. int. ipv taṃstanīhi.
- stabh or stambh prop, IX.: stabhnámi; ipv. stabhāná; ipf. ástabhnās, ástabhnāt. pf. tastámbha; tastabhúr; pt. tastabhváṃs; tastabhāná. ppf. tastámbhat. Ao.s: ástāmpsīt (B.); iș: ástambhīt, stámbhīt. pp. stabhitá; stabdhá (B.). gd. stabdhvá, -stábhya (B.).
- stu praise, II.: pr. stáumi (AV.); stóși, stáuti (AV.); stumási, stuvánti; Ā. stușé; sr. stávat; stávāma, stávatha; Ā. stávai; inj. stáut; op. Ā. stuvītá; stuvīmáhi; ipv. stuhí, stáutu; pr. stuvánt; stuvāná, stávāna and stavāná; ipp. ástaut. I. Ā.: stávate and stáve (3. s.); inj. stávanta; op. stáveta; pr. stávamāna. pr. tuṣṭáva; tuṣṭuvúr; Ā. tuṣṭuvé; sr. tuṣṭávat; pr. tuṣṭuváṃs; tuṣṭuvāná. ppp. átuṣṭavam. Ao. s: ástau-

ṣīt (B.); Ā. ástoṣi, ástoṣṭa; ástoḍhvam, ástoṣata;
ṣɛ. stóṣāṇi, stóṣat; stóṣāma; ind. stóṣam; iṣ: ástāvīt (B.). ft. stoṣyáti, -te (B.); staviṣyáti, -te. co. ástoṣyat.
ps. stūyáte; Ao. ástāvi; pp. stutá; gdv. stuṣéyya.
gd. stutvá; -stútya (B.). inf. stavádhyai, stótave;
stótum (B.). cs. stāváyati (B.).

stubh praise, I. P.: PR. stóbhati; IPV. stóbhata, stóbhantu; PT. stóbhant. II. A.: PT. stubhāná. PP. stubhá

(B.). cs. stobháyati.

str strew, IX.: pr. strnāmi; strnīthána, strnānti; Ā. strnīté; inj. strnīmáhi; ipv. strnīhí; strnītám (2. du.); strnītá; Ā. strnītám (3. s.); pr. strnānt; strnāná; ipp. ástrnāt; ástrnān. V.: pr. strnóni; strnuté. pp. tastāra (B.); tastarúr (B.); Ā. tistiré (3. s.); tastriré; pr. tistirānā. Ao. root: ástar; Ā. ástrta (B.); sb. stárate; stárāmahe; inj. stár (2. s.); s: ástri (B.); op. strņīyá; is: ástarīs. pr. starisyáti, -te (B.). ps. striyáte (B.); Ao. ástāri; pp. strtá; stīrná. gd. stīrtvā (B.); -stīrya (B.). inf. -stíre, strnīṣāni; stárītave (AV.); stártave (B.), stártavai (B.); stáritavai (B.), -starītavai (B.). ds. tístīrṣate (B.); tústūrṣate (B.).

sthā stand, I.: PR. tíṣṭhati, -te. PF. tastháu; tastháthur, tasthátur; tasthimá, tasthúr; Ā. tasthé, tasthiṣé, tasthé; tasthiré; PT. tasthiváṃs; tasthāná. Ao. root: ásthām, ásthās, ásthāt; ásthāma, sthāta, ásthur; Ā. ásthithās, ásthita; ásthiran; SB. sthás, stháti and sthát; sthátas; INJ. sthám, sthát; sthúr; OP. stheyáma; IPV. sthātam (2. du.); sthāta; PT. sthánt; a: ásthat (AV.); s: ásthiṣi (B.); ásthiṣata (3. pl.); INJ. stheṣam (VS.). FT. sthāsyáti. PS. sthīyáte (B.); PP. sthitá. GD. -stháya. INF. sthátum (B.); sthátos (B.). CS. sthāpáyati, -te; Ao. átiṣṭhipam, átiṣṭhipas, átiṣṭhipat; INJ. tiṣṭhipat. DS. tísthāsati (B.).

snā bathe, II. P.: PR. snāti; IPV. snāhi; PT. snānt. PP. snātá. GDV. snātva. GD. snātvā; -snāya. INF. snātum

(B.). cs. snāpáyati; -te (B.); snapáyati (AV.).

- spaś see: PF. paspaść; PT. paspaśāná. Ao. root: áspaṣṭa (3. s.). PP. spaṣṭá. cs. spāśáyate.
- spr. win, V.: pr. sprnvaté; sb. sprnávāma; ipv. sprnuhí. pr. paspára (B.). Ao. root: áspar (2. s.); sb. spárat; inj. spár (2. s.); ipv. sprdhí; s: áspārṣam. pp. sprtá. gd. sprtvá. inf. spárase.
- spṛdh contend, I. Ā.: PR. spárdhate; PT. spárdhamāna. PF. Ā. paspṛdhāte (3. du.); paspṛdhré; PT. paspṛdhāná. PPF. ápaspṛdhethām (2. du.). Ao. root: Ā. áspṛdhran; PT. spṛdhāná. GD. -spṛdhya. INF. spárdhitum.
- sprś touch, VI.: pr. sprśáti, -te. pr. sb. paspárśat. Ao. red.: sb. pisprśati; inj. pisprśas; s: ásprākṣam (B.); sa: ásprkṣat. pp. sprṣṭā. gd. sprṣṭvā (B.); -spṛśya (B.). inf. -spṛśe; spṛśas (B.). cs. sparśáyati (B.), -te.
- sprh be eager: cs. sprháyanti; op. sprháyet. 1PF. ásprhayam. GDV. sprhayáyya.
- sphur jerk, VI.: PR. sphuráti; Ā. sphuráte (B.); SR. sphurán; INJ. sphurát; IPV. sphurá; sphurátam (2. du.); PT. sphuránt. IPF. ásphurat. Ao. iș: spharīs (√sphr).
- sphūrj rumble, I. P.: PR. sphūrjati. cs. sphūrjáyati.
- smi smile, I.: pr. smáyate; Inj. smáyanta; pr. smáyamāna. pr. sişmiyé; pr. sişmiyāná.
- smr remember, I.: PR. smárati, -te. PS. smaryáte (B.);
  PP. smrtá.
- syand move on, I. Ā.: pr. syándate. pr. siṣyadúr; Ā. siṣyadé. Ao. red.: ásiṣyadat; ásiṣyadanta; s: ásyān (3. s.). ft. syantsyáti (B.). ps. Ao. syándi (B.); pp. syanná. gd. syanttvá (B.); syattvá (B.), -syadya (B.). Inf. -syáde; syánttum (B.); cs. syandáyati (B.); Inf. syandayádhyai. Int. pt. sániṣyadat.
- sras, srams fall, I. Ā.: pr. srámsate (B.). pr. sasramsúr (B.). Ao. root: ásrat (VS.); a: op. srasema; red.: ásisrasan; iṣ: ásramsiṣata (B.). pp. srastá. gd. -sramsya (B.). inf. -srásas. cs. sramsáyati.
- sridh blunder, I. P.: PR. srédhati; IPV. srédhata; PT.

- srédhant. IPF. ásredhan. Ao. a: INJ. sridhat; PT. sridhāná.
- sru flow, I.: pr. srávati. pr. susráva; susruvúr; inj. susrot. ppr. ásusrot. Ao. iș: ásrāvīs (B.). pp. srutá. inf. srávitave; srávitavái. cs. srāváyati; -te (B.).
- svaj embrace, I.: pr. svájate; sb. svájāte, svájātai (AV.); INJ. svájat; IPV. svájasva; svájadhvam. pr. sasvajé; sasvajáte (3. du.); pr. sasvajāná. ppr. ásasvajat. pp. svaktá (B.). INF. -sváje.
- svad, svād sweeten, I.: pr. svádati, -te; Ā. svádate; se. svádāti; ipv. sváda; svádantu; Ā. svádasva. Ao. red.: inj. sisvadat. pp. svättá. inf. -súde. cs. svadáyati, -te; pp. svadítá.
- svan sound: Ao. iș: ásvanīt; INJ. svanīt. cs. svanáyati; PP. svanitá. INT. sb. sanişvaņat.
- svap sleep, II. P.: PR. IPV. sváptu; PT. svapánt. I. P.: PR. svápati. PF. suṣupúr; INJ. suṣupthās (B.); PT. suṣupváṃs; suṣupāṇá. Ao. red.: siṣvapas and siṣvap (2. s.). FT. svapsyáti (B.); svapiṣyámi. PP. suptá. GD. suptvá. INF. sváptum (B.). cs. svāpáyati.
- svar sound, I. P.: pr. svárati. pp. inj. sasvár (3. s.). Ao. s: ásvār (3. s.); ásvārṣṭām (3. du.); iṣ: ásvārīs (B.). inf. sváritos (B.). cs. svaráyati.
- svid sweat, I. A.: PR. svédate. PF. PT. sisvidāná. PP. svinná. cs. svedáyati (B.).
- han strike, II.: PR. hánmi, háṃsi, hánti; hathás, hatás; hanmás, hathá, ghnánti; sb. hánas, hánati and hánat; hánāva; hánāma; hánātha (AV.), hánan; INJ. hán (3. s.); op. hanyát, hanyáma; IPV. jahí, hántu; hatám, hatám; hatá and hantana, ghnántu; PT. ghnánt. I.: PR. jíghnate; -ti (B.). PF. jaghántha, jaghána; jaghnáthur; jaghnimá, jaghnúr; Ā. jaghné (B.); sb. jaghánat; PT. jaghanváṃs; jaghniváṃs (B.). Ao. iṣ: áhānīt (B.). FT. haniṣyáti; -te (B.). Ps. hanyáte; PP. hatá; GDV. hántva. GD. hatvá, hatví; hatváya; -hátya. INF. hántave, hántavái; hántum. Cs. ghātáyati (B.).

ps. jíghāṃsati; Ao. ájighāṃsīs (B.). INT. jáṅghanti; sb. jaṅghánāni, jaṅghanas, jaṅghanat; jaṅghanāva; Ā. jaṅghananta; IPV. jaṅghanīhi; PT. jáṅghanat; ghánighnat.

har be gratified, IV.: pr. háryati; sb. háryāsi and háryās; ipv. hárya; pr. háryant. ipp. áharyat; Ā. áharyathās.

1. hā leave, III. P.: pr. jáhāmi, jáhāsi, jáhāti; jáhati; sb. jáhāni; jáhāma; op. jahyāt; jahyūr; ipv. jahītāt, jáhātu; jahītam; jahīta; pt. jáhat. ipp. ajahāt; ájahātana, ájahur. pp. jahā; jahátur; jahūr. Ao. root: áhāt (B.); s: ahās (3. s.); Ā. áhāsi, áhāsthās; inj. hásīs; siṣ: inj. hāsiṣṭam, hāsiṣṭām; hāsiṣṭa, hāsiṣur. pt. hāsyáti; hāsyáte (B.). ps. hīyáte; Ao. áhāyi; pp. hīná; hāna (B.); jahitá. gd. hitvá, hitví, hitváya; -háya (B.). inf. hátum (B.). cs. Ao. jīhipas.

2. hā go forth, III. Ā.: PR. jihīte; jihāte; jihate; INJ. jihīta; IPV. jihīṣva, jihītām (3. s.); jihāthām (2. du.); jihatām (3. pl.); PT. jihāna. IPF. Ā. ájihīta; ájihata. PF. jahiré. Ao. red.: jījananta; s: Ā. áhāsata (3. pl.); INJ. hāsthās. FT. hāsyáte (B.). PP. hāná (B.). GD. -hāya. INF. hátum. CS. hāpáyati. DS. jihīṣate.

hi impel, V.: pr. hinómi, hinósi, hinóti; hinmás and hinmási, hinvánti; Ā. hinvé (1. 3.); hinváte and hinviré; sb. hinávā; inj. hinván; ipv. hinuhí, hinutát, hinú; hinótam; hinutá, hinóta and hinótana, hinvántu; pr. hinvánt; hinvāná; ipp. áhinvan. pr. jigháya (B.); jighyúr (B.). Ao. root: áhema, áhetana, áhyan; ipv. heta; pr. hiyāná; a: áhyam; s: áhait (3. s., AV.); áhaiṣīt (B.); Ā. áheṣata (3. pl.). pp. hitá. gdv. hétva. inf. -hyè.

hims injure, VII.: hinásti; hímsanti; Ā. hímste (AV.); IPV. hinástu; op. himsyát (B.); pt. hímsāna; IPF. áhinat (3. s., B.). I.: pr. hímsati, -te (B.). pf. jihimsimá. ppf. jíhimsīs. Ao. iș: INJ. himsiṣam, himsīs, himsīt; himsiṣtam (2. du.); himsiṣta, himsiṣur. ft. himsiṣyáti, -te (B.). ps. himsyáte; pp. himsitá; gdv.

himsitavyà. gd. himsitvá. INF. hímsitum (B.), hímsitos (B.). ds. jíhimsisati (B.).

hīḍ be hostile, I.: pr. hélant; Ā. hélamāna; hīḍamāna (B.). pr. jihíḷa (1. s.), jīhīḍa (AV.); Ā. jihīḷé; jihīḷiré; pr. jihīḷāná. Ao. red.: ájīhiḍat; iṣ: Ā. hīḍiṣātām (TA.). pp. hīḍitá. cs. pr. heḷáyant.

- hu sacrifice, III.: pr. juhómi, juhóti; juhumás, júhvati; Ā. juhvé, juhuté; júhvate; sb. juhávāma; op. juhuyát; juhuyáma; juhudhí (B.), juhótu; juhutá and juhóta, juhótana; Ā. juhudhvám; pr. júhvat; júhvāna; IPF. ájuhavur; A. ájuhvata. pr. juhvé; juhuré; juhviré (B.); per. juhavám cakāra (B.). Ao. s: áhauṣīt (B.). Fr. hoṣyáti. ps. hūyáte; Ao. áhāvi; pp. hutá. GD. hutvá (B.). INF. hótavái; hótum (B.), hótos (B.).
- hū call, I. Ā.: pr. hávate; inj. hávanta; pr. hávamāna. VI.: pr. huvé (1. 3.); huvámahe; inj. huvát; op. huvéma; Ā. huvéya; pr. huvánt; ipp. áhuve; áhuvanta. III.: pr. juhūmási and juhūmás. II.: pr. hūté; hūmáhe. pp. juháva; Ā. juhvé; juhūré; juhuviré (B.). Ao. root: Ā. áhvi; áhūmahi; inj. hóma; a: áhvam, áhvat; áhvāma; Ā. áhve; áhvanta; s: Ā. áhūṣata (3. pl.). ps. hūyáte; pp. hūtá; gdv. hávya. gd. -hūya (B.). inf. hávītave; huvádhyai. ds. júhūṣati (B.). inf. jóhavīmi, jóhavīti; se. Ā. johuvanta; ipv. johavītu; ipp. ájohavīt; ájohavur.
- 1. hṛ take, I.: pr. hárati, -te; sb. hárāṇi, hárāt; hárāma, hárān; op. háret; hárema; ipv. hára; hárata, hárantu; pr. hárant. ipp. áharat. pp. jahāra, jahártha (B.); jahrúr; Ā. jahré (B.). Ao. root: áhṛthās (B.); s: áhārṣam, áhār (3. s.); Ā. áhṛṣata (3. pl.). pr. hariṣyáti, -te (B.); hartá (B.); co. áhariṣyat (B.). ps. hriyáte; pp. hṛtá. gd. hṛtvá (B.); -hṛtya. inp. haráse; hártavái (B.); hártos (B.); hártum (B.). cs. hāráyati, -te (B.). ps. jíhīrṣati.
- 2. hṛ be angry, IX. Ā.: PR. hṛṇīṣé, hṛṇīté; INJ. hṛṇīthấs; IPV. hṛṇītấm (3. s.); PT. hṛṇāná.

- hṛṣ be excited, I.: pr. hárṣate; ipv. hárṣava; pr. hárṣant; hárṣamāṇa. pr. pr. jāhṛṣāṇá. pp. hṛṣitá. cs. harṣá-yati, -te. int. sb. jarhṛṣanta; pr. járhṛṣāṇa.
- hnu hide, II.: pr. hnutás; Ā. hnuvé. pp. hnutá. gdv. hnaváyya.
- hrī be ashamed, III. P.: pr. jíhreti. Ao. root: pr. -hrayāṇa. pp. hrītá (B.).
- hvā call, IV.: pr. hváyati; hváye; sb. hváyāmahai; op. hváyetām (3. du.); ipv. hváya, hváyatu; hváyantu; Ā. hváyasva; hváyethām (2. du.); hváyantām; pr. hváyamāna. ipf. áhvayat; áhvayanta. Ao. áhvāsīt (B.). fr. hvayiṣyáti, -te (B.). inf. hváyitavái (B.); hváyitum (B.).
- hvr be crooked, I. Ā.: pr. hvárate. IX. P.: pr. hrupáti. III.: sb. juhuras; Ā. juhuranta; inj. juhūrthās; pr. juhurāņá. Ao. red.: jihvaras; inj. jihvaras; jihvaratam (2. du.); s: inj. hvár (2. s.), hvārṣīt; iṣ: hvāriṣur. pp. hvṛtá, hrutá. cs. hvāráyati.

# APPENDIX II

#### VEDIC METRE.

1. The main principle governing Vedic metre 1 (the source of all later Indian versification) 2 is measurement by number of syllables.3 The metrical unit here is not the foot in the sense of Greek prosody, but the foot (pada) or quarter4 in the sense of the verse or line which is a constituent of the stanza. Such verses consist of eight, eleven, twelve, or (much less commonly) five syllables. The verse is further more or less regulated by a quantitative rhythm (unaffected by the musical accent) in which short and long syllables alternate. Nearly all metres have a general iambic rhythm inasmuch as they show a preference for the even syllables (second, fourth, and so on) in a verse being long rather than short. In every metre the rhythm of the latter part of the verse (the last four or five syllables), called the cadence, is more rigidly regulated than that of the earlier part. Verses of eleven and twelve syllables are characterized not only by their cadence, but by a caesura after the fourth or the fifth syllable, while verses of five and eight syllables have no such metrical pause.

<sup>2</sup> Except the two metres Aryā and Vaitālīya which are measured by morae.

applicable because the typical stanza has four lines.

<sup>&</sup>lt;sup>1</sup> Called chándas in the RV, itself.

This seems to have been the only metrical principle in the Indo-Iranian period, because in the Avesta the character of a verse depends solely on the number of syllables it contains, there being no quantitative restriction in any part of it.

4 A figurative sense (derived from foot = quarter of a quadruped)

Verses combine to form a stanza or rc, the unit of the hymn, which generally consists of not less than three or more than fifteen such units. The stanzas of common occurrence in the RV range, by increments of four syllables, from twenty syllables (4 × 5) to forty-eight (4 × 12) syllables in length. A stanza may consist of a combination of metrically identical or of metrically different verses; and either two or three stanzas may further be combined to form a strophe.

a. The following general rules of prosody are to be noted. 1. The end of a verse regularly coincides with the end of a word 2 because each verse in a stanza is independent of the rest in structure. 2. The quantity of the first and last syllables of a verse is indifferent. 3. A vowel becomes long by position if followed by two consonants. One or both of these consonants may belong to the following word. The palatal aspirate ch and the cerebral aspirate lh (dh) count as double consonants. 4. One vowel is shortened before another;3 e and o are also pronounced e and o before a. 5. The semivowels y and v, both within a word and in Sandhi, have often to be pronounced as i and u; e.g. siama for syama; súar for svar; ví usah for vy usáh; vidáthesu añján for vidáthesv añján. 6. Contracted vowels (especially i and u) must often be restored; e.g. ca agnáve for cagnaye; ví indrah for vindrah; ávatu ütáye for ávatutáye; á indra for éndra. 7. Initial a when dropped after e and o must nearly always be restored. 8. The long vowel of the gen. pl. ending ām, and of such words as dasa, sura, and e (as jyá-istha for jyéstha) or ai (as á-ichas for áichas) must often be pronounced as equivalent to two short syllables. 9. The spelling of a few words regularly misrepresents their metrical value; thus pāvaká must always be pronounced as pavāká, mrlaya as mrlaya, and suvaná nearly always as svāná.

<sup>&</sup>lt;sup>1</sup> There are also several longer stanzas formed by adding more verses and consisting of 52, 56, 60, 64, 68, and 72 syllables; but all these are rare: only two stanzas of 68 and one of 72 are found in the RV.

 $<sup>^2</sup>$  No infringement of this rule occurs in any metre of the RV. but the comparatively rare Dvipadā Virāj  $(4\times5)$ , in which three exceptions are met with.

<sup>&</sup>lt;sup>3</sup> The vowels i, û, e when Pragrhya (25, 26), however, remain long before vowels. When a final long vowel is the result of Sandhi, it also remains long; tásmā adāt for tásmai adāt.

## I. Simple Stanzas.

- 2. The Vedic hymns consist chiefly of simple stanzas, that is, of such as are formed of verses which are all metrically identical. Different stanzas are formed by combining three, four, five, or six identical verses. The following is an account of the various types of verse and of the different simple stanzas formed by them.
- a. Even after every admissible vowel restoration a good many verses of this type exhibit the anomaly (which cannot be removed without doing violence to the text) of having one syllable too few; e.g. tám tuā vayám pito. There are also here a very few instances of one or even two syllables too many; e.g. agním îļe | bhujám yávi | ṣṭham and vayám tád as | ya sámbhrtam | vásu.
- 3. a. The Gāyatrī 1 stanza consists of three 2 octosyllabic verses; 3 e.g.

<sup>1</sup> Next to the Tristubh this is the commonest metre in the RV., nearly one-fourth of that Samhitā being composed in it; yet it has entirely disappeared in Classical Sanskrit. The Avesta has a parallel stanza of  $3 \times 8$  syllables.

<sup>2</sup> The first two Pādas of the Gāyatrī are treated as a hemistich in the Samhitā text, probably in imitation of the hemistich of the Anuştubh and the Tristubh; but there is no reason to believe that in the original text the second verse was more sharply divided from the third than from the first.

<sup>3</sup> By far the commonest variation from the normal type is that in which the second syllable of the cadence is short  $(\cup \cup \cup \bot)$ . This occurs about as often in the first verse of Gāyatrīs as in the second and third combined.

agním īļe | puróhitam | - 0 - - | 0 - 0 0 | yajnásya de | vám rtvíjam | - - 0 - | 0 - 0 0 | hótāram ra | tnadhátamam || - - - - | 0 - 0 0 |

α. A comparatively rare but sufficiently definite variety of Gāyatrī <sup>1</sup> differs from the normal type by having a decided trochaic rhythm in the cadence, <sup>2</sup> while the iambic rhythm of the opening is more pronounced than usual; e. g.

tuám no ag | ne máhobhih | 0 - 0 - | - 0 - 0 | pāhí vísva | syā árāteḥ | - 0 - - | - 0 - - | utá dviṣó | mártiasya || 0 - 0 - | - 0 - 0 ||

b. The Anustubh<sup>3</sup> stanza consists of four octosyllabic verses, divided into two hemistichs; e.g.

á yás te sar | pirāsute | - - - - | 0 - 0 - |
 ágne śám ás | ti dhấyase | - - 0 - | 0 - 0 - |
 áiṣu dyumnám | utá śrávaḥ | - - 0 | 0 - 0 0 |
 á cittáṃ már | tieṣu dhāḥ || - - - - | 0 - 0 - |

<sup>&</sup>lt;sup>1</sup> The only long series of such trochaic Gāyatrīs occurs in RV. viii. 2, 1-39.

<sup>&</sup>lt;sup>2</sup> The trochaic Gāyatrī is commonest in Mandalas i and viii, which taken together contain about two-thirds of the total number of examples in the RV.

<sup>&</sup>lt;sup>3</sup> The frequency of this metre is about one-third that of Gāyatrī in the RV., but in the post-Vedic period it has become the predominant metre. The Avesta has a parallel stanza of 4×8 syllables.

<sup>4</sup> Where the iambic cadence in the first verse has entirely disappeared.

b This is the regular type of the Anustubli in the AV.

c. The Pankti stanza consists of five octosyllabic verses 1 divided into two hemistichs of two and of three verses respectively. In origin it seems to be an extension of the Anustubh by the addition of a fifth verse. This is indicated by the fact that in hymns consisting entirely of Panktis the fifth verse of every stanza is (except in i. 81) regularly a refrain (e.g. in i. 80). The following is an example of a Pańkti stanza:-

ittha hí sóma in máde brahmá cakára várdhanam śávistha vajrinn ójasā prthivyā níh śaśā áhim árcann ánu svarájiam |

- d. In about fifty stanzas of the RV. the number of octosyllabic verses is increased to six and in about twenty others to seven, generally by adding a refrain of two verses to an Anustubh (e.g. viii. 47) or to a Pankti (e.g. x. 133, 1-3). The former is called Mahāpankti (48), the latter Śakvarī (56).
- 4. B. Verses of eleven syllables differ from those of eight in consisting of three members (the opening, the break, and the cadence). They also contrast with the latter in two other respects: their cadence is trochaic  $^2$  ( $- \cup - \cong$ ) and they have a caesura, which follows either the fourth 3 or the fifth syllable. The rhythm of the syllables preceding the The rhythm of the break between the caesura and the cadence is regularly  $\circ \circ -$  or  $\circ \circ \circ \circ$ . Thus the scheme of

<sup>1</sup> The Avesta has a parallel stanza of  $5 \times 8$  syllables.

<sup>2</sup> The only irregularity here is that the first syllable of the cadence may be short when it coincides with the end of a word.

4 Identical with the opening of the octosyllabic verse.

<sup>5</sup> The fourth syllable here is sometimes short: the fifth is then

<sup>&</sup>lt;sup>3</sup> This appears to have been the original position of the caesura because the parallel verse of the Avesta has it there and never after the fifth syllable.

always long.

6 The first of these two syllables is sometimes, but rarely, long in the old hymns of the RV., still more rarely in the later hymns, and hardly ever in B.

the whole normal verse of eleven syllables is:

- a. Apart from corruptions or only seeming irregularities (removable by restoration of vowels) several verses of this type have one syllable too many or too few; e.g. tā no vidvāṃsā, manma vo | cetam adyá (12); tām īṃ gíro, jāna | yo nā pātnīḥ (10). Occasionally two syllables are wanting after the caesura or the verse is too long by a trochee added at the end; e.g. tā ū ṣú ṇo, [..] ma | hó yajatrāḥ (9); ayāṃ sā hótā, [oo] yó dvijānmā (9); rāthebhir yāta, ṛṣṭi | mādbhir ášva | parṇaiḥ (13).
- 5. The **Tristubh** stanza, the commonest in the RV.,<sup>4</sup> consists of four verses of eleven syllables <sup>5</sup> divided into two hemistichs. The following are hemistichs of each type:
  - (a) anāgāstvé, aditi | tvé turā́saḥ | imáṃ yajñáṃ, dadhatu | śróṣamāṇāḥ ||
  - (b) asmákam santu, bhúva | nasya gópāḥ | píbantu sómam, áva | se no adyá ||
- a. A few Tristubh stanzas of only two verses (dvipadā) occur (e.g. vii. 17). Much commoner are those of three verses (virāj), the first two of which (as in the Gāyatrī stanza) are treated in the Saṃhitā text as a hemistich; the whole of some hymns is composed in this three-line metre (e.g. iii. 25). Fairly frequent are also Tristubh stanzas of five verses <sup>6</sup> divided into two hemistichs of two and three verses respectively. They are always of isolated occurrence, appearing generally at the end of (Tristubh) hymns, but never forming an entire hymn.

¹ This anomaly also appears in the metre of later Vedic texts and of Pāli poetry.

<sup>&</sup>lt;sup>2</sup> The extra syllable in such cases is perhaps due to the verse being inadvertently continued after a fifth syllable caesura as if it were a fourth syllable caesura.

<sup>&</sup>lt;sup>3</sup> The deficiency of a syllable in such cases may have been partly due to the similarity of the decasyllabic Dvipadā Virāj (8) with which Triṣṭubh verses not infrequently interchange.

About two-fifths of the RV, are composed in this metre.

 $<sup>^5</sup>$  The Avesta has a parallel stanza of  $4\times11$  syllables with caesura after the fourth syllable.

<sup>&</sup>lt;sup>6</sup> These are accounted Atijagatī (52) or Śakvarī stanzas by the ancient metricians when the fifth verse is a repetition of the fourth. If it is not a repetition it is treated in the Sanhitā text as a separate verse (as v. 41, 20; vi. 63, 11) and is called an ekapadā by the metricians.

6. C. The verse of twelve syllables is probably an extension  $^1$  of the Tristubh verse by one syllable which gives the trochaic cadence of the latter an iambic character. The rhythm of the last five syllables is therefore  $- \cup - \cup \subseteq$ . The added syllable being the only point of difference, the scheme of the whole verse is:

a. Several examples occur of this type of verse (like the Tristubh) having one, and occasionally two, syllables too many or too few; e.g. mā no mārtāya, ripāve vājinīvasū (13); ródasī ā, vada | tā gaṇaśriyaḥ (11); sā dṛḥé cit, abhí tṛ | ṇatti vājam ār | vatā (14); pibā sómam,  $[\cup \cup]$  e | nā śatakrato (10).

7. The Jagatī stanza, the third in order of frequency in the RV., consists of four verses of twelve syllables divided into two hemistichs. The following hemistich gives an example of each of the two types of verse:

# anānudó, vṛṣabhó | dódhato vadháḥ | gambhīrá ṛṣvó, ásam | aṣṭakāviaḥ ||

> abhraprúso ná, vācá, prusā vásu | havísmanto ná, yajňá, vijānúsah ||

8. D. The verse of five syllables resembles the last five syllables of the Tristubh verse in rhythm, its commonest form being  $\circ - \circ - \stackrel{\smile}{=}$ , and the one next to it in frequency  $- \circ \circ \stackrel{\smile}{=} |$ <sup>3</sup>

That is, its first syllable is less often long than short

<sup>&</sup>lt;sup>1</sup> It is probably not Indo-Iranian, because though a verse of 12 syllables occurs in the Avesta, it is there differently divided (7+5).

<sup>&</sup>lt;sup>2</sup> As the Gāyatrī verse is never normally found in combination with the Tristubh, but often with the Jagatī verse, it seems likely that the iambic influence of the Gāyatrī led to the creation of the Jagatī, with which it could form a homogeneous combination.

The Dvipadā Virāj stanza 1 consists of four such verses divided into two hemistichs; 2 e.g.

> pári prá dhanva | índrāya soma | svādúr mitráya pūsné bhágāya

a. Owing to the identity of the cadence a Dvipada hemistich 3 not infrequently interchanges in the same stanza with a Tristubh verse; 4 e.g.

> priyá vo náma | huve 5 turánam | á yát trpán, maruto | vāvasānáh ||

b. The mixture of Dvipadā hemistichs with Tristubh verses led to an entire hymn (iv. 10) being composed in a peculiar metre consisting of three pentasyllabic verses 6 followed by a Tristubh; e.g.

ágne tám adyá | ásvam ná stómaih | krátum ná bhadrám | hrdispŕsam, rdhiá | mā 7 ta óhaih ||

#### II. Mixed Stanzas.

- 9. The only different verses normally used in combination to form a stanza are the Gāyatrī and the Jagatī. principal metres thus formed are the following:
- a. Stanzas of 28 syllables consisting of three verses, the first two of which are treated as a hemistich:

3 With this metre compare the defective Tristubh verse of ten syllables (4 a).

<sup>4</sup> This interchange occurs especially in RV. vii. 34 and 56. <sup>5</sup> Here the verb, though the first word of the verse (App. III, 19 b), is unaccented. This is because the end of the first and the third verse in this metre has a tendency to be treated like a caesura rather than a division of the stanza. Cp. note 2.

<sup>6</sup> These three verses are treated as a hemistich in the Samhitā text. <sup>7</sup> The verb is accented because in the Samhitā text it is treated as the first word of a separate verse.

<sup>1</sup> This stanza is somewhat rare, occurring in the RV, not much more than a hundred times.

<sup>&</sup>lt;sup>2</sup> The otherwise universal rule that the end of a verse must coincide with the end of a word is three times ignored in this metre (at the end of the first and third verses).

1. Usnih: 8812; e.g.

ágne vája | sya gómataḥ | íśānaḥ sa | haso yaho || asmé dhehi, jātave | do máhi śrávaḥ ||

2. Puraușnih: 1288; e.g.

apsú antár, amŕtam | apsú bhesajám apám utá | prásastaye | dévā bhava | ta vājínah |

3. Kakubh: 8128; e.g.

ádhā hí in | dra girvaṇaḥ | úpa tvā kāmān, maháḥ | sasrjmáhe | udéva yán | ta udábhiḥ |

b. Stanzas of 36 syllables consisting of four verses divided into two hemistichs: Bṛhatī 8 8 12 8; e.g.

śácībhir naḥ | śacīvasū |
dévā náktaṃ | daśasyatam ||
mā vāṃ rātír, úpa da | sat kádā caná |
asmád rātíḥ | kádā caná |

c. Stanzas of 40 syllables consisting of four verses divided into two hemistichs: Satobrhatī 12 8 12 8; e.g.

jánāso agním, dadhi | re sahovýdham | havísmanto | vidhema te || sá tvám no adyá, sumá | nā ihávitá | bhávā váje | su santia ||

- 10. There are besides two much longer mixed stanzas of seven verses, each of which is split up into three divisions of three, two, and two verses respectively in the Samhitā text.
- a. Stanzas of 60 syllables consisting of six Gāyatrī verses and one Jagatī: Atiśakvarī 888, 88, 128; <sup>2</sup> e.g.

<sup>&</sup>lt;sup>1</sup> These are the composition of a very few individual poets.

<sup>&</sup>lt;sup>2</sup> Only about ten examples of this metre occur in the RV.

suṣumấ yā | tam ádribhiḥ |
góśrītā mat | sarấ imé |
sómāso mat | sarấ imé |
ấ rājānā | divispṛśā |
asmatrấ gan | tam úpa naḥ ||
imé vāṃ mitrā, -varu | ṇā gávāśiraḥ
sómāh śukrấ | gávāśirah ||

b. Stanzas of 68 syllables consisting of four Gāyatrī and three Jagatī verses: Atyaṣṭi 12 12 8, 8 8, 12 8; e.g.

sá no nédiştham, dádrá | āna á bhara | ágne devébhih, sáca | nāḥ sucetúnā | mahó rāyáḥ | sucetúnā || máhi śavi | ṣṭha nas kṛdhi | saṃcákṣe bhu | jé asiái || máhi stotŕbhyo, magha | van suvíriam | máthīr ugró | ná śávasā ||

- α. Besides the above mixed metres various other but isolated combinations of Gāyatrī and Jagatī verses occur in the RV., chiefly in single hymns. There are stanzas of this kind containing 20 syllables (12 8); <sup>2</sup> 32 syllables (12 8, 12); <sup>3</sup> 40 syllables (12 12, 88); <sup>4</sup> 44 syllables (12 12, 12 8); <sup>5</sup>; 52 syllables (12 12, 12 8).
- β. 1. Tristubh verses are quite often interspersed in Jagatī stanzas, but never in such a way as to form a fixed type of stanza or to make it doubtful whether a hymn is a Jagatī one. This practice probably arose from the interchange of entire Tristubh and Jagatī stanzas in the same hymn bringing about a similar mixture within a single stanza. 2. An occasional licence is the combination of a Tristubh with a Gāyatrī verse in the same stanza. This combination appears as a regular mixed stanza (11 8, 8 8) in one entire hymn (RV. x. 22). 3. The combination of a Tristubh verse with a Dvipadā Virāj hemistich has already been noted (8 a).

<sup>&</sup>lt;sup>1</sup> This is the only comparatively common long metre (of more than 48 syllables) in the RV., where more than 80 Atyasti stanzas occur.

<sup>2</sup> RV. viii. 29.

<sup>3</sup> RV. ix. 110.

<sup>4</sup> RV. x. 93.

<sup>&</sup>lt;sup>2</sup> RV. viii, 29.

<sup>3</sup> RV. ix. 110.

<sup>5</sup> RV. viii, 35.

<sup>6</sup> RV. v. 87.

But the intrusion of Jagati verses in a Tristubh hymn is exceptional in the RV., though very common in the AV, and later.

<sup>8</sup> Except stanzas 7 and 15, which are pure Anustubh and Tristubh respectively.

## III. Strophic Stanzas.

- 11. Two or three stanzas are often found strophically combined in the RV., forming couplets or triplets.
- A. Three simple stanzas (called trea) in the same metre are often thus connected. Gāyatrī triplets are the commonest; less usual are Uṣṇih, Bṛhatī, or Pankti triplets; while Triṣṭubh triplets are rare. A hymn consisting of several triplets often concludes with an additional stanza in a different metre.
- a. It is a typical practice to conclude a hymn composed in one metre with a stanza in another. A Tristubh stanza at the end of a Jagatī hymn is the commonest; a final Anustubh stanza in Gāyatrī hymns is much less usual; but all the commoner metres are to some extent thus employed except the Gāyatrī, which is never used in this way.
- B. Two mixed stanzas in different metres are often combined, the RV. containing about 250 such strophes. This doubly mixed strophic metre, called **Pragātha**, is of two main types:
- 1. The Kākubha Pragātha is much the less common kind of strophe, occurring only slightly more than fifty times in the RV. It is formed by the combination of a Kakubh with a Satobṛhatī stanza: 8 12, 8 + 12 8, 12 8; e.g.

á no áśvā | vad aśvinā |
vartír yāsiṣṭaṃ, madhu | pātamā narā ||
gomad dasrā | híraṇyavat ||
suprāvargáṃ, suviryaṃ | suṣṭhú váriam |
ánādhṛṣṭaṃ | rakṣasvínā ||
asmínn á vām, āyáne | vājinīvasū |
víśvā vāmá | ni dhīmahi ||

2. The Bārhata Pragātha is a common strophe, occurring nearly two hundred times in the RV. It is formed by the combination of a Brhatī with a Satobrhatī stanza: 88, 128+128, 128; e.g.

dyumní vām | stómo aśvinā |
krívir ná sé | ka á gatam ||
mádhvaḥ sutásya, sá di | ví priyó nárā |
pātám gauráv | ivériņe ||
píbatam gharmám, mádhu | mantam aśvinā |
á barhíḥ sī | datam narā ||
tá mandasāná, mánu | so duroná á |
ní pātam vé | dasā váyaḥ ||

α. Of these two types there are many variations occurring in individual hymns, chiefly by the addition of one (8), two (12 8), three (12 8 8), or once (vii. 96, 1-3) even four verses (12 12 8 8).

# APPENDIX III

#### THE VEDIC ACCENT.

 The accent is marked in all the texts of the four Vedas as well as in two Brāhmaņas, the Taittirīya (including its Āraṇyaka) and the Śatapatha (including the Brhadāraṇyaka Upaniṣad).

The Vedic, like the ancient Greek, accent was a musical one, depending mainly on pitch, as is indicated both by its not affecting the rhythm of metre and by the name of the chief tone, udatta raised. That such was its nature is, moreover, shown by the account given of it by the ancient native phoneticians. Three degrees of pitch are to be distinguished, the high, properly represented by the udatta, the middle by the svarita (sounded), and the low by the anudātta (not raised). But in the Rigyeda the Udātta. the rising accent, has secondarily acquired a middle pitch, lower than the initial pitch of the Svarita. The Svarita is a falling accent representing the descent from the Udatta pitch to tonelessness. In the Rigveda it rises slightly above Udatta pitch before descending: here therefore it has something of the nature of a circumflex. It is in reality always an enclitic accent following an Udatta, though it assumes the appearance of an independent accent when the preceding Udatta is lost by the euphonic change of a vowel into the corresponding semivowel (as in kvà = kúà). the latter case it is called the independent Svarita. Anudatta is the low tone of the syllables preceding an Udātta.

2. There are four different methods of marking the accent in Vedic texts. The system of the Rigveda, which is

followed by the Atharvaveda, the Vajasanevi Samhita, the Taittirīva Samhitā and Brāhmana, is peculiar in not marking the principal accent at all. This seems to be due to the fact that in the RV, the pitch of the Udatta is intermediate between the other two tones. Hence the preceding Anudatta, as having a low pitch, is indicated below the syllable bearing it by a horizontal stroke, while the following Svarita, which at first rises to a slightly higher pitch and then falls, is indicated above the syllable bearing it by a vertical stroke; e.g. agninā = agninā; vīryam = vīryam (for vīriam). Successive Udattas at the beginning of a hemistich are indicated by the absence of all marks till the enclitic Svarita which follows the last of them or till the Anudatta which (ousting the enclitic Syarita) follows the last of them as a preparation for another Udatta (or for an independent Svarita); e.g. tāv ā vatam = tav a vatam; tavet tat satyam 1 = távét tát satyám. On the other hand, all successive unaccented syllables at the beginning of a hemistich are marked with the Anudatta; e. g. vaiśvanaram =vaiśvānarám. But all the unaccented syllables following a Svarita remain unmarked till that which immediately precedes an Udātta (or independent Svarita); e.g. imam mė gange vamune sarasvati sutudri = imam me gange vamune sarasvati śútudri.

a. Since a hemistich of two or more Pādas is treated as a unit that consists of an unbroken chain of accented and unaccented syllables, and ignores the division into Pādas, the marking of the preceding Anudātta and the following Svarita is not limited to the word in which the Udātta occurs, but extends to the contiguous words not only of the same, but of the succeeding Pāda; e.g. agninā rayim aśnavat poṣām eva dive-dive = agninā rayim aśnavat

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<sup>&</sup>lt;sup>1</sup> Here the enclitic Svarita, which would rest on the syllable sa if the following syllable were unaccented, is ousted by the Anudātta, which is required to indicate that the following syllable tyam has the Udātta.

póṣam evá divé-dive; sa naḥ piteva sūnave (gne sūpā-yano bhava = sá naḥ pitéva sūnávé 'gne sūpāyano bhava.

- b. When an independent Svarita <sup>2</sup> immediately precedes an Udātta, it is accompanied by the sign of the numeral 1 if the vowel is short and by 3 if it is long, the figure being marked with both the Svarita and the Anudātta; e.g. apsvļantaḥ = apsū antáḥ; rāyo ½ vaniḥ = rāyò 'vániḥ (cp. 17, 3).
- 3. Both the Maitrāyanī and the Kāthaka Samhitās agree in marking the Udatta with a vertical stroke above (like the Svarita in the RV.), thereby seeming to indicate that here the Udatta rose to the highest pitch; e.g. agnina. they differ in their method of marking the Svarita. Maitrāyanī indicates the independent Svarita by a curve below; e.g. vīryam = vīryam; but the dependent Svarita by a horizontal stroke crossing the middle of the syllable or by three vertical strokes above it; while the Kathaka marks the independent Syarita by a curve below only if an unaccented syllable follows, but by a hook below if the following syllable is accented; e.g. vīryam = vīryam badhnāti; vīryam = vīryam vyacaste; the dependent Svarita has a dot below the accented syllable.3 The Anudatta is marked in both these Samhitas with a horizontal stroke below (as in the RV.).4
  - 4. In the Sāmaveda the figures 1, 2, 3 are written above the accented syllable to mark the Udātta, the Svarita, and

¹ In the Pada text on the other hand, each word has its own accent only, unaffected by contiguous words. The two above hemistichs there read as follows: agnina rayim asnavat posam eva dives dive; saḥ naḥ pitā siva sūnavė agnė sū sugayanaḥ bhava.

<sup>&</sup>lt;sup>2</sup> As in kva = kúa, vīryam = vīriam.

<sup>&</sup>lt;sup>3</sup> In L. v. Schroeder's editions of these two Samhitas the Udatta

and the independent Svarita only are marked.

<sup>4</sup> When the text of any of the Samhitas is transliterated in Roman characters, the Anudatta and the enclitic Svarita are omitted as unnecessary because the Udatta itself is marked with the sign of the acute; thus agnina becomes agnina.

the Anudātta respectively as representing three degrees of pitch; e.g. barhiṣi = barhiṣi (barhiṣi). The figure 2 is, however, also used to indicate the Udātta when there is no following Svarita; e.g. girā = girā (girá). When there are two successive Udāttas, the second is not marked, but the following Svarita has 2r written above; e.g. dviṣo martyasya (dviṣo mártyasya). The independent Svarita is also marked with 2r, the preceding Anudātta being indicated by 3k; e.g. tanvā = tanvā.

- 5. The Śatapatha Brāhmaṇa marks the Udātta only. It does so by means of a horizontal stroke below (like the Anudātta of the RV.); e.g. puruṣaḥ = púruṣaḥ. Of two or more successive Udāttas only the last is marked; e.g. agnir hi vai dhūr atha = agnīr hi vai dhūr atha. An independent Svarita is thrown back on the preceding syllable in the form of an Udātta; e.g. manuṣyeṣu = manuṣyeṣu for manuṣyèṣu. The Svarita produced by change to a semivowel, by contraction, or the elision of initial a is similarly treated; e.g. evaitad = évaitád for evaìtád (= evá etád).
- 6. Accent of single words. Every Vedic word is, as a rule, accented and has one main accent only. In the original text of the RV. the only main accent was the Udātta which, as Comparative Philology shows, generally rests on the same syllable as it did in the Indo-European period; e. g. ta-tá-s stretched, Gk. τα-τό-ς; jánu n. knee, Gk. γόνυ; á-dṛś-at, Gk. ἔ-δρακ-ε; bhára-ta, Gk. φέρε-τε. But in the written text of the RV. the Svarita appears to be the main accent in some words. It then always follows a y or v which represents original i or u with Udātta; e. g. rathyàm

<sup>&</sup>lt;sup>1</sup> But φερόμενο-ς (bháramānas) by the secondary Greek law of accentuation which prevents the acute from going back farther than the third syllable from the end of a word.

= rathíàm¹; svàr² = súàr n. light; tanvàm = tanúàm.³ Here the original vowel with its Udātta must be restored in pronunciation except in a very few late passages.

- 7. Double Accent. One form of dative infinitive and two types of syntactical compounds have a double accent. The infinitive in tavai, of which numerous examples occur both in the Samhitās and the Brāhmaṇas, accents both the first and the last syllable; e. g. é-tavái to go; ápa-bhartavái to take away. Compounds both members of which are duals in form (186 A 1), or in which the first member has a genitive ending (187 A 6 a), accent bothmembers; e. g. mitrá-váruṇā Mitra and Varuṇa; bṛhas-páti lord of prayer. In B. a double accent also appears in the particle vává.
- 8. Lack of Accent. Some words never have an accent; others lose it under certain conditions.
  - A. Always enclitic are:
- a. all cases of the pronouns on a he, she, it, tva another, sama some; and the following forms of the personal pronouns of the first and second persons: mā, tvā; me, te; nau, vām; nas, vas (109 a), and of the demonstrative stems i and sa: īm (111 n. 3) and sīm (180).
- b. The particles ca and, u also, vā or, iva like, gha, ha just, cid at all, bhala indeed, samaha somehow, sma just, indeed, svid probably.
- B. Liable to loss of accent according to syntactical position are:
  - a. vocatives, unless beginning the sentence or Pāda.
- b. finite verbs in principal clauses, unless beginning the sentence or Pāda.
- c. oblique cases of the pronoun a, if unemphatic (replacing a preceding substantive) and not beginning the sentence or Pāda; e.g. asya jánimāni his (Agni's) births (but asyá uṣásaḥ of that dawn).

8 Acc. of tanú bodu.

<sup>1</sup> Acc. of rathf charioteer.

<sup>&</sup>lt;sup>2</sup> In the TS. always written súvar.

d. yáthā as almost invariably when, in the sense of iva like, it occurs at the end of a Pāda; e.g. tāyávo yathā like thieves; kám indecd always when following nú, sú, hí.

#### 1. Accentuation of Nominal Stems.

9. The most important points to be noted here are the following:—

## A. Primary Suffixes:

a. Stems in as accent the root if neut. action nouns, but the suffix if masc. agent nouns; e.g. áp-as n. work, but ap-ás active. The same substantive here, without change of meaning, sometimes varies the accent with the gender; e.g. rákṣ-as n., rakṣ-ás m. demon.

b. Stems formed with the superlative suffix is the accent the root; e. g. yájistha sacrificing best. The only exceptions are jyesthá eldest (but jyéstha greatest) and kanisthá youngest (but kánistha smallest). When the stem is compounded with a preposition, the latter is accented; e. g. á-gamistha coming best.

c. Stems formed with the comparative suffix **īyāṃs** invariably accent the root; e.g. jáv-**īyāṃs** swifter. When the stem is compounded with a preposition, the latter is accented; e.g. práti-cyavīyāṃs pressing closer against.

d. Stems formed with tar generally accent the root when the meaning is participial, but the suffix when it is purely nominal; e.g. da-tar giving (with acc.), but da-tar giver.

c. Stems in man when (neut.) action nouns, accent the root, but when (masc.) agent nouns the suffix; e. g. kár-man n. action, but dar-mán, m. breaker. The same substantive here varies, in several instances, in accent with the meaning and gender (cp. above, 9 A a); e. g. bráhman n. prayer, brahmán m. one who prays; sád-man, n. seat, sad-mán, m. sitter. When these stems are compounded with prepositions,

<sup>&</sup>lt;sup>1</sup> These two exceptions arise simply from the desire to distinguish the two meanings of each of them. See below (16, footnote 2).

the latter are nearly always accented; e.g. prá-bharman, n. presentation.

- B. Secondary Suffixes:
- a. Stems in in always accent the suffix; e.g. aśv-in possessing horses.
- b. Stems in tama, if superlatives, hardly ever accent the suffix (except puru-táma very many, ut-tamá highest, śaśvattamá most frequent), but if ordinals, the final syllable of the suffix; e. g. śatá-tamá hundredth.
- c. Stems in ma, whether superlatives or ordinals, regularly accent the suffix; e.g. adha-má lowest; aṣṭa-má eighth: except ánta-ma next (but twice anta-má).

# 2. Accentuation of Compounds.

- 10. Stated generally, the rule is that iteratives, possessives, and governing compounds accent the first member, while determinatives (Karmadhārayas and Tatpurusas), and regularly formed co-ordinatives accent the last member (usually on its final syllable). Simple words on becoming members of compounds generally retain their original accent. Some, however, always change it: thus viśva regularly becomes viśvá; others do so in certain combinations only: thus purva prior becomes purvá in purvá-citti f. first thought, pūrvá-pīti f. first draught, pūrvá-hūti first invocation; médha sacrifice shifts its accent in medhá-pati lord of saerifice and medhá-sāti f. reception of the sacrifice, and vīrá hero in puru-víra possessed of many men and su-víra heroic. An adjective compound may shift its accent from one member to another on becoming a substantive or a proper name; e.g. sú-krta well done, but su-krtá, n. good deed; á-rāya niggardly, but a-rāya m. name of a denion.
- a. Iteratives accent the first member only, the two words being separated by Avagraha in the Pada text, like the members of other compounds; e.g. áhar-ahar day after day; yád-yad whaterer; yáthā-yathā as in each case; adyá-adya, śváḥ-śvaḥ on each to-day, on each to-morrow; prá-pra forth and again; píba-piba drink again and again.

- b. In governing compounds the first member, when it is a verbal noun (except śikṣā-nará helping men) is invariably accented; e. g. trasá-dasyu terrifying foes, name of a man; present or aorist participles place the accent, wherever it may have been originally, on their final syllable; e. g. tarád-dveṣas overcoming (tárat) foes. When the first member is a preposition, either that word is accented, or the final syllable of the compound if it ends in a; e. g. abhí-dyu directed to heaven, but adhas-pad-á under the feet; anu-kāmá according to wish (kāma).
- c. Bahuvrīhis normally accent their first member; e. g. rāja-putra having kings as sons (but rāja-putra son of a king); viśváto-mukha facing in all directions; sahá-vatsa accompanied by her calf.
- a. But about one-eighth of all Bahuvrihis accent the second member (chiefly on the final syllable). This is commonly the case when the first member is a dissyllabic adjective ending in i or u, invariably in the RV. when it is purú or bahú much; e.g. tuvi-dyumná having great glory; vibhu-krátu having great strength; puru-putrá having many sons; bahv-anná having much food.¹ This also is the regular accentuation when the first member is dvi two, tri three, dus ill, su well, or the privative particle a or an;² e.g. dvi-pád two-footed, tri-nábhi having three naves, dur-mánman ill-disposed, su-bhága well-endowed, a-dánt toothless, a-phalá lacking fruit (phála).
- d. Determinatives accent the final member (chiefly on the final syllable).
- 1. Ordinary Karmadhārayas accent the final syllable; e.g. prathama-jā first-born, prātar-yúj carly yoked, mahādhaná great spoil. But when the second member ends in i, man, van, or is a gerundive (used as a n. substantive), the penultimate syllable is accented; e.g. dur-gṛ́bhi hard to hold; su-tárman crossing well; raghu-pátvan swift-flying; pūrva-péya, n. precedence in drinking.

<sup>&</sup>lt;sup>1</sup> The later Samhitās tend to follow the general rule; e.g. purú-nāman (SV.) many-named.

<sup>&</sup>lt;sup>2</sup> Bahuvrīhis formed with a or an are almost invariably accented on the final syllable as a distinction from Karmadhārayas (which normally accent the first syllable, as á-manuṣa inhuman); e.g. a-mātrá massureless.

- a. The first member is, however, accented under the following conditions. It is generally accented when it is an adverbial word qualifying a past participle in ta or na or a verbal noun in ti; e.g. dūr-hita faring ill; sadhā-stuti joint praise. It is almost invariably accented when it is the privitive particle a or an 1 compounded with a participle, adjective, or substantive; e.g. án-adant not eating, á-vidvāms not knowing, á-kṛta not done, á-tandra unwearied, á-kumāra not a child. The privative particle is also regularly accented, when it negatives a compound; e.g. án-aśva-dā not giving a horse. án-agnidagdha not burnt with fire.
- 2. Ordinary Tatpurusas accent the final syllable; e.g. gotra-bhíd opening the cow-pens, agnim-indhá fire-kindling, bhadra-vādín uttering auspicious cries; uda-meghá shower of water. But when the second member is an agent noun in ana, an action noun in ya, or an adjective in i, or van, the radical syllable of that member is accented; e.g. devamádana exhilarating the gods; ahi-hátya n. slaughter of the dragon; pathi-rákṣi protecting the road; soma-pávan Soma-drinking.
- a. The first member is, however, accented when it is dependent on past passive participles in ta and na or on action nouns in ti; e.g. devá-hita ordained by the gods, dhána-sāti acquisition of wealth. It is usually also accented, if dependent on páti lord; e.g. grhá-pati lord of the house. Some of these compounds with páti accent the second member with its original accent; some others in the later Samhitās, conforming to the general rule, accent it on the final syllable; thus apsarā-pati (AV.) lord of the Apsarases, ahar-pati (MS.) lord of day, nadī-pati (VS.) lord of rivers.
- β. A certain number of Tatpuruṣas of syntactical origin, having a genitive case-ending in the first member nearly always followed by páti, are doubly accented; e.g. bṛhas-páti lord of prayer. Other are apāṃ-nāpāt son of waters, nárā-sáṃsa (for nárāṃ-sáṃsa) praise of men, súnaḥ-sépa Dog's tail, name of a man. The analogy of these is followed by some Tatpuruṣas without case-ending in the first member: sácī-páti lord of might; tánū-nāpāt son of himself (tanū); nṛ-sáṃsa praise of men.

<sup>1</sup> Sometimes, however, the first syllable of the second member is accented; e.g. a-jára unaging; a-mítra m. enemy (non-friend: mitrá); a-míta immortul (from mrtá).

c. Regularly formed Dvandvas (186 A 2. 3) accent the final syllable of the stem irrespective of the original accent of the last member; e. g. ajāváyaḥ m. pl. goats and sheep; aho-rātráṇi days and nights; iṣṭā-pūrtám n. what is sacrificed and presented.

a. The very rare adverbial Dvandvas accent the first member:

áhar-divi 1 day by day, sāyám-prātar evening and morning.

β. Co-ordinatives consisting of the names of two deities, each dual in form (Devatā-dvandvas), accent both members; e.g. indrā-váruṇā Indra and Varuṇa; súryā-mắsā Sun and Moon. A few others, formed of words that are not the names of deities, are similarly accented; e.g. turváśā-yádū Turvaśa and Yadu; mātárā-pitárā mother and father.²

#### 3. Accent in Declension.

11. a. The vocative, when accented at all (18), invariably has the acute on the first syllable; e. g. pítar (N. pitá), déva (N. devá-s). The regular vocative of dyú (dyáv) is dyàus, i. e. díaus (which irregularly retains the s of the nom.: cp. Gk.  $Z\epsilon\hat{v}$ ), but the accent of the N., dyáus, usually appears instead.

b. In the a and ā declensions the accent remains on the same syllable throughout (except the vocative); e. g. devá-s, devá-sya, devá-nām. This rule includes monosyllabic stems, pronouns, the numeral dvá and radical ā stems; e. g. from má: máyā, má-hyam, máy-i; from tá: tá-sya, té-ṣām, tá-bhis; from dvá: dvá-bhyām, dváyos; from já m. f. offspring: já-bhyām, já-bhis, já-bhyas, já-su.

a. The cardinal stems in a, páñca, náva, dáša (and its compounds) shift the accent to the vowel before the endings bhis, bhyas, su, and to the gen. ending nām; aṣṭá shifts it to all the endings and saptá to the gen. ending; e.g. pañcá-bhis, pañcā-nām; saptá-bhis, saptā-nām; aṣṭā-bhyas, aṇa-bhyas, aṇa-

<sup>1</sup> This is perhaps rather an irregular iterative in which the first

member is repeated by a synonym.

<sup>&</sup>lt;sup>2</sup> Occasionally these compounds become assimilated to the normal type by losing the accent and even the inflexion of the first member; e.g. indragni Indra and Agni, indra-vāyū Indra and Vāyu.

- β. The pronoun a this, though sometimes conforming to this rule (e. g. á-smai, á-sya, á-bhis), is usually treated like monosyllables not ending in a; e. g. a-syá, e-sắm, ā-sắm.
- c. When the final syllable of the stem is accented, the acute is liable to shift (except in the a declension) to the endings in the weak cases.
- 1. In monosyllabic stems (except those ending in a) this is the rule; le.g. dhī f. thought: dhiy-ā, dhī-bhís, dhī-nām; bhū f. earth: bhuv-ás, bhuv-ós; náu f. ship: nāv-ā, nau-bhís, nau-ṣu (Gk. ναν-σί); dánt, m. tooth: dat-ā, dad-bhís.

There are about a dozen exceptions to this rule:  $g\delta cow$ ,  $dy\delta sky$ ; nfman, stf star; kṣām earth; tān succession, rān joy, vān wood; vīm bird; vīp rod; svār light; e.g.  $g\acute{a}v-\ddot{a}$ ,  $g\acute{a}v-\ddot{a}m$ ,  $g\acute{o}-bhis$ ;  $dy\acute{a}v-i$ ,  $dy\acute{u}-bhis$ ;  $n\acute{a}r-e$ ,  $n\acute{f}-bhis$ ,  $n\acute{f}-su$  (but  $nar-\acute{a}m$  and  $nr-n\acute{a}m$ ); stf-bhis; kṣām-i;  $tān-\ddot{a}$  (also  $tan-\acute{a}$ );  $r\acute{a}p-e$ ,  $r\acute{a}m-su$ ;  $v\acute{a}m-su$  (but  $van-\acute{a}m$ );  $v\acute{t}-bhis$ ,  $v\acute{t}-bhyas$  (but  $v\bar{i}-n\acute{a}m$ );  $G. v\acute{p}-as$ ;  $s\acute{u}r-as$  (but  $s\ddot{u}r-\acute{e}$ ); also the dative infinitives  $b\acute{a}dh-e$  to press and  $v\acute{a}h-e$  to convey. The irregular accentuation of a few other monosyllabie stems is due to their being reduced forms of dissyllables; these are  $dr\acute{u}$  wood ( $d\acute{a}ru$ ),  $su\acute{u}$  summit ( $s\acute{a}nu$ ),  $s\acute{v}$ and dog (Gk,  $n\acute{u}ov$ ),  $v\ddot{u}n$  (weak stem of  $v\ddot{u}van$  young); e.g.  $dr\acute{u}-n\ddot{a}$ ;  $sn\acute{u}-s\ddot{u}$ ;  $s\acute{u}n\ddot{a}$ ,  $s\acute{v}$ a-bhis;  $v\acute{u}n-\ddot{a}$ .

- 2. When the final accented syllable loses its vowel either by syncope or change to a semivowel, the acute is thrown forward on a vowel ending; e.g. from mahimán greatness: mahimná; agní fire: agny-ós; dhenú cow: dhenv-á; vadhú bride: vadhv-ái (AV.); pitŕ father: pitr-á.
- α. Polysyllabic stems in í, ú, ŕ and, in the RV. usually those in í, throw the acute on the ending of the gen. pl. also, even though the final vowel of the stem here retains its syllabic character; e.g. agnī-nām, dhenū-nām, dātṛ-ṇām, bahvī-nām (cp. 11 b α).
- 3. Present participles in át and ánt throw the acute forward on vowel endings in the weak cases; e.g. tud-ánt striking: tudat-á (but tudád-bhis). This rule is also

<sup>&</sup>lt;sup>1</sup> At the end of a compound a monosyllabic stem loses this accentuation; e.g. su-dhī wise, sudhī-nām.

followed by the old participles mahant great and brhant

lofty; e.g. mahat-á (but mahád-bhis).

4. In the RV. derivatives formed with accented -ane throw the acute forward on vowel endings in the weak cases when the final syllable contracts to ic or üc; e.g. praty-ánc turned towards: pratic-á(but pratyák-ṣu); anv-ánc following: anūc-ás; but pránc forward: prác-i.¹

#### 4. Verbal Accent.

12. a. The augment invariably bears the acute, if the verb is accented at all (19); e.g. impf. á-bhavat; aor. á-bhūt; plup. á-jagan; cond. á-bhariṣyat. The accentuation of the forms in which the augment is dropped (used also as injunctives) is as follows. The imperfect accents the same syllable as the present; e.g. bhárat: bhárati; bhinát: bhinátti. The pluperfect accents the root; e.g. cākán (3. s.); namámas, tastámbhat; tatánanta; but in the 3. pl. also occur cakṛpánta, dádhṛṣanta.

The aorist is variously treated. The s and the is forms accent the root; e. g. vám-s-i (van win); śáms-iṣ-am. The root aorist (including the passive form) accents the radical vowel in the sing. active, but the endings elsewhere; e. g. 3. s. várk (√vṛj); pass. véd-i; 2. s. mid. nut-thás. The aorists formed with -a² or -sa accent those syllables; e. g. ruhám, vidát; budhánta; dhuk-sá-nta. The reduplicated aorist accents either the reduplicated syllable; e. g. nínaśas, píparat, jíjanan; or the root, as pīpárat, śiśnáthat.

b. Present System. The accent in the a conjugation (as in the a declension) remains on the same syllable throughout: on the radical syllable in verbs of the first and fourth classes, on the affix in the sixth (125); e. g. bhávati; náhvati; tudáti.

<sup>&</sup>lt;sup>1</sup> In the other Samhitas, however, the accent is generally retained on the stem; thus the AV. forms the f. stem pratic-i (RV. pratic-i).

<sup>&</sup>lt;sup>2</sup> In the a agrist several forms are found accenting the root; e.g. áranta, sádatam, sánat.

The graded conjugation accents the stem in the strong forms (126), but the endings in the weak forms. In the strong forms the radical syllable is accented in the second and the reduplicative syllable in the third class; and the stem affix in the fifth, eighth, seventh, and ninth classes; e.g. ás-ti, ás-a-t, ás-tu; bíbhar-ti; kṛ-ṇó-ti, kṛ-ṇáv-a-t; man-áv-a-te; yu-ná-j-mi, yu-náj-a-t; gṛh-ṇá-ti, gṛbh-ṇá-s (2. s. sub.); but ad-dhí, ad-yúr; bi-bhṛ-mási; kṛ-ṇv-é, kṛ-ṇu-hí; van-u-yāma, van-v-ántu; yuṅk-té, yuṅk-ṣvá; gṛ-ṇī-mási, gṛ-ṇī-hí.

c. Perfect. The strong forms (the sing. 1. 2. 3. ind. and 3. impv. act. and the whole subjunctive) accent the radical syllable, the weak forms (cp. 140) the endings; e. g. cakára; jabhár-a-t, vavárt-a-ti; mumók-tu; but cakr-úr, cakr-máhe; vavṛt-yấm; mu-mug-dhí. The participle accents the suffix; e. g. cakṛ-vấms, cakr-āṇá.

d. Aorist. The injunctive is identical in accentuation (as well as form) with the unaugmented indicative (see above, 12).

a. The root aor. accents the radical syllable in the subjunctive; e.g. kár-a-t, śráv-a-tas, gám-a-nti, bháj-a-te; but the endings in the opt. and impv. (except the 3. s. act.),<sup>5</sup> and the suffix in the participle; <sup>6</sup> e.g. aś-yām, aś-ī-máhi; kṛ-dhí, ga-tám, bhū-tá (but 3. s. sró-tu), kṛ-ṣvá; bhid-ánt, budh-āná.

Occasionally the 2. s. impv. mid. accents the root in other verbs

also; e.g. yák-sva (√yaj).

<sup>3</sup> In the third class the reduplicative syllable is accented in the weak forms also if the ending begins with a vowel; e.g. bí-bhr-ati.

<sup>5</sup> The radical syllable (in its strong form) is also in several instances accented in the 2. pl. act.; e.g. kár-ta beside kṛ-tá; gán-ta, gán-tana

beside ga-tá, &c.

¹ Eleven verbs of this class accent the root throughout: ās sit, id praise, īr set in motion, īś rule, caks see, taks fashion, trā protect, nims kiss, vas wear, śī lie, sū bring forth; e.g. śáye, &c.

<sup>&</sup>lt;sup>2</sup> Four verbs, ci note, mad exhilarate, yu separate, hu sacrifice, accent the radical syllable; e. g. juhó-ti. A few other verbs do so in isolated forms; e. g. bibhár-ti (usually bíbhar-ti).

<sup>&</sup>lt;sup>4</sup> In the second, fifth, seventh, eighth, and ninth classes the final syllable of the 3. pl. mid. is irregularly accented in rihaté (beside riháte); kṛṇv-até, vṛṇv-até, spṛṇv-até, tanv-até, manv-até; bhuñj-até (beside bhuñj-áte); pun-até, riṇ-até.

<sup>&</sup>lt;sup>6</sup> In the mid. part, the root is, in several instances, accented; e.g. dyút-āna.

 $\beta$ . The s and is aor, accent the root in the subjunctive but the endings in the opt, and impv.; e.g. yák-ṣ-a-t ( $\sqrt{\text{yaj}}$ ), b6dh-iṣ-a-t; but bhak-ṣ-īyá ( $\sqrt{\text{bhaj}}$ ), dhuk-ṣ-ī-máhi ( $\sqrt{\text{duh}}$ ), edh-iṣ-ī-yá ( $\Delta$ V.); aviḍ-ḍhi, aviṣ-ṭám.¹ The s aor, accents the root in the act, part, but nearly always the suffix in the irregularly formed middle; ² e.g. dák-ṣ-ant ( $\sqrt{\text{dah}}$ ), arca-s-āná.

γ. The a agrist accents the thematic vowel throughout the moods (as in the unaugmented indicative) and the part.; e.g. vidát;

vidéyam; ruhá-tam; trpánt, guhá-māna.3

δ. The sa aer. accents the suffix in the impv.: dhak-sá-sva (√dah). The same accentuation would no doubt appear in the subjunctive and optative, but no examples of those moods (nor of the part.) occur.

ε. In the reduplicated aor, the treatment of the subj. and opt. is uncertain because no normally formed accented example occurs; but in the impv. the ending is accented; e.g. jigr-tám, didhr-tá.

e. Future. The accent in all forms of this tense remains on the suffix syá or i-ṣyá; e.g. e-ṣyámi; kar-i-ṣyáti; kariṣyánt.

f. Secondary conjugations. As all these (except the primary intensive) belong to the a conjugation, they accent the same syllable throughout. The causative (168) accents the penultimate syllable of the stem, as krodh-áya-ti enrages; the passive, the secondary intensive (172), and the denominative (175), accent the suffix yá; e.g. pan-yá-te is admired; rerih-yá-te licks repeatedly; gopā-yá-nti they protect. The desiderative (169) accents the reduplicative syllable; e.g. pí-prī-ṣa-ti desires to please. The primary intensive agrees with the third conjugational class in accenting the reduplicative syllable in the strong forms, but the endings with initial consonant in the weak forms of the indic. act.; e.g. jó-havī-ti, jar-bhṛ-tás, but 3. pl. várvṛt-ati; in the mid. ind. the reduplicative syllable is more frequently accented

Neither the is nor the sis aor, forms participles.

A No participial form occurs in this aor.

<sup>1</sup> No accented impv. forms occur in the s. aor. In the sis aor. the only accented modal form occurring is the impv.: yā-sis-tam.

<sup>&</sup>lt;sup>3</sup> But the root is accented, in several imperatives and participles, e. g. sána, sádatam, khyáta; sádant, dásamána.

<sup>&</sup>lt;sup>5</sup> A certain number of unmistakable denominatives, however, have the causative accent; e.g. mantrá-yati takes counsel (mántra).

than not; e. g. té-tik-te, less often ne-nik-té. In the subj. and part. the reduplicative syllable is regularly accented; e. g. jáň-ghan-a-t, jáň-ghan-a-nta; cékit-at, cékit-āna. The accentuation of the imperative was probably the same as that of the present reduplicating class (12 b); but the only accented forms occurring are in the 2. s. act., as jāgṛ-hí, carkṛ-tát.

### 5. Accent of Nominal Verb Forms.

- 13. a. Tense Participles when compounded with one or more prepositions retain their original accent (while the prepositions lose theirs); e.g. apa-gáchant going away, vi-pra-yántaḥ advancing, pary-ā-vívṛtsan wishing to turn round; apa-gácha-māna; apa-jaganváṃs, apa-jagm-āná.
- a. A single preposition, or the first of two, not infrequently becomes separated by the interposition of one or more words or by being placed after the participle. It is then treated as independent and recovers its accent; e.g. apa drihani dardrat bursting strongholds asunder; a ca pathibhis carantam wandering hither and thither on his paths; madhu bibhrata upa bringing sweetness near; pra vayam uj-jihanah flying up to a branch; avasrjann upa bestowing. Occasionally an immediately preceding preposition is not compounded with the participle and is then also accented; e.g. abhí daksat burning around; ví vidván discriminating; abhí ā-carantah approaching.
- b. On the other hand, the past passive participle, when compounded with one or more prepositions, generally loses its accent; e.g. ní-hita deposited. When there are two prepositions the first remains unaccented; e.g. sam-á-kṛtam accumulated; or the first may be separated and independently accented; e.g. prá yát samudrá áhitaḥ when dispatched forth to the ocean.

<sup>1</sup> No accented form of the optative occurs.

<sup>&</sup>lt;sup>2</sup> Probably in distinction from vividván simple reduplicated participle of vid find.

<sup>&</sup>lt;sup>3</sup> Which itself is always accented on the final syllable; e.g. ga-tá,

pati-tá, chin-ná.

<sup>&#</sup>x27;In several instances, however, it retains its accent; e.g. nis-krtá prepared. This is the case with prepositions that are not used independently.

- c. Gerundives in ya (or tya) and tva accent the root: e. g. cákṣ-ya to be seen, śrú-t-ya to be heard, carkṛ-tya to be praised, vák-tva to be said; those in äyya, enya, anīya accent the penultimate of the suffix; e. g. pan-áyya to be admired, īkṣ-eṇya worthy to be seen, upa-jīv-anīya (AV.) to be subsisted on; while those in tavya accent the final syllable: jan-i-tavyà (AV.) to be born. When compounded with prepositions (here always inseparable) gerundives nearly always retain the accent of the simple form; e.g. paricákṣ-ya to be despised; abhy-ā-yaṃsénya to be drawn near; ā-mantraṇiya (AV.) to be addressed.
- 14. Infinitives are as a rule accented like ordinary cases that would be formed from the same stem.
- a. Dative infinitives from stems in i, ti, as, van accent the suffix; those in dhyai, the preceding thematic a; and those formed from the root, the ending; e.g. dṛśáy-e to see, pītáy-e to drink, carás-e¹ to move, dā-ván-e² to gire, tur-váṇ-e³ to overcome; iy-á-dhyai⁴ to go; dṛś-é to see.
- a. When radical infinitives are compounded with prepositions the root is accented; e.g. sam-idh-e to kindle, abhi-pra-cákṣ-e to see.
- b. The dative infinitive from stems in man, the accusative and the abl. gen. from roots, and all from stems in tu accent the root; e.g. då-man-e to give; <sup>6</sup> śúbh-am to shine, ā-sád-am to sit down; ava-pád-as to fall down; då-tum to give, gán-tos to yo, bhár-tav-e to bear, gán-tav-ái <sup>7</sup> to yo.
- a. When compounded, infinitives from tu stems accent the preposition; \* e.g. sam-kar-tum to collect; ni-dhā-tos to put down; api-dhā-

<sup>1</sup> In these the root is sometimes accented, as caks-as-e to see.

<sup>&</sup>lt;sup>2</sup> This infinitive also appears with independently accented prepositions; prá dāváne and abhí prá dāváne.

<sup>3</sup> The root is once accented in dhur-vane to injure.

<sup>&</sup>lt;sup>4</sup> In these the root is sometimes accented; e.g. gáma-dhyai.

<sup>&</sup>lt;sup>6</sup> The regular accentuation of monosyllabic stems when compounded: cp. 11 c, 1.

<sup>&</sup>lt;sup>6</sup> But vid-man-e to know.

With a secondary accent on the final syllable: cp. above, 7.

But when the preposition is detached the infinitive retains its accent; e.g. prá dasúse dátave to present to the worshipper.

tav-e to cover up; ápa-bhar-tavái i to be taken away. When there are two prepositions the first may be separate and independently accented; e.g. ánu prá-volhum to advance along, ví prá-sartave to spread.

- 15. Gerunds formed with tvī, tvā, tvāya accent the suffix, but when they are compounded with prepositions (here always inseparable) and formed with yā or tyā, they accent the root; e.g. bhū-tvā having become, ga-tvī and ga-tvāya having gone; saṃ-gṛbh-yā having gathered, upa-śrū-tya (AV.) having overcome.
- 16. Case forms used as adverbs frequently shift their accent to indicate clearly a change of meaning.<sup>2</sup> The accusative neuter form is here the commonest; e. g. dravát quickly, but drávat running; aparám later, but áparam as n. adj.; uttarám higher, but úttaram as n. adj.; adverbs in vát e. g. pratna-vát as of old, but the acc. n. of adjectives in vant do not accent the suffix. Examples of other cases are: dív-ā by day, but div-á through heaven; aparáya for the future, but áparāya to the later; sanát from of old, but sánāt from the old.

#### 6. Sandhi Accent.

- 17. 1. When two vowels combine so as to form a long vowel or diphthong, the latter receives the Udātta, if either or both the original vowels had it; e.g. ágāt = á agāt; nudasvátha = nudasva átha; kvét = kvà ít; nántarah = ná ántarah.
- a. But the contraction of i i is accented as ì,4 the enclitic Svarita (i) having here ousted the preceding Udātta; e.g. divìva 5 = divîva.6

<sup>1</sup> Retaining the secondary accent on the final syllable.

<sup>3</sup> But when a Svarita on a final vowel is followed by an unaccented

initial vowel, it of course remains, e. g. kvèyatha = kvà iyatha.

4 In the RV. and AV., but not in the Taittirīya texts, which follow the general rule.

<sup>5</sup> RV. and AV., but diviva in the Taittiriya texts.

<sup>&</sup>lt;sup>2</sup> Such a shift is found in nouns to indicate either a simple change of meaning, e.g. jyéstha greatest, but jyesthá eldest; or a change of category also, e.g. gómati rich in cows, but gomatí name of a river; rājaputrá son of a king, but rájaputra having sons as kings.

<sup>6</sup> This is the prasilista or contracted Svarita of the Prātisākhyas.

- 2. When i and u with Udatta are changed to y and v, a following unaccented vowel receives the Svarita; le.g. vy ànat = ví ānat. Here the Svarita assumes the appearance of an independent accent; but the uncontracted form with the Udatta must almost invariably be pronounced in the RV.
- 3. When accented á is elided it throws back its Udātta on unaccented e or o; e.g. sūnávé ¿gne = sūnáve ágne; vó ¿vasaḥ = vo ávasaḥ. But when unaccented a is elided, it changes a preceding Udātta to Svarita; e.g. sò ¿dhamáḥ = só adhamáḥ.3

### 7. Sentence Accent.

18. The vocative, whether it be a single word or a compound expression, can be accented on its first syllable only.

a. It retains its accent only at the beginning of a sentence or Pāda,<sup>4</sup> that is, when having the full force of the case it occupies the most emphatic position; e.g. ágne, sūpāyanó bhava O Agni, be easy of access; úrjo napāt sahasāvan omighty son of strength. This rule also applies to doubly accented dual compounds; e.g. mítrā-varuṇā omitra and Varuna. Two or more vocatives at the beginning of a sentence are all accented; e.g. ádite, mítra, váruṇa O Aditi, O Mitra, O Varuna. Two accented vocatives are sometimes applicable to the same person; e.g. úrjo napād,

This is the abhinihita Svarita of the Prātiśākhyas.
 Here the Svarita (ó à) has ousted the preceding Udātta.

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<sup>&</sup>lt;sup>1</sup> This is the kṣaipra or quickly pronounced Svarita of the Prātiśākhyas.

<sup>4</sup> This applies to the second as well as the first Pāda of a hemistich, indicating that both originally had a mutually independent character, which is obscured by the strict application of Sandhi and the absence of any break in marking the accent, at the internal junction of the Pādas of a hemistich.

<sup>&</sup>lt;sup>5</sup> The corresponding nom. would be ūrjó nápāt sáhasāvā.

<sup>6</sup> The nom. is mitrá-váruṇā.

bhádrasocise O son of strength, O propitiously bright one (both addressed to Agni).1

- b. When it does not begin the sentence or Pāda, the vocative, being unemphatic, loses its accent; e.g. úpa tvā agne divé-dive | dóṣāvastar² dhiyā vayám | námo bháranta émasi to thee, O Agni, day by day, O illuminer of darkness, bringing homage with prayer we come; á rājānā maha rṭasya gopā³ hither (come), O ye two sovereign guardians of great order; rɨténa mitrā-varuṇāv | rṭāvṛdhāv rṭaspṛśā | through Law, O law-loving, law-cherishing Mitra and Varuṇa; tyád indra brahmaṇaspate 5 | abhidroháṃ cárāmasi | if, O Indra, O Brahmaṇaspati, we commit an offence.
- 19. The verb is differently accented according to the nature of the sentence.
- A. The finite verb in a principal sentence is unaccented; e. g. agnim ile purohitam I praise Agni the domestic priest.

  This general rule is subject to the following restrictions:
- a. A sentence being regarded as capable of having only one verb, all other verbs syntactically connected with the subject of the first are accented as beginning new sentences; 6 e. g. téṣāṃ pāhi, śrudhí hávam drink of them, hear our call; taráṇir íj jayati, kṣéti, púṣyati the energetic man conquers, rules, thrives; jahí prajáṃ náyasva ca slay the progeny and bring (it) hither.
  - b. The verb is accented if it begins the sentence or if,

<sup>2</sup> Accented because the first word of the Pāda.

This might represent two vocatives addressed to the same persons; their accented form would then be: rajana, maha rtasya gopa.

<sup>5</sup> An example of two independent unaccented vocatives.

<sup>&</sup>lt;sup>1</sup> Here the second voc. is accented as in apposition, whereas if it were used attributively it would be unaccented as in hótar yaviṣṭha sukrato O youngest wise priest.

<sup>4</sup> Here the rule that the whole of the compound voc. must be unaccented overrides the rule that the first word of the Pāda must be accented, i.e. here řtāvrdhāv.

<sup>&</sup>lt;sup>6</sup> A subject or object coming between two such verbs is generally counted to the first.

though not beginning the sentence, it coincides with the beginning of a Pāda; e.g. śáye vavríś, cárati jihváyādán | rerihyáte yuvatím viśpátih sán the covering lies (there); he (Agni) moves eating with his tongue; he kisses the maiden, being the lord of the house; áthā te ántamānām | vidyáma sumatīnám then may we experience thy highest farours.

- c. Vocatives being treated as extraneous to a sentence, a verb immediately following an initial one, becomes the first word of the sentence and is accordingly accented; e. g. ágne, juṣásva no havíḥ O Agni, enjoy our sacrifice. Thus the sentence índra, jíva; súrya, jíva; dévā, jívata O Indra, live: O Sūrya, live; O gods, live contains three accented verbs as beginning three sentences, while the three preceding vocatives are accented as being at the head of those sentences, though syntactically outside them.
- d. Sometimes the verb when emphatic, though not beginning the sentence, is accented if followed by the particles id or caná; e.g. ádha smā no maghavañ carkṛtád it then be mindful of us, bountiful one; ná devā bhasáthaś caná (him) O gods, ye two never consume.
- B. The verb of a subordinate clause (introduced by the relative yá and its derivatives, or containing the particles ca and céd if; néd lest, hí for, kuvíd whether) is always accented; e.g. yám yajñám paribhúr ási what offering thou protectest; grhán gacha grhapátnī yáthā ásah go to the house that thou mayest be the lady of the house; indras ca mṛļáyāti no, ná naḥ paścád aghám naśat if Indra be gracious to us, no cvil will hereafter reach us; tvám hí baladá ási for thou art a giver of strength. The relative may govern two verbs; e.g. yénā sūrya jyótiṣā bádhase támo, jágac ca viśvam udiyárṣi bhānúnā the light with which thou, O Sun, drivest away the darkness and arousest all the world with thy beam.

The rule is subject to the extension that principal clauses in form may be accented as subordinate in sense under the following conditions:

- a. The first of two clauses, if equivalent to one introduced by 'if' or 'when' is occasionally accented; e.g. sám ásvaparnās cáranti no náro, asmākam indra rathíno jayantu when our men winged with steeds come together, may our car-fighters, Indra, win victory.
- B. The first of two antithetical clauses is frequently accented, especially when the antithesis is clearly indicated by corresponding words like anyá-anyá, éka-éka, ca-ca, vā-vā; e.g. prá-pra\_anyé yánti, páry anyá āsate while some go on, others sit down; sám ca\_idhásva agne, prá ca bodhaya\_enam both be kindled, Agni, and waken this man's knowledge. When the verb of two such clauses is the same, it usually appears (accented) in the first only; e.g. dvipác ca sárvam no ráksa, cátuṣpād yác ca nah svám protect both every biped of ours and whatever quadruped is our own.
- γ. The verb of the second clause is accented if it is a 1. pers. subjunctive or 2. pers. imperative with a final meaning, and the verb of the first clause is a 2. pers. impv. of å+i, gam, or yā go; e. g. éta, dhíyaṃ kṛṇávāma come, we will offer prayer; túyam á gahi, káṇveṣu sú sácā piba come quickly, beside the Kaṇvas drink thy fill. In B. the verb of the first clause is an impv. of either å-i or prá-i; e. g. éhi\_idáṃ pátāva (ŚB.) come, we will now fly thither; préta tád eṣyāmo yátra\_imām ásurā vibhájante come, we will go thither where the Asuras are dividing this earth (ŚB.). The second verb is, however, in similar passages not infrequently left unaccented in B.

## Verbal Prepositions.

- 20. A. In principal clauses the preposition, which is detached and usually precedes but sometimes follows the verb, is accented; e.g. á gamat may he come; gávām ápa vrajám vrdhi unclose the stable of the kine; jáyema sám yudhí spŕdhah we would conquer our adversaries in fight; gámad vájebhir á sá nah may he come to us with booty.
- a. When there are two prepositions, both are independent and accented; e.g. úpa prá yāhi come forth; pári spáso ní sedire the spies have sat down around; ágne ví paśya brhatá abhí rāyā O Agni, look forth towards (us) with ample wealth.

<sup>&</sup>lt;sup>1</sup> This accentuation is more strictly applied in B. than in V., and among the Samhitäs least strictly in the RV.

<sup>2</sup> In B. the accented verb is either a subjunctive or a future.

- a. When å is immediately preceded by another preposition (not ending in i) it alone is accorded, both propositions being compounded with the verb; e.g. sam-å-kṛṇoṣi jīváse thou fittest (them) to live; but práty å tanuṣva draw (thy bow) against (them).
- B. In subordinate clauses the exact reverse takes place, the preposition being generally compounded and unaccented; e. g. yád. . niṣidathaḥ when ye two sit down. It is, however, often separated by other words from the verb, when it commonly commences the Pāda, or much less frequently follows the verb; e. g. ví yó mamé rájasī who measured out the two expanses; yás tastámbha sáhasā ví jmó ántān who with might propped earth's ends asunder. Occasionally the preposition is detached and accented even immediately before the verb; e. g. yá áhutiṃ pári véda námobhiḥ who fully knows the offering with devotion.
- a. When there are two prepositions, either both are compounded and unaccented or the first only is detached and accented; e.g. yūyáṃ hí devīḥ pari-pra-yāthá for ye, O goddesses, proceed around; yátra abhí saṃ-návāmahe where we to (him) together shout; sáṃ yám ā-yánti dhenávaḥ to whom the cows come together.
- a. Very rarely both prepositions are detached and accented; e.g. prá yát stotá.. úpa girbhír ítte when the praiser lauds him with songs.

## VEDIC INDEX

This index contains all Sanskrit words and affixes occurring in the grammar, except the verbs in Appendix I, which can be found at once owing to their alphabetical order. Indifferent words occurring in examples of Sandhi, of nominal derivation (Chapter VI), or of Syntax, as well as in Appendixes II and III, are excluded.

The figures refer to paragraphs unless pages are specified.

#### ABBREVIATIONS

A. = adjective. act., active. adv., adverb, adverbial. ao., aorist. By, Bahuvrīhi. ed., compound. ej., conjunction. cond., conditional. conj., conjugation, -al. corr., correlative. cpv., comparative. causative. dec., declension. dem., demonstrative. den., denominative. der., derivative, derivation. ds., desiderative. encl., enclitic. Dv., Dvandva. f.n. foot-note. ft., future. gd., gerund. ij., interjection. indec., indeclinable. inf., infinitive. inj., injunctive. int., intensive. inter., interrogative. ipv., imperative. irr., irregularities. itv., iterative. mid., middle. N., nominative. n., neuter. neg., negative. nm., numeral. nom., nominal. ord., ordinal. par., paradigm. pcl., particle. per., periphrastic. pf., perfect. ppf., pluperfect. poss., possessive. pp., past passive participle. pr., present. pri., primary. prn., pronoun, pronominal. prp., preposition, prepositional. prs., person, personal. ps., passive. pt., participle. red., reduplication, reduplicated. ref., reflexive. rel., relative. rt., root, sb., subjunctive. sec., secondary. sf., suffix. spv., superlative. synt., syntactical. Tp., Tatpurusa. v., vocative. vb., verb, verbal. w., with.

**A**, vowel, pronunciation of, 15, 1 $\alpha$ ; initial, dropped, 5 c; 156  $\alpha$ ; elided, 45, 2 b; lengthened, 162, 1 c; 168 b; 171, 1, 175  $\Lambda$  1; thematic, 140, 6; 141; 143, 5. 6; 147, 149; change to 1, 175  $\Lambda$  1; dropped, 175  $\Lambda$  2; to be restored after e and 0, p. 437,  $\alpha$  7.

a, pronominal root, 111; 195 B 6;
 accentuation of, p. 452, 8 B c;
 p. 458 β.

a-, augment, 128.

a- or an-, privative pel., in Bv. cds., p. 455, 10~c~a; in Karmadhārayas, p. 455, f.n. 2; p. 456, 10~d~1~a.

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of. 180.

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Atharvaveda,

-ad, stems in, 77, 3 b.

átha, adv. then, 179, 1; synt. use

atho, adv. moreover, synt. use of,

how

ádant, pr. pt. eating, 85 (par.). -a, sf. of 1st conj., 125; pri. nom. sf., 182, 1 b; sec. nom. sf., 182, 2; radical nom. stems in, 97, 3; der. nom. stems in, 97. amś, attain, pf., 139, 6; 140, 3.5; rt. ao. inj., 148, 3, op., 148, 4, prc., 148, 4 a. aktúbhis, inst. adv. by night, 178. 3. aktós, gen. adv. by night, 178, 6; 202 D 3 a. áks, eye, 80. áksi, n. eye, 99, 4. akhkhali-kr, croak, 184 d. agratás, adv. before, w. gen., 202 D. ágram, adv. before, 178, 2. agru, f. maid, 100, II a. agre, loc. adv. in front, 178, 7. ágrena, adv. in front, 178, 3; w. aec., 197 c β. angá, pel. just, 180. ángiras, m. a proper name, 83, 2 a. ácha, prp. towards, w. acc., 176, 1; 197 B c. áj, m. driver, 79, 3 a. -aj, stems in, 79, 3 b. ajavayah, m. pl. goats and sheep, 186 A 2; accentuation p. 457, e. ájosas, a. insatiable, 83, 2 a a. -añc, -ward, adjectives in, 93; accentuation, p. 459, c 4. añj, anoint, pr., 134 D 1; pf., 139, 6; 140, 1. 3. 5. aniyams, cpv. of anu, small, 103, 2 a. átathā, a. not saying 'yes', 97, 2 a. átas, adv. hence, 179, 2. ati, prp. beyond., w. acc., 176, 1; 197 B c. atijagatī, f. a metre, p. 441, f.n. 6. atiśakvarī, f. a metre, p. 444, 10 a. atyasti, f. a metre, p. 445, 10 b. átra, adv. here, 179, 3; = then,

adás, dem. prn. that, 112; adv. there, 178, 2 a. addhå, adv. truly, 179, 1. ádrāk, has seen, s ao. of drs, p. 161, f. n. 1. adribhid, Tp. cd. mountain-cleaving. 77, 3 a. ádhā, adv. then, 179, 1; synt. use of, 180. adhás, adv. below, 179, 1; prp., w. acc., abl., gen., 177, 1. 3. adhástāt, adv. below, 179, 2. ádhi, prp. upon, w. loc., abl., 176, 2, ádhvan, m. road, 90. an, breathe, pr., 134 A 3 a (p. 143. -an, pri. nom. sf., 182, 1 b; stems in, 90, 1; irr. stems in, 91; influence of stems in, p. 78, f. n. 15. -ana, pri. nom. sf., 182, 1 b. anáks, a. eyeless, 80. anadváh, m. ox, 81; 96; 96, 2. anarván, a. irresistible, 90, 3. aná, adv. thus, 178, 3 c. -anā, pri. nom. suffix, 182, 1 h. ánāgas, a. sinless, 83, 2 u a. -ani, pri. nom. sf., 182, 1 b. -aniya, gdv. sf., 162; 162, 6; 209, 6. anu, prp. after, w. acc., 176. 1; 197 B c. anudātta, m. low pitch accent, p. 448, 1; how marked, p. 449, 2; p. 450, 3, 4, anunāsika, m. nasal, 10 f; 15, 2 f. anustubh, f. a metre, p. 438, f.n. 2; p. 439, 3 b; later form of, p. 439, 3 b a. anusvāra, m. pure nasal, 3 f; 10 f; 15, 2 f; 29 b; 39; 40 a; 40, 2; 42; p. 33, f. n. 1, 2, 6; 49 b; 66 A; 67; for n, p. 163, f. n. 2; 144, 1. -ant, stems in, 85; sf. of pr. pt. act., 156. antár, prp. between, w. acc., abl., loc., 176, 2. antará, adv. prp. between, w. acc .. 177, 1; 197 B c.

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ántarena, adv. prp. between, w. acc., 197 B c β.

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ábhīru, a. fearless, 98 a.

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-am, gd. in, 166; 210 a; inf. in. 211, 2 a.

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ayám, dem. prn. this here, 111 (par.); 195 B 1.

aya, adv. thus, 178, 3 c.

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áyās, hast sacrificed, 2. s. s ao. of yaj, 144, 2.

ayúta, nm. ten thousand, 104.

-ar, stems in, 101, 1.

ar, high grade of r, 5a; low grade of, 4 a.

áram, adv. suitably, 178, 2 a; compounded w. verbs, 184 b; synt. use, 180; w. dat., 200 A 4 a.

arí, a. devout, p. 81, f. n. 1; 99, 3.

árus, n. wound, 83, 2 c.

arc, praise, pf. 139, 6; pr. pt. 85. árthāya, adv. dat. for the sake of, 200 B 5.

ardh, thrive, pf. 139, 6.

arpáya, cs. of r, go, red. ao., 149 a 3.

arpitá and árpita, pp. es. of r, go, 160, 3.

árbuda, nm. ten millions, 104.

aryamán, m., a god, 90. arváŭe, a. hitherward, 93 b.

arh, deserve, pf., 139, 6. álam = áram, adv., synt. use of. 180.

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avá, dem. prn. this,  $112 a \beta$ . áva, prp. down, w. abl., 176, 3.

avagraha, m. mark of separation, p. 454, 10 a.

ávatta, cut off: pp. of dā, 160, 2 b. aváni, f. stream, p. 82, f. n. 3.

avamá, spv. lowest, 120 c 1.

avayaj, f. share of oblation, 79, 3 a a. ávara, cpv. lower, 120 c 1.

ávarena, adv. prp. below, w. abl., p. 209, f. n. 3.

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-āna, sf. of 2. s. ipv. act., 125, f. n. 9; 134 E 4.

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ănaśāná, pf. pt. mid., of amś, reach, 159.

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-āyana, secondary nom. sf., 182, 2. áyu, n. life, 98 a (p. 83).

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u, encl. pcl. now, pray, 180; form of, in Pada text, p. 25, f. n. 2; p. 452, 8 A b.

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ukṣán, m. ox, 90, 1 (p. 68). uc, be pleased, red. pf. pt., 157 a. uccā, adv. on high, 178, 3 b.

uccáis, adv. on high, 178, 3 b.

-ut, stems in, 77, 1. utá, cj. and, 180.

utó, cj. and also, synt. use, 180. uttamá, spv. highest, 103, 1 c.

úttara, cpv. higher, 103, 1c; 120 c1 (par.).

uttarát, abl. adv. from the north, 178, 5.

úttarena, adv. prp. north of, w.

acc., 177, 1, f. n. 3; 197 B c β; p. 209, f. n. 3.

úd, f. wave, 77, 3 a.
-ud, stems in, 77, 3 b.

údaŭe, a. upward, 93 a; northward of, w. gen., 202 D β.

udātta, m. rising accent, p. 448, 1; p. 451, 6; how marked, p. 449, 2; p. 450, 3, 4, 5.

-una, pri. nom. suffix, 182, 1 b. upa, prp. to, w. acc., 176 b; upon.

w. loc., ibid.

upadhmānīya, la bial breathing, 3 g;
14; 15; 43, 2.

upamá, spv. highest, 120 c 1. úpara, cpv. lower, 120 c 1.

upári, prp. above, w. acc., 177, 1; 197 B c.

upáristād, adv. behind, w. gen., 202 D.

upānáh, f. shoe, 81, f. n. 1.

úbhaya, a. of both kinds, 120 c 3 (par.).

ubhayátas, adv. on both sides of, w. acc., 197 B c β.

ubhayadyús, adv. on both days, 179, 1.

ubhaya, inst. adv. in both ways, 178, 3 c.

-ur, ending of gen. s., 99, 1. 2;
101; of 3. pl. act.; impf. 134 A 4c;
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140, 6; s ao., 143, 1; root ao.,
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urú, a. wide, 98 c; cpv. of, 103, 2a. uruvyáňc, a. far-extending, p. 54,

f. n. 1. urviya, inst. adv. far, 178, 3 b. urvi, f. earth, du. of, p. 81, f. n. 14.

uśánā, m. a name, 97, 2 α. uśij, a. desiring, 79, 3 b (par.).

úș, f. dawn, 80. ușás, f. dawn, 83, 2 a.

uṣāsā, f. elliptical du., dawn and night, 193, 2 a.

úṣṭrānām, gen. pl. without cerebral n, p. 43, f. n. 1.

usnih, f. a metre, 81; p. 444, 1;

p. 476, 11 A.
-us, pri. nom. sf., 182, 1 b; stems in, 83, 2 c.

usf, f. dawn, 101, 1.

Ū, vowel often changed to uv in Sandhi, 57; shortened to u, p. 274, f.n. 1; pri. nom. sf., 182, 1 b; stems in, 100 (pp. 88-90).

üdhä, pp. of vah, carry, 160, 2.

üti, inst. of üti, f. aid, p. 81, f. n. 4.
üdhar, n. udder, 91, 6; 101, 1.
ürj, f. vigour, 79, 3 a.
ürnamradas, cd., soft as wool, 83, 2 a.
ürdhváthä, adv. upwards, 179, 1.
üh, consider, pr. stem, 133 A 1.

R, vowel, low grade of ar and ra, 5 a, b; before y becomes ri, 58; stems in, 101.

ūh. remore, 133 A 1, f. n. 2.

r, go, pr., 133 C 2; 134 B 3 a; a ac., 147 c; 148, 1 g; root ac. inj., 148, 3; root ac. op., 148, 4; root ac. pt., 148, 6.

rgmín, a. praising, 87. rc, f. stanza, 79; 1, p. 437. rjiśvan, m. a name, 90 a. rnv, send, pr., 134 C 4 β. rtayā, inst. adv. in the right way, 178, 3 α.

rtaspati, m. lord of pious works, p. 273, f. n. 3.

rtávan, a. regular, 90, 3; v. in -vas, ibid.

rtuthá, adv. regularly, 179, 1. rtusás, adv. season by season, 179, 1. rté, adv. prp. without, 178, 7; w. abl., 177, 3; w. acc., 197 B c a (p. 303).

rtvíj, m. priest, 79, 3, f. n. 4. rdh, thrive, root ao. op., 148, 4; pt., 148, 6.

rbhuksán, m. chief of the Rbhus. 90, 1 (p. 68).

R before y becomes ir or ur.

L, vowel, low grade of al,  $4 \alpha$  (p. 4).

E, diphthong, originally ăi, p. 22, f. n. 3; high grade of i, 5 α; Sandhi of final, 21; internal Sandhi of, 59; unchangeable as du. ending, 26; for az, 4 b; 134 A 2 b; p. 149, f. n. 2; for â in s ao.,143, 3; shortened before a, p. 437,  $\alpha$  4.

éka, nm. one, 104; 105, 1 (par.); 120 b.

ekadhá, adv. singly, 179, 1 a. ekapadā verse, p. 441, f. n. 6. ekavimša, ord. twenty-first, 107.

ekasasthá, ord. sixty-first, 107. ékādasa, nm. eleven, 104; 106 c (par.).

ekādaśá, ord. elerenth, 107.

ékān ná viṃśatí, nm. nineteen, 104 a β.

ékaika, nm. cd. one by one, p. 282, f. n. 4.

etá, dem. prn. this,  $101\ a\ 1\ (par.)$ ; correlative use,  $195\ B\ 4\ a$ ; = well known, ibid.; anaphoric use,  $195\ B\ 4\ b$ ; w. following yád = that is to say,  $195\ B\ 4\ a$ .

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etādrś, prn. ed. such, 117.

etavant, prn. derivative, so great, 118 c.

ed, ij. lo! with acc., 197 B e γ. ena, encl. prn., he, she, it, 112 a (par.); p. 452, 8 A a.

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-enya, gdv. suffix, 162, 3; 209, 4.
-eya, secondary nom. sf., 182, 2.
evá, adv. thus, just, 179, 1; synt.
use, 180.

eváthā, adv. just as, 179, 1. evám, adv. thus, 179, 1; synt. use, 180.

eva-yāvas, voc. *going quickly*, 90, 3. esa, dem. prn. *this*, Sandhi of, 48; 110 a 1; 195, 4 a.

O, diphthong, originally au, p. 22, f. n. 3; high grade of u, 4 b; low grade of, 4 a; internal Sandhi of, 59; for az, 15, 2 k a; p. 47, f. n. 3; for azh, p. 47, f. n. 3; 4 b; stem in, 102, 2; shortened before a, p. 437 a 4.

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ósam, adv. quickly, 103, 2 a. ósistha, spv. very quick, 103, 2 a. ohāná, pr. pt. of ūh, consider, 158 a.

AI, diphthong, low grade of, 5 d; Sandhi of final, 22; internal Sandhi of, 59; stem in, 102. -ais, inst. pl. ending, p. 78, f. n. 9.

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K, insertion of transitional, 35. ka, inter. prn. who? 113.

-ka, pri. nom. sf., 182, 1 b; sec. nom. sf., 182, 2.

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kád, inter. prn. what? 113.

kádartha, a. having what purpose?

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kimkará, m. servant, 113 a.

kimtvá, synt. ed. asking garrulously, 189 B c.

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krudh, be angry, red. ao. inj., 149, 3. kruś, cry out, sa ao., 141 a. kṣáp, f. night, 78, 1; gen. adv. of

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Khá, n. aperture, 97, 3.
khan, diy, pf., 137, 2 b; ps. stem, 154 d.
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khálu, emphasizing pel., indeed,

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gúh, f. hiding-place, 81.

gudhá, pp. of guh, hide, 160, 2. gr, waken, red. ao., 149, 1; 149 a 1; ipv., 149, 5.

grbh, f. seizure, 78, 2.

gr, swallow, pr. stem, 133 C 3; red. ao., 149, 1.

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-ta, pri. nom. sf., 182, 1 b; sf. of рр., 160.

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tanu, f. body, p. 89 (par.); self, 115 b.

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-Bha, sec. nom. suffix, 182, 2. bhágavattara, cpv. more bounteous, 103. 1.

bhágavant, a. bounteous, 86.

bhaj, share, pf., 139, 1; s. ao. op., 143, 4; red. ao., 149, 1; cs., 154, 6 a.

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bhasád, f. hind quarters, 77, 3 b. -bhāj, a. sharing, 79, 3 a, f. n. 3. bhāmitá, den. pp. enraged, 160, 3, f. n. 2.

bhas, n. light, 83, 1.

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bhíd, f. destroyer, 77, 3 a. bhí, f. fear, 100, I a.

bhī, fear, s ao., 144, 2; rt. ao. inj., 148, 3, pt., 148, 6; red. ao., 149, 1; es., 168, irr. 3.

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bhū, f. earth, 100, II a; II b (par.). bhumán, m. abundance, 90, 2.

bhuman, n. earth, 90. 2. bhūmi, f. earth, 98 a.

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-man, pri. nom. sf., 182, 1 b; stems in, 90; p. 453, 9 A e. mánas, n. mind, 83, 2.

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3. mã, exchange, pr. stem, 133 B 1. må, f. measure, 97, 2.

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mīlhústama, spv. most gracious, 103, 1 b.

muc, release, pr. stem, 133 C 1; s ao. opt., 143, 4; rt. ao., 148, 1 a; prc., 148, 4 d.

múd, f. joy, 77, 3 a. múr, m. destroyer, 82, f. n. 6.

mūrdhán, m. head, 90.

1. mr, die, rt. ao. inj., 148, 3; ps.. 154 d.

2. mr, crush, pr. stem, 134 E 4 a. mrc, injure, s ao. op., 143, 4.

mre, f. injury, 79, 1.

mrj, wipe, pr. stem, 134, 1 b; sa ao., 141 a.

mfd, f. clay, 77, 3 a.

mfdh, f. conflict, 77, 4. mrś, touch, sa ao., 141 a.

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-ya, gdv. sf., 162; 209, 1; gd. sf., 210; den. sf., 175; sec. nom. sf., 182, 2.

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yaká, rel. prn. who, 114 b; 117 a. yákrt, n. liver, 77, 1.

yaj, sacrifice, pr. stem. 135, 4; pf., 137, 2 c; sa ao., 141 a; s ao., 144, 5; root ao., 148, 5; pt. ft., 151 b 2.

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yat, stretch, pf., 137, 2 a.

yatama, prn. a. who (of many), 117 b; 120 a.

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yádi, cj. if, when, 180; if, w. sb., 215 (p. 359, 5); if, w. op., 216 (p. 364).

yaddevatya, a. having what deity,

-yant, prn. sf. expressing quantity, 118 b.

yam, stretch, pr. stem, 133 A 2, 135, 4; pf., 137, 2 a; 139, 2; gd., 165; s ao., 144, 5; root ao. ipv., 148, 5.

yárhi, adv. when, w. op., 216 (p. 366, 4  $\gamma$ ).

yávistha, spv. youngest, 103, 2 a.

yásas, n. glory, 83, 2 a. yā, low grade of, 4 a.

yā, go, sis aorist, 146.

-yā, gd. sf., 164; how added, 164, 1.

-yāms, cpv. sf., 103, 2 a; stems in, 88.

yád, adv. as far as, 178, 5; ej., 180; so long as, w. sb., 215 (p. 359, 6); in so far as, first member of synt. cd., 189 B a.

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yavant, prn. der. as great, 118 c. 1. yu, unite, pr. stem, 134, 1 a.

 yu, separate, 133 A 2; 134 B 3 a. -yu, pri. nom. sf., 182, 1 b; stems in, 98 α.

violent,

yuj, join, pr. system, 132 (pp. 136-7); root ao. ipv., 148, 5; ft., 151 α.

yúj, m. companion, 79, 3 a.

yudh, fight, root ao. ipv., 148, 5; ds. pr. pt., 85.

yúdh, f. fight, 77, 4.

yuva-, prs. prn. you two, 109 b.

yuvati, f. young, 95 c.

yúvan, m. youth, 90 α; 91, 4; f. of, 95 c; epv. of, 103, 2 α; accentuation of, p. 458, c 1.

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yósan, f. woman, 90. yós, n. welfare, 83, 1.

R, original final, 46, f. n. 1; 49 d; before r, 47; two r sounds in same syllable avoided, 39, f. n. 4; r inserted in conj., 134, 1c; stems in, 82.

ra, low grade of, 4 a (p. 4).
-ra, pri. nom. sf., 182, 1 b; sec.
nom. sf., 182, 2.

raksás, m. demon, 83, 2 a.

raghudrú, ed. a. running swiftly, 98 d.

raghuyá, inst. adv. rapidly, 178, 3 a.

ratuadhatama, spv. best bestower of treasure, 103, 1.

ráthaspáti, m. lord of the car, 187 (p. 273, f. n. 3).

rathf, m. f. charioteer, 100, I u (p. 86; 87, par.).

rathítama, spv. best charioteer, 103, 1.

rán, m. joy, 77, 5; accentuation of, p. 458, c 1.

-ran, 3. pl. ending in ppf., 140, 6; in root ao., 148, 1; 148, 1 h. randh, make subject, a ao., 147 b.

rabh, grasp, pf., 137, 2 a.

rabh, grasp, pf., 137, 2 a. rábhīyāms, epv. more

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ram, rejoice, red. ao. sb., 149, 2, inj., 149, 3; sis. ao., 146.

-ram, 3. pl. mid. ending in ppf., 140 b (p. 158, f. n. 1); in root ao., 148, 1; 148, 1 h.

rayintama, spv. a. very rich, 103, 1 a.

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rā, low grade of, 4 a; 5 b a. rā, give, pr. stem, 134 B 1 a;

134 B 3 β; s ao. op., 143, 4, ipv., 143, 5; root ao. ipv., 148, 5. rấj, m. king, 79, 3 α.

rájan, m. king, 90.

rátrī, f. *night*, as final member of cds., 186 (p. 269), f. n. 2; 189 A (p. 279), f. n. 3.

rādh, succeed, s ao., 144, 2; red. ao. sh., 149, 2; red. ao. inj., 149, 3.

rāstrānām, G. pl., 65 (p. 43), f. n. 1.

rástrī, m. ruler, 100, I b. -ri, pri. nom. sf., 182, 1 b.

ric, leave, s ao., 144, 5; root ao. inj., 148, 3; red. pf. pt., 157 b α. ríp, f. deceit, 78, 1.

ris, hurt, red. ao. op., 149, 4.

rís, f. *injury*, 80. rihánt, (pt.) a. weak, 85 a.

ru, cry, pr. stem, 134 (p. 142, f. n. 1).

-ru, pri. nom. sf., 182, 1 b. -ruk, N. of -ruh, a. mounting, 81 a.

ruc, shine, red. pf. pt., 157 b a. rúc, f. lustre, 79, 1.

ruj, break, root ao. inj., 148, 3. rud, veep, pr. stem, 134 A 3 a. rudh, obstruct, s ao., 144, 5.

rup, f. earth, 78, 1.

rúsant, (pt.) a. brilliant, 85 a.

ruh, ascend, sa ao., 141 a; 168 | vápustara, cpv. more wonderful, irr, 2, f. n. 1. rúh, f. sprout, 81. rūpám, acc. adv. in form, 178, 2. -re, 3. pl. mid. ending, pr., 134 C 4 γ; pf., 136 a, f. n. 1. rái, m. f. wealth, 102; 102, 1 (par.).

-La, sec. nom. suffix, 182, 2. laksmi, f. mark, 100, I a (p. 88). lághīyāms, cpv. lighter, 103, 2 a. lághu, a. light, cpv. of, 103, 2 a. labh, take, pf., 137, 2 a. lip, smear, pr. stem, 133 C 1. lup, break, pr. stem, 133 C 1.

Va, low grade of, 4 a. -va, pri. nom. sf., 182, 1 b; adv. sf., 179, 1. vaghát, m. sacrificer, 85 b. vac, speak, pr. stem, 135, 4; pf., 137, 2 c; 138, 8; red. ao. irr.,

149 a 2, op., 149, 4, ipv., 149, 5; ps., 154, 6; ps. ao., 155. vañe, move crookedly, ps., 154, 5.

vaníj, m. trader, 79, 3 b.

-vat, sec. nom. sf., 182, 2; stems in, 77, 1; adv. sf., like, 179, 1; advs. in, 197 A 5 b γ (p. 301). vad, speak, pr. stem, 135, 4; pf.,

137, 2 c; ps., 154, 6.

vádhar, n. weapon, 101, 1. van, win, pr. stem, 134 C 4 a; 135, 4; pf., 137, 2 b; 139, 2; s ao. op., 143, 4; s ao., 144, 3; sis ao., 146; root ao. ipv., 148, 5;

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-van, pri. nom. sf., 182, 1 b; nouns in, 90, 1.2; fem. of, 90 (p. 59, f. n. 2); 95 c; sec. nom. sf., 182, 2; v. in, 94, f. n. 4.

vanád, f. longing, 77, 3 b. vanarsád, a. sitting in the wood,

49 d. -vant, sec. nom. sf., 182, 2; stems in, 86; pf. pt. act. in, 161;

205, 1 a. vap, strew, pr. stem. 135, 4; pf.. 137, 2 c.

103, 1.

vápus, n. beauty, 83, 2 c. vam, vomit, pr. stem, 134 A 3 a. -vam, adv. suffix, 179, 1.

vayám, prs. prn. we, 109. váyas, n. vigour, 83, 2 a a.

vára, a. choice, spv. of, 103, 2 a.

várāya, dat, adv. according to wish, 178, 4. varimán, m. width, 90, 2.

váristha, spv. most excellent, 103, 2 a; widest, 103, 2 a.

várīyāms, epv. wider, 103, 2 a. varjiváms, pf. pt. act. of vrj, twist, 157 b.

vársistha, spv. highest, 103, 2 b. vársīyāms, epv. higher, 103, 2 b. vársman, n. height, 103, 2 b, f, n, 5.

vaś, desire, pr. stem. 134 A 2 a. vas, dwell, pf., 137, 2 c; s ao.,

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vas, wear, pr. stem, 134 A 3 b; 135, 4; pf., 139, 2; es. ft., 151 a a,

3. vas, shine, pr. stem, 133 C 2; s ao., 144, 1; s ao., 144, 5; root ao., 148, 1 *d*.

vás, m. (?) abode, 83, 1.

vas, encl. prs. prn. A.D.G. pl. you, 109 α; p. 452, 8 A α.

-vas, v. in, 86; 89; 90, 3; 94, 3, f. n. 3.

vásistha, spv. best, 103, 2 a.

vásu, n. wealth, 98 a; spv. of, best, 103, 2 α.

vasuván, a, bestowing wealth, 90, 3. vástos, gen. adv. in the morning, 178, 6; 202 D 3 a.

vásyāms, cpv. belter, 103, 2 a.

vah, carry, pr. stem, 135, 4; pf., 137, 2 c; s ao., 144, 2; 144, 5; root ao. ipv., 148, 5; ps., 154, 6; ps. sb., 154 b; ps. ao., 155 a 1.

vahát, f. stream. 85 b. vā, low grade of, 5 b α. vā, weare, pr. stem, 133 B 1. vā, encl. cj. or, 180; p. 452, 8 A b.

-vāms, sf. of red. pf. pt., 157; pf. pt. in, 89 (par.).

vác, f. speech, 79, 1. -váze, inf. to speak, 167 a (p. 191). Vājasaneyi Samhitā, how accented, p. 449. -vāt, N. sing. of -vah, carrying, S1 α. vātīkrta, n. a disease, 184 d α. vām, prs. prn. du. we two, 109; p. 452, 8 A a. vām, encl. prs. prn., A. D. G. du., you two, 109 a. var, m. protector, 82, f. n. 6. vār, n. water, 82, f. n. 7. vārkāryá, a. producing water, 49 d. vāvá, pel. certainly, 180. vāś, bellow, red. ao., 149, 1. ví, m. bird, 99, 3 α; accent, p. 458, c 1. vimsatí, nm. twenty, 104; 106 d (par.). vic, sift, red. pf. pt., 157 b a. vij, tremble, root ao. inj., 148, 3. vij, f. (?) stake, 79, 3 a. vitarám, adv. more widely, 178, 2. 1. vid, know, unred. pf., 139, 3; ao. ps., 155. 2. vid, find, pr. stem, 133 C 1; 134 A 4 ca; a ao., 147, 1 (par.); a ao. op., 147, 4 (par.). vid, f. knowledge, 77, 3 a. vídana, and vidaná, pr. pt. mid. of vid, find, 158 a. vidústara, cpv. wiser, 103, 1 b. vidváms, pf. pt. knowing, 157 b.

vidhartŕ, a. meting out, 101, 2 b. -vidhe, inf. to pierce, 167 a (p. 191). -vin, sec. nom. sf., 182, 2; stems in, 87. vinā, prp. without, w. acc., 197 c a

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vípāś, f. a river, 63 b, f. n. 2; 79, 4. viprus, f. drop, 80. víbhāvas, v. radiant, 90, 3. vibhū, a. eminent, 100, II b. vibhvan, a. far-reaching, 90, 1 a. virāj, f. stanza of three verses,

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enter, 89 a; 157 a.

viś, f. settlement, 63 b, f. n. 2; 79, 4 (par.).

višivāms, unred. pf. pt. of viš, enter, 157 b.

viśéviśe, itv. ed. in every house, 189 C a.

viśpáti, m. lord of the house, 49 a. víšva, prn. a. all, 120 b (par.); accent in cds., p. 454, 10.

viśvátra, adv. everywhere, 179, 3. viśváthā, adv. in every way, 179, 1. viśvadánīm, adv. always, 179, 3 β. viśvádhā, adv. in every way, 179, 1.

viśváha, adv. always, 179, 1. vistáp, f. summit, 78, 1. visvañe, a. all-pervading, 93 a.

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vispáś, m. spy, 79, 4. ví, m. receiver, 100, I a.

vīrá, m. hero, accent of, in compounds, p. 454, 10.

 vr, cover, pr. stem, 134 C 3; root ao., 148, 1 d, inj., 148, 3, ipv., 148, 5, pt., 148, 6; red. ao., 149, 1; cs. ft., 151 α α.

2. vr, choose, root ao. inj., 148, 3. vrj, twist, sa ao., 141 a; root ao., 148, 1 d, op., 148, 4.

vrt, turn, ft., 151 a; red. pf. pt., 157.

vŕt, f. host, 77, 1.

vrtratára, cpv. a worse Vrtra, 103, 1. vrtrahán, a. Vrtra-slaying, 92.

vrddhá, pp. grown up, epv. of, 103, 2 b.

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