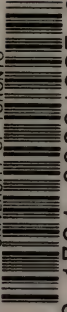


UNIVERSITY OF TORONTO



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# A VEDIC GRAMMAR FOR STUDENTS

BY

ARTHUR ANTHONY MACDONELL

M.A., PH.D.

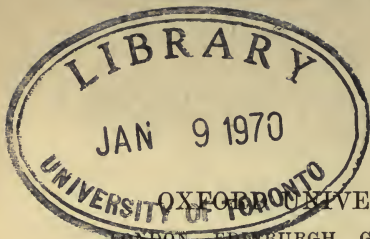
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FELLOW OF BALLIOL COLLEGE; FELLOW OF THE BRITISH ACADEMY;  
FELLOW OF THE ROYAL DANISH ACADEMY

INCLUDING A CHAPTER ON SYNTAX AND THREE  
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 Brāhmaṇas and of the Brāhmaṇa-like portions of the Atharvaveda 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 Brāhmaṇa). 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 Taittirīya Saṃhitā or ŚB. for Śatapatha Brāhmaṇa) 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. devánāṃ dūtáḥ; vṛtrásya vadhát.

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*. The 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.

A. A. MACDONELL.

6 CHADLINGTON ROAD, OXFORD.

March 30, 1916.



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## LIST OF ABBREVIATIONS

- A. = accusative case.  
Ā. = Ātmanepada, middle voice.  
AA. = Aitareya Āraṇyaka.  
AB. = Aitareya Brāhmaṇa.  
Ab. = ablative case.  
act. = active voice.  
AV. = Atharvaveda.  
Av. = Avesta.  
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. = Kauṣītaki Brāhmaṇa.  
L. = locative case.  
Lat. = Latin.  
m. = masculine.  
mid. = middle voice.  
MS. = Maitrāyaṇī Saṃhitā.  
N. = nominative case.  
P. = Parasmaipada, active voice.  
PB. = Pañcaviṃśa (= Tāṇḍya) Brāhmaṇa.  
pl. = plural number.  
RV. = Rigveda.  
ŚB. = Śatapatha Brāhmaṇa.  
s. = singular number.  
SV. = Sāmaveda.  
TA. = Taittirīya Āraṇyaka.  
TB. = Taittirīya Brāhmaṇa.  
TS. = Taittirīya Saṃhitā.  
V. = Vedic (in the narrow sense as opposed to B. = Brāhmaṇa).  
VS. = Vājasaneyi Saṃhitā.  
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 amí iti read amí íti.  
P. 27, line 29, last word, read á-srat.  
P. 133, line 5, for bíbhrmáhe read bíbhrmáhe.  
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 cí-ket-a-t and cí-ket-a-thas.  
P. 158, line 21, for (vās *desire*) read (vās *bellow*).  
P. 174, lines 30 and 31, delete cūcyuvīmáhi and cūcyavīráta (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 távāñ read távām̐; similarly, pp. 220, line 15, 221, line 4, 222, line 4, 238, line 9, 242, line 30, for ñ read m̐.  
P. 273, footnote, last line but one, for 'heiefly' read 'chiefly'.  
P. 286, line 15, for 'follows' read 'precedes'.  
P. 340, line 17, for tání read tyáni.  
P. 347, at the end of line 10, add (i. 81<sup>5</sup>).  
,, ,, line 17, for vā read vā.  
,, ,, line 21, for duścarmā read duścārmā.  
P. 348, line 28, for vettu read vétu.  
P. 350, line 20, after *wisdom* add (i. 42<sup>7</sup>).  
P. 351, line 28, for abhi read abhí.  
P. 352, line 31, for vāyūm read vāyūm.  
,, ,, line 34, for (v. 69<sup>1</sup>) read (vi. 59<sup>1</sup>).



# 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 Saṃhitās. Of these the Rigveda, which is the most important, represents the earliest stage. The later period is that of the prose theological treatises called Brāhmaṇas. Linguistically even the oldest of them are posterior to most of the latest parts of the Saṃhitās, 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 Saṃhitās, all of which borrow largely from it, is taken as the basis of this grammar. It is, however, considerably supplemented from the other Saṃhitās. The grammatical forms of the Brāhmaṇas, where they differ from those of Classical Sanskrit, have been indicated in notes, while their syntax

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. They 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 Saṃhitās 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 Rigveda were edited in the form of the Saṃhitā 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 Brāhmaṇas, in particular the Śatapatha Brāhmaṇa, could have been composed and preserved without such aid.<sup>1</sup>

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: a ā i ī u ū ṛ ṝ ḷ; 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 ṅ;

(β) five palatals: c ch j jh ṅ;

---

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



- (γ) seven cerebrals<sup>1</sup>: ṭ ṭh, ḍ ḍh and ḷ,<sup>2</sup> ḍh and ḷh,<sup>2</sup> ṇ ;  
 (δ) five dentals: t th ḍ ḍh ṇ ;  
 (ε) five labials: p ph b bh m ;  
 c. Four semivowels: y (palatal), r (cerebral), l (dental),  
 v (labial) ;  
 d. Three sibilants: ś (palatal), ṣ (cerebral), s (dental) ;  
 e. One aspiration: h ;  
 f. One pure nasal: ṁ (ṁ) called Anusvāra (*after-sound*).  
 g. Three voiceless spirants: ḥ (Visarjanīya), ḥ (Jihvā-  
 mūliya), ḥ (Upadhmanīya).

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

ā ordinarily represents an original short vowel (IE. ā ē ö) ; 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 ö) and a contraction ; e. g. mātár (Lat. *māter*) *mother* ; āsam = 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-í (Gk. *δίψι*) *in heaven*. It is also frequently the low grade of e and ya ; e. g. vid-má (*ἴδμεν*) *we know* beside véd-a (*οἶδα*) *I know* ; náv-iṣṭha *newest* beside náv-yas *newer*. It also represents the low grade of radical ā ; e. g. śiṣ-ṭá *taught* beside śás-ti *teaches*.

ī is an original vowel ; e. g. jīv-á *living*. But it also often represents the low grade of yā ; e. g. ás-ī-máhi *we would attain* beside ás-yám *I would attain* ; or a contraction ; e. g. iṣúr *they have sped* (= i-iṣ-úr 3. pl. pf. of iṣ) ; matí *by thought* (= matīā).

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

<sup>2</sup> These two sounds take the place of ḍ ḍh respectively between vowels in the RV. texts ; e. g. ḷe (but ḷḍya), mīḷhuse (but mīḷhvān).

u is an original vowel ; e. g. mádhu (Gk. μέθυ) *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*.

ū is an original vowel ; e. g. bhrū́ (ὀ-φρú-ς) f. *brow*. It is also the low grade of au and vā ; e. g. dhū-tá *shaken* beside dhau-tārī f. *shaking* ; sūd *sweeten* beside svād *enjoy* ; and often represents a contraction ; e. g. ūc-úr = u-uc-úr *they have spoken* (3. pl. pf. of vac) ; bāhú́ *the two arms* = bāhú-ā.

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

ṝ occurs only in the acc. and gen. pl. m. and f. of ar stems (in which it is the lengthened low grade) ; e. g. pitṝn, mātṝḥ ; pitṝṇám, svásṝṇám.

ḷ is a vocalic l, being the low grade of al, occurring only in a few forms or derivatives of the verb kḷp (kalp) *be in order* : cākḷpré 3. pl. pf. ; cīkḷpāti 3. s. aor. subj. ; kḷpti (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 āi āu. 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 ā̄ with ĩ and ũ in external and internal Sandhi ; e. g. éndra = ā̄ indra ; ó cit = ā̄ 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* ; <sup>13)</sup> e = az in a few words before d, dh, h ; e. g. e-dhí *be* 2. s. impv. of as beside ás-ti ; ó = 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 (= āi) and o (= āu) 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. 17 a) by the native grammarians, interchange with the unaccented low grade syllables i, u, r, ṛ 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, ĩr, ũr; as bibháy-a *I have feared* and bibhāy-a *has feared*: bhī-tá *frightened*; juhāv-a *has invoked*: hū-tá *invoked*; tatār-a *has crossed*: tir-áte *crosses* and tīr-ṇá *crossed*.

b. **The Samprasāraṇa 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*; vās-ṭi *desires*: uś-mási *we desire*; ja-gráh-a *I have seized*: ja-grḥ-úr *they have seized*.

a. Similarly the long syllables yā, vā, rā are reduced to ī, ū, ǐr; e. g. jyā f. *might*: jī-yā-te is *overcome*; brū-yā-t would say: bruv-ī-tá id.; svād-ú *sweet*: sūd-āya-ti *sweetens*; drāgh-īyas *longer*: dīrgh-á *long*.

c. The ǎ 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-ṭe *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. pád 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. sthá-s *thou hast stood*: sthi-tá *stood*.

a. Sometimes it is ī owing to analogy; e. g. pu-ná-ti *purifies*: pu-nī-hí *purify*. Sometimes, especially when the low grade syllable has a secondary accent, it is a; e. g. gáh-ate *plunges*: gáh-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. gáy-ati *sings*, gā-thá m. *song*: gī-tá *sung*.

The low grade of au (which is parallel to vā: 5 b α) is ū; e. g. dhāv-ati *washes*: dhū-tá *washed*; dhau-tārī f. *shaking*: dhū-ti m. *shaker*, dhū-má m. *smoke*.

e. Secondary shortening of ī, ū, ǐr. The low grade syllables ī, ū, ǐr and ūr (= ǐr) are further reduced to i, u, r, owing to shift of accent from its normal position in a word to its beginning, in compounds, reduplicated forms, and vocatives; e. g. á-huti f. *invocation*: -hūti *call*; dīdi-vi *shining*: dī-páya *kindle*; cár-kr-ṣe *thou commemorate*: kīr-tí f. *praise* (from root kṛ); pi-pr-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-ṣ the guttural is the regular phonetic modification of a palatal before s; e. g. *drś see*: aor. *ádrk-ṣata*; *vac speak*: fut. *vak-ṣyáti*.

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. *σχιδ*. But in the inchoative suffix *cha* it seems to represent s + unaspirated palatal mute; e. g. *gáchā-mi* = Gk. *βάσχω*.

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. *έκατόν*.

3. The old palatal j (originally the media of ś = I-Ir. *ž*, French *j*) is recognizable by appearing as a cerebral when final or before mutes; e. g. *yáj-ati sacrifices* beside aor. *á-yāṭ has sacrificed*, *yás-ṭṛ sacrificer*, *iṣ-ṭá sacrificed*.

4. The breathing h represents the old palatal aspirate I-Ir. *žh*. 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*, *śúk-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*.

a. 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*; *ó-j-iyas 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 ṣ (= original s, ś, j, h) or r-sounds (r, ṛ, ṝ); e. g. duṣ-ṭāra (= dus-tāra) *invincible*; váṣ-ṭi (= vās-ti) *wishes*; mṛṣ-ṭá (= mṛj-tá) *cleansed*; nīḍá (= nizdá)<sup>1</sup> *nest*; dū-dhī (= duḍ-dhī) *ill-disposed*; dṛḍhá<sup>2</sup> (= dṛh-tá) *firm*; nṛ-ṇám (= nṛ-nám) *of men*.

Final cerebral mutes represent the old palatals j, ś, h; e. g. ráṭ (= ráj) m. *ruler* nom. s.; vípāt (= ví-pās) f. a river; ṣāt (= sáh) *overcoming*; á-vāt (= á-vāh-t) *has conveyed* (3. s. aor. of vah).

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 *dwelt*; mād-bhís inst. pl. of mās *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-bhūva *has been* from bhū *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>1</sup> ṛ (= s or old palatal śh), the soft form of ṣ, has always disappeared after cerebralizing d or dh and lengthening the preceding vowel.

<sup>2</sup> Though written as a short vowel the ṛ is prosodically long.

initially, medially, and finally; e. g. *mātrī* f. *mother*, *nāman* n. *name*. The remaining three are always dependent on a contiguous sound. The guttural *ñ*, the palatal *ñ̃*, and the cerebral *ṇ* are never initial, and the last two are never final. The guttural *ñ* appears finally only when a following *k* or *g* has been dropped, as in stems ending in *ñc* or *ñj* and in those compounded with *drś*; e. g. *pratyāñ* nom. s. of *pratyāñc* *facing*; *kī-dṛñ* nom. s. of *kī-dṛś* *of what kind?*

a. Medially *ñ* appears regularly only before gutturals; e. g. *aṅká* m. *hook*; *aṅkháya* *embrace*; *ánga* n. *limb*; *jáñghā* f. *leg*. Before other consonants it appears only when *k* or *g* has been dropped; e. g. *yuñ-dhi* for *yuṅg-dhi* (= *yuñj-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 *ṇ* appears within a word only, either before cerebral mutes or replacing dental *n* after *r*, *r*, or *ṣ* (either immediately preceding or separated from it by certain intervening letters); e. g. *daṇḍá* m. *staff*; *nṛ-ṇám* *of men*; *várṇa* m. *colour*; *uṣṇá* *hot*; *krámaṇa* n. *step*.

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*); *mṛñ-maya* *earthen* (*mṛd* f. *earth*). 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. *nāman*, 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 *ṃ* 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. *vaṃśá m. reed*; *havíṃṣi offerings*; *māṃśá n. flesh*; *siṃhá m. lion*. It usually appears before *s*, where it always represents *m* or *n*; e. g. *máṃsate* 3. s. subj. aor. of *man think*; *piṃṣanti* beside *pináṣṭi* from *piṣ crush*; *kraṃsyáte* fut. of *kram stride*. When Anusvāra appears before *ś* 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*, *ṛ*, *ḷ*, *u* respectively. They are called *anta(h)sthā* in the Prātiśākhya, 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 *-ā*, before vowel suffixes; e. g. *dā́-y-i* 3. s. aor. pass. of *dā give*. Otherwise it is based either on IE. *ǵ* (= Gk. spiritus asper) or voiced palatal spirant *y* (= Gk. *ζ*); e. g. *yá-s who* (Gk. *δ-s*), *yaj sacrifice* (Gk. *ἄγ-ιος*); but *yas boil* (Gk. *ζέω*), *yuj yoke* (Gk. *ζυγ-*). 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. *l*. 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 *l*, it appears necessary to assume a mixture of three dialects: one in which the IE. *r* and *l* were kept apart; another in which IE. *l* became *r* (the Vedic dialect); and a third in which IE. *r* became *l* throughout (the later *Māgadhī*).

*r* is secondary when it takes the place of phonetic *ḍ* (= *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 *ār* would be followed by *ṣ* or *h* + consonant. It appears in forms of *drś see* and *srj send forth*; e. g. *dráṣṭum to see*, *sāmsraṣṭr one who engages in battle*; also in *brahmán m. priest*, *bráhmaṇ n. devotion* beside *barhís n. sacrificial litter* (from *bṛh* or *barh make big*); and in a few other words.

d. The semivowel *l* represents IE. *l* 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 *l* is apparent in the RV.; thus in the tenth book are found the verbs *mluc* and *labh*, and the nouns *lóman*, *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 *l*; but that there must have been another Vedic dialect in which IE. *r* and *l* were kept distinct, and a third in which IE. *r* became *l* throughout; from the latter two *l* 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. *l*, and only a few nouns: (u)loká m. *free space*, śloka m. *call*, and -miśla *mixed*.

*a.* In the later Saṃhitās *l* occasionally occurs both medially and finally for *ḍ*; e. g. *file* (VS. Kaṇva) = *fḍe* (RV, *fḍe*); *bál ití* (AV.), cf. RV. *bál itthá*. 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. *índraś ca*), it occasionally represents that sibilant within words by assimilation; e. g. *śváśura* (Lat. *socer*) *father-in-law*; *śásá* (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. *caesaries*). 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 *ṣ*. 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 *drś see*.

*b.* The cerebral *ṣ* is, like the cerebral mutes, altogether secondary, always representing either an original palatal or an original dental sibilant. Medially it represents the palatals *ś* (= I-Ir. *ś*) and *j* (= I-Ir. *ź*) and the combination *kṣ* before the cerebral tenues *ṭ ṭh* (themselves produced from dental tenues by this *ṣ*); e. g. *naṣ-ṭá* from *naś be lost*; *mṛṣ-ṭa* 3. s. impf., from *mṛj wipe*; *taṣ-ṭá* from *takṣ hew*.

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

Occasionally ṣ represents dental s as a result of assimilation; e. g. ṣáṣ *six* (Lat. *sex*); ṣát *victorious* nom. s. from sáh *overcoming*.

c. The dental s as a rule represents IE. s; e. g. áśva-s *horse*, Lat. *equo-s*; ás-ti, Gk. ἄσ-τι. In Sandhi it is often replaced by the palatal ś and still oftener by the cerebral ṣ.

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. žh), as is recognizable by its being replaced as final or before t by a cerebral; e. g. váh-ati *carries* beside á-vāṭ *has carried*, ūḍhá (= uz-ḍhá) for vah-tá. It stands for dh e. g. in gáh-ate *plunges* beside gādhá 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 mūḍhá (AV.) *bewildered*.

14. Voiceless spirants. There are three such representing original final s or r. Visarjanīya has its proper place in pausā. Jihvāmūliya (*formed at the root of the tongue*) is the guttural spirant and is appropriate before initial voiceless

gutturals (k, kh). Upadhmanīya (*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 Saṃhitās.

**15. Ancient pronunciation.** As regards the pronunciation prevailing about 500 B.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 Prātiśākhya, the ancient phonetic works dealing with the Saṃhitās. 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 Saṃhitās 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 ĩ, ũ and ā were pronounced as in Italian. But ă in the time of the Prātiśākhya 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 ă 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 ă was still open, but that, at the time when the Saṃhitā text was constituted, the close pronunciation was already becoming general.

The vowel ɾ, now usually sounded as ri (an early pronunciation as shown by the confusion of ɾ and ri in ancient inscriptions and MSS.), was in the Saṃhitās 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 *ərə*, the equivalent of *ṛ* in Old Iranian.

The very rare vowel *ṛ*, now usually pronounced as *lri*, was in the *Samhitās* a vocalic *l*, described in the *RV. Prātiśākhya* as corresponding to *l* 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 *Prātiśākhya*s; and that this was even the case in the *Samhitās* 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 *āi* and *āu* 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 *āi* and *āu*, and were so pronounced even at the time of the *Prātiśākhya*s. 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 *gīr-as*); *a, i, u* often become long before *v*; e. g. *á-vidh-yat he wounded* (*a* is augment); *ji-gī-vámś having conquered* ( $\sqrt{\text{ji}}$ ); *ṛtá-van observing order* (*ṛtá*); *yá-vant how great*; as compensation for the loss of a following consonant; e. g. *gū-ḍhá* for *guh-tá* (15, 2*k*); they are also often pronounced long for metrical reasons; e. g. *śrudhī hávam hear our prayer*.

*d.* Svarabhakti.<sup>1</sup> When a consonant is in conjunction with *r* or a nasal, the metre shows that a very short vowel<sup>2</sup> must often be pronounced between them; e. g. *indra = ind<sup>a</sup>ra*; *yajñá = yaj<sup>a</sup>ná sacrifice*; *gná = g<sup>a</sup>ná woman*.

<sup>1</sup> A term used in the *Prātiśākhya*s and meaning 'vowel-part'.

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

e. **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. *vī bird* (Lat. *avi-s*); *sánti they are* (Lat. *sunt*).

f. **Hiatus.** In the written text of the Saṃhitās 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 *ī*, *ū*, *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* (=  *jyā-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 Prātiśākhya 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 *ḷ* and *ḷh* which in Rigvedic texts take the place of *ḍ* and *ḍh* between vowels. The latter occurs medially only; the former finally also.

Examples are: *ilā refreshment*; *turā-ṣāl̥ abhi-bhūtyōjāḥ*; *á-ṣāl̥ha invincible*.

*e.* The dentals in the time of the Prātiśākhya 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* (*after-sound*), 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 Prātiśākhya 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 Prātiśākhya 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 *l* is described in the Prātiśākhya 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 *ṣ* 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*, *ḷ* (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 Saṃhitās. The Prātiśākhya 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 ॠ l-h (= dh) beside ॠ l (= d).

j. There are three voiceless spirants appearing only as finals. The usual one, called Visarjaniya in the Prātiśākhya, is according to the Taittirīya Prātiśākhya articulated in the same place as the end of the preceding vowels. Its place may be taken by Jihvāmūliya before the voiceless initial gutturals k, kh; and by Upadhmanīya before the voiceless initial labials p, ph. These two are regarded by the RV. Prātiśākhya 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) χ 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*; tṛ beside stṛ m. *star*; páśyati *sees* beside spás 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. yuñ-dhí for yuñg-dhí.

a. Medially, voiced sibilants, the dental z, the cerebral ž, 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 : ā-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 saz d ; similarly in de-hí *give* (for daz-dhí) beside dad-dhí. When other vowels than ā preceded, the z was cerebralized and disappeared after cerebralizing the following dental and lengthening the preceding vowel ; thus á-sto-ḍhvam (= á-sto-ḍhvam for á-sto-s-dhvam) 2. pl. aor. beside á-sto-ṣ-ṭa ; similarly mīḍhá n. *reward* (Gk. μισθός). Similarly the old voiced palatal ź disappeared after cerebralizing a following d or dh and lengthening the preceding vowel ; e. g. tā-ḍhi for taź-ḍhi (= taĳ-ṣ-dhi) from takṣ *fashion* ; ṣo-ḍhá for ṣaṣ-dhá (= saĳ-ṣ-dhá) beside ṣaṣ-ṭhá *sixth*. Still commoner is the loss of the old aspirated palatal źh represented by h, which was dropped after cerebralizing and aspirating a following t and lengthening the preceding vowel ; e. g. sá-ḍhṛ for sáh-tṛ *conqueror* from sah ; gūḍhá *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* ; śírṣa-[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 euphonicly 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 Saṃhitā 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 Pāda 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 Pāda. 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 ṝ ; ḷ.

2. Guṇa vowels : a ā ; e o ar al.

3. Vṛddhi vowels : ā ; ai ; au ; ār.<sup>1</sup>

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 ; ṛ<sup>3</sup> and the diphthongs e, ai, o, au (the latter half of which is i or u) : consonantal vowels.

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<sup>4</sup> is the rule in the written text of the Saṃhitās. Thus ihásti = ihá asti ; índrá = índra á ; tvāgne = tvā agne ; vídám = ví idám ; súktám = su uktám.

<sup>1</sup> The Vṛddhi form of ḷ (which would be āl) does not occur.

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

<sup>3</sup> ṝ never appears under conditions rendering it liable to be changed into r (cp. 4 a, p. 4).

<sup>4</sup> ṝ does not occur because ṛ ṝ never meet in the Saṃhitās, and final ṛ does not even occur in the RV.

a. The contraction of ā + a and of ũ + ũ 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 manīṣá | agníḥ; manīṣá abhí; vīú utá; sú ūrdhváḥ; and in a compound, su-ūtáyah.

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.<sup>1</sup> Thus cāsát is pronounced as ca āsát; cārcata as ca arcata; mápéḥ as má āpéḥ (for má āpéḥ); mṛlatīdṛśe as mṛlati īdṛśe; yántīndavaḥ as yánti īndavaḥ; bhavantūkṣāṇah as bhavantu ukṣāṇah. 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 hīndra as hí īndra.

### 19. a and ā

a. coalesce with the simple vowels ĩ<sup>2</sup> and ũ to the Guṇa vowels e and o<sup>3</sup> respectively; e.g. ihóha = ihá iha; pitéva = pitá iva; ém = á īm; óbhá = á ubhá.<sup>4</sup> They are never contracted to ar in the written text of the RV. or VS.,<sup>5</sup> but the metre shows that the combination is sometimes to be pronounced as ar, for instance in the compound sapta-ṛṣáyah *the seven seers* = saptarṣáyah.

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

<sup>2</sup> Occasionally ā + i remain uncontracted in the written text of the RV., as jyá iyám, pibā imám, raṇayā ihá.

<sup>3</sup> This contraction is a survival because ē and ō are simple long vowels, but they were originally = āi, āu.

<sup>4</sup> But in many instances where the contraction is written, the original simple vowels must be restored with hiatus; thus subhágōṣāḥ = subhágā uṣāḥ.

<sup>5</sup> ā is always shortened or nasalized before ṛ in the written text; e.g. tátha ṛtúḥ (for táthā); vipanyám ṛtásya (for vipanyá).

b. coalesce with Guṇa vowels to Vṛddhi; e. g. áibhiḥ = <sup>á</sup>ebhiḥ.<sup>1</sup>

c. are absorbed by Vṛddhi vowels; e. g. sómasyauśijáh = sómasya auśijáh.

20. The simple consonantal vowels ĭ and ũ before dissimilar vowels or before diphthongs are regularly changed to the semivowels y and v respectively in the written text of the Samhitās; e. g. práty āyam = práti āyam; jánitry ajījanat = jánitri ajījanat; <sup>á</sup>tv étā = <sup>á</sup>tú étā. But the evidence of the metre shows that this y or v nearly always has the syllabic value of ĭ or ũ.<sup>2</sup> Thus vy uṣáh must be read as ví uṣáh; vidátheṣv añján as vidátheṣu añján.

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

21. The Guṇa vowels e and o

a. remain unchanged before a,<sup>3</sup> which is generally<sup>4</sup> 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,<sup>5</sup> whether written or not.<sup>6</sup> In devāso aptúraḥ (i. 3<sup>s</sup>) the a is both

<sup>1</sup> <sup>á</sup> instead of contracting with e is sometimes nasalized before it: aminantaṃ évaiḥ (for a e); upásthāṃ ékā (for ā e). Again <sup>á</sup> is sometimes elided before e and o; as úp'eṣatu (for a e), yáth'ohiṣe (for ā o).

<sup>2</sup> Because ĭ and ũ are prosodically shortened before a following vowel (p. 22, note 1).

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

<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>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>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<sup>9</sup>) it must be restored as *sūnáve | ágne*.

*b.* before every other vowel (or diphthong) would naturally<sup>1</sup> 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 *ũ*; e. g. *agna ihá* (for *agnay*); *váyava ukthébhiḥ* (for *váyav*); but *váyava á 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 *ũ*<sup>2</sup> (through *āv*); e. g. *tásmā akṣí* (for *tásmāy*), *tásmā índrāya*; *sujihvá úpa* (for *sujihvāv*), but *táv á, táv índrāgnī*.

*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 *Samhitās*; 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 *ṛ* in *ár̥ti* = *á ṛ̥ti* and in *árchatu* = *á ṛ̥chatu*. In the case of the latter verb, the TS. extends this contraction to prepositions ending in *a*: *úpārchati* = *úpa ṛ̥chati* and *avārchāti* = *ava ṛ̥hāti*.

<sup>1</sup> Because *e* and *o* were originally = *āi* and *āu*.

<sup>2</sup> This is also the Sandhi of the AB. and KB.

b. The preposition *prá* (in the RV.) with initial *i* in *práishayúr* = *práishayúr*.

c. The augment *a* with the initial vowels *i*, *u*, *r*;<sup>1</sup> e. g. *áichas* 2. s. impf. of *iṣ 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<sup>2</sup> in pronunciation before vowels, though as a rule written as *v* after a consonant;<sup>3</sup> e. g. *bhá u amśáve*, but *ávéd v índra*. When it combines with the final *ã* of a particle to *o*, in *ó = á* *u*, *átho = átha u*, *utó = utá u*, *mó = má u*, it remains unchanged even in the written text; e. g. *átho índrāya*.

25. a. The *ī* and *ū* of the dual (nom. acc.) never change to *y* and *v*. This dual *ī* is never to be pronounced short, but the *ū* sometimes is; e. g. *hārī (v -) ṛtāsya*, but *sādhū (-v) asmai*. This *ī* may remain before *i*, as in *hārī iva*, but in several instances the contraction is written, as in *ródasīmé = ródasī imé*, while in several others, though not written, it must be pronounced.

b. The rare locatives singular in *ī* and *ū* are also regularly written unchanged in the RV.,<sup>4</sup> 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>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*.

<sup>2</sup> 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 *ūṃ iti*.

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

<sup>4</sup> Except *védy asyám*, to be pronounced *védī asyám*.

a. The *ī* of the nom. s. in *pṛthivī*, *pṛthu-jrāyī*, *samrājñī* rarely, of the instr. *suśāmī* once, and of the instr. *ūtī* often, remains unchanged before vowels;<sup>1</sup> e. g. *samrājñī ādhi*, *suśāmī abhūvan*.

26. The diphthong *e* is unchangeable in various nominal and verbal forms.

a. The *e* of the nom. acc. dual (= *a + ī*), 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*<sup>4</sup> in *us*, *yuşmé* in *you* are unchangeable;<sup>5</sup> e. g. *tvé ít*; *asmé áyuh*; *yuşmé 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*,<sup>6</sup> 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>1</sup> The unchangeableness of the vowel here being only occasional is not indicated with *iti* in the Pada text.

<sup>2</sup> Except *dhīşnyemé* for *dhīşnye imé*, as it is also probably to be pronounced.

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

<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, ṅ; ṭ; 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 β), including ś (3 d), and h (3 e), are replaced by k or ṭ (ñ by ṅ).

ṣ (3 d) is replaced by ṭ, s (3 d) and r (3 c) by Visarjanīya.

The nasal ṇ (3 b γ) and the three semivowels y, l, 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 tudánt); práñ *forward* (through práñk for práñc-s); áchān 3. s. aor. *has pleased* (for áchantst).

a. k, ṭ, or t, when they follow an r and belong to the root, are allowed to remain;<sup>1</sup> e. g. várk 3. s. aor. of vṛj *bend* (for várk-t); úrk nom. s. of úrj *strength*; á-mārt 3. s. impf. of mṛj *wipe*; á-vart 3. s. aor. of vṛt *turn*; su-hárt nom. s. of suhárd *friend*.

a. There are seven instances in the Saṃhitās 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 avayāj-s) f. *sacrificial share*; ávayās (for ávayāj-s) m. a kind of priest; puro-dās *sacrificial cake* (for puro-dās-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-yāt 2 s. aor. of yaj *sacrifice*; á-srās (for á-sraj-s) 2. s. aor. of sṛj *emit*; á-bhanas (for á-bhanak-s) 2. s. impf. of bhañj *break*; and á-sraṭ (for a-sras-t)<sup>3</sup> 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>2</sup> The s is probably due to the analogy of nominatives, like mās *moon*, dravino-dā-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, 2*b-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, 2 *ij*.

*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 vowel 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, ṛ, ḷ, 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, 2 *ka*).

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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 *ḥ* 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, *ḥ* only after vowels and before certain hard letters.

### 30. Quality of consonants.

Consonants are

1. either hard (surd, voiceless): *k kh, c ch, ṭ ṭh, t th, p ph; ś ś s; ḥ ḥ ḥ* (3);

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

2. either aspirated: *kh gh, ch jh, ṭh ḍh ḷh, th dh, ph bh, h ḥ ḥ ḥ, ś ś 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 *ṭ* and the guttural *ṇ* 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, ṭ, t, p* before vowels and soft consonants become *g, ḍ, d, b* respectively; e.g. *arvāg rādhaḥ* (through *arvāk* for *arvāc*); *havyavāḍ juhvāsyah* (through *-vāt* for *-vāh*); *śāl urvīḥ* (through *śāt* for *śās*: cp. 3 b γ); *gāmad*

vájebhiḥ (for gámat); agníd ṛtāyatáḥ (through agnít for agnídh); triṣṭúb gāyatrí (through triṣṭúp for triṣṭúbh); abjá (for ap-já).

**33.** Final k, ṭ, t, p before n or m may, and in practice regularly do, become the nasal of their own class; e. g. práṇaṇ mártiyasya (through práṇag for práṇak); viráṇ mitrávárūṇayoḥ (through viráḍ for virát); śáṇ-ṇavati (TS.) (through śát-) for śásṣ-ṇavati; āsīn nó (through āsīd for āsīt); tán mitrásya (for tád); trikakúm nivártat (through trikakúb for trikakúp from trikakúbh).

**34.** Final t becomes l through d; e. g. áṅgāl lómnaḥ (for áṅgāt).

**35.** Since the nasals have no corresponding hard sounds, they remain unchanged in quality before initial hard sounds. The guttural ñ,<sup>1</sup> 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 l, and sometimes p (40).

**36.** The dental nasal n remains unchanged before (1) the gutturals k, kh, g, gh; (2) the labials p,<sup>2</sup> 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 ś and s.

a. Before ś 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>1</sup> The palatal and cerebral nasals, as has already been stated, do not occur as finals.

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

a. The two dentals become palatal before palatals.<sup>1</sup>

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 ṁ, if it is ī, ū, ṛ, to ṁr; e.g. *sárgāṁ íva* for *sárgān*; *vidvám agne* for *vidván*; *paridhím̐r áti* for *paridhín*; *abhísūm̐r íva* for *abhísūn*; *nṛm̐r*<sup>4</sup> *abhí* for *nṛn*.

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, *vajrnt śnathihi* may (through *vajriñc*<sup>5</sup> *śnathihi*) become *vajrñ chnathihi*.<sup>6</sup>

a. Before c the palatal sibilant is sometimes inserted<sup>7</sup> in the RV., the preceding n then becoming Anusvāra. This

<sup>1</sup> Final dentals never come into contact with initial cerebrals in the Saṁhitās. No initial cerebral mutes occur in the RV., and even the cerebral sibilant ś occurs only in *śśś six* and its compounds, and once in *śát* for *sát* from *sáh*.

<sup>2</sup> On the change of ś to ch after c see 53.

<sup>3</sup> Both ṁ and ṁr here represent original ns through ṁḥ, the Sandhi of ḥ being here the same as that of āḥ īḥ ūḥ ṛḥ before vowels. ān in ūn remain unchanged at the end of a Pāda (as being in pausā) before a vowel; e.g. *devayánān*<sup>4</sup> *átandraḥ* (i. 72<sup>7</sup>).

<sup>4</sup> ṛm̐r occurs only once, otherwise remaining unchanged as ṛn, because two r sounds are avoided in the same syllable (cf. *Vedic Grammar*, § 79).

<sup>5</sup> That is, t before ś becomes c (38).

<sup>6</sup> That is, after c initial ś may become ch (53).

<sup>7</sup> There are no examples of the inserted sibilant before ch in the Saṁhitās.

insertion takes place, only when the sibilant is etymologically justified,<sup>1</sup> almost exclusively (though not without exception even here<sup>2</sup>) before *ca* and *cid*; e. g. *anuyājámś ca*, *amenámś cit*. In the later Saṃhitās the inserted sibilant becomes commoner, occurring even where not etymologically justified.<sup>3</sup>

2. Final *n* usually remains unchanged before dental *t*,<sup>4</sup> e. g. *tvāvān 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;<sup>1</sup> e. g. *āvadaṃś tvām* (for *āvādan*). In the later Saṃhitās the inserted sibilant becomes commoner, occurring even where not etymologically justified.<sup>3</sup>

3. Final *n* before initial *l* always becomes nazalized *l̃*; e. g. *jigīváḷ lakṣám*.

4. Though final *n* generally remains unchanged before *y*, *r*, *v*, *h* (36, 4), *ān*, *īn*, *ūn* sometimes become *āṃ*, *īṃr*, *ūṃr* as before vowels (39); e. g. *devān havāmahe*; but *svāvāṃ yātu* (for *svāvān*); *dadváṃ vā* (for *dadvān*); *pīvo-annāṃ rayivṛdhaḥ* (for *annān*); *paṇīṃr hatam* (for *paṇīn*); *dás-yūṃr yónau* (for *dásyūn*).

5. Final *n* when etymologically representing *ns* sometimes becomes *mḥ* before *p* (36, 2); thus *nṛmḥ pāhi* (for *nṛn*); *nṛmḥ pātram*; *svátavāmḥ pāyúḥ* (for *svátavān*).

### 3. Final m.

41. Final *m* remains unchanged before vowels; e. g. *agním iḷe I praise Agni*.

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

<sup>2</sup> E. g. *paśúṅ ca sthātṛṅ carátham* (i. 72<sup>6</sup>).

<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 *rāṣṭrām ihá* must be pronounced *rāṣṭréhá*. 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 ś, ṣ, s and the breathing h to Anusvāra; e.g. *hótāraṃ ratnadhā-tamam* (for *hótāram*); *várdhamānaṃ své* (for *várdhamānam*); *mitráṃ huve* (for *mitrám*).<sup>1</sup>

2. before y, l, v it becomes nasalized *ṡ, ṣ, ś*; but the printed texts regularly use Anusvāra<sup>2</sup> instead; e.g. *sám yudhí*; *yajñám vaṣṭu*.<sup>3</sup>

3. before mutes it becomes the class nasal,<sup>4</sup> and n before n<sup>5</sup>; e.g. *bhadráñ kariṣyási*; *tyáñ camasám*; *návan tváṣṭuḥ*; *bhadrán naḥ*. Most MSS. and the printed texts, however, represent this assimilated m by Anusvāra<sup>6</sup>; e.g. *bhadráṃ kariṣyási*; *tyám camasám*; *návam tváṣṭuḥ*; *bhadráṃ naḥ*.

a. This Sandhi is identical with that of n before the palatals c, j, ch (40) and the soft dentals d, dh, n (36, 3), and of t before n (33).

<sup>1</sup> Anusvāra seems to have been used originally before the sibilants and h only. Compounds like *sam-rāj* show that m originally remained unchanged before r (49 b).

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

<sup>3</sup> Forms with internal m like *yam-yámāna* and *ápa-mlukta* show that m originally remained unchanged in external Sandhi before y and l; and forms like *jagan-ván* (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>5</sup> This assimilation before n being identical with that of d, led to ambiguity in some instances and consequent wrong analysis by the *Padapāṭha*.

<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. devás cakṛmá (through deváh for devás); pús ca (through púḥ ca for púr ca);<sup>1</sup> yás te (for yáh); áṅvībhis tánā (for -bhiḥ).

a. Visarjanīya, if preceded by ĩ and ũ, before dental t often becomes cerebral ṣ, which cerebralizes the following initial t to ṭ. In the RV. this occurs chiefly, and in the later Vedas only, before pronouns; e. g. agniṣ te; krātuṣ ṭám; also nákiṣ ṭanúṣu. In compounds this change takes place in all the Saṃhitās; e. g. dúṣ-ṭara *hard to pass*.<sup>2</sup>

2. a guttural (k, kh) or labial (p, ph) mute, it either remains or becomes Jihvāmūliya (ḥ) before the gutturals and Upadhmāniya (ḥ) 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 ṣ after ĩ, ũ, ṛ;<sup>3</sup> e. g. divás pári; pátnīvatas kṛdhi; dyáuṣ pitá. In compounds this change takes place regularly in all the Saṃhitās; e. g. paras-pá *far-protecting*; haviṣ-pá *drinking the offering*; duṣ-kṛt *evil-doing*, duṣ-pád *evil-footed*.

3. a simple sibilant, it either remains or is assimilated; e. g. vaḥ śívátamaḥ or vaś śívátamaḥ; dévīḥ śáṭ or dévīṣ śáṭ; naḥ sapátnāḥ or nas sapátnāḥ; púnaḥ sám or púnas sám.<sup>4</sup> Assimilation is undoubtedly the original Sandhi;

<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: svār-cakṣas and svār-canas.

<sup>2</sup> The only exception in the RV. is cátus-trimśat *thirty-four*.

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

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

a. Before a sibilant immediately followed by a hard mute, a final Visarjanīya is dropped; e. g. *mandībhi stómebhiḥ* (through *mandībhiḥ* for *mandībhis*); *du-ṣṭutí* f. *ill-praise* (for *duṣ-ṣṭutí*). The dropping is prescribed by the Prātiśākhya 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. *kṛta śrávaḥ* (for *kṛtaḥ*); *ni-svarám* (through *niḥ-* for *nis-*).

44. Visarjanīya (except after a or ā)<sup>1</sup> before a soft sound (vowel or consonant) is changed to r; e. g. *ṛṣibhir ídyaḥ* (through *ṛṣibhiḥ* for *ṛṣibhis*); *agnír hótā* (through *agníḥ* for *agnís*); *paribhúr ási* (through *-bhúḥ* for *-bhús*).

45. 1. The final syllable āḥ (= ās) drops its Visarjanīya before vowels or soft consonants; e. g. *sutá imé* (through *sutáḥ* for *sutás*); *vísṽá ví* (through *vísṽāḥ* for *vísṽās*).

2. The final syllable aḥ (= as)

a. drops its Visarjanīya before vowels except a; e. g. *khya á* (through *khyaḥ* for *khyas*).

b. before soft consonants and before a, is changed to o, after which a may be elided (21 a); e. g. *índavo vām* (through *índavaḥ* for *índavas*); *no áti* (through *naḥ* for *nas*) or *nó 'ti*.

46. The final syllables aḥ (= ar) and āḥ (= ār), in the comparatively few instances<sup>1</sup> in which the Visarjanīya represents an etymological r, do not form an exception (45) to the general rule (44); e. g. *prátár agníḥ*; *púnar naḥ*; *svàr druháḥ*; *vár avāyatí*.

in compounds the original r frequently remains; e. g. *vanar-śád*, *dhūr-śád*, &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*, *uśár dawn*, *úddhar udder*, *váddhar weapon*, *vánar wood*, *svàr light*; *antár within*, *avár down*, *púnar again*, *prátár early*; the voc. of ṛ stems, e. g. *bhrátar*; the 2. 3. s. of past tenses from roots in ṛ, e. g. *āvar*, from *vṛ cover*.

47. r followed by r is always dropped, a preceding short vowel being lengthened ; e. g. púnā rūpáni for púnar.<sup>1</sup>

48. The three pronouns (nom. m. s.) sáh *that*, syáh *that*, eśáh *this*, drop the Visarjanīya before all consonants ;<sup>2</sup> e. g. sá vánāni, syá dūtáh, eśá tám. The Visarjanīya is here otherwise treated regularly ;<sup>3</sup> at the end of a Pāda, e. g. padīṣṭá sáh | cakra eśáh |, and before vowels, e. g. só apáh, eṣó asura, eṣó 'mandan (for amandan) ; sá ośadhīh, eśá índrah.

a. sá, however, generally combines in the RV. with a following vowel ; e. g. sásmai for sá asmai ; séd for sá id ; sáuśadhīh for sá ośadhīh.

### 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 devédha), ácha-ukti (for áchokti) *invitation*.

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

a. In viś-páti *lord of the house* and viś-pátnī *mistress of the house* ś remains instead of the ṣ<sup>4</sup> required by external Sandhi.

b. In sam-ráj *sovereign ruler* m appears instead of the Anusvāra required before r (42, 1), as in sam-rájantam.

<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>2</sup> sáh, however, twice retains it in the RV. ; sáh páliknīh (v. 2<sup>4</sup>) and sás táva (viii. 33<sup>16</sup>) for sáh.

<sup>3</sup> syáh 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 viṣpati.

c. A group of compounds formed with *dus ill* as first member combine that adverb with a following *d* and *n* to *dū-d* (= *duḥ-d*) and *dū-ṇ* (= *duḥ-n*) instead of *dur-d* and *dur-ṇ*:<sup>1</sup> *dū-dābha* (for *dus-dābha*) *hard to deceive*, *dū-dās* *not worshipping* (for *dus-dās*), *dū-dhī* *malevolent* (for *dus-dhī*); *dū-nāśa* *hard to attain* (for *dur-nāśa*), *dū-ṇāśa* (for *dus-nāśa*) *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 Visarjaniya or a sibilant (43): *vār-kāryā* *producing water*; *svār-caḥṣas* *brilliant as light*; *pūr-pati* *lord of the stronghold*, *svār-pati* *lord of heaven*; *vanar-sād* and *vanar-śād* *sitting in the wood*, *dhūr-śād* *being on the yoke*; *svār-śā* *winning light*; *svār-śāti* *acquisition of light*.<sup>2</sup> The VS. also has *ahar-pāti* *lord of day*, and *dhūr-śāh* *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);<sup>2</sup> e. g. *dhūr-śād* *being on the yoke*, *pūr-yāna* *leading to the fort*.<sup>4</sup>

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 *ścandrā* *bright* retains its old initial sibilant in the second member; e. g. *ásva-ścandra* *brilliant with horses*, *puru-ścandrā* *very brilliant*. As an independent word it is, excepting three occurrences in the RV., invariably *candrā*.<sup>5</sup>

b. A final *s* of the first member or an initial *s* of the second member is cerebralized; e. g. *duḥ-ṭāra* *hard to cross*, *duḥ-śāha* *hard to resist*.<sup>6</sup>

<sup>1</sup> But *dur-* the form required by the later external Sandhi is already commoner in the RV.; e. g. *dur-dṛśika*, *dur-pāman*.

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

<sup>3</sup> External Sandhi gradually encroaches here in the later Saṃhitās; e. g. *svāḥ-pati* in the SV.

<sup>4</sup> But *gīr* retains its short vowel in *gīr-vaṇas* *fond of praise* and *gīr-vāhas* *praised in song*.

<sup>5</sup> How nearly extinct *ścandrā* is as an independent word is indicated by the fact that in the analysis of its six compounds it always appears as *candrā* in the Padapāṭha.

<sup>6</sup> In post-Vedic Sanskrit only *dustara*, *duḥsaha*.



c. A dental n in the second member is cerebralized after r, r, ṣ in the first member :

α. 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-ṛij f. *bright garment*, pári-hṇuta *denied*, prāṇ-á m. *breath* ; and even in suffixes, as pra-yāṇa n. *advance* (from yā go).

β. predominantly in other compounds when the second member is a verbal noun ; e. g. grāma-ñí *chief of a village*, dur-gāṇi *dangers*, pitr-yāṇa *trodden by the fathers*, rakṣo-hāṇ *demon-slaying* ; but puro-yāvan beside prātar-yāvaṇ *going out early*. Cerebralization never takes place in -ghn the weak form of -han *killing* ; nor in aksā-náh *tied to the axle*, kravya-vāhana *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-ṇasá *broad-nosed*, prá-ṇapāt *great-grandson* ; but candrá-nirṇij *having a brilliant garment*, púnar-ṇava *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. ūrṇa-mradas *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 á only, when a vowel follows.<sup>1</sup> This rule is followed by Max Müller in his editions of the RV. ; e. g. utá cchadíḥ, ā-cchád-vidhāna, but me chantsat.

<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  $\dot{n}$  and  $n$ , if preceded by a short vowel, are doubled; e. g.  $k\ddot{i}d\dot{r}\dot{n}\dot{n}$   $\acute{i}ndraḥ$ ;  $\acute{a}hann$   $\acute{i}ndraḥ$ . Though the nasal is always written double, the metre shows that this rule is only partially applied as regards pronunciation in the RV.

a. The compound  $vṛṣaṇ$ - $aśv\acute{a}$  with stallions as steeds ( $\dot{n}=n$ ) is an exception.

#### Initial Aspiration.

**53.** After a final  $c$ , initial  $\acute{s}$  regularly becomes  $ch$ ; e. g.  $y\acute{a}c$   $chakn\acute{a}v\acute{a}ma$  for  $y\acute{a}d$   $\acute{s}akn\acute{a}v\acute{a}ma$ .

a. The same change occasionally takes place after  $\ddot{t}$ ; thus  $v\acute{i}p\acute{a}\ddot{t}$   $chutudr\acute{i}$  (for  $\acute{s}utudr\acute{i}$ );  $tur\acute{a}\acute{s}\acute{a}\ddot{t}$   $chuṣm\acute{i}$  (for  $\acute{s}uṣm\acute{i}$ ).

**54.** Initial  $h$ , after softening a preceding  $k$ ,  $\ddot{t}$ ,  $t$ ,  $p$ , is changed to the soft aspirate of that mute; e. g.  $sadhry\grave{a}g$   $ghit\acute{a}$  for  $hit\acute{a}$ ;  $\acute{a}v\acute{a}\grave{d}$   $\grave{d}havy\acute{a}ni$  for  $\acute{a}v\acute{a}\ddot{t}$   $havy\acute{a}ni$ ;  $\acute{s}\acute{i}dad$   $dh\acute{o}t\acute{a}$  for  $\acute{s}\acute{i}dat$   $h\acute{o}t\acute{a}$ .

**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;<sup>1</sup> e. g. from  $dagh$  *reach* the 3. s. injunctive is  $dhak$  (for  $dagh$ - $t$ );  $-b\acute{u}dh$  *waking* becomes  $-bh\acute{u}t$ ;  $d\acute{u}h$  *milking* becomes  $dh\acute{u}k$ .

#### 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>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 *ī* is changed to *iy*; *u* and *ū* to *uv*; e. g. *dhī+e = dhiy-é* dat. s. *for thought*; *bhū+i = bhuv-í* on earth; *yu-yuv-é* has joined ( $\sqrt{yu}$ ).

58. Final *r̥* before *y* becomes *ri* (154, 3); e. g. *kr̥* make: *kri-yáte* 3. s. pres. pass. *is done*. Final *r̄* before consonant terminations is changed to *īr*, after labials to *ūr*; e. g. *gṝ* swallow: *gīr-yáte* *is swallowed*, *gīr-ṇá* *swallowed*; *pṝ* fill: *pūr-yáte* *is filled*, *pūr-ṇá* *filled*.

59. *e*, *ai*, *o*, *au* are changed before suffixes beginning with vowels or *y* to *ay*, *āy*, *av*, *āv* respectively; e. g. *śe+u = śay-ú* *lying*; *rai+e = rāy-é* *for wealth*; *go+e = gāv-e* *for a cow*; *nau+i = nāv-í* *in a boat*; *go+ya = gāv-ya* *relating to cows*.

## 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*, *yásas-vat* *glorious*; *vác-mi* *I speak* (but *vákṭi* *speaks*); *voc-am* *I will speak*, *papṛc-yāt* *would mix*; *prañc-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 *mṛṇ-máya* *consisting of clay* (*mṛḍ*). In the nominal case-form *ṣaṇ-ṇám* (for *ṣaṭ-ṇám*) *of six* (*ṣás*) 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

Sandhi. Thus *prāñc* + *s* nom. s. *forward* becomes *prāñ* (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* = *á-dhok* *he milked* (55).

62. Aspirates followed by any sounds except vowels, semivowels or nasals (60) lose their aspiration; e. g. *randh* + *dhí* = *rand-dhí*<sup>1</sup> 2. s. aor. impv. *subject*; *labh* + *sya-te* = *lap-syate* (B.) 3. s. fut. *will take*; but *yudh-í* *in battle*; *ā-rābh-ya* *seizing*.

a. A lost soft aspirate is, if possible, thrown back before *dhv*, *bh*, *s* (55); e. g. *ind-dhvam* 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-ša-tas* beside *aghuksat*; *dah* *burn*: part. *dákṣat* beside *dhákṣant*; *duh* *milk*: aor. *á-duksat* 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*; *ruṇád* + *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; 7 b), *j* in some cases (the majority) becomes guttural (*k*, *g*),<sup>3</sup> in others cerebral (*ṭ*, *ḍ*, *ṣ*);

<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 *bo-dhí* *be for* *bho-dhí*, and *ja-hí* *strike for* *jha-hí*, follow the general rule.)

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

<sup>3</sup> *j* always becomes *k* before a conjugational *s* (cp. 144, 4); e. g. *mṛk-**ṣva* 2. s. impv. of *mṛj* *wipe*.

e. g. uk-tá *spoken* (√vac); yuk-tá *joined* (√yuj); rug-ṇá *broken* (√ruj: cp. 65); but ráṭ nom. s. *king* (for rāj + s); mṛḍ-ḍhi 2. s. impv. *wipe* (for mṛj-dhi); rāṣ-ṭrá *kingdom* (for rāj-tra: cp. 64).

b. The palatal ś before bh (73 a) normally becomes ḍ;<sup>1</sup> k before s;<sup>2</sup> always ṣ before t and th (cp. 64); e. g. paḍ-bhís *with looks* (pás), viḍ-bhís *with tribes* (vís); vek-ṣyási fut. of viś *enter*; vik-śú loc. pl. (vís); dík nom. s. of díś *direction*; nák nom. s. of nás *night*; viṣ-ṭá *entered* (√viś).

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 ś: á-prāk-ṣīt 3. s. siṣ-aor., á-prāṭ 3. s. s-aor. (= á-prach-s-t); pṛṣ-ṭá *asked*, práṣ-ṭum inf. *to ask*.

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

a. While the cerebral sibilant ṣ seems always<sup>3</sup> to become a cerebral mute (ṭ or ḍ) in declension and becomes ḍ in conjugation, it regularly becomes k before s in conjugation (cp. 63 b and 67); e. g. dviṣ + s = dviṭ nom. s. *hating*, vi-pruṣ + s = vi-pruṭ *drop*, vi-pruḍ-bhis inst. pl.; av-iṣ + dhí = avid-ḍhí 2. s. impv. iṣ-aor. of av *favour*; dviṣ + sa-t = dvik-ṣat 3. s. inj. sa-aor. of dviṣ *hate*.

65. Change of dental n to cerebral ṇ.

A preceding cerebral ṛ, ṝ, r, ṣ (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 ṇ; e. g. nṛ + nām = nṛṇám *of men*; pitṛ + nām = pitṛṇám *of fathers*; var + na = várṇa m. *colour*; uṣ + na = uṣṇá *hot*;

<sup>1</sup> g in cases of díś and ḍś: dig-bhyás, ḍṛg-bhís.

<sup>2</sup> But in the nom. víṭ (vís), ví-pāṭ (ví-pás) and spāṭ *spy* (spás) 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.



**krámaṇa** n. *step* (vowels and labial nasal intervene), **arkéṇa** (guttural and vowel); **gr̥bhñáti** *seizes* (labial mute); **brahmaṇyá** *devotion* (vowel, h, labial nasal, vowel; n followed by y).<sup>1</sup>

This rule is followed throughout within a word even when a ṣ which it contains is produced by Sandhi; e. g. **uṣuvānáḥ** (for u **su**vānáḥ).

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-ñúde** (*nud thrust*), **pra-ñetṛ** *guide* (**nī** *lead*); **pári-hṇuta** *denied*; **práñiti** *breathes* (**√an**); **nír haṇyāt** (*han strike*), but not in forms with **ghn** (e. g. **abhi-pra-ghnánti**); **prá hiṇomi**, but **pari-hiṇómi** (*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-ñáman** *ill-named*, **prá-ñapāt** *great-grandson*; but **tri-nāká** n. *third heaven*. It is less frequent medially; e. g. **pūrvāhñá** *forenoon*, **vṛṣa-maṇas** *manly-spirited*, but **ṛṣi-manas** *of far-seeing mind*; **nṛ-pána** *giving drink to men*, but **pari-pána** n. *drink* (cp. 50 c β).

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; <sup>2</sup> e. g. **sahó śú ṇaḥ**; **pári ñetá . . . viśat**. It sometimes occurs medially, oftenest in the enclitic pronoun **ena** *this*; e. g. **indra eṇam**. It occasionally appears in accented words also after final r; e. g. **gór óheṇa**.

Table showing when n changes to ṇ.

r̥	in spite of intervening vowels,	change	if followed
r̄	gutturals (including h),	n	by vowels,
r	labials (including v),	to	n, m, y, v.
ṣ	and y	ṇ	

<sup>1</sup> There are two exceptions to this rule in the RV., the gen. plur. **úṣṭrānām** and **rāṣṭrānām**.

<sup>2</sup> After the final cerebral ṭ of **śát** (for **śás** *six*), assimilated to the following n (33), initial dental n is cerebralized in **śáṇ-ṇavati** *ninety-six* (TS.) and in **śaṇ-ṇiramimīta** (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. ji-ghām-sa-ti *wishes to kill* ( $\sqrt{\text{han}}$ ); also when it is inserted before final s or ṣ in the neuter plural (71c; 83); e.g. énáms-i n. pl. of énas *sin*; havīṃṣ-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*; vāt-syati  *will shine*; ji-ghat-sati  *wishes to eat* (171, 5) and jighat-sú  *hungry*.<sup>1</sup>

b. before case-endings with initial bh in the reduplicated perf. participle and in four other words: thus jāgrvād-bhis inst. pl.  *having awakened*; uśád-bhis from uśás f.  *dawn*; mād-bhís, mād-bhyás from mās m.  *month*; svátavad-bhyas from svá-tavas  *self-strong*. This change was extended without phonetic justification<sup>2</sup> 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>1</sup> The change of s to t before the t of the 3. s. of a past tense, as in vy-āvāt  *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>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 *ṣ* and cerebralizing the following dental; e. g. *á-sto-dhvam* (for *á-sto-ṣ-dhvam*) 2. pl. aor. of *stu praise*.

### 67. Change of dental s to cerebral ṣ.

A preceding vowel except *ã* (even though *Anusvāra*<sup>1</sup> intervenes) as well as *k*, *r*, *ṣ* change dental *s* (followed by a vowel, *s*, *t*, *th*, *n*, *m*, *y*, *v*) to cerebral *ṣ*;<sup>2</sup> e. g. from *havīs oblation*: *havīṣ-ā* inst. s., *havīṣ-i* nom. pl.; *cákṣus* n. *eye*: *cákṣuṣ-ā* inst. s., *cákṣūṣ-i* nom. pl.; *havīṣ-ṣu* loc. pl.; *sráj* f. *wreath*: *srak-ṣú* loc. pl.; *gīr* f. *song*: *gīr-ṣú* loc. pl.; *tí-ṣṭhati* *stands* from *sthā stand*; *cákṣuṣ-mant* *possessing eyes*; *bhavi-ṣyāti* *will be* from *bhū be*; *su-ṣvāpa* *has slept* from *svap sleep*. But *sarpīḥ* (final); *mānas-ā* (a precedes); *us-rá*<sup>3</sup> *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 *nīs out*; e. g. *nī ṣīda* *sit down*, *ānu ṣṭuvanti* *they praise*; *niḥ-ṣāha-māṇaḥ* *conquering*.<sup>4</sup>

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 *ã*; e. g. *su-ṣōma* *having abundant Soma*. But *s* is often retained in the RV., not only when *r* or *r̥* follows, as in *hr̥dī-spṛś* *touching the heart*, *r̥ṣi-svará* *sung by seers*, but also when there is no such cause to prevent

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

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

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

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

the change ; e. g. *gó-sakhi* beside *gó-ṣakhi* *possessing cattle*. After *r* the *s* becomes *ṣ* in *svār-ṣā* *light winning*, *svār-ṣāti* *f. obtainment of light*.

c. Cerebralization is even extended to external Sandhi in initial *s* after 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 śú*. It also occurs in numerous verbal forms and participles ; e. g. *yūyám hí ṣthá* *for ye are*, *diví śán* *being in heaven*. In other words the change is rare ; e. g. *trí ṣadhásthā*.<sup>1</sup> In the later *Saṃhitās* this form of external Sandhi is very rare except in the combination *ū śú*.

Table showing when *s* changes to *ṣ*.

Vowels except <i>ā</i> (in spite of inter- vening Anusvāra), <i>k</i> , <i>r</i> , <i>ṣ</i>	change <i>s</i> to <i>ṣ</i>	if followed by vowels, <i>t</i> , <i>th</i> , <i>n</i> , <i>m</i> , <i>y</i> , <i>v</i> .
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68. The labial *m* remains unchanged before *y*, *r*, *l* (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-ṣi* 2. s. pres. from *dah burn* ; *sak-ṣi* 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* (62 b), *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 *ḍh* and

<sup>1</sup> In the RV. occurs the Sandhi *yájuḥ ṣkannám* (for *skannám*) without cerebralization of the *nn* (cp. 65).

lengthening a preceding short vowel, is dropped; e. g. sah + ta = sã-ḍhá<sup>1</sup> *overcome*; rih + ta = rī-ḍhá *licked*; muh + ta = mū-ḍhá (AV.) *bewildered*; vah + ta = ū-ḍhá;<sup>2</sup> vah + dhvám = vo-ḍhvám (VS.).<sup>3</sup>

d. An exception to *c* is the root nah *bind*, in which h is treated as dh: nad-ḍhá *bound*. An exception to both *b* and *c* is the root ḍrḥ: ḍr-ḍhá *firm* (begins with d and has a short vowel).<sup>4</sup>

## 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) pronouns.

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 ḍh is in the RV. written as ḷh.

<sup>2</sup> With Samprasāraṇa.

<sup>3</sup> Through vaḥh-dhvam: aḥh here becoming o just as original as (through az) becomes o (cp. 45 b).

<sup>4</sup> Before this ḍh the vowel ṛ never appears lengthened, but it is prosodically long (cp. 8, note 2).

<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	— <sup>b</sup>	au	ī	as	i <sup>c</sup>
V.	— <sup>a</sup>	—				
A.	am	—	bhyām	}	bhis	bhyas
I.	ā	}				
D.	e					
Ab. } G. }	as					
L.	i		os	ām	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 *-āñc, -an, -man, -van; -ant, -mant, -vant; -tar; -yāms, -vāms.* 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.	} of masc. nouns. <sup>1</sup>
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<sup>2</sup> (bhyām, bhis, bhyas, su); the weakest before terminations beginning with a vowel in the remaining weak cases; e.g. pratyāñc-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.; pratyāñc-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<sup>3</sup> 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>1</sup> Excepting names of relationship in -tar (101), nearly all nouns with changeable stems form their feminine with the suffix -ī (100).

<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>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, ṭ, t, p or Visarjanīya (27) which respectively become g, ḍ, 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 Saṃhitās<sup>1</sup> except in the derivative as, is, us stems, where they are common; e.g. *ápāṃsī*, *arcīṃṣi*, *cákṣūṃṣi*.

## Stems in Dentals.

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

SING.		DUAL.		PLUR.
N. m. f. <i>trivṛt</i>	n. <i>trivṛt</i>	N.A. }	{ <i>trivṛt-ā</i> ,	N. m. f. <i>trivṛt-as</i>
A. m. f. <i>trivṛt-am</i>	n. <i>trivṛt</i>	m.f. }	{ <i>trivṛt-au</i>	A. m. f. <i>trivṛt-as</i>
I.	<i>trivṛt-ā</i>	I. }	[ <i>trivṛd-bhyām</i> ]	I. <i>-bhiṣ</i>
D.	<i>trivṛt-e</i>	D. }		D.Ab. [ <i>-bhyas</i> ]
Ab. G.	<i>trivṛt-as</i>	Ab. }	G. [ <i>trivṛt-os</i> ]	G. <i>trivṛt-ām</i>
L.	<i>trivṛt-i</i>	L.	<i>trivṛt-os</i>	L. <i>trivṛt-su</i>
				m. f. V. <i>trivṛt-as</i> .

<sup>1</sup> But in the Brāhmaṇas 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, ṛ; 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 sarva-hu-t *offering completely* occurs in N. pl. n. the form sarva-hunti 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-ít f. *stream*; mar-út m. *storm-god*; yákr-t n. *liver*, śákṛ-t n. *excrement*.

2. There are only three stems in th: kápṛth, 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*, mṛd f. *clay*, hṛd 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*.<sup>1</sup> There are also the compound adjectives *tuvi-ṣván* *roaring aloud* and *go-ṣán* *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* *deceit*, *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-tṛp* 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-ā*. 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*, *gṛbh* *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>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. *earth*, *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 (ṭ or ḍ).

1. The unchangeable stems in c<sup>1</sup> 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-pr̥k* *in a mixed manner*. *Vác* *speech* would be declined as follows :

Sing. N.V. *vák*. A. *vác-am* (Lat. *voc-em*). I. *vác-á*.

D. *vác-é*. Ab.G. *vác-ás*. L. *vác-í*.

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

Plur. N.V. *vác-as*. A. *vác-as* (rarely *vác-ás*). I. *vág-bhís*.

D.Ab. *vág-bhyás*. G. *vác-ám*.

<sup>1</sup> Stems in derivative añc are changeable (93).



Similarly declined are :—*tvác skin*<sup>1</sup>; *síc hem*; *rúc lustre*, *śúc flame*, *srúc ladle*; *ṛc stanza*, *mṛc injury*; *ni-mrúc sunset* and other compounds. *Krúñc* forms its N. s. *krúñ*, du. *krúñcau*.

2. There is only one stem in *ch*, formed from the root *pṛch ask*: N. du. m. *bandhu-pṛch-ā asking after kinsmen*; also the D. and A. infinitive forms *pṛch-é to ask*, *sam-pṛch-e to greet*; *vi-pṛch-am* and *sam-pṛch-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*,<sup>2</sup> *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.<sup>3</sup>

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.<sup>4</sup> and before consonants, but *k* before the *su* of the L. pl.

Thus in the N. *úrċ* (*úrċ*) *vigour*; *nir-ṇík* (*nir-ṇíj*) *bright garment*; but *bhráṭ* m. *shining* (*bhráj*), *ráṭ* m. *king*, f. *mistress*; L. pl. *sraċ-ṣú garlands* (*sraċ*), *pra-yáċ-ṣu offerings* (*pra-yáċ*).

*a.* The N. of *ava-yáj* f. *share of the sacrificial oblation* and of *ávayāj* m. *priest who offers the oblation* is anomalous in dropping the *j* and adding the *s* of the nom. : *ava-yás*, *ávayās* (cp. 28*a*).

*b.* There are seven m. and f. adj. or subst. formed with the suffixes *-aj* and *-ij*: *á-svapn-aj* *sleepless*, *ṭṛṣṇ-áj* *thirsty*,

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

<sup>2</sup> This word meaning *companion* also has a nasalized form in N.A. s. du. : *yún* (for *yúnċ*), *yúnċj-am*, *yúnċj-ā*.

<sup>3</sup> But in a Brāhmaṇa *-bhāj sharing* forms the N. pl. n. form *-bhāñċi*.

<sup>4</sup> Except in *ṛtv-ík* from *ṛtu-íj* m. *sacrificing in due season*, *priest* (from *yaj sacrifice*).

dhṛṣ-áj *bold*, san-áj *old*; úś-íj *desiring*, bhur-íj f. *arm*, vaṇ-íj m. *trader*. There is also the n. áśṛj<sup>1</sup> *blood*.

úśíj m.f. would be declined as follows :

Sing. N. uśík. A. uśíj-am. I. uśíj-ā. D. uśíj-e.  
 G. uśíj-as.  
 Du.N. uśíj-ā. G.L. uśíj-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. : dās *worship*, díś *direction*, dśś *look*, nās *night*, páś *sight*, píś *ornament*, práś *dispute*, víś *settlement*, vṛíś *finger*. Two are m. : íś *lord* and spás *spy*. All the rest are compounds (about twenty of them formed from -dśś). 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 ḍ before bh, but in díś and dśś 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 spás and vi-spás *spy*, víś and ví-pās a river.

The normal forms, if made from víś *settlement*, would be :  
 N.V. víṭ. A. víś-am. I. víś-á. D. víś-é. Ab.G. víś-ás.  
 L. víś-í.  
 Du. N.A. víś-ā, víś-au.  
 Pl. N.A. víś-as. I. víḍ-bhis. D. víḍ-bhyás. G. víś-ám.  
 L. vik-ṣú.

a. The N. of some compounds of dśś is nasalized, as kī-dśñ (for kī-dśñk) *of what kind?*, but tā-dśk *such*.

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

<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  $\dot{d}$  and  $\dot{s}$ . Of the former there are only two:  $\acute{í}\dot{d}$  f. *praise* (only found in s. I.  $\acute{í}\dot{d}-\acute{á}$ ) and  $\acute{í}\dot{d}$  f. *refreshment* (only in s. I.  $\acute{í}\dot{d}-\acute{á}$  and G.  $\acute{í}\dot{d}-\acute{ás}$ ).

There are a number of stems from about a dozen roots ending in  $\dot{s}$  preceded by i, u, r, or k. Seven of these are uncompounded:  $\acute{í}\dot{s}$  f. *refreshment*,  $\acute{t}\dot{v}\acute{í}\dot{s}$  f. *excitement*,  $\acute{d}\dot{v}\acute{í}\dot{s}$  f. *hatred*,  $\acute{r}\acute{í}\dot{s}$  f. *injury*;  $\acute{ú}\dot{s}$  f. *dawn*;  $\acute{p}\acute{r}\acute{k}\dot{s}$  f. *satiation*;  $\acute{d}\acute{a}\dot{d}\acute{h}\dot{f}\dot{s}$  *bold*. The rest are compounds of the above or of  $\acute{m}\acute{í}\dot{s}$  *wink*,  $\acute{s}\acute{r}\acute{í}\dot{s}$  *lean*,  $\acute{u}\dot{k}\dot{s}$  *sprinkle*,  $\acute{m}\acute{u}\dot{s}$  *steal*,  $\acute{p}\acute{r}\acute{u}\dot{s}$  *drip*,  $\acute{d}\acute{h}\dot{r}\dot{s}$  *dare*,  $\acute{v}\dot{r}\dot{s}$  *rain*;  $\acute{á}\dot{k}\dot{s}$  *eye*. The  $\dot{s}$  becomes  $\dot{t}$  in the N., and  $\dot{d}$  before bh, but is of course dropped when k precedes; e.g. N.  $\acute{d}\dot{v}\acute{í}\dot{t}$ , *vi-prúṭ* f. *drop*, *an-ák* *eyeless, blind*; I. pl. *vi-prúḍ-bhis*.

a. The final becomes k in the adverbial neuter form  $\acute{d}\acute{a}\dot{d}\acute{h}\dot{f}\dot{k}$  *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  $\acute{n}\acute{í}\dot{h}$  *destroyer*,  $\acute{m}\acute{í}\dot{h}$  *mist*,  $\acute{g}\acute{ú}\dot{h}$  *hiding-place*,  $\acute{r}\acute{ú}\dot{h}$  *sprout* are f.,  $\acute{d}\acute{r}\acute{ú}\dot{h}$  *fiend* is m. or f.,  $\acute{s}\acute{á}\dot{h}$  *conqueror* is m.,  $\acute{m}\acute{á}\dot{h}$  *great*, m. and n. All the rest are compounds, more than fifty being formed from the three roots  $\acute{d}\acute{r}\acute{u}\dot{h}$  *hate*,  $\acute{v}\acute{a}\dot{h}$  *carry*,  $\acute{s}\acute{a}\dot{h}$  *overcome*; over thirty of them from the last.<sup>1</sup> The two stems  $\acute{u}\dot{s}\acute{n}\acute{í}\dot{h}$  f. a metre, and  $\acute{s}\acute{a}\dot{r}\acute{á}\dot{h}$  *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 ḍ 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>1</sup>  $\acute{u}\acute{p}\acute{á}-\acute{n}\acute{á}\dot{h}$  f. *shoe* occurs only in the L. s.  $\acute{u}\acute{p}\acute{á}-\acute{n}\acute{á}\dot{h}-i$ . 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 ṭ, which has been dissimilated to t. In the N. the phonetic k appears in the six forms -dhak, -dhuk, -dhruk, -ruk, -sprk, uṣṇík, and the unphonetic ṭ in the three forms -vāṭ, ṣát, sarát.

b. Stems formed from vah<sup>1</sup> 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. ṣát.<sup>2</sup> A. m. f. sáh-am. I. sah-á. D. sah-é.

Ab.G. sah-ás. L. sah-í.

Du. N.A.V. m. f. sáh-ā and sáh-au. N.A. n. sah-í.

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

### Stems in r.<sup>3</sup>

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

<sup>1</sup> anaḍ-váh being a changeable stem with three forms is treated under the irregular changeable stems (96).

<sup>2</sup> When h becomes ṭ the initial s is cerebralized.

<sup>3</sup> There are no stems in l; 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>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>5</sup> gír *praise*, dvár *door*, dhúr *burden*, púr *stronghold*, tár *star*, psúr *victuals*, stár *star*.

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

<sup>7</sup> vár *water*, svár *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-śú*.

a. *dvār* has the weakened A. pl. form *dúras* (also once *durás* and once *dváras*), 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. *st̄fbhis*.<sup>1</sup>

c. *svār* n. *light* has the two contracted forms D. *sūr-é*, G. *sūr-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*<sup>4</sup> *abode*, *pums* *male*,<sup>5</sup> *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 *jñās-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*, *jyótīṃsi*, *cákṣūṃsi*. 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>1</sup> With irregular accent.

<sup>2</sup> With the accent of a disyllabic.

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

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

<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. *áṅgirās m.*, *uṣás<sup>1</sup> 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 *áp-as*, n. (Lat. *opus*) *work* and *ap-ás 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. *ápāms-i*; *apás-as*. I. *ápo-bhis*; *apó-bhis*. D. *ápo-bhyas*; *apó-bhyas*. G. *ápas-ām*; *apás-ām*. L. *ápas-su*; *apás-su*.

Similarly N. n. *yásas glory*, m. f. *yaśás 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*, *uśām dawn*, *jarām old age*, *medhām wisdom*, *vayām vigour*, *án-āgām sinless*, *apsarām*. Pl. N. m. *áṅgirās*, *án-āgās*, *ná-vedās cognisant*, *sa-jósās united*; f. *medhās*, *á-jośās insatiable*, *ná-vedās*, *su-rádhās bountiful*. A. m. *án-āgās*, *su-medhās* (?) *intelligent*; f. *uśás*.

<sup>1</sup> The vowel of this word is optionally lengthened in the A. s., N. A. du., N. V. pl.: *uśás-am* beside *uśás-am*, &c.

<sup>2</sup> The ending *au* is here very rare and occurs chiefly in the later *Samhitās*.

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-śócis self-radiant*, occurs as a f.

The final s becomes ṣ 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 *śócis glow* in the n. and from *-śócis m.* (when it differs from the n.), would be :

Sing. N. *śócis*; A. *śócis*; m. *-śociṣ-am*. I. *śociṣ-ā*.  
 D. *śociṣ-e*. Ab.G. *śociṣ-as*. L. *śociṣ-i*. V. *śócis*.  
 Pl. N.A. *śociṣ-i*, m. *-śociṣ-as*. I. *śocir-bhis*. D. *śocir-*  
*bhyas*. G. *śociṣ-ām*. L. *śociṣ-ṣu* (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 ṣ 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. cákṣuṣ-ī; m. cákṣuṣ-ā. D. cákṣur-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,<sup>1</sup> future, and aorist participles (156) active (m. and n.).<sup>2</sup> The strong stem is in -ant, the weak in -at<sup>3</sup>; e. g. ad-ánt and ad-at *eating* from ad eat. These participles are inflected in the m. and n. only, the f. having a special stem in ī.<sup>2</sup> 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>1</sup> Excepting those of the reduplicating verbs and a few others that follow their analogy (85 b).

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

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

## MASCULINE.

SINGULAR.	DUAL.	PLURAL.
N. <i>adán</i> <sup>1</sup> (Gk. <i>ἔδων</i> )	<i>adánt-ā -au</i>	<i>adánt-as</i> (Gk. <i>ἔδοντες</i> )
V. <i>ádan</i>	<i>ádant-ā -au</i>	<i>ádantas</i>
A. <i>adánt-am</i> (Lat. <i>edentem</i> )	<i>adánt-ā -au</i>	<i>adat-ás</i>
I. <i>adat-á</i>		I. <i>adád-bhis</i>
D. <i>adat-é</i>	D. <i>adád-bhyām</i>	D.Ab. <i>adád-bhyas</i>
Ab.G. <i>adat-ás</i>	G. <i>adat-ós</i>	G. <i>adat-ám</i>
L. <i>adat-í</i>		L. <i>adát-su</i>
NEUTER.		
N.A. <i>adát</i>	<i>adat-í</i>	<i>adánt-i</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. *sákṣ-ant* (*sah overcome*).

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

Sing. N. m. <i>mahán</i> ; n. <i>mahát</i> .	A. <i>mahánt-am</i> .	I. <i>mahat-á</i> .
Du. N.A. <i>mahánt-ā</i> , -au.	D. <i>mahád-bhyām</i> .	
Pl. N. <i>mahánt-as</i> .	A. <i>mahat-ás</i> .	I. <i>mahád-bhis</i> .
L. <i>mahát-su</i> .		

<sup>1</sup> For original *adánt-s*, cp. Lat. *edens*.

<sup>2</sup> Probably an old participle of *ad eat* with prehistoric loss of the initial *a* like *s-ánt* *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,<sup>1</sup> in other words, have *at* throughout; e. g. *bíbhyaṭ fearing*, *ghánighn-at repeatedly killing* (√han). The analogy of these participles is followed by a few others formed from unreduplicated bases: *dás-at worshipping*, *śás-at instructing*; also *dákṣ-at* and *dhákṣ-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*,<sup>2</sup> *sravát*<sup>3</sup> f. *stream*; *vehát*<sup>4</sup> f. *barren cow*; *vāghát* m. *sacrificer*; *saścát*<sup>5</sup> m. *pursuer*. Besides the first three substantives just mentioned there are no feminines except the adjective *a-saścát unequalled*<sup>6</sup> 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* (√dā) 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>1</sup> Which has been weakened because here the accent is regularly on the reduplicative syllable.

<sup>2</sup> But *váh-ant carrying* as a participle.

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

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

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

<sup>7</sup> The f. is formed with *ī* from the weak stem: *mat-ī*, *vat-ī* (95).



is regularly<sup>1</sup> formed with *mas* and *vas*<sup>2</sup>; e.g. *háviṣ-mas* from *haviṣ-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*: *ṛg-mín* *praising*. They are declined in the m. and n. only;<sup>4</sup> 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>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>2</sup> There are also vocatives in *vas* from stems in *van* and *vāms* (cp. the V. in *yas* from stems in *yāms*).

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

<sup>4</sup> The f. stem is formed with *ī*: *aśvín* *possessing horses*; f. *aśvín-ī*.

**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:  *jyā́-yāms*  *greater* and  *sán-yāms*  *older*; six others are formed with *yāms* as well as *ī-yāms*; e.g.  *bhū́-yāms*  and  *bhāv́-iyāms*  *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.<sup>1</sup> No forms of the du. occur, and in the pl. only the N. A. G. are found. The V. s. ends in *yas*.<sup>2</sup> The forms actually occurring, if made from *kán-iyāms* *younger*, would be as follows:

## MASCULINE.

SINGULAR.	PLURAL.
N. <i>kánīyān</i>	<i>kánīyāmsas</i>
A. <i>kánīyāms-am</i>	<i>kánīyas-as</i>
I. <i>kánīyas-ā</i>	
D. <i>kánīyas-e</i>	
Ab. G. <i>kánīyas-as</i>	G. <i>kánīyas-ām</i>
L. <i>kánīyas-i</i>	
V. <i>kánīyas</i>	

## NEUTER.

N.A. *kánīyas**kánīyāms-i*

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

## 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

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

<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: *vāms*, *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 *cakṛvāms* *having done*, would be as follows :

## MASCULINE.

SINGULAR.	DUAL.	PLURAL.
N. <i>cakṛvān</i>	<i>cakṛvāms-ā</i>	<i>cakṛvāms-as</i>
A. <i>cakṛvāms-am</i>	<i>cakṛvāms-ā</i>	<i>cakrūṣ-as</i>
I. <i>cakrūṣ-ā</i>		I. <i>cakṛvād-bhis</i>
D. <i>cakrūṣ-e</i>		
Ab.G. <i>cakrūṣ-as</i>		G. <i>cakrūṣ-ām</i>
V. <i>cākṛ-vas</i>		

## NEUTER.

N.A. *cakṛ-vāt*

*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-vān* (from *jñā know*), *tasthi-vān* (*sthā stand*), *papi-vān* (*pā drink*), *yayi-vān* (*yā go*), *rari-vān* (*rā give*); *īy-i-vān* (*i go*), *jagm-i-vān* (beside *jagan-vān*<sup>4</sup>: *gam go*), *papt-i-vān* (*pat fly*), *proṣ-i-vān* (*pra + vas dwell*), *viviś-i-vān* (*viś enter*);

<sup>1</sup> On the change of *s* to *t* cp. 66 B 1 b.

<sup>2</sup> The *f*. is formed with *ī* from the weakest stem: e. g. *cakrūṣ-i*.

<sup>3</sup> Cp. the *mant*, *vant* (86), and the *yāms* stems (88).

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

ok-i-vān<sup>1</sup> (uc *be wont*). This i is dropped before uṣ; e. g. tasth-úṣ-ā, iy-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.;<sup>2</sup> 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-māṇ-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. grāvṇā from grāvan *pressing stone* (but áś-man-ā *stone*), while before consonant endings the final n disappears,<sup>3</sup> e. g. rája-bhis. In the RV. syncopation never takes place in the N.A. du. n., nor with one exception (śata-dāvni) 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. mūrdhān beside mūrdhān-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;<sup>4</sup> while they are retained in eighteen, e. g. kármāṇi.

1. The an stems, which are both m. and n.,<sup>5</sup> besides the

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

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

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

one f. *yóṣan*, are not numerous. In the strong forms *ṛbhu-kṣán* chief of the *Rbhús*, *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. *śírṣṇ-á*, I. of *śírṣ-án*.

a. Six stems belong etymologically to this group though seeming to belong to one of the other two. They are: *yú-v-an*<sup>1</sup> m. *youth*, *śv-án*<sup>1</sup> m. *dog*, *ṛjī-śvan*<sup>2</sup> m. a man, *mātari-śvan*<sup>2</sup> m. a demi-god, *vī-bhv-an*<sup>3</sup> *far-reaching*, *pári-jm-an*<sup>4</sup> *going round*. *śírṣ-án* n. is an extended form of *śíras* head = *śir(a)s-án*.

The normal forms, if made from *rájan* king, would be :

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

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-i*, 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>1</sup> See below, 91. 3, 4.

<sup>3</sup> From *bhū be*.

<sup>5</sup> The V. of *mātari-śvan* is *mātari-śvas* as if from a stem in *van*.

<sup>6</sup> No certain examples of f. formed with *i* from *man* stems are found in the RV., though the AV. has five such at the end of compounds.

<sup>2</sup> Probably from *sū grow*.

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



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. *bhū-man-ā*, *dā-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-ṇ-á*; *drāghm-á*, *raśm-á*.

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

Sing. N. *ásmā*. A. *ásmán-am*. I. *ásman-ā*.<sup>1</sup> D. *ásman-e*.<sup>1</sup>

Ab.G. *ásman-as*. L. *ásman-i* and *ásman*. V. *ásman*.

Du. N.A.V. *ásmán-ā*. L. *ásman-os*.

Plur. N.V. *ásmán-as*. A. *ásman-as*. I. *ásma-bhis*. D.

*ásma-bhyas*. G. *ásman-ām*. L. *ásma-su*.

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

Sing. *kárma*. Du. *kármaṇ-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: *anarvāṇ-am*. In the weak cases, when the suffix is preceded by a vowel, the a is always syncopated in the *Samhitā* text except in the forms *dā-ván-e*, *vasu-ván-e*, and *ṛtā-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>1</sup> When the suffix is preceded by a vowel, the a is generally syncopated, as *mahi-mn-á*, also *mahi-n-á*, &c.

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

<sup>3</sup> Cp. the *mant*, *vant*, *yāms*, *vāms* stems.

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

Sing. N. grāvā. A. grāvāṅ-am. I. grāvṅ-ā. D. grāvṅ-ē.  
 Ab.G. grāvṅ-as. L. grāvāṅ-i and grāvān. V. grāvān.  
 Du. N.A.V. grāvāṅ-ā, -au. I. grāvā-bhyām. G. grāvṅ-os.  
 Pl. N.V. grāvāṅ-as. A. grāvṅ-as. I. grāvā-bhis. D.  
 grāvā-bhyas. G. grāvṅ-ām. L. grāvā-su.

The n. differs in the N.A. only. These cases (the du. does not occur) formed from dhānvan *bow* are: Sing. dhānva. Pl. dhānvāni, dhānvā, dhānva.

### Irregular Stems in an.

91. 1. Pānth-an m. *path*, forming the strong stem pānthān, 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.<sup>1</sup>

3. śv-án m. *dog*, otherwise inflected like rájan, takes Samprasāraṇa in its weakest stem śún,<sup>2</sup> which, as representing an originally disyllabic stem,<sup>3</sup> retains the accent:

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

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

<sup>3</sup> Cp. Greek κύων.

4. *yú-v-an*, m. *youth*, otherwise regular, forms its weakest stem, *yún*, by Samprasāraṇa and contraction<sup>1</sup> (*yú-un*):

SINGULAR.	DUAL.	PLURAL.
N. <i>yúvā</i>	N.A. <i>yúvān-ā</i>	N.V. <i>yúvān-as</i>
V. <i>yúvan</i>		
A. <i>yúvān-am</i>		A. <i>yún-as</i>
D. <i>yún-e</i> <sup>2</sup>		I. <i>yúva-bhis</i>
G. <i>yún-as</i>		D. <i>yúva-bhyas</i>

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

SINGULAR.	DUAL.	PLURAL.
N. <i>maghá-vā</i>	<i>maghá-vān-ā</i>	<i>maghá-vān-as</i>
V. <i>mágha-van</i>		
A. <i>maghá-vān-am</i>		<i>maghón-as</i>
G. <i>maghón-as</i>	<i>maghón-os</i>	<i>maghón-ām</i>

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

<sup>1</sup> Cp. Lat. *juven-is* and *jūn-ior*.

<sup>2</sup> The stem retains the accent because it represents a disyllable; cp. *śván*.

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

-han (with a long vowel in the N. s. only), the middle is -há, and the weakest -ghn.<sup>1</sup> The cases that occur would in the compound *vṛtra-hán* *Vṛtra-slaying* be :

SINGULAR.

DUAL.

PLURAL.

N. *vṛtra-há*N.A. *vṛtra-hán-ā, -au*N. *vṛtra-hán-as*V. *vṛtra-han*A. *vṛtra-hánam*A. *vṛtra-ghn-ás*I. *vṛtra-ghn-á*D. *vṛtra-ghn-é*G. *vṛtra-ghn-ás*L. *vṛtra-ghn-í*I. *vṛtra-há-bhis*

### 3. Adjectives in añc.

93. These words, the suffix<sup>2</sup> of which generally expresses the meaning of *-ward*, form the strong stem in añc, the middle in ĩc or ũc<sup>3</sup> (according as ac is preceded by y or v). About fourteen stems have a weakest form in ĩc, and about six in ũc, 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 ĩ 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-áñc* *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>2</sup> Properly the root añc *bend*, which has, however, practically acquired the character of a suffix.

<sup>3</sup> Here ya and va irregularly contract to ĩ and ũ, 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., *pratic-as* AV.

## MASCULINE.

SINGULAR.

DUAL.

PLURAL.

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

I. pratīc-á

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-áñc <i>downward</i>	ny-ák	nīc <sup>1</sup>
sam-y-áñc <sup>2</sup> <i>united</i>	sam-y-ák	sam-īc
tir-y-áñc <sup>3</sup> <i>transverse</i>	tir-y-ák	tiráś-c
úd-añc <i>upward</i>	úd-ak	úd-īc <sup>4</sup>
anv-áñc <i>following</i>	anv-ák	anūc
vīṣv-añc <i>all-pervading</i>	vīṣv-ak	vīṣuc

b. About a dozen stems, in which the añc is preceded by a word ending in a, have no weakest form. Such are ápāñc *backward*, arvāñc *hitherward*, ávāñc *downward*, devāñc *godward*, párāñc *turned away*, práñc *forward*. The only

<sup>1</sup> The stem nīc seems to have retained the accent ; for the f. is nīc-ī (not nīc-í), and the I. nīcā being used adverbially probably has an adverbial shift of accent. devadryāñc *godward* also retains the accent on the suffix : I. devadrīcā.

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

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

<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. *ápāñ* (61). A. *ápāñc-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. *prāk*.<sup>1</sup> The f. is formed from the weak stem with *ī*: *prāc-ī*.

**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 añc stems : *gó-mān*, *agni-vān* ; *kānīyān* ; *cakṛ-vān* ; *rājā* ; *ásmā*, *grāvā*, *yúv-ā* ; *hastī*, *ṛg-mī*, *taras-vī* ; but *ad-án*, *pratyāñ*.

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 *ā*) in the N. drop it in the V., and add s :

thus *rājan* (N. *rājā*),<sup>2</sup> *ásman* (N. *ásmā*), *grāvan* (N. *grāvā*), *yúvan* (N. *yúvā*);<sup>3</sup> *hástin* (N. *hastī*) ; *háviṣmas* (N. *háviṣmān*), *márutvas*<sup>4</sup> (N. *marútvān*) ; *kānīyas* (N. *kānīyān*) ; *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*) ; *prátyañ* (N. *pratyāñ*).

**95.** The feminines of nouns with changeable stems are

<sup>1</sup> In B. some half-dozen N.A. plur. n. forms occur : *prāñci*, *pratyāñci*, *arvāñci*, *samyāñci*, *sadhryañci*, *anvañci*.

<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 : *ṛtā-vas*, *eva-yā-vas*, *prātar-it-vas*, *vi-bhā-vas*.

<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. *návīyāms*); *jagmúṣ-ī* (m. *jagm-i-vāms*); *sam-rájñ-ī* (m. *rájñan*), *maghón-ī* (m. *maghávan*), *-ghn-ī* (m. *-hán*); *pratic-ī* (m. *pratyáñc*); *avitr-ī* (m. *avitár*).

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-ī*<sup>1</sup> *shining*, *púsyant-ī* *obtaining abundantly*, *codáyant-ī* *urging*; but *ghnat-ī* (m. *ghnánt*) *slaying*, *píprat-ī* *furthering* (m. *píprat*), *kṛṇvat-ī* (m. *kṛṇvánt*), *yuñjat-ī* (m. *yuñjánt*) *yoking*, *punát-ī* (m. *punánt*) *purifying*.

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

c. Adjectives in *van* form their f. in *var-ī*; e. g. *pí-van* (*πίων*) *fat*, f. *pí-var-ī* (*πίερα = πίφερα*). 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>1</sup> The weak stem appears once in *siñc-at-ī* *sprinkling* beside the regular *siñc-ánt-ī*.

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

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

SINGULAR.	DUAL.	PLURAL.
N. <i>anaḍ-ván</i>	N. <i>anaḍ-váh-au</i>	N. <i>anaḍ-váh-as</i>
A. <i>anaḍ-váh-am</i>	A. <i>anaḍ-váh-au</i>	A. <i>anaḍ-úh-as</i>
G. <i>anaḍ-úh-as</i>		D. <i>anaḍ-úd-bhis</i>
L. <i>anaḍ-úh-i</i>		L. <i>anaḍ-út-su</i>

3. *pú-mams*<sup>1</sup> m. *man* has three forms : its *a* is lengthened in the strong stem, and syncopated in the weakest to *pums*, in the middle to *pum*.<sup>2</sup> The forms occurring are :

SINGULAR.	PLURAL.
N. <i>púmān</i> (89. 1)	<i>púmāms-as</i>
V. <i>púmas</i>	
A. <i>púmāms-am</i>	<i>pums-ás</i>
Ab.G. <i>pums-ás</i>	G. <i>pums-ám</i>
L. <i>pums-í</i>	L. <i>pum-sú</i>

## II. Stems ending in Vowels.

97. A. 1. The stems in derivative *a* (m. n.)<sup>3</sup> and *ā* (f.)<sup>4</sup> 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>1</sup> Probably an old compound, with the second part of which the Lat. *mās* 'male' may be allied.

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

<sup>3</sup> N. -*as*, -*am* = Gk. -*os*, -*ov* ; Lat. -*us*, -*um*.

<sup>4</sup> -*ā* = Gk. -*a*, -*η* ; Lat. -*a*.

These two declensions<sup>1</sup> 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.

## PLURAL.

## MASC.

## FEM.

## MASC.

## FEM.

N. priyá-s	priyá <sup>4</sup>	N. { priyás priyásas <sup>7</sup>	priyás priyásas <sup>12</sup>
A. priyá-m	priyá-m	A. priyán <sup>8</sup>	priyás
I. { priyéna <sup>2</sup> priyá <sup>3</sup>	{ priyáyā <sup>2</sup> priyá	I. { priyáis <sup>9</sup> priyébhis	priyábhis
D. priyáya	priyá-yai <sup>5</sup>	D.Ab. priyébhyas	priyábhyas
Ab. priyát <sup>4</sup>	} priyá-yās <sup>5</sup>	G. priyá-ṇ-ām <sup>10</sup>	priyá-ṇ-ām
G. priyásya <sup>2</sup>		L. priyéṣu <sup>11</sup>	priyásu <sup>11</sup>
L. priyé	priyá-yām <sup>5</sup>	V. { priyās priyāsas	priyās
V. priya	príye <sup>6</sup>		

Dual. N.A. m. priyá,<sup>13</sup> priyáu ; f. priyé.

I.D.Ab. m. f. n. priyábhyām.

G.L. m.f.n. priyá-y-os.

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

<sup>2</sup> 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 ā, is rare.

<sup>4</sup> This ending is preserved in the Lat. *o* for *od* (e.g. *Gnaivod* in inscriptions) and in the Greek (Cretic) adverb *ῥῶ-δε* hence.

<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* (cp. 100).

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

a. The N.A. neuter forms are : Sing. priyá-m. Du. priyé. Pl. priyá<sup>14</sup> and priyá-ñ-i.<sup>15</sup>

a. In the Brāhmaṇas and Sūtras the D. s. f. ending ai is used instead of the Ab.G. ending ās both in this declension and elsewhere (98. 3 a) ; e. g. jirṇāyai tvacaḥ of *dead skin*.

2. Radical ā stems, m. and f.,<sup>16</sup> 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. : jā<sup>1</sup> *child*, trā<sup>1</sup> *protector*, dā<sup>1</sup> *giver*, sthā<sup>1</sup> *standing* ; and seven in the f. : kṣā<sup>1</sup> *abode*, khā<sup>1</sup> *well*, gnā<sup>1</sup> *divine woman*, jā<sup>1</sup> *child*, jyā<sup>1</sup> *bowstring*, mā<sup>1</sup> *measure*, vrā<sup>1</sup> *troop*.<sup>17</sup> The forms occurring in the oblique cases are so

<sup>6</sup> The form *amba*, occurring thrice in the RV., may have a V. meaning, *O mother!* The VS. and TS. have the V. *ámbe* as from a stem *ám̄bā* *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>8</sup> That the ending was originally *-ns* is shown by the Sandhi (40. 2) ; cp. Gothic *-ans*, Gk. inser. *-ovs*.

<sup>9</sup> This ending is preserved in such Greek datives as *ἱπποῖς*. 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 Brāhmaṇas.

<sup>10</sup> The *n* seems to have been due to the influence of the *n* stems.

<sup>11</sup> The *u* of *su* is almost invariably to be read with hiatus, even before *u*.

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

<sup>13</sup> The *du*. in *ā* is more than seven times as common as that in *au* in the RV.

<sup>14</sup> 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.

<sup>15</sup> 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*.

<sup>16</sup> 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.

<sup>17</sup> These stems become less common in the later Saṃhitās, where they often shorten the final vowel to *a*, and are then inflected like derivative *a* stems.



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. *jā-s*, f. also *jā*. A. *jām*. I. *jā*. D. *j-é*. G. *j-ás*.  
 V. *jā-s*.  
 Dual. N.A.V. *jā* and *jáu*. I. *jā-bhyām*.<sup>2</sup>  
 Plur. N. *jās*. A. *jās*. I. *jā-bhis*. D. *jā-bhyas*. Ab. *jā-bhyas*. L. *jā-su*.

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

The strong stem of *pathī* m. *path* is in the RV. *pánthā* only: Sing. N. *pánthā-s*. A. *pánthā-m*. Pl. N. *pánthās*. The AV. has besides the stem *pánthān*: Sing. N. *pánthā*. A. *pánthānam*. Pl. N. *pánthān-as*.

From the adverb *táthā thus* is formed the sing. N. *á-tathā-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 *mahā great* form the A. *mánthā-m* and *mahā-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-jā first-born*. *-ha slaying* is a reduced form of *han*; e. g. *śatru-há slaying enemies*.

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>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>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 Guṇa 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 nām of the G. pl., though the stem vowel in that case does not lose its syllabic value.

The adjectives *śúc-i* *bright* and *mádh-u* *sweet* may be used to illustrate the forms actually occurring :

## SINGULAR.

	m.	f.	n.	m.	f.	n.
N.	śúci-s	śúci-s	śúci	mádh-u-s	mádh-u-s	mádh-u
A.	śúci-m	śúci-m	śúci	mádh-u-m	mádh-u-m	mádh-u
I.	śúcy-ā <sup>1</sup>	śúcy-ā <sup>2</sup>	śúci-n-ā	mádhv-ā <sup>3</sup>	mádhv-ā	mádh-u-n-ā
	śúci-n-ā					

<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>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>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.

	m.	f.	n.	m.	f.	n.
a.	śúcay-e	śúcay-e <sup>4</sup>	śúcaye	mádhav-e <sup>7</sup>	mádhav-e	{ mádhav-e <sup>10</sup> mádhu-n-e
b.	śúce-s <sup>1</sup>	śúce-s	[śúce-s]	mádho-s	mádho-s	{ mádho-s <sup>11</sup> mádhu-n-as
c.	śúce-s	śúce-s <sup>5</sup>	śúce-s	{ mádho-s <sup>8</sup> mádhv-as	mádho-s	{ mádho-s <sup>12</sup> mádhu-n-as
d.	{ śúcā śúcau <sup>2</sup>	{ śúcā <sup>6</sup> śúcau	{ śúcā śúcau	{ mádhav-i <sup>9</sup> mádhou	mádhou	{ mádhav-i <sup>13</sup> mádhou mádhu-n-i
e.	śúce	śúce	[śúci]	mádho	mádho	mádhu

## DUAL.

A.V.	śúcī <sup>3</sup>	śúcī	śúcī	mádhū <sup>3</sup>	mádhū	mádhv-ī <sup>14</sup>
D.Ab.	śúci-bhyām					
L.	śúcy-os			mádhv-os	mádhv-os	mádhu-n-os <sup>15</sup>

<sup>1</sup> arí m.f. *devout* and ávi m. *sheep* have ary-ás and ávy-as.

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

<sup>5</sup> The RV. has six forms according to the ī declension, e.g. yuvaty-ās.

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

<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 mádhv-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 mádhou in the RV.

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

<sup>11</sup> Once also mádhv-as.

<sup>12</sup> Also mádhv-as, vásv-as.

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

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

<sup>15</sup> The only example is jánu-n-os (AV.).

## PLURAL.

	m.	f.	n.	m.	f.	n.
N.V.	śúcay-as <sup>1</sup>	śúcay-as <sup>3</sup>	śúcī <sup>4</sup>	mádhav-as <sup>5</sup>	mádhav-as <sup>6</sup>	mádhū <sup>7</sup>
			śúci			mádhū
A.	śúcī-n <sup>2</sup>	śúcī-s	śúcī-n-i	mádhū-n <sup>2</sup>	mádhū-s	mádhū-n
I.		śúci-bhis			mádhū-bhis	
D.Ab.		śúci-bhyas			mádhū-bhyas	
G.		śúcī-n-ām			mádhū-n-ām	
L.		śúci-ṣu			mádhū-ṣu	

a. Twenty-seven i stems in the RV. show forms according to the derivative ī declension in the D.Ab.G.L. s. f. : e. g. bhṛtī 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).<sup>8</sup> There are

<sup>1</sup> The only stem not taking Guṇa is arī *devout* which has the N. pl. ary-ās m. f.

<sup>2</sup> The original ending ns is in both śúcīn and mádhūn preserved in the Sandhi forms of ṃs or ṃr (39, 40).

<sup>3</sup> About ten stems in i in the RV. have N. pl. forms according to the derivative ī declension ; e. g. avānīs *streams* beside avānayas.

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

<sup>6</sup> There are two examples of the N. pl. f. without Guṇa : mádhv-as and śatá-kratv-as *having a hundred powers*.

<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 ū. The secondary type mádhūni is more frequent than mádhū.

<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-bhīrv-am 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. mādhu-ne, kaśīpu-ne ; Ab. mādhu-nas, sānu-nas ; G. cāru-nas, dāru-ṇas, drú-ṇas, mādhu-nas, vāsu-nas ; L. áyu-ni, sānu-ni ; dāru-ni ; N.A. pl. dārū-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 gúggulu (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. cāru *dear* ; otherwise they form the f. in ū, as tanú m., tanū f. *thin* (Lat. *tenu-is*) ; or in ī, as urú m., urv-ī 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-dhī *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. raghu-drú *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-s) m. *husband* is irregular in the D.G.L. s. : páty-e, páty-ur,<sup>1</sup> 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, prajā-pate-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>1</sup> The anomalous ending appears to be due to the influence of the Ab.G. in the names of relationship (101) in ṛ like pitúr, G. of pitṛ *father*.



a. The f. *jāni wife* takes the anomalous ending *ur* in the G.: *jāny-ur*.<sup>1</sup> It has the further anomaly of forming its N. *jāni* like the derivative *ī* declension.

2. *sákh-i m. friend*, besides having irregularities like *páti* in the weak cases of the s., has a strong stem formed with *Vṛddhi*: N. *sákhā*, A. *sákhāy-am*, I. *sákhy-ā*, D. *sákhy-e*, Ab.G. *sákhy-ur*,<sup>1</sup> V. *sákhe*.<sup>2</sup> 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. *arí-s*, beside the regular *arí-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-nī* (AV.), I. *sákthi-bhyām*, G. *akṣṇ-ós*, but *sákthy-os* (VS.). In the pl. the *an* stems are used in the N.A. also: *akṣāṇ-i* (beside *ákṣī-ṇi*, AV.), *asthān-i* (beside *ásthī-ni*, AV.), *sakthān-i*; I. *akṣá-bhis*, *asthá-bhis*; D. *asthá-bhyas*.

5. *dyú m. f. sky* (originally *diṽ*, weak grade of *dyo*, 102, 3) retains this stem before consonant terminations (taking *Vṛddhi* in the N.V. s.), but changes it to *div* before vowels:

<sup>1</sup> Influenced, like *pátyur*, by the names of relationship in *ṛ* (101).

<sup>2</sup> Formed regularly like *śúce* from *śúci*.

Sing. N. dyáu-s ( $Z\epsilon\acute{u}s = \Delta j\epsilon\acute{u}s$ ). A. dív-am.<sup>1</sup> I. div-á.  
 D. div-é. Ab.G. div-ás ( $\Delta i\acute{f}\acute{o}s$ ). L. div-í ( $\Delta i\acute{f}\acute{i}$ ). V.  
 dyâu-s<sup>2</sup> ( $Z\epsilon\hat{v}$ ).

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

100. C. Stems in ĩ and ũ 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 ĩ 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 ĩ, 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-ā́m), 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 ĩ is split to iy in monosyllabic nouns, even when they are final members of compounds,<sup>4</sup> as A. dhíy-am, pl. N. nánā-dhiy-as *having diverse intentions*; but in roots as final members of

<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 cases div-ás, &c., which taken together occur more than 350 times in the RV.

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

<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 -dhí, as ā-dhíam (but su-dhí follows the general rule, as su-dhíy-as).

compounds only when two consonants precede,<sup>1</sup> 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*<sup>2</sup> *stream*.

The monosyllabic stems belonging to the radical class are the feminines *dhí thought*, *bhí fear*, *śrí glory*, and the m. *vī 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 Tatpuruṣas (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 *ahí serpent*, *rathí charioteer*, and about eight compounds.

b. The declension in derivative *ī* embraces a large number of stems formed by means of the suffix *ī* (originally *yā*) 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-ī might*. It includes seven m. stems, five of

<sup>1</sup> In the secondary radical group (a 2, p. 87) the *ī* is split only in *samudrí* and partly in *cakrí*.

<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 Saṃhitā text that are spelt with *iy*. Again the resolved vowel is given as *ī* (not *ī*) because long vowels are regularly shortened in pronunciation before vowels (p. 22, notes 1 and 5).

<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-í*, *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: Tiraścí, Námī, Pṛthī, Mátalī, Sóbharī, besides ráṣṭrī ruler, sirí weaver.

The inflexion of these stems<sup>1</sup> differs from that of the radical ī 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. ās, the L. ām, 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*.    deví f. *goddess*.

## SINGULAR.

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

## DUAL.

N.A. dhíy-ā, -au	rathí-ā	N.A. deví
		V. dévi
I. dhī-bhyám	rathí-bhyām	D.Ab. deví-bhyām
G.L. dhíy-ós	rathí-os	devy-ós

<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	deví-s
A. dhíy-as	rathí-as	deví-s
I. dhī-bhís	rathí-bhis	deví-bhis
	D. rathí-bhyas	deví-bhyas
G. dhī-n-ām <sup>1</sup>	G. rathí-n-ām	deví-n-ām
L. dhī-ṣú	L. rathí-ṣu	deví-ṣu
		V. dévī-s

a. Other words belonging to the secondary radical class (a 2) are : kumārī *girl* (A. kumāriam), tandrī *weariness* (N. tandrís), dūtī *messenger* (N. dūtís), nadī *stream* (A. nadíam), lakṣmī *mark* (N. lakṣmís, A. lakṣmíam), siṃhī *lioness* (N. siṃhís, A. siṃhíam).

B. strī *woman*, originally a disyllable, is inflected as a radical monosyllabic stem in the sing. A. and pl. N.A.I. : strīy-am ; strīy-as, strī-bhís (accent); but retains traces of its derivative origin in the s. N. strī (no s), D. strīy-ái<sup>2</sup> (AV.), G. strīy-ás, L. strīy-ām (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>1</sup> dhī-n-ām occurs seven times in the RV., dhīy-ām only once, the latter being the only example of the normal ending.

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



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-grú (m. á-gru) *maid*; the other and more numerous division consists of oxytone f. adjectives corresponding to m. oxytones, e. g. babhrú (m. babhrú) *brown*.

a. The normal endings as they appear in the inflexion of consonant stems are taken throughout this declension (radical and derivative).<sup>1</sup> The G. pl., however, takes the normal ām in uncompounded radical stems only,<sup>2</sup> but nām 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,<sup>3</sup> it is written as v, but pronounced as u.<sup>4</sup> Thus A. bhúv-am, ā-bhúv-am *present*; but vi-bhú-am *eminent*, tanú-am.

The forms occurring if made from bhú *earth* and tanú *body* would be the following:

## SINGULAR.

RADICAL.	DERIVATIVE.
N. bhú-s	tanú-s
A. bhúv-am	tanú-am
I. bhuv-á	tanú-ā
	D. tanú-e
Ab.G. bhuv-ás	Ab.G. tanú-as
L. bhuv-í	L. { tanú-i
	{ tanú
	V. tánu

<sup>1</sup> The derivative stems show an incipient tendency to be influenced by the inflexion of the derivative ī declension. The RV. has only one such form: *śvaśruām*; the AV. has at least ten such; the VS. has A. *pumścalú-m courtesan*, D. *tanv-ái*, G. *tanv-ás*. In B. the D. s. f. ending ai is used for ās; e. g. *dhenvái rétaḥ the seed of the cow*.

<sup>2</sup> Judging by the only two forms that occur, *bhuvām* and *jóguvām*.

<sup>3</sup> It is, however, split in the derivative stems a-grú, *kadrú Soma vessel*, in adjectives when ū is preceded by y, and in *bībhatsú 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-bhyám	D. tanú-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-ām	D. tanú-bhyas
	G. tanú-n-ām

101. D. Stems in *ṛ* (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 *ṛ* 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 *ār*, which in the weak forms is reduced to *r* before vowels and *ṛ* 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.,<sup>1</sup> and in inserting *n* before the *ām* of the G. pl.<sup>2</sup> They have the peculiar ending *ur* in the G. s.<sup>3</sup>

1. The stems in *ar* are: m. *dev-ṛ* *husband's brother*, *nṛ*<sup>4</sup> *man*; f. *us-ṛ* *dawn*, *nánāndṛ* *husband's sister*, *svásṛ*<sup>5</sup> *sister*; n. *áh-ar* *day*, *údh-ar* *udder*, *vádh-ar* *weapon*, which

<sup>1</sup> Except *usr-ás*.

<sup>2</sup> Except *svásr-ām* and *nár-ām*.

<sup>3</sup> Except *nár-as* and *usr-ás*.

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

<sup>5</sup> In this word the *ṛ* is probably radical: *svá-sar*.

occur in the N.A. s. only.<sup>1</sup> The forms that occur of the first five stems are :

a. Sing. A. devár-am. Pl. N. devár-as. L. devṛ-ṣu.

b. Sing. A. nár-am (ἀ-νέρ-α). D. nár-e. G. nár-as. L. nár-i (Ep. Gk. ἀ-νέρ-ι). Du. N.A. nár-ā. V. nár-ā and nár-au. Pl. N.V. nár-as (Ep. Gk. ἀ-νέρ-ες). A. nṝ-n. I. nṝ-bhis. D.A. nṝ-bhyas. G. nar-ām and nṝ-ṇ-ām.<sup>2</sup> L. nṝ-ṣu.

c. Sing. G. usr-ás. L. usr-í and usr-ām.<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. svásr̄-s. I. svásr̄-bhis. G. svásr-ām<sup>4</sup> and svásr̄-ṇ-ām.

2. This group includes two subdivisions, the one forming its strong stem in tar, the other in tār (Gk. -τηρ, -τωρ, 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 ṛ declension three stems are to be distinguished: the strong, tar or tār; the middle, ṛ; and the weakest, tr. The names of relationship take the Guṇa form,<sup>5</sup> agent nouns the Vṛddhi form of the

<sup>1</sup> áh-ar and údh-ar form their other cases from the an stems áh-an and údh-an. Cp. 91. 6. <sup>2</sup> Often to be pronounced nṝnām.

<sup>3</sup> Following the analogy of the derivative ī declension.

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

<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* (δω-τήρ, *da-tor*), *pi-tṛ* m. *father* (πα-τήρ, *pā-ter*), *mā-tṛ* f. *mother* (μή-τηρ, *mā-ter*) is as follows :

## SINGULAR.

N. <i>dātā</i>	<i>pitā</i>	<i>mātā</i>
A. <i>dātār-am</i>	<i>pitār-am</i>	<i>mātār-am</i>
I. <i>dātr-á</i>	<i>pitṛ-á</i>	<i>mātr-á</i>
D. <i>dātr-é</i>	<i>pitṛ-é</i>	<i>mātr-é</i>
Ab.G. <i>dātúr</i>	<i>pitúr</i>	<i>mātúr</i>
L. <i>dātár-i</i>	<i>pitár-i</i> (πατέρι)	<i>mātár-i</i>
V. <i>dātar</i> (δῶτερ)	<i>pítar</i> ( <i>Ju-piter</i> )	<i>mātar</i> (μητερ)

## DUAL.

N.A. <i>dātār-ā, -au</i>	<i>pitār-ā, -au</i>	<i>mātār-ā, -au</i>
I.D. <i>dātṛ-bhyām</i>	<i>pitṛ-bhyām</i>	<i>mātṛ-bhyām</i>
G.L. <i>dātr-ós</i>	<i>pitṛ-ós</i>	<i>mātr-ós</i>

## PLURAL.

N. <i>dātār-as</i>	<i>pitār-as</i>	<i>mātār-as</i>
A. <i>dātṛn</i>	<i>pitṛn</i>	<i>mātṛ-s</i>
I. <i>dātṛ-bhis</i>	<i>pitṛ-bhis</i>	<i>mātṛ-bhis</i>
D.Ab. <i>dātṛ-bhyas</i>	<i>pitṛ-bhyas</i>	<i>mātṛ-bhyas</i>
G. <i>dātṛ-ṇ-ám</i>	<i>pitṛ-ṇ-ám</i>	<i>mātṛ-ṇ-ám</i>
L. <i>dātṛ-ṣu</i>	<i>pitṛ-ṣu</i>	<i>mātṛ-ṣu</i>
V. <i>dātār-as</i>	<i>pítar-as</i>	<i>mātar-as</i>

a. *náp-ṭṛ* in the RV. occurs in the weak stem only : Sing. I. *nápṭr-ā*, D. *nápṭr-e*, G. *nápṭ-ur*. Pl. I. *nápṭṛ-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 *nápṭār-am* (like *svásār-am* among the *ṛ* stems).

b. The only *n*. stems occurring are *dhar-ṭṛ prop*, *dhmā-ṭṛ smīthy*, *sthā-ṭṛ stationary*, *vi-dhar-ṭṛ 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 *ṛ* begins to be used in an adjectival sense : *bhartṛ supporting*, *janayitṛ creative*.

c. The *f*. of agent nouns in *ṭṛ* is formed with *ī* from the weak stem of the *m*., e. g. *jánitr-ī mother* (inflected like *deví*).

**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. *rā-m* (Lat. *re-m*). I. *rāy-ā*. D. *rāy-é* (Lat. *rē-i*). Ab.G. *rāy-ás*.—Pl. N. *rāy-as*. A. *rāy-ás*.<sup>1</sup> G. *rāy-ām*.

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* (*βōv-s*). A. *gā-m* (*βōv*). 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>1</sup> Rarely *rāy-as*; once *rā-s* (SV.).

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

<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* (cp. 99. 5) is declined like gó. The forms occurring are : Sing. N. dyáu-s<sup>1</sup> (Ζεύς). A. dyám (Lat. *diem*). Ab.G. dyó-s. L. dyáv-i. V. dyáu-s and dyàu-s<sup>2</sup> (Ζεῦ).—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 (ναῦ-ς). N. nāv-am (νηφα). I. nāv-ā. G. nāv-ás (νηφ-ός). L. nāv-í (νηφ-ί).—Pl. N. nāv-as (νηφ-ες, *nāv-es*). A. nāv-as (νηφ-ας). I. náu-bhis (ναῦ-φι).

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<sup>4</sup> (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-dávat-tara *giving more abundantly* ; śásvat-tamá *most constant* ; ratna-dhā-tama *best bestower of treasure* ; hiraṇya-vāśī-mat-tama *best wielder of the golden axe* ; rathī-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>1</sup> The same as the N. of dyu (99. 5).

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

<sup>3</sup> The N. pl. glāv-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. *vrādhān-tama* being most mighty, *sāhan-tama* most victorious; and the weakest stem of a perfect participle: *vidūs-ṭara* wiser; *mīlhūs-ṭama* most gracious.

c. These secondary suffixes are occasionally found added to the primary comparatives and superlatives, e. g. *śrēṣṭha-tama* most beautiful.

d. They also form a comparative and superlative from the preposition *ūd up*: *ūt-tara* higher, *ut-tamā*<sup>1</sup> highest.

e. These suffixes<sup>2</sup> form their f. in *ā*; e. g. *mātr̥-tamā* most motherly.

2. The primary suffix of the comparative *īyāms* (Gk. *-ιωv*, Lat. *-ior*) and that of the superlative *iṣṭha* (Gk. *-ιστο*) are added directly to the root, which is regularly accented<sup>3</sup> and gunates *ĩ* and *ũ*, 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: *tēj-īyāms* sharper, *tēj-iṣṭha* very sharp (*tij be sharp*); *jāv-īyāms* quicker, *jāv-iṣṭha* quickest (*jū be swift*); *yāj-īyāms* sacrificing better, *yāj-iṣṭha* sacrificing best; *mām̐h-iṣṭha* most liberal (*mah bestow abundantly*); *jyēṣṭha* greatest and *jyēṣṭhā* 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. *āṇ-īyāms* smaller, *āṇ-iṣṭha* smallest beside *āṇ-u* minute; *dāv-īyāms* farther beside *dū-rā* far; *drāgh-īyāms* longer, *drāgh-iṣṭha* longest beside *dīrgh-ā* long; *lāgh-īyāms* lighter beside *lagh-ū* light; *vār-īyāms* wider, *vār-iṣṭha* widest beside *ur-ū* wide; *śās-īyāms* more frequent beside *śās-vant* constant; *oṣ-iṣṭha* very quick beside *oṣ-am* quickly; *bār̐h-iṣṭha* very lofty beside *br̐h-ānt* great; *yāv-iṣṭha* youngest beside *yūv-an* youth; *vār-iṣṭha* most excellent beside *vār-a* choice; *sādh-iṣṭha* straightest beside *sādh-ū* straight.

<sup>1</sup> With the accent of the ordinal suffix *tamā*.

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

<sup>3</sup> Except *jyēṣṭhā* meaning *eldest* and *kaniṣṭhā* meaning *youngest*.

β. In a few examples the suffix is added to the derivative form of the root which appears in the adjective; thus *ās-iṣṭha* (ᾠκ-ιστο-s) beside *ās-u* (ᾠκ-ύ-s) *swift* (from *ās reach*); *tīkṣṇ-iyāms* *sharper* beside *tīkṣṇá sharp* (from *tij be sharp*); *náv-iyāms* *newer*, *náv-iṣṭha* *newest* beside *náva new*; *svād-iyāms* (ἡδίωv, suāv-ior) *sweeter*, *svād-iṣṭha* (ἡδ-ιστο-s) beside *svād-ú* (ἡδ-ύ-s, suāv-i-s) *sweet* (from *svad be sweet*).<sup>1</sup>

a. Beside the usual forms in *iyāms* there occur about half a dozen alternative comparatives made with the shorter form of the suffix, *yāms*: *táv-yāms* (*táv-iyāms*) *stronger*; *náv-yāms* (*náv-iyām-s*) *newer*; *pán-yāms* (*pán-iyāms*) *more wonderful*, *bhú-yāms*<sup>2</sup> (*bháv-iyāms*) *becoming more, greater*; *rábh-yāms* (*rábh-iyāms*) *more violent*; *sáh-yāms* (*sáh-iyāms*) *stronger*. Some half-dozen more have no alternative form beside them: *gyá-yāms* *greater, older*; *pré-yāms* *dearer*, *pré-ṣṭha* *dearest* (*priyá dear*); *vás-yāms* *better*, *vás-iṣṭha* *best* (*vásu good*); *śré-yāms* (κρείωv) *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-iyāms*<sup>3</sup> *lesser, younger*, *kán-iṣṭha* *smallest*<sup>4</sup> and *kan-iṣṭhá* *youngest* (*álpa small*); *néd-iyāms* (Av. *nazd-yah*) *nearer*, *néd-iṣṭha* (Av. *nazd-iṣṭa*) *nearest* (*antiká near*), *várs-iyāms* *higher*, *várs-iṣṭha*<sup>5</sup> *highest* (*vṛddhá grown up*).

<sup>1</sup> From the adj. *pápá bad*, the radical element of which is uncertain, is formed direct the comparative *páp-iyāms* in the TS.

<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* (= *kanīā*), Gk. *καυό-s* (= *καυλό-s*).

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

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

## NUMERALS.

## 104.

## Cardinals.

1. é-ka.	19. náva-daśa.
2. dvá (δύο, Lat. <i>duo</i> ).	20. vimśatī <sup>8</sup> (Lat. <i>viginti</i> ).
3. trí (τρί, Lat. <i>tri</i> ).	30. triṃśát.
4. catúr (Lat. <i>quatuor</i> ).	40. catvāriṃśát. <sup>9</sup>
5. páñca (πέντε).	50. pañcāśát (πεντήκοντα).
6. ṣáṣ (ἑξ, Lat. <i>sex</i> ).	60. ṣaṣ-tī. <sup>10</sup>
7. saptá (ἐπτά).	70. sapta-tí.
8. aṣṭá <sup>1</sup> (ὀκτώ, Lat. <i>octō</i> , Gothic <i>ahtau</i> ).	80. aśī-tī. <sup>11</sup>
9. náva (Lat. <i>novem</i> ).	90. nava-tí.
10. dáśa <sup>2</sup> (δέκα).	100. śatám (ἑκατόν, Lat. <i>centum</i> ).
11. ékā-daśa. <sup>3</sup>	1,000. saháśra n.
12. dvā-daśa <sup>4</sup> (δώδεκα).	10,000. a-yúta n.
13. tráyo-daśa. <sup>5</sup>	100,000. ni-yúta n.
14. catur-daśa. <sup>6</sup>	1,000,000. pra-yúta n.
15. páñca-daśa.	10,000,000. árbuda n.
16. ṣó-daśa. <sup>7</sup>	100,000,000. nyàrbuda n.
17. saptá-daśa.	
18. aṣṭá-daśa. <sup>1</sup>	

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

<sup>2</sup> The cardinals between 10 and 20 are Dvandva compounds formed by prefixing the accented unit to daśa *ten*.

<sup>3</sup> Here ékā stands for éka under the influence of dvā-daśa.

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

<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>7</sup> For ṣaṣ-daśa through ṣaṣ-daśa (cp. 69 c, note 3).

<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> catvāriṃ for catvāri, n. pl. (105), like vimśatī and triṃśát.

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

<sup>11</sup> aśī- 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. aṣṭá-vimśati 28 ; éka-trimśat 31 ; tráyas-trimśat 33 ; náva-catvārimśat 49 ; náva-ṣaṣṭi 69 ; návāśīti 89 ; páñca-navati 95, śaṅ-ṇavati 96, aṣṭá-navati 98 ; éka-śatam 101, cátuḥ-śatam 104, trimśác-chatam 130.

a. Intermediate numbers may also be expressed by adding together unit and decade with or without ca ; e.g. náva ca navatim ca *ninety and nine*, navatim náva *ninety-nine*.

β. In the TS. the number preceding a decade is also expressed by ékān ná *by one not = minus one* ; thus ékān ná vimśati *twenty less one* = 19 ; ékān ná catvārimśat 39 ; ékān ná ṣaṣṭi 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 śaté 200 ; ṣaṣṭim sahásrā 60,000 ; tríṇi śatá trí sahásrāṇi trimśác 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. tráyastrimśat tri-śatáḥ ṣaṣ-sahasráḥ 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-ṇavá 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.<sup>1</sup> also in the sense of *some* ; dvá *two* is of course inflected in the dual only.

1. éka is declined like the pronominal adjectives víśva

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



and *sárva*<sup>1</sup> (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. *ékebhyaḥ*.

f. s. N. *ékā*. A. *ékām*. I. *ékayā*. G. *ékasyās*. Pl. N. *ékās*.

n. s. N. *ékam*. Pl. N. *ékā*.

2. *dvā* *two* is declined quite regularly as a dual, like *priyā* (97 A. 1). The forms occurring are :

m. N. *dvā*,<sup>2</sup> *dvāu*. I. *dvābhyām*. G. *dvāyos*. L. *dvāyos*.

f. N. *dvé*. I. *dvābhyām*.

n. N. *dvé*. L. *dvāyos*.

3. *trī* *three* is declined in the m. n. pl. quite regularly, like *śūci* (98 B). The f. stem is *tisṛ*,<sup>3</sup> the inflexion of which differs in the N.A. from other *ṛ* stems<sup>4</sup> by adding the normal ending as to the unmodified stem. The forms occurring are :

m. Pl. *trāyas*. A. *trīn*. I. *tribhīs*. D. *tribhyās*. G. *trīṇām*. L. *triṣu*.

f. N. *tisrās*. A. *tisrās*. I. *tisṛbhis*. D. *tisṛbhyas*. G. *tisṛṇām*.<sup>5</sup>

n. N.A. *trī*, *trīṇi*.

4. *catúr* *four* in the m. n. has the strong stem *catvār* (cp. Lat. *quatuor*). In the G. pl., though the stem ends in

<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 triṃśat* 29, &c. (TS.); *ékasmāt*, used in the same way, occurs in a B. passage of the TS.

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

<sup>3</sup> Probably for *tri-sṛ*, formed like *svā-sṛ* (101. 1, note 5).

<sup>4</sup> Except *nar-ās* (101. 1 c).

<sup>5</sup> Once written *tisṛṇām*, though the *ṛ* is actually long metrically.

a consonant, n is inserted before the case-ending.<sup>1</sup> The f. stem is *cátasr*, which is inflected exactly like *tisṛ* and shifts its accent like *pañca*. The forms occurring are :

- m. N. *catvār-as*. A. *catúr-as*. I. *catúr-bhis*. D. *catúr-bhyas*. G. *catúr-ṇám*.<sup>2</sup>  
 f. N. A. *cátasr-as*. I. *catasṛ-bhis*. D. *catasṛ-bhyas*. G. *catasṛṇám*.  
 n. N.A. *catvār-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 *ṣáṣ* *six* occurring in the *Samhitās* are :  
 N.A. *ṣát* (27). I. *ṣaḍ-bhis*. D. *ṣaḍ-bhyás*. L. *ṣaṭ-sú*.

b. The forms of *aṣṭá* *eight* indicate that it was an old dual.<sup>5</sup> The forms that occur are :

N.A. *aṣṭá*,<sup>6</sup> *aṣṭáu*. I. *aṣṭā-bhis*. D. *aṣṭā-bhyás*. L. *aṣṭā-sú*.

c. *pañca* *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. *pañca*. I. *pañcá-bhis*. D. *pañcá-bhyas*. G. *pañcānám*. L. *pañcá-su*.

<sup>1</sup> Like *ṣaṇ-ṇám*, the G. of *ṣáṣ*, which, however, does not seem to occur in any of the *Samhitās*.

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

<sup>3</sup> Except *aṣṭá* and *aṣṭáu* which are N. A. dual forms.

<sup>4</sup> Except *aṣṭá*, which accents the terminations.

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

<sup>6</sup> *aṣṭā* is the stem used as the first member of compounds in the RV., but *aṣṭa* begins to be used in the AV.

N.A. saptá. I. saptá-bhis. D.Ab. saptá-bhyas. G. saptānám.

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. dvādaśa. D. dvādaśá-bhyas. N. tráyodaśa. I. trayodaśá-bhis. D. trayodaśá-bhyas. N. páñcadaśa. D. pañcadaśá-bhyas. N. ṣoḍaśa. D. ṣoḍaśá-bhyas. N. saptádaśa. D. saptadaśá-bhyas. N. aṣṭádaśa. D. aṣṭādaśá-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. viṃśatí-s. A. viṃśatí-m. I. viṃśaty-á. N. triṃśát. A. triṃśát-am. I. triṃśát-ā. L. triṃśát-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 saháśra *thousand* are neuters, which may be declined in all numbers; e. g. dvé śaté *two hundred*; saptá śatáni *seven hundred*; trí saháśrāni *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 priyá. The f. is formed with ī (declined like deví) except in the first four, which take ā.

The ordinals from *first* to *tenth* are formed with various suffixes, viz. (t)íya, 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. *catvārimśá* *fortieth*.<sup>1</sup>

The ordinals for *hundredth* and *thousandth* are formed with the superlative suffix *tama* accented on the final syllable: *śata-tamá*, *sahasra-tamá*.<sup>2</sup>

1st	<i>pra-thamá</i> , <sup>3</sup> f. <i>á</i> . <sup>4</sup>	5th	<i>pañca-má</i> , f. <i>í</i> .
2nd	<i>dvi-t-íya</i> , <sup>5</sup> f. <i>ā</i> .	6th	<i>ṣaṣ-ṭhá</i> (Lat. <i>sex-tu-s</i> ).
3rd	<i>ṛt-íya</i> , <sup>6</sup> f. <i>ā</i> (Lat. <i>tert- iu-s</i> ).	7th	{ <i>saptá-tha</i> . <i>sapta-má</i> (Lat. <i>septi- mu-s</i> ).
4th	{ <i>tur-íya</i> , <sup>7</sup> f. <i>ā</i> (for <i>catur- íya</i> through <i>k-tur- íya</i> ).	8th	<i>aṣṭa-má</i> .
		9th	<i>nava-má</i> .
	<i>catur-thá</i> , f. <i>í</i> ( <i>τέταρ- το-ς</i> , Lat. <i>quartu-s</i> ).	10th	<i>daśa-má</i> (Lat. <i>deci- mu-s</i> ).

<sup>1</sup> Only about three examples of this formation have been noted in the *Saṃhitās*, and four in the *Brāhmaṇas*.

<sup>2</sup> *Sahasra-tamá* has been noted in B. only.

<sup>3</sup> Probably for *pra-tamá* *foremost*, the *th* being due to the influence of *catur-thá*, &c.

<sup>4</sup> Both *prathamá* and *ṛtíyā* have one case-form each according to the pronominal declension in the AV.: G. *prathamásyās* and L. *ṛtíyasyām*.

<sup>5</sup> From an older *dvi-tá* *second*.

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

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

11th ekā-daśá.	52nd dvā-pañcāśá (B.).
21st eka-vimśá.	61st eka-ṣaṣ-ṭá (B.).
34th catus-trimśá (B.).	100th śata-tamá.
40th catvārimśá.	1000th sahasra-tamá (B.).
48th aṣṭā-catvārimśá.	

### Numeral Derivatives.

**108.** A number of derivatives, chiefly adverbs, are formed from the cardinals.

a. Multiplicative adverbs: sa-kṛt *once* (lit. *one making*); dvī-s *twice* (Gk. δίς, Lat. *bi-s*); trí-s *thrice* (Gk. τρίς, Lat. *tri-s*); catús *four times* (for catúr-s). Others are expressed by the cardinal and the form kṛtv-as *times* (probably *makings* A. pl. of kṛtu) which is used as a separate word except in aṣṭa-kṛtvas (AV.) *eight times*; e. g. dáśa kṛtvas (AV.) *ten times*, bhūri kṛtvas *many times*.

b. Adverbs of manner formed with the suffix dhā: dvī-dhā *in two ways or parts*, trí-dhā and tre-dhā, catur-dhā, pañca-dhā, ṣo-dhā, sapta-dhā, aṣṭa-dhā, nava-dhā, sahasra-dhā.

c. A few multiplicative adjectives derived with the suffixes a, taya, vaya meaning *fold*: tray-á *threefold*, dvay-á *twofold*; dáśa-taya *tenfold*; catur-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.	
N.	ah-ám <i>I</i>	tv-ám <i>thou</i>	vay-ám <i>we</i>	yū-y-ám <sup>7</sup> <i>ye</i>
A.	mám <i>me</i> <sup>mā</sup>	tv-ám <i>thee</i> <sup>tvā</sup>	asmán <sup>3</sup> <i>us</i>	yuṣmán <sup>3</sup> <i>you</i>
I.	má-y-ā <i>by me</i>	{ tvā tvá-y-ā <i>by thee</i>	asmá-bhis <i>by</i>	
			<i>us</i>	
D.	<sup>me</sup> má-hyam <sup>1</sup> } <i>to me</i> má-hya }	tú-bhyam <sup>1</sup> <i>to</i> <i>thee</i>	{ asmá-bhyam <i>for us</i>	yuṣmá-bhyam <i>for you</i>
Ab.	mád <i>from me</i>	tvád <i>from thee</i>	asmád <i>from</i> <i>us</i>	yuṣmád <i>from</i> <i>you</i>
G.	má-ma <i>of me</i> <sup>me</sup>	táva <i>of thee</i>	asmáka-m <sup>4</sup> <i>of us</i>	yuṣmáka-m <sup>4</sup> <i>of you</i>
L.	má-y-i <i>in me</i>	{ tvé <sup>2</sup> tvá-y-i <i>in thee</i>	{ asmá-su <sup>5</sup> <i>in</i> <i>us</i> asmé <sup>6</sup>	yuṣmé <i>in you</i>

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

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

<sup>3</sup> asmán and yuṣmán 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 yuṣmās.

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

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

<sup>6</sup> asmé is also used as D.

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

Dual. N. <sup>you 2</sup>vām<sup>1</sup> and āvām (ŚB.) *we two.*? A. āvām<sup>2</sup> (ŚB.) *us two.* Ab. āvā-bhyām (K.) and āvād (TS.) *from us two.* G. āváy-os (ŚB.) *of us two.*

N. yuvām *ye two.* A. yuvām *you two.* I. yuvá-bhyām and yuvá-bhyām *by you two.* Ab. yuvád *from you two.* G. yuv-ós<sup>3</sup> 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<sup>4</sup> (Gk. μοι), te<sup>4</sup> (Gk. τοι). Du. A.D.G. nau (Gk. νῶι), vām. Pl. A.D.G. nas (Lat. nōs), vas (Lat. vōs).

b. The usual stems of these pronouns used in derivation or as first member of compounds are: ma, asma; tva, yuva, yuṣma; thus asma-drúh *hating us*; tvá-yata *presented by thee*; yuva-yú *desiring you two*; yuṣma-yánt *desiring you.* But the forms mad, asmad, tvad occur a few times as first member of compounds; thus māt-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:

<sup>1</sup> vām (probably abbreviated for āvām), occurring once in the RV., seems to be the only N. du. form found in the Saṃhitās.

<sup>2</sup> The N. āvām (ŚB.) and A. āvām (K. ŚB.) seem to have been the normal forms judging by yuvām and yuvām.

<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-s <sup>1</sup>	tá-d	sá	té (ροί)	tá and	tá-s
A. tá-m <sup>2</sup>	tá-d	tá-m	tán	táni	tá-s
I. téna <sup>3</sup>		tá-y-ā	té-bhis, táis (ροίς)		tá-bhis
D. tá-smai <sup>4</sup>		tá-syai <sup>4</sup>	té-bhyas		tá-bhyas
Ab. tá-smād <sup>5</sup>		tá-syās			
G. tá-sya <sup>6</sup>		tá-syās	té-ṣ-ām <sup>8</sup>		tá-s-ām <sup>9</sup>
L. { tá-smin sá-smin <sup>7</sup>		tá-syām	té-ṣu		tá-su

## DUAL.

N.A. m. tá, táu, f. té, n. té. I.Ab. m. f. tá-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 tá-d often appears as first member of a compound; e. g. tá-d-apas *accustomed to that work*.

a. There are three other demonstratives derived from tá:

1. e-tá<sup>10</sup> *this here* is inflected exactly like tá. The forms that occur are:

<sup>1</sup> On the Sandhi of sás cp. 48; sá, sá, tá-d = Gk. ὁ, ἡ, ῥό; Gothic *sa*, *sō*, *that-a* (Eng. *that*, Lat. *is-tud*).

<sup>2</sup> tá-m, tá-m, tá-d = Gk. ῥό-ν, τῆ-ν, ῥό.

<sup>3</sup> Sometimes tēnā.

<sup>4</sup> These forms have the normal ending e: = tá-sma-e, tá-syā-e. In B. tá-syai is substituted for the G. tá-syās.

<sup>5</sup> The Chāndogya Upaniṣad once has *sasmād*.

<sup>6</sup> Homeric Gk. ῥόο (for *tósiō*).

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

<sup>8</sup> Cp. Lat. *is-tōrum*.

<sup>9</sup> Gk. ῥάων (for *ráōon*), cp. Lat. *is-tārum*.

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

- m. Sing. N. eṣá-s (67, 48). A. etám. I. eténa. D. etá-smai. Ab. etásmād. G. etásya.—Du. N. etá, etáu.—  
Pl. N. eté. A. etán. I. etébhish, 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 Samhitās.<sup>1</sup> 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. tyébhish.
- f. Sing. N. syá. A. tyám. I. tyá. G. tyásyās.—Du. N. tyé.—Pl. N. tyás. A. tyás.
- n. Sing. tyád. Pl. tyá, tyáni.

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.<sup>3</sup> The forms occurring are: Sing. N. simás. V. síma. D. simásmai (n.). Ab. simásmād. Pl. simé.

III. In the inflexion of the demonstrative which in the N. s. m. appears as ayám *this here* the two pronominal

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

<sup>2</sup> See 48, note 3.

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

roots *i* (which nearly always has a double ending) and *a*<sup>1</sup> 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*.<sup>2</sup>

	SINGULAR.			PLURAL.		
	MASC.	NEUT.	FEM.	MASC.	NEUT.	FEM.
N.	a-y-ám	i-d-ám	i-y-ám	i-m-é	{ i-m-á	i-m-ás
A.	im-ám <sup>3</sup>	i-d-ám	i-m-ám	i-m-án	{ i-m-áni	i-m-ás
I.	e-ná <sup>4</sup>		a-y-á <sup>7</sup>	e-bhís		ā-bhís
D.	a-smái		a-syái	e-bhyás		ā-bhyás
Ab.	a-smád <sup>5</sup>		a-syás			
G.	a-syá <sup>6</sup>		a-syás	e-ṣ-ám		ā-s-ám
L.	a-smín		a-syám	e-ṣú		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>1</sup> These two roots are frequently used in derivation; e. g. á-tra *here*, á-tha *then*; i-dā *now*, i-há *here*, í-tara *other*.

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

<sup>3</sup> Here *i-m* is the A. of *i*, from which is also formed the A. f. *ī-m* and the n. *ī-d*, both used as particles.

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

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

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

<sup>7</sup> Instead of *ayá* the form *anáyā* occurs twice in the RV.: it is the only form from *ana* found in the Saṃhitās.



**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*,<sup>1</sup> which appears throughout the sing. (with *ū* in A. f.) except the N. In the pl. *amū* is the f. and *amí* 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. amú-  
 ṣmai. Ab. amú-ṣmād. G. amú-ṣya.<sup>3</sup> L. amú-ṣmin.—  
 Pl. amí. A. amūn. D. amí-bhyas. G. amí-ṣām.

f. Sing. N. a-sáu.<sup>2</sup> A. a-m-ú-m. I. amu-y-ā.<sup>4</sup> D. amú-  
 ṣyai. G. amú-ṣyās.—Du. N. amū.—Pl. N. amū-s.  
 A. amū-s.

n. Sing. N. a-d-ás.<sup>5</sup> Pl. N. amū.

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

<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>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<sup>1</sup> *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,<sup>2</sup> 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.<sup>3</sup>—Pl. N. ká and káni.

a. In derivation the stems ki and ku as well as ka are used ; e. g. kí-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-ārtha *having what purpose?* kim is similarly used a few times in the later Saṃhitās and the Brāhmaṇas ; e. g. kiṃ-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>1</sup> From this pronoun are derived the I. and Ab. adverbs (with shifted accent) amá *at home* and amád *from near*.

<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>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*<sup>1</sup> and *yéna*. D. *yá-smai*. Ab. *yá-smād*.<sup>2</sup> 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. *yān*. I. *yé-bhis* and *yáis*. D. *yé-bhyas*. G. *yé-ṣ-ām*. L. *yé-ṣu*.

f. Sing. N. *yā*. A. *yā-m*. I. *yá-y-ā*. G. *yá-syās*. L. *yá-syām*.

Du. N. *yé*. G.L. *yá-y-os*.

Pl. N. *yā-s*. A. *yā-s*. I. *yā-bhis*. D. *yā-bhyas*. G. *yā-s-ām*. L. *yā-su*.

n. N.A. Sing. *yá-d*. Du. *yé*. Pl. *yā, yāni*.

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-devatyā* *having what deity* (K.), *yat-kārīn* *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>2</sup> The Ab., formed according to the nominal declension, *yád* is used as a conjunction.

<sup>3</sup> *y-ós* for *yá-y-os* like *yuv-ós* for *yuvá-y-os* (p. 105, note 3).

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

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

b. tanū́ *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 tanvám *worship thyself* and yájasva tanvám táva svám *worship thine own self*. The reflexive sense of tanū́ 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. bálaṃ dádhāna ātmáni *putting force into himself*. The A. ātmānam is frequently thus used in the later Saṃhitās (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. sváya. L. své and svásmin (RV.).

Pl. N. svás. A. sván. I. svébhī and sváīs. D. svébhyaḥ. G. svānām. L. svéṣu.

f. Sing. N. svá (Lat. *sua*). A. svám. I. sváyā. D. sváyai. Ab. sváyās. G. svásyās (RV.). L. sváyām.

Pl. N. svás. A. svás. I. svábhī. 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 Saṃhitās ; e. g. svayám-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 *māma-ka* and *māma-ká*<sup>1</sup> *my* and *asmá-ka* *our*. The forms occurring are :

Sing. D. *māmakāya*. G. *māmakasya*.

Sing. N. m. *māmaká-s*. n. *māmaká-m*. Pl. G. *māmaká-nām*.

Sing. N.A. n. *asmáka-m*.<sup>2</sup> I. *asmákēna*. 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-ká*<sup>3</sup> *thy* (only D. pl. *tāvakébhyaś*), *tvá* *thy* (only I. pl. f. *tvá-bhis*), and *yuṣmá-ka* *your*. Of the latter, three forms occur: I. s. m. *yuṣmákēna*, 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 *-drś*<sup>4</sup> in the RV. and other Saṃhitās, and with *-drkṣa* in the VS. are formed the following pronominal compounds: *ī-drś*, *tā-drś*, *etā-drś* *such*, *kī-drś*<sup>5</sup> *what like?* *yā-drś*<sup>6</sup> *what like*; *ī-drkṣa*, *etā-drkṣa* *such*.

<sup>1</sup> Both formed from the G. of the personal pronoun *māma*. There also occurs once in the RV. the derivative *mā-k-īna* *my*.

<sup>2</sup> The VS. has once the N. s. *āsmáká-s* *our* formed like *māmaká* beside *māmaka*.

<sup>3</sup> Formed from the G. *tāva*.

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

<sup>5</sup> N. s. m. *kī-drś*.

<sup>6</sup> With the very anomalous L. s. *yādrśmin*.



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* (114 b), *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): *í-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*: *í-yant* *so much*: n. s. N. *íyat*, pl. *íyānti*; f. s. D. *íyatyai*; *kí-yant* *how much?*: sing. N. n. *kíyat*; f. *kíyatī*. D. m. *kíyate*. L. *kíyāti* (for *kíyati*).

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. *kívatás*).

### 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. *sasmād*. G. *samasya*. L. *sasmin*. Pl. N. *same*.

b. Compound indefinite pronouns are formed by combining the particles *ca*, *cana*, or *cid* with the interrogative *ká*; thus *kás ca any*, *any one*; *kás caná any one soever*, *every*; *kás 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. *anyān*. I. *anyé-bhis* and *anyáis*. D. *anyé-bhyas*. G. *anyé-ṣām*. L. *anyé-ṣu*.

f. Sing. N. *anyá*. A. *anyám*. 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. *víśva 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. *víśvasmai*.<sup>1</sup> Ab. *víśvasmād*.<sup>1</sup> L. *víśvasmin*.<sup>1</sup>

<sup>1</sup> The RV. has the nominal forms D. *víśvāya*, Ab. *víśvāt*, L. *víśve*, once each.

Pl. N. víśve. G. m. víśveṣām. f. víśvāsām; but  
sing. N. n. víśvam.

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. paramásyām. 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 párásas. 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>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. nemānām (unaccented).

svá *own* (116c), otherwise following the nominal declension, has once sing. G. f. sváśyās and once L. n. svásmin.

samāná *similar, common* has once sing. Ab. n. samānāsmād beside samānād.

3. Four adjectives, numerical in form or meaning, have occasional pronominal endings: prathamá *first* has the sing. G. f. prathamáśyās; <sup>2</sup> tṛtíya *third* has sing. L. f. tṛtíyasyām; <sup>2</sup> úbhaya *of both kinds* has pl. m. G. úbhayeṣām and N. úbhaye beside úbhayāśas and úbhayās; <sup>3</sup> 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. vārta-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>2</sup> Cp. 107, note 4.

<sup>3</sup> ubhá *both* is declined in the Du. only: N.A. m. ubhá, f. ubhé. I. ubhábhyaṃ. G. ubháyoḥ.



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 *kariṣyās* from *kṛ 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 Samhitās, occurs far oftener than the former in the Brāhmaṇas. 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 *dōh-a*, of *yuj join* *yunāj-a*, but of *bhū be* *bhāvā*.

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 *bhāve* (= *bhāva-ī*); of *duh* and *yuj*, act. *duh-yā*, *yuñj-yā*, mid. *duh-ī*, *yuñj-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 *mā*.

The impv. has no modal affix, adding its endings direct to the tense stem; e. g. 2. s. pr. *vid-dhī know*, pf. *mumug-dhī release*, aor. *śru-dhī 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, aorist, 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 prevailing 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. *ídh-am* *to kindle*; *gán-tavái* *to go*.

### The Present System.

**123.** While the perfect, aorist, 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 á to the root, which being unaccented has no Guṇa. Before this a final ř̄ is changed to ir.

3. The fourth or Div class adds ya to the last letter of the root, which is accented;<sup>1</sup> e. g. *nah bind*: náh-ya; *div play*: 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 ná, the unaccented nī or n; in the seventh they are respectively ná 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>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>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-ṣi, é-ti*; *dvīṣ 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.).<sup>1</sup> Thus *hu sacrifice*: Sing. 1. *ju-hó-mi*, pl. 1. *ju-hu-más*; *bhṛ bear*: Sing. 1. *bí-bhar-mi*, pl. 1. *bibhṛ-más*, 3. *bí-bhr-ati*.<sup>2</sup>

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. *kṛ make*: *kṛ-ṇó-mi, kṛṇ-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 *tṇ-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 *ná*, 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*: *gr̥bh-ná-mi*, pl. 1. *gr̥bh-nī-mási* and *gr̥bh-nī-más*, 3. *gr̥bh-n-ánti*.

<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: *bíbhr-ati, bíbhr-ate*.

<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, aorist, 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-naṭ* (*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*, *ṛ* to the *Vṛddhi* vowels *ai*, *au*, *ār*; e.g. *áichat* impf. of *iṣ* wish; *áunat* impf. of *ud* wet; *ár-ta* (Gk. *ᾠρ-το*) 3. s. aor. mid. of *ṛ* 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 *má* (Gk. *μη*). In the *AV.* nearly all the unaugmented forms are injunctives, of which four-fifths are used with *má*.

### 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 embrace*: *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;<sup>3</sup> e.g. *dā give*: *da-dā*; *rādh succeed*: *ra-rādh*.

### Special Rule of Reduplication for the Third Class.

130. *ṛ* and *ṝ* are represented in reduplication by *i*; e.g. *bhṛ bear*: *bí-bhar-ti*; *pṛ fill*: *pí-par-ti*. The root *vṛt turn* is the only exception: *va-vart(t)-i*.

a. Thirteen roots also reduplicate *ā* with *i*,<sup>4</sup> while nine do so with *a*.

<sup>1</sup> This is not always the case in the reduplication of intensives (173 b).

<sup>2</sup> There are some exceptions to this rule in the reduplication of intensives (173, 3).

<sup>3</sup> This rule does not apply to intensives (173), nor for the most part to the reduplicated aorist (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 slay*, 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 *yá* and *ī*<sup>2</sup> 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 aorist, 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>1</sup> That is, *ī* coalescing with the final *a* of the stem; e. g. *bháv-e* = *bháva-i*.

<sup>2</sup> That is, the modal affix shows vowel gradation (5 *b*).

## ACTIVE.

PRESENT.	IMPERFECT.	OPTATIVE.		SUBJ.	IMPV.
		1st conj.	2nd conj.		
1. mi <sup>1</sup>	(a)-m <sup>5</sup>	īyam <sup>8</sup>	yām̐	āni, ā	—
2. si	s	īs	yās̐	a-si, a-s	—, tāt <sup>9</sup> dhi, hi } }
3. ti	t	īt	yāt̐	a-ti, a-t	tu
1. vas <sup>1</sup>	va <sup>1</sup>	īva	yāva	ā-va	—
2. thas	tam	ītam	yātam	a-thas	tam
3. tas	tām	ītām	yātām	a-tas	tām
1. masi, <sup>2</sup> mas <sup>1</sup>	ma <sup>1</sup>	īma	yāma	ā-ma	—
2. tha, thana <sup>3</sup>	ta, tana <sup>6</sup>	īta	yāta	a-tha	ta, tana <sup>10</sup>
3. (a)-nti <sup>4</sup>	(a)-n, ur <sup>7</sup>	īyur	yúr	a-n	(a)-ntu <sup>4</sup>

<sup>1</sup> The final a of the stem in the first conjugation is lengthened before m or v: bhāvā-mi, bhāvā-vas.

<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 thana in the a conjugation is vāda-thana.

<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>5</sup> m in the first (á-bhava-m), am in the second (á-dveṣ-am).

<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>8</sup> These endings coalesce with the final a of the stem to eyam, es, et, &c.

<sup>9</sup> 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-dhī, śṛṇu-dhi; śṛṇu-hi, punī-hi; aś-āna; vit-tāt, kṛṇu-tāt.

<sup>10</sup> Only two examples occur in the a conjugation: bhāja-tana and nāhya-tana.

## MIDDLE.

PRESENT.	IMPF.	OPTATIVE.	SUBJUNCTIVE.	IMPERATIVE.
1. e	i <sup>2</sup>	īya <sup>4</sup>	ai	—
2. se	thās	ī-thās	a-se, a-sai <sup>5</sup>	sva
3. te	ta	ī-ta	a-te, a-tai <sup>6</sup>	tām } ām }
1. vahe <sup>1</sup>	vahi <sup>1</sup>	ī-vahi	ā-vahai	—
2. ethe <sup>3</sup> (1), áthe (2)	ethām <sup>3</sup> (1), āthām (2)	ī-y-āthām	aithe	ethām <sup>3</sup> (1) āthām (2)
3. ete <sup>3</sup> (1), áte (2)	etām <sup>3</sup> (1), ātām (2)	ī-y-ātām	aite	etām <sup>3</sup> (1) ātām (2)
1. mahe <sup>1</sup>	mahi <sup>1</sup>	ī-mahi	ā-mahai } ā-mahe }	—
2. dhve	dhvam	ī-dhvam	a-dhvai	dhvam
3. nte (1), áte (2)	nta (1), ata (2)	ī-r-an	(a-ntai <sup>7</sup> ) 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>2</sup> This i combines with the final a of the first conjugation to e : bháve.

<sup>3</sup> In these forms e takes the place of the final a of the a conjugation.

<sup>4</sup> This modal ī combines with the final a of the first conjugation to e : bháveya, &c.

<sup>5</sup> The (RV.) has a-se only, the AV. and the Brāhmaṇas a-sai only.

<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>7</sup> The ending a-ntai occurs in B. only.

<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,<sup>1</sup> 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 *Samhitās* are added in square brackets. \*

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<sup>1</sup> All other conjugational stems ending in *a*, the passive (154), the *s* future (151), the *a* (141 *a*), the *sa* (147), and the reduplicated (149) aor. are similarly inflected.

**FIRST CONJUGATION.****First Class: bhū be:****Present.****ACTIVE.**

SINGULAR.	DUAL.	PLURAL.
1. bhāvā-mi	bhāvā-vas	{ bhāvā-masi bhāvā-mas
2. bháva-si	bháva-thas	bháva-tha
3. bháva-ti	bháva-tas	bháva-nti

**Imperfect.**

1. á-bhava-m	[á-bhavā-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. bhāvā-ni } bhāvā } <i>alt. forms</i>	bhāvā-va	bhāvā-ma
2. bhāvā-si } bhāvā-s } <i>equal</i>	bhāvā-thas	bhāvā-tha
3. { bhāvā-ti } bhāvā-t } <i>bhava s</i>	bhāvā-tas	bhāvā-n

**Optative.**

1. bhāv-eyam	[bhāv-eva]	bhāv-ema
2. bhāv-es	[bhāv-etam]	[bhāv-eta]
3. bhāv-et	bhāv-etām	bhāv-eyur

**Participle.**

bhāv-ant, f. -ī

*Injunctive*  
*same as unaugmented imperfect*



**FIRST CONJUGATION.**

Present stem bháv-a.

**MIDDLE.****Present.**

SINGULAR.	DUAL.	PLURAL.
bháv-e	bhávā-vahe	bhávā-mahe
bháva-se	[bháv-ethe]	bháva-dhve
bháva-te	bháv-ete	bháva-nte

**Imperfect.**

á-bhav-e	[á-bhavā-vahi]	[á-bhavā-mahi]
á-bhava-thās	á-bhav-ethām	[á-bhava-dhvam]
á-bhava-ta	á-bhav-etām	á-bhava-nta

**Imperative.**

bháva-sva	bháv-ethām	bháva-dhvam
bháva-tām	bháv-etām	bháva-ntām

**Subjunctive.** *→ A rare*

bháv-ai	bhávā-vahai	bhávā-mahai
{ bhávā-se	bháv-aithe	[bhávā-dhve]
{ bhávā-sai (AV.)	bháv-aite	[bhávā-nte]
{ bhávā-te		
{ bhávā-tai		

**Optative.**

bháv-eya	bháv-evahi	bháv-emahi
[bháv-ethās]	[bháv-eyāthām]	[bháv-edhvam]
bháv-eta	[bháv-eyātām]	[bháv-eran]

**Participle.**

bháva-māna, f. ā

## SECOND CONJUGATION.

**Second Class:** i go: Present stem é, i.

ACTIVE.

**Present.**

	SINGULAR.	DUAL.	PLURAL.
1.	é-mi	[i-vás]	{ i-mási i-más
2.	é-și	i-thás	{ i-thá i-thána
3.	é-ti	i-tás	y-ánti

**Imperfect.**

1.	áy-am	[ái-va]	ái-ma
2.	ái-s	ái-tam	{ ái-ta ái-tana
3.	ái-t	ái-tām	áy-an

**Imperative.**

2.	{ i-hí, i-tát	i-tám	{ i-tá i-tána <i>emphatic suffix</i>
3.	é-tu	i-tám	y-ántu

*all strong*

**Subjunctive.**

1.	{ áy-āni áy-ā	áy-ā-va	áy-ā-ma
2.	{ áy-a-si áy-a-s	áy-a-thas	áy-a-tha
3.	{ áy-a-ti áy-a-t	áy-a-tas	áy-a-n

**Optative.**

1.	i-yám	i-yá-va	i-yá-ma
2.	i-yás	i-yá-tām	i-yá-ta
3.	i-yát	i-yá-tām	i-yúr

**Participle.**

y-ánt, f. y-at-í

**SECOND CONJUGATION.**brū *speak*: Present stem bráv, brū.**MIDDLE.****Present.**

SINGULAR.	DUAL.	PLURAL.
bruv-é	[brū-váhe]	brū-máhe
brū-šé	bruv-áthe	brū-dhvé
{ brū-té bruv-é.	bruv-áte	bruv-áte

**Imperfect.**

[á-bruv-i] á-brū-thās	[á-brū-vahi] [á-bruv-āthām]	[á-brū-mahi] á-brū-dhvam
á-brū-ta	[á-bruv-ātām]	á-bruv-ata

**Imperative.**

brū-švá	[bruv-āthām]	brū-dhvám
brū-tám	[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-thās]	[bruv-ī-yáthām]	[bruv-ī-dhvám]
bruv-ī-tá	[bruv-ī-yátām]	[bruv-ī-rán]

**Participle.**

bruv-āṇá, f. á

## Third Class : bhṛ bear :

## ACTIVE.

## Present.

	SINGULAR.	DUAL.	PLURAL.
1.	bíbhar-mi	[bibhṛ-vás]	{ bibhṛ-mási bibhṛ-más
2.	bíbhar-ṣi	bibhṛ-thás	bibhṛ-thá
3.	bíbhar-ti	bibhṛ-tás	bíbhr-ati

## Imperfect.

1.	á-bibhar-am	[á-bibhṛ-va]	á-bibhṛ-ma
2.	á-bibhar (28)	á-bibhṛ-tam	{ á-bibhṛ-ta á-bibhṛ-tana
3.	á-bibhar (28)	á-bibhṛ-tām	{ á-bíbhr-an á-bibhar-ur

## Imperative.

2.	{ bibhṛ-hí bibhṛ-tát	bibhṛ-tám	{ bibhṛ-tá bibhṛ-tána
3.	bíbhar-tu	bibhṛ-tām	bíbhr-atu

## Subjunctive.

1.	bíbhar-āṇi	[bíbhar-ā-va]	bíbhar-ā-ma
2.	bíbhar-a-s	bíbhar-a-thas	[bíbhar-a-tha]
3.	bíbhar-a-t	[bíbhar-a-tas]	bíbhar-a-n

## Optative.

1.	bibhṛ-yám	[bibhṛ-yá-va]	bibhṛ-yá-ma
2.	bibhṛ-yás	[bibhṛ-yá-tam]	[bibhṛ-yá-ta]
3.	bibhṛ-yát	bibhṛ-yátām	bibhṛ-yúr

## Participle.

bíbhr-at, f. bíbhr-at-ī

Present stem *bíbhar*, *bibhṛ*.

MIDDLE.

**Present.**

SINGULAR.	DUAL.	PLURAL.
<i>bíbhr-e</i>	<i>bibhṛ-váhe</i>	<i>bíbhr-máhe</i>
<i>bibhṛ-ṣé</i> <i>bibhṛ-té</i>	<i>bíbhr-āthe</i> <i>bíbhr-āte</i>	<i>bibhṛ-dhvé</i> <i>bíbhr-ate</i>

**Imperfect.**

[ <i>á-bibhr-i</i> ] <i>á-bibhṛ-thās</i>	<i>á-bibhṛ-vahi</i> [ <i>á-bibhr-āthām</i> ]	[ <i>á-bibhṛ-mahi</i> ] [ <i>á-bibhṛ-dhvam</i> ]
<i>á-bibhṛ-ta</i>	[ <i>á-bibhr-ātām</i> ]	<i>á-bibhr-ata</i>

**Imperative.**

<i>bibhṛ-ṣvá</i>	<i>bíbhr-āthām</i>	<i>bibhṛ-dhvám</i>
<i>bibhṛ-tám</i>	[ <i>bíbhr-ātām</i> ]	<i>bíbhr-atām</i>

**Subjunctive.**

[ <i>bíbhar-ai</i> ] <i>bíbhar-a-se</i> <i>bíbhar-a-te</i>	<i>bíbhar-ā-vahai</i> [ <i>bíbhar-aithe</i> ] [ <i>bíbhar-aite</i> ]	<i>bíbhar-ā-mahai</i> [ <i>bíbhar-a-dhve</i> ] <i>bíbhar-a-nta</i>
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**Optative.**

<i>bíbhr-īya</i> [ <i>bíbhr-ī-thās</i> ] <i>bíbhr-ī-ta</i>	[ <i>bíbhr-ī-vahi</i> ] [ <i>bíbhr-ī-yāthām</i> ] [ <i>bíbhr-ī-yātām</i> ]	<i>bíbhr-ī-mahi</i> [ <i>bíbhr-ī-dhvam</i> ] <i>bíbhr-ī-ran</i>
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**Participle.**

*bíbhr-āna*, f. *ā*



Fifth Class : *kṛ make* :

## ACTIVE.

## Present.

	SINGULAR.	DUAL.	PLURAL.
1.	kṛ-ṇó-mi	[kṛṇ-vás]	{ kṛṇ-mási kṛṇ-más
2.	kṛ-ṇó-ṣi	kṛṇu-thás	kṛṇu-thá
3.	kṛ-ṇó-ti	kṛṇu-tás	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.

2.	{ kṛṇu-hí kṛṇú kṛṇu-tát	kṛṇu-tám	{ kṛṇu-tá kṛṇó-ta kṛṇó-tana
3.	[kṛṇó-tu]	kṛṇu-tám	kṛṇv-ántu

## Subjunctive.

1.	{ kṛṇáv-ā kṛṇáv-āni	kṛṇáv-ā-va	kṛṇáv-ā-ma
2.	kṛṇáv-a-s	[kṛṇáv-a-thas]	kṛṇáv-a-tha
3.	kṛṇáv-a-t	[kṛṇáv-a-tas]	kṛṇáv-a-n

## Optative.

1.	kṛṇu-yám	[kṛṇu-yá-va]	kṛṇu-yá-ma
2.	[kṛṇu-yá-s]	[kṛṇu-yá-tam]	[kṛṇu-yá-ta]
3.	kṛṇu-yá-t	[kṛṇu-yá-tām]	[kṛṇu-yúr]

## Participle.

kṛṇv-ánt, f. kṛṇv-at-í

Present stem  $kṛ-ṇó$ ,  $kṛ-ṇu$ .

MIDDLE.

**Present.**

SINGULAR.	DUAL.	PLURAL.
$kṛṇv-é$	[ $kṛṇ-váhe$ ]	$kṛṇ-máhe$
$kṛṇu-ṣé$	$kṛṇv-áthe$	[ $kṛṇu-dhvé$ ]
{ $kṛṇu-té$	{ [ $kṛṇv-áte$ ]	$kṛṇv-áte$
{ $kṛṇv-é$		

**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.**

$kṛṇu-ṣvá$	$kṛṇv-áthām$	$kṛṇu-dhvám$
$kṛṇu-tám$	[ $kṛṇv-ātām$ ]	$kṛṇv-átām$

**Subjunctive.**

$kṛṇáv-ai$	$kṛṇáv-ā-vahai$	$kṛṇáv-ā-mahai$
$kṛṇáv-a-se$	$kṛṇáv-aithe$	[ $kṛṇáv-a-dhve$ ]
$kṛṇáv-a-te$	$kṛṇáv-aite$	$kṛṇáv-a-nta$

**Optative.**

[ $kṛṇv-īyá$ ]	[ $kṛṇv-ī-váhi$ ]	[ $kṛṇv-ī-máhi$ ]
[ $kṛṇv-ī-thás$ ]	[ $kṛṇv-ī-yáthām$ ]	[ $kṛṇv-ī-dhvám$ ]
$kṛṇv-ī-tá$	[ $kṛṇv-ī-yátām$ ]	[ $kṛṇv-ī-rán$ ]

**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-ši (63, 67)	[yuñk-thás]	[yuñk-thá]
3.	yu-ná-k-ti (63)	[yuñk-tás]	yuñj-ánti

**Imperfect.**

1.	[á-yunaj-am]	[á-yuñj-va]	[á-yuñj-ma]
2.	á-yunak (63, 61)	á-yuñk-tam	[á-yuñk-ta]
3.	á-yunak (63, 61)	[á-yuñk-tām]	á-yuñj-an

**Imperative.**

2.	yuñ-dhí (10 a)	yuñ-tám (10 a)	{yuñ-tá {yunák-ta, -tana
3.	yunák-tu	yuñ-tám	yuñj-ántu

**Subjunctive.**

1.	[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-yám]	[yuñj-yá-va]	[yuñj-yá-ma]
2.	[yuñj-yá-s]	[yuñj-yá-tam]	[yuñj-yá-ta]
3.	yuñj-yá-t	[yuñj-yá-tām]	[yuñj-yúr]

**Participle.**

yuñj-ánt, f. yuñj-at-í

Present stem : yu-ná-j, yu-ñ-j.

MIDDLE.

**Present.**

SINGULAR.	DUAL.	PLURAL.
yuñj-é	[yuñj-váhe]	[yuñj-máhe]
yuñk-ṣé	yuñj-áthe	yuñg-dhvé
yuñk-té	yuñj-áte	yuñj-áte

**Imperfect.**

[á-yuñj-i]	[á-yuñj-vahi]	[á-yuñj-mahi]
[á-yuñk-thās]	[á-yuñj-āthām]	[á-yuñg-dhvam]
[á-yuñk-ta]	[á-yuñj-ātām]	á-yuñj-ata

**Imperative.**

yuñk-ṣvá (63, 67)	yuñj-āthām	yuñg-dhvám
yuñ-tám	[yuñj-ātām]	yuñj-átām

**Subjunctive.**

[yunáj-ai]	[yunáj-ā-vahai]	yunáj-ā-mahai
[yunáj-a-se]	[yunáj-ai-the]	[yunáj-a-dhve]
yunáj-a-te	[yunáj-aite]	[yunáj-a-nta]

**Optative.**

[yuñj-iyá]	[yuñj-ī-váhi]	[yuñj-ī-máhi]
[yuñj-ī-thās]	[yuñj-ī-yāthām]	[yuñj-ī-dhvám]
yuñj-ī-tá	[yuñj-ī-yātām]	[yuñj-ī-rán]

**Participle.**

yuñj-āná, f. á

## Ninth Class : grabh seize :

## ACTIVE.

## Present.

	SINGULAR.	DUAL.	PLURAL.
1.	gr̥bh-ṇá-mi	[gr̥bh-ṇī-vás]	{ gr̥bh-ṇī-mási gr̥bh-ṇī-más
2.	gr̥bh-ṇá-si	gr̥bh-ṇī-thás	{ gr̥bh-ṇī-thá gr̥bh-ṇī-thána
3.	gr̥bh-ṇá-ti	gr̥bh-ṇī-tás	gr̥bh-ṇ-ánti

## Imperfect.

1.	á-gr̥bh-ṇā-m	[á-gr̥bh-ṇī-va]	[á-gr̥bh-ṇī-ma]
2.	á-gr̥bh-ṇā-s	á-gr̥bh-ṇī-tam	á-gr̥bh-ṇī-ta
3.	á-gr̥bh-ṇā-t	[á-gr̥bh-ṇī-tām]	á-gr̥bh-ṇ-an

## Imperative.

2.	{ gr̥bh-ṇī-hí gr̥bh-ṇī-tát gr̥bh-āná	gr̥bh-ṇī-tám	{ gr̥bh-ṇī-tá gr̥bh-ṇī-tána
3.	gr̥bh-ṇá-tu	gr̥bh-ṇī-tám	gr̥bh-ṇ-ántu

## Subjunctive.

1.	gr̥bh-ṇ-áni	[gr̥bh-ṇá-va]	gr̥bh-ṇá-ma
2.	gr̥bh-ṇá-s	[gr̥bh-ṇá-thas]	gr̥bh-ṇá-tha
3.	{ gr̥bh-ṇá-t gr̥bh-ṇá-ti	[gr̥bh-ṇá-tas]	gr̥bh-ṇá-n

## Optative.

1.	gr̥bh-ṇī-yám	[gr̥bh-ṇī-yá-va]	[gr̥bh-ṇī-yá-ma]
2.	gr̥bh-ṇī-yá-s	[gr̥bh-ṇī-yá-tam]	[gr̥bh-ṇī-yá-ta]
3.	gr̥bh-ṇī-yá-t	[gr̥bh-ṇī-yá-tām]	[gr̥bh-ṇī-yúr]

## Participle.

gr̥bh-ṇ-ánt, f. gr̥bh-ṇ-at-í.

strong



Present stem ḡṛbh-ṇá, ḡṛbh-ṇī, ḡṛbh-ṇ.

MIDDLE.

**Present.**

SINGULAR.	DUAL.	PLURAL.
ḡṛbh-ṇ-é	[ḡṛbh-ṇī-váhe]	ḡṛbh-ṇī-máhe
ḡṛbh-ṇī-śé	[ḡṛbh-ṇ-áthe]	[ḡṛbh-ṇī-dhvé]
ḡṛbh-ṇī-té	[ḡṛbh-ṇ-áte]	ḡṛbh-ṇ-áte

**Imperfect.**

á-ḡṛbh-ṇ-i	[á-ḡṛbh-ṇī-vahi]	á-ḡṛbh-ṇī-mahi
[á-ḡṛbh-ṇī-thās]	[á-ḡṛbh-ṇ-áthām]	[á-ḡṛbh-ṇī-dhvam]
á-ḡṛbh-ṇī-ta	[á-ḡṛbh-ṇ-átām]	á-ḡṛbh-ṇ-ata

**Imperative.**

ḡṛbh-ṇī-śvá	[ḡṛbh-ṇ-áthām]	ḡṛbh-ṇī-dhvám
ḡṛbh-ṇī-tám	[ḡṛbh-ṇ-átām]	ḡṛbh-ṇ-átām

**Subjunctive.**

[ḡṛbh-ṇ-ái]	ḡṛbh-ṇá-vahai	ḡṛbh-ṇá-mahai
[ḡṛbh-ṇá-se]	[ḡṛbh-ṇ-áithe]	[ḡṛbh-ṇá-dhve]
[ḡṛbh-ṇá-te]	[ḡṛbh-ṇ-áite]	[ḡṛbh-ṇá-nta]

**Optative.**

[ḡṛbh-ṇ-īyá]	[ḡṛbh-ṇ-ī-váhi]	[ḡṛbh-ṇ-ī-máhi]
[ḡṛbh-ṇ-īthás]	[ḡṛbh-ṇ-ī-yáthām]	[ḡṛbh-ṇ-ī-dhvám]
ḡṛbh-ṇ-ítá	ḡṛbh-ṇ-ī-yátām]	[ḡṛbh-ṇ-ī-rán]

**Participle.**

ḡṛbh-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*,<sup>1</sup> *krāma-ti* (but mid. *krāma-te*); *ūh* *consider* takes *Guṇa: óh-a*; <sup>2</sup> *kṛp* *lament* does not take *Guṇa: kṛp-a*.<sup>3</sup>

2. *gam* *go*, *yam* *restrain*, *yu* *separate* form their present stems with *cha* (Gk. *σκ*): *gá-cha* (Gk. *βά-σκω*), *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: *píba* (Lat. *bibo*); *tiṣṭha* (*ἵστημι*, Lat. *sisto*); *sásca*<sup>4</sup> (for *sá-s(a)c-a*); *sída* (for *sí-s(a)d-a*; Lat. *sido*).

*b.* Four stems are transfers from the fifth or *nu* class, being either used beside or having entirely superseded the simpler original stems: *í-nv-a-ti* (from *i* *send*) beside *i-nó-ti*; *jí-nv-a-ti* (from *ji* *quicken*) beside *ji-nó-ṣi*; *hí-nv-a-ti* (from *hi* *impel*) beside *hi-nó-ti*; *pí-nv-a* *fatten*, doubtless originally *pí-nu* ( $\sqrt{pī}$ ).

4. *damś* *bite* and *sañj* *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*: *bhája-tana*; and one of *dhva* (for *dhvam*) in the 2. pl. mid.: *yája-dhva*.

<sup>1</sup> Instead of taking *Guṇa*.

<sup>2</sup> But *ūh* *remove* remains unchanged (125, 1).

<sup>3</sup> Against 125, 1.

<sup>4</sup> A reminiscence of the reduplicative origin of this stem is the loss of the nasal in the 3. pl. pres. *sásca-ti* and 3. pl. inj. mid. *saśca-ata*.

B. Fourth or Ya Class. 1. The radical syllable is reduced in seven verbs: *spaś see* loses its initial: *pás-ya*; *vyadh pierce* takes Samprasāraṇa: *vídḥ-ya*; *ā* is shortened in *dhā suck*: *dhá-ya*; *mā exchange*: *má-ya*; *vā weave*: *vá-ya*; *vyā envelope*: *vyá-ya*; *hvā call*: *hvá-ya*.

2. Final *ṛ* sometimes becomes both *īr* and *ūr*: *jṛ waste away*: *jūr-ya* and *jír-ya* (AV.); *tṛ cross*: *tūr-ya* and *tír-ya*; *pṛ fill* becomes *pūr-ya* only (because of its initial labial).

3. *śram be weary* lengthens its vowel: *śráṁ-ya*; in B. *tam faint* and *mad be exhilarated* 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*: *piṁś-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*, *dr̥h make firm*, *śubh shine* have occasional nasalized forms.

2. Four roots form their present stem with the suffix *cha* (cp. A 2): *iṣ wish*: *i-chá*; *ṛ go*: *ṛ-chá*; *praś ask*: *pr-chá*; <sup>1</sup> *vas shine*: *u-chá*. The root *vraśc cut*, which seems to be formed with *c*, <sup>2</sup> takes Samprasāraṇa: *vṛśc-á*.

3. Three roots in *ṛ*, *kṛ scatter*, *gṛ swallow*, *tṛ 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 *mṛdá-tāt*, *viśá-tāt*, *vṛhá-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

<sup>1</sup> With Samprasāraṇa and loss of *ś*. Cp. Lat. *prec-or* and *po(re)-sco*, and Old German *frag-en* 'ask' and *for-scon* (*forschen*).

<sup>2</sup> Cp. *-vras-ka cutting*, past participle *vṛk-ná cut*, and *vṛk-a wolf*.

beginning with consonants;<sup>1</sup> e. g. stáu-mi, á-stau-t, but á-stav-am.

b. *mrj wipe* takes Vrddhi in the strong forms: má-rj-mi, má-rj-ṭi, but mrj-más, mrj-ánti.

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 (κῆϊ-σαι). 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 é-ta and é-tana, brávi-tana, stó-ta, hán-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 Samprasāraṇa in the weak forms: 1. pl. uś-mási, part. uś-āná, but 1. s. vās-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. *zđi*). 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.

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<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 *īḍ praise* and *ís rule* add *i* in some forms of the 2. s. and pl. mid. : *īḍ-i-ṣva* ; *ís-i-ṣe* (beside *ík-ṣe*), *íṣi-dhve*. Occasional forms (2. s. impv.) with connecting *i* from other roots also occur : *jan-i-ṣva be born*, *vas-i-ṣva clothe*, *śnath-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*, *śás-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* ;<sup>1</sup> impv. 3. s. *duh-ám*,<sup>2</sup> 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. *tviṣ be stirred* : *á-tviṣ-ur*.

a. The verbs *ís 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. : *ís-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-ā-s*, *ás-ā-t*,<sup>4</sup> *bráv-ā-thas*, *hán-ā-tha*, *ád-ā-n*.

<sup>1</sup> But with irregular accent, as also *rih-até they lick*.

<sup>2</sup> In the AV. the 3. s. impv. mid. is similarly formed in *śáy-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-thās*;<sup>1</sup> *śísī-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 *Samprasāraṇa*, e. g. 3. du. pr. *vivik-tás*; *hvar be crooked* makes some forms with *Samprasāraṇa* 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.

α. The roots *ṛ 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* (cp. 133 A. 3 a); 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>1</sup> But 2. s. impv. act. *rará-sva* (AV.).

a conjugation, as 3. s. pr. mid. *dád-a-te*, 3. pl. act. *dád̄h-a-nti*, 3. pl. impv. *dád̄h-a-ntu*. The former, *dad*, has even an incipient tendency to become a root; thus it forms the past part. pass. dat-*tá given*.

**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 *kṛṇ-más*, *kṛṇ-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 *śṛ-ṇu*, and *vṛ* *cover* (with interchange of vowel and semivowel) *ūr-ṇu* beside the regular *vṛ-ṇu*.

4. Beside the regular and very frequent present stem *kṛ-ṇu*<sup>1</sup> (from *kṛ* *make*) there begins to appear in the tenth Maṇḍala of the RV. the very anomalous *kuru*.<sup>2</sup> The strong form of this stem, *karó*, which has the further anomaly of *Guṇa* in the root, first appears in the AV.<sup>3</sup>

*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, = *tṣ-nu*. This group was joined by *kur-u*, the late and anomalous present stem of *kṛ* *make* (cp. C 4).

*β.* Five stems of this class, *i-nu*, *ṛ-ṇu*, *ji-nu*, *pi-nu*, *hi-nu*, have come to be used frequently as secondary roots forming present stems according to the *a* conjugation: *ínv-a*, *ṛṇv-a*, *jínv-a*, *pínv-a*, *hínv-a*.

*γ.* In the 3. pl. pr. mid. six verbs of this class take the ending *re*<sup>4</sup> with connecting vowel *i*: *inv-i-ré*, *ṛṇv-i-ré*, *pinv-i-ré*, *śṛṇv-i-ré*, *sunv-i-ré*, *hinv-i-ré*.

<sup>1</sup> After the preposition *pari* *around* this stem prefixes an unoriginal *s*: *pari-ṣ-kṛṇv-ánti* *they adorn*.

<sup>2</sup> Twice in the 2. s. impv. *kuru* and once in the 1. pl. pr. ind. *kur-mas*.

<sup>3</sup> But the forms made from *kṛṇu* 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.

४. In the impv. the 2. s. act. has the ending *hi*, as *śṛṇu-hi*, 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-dhi*. The ending *tāt* occurs in *kṛṇu-tāt*, *hinu-tāt*, *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*, *hinó-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. *ṭṛh* *crush* infixes *né* in the strong forms; e.g. *ṭṛ-ṇé-dhi* (69 c).

**E. Ninth or Nā 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 *grah* take *Samprasāraṇa*: *gṛbh-ṇá-mi*, *gṛh-ṇá-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. *ṛ* *fill* and *mṛ* *crush* make, beside the regular stems *ṛṇá* and *mṛṇá*, the transfer stems, according to the a conjugation, *ṛṇá* and *mṛṇá*, 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.  $\bar{r}$  and  $\bar{r}$  (= ar) and  $\bar{l}$  (= al) always reduplicate with  $\check{a}$  (cp. 139, 9); e. g.  $k\bar{r}$  *do*: ca- $k\bar{r}$ ;  $t\bar{r}$  *cross*: ta- $t\bar{r}$ ;  $k\bar{l}p$  *be adapted*: cā- $k\bar{l}p$ ;  $\bar{r}$  *go*: ā $\bar{r}$  (= 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-ṣyand; and five with va: vac<sup>1</sup> *speak*, vad *speak*, vap *strew*, vah *carry*, svap *sleep*: u-vac, u-vad, u-vap, u-vah, su-ṣvap. 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.	a	[vá]	má	é	[váhe]	máhe
2.	tha	áthur	á	sé	áthe	dhvé
3.	a	áthur	úr	é	áte	ré

<sup>1</sup> vac has two forms with the full reduplication: 3. s. act. va-vác-a and 2. s. mid. va-vak-ṣé.



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*: *dadā́-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-sé*, but *cakṛ-i-ré*.<sup>1</sup> 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 *i*<sup>2</sup> if it is long;<sup>3</sup> e. g. *tatán-tha*; *jagan-má*, *jagṛbh-má*, *yuyuj-má*; *vivit-sé*; *cā-kṛp-ré*, *tatas-ré*, *yuyuj-ré*, *vivid-ré*; but *uvóc-i-tha*, *úc-i-má*, *papt-i-má*; *ij-i-ré*.

b. Before terminations beginning with vowels (cp. 137, 1 a)

1. *ī* preceded by one consonant become *y*, if preceded by more than one, *iy*; e. g. *bhī fear*: *bibhy-átur*; *śri resort*: *śíšriy-é*.

2. *ū* ordinarily become *uv*; e. g. *yu join*: *yuyuv-é*; *śru hear*: *śuśruv-é*; *sū swell*: *śūsuv-é*.<sup>4</sup>

3. *ṛ* becomes *r*, *ṝ* becomes *ir*; e. g. *kṛ make*: *cakṛ-é*, *cakṛ-á*; *tṛ cross*: *titir-úr*; *stṛ 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-dés-a*; *uc be wont*: *uv-óc-a*; *kṛt cut*: *ca-kárt-a*; but *jinv quicken*: *ji-jinv-áthur*.

<sup>1</sup> Roots in *ṛ* always add *re* with connecting *i*.

<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 vowel in other verbs.

<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.;<sup>1</sup> 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.;<sup>1</sup> e.g. *han strike*: ja-ghān-a, but *takṣ fashion* 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 ĩ, ũ, ṛ the radical syllable remains unchanged except by Sandhi; e.g. *yuj join*: yu-yuj-má; *vid find*: vi-vid-é; *kṛ make*: ca-kṛ-má.

a. Before terminations beginning with vowels, ĩ and ṛ, if preceded by one consonant become y and r, if by more than one, iy and ar; while ũ and ṛ 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; *tṛ cross*: ti-tir-úr; *stṛ 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*, *fēc-i*).<sup>2</sup> They are the following:

<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.

<sup>2</sup> This vowel spread from contracted forms like *sa-zd* (Av. *hazd*) weak perfect stem of *sad sit* (az becoming e; cp. 134, 2 b and 133 A 1).

tap *heat*, dabh *harm*, nam *bend*, pac *cook*, pat *fly*, yat<sup>1</sup> *stretch*, yam<sup>1</sup> *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 eat*: ja-kṣ; *han smite*: ja-ghn.

Six other roots, though conforming to the conditions described above (2 a), syncopate the a instead of contracting: *jan beget*: ja-jñ; *tan stretch*: ta-tñ; *pan admire*: pa-pñ; *man think*: ma-mñ; *van win*: va-vñ; *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 Samprasāraṇa : yaj<sup>2</sup> *sacrifice*, vac and vad *speak*, vap *strew*, vas  *dwell*, vah *carry*, svap *sleep*, grabh and grah *seize*; e. g. su-ṣup, ja-gr̥bh and ja-gr̥h. 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; *taṃs shake*: ta-tas; *skambh prop*: ca-skabh (AV.); *stambh prop*: ta-stabh.

e. Roots ending in ā reduce it to i before consonants and drop it before vowels; e. g. *dhā place*: dadhi-má; dadh-úr.

<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 Samprasāraṇa : yet = ya-it, yem = ya-im.

<sup>2</sup> From yaj occurs one form according to the contracting class (2 a) : 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.

1. tu-tud-é <sup>1</sup>	[tu-tud-yáhe]	tu-tud-máhe
2. tu-tut-sé	tu-tud-áthe	[tu-tud-dhvé] <sup>2</sup>
3. tu-tud-é	tu-tud-áte	tu-tud-ré

2. *kr do*: strong stem *ca-kár*, *ca-kār*; weak *cakr*, *cakr*.

## ACTIVE.

1. ca-kár-a	[ca-kr-vá]	ca-kr-má
2. ca-kár-tha	ca-kr-áthur	ca-kr-á
3. ca-kár-a	ca-kr-átur	ca-kr-úr

## MIDDLE.

1. ca-kr-é	[ca-kr-yáhe]	ca-kr-máhe
2. cá-kr-ṣé	ca-kr-áthe	ca-kr-dhvé
3. ca-kr-é	ca-kr-áte	ca-kr-i-ré

3. *dhā place*: strong stem *da-dhā*; weak *da-dh*, *da-dhi*.

## ACTIVE.

1. [da-dháu]	[da-dhi-vá]	da-dhi-má
2. da-dhā-tha	da-dh-áthur	da-dh-á
3. da-dháu	da-dh-átur	da-dh-úr

## MIDDLE.

1. da-dh-é	[da-dhi-yáhe]	da-dhi-máhe
2. da-dhi-ṣé	da-dh-áthe	da-dhi-dhvé
3. da-dh-é	da-dh-áte	da-dhĩ-ré

<sup>1</sup> Lat. *tu-tud-ī*.<sup>2</sup> The only example of this form is *dadhi-dhvé*.

4. *nī lead*: strong stem *ni-né*, *ni-nái*; weak *ni-nī*.

## ACTIVE.

SINGULAR.	DUAL.	PLURAL.
1. <i>ni-náy-a</i>	[ <i>ni-nī-vá</i> ]	<i>ni-nī-má</i>
2. <i>ni-né-tha</i>	<i>ni-ny-áthur</i>	<i>ni-ny-á</i>
3. <i>ni-náy-a</i>	<i>ni-ny-átur</i>	<i>ni-ny-úr</i>

## MIDDLE.

1. <i>ni-ny-é</i>	[ <i>ni-nī-váhe</i> ]	<i>ni-nī-máhe</i>
2. <i>ni-nī-şé</i>	<i>ni-ny-áthe</i>	<i>ni-nī-dhvé</i>
3. <i>ni-ny-é</i>	<i>ni-ny-áte</i>	<i>ni-nī-ré</i>

5. *stu praise*: strong stem *tu-ştó*, *tu-ştau*; weak *tu-ştu*.

## ACTIVE.

1. <i>tu-ştv-a</i>	[ <i>tu-ştu-vá</i> ]	<i>tu-ştu-má</i>
2. <i>tu-ştó-tha</i>	<i>tu-ştuv-áthur</i>	<i>tu-ştuv-á</i>
3. <i>tu-ştv-a</i>	<i>tu-ştuv-átur</i>	<i>tu-ştuv-úr</i>

## MIDDLE.

1. <i>tu-ştuv-é</i>	[ <i>tu-ştu-váhe</i> ]	<i>tu-ştu-máhe</i>
2. <i>tu-ştu-şé</i>	<i>tu-ştuv-áthe</i>	<i>tu-ştu-dhvé</i>
3. <i>tu-ştuv-é</i>	<i>tu-ştuv-áte</i>	<i>tu-ştuv-i-ré</i>

6. *tap heat*: strong stem *ta-táp*, *ta-táp*; weak *tep*.

## ACTIVE.

1. <i>ta-táp-a</i>	[ <i>tep-i-vá</i> ]	<i>tep-i-má</i>
2. <i>ta-táp-tha</i>	<i>tep-áthur</i>	<i>tep-á</i>
3. <i>ta-táp-a</i>	<i>tep-átur</i>	<i>tep-úr</i>

## MIDDLE.

1. <i>tep-é</i>	[ <i>tep-i-váhe</i> ]	[ <i>tep-i-máhe</i> ]
2. <i>tep-i-şé</i>	<i>tep-áthe</i>	[ <i>tep-i-dhvé</i> ]
3. <i>tep-é</i>	<i>tep-áte</i>	<i>tep-i-ré</i>

7. gam *go*: strong stem ja-gám, ja-gám̄; weak ja-gm.

## ACTIVE.

SINGULAR.	DUAL.	PLURAL.
1. ja-gám-a	[ja-gan-vá]	ja-gan-má
2. ja-gám̄-tha	ja-gm-áthur	ja-gm-á
3. ja-gám̄a	ja-gm-áthur	ja-gm-úr

## MIDDLE.

1. ja-gm-é	[ja-gan-váhe]	ja-gan-máhe
2. ja-gm-i-ṣé	ja-gm-áthe	ja-gm-i-dhvé
3. ja-gm-é	ja-gm-áte	ja-gm-i-ré

8. vac *speak*: strong stem u-vác, u-vác̄; weak ūc.

## ACTIVE.

1. u-vác-a	[ūc-i-vá]	ūc-i-má
2. u-vác̄-tha	ūc-áthur	ūc-á
3. u-vác̄a	ūc-áthur	ūc-úr

## MIDDLE.

1. ūc-é	[ūc-i-váhe]	[ūc-i-máhe]
2. ūc-i-ṣé	ūc-áthe	[ūc-i-dhvé]
3. ūc-é	[ūc-áte]	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 Samprasāraṇa of the radical syllable: ya-yáma: yem-é (= ya-im-e); van synopates its a: va-ván-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* (*οἶδα*, German *weiss*), 2. *vét-tha* (*οἶσ-θα*; *weiss-t*), 3. *véd-a* (*οἶδε*; *weiss*); pl. 1. *vid-má* (*ἴδ-μεν*; *wissen*), 2. *vid-á*, 3. *vid-úr*.

a. A few isolated unreduplicated forms from about six other roots occur: *taṣ-áthur*; *skambh-áthur* and *skambh-úr*; *cet-áthur*; *yam-áthur* 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*. *bhṛ bear* almost invariably reduplicates with *j* in the RV.: *ja-bhár-tha*, *ja-bhára*, *ja-bhr-úr*; *ja-bhr-é*, *ja-bhr-i-śé*, *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 *áh-úr*. The two additional forms 2. s. *át-tha*, 3. du. *áh-áthur* occur in the Brāhmaṇas.

6. Five roots beginning with a prosodically long *a* reduplicate with *ān*: *aṃś attain*, *añj anoint*, *ardh thrive*, *arc praise*, *arh deserve*. Only the first two make several forms. Here the radical nasal is repeated with the initial vowel: s. 3. *ān-ámś-a* (Gk. *ἄν-εγκ-α*); pl. 1. *ān-ás-má*, 2. *ān-aś-á*, 3. *ān-aś-úr*; mid. s. 3. *ān-aś-é*;<sup>1</sup> s. 3. *ān-āñja*, mid. s. 1. *ān-aj-é*, pl. 3. *ān-aj-ré*. The analogy spread from these to the roots which have no nasal: pl. 3. *ān-ṛc-úr*, *ān-ṛdh-úr*, *ān-ṛh-úr*; mid. s. 3. *ān-ṛc-é*, *ān-ṛdh-é*.

7. *bhū be* has the double irregularity of reduplicating with *a* and retaining its *ū* throughout (cp. Gk. *πε-φύ-ασι*): sing. 1. *ba-bhū-v-a* (Gk. *πέ-φν-κα*). 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>1</sup> In a Sūtra occurs the 2. pl. mid. *ān-aś-a-dhve*.

*sū bring forth* has the same peculiarities<sup>1</sup> in *sa-sū-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*, *d̄iut*.

9. The reduplicative vowel is lengthened in more than thirty perfect stems; e.g. *kan be pleased*: *cā-kan*; *gr wake*: *jā-gr*; *kṛp be adapted*: *cā-kṛp*; *dhī think*: *dī-dhī*; *tu be strong*: *tū-tu*; *śū swell*: *śū-śū*.<sup>2</sup>

α. In the Mantra portion of the Saṃhitās there once occurs a periphrastic perfect form with the reduplicated perfect of *kṛ make* governing the acc. of a fem. substantive in *ā* derived from a secondary (causative) verbal stem. This form is *gamayāṃ cakāra* (AV.) *he caused to go* (lit. *made a causing to go*). In the Brāhmaṇa parts of the later Saṃhitās (TS., MS., K.) such periphrastic forms are occasionally met with, and they become more frequent in the regular Brāhmaṇas.

### Moods of the Perfect.

140. Modal forms of the perfect are of rare occurrence in the Saṃhitās 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.<sup>3</sup> In about a dozen forms the weak stem is used. Middle forms, of which only seven or

<sup>1</sup> The root *śī lie* also reduplicates with *a* in the part. *śa-śay-ānā*. These three, *bhū*, *sū*, *śī*, are the only roots with an *i* or *u* vowel that reduplicate with *a*.

<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>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<sup>1</sup> (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*); ci-kit-a-s (cit *observe*), mu-muc-a-s (muc *release*). 3. ci-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-ás-ā-mahai.<sup>1</sup>

2. The injunctive<sup>2</sup> 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-yám,<sup>3</sup> ja-gam-yám, ri-ric-yám, va-vṛt-yám. 2. ba-bhū-yás, va-vṛt-yás. 3. an-aj-yát,<sup>1</sup> ja-gam-yát, va-vṛt-yát, ba-bhū-yát.

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-thás. 3. va-vṛt-ī-tá. Pl. 1. va-vṛt-ī-máhi.

a. There also occurs one mid. precative form sā-sah-ī-ṣ-ṭhás (sah *overcome*).

<sup>1</sup> In these three forms the ā of the reduplicative syllable ān is shortened as if the indicative contained an augment.

<sup>2</sup> Identical in form with the unaugmented pluperfect (140, 6).

<sup>3</sup> From aṃś *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 ( $\sqrt{\text{diś}}$ ), mu-mug-dhí ( $\sqrt{\text{muc}}$ ), śa-śā-dhí ( $\sqrt{\text{śās}}$ ).<sup>1</sup> 3. ba-bhū-tu,<sup>2</sup> mu-mók-tu.

Du. 2. mu-muk-tam, va-vṛk-tam (vṛj *twist*). Pl. 2. di-diṣ-ṭana ( $\sqrt{\text{diś}}$ ), 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 cakṛ-vámś, cakr-āṇá. 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-vámś (Gk. πεπτ-ώς), but vid-vámś (Gk. εἰδ-ώς). Examples are :

Act. ja-gan-vámś ( $\sqrt{\text{gam}}$ ), ja-gṛbh-vámś ( $\sqrt{\text{grabh}}$ ), ji-gī-vámś ( $\sqrt{\text{ji}}$ ), jū-ju-vámś<sup>3</sup> ( $\sqrt{\text{jū}}$ ), ta-sthi-vámś ( $\sqrt{\text{sthā}}$ ), ba-bhū-vámś (Gk. πεφυ-ώς), ri-rik-vámś ( $\sqrt{\text{ric}}$ ), va-vṛt-vámś, vā-vṛdh-vámś,<sup>3</sup> sā-sah-vámś,<sup>3</sup> su-ṣup-vámś ( $\sqrt{\text{svap}}$ ); īy-i-vámś ( $\sqrt{\text{i}}$ ), ūṣ-i-vámś (vas *dwelt*); dās-vámś (dās *worship*), sāh-vámś ( $\sqrt{\text{sah}}$ ).

Mid. ān-aj-āná ( $\sqrt{\text{añj}}$ ), ān-aś-āná ( $\sqrt{\text{amś}}$ ), īj-āná ( $\sqrt{\text{yaj}}$ ), ūc-āná ( $\sqrt{\text{vac}}$ ), ja-gm-āná ( $\sqrt{\text{gam}}$ ), ti-stir-āná ( $\sqrt{\text{stī}}$ ), tep-āná ( $\sqrt{\text{tap}}$ ), pa-spaś-āná ( $\sqrt{\text{spaś}}$ ), bhej-āná ( $\sqrt{\text{bhaj}}$ ),

<sup>1</sup> Cp. Gk. κέ-κλυ-θι, 2. pl. κέ-κλυ-τε (κλυ = śru *hear*).

<sup>2</sup> With ū unchanged as in strong forms elsewhere (139, 7).

<sup>3</sup> With long reduplicative vowel.

yem-āná (√yam), vā-vṛdh-āná, śa-śay-āná (√śī), śi-śriy-āná (√śri), si-ṣmiy-āná (√smi), su-ṣup-āná (√svap), seh-āná (√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*<sup>1</sup> 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 (√cit). 2. ā-jagan (= á-jagam-s); na-nam-a-s; á-viveś-ī-s (√viś). 3. á-jagan (= á-jagam-t), a-ciket (√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-vāvas-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).<sup>2</sup> There are also several transfer forms as from *a* stems; e. g. á-titviṣ-a-nta, cakṛp-á-nta, dá-dhṛṣ-a-nta.

### Aorist.

141. This tense is of very common occurrence in the Vedas, being formed from more than 450 roots. It is an

<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 *Samhitás* by only ten roots<sup>1</sup> containing one of the vowels *i*, *u*, *ṛ*, and ending in one of the consonants *j*, *ś*, *ṣ*, or *h*, all of which phonetically become *k* before *s*.<sup>2</sup> These roots are: *mṛj wipe*, *yaj sacrifice*, *vṛj twist*; *kruś cry out*, *mṛś* and *sprś 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. *ἔδειξε*, Lat. *dixi-t*). The augment, as in other past tenses, is sometimes dropped.

<sup>1</sup> In B. nine additional roots take the *sa* aorist: *krṣ drag*, *diś point*, *dih smear*, *drś see*, *druh be hostile*, *piṣ crush*, *mih mingere*, *viś enter*, *vṛh tear*; and in S. *lih lick*.

<sup>2</sup> The stem of this aorist therefore always ends in *kṣa*.

Indicative. Act. s. 1. ávr̥kṣam. 2. ádrukṣas (B.), ádhukṣas. 3. ákrukṣat, ághukṣat, ádukṣat<sup>1</sup> and ádhukṣat, ámr̥kṣat (√mr̥ś), árukṣat, áspr̥kṣat. Pl. 1. ámr̥kṣāma (√mr̥j), árukṣāma. 3. ádhukṣan; dukṣan<sup>1</sup> and dhukṣan.

Mid. s. 3. ádhukṣata; dukṣata<sup>1</sup> and dhukṣata. Pl. 3. ámr̥kṣanta (√mr̥j).

In the injunctive only the following forms occur:

Act. s. 2. dukṣás,<sup>1</sup> mr̥kṣás (√mr̥ś). 3. dvikṣát. Pl. 2. mr̥kṣata (√mr̥ś).

Mid. s. 3. dukṣáta<sup>1</sup> and dhukṣáta, dvikṣáta. Pl. 3. dhukṣánta.

In the imperative only three forms occur:

Act. du. 2. mr̥kṣátam (√mr̥j). 3. yakṣátām.

Mid. s. 2. dhukṣásva.

**142.** The other three forms of the First Aorist are made by adding to the augmented root the suffixes *s*, *iṣ*, *s-iṣ* respectively. They are inflected like imperfects of the second or graded conjugation. The *siṣ* 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 aorist 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 *ī* and *u* (which take Guṇa) the radical vowel remains un-

<sup>1</sup> On these forms without initial aspiration cp. 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,<sup>1</sup> 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. <i>á-bhār-ṣ-am</i>	[ <i>á-bhārṣ-va</i> ]	<i>á-bhārṣ-ma</i>
2. <i>á-bhār</i>	<i>á-bhārṣ-ṭam</i>	<i>á-bhārṣ-ṭa</i>
3. <i>á-bhār</i>	<i>á-bhārṣ-ṭām</i>	<i>á-bhār-ṣ-ur</i>

## MIDDLE.

## SINGULAR.

## DUAL.

## PLURAL.

1. <i>á-bhut-s-i</i> (62 <i>a</i> )	[ <i>á-bhut-s-vahi</i> ]	<i>á-bhut-s-mahi</i>
2. <i>á-bud-dhās</i> (62 <i>b</i> )	<i>á-bhut-s-āthām</i>	<i>á-bhud-dhvam</i> (62 <i>a</i> )
3. <i>á-bud-dha</i> (62 <i>b</i> )	<i>á-bhut-s-ātām</i>	<i>á-bhut-s-ata</i>

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>1</sup> The RV. and K. have no forms with the inserted *ī*; while in B. the chief forms without it are *adrāk* (*drś see*) and *ayāṭ* (*yaj sacrifice*); also *bhais* ( $\sqrt{\text{bhī}}$ ) = *bhais-s*, which while losing the *s* ending preserves the appearance of a 2. sing.

2. The subjunctive is common in the RV.<sup>1</sup> 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 precativē *s* (with one exception). The forms actually occurring are:

Sing. 1. *di-ṣ-īyá*<sup>2</sup> (*dā cut*), *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.), *str-ṣ-īyá* (*str̄ strew*). 2. *maṃ-s-ī-ṣ-thās*<sup>5</sup> (*man think*). 3. *dar-ṣ-ī-ṣ-ṭa* (*dr̄ tear*), *bhak-ṣ-īṭa*<sup>6</sup> (SV.), *maṃ-s-ī-ṣ-ṭa*, *mṛk-ṣ-ī-ṣ-ṭa* (*mṛc injure*). Du. 2.

<sup>1</sup> Subjunctives of this aor. are very rare in B. except *yakṣ-a-t* (√*yaḥ*) and *vakṣ-a-t* (√*vah*).

<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>5</sup> Anusvāra for *n* (66 A 2).

<sup>6</sup> Without the precativē *s*.

trā-s-ī-thām<sup>1</sup> (trā *protect*). Pl. 1. bhak-ṣ-ī-máhi, maṃ-s-ī-máhi,<sup>2</sup> vaṃ-s-ī-máhi and va-s-ī-máhi<sup>3</sup> (van *win*), sak-ṣ-ī-máhi (sac *follow*), dhuk-ṣ-ī-máhi (duh *milk*). 3. maṃ-s-ī-rata.

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 (pr *take across*). Mid. s. 2. sák-ṣ-va (√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: dá-k-ṣ-at<sup>4</sup> 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-maṃ-s-ata (√man), vaṃ-s-ī-máhi (√van); (b) s becomes t in the verb vas  *dwell* and possibly also in vas  *shine*: á-vāt-s-ī-s<sup>5</sup> (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: √srj); 3. á-śrai-t (= á-śrai-s-t:

<sup>1</sup> For trā-s-īyāthām.

<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>5</sup> See 66 B 1. In an Upaniṣad the 2. du. appears as á-vās-tam, the aor. suffix s having been lost without affecting the radical s.



√śri); á-hai-t (= á-hai-s-t: √hi); á-vā-t<sup>1</sup> (= a-vas-s-t: vas shine). The later Saṃhitās here frequently preserve these endings by inserting ī before them: s. 2. á-rāt-s-ī-s (√rādh), á-vāt-s-ī-s (vas dwell); 3. á-tāṃ-s-ī-t (√tan), á-naik-ṣ-ī-t (√nij), tāp-s-ī-t (√tap), bhai-ṣ-ī-t (√bhī), vāk-ṣ-ī-t (√vah), hā-s-ī-t, hvār-ṣ-ī-t (√hvar).

a. The ending dhvam (before which the s of the aor. is lost) becomes ḍhvam when the s would have been cerebralized (66 B 2): á-sto-ḍhvam (= á-sto-ṣ-ḍhvam) 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; sāk-ṣ-va.

4. The roots sṛj emit and pṛc mix take metathesis in the act.: s. 2. srā-s (= srāk). 3. á-srāk; á-prāk. Du. 2. á-srāṣ-ṭam.

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:<sup>2</sup> 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 (pṛc 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-vāt<sup>1</sup> (vas shine), á-śvait (śvit be bright), á-syān (syand move on), á-srāk (sṛj emit), 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>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 ajaiṣit: √ji); acait (√ci); nait (√nī).

<sup>2</sup> And even the final consonant of the root when there are two (28).

## Third or iṣ form.

**145.** About 145 roots take this aorist in V. and B. It differs from the s aorist merely in adding the s with the connecting vowel i, which changes it to ṣ (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 **īṣ** (= 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-īṣ. 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. dá-v-iṣ-āṇi. 2. á-v-iṣ-a-s, kán-iṣ-a-s. 3. kár-iṣ-a-t, bódh-iṣ-a-t. Pl. 3. sán-iṣ-a-n.

Mid. pl. 1. yác-iṣ-ā-mahe. 3. sán-iṣ-a-nta.

3. Injunctive are commoner than subjunctive forms. They occur most frequently in the 2. 3. s. and plur. Examples are:

Act. sing. 1. śáms-iṣ-am (śáms *praise*). 2. áv-īṣ (av *favour*), tár-īṣ (tṛ *cross*), yódh-īṣ (yudh *fight*), sáv-īṣ (sū *generate*). 3. ás-īt (aś *eat*), tár-īt. Du. 2. tár-iṣ-ṭam, márdh-iṣ-ṭam (mṛdh *neglect*). Pl. 1. śrám-iṣ-ma. 2. vádth-iṣ-ṭa and vádth-iṣ-ṭana. 3. jār-iṣ-ur (jṛ *waste away*).

Mid. sing. 1. rádh-iṣ-i (rádh *succeed*). 2. márs-iṣ-ṭhās

(mr̥ṣ 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 precativē s. Examples are :

Sing. 1. edh-iṣ-īyá (edh thrive). 2. mod-iṣ-ī-ṣ-ṭhás (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-dhí. 3. av-iṣ-ṭu. Du. 2. av-iṣ-ṭám. 3. av-iṣ-ṭám. Pl. 2. av-iṣ-ṭána.

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 ī (as it does in other verbal forms) instead of i, as á-grabh-iṣ-ma.

c. In s. 1. ind. act. the ending im appears instead of iṣ-am in the three forms á-kram-im, á-grabh-im, and vadh-im, doubtless owing to the analogy of the 2. 3. s. in is, ít. In B. is also found a-grah-aiṣ-am (√grah).

#### Fourth or siṣ 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,<sup>1</sup> 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-ṭám. 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>1</sup> In B. also occurs dhyā think, besides forms in s-ít from drā sleep, vā blow, hvā call.

3. Optative. Sing. 1. vaṃ-siṣ-īyá. 2. yā-siṣ-ī-ṣ-ṭhās,<sup>1</sup>  
Pl. 1. pyā-siṣ-ī-mahi.  
4. Injunctive. Sing. 1. raṃ-siṣ-am. Du. 2. hā-siṣ-ṭam.  
3. hā-siṣ-ṭām. Pl. 2. hā-siṣ-ṭa. 3. hā-siṣ-ur.  
5. Imperative. Du. 2. yā-siṣ-ṭām. Pl. 2. yā-siṣ-ṭá.<sup>2</sup>

### Second Aorist. (*a-aorist*)

147. This aorist 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 aorist 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 precativ e s.

<sup>2</sup> With ī for i.

<sup>3</sup> Three roots with ṛ, however, show forms with Guṇa (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. *vidéṣṭa* (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. *trp-ánt*, *śúcánt*; *guhámāna*, *śúcámāna*.

### Irregularities.

a. 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. *śíṣánt*.

2. *kr make* and *gam go* form a few transfers from the root class in the AV., 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*, *tamś shake*, *dhvamś scatter*, *bhramś fall*, *randh make subject*, *sramś fall*; e. g. 3. sing. *átasat*; pl. *dhvasán*; subj. pl. 1. *radhāma*; inj. sing. 1. *radham*; 2. *kradas*; 3. *bhraśat*.

c. The root takes *Guṇa* in *r go*, *drś see*, *sr flow*; e. g. *ár-anta* (unaugmented 3. pl. ind. mid.); *dárs-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 aorist 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 aorist 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* (ἐ-στῆ-ν). 2. *á-sthā-s*. 3. *á-sthā-t* (ἐ-στῆ). Du. 2. *á-sthā-tam*. 3. *á-sthā-tām*. Pl. 1. *á-sthā-ma* (ἐ-στῆ-μεν). 2. *á-sthā-ta*. 3. *á-sth-ur*.

Mid. sing. 2. *á-sthi-thās* (ἐ-στά-θης). 3. *á-sthi-ta*. Pl. 1. *á-sthi-mahi*. 3. *á-sthi-ran*.

*b.* Roots in *ṛ* take *Guṇa* throughout the ind. act. except the 3. pl. The forms from *kṛ* 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 *ū* throughout (as in the perfect), interposing *v* between it and a following *a*:

Act. 1. *á-bhuv-am*.<sup>1</sup> 2. *á-bhū-s*. 3. *á-bhū-t* (ἐ-φῦ). Du. 2. *á-bhū-tam*. 3. *á-bhū-tām*. Pl. 1. *á-bhū-ma* (ἐ-φῦ-μεν). 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>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* (*spr win*); with lengthened augment: *á-naṭ*<sup>1</sup> (*naś attain*), *á-var* (*vṛ cover*), *á-vas*<sup>2</sup> (*vas shine*). 3. *á-kar*, *á-kran*<sup>3</sup> (*kram stride*), *á-gan*,<sup>3</sup> *á-ghas*, *á-cet* (*cit observe*), *á-tan*, *á-dar* (*dr pierce*), *á-bhet* (*bhid pierce*), *á-bhrāt* (*bhrāj shine*), *á-mok* (*muc release*), *á-myak* (*myakṣ be situated*), *á-vart* (*vṛt turn*), *á-star*; with lengthened augment: *á-naṭ*,<sup>4</sup> *á-var* (*vṛ cover*), *á-vas*<sup>2</sup> (*vas shine*); without augment: *vark*<sup>5</sup> (*vṛj twist*), *skan*<sup>6</sup> (*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 *ī*; e. g. 2. *á-di-thās*, *á-sthi-thās*. 3. *á-dhi-ta* (*ἔ-θε-το*). 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 *ṛ go* takes *Guṇa*: *ár-ta* (unaugmented) and *ár-ta* (*ᾠρ-το*), 3. pl. *ár-ata*.

*h.* The forms taking *ran* in 3. pl. mid. are: *á-kṛp-ran*, *á-gr̥bh-ran*, *á-jus-ran*, *á-dr̥ś-ran*, *á-pad-ran*, *á-budh-ran*, *á-yuj-ran*, *á-vas-ran* (*vas shine*), *á-viś-ran*, *á-vṛt-ran*, *á-sṛg-ran*,<sup>8</sup> *á-sthi-ran*, *á-spr̥dh-ran*; with *ram*: *á-dr̥ś-ram*, *á-budh-ram*, *á-sṛg-ram*.<sup>8</sup>

<sup>1</sup> For *á-naś-s*, the phonetic result of which should have been *á-nak* (63 *b*).

<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>3</sup> For *á-kram-t*, *á-gam-t*.

<sup>4</sup> For *á-naś-t*.

<sup>5</sup> For *varj-t*.

<sup>6</sup> For *skand-t*.

<sup>7</sup> By syncopation *gh-s-ta*; loss of *s* between consonants (66 B 2 *a*) *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 *kr̥*, would be :

Act. sing. 1. *kārā* and *kār-āṇi*. 2. *kār-a-si* and *kār-a-s*.  
3. *kār-a-ti* and *kār-a-t*.<sup>1</sup> Du. 2. *kār-a-thas*. 3. *kār-a-tas*.  
Pl. 1. *kār-ā-ma*. 3. *kār-anti*, *kār-a-n*.

Mid. sing. 2. *kār-a-se*. 3. *kār-a-te*.<sup>2</sup> Pl. 1. *kār-ā-mahe* and *kār-ā-mahai*. 3. *kār-anta*.

3. The injunctive is fairly frequent, nearly sixty forms of it being met with. Examples are :

Act. sing. 1. *kar-am*, *darś-am*,<sup>3</sup> *bhuv-am*, *bhoj-am*.  
2. *je-s*, *bhū-s*, *bhé-s* (*bhī fear*), *dhak*<sup>4</sup> (*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*,<sup>5</sup> *ho-ma*<sup>5</sup> (*hū call*). 3. *bhūv-an*, *vr-an* (*vr̥ 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*), *vr̥-ta* (*vr̥ choose*). Pl. 1. *dhī-mahi* (*dhā put*).

4. More than forty optative forms are met with. Examples are :

Act. sing. 1. *aś-yām* (*aś obtain*), *vr̥j-yām*, *de-yām* (*dā give*). 2. *aś-yās*, *ṛdh-yās*, *gam-yās*, *jñe-yās*, *bhū-yās*.  
3. *bhū-yāt*<sup>6</sup> (AV.). Pl. 1. *aś-yāma*, *ṛdh-yāma*, *kri-yāma*, *bhū-yāma*, *sṭhe-yāma*. 3. *aś-yúr* (*aś attain*), *dhe-yúr*.

Mid. sing. 1. *aś-īyá*. 3. *ar-ī-tá* (*ṛ go*). Pl. 1. *aś-ī-máhi*, *idh-ī-máhi* (*idh kindle*), *naś-ī-máhi* (*naś reach*).

<sup>1</sup> The root is weak in the isolated forms *ṛdh-a-t*, *bhúv-a-t*, *śrúv-a-t*.

<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 *ṛdh-āthe*.

<sup>3</sup> This may, however, be an irregular a aorist : cp. 147 c.

<sup>4</sup> For *dagh-s*.

<sup>5</sup> With strong radical vowel.

<sup>6</sup> The RV. has no forms of the 3. s. in *yāt*, but only precatives in *yās* (= *yās-t*).

*a.* There are also about thirty precativè forms (made from about twenty roots in the Saṃhitās), all of which except two are active. Examples are :

Act. sing. 1. bhū-yásam. 3. aś-yás (= aś-yás-t), gam-yás, dagh-yás, pe-yás (pā *drink*), bhū-yás. Du. 2. bhū-yástam. Pl. 1. kri-yásma. 2. bhū-yástā.

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,<sup>1</sup> yó-dhi<sup>2</sup> (yudh *fight*), śag-dhí (śak *be able*); ga-hí (gam *go*), mā-hi (mā *measure*), sā-hi (sā *bind*). 3. gán-tu (gam *go*), dhā-tu, bhū-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-ḷhám (vah *carry*), śru-tám. 3. gan-tám, pā-tám, vo-ḷhám. 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 (van *win*), sák-ṣva (sac *follow*). Pl. 2. kṛ-dhvam, vo-dhvam.

6. Of the participle only seven or eight examples occur in the active, but nearly forty in the middle. Examples are :

Act. ṛdh-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>1</sup> Formed from both bhū *be* (for bhū-dhí) and budh *awake* (for bód-dhí instead of bud-dhí).

<sup>2</sup> For yud-dhí (through yód-dhi).



### Third or Reduplicated Form.

149. This aorist is formed from nearly ninety verbs in the *Samhitās* and from nearly thirty more in the *Brāhmaṇas*. 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 aorist 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*, *hīḍ* *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*, *ū*, *ṛ*) 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 *Guṇa*. All the moods occur, but no participle.

### Special Rules of Reduplication.

*a.* The vowels *ā̃*, *ṛ̃*, *ḷ̃* are represented in the reduplicative syllable by *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*), *ácikṛṣam* (kṛṣ *drag*), *ápiplavam* (B.), *ápīparam* (pṛ *pass*). 2. *áci-krad-as*, *ábūbhuvas*; *siṣvap*; without thematic a: *á-jīgar* (gṛ *swallow* and gṛ *waken*); *siṣvap*. 3. *ácikṛpat*, *ácucyavat* (K.), *ájihīdat* (√*hīd*), *ádidyutat*, *ábūbudhat*, *ávīvaśat* (√*vāś*), *ávī-vṛdhat*, *ásiṣyadat* (√*syand*); *bībhayat*, *śíśnathat* (*śnath* *pierce*); without thematic a: *á-śíśre-t* (√*śri*), *á-śíśnat*. Pl. 3. *ávīvaśan* (√*vāś*), *ásisrasan* (√*sraṃs*), *ásīṣadan* (√*sad*); *ábībhajur* (B.).

Mid. s. 3. *ávīvarata* (vṛ *cover*). Pl. 2. *ávīvṛdhadhvam*. 3. *ábībhayanta*, *ávīvaśanta* (√*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. *cikṛpāti*, *piṣpṛsati*,<sup>1</sup> *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*, *piṣpṛśas*, *rīradhas*, *sīṣadhas*. 3. *cucyavat*, *dīdharat*, *mīmayat* (*mā* *bellow*), *siṣvadat* (*svad* *sweeten*).

Du. 2. *jihvaratam*. Pl. 2. *rīradhata*. 3. *rīraman*, *śūsucan* (*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 *riṣ* *hurt*. They are :

Act. s. 1. *vocéyam*. 2. *rīriṣes*, *vocés*. 3. *vocét*.

Du. 2. *vocétam*. Pl. 1. *vocéma*. 3. *vocéyur*.

Mid. s. 1. *vocéya*. Pl. 1. *cucyuv-ī-mahi*,<sup>1</sup> *vocémahi*. 3. *cucyav-ī-rata*.<sup>1</sup> There is also the 3. s. mid. precative form *rīriṣ-ī-ṣ-ṭa*.

<sup>1</sup> Without thematic a.

5. Hardly more than a dozen imperative forms occur, all of them active. These are :

Sing. 2. vocatāt. 3. vocatu.

Du. 2. jigṛtām<sup>1</sup> (gr *waken*), didhṛtām,<sup>1</sup> vocatam. Pl. 2. jigṛ-tā,<sup>1</sup> didhṛtā,<sup>1</sup> paptata, vocata, suṣūdáta (AV.). 3. pūpurantu (pr *fill*), śísṛathantu.

### 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 jigṛtām, jigṛtā (beside á-jīgar), didhṛtām, didhṛtā (beside á-dīdharat), and in the isolated inj. didīpas for didīpas (*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-nanaś-at), á-voc-at (= á-va-uc-at : cp. Gk. ἔ-ειπ-ο-ν) and á-papt-at. Having all had the reduplicative vowel of the perfect (while the regular aorist reduplicative ī appears in the alternative forms á-nīnaś-at and á-pīpat-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-am<sup>4</sup>; á-jī-jap-a-ta<sup>5</sup> (VS.).

### Benedictive or Precative.

150. This is a form of the optative which adds an s after the modal suffix and which is made almost exclusively from aorist stems. In the RV. it occurs in the 1. 3. s. and

<sup>1</sup> Without thematic a.

<sup>2</sup> Cp. its perfect reduplication : 139, 8.

<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>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-ji-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. ī-ṣ-ṭhās. 3. ī-ṣ-ṭa.

a. The only perfect precativè occurring is the 2. s. mid.: sā-sah-ī-ṣ-ṭhās.

b. Of the root aorist nearly thirty precativès 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 a). The a aorist and the reduplicated aor. have one precativè form each in the 3. s. mid. (147, 4 and 149, 4). In the s aorist four precativè 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-iṣyá.

a. Causatives, which always take *iṣya*, retain the present stem, dropping only the final *a*; thus *dhāray-iṣyá* (*dhṛ support*); *vāsay-iṣyá* (*vas wear*); *dūṣ-ay-iṣyá* (*duṣ spoil*); *vāray-iṣyá* (*vṛ cover*).

b. The inflexion of the future is like that of the present of the first conjugation (*bhāvāmi*). Middle forms occur in the sing. only. The forms met with, if made from *kṛ do*, would be:

Act. s. 1. *kar-iṣyāmi*. 2. *kar-iṣyāsi*. 3. *kar-iṣyāti*.

Du. 2. *kar-iṣyāthas*. 3. *kar-iṣyātas*. Pl. 1. *kar-iṣyāmas*, *-masi*. 2. *kar-iṣyātha*. 3. *kar-iṣyānti*.

Mid. s. 1. *kar-iṣyé*. 2. *kar-iṣyāse*. 3. *kar-iṣyáte*.

1. Only one subjunctive, the 2. s. act. *kar-iṣyās*, 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* ( $\sqrt{\text{dah}}$ ); mid. *yak-ṣyāmāṇa* ( $\sqrt{\text{yaj}}$ ), *staviṣyā-māṇa* ( $\sqrt{\text{stu}}$ ).

### Irregularities.

c. In *sū bring forth* the future stem is formed with unchanged final vowel, which is moreover accented: *sū-ṣya*; while the medial *a* of *sah* is lengthened: *sāk-ṣyá*.

### Periphrastic Future.

152. There is no certain example of this form of the future in the *Samhitās*. But such a phrase as *anv-āgantā yajñāpatir vo átra* (TS., VS.) *the sacrificer is following after you here* may be an example of its incipient use.<sup>1</sup>

In B. this future is taken by nearly thirty roots. It is made by using the N. s. of an agent noun in *ṭṛ* (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 *ṭṛ* which, generally accented on the root, are used participially governing an acc. and may be employed predicatively with or without the copula; e. g. *dātā yó vānitā maghām* (iii. 13<sup>b</sup>) *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. bhavitāsmi; 3. bhavitā. Pl. 1. bhavitāsmas; 3. bhavitāras. Mid. sing. 1. 2. bhavitāse. Pl. 1. bhavitāasmahe.

### Conditional.

**153.** This is a past tense of the future meaning *would have*. Only one example occurs in the Saṃhitās: á-bhar-iṣya-t (RV. ii. 30<sup>2</sup>) *was going to bear off*. This form is very rare in B. also, except in the ŚB. 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 ī; e. g. dā *give*: dī-yá; but it also remains; e. g. jñā *know*: jñā-yá.

2. Final i and u are lengthened; e. g. ji *conquer*: jī-yá-te; śru *hear*: śrū-yá-te.

3. Final ṛ becomes ri; e. g. kṛ *make*: kri-yá-te.<sup>1</sup>

4. Final ṛ becomes īr; e. g. śṛ *crush*: śīr-yá-te.<sup>2</sup>

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; vañc *move crookedly*: vac-yá-te; śams *praise*: śas-yá-te.

<sup>1</sup> The only two roots in which ṛ is preceded by two consonants and which form a passive are str *strew* and smṛ *remember*. Their passives do not occur in the Saṃhitās, but in B. are found stri-yá-te and smar-yá-te.

<sup>2</sup> The passive of pṛ *fill* does not occur in the Saṃhitās, but in B. it is pūr-yá-te (the ṛ being preceded by a labial).



6. Roots liable to Samprasāraṇa (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-yá-te, bhri-yá-te) and one injunctive (s. 3. sū-ya-ta: sū *bring forth*) occur. No optative forms occur in the RV. or AV.<sup>1</sup> 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-te<sup>2</sup>. Similarly *jan beget* becomes jā-ya-te *is born*, which, however, in form belongs to the radically accented fourth class. *mri-yá-te dies* ( $\sqrt{mr}$ ) and *dhri-yá-te* ( $\sqrt{dhr}$ ) *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>1</sup> But they are met with in the Brāhmaṇas.

<sup>2</sup> In B. khā-yá-te is formed from khan *dig*.

the Samhitās)<sup>1</sup> 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 see*), *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. *śrāv-i* *let be heard*.

### Irregularities.

*a.* 1. The medial *a* is not lengthened in *á-jan-i*, the unaugmented *jān-i* (beside *jān-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 aorist 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. *bhāv-ant*, *kṣip-ánt*, *ás-yant*; *duh-ánt*, *kṛṇv-ánt*, *bhind-ánt*, *pri-ṇánt*.

<sup>1</sup> About a dozen more are found in B.

<sup>2</sup> On the declension of participles in *ant* see 85; on the formation of their fem. stems, 95 *a*.

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 aorist, the *a* aorist, and the *s* aorist, 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. ṛdh-ánt, kr-ánt (kr̥ make), gm-ánt (gam go), pánt (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 dās-at *worshipping* and śās-at<sup>1</sup> (3. pl. śās-ati). The *n* is also lost in the *s* aor. part. of dah *burn*: dáks-at and dháks-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 unshynopated) 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-vāms (*i go*); ūṣ-i-vāms (*vas dwell*); ok-i-vāms<sup>2</sup> (*uc be pleased*); papt-i-vāms (*pat fall*); saśc-i-vāms (*sac follow*); in the later Saṃhitās also

<sup>1</sup> Both dās and śās belong to the root, and not the reduplicating class.

<sup>2</sup> With strong radical vowel and reversion to the original guttural.

**jakṣ-i-vāms** (ghas eat).<sup>1</sup> 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 **vāms** to the unreduplicated stem: **dāś-vāms** *worshipping*, **vid-vāms** *knowing*, **sāh-vāms** *prevailing*, and perhaps **khid-vāms**<sup>3</sup> *oppressing*. Similarly formed is **mīdh-vāms** *bountiful*, though the root does not occur in independent use. Three unreduplicated roots take connecting i in the later Saṃhitās: **dāś-i-vāms** (SV.) *worshipping*, **viś-i-vāms** (AV.) *entering*, **varj-i-vāms**<sup>4</sup> (AV.) *having twisted*.

a. Irregularities.—In seven stems the palatal reverts to the original guttural: **cikit-vāms** (√cit), **jigī-vāms** (√ji), **ririk-vāms** (√ric), **ruruk-vāms** (√ruc), **vivik-vāms** (√vic), **śuśuk-vāms** (√śuc), **ok-i-vāms** (√uc). The radical vowel is strong in **dadā-vāms** (AV.), **ok-i-vāms**, **sāh-vāms**; while the reduplicative vowel is long in **sāsa-h-vāms** and **śūśu-vāms** (√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. **yakṣyā-māna** (√yaj); pres. pass. **kriyā-māna** (√kr); pres. mid. **yāja-māna**.

a. Verbs of the second conjugation add the suffix **āna** to the weak stem in the pres. mid.; e. g. **bruv-āna** (√brū), **jūhv-āna** (√hu), **rundh-āna** (√rudh), **kṛṇv-āna** (√kr), **pun-āna** (√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 **īna**: **ās-īna** beside **ās-āna**. 2. The final of the root

<sup>1</sup> jakṣ syncopated for jagh(a)s.

<sup>2</sup> In B. are also found **dadṛś-i-vāms** and **cichid-i-vāms**.

<sup>3</sup> Occurring only in the voc. **khidvas**.

<sup>4</sup> Presupposed by the fem. **varjuṣī**.



duh *milk* optionally reverts to the original guttural : dúgh-āna beside the regular dúh-āna. 3. A few roots take Guṇa : oh-āná (√ūh), yodh-āná (√yudh), śáy-āna (√śī), stav-āná (√stu). 4. Several of these participles optionally accent the radical syllable instead of the final vowel 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 (√añj), ānaś-āná (√amś), ār-āná (√ṛ), ij-āná (√yaj), ūc-āná (√vac), cakr-āná (√kr), cikit-āná (√cit), jagm-āná (√gam), tasth-āná (√sthā), tistir-āná (√stṛ), tep-āná (√tap), pap-āná (pā *drink*), paspaś-āná (√spaś), bhej-āná (√bhaj), yem-āná (√yam), lebh-āná (√labh), vāvas-āná (vas *wear* and  *dwell*), śíśriy-āná (√śri), siṣmiy-āná (√smi), suṣup-āná (√svap).

a. Irregularities.—1. This participle of śī *lie* has the double anomaly of reduplicating with a and of strengthening the radical syllable :<sup>1</sup> śāsay-āná. 2. The root sah *prevail* adds the suffix to a reduplicated as well as to a contracted stem : sāsah-āná and seh-āná. 3. The radical vowel of kam *love* and śam *labour* is not syncopated : cakam-āná and śāsam-āná. 4. Four of these participles have the intensive accent on the reduplicative syllable : tūtuj-āna<sup>2</sup>, śúśuj-āna, śúśuv-āna (√śū), and śāśad-āna<sup>3</sup> (śad *prevail*).<sup>4</sup>

**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>1</sup> Cp. a similar irregularity of śī in 134, 1 b.

<sup>2</sup> Also normally, but less frequently, accented tūtuj-āná.

<sup>3</sup> Cp. the Gk. perf. mid. part. κκαδ-μένο-ς.

<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*; *ṛ* 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 leave*: *hī-ná*; *gṛ swallow*: *gīr-ṇá*; *mṛ crush*: *mūr-ṇá*; *jṛ 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* ( $\sqrt{\text{nud}}$ ); *vin-ná* and *vit-tá* (*vid find*); *san-ná* and *sat-tá* (*sad sit*); *śī-ná* and *śī-tá* (*śyā coagulate*); *pṛ fill*: *pūr-ṇá* and *pūr-tá*; *śṛ crush*: *śīr-ṇá* and *śūr-tá*; *pṛc mix*: *-pṛg-ṇa* and *pṛk-tá*.

b. The final palatal of *pṛc mix*, *vraśc 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 Samprasāraṇa 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* ( $\sqrt{\text{naś be lost}}$ ), *sik-tá* ( $\sqrt{\text{sic}}$ ), *yuk-tá* ( $\sqrt{\text{yuj}}$ ), *gū-dhá* ( $\sqrt{\text{guh}}$ ),<sup>1</sup> *dug-dhá* ( $\sqrt{\text{duh}}$ ), *sṛṣ-ṭá* ( $\sqrt{\text{sṛj}}$ ); *iṣ-ṭá* ( $\sqrt{\text{yaj}}$ ), *vid-dhá* ( $\sqrt{\text{vyadh}}$ ), *uk-tá* ( $\sqrt{\text{vac}}$ ), *ū-dhá* ( $\sqrt{\text{vah}}$ ),<sup>2</sup> *sup-tá* ( $\sqrt{\text{svap}}$ ), *pṛṣ-ṭá* ( $\sqrt{\text{prach}}$ ); *ak-tá* ( $\sqrt{\text{añj}}$ ), *ta-tá* ( $\sqrt{\text{tan}}$ ), *ga-tá* ( $\sqrt{\text{gam}}$ ); *pī-tá* (*pā drink*), *sthi-tá* ( $\sqrt{\text{sthā}}$ ); *vī-tá* ( $\sqrt{\text{vyā}}$ ).

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* ( $\sqrt{\text{ghas}}$ ).<sup>3</sup>

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).

<sup>2</sup> With the same changes as in *gūdhá* after *vah-tá* has been reduced by Samprasāraṇa to *uh-tá*.

<sup>3</sup> 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-á-tta* opened, *pári-tta* given away, *práti-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*; *śam* 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*<sup>1</sup>: *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)<sup>2</sup> take *ita* exclusively (after dropping *aya*).<sup>3</sup>

Examples are: *nind-itá*, *rakṣ-itá*; *grath-itá*, *īl-itá*, *car-itá*, *jīv-itá*; *pat-itá*, *pan-itá*; *kup-itá*, *stabh-itá*; *muṣ-itá*; *arp-itá*<sup>4</sup> (*arp-áya* cause to go), *cod-itá* (*cod-áya* set in motion).

a. The roots taking *Samprasāraṇa* are: *grabh* and *grah* seize: *gr̥bh-ī-tá* and *gr̥h-ī-tá* (AV.);<sup>5</sup> *vakṣ* increase: *ukṣ-itá*; *vad* speak: *ud-itá*; *śrath* slacken: *śr̥th-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: *aśítá-vant* having eaten.<sup>6</sup>

<sup>1</sup> Representing the long sonant nasal.

<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>3</sup> In B. *jñapaya*, causative of *jñā* know, forms its part. without connecting *i*: *jñap-tá*.

<sup>4</sup> Usually (and abnormally) accented *árp-ita*.

<sup>5</sup> With *ī* for *i* as in some other forms from this root.

<sup>6</sup> This type of participle hardly occurs even in the *Brāhmaṇas*.

**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 *aníya*, 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 *ṛ*.

a. Final *ā* coalesces with the initial of *ia* to *e*, between which and the following *a* a phonetic *y* is interposed: *dā give*: *déya* (= *dā-i-y-a*) *to be given*.

b. Final *i*, *ū*, *ṛ* regularly take *Guṇa* or *Vṛddhi*, the final element of which always appears as *y*, *v*, *r*, as before a vowel; e. g. *lī cling*: *-lāy-ya*; *nu praise*: *nāv-ya*; *bhū be*: *bhāv-ya* and *bhāv-yá future*; *hū call*: *hāv-ya*; *vṛ choose*: *vār-ya*.

c. Medial *i*, *u*, *ṛ*, if followed by a single consonant, may take *Guṇa* and *a* may be lengthened; e. g. *dviṣ*: *dvéṣ-ya hateful*; *yudh*: *yódh-ya to be subdued*; *ṛdh*: *árdh-ya to be accomplished*; *mṛj*: *márj-ya to be purified*; *vac*: *vác-ya to be said*; but also *gúh-ya to be concealed*; *-dhrṣ-ya to be assailed*; *-sád-ya to be seated*.

d. A final short vowel sometimes remains unchanged, a *t* being then interposed: *í-t-ya to be gone*; *śrú-t-ya to be heard*; *-kr-t-ya to be made*; *carkṛ-t-ya to be praised*.

2. The suffix *áyya*, nearly always to be read *áya*, 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*, *sprhay-áyya desirable*; to a desiderative: *di-dhi-ṣ-áyya to be conciliated* ( $\sqrt{\text{dhā}}$ ); to an intensive: *vi-tan-tas-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*, *drś-éṇya* *worthy to be seen*; but *vár-eṇya* *choiceworthy* (*vṛ* choose). It is once added to an aor. stem: *yam-s-éṇya* *to be guided* ( $\sqrt{\text{yam}}$ ). Secondary verbs also take this suffix; desideratives: *didṛkṣ-éṇya* *worthy to be seen*, *śúsrūṣ-éṇya* *deserving to be heard*; intensives: *marmṛj-éṇya* *to be glorified*, *vāvṛdh-éṇya* *to be glorified*; denominatives: *sapar-éṇya* *to be adored*.

4. *tv-a*, almost restricted to the RV.<sup>1</sup> and generally to be read *tua*, is added to the strong form of the root, which is accented. Thus *kár-tva* *to be made*, *hét-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 *ī*: *bháv-ī-tva*<sup>2</sup> *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-jiv-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 *tví*, *tvā*, *tvāya* (all old cases of stems

<sup>1</sup> A few examples occur in the Brāhmaṇas: *jé-tva* (*ji conquer*), *snā-tva* (*snā bathe*), *hán-tva* (*han slay*).

<sup>2</sup> With *ī* instead of *i*.

<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 *tví*, which is almost restricted to the RV.,<sup>1</sup> is the commonest of the three in that Samhitā, 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, *vṛk-tví* having overthrown ( $\sqrt{\text{vṛj}}$ ), *hi-tví* having abandoned ( $\sqrt{\text{hā}}$ ). 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-á* (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-tvá* (*pā* drink), *bhit-tvá* having shattered, *bhū-tvá* having become, *mi-tvá* having formed ( $\sqrt{\text{mā}}$ ), *yuk-tvá* having yoked, *vṛ-tvá* having covered, *śru-tvá* having heard, *ha-tvá* having slain, *hi-tvá* having abandoned. Some of the forms from the AV. are: *iṣ-ṭvá* having sacrificed ( $\sqrt{\text{yaj}}$ ), *jag-dhvá* having devoured ( $\sqrt{\text{jakṣ}}$ ), *tīr-tvá* having crossed ( $\sqrt{\text{trī}}$ ), *tr-dhvá* having shattered ( $\sqrt{\text{trh}}$ ), *dat-tvá* having given ( $\sqrt{\text{dā}}$ ), *pak-tvá* having cooked ( $\sqrt{\text{pac}}$ ), *bad-dhvá* having bound ( $\sqrt{\text{bandh}}$ ), *bhak-tvá* having divided ( $\sqrt{\text{bhaj}}$ ), *rū-dhvá* having ascended ( $\sqrt{\text{ruh}}$ ), *vṛṣ-ṭvá* having cut up ( $\sqrt{\text{vraśc}}$ ), *sup-tvá* having slept ( $\sqrt{\text{svap}}$ ); three take the connecting vowel i: *cāy-i-tvá* noting ( $\sqrt{\text{cāy}}$ ), *hims-i-tvá* having injured, *grh-ī-tvá* having seized; a few also are formed from secondary stems in aya (which is retained); e. g. *kalpay-i-tvá* having arranged.

3. The rarest gerund is that in *tvāya*, which is formed

<sup>1</sup> This gerundive is not found in the AV., but it has not entirely disappeared in the Brāhmaṇas.



from only eight roots in the RV.<sup>1</sup>: *ga-tvāya* having gone, *jag-dhvāya* having devoured, *dat-tvāya* having given, *dr̥ṣ-ṭvāya* having seen, *bhak-tvāya* having attained, *yuk-tvāya* having yoked, *ha-tvāya* having slain, *hi-tvāya* having abandoned; three more of these gerunds appear in the Yajurveda: *kr̥-tvāya* having done, *ta-tvāya* having stretched, *vr̥-tvāya* 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. *yā* is added (but never with *i*) to the root, which has the same form as before *tvā*, except that final *ā* 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: *ác-yā* bending (= *á-ac-*), *abhy-úp-ya* having enveloped ( $\sqrt{\text{vap}}$ ), *abhi-krám-ya* approaching, *abhi-gúr-yā* graciously accepting (*gr̥* sing), *saṃ-gṛbh-yā* gathering, *ni-cāy-yā* fearing, *vi-túr-yā* driving forth ( $\sqrt{\text{tṛ}}$ ), *ā-dā-ya* taking, *ati-dīv-ya* playing higher, *anu-dṛś-ya* looking along, *ā-rábh-ya* grasping, *ni-śád-yā* having sat down; from a causative stem: *prárp-ya* setting in motion (*prá-arpaya*). Examples from the AV. are: *ud-úh-ya* having carried up ( $\sqrt{\text{vah}}$ ), *saṃ-gír-ya* swallowing up ( $\sqrt{\text{gṛ}}$ ), *upa-dád-ya* putting in ( $\sqrt{\text{dā}}$ ), *saṃ-bhú-ya* combining, *ut-thá-ya* arising ( $\sqrt{\text{sthā}}$ ), *saṃ-sív-ya* having sewed; from a causative stem: *vi-bháj-ya* having apportioned ( $\sqrt{\text{bhaj}}$ ).

a. Three roots are found in the RV. compounded with adverbs or substantives: *punar-dā-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.

<sup>1</sup> 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.: *spās-ay-i-tvāya* ( $\sqrt{\text{spās}}$ ).

**165.** 2. *tyā* (nearly always with long vowel in the RV.) is added instead of *yā* to compound verbs ending in a short vowel; <sup>1</sup> e. g. *é-tyā* *having come* (á-i), *abhi-jí-tya* *having conquered*, *ā-dī-tyā* *regarding*, *apa-mí-tya* <sup>2</sup> *having borrowed*, *upa-śrú-tya* *having overheard*; with adverbial or nominal prefix: *aram-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* (√han), *ā-gá-tyā* *having come* (√gam), *ud-yá-tya* (AV.) *lifting up* (√yam).

**166.** The accusative in *am* of certain verbal nouns, though not yet construed like a gerund in the Saṃhitās, 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-lāmbh-am* *taking hold of a branch* (ŚB.); *mahānāgām 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>1</sup> Sometimes not original but reduced from a long vowel.

<sup>2</sup> Here *mi* is reduced from *mā* *measure*.

α. 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*, *áse* and *sáni* 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 *tavái* are at once recognizable as infinitives by their abnormal endings; that in *sáni*, 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<sup>1</sup> ends in *e*, which with the final *ā* of a root or stem combines to *ai*.<sup>2</sup> 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, *-ídh-e* to kindle, *-núd-e* to thrust, *-přch-e*<sup>3</sup> to ask, *-vác-e*<sup>4</sup> to speak, *-víd-h-e*<sup>5</sup> to pierce, *-syád-e*<sup>6</sup> to flow.<sup>6</sup>

<sup>1</sup> 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 *stár-tave*, and one in *dhyai*, *sā-dhyai* to conquer ( $\sqrt{sah}$ ) have been noted in B. Loc. infinitives have disappeared.

<sup>2</sup> Except *śrad-dhé* to trust and *pra-mé* to form, which drop the *ā*.

<sup>3</sup> With *Samprasāraṇa*.

<sup>4</sup> With lengthened vowel.

<sup>5</sup> With loss of nasal ( $\sqrt{syand}$ ).

<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*;<sup>1</sup> 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 Saṃhitās; *tuj-áye* to breed, *drś-áy-e* to see, *mah-áy-e* to rejoice, *yudh-áy-e* to fight, *san-áy-e* to win; *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*<sup>2</sup> (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 ( $\sqrt{ū} = vā$ ), *kár-tav-e* to make, *gán-tav-e* to go, *pā-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-ḷhav-e* to convey ( $\sqrt{vah}$ ); *áv-i-tav-e* to refresh, *cár-i-tav-e* to fare, *sáv-i-tav-e* to bring forth ( $\sqrt{sū}$ ), *sráv-i-tav-e* to flow ( $\sqrt{sru}$ ), *háv-i-tav-e* to call ( $\sqrt{hū}$ ); *jīv-á-tav-e* to live, *stár-ī-tav-e* (AV.) to lay low ( $\sqrt{stṛ}$ ).

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, *pā-tavái* to drink, *mán-tavái* to think, *sár-tavái* to flow; *yám-i-tavái* to guide, *sráv-i-tavái* to flow.

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ending in consonants, all but one being compounded: *drś-é* (TS.) to see, *prati-dhṛṣ-e* to withstand (TS.), *pra-mrad-é* to crush (ŚB.), *ā-rābh-e* to take hold (ŚB.), *ā-sād-e* to sit upon (AB.), *ati-sṛp-e* to glide over (MS.). All these except *pra-mrad-é* occur in the RV.

<sup>1</sup> Which is generally accented, but about half a dozen examples accent the root.

<sup>2</sup> The only examples of this infinitive noted in B. are *ávitave* and *stártave*.



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, *ā-netavái* to bring, *nir-astavái* to throw out, *pári-staritavái* 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 ( $\sqrt{i}$ ), *gáma-dhyai* to go, *cará-dhyai* to fare, *śáyá-dhyai* to lie ( $\sqrt{śi}$ ), *stavá-dhyai* to praise ( $\sqrt{stu}$ ); *pibá-dhyai* to drink ( $\sqrt{pā}$ ), *prṇá-dhyai* to fill ( $\sqrt{pṛ}$ ), *huvá-dhyai* to call ( $\sqrt{hū}$ );<sup>1</sup> *vāvṛdhá-dhyai*<sup>2</sup> to strengthen; *nāśayá-dhyai*<sup>3</sup> to cause to disappear, *vartayá-dhyai*<sup>3</sup> to cause to turn.

a. Only one of these infinitives has been noted in B.: *sáḍhyai* to conquer ( $\sqrt{śah}$ ). In the TS. occurs one example ending in *e* instead of *ai*: *gamá-dhye* to go.

8. Five are datives of stems in *man*: *trá-man-e* to protect, *dā-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-ván-e* to overcome ( $\sqrt{tr}$ ), *dā-ván-e* (Gk. *δοῦναι = δόφεναι*) to give, *dhūr-vaṇ-e*<sup>4</sup> 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>1</sup> The last three are made from regular present stems.

<sup>2</sup> From the reduplicated perfect stem.

<sup>3</sup> From the causative stem, from which about ten such infinitives are formed.

<sup>4</sup> With interchange of vowel and semivowel: *ūr* = *vṛ*. Cp. 171, 2.



always ends in a consonant (except dhā, mī, tṛ); e.g. sam-íd<sup>h</sup>-am to *kindle*, sam-pṛ<sup>ch</sup>-am to *ask*, ā-rábh-am to *reach*, ā-rúh-am to *mount*, śúbh-am to *shine*; pra-tír-am to *prolong* (√tṛ), prati-dhā<sup>á</sup>-m to *place upon*, pra-míy-am to *neglect* (√mī).

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.: ó-tum to *weave*, dá-tum to *give* (Lat. da-tum), práṣ-ṭum to *ask*, prá-bhar-tum to *present*, anu-prá-voḥ<sup>h</sup>um to *advance*; AV.: át-tum to *eat*, kár-tum to *make*, dráṣ-ṭum to *see*, yác-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 tum is quite common.

### 3. Ablative-Genitive Infinitive.

This infinitive is rare, fewer than twenty examples occurring in the Saṃhitās. 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-tṛ<sup>d</sup>-as being *pierced*, ava-pád-as falling *down*, sam-pṛ<sup>c</sup>-as coming in *contact*, abhi-śríṣ-as binding, abhi-śvás-as blowing, ati-ṣkád-as leaping *across*. There seems to be one certain example of the gen.: ni-míṣ-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 gen. sense 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, *drś-í* and *saṃ-drś-i* on seeing, *budh-í* 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 *ṭar* 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-śañ-i* to lead, *par-śañ-i* to pass, *abhi-bhū-śañ-i* to aid, *śū-śañ-i* to swell, *sak-śañ-i* to abide ( $\sqrt{\text{sac}}$ ); with connecting *ī*: *tar-ī-śañ-i*; from present stems: *gr-ñī-śañ-i* to sing, *str-ñī-śañ-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 *pāta-ti* flies.

The causative is formed by adding the suffix *áya* to the root, which is usually strengthened.

1. Initial or medial *i, u, ṛ, ḷ* (if not long by position) take *Guṇa*; e. g. *vid know: ved-áya cause to know; krodh be angry: krodh-áya enrage; ṛd 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 exhilarated, 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 beget: jan-áya id.*

c. Final *i, ū, ṛ* take *Guṇa* or *Ṽṛddhi*; e. g. *kṣi possess: kṣay-áya<sup>1</sup> cause to dwell securely; cyu 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 Ṽṛddhi: 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.*

e. 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>1</sup> The only example of a causative from a root in final *i* (except the irregular *jāpáya* from *ji conquer* and *śrāpáya* from *śri resort*).

<sup>2</sup> As to other roots taking *paya* see 'Irregularities', 2.

gation(132). Subjunctive,<sup>1</sup> imperative,<sup>2</sup> 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-iṣyāmi I shall spoil, dhāray-iṣyāti will support, vāsay-iṣyāse thou wilt adorn thyself, vāray-iṣyāte will shield.* In the perfect only one periphrastic form (139, 9 a) occurs : *gamayāṃ cakāra*<sup>3</sup> (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-iṣ* from *vyath-āya disturb* ; *ailay-iṣ* from *il-āya quiet down* ; *dhvanay-iṣ* from *dhvan-āya envelope*.<sup>4</sup>

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-āyya to be guarded* ; *panay-āyya admirable* ; *spr̥hay-āyya desirable* ; ten infinitives in *dhyai* : *nāśayá-dhyai to destroy, &c.* (p. 193, 7) ; four gerunds in the AV. : *arpay-i-tvā having delivered up, kalpay-i-tvā having arranged, sādāy-i-tvā having set down, sramsay-i-tvā letting fall.*

### Irregularities.

1. Three causatives in the AV. shorten the *ā* before *paya* : *jñā-pāya cause to know, śra-pāya cook, sna-pāya bathe* beside *snā-pāya* (RV.).

2. Four roots in vowels other than *ā*, that is, in *ṛ* or *i*, take *paya* ; *ṛ go* : *ar-pāya cause to go* ; *kṣi dwell* : *kṣe-pāya cause to dwell* (beside

<sup>1</sup> The only du. mid. form occurring is 3. *mādāyaite* ; and the only mid. form in ai (except 1. du.) in the RV. is *mādāyādhvai*.

<sup>2</sup> The 2. s. in *tāt* occurs in both V. and B. ; and from *vṛ cover* occurs the unique 2. pl. *vāraya-dhvāt* in K.

<sup>3</sup> In B. such forms are still uncommon except in the ŚB., 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.<sup>1</sup>

3 The root *bhī* fear forms the quite anomalous causative stem *bhī-ṣ-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*: *gr̥bh-áya* grasp; while that of *duṣ* 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 *Samhitās* 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*; *dr̥ś* see: *dí-dr̥k-ṣa*. But

1. final *i* and *u* are lengthened, and *ṛ* 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>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>2</sup> In B. about a dozen other roots form their desiderative stem thus; e. g. *ci-kram-i-ṣa*, *ji-grah-i-ṣa*, *vi-vid-i-ṣa* (*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 ũ (which reduplicate with u) ; e. g. *gyā 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-gām-sa* ; *han smite* : *jí-ghām-sa* (66 A 2) ; *man think* lengthens the reduplicative vowel also : *mí-mām-sa* (66 A 2) ; *van win* and *san gain* drop the nasal : *ví-vā-sa* and *sí-ṣā-sa*.

2. *dhvṛ injure*, after interchange of semivowel and vowel to ur, lengthens its u : *dú-dhūr-ṣa*. Cp. p. 193, note 4.

3. Half a dozen roots containing ā or a shorten the radical syllable by a kind of synecopation : *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-sa*<sup>1</sup> (= *dí[da]bh-sa*), *líp-sa*<sup>2</sup> (= *lí[la]bh-sa*), *śík-ṣa* (= *śí[śa]k-ṣa*), *śík-ṣa*, with lengthened reduplicative vowel (= *sí[sa]k-ṣa*).<sup>3</sup>

a. *āp obtain* and *ṛdh thrive* (treated as *ardh*) contract the reduplicated i with the radical initial to ī : *īp-sa* (= *í-āp-sa*) and *īrt-sa* (= *í-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-ghām-sa*.

<sup>1</sup> Also *dhīpsa* in B.

<sup>2</sup> Also *līpsa* in B.

<sup>3</sup> In B. are similarly formed *dhīkṣa* (*dah burn*), *pītsa* (*pad go*), *ripṣa* (*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* (= *tṛ*): *tú-tur-ṣa*; *bādh oppress*: *bī-bhat-sa*; <sup>1</sup> *man think*: *mī-māṃ-sa*.<sup>2</sup> On the other hand the reduplicative syllable is reduced in the desiderative *fyaḥ sacrifice* and *naś attain* by loss of the initial consonant: *í-yak-ṣa* (for *yí-yak-ṣa*) and *í-nak-ṣa* (for *ní-nak-ṣa*). In one form from *āp obtain* the reduplication is dropped altogether: *ap-santa*.

a. The two roots with initial vowel *aś eat* and *edh increase* form their desiderative stem with the reduplicative vowel in the second syllable: *aś-íś-i-ṣa* (B.) and *ed-idh-i-ṣa* (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 *vívāsātāt*. 3. *vívāsatu*.  
Du. 2. *vívāsatam*. 3. *vívāsatām*. Pl. 2. *vívāsata*.  
3. *vívāsantu*.

Part. act. *vívāsant*. Mid. *vívāsamāna*.

Impf. act. sing. 2. *ávivāsas*. 3. *ávivāsāt*. Pl. 3.  
*ávivāsān*.

<sup>1</sup> With shortening of the radical vowel.

<sup>2</sup> With lengthening of the radical vowel.

a. Outside the present system only two desiderative verbal forms<sup>1</sup> have been met with, two *iṣ* aorists in the AV.: *á-cikits-ís* and *írts-ís*.<sup>2</sup> Three participial forms have also been noted: the perf. pass. part. *mīmāms-i-tá*<sup>3</sup> and the gerundives *didṛkṣ-éṇya* *worthy to be seen* and *śúsrūṣ-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-ú* *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 *Samhitās*, 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>1</sup> In B. periphrastic perfect forms from five or six desiderative stems have been noted.

<sup>2</sup> In B. *iṣ* aorists from half a dozen desiderative stems occur; e. g. *aips-ít*, *aips-iṣ-ma*, *a-jighāms-ís*, *a-mīmāms-iṣ-ṭhās*. One or two simple and periphrastic futures also occur in B., as *titikṣ-iṣyate* (*tij be sharp*), *didṛkṣ-i-tāras* (*drś see*).

<sup>3</sup> In B. also *jijyūṣ-i-tá* (*jīv live*), *dhikṣ-i-tá* (*dah burn*), *śúsrūṣ-i-tá* (*śrū hear*).

<sup>4</sup> In B. also *lips-i-tavya* (*labh take*), *didhyās-i-tavyà* (*dhyā think*), *jijñās-yà* (*jñā know*).

a. The primary intensive optionally inserts *ī* between the root and terminations beginning with consonants. This *ī* is found in the 1. 3. s. ind. act. and the 2. 3. s. impv. and impf. act.; e. g. ind. *cākaś-ī-mi*, *cākaś-ī-ti*; impv. 2. *cākaś-ī-hi*. 3. *jóhav-ī-tu*; impf. 3. *á-johav-ī-t*.

### Special Rules of Reduplication.

**173.** 1. Radical *ĩ* and *ũ* are reduplicated with the respective *Ḡuṇa* 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 *ã* and *ř* are reduplicated in two ways:

a. More than a dozen roots with medial *ã* (ending in mutes or sibilants, and one in *m*) as well as three with final *ř*, reduplicate with *ã*: *kãś shine*: *cã-kãś*; *pat fall*: *pã-pat*; *gam go*: *jã-gam*; *gř wake*: *jã-gř*; *dř split*: *dã-dř*; *dhř hold*: *dã-dhř*; also *cal stir*: *cã-cal*.

b. All other roots containing *ř* (*dř* and *dhř* also alternatively) and those with medial *a* followed by *r*, *l*, or a nasal, reduplicate with *ar*, *al*, *an* or *am*; e. g. *kř commemorate*: *car-kř* and *car-kir*; *křṣ drag*: *car-křṣ*; *dř split*: *dar-dř* and *dar-dir* (beside *dã-dř*); *dhř hold*: *dar-dhř* (beside *dã-dhř*); *hřṣ be excited*: *jar-hřṣ*; *car move*: *car-car*; *phar scatter*: *par-phar*; *cal stir*: *cal-cal* (beside *cã-cal*); *gam go*: *jañ-gam* (beside *jã-gam*); *jambh chew up*: *jañ-jabh*; *damś bite*: *dan-daś*; *tan thunder*: *taṃ-stan* (66 A 2).

3. Over twenty roots with final or penultimate nasal, *ř* or *ũ*, interpose an *ī* (or *i* if the vowel would be long by position) between the reduplicative syllable and the root; e. g. *gam go*: *gan-ī-gam* (but *gan-i-gm-at*); *han slay*: *ghan-ī-ghan*; *krand cry out*: *kan-i-krand* and *kan-i-krad*; *skand leap*: *kan-i-škand* and *can-i-škad*; *bhř bear*: *bhar-ī-bhř*; *vřt turn*: *var-ī-vřt*; *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 *ṛ* or *r* the radical syllable varies ; thus *gr swallow* : *jar-gur* and *jal-gul* ; *car move* : *car-cur* beside *car-car* ; *tṛ cross* : *tar-tur* beside *tar-tar*.

*a.* The root *ṛ go* reduplicates with *al* : *al-ar* (dissimilation) ; *gāh plunge*, with a nasal : *jañ-gah* ;<sup>1</sup> *bādh oppress*, with its final mute :<sup>2</sup> *bad-badh* (beside *bā-badh*) ; *bhr*<sup>3</sup> *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 *ī* before the root, reduplicate with the same guttural ; thus *krand cry out* : *kan-i-krand* ; *gam go* : *gan-ī-gam* ; *han* (for *ghan*) *slay* : *ghan-ī-ghan* ; *kr make* has both *kar-i-kr*<sup>4</sup> and *car-i-kr* ;<sup>4</sup> *skand leap* has both *kan-i-ṣkand* and *can-i-ṣkad*.

**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. *né-nek-ṣi*. 3. *nének-ti*, *nénej-ī-ti*. Du. 2. *nenik-thás*.<sup>5</sup> 3. *nenik-tás*. Pl. 1. *nenij-más*, *nenij-mási*. 3. *nenij-ati*.

Mid. sing. 1. *nenij-é*. 3. *nenik-té*. Du. 3. *nenij-āte*. Pl. 3. *nenij-ate*.

2. Subj. act. sing. 1. *nenij-āni*.<sup>6</sup> 2. *nenij-a-s*. 3. *nenij-a-t*. Du. 1. *nenij-ā-va*. Pl. 1. *nenij-ā-ma*. 3. *nenij-a-n*.

Mid. du. 3. *nenij-aite*. Pl. 3. *nenij-a-nta*.

<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>2</sup> This is the only example of such reduplication.

<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-át* and *carikr-át*.

<sup>5</sup> The only form occurring in this person has the interposed *ī* and strong radical syllable : *tar-tar-ī-thas*.

<sup>6</sup> The only form actually occurring in this person is *jañghān-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 Saṃhitās: 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)<sup>1</sup> 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*.<sup>2</sup>

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-āna*, *dándaś-āna*, *yóyuv-āna* (*yu join*), *sársr-āna*.

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-dardr-tam*. Pl. 1. *marmṛj-má*. 3. *á-carkṛṣ-ur*, *á-dardir-ur*, *á-nonāv-ur*.

Mid. sing. 3. *á-dediṣ-ṭa*, *á-nan-na-ta*.<sup>3</sup> Pl. 3. *mármṛj-ata*.

a. Outside the present system few intensive forms occur. There are four act. perfect intensives with present sense: sing. 1. *jāgara*. 3. *jāgár-a* (*ἐγρήγορε*), *dauidhāv-a* (*dhū shake*), *nónāv-a* (*nu praise*); also *dodrāv-a* (*dru run*: TS.), *yoyāv-a* (*yu separate*: MS.), *leláy-a* (*lī be unsteady*: MS.). There is besides the perf. part. *jāgr-vāms*. A causative intensive appears once in the participial form *var-ī-varj-áyant-ī* *twisting about*.<sup>4</sup>

<sup>1</sup> In B. occurs the 2. s. mid. form *nenik-ṣva* ( $\sqrt{\text{nij}}$ ).

<sup>2</sup> The RV. has no impv. forms with interposed *ī*, but the AV. and VS. have a few in the 2. 3. s., as *cākaś-ī-hi*, *johav-ī-tu*. A few examples occur in B. also.

<sup>3</sup> From *nam bend*, with loss of nasal (*a* = sonant nasal), for *á-nan-nan-ta*.

<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-yá-te, vevī-yá-te (*vī enjoy*). Pl. 3. tartūr-yánte ( $\sqrt{tṛ}$ ), marmṛj-yánte.

Part. carcūr-yá-māṇa ( $\sqrt{car}$ ), nenī-yá-māṇa, marmṛj-yá-māṇa.

#### 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.<sup>1</sup> 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 *i*<sup>2</sup> and *u* are lengthened ;<sup>3</sup> e. g. *kavī-yá* *be wise* (*kavī*), *rayī-yá* *desire wealth* (*rayī*) ; *ṛjū-yá* *be straight* (*ṛjū*) ; *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 ŚB. about a dozen.

<sup>2</sup> Except *arāti-yá* *act like an enemy, be hostile* beside *arāti-yá*, and *jani-yá* *seek a wife* beside *jani-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, *ṛtá-ya*<sup>1</sup> act according to sacred order; *aśvā-yá* desire horses, *ṛtā-yá* observe sacred order (beside *ṛtá-ya*), *yajñā-yá* sacrifice; *adhvarī-yá* perform the sacrifice (*adhvará*), *putrī-yá*<sup>2</sup> desire a son (*putrá*), *rathī-yá*<sup>2</sup> 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* play 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 *taruṣe-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*.

<sup>1</sup> With causative accent.

<sup>2</sup> The Pada text in this and nearly every example has *ī-yá*. Even the Saṃhitā text of the AV. has *putrī-yá*.

<sup>3</sup> The *ā* may also be dropped: *pṛtan-yá* fight against.

Du. 2. namasyéthe. 3. namasyéte. Pl. 1. namasyá-  
mahe. 3. namasyánte.

2. Subj. act. sing. 1. namasyá. 2. namasyás. 3. na-  
masyát. Du. 3. namasyátas. Pl. 3. namasyán.

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. na-  
masyántu.

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.

α. The only finite forms occurring outside the present system are four aorists. Two are injunctives: 2. s. ūnāy-īś (RV.) from ūnāya *leave unfulfilled* (ūna); 2. pl. pápay-iṣ-ṭa (TS.) from pápaya *lead into evil* (pāpa); and two indicatives: 3. s. ásaparyait (AV.) *has worshipped* (an irregular form, probably = á-sapary-īt); 3. pl. á-vrṣāy-iṣ-ata (VS.) *they have accepted*.<sup>1</sup> The TS. has also the three fut. participles kaṇḍūy-iṣyánt *about to scratch*, meghāy-iṣyánt *about to be cloudy*, śíkāy-iṣyánt<sup>2</sup> *about to drip*, with the corresponding perf. pass. part. kaṇḍūyitá, meghitá, śíkitá.<sup>3</sup>

<sup>1</sup> In B. also occurs the iṣ aor. ásūyit *has murmured*.

<sup>2</sup> In B. also occurs the future gopāy-iṣyati.

<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 *tirá́s* and *purá́s*) 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 *sám* 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. *πρωτί*) against, and *tirá́s* across (cp. Lat. *trans*).

a. *pári* (Gk. *περί*) 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. *ἐπί*) *upon* and primarily by *ádhi upon, antár* (Lat. *inter*) *between, á on, in, at, to, purás before*.

a. *ádhi* 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.

*antár* with abl. means *from (within)*; with acc., *between*.

*á* with acc. means *to*, expressing the goal with verbs of motion. With the abl., if following,<sup>1</sup> it means *from (on)*; if preceding, *up to*.<sup>2</sup>

3. The ablative seems to be used once or twice independently with *áva* 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 *Samhitás*. In the following list these prepositions are grouped under the cases which they accompany:

1. Acc.: *adhás below* (also with abl. or gen.), *antarā 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>1</sup> It sometimes also precedes the abl. in this sense.

<sup>2</sup> This is almost the only use of *á* in B.; in C. it means both *from* and *up to*.

<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, dáksīṇena to the south of*.

(also instr.), *āré far from* (also gen.), *ṛté without*, *parás apart from* (also acc. and inst.), *purá before*, *bahir-dhá from out*, *sanutár far from*.

4. Gen. : *purás-tād in front of*.<sup>1</sup>

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*, *pūrvam formerly*.

a. There are also some acc. adverbs derived from obsolete nominal stems, as *ára-m sufficiently*, *nū-nám now* ; others from pronominal stems, as *adás there*, *i-dám here, now*, *kí-m why ?*, *yád 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*, *enā in this way* ; also not

<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 *ágreṇa 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 *ṛtayā in the right way*, *naktayā by night*.

b. The adjective instrumentals are formed from stems in *a* and a few in *c*; e. g. *uccā and uccāis on high*, *paścā behind*, *madhyā in the midst*, *śánais slowly*; *prāc-ā forwards*. There are also several anomalous feminines from stems in *u* and one or two in *ī*; e. g. *āsu-y-ā swiftly*, *raghu-y-ā rapidly*, *sādhuy-ā straight*, *urviy-ā far*.

c. The pronominal instrumentals are formed from stems in *a* and one in *u*; e. g. *anā thus*, *amā at home*, *ayā thus*, *kayā how?*, *ubhayā in both ways*; *amu-y-ā in that way*.

4. **Dat.**: the adverbial use of the dat. is rare: *aparāya for the future* (from *ápāra later*), *vārāya according to wish* (*vāra 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-iké at home*, *āké near*, *āré afar*, *ṛté without*, *dūrē afar*; *aparīṣu 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-thā thus*, *imá-thā in this manner*, *ka-thā how?*, *tá-thā thus*, *yá-thā in which manner*, *anyá-thā otherwise*, *viśvá-thā in every way*; *ūrdhvá-thā upwards*,

pūrvá-thā *formerly*, pratná-thā *as of old*; ṛtu-thā *regularly*, nāmá-thā *by name*; evá-thā *just as*.

α. *tham* is similarly used in *it-thám thus* and *ka-thám 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* (Prākṛit *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*, *pūrva-vát*, *pratna-vát as of old*.

*śas* forms adverbs of manner with a distributive sense: *śata-śás by hundreds*, *sahasra-śás by thousands*, *śreṇi-śás in rows*; *ṛtu-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: *adhás below*, *avás downwards*; *dyú-s (from dyu day) in anye-dyú-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*, *pari-tas*



*round about.* These adverbs are sometimes equivalent to ablatives; e. g. *áto bhūyas 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*; *ārát-tāt from afar*; *paścá-tāt from behind*; *purás-tāt in or from the front*; *prák-tāt from the front.*

3. *Loc.*: as forms adverbs chiefly of a local or temporal sense: *tir-ás across*, *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-dā-nīm now*, *ta-dā-nīm then*, *viśva-dā-nīm always.*

*γ.* There are also various miscellaneous adverbs, mostly of obscure origin, formed with other suffixes of rare occurrence; e. g. *pur-á before*, *mith-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. *aṅgá* never has this meaning; but it sometimes there begins a sentence with an adhortative sense, accentuating the verb : *aṅgá no yajñám vyācákṣva pray explain the sacrifice to us* (MS.).

*átra* sometimes occurs as the correlative to *yád when* ; e. g. *víśve yád asyām raṇáyanta devāḥ, prá vo 'tra sum-nám 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 *átha* begins the sentence or clause. Examples are : *marúdbhir, indra, sakhyám te astu, áthemá víśvāḥ pṛtanā jayāsi be friends with the Maruts, O Indra, then thou shalt win all these battles* (viii. 96<sup>7</sup>) ; *huvé vām, átha má (= mā á) gatam I call you, so come to me* (viii. 10<sup>5</sup>) ; *yádéd ádevīr ásaḥiṣṭa māyá, athābhavat kévalaḥ sómo asya when he had overcome the goddess wiles, Soma became exclusively his* (vii. 98<sup>5</sup>) ; *mákir neśan, mákīm riṣan, mákīm sám sári kévaṭe, áthāriṣṭābhir á gahi let none be lost, let none suffer harm, none incur fracture in a pit, but come back with them uninjured* (vi. 54<sup>7</sup>). From B. : *pátim nú me púnaryuvāṇam kurutam, átha vām vakṣyāmi make my husband young again, then I shall tell you* (ŚB.) ; *ahám durgé hántājity, átha kás tvám iti I am called the slayer in danger, but who are you?* (TS.).

a. *átha* is also occasionally used after gerunds (which are equivalent to an antecedent clause) : *sáubhāgyam asyai dattváya átha ástam ví páretana having wished her luck, then go home* (x. 85<sup>33</sup>). This use is common in B., where it also occurs after present participles and locatives absolute.

b. *átha* in the sense of *also* connects substantives, but this use represents an abridged sentence ; e. g. *imé sómāso ádhi turváśe,*

yádau, imé káṇveṣu vām átha *these Somas are beside Turvaśa, beside Yadu, (they are) also beside the Kaṇvas for you (viii. 9<sup>14</sup>)*. From B.: idám hí pitá evá ágré 'tha putró 'tha páutraḥ *for here first comes the father, then the son, then the grandson (ŚB.)*.

c. In B. átha also connects the verbs of a compound relative clause : yásya pitá pitámaháḥ pūnyāḥ syád, átha tán ná prāpnuyát *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, śakra, parāvataḥ *come to us from near, and also, O mighty one, from afar (iii. 37<sup>11</sup>)*. From B.: sám inddha á nakhébhyo 'tho lómabhyaḥ *he kindles himself completely up to his nails and also his hair (ŚB.)*.

a. In B. átho sometimes has the sense of *but also*, e.g. té vái dvé bhavataḥ . . . átho ápi tríṇi syuḥ *there are two of them, but there may also be three (ŚB.)*.

ádha occurs in the RV. only, and almost exclusively, as compared with átha, 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 dvitá *and that particularly*; ádha nú *just now; now at last; and even*; ádha 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. 19<sup>4</sup>)*; ośadhīr bāpsad agnīr ná vāyati, púnar yán tárūṇīr ápi *Agni tires not of chewing plants, returning even to the young ones (viii. 43<sup>7</sup>)*. From B.: tád dhaitád ápy ávidvāṃsa āhuḥ *even those who do not know say this (ŚB.)*; 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. távāñ ayám pátave sómo astu, áram mánase yuvábhyaṃ *such let this Soma be (for you) to drink, according to (your) mind for you two (i. 108<sup>2</sup>)*; sásmai áram *it is ready for him*. In combination with kṛ it means *serve, prepare (anything)*

for, with gam, serve, with bhū, accrue (to any one) suitably or sufficiently, always taking the dative.

a. ālam, the form in which the preceding word appears in B., is there often similarly used; e. g. sā nālam āhutyā āsa nālam bhakṣāya it was not fit for offering, nor fit for consuming (ŚB.).

āha 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, im. Examples of its use are: kvāha where pray? (x. 51<sup>2</sup>); nāha not at all (i. 147<sup>3</sup>); yāsyāha śakrah sāvan-  
eṣu rāṇyati in the pressings of whomsoever the mighty one rejoices (x. 43<sup>6</sup>).

In B. this use of āha 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 ātha, u, or tú; e. g. pārācy āha devébhyo yajñam váhaty arvāci manuṣyān avati turned away it takes the sacrifice to the gods; turned hither it advances men (ŚB.). Sometimes (in MS. and TS.) āha is thus used with the first of two vā's; e. g. kāsya vāhedam śvó bhavitā kāsya vā this will to-morrow belong either to the one or the other (MS.).

ā (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 ā divāḥ three times each day (i. 142<sup>3</sup>); kó vo vārṣiṣṭha ā, narah who is the very mightiest of you, heroes? (i. 37<sup>6</sup>); prá bodhayā púramdhiṃ jārā ā sasatīm iva awake the wise man, just as a lover a sleeping maiden (i. 134<sup>3</sup>).

ād (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, yadā or yádi when, sometimes to the relative when equivalent to those conjunctions: yadéd áyuktā haritah sadhásthād ād rátrī

vāsas tanute as soon as he has yoked his steeds from their stall, then night spreads her garment (i. 115<sup>4</sup>); 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. 17<sup>4</sup>).

a. It sometimes connects words and clauses in the sense of *and, moreover*: asáu ca yá na urvárā ád imám tanvaṃ máma that field of ours and this my body (viii. 91<sup>6</sup>); yád, indra, áhan prathamajám áhinām, án māyínām ámināḥ prótá māyāḥ when, O Indra, thou didst slay the firstborn of the serpents and then didst bring to nought the wiles of the wily (i. 32<sup>4</sup>).

b. It is sometimes used with interrogatives, when it means *then, pray*: kím ád ámatraṃ sakhyám how mighty then is the friendship? (iv. 23<sup>6</sup>).

c. Unless used with interrogatives, ád almost invariably begins the Pāda.

d. ád is often followed by *id*, when it means *just then, then at once, then more than ever*.

íti *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 índrāya sunávāma íti áha who says 'we will press Soma for Indra' (iv. 25<sup>4</sup>); néndro asti íti néma u tva āha 'Indra does not exist' one and another says (viii. 100<sup>3</sup>). Less commonly the verb precedes: jyeṣṭhá āha camasá dvá karā íti the eldest said 'I will make two cups' (iv. 33<sup>5</sup>). Very rarely both íti and the verb precede the speech: ví pṛchad íti mātáram, ká ugrāḥ he asked his mother, 'who are the strong ones?' (viii. 77<sup>1</sup>). The verb is occasionally omitted: tvāṣṭā duhitré vahatúm kṛnoti íti idám víśvaṃ bhúvanam sám eti 'Tvāṣṭṛ prepares a wedding for his daughter' (thinking) thus this whole world comes together (x. 17<sup>1</sup>). Thus a principal sentence as direct speech is used with íti where in other languages a subordinate sentence would be employed.

1. In B. the use of íti is much the same, only that íti regularly follows and seems seldom to be omitted; the verbs of saying and thinking, too, with which it is employed, are more numerous: tátā íti devá abruvan '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 devá ādityá itī ā-cākṣate* whom they call thus : 'the divine *Ādityas*' (ŚB.).

b. Sometimes *itī* is used at the end of an enumeration to express that it forms a well-known aggregate : *etad vai śiraḥ samrddham yasmin prāno vāk cakṣuḥ śrotram itī* 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 : *itī āgre kṛṣati ātha itī ātha itī ātha itī ātha itī* (ŚB.) 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 *itī*, but without changing the construction : *sá ṛtám abravīd yáthā sárvasv evá samāvad vásāni itī* (MS.) he swore (that) 'I will dwell with all equally' (= that he would).

*itthá* primarily means *so* : *gántā nūnám . . yáthā purá itthá* as before, so come ye now (i. 39<sup>7</sup>) ; *satyám itthá truly* so (viii. 33<sup>10</sup>). Secondarily it comes to mean (just so as it should be=) *truly* : *kṛṇóti asmai várivo yá itthá indráya sómam uśaté sunóti* he (Indra) gives ease to him that truly presses Soma for Indra who desires it (iv. 24<sup>6</sup>). In this sense the word is sometimes used like an adjective : *itthá sákhibhyaḥ* for (those who are truly =) true friends (iii. 32<sup>16</sup>).

*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.<sup>1</sup> 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. 24<sup>12</sup>) ; *syáma íd indrasya śármaṇi* may we be in Indra's care (i. 4<sup>6</sup>) ; *ádha smā no maghavañ carkṛtád ít* then especially think of us, O Bounteous One (i. 104<sup>5</sup>) ; *sadṛśir adyá sadṛśir íd u śváḥ* alike to-day, alike even to-morrow (i. 123<sup>8</sup>). When the verb is

<sup>1</sup> In classical Sanskrit *íd* survives only in the compound particle *ced if = ca-íd*.



compound, the particle regularly follows the preposition, not the verb itself: ulúkhala-sutānām áva<sub>1</sub>íd v, indra, jalgulah *gulp eagerly down, O Indra, the drops shed by the mortar* (i. 28<sup>1</sup>).

a. In B. the particle is similarly used: ná tá it sadyò 'nyásmai áti díset *he should not assign (just those =) the same (cows) to another on the same day* (ŚB.); táthā<sub>1</sub>ín nūnām tād āsa *now thus it came to pass* (ŚB.).

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: dūrē cit sán taḷíd iváti rocasa *even though far away, thou shinest brightly as if near at hand* (i. 94<sup>7</sup>); tát padám paśyanti divīva cákṣur átatam *they see that step like an eye fixed in heaven* (i. 22<sup>20</sup>); sá nah pitá<sub>1</sub>iva sūnáve ágne sūpāyanó bhava *as such be accessible to us, O Agni, as a father to his son* (i. 1<sup>9</sup>); dvīṣo no áti nāvā<sub>1</sub>iva pāraya *take us across our foes as [across the ocean] in a ship* (i. 97<sup>7</sup>); tābhī rājānam parigrhya tiṣṭhati 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<sub>1</sub>iva śrṇve *I hear close at hand as it were* (i. 37<sup>3</sup>); tát, indra, prá<sub>1</sub>iva víryam cakartha *that heroic deed, O Indra, thou didst perform (as it were =) quite pre-eminently* (i. 103<sup>7</sup>); yá prá<sub>1</sub>iva náśyasi *who (as it were =) almost lovest thyself* (i. 146<sup>1</sup>); yádi tán ná<sub>1</sub>iva háryatha *if ye are not quite pleased with that* (i. 161<sup>8</sup>). 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 tát yád ūrdhvám ná bheḥ 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. *ā gachanti\_īm ávasā they come to him with aid* (i. 85<sup>11</sup>); *ā\_īm āsúm āśáve bhara bring him, the swift, to the swift* (i. 4<sup>7</sup>); *tám īm hinvanti dhītáyaḥ him devotions impel* (i. 144<sup>5</sup>); *yád īm enāñ uśátó abhy ávarṣīt* (vii. 103<sup>3</sup>) *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 *kíṃ caná* (*nothing at all*); e. g. *yá īm bhávanti ājáyāḥ whatever conflicts take place* (vii. 32<sup>17</sup>); *ká īm vyáktā náraḥ who, pray, are the radiant men?* (vii. 56<sup>1</sup>).

**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. *eśá*, 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, *ū śú* 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 ketávaḥ* his beams now bear aloft the god that knows all creatures (i. 50<sup>1</sup>); *ábhūd u bhāḥ* the light has just arisen (i. 46<sup>10</sup>); *tápa u ṣv àgne ántarāñ amitrān burn instantly, O Agni, our neighbouring foes* (iii. 18<sup>2</sup>).

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 dvārāv ṛtásya subhage vy ávaḥ* this Vasiṣṭha has opened for thee, O bountiful Sarasvatī, the two doors of sacrifice (vii. 95<sup>6</sup>); *ká u śraṇat who, pray, will hear?* (iv. 43<sup>1</sup>).

a. In B. this use is very rare with deictic pronouns, but not infrequent with interrogatives; e. g. *idám u no bhaviṣyati yádi no jeṣyánti* this at least will remain to us, if they conquer us (TS.); *kím u sá yajñéna yajeta yó gám iva yajñám 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 Ásvins, by day (i. 34<sup>2</sup>); *tvám trātá tvám u no vṛdhé bhūḥ* thou be our protector, thou, too, be for our increase (i. 178<sup>5</sup>). The repeated word need not always have the same form: *yó no dvéṣṭy ádharah sás padīṣṭa, yám u dviṣmās tám u prāṇó jahātu* may he who hates us fall downward; whom also we hate, him too let his breath forsake (iii. 53<sup>21</sup>). 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<sup>6</sup>).

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 paribhūr bráhmanas 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. *striyaḥ satís táñ u me puṃsá āhuḥ* *those who are women, them on the contrary they speak of to me (as) men* (i. 164<sup>16</sup>); *yó adhvaréṣu hótā . . tám u námobhir á kṛṇudhvam* *him who is priest at sacrifices, in return bring hither with devotions* (i. 77<sup>2</sup>).

a. In B. the anaphoric use is common, prevailing chiefly in the ŚB.; e. g. *tásmād vá 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: pāṅkto yajñāḥ, pāṅktaḥ paśúḥ, pañcartávaḥ samvatsaráśya: eṣā 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 náśnāti pitṛdevatyò bhavati, yády v aśnāti deván áty aśnāti* *if he does not eat, he becomes a worshipper of the Manes, but if he does eat, he eats before the gods* (ŚB.).

γ. Used in combination with *kím*, *u* expresses a climax in the second clause = *how much more*: *manuṣyā in nvā úpastirṇam ichánti, kím u devá 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. *yáḥ . . pṛthivím utá dyám éko dādhāra* *who alone has supported heaven and earth* (i. 154<sup>4</sup>). 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. 27<sup>14</sup>). When a word is repeated from the beginning of a clause, *utá* (like *u*) follows the repeated word: *tríḥ saubhagatvám trír utá śrávāmsi naḥ* *thrice (grant) us prosperity and thrice fame* (i. 34<sup>5</sup>).



b. When *utá* connects a sentence with a preceding one, it is placed at the beginning : *eténāgne bráhmanā vāvṛdhasva . . utá prá neṣy abhí vásyo asmān* with this prayer, *O Agni, strengthen thyself, and lead us onward to greater fortune* (i. 31<sup>18</sup>).

c. *utá...utá* means *both...and* ; *utá vā* or ; *utá vā...utá vā* either...or ; e. g. *utá idānim bhágavantaḥ syāma utá prapitvá utá mádhye áhnām* both now may we be fortunate and at eventide and at midday (i. 41<sup>4</sup>) ; *samudrád utá vā divás pári* from the ocean or from heaven (i. 47<sup>6</sup>) ; *yá ápo divyá utá vā srávanti khanítṛmāḥ* either the waters that are celestial or that flow in channels (i. 49<sup>2</sup>).

a. In B. *utá* does not mean *and*, but *also, even*, emphasizing the assertion generally and not (like *ápi*) a single notion in the sentence : *utá yádi utásur 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 mátsyaṃ gilati* it is also the case that one fish devours another (ŚB.).

β. With the optative *utá* expresses that an action might after all take place : *utá evāṃ cid devān abhí bhavema* after all we might thus overcome the gods (ŚB.).

b. *utá...utá* in B. (as well as in V.) means *both...and* : *utá rtáva utá paśáva iti brūyāt* he should say 'both the seasons and the animals' (ŚB.).

γ. *utá* is regularly the first word in the sentence except that *kím* or forms of *tá* or *yá* precede it : *tásmād utá bahúr apaśúr bhavati* therefore even though rich he becomes cattleless (ŚB.).

*utó* (= *utá u*) in the RV. means *and also* : *utó no asyá uṣáso juṣéta hí* and may he also be pleased with us this morning (i. 131<sup>6</sup>).

a. In B. *utó* has the sense of *but also* or *also* : *āhavanīye havíṃṣi śrapayeyuḥ . . . utó gārhapatya evá śrapayanti* they should cook the oblation on the *Āhavanīya* fire, but they also cook it on the *Gārhapatya* (ŚB.).

*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 astoṣṭa* thus Agni has been praised by the *Gotamas* (i. 77<sup>5</sup>) ; *evā tám āhur : índra éko vibhaktá* thus they speak of him : 'Indra is the one dispenser' (vii. 26<sup>4</sup>).



It often appears as the correlative of *yáthā as* : *yáthā ná púrvam áparo jáhāty, evá, dhātar, áyūṃṣi kalpayaiṣām as the later abandons not the earlier, so, Creator, arrange their lives* (x. 18<sup>5</sup>). With the impv. *evá = so, then* : *evá vandasva váruṇam bṛhántam* (viii. 42<sup>2</sup>) *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, játá 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 právr̥ṇata, sá prádhanvad, yám dvitíyam právr̥ṇata, 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 devá upáyan, imám ásurāḥ* (ŚB.) *the gods inherited that world* (heaven), *the Asuras this one* (the earth) ; *sómo yuṣmákam, vág evāsmákam* (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 parjányah súvr̥ṣṭim varṣaty, evám yajñó 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 ásr̥jyanta yáthā vít̥tim 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* ; *utá evám cin ná labheran* *after all they will thus not touch it* (ŚB.).

**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 **śám**) appears in B. only; e. g. **kám me 'sat** *may it be well with me* (ŚB.); 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 Pāda) either of persons = *for the benefit of* (dat. commodi) or of abstract nouns (final dative); e. g. **yuvám etám cakrathuḥ síndhuṣu plavám taugryáya kám** *ye two have placed that ship in the waters for the benefit of the son of Tugra* (i. 182<sup>5</sup>); **tvám deváso amṛtāya kám papuḥ** *thee the gods have drunk for the love of immortality* (ix. 106<sup>8</sup>); **samānám añjy añjate śubhé kám** (vii. 57<sup>3</sup>) *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.); **tējase kám pūrṇámā iijyate** *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., impv., subj., ind., also in relative clauses; e. g. **áso nú kam ajáro vārdhās ca** *be unaging and grow* (x. 50<sup>5</sup>). **sú kam** appears with the imperative only: **tīṣṭhā sú kam, maghavan, má párá gāḥ** *pray stand still, bounteous god, go not further* (iii. 53<sup>2</sup>). **hí kam** generally appears with the ind. (occasionally omitted), sometimes with impv. or subj.: **rájā hí kam bhúvanānām abhiśríḥ** *for he indeed is the king who rules over beings* (i. 98<sup>1</sup>).

**kím** (n. of **kí = ká**) has two uses. In the first place it means *why?* e. g. **kím u śréṣṭhaḥ kím yáviṣṭho na ájagan**

*why has the best, why has the youngest come to us?* (i. 161<sup>1</sup>). It is also a simple interrogative particle (equivalent to a mark of interrogation); e. g. *kím me havým áhrṇāno juṣeta would he, free from anger, enjoy an oblation of mine?* (vii. 86<sup>2</sup>); *kím rájasa ená paró anyád ásti is there anything else beyond the welkin?* (AV. v. 11<sup>5</sup>).

a. In B. *kím* 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. *kím 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. 47<sup>1</sup>) sweet, indeed, is this (Soma); tādítṇā sátruṃ ná kíla vivitse then thou didst find no foe at all (i. 32<sup>4</sup>).*

a. In B. the use is similar; e. g. *kṣiprám kíla á strṇuta (ŚB.) quickly, then, spread (the barhis). But here kíla usually follows other particles, vái or (ha) vāvá: eṣá vái kíla havíṣo yámaḥ 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 ásyā tṛpṇávaḥ come, Indra, to this carouse (to see) whether you shall enjoy it (iii. 42<sup>2</sup>); kuvít sómasya ápām iti have I, indeed, drunk Soma (x. 119<sup>1</sup>) = (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 tūṣṇím 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: **mitráṃ kṛṇudhvam khálu pray, conclude friendship** (x. 34<sup>14</sup>).

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. **átra khálu ramata here, pray, remain** (ŚB.); **ṛdhnávat khálu sá yó maddevatyam 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** (ŚB.).

b. After the particles **u** or **átho** and before or after **vái**, it emphasizes the word preceding the combined particles; e.g. **tád u khálu mahāyajñó bhavati thus, indeed, the great sacrifice arises** (ŚB.).

a. **átho khálu** 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 brūyāt 'for all gods' one should say, or else one should say 'for Indra'** (TS.); **dīkṣitena satyam eva vaditavyam; atho khalv āhuḥ: ko 'rhati manuṣyaḥ sarvaṃ satyaṃ 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 púruṣaḥ; prajāpatiḥ khálu vái tásya veda: prajāpatim evá svéna bhāgadheyéna upa dhāvati now man comes from Prajāpati; 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.: **ṛtīye ghā sāvane at least at the third Soma libation** (i. 161<sup>2</sup>); **usánti ghā té amṛtāsa etát those immortals desire this** (x. 10<sup>3</sup>).



*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. *mitráṃ huve várūṇaṃ ca* *I invoke Mitra and Varuṇa* (i. 2<sup>7</sup>); *maghāvāno vayāṃ ca* *the patrons and we* (i. 73<sup>8</sup>); *śátám ékaṃ ca* *a hundred and one* (i. 117<sup>18</sup>); *adyá nūnám ca* *to-day and now* (i. 13<sup>6</sup>). In a few passages (but never in B.) the *ca* follows the first word instead of the second: *náktā ca . . uśásā* *night and morning* (i. 73<sup>7</sup>).

a. *ca...ca* are used much in the same way; e. g. *giráyaś ca dyāvā ca bhūmā* *the mountains and heaven-and-earth* (i. 61<sup>14</sup>); *divás ca gṃś* *ca of heaven and of earth* (i. 37<sup>6</sup>); *asmāñ ca táñś ca* *us and them* (ii. 11<sup>6</sup>); *náva ca navatīṃ ca* *nine and ninety* (i. 32<sup>14</sup>); *á ca párá ca* *cárantam moving hither and away* (i. 164<sup>31</sup>).

Similarly in B.: *devás ca ásurāś ca* *gods and Asuras* (ŚB.); *ṣaṣṭís ca trīṇi ca śatāni* *sixty and three hundred*; *purástāc ca upáriṣṭāc ca* *from before and from behind*.

B. *ca...ca* sometimes also express a contrast: *náktā ca cakrúr uśásā vírūpe*: *kṛṣṇám ca várṇam aruṇám ca sáṃ dhuḥ* *they have made night and morning of different aspect: they have put together the black colour and the ruddy* (i. 73<sup>7</sup>).

Similarly in B.: *ubháyaṃ grāmyám ca āraṇyaṃ ca juhōti* *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 indráś ca . . á yātam* *O Vāyu and Indra, come* (i. 2<sup>6</sup>).

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 indráś ca dádvahe* *when we two, (I) and Indra, receive* (viii. 34<sup>16</sup>); *indrás ca sómaṃ pibatam, bṛhaspate* *do ye, (thou), O Bṛhaspati, and Indra, drink* (iv. 50<sup>10</sup>).

From B.: *tā bṛhaspátis ca anvávaitām* *they two, (he) and Bṛhaspati, followed them* (TS.); *tát samjñám kṛṣṇājínáya ca*



**vadati** so he pronounces harmony (between it) and the black antelope skin (ŚB.).

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. **śrámeṇa ha sma vái tád devá jayanti yád eṣāṃ jáyyam ása\_ṣayaś 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: **kás ca** or **yáh kás ca** any one, whoever (cp. 119 b).

2. **ca** also connects both principal sentences and relative clauses: **á devébhír yáhi yákṣi ca** come with the gods and sacrifice (i. 14<sup>1</sup>); **yá vyūśúr yás ca nūnám vyuchán** that have shone forth and that shall now shine forth (i. 113<sup>10</sup>); **yò 'smán dvéṣṭi yám ca vayám dviṣmáh** 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: **pārā ca yánti púnar á ca yanti** they go away and come again (i. 123<sup>12</sup>).

a. In B. the use of **ca...ca** is similar; e. g. **vatsám ca\_upāvasṛjáty ukhám 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 haviḥ 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 paśún ní dadhire yé ca grāmyā yé ca\_āraṇyáh** 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: **índraś ca mṛḷáyāti no, ná naḥ paścád aghám naśat** if Indra be gracious to us, no calamity will hereafter befall us (ii. 41<sup>11</sup>); **imám ca vācam pratiháryathā, naro, víśvéd vāmá vo aśnavat** 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. *tr̥ṭiyam asya nákir á dadharṣati, váyaś caná patáyantaḥ patatrīṇaḥ no one dares approach his third (step), not even the winged birds though they fly (i. 155<sup>5</sup>).* 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. 18<sup>7</sup>) ; índraṃ ná mahná pṛthiví caná práti even the earth is not equal to Indra in greatness (i. 81<sup>5</sup>).* As one of the two negatives is superfluous in a single clause sentence, *caná* alone occasionally does duty for the negative : *mahé caná tvám párá śulkáya deyām not even for a great reward would I give thee away (viii. 1<sup>5</sup>).*

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 sūrībhir ānaśyām I too would acquire this with the patrons (vi. 26<sup>7</sup>) ; ádhā caná śrād 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 hainaṃ sapátnas tuṣṭūrsamānaś caná str̥nute no enemy fells him even though desiring to fell him (ŚB.).*

b. *caná* gives the interrogative an indefinite sense : *kás caná any one, ná kás 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. *á dṛḍhám 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. *tvám cin naḥ śámyai bodhi svādhīḥ be thou attentive to our endeavour (iv. 3<sup>4</sup>).*

2. generalizing = *any, every, all*; e. g. *kṛtām cid énaḥ prá mumugdhy asmát* (i. 24<sup>9</sup>) *remove from us any* (every, all) *sin committed* (by us). Similarly, with interrogatives = *any*, with relatives = *ever*; thus *kás cid any one*: *śṛṇóti kás cid eṣām any one* (= every one) *hears them* (i. 37<sup>13</sup>); *sun-vádbhyo randhayā kām cid avratám subject every impious man to those that press Soma* (i. 132<sup>4</sup>); *ná or má kás cid* (not any =) *no one*; *kadá cid ever* = *at any time or always*; *yás 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 kām cid āha then he says to some one* (ŚB.); *yát te kás cid ábravīt what any one said to you* (ŚB.).

*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, ásvinā, uṣásah, prá vām bráhmāni káravo bharante when the Dawns shine forth, O Ásvins, the singers offer prayers to you* (vii. 72<sup>4</sup>); *brahmá céd dhástam ágrahīt sá evá pátir ekadhá if a Brahman has taken her hand, he alone is her husband* (AV. v. 17<sup>8</sup>); *íti manvīta yācitáh vaśám céd enaḥ yáceyuh thus one would think who has been requested, if they were to request a cow of him* (AV. xii. 4<sup>8</sup>).

a. In B. *céd* is used with the ind. pres., aor., fut. and with the opt.; e. g. *átaś céd evá náiti násyā yajñó vyathate if he does not go away from there, his sacrifice does not fail* (MS.); *sá hovāca túriyaṃ-túriyaṃ cén mām ábībhajámś túriyaṃ evá tárhi vān níruktan vadiṣyatíti he said 'if they have given me only one-fourth each time, then Vāc will speak distinctly only to the extent of one-fourth'* (ŚB.); *tām cén me ná vivákṣyasi, múrdhā te ví patiṣyati if you cannot explain this (riddle) to me, your head will burst* (ŚB.); *etām céd anyásmā anubrūyās táta evá te śiraś chindyām if you were to tell this to another, I would strike off your head* (ŚB.).

*tátas* occurs in the RV. several times adverbially in the local sense of the ablative = *thence*; e. g. *táto viśám prá vāvṛte thence the poison has turned away*. It also, but very

rarely, has the temporal sense of *thereupon, then*; e. g. *yajñáir átharvā prathamāḥ pathás tate, tátāḥ sūryo . . ājani with sacrifices Atharvan first extended the paths, then the sun was born* (i. 83<sup>5</sup>).

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. *sá yajñám evá, yajñapátrāṇi prá viveśa; táto haināṃ ná śekatur nřhantum it entered into the sacrifice itself, into the sacrificial vessels; consequently those two were unable to expel it* (ŚB.).

*táthā* occurs in the RV. in the sense of *so, thus*; e. g. *tátha řtūḥ 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 śřṇu yátháśřṇor átreḥ listen to the sacrificer Śyāváśva as thou didst listen to Atri* (viii. 36<sup>7</sup>).

a. In B. the use is similar; e. g. *táthā ĩn nūnám tád āsa so, indeed, it came to pass* (ŚB.); as correlative (though less often than *evám*) to *yáthā*: *ná vái táthā abhūd yáthā ámaṃsi 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 dakṣiṇá-pravaṇá syát, kṣipré ha yájamāno 'mūṃ lokám iyát, tátho ha yájamāno jyóg jīvati 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* (ŚB.).

*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 vřtrahátyāya tát přthivím aprathayaḥ when thou wast born for the Vřtra-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. 53<sup>4</sup>).

3. Occasionally it has the sense of *therefore*; e. g. *tád vo devá abruvan, tád va āgamam that the gods said to you,*



therefore I have come to you (i. 161<sup>2</sup>); *prá tād viṣṇuḥ stavate vīryeṇa* therefore *Viṣṇu* is praised for his heroism (i. 154<sup>2</sup>).

a. In B. *tād* has four different adverbial uses:

1. as a correlative to *yád* (*when, inasmuch as*) = *thereby*, and to *yátra* (*where*) = *there*; e. g. *yán nv èvá rájānam abhiṣuṇvánti, tát tám ghnanti* now when they press the king (soma), they kill him thereby (ŚB.); *yátrānyá śadhayo mláyanti tād eté módamānā vardhante* where other plants wither, it (the wheat) grows merrily (ŚB.).

2. in the sense of *thereupon, then*; e. g. *átha itithīm sámām tād aughá āgantá, tán mā návam upakálpya úpāsāsai* now in such and such a year a flood will then come, then having built a ship you shall turn to me (ŚB.).

3. constantly with reference to a preceding statement in the sense of *as to that, thereby, thus*; e. g. *yajñám evá tād devá upáyan* the gods thus obtained the sacrifice (ŚB.); *tát tād avakṣptám evá yád brāhmaṇo 'rajanyáh syát* so it is quite suitable that a Brahman should be without a king (ŚB.); *tád āhuḥ* as to that they say; *tád u tát* now as to this (ŚB.).

4. before *yád* with reference to a preceding statement to add an explanation, and may be rendered by *that is to say, now*; e. g. *tád yád eṣá etát tápati téna eṣá śukráḥ* now, inasmuch as he turns here, therefore he is bright (ŚB.). Similarly in the phrase *tád yát táthā* that is to say, why it is so (is as follows) = *the reason for this is as follows* (ŚB.).

*tárhi* at that time, then, occurs only once in the RV., but several times in the AV.: *ná mrtyúr āsíd amṛtam ná tárhi* there was not death nor immortality then (x. 129<sup>2</sup>). 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. *rakṣāmsi vā enam tarhy ā labhante yarhi na jāyate* the Rakṣases then seize him when (the fire) does not arise (AB.); *yádi vā ṛtvījo 'loká bhāvanty aloká u tárhi yájamānaḥ* if the priest is without a place, the sacrificer is then also without a place (ŚB.).

*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 *yád* *because* it appears once in the AV. and is very common in B.; e. g. *yád vái tád várūṇagrhitābhyaḥ kám ábhavat tásmāt kāyáh* (MS.) because those who were seized by Varuṇa 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 śīdata pray come, sit you down* (i. 5<sup>1</sup>); *ná te dūrē paramā cid rájāmsy, á tú prá yāhi háribhyām even the highest spaces are not far to thee; come hither, then, with thy two bays* (iii. 30<sup>2</sup>).

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. *cakāra bhadram asmábhyam ātmāne tāpanam tú sáḥ he has done what is good for us, but painful to himself* (AV. iv. 18<sup>6</sup>); *tád evāṃ véditor ná tv evāṃ 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 tēsām váco, 'nyá tv èvātaḥ sthitiḥ this indeed is what they say, but the established practice is different therefrom* (ŚB.).

téna occurs in B. as an adverb correlative to yád *because*; e. g. *yád grāmyásya ná, áśnāti téna grāmyān áva runddhe because he does not eat any tame animal, therefore he gains tame animals for himself* (MS.).

tvāvá (compounded of tú vāvá), a particle sometimes occurring in B., does not perceptibly differ in sense from vāvá (q. v.); e. g. *tráyo ha tvāvá pasávo 'medhyāḥ there are just three kinds of animals unfit for sacrifice* (ŚB.).

tvái (compounded of tú vái) is sometimes found in B. meaning *but indeed*.

dvitá, 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 ūva dhukṣata dvitá dhenūṃ ca viśvádohasam iṣaṃ ca viśvábhojasam on Bharadvāja do ye (Maruts) milk down doubly, both the all-milking cow and all-nourishing food (vi. 48<sup>13</sup>); rājā devānām utá mártynām dvitá bhuvad rayipátī rayiṇām as king of gods and mortals may he be doubly lord of riches (ix. 97<sup>24</sup>); dvitá yó vṛtrahántamo vidá índraḥ śatákratuḥ úpa no háribhiḥ sutám may he who above all is known as the best Vṛtra-slayer, Indra Śatakratu, (come) to our pressed Soma with his bays (viii. 93<sup>32</sup>); gavām eṣe sakhyá kṛṇuta dvitá (x. 48<sup>9</sup>) in the search for the cows he especially concluded friendship (with me).*

a. The word occurs several times with *ádha*, meaning *and that too doubly or especially*, e. g. *ví tát vocer ádha dvitá explain this, and (do so) particularly (i. 132<sup>5</sup>).*

*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 conjunctive 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 negating 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 sūr-ksyam* that (is) not to be troubled about (MS.); *ná yó várāya* who (is) not for hindering = who is irresistible (i. 143<sup>5</sup>). Or the verb has to be supplied in a second sentence from the first; e. g. *nāktam ūpa tiṣṭhate, ná prātāḥ* he worships at night, (he does) not (worship) in the morning (TS.).

b. Two negatives express a strong positive; e. g. *ná hí paśávo ná bhuñjanti* for cattle always eat (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 negating 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. 32<sup>15</sup>); *pakvá śákhā ná* like a branch with ripe fruit (i. 8<sup>3</sup>).

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. *úṣo ná śubhra á bharā* like brilliant Dawn, (O sacrificer) bring (i. 57<sup>3</sup>); *ásve ná citre, aruṣi* like a brilliant mare, O ruddy Dawn (i. 30<sup>21</sup>).

b. When the object compared is not expressed, *ná* means *as it were*; e. g. *śivābhir ná smáyamānābhir ágāt* he has come with gracious smiling women as it were (i. 79<sup>2</sup>).

c. *ná* sometimes interchanges with *iva*; e. g. *rátham ná táṣṭeva tátsināya* as a carpenter (fashions) a car for him who desires it (i. 61<sup>4</sup>).

*ná-kis*<sup>1</sup> (*not any one*) is found in V. only, being almost restricted to the RV., where it frequently occurs. It properly

<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 úttaraḥ no one, O Indra, is superior to thee* (iv. 30<sup>1</sup>); *yáthā kṛmīṇām nákir ucchiṣyátai that none of the worms shall be left* (AV. ii. 31<sup>3</sup>). Losing its N. sense,<sup>1</sup> it comes to be used, though less often, as a strong negative adverb meaning *not at all, never*; e. g. *yásya śárman nákir devā vāráyante ná mártāḥ in whose protection gods never hinder him nor mortals* (iv. 17<sup>19</sup>). 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 índro níkartave Indra can never be subdued* (viii. 78<sup>5</sup>).

*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 śúsruma have we not heard?* (ŚB.).

*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 śátruḥ starate for no foe strikes thee down* (i. 129<sup>4</sup>). 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, devāsaḥ not one of you, O gods, is small* (viii. 30<sup>1</sup>).

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.

*nāma* is used adverbially in the following two senses:

1. *by name*; e. g. *sá ha śrutá índro nāma devāḥ that god famous as Indra by name* (ii. 20<sup>6</sup>); *kó nāma asi who art thou by name?* (VS. vii. 29). 2. *namely, indeed, verily*; e. g. *ájasro gharmaḥ havír asmi nāma I am constant heat, namely the oblation* (iii. 26<sup>7</sup>); *mām dhur índraṃ nāma devātā they have placed me among the gods verily as Indra* (x. 49<sup>2</sup>).

<sup>1</sup> Probably because the N. has no longer an independent existence coupled with the fact that the pronoun *kí* has gone out of use except in the one form *kí-m*.

<sup>2</sup> Probably A. n. of *ná-kis* with lengthened vowel.



nú<sup>1</sup> or nū<sup>2</sup> means 1. *now*; e. g. sá nv ñyate he is now implored (i. 145<sup>1</sup>); índrasya nú víryañi prá vocam I will now proclaim the heroic deeds of Indra (i. 32<sup>1</sup>); yójá nv, indra, te hári yoke now (= at once), O Indra, thy two bays (i. 82<sup>1</sup>); uvásoṣá uchác ca nú (i. 48<sup>3</sup>) Dawn has shone (in the past) and she shall shine now (= henceforth); asmábhír ū nú praticákṣyā\_abhūt to us she has just now become visible (i. 113<sup>11</sup>). 2. *still*: páśyema nú sūryam uccárantam we would still see the sun rising (vi. 52<sup>5</sup>); maháñ índraḥ parás ca nú great is Indra and still more (i. 8<sup>5</sup>). 3. *pray* with interrogatives: kadá nv ántár várune bhuváni when, pray (= at last), shall I be in (communion with) Varuṇa (vii. 86<sup>2</sup>). 4. *ever* with relatives: yá nú kṛṇávai whatever (deeds) I shall accomplish (i. 165<sup>10</sup>). 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. 66<sup>8</sup>). 6. with cid it means (a) *even now, still*; e. g. nū cid dadhiṣva me girāḥ even now take to thyself my songs (i. 10<sup>9</sup>); daśasyá no, maghavan, nū cit favour us still, Bountiful one (viii. 46<sup>11</sup>); (b) *never*; e. g. nū cid dhí parimamnáthe asmán for never have ye despised us (vii. 93<sup>6</sup>).

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, yajaśva 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 má with the inj., e. g. śraddhádevo vái mánur: ávám nú vedáva Manu is godfearing; let us two then try him (ŚB.); má nu me prá hārṣiḥ 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. kvā nu viṣṇur abhūt what, pray, has become of Viṣṇu? (ŚB.); tvám nú khálu no bráhmīṣṭho 'si are you, pray, indeed the wisest of us? (ŚB.). 4. *now*, after íti followed by átha next: iti nu pūrvaṃ paṭalam, athottaram this now is the first section; next follows the

<sup>1</sup> Never begins a sentence.

<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 évá jñátás tásmai brūyād, ná tv évá sárvasmā iva he may indeed tell it to him who is known to him, but not to any and every one* (ŚB.).

*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 *purá* before and *aparám* after); e. g. *ná nūnám ásti nó śváḥ there is no now and no to-morrow* (i. 170<sup>1</sup>).

It is a few times used with the perfect in combination with *purá* to express that an action has taken place in the past and still takes place; e. g. *purá nūnám ca stutáya řṣiṇām pasprḍhrá indre formerly and now the praises of seers have striven to Indra* (vi. 34<sup>1</sup>).

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. 124<sup>11</sup>); *prá nūnám pūrṇāvandhuras stutó yāhi praised advance now with laden car* (i. 82<sup>3</sup>).

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 hári he has just yoked his two bay steeds* (viii. 4<sup>11</sup>).

3. It occurs sometimes with interrogatives = *pray*; e. g. *kadā nūnám te dāśema when, pray, may we serve thee?* (vii. 29<sup>3</sup>).

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. *tathā in nūnám tād āsa just so assuredly it came to pass* (ŚB.).

*néd* (= *ná id* and not treated as a compound by the Padapāṭha) has two uses in both V. and B. : 1. sometimes as an emphatic negative, *certainly not*; e. g. *anyó nét sūrír óhate bhūridāvattaraḥ no other patron indeed is accounted more liberal* (viii. 5<sup>39</sup>); *áhaṃ vadāmi nét tvám I am speaking, not thou* (vii. 38<sup>4</sup>); *néd ánuhūtaṃ práśnāmi I certainly do not eat it before it is invoked* (ŚB.). 2. much more commonly as introducing a final clause *in order that not* with the subj.

(= Lat. *ne*); e. g. *vy ùchā, duhitar divo, nēt tvā tápāti sūrah shine forth, daughter of the sky, lest the sun scorch thee (v. 79<sup>9</sup>); nén mā rudró hinásat lest Rudra injure me (ŚB.).* In B. the verb may also be in the inj. : *néd idám bahirdhā vajñád 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 brāhmaṇam udyate such indeed is the Brāhmaṇa that is told (ŚB.).*

*mā* is the prohibitive negative (Gk. *μη*) 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 (ŚB.); e. g. *mā no vadhīḥ slay us not (i. 104<sup>8</sup>); mā hrñīthā abhy asmān be not enraged against us (viii. 2<sup>19</sup>).*

a. An interrogative following *mā* in a few cases receives an indefinite sense in the RV.; e. g. *mā kásmāi dhātam abhy àmitrīṇe naḥ deliver us not to any foe (i. 120<sup>8</sup>).*

*mā-kis* (not any one, Gk. *μη-τις*), 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*: *mākis tokásya no riṣat 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 ápa bhūḥ be not at all away from the gods (x. 11<sup>9</sup>). Cp. ná-kis.*

*mā-kīm*, used as an emphatic prohibitive particle with the injunctive, occurs only in two passages of the RV.: *mākim sám śāri kévate 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 mādanti where pious men rejoice in sacrifice (vii. 97<sup>1</sup>); yátrā ráthēna gáchathaḥ whither ye go with your car (i. 22<sup>4</sup>).* The correlative is generally *tátra*, sometimes *átra* or *tád*.

a. Occasionally as equivalent to the locative of the relative; e. g. *á gha tá gachān úttarā yugāni yātra jāmayāḥ kṛṇāvann ājāmi those later generations will come in which those who are akin will do what befits not kinsmen* (x. 10<sup>10</sup>).

2. not infrequently as a temporal conjunction, *when*, in both V. and B.; e. g. *yātra prá sudāsam ávatam when ye helped Sudās* (vii. 83<sup>6</sup>). In V. *ádha, átra, tád* appear as correlatives; e. g. *yātra śúrāsas tanvò vitanvaté . . ádha smā yacha tanvè táne ca chardīḥ when the heroes strain themselves (in battle) . . then especially bestow protection on us and our sons* (vi. 46<sup>12</sup>). In B. *tád* is generally the correlative, sometimes *tátas*; e. g. *tám yātra devá ághnamṣ, tán mitráṃ 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. *nūnám yáthā purá now as before* (i. 39<sup>7</sup>); *yáthā vayám uśmāsi tát kṛdhi as we wish that do* (x. 38<sup>2</sup>); *yáthā vái puruśó jīryaty 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. *haviṣ kṛṇuṣva subhágo yáthā ásasi prepare the oblation that thou mayest be successful* (ii. 26<sup>2</sup>); *á daívyā vr̥ṇīmahé 'vāṃsi, yáthā bhávema mīlhūṣe ánāgāḥ* (vii. 97<sup>2</sup>) *we crave divine aids that we may appear sinless to the gracious god*; *tathā me kuru yathā aham imām senām jayāni arrange it so for me that I may conquer this army* (AB.); *táthaivá hotavyām yáthā agnīm vyaveyát it must be poured so that it should divide the fire* (ŚB.).

a. In the RV. after verbs of knowing or saying *yáthā* introduces an explanation = *how*; e. g. *kás tád brūyād anudéyī yáthā ábhavat who could tell us this, (viz.) how the gift was?* (x. 135<sup>5</sup>). Occasionally it is used thus even without such verbs: *ná pramīye savitúr daívyasya*

tád yáthā vísvaṃ bhúvanaṃ dhārayiṣyāti *that (power) of the divine Savitr (is not to =) will not decay, (viz.) that he will support the whole world (iv. 54<sup>4</sup>).*

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. grṇé tád, indra, te śávo yád dháṃsi vṛtrám *I praise this mighty deed of thine that thou slayest Vṛtra (viii. 62<sup>8</sup>)* ; kím ága āsa, varuṇa, jyéṣṭham yát stotāram jighāṃsasi sákhāyam, *what has been the chief guilt, O Varuna, that thou wishest to slay thy praiser (who is) thy friend? (vii. 86<sup>4</sup>).* 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 śrīṇāti : 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*, ichāti *desires*, yuktó bhavati *is intent on*, véda *knows*, and íśvará *it is possible* ; e. g. ná hí tád avakálpate yád brūyát *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 yānti márutaḥ 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, maghāvā ví jigye *when Indra and the serpent fought, the bountiful god conquered (i. 32<sup>13</sup>)* ; citró 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 vṛṣabhāñ, átsi téṣāṃ yán, maghavan, hūyámānaḥ *they roast bulls for thee, thou eatest of them, O bounteous one, when being called (x. 28<sup>3</sup>).*

a. In B. yád 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, údañ nyàg vā hūyáse, á yāhi túyam *if, O Indra, thou art called above or below, come quickly* (viii. 65<sup>1</sup>); yád ūrdhvás tīṣṭhā dráviṇā ihá dhattād yád vā kṣáyah *if thou shalt stand upright, bestow treasures here, or if thou shalt lie* (iii. 8<sup>1</sup>). 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 syá ahám, syúṣ te satyá ihá āśiṣah *if, O Agni, I were thou, or if thou wert I, thy prayers here would be fulfilled* (viii. 44<sup>23</sup>).

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; sá yád bhidyeta ártim árched yájamānaḥ *if it were to break, the sacrificer would fall into misfortune* (TS.); yád evám ná ávakṣyo mūrdhá te vy àpatiṣyat *if thou hadst not spoken thus, thy head would have fallen to pieces* (ŚB.).

4. *in order that*, in posterior clauses, with the subj., very rarely with the opt. in V.; e. g. á vaha devátātim śárdho yád adyá divyám yájāsi *bring hither the host of the gods that thou mayest adore the divine throng* (iii. 19<sup>4</sup>); yán nūnám aśyám gátim, mitrásyā yāyām pathá *that I may now obtain refuge, I would go on Mitra's path* (v. 64<sup>3</sup>).

a. In B. this use of yád is very rare, occurring only a few times with the subj.; e. g. tát práppuhi yát te prāṇó vátam apipádyātai *obtain thou this, that thy breath may pass into the wind* (ŚB.).

yadā *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. The correlative word (when there is one) is in V. ád, átha, ádha, tát, tárhi; in B. átha and tárhi.

1. yadā 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 ásaḥiṣṭa māyá, átha abhavat kévalaḥ sómo asya *as soon as he had overcome the ungodly wiles, then Soma became his exclusively* (vii. 98<sup>5</sup>); abhí grṇanti rádho yadā te mártó ánu bhógam ánaṭ *they*



*praise thy wealth as soon as the mortal has obtained thy reward* (x. 7<sup>2</sup>). When the principal clause contains a historical tense, the aor. with *yadā* has the value of a pluperfect.

a. The injunctive is found only once with *yadā* in the RV. : *yadā máhyaṃ dīdharo bhāgām, indra, ād in máyā kṛnavo vīryāṇi* when thou shalt have secured for me my share, O Indra, then thou shalt perform heroic deeds with my help (viii. 100<sup>1</sup>).

2. a. with the impf. and perf. ; e. g. *yadā viṣṇus trīṇi padā vicakramé, yadā sūryaṃ divī . . ādhāraya, ād it te hārī 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>) ; *tāsya yadā mārma āgachann ātha aceṣṭat* as soon as they touched his weak spot, he quivered (MS.) ; *sā yadā ābhyām anūvāca ātha asya tād indraḥ śiraś ciccheda* as soon as he had told them, Indra cut his head off (ŚB.).

b. with the pres. ind. : *yadā satyāṃ kṛṇuté manyūm indro, viśvaṃ dr̥hāṃ 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 paśur nirdaśo bhavaty atha sa medhyo bhavati* as soon as the victim is more than ten days old, it becomes fit for sacrifice (AB.) ; *sā yadā keśaśmaśrū vāpaty ātha snāti* when he has cut off his hair and beard, he bathes (ŚB.).

c. with the subj. (here = future perfect) : *yadā śrtāṃ kṛṇāvo 'tha im enam prá hiṇutāt pitṛbhyaḥ* when thou shalt have made him done, then deliver him to the fathers (x. 16<sup>1</sup>) ; *yadā tām ativārdhā, ātha karṣūṃ khātva tāsyaṃ 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 pāsān prati mokṣyāmi* when the Hotṛ shall have concluded, I shall tighten the cords (AB.).

b. with the opt. : *sā yadā saṃgrāmāṃ jāyed ātha aindrāgnāṃ nīr vapet* as soon as he may have won a battle, he should sacrifice to Indra and Agni (MS.).

*yādi* 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. only.

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 samīdhā nākam agnīr yádi bhṛgubhyaḥ pári mātariśvā havyvāhaṃ samīdhé Agnī supported the vault with fuel when Mātariśvan from the Bhṛgus had kindled the oblation-bearer (iii. 5<sup>10</sup>) ; yádi sahasraṃ mahiṣāñ ághaḥ, ád it ta indriyāṃ máhi prá vāvṛdhe when thou hadst eaten a thousand bulls, thy might grew great (viii. 12<sup>8</sup>). But when the perf. has the pres. perf. sense, *yádi* has its ordinary meaning of *if*: *gráhir jagráha yádi vaitád enam, tásyā, indrāgnī, prá mumuktam enam or if illness has seized him, from that release him, Indra and Agni (x. 161<sup>1</sup>).**

2. a. with the pres.: *yádi mánthanti bāhūbhir ví rocate when they rub with their arms, he shines (iii. 29<sup>6</sup>) ; adyá muriya yádi yātudhāno ásmi to-day I would die, if I am a sorcerer (vii. 104<sup>15</sup>) ; yádi ná aśnāti pitṛdevatyò bhavati if he does not eat, he becomes dedicated to the Manes (ŚB.).*

b. with the aor.: *yádi mātúr úpa svāsā . . ásthita, adhvaryúr modate if the sister (coming) from the mother has approached, the priest rejoices (ii. 5<sup>6</sup>) ; yády áha enam práñcam ácaisīr, yáthā párāca ásīnāya pṛṣṭhatò 'nnādyam upāhāret 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, sākāṃ deváir yajñīyāso bhaviṣyatha if ye will act thus, ye shall become objects of worship together with the gods (i. 161<sup>2</sup>) ; yádi vá imám abhimamsyé kánīyó 'nnaṃ kariṣye if I shall plot against him, I shall procure less food (ŚB.).*

d. with the subj.: *yájāma devān yádi śaknāvāma we will worship the gods, if we shall be able (i. 27<sup>13</sup>) ; yádi stómam máma śrávad, asmákam índram índavaḥ . . mandantu*

*if he shall hear my song of praise, let our drops gladden Indra* (viii. 1<sup>15</sup>); *yádi tvā<sub>2</sub>etát púnar brávasas, tvám brūtāt* *if they two shall say that to thee again, do thou say* (ŚB.).

a. With the opt. *yádi* 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. *yádi na śaknuyāt*, so 'gnaye puroḷāśam nir vapet *if he should not be able to do it, he should offer a cake to Agni* (AB.).

3. after the verb *vid* *know*, *yádi* is used in the sense of *whether* in one passage of the RV. (x. 129<sup>7</sup>) and often in B.; e. g. *hánta na éko véttu yádi ható vā vṛtró jīvati vā come, let one of us find out whether Vrtra is dead or whether he is alive* (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 aṅgá veda yádi vā ná véda* *he alone knows or he does not know* (x. 129<sup>7</sup>); *yám váhanti śatám áśvā yádi vā saptá* *whom a hundred horses draw, or seven* (AV. xiii. 2<sup>7</sup>); *yádi vā<sub>2</sub>itáráthā* *or conversely* (ŚB.).

*yárhi* (*at the time*) when occurs only in B., where it is used with the pres. or past ind., and with the opt. It has almost invariably *tárhi* or *etárhi* *then* as a correlative; e. g. *sá tárhy evá jāyate yáry agním ādhatté* *he is born at the moment when he lays his fire* (MS.); *yárhi prajāḥ kśúdam nigácheyas 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 samiṣṭa-yajúṃṣi náma* *now* (follows the reason) *why they are called Samiṣṭayajus* (ŚB.).

*yád* (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 far as* in the RV.; e. g. *árcāmasi yád evá vidmá tát tvā mahántam* (vi. 21<sup>6</sup>) *we praise thee, the great, as far as we know* (how to); it seems to mean *since* in the AV.: *yá ákṣiyan pṛthivím yád ájāyata* *who ruled the earth since it arose* (AV. xii. 1<sup>57</sup>). With the subj. *yád* means *as long as*; e. g. *anānukṛtyám apunás cakāra yát súryāmāsā mithá uccárātaḥ* *he has once for all done what is inimitable as long as sun and moon alternately shall rise* (x. 68<sup>10</sup>).

yāvāt already appears in V. as an adverb meaning *as far as, as long as*, an extension of its acc. use; e. g. yāvād dyāvāpr̥thivī tāvad it tát (x. 114<sup>8</sup>) *as far as heaven and earth, so far it (extends)*; juhómi havváṃ yāvād íse I offer oblation *as long as I am able* (iii. 18<sup>3</sup>); ájāto vái tāvat púruṣo yāvād agnīm 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 rocanād ádhi come from here or from the shining realm of heaven (i. 6<sup>9</sup>); yasya bhāryā gaur vā yamau janayet whose wife or cow bears twins (AB.); práti yáḥ śásam ínvati, ukthá vā yó abhigr̥ṇáti who promotes the law or welcomes songs of praise (i. 54<sup>7</sup>).

a. vā...vā is frequently used in the same way; e. g. śákti vā yát te cakṛmā vidá vā that we have offered to thee according to our power or knowledge (i. 31<sup>18</sup>); náktam vā hí dívā vā várṣati for it rains by night or by day (TS.); yád vā āhám abhidudrōha yád vā śepá utá ānṛtam what evil I have plotted or what I have sworn falsely (i. 23<sup>22</sup>).

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 tán pradádātu sóma á vā dadhātu nír̥ter upáste let Soma either deliver them to the serpent or place them in the lap of dissolution (vii. 104<sup>9</sup>); tád vā jajñáu tád vā ná jajñau she either agreed to it or did not agree to it (SB.); tásyā vā tvám mána ichá sá vā táva either do thou seek his heart, or he thine (x. 10<sup>14</sup>).

vāvá (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 vāvá 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. bhadráṃ vái váraṃ vṛṇate *truly they make a good choice* (x. 164<sup>2</sup>); íti vā íti me mánaḥ sò, *indeed, so is my mind* (x. 119<sup>1</sup>); ná vái stráināni sakhyāni 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 (vá 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 párahavavat therefore, indeed, he perished* (xii. 4<sup>19</sup>); *yó vái tá vidyát pratyákṣam, sá vá adyá mahád vadet whoever may know them plainly, he, verily, may speak aloud to-day* (xi. 8<sup>3</sup>).

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 sprśati 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. *śraddhādevo 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) váyo 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. *tá etābhis tanúbhiḥ sám abhavan; paśávo vái devánām priyás tanvāḥ: paśúbhir 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 vyāhrtām mithunéna ná anunikrāmāt, sá sárvaṃ 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 sīrṣāṇi prá cicheda. sá yát somapánam āsa tátaḥ kapiñjalaḥ 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 im) 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 śīm 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 śīm vṛtrásya mármaṇi vájram índro apīpatat *Indra has caused it, his bolt, to fall on Vrtra's vital spot* (viii. 100<sup>7</sup>) ; yám sīm ákrṇvan támase vipṛce, tám sūryam *whom 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 āgaś cakrmá, śísráthas tát *whatever sin we have committed, remove that* (v. 85<sup>7</sup>).

sú, sū *well*, used asseveratively = *thoroughly, fully, verily* and always referring to the verb, is almost restricted as an independent particle to the Saṃhitās, being common in the RV., but rare in the others ; e. g. juśasva sū no adhvarám *thoroughly enjoy our sacrifice* (iii. 24<sup>2</sup>) ; námaḥ sú te *homage verily (be) to thee* (VS. xii. 63) ; jarám sú gacha *go safely to old age* (AV. xix. 24<sup>5</sup>).

a. With preceding *u* the particle means *right well*: *imá u śú śrudhī girāḥ* hear these songs right well (i. 26<sup>5</sup>); *vidmó śv asya mātáram* we know full well his mother (AV. i. 2<sup>1</sup>).

b. With preceding *má* it = *by no means, not at all, never*; e. g. *mó śú tvā . . . asmán ní rīraman* let none by any means keep thee from us (vii. 32<sup>1</sup>).

c. *sú kam* is used like the simple *sú* except that it appears with the impv. only; e. g. *tiṣṭhata . . . sú kam* stand quite still (i. 191<sup>6</sup>).

*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 prāvitá bhava* be his helper (i. 12<sup>8</sup>); *sá śrudhī yáḥ smā pṛtanāsu kásu cit . . . śúraiḥ svāḥ 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 śmā vayám eśām* we are indeed theirs (i. 37<sup>15</sup>); *á 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. 169<sup>5</sup>).

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 purá agnir aparāśuvṛkṇaṃ 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 ásurāñ jáyanti, táto ha sma evá enān púnar upóttiṣṭhanti *as often as the gods defeated the Asuras, the latter always opposed them again* (ŚB.). This use of ha sma is very common with the present perfect āha; e. g. etád dha sma vá āha nāradaḥ *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. káḥ svid vṛkṣó niṣṭhito mádhya arṇasaḥ *what tree, pray, was that which stood in the midst of the sea?* (i. 182<sup>7</sup>). In one passage of the RV. this particle gives the interrogative an indefinite meaning: mātā putráśya cārataḥ kvā svid *the mother of the son that wanders who knows where* (x. 34<sup>10</sup>). Very rarely (in double questions) the particle appears without an interrogative: ásti svin nú vīryaṃ tát ta, indra, ná svid asti: tád ṛtuthā ví vocaḥ *is this thy heroic deed, O Indra, or is it not: that declare in due season* (vi. 18<sup>3</sup>).

a. In a few instances svid appears in non-interrogative sentences: tváyā ha svid yujá vayám abhí śmo vājasātaye *with thee as companion we are equipped for the obtainment of booty* (viii. 102<sup>3</sup>).

b. The employment of svid in B. is similar; e. g. kám u svid átó 'dhi váraṃ variṣyāmahe *what boon, pray, beyond this shall we choose?* (MS.); tvám svin no bráhmīṣṭho 'si art thou, pray, the most learned of us? (ŚB.); yád āngāreṣu 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 ŚB. 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 marimṛjyeta : ājarasaṃ ha cakṣuṣmān bhavati ya evaṃ 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 'bravit* 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. 53<sup>2</sup>).

a. It is similarly used in B. : *hanta imaṃ yajñaṃ sambharāma* 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 *γάρ*), meaning either *for*, if the clause containing it follows, or *because, since*, if it precedes; e.g. *bálaṃ dhehi tanúṣu no, tvám hí baladáśi* bestow strength on our bodies, for thou art a giver of strength (iii. 53<sup>18</sup>); *śruṣṭívāno hí dāśúṣe devás, tán á vaha* since the gods give ear to the pious man, bring them hither (i. 45<sup>2</sup>).

2. in exhortative sentences, mostly with the impv., as an emphatic particle = *pray, indeed*; e.g. *yukṣvā hí keśínā hári* pray harness thy two long-maned bay steeds (i. 10<sup>3</sup>).



a. In B. three uses of hí may be distinguished :

1. it expresses the reason, as in the first use in V., only that the clause containing hí always follows (= for only), and the verb is much oftener omitted than expressed ; e. g. *tád índro 'mucyata, devó hí sáh from that Indra freed himself, for he (is) a god (ŚB.).* The particle *vái* is often added to strengthen hí ; e. g. *vájro hí vá ápaḥ 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 paśyasi, íti ; tám hí 'do you see him ?' Yes, (I see) him (ŚB.).*

a. In B., when hí appears in the relative clause of a period explaining a previous statement, the verb of the principal clause (to which hí properly applies) is sometimes irregularly unaccented ; e. g. *idám hí yadá várṣaty átha, óṣadhayo jāyante for, when it rains here, then the plants spring up (ŚB.).*

**181.** A certain number of words having the nature of interjections occur in the Saṃhitās. 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.) away! hái (AV.) ho!*

b. Interjections of the onomatopoeic type are : *kikirá (RV.) used with kṛ = make the sound kikirá = tear to tatters ; kikkiṭá (TS.) used in invocations ; ciścá (RV.) whiz! (of an arrow), used with kṛ make a whizzing sound ; pháṭ (AV., VS.) crash! 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-ana* n. *running* ( $\sqrt{\text{sr}}$ ); *kār-á* *making* ( $\sqrt{\text{kr}}$ ); *grābh-á* m. *seizer* ( $\sqrt{\text{grabh}}$ ). 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. *dāna* (= *dāana*) n. *act of giving*, then *gift*.

a. When the bare root is used as a declinable stem, it usually remains unchanged; e. g. *dā* m. *giver*, *bhíd* f. *destroyer*, *yúj* m. *companion*, *spás* m. *spy*, *vṛdh* 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, tavyā<sup>1</sup> and anīya<sup>2</sup> (162). The formation of stems to which the primary suffixes of the comparative and superlative, iyāms 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* (√bhaj); megh-á m. *cloud* (mih discharge water); cod-á m. *instigator* (√cud); sárg-a m. *emission* (√srj); nāy-á m. *leader* (√nī), priy-á *pleasing* (√prī); hav-á m. *invocation* (√hū); jār-á m. *lover* (√jṛ); ve-vij-á *quick* (vij dart), carā-car-á *far-extending*. The substantives are almost exclusively m.; but yug-á n. (Gk. ζυγ-ό-ν; 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* (√bhuj), sād-ana n. *seat* (√sad); kár-aṇa n. *deed* (√kr); háv-ana n. *invocation* (√hū); bhúv-ana n. *being* (√bhū), vṛj-ána n. *enclosure*; also m. agent nouns: e. g. kar-aṇá *active*, mād-ana *gladdening* (√mad), sam-gám-ana *assembling*; tur-ána *speeding*.

anā: f. action nouns: jar-aṇá *old age*, yós-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-aní f. *track*; carṣ-aṇi *active*; ruruṣ-áni *willing to destroy* (from des. stem of ruj *destroy*).

<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>2</sup> The second half of this suffix, iya, 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. *öp-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-ā* *blame*; *ji-gī-ṣ-ā* *desire to win*; *gam-ay-ā* *causing to go*; *aśva-y-ā* *desire for horses*.

**i**: action nouns (nearly always f.); agent nouns (adj. and subst.); and a few neuters of obscure origin; e. g. *krṣ-í* f. *tillage*, *āj-í* m. f. *contest*; *cákr-i* active ( $\sqrt{\text{kr}}$ ), *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-ís* *flame*, *jyót-is* *light*, *ām-is* *raw flesh*, *barh-ís* *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.  $\pi\eta\chi-v-s$ ), *pād-ú* m. *foot*; *hán-u* f. *jaw*; *jān-u* n. *knee* (Gk.  $\gamma\acute{o}v-v$ ).

**una**: adj. and m. n. subst.; e. g. *tár-uṇa* *young*, *dhar-uṇa* *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*.

**ū**: f., mostly corresponding to m. and n. in u; e. g. *tan-ū* *body*; *dhan-ū* *sandbank* (n. *dhán-u*); independently formed: *cam-ū* *dish*, *vadh-ū* *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. *trṣ-tá* *rough*, *śi-tá* *cold*; *dū-tá* m. *messenger*, *gár-ta* m. *car-seat*, *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-ṭí *desire*, ū-tí *aid* (√av), kīr-tí *praise* (kṛ *commemorate*), rā-tí *gift*; iṣ-ṭi *offering*, gá-ti *motion*, dá-ti<sup>1</sup> *gift*; dīdhi-ti *devotion* (dhī *think*); aṃh-a-tí *distress*, ám-a-ti *indigence*. It also forms some twenty agent nouns used either as adjectives or as m. substantives; e. g. rā-tí *willing to give*, vāṣ-ṭi *eager*; jñā-tí m. *relative*, dṛ-ṭi m. *skin*, dhū-ti m. *shaker*, mūṣ-ṭi m. *fist*, sáṃ-ti m. *steed*, abhi-ṣṭi m. *helper* (but abhí-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*), ṛ-tú m. *season*, jan-tú m. *creature*; vās-tu f. *morning* (vas *shine*); vās-tu n. *abode* (vas *dwell*: Gk. ἄσ-τυ).

ṭṛ: agent nouns, often used participially governing an acc. (when the root is generally accented); e. g. gán-ṭṛ *going to* (acc.), but kar-ṭṛ m. *doer*, yaṣ-ṭṛ *sacrificer* (√yaj), uṣ-ṭṛ *ploughing bull*; less commonly with connecting vowel: cod-i-ṭṛ *instigator*, sav-i-ṭṛ *stimulator*; ā-mar-ī-ṭṛ *destroyer*; tár-u-ṭṛ *winning*, tar-u-ṭṛ m. *conqueror*; var-ū-ṭṛ *protector*; man-ó-ṭṛ and man-o-ṭṛ *inventor*. This suffix also forms several names of relationship; e. g. pi-ṭṛ m. *father*, mā-ṭṛ 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>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*, vāsu-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 *dámṣ-ṭra* *tusk* (*dámś 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*), *má-trā* *measure* (Gk. *μέτρον*).

*tha*: action nouns, more often m. than n.; e. g. *gā-thá* m. *song*, *bhr-thá* m. *offering*, *rá-tha* m. *car*, *há-tha*, m. *slaughter*; *ár-tha*<sup>1</sup> n. *goal*, *uk-thá* n. *saying* ( $\sqrt{\text{vac}}$ ), *tīr-thá* n. *ford* ( $\sqrt{\text{tṛ}}$  *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*, *gā-thā* *song*, *nī-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-ṇá* *naked*; *budh-ṇá* m. *bottom*, *yaj-ṇá* m. *sacrifice*, *vár-ṇa* m. *colour*; *par-ṇá* n. *wing*, *vas-ṇá* n. *price*.

*nā*: as the f. form of *na* makes a few substantives: *ṭṛṣ-ṇā* *thirst*, *dhé-nā* *cow*, *sé-nā* *missile*, *sthū-ṇā* *post*.

*ni*: m. and f. action and agent nouns (some of the latter adj.): *yó-ni* m. *receptacle*, *jūr-ṇí* f. *heat*; *prś-ṇi* *speckled*, *pre-ṇí* *loving* ( $\sqrt{\text{pri}}$ ), *bhūr-ṇi* *excited*; *ag-ṇí* 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*; *dā-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>1</sup> *ártha* occurs often in the RV., but appears only three times (in Maṇḍala 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. *car-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*; *ás-man* m. *stone* (Gk. *ἄκ-μῶν*); *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. *ordinance*; *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-mí* *related*; *ūr-mí* m. *wave*, *raś-mí* m. *ray*; *bhú-mi* f. *earth*.

*mī*: a few f. substantives: *bhú-mī* *earth*, *lakṣ-mī* *sign*, *sūr-mī* *tube*.

*yu*: a few adjectives and m. substantives: *yáj-yu* *pious*, *śundh-yú* *pure*, *sáh-yu* *strong*; *man-yú* m. *anger*, *mṛt-yú* m. *death*; *dás-yu* m. *enemy*, *śim-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-πό-ς*), *váj-ra* m. *thunderbolt*, *śú-ra* m. *hero*; *abh-rá* n. *cloud*, *kṣī-rá* n. *milk*; *ág-ra* n. *point*, *rándh-ra* n. *hollow*; *śár-ī-ra* n. *body*; *dhá-rā* f. *stream*, *sú-rā* f. *intoxicating liquor*.

*ri*: adj. and m. f. subst.; e. g. *bhú-ri* *abundant*, *vádh-ri* *emasculated*; *jás-u-ri* *exhausted*; *āngh-ri* m. *foot*, *sū-rí* m. *patron*; *ás-ri* f. *edge*, *ús-ri* f. *dawn*; *aṅg-ú-ri* f. *finger*.

*ru*: adj. and a few n. substantives: *cā-ru* *dear* (Lat. *ca-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. ὀρθό-ός), pak-vá ripe, pūr-va preceding, sár-va all (Lat. sal-vu-s); ás-va m. horse (Lat. eq-uu-s), sru-vá m. ladle; ám-ī-vā f. disease.

van: adj. and subst. (mostly m., few n.); e. g. řk-van praising, křt-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. gřt-sa adroit, přk-śá dappled (✓přc); mah-i-śá mighty; řj-ī-śá rushing; ar-u-śá red; út-sa m. fountain, drap-śá m. drop, púru-śa m. man; pūr-ī-śa n. rubbish; man-ī-śá f. devotion.

snu: adj. (from root or caus. stem); e. g. ji-ṣṇú victorious; 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. mārut-a relating to the Maruts (marút); dáiva divine (devá god); pářthiva earthly (přthiv-í earth); mānav-á belonging to man (mán-u), m. human being; tánv-a belonging to the body (tanú); dāśarājñ-á n. battle of the ten kings (daśa-rājan); māghon-a n. bountifulness (maghá-van bountiful); without Vṛddhi: bheśaj-á adj. healing, n. medicine; sakhy-á n. friendship (sákhi friend); hotr-á n. office of priest (hóř).

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-āñī wife of Indra, mudgal-āñī



wife of *Mudgala*; *araṇy-āṇī* nymph of the Forest (*áraṇya*); *ūrj-āṇī* Strength (*ūrj* strength).

*āyana*: forms m. patronymics with initial *Vṛddhi*; e. g. *kāṇv-āyana* descendant of *Kaṇva*.

*i*: forms m. patronymics, with initial *Vṛddhi*, from nouns in *a*; e. g. *páurukuts-i* descendant of *Purukutsa*; *sámvaraṇ-i* descendant of *Samvaraṇa*. Similarly formed is *sáráth-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-ín* praising (*ar-ká* praise); from other stems: *arc-ín* radiant (*arc-í* beam), *var-m-ín* clad in armour (*vár-man*); irregularly formed: *ret-ín* abounding in seed (*rét-as*), *hiraṇ-ín* adorned with gold (*híraṇ-ya*).

*iya* (= *ya* after conjunct consonants): forms adjectives of relation; e. g. *abhr-iyá* derived from the clouds (*abhrá*), *indr-iyá* belonging to *Indra*, *samudr-íya* oceanic.

*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 *Vṛddhi*); e. g. *ad-at-ī* eating, *av-i-tr-ī* protectress, *pṛthv-ī* broad (*pṛthú*), *dev-ī* goddess (*dev-á*). Cp. 107.

*ina*: forms adjectives, chiefly expressive of direction, from the weak stem of derivatives in *añc*; e. g. *arvāc-ína* turned towards (*arvāñc* hitherward); also others expressing the general sense of relation; e. g. *viśvajān-ína* (AV.) containing all kinds of people.

*īya*: forms general adjectives, chiefly in the later *Samhitās*; e. g. *gṛhamedh-īya* relating to the domestic sacrifice, *parvat-īya* mountainous; *āhavan-īya* used for the oblation (*ā-hāvana*), 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*), *dūra-ká* distant, *máma-ka* my; *pāda-ka* m. little foot, *rāja-ká* m. kinglet; with Vṛddhi and connecting i: *vāsant-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. *nú-tana* and *nú-tna* present (*nú* 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: *amā-tya* m. companion (*amā* at home); *ápa-tya* n. offspring; *ní-tya* constant, *niṣ-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. *πότη-νία*), *páruṣ-ñī* a river; *é-ñī* 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 *rása-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. *deci-mu-s*).

*mant*: forms adjectives in the sense of *possessing* from substantives (except stems in *ñ*); e. g. *aśáni-mant* possessing the thunderbolt, *krátu-mant* powerful; *gó-mant* rich in cows, *cákṣuṣ-mant* possessed of eyes.

*maya*: forms adjectives (f. *ī*) in the sense of *consisting of*; e. g. *manas-máya* spiritual, *mṛn-máya* made of clay (*mṛd*).

*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*; *ádhipa-tya* 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 variegated (éta id.), yuva-śa youthful (yúvan id.), roma-śa hairy (róman hair); aṅku-śa 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 ā, ī,<sup>1</sup> ū; tā, tāt, tāti, ti,<sup>2</sup> trā.

<sup>1</sup> Except seven m. stems in ī; see 100, I b.

<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<sup>1</sup> or agent nouns,<sup>2</sup> 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*,<sup>3</sup> *ka*, *bha*, *la*.

d. Masc. or fem. are stems formed with the suffixes *ni*, *nu*, *mi*, *ṭṛ*<sup>4</sup>; also stems formed with the bare root.<sup>5</sup>

e. 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 *saṃ-gám go together, unite*; 3. s. *saṃ-gáchatī*. The compound root can be used to form nominal stems by means of the primary suffixes enumerated above (182, 1); e. g. *saṃ-gam-á m. union*.

a. The prepositions which are compounded with roots are the following: *ácha towards*, *áti beyond*, *ádhi upon*, *ánu after*, *antár between*, *ápa away*, *ápi on*, *abhí against*, *áva down*, *á*<sup>6</sup> *near*, *úd up*, *ní down, into*, *nís out*, *pārā away*,

<sup>1</sup> When they are of course m. as well as n.

<sup>2</sup> When they are m.

<sup>3</sup> In patronymics.

<sup>4</sup> Stems in *ṭṛ* are always m. when they are agent nouns.

<sup>5</sup> These when used as adj. are occasionally neuter.

<sup>6</sup> The preposition *ā* reverses the sense of verbs of going or giving; e. g. *ā-gám come*, *ā-dā 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 hand* is combined with kṛ = *serve* (dat.), *prepare* (acc.); with gam = *serve*; with bhū = *serve*, *conduce* to (dat.).

āvis *openly* is combined with as, bhū and kṛ only; with the two former it means *become visible*, *appear*; e. g. āvis sánti *being manifest*; āvir agnir abhavat *Agni became manifest*; with kṛ it means *make visible*, e. g. āviṣ karta *make manifest*.

tiráś *aside* is combined with bhū *be* and dhā<sup>1</sup> *put* only; e. g. mā tiró bhūt *may it not disappear*.

purás *in front* is combined with kṛ *do* and dhā *put* only; e. g. kṛṇótu rathám puráh *may he place (our) car in the forefront*.

śrád, an old word meaning *heart* (Gk. καρδ-ία and καρδ-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. *crēdo* for *cred-do*), but is nearly always separated from the verb by other words; e. g. śrád asmai dhatta *believe in him*; śrád víśvā vāryā kṛdhi *entrust all boons (to us)*.

prā-dúr (*before the door*) begins to appear in the AV. in combination with bhū = *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-m<sup>2</sup> *home* with i *go*: astam-yánt *setting*, astam-eṣyánt *about to set*, ástam-ita *set*; námas *obeisance* with the gerund of kṛ *make*: namas-kṛtya *doing homage*.

<sup>1</sup> In the ŚB. and later tirás is also combined with kṛ *do*.

<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*: *karna-gr̥hya* *seizing by the ear*, *pāda-gr̥hya* *seizing by the foot*, *hasta-gr̥hya* *grasping by the hand*.

d. The interjection *hīñ* is compounded with *kr̥* in the sense of *utter the sound hīñ*, *murmur*; e.g. *hīñ-kr̥ṇvatī* *lowing*. There are also a few reduplicated interjectional words, mostly onomatopoeic and nearly always ending in *ā*, that appear compounded with *bhū* and *kr̥*: *alalā-bhāvānt* *sounding merrily*; *jañjanā-bhāvānt* *sparkling*; *malmalā-bhāvānt* *glittering*; *bharbharā-bhavat* *became confounded*; *bibibā-bhāvānt* *crackling*; *kikirā kr̥ṇu* *tear to tatters*; *maṣmaṣā karam* *I have crushed*; *masmasā kuru* and *mṣmṣā kuru* *crush*; *akhkhali-kṛtya* *croaking*.

a. The latter compound is the only example in the RV. of *i* appearing instead of *ā* before *kr̥* or *bhū*. The AV. has *vātī-kṛta* n. a disease (from *vāta* *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-kṛtvān* *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>1</sup>

<sup>1</sup> Chiefly in dual compounds, as *dyāvā ha ksāmā* *heaven and earth*; also in a few others, as *nārā vā śāṃsam*, for *nārā-śāṃsam*. 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)<sup>1</sup> Compounds.

**186.** These consist of two substantives, far less commonly adjectives, connected in sense with 'and'.

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<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-váruṇā* *Mitra and Varuṇa*; *mātárā-pitárā* *mother and father*; *dyāvā-prthiví* *heaven and earth*. In the RV. the two duals are often separated, as in the line *ā náktā barhíḥ sadatām uṣásā* *let Night and Dawn seat themselves upon the litter*. The proper genitive of such compounds is e. g. *mitráyor váruṇayoḥ*. 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-váruṇayoḥ*, I. *mitrá-váruṇābhyām*. 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 (irrespective 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 stem-form, e. g. *indra-vāyú* *Indra and Vāyu*. In the later Saṃhitās and in B. this is the prevailing type in new formations, e. g. *dakṣa-kratú* m. *will and understanding* (TB.).

2. Another type is represented by the plural Dvandvas<sup>1</sup> 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*<sup>2</sup> *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>3</sup>

<sup>1</sup> Cp. Latin *su-ovē-taurilia*, a later type representing three groups.

<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>3</sup> Several of the cardinal numerals are old Dvandvas, e. g. *dvā-daśa* *twelve (two and ten)*, *dvā* being an old dual; *trāyo-daśa* *thirteen (three and ten)*.

3. There occur in the Samhitās a few singular Dvandvas which express a collective sense and are always neuter,<sup>1</sup> and accent the final syllable; e. g. *iṣṭā-pūrtām*<sup>2</sup> *what has been offered or given*; *kr̥ta-akr̥tām* (AV.) *what has been done and not done*; *keśa-śmaśrú* n. *hair and beard* (AV.); *bhadra-pāpām* (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-bhyām dakṣiṇa-savyābhyām* (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 *dyāvā* = *heaven and earth*; *mitrá* = *Mitra and Varuṇa*; *pitārā* = *father and mother*; *mātārā* = *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*.

<sup>2</sup> Originally doubtless *iṣṭāpūrtā*, 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 Karma-dhāraya by the later Hindu grammarians).

### 2 a. Dependent (Tatpuruṣa) 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;<sup>1</sup> when it has a dat.<sup>2</sup> or gen.<sup>3</sup> sense, it is always an ordinary noun.<sup>4</sup> 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-ād* eating the oblation; *go-ghná* cow-slaying, *aśva-hayá*<sup>5</sup> urging on steeds; *deva-mādana* exhilarating the gods; *gara-gīrṇá* (AV.)<sup>6</sup> having swallowed poison; *bhūri-dāvan* giving much; *bhadra-vādín* uttering an auspicious cry; *vāja-sāti* f. act of winning booty; *vṛtra-hátya* n. act of slaying Vṛtra.

2. Inst.: *indra-pátama* most drunk by Indra; *agnidagdhá* burnt with fire; *devá-tta*<sup>7</sup> given by the gods; *aritra-páraṇa*, adj. crossing with oars; *tanú-śubhra* shining (with=) in body; *bala-vijñāyá* to be recognized by his strength.

<sup>1</sup> The subdivision ending in verbal nouns may be called 'verbal dependents'.

<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 'nominal dependents'.

<sup>5</sup> Cf. Greek *ἵππό-δαμο-s* horse-taming.

<sup>6</sup> An example of the rare use of a past pass. part. in a transitive sense.

<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-kilbiśá m. *offence against the gods*;<sup>1</sup> 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-bhū *being in many places*; bandhu-kṣít *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. abhayam-kará *procuring security*, dhanam-jayá *winning booty*, puram-dará,<sup>3</sup> *destroying forts*, sutam-bhará<sup>4</sup> *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<sup>5</sup> *seeking horses*. An example of a cognate acc. is śubham-ya<sup>1</sup> *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<sup>5</sup> *desiring kine*.

<sup>1</sup> An example of an objective genitive.

<sup>2</sup> Here the genitive expresses the material.

<sup>3</sup> The singular acc. form with plural sense.

<sup>4</sup> Also im in puṣṭim-bhará *bringing prosperity* and hariṃ-bhará *bearing the tawny (bolt)*.

<sup>5</sup> This and áśvam-iṣṭi are Tatpuruṣa possessives (189, 2).



Inst.: girā-vṛdh rejoicing in song; śúneṣita driven by dogs<sup>1</sup> (śúnā); vidmanāpas working (apás) with wisdom (vidmánā); kṣudhā-mārā (AV.) m. death by hunger; vācā-stena<sup>2</sup> thief by speech, secretly injuring by words.

Dat.: the only example seems to be found in the loose syntactical compound dāsyaive vṛka wolf to the Dasyu, used as a proper name.

Abl.: divo-já produced from heaven; divo-rūc shining from the sky.

Gen.: very common before páti husband or lord, as gnā-s-pāti husband of a divine woman; já-s-pāti lord of a family; bráhmaṇas-pāti lord of prayer.<sup>3</sup> It also occurs in the proper names dívo-dāsa servant of heaven and śúnaḥ-sépa Dog's-tail.

Loc.: common in the RV. before agent nouns formed from the simple root; e. g. divi-yáj worshipping in heaven; rathe-ṣṭhá standing on a car; also before several formed with a; e. g. divi-kṣayá dwelling in heaven. There are also several examples of plurals, as apsu-śád dwelling in the waters; goṣu-yúdh fighting in (= for) kine; hr̥tsv-ás piercing the heart. The singular also occurs a few times before an ordinary adj. or subst., as máde-raghu quick in exhilaration; svapne-duḥsvapnyá (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<sup>4</sup> (i, u, r̥) usually add a determinative t; e. g. agre-pá drinking first; yajña-ní leading the

<sup>1</sup> Singular ending with plural sense.

<sup>2</sup> A rare example of an inst. with an ordinary substantive as final member.

<sup>3</sup> By the false analogy of these words are also formed from a stems r̥ta-s-pati lord of pious works and rátha-s-pāti lord of the car. Dám-pati lord of the house probably = dām-s-pati.

<sup>4</sup> Radical a, as a shortened form of ā, often appears as a final, chiefly in the later Saṃhitās, as agre-gá going in front, nāma-dhá (AV.) name-giving.

*sacrifice* ; *rāja-sū* *king-creating* ; but *divi-kṣī-t* *dwelling in heaven* ; *soma-sū-t* *Soma-pressing* ; *jyotiṣ-kṛ-t* *light-creating*. There is, however, no *t* added in *vanar-gú* *forest-roaming*.<sup>1</sup>

## 2 b. Descriptive (Karmadhāraya)<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*, *śyená-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>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>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*<sup>1</sup> m. *great host*; *yāvayat-sakhá* m. *protecting friend*.<sup>2</sup> Sometimes the qualifying adj. indicates a part of what the last member expresses; e. g. *adhara-kaṅṭhá* (VS.) m. *lower* (part of the) *neck*; *ardha-devá* m. *demi-god*; *pūrvāhṇá*<sup>3</sup> m. *forenoon*; *madhyam-dina*<sup>4</sup> 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* *sacrificing truly* (= *satyám*), *dvi-já* (AV.) *born twice*.<sup>7</sup> Similarly before ordinary adjectives: *viśvá-ścandra* *all-glittering*; *hári-ścandra* *glittering yellow*; *try-āruṣa*<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*, *bhadrāhá*<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* (*evá*) *ready* (*ára*); *púnar-nava* *renewing itself*; *punar-bhū* *arising again*; *puro-yávan* *going before*; *puró-hita* *placed in front*; *sató-mahat* *equally* (*sa-tás*) *great*; *satyám-ugra* *truly mighty*; *sāyam-bhavá*

<sup>1</sup> As first member of Karmadhārayas (and Bahuvrīhis) *mahát* appears as *mahā*; but the AV. has *mahat-kāṅḍá* *great section*.

<sup>2</sup> Here *sákhi* *friend* becomes *sakha*. Cf. 189, 4 d and 189 A. 2 a.

<sup>3</sup> Here *áhan* *day* is syncopated and extended with a; also in *apar-āhṇá* (AV.) *afternoon*, *ny-áhn-a* (AV.) *decline of day*.

<sup>4</sup> With case-ending retained in the first member.

<sup>5</sup> The sense is rather appositional in *pūrvā-pá* *drinking* (as) *first*, *vāmá-jāta* *born as one dear*, i. e. *dear by nature*.

<sup>6</sup> Cf. Gk. ὠκυπέτης *swift-flying*.

<sup>7</sup> Here the cardinals are used for the numeral adverbs *dvī-s*, *trī-s*.

<sup>8</sup> This is much commoner in Bahuvrīhis (189, 4).

<sup>9</sup> Also in *ṣaḍ-ahá* (AV.) m. *period of six days* (189, 4).

(AV.) m. *becoming evening*; paścā<sup>1</sup>-dośá (VS.) m. *later part of the evening*; idā-vatsará<sup>1</sup> (AV.) m. *the present year*; puró-agni<sup>1</sup> (VS.) m. *fire in front*; su-dá giving *willingly*; duḥ-śéva *unfavourable*; a-mítṛa 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*; sam-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 Bahuvrīhi compound agreeing with it; e.g. viśvā-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-māṭṛ *whose mother has been slain*; rúśad-vatsa *having a shining calf*; áśva-parṇa *horse-winged, i. e. whose wings are horses*; índra-śatru *having Indra as a foe*; rājá-putra *having kings as sons*; hiraṇya-nemi *whose fellies are (made of) gold*; aṣṭá-pad<sup>2</sup> *eight-footed*, dvi-pád<sup>3</sup> *two-footed*; itthá-dhī *having such thought, devout*; puro-rathá *whose car is in front*; ví-grīva *wry-necked*;

<sup>1</sup> Here the adverbs preceding ordinary substantives are = adjectives.

<sup>2</sup> Gk. δκτώ-ποδ-.

<sup>3</sup> Lat. bi-ped-.



**an-udrá**<sup>1</sup> *waterless*; **a-pád** *footless*; **kú-yava** *causing a bad harvest*; **duṣ-pád** *ill-footed*; **su-parṇá** *beautiful-winged*.

a. In some possessives based on appositional Karmadhārayas a comparison of the first with the final member is implied; e. g. **varsājya** (AV.) *whose rain is (like) butter*; **vrkṣá-keśa** *whose trees are (like) hair, tree-haired = wooded (mountain)*.

b. The superlatives **jyēṣṭha** *chief* and **śrēṣṭha** *best*, the comparative **bhūyas** *more*, and **pāra** *higher*, are used substantively as final member of possessives: **indra-jyēṣṭha** *having Indra as chief*, **yamá-śrēṣṭha** (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. **Tatpuruṣas**, the first member often implies a comparison, but never with a case-ending; as **agní-tejas** (AV.) *having the brightness of fire, fire-bright*; **ṛkṣa-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, tear-faced*; **ghṛtá-prṣṭha** *having butter on his back, butter-backed*; **pātra-hasta** (AV.) *having a vessel in his hand*; **maṇi-grīvā** *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-parṇá** *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. *ἀν-υδρο-ς*.

<sup>2</sup> Here the s of the nom. survives from the use of the two words in syntactical juxtaposition. Cp. the later *para-s-para* and *anyo-'nya*.

occurring at all. Thus *br̥hád-uktha* adj. *having great praise*, m. a seer; *br̥hád-diva* adj. *dwelling in high heaven*, m. a seer, f. *br̥had-divá* 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*; *mātr-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 Bahuvr̥his is liable to various changes tending to make it end in *a*.

a. The *n* of several words in *an*, *kárman*,<sup>2</sup> *dháman*, *náman*, *párvan*, *vṛṣan*, *sakthán*, is frequently dropped in ordinary Bahuvr̥his, and that of *áhan* in numeral collectives; e. g. *viśvákarma*<sup>3</sup> *performing all work*, *priyá-dhāma* *occupying desirable places*, *chando-nāmá* (VS.) *named metre*, *metrical*, *ví-parva*<sup>4</sup> *jointless*, *dvi-vṛṣá* (VS.) *having two bulls*, *lomaśá-saktha* (VS.) *having 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-á* *four-eyed*, *su-gáv-a* *having fine cows*, *anyódar-ya* *born from another womb* (*udára*), *dáśa-mās-ya* *ten months old*, *mádhhu-hast-ya* *honey-handed*, *try-āmba-ka* *having three mothers*, *ví-manyu-ka* (AV.) *free from anger*, *a-karṇá-ka* (TS.) *earless*.

c. The suffix *in* (*possessing*) is sometimes pleonastically added: *mahā-hast-in* *having large hands*, *ku-nakh-in* (AV.) *having bad nails*,

<sup>1</sup> Except those formed with *ahá* *day*, which are m., as *ṣaḍ-ahá* m. *series of six days*.

<sup>2</sup> But this word retains its *n* in seven compounds in the RV.

<sup>3</sup> But also *viśvákarma*.

<sup>4</sup> But *a-parván* and *vṛṣa-parvan*.

yaśo-bhag-ín (VS.) *rich in glory*, sa-rath-ín (VS.) *riding in the same chariot*.

d. a is substituted for i in kavā-sakhá<sup>1</sup> *having a niggard for a friend*, and in daśāṅgulá n. *length of ten fingers* (aṅgúli). 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 whom 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*, śúra-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<sup>3</sup> *lasting overnight*; anu-kāmá *according to wish*; ā-pathi and ā-pathí *being on the way*; paro-mātrá *going beyond measure, excessive*.

a. Like Bahuvrīhis, 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. ānu-path-a *going along the road*, adhas-pad-á *being under the feet*, paró-kṣ-a (AV.) *away from the eye* (śkṣ), puro-gav-á m. *leader* (*going before the cows*);

<sup>1</sup> Otherwise sakhi remains unchanged in both Bahuvrīhis and Karmadhārayas (but 188, 2) in the RV.; cp. 189, 2 a.

<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 Bahuvrīhis 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* (pársu), úpa-mās-ya (AV.) *occurring every month* (māsa), 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<sup>1</sup> 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 át formed from transitive present stems in a, á, or áya; e. g. ṛdhát-vāra<sup>2</sup> *increasing goods*, tarád-veśas *overcoming* (tárat) *foes*, dhārayát-kavi *supporting the wise*, mandayát-sakha<sup>3</sup> *gladdening his friend*. The following are used as proper names: ṛdhát-ray<sup>2</sup> (*increasing wealth*), jamád-agni<sup>4</sup> (*going to Agni*), bharád-vāja (*carrying 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: dáti-vāra *giving treasures*, vīti-rādhas *enjoying the oblation*, vṛṣṭi-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.

<sup>1</sup> śikṣā-nar-á; see below, note 6.

<sup>2</sup> ṛdhát aor. part. of ṛdh *increase*.

<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>4</sup> jamat is a palatalized form of an aor. part. of gam *go*.

<sup>5</sup> In this and the following example the a of radā and śikṣa is metrically lengthened.

<sup>6</sup> Here the stem of the final member is extended with a.



a. The relative adverb *yād* (a nominally formed abl.) *in so far as* has come to be compounded with a superlative in the adj. *yāc-chreṣṭhā* *the best possible* (lit. *in so far as best*), and with a gerundive in the adv. *yād-rādhyām* *as 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-yajāmahā* (VS.) m., used in the N. pl., means the text beginning with the words *yé yājāmahe*.

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*); *mām-paśyá* (AV.) designation of an aphrodisiac plant (from *mām paśya* *look at me*); *kuvít-sa* *some one* (from *kuvít sá* *is it he?*); *áham-sana* (voc.) *rapacious* (from *ahám sanā* *I will obtain*); *aham-pūrvá* *eager to be first* (from *ahám pūrváḥ* *I should be first*); *kiṃ-tvá* (VS.) *asking garrulously* (from *kiṃ 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,<sup>1</sup> divé-dive,<sup>2</sup> dyávi-dyavi every day, māsí-māsi month after month; grhé-grhe, dáme-dame, viśé-viśé<sup>2</sup> in every house; ángād-ángāt from every limb; diśó-diśaḥ (AV.) from every quarter; yajñásya-yajñasya of every sacrifice; párvani-parvani in every joint; agním-agnim (duvasyata), (worship) Agni again and again; ánnam-annam (AV.) food in perpetuity.

b. Adjectives: pányam-panyam . . sómam Soma who is again and again to be praised; prácīm-prácīm pradísam each eastern direction; úttarām-uttarām sámām (AV.) each following year.

c. Pronouns: tvám-tvam aharyathāḥ thou didst ever rejoice; yád-yad yámi whatever I ask; tát-tad . . dadhe he always bestows that.<sup>3</sup>

d. Numerals: páñca-pañca five each time; saptá-sapta (tredhá three times) seven in each case (= 21).<sup>4</sup>

e. Adverbs:<sup>5</sup> yáthā-yathā as in each case; adyádyā śváḥ-śvaḥ on each to-day, on each to-morrow.

f. Prepositions: the four which are found used thus are úpa, párá, prá, sám; 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>1</sup> áhar-divi day after day, is a kind of mixed iterative.

<sup>2</sup> For diví-divi and viśí-viśí, owing to the influence of the frequent loc. in e from a stems.

<sup>3</sup> In the ŚB. such words are repeated with vā: yávad vā yāvad vā and yatamé vā yatame vā.

<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-dvā pair (B.).

<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>6</sup> In the ŚB. 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. The later Saṃhitās and the Brāhmaṇas 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 Saṃhitās, 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. *víśaḥ kṣatríyā-ya balīm 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. *prayājair vái devāḥ 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 āpa, éty ādityá, éti candráma, yánti náksatrāni* *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 devānām* *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. *máryā ha vá ágre devá āsuḥ* *the gods were originally mortals* (ŚB.) ; *púruṣo vái yajñáḥ* *the sacrifice (is) a man* (ŚB.).

c. As regards the cases, the acc. is placed immediately before the verb ; e. g. *chándāmsi yuktáni devébhyo yajñám yahanti* *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 devāḥ* *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. *svapántaṃ vái dikṣitám rákṣāṃsi jighāṃsanti* *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. *hiraṇyáyena ráthena* *with golden car* (i. 35<sup>2</sup>) ; *devánāṃ 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 spṛdhaḥ* *we would conquer our foes in battle* (i. 8<sup>3</sup>). The preposition as a rule immediately precedes the verb, but is often also separated from it by one or more words ; e. g. *á sáyakaṃ maghávā adatta* *the Bounteous One seized his missile* (i. 32<sup>3</sup>) ; *ápa támaḥ pāpmanam* *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 prajāyā 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. *triḥ 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: *á*, *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 gārgyaḥ* (ŚB.) *Gārgya spoke* (as follows); *tád u hovāca āsuriḥ* with regard to this *Āsuri said* (ŚB.). The order is similar when *átha* or *ápi* are used: *ápi hovāca yājñavalkyaḥ* (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. *kím hí sá táir grháḥ kuryát* 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. *tát pašūn evá smai pári dadāti gúptyai* thus he hands the cattle over to him for protection (ŚB.); 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. *sá ha uvāca gārgyaḥ* so said *Gārgya*; *aindrám carúm nír vapet pašúkāmaḥ* 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. *agním īle puróhitam* *I praise Agni the domestic priest* (i. 1<sup>1</sup>); *agnim manye pitáram Agni I deem a father* (x. 7<sup>3</sup>). In B. the anaphoric use of *tá* 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 víšve deváh, sám ápo hṛdayáni 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. *dyāvā heaven and earth (= dyāvā-prṥhiví)*; *uśásā Dawn and Night (= uśásā-náktā)*; *mitrá Mitra and Varuṇa (= mitrá-varuṇā)*. Sometimes the other member of the pair is added in the N. sing.; e. g. *mitrá tánā ná rathyā varuṇo yás ca sukrátuḥ Mitra (and Varuṇa) and the very wise Varuṇa, like two constant charioteers* (viii. 25<sup>2</sup>).

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. *dyávaḥ the (three) heavens = heaven, air, and earth*;

*pr̥thivīḥ* the (three) earths = earth, air, and heaven.<sup>1</sup> This inclusive plural is also found with the names of the two other members of the group added in the N. sing.; thus *abhī samrājō varuṇo gṛṇanty*, *abhī mitrāso aryamā sajósāḥ* to it the universal sovereigns Varuṇa, to it the Mitras (= Mitra, Varuṇa, Aryāman), and Aryāman, accordant, sing (vii. 38<sup>4</sup>).

b. The 1. pers. pl. is sometimes loosely used instead of the sing. or du.; thus Yama in his dialogue with Yamī says *nā yát purá cakṛmā kád dha nūnám ṛtá vádanto ánṛtam rapema* how pray can we, what we have never done before, speaking of righteous things now talk of what is unrighteous? (x. 10<sup>4</sup>). The plur. of personal pronouns is also occasionally used in a similar way; thus in the dialogue of Yama and Yamī (x. 10<sup>4</sup>) *nas* alternates with the correct *nau*: *sá no nábhiḥ*, *paramám jāmí tán 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 bráhmīṣṭhāya kurmaḥ* he replied: we (= I) show reverence to the most learned man (ŚB.); *vāram bhāvate gautamāya dadmaḥ* we (= I, Jaivali) offer a boon to his Honour Gautama (ŚB.).

### Concord.

**194.** The rules of concord in case, person, gender, and number are in general the same as in other inflexional languages.

<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. *dhr̥ṣṇáve dhīyate dhánā to the bold man booty accrues* (i. 81<sup>3</sup>).

2. a. When two sing. subjects have one verb, the latter in most cases is in the dual; e. g. *índraś ca yád yuyudháte áhiś ca when Indra and the dragon fought* (i. 32<sup>13</sup>); *úrjaṃ no dyáuś ca pṛthiví ca pinvatām may heaven and earth increase our strength* (vi. 70<sup>6</sup>); *índraś ca sómaṃ pibatam bṛhaspate do ye two, Indra and (thou), O Bṛhaspati, drink Soma* (iv. 50<sup>10</sup>).

When one only of two subjects is expressed, the other having to be supplied, the verb is also in the dual; e. g. *á yád índraś ca dádvahē when (I) and Indra receive* (viii. 34<sup>16</sup>); *bṛhaspate yuvám índraś ca vásvo divyásya, íśāthe O Bṛhaspati, ye two, (thou) and Indra, dispose of heavenly wealth* (vii. 97<sup>10</sup>). In B. this usage seems to be found only when the verb is in the third person; e. g. *prajāpatiḥ prajā asṛjata: tá bṛhaspátíś 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 *pṛthivyá 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 várūṇo ródasī ca dyúbhaktam índro aryamá dadātu *let Mitra, Varuṇa, Rodasī, Indra and Aryaman give us this divine wealth* (vii. 40<sup>2</sup>).

2. If the subjects are of different numbers the verb may agree with either one or the other; e. g. ávad índraṃ yamúnā tṛtsavaś ca Yamunā *and the Trtsus helped Indra* (vii. 18<sup>19</sup>); índro vidur áṅgirasas ca *Indra and the Áṅgirasas know it* (x. 108<sup>10</sup>).

The du. and pl. take the du. or the pl.; e. g. giráyaś ca dṛḥhá dyāvā ca bhúmā tujete *the firm mountains and heaven and earth trembled* (i. 61<sup>14</sup>); dyāvā 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 púchaṃ ca bhavati *both the wings and the tail are a fathom in length* (TS.); táv aśvínau ca sárasvatī ca apám phenám vájram asiñcan *the Ásvins 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. tábhyah 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 srṣṭāny 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 aśyāma *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 maghāvāno vayám ca míhaṃ ná súro áti níṣ 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. *saptábhīḥ putráḥ* and *saptá hótṛbhīḥ*, *pañcásu jáneṣu* and *pañca kṛṣṭīṣu*. In B. only the inflected forms are used.

b. The cardinals from 20 upwards being substantives in form may govern a G.; e.g. *ṣaṣṭīm áśvánām sixty horses*, *śatām 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. *triṃśád deváh thirty gods*, *triṃśátam yójanāni thirty yojanas* (acc.), *triṃśátā háribhīḥ with thirty bays*, *trayastrimśato devānām of thirty gods* (AB.). *śatām hundred* and *sahásram thousand* are used as the nom. acc. form in agreement with plurals; e.g. *śatām púraḥ a hundred forts*, *sahásram hárayaḥ a thousand bays*, *sahásram paśún a thousand beasts* (TS.); they also appear in the same sense in the plural; e.g. *śatá púraḥ a hundred forts*, *sahásrāny ádhirathāni a thousand wagon loads* (x. 98<sup>b</sup>). *śatām* and *sahásram* are also found (but not in B.) with an inst. pl., as *śatām pūrbhīḥ with a hundred forts* beside *śatēna háribhīḥ with a hundred bays*, *sahásram ṣṣibhīḥ with a thousand seers*. The noun accompanying *sahásra* occasionally appears by a kind of attraction in the sing.: *śúnaś cic chēpaṃ nīditaṃ sahásrād yūpād amuñcaḥ thou didst deliver Śunaḥsepa, 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 vá áśvó 'yató 'pratiṣṭhitaḥ párām parāvátam gántoḥ a horse if unbridled and unobstructed can go to an extreme distance* (TS.); *sā enam īśvará pradāhaḥ she can burn him* (TS.); *īśvaráu vá etáu nirdāhaḥ both of them can burn* (ŚB.); *tāny enam īśvarāni pratinúdaḥ they can drive him away* (MS.). Sometimes, however, the concord of either number or gender, or of both, is neglected; e.g. *tām īśvarām rákṣāmsi hántoḥ the demons can kill him* (TS.); *tásya īśvarāḥ prajā pápiyasī bhávitoḥ his offspring can degenerate* (ŚB.); *īśvaró ha etá ánagnicitaṃ samtáptoḥ 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 masc. 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 svápnāḥ* (MS.) *dice, women, and sleep (are) the treble pernicious (things)*; *evā hy āsya kāmāyā stōma ukthāṃ ca śāmsyā* *thus indeed his two favourites, stoma and uktha, are to be recited* (i. 8<sup>10</sup>). A predicative adj. dependent on *kr* agrees with its subst.; if there are two, the du. is used; e. g. *dāivīm ca vāvā asmā etād vīśam mānuṣīm ca ānuvartmānau 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.); *yād āśru sāmksāritam āsīt tāni vāyāmsi abhavan* *what was the concentrated tear (those =) that became the birds* (SB.).

### 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 *ahām* and *tvām* (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 *tvām*, 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. *īti vāvā kīla no bhavān purā*



anuśiṣṭān āvocaḥ (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 tanvā purástāt *here I come with my body before thee* (viii. 100<sup>1</sup>); iyám mātir máma *this my hymn*; ayám vātaḥ *the wind here* (on earth); ayám jánaḥ *the people here* (vii. 55<sup>5</sup>); idám bhūvanam *this world*; ayám agniḥ *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 triśú. á rocané diváḥ *ye, O gods, who are there, in the three bright realms of heaven* (i. 105<sup>5</sup>); amí ca yé maghāvāno vayám ca *those (absent) patrons and we* (i. 141<sup>13</sup>); asáu yá éṣi vīrakáḥ *you who go there, a mannikin* (viii. 91<sup>2</sup>).

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 asāv ādityáḥ *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 nāma. ayám idám rūpaḥ *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 vā idám nāmagrāham 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 paribhūr ási, sá id devéṣu gachati the sacrifice that thou encompassest, that certainly goes to the gods* (i. 1<sup>4</sup>). 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 bál adhatta vísvā* (i. 96<sup>1</sup>) *he* (who is in our thoughts, the famous Agni) *being engendered in the ancient way with strength, lo! has straightway assumed all wisdom*; *tá vām vísvasya gopá yajase* (viii. 25<sup>1</sup>) *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 rájasi: sá no mṛḷa thou rulest over glorious spoil: as such be gracious to us* (i. 36<sup>12</sup>); *sā tathā ity abravīt: sā vai vo varam vṛṇā 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. *prajāpates tráyastrṃśad duhitāra āsan, táḥ sómāya rájñe 'dadāt, tāsām róhiṇīm úpait, tá írṣyantīḥ púnar agachan Prajāpati had thirty daughters; he gave them to King Soma; of them he visited Rohiṇī (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*: *urvāśi ha apsarāḥ purūravasam aiḍám cakame an Apsaras Urvaśi loved Purūravas, the son of Iḍā* is some sentences later referred to with: *tád dha tá apsarāsa ātáyo bhūtvá pári pupluvre then the Apsarases swam about in the form of water birds* (ŚB.).

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 vārcasā unite me as such with glory* (i. 23<sup>23</sup>), *mám yajñād antár agāta: sá vo 'hám evá yajñám amūmuham ye have excluded me from the sacrifice; so I have thrown your sacrifice into confusion* (ŚB.); *haviṣmanto 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 tvā, etát púnar brávataḥ, sá tvám brūtāt* (ŚB.) *if they (two) shall say this to you again, then do you say (to them)*; *asyá pítvā ghanó vṛtrāṇām abhavas . . . tám tvā vājáyāmaḥ having drunk of this thou becamest a slayer of Vṛtras: so we strengthen thee* (i. 4<sup>9</sup>). Similarly used are: sing. A. *tám tvám* (here exceptionally not enclitic), D. *tásmāi te*, G. *tásya te, tásyās te*; du. *tá vām*; pl. A. *tán vas*, G. *tésām vas*.

β. Four demonstrative pronouns are found following *tá* in this way: *idám, adás, tá* itself, and oftenest of all *etád*; e. g. *sá, iyám asmé sanajá pítryā dhīḥ this here is among us an ancient hymn of our forefathers* (iii. 39<sup>2</sup>); *tásya válo ny āsañji: tám amūm vāto dhunoti its tail hangs down: that the wind tosses to and fro* (ŚB.); *tám ha, evá ná, áti dadāha: tám ha sma tám purá brāhmaṇá 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.).

γ. The N. sing. *sá* 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 árho bhavati yád deváís ca brāhmaṇáís 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. eṣá uṣá vy ūchati *this Dawn* (whom we see before us) *has shone forth* (i. 46') ; té ha ásura asūyánta iva ūcur : yávad evaiśá viṣṇur 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. 182<sup>b</sup>) ; téna etám uttarám girím áti dudrāva *therewith he passed over that* (well known) *northern mountain* (ŚB.) ; tá eté māyé asṛjanta suparṇim ca kadrūm ca *they created these two* (well-known) *miraculous 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 etábhír devátābhiḥ sayúg bhūtvá marúdbhir viśá agnínā anikena upaplāyata *he, united with these deities, the Maruts as the fighting folk and Agni as the head, approached* (MS.) ; sá ha etád evá dadarśa : anaśanátayā vái me prajāḥ párá 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 vīta 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<sup>9</sup>); in the final verse the expression *eṣā stóma indra túbhyam* (i. 173<sup>3</sup>) *this praise is for thee, O Indra*, refers to the whole preceding hymn; *tád ubháyaṃ sambhṛtya mṛdaṃ ca apás ca iṣṭakām akurvams : tásmād etád ubháyaṃ iṣṭakā bhavati mṛc 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 babhūvuḥ* *what has become of those friendships of us two?* (vii. 88<sup>5</sup>). It often follows forms of the demonstrative pronouns *etá* and *idám*; e. g. *eté tyé bhānáva uṣása águḥ* *here those (familiar) beams of Dawn have come* (vii. 75<sup>3</sup>); *imám u tyám atharvavád agnīm manthanti* *they, like Atharvan, rub forth that (famous) Agni here* (vi. 15<sup>17</sup>). The neuter *tyád* is sometimes used after the relative *yá*, and often after the particle *ha*, in an adverbial sense; e. g. *yásya tyác chámbaraṃ máde dívodāsāya randháyaḥ* *in the exhilaration of which (Soma) thou didst at that time subject Śambara to Divodāsa* (vi. 43<sup>1</sup>).

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 áśado barhír agne, áhāni asmai sudínā bhavanti* *on whose litter thou, O Agni, hast sat down, fair days arise for him* (vii. 11<sup>2</sup>); *yá vāṃ śatāṃ niyútaḥ sácante, ábhir yātam arvák* *the hundred teams that accompany you, with them do ye two come hither* (vii. 91<sup>6</sup>); *nákir eṣāṃ ninditá mártyeṣu, yé asmákam pitáro góṣu yodhāḥ* *there is among mortals no reproacher of them who, (being) our fathers, were fighters for cows* (iii. 39<sup>4</sup>).

## 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. *tvám hí ratnadhá ási* for *thou art a bestower of treasure* (i. 15<sup>3</sup>); *śívāsaḥ sánto áśivā abhūvan* *being friendly they have become unfriendly* (v. 12<sup>5</sup>); *ékaviṃśatiḥ sám padyante* *they become twenty-one* (TS.);<sup>1</sup> *gókāmā me achadayan* *they seemed to me desirous of cows* (x. 108<sup>10</sup>); *ṛṣiḥ kó vípra* *ohate who counts as a seer, as a singer?* (viii. 3<sup>14</sup>); *apratír mányamānaḥ* *thinking himself irresistible* (v. 32<sup>3</sup>); *sómam manyate papiván* *he believes he has drunk Soma* (x. 85<sup>3</sup>); *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. *índro brāhmaṇó bruvānāḥ* *Indra calling himself a Brāhman* (TB.); *hántāvocatāḥ* *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. *rāsabha iti hy ètām 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. *yūyám hí ṣṭhá, sudānavaḥ* *for ye are liberal* (i. 15<sup>2</sup>); *ábhūr éko, rayipate rayiṇám* *thou alone hast been*

<sup>1</sup> In B. the phrase *rūpám kṛ* *to assume a form*, because it is equivalent to *bhū* *become*, takes a predicative nom.; e. g. *viṣṇu rūpám kṛtvá* *assuming the form of Viṣṇu* (TS.).

*the lord of riches* (vi. 31<sup>1</sup>); *gāutama bruvāṇa thou who callest thyself Gautama* (ŚB.). (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. *vāyav indraś ca cetathaḥ* *O Vāyu and Indra, ye know* (i. 2<sup>5</sup>); *indraś ca sómaṃ pibatam br̥haspate* *Indra and Br̥haspati, drink the Soma* (iv. 50<sup>10</sup>). 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 *sṛ* 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<sup>13</sup>); *devám íd eṣi pathibhiḥ sugébbhiḥ* *to the gods thou goest by paths easy to traverse* (i. 162<sup>21</sup>); *indram stómāś caranti* *to Indra fare the songs of praise* (x. 47<sup>7</sup>); *sáraj jāró ná yóṣañām* *he sped like a lover to a maiden* (ix. 101<sup>14</sup>); *má tvát kṣétrāny áraṇāni ganma* *may we not go from thee to strange fields* (vi. 61<sup>14</sup>); *sabhám eti kitaváh* *the gambler goes to the assembly* (x. 34<sup>6</sup>); *jaritúr gachatho hávam* *ye two go to the call of the singer* (viii. 35<sup>13</sup>); *táva krátubhir amṛtatvám āyan* *by thy mental powers they (went to =) attained immortality* (vi. 7<sup>4</sup>).

a. The usage in B. is similar; e. g. *prajāpatiḥ prajā asṛjata, tá váruṇam agachan* *Prajāpati created creatures; they went to Varuṇa* (TS.); *sá ná dívam apatat* *he did not fly to heaven* (ŚB.); *śríyam gacheyam* *may I (go to =) attain prosperity* (ŚB.).

2. duration of time (in origin only a special form of the cognate acc.); e. g. *śatám jīva śarádo vārdhamānaḥ* *live prospering a hundred autumns* (x. 161<sup>4</sup>); *só ásvatthé samvatsarám atīṣṭhat* *he remained in the Ásvattha tree for a year*

(TB.); *tásmāt sárṡvān ṛtūn varṡati therefore it rains during all the seasons* (TS.); *saṡvatsaratamīm rátrīm 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 áśúbhiḥ pátaṡi yójanā purú when with the swift ones thou fliest many leagues* (ii. 16<sup>3</sup>); *sá bhūmim viśvāto vṛtvá\_áty atiṡṡhad daśāṅgulām he covering the earth on all sides extended beyond (it) a distance of ten fingers* (x. 90<sup>1</sup>); *saptá-daśa pravayādhān ājīm 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. *samānām añjī\_añjate they deck themselves with like adornment* (vii. 57<sup>3</sup>); *yád agne yāsi dūtyām when, O Agni, thou goest on a message* (i. 12<sup>4</sup>); *tváyā\_ádhyakṡeṡa pṛtanā jayema with thee as witness we would conquer in battles* (x. 128<sup>1</sup>); *tásmād rájā saṡgrāmām jitvá\_udājām úd ajate therefore a king, having won a battle, chooses booty for himself* (MS.); *tisró rátrīr vratām 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. *ṛtāṡya jihvā pavate mádhu the tongue of the rite (Soma) streams mead* (ix. 75<sup>2</sup>), *tásmā āpo ghṛtām arṡanti for him the waters stream ghee* (i. 125<sup>5</sup>), *ví yát sūryo ná rócate bhṛhád bhāḥ when, like 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); *kāmam at will* (still rare in the RV.), e. g. *kāmam tad dhotā. śamsed yad dhotrakāḥ pūrvedyuh śamseyuh the Hotṛ may, as he likes, recite what the assistants of the Hotṛ may recite the day before* (AB.); *nāma by name*; e. g. *mām dhur índram nāma devātā*



(x. 49<sup>2</sup>) *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* (dhr̥ṣṇú), or direction (as nyák downward, &c.); e. g. bálavad vāti *it blows hard* (ŚB.); bhadrám jívantaḥ *living happily* (x. 37<sup>6</sup>).

a. The acc. adverbs from ordinals seem to have been appositional in origin; e. g. t̄an vā et̄an sampāt̄an 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. dr̄āghīya āyuh̄ pratarām dādhanāḥ *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. : samtarām pādukāu 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. tvādūtāso manuvád vadema (ii. 10<sup>6</sup>) *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. devāś chāndobhir imāḥ lokān anapajayyām abhy ājayan *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 yá; e. g. yathā-kāmām ní padyate *she turns in according to her desire* (x. 146<sup>5</sup>), yāvaj-jívām *(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 *iṣṭha* (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: *devāṃs tvāṃ paribhūr asi thou encompassest the gods* (v. 13<sup>6</sup>); *dr̥hā cid ārujāḥ breaking even what is firm* (iii. 45<sup>2</sup>); *tvāṃ no víśvā abhīmātiḥ saksāṇiḥ thou overcomest all our adversaries* (viii. 24<sup>26</sup>); *śatām pūro rurukṣāṇiḥ ready to destroy a hundred forts* (ix. 48<sup>2</sup>); *indrā ha rátnaṃ várūṇā dhéṣṭhā Indra and Varuṇa bestow treasure most abundantly* (iv. 41<sup>3</sup>); *vatsāmś ca ghátuko v̥kaḥ* (AV. xii. 4<sup>7</sup>) *and the wolf slays the calves*; *dātā rádhāṃsi śumbhati giving riches he shines* (i. 22<sup>8</sup>); *prātaryāvāṇo adhvarám coming early to the sacrifice* (i. 44<sup>13</sup>); *sthirá cin namayiṣṇavaḥ O ye who desire to bend even what is rigid* (viii. 20<sup>1</sup>); *kāmí hí vīráḥ sádám asya pītím for the hero always desires a draught of it* (ii. 14<sup>1</sup>).

a. Some adjectives formed with *añc* from prepositions governing the acc. are also used with that case. Such are *pratyáñc facing*, *anváñc following*; e. g. *pratyáññ uśásam urviyá ví bhāti facing the Dawn (the fire) shines forth far and wide* (v. 28<sup>1</sup>), *tasmād anūcī patnī gārhapatyam āste hence the wife sits behind the Gārhapatya fire* (AB.). The acc. is found even with *samyáñc united*; e. g. *ósadhīr evá enaṃ samyáñcam dadhāti he puts him into contact with the plants* (MS.); but this adj. also takes the inst., the natural case with a compound of *sám*.

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.), *sarpā enaṃ ghátukāḥ 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 *āti beyond*, *ānu after*, *abhí towards*, *prāti against*, *tiráś 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 *antarā between*, *abhítas around*, *upári above*, *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 *ágreṇa in front of*, *ántareṇa within, between*, *úttareṇa north of*, *dákṣiṇena to the right or the south of*, *páreṇa beyond*; *ubhayá-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 dhatám 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. *púruṣam 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 (*kr*), ordaining (*vi-dhā*), choosing (*vṛ*), appointing (*ni-dhā*) in both V.

and B.; e. g. *śvānaṃ bastó bodhayitāram abravīt* the he-goat said (that) the dog (was) the wakener (i. 161<sup>13</sup>); *yād anyó 'nyāṃ pāpāṃ avadan* that the one called the other wicked (ŚB.); *agnīṃ manye pitāram Agni I think a father* (x. 7<sup>3</sup>); *maṛiṣyāntaṃ céd yājamaṇaṃ mānyeta* if he thinks the sacrificer (is) going to die (ŚB.); *ciraṃ tān mene* he thought that too long (ŚB.); *vidmā́ hí tvā purū́vasum* we know thee (to be) possessed of much wealth (i. 81<sup>8</sup>); *ná vái hatāṃ vṛtrāṃ vidmā́ ná jīvāṃ* we know not (whether) Vṛtra (is) dead nor (whether he is) alive (ŚB.); *revāntaṃ hí tvā śṛṇómi* I hear (about) thee (that thou art) rich (viii. 2<sup>11</sup>); *śṛṇvānty enam agnīṃ cikyānām* (TS.) they hear (about) him having piled the fire (altar); *asmā́n sú jigyúṣaḥ kṛdhi* make us thoroughly victorious (viii. 80<sup>6</sup>); *tésāṃ pūṣānam adhipāṃ akarot* he made Pūṣan their lord (MS.); *tāsmā́ āhutīr yajñāṃ vy ādadhuḥ* they made (= ordained) the oblations (to be) the sacrifice for him (MS.); *agnīṃ hótāram prá vṛṇe* I choose Agni priest (iii. 19<sup>1</sup>); *ní tvā́m agne mánur dadhe jyótir jánāya śásvate* Manu has appointed thee, O Agni, as a light for every man (i. 36<sup>19</sup>).

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. *agnīṃ mahāṃ avocāmā suvrktīm* to Agni we have addressed a great hymn (x. 80<sup>7</sup>); *prchámi tvā́ páram ántaṃ pṛthivyáḥ* I ask thee about the farthest limit of the earth (i. 164<sup>34</sup>); *yājñavalkyaṃ dváu praśnáu prakṣyāmi* I will ask Yājñavalkya two questions (ŚB.); *apó yācāmi bheṣajām* I beg healing from the waters (x. 9<sup>5</sup>); *tád agnihotry āgnīṃ yācet* that the Agnihotr should beg of Agni (MS.); *vāsūni dasmām īmahe* we approach the wondrous one for riches (i. 42<sup>10</sup>); *tát tvā́ yāmi* I approach thee for this (i. 24<sup>11</sup>); *duhánty údhar divyāni* they milk celestial gifts from the udder (i. 64<sup>5</sup>); *imāṃ evá sárvān kāmān duhe* from her he (milks =) obtains all desires (ŚB.);



vṛkṣám phálam dhūnuhi *shake down fruit from the tree* (iii. 45<sup>4</sup>); yájā devám̐ ṛtám̐ brhát̐ *sacrifice to the gods the lofty rite* (i. 75<sup>5</sup>); kíṃ mā karann abalá̐ asya sēnāḥ *what can his feeble hosts do to me?* (v. 30<sup>7</sup>).

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. agnīr vāi vāruṇam̐ brahmacāryam̐ ā̐ gachat̐ *Agni (approached =) asked Varuṇa for the position of a religious student* (MS.); imāl lokān̐ adhayad̐ yaṃ-yaṃ kāmam̐ akāmayata *from these worlds he extracted whatever he desired* (AB.); devān̐ āsurā̐ yajñām̐ ajayan̐ *the Asuras won the sacrifice from the gods* (MS.); índro marutaḥ̐ sahasraṃ̐ ajināt̐ *Indra wrested a thousand from the Maruts* (PB.).

3. to express the agent<sup>1</sup> with causative verbs beside the acc. which would be taken by the simple verb also; e. g. uśán̐ devám̐ uśatáḥ̐ pāyayā̐ havīḥ̐ *eager thyself cause the eager gods to drink the libation* (ii. 37<sup>6</sup>); tá̐ yájamānam̐ 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. páráṃ̐ evá̐ parāvátám̐ sapátnīṃ̐ gamayāmasi *to the extreme distance we cause the rival wife to go* (x. 145<sup>4</sup>); yájamānam̐ suvargám̐ lokám̐ 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 grah̐ *seize*; e. g. tá̐ vāruṇena̐ agrāhayat̐ (MS.) *he caused Varuṇa to seize them (= he caused them to be seized by Varuṇa).*

b. In B. a second acc. expresses the goal (with nī̐ *lead*) or duration of time beside the acc. of the object; e. g. evám̐ evá̐ enam̐ kūrmaḥ̐ suvargám̐ lokám̐ nayati *thus the tortoise leads him to the celestial world* (TS.), tísro̐ rátrīr̐ vratám̐ caret̐ *he should observe a fast for three nights* (TS.).

<sup>1</sup> Which would be expressed by the nom. with the simple verb; e. g. devá̐ havīḥ̐ pibanti *the gods drink the libation.*

<sup>2</sup> When the goal is a person it is expressed by the loc. or a loc. adverb; e. g. agnāv̐ agnīm̐ gamayet̐ *he would send Agni to Agni* (ŚB.); devatrā̐ evá̐ enad̐ 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 devébhír á gamat may the god come with the gods* (i. 1<sup>5</sup>) ; *índreṇa yujá nír apám aubjo arṇavám with Indra as thy companion thou didst release the flood of waters* (ii. 23<sup>18</sup>) ; *índro no rádhāsā á gamat may Indra come to us with wealth* (iv. 55<sup>10</sup>).

a. Similarly in B. : *agnir vasubhír ud akrāmat Indra departed with the Vasus* (AB.) ; *yéna mántreṇa juhóti tád yájuḥ the spell to the accompaniment of which he offers the oblation is the Yajus* (ŚB.) ; *tád asya sáhasā ádītsanta 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 índreṇa sanuyāma vájam we would win booty through Indra* (i. 101<sup>11</sup>) ; *áhan vṛtrám índro vájreṇa Indra smote Vṛtra with his bolt* (i. 32<sup>5</sup>).

a. Similarly in B. : *kéna víreṇa by whom as champion* (ŚB.) ; *śírṣṇá bíjam haranti they carry corn (with =) on the head* (ŚB.) ; *tásmād dáksīṇena 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 foes from of old* (i. 102<sup>8</sup>).

a. Similarly in B. : *sá bhīṣá ní lilye he concealed himself through fear* (ŚB.) ; so *nāmnā 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 agnir ayám váto antárikṣeṇa yāti* *the Maruts go along the sky, Agni over the earth, the Wind here goes through the air* (i. 161<sup>14</sup>) ; *antárikṣe pathábhīḥ pátantam* *flying along the paths in the air* (x. 87<sup>6</sup>).

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 ákṣetrajño 'nyéna pathá náyet* *as if one who does not know the district were to lead by a wrong road* (ŚB.) ; *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. *pūrvíbhīr dadāś- imá śarádbhīḥ* *we have worshipped throughout many autumns* (i. 86<sup>6</sup>). Sometimes, however, the sense of duration is not apparent, the inst. being then used like the loc. of time ; thus *ṛtúnā* and *ṛtúbhīḥ* mean *in due season*.

a. In B. the temporal meaning is rare ; e. g. *sá vá iṣumātrám eváhnā tiryáññ 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*, *máhobhīḥ* *mightily*, *sáhasā* and *sáhobhis* *suddenly* ; *ántareṇa* *within*, *úttareṇa* *to the north* ; *uccáis* *above*, *nícáis* *below*, *parácáis* *sideways*, *prácáis* *forwards*, *śánais* and *śánáis*, *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* ; *dak- śiṇá* *to the right* ; *madhyá* *between* ; *naktayá* *by night* ; *svapnayá* *in a dream* ; *akṣṇayá* *across* (B.) ; anomalously formed from u stems : *ásuyá* *quickly*, *dhr̥ṣṇuyá* *boldly*, *raghuyá* *swiftly*, *sādhuyá* *straightway*, *mithuyá* *falsely* (*mithyá* ŚB.), *anuṣṭhuyá* *immediately* (*anuṣṭhyá* B.) ; and from a pronoun, *amuyá* *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*, **sprdh** *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*, **viṣvaññ i go** *away from* = lose.

c. enjoyment; in RV.: **kan** *find pleasure in*, **mad** *be exhilarated with*, **uc** *be fond of*, **tuṣ** *be satisfied with*, **mah** *delight in*, **hrṣ** *rejoice in*, **bhuj** *enjoy*; in B.: **trp** *be pleased with*, **nand** *be glad of*, **bhuj** *enjoy*.

d. repletion; in RV.: **pṛ** *fill* (acc.) *with*,<sup>1</sup> **pī** *swell with*; in B.: caus. of **pṛ**: **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. **amāvasyāṃ yajate** *he celebrates the feast of new moon*.

g. procedure: the verb **car** in both V. and B.; e. g. **ādhenvā carati māyāyā** *he acts with barren craft* (x. 71<sup>5</sup>); **upāṃsu 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. **kīm rçā kariṣyati** *what will he do with a hymn?* (i. 164<sup>39</sup>); **kīm sá táir gṛhāih kuryāt** *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. **pūrṇá** 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. *índro vísvair víryāiḥ pátyamānaḥ 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 manuṣyā jīvanti (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 anointed with ghee (x. 118<sup>4</sup>)*; *uṣá uchāntī ribhyate vásiṣṭhaiḥ Uṣas when she dawns is praised by the Vasiṣṭhas (vii. 76<sup>7</sup>)*. Similarly in B.: *prajāpatinā sṛjyante they are created by Prajāpati (MS.)*; *pātrair ānum 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. *nṛbhir hávyaḥ to be invoked by men (vii. 22<sup>7</sup>)*; *ripúnā ná avacákṣe not to be observed by the enemy (iv. 58<sup>5</sup>)*.

## 2. with nouns:

a. substantives and adjectives (especially those compounded with *sa-*) expressive of association or equality; e. g. *násunvatā sakhyám vaṣṭi śúraḥ the hero desires not friendship with him who does not press Soma (x. 42<sup>4</sup>)*; *ási samó devāiḥ thou art equal to the gods (vi. 48<sup>19</sup>)*; *índro vái sadṛñ devātābhir āsīt Indra was equal to the (other) deities (TS.)*; *ājyena miśráḥ mixed with butter (ŚB.)*.

b. other adjectives, to express that by which the quality in question is produced; e. g. *úṣo vājena vājini O Dawn rich in booty (iii. 61<sup>1</sup>)*; *bahúḥ prajāyā bhaviṣyasi thou wilt be rich in offspring (ŚB.)*.

c. numerals accompanied by *ná*, to express deficiency; e. g. *ekáyā ná viṃsatīḥ 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 above*; 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*, *bhāj apportion*; e. g. *dádhāti rátnaṃ vidhaté he bestows treasure on the worshipper* (iv. 12<sup>3</sup>); in V. also many other verbs expressing a modification of the sense of giving: *diś assign*, *áva-duh milk down on*, *pṛ bestow fully*, *pṛc bestow abundantly*, *maṃh 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. *agníbhyaḥ paśún á 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 *arc* and *gā sing to*, *stu utter praise to*, *gir, rap, śams 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 *śru = listen to*; also *ram linger for = listen to*.

c. *believe, have confidence in*: śrād dhā ; e. g. śrād asmai dhatta *believe in him* (ii. 12<sup>5</sup>); in B. also ślāgh *trust in*.

f. *help, be gracious to, pay homage to*: in V. śak *aid, sidh avail*; sām-nam *be complaisant to*; daśasya *pay honour to*; saparya *do anything (acc.) in honour of (a god)*; dās, vidh, sac *pay homage to (a god)*, śam *serve (a god)*; in V. and B.: mṛd *be gracious to*.

g. *bring*: nī, bhṛ, vah, hi, hṛ ; e. g. amā saté vahasi bhūri vāmām *for him who is at home thou bringest much wealth* (i. 124<sup>12</sup>); devébhyo havvyám vahanti *they take the oblation to the gods* (TS.); tám harāmi pitryajñāya devám *that god I bring to the sacrifice for the Manes* (x. 16<sup>10</sup>); víśaḥ kṣatriyāya balim 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 viṣṇave śūśám etu mánma *let my strong hymn go forth in honour of Viṣṇu* (i. 154<sup>3</sup>).

h. *please*: svad *be sweet to* and chand *be pleasing to*; e. g. svádasva\_indrāya pītāye *be sweet to Indra as a draught* (ix. 74<sup>9</sup>); utó tát asmai mádhv íc cachadyāt *and may that mead be pleasing to him* (x. 73<sup>9</sup>).

i. *succeed*: in B. ṛdh and kṛp ; e. g. ná ha\_ evá\_ asmai tát sām āṇṛdhe *he did not succeed in that* (ŚB.); kálpate 'smai *he succeeds* (TS.).

j. *subject to*: radh ; e. g. asmábhyaṃ vṛtrā randhi *subject our foes to us* (iv. 22<sup>9</sup>).

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<sup>13</sup>); tasthūḥ savāya te *they obey thy command* (iv. 54<sup>5</sup>).

l. *be angry with*: in V. hṛ (hrṇīte); in V. and B.: asūya

and *krudh*; in B. also *arātīya* *be hostile* and *glā* *be averse to*.

*m. seek to injure*: in V. and B. *druh*; e. g. *yád dudrôhitha striyái pumsé* *what mischief thou hast done to woman or man* (AV.).

*n. cast at*: V. *srj* *discharge*; V. B. *as* *throw*; B. *pra-hṛ* *hurl at*; e. g. *srjád ástā didyúm asmai* *the archer shot a lightning shaft at him* (i. 71<sup>5</sup>); *tásmai tám iṣum asyati* *he shoots the arrow at him* (MS.); *vájraṃ bhrátrvyāya 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 gādhām asmai* *even in deep water there is a ford for him* (vi. 24<sup>8</sup>); *índra túbhyam íd 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 stotṛbhyo hávyo asti* *who is to be invoked by singers* (i. 33<sup>2</sup>); *ví śrayantām prayái devébhyaḥ* *let (the doors) open wide for the gods to enter* (i. 142<sup>6</sup>); *índram arkáir ávardhayann áhaye hántavá* *u they strengthened Indra with hymns to slay the serpent* (v. 31<sup>4</sup>).

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 bráhmīṣṭhāya* *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. 114<sup>1</sup>); *áhutayo hy agnáye kám* *for the oblations are a joy to Agni* (ŚB.); *ná\_asmā á-kam bhavati* *it does not fare ill with him* (TS.).



β. In V. the substantives *kāma* desire and *gatú* path may perhaps be regarded as taking a dative without a verb to be supplied; e.g. *kr̥ṇvānāso amṛtatvāya gātúm* procuring for themselves a path to immortality (i. 72<sup>9</sup>).

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 máhyam āsīt* she was kind to friends and also to me (x. 34<sup>2</sup>); *átithiś cārur āyáve* a guest dear to man (ii. 2<sup>8</sup>); *yád vāvá jīvébhyo hitám tát pitṛbhyaḥ* what is good for the living is good for the Manes (ŚB.); *sá rātāmanā vrāścānāya bhavati* (ŚB.) he is ready for felling (the tree); *pratyudyāminīm ha kṣatrāya vísaṃ 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<sup>15</sup>) 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 áraṃ 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 *kr̥*, *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 áraṃ 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 bhakṣāya* 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 *kr̥*, *bhū* or as (the latter sometimes to be supplied); e.g. *āvír ebhyo abhavat sūryaḥ* the sun appeared to them (i. 146<sup>4</sup>); *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 vājram akurvan *for him they made this bolt* (ŚB.); tasmā upākṛtāya niyoktāraṃ 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 ūtāye *stand up for our help = in order to help us* (i. 30<sup>6</sup>); ná súṣvim índro ávase mṛdhāti *Indra will not leave the pious man in the lurch for help* (vi. 23<sup>9</sup>); svargāya lokāya viṣṇukramāḥ kramyante *the Viṣṇu steps are taken for the sake of (= in order to gain) heaven* (TS.); agnīm hotráya právr̥ṇata *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 duhitā sūryasya rátham tasthau *the daughter of the sun has mounted the car for beauty = so as to produce a beautiful effect* (vi. 63<sup>5</sup>); téna evá enam sám 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 śmā mādāya vaḥ *there is (something) for your intoxication, i. e. to intoxicate you* (i. 37<sup>15</sup>); mādāya 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. nūnám na indra aparāya ca syāḥ *now and for the future mayst thou be ours, O Indra* (vi. 33<sup>5</sup>); 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. *vṛtrāya hāntave* = *vṛtrām hāntave* to *slay Vrtra* (cp. 200. A. 1 o a).

a. There is an analogous use in B., where, however, an abstract substantive takes the place of the infinitive; e. g. *yāthā idam pāṇibhyām avanéjanāya āhāranty evam* 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 'nnādyāyālabāya na atisṭhanta* 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 *ārthāya* for the sake of may be regarded as such; *kāmacārāsya 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. *īyūr gāvo ná yāvasād āgopāḥ* they went like unherded kine from the pasture (vii. 18<sup>10</sup>); *vṛtrāsya śvasāthād iṣamāṇāḥ* fleeing from the snorting of Vrtra (viii. 96<sup>7</sup>); *ásataḥ sād ajāyata* from non-being arose being (x. 72<sup>3</sup>); *abhrād íva prá stanayanti vṛṣṭāyaḥ* from the cloud as it were thunder the rains (x. 75<sup>3</sup>); *tvám dásyūṃr ókasa ājaḥ* thou drovest the enemies from the house (vii. 5<sup>6</sup>); *bhujyūṃ samudrād ūhatuḥ* ye two have borne Bhujyu from the sea (vi. 62<sup>6</sup>); *dáso hiranyapiṇḍān dívodāsād asāniṣam* ten lumps of gold I

have received from Divodāsa (vi. 47<sup>23</sup>); *ápād dhotrád utá potrád 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 cic chépaṃ yúpād amuñcaḥ* thou didst release Śunaḥśepa from the post (v. 2<sup>7</sup>); *yuyutám asmád ánirām ámivām* ward off from us sickness and calamity (vii. 71<sup>2</sup>).

a. Examples from B. are: *yád dhāved annádyád dhāvet* if he were to run, he would run away from his food (TS.); *sá ráthāt papāta* he fell from his car (ŚB.); *divó vṣṣṭir irte* rain comes from the sky (TS.); *ṛṣayaḥ kavaṣam ailūṣaṃ 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 gṛhñiyāt* therefore he should take it from the cart (ŚB.); *keśavát púruṣāt sísenā parisrútaṃ krñāti* he buys the Parisrut from a long-haired man for lead (ŚB.); *sá evá enaṃ varuṇapāśān muñcati* 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 enaṃ 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; transcend, 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. *ámhaso no mitrá uruṣyet* may Mitra rescue us from distress (iv. 55<sup>5</sup>); *sá nás trāsate duritāt* he shall protect us from misfortune (i. 128<sup>5</sup>); *indrasya vájrād abibhet* she was afraid of Indra's bolt (x. 138<sup>5</sup>); *prá síndhubhyo ririce, prá kṣitíbhyah* he reaches beyond rivers and beyond lands (x. 89<sup>11</sup>); *sómāt sutád indro avṛñīta vásiṣṭhān* Indra preferred the Vasiṣṭhas to (Pāśadyumna's) pressed Soma (vii. 33<sup>2</sup>).

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. 138<sup>5</sup>), i. e. that it would crush her; *asurarakṣasébhya āsaṅgād bibhayāṃ 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 trivá-rūtham āmhasaḥ* they shall grant us thrice-protecting shelter from distress (x. 66<sup>5</sup>); *úpa chāyāṃ iva ghṛṇer áganma śárma te vayám* we have entered thy shelter like shade (that protects) from heat (vi. 16<sup>38</sup>); *rákṣobhyo vái táṃ bhīṣá vácama 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. *ghṛtát svádīyaḥ* sweeter than butter (viii. 24<sup>20</sup>); *viśvasmād índra úttaraḥ* Indra is greater than every one (x. 86<sup>1</sup>); *jātāny ávarāṇy asmāt* born later than he (viii. 96<sup>6</sup>); *pūrvā viśvasmād bhúvanād abodhi* she has awakened earlier than every being (i. 123<sup>2</sup>); *pápiyān ásvād gardabhāḥ* the ass is worse than the horse (TS.); *brahma hi pūrvam 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, *ūrdhvā* above, *jihmā* aslant; *arvāñc* before, *parāñc* after; e. g. *yát kiṃ ca arvācīnam ādityāt* whatever is below the sun (ŚB.); *etásmāc cātvalād ūrdhvāḥ svargám lokám upód akrāman* upward from that pit they ascended to heaven (ŚB.); *yajñāj jihmā iyuḥ* they (would go obliquely from =) lose the sacrifice (AB.); *daśa vā etasmād arvāñcas trivṛto, daśa parāñcaḥ* ten Trivṛts 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 tṛtīyo 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 śatām* 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.); *tésām alpakád evá, agnir úsamcita 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. *dūrám ha vá asmán mrtyúr bhavati* *death is far from him* (ŚB.); *tásmān madhyamác chañkór dakṣiṇá páñcadaśa vikramán 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. *má nas tásmād énaśo deva rīriṣaḥ* *let us suffer no harm, O god, on account of this sin* (vii. 89<sup>5</sup>); *ánṛtād vái táḥ prajā váruṇo 'gṛhṇāt* *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 *ís* (rarely acc.). In B. the only verb

with this sense taking the gen. is *īś* have power over; e. g. *ātha eṣām sārva īśe* then every one has power over them (MS.).

b. *rejoice in*: always with *trp*, *prī*, *vṛdh*; 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. *ānnasya trpyati* he refreshes himself with (some) food (ŚB.).

c. *take note of*: always with 2. *kr̥* 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 *śru* as in RV., and *kīrtaya* mention.

d. partitiveness (while the acc. with the same verbs expresses full extent):

1. *eat, drink*: *aś* eat of, *ad* eat (almost exclusively with acc.); *pā* drink; *ā-vṛṣ* fill oneself full of, *vī* and *juṣ* enjoy.

a. In B. only *aś* and *pā* besides *bhakṣ* eat (in RV. with acc. only) take the partitive gen.

2. *give, present, sacrifice*: *dā* give of, *ā-daśasya* and *śak* present with; *prc* 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 (ŚB.).

β. 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-str̥* 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 gr̥he* he does not suffer in his eye (MS.): *yó vācō gr̥hītāḥ* who suffers in his voice (MS.).

γ. In B. *anu-brū invite* is used with the dat. of the god and the gen. of that to which he is invited; e. g. *agnī-ṣómābhyām 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. *tām īmahe índram asya rāyāḥ we implore Indra for some of that wealth (vi. 22<sup>3</sup>); iyate vāsūnām he is implored for some of his riches (vii. 32<sup>5</sup>); 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 vá 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 vyūṣṭau 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 vājínaḥ the yoking of the steed = he yokes the steed; purá vṛtrásya vadhát before the slaughter of Vṛtra (ŚB.) = before he slew Vṛtra. It often occurs with datives; e. g. yájamānasya áhimsāyai for the non-injury of the sacrificer (MS.) = in order not to injure the sacrificer.*



a. This genitive is common with agent nouns, especially those in *ṭṛ*; e. g. *rāyó dātá giver of wealth* (vi. 23<sup>10</sup>); *pūśá paśūnām prajānāyítá Puśan is the propagator of cattle* (MS.). But in V. the agent nouns in *ṭṛ* with few exceptions take the acc. when the root is accented; e. g. *dātá vāsu one who gives wealth* (vi. 23<sup>3</sup>).

2. The gen. commonly depends on non-verbal substantives. It may then have two senses:

a. The possessive gen.; e. g. *véḥ parṇám the wing of the bird* = wing belonging to the bird; *devānām dūtáḥ the messenger of the gods*. It also appears with abstract nouns derived from such words; e. g. *ád id devānām úpa sakhyám āyan then they came to friendship with the gods* (iv. 33<sup>2</sup>) = 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. *pátyuḥ kṛitá* (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.).

γ. 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 śívó devānām 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 sákhinām O friend among friends* = *best of friends* (i. 30<sup>11</sup>); *mantrakṛtām 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 párá jigye katarás canāinoḥ not either of the two of them conquered* (vi. 69<sup>8</sup>); *gardabhāḥ paśūnām bhārabharitamaḥ 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. *ṣaṣṭím 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 gaṇáh* *the host* (consisting) *of the Maruts*.

γ. The gen. sometimes expresses the material ; e. g. *kr̥ṣṇānām vr̥hīnām carūm śrapayati* *he cooks a mess of black rice* (SB.) ; *etēśām vr̥kṣānām bhavanti* *they (the fences) are (made of the wood) of these trees* (SB.). It is used in this sense with the verb *kr̥* ; e. g. *yá evá kás ca vr̥kṣáh phalagrāhis tásya káryā* *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. 52<sup>3</sup>)) ; and with the participles, used like adjectives, *pūrṇá* *full of*, *pīpivāms* *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. *āré* *far from* takes the gen. (also the abl.).

β. In B. the local adjective (like the local adverbs) *údañc* *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* ; *prátár* *early* with the gen. *áhnas* in V. and with *rátryās* in B. ; e. g. *yásyá rátryāḥ prátár yakṣyamānaḥ syát* *in the morning of which night he may be about to sacrifice* (MS.).

3. a multiplicative sense : in V. *sakṛt* *once* with *áhnas* *once a day* ; *trís* *thrice* in *trír áhnas*, *trír á diváh* *thrice*

a day and *trír aktós* three times a night; in B. : *dvís* twice and *trís* thrice with *saṃvatsarásya*, 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 *kṣápás* of a night; *vástos* and *uśásas* 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 váše* that, O Indra, is in thy power (viii. 93<sup>4</sup>) ; *yá ādityānām bhāvati práñītau* who is in the guidance of the Ādityas (ii. 27<sup>13</sup>) ; *vájrasya yát páthane pádi śúṣṇaḥ* when upon the flight of the bolt Śúṣṇa fell (vi. 20<sup>5</sup>) ; *ghṛtakīrtáu* at the mention of (the word) ghee (ŚB.).

2. Persons : e. g. *yát kíṃ ca durityām máyi* whatever sin there is in me (i. 23<sup>22</sup>) ; *pípāya sá śrávasā mártyeṣu* he abounds in fame among mortals (vi. 10<sup>3</sup>) ; *yát sthó druhyávy ánavi turváše yádau, huvé vām* whether ye two are beside (with) Druhyu, Anu, Turvaśa (or) Yádu, I call you (viii. 10<sup>5</sup>) ; *vayám syāma várune ánāgāḥ* may we be guiltless in the eyes of Varuṇa (vii. 87<sup>7</sup>) ; *asmín puṣyantú 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. *uśáso*

vyūṣṭau *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. 52<sup>3</sup>).

a. This temporal use sometimes comes to mean that something happens at the end of the period; e. g. saṃvatsará idám adyá vy ákhyata *ye have opened your eyes now to-day (for the first time) in a year* (i. 161<sup>13</sup>) = *at the end of a year*; tátaḥ saṃvatsaré 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 'múm 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>); táviṣiṣu vāvṛdhe *he grew in strength* (i. 52<sup>2</sup>); yá eṣāṃ bhr̥tyām ṛṇádhat sá jīvāt *he who will succeed in their support, shall live* (i. 84<sup>16</sup>); práva nas toké *bless us in children* (viii. 23<sup>12</sup>); mā nas toké r̥riṣaḥ *injure us not in our children* (i. 114<sup>8</sup>); agniṃ toké tánaye śásvad imahe *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* (spr̥dh, rarely in V.); e. g. yān ábhajo marúta indra sóme *the*



*Maruts whom thou, O Indra, didst allow to share in Soma* (iii. 35<sup>9</sup>); *ánu no 'syám pṛthivyám á bhajata let us have a share in this earth* (ŚB.); *ādityās ca ha vā āngirasaś ca svarge loke 'spardhanta the Ādityas and the Āngirases struggled for (the possession of) the heavenly world* (AB.);

in B. : *request (iṣ), ask (prach), call in question (mīmāms)*; e. g. *sā ha ĩyám devéṣu sutyāyām apitvám iṣe she requested from the gods a share in the Soma feast* (ŚB.); *te deveṣv aprchanta 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 id devéṣu gachati* (i. 1<sup>4</sup>) *that goes to (= reaches) the gods* (while *deván gachati* would mean *goes in the direction of the gods*); *yó mártyeṣv it kṛṇóti deván who brings the gods to mortals* (i. 77<sup>1</sup>); *vīryám yájamāne dadhāti he puts energy into the sacrificer* (TS.); *ná vá eṣá grāmyéṣu paśúṣu hitáh 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 : grdh be eager, yat strive, ā-śams hope*; e. g. *ánneṣu jāgrdhur they are eager for food* (ii. 23<sup>16</sup>); *diví svanó yatate the sound soars to heaven* (x. 75<sup>3</sup>); *á tú na indra śamsaya góṣv áśveṣu pray give us hope, Indra, of cows and horses* (i. 29<sup>1</sup>); *agnihotrīṇi devátā á śamsante 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 táśya vācy ápi bhāgó asti he has no share in speech* (x. 71<sup>6</sup>); *sómo bhūtv avapāneṣv ábhagaḥ let Soma be a participator in drinking bouts* (i. 136<sup>4</sup>); *sutá it tvám nímiśla indra sóme thou art attached, O Indra,*

to the pressed Soma (vi. 23<sup>1</sup>); *tásminn evá<sub>2</sub>etá<sub>1</sub> nímiślatamā iva to him these (women) are most devoted* (ŚB.).

b. ordinary adjectives: in V. *priyá* and *cáru* *dear*; e. g. *priyáḥ sūrye priyó agná bhavāti he will be dear to Sūrya, dear to Agni* (v. 37<sup>5</sup>); *cáruṛ mitré váruṇe ca dear to Mitra and Varuṇa* (ix. 61<sup>9</sup>); in B. *dhruvá firm*; e. g. *rāṣṭrám evá<sub>2</sub> asmin dhruvám akaḥ he has made the sovereignty established in him* (TS.).

3. The loc. is used with a few prepositions: in V. *á* *in, at, on,* and (rarely) *ápi near, in,* and *úpa near to, at, upon,* as well as the prepositional adverb *sácā beside, with*; in V. and B. *ádhi 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 *uśási at dawn* could appear *uchántyām uśási at dawn as it shines forth,* which then acquired the independent sense *when dawn shines forth* (i. 184<sup>1</sup>). 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: *aśítávaty 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 *játé agnáu, stīrṇé barhīṣi, suté sóme,* in which the loc. probably still has its ordinary sense; e. g. *viśvam adhāg áyudham iddhé agnáu he burnt every weapon in the kindled fire* (ii. 15<sup>4</sup>); *yó áśvasya dadhikrávṇo ákārīt*

sámiddhe agnā uśáso vyùṣṭau *who has honoured the steed Dadhikrāvan beside the kindled fire at the flush of Dawn* (iv. 39<sup>a</sup>), possibly *when the fire is kindled*. In other examples the absolute sense seems more likely : yád im enām usató abhy ávarsīt trṣyāvataḥ prāvṛṣy ágatāyām *when it has rained upon the eager thirsty ones, the rainy season having come* (vii. 103<sup>3</sup>); especially in yán marutaḥ sūrya údite mādatha *when ye, O Maruts, are exhilarated at the rising of the sun* (v. 54<sup>10</sup>). Here sūrye could not be used alone,<sup>1</sup> 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. úditeṣu náḡsatreṣu vācam ví sṛjati *when the stars have risen he sets free his voice* (TS.) ; sá enāḥ śvó bhūtē yajate *he sacrifices to them when the morning has appeared* (TS.) ; kríté sóme mairāvaruṇāya daṇḍám prá yachati *when the Soma has been bought he hands the staff to the Mairāvaruṇa priest* (TS.) ; tasmād gardabhé purā áyusaḥ prámite 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 vr̥tró ; yád dhaté kuryāta tát kurutaḡiti *he said : Vr̥tra 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. índraṃ prātár havā-maha índraṃ prayatī adhvaré *Indra we invoke early, Indra when the sacrifice proceeds* (i. 16<sup>3</sup>) ; sárasvatīm deva-yánto havante sárasvatīm adhvaré tāyámāne *men devoted to the gods invoke Sarasvatī, Sarasvatī while the sacrifice is extended* (x. 17<sup>7</sup>) ; tā vām adyá táv aparám huvema uchántyām uśási *so you two to-day, so you two in future we would invoke when Dawn shines forth* (i. 184<sup>1</sup>).

a. Similarly in B : yajñamukhé-yajñamukhe vái kriyámāne 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>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 agnicíd várṣati ná dhāvet *therefore the fire-piler should not run when it rains* (TS.); tám etát pratyāyatyāṃ rátrau sâyám 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: táśya álabdhasya sá vág ápa cakrāma *he being sacrificed, this voice departed* (ŚB.); tásmād apām taptánām phéno jāyate *therefore, when water is heated, foam arises* (ŚB.); sá etá viprúṣo 'janayata yá imáh skūyámānasya viprāvante *he (Agni) produced those sparks which dart about when (the fire) is stirred* (MS.); teṣām 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 sense. The verbal character of participles formed directly 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. *asmād ahām taviṣād īsamāṇa indrād bhīyā maruto réjamānaḥ I (am) fleeing from this mighty one, trembling with fear of Indra, ye Maruts (i. 171<sup>4</sup>).* This use does not seem to be found in B.

a. The pres. part. is used with the verbs *i go, car move, ās remain, sthā stand* as auxiliaries to express continued duration in V. and B.; e.g. *viśvam anyó abhicákṣāṇa eti the other (Pūṣan) goes on watching the universe (ii. 40<sup>5</sup>); vicākaśac candrāmā náktam eti the moon goes on shining brightly at night (i. 24<sup>10</sup>); tē 'sya gṛhāḥ paśáva upamūryā-māṇā iyuḥ his house and cattle would go on being destroyed (ŚB.); tvām hí . . . éko vṛtrā cāraṣi jighnamānaḥ for thou alone goest on killing the Vṛtras (iii. 30<sup>4</sup>); té 'rcantaḥ śrām-yantaś ceruḥ they went on praying and fasting (ŚB.); ṛcāṃ tvaḥ pōṣam āste pupuṣvān the one keeps producing abundance of verses (x. 71<sup>11</sup>); sómam evā etát píbanta āsate they thus keep on drinking Soma (TS.); ucchvāñcamānā pṛthivī sú tiṣṭhatu let the earth keep on yawning wide (x. 18<sup>12</sup>); vitṛṃhā-nās tiṣṭhanti they keep conflicting (TS.).*

**208.** The past passive participle in *ta* is very frequently used as a finite verb; e.g. *tatām me āpas tát u tāyate pūnaḥ my work is done and it is being done again (i. 110<sup>1</sup>); ná tvāvāṃ indra kás caná ná jātó ná janiṣyate no one is like thee, O Indra, he has not been born, and he will not be born (i. 81<sup>5</sup>); used impersonally: śrāddhitam te mahatá indriyāya confidence has been placed in thy great might (i. 104<sup>6</sup>).*

Similarly in B.: *iṣṭā devātā átha katamá eté the gods have been worshipped, but which are these gods? (TS.); also in subordinate clauses: tásmín yád āpannam, grāsítám evā 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 dáksīṇaḥ let thy right (steed) be yoked (i. 82<sup>5</sup>); dhūmás te ketúr abhavat*

divi śritāḥ *the smoke, thy banner, (was raised =) arose to heaven* (v. 11<sup>3</sup>).

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 haṁasya āhutibhir iṣṭam bhavati *by him sacrifice has been made with several offerings* (AB.); devāsuraḥ sāmyattā āsan *the gods and Asuras were engaged in conflict* (TS.); tād vā ṛṣīṇām ānuśrutam āsa *that was heard by the seers* (ŚB.); tāsmād vīdhṛtā ādhvāno '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. vísvā hí vo namasyāni vāndyā nāmāni devā utā yajñīyāni 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. tvám nṛbhir hávyo vísvádhāsi *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 sákhībhya íḍyaḥ *a friend to be praised by friends* (i. 75<sup>4</sup>); yá éka íd dhávyah 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 tásmāi déyam means *to him gifts should be given* (ŚB.). 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. *bahú 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 jātām 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. *snátvam udakám water that can be bathed in (ŚB.)*; *nó asya anyád dhótvam āsīt prāṇāt 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. 129<sup>2</sup>)*; *dakṣáyyo dāsvate dáma á who is to be propitiated by the pious man in his house (ii. 4<sup>3</sup>)*.

4. The form in *enya*, almost restricted to the RV., may be accompanied by an agent in the inst.; e. g. *agnír iḷényo girá Agni to be praised with song (i. 79<sup>5</sup>)*; *abhyāyaṃsényā bhavataṃ maṇīśibhiḥ be willing to be drawn near by the devout (i. 34<sup>1</sup>)*.

a. It is once or twice also found in B.; thus *vācam udyāsaṃ śuśrū-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 brāhmaṇó himsitavyaḥ a Brahmin is not to be injured (AV. v. 18<sup>6</sup>)*.

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 yājayayitavyaḥ a son must be made to sacrifice (MS.)*; *agnicitā pakṣiṇo ná aśitavyām an Agnicit should not eat (any part) of a bird (MS.)*; *paśúvratena bhavitavyām (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. *upajivaniyo bhavati* *he is one who may be subsisted on* (AV.) ; *abhicaraṇīya* *liable to be bewitched* (ŚB.) ; *āhavanīya* *suitable to be offered to* (AB.).

### Gerund or Indeclinable Participle.

210. The forms of the gerund, ending in *tvī*, *tvā*, *tvāya* (cp. 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. *gūdhvī támo jyótiṣā uṣá abodhi* *having hidden away the darkness, Dawn has awakened with light* (vii. 80<sup>2</sup>) ; *yuktvá háribhyām úpa yāsad arvák* *having yoked (them) may he come hither with his two bays* (v. 40<sup>4</sup>) ; *strīyaṃ drṣtvāya kitavám tatāpa* *having seen a woman it pains the gambler* (x. 34<sup>11</sup>) = *the gambler, having seen a woman, is pained* ; *pībā niśádyā* *drink, after having sat down* (i. 177<sup>4</sup>) ; *yó hánti sátrum abhītya* *who slays the foe after having attacked him* (ix. 55<sup>4</sup>).

a. The usage in B. is similar ; e. g. *tásmāt suptvá prajāḥ prá budh-yante* *therefore creatures awake after having slept* (TS.) ; *tám ha enaṃ drṣtvá 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 ośadhír jagdhvá apáḥ pítvá táta eśá rásaḥ sám bhavati* *the beasts having eaten the plants and drunk water—*



then this vital sap arises (ŚB.) = then acquire this vital sap. The past sense of the gerund is often emphasized by the particle átha then being placed immediately after it. The gerund is here sometimes equivalent to the finite verb of a subordinate clause ; e. g. ātithyéna vái devá iṣṭvá tánt samád avindat after the gods had sacrificed with the rite of hospitable reception, discord came upon them (ŚB.); similarly with the verb man think : etád vái deváh prápya ráddhvá\_iva\_ amanyanta the gods, having obtained this, thought that they had as good as won (ŚB.).

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 abhyākrāmam vayataḥ 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 parāpátam 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. índrāya\_arkám juhvā sám añje, vīram dānāukasam vandādhyai for Indra I with my tongue adorn a song, to praise the bountiful hero (i. 61<sup>5</sup>) ; tvám akr̥ṇor duṣṭārītu sáho víśvasmai sáhase sáhadhyai thou didst display irresistible power to overcome

*every power* (vi. 1<sup>1</sup>); *áva sya śūra\_ádhvano ná\_ánte 'smín nó adyá sávane mandádhyaí unyoke, O hero, as at the end of a journey, to delight in this our Soma pressing to-day* (iv. 16<sup>2</sup>); *ábhūd u pāram étave pānthā the path has appeared, to (enable us to) go to the farther shore* (i. 46<sup>11</sup>); *á no nāvā matinām yātām pāraya gántave do ye two come to us with the boat of our hymns, to go to the farther shore* (i. 46<sup>7</sup>); *índram codaya dátave maghám urge Indra to give bounty* (ix. 75<sup>5</sup>); *índram avardhayann áhaye hántavá u they strengthened Indra to slay the dragon* (v. 31<sup>4</sup>); *á ta etu mánaḥ pūnaḥ jīvāse jyók ca sūryam drśé let thy spirit return (to live =) that thou mayest live and long see the sun* (x. 57<sup>4</sup>); *śísíte śṛṅge ráksase viníkṣe he sharpens his horns in order to pierce the demon* (v. 2<sup>3</sup>); *sadyás cin máhi dāvāne to give much at once* (viii. 46<sup>25</sup>); *prá yád bháradhve suvitáya dāvāne when ye proceed to give welfare* (v. 59<sup>4</sup>); *amitrān pṛtsú turvāne to overcome foes in battle* (vi. 46<sup>8</sup>); *átha\_úpa prá\_aid yudháye dásyum then he advanced to fight the demon* (v. 30<sup>9</sup>); *tāv asmábhyaṃ drśāye sūryāya pūnar dātām ásum may these two give us back our breath that we may see the sun* (x. 14<sup>12</sup>); *devó no átra savitá nú\_áartham prásāvīd dvípat prá cátuṣpad ityái here god Savitr has now urged on our bipeds, on our quadrupeds to go to their work* (i. 124<sup>1</sup>); *ábodhi hótā yajáthāya deván the priest has awakened to worship the gods* (v. 1<sup>2</sup>).

b. The dat. inf. not infrequently depends on a particular word in the sentence; e. g. *tá vām vástūni\_úsmaśi gámadhyaí we desire to go to those abodes of you two* (i. 154<sup>6</sup>); *dádhrvir bháradhyaí strong to carry* (vi. 66<sup>3</sup>); *cikíd nāśayádhyaí understanding to destroy* (viii. 97<sup>14</sup>); *agním dvéšo yótavái no gṛṇīmasi we implore Agni to ward off hostility from us* (viii. 71<sup>15</sup>); *té hí putráso áditer vidur dvéśāmsi yótave for those sons of Aditi know how to ward off hostilities* (viii. 18<sup>5</sup>); *tvám indra sravitavá apás kaḥ thou, O Indra, hast made the waters to flow* (vii. 21<sup>3</sup>); *vidyāma táśya te*

vayám ákūpārasya dāvāne may we know this of thee who art inexhaustible to give (v. 39<sup>2</sup>); bhīyāse mṛgám kaḥ he has made the monster to fear (v. 29<sup>4</sup>); jajanús ca rājāse and they created (him) to rule (viii. 97<sup>10</sup>); kavīm̐r ichāmi samdṛśe I wish to see the poets (iii. 38<sup>1</sup>).

a. The dat. inf. has sometimes a passive force; e. g. ā vo vāhiṣṭho vahatu stavādhyai ráthaḥ may your most swift car bring you hither to be praised (vii. 37<sup>1</sup>); gīrbhīḥ sakhāyaṃ gām ná dohāse huve with songs I call my friend like a cow to be milked (vi. 45<sup>7</sup>); eśā purutāmā dṛśe kām she here that constantly returns (so as) to be seen (i. 124<sup>6</sup>). 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.<sup>1</sup> with the copula; e. g. stuṣe sá vām rátiḥ<sup>2</sup> that bounty of yours is to be praised (i. 122<sup>7</sup>); náiṣṭā gávyūtir āpabhartavā u this pasture (is) not to be taken away (x. 14<sup>2</sup>); yāsya ná rádhaḥ páryetave whose treasure is not to be surpassed (viii. 24<sup>21</sup>); ná asmákam asti tát tára ādityāso atīṣkāde this our zeal, O Ādityas, is not to be overlooked (viii. 67<sup>19</sup>); ná pramīye savitūr dáivyasya tát this (work) of the divine Savitṛ (is) indestructible (iv. 54<sup>4</sup>).

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 ánvetaḥ vaḥ your laudation, O Vasiṣṭhas, is not to be equalled by another (vii. 33<sup>3</sup>); ábhūd agniḥ samídhe mánuṣāṇām Agni has appeared to be kindled of men (vii. 77<sup>1</sup>). When there is no passive sense the agent is expressed by the dat.; e. g. ví śrayantām prayái devébhyo mahīḥ may the great (gates) open (for the gods to =) that the gods may enter (i. 142<sup>6</sup>); dabhrám páśyadbhya urviyā vicákṣa uṣā ajigar bhūvanāni víśvā (i. 113<sup>5</sup>) Dawn has wakened all creatures (for those who now see little to =) that those who see little now may look far and wide; ahám rudrāya dhánur ā tanomi brahmadviṣe śárave hántavā u I stretch the bow for Rudra (for the arrow to =) that the arrow may strike the hater of prayer (x. 125<sup>6</sup>).

γ. The infinitive in dhyai 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 ráthaṃ

<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>2</sup> Which in Latin would be: *laudanda (est) vestra benignitas*.

<sup>3</sup> The inf. is similarly used in Greek in the sense of a 2. pers. impv.; e. g. πάντα τὰδ' ἀγγεῖλαι μὴδὲ ψευδάγγελος εἶναι tell all this and be not a false messenger (Homer, *Od.*); εἰπέμεναι μοι, Τρῶες tell me, ye Trojans (*ibid.*).

jarádhyaí *the chariot of you two* (I purpose) *to invoke* (vii. 67<sup>1</sup>); á va auśijó huvádhyai śámsam *the son of Uśij* (intends) *to proclaim your praise* (i. 122<sup>5</sup>).

δ. In B. the inf. in tavái has three uses: 1. with a final sense; e. g. tam pra harati yo 'sya str̥tyas 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 yajñá iva mántavái *it is not to be regarded like a sacrifice* (ŚB.); ná purá súryasya údeta mánthitavái *one should not rub fire before sunrise* (MS.); tásmād eténa śáśru ná kártavái *therefore tears should not be shed by him* (MS.). 3. with a pass. sense after an acc. governed by áha, uvāca and brūyāt; e. g. agníṃ páristarítavá áha *he says that the fire is to be enclosed* (MS.); gopālān sámhvayítavá uvāca *he said that the cowherds should be called together* (ŚB.); tád aśvám 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 vipřcham *I go to the wise to inquire* (vii. 86<sup>3</sup>); iyétha barhír āśadam *thou hast gone to seat thyself on the straw* (iv. 9<sup>1</sup>); śakéma tvā samídham *we would be able to kindle thee* (i. 94<sup>3</sup>); sá veda devá ānámam devān *he, the god, knows (how) to guide hither the gods* (iv. 8<sup>3</sup>).

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 śáśaknot *he was not able to keep back* (MS.).

b. The inf. in tum in the RV. expresses the purpose with verbs of motion<sup>1</sup> and also appears in dependence on the verbs arh *be able* and ci *intend*; e. g. kó vidvámsam úpa gāt práṣtum etát *who has gone to the wise man to ask him this?* (i. 164<sup>4</sup>); bhúyo vā dátum arhasi *or thou canst give more* (v. 79<sup>10</sup>).

<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 *dhṛ intend* and (generally accompanied by the negative *ná*) *arh* and *śak* *be able*, *kam* *desire*, *dhṛs* *dare*, *ā-dr* *trouble*, *ā-śams* *expect*; e. g. *hótum eti he goes to sacrifice* (TS.), *drāṣṭum á gachati he comes in order to see* (ŚB.); *anyád eva kártum dadhrire 'nyád vái kurvanti they have purposed to do one thing, but do another* (ŚB.); *kathám aśakata mád ṛté jívítum 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 *ṛté without*, *purá before*, and the verbs *pā protect*, *trā rescue*, *bhī fear*; e. g. *ṛté cid abhiśríṣaḥ purá jatrubhya átṛdaḥ without binding, before the cartilages being pierced* (viii. 1<sup>12</sup>); *trádhvam kartád avapádaḥ* (ii. 29<sup>6</sup>) *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 *ís*: *nahí tvád āré nimíṣaś caná, íse* *for without thee I am not able even to blink* (ii. 28<sup>6</sup>).

α. In B. it appears only as a gen. governed by *ísvará*; e. g. *sá ísvaro 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 āra fearing* *he withdrew, before being struck* (iii. 30<sup>10</sup>); *yuyóta no anapatyáni gántoḥ* *save us from coming to childlessness* (iii. 54<sup>18</sup>).

The gen. form is found only in dependence on the verb *ís* *be able* (with the object by attraction in the gen.) or on the adverb *madhyá in the midst of*; e. g. *íse ráyáḥ suviryasya dátoḥ* *he can give wealth and heroic offspring* (vii. 4<sup>6</sup>);

*mā no madhyā rīṣata āyur gāntoḥ injure us not (in the midst of =) before our reaching old age (i. 89<sup>9</sup>).*

a. In B. the abl. inf. is found with prepositional words only. It usually occurs with *ā* till and *purā* 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. *ā sūryasya údetoḥ* (MS.) till the sun's rising = till the sun rises; *ā tīrṇām dōgdhoḥ* (ŚB.) till the milking of three (cows) = till three (cows) are milked; *ā médhyād bhāvitoḥ* till becoming pure; *purā sūryasya údetoḥ* before the sun's rising (MS.) = before the sun rises; *purā vāgbhyaḥ sampravaditoḥ* before the voices' uttering (PB.) = before the voices are uttered. The abl. form is also sometimes used with the prepositional adverbs *purāstād* and *arvācīnam* before; e.g. *purāstād dhōtoḥ* before sacrificing (MS.); *arvācīnam jānitoḥ* before being born (MS.).

The gen. form occurs only in dependence on *īśvarā* able, the object being in the acc. (sometimes by attraction in the gen.), and the predicate in the nom.; e.g. *sā īśvarā ārtim ārtoḥ* he can fall into misfortune (TS.); *tā īśvarā yājamānam hīmsitoḥ* these two can injure the sacrificer (MS.). Occasionally *īśvarā* is omitted; e.g. *tāto dīkṣitāḥ pāmanō bhāvitoḥ* hence the initiated man (can) become scabby (ŚB.).

#### 4. Locative Infinitive.

The only loc. forms to which a genuine inf. use (cp. 167, 4) can be attributed are the few in *sāni*. 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. *vī naḥ pathās citana yāṣṭave, asmābhyam vísvā āśās tarīṣāni* do ye open up for us the paths to sacrifice, (for us to =) that we may conquer all regions (iv. 37<sup>7</sup>); *nāyīṣṭhā u no neṣāni, pārṣiṣṭhā u naḥ parśāny āti dviṣāḥ* the best guides to guide us, the best leaders to lead us through our foes (x. 126<sup>3</sup>); *tād va ukthāsya barhānā indrāya upastrṇīṣāni* this song of praise (I will) spread out with power for your Indra (vi. 44<sup>6</sup>); *priyam vo átithim grṇīṣāni* (do ye) extol your dear guest (vi. 15<sup>6</sup>); *ījanām bhūmir abhī prabhūṣāni* (let) Earth assist the sacrificer (x. 132<sup>1</sup>).

## 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 *ṣṛ run* : in the RV. occur the plup. *ádadhāvat* and the pres. *sísarti* ; in B. the pres. *dhāvati*, the impf. *ásarat*, and the perf. *śasāra*.

3. *paś* and *drś 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 *drś*, 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 pres. 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. 32<sup>7</sup>).

This use does not seem to occur in B.

a. *purá formerly* is used with the pres. to indicate an action which has extended through the past down to the present; e.g. *kvà táni nau sakhyá babhūvuḥ, śácāvahe yád avṛkám purá cit where has that friendship of us two gone, inasmuch as we have hitherto associated inoffensively* (vii. 88<sup>5</sup>); *sá ha agnír uvāca átha yán mām purá prathamám yájatha kvá ahám 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 vā eśá purá bhavati yadā evā enam pravṛṇitē 'tha hótā he is previously a non-Hotṛ; as soon as he chooses him, then he is a Hotṛ* (ŚB.); *ánaddhā jiva vā 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 nārī sámanam vā áva gachati formerly the woman used to go down to the common sacrifice or the assembly* (x. 86<sup>10</sup>).

a. The same usage is common in B. with *ha sma purá*; e.g. *ná ha sma vái purá agnír áparaśuvṛkṇam 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. *etād dha sma vá āha nāradāḥ* (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 *purá* only.

c. The pres. ind. is also sometimes used for the fut. or the subj. ; e. g. *āham āpi hanmiṭi haṭuvāca* *he said : I too will slay him* (ŚB.) ; *indraś ca ruśamaś ca ṁśam prāsyetām : yataro nau pūrvo bhūmiṃ paryeti sa jayatiṭi* *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 *purá* *formerly* and *nūnám* *now* ; e. g. *purá nūnám ca stutāya řṣiṇām pasprdhre* *the praises of the seers have vied together in past times and (do so) now* (vi. 34<sup>1</sup>) ; *śásvad dhí va ūtibhir vayám purá nūnám bubhujmáhe* *we have constantly enjoyed your aids and (do so) now* (viii. 67<sup>10</sup>) ; the same sense appears with the adverb *satrá* *always* ; e. g. *túbhyaṃ bráhmāṇi gira indra túbhyaṃ satrá dadhire : juśásva* *to thee prayers, O Indra, to thee songs have always been offered (and still are) : accept them kindly* (iii. 51<sup>6</sup>). But even without a particle this double sense is not infrequently apparent :

ná sóma índram ásuto mamāda (vii. 26<sup>1</sup>) *unpressed Soma has not (in the past) intoxicated Indra (and does not now)*; ná bhojá mamrur ná nyarthám iyur: 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. 107<sup>8</sup>)*; índra . . . ubhé á paprau ródasī mahitvá *Indra has with his greatness filled (and still fills) the two worlds (iii. 54<sup>15</sup>)*.

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. kvājidānīm sūryaḥ: kás ciketa *where is now the sun: who knows? (i. 35<sup>7</sup>)*; yán na índro jujūsé yác ca vāṣṭi *what Indra likes from us and what he desires (iv. 22<sup>1</sup>)*; ká iṣate, tujyáte, kó bibhāya *who flees (and) speeds, who is afraid? (i. 84<sup>17</sup>)*; ná methete ná tasthatuḥ *they (night and morning) clash not and stand not still (i. 113<sup>3</sup>)*; vāne-vane śiśriye takvavir iva *on every tree he sits like a bird (x. 91<sup>2</sup>)*; yáthā jiyám pṛthivī mahī dādhāra jímān vānaspátin evā dādhāra te mánah *as this great earth holds these trees, so he holds thy spirit (x. 60<sup>9</sup>)*; ná te pūrve ná áparāso ná vīryām nūtanah kás caná āpa *not earlier men, not future men, no man of the present (has attained =) equals thy heroism (v. 42<sup>6</sup>)*; prá hí ririkṣá ójasā divó ántebhyas pári, ná tvā vivyāca rája índra pāṛthivam *thou extendest beyond the ends of heaven with thy might, the terrestrial space does not contain thee (viii. 88<sup>5</sup>)*; índreṇa śúśuve nṛbhir yás te sunóti *through Indra he who presses (Soma) for thee prospers in men (vii. 32<sup>6</sup>)*; séd u rájā kṣayati carṣaṇinām, arán ná nemīḥ pári tá babhūva *he rules as king over men, he encompasses the worlds (tá) as the felly the spokes (i. 32<sup>15</sup>)*; bhadrá dadṛkṣa urviyá ví bhāsi, út te śócir bhānávo dyám apaptan *brilliant*

thou appearest, thou shinest afar, thy light, thy beams, have shot up to heaven (vi. 64<sup>2</sup>).

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 mṛlatu whatever sin we have committed, let him forgive that* (i. 179<sup>5</sup>); *yá vṛtrahá parāvátí sánā návā ca cucyuvé, tá saṃsátసు 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\_uşá uchác ca nú Dawn has flushed (in the past) and she shall flush now* (i. 48<sup>3</sup>); *kím ága āsa varuṇa jyéṣṭham, yát stotáram jígḥāṃsasi 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 té yé pūrvatarām ápaśyan vyuchántim uśásam mártvyāsaḥ; ó [= á u] 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. *á no yātam divás pári: putráḥ káṇvasya vām ihá suśáva somyám mádhū come to us from heaven: the son of Kaṇva has here pressed for you the Soma mead* (viii. 8<sup>4</sup>). 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 Vṛtra fight the poet says: *ájayo gá ájayaḥ sūra 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. 32<sup>12</sup>); he then adds *indraś ca yád yuyudháte áhiś ca utá aparibhyo maghávā ví 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. yát sāyam juhóti rátryai téna dādhāra if he offers in the evening, he thereby holds (Agni) for the night (MS.). Other perfects of this kind are: didāya shines; upa dodrāva rushes at; yoyāva wards off; lelāya quivers; bibhāya (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.); páriyāya (has acquired =) possesses (TS.); babhūva (has become =) is (MS.); vivyāca (has encompassed =) contains; dadṛśé (has been seen =) appears (while dadāśa always has a past sense); also the perfect of grah and pra-āp: yé hi paśávo lóma jagrhús té médham prāpuḥ the cattle which have hair have also fat (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 uvāca, which may be translated by *once said or has said*; e. g. *eténa vá úpakerū rarādha : ṛdhnóti yá eténa yájate 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 ṛṣiḥ paśyann 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: etām ha vái yajñāsenaś cítiṃ vidām cakāra : táyā vái sá paśún 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 asyām kíṃ cárcanti yád ānṛcúr; yád evá kíṃ ca vācā ānṛcúr yád átó 'dhi arcitāraḥ 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 *devās ca āsurās ca paspr̥dhire the gods and the Asuras were in conflict*, in the latter *abravit* and *aspr̥dhanta* 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. *āhann āhim . . . prá vakṣāṇā abhinat pārva-tānām he slew the serpent; he pierced the bellies of the mountains* (i. 32<sup>1</sup>); *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. 52<sup>1</sup>); *yásmād duṣvápnyād ábhaiṣma ápa tád uchatu let her (Dawn) drive away with her light the evil dream that we have feared* (viii. 47<sup>18</sup>).

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 gandharvāḥ sám ūdire: jyók vá iyám urváśi manuṣyèsv avātsit then the Gandharvas spoke together: this Urvaśi has dwelt long among men* (ŚB.). As compared with the impf. it never narrates; e. g. *yajño vai devebhya ud akrāmat; te devā abruvan: yajño vai na ud akramit the sacrifice went away from the gods; the gods then said: the sacrifice has gone away from us* (AB.); *tám yád apr̥chant sábravid: adyá amṛta íti when they asked her, she said: he has died to-day* (MS.); *tám apr̥chan: kásmāi tvám ahaṣir íti they asked him: to whom have you sacrificed?* (MS.); *tám devā abruvan: mahán vá ayám abhūd yó vṛtrám ávadhīd íti the gods said of him: he has shown himself great who has slain Vṛtra* (TS.); *té ha ūcur: agnāye tiṣṭha íti tátas tasthāv, agnāye vā asthād íti tám agnāv ajuhavuh they said: stand still for Agni; then*

it stood still; thinking it has stood still for Agni, they sacrificed it in Agni (ŚB.).

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 bāndhur śunāsiryasya yam pūrvām āvocāma* this is the import of the Śunāsīrya oblation which we have explained above (ŚB.); *puro vā etān devā akrata yat puroḷāsāṃs tat puroḷāsānām puroḷāsatvam* 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. *nā vā etāsya brāhmaṇāḥ purā annam 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. *putrāsya nāma grhṇāti : prajām evānu sām atanī* he gives his son a name : he has thus extended his race (MS.); *etād vāi tṛtīyaṃ yajñām āpad yac chāndāṃsi āpnōti* thereby he has obtained the third sacrifice when he obtains the metres (TS.); *yād dhī asya amedhyām ābhūt tād dhī asya etād avadhūnōti* 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. *ātrā samudrā ā gūhām ā sūryam ajabhartana* then ye brought the sun hidden in the sea (x. 72<sup>1</sup>); *ūd u śyā devāḥ savitā yayāma hiraṇyāyīm amātiṃ yām āśīśret* that god Savitr now has raised up the golden sheen which he has spread out (vii. 38<sup>1</sup>).

### 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\_ataḥ paśor vibhaktis : tasya vibhāgaṃ vakṣyāmaḥ* next (comes) *the division of the (sacrificial) animal : (now) we will (shall) state its division (AB).*

Examples from the RV. are : *staviṣyāmi tvām ahām I shall praise thee (i. 44<sup>5</sup>) ; kīm svid vakṣyāmi kīm u nū maṇiṣye what pray shall I say, what shall I now think? (vi. 9<sup>6</sup>) ; yādy evā kariṣyātha sākāṃ devāir yajñīyāso bhaviṣyatha if ye will do so, you will be partakers of the sacrifice with the gods (i. 161<sup>2</sup>) ; nā tvāvāṃ indra kās canā nā jāto nā janiṣyate 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 'bravid : idāṃ máyi víryaṃ, tát te prá dāsyāmi\_iti* he said : *here is heroism in me, that I will give thee (TS.) ; té ha\_ūcuḥ kēna rājñā, kēna\_ānikena yotsyāma iti* they said : *with whom as king, with whom as leader shall we fight? (ŚB.) ; tátra vidyād : varsīṣyati\_iti* in regard to that he should know : *it will rain (ŚB.) ; indro ha vā iksāṃ cakre : mahād vā itó 'bhvām janiṣyate Indra reflected : a great abuse will arise from this (ŚB.) ; sarvā devatā āsāmsanta : mām abhi prati patsyati\_iti* all the gods hoped : *he will begin with me (AB.) ; yādi bibhīyād duścarmā bhaviṣyāmi\_iti* if he should fear, *'I shall suffer from skin disease' (TS.) ; āsurā 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 yúvānaṃ kurutam : átha vāṃ 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 eṣyāmaḥ 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. *devān rákṣāmsi . . ajighāmsan : ná yakṣ-yadhva iti* the Rakṣases wished to slay the gods (saying) : *you shall not sacrifice (ŚB.) ; tān víṣve devā anonudyanta neha pásyanti neha\_iti* all the gods drove 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, *śvās* 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 : *saṃvatsara-tamīm rátrim ā gachatāt, tán ma ékām rátrim ánte śayitāse, jātá u te 'yám tárhi putró bhavitá* 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 (ŚB.); yādi purā samsthānād dīryeta\_adyā varṣiṣyati\_īti brūyād; yādi sāmsthite śvó vraṣṭā\_īti brūyāt 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 vāva vo mayā\_artho bhavitā, tarhy eva vo 'ham punar āgantāsmi 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. sās\_evā\_īyam adyā\_āpi pratiṣṭhā, sās\_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, bhávethām, bhávetām; bhávata, bhávadhvam, are injunctives (cp. 122 a 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. devāṃ ihā\_ā vaha bring hither the gods (i. 14<sup>12</sup>); āheḷamāno bodhi be not angry (i. 24<sup>11</sup>); imāni\_asya śīrṣāṇi chinddhi cut off these heads of his (MS.); vṛkṣé nāvam\_ prāti badhniṣva tie the ship to the tree (ŚB.); prá vām aśnotu suṣṭutīḥ 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. vāram\_ vṛṇiṣva\_ātha me púnar dehi choose 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. ihā\_evā mā tiṣṭhantam abhyéhi\_īti brūhi, tām tú na āgatām 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 *tām vṛṇīṣva* = do thou choose it (now) as opposed to *tām vṛṇāσαι* choose it then (ŚB.).

α. The genuine impv. seems never to be found in negative sentences; thus it never appears in V. with the prohibitive particle *mā* (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. *vī no dhehi yāthā jīvāma* so dispose us that we may live (ŚB.). A subordinate clause with ind., subj., or (very rarely) opt. may precede or follow; e. g. *yās tvām dūtām saparyāti, tāsya sma prāvītā bhava* be the promoter of him who adores thee as a messenger (i. 12<sup>8</sup>); *sām vidūṣā naya yó . . anuśāsati* bring us together with one who knows, who may give us directions (vi. 54<sup>1</sup>); *idām me haryatā vāco yāsya tārema tārasā śatām hīmāḥ* gladly accept this word of mine by the force of which we would pass a hundred winters (v. 54<sup>15</sup>). 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 devébhīr yāhi yáksi ca* come with the gods and sacrifice (i. 14<sup>1</sup>). These forms are confined to the RV. (and passages borrowed from it) except *satsi* (AV. vi. 110<sup>1</sup>); 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. *bhávataṃ, bhávataṃ, bhávata*; mid. *bhávethāṃ, bhávetāṃ, 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-gan* 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. *índrasya nú vīryāṇi prá vocam* now I will proclaim the heroic deeds of Indra (i. 32<sup>1</sup>). Sometimes, however, the execution depends on another; e. g. *agnim̐ hinvantu no dhīyas : téna jeṣma dhānam-dhanam* let our prayers urge Agni : through him we shall assuredly win booty after booty (x. 156<sup>1</sup>).

b. The second person is used exhortatively, very often beside an impv.; e. g. *sugá naḥ supáthā kṛṇu; púṣann ihá kratúm vidah* do thou make fair paths for us easy to traverse; O Pūṣan, here procure us wisdom; *adyá no deva sāvīḥ sáubhagam̐, párá duṣvápnyam̐ suva* to-day, O god, procure us good fortune; drive away evil dream (v. 82<sup>1</sup>). A parallel opt. is much less common; e. g. *eténa gātúm vido naḥ; á no vavṛtyāḥ suvitáya* by reason of that find for us the path; mayst thou bring us to welfare (i. 173<sup>13</sup>).

c. The third person also is used exhortatively, very often beside an impv.; e. g. *sémám̐ vetu váṣat̐kṛtim; agnir juṣata no girah* let him come to this Vaṣat̐ call; may Agni accept our songs (vii. 15<sup>0</sup>); it is often accompanied by a 2. sing. impv.; e. g. *á idám̐ barhír yájamānasya sīda; áthā ca bhūd ukthám̐ índrāya śastám̐* seat thyself upon this straw of the sacrificer; and then may the hymn be sung to Indra (iii. 53<sup>3</sup>). It appears less frequently with the subj.; e. g. *úpa bráhmāṇi śṛṇava imá no, áthā te yajñás tanvè váyo dhāt̐* mayst thou listen to these our prayers, and then let the

*sacrifice bestow vigour on thyself* (vi. 40<sup>4</sup>). A parallel opt. is not common; e. g. pári no hetí rudrásya vṛjyāḥ, pári tveśásya durmatír mahí gāt *would that the dart of Rudra pass us by, let the great malevolence of the impetuous one avoid us* (ii. 33<sup>14</sup>).

d. The injunctive is very frequently used alone (unaccompanied by any other modal form) in an impv. sense; e. g. imá havyá juṣanta naḥ *let them accept these oblations of ours* (vi. 52<sup>11</sup>); the preceding verse has the regular impv. : juṣántāṃ yújyaṃ 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 má can be used; e. g. má na indra párá vṛṇak *do not, O Indra, abandon us* (viii. 97<sup>7</sup>); viśváyana má na á gan *let not any swelling thing come near us* (vii. 50<sup>1</sup>); má tántuś chedi *let not the thread be cut* (ii. 28<sup>5</sup>). 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 give us back to great Aditi?* (i. 24<sup>1</sup>). 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. 84<sup>8</sup>).

2. in negative sentences with ná; e. g. yám ādityā abhi druhó rákṣathā, ném aghám naśat *whom, O Āditya, ye protect from harm, him misfortune will not reach* (viii. 47<sup>1</sup>).

a. In B. the use of the inj. in positive sentences has almost entirely disappeared. The ŚB., however, preserves several examples; e. g. devān avat *let it refresh the gods*; also sometimes in subordinate clauses, especially with néd; e. g. néd idám bahirdhá yajñád 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 *mā*, in the vast majority of cases in the aor. form. Only a few examples of the impf. form occur: *mā vadhadvam slay not* (TS.); *mā bibhīta fear not* (AB.); *kilbiṣaṃ nu mā yātayan let them not reprove it as a fault* (AB.); and from the perfect: *mā suṣupthāḥ 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*, *kṛ make*, *su press*, *brū speak*. With the opt. on the other hand appear: *ji conquer*, *tṛ overcome*, *sah conquer*; *aś* and *naś obtain*, *vid acquire*, *iś be master of*; *sac be associated with*; *ā-vṛt attract* (to the sacrifice); *śak be able*; *mad be happy*; *ṛdh prosper*; *paś live to see*; *as be* (with predicates such as *prosperous*, &c.); also certain sacrificial verbs: *idh kindle* (with the co-operation of the god), *dās 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:

*7. ed.* The first person declares the will of the speaker; e. g. *svastāye vāyum ūpa bravāmahai for welfare we will invoke Vāyu* (v. 51<sup>12</sup>). It is often accompanied by the particles *nū* and *hānta*; e. g. *prā nū vocā sutēṣu 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. *dakṣiṇatō bhavā me : ádhā vṛtrāṇi 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 yujá 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.); *vāyūm devā abruvan : sómaṃ rájānaṃ hanāma itī the gods said to Vāyu : let us slay king Soma* (TS.).

The second person is used exhortatively: *háno vṛtrám, jáyā apáh slay Vṛtra, win the waters* (i. 80<sup>3</sup>). It often follows a 2. pers. impv.; e.g. *agne śṛṇuhi; devébhyo bravasi hear, O Agni, do thou say to the gods* (i. 139<sup>7</sup>); 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. 67<sup>4</sup>). 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. 165<sup>12</sup>).

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 etaṃ varam avṛṇita : mayā eva prācīm diśam pra janātha itī 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 naḥ śṛṇavad dhávam he shall hear this our call* (viii. 43<sup>22</sup>); *pári no hélo váruṇasya vṛjyāḥ; urúm na índraḥ kṛṇavad u lokám may the wrath of Varuṇa avoid us; Indra shall procure us wide space* (vii. 84<sup>2</sup>); *sá devám á ihá 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 iḷe : 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 ṣyá deváh savitá . . asthāt : nūnám devébhyo ví hí dhāti rátnam god Savitr has just arisen : he will now distribute bounty to the gods (ii. 38<sup>1</sup>); uvása uṣá uchác ca nú Dawn has flushed (in the past) and she will flush now (i. 48<sup>3</sup>). Sometimes there is no opposition ; e.g. á ghā tá gachān úttarā yugāni, yátra jāmáyaḥ kṛṇāvan ájāmi there shall come those later generations when those who are akin will do what befits not kinsmen (x. 10<sup>10</sup>).*

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. *vṛṇīṣva ity abruvan ; so 'bravīn : maddevatyā eva samid asad iti they said : choose a boon ; he replied : the fuel shall be sacred to me (MS.) ; sá abravíd : váraṃ vṛṇai ; khātāt parābhaviṣyánti manye : táto má parā bhūvam íti ; purá te samvatsarād ápi rohād ity 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 heal up (TS.) ; devās tān aśapaṇ : 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. *śṛṇád 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 :

*α.* 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. 29<sup>3</sup>) ; kathá mahé rudriyāya bravāma how shall we speak to the great Rudra-host ? (v. 41<sup>11</sup>) ; kadá naḥ śúśravad gíraḥ when will he hear our prayers ? (i. 84<sup>8</sup>). *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. 26<sup>10</sup>).**

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 tá naśanti ;*

*ná dabhāti tāskaṛaḥ they perish not; no thief shall (can) harm them (vi. 28<sup>3</sup>).*

In B. *ná* is similarly used; e. g. *ná ató 'paraḥ kás caná sahá sári-rena 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 padyāśai you shall not approach me (in future) against my will (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. *hotrād ahām varuṇa bíbhyad āyaṃ, néd evá mā yunājann átra deváh fearing the office of Hotr, O Varuṇa, I went away, lest the gods should appoint me thereto (x. 51<sup>4</sup>); vy ūchā duhitar divo má cirám tanuthā ápaḥ, nét tvā stenám yáthā ripúm tápāti súro arcíśā shine forth, daughter of the sky, delay not long thy work, lest the sun scorch thee, like a hostile thief, with his ray (v. 79<sup>9</sup>).*

In B. the antecedent clause has either an ind. or an opt.; e. g. *átha yán ná prékṣate, nén mā rudró hinásad íti now (the reason) why he does not look is lest Rudra should injure him (ŚB.); tán ná dadbhíḥ khāded, nén ma idám rudríyaṃ 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.

β. 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 pṛtanyád, ápa tám-tam íd dhatam whoever shall combat us, him do ye two slay (i. 132<sup>6</sup>); yás túbhyam dáśān ná tám ámho aśnavat who shall serve thee, him no distress can reach (ii. 23<sup>4</sup>); utá nūnám yád indriyám kariṣyá indra páuṃsyam, adyá nákiṣ tād áminat and what heroic, manly deed thou, Indra, shalt now do, that let no one belittle to-day (iv. 30<sup>23</sup>); yásmai tvám sukṛte jātaveda, u lokám agne kṛṇávaḥ syonám, sá rayim*

naśate svastí the righteous man for whom thou shalt procure, O Agni Jātavedas, a comfortable place, he obtains riches for welfare (v. 4<sup>11</sup>).

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, váraṃ vṛṇāmahai : yád ásurāñ jáyāma, tán naḥ sahá\_asad íti they said, we will make a condition : what we shall win from the Asuras that shall be ours in common (TS.); yás tvā kás ca\_ upāyat, tūṣṇīm evá\_āsva whoever shall come towards you, sit still; yád vindāśai tát te 'gnihotrāṃ kurmaḥ what thou shalt find, that we (shall) make thy fire-oblation (MS.); tát vái sámṛddhaṃ yáṃ devāḥ sādhave kármaṇe 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 pūṣan vidúṣā naya, yó añjasā\_anuśāsati, yá evá\_idám íti brávat associate us, O Pūṣan, with a wise (guide) who shall at once direct us and who shall say : here it is (vi. 54<sup>1</sup>); asmábhyaṃ tát rádha á gāt, śám yát stotr̥bhya āpáye bhávāti let that wealth come for us which shall be a blessing to thy praisers and thy kinsman (ii. 38<sup>11</sup>); tát adyá vācāḥ prathamám masīya yéna\_ásurāñ abhí devá\_ásāma I would to-day think of that as the first (point) of my speech whereby we gods shall overcome the Asuras (x. 53<sup>4</sup>); imám bibharmi súkṛtaṃ te aṅkuśám yéna\_ārujāsi maghavañ chaphārújaḥ I bring to thee this well-fashioned weapon (with which =) in order that thou shouldst break the hoof-breakers (x. 44<sup>9</sup>). The subj. of these relative clauses sometimes comes to have a purely future sense; e.g. ó (=á\_u) té yanti yé ápariṣu páśyān those are coming who in future days will see her (i. 113<sup>11</sup>).

In B. this type of relative clause with the subj. is rare; e.g. yán mā dhinavat tán me kuruta procure for me that which shall refresh me (ŚB.); hānta vayám tát srjāmahai yád asmān anvásad íti come, let us create what shall come after us (ŚB.).



γ. 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 dvārāv ṛṇávo diváh, prá no yachatād avṛkám** *O Dawn, when to-day with thy beam thou shalt open the doors of heaven, then bestow on us safe shelter* (i. 48<sup>15</sup>) ; **yád adyá bhāgám vibhājāsi nṛbhya, úṣo devó no átra savitá dāmúnā ánāgaso vocati sūryāya** *when thou shalt to-day distribute a share to men, O Dawn, god Savitr, the house friend, shall declare us guiltless to Sūrya* (i. 123<sup>3</sup>) ; **yád va āgaḥ puruṣátā kárāma, má 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. 57<sup>4</sup>) ; **yád didyávaḥ pṛtanāsu prakrīlān, tásyā vām syāma sanitāra ājēḥ** *when shafts shall play in battles, of that conflict of yours we would be the winners* (iv. 41<sup>11</sup>).

if **yád** = *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 mṛláyāsi naḥ** *these laudations and praises shall be thine, that thou, O Indra, mayst be merciful to us* (viii. 45<sup>33</sup>) ; **ná pāpāso manāmahe, yád ín nv índraṃ sákhāyaṃ kṛṇávāmahai** *we deem not ourselves wicked, (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 viṣurūpā bhāvāti** (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*: *kīyāty ā yāt samāyā bhavāti yā vyūṣūr yāś ca nūnam vyuchān 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. 113<sup>10</sup>).*

In B. the subj. is rarely found in these clauses with *yād*; e. g. *tāt prāpnuhi yāt te prāṇó vātam apipādyātai attain this that your breath shall transfer itself to the wind (ŚB.)*.

2. *yātra* 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. *yātra hótā chāndasaḥ pārām gáchāt, tát pratiprasthātá prātaranuvākám upá kurutāt when the Hotṛ shall have got to the end of the metre, then let the Prati-prasthāṭr start a Prātaranuvāka (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 mánuṣo devátātā yájāsi, evá no adyá yakṣi devān as thou canst, O priest, worship at the divine service of man, so do thou for us to-day worship the gods (vi. 4<sup>1</sup>)*. This use does not seem to occur in B. Examples of the second use are: *grhān gacha grhāpatnī yáthā āsaḥ go to the house that you may be mistress of the house (x. 85<sup>26</sup>)*; *idānīm áhna upavácyo nṛbhiḥ, śréṣṭham no átra dráviṇam yáthā dádhāt at this time of day he is to be addressed by men that he may here bestow on us the best wealth (iv. 54<sup>1</sup>)*; *mahatām ā vṛṇīmahé 'vo, yáthā vásu násāmahai we implore the favour of the great, in order that we may obtain riches (x. 36<sup>11</sup>)*; *idam pátram apāyi mátsad yáthā saumanasáya devám this bowl has been drunk up, in order that it may exhilarate the god to benevolence (vi. 44<sup>16</sup>)*. 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 imāṃ senām jayāni so arrange for me that I may conquer this army (AB.); saṃdhām nū sām dadhāvahai yāthā tvām evā praviśānti now let us two make an agreement in order that I may enter into thee (MS.).*

4. *yadā* 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. *śrītām yadā kārasi jātavedo, ātha im enaṃ pāri dattāt pitṛbhyaḥ when thou shalt have made him done, then deliver him to the fathers (x. 16<sup>2</sup>); yadā gāchāty āsunitim etām, ātha devānām vaśanīr bhavāti when he shall have gone to that spirit world, then he shall become subject to the gods (x. 16<sup>2</sup>). yadā kadā ca whenever seems to give the verb the same sense: yadā kadā ca sunāvama sōmam, agniḥ tvā dūtō dhanvāty ācha whenever we shall have pressed Soma, Agni shall hasten to thee as a messenger (iii. 53<sup>4</sup>).*

a. The usage of B. is the same; e.g. *sā yadā tām ativārdhā, ātha karṣūṃ khātvā tāsyaṃ mā bibharāsi when I shall have outgrown that (vessel), then having dug a trench you shall keep me in it (ŚB.).*

5. *yādi* 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. *yādi stōmam māma śrāvad, asmākam indram indavo mandantu if he shall hear my praise, let these drops of ours gladden Indra (viii. 1<sup>15</sup>); yājāma devān yādi śaknāvāma we will adore the gods, if we shall be able (i. 27<sup>13</sup>); yādi prāti tvām hāryāḥ . . apā enā jayema if thou shalt accept (it) gladly, we might thereby win the waters (v. 2<sup>11</sup>); indrā ha vāruṇā dhéṣṭhā, yādi sōmaiḥ . . mādāyaite 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 *yādi* is very rare; an example is: *yādi tvā etāt pūnar brāvatas, tvām brūtāt if they two shall say this again to thee, do thou say (ŚB.).*

6. *yād* so long as occurs twice with the subj. in the RV.: *anānukṛtyām apunāś cakāra yāt sūryāmāsā mithā uccā-*

*rātaḥ* he has once for all done what is inimitable so long as sun and moon alternately shall rise (x. 68<sup>10</sup>); *vásiṣṭhaṃ ha váruṇo . . řiṣiṃ cakāra . . yān nú dyāvas tatānan, yād uśasaḥ* Varuṇa has made Vasiṣṭha a seer, so long as the days shall extend, so long as the dawns (vii. 88<sup>4</sup>). In B. *yād* 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. *índraś ca mṛláyāti no, ná naḥ paścād aghám naśat* if Indra shall be gracious to us, no evil shall afterwards touch us (ii. 41<sup>11</sup>).

#### 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. *úśas tám aśyāṃ yaśásaṃ rayim* O Dawn, I would obtain that glorious wealth (i. 92<sup>8</sup>); *vidhéma te stómaiḥ* we would worship thee with songs of praise (ii. 9<sup>3</sup>); *vayāṃ syāma pátayo rayiṇām* 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. *viśé ca kṣatrāya ca samádam 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. *á no mitrávaruṇā hotráya vavṛtyāḥ* pray bring Mitra and Varuṇa to our oblation (vi. 11<sup>1</sup>); *tyá me hávam á jagmyātam* so, pray, do ye two come to my call (vi. 50<sup>10</sup>); *prá sú na áyur jívāse tīretana* do ye, pray, extend fully our allotted span that we may live (viii. 18<sup>22</sup>). We might here often rather expect the impv., which indeed frequently either precedes or follows the 2. opt.; e.g. *dhiṣvá vájraṃ rakṣohátyāya: sāsaḥiṣṭhá abhí spṛdhaḥ* take the bolt for



*the slaughter of the demons: mayst thou overcome our foes* (vi. 45<sup>18</sup>); *imám me samídham vaneḥ; imá ū śú śrudhī girāḥ pray 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* (ŚB.).

The third person is used in the three different senses of wish, precept, or supposition; e. g. *mīḍhvám asmákam babhūyāt may he be bountiful to us* (i. 27<sup>2</sup>); *imám amṛtam dūtám kṛṇvīta mártyaḥ this immortal the mortal should make his messenger* (viii. 23<sup>19</sup>); *pṛṇánn āpír āpṛṇantam abhí syāt the friend who bestows would prevail over him who does not bestow* (x. 117<sup>7</sup>). 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. *apaś-úḥ syāt may he be bereft of cattle* (TS.); a general precept (where a gerundive may also be used); e. g. *kṣáume vásānā agním á dadhīyā-tām, té adhvaryáve déye wearing 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. *ná\_asya tām rátrīm apó grhán prá hareyur; ápo vái śántiḥ: śamáyeyur eva* (MS.) *they should not during that night bring water into his house; 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 haviṣā vidhema what god would we worship with oblation?* (x. 121<sup>1</sup>); *kadá na indra ráyá á daśasyeḥ when wouldst thou, O Indra, bestow riches upon us?* (vii. 37<sup>5</sup>); *kuvít tutujyát sātáye dhíyaḥ* (i. 143<sup>6</sup>) *would he not stimulate our prayers for gain?* (cp. p. 354, 2 a). A possibility is sometimes thus repudiated; e. g. *kád dha nūnám*

ṛtā vādanto ánṛtaṃ rapema *how could we now speaking righteous words utter unrighteousness?* (x. 10<sup>4</sup>).

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.); yāmim eva pūrvāṃ śamset *he should first pronounce the formula addressed to Yama* (AB.); kīṃ máma tátaḥ syāt (ŚB.) *what would then accrue to me (if I did this)?* kás tát á driyeta *who would pay attention to that?* (ŚB.).

α. The opt. appears in negative sentences with ná *not*, sometimes nú cid *never*. The sense is either optative or potential; e. g. ná riṣyema kadá caná *may we never suffer harm* (vi. 54<sup>9</sup>); nú cin nú vāyór amṛtaṃ vi dasyet *may the nectar of Vāyu never fail* (vi. 37<sup>3</sup>); ná tát devó ná mártyas tuturyād yáni právrddho vṛṣabhás cakára *no god, no mortal could surpass what the mighty bull has done* (viii. 96<sup>2</sup>). The only opt. form with which the prohibitive má occurs is bhujema: má va éno anyákṛtaṃ bhujema *may we not suffer before you for a sin done by others* (vi. 51<sup>7</sup>).

In B. the opt. is used with ná to express either a general prohibition or a potential sense; e. g. tásya etád vratám : ná ánṛtaṃ vaden, ná máṃsám aśniyāt *this is his vow: he should not speak the untruth, he should not eat meat*; ná enaṃ dadhikrávā caná pávayám 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. sūryám yó brahmá 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. yám dviṣyāt, táṃ dhyāyet *whom he may hate, he should think of* (TS.); yó vá imám ālābheta, múcyeta asmāt pápmanaḥ *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 rāṣṭrād āpabhūtaḥ syāt tāsmai hotavyā* *this should be offered for him who should be deprived of his kingdom (TS.); yasya agnayo grāmyeṇa agninā saṃdahyeran, kā tatra prāyaścittiḥ* *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. *revātīr naḥ sadhamāda indre santu yābhir mādema* (i. 30<sup>13</sup>) *let our feasts beside Indra be rich (by which =) that we may rejoice (in them); dhāsatho rayim yēna samātsu sāhiṣīmāhi* *bestow wealth on us (by which =) that we may be victorious in battles (viii. 40<sup>1</sup>); yāyā āti viśvā duritā tārema sutārmāṇam ādhi nāvam ruhema* *we would ascend the rescuing ship (by which =) that we may cross over all misfortunes (viii. 42<sup>3</sup>).*

In B. final relative clauses with the optative are rare.

γ. with relative conjunctions :

1. *yād 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. *yād agne syām ahām tvām, tvām vā ghā syā ahām, syuṣ te satyā ihā śiṣaḥ* *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. yāc chuśruyā imām hāvaṃ durmārṣaṃ cakriyā utā, bhāver āpir no āntamaḥ* *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.) *yād if* with the opt. is very common in the protasis, when the fulfilment of the condition is not expected (*yādi* with opt. being used when it is expected); e. g. *sā yād bhidyeta ārtim ārched yājamānaḥ* *if it should be broken, the sacrificer would fall into calamity (TS.).* The infinitive with *īśvarā* may take the place of the opt. in the principal clause; e. g. *yad etām śamsed īśvaraḥ parjanya varṣtoḥ* *if he were to repeat this (formula), Parjanya might not ruin (AB.).* Sometimes the

verb (opt. of *as be*) is omitted in the apodosis. The opt. with *yád* here rarely expresses a purely hypothetical case (that is, without the implication that the condition will not be fulfilled); e. g. *yán mām praviśēḥ kīṃ mā bhuñjyāḥ* (TS.) *if you were to enter me, of what use would you be to me?* (afterwards he does enter Indra).

α. *yád* with the opt. in the final sense of *in order that* is very rare; e. g. *yán nūnám aśyām gátim, mitrásya yāyām pathā* *in order that I might now obtain a refuge, I would go on the path of Mitra* (v. 64<sup>3</sup>).

β. In B. *yád* 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 yád brūyát* *for it is not fitting that he should say* (ŚB.); *ná vá ahám idám út sahe yád vo hótā syām* (ŚB.) *I cannot endure this that should be (= I cannot be) your Hoṛ;* *tád dhy évā brāhmaṇena eṣṭávyam yád brahmavarcaśī syát* *for that is to be aimed at by the Brahmin, that he should be pious* (ŚB.); *svayám vá etásmai devā yuktā bhavanti yát sādhu vádeyuh* *for the gods themselves are intent on this, that they should say what is right* (ŚB.); *kás tád veda yád vratapradó vratám upotsiñcet* *for who knows (this that =) whether he who hands the fast-milk (should add =) adds (fresh milk) to it* (ŚB.). In the ŚB. *íśvará* also is used with this construction (in other Brāhmaṇas with the infinitive only) to express a possible consequence (though the *yád* is nearly always omitted); e. g. *párāñ asmād yajñō 'bhūd iti íśvaró ha yát táthā evá syát* *the sacrifice has turned away from him: it is possible that this should be so* (ŚB.). Otherwise the phrase regularly appears in the form of *iti íśvaró ha táthā eva syát*, perhaps because *íśvará* 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 naḥ . . asurarakṣasāni imám grāham ná hanyúr iti* *the gods feared lest the Asuras and Rakṣases should destroy this draught* (ŚB.); *índro ha vá iḥśám cakre yán mā tán ná abhibháved iti* *Indra pondered (fearing) lest that should vanquish 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 *yád* with opt. implies non-fulfilment of the condition). The clause with *yádi* 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 var-*  
*ṣiṣyati* *íti 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 *purolāsaṃ 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* *avagāched*, *aparódhukā enaṃ*  
*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 ceremony).

β. *īśvará* with the infinitive; e. g. *īśvaro ha yady apy anyo*  
*yajeta* *atha hotāraṃ yaśo 'rtoḥ* even if another should sacrifice (instead  
of him), it is possible that fame should come to the Hotṛ (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 ṛkta 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 ṛkta 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 jáye-*  
*yur 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 víśvāṃ amitrān nudasva*,  
*yáthā táva śárman mádema* drive away all foes that we may  
rejoice in thy protection (x. 131<sup>1</sup>); *tváyā yáthā gr̥tsamadāso*  
. . *úparāṃ abhí syuḥ*, *sūribhyo gr̥naté tád váyo dhāḥ*  
bestow on the patrons and the singer this blessing that through  
thee the *Gr̥tsamadas* may be superior to their neighbours (ii. 4<sup>9</sup>);

á dáivyā vṛñimahé 'vāmsi, yáthā bhávema mīlhúṣe ánā-gāḥ *we implore the divine aids that we may be sinless before the gracious one* (vii. 97<sup>2</sup>).

α. In B. yáthā with the opt. has two uses : α. 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 boat cut from its fastening would drift, so they would drift* (AB.) ; sá yáthā nad-yái pārám parápáśyed evám svásya áyusaḥ pārám párá 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 íti 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 evá hotavyám yáthā agnīm vyaveyāt *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*.

α. 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 rájānam jíjyāset *he should offer a cake on seven dishes to the Maruts in case the people were to oppress the king* (MS.) ; sá yátra prastuyát tād etáni japet *as soon as he (the priest) begins to sing, one should mutter the following prayers* (ŚB.).

β. 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 saṅgrāmám jáyed átha andrāgnám nír vaped *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 prajáh kṣúdham nigácheyus, tárhi navarātréṇa yajeta *when his people should be exposed to hunger, then he should sacrifice with the rite of nine nights* (TS.).

5. céḍ *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 céḍ anyásmā anubrūyās, táta evá te síraś chind-yām *if you were to communicate this to another, I would cut off your head* (ŚB.).

## 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 ádharah 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. *bhūyasīnām úttarām sāmām kriyāsam íti gávāṃ lākṣma kuryāt would that I may do (this) to more next year: so saying he should make the mark of the cows* (MS.). *śatām hīmā íti śatām varṣāṇi jīvyāsam íty evá etád 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 narrative also; e. g. *sá ha vák prajāpatim uvāca: áhavyavāḍ evá jahám túbhyam bhūyāsam Vāc said to Prajāpati: I would like not to be a conductor of sacrifice for thee* (ŚB.); *tām 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<sup>2</sup>) in a somewhat obscure passage, though the form *abharīṣyat* 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: *táta evá asya bhayám víyāya: kásmād dhy ábheṣyat thereupon his fear departed: for of what should he have been afraid?* (ŚB.). 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 *yád*, rarely by *yádi* (216); e. g. *sá yád dha ápi múkhād ádroṣyan, ná ha evá práyaścittir abhaviṣyat if it (Soma) had also flowed out of his mouth, there would not have been a penance* (ŚB.); *yád evám ná ávaksyo mūrdhá te vy ápatiṣyat if you had not spoken thus, your head would have split asunder* (ŚB.); *páḍau te mlāsyatām yádi ha ná ágamiṣyah your feet would have withered, if you had not come* (ŚB.).

a. When *yád* 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 prajāpatir yád áhoṣyat Prajāpati found nothing that he could sacrifice (MS.); sá vái tám ná avindat yásmai tám dáksīṇām áneṣyat 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. *ciráṃ tán mene yád vāsaḥ paryádhāsyata he thought it too long (that =) till he should put on the garment (ŚB.) = 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 (PT.), Imperfect (IPF.) ; Perfect (PF.) ; Pluperfect (PPF.) ; Aorist (AO.) ; Precative (PRC.) ; Future (FT.) ; Conditional (CO.), Passive (PS.), Present, Aorist, Past Participle (PP.) ; Gerundive (GDV.) ; Gerund (GD.) ; Infinitive (INF.) ; Causative (CS.) ; Desiderative (DS.) ; Intensive (INT.).

The Roman numerals indicate the conjugational class of the verb ; P. signifies that the verb is conjugated in the Parasmaipada (active) only, Ā. that it is conjugated in the Ātmanepada (middle) only.

**aṃś attain**, V. : PR. aśnóti ; SE. aśnávat ; IPV. aśnótu ; PT. aśnuvánt. PF. ānámśa and ānáśa ; ānaśmá, ānaśá, ānaśúr ; ānaśé ; SB. anaśámahai ; OP. ānaśyám ; PT. ānaśāná ; PF. also áśa, āśátur, āśúr ; Ā. du. āśáthe, āśáte. AO. root : Ā. 3. s. áṣṭa, pl. áśata ; INJ. aṣṭa, pl. aśata ; OP. aśyát, PRC. 3. s. aśyás (= aśyás-t) ; S. SB. ákṣat ; A. aśét. INF. áṣṭave.

**akṣ mutilate**, V. : PR. IPV. akṣṇuhí. PF. PT. ākṣāṇá. AO. iṣ : ákṣiṣur.

**ac bend**, I. : PR. ácati. IPV. 2. s. áca ; ácasva. PS. acyáte ; PT. acyámāṇa ; IPF. acyánta ; PP. akná (B.). GD. -acya.

**aj drive**, I. : PR. ájati, ájate ; SB. ájāni, ájāsi, ájāti ; OP. ájeta ; IPV. ájatu ; PT. ájant. IPF. ájat. PS. ajyáte ; PT. ajyámāṇa. INF. -áje.

**añj anoint**, VII. : PR. anákti, ankté ; SB. anájat ; IPV. añdhí (= añgdhí), anáktu ; PT. añjánt, añjāná. IPF. añjan. PF. ānánja ; ānajé, ānajré ; SB. anajā ; OP. anajyát ; PT. ānajāná. PS. ajyáte ; PT. ajyámāṇa ; PP. aktá. GD. aktvá (B.), -ajya (B.).

- ad *eat*, II.: PR. ádmi, átsi, átti; adánti; SB. ádat, pl. ádān (AV.); OP. adyát; IPV. addhí, áttu; attám, attám; attá, adántu; PT. adánt, adāná. IPF. ádat. FT. atsyáti. PP. ána 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. ámamāt. PS. amyáte. CS. āmáyati.
- arc *praise*, I.: PR. árcati; SB. árcā, árcāt; árcāma, árcān; INJ. árcat; árcan; IPV. árcatu; PT. árcant. IPF. árcan. PF. ānṛcúr; ānṛcé. PS. ṛcyáte; PT. ṛcyámāna. INF. ṛcāse. CS. arcáyati.
- arh *deserve*, I.: PR. árhati; SB. árhāt; PT. árhant. PF. ānṛhúr (TS.); arhiré. INF. arháse.
- av *favour*, I. P.: PR. ávati; SB. ávāt; INJ. ávat; OP. ávet; IPV. ávatu; PT. ávant. IPF. ávat. PF. ávitha, áva. AO. root: OP. 2. avyás; PRC. 3. avyás (=avyás-t); iṣ: ávīt; SB. áviṣat; INJ. ávīt; IPV. avidḍhí, áviṣtu; aviṣtám, aviṣtám; aviṣtána. FT. aviṣyáti; PT. aviṣyánt. PP. -ūta. GD. -avya. INF. ávitave.
- aś *eat*, IX.: PR. aśnāti, aśnánti; aśnīté, aśnáte; OP. aśnīyát; IPV. aśáná; PT. aśnánt. IPF. aśnām, aśnāt; aśnan, aśnan. PF. áśa. AO. iṣ: áśiṣam, áśiṣ, áśīt; INJ. aśīt. FT. aśiṣyáti (B.). PS. aśyáte; PP. aśitá. GD. aśitvá (B.), -áśya (B.). CS. āśáyati (B.). DS. aśiṣiṣati (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. syám, syás, syát; syátam, syátām; syāma, syáta and syátana, syúr; IPV. edhí, ástu; stám, stám; stá, sántu; PT. sánt. IPF. ásam, áśiṣ, áś (=ás-t) and

- ásit; ástam, ástām; ásan. PF. ása, ásitha, ása; āsáthur, āsátur; āsimá, āsúr.
2. as *throw*, IV.: PR. ásyāmi, ásyati and ásyate; ásyāmasi, ásyanti; IPV. ásyā and ásyatāt, ásyatu; PT. ásyant. IPF. ásyat. PF. ása. FT. asiṣyáti. PS. asyáte; PP. astá. GD. -asya. INF. ástave, ástavái (B.).
- ah *say*, P.: PF. áha, áthha (B.); āhátur (B.); āhúr.
- āp *obtain*, V.: PR. āpnóti. PF. āpa, āpitha; āpiré; PT. āpāná. AO. red.: āpipan (B.); a: āpat; OP. apéyam (AV.). FT. āpsyáti, -te (B.); āptā (B.). PS. āpyáte (B.); AO. āpi (B.); PP. āptá. GD. āptvá (B.), -āpya (B.). INF. āptum (B.). CS. āpáyati (B.). DS. ípsati, ípsate (B.); AO. áipsit (B.); DS. of CS. āpipayīset (B.).
- ās *sit*, II. Ā.: PR. áste; ásathe, ásāte; ásmāhe, ásate; SB. ásate; OPT. ásíta; IPV. s. 3. ástām, pl. 2. ádhvam; PT. āsāná and ásīna. IPF. pl. 3. ásata. PF. āsām cakre (B.). AO. āsiṣṭa (B.). FT. āsiṣyáti, -te (B.). PP. āsitá (B.). GD. āsitvá (B.). INF. 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; PT. yánt, iyāná. IPF. 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. IPF. áinos, áinot. PF. iyétha and iyátha, iyáya; iyáthur, iyátur; iyúr; PT. iyiváms. PPF. áiyes. FT. eṣyáti; ayiṣyati (B.); etá (B.). PP. itá. GD. itvá, -itya. INF. étum (B.); étave, étavái, ityái, iyádhyai, áyase; étos.
- idh *kindle*, VII. Ā.: PR. inddhé; indháte and indhaté; SB. inádhate; IPV. indhám (= inddhám); indhvám (= inddhvám), indhátām; PT. indhāna. IPF. áindha. PF. idhé; idhiré. AO. SB. idhaté; OP. idhímáhi; PT. idhāná. PS. idhyáte; IPV. idhyásva; PT. idhyámāna; PP. iddhá. INF. -ídham; -ídhe. From the nasalized

root, indh, the iṣ AO. is formed in B. : IND. áindhiṣṭa ;  
OP. indhiṣīya.

inv go, I. P. (= V. i-nu + a) : PR. ínvasi, ínvati ; ínvathas,  
ínvatas. SB. ínvāt ; IPV. ínva, ínvatu ; ínvatam, ín-  
vatām ; PT. ínvant.

1. iṣ *desire*, VI. : PR. icháti, -te ; SB. ichát ; INJ. ichás ;  
ichánta ; OP. ichét ; ichéta ; IPV. ichá, ichátu ; icháta ;  
ichásva, ichátām ; PT. ichánt ; ichámāna. IPF. áichat.  
PF. (B.) iyéṣa, iṣúr ; iṣé, iṣiré. AO. (B.) áiṣīt ; áiṣiṣur.  
FT. (B.) eṣiṣyáti, -te. PP. iṣṭá. GD. -iṣya. INF. éṣṭum  
(B.) ; éṣṭavái (B.).

2. iṣ *send*, IV. : PR. iṣyati, -te ; IPV. iṣyatam ; iṣyata ;  
PT. iṣyant. IX. : PR. iṣṇáti ; PT. iṣṇánt ; iṣṇáná. VI. :  
PR. iṣé ; INJ. iṣánta ; OP. iṣéma ; IPF. áiṣanta. PF. iṣáthur,  
iṣúr ; iṣé, iṣiré. PP. iṣitá. GD. -iṣya (B.). INF. iṣádhyai.  
CS. iṣáyati, -te ; INF. iṣayádhyai.

ikṣ *see*, I. Ā. : PR. íkṣe ; PT. íkṣamāna. IPF. áikṣata ;  
áikṣetām ; áikṣanta. PER. PF. íkṣám cakre (B.). AO. iṣ :  
áikṣiṣi. FT. ikṣiṣyáti, -te (B.). PP. ikṣitá (B.). GDV.  
ikṣenya. GD. ikṣitvá (B.). CS. ikṣáyati, -te.

ínkh *swing* : CS. ínkháyati, -te ; SB. ínkháyātai (AV.),  
ínkháyāvahai ; IPV. ínkháya ; PT. ínkháyant. PP.  
ínkhítá.

īḍ *praise*, II. Ā. : PR. 1. íḷe, 3. íṭte ; íḷate ; SB. íḷamahai  
and íḷamahe ; INJ. íḷata (3. pl.) ; OP. íḷita ; IPV. íḷiṣva ;  
PT. íḷāna. PF. íḷé (3. s.). PP. íḷitá. GDV. íḷya, íḷénya.

ír *set in motion*, II. : PR. írte ; írate ; SB. írat ; IPV. írṣva ;  
írāthām ; írdhvam, íratām ; PT. írāṇa. IPF. áiram,  
áir-a-t, du. 2. áir-a-tam ; Ā. airata (3. pl.). PP. írṇá (B.).  
CS. iráyati ; SB. iráyāmahe ; INJ. iráyanta ; IPV. iráya,  
iráyatam ; iráyasva ; iráyadhvam ; PT. iráyant. IPF.  
áirayat ; áirayata ; INF. irayádhyai. PP. iritá.

ís *be master*, II. Ā. : PR. 1. íse, 2. íkṣe and ísiṣe, 3. íṣte,  
íse and (once) ísate ; ísāthe ; ísmahe, ísidhve, ísate ;  
INJ. ísata (3. s.) ; OP. ísiya, ísita ; PT. ísāna. PF. ísire ;  
PT. ísāná.



- iṣ move*, I. : PR. *īṣati*, -te; *éṣati*; INJ. *éṣas*; IPV. *īṣatu*, *éṣatu*; PT. *éṣant*; *īṣamāṇa*. PF. *īṣé* (1. 3.). PP. *-īṣita*.
1. *ukṣ sprinkle*, VI. : PR. *ukṣāti*, -te; IPV. *ukṣátam*, *ukṣáta*; *ukṣéthām*; PT. *ukṣámāṇa*. AO. *iṣ*: *áuṣṣam* (B.). FT. *ukṣiṣyáti* (B.). PS. *ukṣyáte* (B.); PP. *ukṣítá*. GD. *-úṣya*.
2. *ukṣ (=vakṣ) grow*, I. and VI. : PR. PT. *úṣant*; *ukṣámāṇa*. IPF. *áuṣat*. AO. S. : *áuṣīs*. PP. *ukṣítá*. CS. *ukṣáyate*.
- uc be pleased*, IV. P. : PR. *ucyasi*. PF. *uvócitha*, *uvóca*; *ūciṣé*, *ūcé*; PT. *okiváms*, *ūcúṣ*. PP. *ucitá*.
- ud wet*, VII. : PR. *unátti*; *undánti*; *undáte* (3. pl.). IPV. *undhí* (= *unddhí*); *unátta*; PT. *undánt*. VI. P. : PR. *undáti* (B.). IPF. *áunat*. PF. *ūdúr*. PS. *udyáte*; PP. *uttá* (B.). GD. *-udya* (B.).
- ubj force*, VI. P. : PR. *ubjáti*; IPV. *ubjá*, *ubjátu*; *ubjátam*; *ubjátantu*; PT. *ubjánt*. IPF. 2. *ubjas*, 3. *áubjat*. PP. *ubjitá*. GD. *-ubjya* (B.).
- ubh confine*, VII. P. : IPF. *unap* (2. s.), *áumbhan* (TS.). VI. P. : IPV. *umbhâta* (2. pl.); IPF. *áumbhat*. IX. P. : IPF. *ubhnâs*, *áubhnât*. PP. *ubdhá*.
- uṣ burn*, I. P. : PR. *oṣati*; INJ. *oṣas*; IPV. *oṣa* and *oṣatât*, *oṣatu*; *oṣatam*; PT. *oṣant*. IX. P. : PT. *uṣñánt*. IPF. *uṣñán*. PF. *uvóṣa* (B.). AO. *áuṣit* (B.). PP. *uṣtá* (B.).
1. *ūh remove*, I. : PR. *ūhati*; IPV. *ūha*. IPF. *áuhat*; *áuhata*, *áuhan*; *Ā. áuhata* (3. s.). AO. *áuhīt* (B.); OP. *uhyāt* (B.). PP. *ūḍhá* (B.). GD. *-ūhya* and *-úhya* (B.). INF. *-ūhitavái* (B.).
2. *ūh consider*, I. *Ā.* : PR. *óhate*. II. *Ā.* : PR. *óhate* (3. pl.); PT. *óhāna* and *ohāná*. PF. *ūhé*; 2. du. *ūhyáthe* (= *ūh-áthe*?). AO. *áuhiṣṭa*; PT. *óhasāna*.
- ṛ go*, VI. P. : PR. *ṛcháti* (-te, B.); SB. *ṛchât*; IPV. *ṛchátu*; *ṛchántu*. III. P. : PR. *iyarmi*, *iyárṣi*, *iyarti*; IPV. *iyarta* (2. pl.). (V.) : PR. *ṛnómi*, *ṛnóti*; *ṛnvánti*; *ṛnvé*; *ṛnviré*; INJ. *ṛnós*; *ṛnván*; *Ā. ṛnutá* (3. s.); SB. *ṛnávas*; IPV. : *Ā. ṛnvátām* (3. pl.); PT. *ṛnvánt*. IPF. *ṛnván*. PF. *áriṭha*, *ára*; *āráthur*, *ārúr*; PT. *āriváms*; *ārāṇá*. AO.

- root: *árta*; *árata*; INJ. *arta* (Ā. 3. s.); OP. *aryāt* (TS.); *arīta*; PT. *arānā*; a: *áram*, *árat*; *árata*, *áran*; Ā. *árata* (3. s.); *áranta*; SB. *arāma*; INJ. *aram*; *aran*; Ā. *arā-mahi*, *aranta*; IPV. *aratam*, *aratām*. FT. *ariṣyāti* (B.). PP. *ṛtá*. GD. *ṛtvá*, *-ṛtya*. CS. *arpáyati*; AO. red.: *arpipam*; PP. *arpitá* and *árpita*. GD. *-árpya*, *arpayitvá* (AV.). INT. *álarṣi*, *álarti*.
- ṛj direct*, VI.: PR. *ṛñjāti*, *-te*; IPV. *ṛñjāta*; PT. *ṛñjánt*. VII. Ā.: PR. *ṛñjé*; *ṛñjáte* (3. pl.); IV.: PR. *ṛjyate*; PT. *ṛjyant*. I.: PR. *árjati* (B.). AO. PT. *ṛñjasānā*. INF. *ṛñjāse*.
- ṛd stir*, VI. P.: IPV. *ṛdántu*. IPF. *árdan*. I.: PR. *árdati* (AV.). CS. *ardáyati*; SB. *ardáyāti*.
- ṛdh thrive*, V. P.: PR. *ṛdhnóti*; IPF. *árdhnot*. IV.: PR. *ṛdhyati*, *-te*; IPV. *ṛdhyatām*. VII. P.: SB. *ṛnádhat*; OP. *ṛndhyám*; PT. *ṛndhánt*. PF. *ānardha* (K.); *ānṛdhúr*; *ānṛdhé*. AO. root: *árdhma* (B.); SB. *ṛdhát*; Ā. *ṛdháthe* (2. du.); OP. *ṛdhyám*, *ṛdhyás*, *ṛdhyáma*; *ṛdhimáhi*; PRC. *ṛdhyásam*; PT. *ṛdhánt*; a: OP. *ṛdhét*, *ṛdhéma*; iṣ: *árdhiṣṭa* (B.). FT. *ardhiṣyáte* (B.); *ardhitā* (B.). PS. *ṛdhyáte*; IPV. *ṛdhyátām*; PP. *ṛddhá*. GDV. *árdhya*. CS. *ardháyati*. DS. *írtsati*; PT. *írtsant*.
- ṛṣ rush*, I.: PR. *árṣati*, *-te*; SB. *árṣāt*; INJ. *árṣat*; IPV. *árṣa*, *árṣatu*; *árṣata*, *árṣantu*; PT. *árṣant*. VI. P.: PR. *ṛṣáti*; PT. *ṛṣánt*. PP. *ṛṣtá*.
- ej stir*, I. P.: PR. *éjati*; SB. *éjāti* and *éjāt*; IPV. *éjatu*; PT. *éjant*. IPF. *áijat*. CS. *ejáyati* (B.).
- edh thrive*, I. Ā.: PR. *édhate* (B.); IPV. *édhasva*, *édhatām* (B.). PER. PF. *edhám cakrire* (B.). AO. iṣ: OP. *edhiṣiyá*.
- kan, kā enjoy*, IV.: PR. PT. *kāyamāna*. PF. *caké*; SB. *cākānas*, *cākānat*; *cākānāma*; INJ. *cākānanta*; OP. *cākanyāt*; IPV. *cākandhí*, *cākántu*; PT. *cakānā*; PPF. *cākán* (2. s.). AO. *ákāniṣam*; SB. *kāniṣas*.
- kam love*: PF. PT. *cakamānā*. AO. red.: *ácikamata* (B.). FT. *kamiṣyáte* (B.); *kamitā* (B.). CS. *kāmáyate*; SB. *kāmáyāse*; PT. *kāmáyamāna*.

kāś appear, I. : PR. kāśate (B.). INT. cākaśīmi, cākaśīti; cākaśyāte (B.); SB. cākaśān (AV.); PT. cākaśat. IPF. ācākaśam. CS. kāśāyati.

kup be angry, IV. : PR. PT. kúpyant. PP. kupitá. CS. kopáyati.

1. kṛ make, V. : PR. kṛnómi, kṛnóṣi, kṛnóti; kṛnuthás, kṛnuthás; kṛnmási, kṛnuthá, kṛnvánti; Ā. kṛnvé, kṛnuṣé, kṛnuté; kṛnmáhe, kṛnváte; INJ. kṛnváta (3. pl.); SB. kṛnāvā, kṛnāvas, kṛnāvāt; kṛnāvāva; kṛnāvāma, kṛnāvātha (VS.), kṛnāvan; Ā. kṛnāvai, kṛnāvase, kṛnāvate; kṛnāvāvahai, kṛnváite (for kṛnāváite); kṛnāvāmahai, kṛnāvanta; OP. kṛnvítá; IPV. kṛnú, kṛnuhí and kṛnutát, kṛnótu; kṛnutám, kṛnutám; kṛnutá, kṛnóta, and kṛnótana, kṛnvántu; Ā. kṛnuṣvá, kṛnutám; kṛnváthām; kṛnudhvám; PT. kṛnvánt; kṛnvāná. IPF. kṛnavam, ákṛnos, ákṛnot; ákṛnutam; ákṛnuta, ákṛnota and ákṛnotana, ákṛnvan; Ā. ákṛnuta (3. s.); ákṛnudhvam, ákṛnvata.

VIII. : karómi, karóti; kurmás, kurvánti; kurvé, kurruté; kurváte; SB. karávas, karávāt; IPV. kurú, karótu; Ā. kurvátām. PT. kurvánt; kurvāná. IPF. ákaros, ákarot; ákurvan; Ā. kuruthás, ákuruta; ákurvata.

II. : PR. kárṣi; kṛthás; kṛthá; A. kṛṣé.

PF. cakára, cakártha, cakára; cakráthur, cakrátur; cakṛmá, cakrá, cakrúr; Ā. cakré, cakṛṣé, cakré; cakráthe, cakráte; cakriré; OP. cakriyás; PT. cakṛvám; cakṛāná. PPF. cakáram, ácakat; ácakrivan. AO. root: ákaram, ákar, ákar; kártam, ákartām; ákarma, ákarta, ákran; Ā. ákri, ákṛthás, 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; krāná. AO. a: ákaras, ákarat; IPV. kara; karatam, karatām; s: ákārṣit (B.); Ā. ákṛṣi (B.). PT. kariṣyáti; -te (B.);

- SB. kariṣyās. CO. ákariṣyat (B.). PS. kriyáte; PT. kriyámāṇa; AO. ákāri; PP. kṛtá. GDV. kártva. GD. kṛtvá, kṛtví, kṛtváya. INF. kártave, kártavái; kártos; kártum. CS. káráyati, káráyate (B.). DS. cíkírṣati. INT. PT. kárikrat and cáríkrat.
2. kṛ *commemorate*: AO. S: ákārṣam; iṣ: ákārīṣam, ákārīt. INT. cárkarmi; SB. cárkiran; AO. cárkrṣe (Ṣ. S.); GDV. carkrítya.
- kṛt *cut*, VI. P.: PR. kṛntáti; INJ. kṛntát; IPV. kṛntá; PT. kṛntánt. IPF. ákṛntat. PF. cakártitha, cakárta. AO. a: ákṛtas; PT. kṛtánt; red.: ácíkṛtas (B.). FT. kartsyámi. PS. kṛtyáte; PP. kṛttá. GD. -kṛtya.
- kṛp *lament*, I. Ā.: PR. kṛpate; PT. kṛpamāṇa. IPF. ákṛpanta. PF. cakṛpe (K.). PPF. cakṛpánta. AO. root: ákṛp-ran; iṣ: ákrapīṣta. CS. PT. kṛpáyant; IPF. ákṛpayat.
- kṛś *be lean*, IV. P.: PR. kṛśyati (B.). PF. cakárśa. PP. kṛśítá (B.). CS. karśáyati.
- kṛṣ *plough*, I.: PR. kárṣati; -te (B.); INJ. kárṣat; IPV. kárśa. VI.: PR. kṛśáti; IPV. kṛśátu; kṛśántu; Ā. kṛś-ásva; PT. kṛśánt. PF. cakárśa (B.). AO. red.: ácíkṛṣam; sa: ákṛkṣat (B.). FT. krakṣyé (B.). PS. kṛṣyáte; PP. kṛṣtá. GD. kṛṣtvá (B.). INT. 3. pl. cárkṛṣati; SB. cárkṛṣat; PT. cárkṛṣat; IPF. ácarṁkṛṣur.
- kṛ *scatter*, VI. P.: PR. kiráti, -te; SB. kirási; IPV. kirá, kirátu. IPF. ákirat. AO. iṣ: SB. kārīṣat. PS. kíryáte (B.); PP. kírná (B.).
- kṛp *be adapted*, I.: PR. kálpate; IPV. kálpasva; PT. kálpamāṇa. IPF. ákalpata, ákalpanta. PF. cākṛpúr; cākṛpré. AO. red.: ácíkṛpat; SB. cíkṛpāti. FT. kalpsyáte (B.). PP. kṛptá. CS. kalpáyati; SB. kalpáyāti; kalpáyāvahai; IPV. kalpáya, kalpáyatu; kalpáyasva; PT. kalpáyant; IPF. ákalpayat. DS. cíkalpayīṣati (B.); GD. kalpayitvá.
- krand *cry out*, I. P.: PR. krándati; INJ. krándat; IPV. krándá, 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. krand-áyati. INT. kánikranti (3. s. = kánikrant-ti); PT. kánikradat.
- kram *stride*, I. P.: PR. krāmāti; OP. krāmema; IPV. krāma; PT. krāmant; IPF. ákrāmat; Ā.: krāmāte; SB. krāmāma; IPV. krāmasva. PF. cakrāma, cakramúr; cakramé; cakramāthe; PT. cakramāṇá. PPF. cákramanta; AO. root: ákran; ákramur; INJ. kramur; a: ákramat, ákraman; s: Ā. ákramsta; ákramsata; SB. krāmsate; iṣ: ákramiṣam and ákramīm, ákramiṣ, ákramīt; kramiṣṭa (3. s.); INJ. kramiṣ; IPV. kramiṣṭám. FT. kramiṣyáte; kramiṣyáti, -te (B.); PP. krāntá. GD. krāntvā (B.), -krāmya. INF. -krāme; krāmitum (B.); krāmitos (B.). CS. krāmáyati (B.). INT. IPV. caṅkram-a-ta (2. pl.); caṅkramyáte (B.).
- krī *buy*, IX.: PR. krīṇāti; krīṇíté; SB. krīṇāvahai. IPF. ákrīṇan. PT. kreṣyáti, -te (B.). PS. krīyáte (B.); PP. krítá. GD. krītvā, -krīya (B.).
- krudh *be angry*, IV. P.: PR. krúdhyaati. PF. cukródha (B.). AO. red.: ácukrudhat; SB. cukrudhāma; INJ. cukrudham; a: INJ. krudhas. PP. kruddhá. CS. krodháyati.
- kruś *cry out*, I.: PR. króśati; IPV. króśatu; PT. króśant; króśamāna. AO. sa: ákrukṣat. PP. kruṣṭá (B.).
- kṣad *divide*, I. Ā.: PR. kṣádāmahe. PF. cakṣadé; PT. cakṣadāṇá. INF. kṣádase.
- kṣam *endure*, I. Ā.: OP. kṣámata; IPV. kṣámadhvam. PT. kṣámamāṇa. PF. cakṣamé (B.); OP. cakṣamīthās.
- kṣar *flow*, I. P.: PR. kṣárati; INJ. kṣárat; IPV. kṣára; kṣárantu; PT. kṣárant. IPF. ákṣarat; ákṣaran. AO. s: ákṣār. PP. kṣarítá (B.). INF. kṣáradhyai. CS. kṣār-áyati (B.).
1. kṣi *possess*, II. P.: PR. kṣéṣi, kṣéti; kṣitás; kṣiyánti; SB. kṣáyas, kṣáyat; kṣáyāma; PT. kṣiyánt. I. P.: PR. kṣáyati; OP. kṣáyema (AV.); PT. kṣáyant. IV. P.:

- PR. kṣīyati; OP. kṣīyema; IPV. kṣīya. AO. S: SB. kṣésat.  
 FT. PT. kṣeṣyánt. CS. IPV. kṣayáya; INJ. kṣepáyat.
2. kṣi *destroy*, IX.: PR. kṣiṇáti; kṣiṇánti; INJ. kṣiṇám.  
 IPF. ákṣiṇās. V.: PR. kṣiṇómi. IV. Ā.: PR. kṣīyate;  
 kṣīyante. AO. S: INJ. kṣeṣṭa (AV.). PS. kṣīyáte;  
 PT. kṣīyámāna; PP. kṣitá; kṣiṇá (AV.). GD. -kṣīya (B.).  
 INF. -kṣetos (B.). DS. cíkṣiṣati (B.).
- kṣip *throw*, VI. P.: PR. kṣipáti; INJ. kṣipát; IPV. kṣipá;  
 PT. kṣipánt. AO. red.: INJ. cikṣipas; cikṣipan. PP.  
 kṣiptá. INF. -kṣeptos (B.).
- kṣṇu *whet*, II.: PR. kṣṇáumi; PT. kṣṇuvāná. PP. kṣṇutá  
 (B.). GD. -kṣṇutya (B.).
- khan, khā *dig*, I.: PR. khánati; SB. khánāma; OP. khán-  
 ema; PT. khánant. IPF. ákhanat; ákhananta. PF.  
 cakhána; cakhnúr. FP. PT. khaṇiṣyánt. PS. khāyáte  
 (B.); PP. khátá. GD. khātvá (B.); khātví (T.S.), -khāya  
 (B.). INF. khánitum.
- khād *chew*, I. P.: PR. khádati; IPV. kháda; PT. khádant.  
 PF. cakháda. PP. kháditá (B.). GD. kháditvā (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. khyátá. 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. gáchā and gáchatāt, gáchatu  
 and gáchatāt; gáchatam, gáchatām; gáchata, gá-  
 chantu; Ā. gáchasva (AV.), gáchatām; gáchadhvam;  
 PT. gáchant; gáchamāna. IPF. ágachat; ágachanta.  
 PF. jagáma, jagántha, jagáma; jagmáthur, jagmátur;  
 jaganmá, jagmúr; jagmé; OP. jagamyám, jagamyát;  
 jagamyátam, jagamyúr; PT. jaganváms, jagmiváms;  
 jagmāná. Per. PF. gamayám cakāra (AV.). PPF. ájagan

(2. s.); ájaganta; Ā. ájagmīran. AO. root: ágamam, ágan (2. 3. s.); áganma, ágman; ágathās, ágata; gánvahi; áganmahi, ágmata; SB. gámāni, gámas, gámat; gámathas, gámatas; gámāma, gámanti; INJ. gán; OP. gamyás; gmīya (B.); PRC. 3. s. gamyás; IPV. gadhí and gahí, gántu; gatám and gantám, gantām; gatá, gánta and gántana, gámantu; PT. gmánt; a: ágamat, ágaman; SB. gamātas; gamātha; INJ. gám-an; gaméyam, gamés, gamét; gaméma; gamémahi; red.: ájīgamam, ájīgamat; s: ágasmahi; iṣ: gamiṣtam; gmiṣīya (VS.). FT. gamiṣyāti (AV.); gantá (B.). PS. gamyáte; AO. ágāmi; PP. gatá. GD. gatvá, gatváya, gatví, -gátya. INF. gántave, gántavái, gámadhyai, gamádhye (TS.); gántos, -gámas. CS. gamáyati and gámáyati. DS. jīgāṃsati; jīgamiṣati, -te (B.). INT. gánīganti; PT. gánigmat.

1. *gā go*, III. P.: PR. jīgāsi, jīgāti; INJ. jīgāt; IPV. jīgātam; jīgāta; PT. jīgat. IPF. ájigāt. PF. OP. jagáyát. AO. root: ágām, ágās, ágāt; ágātam, ágātām; ágāma, ágāta, águr; SB. gāni, gās, gāt; gāma; INJ. gām; gāma, gúr; IPV. gātá and gātána; s: INJ. geṣam (VS.); geṣma (AV.). DS. jīgāsa (SV.). INF. gátave.

2. *gā sing*, IV.: PR. gáyasi, gáyati; gáyanti; Ā. gáye; INJ. gáyat; IPV. gáya; gáyata, gáyantu; PT. gáyant. IPF. ágāyat. PF. jagán (B.). AO. s: INJ. gāsi (1. s.); iṣ: ágāsiṣur; SB. gāsiṣat. FT. gāsyāti (B.). PS. PT. giyámāna; PP. gītá. GD. gītvá (B.); -gāya (B.) and -gīya (B.). INF. gátum (B.). CS. gápáyati, -te (B.). DS. jīgāsati (B.).

*gāh plunge*, I. Ā.: PR. gāhase, gāhate; OP. gāhemahi; IPV. gāhethām; PT. gāhamāna. IPF. ágāhathās. INT. jángāhe.

*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. gūhati, -te; INJ. gūhas; gūhathās;

- IPV. gūhata; PT. gūhant; gūhamāna. IPF. ágūhat.  
 AO. a: guhás; INJ. guhás; PT. guhánt; guhámāna;  
 sa: ághukṣat. PS. guhyáte; PT. guhyámāna; PP. gūḍha;  
 GDV. gūhya, -gohya. GD. gūḍhví. DS. júgukṣati.
1. *gr sing*, IX.: PR. grṇámi, grṇáti; grṇítás; grṇīmási,  
 grṇánti; Ā. grṇé, grṇīśé, grṇíté (and grṇé), grṇímáhe;  
 INJ. grṇítá (3. s. Ā.); IPV. grṇihí, grṇātu; grṇítám,  
 grṇítám; grṇítá, grṇántu; PT. grṇánt; grṇāná. GD.  
 -gírya (B.). INF. grṇīśáni.
2. *gr wake*: AO. red.: 2. 3. ájīgar; IPV. jigṛtám; jigṛtá.  
 INT. jāgarti; jāgrati; SB. jāgarāsi (AV.), jāgarat; OP.  
 jāgriyāma (VS.), jāgrīyāma (TS.); IPV. jāgrhí and jāgrtát;  
 jāgrtám, jāgrtám; PT. jāgrat. IPF. ájāgar. PF. 1. s. jā-  
 gára. 3. jāgára. PT. jāgrvāms; FT. jāgarīṣyāti, -te  
 (B.); PP. jāgaritá (B.). CS. jāgaráyati (B.).
- grdh be greedy*, IV. P.: PR. PT. grḍhyant. PF. jāgrḍhúr.  
 AO. a: ágrḍhat; INJ. grḍhás; grḍhát.
- gr̄ swallow*, VI. P.: PR. giráti. PF. jagára. AO. root:  
 SB. gárat, gáran; red.: ájīgar (2. s.); iṣ: INJ. gárīt.  
 FT. garīṣyāti (B.). PP. gīrṇá. GD. -gírya (AV.). INT.  
 SB. jálgulas; PT. jargurāná.
- grabh seize*, IX.: PR. gr̄bhámi, gr̄bháti; gr̄bhánti;  
 gr̄bhṇé; gr̄bhṇáte; SB. gr̄bhṇás; INJ. gr̄bhṇítá (3. s.);  
 IPV. gr̄bhñihí. IPF. ágr̄bhṇás, ágr̄bhṇāt; ágr̄bhṇan;  
 ágr̄bhṇata (3. pl. Ā.). PF. jagrábha (1. s.); jagr̄bháthur;  
 jagr̄bhámá, jagr̄bhúr; Ā. jagr̄bhré and jagr̄bhriré; OP.  
 jagr̄bhýát; PT. jagr̄bhvāms; PPF. ájagrabham, ája-  
 grabhīt. AO. root: ágrabham; ágr̄bhran; PT. gr̄bhāná;  
 a: ágr̄bham; red.: ájigrabhat; iṣ: ágrabhīm (TS.),  
 ágrabhīt; ágrabhīṣma, ágrabhīṣur; ágr̄bhīṣata (3. pl. Ā.).  
 INJ. grabhīṣta (2. pl.). PP. gr̄bhítá. GD. gr̄bhítvá,  
 -gr̄bhya. INF. -grabhé, -gr̄bhé. CS. PT. gr̄bháyant.
- gras devour*, I. Ā.: PR. grásate; OP. grásetām. PF. OP.  
 jagrasitá; PT. jagrasāná. PP. grasitá.
- grah seize*, IX.: PR. gr̄hāmi, gr̄hāti; gr̄hánti; gr̄hṇé;  
 gr̄hñimáhe, gr̄hṇáte; OP. gr̄hñiyát; IPV. gr̄hñahi (AV.),



gr̥hñítát and gr̥hñāná; gr̥hñātu; gr̥hñítám; gr̥hñántu; PT. gr̥hñánt; gr̥hñāná. IPF. ágr̥hñāt, ágr̥hñan. PF. jagráha, jagráha; jagr̥hmá, jagr̥húr; jagr̥hé. AO. a: INJ. gr̥hāmahi; iṣ: ágrahīt; ágrahīṣṭa. FT. grahīṣyáti (B.); CO. ágrahīṣyat (B.), ágrahaiṣyat (B.). PS. gr̥hyáte; PP. gr̥hítá. GD. gr̥hítvá, -gr̥hya. INF. gráhítavái (B.). gráhītos (B.). CS. gráháyati (B.). DS. jíghr̥kṣati, -te (B.).

ghas *cat*: PF. jaghása, jaghása; OP. jakṣīyát; PT. jakṣīvám̐s (AV.). AO. root: ághas (2. 3. s.), ághat (3. s., B.); ághastām (3. du., B.); ághasta (2. pl., B.), ákṣan; SB. ghásas, ghásat; IPV. ghástām (3. du.); s: ághās (2. s.); red.: ájíghasat. PP. -gdha (TS.). DS. jíghatsati.

ghuṣ *sound*, I.: PR. ghóṣati, ghóṣate; SB. ghóṣāt; ghóṣān; PT. ghóṣant. PF. jughóṣa (B.). PS. AO. ghóṣi. GD. -ghúṣya. CS. ghoṣáyati.

cakṣ *see*, II.: PR. cákṣe (= cákṣ-ṣe), cáṣṭe; cákṣāthe; cákṣate; P. cákṣi (= cákṣ-ṣi); IPF. cakṣur. I. Á.: PR. cákṣate (3. s.); IPF. cákṣata (3. s.). PF. cacákṣa; cacákṣé (B.). PPF. ácacakṣam. GDV. cákṣya. GD. -cákṣya. INF. -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. IPF. ácarat. PF. cacára; cerimá, cerúr. AO. red.: ácīcarat; s: ácārṣam (B.); iṣ: ácāriṣam; INJ. cárīt. FT. carīṣyámi. PS. caryáte (B.); PP. caritá; GDV. -caréṇya. GD. caritvá (B.); -cárya (B.). INF. caráse, carítave, carádhyai; carítavái (B.); carítum (B.); carítos (B.). CS. cāráyati, -te (B.). DS. cícarṣati (B.), cícarīṣati (B.). INT. cárcarīti; PT. carcūryámāṇa.

cāy *note*, I.: PR. cāyati (B.); PT. cāyamāṇa. PER. PF. -cāyām̐ cakrur (B.). AO. iṣ: ácāyiṣam. PS. cāyyáte. GD. cāyitvá; -cāyya.

1. *ci gather*, V.: PR. cinóti; cinvánti; cinuté; SB. cinávāt; OP. cinuyáma; IPV. 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: ácaīṣam (B.); IS: cáyiṣtam. FT. ceṣyáti, -te (B.). PS. cīyáte (B.); PP. citá. GD. citvá (B.). INF. cétum (B.); cétavái (B.). DS. cikīṣate (B.).
2. *ci note*, III.: PR. cikēṣi (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. áci-dhvam. PP. citá. DS. cikīṣate.
- cit perceive*, I.: PR. cétati; cétathas; cétatha; Ā. cétate; cétante; INJ. cétat; IPV. cétatām; PT. cétant; IPF. ácetat. II. Ā.: PR. cité (3. S.). PF. cikéta; cikitúr; Ā. cikité; cikitré and cikitiré; SB. cikitas, cīketati and cīketat; cīketathas; IPV. cikiddhí; PT. cikitvāms; cikitāná; PPF. cīketam; ácīketat. AO. root: ácet; PT. citána; PS.: áceti; S: ácait. INF. citáye. CS. cetáyati, -te and citáyati, -te; SB. cetáyāni, cetáyātai (TS.); OP. citáyema. DS. INJ. cikitsat. INT. cékite (3. S.); SB. cé-kitat; PT. cékitat.
- cud impel*, I.: PR. códāmi; códate; INJ. códat; IPV. códa, códata; códasva, códethām. CS. SB. codáyāsi, cod-áyāt; codáyāse, codáyāte; PP. coditá.
- cyu move*, I.: PR. cyávate; INJ. cyávam; cyávanta; IPV. cyávasva; cyávethām; cyávadhvam. PF. cicyuṣé, cūcyuvé (3. S.); INJ. cūcyavat; OP. cūcyuvīmáhi, cūcyav-írāta. PPF. ácūcyavat, ácūcyavīt; ácūcyavītana, ácu-cyavur. AO. S: cyoṣṭhās. FT. cyoṣyate (B.). PP. cyutá. CS. cyāváyati, -te.
- chad or chand seem*, II.: PR. chántsi. PF. cachānda; OP. cachadyát. AO. S: áchān; áchānta (=áchānt-s-ta), áchāntsur; SB. chāntsat. CS. chadáyati; chandáyase; INJ. chadáyat; SB. chadáyātha; chandáyāte; IPF. áchadayan.
- chid cut off*, VII.: PR. chinádmi, chinátti; IPV. chindhí

- (= chinddhí), chináttu; chintám (=chinttám). PF. cichéda; cichidé (B.). AO. root: chedma; a: áchidat; áchidan; s: áchait̄sīt (B.); INJ. chitthās. 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; INJ. jánat; IPV. jánatu; PT. jánant; jánamāna. IPF. ájanat; jánata (3. s.); ájananta. PF. jajána; jajñáthur; jajñúr and jajanúr; Ā. jajñisé, jajñé; jajñiré; PT. jajñāná. AO. root: ájani (1. s.); red.: ájījanat, ájījanan; INJ. jījanam; jījananta; iṣ: jániṣtām (3. du.); Ā. ájaniṣthās, ájaniṣta; OP. janiṣiyá, janiṣiṣtá. FT. janiṣyáti, -te; janitá (B.); CO. ájaniṣyata (B.). PS.: AO. ájani; jáni, jáni. GDV. jántva and jánitva. GD. janitvī. INF. jánitos. CS. janáyati, -te; SB. janáyās; OP. janáyes; IPV. janáya, janáyatu; janáyatam; janáyata. DS. 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. PT. jásamāna; IV.: IPV. jásyata. PF. jajása; IPV. jajastám. AO. red.: ájījasata (3. s., B.). CS. jáśáyati (B.).
- jā *be born*, IV. Ā.: PR. jáyate; INJ. jáyata; OP. jáyemahi; IPV. jáyasva, jáyatām; jáyadhvam; PT. jáyamāna. 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. jigiváms; jigiváms (B.); AO. root: INJ. jés; IPV. jitám; s: ájaiṣam, 3. ájais (= ájais-t); ájaiṣma; SB. jéśas, jéśat; jéśāma; INJ. jéśam (VS.), jés; jéśma, jáiṣur (AV.). FT. jeṣyáti; PT. jeṣyant. PP. jitá; GDV. jétva. GD. jitvā (B.); -jítya. INF. jiṣé; jétave (B.); jétum (B.). CS. jāpáyati (B.); ájījapata

- (VS.) and ájīpata (TS.). DS. jīgīṣati, -te; PT. jīgī-  
ṣamāṇa.
2. ji *quicken*, V.: PR. jinóṣi; jinvé. IPF. ájinot (B.).  
jinv *quicken* (= V. ji-nu + a), I.: PR. jínvasi, jínvati; jínva-  
thas; jínvatha, jínvanti; Ā. jínvate; IPV. jínva, jínv-  
atu; jínvatam; jínvata; PT. jínvant. IPF. ájinvat; ájinv-  
atam. PF. jijinváthur. FT. jinviṣyáti (B.). PP. jinvitá.  
jīv *live*, I. P.: PR. jívati; SB. jívāni, jívās, jívāti and jívāt;  
jívātha, jívān; OP. jívema; IPV. jíva, jívatu; jívātām;  
jívata, jívantu; PT. jívant. PF. jijíva (B.). AO. root:  
PRC. jīvyásam; iṣ: INJ. jívīt. FT. jīviṣyáti (B.). PS.  
jivyáte (B.); PP. jīvitá. GDV. jīvaniya. GD. jīvitvá  
(B.). INF. jívāse; jívítavái, jívátave (TS. VS.); jívítum  
(B.). CS. jíváyati. DS. jíjīviṣati (B.); jújyūṣati (B.);  
PP. jijyūṣitá (B.).
- juṣ *enjoy*, VI.: PR. juṣáte; OP. juṣéta; juṣérata; PT.  
juṣámāṇa; IPF. ájuṣat; ájuṣata. PF. jujóṣa; jujuṣé;  
SB. jújoṣati, jújoṣat; jújoṣatha, jújoṣan; Ā. jújoṣate;  
IPV. jujuṣtana; PT. jujuṣvámś; jujuṣāná. PPF. ájujoṣam.  
AO. root: ájuṣran; SB. jóṣati, jóṣat; Ā. jóṣase; PT.  
juṣāná; iṣ: SB. jóṣiṣat. PP. juṣtá *gladdened* and juṣta  
*welcome*. GD. juṣtvī. CS. joṣáyate; SB. joṣáyāse.
- jū *speed*, IX. P.: PR. junáti; junánti; SB. junás. I. Ā.: PR.  
jávate. PF. jūjuvúr; SB. jūjuvat (= jūjavat); PT. jū-  
juvámś; jūjuvāná. PP. jūtá. INF. javāse.
- jūrv *consume*, I. P.: PR. júrvati; SB. júrvās; IPV. júrva;  
PT. júrvant. AO. iṣ: júrvīt.
- jṛ *sing*, I. Ā.: PR. járate; SB. járāte; OP. járeta; IPV.  
jārasva, járatām; PT. járamāṇa. INF. jarádhyai.
- jṛ, jur *waste away*, I. P.: PR. jáراتi; IPV. járatam; PT.  
járant. VI. P.: PT. juránt. IV. P.: PR. jírtyati, júryati;  
PT. júryant; IPF. ájúryan. PF. jajára; PT. jujurvámś.  
AO. iṣ: jāriṣur. PP. jīrṇá, jūrṇá. CS. jaráyati, -te;  
PT. jaráyant and jāráyant.
- jñā *know*, IX.: PR. jānāti; jānīmás, jānīthá, jānánti;  
jānīté; jānáte; SB. jānāma; jānámahai; OP. jānīthás;



- IPV. jānīhī, jānītāt, jānātu; jānītá, jānántu; jānīdhvám, jānátām; PT. jānánt; jānāná. IPF. ájānām, ájānāt; ájānan; Ā. 3. pl. ájānata. PF. jajñáu; jajñé; PT. jajñiváms and jāniváms. AO. root: OP. jñeyás (Gk. γνóιης); s: ájñāsam (B.); ájñāsthās; INJ. jñeṣam; siṣ: ájñāsiṣam. FT. jñāsyāti, -te (B.); jñātá (B.). PS. jñāyáte; AO. ájñāyi; PP. jñātá; GDV. jñeya (B.). GD. jñātvá (B.), -jñāya (B.). INF. jñátum (B.), jñátos (B.). CS. jñāpáyati; AO. ájijñīpat (TS.); PS. jñāpyáte (B.); PP. jñāptá (B.); jñāpáyati (B.). DS. jíjñāsate.
- jyā *overpower*, IX.: PR. jināti; OP. jinīyāt; PT. jinánt. IV. Ā.: PR. jíyate. PF. jiyáu (B.). AO. siṣ: ájyāsiṣam (B.). FT. jyāsyāti, -te (B.). PS. jíyáte; PP. jítá. DS. jíjyāsati.
- jval *flame*, I. P.: PR. jvālati (B.). PF. jāvāla (B.). AO. ájvālīt (B.). FT. jvalīsyāti (B.). PP. jvalitá (B.). CS. jvaláyati (B.).
- tamś *shake*: PF. tatasré. PPF. átatamśatam. AO. a: átasat. CS. tamśáyati, -te; INF. tamśayádhyai. INT. SB. tantasáite; GDV. -tantasáyya.
- takṣ *fashion*, I. P.: PR. tákṣati; SB. tákṣāma; INJ. tákṣat; IPV. tákṣatam; tákṣata, tákṣantu; PT. tákṣant. IPF. átakṣat. II. P.: PR. tāṣṭi (B.), tákṣati (3. pl.); IPV. tālhi. IPF. átakṣma, átaṣṭa. V. P.: PR. takṣṇuvanti (B.). PF. tatákṣa (takṣáthur, takṣúr); tatakṣé. AO. iṣ: átakṣiṣur. PP. taṣṭá.
- tan *stretch*, VIII.: PR. tanóti; tanmási, tanvánti; tanuté; SB. tanávāvahai; INJ. tanuthās; 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 ( $\sqrt{tā}$ ); 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 átāmsit; átasi (B.); átamśmahi (B.); iṣ: átānīt. FT. tamśyáte (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; PT. tápant. IPF. átapat. IV. P.: PR. tápyati (B.). PF. I. tatápa. 3. tatápa; tepé; SB. tatápate; PT. tepáná. AO. root: PT. tapáná; red.: átítipe (3. s.); SB. títipāsi; s: átāpsīt; átapthās; INJ. tāpsīt; tāptam. FT. tapsyāti (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.). tamáyati (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. PF. tūtáva. PPF. tūtos, tūtot. INT. PT. távīvat (= távīuat).
- tuj *urge*, VII.: PR. tuñjānti; tuñjáte (3. pl.); PT. tuñjāná. VI.: PR. tujéte; PT. tujánt. PF. OP. tutujyát; PT. tūtujāná and tūtujāna. PS. tujyáte. INF. tujáse, tujáye, -túje. CS. PT. tujáyant.
- tud *thrust*, VI.: PR. tudāti; IPV. tudá; tudántu; PT. tudánt. IPF. tudát. PF. tutóda. PP. tunná.
- tur (= tṛ) *pass*, VI.: PR. turāti, -te; IV. P.: IPV. túrya; II. P.: OP. turyáma. PF. OP. tuturyát; tuturyáma. PP. tūrtá (B.). GD. -túrya. INF. turváṇe. CS. turáyate. DS. tūtūrṣati.
- trd *split*, VII.: PR. trṇádmī, trṇátti; trṇtte (B.); IPF. átrṇat; átrṇdan. PF. tatárditha, tatárda; PT. tatṛdāná. AO. root: SB. tárdas. PP. trṇṇá (VS.). GD. -trṛdya. INF. -trṛdas.
- trp *be pleased*, V. P.: PR. trpṇóti; SB. trpṇávas; IPV. trpṇuhí; trpṇutám; trpṇutá; VI. P.: PR. trmpāti; IPV. trmpá; IV.: PR. trṛpyati. PF. tātrpúr; PT. tātrpāná. AO. root: PRC. trpyásma; a: átrpat; PT. trpánt; red.: átītrpas; átītrpāma. CO. átarpsyat (B.). PP. trptá. CS. tarpáyati, -te; DS. títarpayīṣati. DS. títrpsati; SB. títrpsāt.

- ṭṛṣ* *be thirsty*, IV. : PR. *ṭṛṣyati*, -te ; PT. *ṭṛṣyant*. PF. *tāṭṛṣ-úr* ; PT. *tāṭṛṣāṇá* and *tatṛṣāṇá*. AO. root : PT. *ṭṛṣāṇá* ; a : *ṭṛṣát* ; red. : *átīṭṛṣāma* ; INJ. *tīṭṛṣas*. PP. *ṭṛṣítá*. CS. *tarsáyati* (B.).
- ṭṛḥ* *crush*, VII. P. : PR. *ṭṛṇédhi* ; *ṭṛṇhánti* ; IPV. *ṭṛṇédhu* ; SB. *ṭṛṇáhān* (AV.) ; PT. *ṭṛṇhánt*. PF. *tatárha*. AO. a : *átṛham*. PS. *ṭṛhyáte* ; PP. *ṭṛlhá*, *ṭṛdhá*. GD. *ṭṛdhvá*.
- tṛ* *cross*, I. : PR. *tárati*, -te ; SB. *tárāthas* ; INJ. *tárat* ; OP. *táret* ; IPV. *tára* ; PT. *tárant*. IPF. *átarat*. VI. : PR. *tiráti*, -te ; SB. *tiráti* ; INJ. *tiránta* ; OP. *tiréta*, -tana (2. pl.) ; IPV. *tirá* ; *tiráta*, *tirántu* ; *tirádhvam* ; PT. *tiránt*. IPF. *átirat*. III. : PT. *títrat*. VIII. *Ā.* : *tarute*. PF. *tatára* ; *titirúr* ; PT. *tatarus-* (weak stem) and *titirváms*. AO. red. : *átī-taras* ; *iṣ* : *átārīt* ; *átāriṣma* and *átārima*, *átāriṣur* ; SB. *tāriṣas*, *tāriṣat* ; INJ. *tārīs*, *tārīt* ; OP. *tāriṣimahi*. PS. AO. *átāri* ; PP. *tīrṇá*. GD. *tīrtvá*. INF. -*tíram*, -*tíre* ; *tará-dhyai* ; *tarīśāṇi*. CS. *tāráyati*. DS. *títīrṣati* (B.). INT. *tártarīti* ; *tartūryánte* ; PT. *táritrat*.
- tyaj* *forsake* : PF. *tityája* ; IPV. *tityagdhí*. PP. *tyaktá* (B.). GD. -*tyájya* (B.).
- tras* *be terrified*, I. P. : PR. *trásati*. AO. red. : *átitrasan* ; *iṣ* : *trásīs* (B.). PP. *trastá* (B.). INF. *traras*. CS. *trasáyati*. INT. *tātrasyáte* (B.).
- trā* *rescue*, IV. *Ā.* : PR. *tráyase* ; *tráyadhve*, *tráyante* ; IPV. *tráyasva*, *tráyatām* ; *tráyethām*, *tráyetām* ; *tráya-dhvam*, *tráyantām* ; PT. *tráyamāṇa*. II. *Ā.* : IPV. *trásva* ; *trádhvam*. PF. *tatré*. AO. S. : *átrāsmahi* (B.). SB. *trásate* ; *trásāthe* ; OP. *trásīthām*. FT. *trāsyáte* (B.). PP. *trátá* (B.). INF. *trámaṇe*. CS. GDV. *traya-yáyya*.
- tviṣ* *be stirred*, II. P. : IPF. *átviṣur*. VI. *Ā.* : *átviṣanta*. PF. *titviṣé* ; PT. *titviṣāṇá*. PPF. *átitviṣanta*. PP. *tviṣítá*. INF. *tviṣé*.
- tsar* *approach stealthily*, I. P. : PR. *tsárati*. PF. *tatsára*. AO. S. : *átsār* ; *iṣ* : *átsāriṣam* (B.). GD. -*tsárya* (B.).
- daś*, *daś bite*, I. P. : PR. *dásati* ; IPV. *dása* ; PT. *dásant*. PF.

- PT. dadaśvāms. PP. daṣṭá. GD. daṣṭvā (B.). INT. PT. dándaśāna.
- dakṣ *be able*, I.: PR. dákṣati, -te; IPV. dákṣata; PT. dáksamāna. PF. dadakṣé (B.). AO. red.: ádadakṣat (B.). FT. dakṣiṣyáte (B.). GDV. dakṣáyya. CS. dakṣáyati (B.).
- dagh *reach to*, V.: PR. OP. daghnuyát (B.). AO. root: INJ. dhak (2. 3. s.); daghma; PRC. daghyás (3. s.); IPV. dhaktám. FT. daghiṣyánte (B.). INF. -dághas (B.), -dágghos (B.).
- dabh, dambh *harm*, I. P.: PR. dábhati; SB. dábhāti; INJ. dábhat. V. P.: PR. dabhnuvánti; IPV. dabhnuhí. PF. dadábha, dadámbla; 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; PT. dásant. PF. PT. dadasvāms. AO. a: INJ. dasat; PT. dásamāna; iṣ: dásīt. PP. dastá (B.). CS. dasáyate; dásáyati.
- dah *burn*, I. P.: PR. dáhati; SB. dáhāti. II. P.: PR. dhákṣi. PF. dadáha (B.). AO. s.: ádhākṣīt; ádhāk (3. s.); INJ. dhák (3. s.); PT. dhákṣant and dáṣant. FT. dhakṣyáti; PT. dhakṣyánt. PS. dahyáte; PP. dagdhá. GD. dagdhvā (B.); -dáhya (B.). INF. -dáhas (B.), dágdhos (B.), dágdhum (B.). DS. dhíkṣate (B.).
1. dā *give*, III.: PR. dādāti; dátte; SB. dádas, dádat; dádan; dādātai (AV.), dādāmahe; INJ. dadās, dadāt; OP. dadyát; dadīmáhi, dadīrán; IPV. daddhí, dehí, dattát, dádātu; dattám, dattám; dattá and dádāta, dádātana, dádātu; 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. dadvāms, dadivāms (AV.), dadā-



vāms (AV.); dadāná. AO. root: ádās, ádāt, dāt; ádāma, ádur, dūr. Ā. ádi, ádithās (B.), ádita (B.); ádimahi (TS.) and ádīmahi (VS.); SB. dās, dāti, dāt; INJ. dūr; OP. deyām; IPV. dātu; dātám, dātám; dātá; dīšvá (VS.); a: ádat. s.: ádiṣi; SB. dāsāt, dāsathas; INJ. deṣma (VS.); iṣ: ádadiṣṭa (SV.). FT. dāsyāti; -te (B.); dadiṣyé (K.); dātá (B.). PS. dīyáte; PT. dadyámāna; AO. dāyi; PP. -dāta, dattá, -tta. GDV. déya. GD. dattvá, dattváya; -dāya, -dadya (AV.). INF. -dái, dātave, dātavái, dámáne, dāváne; -dám (B.), dātum; dátos. CS. dāpáyati. DS. PT. dītsant, dídāsant.

2. *dā divide*, II. P.: PR. dāti; dānti; IPV. dāntu. VI. P.: PR. dyāmi, dyāti; dyāmasi; IPV. dyātu; dyátám; IV.: PR. dáyāmasi; IPV. dáyasva, dáyatám; PT. dáyamāna. IPF. dáyanta. PF. dadiré (B.). AO. root: ádimahi (B.), adīmahi (VS., K.); s: OP. diṣiyá. PS. dīyáte; PP. diná; -tta (B.). GD. -dāya.

3. *dā bind*, VI. P.: PR. dyāti; IPF. áḍyas. PS. AO. dāyi; PP. ditá.

*dās make offering*, I. P.: PR. dāsati; SB. dāsāt; OP. dāsēma; IPF. ádāsāt. II. P.: PR. dāṣṭi; PT. dāsāt. V. P.: PR. dāśnóti. PF. dadāśa. SB. dadāśas, dádāśati and dádāśāt; PT. dadāśvāms, dāśvāms, dāśivāms (SV.). CS. ádāśayat (B.).

*diś point*, VI.: PR. diśāmi. IPV. diśātu; PT. diśánt; diśámāna. PF. didéśa; SB. dídeśati; IPV. didiḍḍhí, dídeṣṭu; didiṣṭána. PPF. didiṣṭa (3. s. Ā.). AO. root: ádiṣṭa; 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; PT. dihāná. IPF. ádihan. AO. s.: ádhikṣur (B.). PP. digdhá.

1. *dī fly*, IV.: PR. dīyati; -te; INJ. dīyat; IPV. dīya. IPF. ádīyam. INT. INF. dédīyitavái.

2. *dī, dīdī shine*: PR. dīdyati (3. pl.); SB. dīdayat; IPV. didihí and dīdihí; PT. dīdyat; dīdyāna. IPF.

- ádīdes, ádídet. PF. didéthe, dīdāya; dīdiyúr; SB. dīdāyasi and dīdāyas, dīdāyati and dīdāyat. PT. dīdivāms.
- dīkṣ be consecrated, I. Ā. : PR. dīkṣate (B.). PF. didīkṣé and didīkṣúr (B.). AO. red.: ádidīkṣas (B.); iṣ: ádīkṣiṣṭa (B.). FT. dīkṣiṣyáte (B.). PP. dīkṣitá. GD. dīkṣitvá (B.). CS. dīkṣáyati (B.). DS. didīkṣiṣate (B.).
- dīp shine, IV. Ā. : PR. dīpyate. AO. red.: ádidīpat; ádípat (B.); INJ. didīpas. CS. dīpáyati.
- dīv play, IV. : PR. dīvyati; dīvyate (B.). PF. didéva. PP. dyūtá. GD. -dīvya.
- du, dū burn, V. P. : PR. dunóti; dunvánti; PT. dunvánt. AO. iṣ: SB. dáviṣāṇi (or from du go?). PP. dūná.
- duṣ spoil, IV. P. : PR. dúṣyati (B.). AO. red.: ádūduṣat; a: duṣát (B.); iṣ: doṣiṣṭam (B.). CS. dūṣáyati; FT. dūṣayiṣyámi.
- duh milk, II. P. : PR. dógdhi; duhánti; Ā. dugdhé; duháte and duhaté, duhrate and duhré; SB. dóhat; dóhate; OP. duhīyát, duhīyán; IPV. 3. du. dugdhám; Ā. 3. s. duhám; 3. du. duhāthām; 3. pl. duhrám (AV.) and duhrátām (AV.); PT. duhánt; dúghāna, dúhāna, and duhāná; IPF. ádhok; duhúr; áduhan (B.) and áduhran (AV.). I. Ā. : PR. dóhate. VI. : IPF. áduhat (TS.). PF. dudóha, dudóhitha; duduhúr; Ā. duduhé; duduhré and duduhiré; PT. duduhāná. AO. s: ádhukṣata (3. pl.); INJ. dhukṣata (3. pl.); OP. dhukṣimáhi; sa: ádhukṣas, ádukṣat and ádhukṣat; ádhukṣan, dukṣán and dhukṣán; Ā. ádhukṣata, dukṣata and dhukṣata; INJ. dukṣas; Ā. 3. dukṣata and dhúkṣata; pl. dhukṣánta; IPV. dhukṣásva. PS. duhyáte; PT. duhyámāna; PP. dugdhá. GD. dugdhvá (B.). INF. duhádhyai; doháse; dógdhos (B.). CS. doháyati (B.). DS. dúdukṣati.
1. dṛ pierce, II. P. : PR. dárṣi. IX. P. : OP. dṛṇīyát (B.). PF. dadára; PT. dadṛvāms. AO. root: ádar; s: SB. dárṣasi, dárṣat; Ā. dárṣate; OP. darsīṣṭá. PS. dīryáte (B.); PS. dīrṇá (B.). GD. -dīrya (B.). CS. daráyati; dārayati

- (B.). INT. dārdarīmi, dārdarīti; SB. dārdirat; IPV. dardṛhī and dārdhī, dardartu; PT. dārdrat; dāridrat (TS.); IPF. ādardar, dardar (2. 3. s.); ādardṛtam; ādardirur.
2. *dr heed*: AO. ādr̥thās (B.); s: dr̥dhvam (B.). PS. driyāte (B.). GD. -dr̥tya.
- drp rave*, IV. P.: PR. dr̥pyati. AO. a: ādr̥pat (B.). FT. drapsyāti (B.) and drapiṣyāti (B.). PP. dr̥ptá and dr̥pitá.
- drś see*: PF. dadárśa; Ā. dadr̥kṣé, dādṛśe; dādṛśre, dadṛśrīre (TS.); IPV. (3. pl. Ā.) dadr̥śrām (AV.); PT. dadr̥śvāms; dādṛśāna. AO. root: ādarśam (B.); ādarśma (TS.), ādr̥śma (B.), ādarśur (B.); Ā. 3. pl. ādr̥śran, ādr̥śram; SB. dārśati, dārśathas, dārśan; INJ. dārśam; PT. dr̥śāná and dr̥śāna; a: ādr̥śan; INJ. dr̥śan; OP. dr̥śeyam; s: ādrāk (B.) and ādrākṣīt (B.); Ā. ādr̥kṣata (3. pl.); SB. dr̥kṣase; sa: dr̥kṣam (K.); red. ādīdr̥sat (B.). FT. drakṣyāti (B.). PS. dr̥śyāte; AO. ādarśi and dārśi; PP. dr̥ṣṭá; GDV. dr̥śénya. GD. dr̥ṣṭvā, dr̥ṣṭvāya, -dr̥śya. INF. dr̥śé, dr̥śāye; dr̥āṣṭum. CS. darśáyati. DS. dīdr̥kṣase.
- dr̥h make firm*, I. P.: IPV. dr̥m̐ha; dr̥m̐hata; IPF. ādr̥m̐hat. VI. Ā.: PR. dr̥mhéthe; IPV. dr̥mhántām; PT. dr̥mhánt. IPF. dr̥mháta (3. s.). IV.: IPV. dr̥hya; dr̥hyasva. PF. PT. dādr̥hāná. PPF. ādadr̥hanta. AO. iṣ: ādr̥mhīs, ādr̥mhīt. PP. dr̥dhá. CS. dr̥mháyati.
- dyut shine*, I. Ā.: PR. dyótate. PF. didyóta; didyutúr; Ā. didyuté; PT. didyutāná. AO. root: PT. dyutánt; dyútāna and dyutāná; a: ádyutat (B.); red.: ádidyutat; INJ. didyutas; s.: ádyaut. FT. dyotiṣyāti (B.). PP. dyuttá. GD. -dyutya (B.). CS. dyutáyati (*shine*), dyotáyati (*illumine*). INT. dávidyutati (3. pl.); SB. dávidyutat; PT. dávidyutat; IPF. dávidyot.
1. *drā run*, II. P.: IPV. drāntu. PF. dadrūr; PT. dadrāná. AO. s: SB. drāsat. CS. drāpáyati (B.); DS. dīdrāpayīṣati (B.). INT. PT. dāridrat.

2. *drā sleep*, II. P. : PR. *drāti* (B.). AO. *siṣ* : *ádrāsīt* (B.).  
 FT. *drāsyāti* (B.). PP. *drāṇá*.
- dru run*, I. P. : *drávati*. PF. *dudráva* (B.); SB. *dudrávat*.  
 PPF. *ádudrot*. AO. red. : *ádudruvat* (B.). FT. *droṣyāti*  
 (B.). PP. *drutá* (B.). GD. *drutvá* (B.); -*drútya* (B.).  
 CS. *draváyati* (*flows*); *drāváyati*. INT. PF. *dođráva*.
- druh be hostile*, IV. P. : PR. *drúhyati* (B.). PF. 1. *dudróha*,  
 2. *dudróhitha*. AO. a : *druhás*; INJ. *druhás*; *druhán*;  
 sa : *ádrukṣas* (B.). FT. *dhrokṣyāti*. PP. *drugdhá*. GD.  
 -*drúhya*. INF. *drógdhavái*. DS. *dúdrukṣat*.
- dviṣ hate*, II. : PR. *dvéṣti*; *dviṣmás*; SB. *dvéṣat*; *dvéṣāma*;  
 Ā. *dvéṣate*; IPV. *dvéṣtu*; PT. *dviśánt*. PF. *didvéṣa* (B.).  
 AO. sa : INJ. *dvikṣát*; Ā. *dvikṣata* (3. s.). PP. *dviṣṭá*.  
 GDV. *dvéṣya*, -*dviṣeṇya*. INF. *dvéṣtos* (B.).
- dhan run* : PF. SB. *dadhánat*; OP. *dadhanyúr*; PT. *dadhan-*  
*vámś*. CS. *dhanáyan*; Ā. *dhanáyante*; *dhanáyanta*.
- dhanv run*, I. P. : PR. *dhánvati*; SB. *dhánvāti*; IPV.  
*dhánva*. PF. *dadhanvé*; *dadhanviré*. AO. *iṣ* : *adhanv-*  
*iṣur*.
- dham, dhmā, blow*, I. P. : PR. *dhámati*; PT. *dhámant*.  
 IPF. *ádhamat*. PS. *dhamyáte*; *dhmāyáte* (B.); PP.  
*dhamitá* and *dhmātá*. GD. *dhmáya* (B.).
1. *dhā put*, III. : PR. *dádhāmi*, *dádhāsi*, *dádhāti*; *dhat-*  
*thás*; *dadhmási* and *dadhmás*, *dhattá*, *dádhati*; Ā.  
*dadhé*, *dhatsé*, *dhatté*; *dadhāthe*, *dadhāte*; *dádhate*;  
 SB. *dádhāni*, *dádhas*, *dádhat*; *dádhatas*; *dádhāma*,  
*dádhan*; Ā. *dádhase*, *dádhate*; *dádhāvahai*; OP. *dá-*  
*dhīta* and *dadhītá*; *dadhīmáhi*; IPV. *dhehí* and *dhattát*,  
*dádhātu*; *dhattám*, *dhattám*; *dhattá* and *dhattána*,  
*dádhatu*; Ā. *dhatsvá*; *dádhatām*. PT. *dádhat*; *dá-*  
*dhāna*. IPF. *ádadhām*, *ádadhās*, *ádadhāt*; *ádhattam*;  
*ádhatta*, *ádadhur*; Ā. *ádhatthās*, *ádhatta*. PF. *da-*  
*dhátha*, *dadháu*; *dadhátur*; *dadhimá*, *dadhúr*; Ā.  
*dadhiśé*, *dadhé*; *dadhāthe*, *dadhāte*; *dadhidhvé*, *da-*  
*dhiré* and *dadhré*; IPV. *dadhiṣvá*; *dadhidhvám*. AO.  
 root : *ádhām*, *dhás*, *ádhāt* and *dhāt*; *dhātam*, *ádhātām*;



ádhur;  $\bar{A}$ . ádhithās, ádhita; ádhītām; ádhīmahī; SB. dhās, dhāti and dhát; dhāma; dhéthe, dháithe; dhāmahe; INJ. dhām; dhúr;  $\bar{A}$ . dhīmahī; OP. dheyām; dheyúr; IPV. dhātu; dhātam; dhāta, dhātana, and dhetana, dhāntu;  $\bar{A}$ . dhiṣvá; a: ádhat (SV.), dhát; s: ádhiṣi (B.); ádhiṣata (B.); SB. dhāsathas; dhāsatha; INJ. dhāsur; OP. dhiṣiyá (B.), dheṣiyá (MS.). FT. dhāsyati, -te (B.); dhātá (B.). PS. dhīyáte; AO. ádhāyi; PP. hitá, -dhita. GD. dhitvá (B.), -dhāya. INF. -dhe, dhātave, dhátavái, dhiyádhya; -dhām; dhátum (B.); dhátos. CS. dhāpáyati; SB. dhāpáyāthas. DS. dídhīṣati, -te; INJ. dídhīṣanta; OP. dídhīṣema; dídhīṣeya; IPV. dídhīṣantu; PT. dídhīṣāṇa; dhītsati, -te; GDV. didhīśāyya.

2. dhā *suck*, IV. P.: PR. dháyati. AO. root: ádhāt. PP. dhítá. GD. dhítvá (B.), -dhíya (B.). INF. dhátave. CS. dhāpáyate; -ti (B.).

1. dhāv *run*, I.: PR. dhāvati, -te. PPF. ádadhāvat. AO. iṣ: ádhāvīt (B.). CS. dhāváyati.

2. dhāv *wash*, I.: PR. dhāvati, -te. AO. iṣ: ádhāviṣṭa. PP. dhautá. CS. dhāvayati, -te (B.).

dhī *think*, III.: PR. dídhye; dídhyāthām and dídhīthām (AV.); SB. dídhayas; dídhayan; PT. dídhyat; dídhyāna. IPF. ádídheth, dídheth; ádídhayur; A. ádídhīta. PF. dídhāya; dídhimá, dídhiyúr and dídhyúr; dídhiré. PF. dhítá. INT. dedhyat (TS.).

dhū *shake*, V.: PR. dhūnóti; dhūnuté; SB. dhūnávati; IPV. dhūnuhí and dhūnú; dhūnutá;  $\bar{A}$ . dhūnuṣvá; PT. dhūnvant; dhūnvāná. IPF. ádhūnot;  $\bar{A}$ . ádhūnuthās, ádhūnuta. VI. P.: PR. dhuváti; OP. dhūvét. PF. dudhuvé; OP. dudhuvítá. PPF. dūdhot. AO. root: PT. dhuvāná; s:  $\bar{A}$ . ádhūṣata (3. pl.). FT. dhaviṣyáti, -te (B.). PS. dhūyáte; PP. dhūtá. GD. dhūtvá (B.), -dhūya. INT. dódhavīti; PT. dódhuvat and dávidhvat; PF. davi-dhāva.

dhṛ *hold*: PF. dādhārtha, dādhāra; dadhré, dadhriré.

- AO. root : INJ. dhr̥thās; red.: ádīdharat; dīdhār (2. 3. s.); INJ. dīdharat; IPV. didhrtám; didhrtá. FT. dhariṣyáte. PS. dhriyáte; PP. dhrtá. GD. dhrtvá (B.), -dhrtya (B.). INF. dhármaṇe; dhartári; dhártavái (B.). CS. dhāráyati, -te; FT. dhārayiṣyáti; PS. dhāryáte (B.). INT. dārdharṣi; IPF. ádardhar; dādharti (B.); 3. pl. dādhrtati (B.); IPV. dādhartu (B.).
- dhr̥ṣ dare, V. : PR. dhr̥ṣṇóti; IPV. dhr̥ṣṇuhí. PF. dadhárṣa; dādh̥ṣúr. SB. dadhárṣati and dādhárṣat; Ā. dadh̥ṣate; INJ. dadh̥ṣit; PT. dadh̥ṣvāms; PPF. dād̥h̥ṣanta. AO. a : INJ. dhr̥ṣát; PT. dhr̥ṣánt; dhr̥ṣámāṇa; dhr̥ṣāṇá (AV.); iṣ : ádhars̥iṣur (B.). PP. dhr̥ṣtá and dhr̥ṣitá. GDV. -dhr̥ṣya. GD. -dhr̥ṣya (B.). INF. -dh̥ṣe; -dh̥ṣas. CS. dhars̥áyati (B.).
- dhyā think, IV. P. : PR. dhyáyati. PF. dadhyáu (B.). AO. siṣ : ádhyāsiṣam (B.). PER. FT. dhyātá (B.). PP. dhyātá (B.). GD. dhyātvá. DS. dīdhyāsate (B.).
- dhraj, dhr̥āj sweep, I. : PR. PT. dhr̥ājant; dhr̥ājamāna. IPF. ádhrajan. AO. iṣ : OP. dhr̥ājiṣiyá.
- dhvams scatter, I. P. : PR. dhvāmsati, -te (B.). PF. dadhvasé. AO. a : dhvasán. PP. dhvasta (B.). CS. dhvasáyati; dhvamsáyati, -te (B.).
- dhvan sound : AO. iṣ : ádhvanīt. PP. dhvántá. CS. ádhvānayat; AO. INJ. dhvanáyīt.
- dhv̥ injure, I. P. : PR. dhv̥árati (B.). AO. s : Ā. ádh̥ūrṣata (3. pl.). INF. dh̥úrvaṇe. DS. dúdh̥ūrṣati.
- nakṣ attain, I. : PR. nákṣati, -te; INJ. nákṣat; IPV. nákṣasva; PT. nákṣant; nákṣamāṇa. IPF. ánakṣan. PF. nanakṣúr; nanakṣé.
- naḍ sound, I. P. : PR. nádati. CS. nadáyati. INT. nānadati (3. pl.); nānadyáte (B.); PT. nānadat.
- nam bend, I. : PR. námati, -te. PF. nānāma; nemé. PPF. nanámas. AO. red. : INJ. nīnamas; s : ánān (K.); Ā. ánamsata (3. pl., B.). SB. nám̥sai, nam̥sante; PT. namasāná. FT. nam̥syáti (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, -te. PF. nanáśa; neśúr (B.). AO. red.: ánīnaśat; néśat; INJ. nīnaśas; néśat. FT. naśiṣyāti. PP. naṣṭá. CS. nāśáyati; INF. nāśayádhyai.
2. *naś attain*, I.: PR. náśati, -te. AO. root: ánaṣ (2. 3. s.), náṣ (3. s.); ánaṣṭām; INJ. náś and náṣ (3. s.); Ā. námśi; OP. naśīmáhi; S: SB. náśat. INF. -náśe. DS. ínakṣasi; INJ. ínakṣat.
- nas unite*, I. Ā.: PR. násate; násāmahe; INJ. násanta. AO. root: OP. naśīmáhi.
- 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. Ā.: PR. náthate (B.); PT. nādhamāna. PP. nāthitá; nādhitá.
- nij wash*, II. Ā.: PT. nijāná. III.: IPV. niniktá (2. pl.). AO. a: ánijam; s: ánaikṣīt; INJ. nikṣi. PP. niktá. GD. niktvá (B.), -nijya (B.). INF. -níje. CS. nejáyati (B.). INT. nenikté; IPV. nenigdhí.
- nind, revile*, I. P.: PR. níndati; SB. nínđāt; IPV. nindaṭa. PF. nindimá; ninidúr. AO. root: PT. nidāná; iṣ: ánindiṣur; SB. nínđiṣat. PS. nindyáte; PP. ninditá. DS. SB. nínitsāt.
- nī lead*, I.: PR. náyati, -te; SB. náyāti, náyāt; Ā. náyāsai (AV.); INJ. náyat; náyanta; IPV. náyatu; Ā. náyasva; PT. náyant; náyamāna; IPF. ánayat. II.: PR. néṣi (= IPV.); nethá; IPF. ánītām (3. du.). PF. 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.). FT. neṣyāti; -te (B.); nayiṣyāti (B.). PS. nīyáte; PP. nītá. GD. nītvá (B.), -níya. INF. neśáni; nétavái (B.); nétum (B.), náyitum (B.); nétos (B.). DS. nínīṣati (B.). INT. nenīyáte.

nu *praise*, I. : PR. návati; návāmahe, návante; INJ. návanta; PT. návant; návamāna. IPF. ánavanta. II. P. : PT. nuvánt; IPF. ánāvan. PPF. ánūnot, nūnot; AO. S : Ā. ánūṣi; ánūṣātām; ánūṣata; INJ. nūṣata (3. pl.); iṣ : Ā. ánaviṣṭa. GDV. návya. INT. nónavīti; nonumás and nonumási; SB. nónuvanta; IPF. návīnot; ánonavur; PF. nónāva; nónuvur.

nud *push*, VI. : PR. nudāti, -te; PF. nunudé; nunudré. AO. root : INJ. nutthás; iṣ : INJ. nudiṣṭhás. FT. not-syáte (B.). PP. nuttá; nunná (SV.). INF. -núde; -nudas. INT. ánonudyanta (B.).

nṛt *dance*, IV. P. : PR. nṛtyati; IPV. nṛtya, nṛtyatu; PT. nṛtyant. AO. root : nṛtur (PF.?); a : PT. nṛtāmāna; iṣ : ánartīṣur. PP. nṛttá. CS. nartáyati.

pac *cook*, I. : PR. pácati, -te; SB. pácāni, pácāti, pácāt; INJ. pácat; IPV. pácata, pácantu. IV. Ā. : PR. pácyate. PF. papáca; pecé. PPF. ápeciran. AO. S : SB. pákṣat. FT. pakṣyāti, -te (B.); paktá (B.). PS. pacyáte. GD. paktvá. INF. páktave. CS. pácáyati, -te (B.).

pat *fly*, I. P. : PR. pátati; SB. pátāti, pátāt INJ. pátat; OP. pátet; IPV. pátatu; PT. pátant. IPF. ápatat. PF. papáta; petáthur, petátur; paptimá, paptúr; OP. papatyát; PT. paptivāms. AO. red. : ápaptat and ápīpatat; ápaptāma, ápaptan; INJ. paptas, paptat; paptan; IPV. paptata. FT. patīṣyāti; CO. ápatisyāt (B.). PS. AO. ápāti (B.); PP. patitá. GD. patitvá, -pátya (B.). INF. páttave; pátitum (B.). CS. patáyati, -te; pátáyati. DS. pípatīṣati. INT. pápatīti; SB. pápatan.

pad *go*, IV. : PR. pádyate; padyati (B.); IPV. pádyasva; PT. pádyamāna; IPF. ápadyanta. PF. papáda; pedé (B.). AO. root : ápadmahi, ápadran; SB. padāti, padāt; PRC. padiṣṭá; red. : ápīpadāma; S : INJ. patsi (1. S.), patthás. FT. patsyati (B.). PS. AO. ápādi, pádi; PP. panná. GD. -pádyā. INF. -pádas; páttum (B.), páttos (B.). CS. pādáyati, -te; PS. pādyáte (B.); DS. pípadāyīṣati (B.).



pan *admire*, I.  $\bar{A}$ . : PR. INJ. pánanta. PF. papána (1. s.); papné. AO. is: paniṣṭa (3. s.). PS. panyáte; PP. panitá. CS. panáyati, -te; GDV. panayáyya. INT. PT. pánipnat.

paś *see*, IV. : PR. páśyati, -te; SB. páśyāni, páśyāsi and páśyās, páśyāt; páśyāma, páśyān; INJ. páśyat; OP. páśyet; páśyeta; IPV. páśya; páśyasva; PT. páśyant; páśyamāna; IPF. ápaśyat; ápaśyanta. Cp. spás.

1. pā *drink*, I. : PR. píbati, -te; SB. píbāsi, píbāti and píbāt; píbāva, píbāthas, píbātas; INJ. píbat; IPV. píbatu; píbasva; píbadhvam; PT. píbant; IPF. ápíbat. III. : PR. pipíte (B.), pipate (B.); OP. pipīya (B.); IPF. ápipīta (B.); IPV. pipatu (K.); PT. pipáná and pípāna (AV.). PF. papátha, papáu; papáthur, papúr;  $\bar{A}$ . papé; papiré; OP. papīyát; PT. papiváms; papáná. AO. root: ápām, ápās, ápāt; ápāma, ápur; SB. pás; pāthás; pánti; PRC. peyás (3. s.); IPV. pāhí, pátu; pātám, pātám; pātá and pātána, pántu; PT. pánt; S : INJ. pāsta (3. s.). FT. páśyāti, -te (B.). PS. pīyáte; AO. ápāyi; PP. pītá. GD. pītvá, pītví; -páya. INF. pītáye, pátave, pátavái; pátos (B.); píbadhyai. CS. pāyáyati; DS. pípāyayīṣet (K.). DS. pípāsati; pípīṣati; PT. pípīṣant.

2. pā *protect*, II. : PR. pámi, pási, páti; pāthás, pātás; pāthá, pāthána, pánti; SB. pāt; pátas; IPV. pāhí, pátu; pātám, pātám; pātá, pántu; PT. pánt; páná; IPF. ápām, ápās, ápāt; ápāma, ápur. AO. S : SB. pásati.

pi, pī *swell*, I.  $\bar{A}$ . : PR. páyate. II.  $\bar{A}$ . : PT. pīyāna. V. : PR. pinvire; PT. pinvánt, f. pinvatí; pinváná. PF. pīpétha, pīpáya; pipyáthur; pipyúr; pipyé (3. s.); SB. pīpáyas, pīpáyat; pīpáyatas; pīpáyan; pīpáyata; pīpáyanta; INJ. pīpes; IPV. pīpíhí, pīpaya; pipyatam, pipyatám; pipyata. PT. pīpiváms; pīpyāna and pīpyāná. PPF. ápipe; ápipema, ápīpyan; ápīpayat; ápīpayanta. PP. píná (AV.).

pinv *fatten*, I. : PR. pínvati, -te; INJ. pínvat; pínvanta;

- IPV. pínva; pínvatam; pínvata; Ā. pínvasva, pínvatām; pínvadhvam; PT. pínvant; pínvamāna; IPF. ápinvam, ápinvas, ápinvat; ápinvatam; ápinvata, ápinvan; Ā. 3. s. ápinvata. PF. pipinváthur. PP. pinvitá (B.). CS. pinváyati (B.). Cp. pi *swell*.
- piś *adorn*, VI. : PR. piṃśáti, -te. PF. pipéśa; pipiśúr; Ā. pipiśé; pipiśré. AO. root: PT. piśāná. PS. piśyáte; PP. piṣṭá; piśítá. INT. PT. pépiśat; pépiśāna.
- piṣ *crush*, VII. P. : PR. pináṣti; piṃśánti; INJ. piṇák (2. 3. s.); IPV. pináṣtana; PT. piṃśánt; IPF. piṇák. VI. P. : IPF. ápīṣan (AV.). PF. pipéśa; pipiśé. AO. sa: ápiḱṣan (B.). PS. piṣyáte (B.); PP. piṣṭá. GD. piṣṭvá (B.). INF. péṣṭavái (B.); péṣṭum (B.).
- pīḍ *press*: PF. pipīdé. CS. pīḍáyati.
- puṣ *thrive*, IV. P. : PR. púṣyati. PF. pupóśa; OP. pupuṣyás; PT. pupuṣvāms. AO. root: PRC. puṣyásam (B.); puṣyásma (B.); a: OP. puṣéyam; puṣéma. PP. puṣṭá. INF. puṣyáse. CS. pośáyati.
- pū *cleanse*, IX. : PR. punámi, punáti; punánti; puníté; punáte (AV.) and punaté; IPV. punīhí and punitát, punátu; punítām; punítá, punítána 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. iṣ: ápāviṣur; INJ. paviṣṭa (3. s.). PS. pūyáte; PP. pūtá. GD. pūtví; pūtvá; -pūya (B.). INF. pavitum (B.). CS. paváyat, -te (B.), pāváyati (B.).
- pr *pass*, III. P. : PR. píparṣi, píparti; piprṭhás; piprṭhá, píprati; IPV. piprṭhí and piprṭtát, pípartu; piprṭám; píprṭá and pípartana. AO. red.: ápíparam, ápíparas; ápíparan; INJ. píparas, píparat and píparat; s: SB. pársati, pársat; IPV. parṣa; iṣ: SB. páriṣat. INF. parśáni. CS. pāráyati; SB. pāráyāti; PT. pāráyant.
- prc *mix*, VII. : PR. prṇákṣi; prṇcánti; Ā. prṇcé, prṇkté; prṇcáte (3. pl.); INJ. prṇák (3. s.); OP. prṇcítá; IPV.

- pr̥ndhí (= pr̥ngdhí), pr̥náktu; pr̥nktám; PT. pr̥ñcánt; pr̥ñcāná; IPF. ápr̥ṇak (3. s.). III. P.: IPV. pip̥rgdhí; pip̥rktá. PF. pap̥rcúr (B.); SB. pap̥rcāsi; OP. pap̥rcyám, pap̥rcyát; PT. pap̥rcāná. AO. root: SB. párcas; OP. pr̥cīmáhi; PT. pr̥cāná; S: ápr̥āk; Ā. ápr̥kṣi, ápr̥kta. PS. pr̥cyáte; PP. pr̥ktá; -pr̥gna. INF. -p̥íce; p̥rcas.
- pr̥ṇ *fill*, VI.: PR. pr̥ṇáti; SB. pr̥ṇáithe (du. 2.); IPV. pr̥ṇá; pr̥ṇáta; pr̥ṇásva; pr̥ṇádhvam; IPF. ápr̥ṇat. INF. pr̥ṇá-dhyai. Cp. p̥r̥ *fill*.
- p̥r̥ *fill*, IX.: PR. pr̥ṇámi, pr̥ṇási, pr̥ṇáti; pr̥ṇítás; pr̥ṇánti; SB. pr̥ṇáti, pr̥ṇāt; OP. pr̥ṇīyát; IPV. pr̥ṇíhí, pr̥ṇátu; pr̥ṇítám; pr̥ṇítá, pr̥ṇítána; Ā. pr̥ṇīṣvá; PT. pr̥ṇánt; IPF. ápr̥ṇás, ápr̥ṇāt. III.: PR. píparmi, píparti; píprati (3. pl.); IPV. pípartu; pip̥rtám; pípartana; IPF. ápip̥rata (3. s. = ápip̥rta). PF. OP. pup̥ūryás; PT. pap̥rvám̐s. AO. root: IPV. p̥ūrdhí; PRC. priyāsam (AV.); red.: áp̥ūpuram (B.); INJ. píparat; IPV. p̥ūpurantu; iṣ: p̥ūriṣṭhās (B.). PS. p̥ūryáte (B.); PP. p̥ūrṇá; p̥ūrtá. INF. -puras (K.). CS. p̥ūráyati; SB. p̥ūráyati.
- pyā *fill up*, IV. Ā.: PR. pyáyase; IPV. pyáyasva, pyáyatám; pyáyantám; PT. pyáyamāna. AO. siṣ: OP. pyāsiṣīmahi (AV.). PP. pyātá. CS. pyáyáyati; PS. pyāyyáte (B.).
- prach *ask*, VI.: PR. pr̥chāti, -te; SB. pr̥chāt; pr̥chán; Ā. pr̥chái. PF. pap̥rácha; pap̥rachúr (B.). AO. S: ápr̥āk-ṣam, ápr̥āt; ápr̥ākṣīt. FT. prakṣyáti (B.). PS. pr̥ch-yáte; PP. pr̥ṣṭá; GDV. pap̥r̥kṣéṇya. INF. -p̥rcham, -p̥rche; práṣṭum.
- prath *spread*, I. Ā.: PR. práthate. PF. 2. pap̥rátha (= pap̥rát-tha?); Ā. pap̥rathé and páprat̥he (3. s.); SB. pap̥ráthas, pap̥ráthat; pap̥ráthan; INJ. pap̥rathanta; PT. pap̥rathāná. AO. root: PT. prathāná; iṣ: 3. s. Ā. áprathīṣṭa; práthīṣṭa. CS. pratháyati, -te.
- prā *fill*, II. P.: PR. prási. PF. pap̥rátha, pap̥rá and pap̥ráu; pap̥ráthur, pap̥rátur; pap̥rúr; Ā. pap̥rṣé, pap̥ré; PT. pap̥rvám̐s. AO. root: ápr̥āt; SB. práś; S: 3. s. áprās. PS. AO. áprāyi; PP. prātá.

- prī *please*, IX.: PR. prīṇāti; prīṇīté; PT. prīṇánt; prīṇāná.  
 IPF. áprīṇāt. PF. pipriyé; SB. pipráyas, pipráyat; IPV.  
 piprihí; pipráyasva; PT. pipriyāṇá. PPF. ápiprayam,  
 ápipres (B.); ápiprayan. AO. s: ápraiṣīt (B.); SB.  
 prēṣat. PP. prītá. GD. prītvá (B.). DS. píprīṣati.  
 pruth *snort*, I.: PR. próthati; PT. prothánt; próthamāna.  
 GD. -prúthya. INT. PT. pópruthat.  
 pruṣ *sprinkle*, V.: PR. pruşṇuvánti; pruşṇuté; SB. pruş-  
 ṇavat. VI. P.: IPV. pruşá; PT. pruşánt. IV. P.: IPF.  
 ápruşyat (B.). IX. P.: PT. pruşṇánt (B.). FT. PT.  
 proṣiṣyánt. PP. pruşitá.  
 plu *float*, I.: PR. plávate; plávati (B.). PF. pupluvé (B.).  
 AO. red.: ápiplavam (B.); s: áploṣṭa (B.). FT. ploṣyáti,  
 -te (B.). PP. plutá. GD. -plūya (K.). CS. plāváyati (B.).  
 INT. poplūyáte (B.).  
 psā *devour*, II. P.: PR. psāti. PS. ápsīyata (B.); PP. psátá.  
 GD. -psáya (B.).  
 phaṇ *spring*: CS. phāṇáyati. INT. PT. pánīphaṇat.  
 bandh *bind*, IX.: PR. badhnāmi; badhnīmás, badhnánti;  
 Ā. badhnáte (3. pl.); IPV. badhnána, badhnātu; badh-  
 nántu; Ā. badhnītám (3. s.). IPF. ábadhnāt; ábadh-  
 nan; Ā. ábadhnīta (3. s.). PF. babándha; bedhúr. FT.  
 bhantsyáti. PS. badhyáte; PP. baddhá. GD. baddhvá;  
 baddhváyaya (B.); -bádhya (B.). INF. -bádhe. CS. bandh-  
 áyati (B.).  
 bādh *oppress*, I. Ā.: PR. bádhate. PF. babādhé. AO. iṣ:  
 INJ. bādhiṣṭa. PP. bādhitá. GD. -bádhya. INF. bádhe.  
 CS. bādhyáti. DS. bíbhatsate; bíbādhiṣate (B.). INT.  
 bābadhe (3. s.); badbadhé; PT. bābadhāna; bad-  
 badhāná.  
 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. ábudhram, ábu-  
 dhram; IPV. bodhí (2. s.); PT. budhāná; a: INJ.



- budhánta; red.: ábūbudhat; s: Ā. ábhutsi; ábhuts-mahi, ábhutsata; iṣ: SB. bódhiṣat. FT. bhotsyáti (B.). PS. AO. ábodhi; PP. buddhá. GD. -budhya (B.). INF. -búdhe. CS. bodháyati; bodháyate (B.). INT. bóbudhīti (B.).
- bṛh *make big*, VI. P.: PR. bṛhāti. I.: PR. bṛmhati, -te (B.). PF. babárha; PT. babṛhāná. AO. iṣ: INJ. bárhīs, bárhīt. CS. barháya. INT. SB. bárbrhat; IPV. barbrhi.
- brū *say*, II.: PR. brávīmi, brávīṣi, brávīti; brúmás, bruvánti; Ā. bruvé, brūsé, brúté and bruvé; bruváte; bruváte; SB. brávāni and brávā, brávasi and brávas, brávat; brávāma, brávātha (AV.), brávan; Ā. brávā-vahai, brávaite; brávāmahai; OP. brūyát; brūyátam; Ā. bruvítá; bruvímáhi; IPV. brūhí and brūtát, brávītu; brūtám; brūtá and brávītana, bruvántu; PT. bruvánt; bruvāná. IPF. ábravam, ábravīs, ábravīt; ábrūtām; ábravīta, ábruvan.
- bhakṣ *eat*: AO. red.: ábabhakṣat (B.); CS. bhakṣáyati; bhakṣáyate (B.); PS. bhakṣyáte (B.).
- bhaj *divide*, I.: PR. bhájati, -te. II. P.: PR. bhákṣi (= IPV.). PF. 2. s. babháktha (B.), 3. s. babhája; Ā. bhejé; bhejáte; bhejiré; PT. bhejáná. AO. red.: ábī-bhajur (B.); s: ábhāk and ábhākṣīt; Ā. ábhakṣi, ábhakta; SB. bhákṣat; INJ. bhák (2. 3. s.); OP. bhak-ṣīyá, bhakṣítá; bhakṣīmáhi; PRC. bhakṣīṣtá. FT. bhak-ṣyáti, -te (B.). PS. bhajyáte; PP. bhaktá. GD. bhaktvá; bhaktváya; -bhajya (B.). CS. bhājáyati; PS. bhājyáte.
- bhañj *break*, VII. P.: PR. bhanákti; IPV. bhañdhí, bhanáktu; PT. bhañjánt. IPF. ábhanas (for ábhanak, AV.). PF. babhāñja. 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.: bhási, bhāti; bhánti; IPV. bhāhí; PT. f. bhātī. FT. bhāsyáti (B.).

bhikṣ beg, I. Ā. : PR. bhíkṣate ; INJ. bhíkṣanta ; OP. bhíkṣeta ; PT. bhíkṣamāṇa. PF. bibhikṣé (B.).

bhid split, VII. : PR. bhinádmi, bhinátsi, bhinátti ; bhindánti ; SB. bhinádas, bhinádat ; INJ. bhinát (2. 3. s.) ; OP. bhindyát ; IPV. bhindhí, bhináttu ; bhinttá ; PT. bhindánt ; bhindāná. IPF. bhinát (2. 3. s.) ; ábhinat (3. s.) ; ábhindan. PF. bibheda ; bibhidúr. AO. root : ábhedam, bhét (2. 3. s.), ábhet (3. s.) ; SB. bhédati ; INJ. bhét (2. s.) ; PT. bhidánt ; a : OP. bhidéyam ; s : INJ. bhithhás. FT. bhetsyáte (B.). PS. bhidyáte (B.) ; AO. ábhedi (B.) ; PP. bhinná. GD. bhittvá ; -bhídyā. INF. bhéttavái (B.) ; bhéttum (B.). DS. bíbhitsati.

bhī fear, III. P. : PR. bibhēti ; bíbhyati ; INJ. bibhés ; OP. bibhīyát ; IPV. bibhītá, bibhītána ; PT. bíbhyat ; IPF. bibhés, ábibhet. I. Ā. : PR. bháyate ; SB. bháyāte ; IPV. bháyatām (3. s.) ; IPF. ábhayanta ; PT. bháyamāna. PF. bibháya (1. s.), bibháya (B. also bíbhāya) ; bibhyátur ; bibhyúr ; PT. bibhīvāms ; PER. PF. bibhayám cakāra. AO. root : INJ. bhés (TS.) ; bhema ; PT. bhiyāná ; red. : bíbhayat ; ábībhayur (Kh.) ; ábībhayanta ; s : bhaiṣis (AV.) ; ábhaiṣma, ábhaiṣur ; PT. bhiyāsāna (AV.). CO. ábheṣyat (B.). PP. bhítá. INF. bhiyāse. CS. bhīṣáyate (B.) ; AO. bíbhiṣas ; bíbhiṣathās.

1. bhuj enjoy, VII. Ā. : PR. bhuñkté ; bhuñjáte and bhuñjaté ; SB. bhunájāmahai ; PT. f. bhuñjati. PF. 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. ábubhujis. GD. -bhujya (B.).

bhur quiver, VI. : INJ. bhuránta ; IPV. bhurántu ; PT. bhurámāṇa. INT. járbhurīti ; PT. járbhurat ; járbhurāṇa.

bhū be, I. : PR. bhávati ; bhávate (B.). PF. babhúva, babhútha and babhúvitha, babhúva ; babhúvátur, babhúvátur ; babhúvimá, babhúvá, babhúvúr ; OP.

- babhūyās, babhūyāt; IPV. babhūtu; PT. babhūvāms. AO. root: ábhuvam, ábhūs, ábhūt; ábhūtam, ábhūtām; ábhūma, ábhūta and ábhūtana, ábhūvan; SB. bhūvāni, bhūvas, bhūvat; bhūthás, bhūtas; bhūvan; INJ. bhūvam, bhūs, bhút; bhūma; OP. bhūyās, bhūyāt; bhūyāma; PRC. bhūyāsam, 3. bhūyās; bhūyāsma, bhūyāsta; IPV. bodhí (for bhūdhí), bhūtu; bhūtám; bhūtá and bhūtána; a: bhūvas, bhūvat; red.: ábūbhuvam. FT. bhaviṣyāti; bhavitá (B.). PP. bhūtá. GDV. bhāvya and bhāvya; bhávitva. GD. bhūtví, bhūtvá; -bhūya. INF. bhuvé, -bhúve, -bhvé; bhūṣāni; bhávitum (B.); bhávitós (B.). CS. bhāváyati. DS. búbhūṣati. INT. bóbhavīti.
- bhṛ bear, I.: PR. bhárati, -te. III.: PR. bíbharmi, bíbharṣi, bíbharti; bibhṛthás, bibhṛtás; bibhṛmási and bibhṛmás, bibhṛthá, bíbharti; SB. bíbharāṇi, bíbharat; OP. bibhṛyāt; IPV. bibhṛhí, bíbhartu; bibhṛtám; bibhṛtá (TS.); PT. bíbhrat; IPF. ábibhar. PF. jabhártha, jabhára; jabhrúr; Ā. jabhṛṣé, jabhré; jabhriré; babhára (B.); Ā. babhré; PT. babhrāṇá; SB. jabhárat. PPF. ájabhartana. AO. root: PRC. bhriyāsam; IPV. bhṛtám; s: ábhārṣam, 3. ábhār; ábhārṣtam; SB. bhārṣat; INJ. 3. s. bhār; iṣ: ábhāriṣam. FT. bhariṣyāti; bhartá (B.). CO. ábhariṣyat. PS. bhriyáte; SB. bhriyáte; AO. bhári; PP. bhṛtá. GD. -bhṛtya. INF. bhártum; bhártave, bhártavái; bháradhyai; bhármaṇe. DS. búbhūrṣati (B.). INT. jarbhṛtás; bháribhrtati (3. pl.); SB. bháribharat; PT. bháribhrtat.
- bhramś fall, I.: PR. INJ. bhrámśat. AO. a: INJ. bhraśat. PP. -bhrṣta; bhraṣtá. CS. PT. bhrāśáyant.
- bhrāj shine, I. Ā.: PR. bhrájate; PT. bhrájamāna. AO. root: ábhrāṭ; PRC. bhrājyāsam. PS. AO. ábhrāji.
- mam̐h, mah be great, I.: PR. mām̐hate; máhe (3. s.); OP. máhema, máheta; IPV. mām̐hatam; PT. mām̐hamāna. IPF. ámam̐hata. PF. māmahé (1. 3.); SB. māmáhas; INJ. māmahanta; IPV. māmahasva, māmahantām; PT.

- māmahāná. PP. mahitá (B.). INF. mahé, maháye. CS. maháyati, -te; INJ. maṁháyam; PT. maháyant; maháyamāna.
- majj *sink*, I. P.: májjati. AO. root: OP. majjyát (B.). FT. mañkṣyáti, -te (B.). GD. -májjya. CS. majjáyati (B.).
- math, manth *stir*, IX.: PR. mathnámi; mathníté (B.); IPV. mathnítá, mathnántu; PT. mathnánt; IPF. ámath-nāt; I. mánthati, -te; máthati (AV.). PF. mamátha; methúr (B.); A. methiré (B.). AO. root: SB. máthat; iṣ: 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.). PF. mamáda; SB. mamádas, mamádat; mamádan; IPV. mamaddhí, mamáttu; mamattána. PPF. amamatur. 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.); iṣ: ámādiṣur. PS. PT. madyámāna; PP. mattá. GDV. -mádyā. INF. máditos (B.). CS. madáyati; mādáyati, -te; SB. mādáyāse, mādáyāte; mādáyāite; mādáyādhve and mādáyādhvai; INF. mādáyādhyai; PP. maditá.
- man *think*, IV. Ā.: PR. mányate. VIII. Ā.: PR. manvé; manmáhe, manvaté; SB. manávai, manávate; INJ. manvata (3. pl.); OP. manvítá; IPV. Ā.: manutám (3. s.); PT. manvāná; IPF. ámanuta (3. s.); ámanvata (3. pl.). PF. mené (B.); mamnáthe, mamnáte; OP. mamanyát; IPV. mamandhí. PPF. ámaman (3. s.). AO. root: ámata; ámanmahi; SB. mánāmahe, mánanta; PT. manāná; s: Ā. ámaṁsta; ámaṁsātām; ámaṁsata; SB. máṁsai, máṁsase, máṁsate and máṁsatai (TS.); máṁsante; INJ. māmsthās, maṁsta and māmsta (AV.); OP. masiyá, maṁsiṣṭhās, maṁsiṣṭá; maṁsīmáhi;



maṃsīrata ; IPV. mandhvam (B.). FT. maṃsiyá ; maṃsyáte (B.). PP. matá. GD. -matya (B.). INF. mántave, mántavái ; mántos (B.). CS. mānáyati ; OP. mānáyet. DS. mīmāṃsate (AV.), -ti (B.) ; AO. iṣ : ámimāṃsiṣṭhās (B.). PP. mīmāṃsitá (AV.).

mand *exhilarate*, I. : PR. mándati, -te. PF. mamánda ; SB. mamandat ; PT. f. mamandúṣī. PPF. ámamandur. AO. root : mandúr ; PT. mandáná ; iṣ : ámandīt ; ámandiṣur ; mándiṣṭa (3. s. Ā.) ; ámandiṣātām (3. du. Ā.) ; OP. mandīṣimáhi (VS.). INF. mandádhyai. CS. mandáyati ; INF. mandayádhyai.

1. mā *measure*, III. : PR. mime, mímīte ; mimáte ; mimīmahe, mimate ; OP. mimīyās, mímīyāt ; IPV. mimihí, mímātu ; mimítám, mimítám ; Ā. mimīṣva ; mímāthām ; PT. mīmāna. IPF. ámimīthās, ámimīta. PF. mamátur ; mamúr ; mamé (1. 3.) ; mamáte ; mamiré ; AO. root : IPV. māhí ; māsuvá ; PT. mána (TS.) ; S : ámāsi ; SB. māsātai (AV.). PS. AO. ámāyi ; PP. mitá ; GDV. méya (AV.). GD. mitvá ; -máya. INF. -mé, -mái.

2. mā *bellow*, III. P. : PR. mímāti ; mimanti. PF. mimáya ; SB. mīmayat. PPF. ámīmet. INF. mātavái. INT. PT. 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. : PT. mithánt. PF. mimétha. PP. mithitá.

miś *mix* : DS. mímikṣati ; IPV. mímikṣa ; mímikṣatam, mímikṣatām.

miṣ *wink*, VI. P. : PR. miṣáti ; miṣánti ; PT. miṣánt. INF. -miṣas.

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. minámi, mináti; minímási, minánti; SB. minat; minána; INJ. minīt (AV.); minan; PT. minánt; mināná. IPF. áminās, ámināt; áminanta. IV. Ā. : PR. mīyase, mīyate; OP. mīyeta (B.). PF. mimáya; mīmaya (AV.). AO. s : INJ. meṣi, meṣṭhās, meṣṭa. PS. mīyáte; AO. ámāyi (B.); PP. mītá. INF. métoś (B.); -mīyam, -mīye. INT. PT. mémyāna.
- mīv *push*, I. P. : PR. mívati; PT. mívant. PP. -mūta; mīvitá (B.). GD. mívya (B.).
- muc *release*, VI. : PR. muñcáti, -te; SB. muñcási, muñcát; IPV. muñcátu; Ā. muñcátām; PT. muñcánt; muñcámāna. IPF. ámuñcat; Ā. ámuñcata. IV. Ā. : PR. mucyase; SB. mucyātai (AV.). PF. mumucamáhe, mumucré; SB. mumucas; múmocati, múmocat, mumucat; IPV. mumugdhí, mumóktu; 2. du. mumuktám, mumócatam; mumócata; PT. mumucāná. PPF. ámumuktam. AO. root : ámok; ámuktam; Ā. ámuḡdhvam; PRC. mucīṣṭa; a : mucás, ámucat; SB. mucáti; mucáte; INJ. mucás, mucát; IPV. mucá; Ā. mucádhvam; s : ámauk (B.); Ā. ámuḡṣi, ámuḡṭhās; INJ. mauk (VS.); Ā. muḡṣata (3. pl.); OP. muḡṣīya. FT. mokṣyáti, -te (B.). PS. mucyáte; AO. ámoci; INJ. móci; PP. muktá. GD. muktvá (B.); -múcya. INF. muktum (B.). DS. múmuḡṣati, -te; móḡṣate (B.); PT. múmuḡṣamāṇa.
- mud *be merry*, I. Ā. : PR. módate. PF. mumóda. AO. root : OP. mudīmáhi; iṣ : PRC. Ā. modiṣiṣṭhās. PS. AO. ámodi. INF. mudé. CS. modáyati, -te (B.); DS. múmodayiṣati (B.).
- muṣ *steal*, IX. P. : PR. muṣṇáti; PT. muṣṇánt; IPF. ámuṣṇās, ámuṣṇāt; ámuṣṇítam. I. P. : PR. móṣatha. AO. iṣ : INJ. móṣis. PP. muṣitá. GD. -múṣya. INF. muṣé.
- muh *be dazed*, IV. P. : PR. múhyati. PF. mumóha (B.). AO. a : ámuhat (B.); red. : ámūmuhat. FT. mohiṣyáti (B.). PP. muḡdhá; mūḡdhá (AV.). INF. muhé. CS. moháyati; GD. mohayitvá.

- murch, mūr *thicken*, I. P. : IPF. ámūrchat. PP. mūrtá (B.).  
CS. murcháyati (B.).
1. mṛ *die*, I. : PR. mārati, mārāte ; mārāmahe ; SB. mārāti ;  
mārāma ; Ā. mārāi. PF. mamāra ; mamrúr ; PT.  
mamṛvāms. AO. root : ámṛta ; INJ. mṛthás ; OP. mur-  
īyá ; red. : ámīmarat (B.). FT. mariṣyāti (AV.). PS.  
mriyāte ; PP. mṛtá. GD. mṛtvá (B.). CS. māráyati.
2. mṛ *crush*, IX. P. : IPV. mṛñihí ; PT. mṛñánt. PS. mūr-  
yāte (B.) ; PP. mūrñá (AV.). INT. IPV. marmartu.
- mṛc *injure* : AO. S : PRC. mṛkṣīṣṭá. PP. mṛktá. CS. marc-  
áyati ; SB. marcáyāt.
- mṛj *wipe*, II. : PR. mārṣti ; mṛjānti ; mṛjé ; mṛjmáhe ; IPV.  
mārṣtu ; Ā. mṛkṣvā ; mṛdḍhvám ; PT. mṛjāná ; IPF.  
mṛṣṭá (3. S. Ā.) ; ámṛjata. VII. : OP. mṛñjyāt (B.) ; IPV.  
mṛñājāni (B.) ; IPF. mṛñjāta (3. pl.). PF. mamārja ;  
māmṛjúr ; mamṛjé and māmṛjé ; OP. māmṛjítá. AO. sa :  
ámṛkṣat ; ámṛkṣāma ; Ā. ámṛkṣanta ; IPV. mṛkṣatam ;  
red. : ámīmṛjanta (B.) ; s : ámārṣīt (B.) ; iṣ : ámārjīt  
(B.). FT. mraṣyāte (B.), mārṣyāte (B.) ; mraṣṭá (B.).  
PS. mṛjyāte ; PP. mṛṣṭá ; GDV. mārjya. GD. mṛṣṭvā ;  
mārjitivá (B.) ; -mṛjya. INF. -mṛjas (B.). CS. marjáyati,  
-te ; mārjáyati, -te (B.). INT. marmṛjyāte ; marīmṛj-  
yāte (B.) ; SB. marmṛjat ; marmṛjanta ; PT. marmṛjat ;  
marmṛjāna and marmṛjāná ; marmṛjyámāna ; IPF.  
marmṛjmá, marmṛjata.
- mṛd *be gracious*, VI. : PR. mṛdāti ; mṛḍāte (B.) ; SB. mṛlāti  
and mṛlāt ; IPV. mṛlā and mṛḍātāt (AV.), mṛlātu. PF.  
OP. mamṛdyúr. CS. mṛḍáyati.
- mṛñ *crush*, VI. P. : PR. mṛñāti ; INJ. mṛñát ; IPV. mṛñá.  
IPF. ámṛñat. AO. root : mṛñyúr (K.) ; red. : ámīmṛñan.
- mṛd *crush* : AO. PRC. mṛdyásam (B.) ; FT. mardīṣyāte (B.).  
PS. mṛdyāte (B.) ; PP. mṛditá. GD. -mṛdya (B.). INF.  
márditos (B.).
- mṛdh *neglect*, I. P. : PR. márdhati. VI. : PR. SB. mṛdhāti.  
AO. root : OP. mṛdhyás ; iṣ : SB. márdhiṣat ; INJ. márdh-  
īs ; mardhiṣtam. PP. mṛddhá.

- mrś *touch*, VI.: PR. mrśāti, -te. PF. māmṛśúr; mamṛśé (B.). AO. sa: ámṛkṣat; INJ. mṛkṣas; mṛkṣata (2. pl.). PP. mrṣtá. GD. -mṛśya. INF. -mṛśe. CS. marśáyati (B.). INT. SB. mármṛsat; IND. marīmṛśyáte (B.).
- mrṣ *not heed*, IV.: PR. mṛśyate. PF. mamárṣa. AO. root: INJ. mrṣthás; a: INJ. mṛśanta; red.: INJ. mīmṛsas; iṣ: INJ. marṣiṣthās. INF. -mṛśe.
- med *be fat*, IV. P.: IPV. médyantu. VI. Ā.: IPV. medátām (3. s.). CS. medáyati.
- myakṣ *be situated*, I. P.: IPV. myákṣa. PF. mimyákṣa; mimikṣúr; Ā. mimikṣiré. AO. root: ámyak; PS. ámyakṣi.
- mrād *crush*, I.: PR. mrádate; IPV. mráda. FT. mradiśyāti, -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; mláná (B.). CS. mlāpáyati.
- yaj *sacrifice*, I.: PR. yájati, -te; SB. yájāti, -te; OP. yájeta; IPV. yájatu; yájantām; PT. yájant; yájamāna. IPF. áyajat; áyajanta. PF. ijé (1. 3. s.), yejé (3. s.); ijáthe ijiré; PT. ijáná. AO. root: IPV. yákṣva; red.: áyīyajat (B.); s: áyās, áyát; s: áyākṣīt; Ā. áyaṣṭa (3. s.); SB. yákṣat; du. 2. yákṣatas, 3. yákṣatām; Ā. yákṣate; INJ. yát (2. s.); Ā. yákṣi (1. s.); OP. yakṣīyá; sa: IPV. yakṣatām (3. du.). FT. yakṣyáte; yakṣyāti (B.); yaṣṭá (B.). PP. iṣtá. GD. iṣtvá. INF. yájadhyai; yajádhyai (TS.); yáṣṭave; yáṣṭum. CS. yājáyati (B.). DS. iyakṣati, -te; SB. iyakṣān; PT. iyakṣant; iyakṣamāna.
- yat *stretch*, I.: PR. yátati, -te; SB. Ā. yátaite (3. du.); OP. yátema; yátemahi; IPV. yátatam; Ā. yátasva; yátantām; PT. yátant; yátamāna. PF. yetiré. AO. root: PT. yatáná and yátāna; iṣ: áyatiṣṭa (B.). FT. yatiṣyáte (B.). PP. yattá. GD. -yátya (B.). CS. yātáyati, -te; PS. yātyáte (B.).



yam *stretch out*, I.: PR. yáchatī, -te; SB. yáchāt; OP. yáchet; IPV. yácha and yáchatāt, yáchatu. IPF. áyachat; Ā. áyachathās. PF. yayántha, yayāma; yemáthur, yemátor; yemimá, yemá, yemúr; Ā. yemé (3. s.); yemáte; yemiré; PT. yemāná. AO. root: yamam; áyamur; SB. yámas, yámati and yámat; yáman; Ā. yámase, yámate; OP. yamimáhi; PRC. yamyás (3. s.); IPV. yandhí; yantam; yanta and yantana; a: OP. yamet; s: áyāmsam, áyān (3. s.); Ā. áyāmsi (B.), áyamsta; áyaṃsata; SB. yámsat; yámsatas; yámsan; Ā. yámsate; INJ. Ā. yaṃsi; PT. yamasāná; iṣ: yámiṣṭa (3. s. Ā.). FT. yaṃsyāti (B.). PS. yamyáte; AO. áyāmi (B.); PP. yatá; GDV. yaṃsénya. GD. -yátya. INF. yámitavái, yántave; yámam; yántum (B.). CS. yámáyati; yamáyati (B.). DS. yiyáṃsati (B.). INT. yáṃyamīti.

yam *be heated*, III. P.: IPV. 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, yántu; PT. yānt. IPF. áyās, áyāt; áyātam; áyāma, áyātana, áyur (B.). PF. yayátha, yayáu; yayáthur; yayá, yayúr; PT. yayiváms. AO. s: áyāsam; áyāsur; SB. yásat; INJ. yeṣam; siṣ: áyāsiṣam, áyāsīt; áyāsiṣtām; áyāsiṣṭa, áyāsiṣur; SB. yāsiṣat; PRC. Ā. yāsiṣiṣṭhās; IPV. yāsiṣtām; yāsiṣṭa. FT. yāsyāti. PP. yātá. GD. yātvá (B.); -yáya (B.). INF. yátave, yátavái (B.); -yái. CS. yāpáyati (B.).

yāc *ask*, I.: PR. yácati, -te. PF. yayáce (B.). AO. iṣ: áyācīt; áyāciṣṭa (B.); SB. yāciṣat; Ā. yāciṣāmahe. FT. yāciṣyáte. PP. yācitá; yācītvá and yácya (B.). INF. yācītum. CS. yācáyati.

1. yu *unite*, VI.: PR. yuvāti, -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. INT. yoyuvé; PT. yóyuvat (AV.); yóyuvāna.

2. yu *separate*, III.: PR. yuyóti; SB. yuyávat; INJ. yuyo-

- thās, yuyota; OP. yuyuyātām; IPV. yuyodhi, yuyótu; yuyutām and yuyótam; yuyóta and yuyótana. I. P.: PR. yúchati; IPV. yúchantu; PT. yúchant. AO. root: SB. yāvanta; OP. yuyāt (B.); 3. du. yūyātām (B.); PRC. yūyās (3. s.); red.: INJ. yūyot; s: yóṣati and yóṣat; yóṣatas; INJ. yūṣam (AV.); yāus (2. s.); yauṣtam; yauṣma, yauṣta, yauṣur; Ā. yoṣthās (B.); iṣ: INJ. yāvīs. PS. AO. áyāvi; PP. yutá. INF. yótave, yótavái; yótos. CS. yāváyati; yaváyati. INT. PT. yóyuvat; IPF. áyoyavīt; PF. yoyāva.
- yuj *join*, VII.: yunákti; yuñjánti; yuñkté; yuñjáte; SB. yunájat; yunájan; Ā. yunájate (3. s.); INJ. yuñjáta (3. pl.); IPV. yuñdhí, yunáktu; yunákta, yuñjántu; Ā. yuñkṣvá, yuñtām; 2. du. yuñjáthām; yuñgdhvám; PT. yuñjánt; yuñjāná; IPF. áyunak and áyunak; áyuñjan; Ā. áyuñjata (3. pl.). PF. yuyója; yuyujmá; Ā. yuyujé; yuyujré; SB. Ā. yuyójate (3. s.); PT. yuyujāná. AO. root: Ā. áyuji, áyukthās, áyukta; áyujmahi, áyugdhvam, yújata and áyujran; SB. yójate; INJ. yójam; Ā. yukta (3. s.); OP. yuyāva, yuyjātām; IPV. yukṣvá; PT. yujāná; s.: áyukṣi; áyukṣātām (3. du.); áyukṣata (3. pl.). FT. yokṣyáti (B.); yokṣyáte; yoktá (B.). PS. yuyjáte; 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. yuyudháte (3. du.). AO. root: SB. yódhat; IPV. yódhi; PT. yodhāná; iṣ: áyodhīt; SB. yódhiṣat; INJ. yódhīs; IPV. yodhiṣtam. 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.: áyūyupan (B.). PP. yupitá. CS. yopáyati. INT. yoyupyáte (B.).

*yeṣ* *be heated*, I. P.: PR. *yéṣati*; PT. *yéṣant*.

*raṃh* *hasten*, I.: PR. *rámhate*; PT. *rámhamāṇa*. IPF. *áramhas*; *Ā. áramhata* (3. s.). PF. PT. *rārahāṇá*. CS. *raṃháyati*, -te.

*rakṣ* *protect*, I.: PR. *rákṣati*, -te. PF. *rarákṣa*; PT. *rā-rákṣāṇá*. AO. *iṣ*: *árakṣīt*; *árākṣīt* (B.); SB. *rákṣiṣas*, *rákṣiṣat*. PP. *rakṣitá*. CS. *rakṣáyate* (B.).

*raj* *colour*, IV.: IPF. *árajyata*. PP. *raktá* (B.). CS. *rajáyati*. INT. *rārajīti*.

*rad* *dig*, I.: PR. *rádati*, -te; INJ. *rádat*; IPV. *ráda*; *rádantu*; *Ā. rádantām* (3. pl.); PT. *rádant*. IPF. *áradat*, *rádat*. II. P.: *rátsi* (= IPV.). PF. *raráda*. PP. *raditá*.

*radh*, *randh* *make subject*, IV. P.: IPV. *rádhya*, *rádhyatu*. PF. *rāradhúr*. AO. root: IPV. *randhí* (= *randdhí*); a: SB. *rádhamā*; INJ. *rádham*; red.: SB. *rīradhā*; INJ. *rīradhas*, *rīradhat*; *rīradhatam*; *rīradhata*; *iṣ*: INJ. *rándhīs*. PP. *raddhá*. CS. *randháyati*; SB. *randháyāsi*.

*rañ* *rejoice*, I.: PR. *rāṇati*; INJ. *rāṇanta*; IPV. *rāṇa*. IV. P.: PR. *rāṇyasi*, *rāṇyati*; *rāṇyathas*; *rāṇyanti*. PF. *rārāṇa* (1. s.); SB. *rārāṇas*, *rārāṇat*; *rarāṇatā* (2. pl.). INJ. *rārán* (3. s.); IPV. *rārāndhí*; *rāranta* (2. pl.), *rārāntu*. PPF. *árārāṇur*. AO. *iṣ*: *árāṇiṣur*; INJ. *rāṇiṣṭana*. CS. *rañáyati*.

*rap* *chatter*, I. P.: PR. *rápati*; INJ. *rápat*; OP. *rápema*. IPF. *árapat*. INT. *rārapīti*.

*rapś* *be full*, I. *Ā.*: *rápsate*; *rápsante*. PF. *rarapśé*.

*rabh*, *rambh* *grasp*, I.: PR. *rábhate*. PF. *rarabhmá*; *Ā. rārabhé*; *rebhíré*; PT. *rebhāṇá*. AO. s: 3. s. *Ā. árabdha*; PT. *rabhasāṇá*. PP. *rabdhá*. GD. -*rábhya*. INF. -*rábham*; -*rábhe*. CS. *rambháyati*, -te (B.). DS. *rípsate* (B.).

*ram* *rejoice*, I. *Ā.*: PR. *rámate*. IX. P.: IPF. *áramṇās*, *áramṇāt*. AO. red.: *árīramat*; SB. *rīramāma*; INJ. *rīraman*; s: *Ā. áramsta* (3. s.); *áramṣata* (3. pl.); INJ. *ramsthás*; *siṣ*: INJ. *raṃsiṣam*. FT. *raṃsyáte*; -*ti* (B.). PP. *ratá* (B.). GD. *ratvá* (B.). INF. *rántos* (B.). CS. *ramáyati* and *rāmáyati*.

1. *rā give*, III. : IPV. rirīhi;  $\bar{A}$ . rarāsva (AV.); rarāthām (3. du.); rarīdhvam; SB. rārate; PT. rārāṇa. II. : PR. rāsi (=IPV.); rātē (B.); PF. rarimá; raré (1. s.), rarišé; raráthe; PT. rariváms; rarāṇá. AO. root: árādhvam; IPV. rāsva; s: árāsma; árāsata (3. pl.); SB. rāsāt; rāsan;  $\bar{A}$ . rāsate (3. s.); OP. rāsīyá; IPV.  $\bar{A}$ . rāsātām (3. s.); rāsāthām (2. du.); rāsantām (3. pl.); PP. rātá.
2. *rā bark*, IV. P. : PR. rāyasi; IPV. rāya; PT. rāyant.
- rāj rule*, I. P. : PR. rājati. II. P. : PR. rāṣṭi; INJ. rāṭ. AO. iṣ: árājiṣur. INF. rājāse. CS. rājáyati (B.), -te.
- rādh succeed*, (IV)  $\bar{A}$ . : IPV. rādhyatām; PT. rādhyamāna. (V) P. : PR. rādhnóti (B.). PF. rarādha. AO. root: árādh-am (B.); SB. rādhat and rādhati; rādhamā; PRC. rādhyásam; rādhyásma; red.: árīradhat (B.); s: árātsīs; iṣ: INJ. rādhiṣi (1. s.). FT. rātsyāti. PS. AO. árādhi; PP. rāddhá; GDV. rādhyā. GD. rāddhvá (B.) -rādhyā (B.). INF. irādhyai. CS. rādhyāti.
- ri flow*, IX. : PR. riṇāti; riṇīthás; riṇānti;  $\bar{A}$ . riṇíté; riṇáte; INJ. riṇás; riṇán; PT. riṇánt; riṇāṇá. IPF. riṇás, áriṇāt; áriṇītam; áriṇīta. IV. : PR. rīyate; rīyante; PT. rīyamāna.
- ric leave*, VII. P. : PR. riṇákti; SB. riṇácāva; INJ. riṇák (3. s.). IPF. áriṇak (2. s.); riṇák (3. s.). PF. riréca; riricáthur;  $\bar{A}$ . ririkšé, riricé; riricáthe; riricré; OP. riricyám, riricyát; PT. ririkvám; riricāṇá. PPF. árirecīt. AO. root: INJ.  $\bar{A}$ . rikthás; IPV. riktám; s: áraik (3. s.);  $\bar{A}$ . áriksi; red.: árīricat (B.). FT. rekšyáte (B.). PS. ricyáte; IPF. áricyata; AO. áreci; PP. riktá. CS. recáyati (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. riśámahe; IPV. riśántām; PT. riśánt. PP. riṣṭá.
- riś be hurt*, IV. : PR. riśyati; SB. riśyās, riśyāti and riśyāt; OP. riśyet; riśyema. I. P. : SB. réṣāt; INJ. réṣat. AO.



a : áriṣan ; SB. riṣāma, riṣātha and riṣāthana ; PT. riṣant and riṣant ; red. : INJ. rīriṣas, rīriṣat ; rīriṣata (2. pl.) ; OP. rīriṣes ; PRC. Ā. rīriṣiṣṭa and ririṣiṣṭa (3. s.). PP. riṣṭá. INF. riṣé ; riṣás. CS. reṣáyati ; INF. riṣayádhyai. DS. ririkṣati.

rih *lick*, II. : PR. réḍhi ; rihánti ; 3. pl. riháte and rihaté ; PT. rihánt ; rihāna (VS.) and rihāṇá. PF. PT. ririhváms. PP. rīdhá. INT. rerihyáte ; PT. rérihat ; rérihāna. Cp. lih.

1. ru *cry*, VI. P. : PR. ruváti ; INJ. ruvát ; IPV. ruvá ; PT. ruvánt. II. (B.) ráuti ; ruvánti. PF. ruruviré (B.). AO. iṣ : árāvīt ; áraviṣur. PP. rutá. INT. róravīti ; PT. róruvat ; róruvāṇa (B.) ; IPF. ároravīt.

2. ru *break* : AO. iṣ : ráviṣam. PP. rutá. INT. PT. róruvat. ruc *shine*, I. : PR. rócate. PF. ruróca ; rurucúr ; rurucé (3. s.) ; INJ. rurucanta ; OP. rurucyás ; PT. rurukváms ; rurucāná. AO. root : PT. rucāná ; red. : árūrucat ; Ā. árūrucata (3. s., B.) ; iṣ : Ā. árociṣṭa (3. s.) ; OP. ruciṣiyá (AV.) and rociṣiyá (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. rugṇá. GD. ruktvá (B.) ; -rújya (B.). INF. -rúje.

rud *weep*, II. P. : PR. róditi ; rudánti ; SB. ródāt (Kh.) ; PT. rudánt. IPF. árodīt (B.). AO. a : árudat. CS. rodáyati.

1. rudh *obstruct*, VII. : PR. ruṇádhmi, ruṇáddhi ; Ā. rundhé (= runddhé) ; rundhate (3. pl.) ; SB. Ā. ruṇádhāmahai ; IPV. rundhí (= runddhí) ; Ā. rundhām (= runddhām, 3. s.) ; PT. rundhāná ; IPF. Ā. árundhata (3. pl.). PF. ruródhitha ; Ā. 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. -rúdhm, 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. : árúrupat.  
 PP. rupitá. CS. ropáyati (B.).
- ruh ascend*, I. : PR. róhati, -te. PF. ruróhitha, ruróha ;  
 ruruhúr. AO. root : PT. rúhāṇa ; a : áruham, áruhas,  
 áruhat ; áruhāma, áruhan ; SB. ruháva ; INJ. ruham,  
 rúhat ; OP. ruhéma ; IPV. ruhá ; ruhátam ; sa : rukṣás,  
 áruṣat ; áruṣāma. FT. rokṣyáti (B.). PP. rūḍhá.  
 GD. rūḍhvá, -rúhya. INF. -rúham ; róhiṣyai (TS.) ;  
 ródhum (B.). CS. roháyati ; -te (B.) ; ropáyati (B.).  
 DS. rúruṣati.
- rej tremble*, I. : PR. réjati, -te ; INJ. réjat ; réjanta (3. pl.) ;  
 PT. réjamāna ; IPF. árejetām (3. du.) ; árejanta. CS.  
 rejáyati.
- lap prate*, I. P. : PR. lápati ; PT. lápant. FT. lapiṣyáti (B.).  
 PP. lapitá. CS. lāpáyati ; -te (B.). INT. lālapīti.
- labh take*, I. Ā. : PR. lábhate. PF. lebhíré ; PT. lebhāná.  
 AO. s (B.) : Ā. álabdha ; álapsata. FT. 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. likhāti ; -te (B.). PF. lilékha (B.).  
 AO. red. : álilikhat (B.) ; iṣ : INJ. lékhīs. PP. likhitá.  
 GD. -líkha (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. PF. lilyé (B.) ;  
 lilyúr ; -layām cakre. AO. s : áleṣṭa (B.). PP. líná.  
 CS. lāpáyati (B.). INT. leláyati ; PF. leláya.
- lup break*, VI. P. : PR. lumpáti ; OP. lumpét. PS. lupyáte ;  
 PP. luptá. GD. -lúpya. CS. lopáyati, -te (B.).
- lubbh desire*, IV. P. : PR. lúbhyati. AO. red. : álūubhat  
 (B.). PP. lubdhá (B.). CS. lobháyati ; DS. lúlobha-  
 yiṣati (B.).

*lū cut* (B.), IX. P. : PR. *lunáti*. V. P. : PR. *lunóti*. PP. *lúná*.

*vakṣ increase* (= 2. ukṣ) : PF. *vavákṣitha*, *vavákṣa*; *vavákṣátur*; *vavákṣúr*; *Ā. vavákṣé*; *vavákṣiré*. PPF. *vavákṣat*. CS. *vakṣáyati*.

*vac speak*, III. P. : PR. *vívakmi*, *vívakti*; IPV. *vívaktana*. PF. *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. vócvāhai*; INJ. *vócam*, *vócas*, *vócat*; *vócan*; *Ā. vóce*; *vócanta*; OP. *vocéyam*, *vocés*, *vocét*; *vocétam*; *vocéma*, *vocéyur*; *Ā. vocéya*; *vocémahi*; IPV. *vocatāt*, *vocatu*; *vocatam*; *vocata*. FT. *vakṣyáti*; CO. *ávakṣyat* (B.); *vaktá* (B.). PS. *ucyáte*; AO. *ávāci*; PP. *uktá*; GDV. *vácya*. GD. *uktvá* (B.); *-úcyā* (B.). INF. *váktave*; *-váce*; *váktum* (B.); *váktos* (B.). CS. *vácáyati* (B.). DS. *vívakṣati*, *-te* (B.). INT. IPF. *ávāvacīt*.

*vaj be strong*; CS. *strengthen* : PR. *vājáyāmas*, *-masi*; *Ā. vājáyate*; IPV. *vājáyā*; PT. *vājáyant*.

*vāñc move crookedly*, I. P. : PR. *vāñcati*. PF. *vāvakré*. PS. *vacyáte*.

*vat apprehend*, I. : PR. OP. *vátema*; PT. *vátant*. AO. red. : *ávívatan*. CS. *vātáyati*.

*vad speak*, I. : PR. *vádati*, *-te*; SB. *vádāni*, *vádāsi* and *vádās*, *vádāti*; *vádāthas*; *vádāma*, *vádān*; INJ. *vádat*; OP. *vádet*; *Ā. vādeta*; IPV. *váda*, *vádatu*; *Ā. vādasva*; *vádadhvam*; PT. *vádant*. IPF. *ávadan*; *Ā. ávadanta*. PF. *ūdimá*; *ūdé* (B.). AO. root : PRC. *udyásam* (B.); *iṣ* : *ávādiṣam*; *ávādiṣur*; *Ā. ávādiran* (AV.); SB. *vādiṣas*; INJ. *vādiṣur*. FT. *vadiṣyáti*; *-te* (B.). PS. *udyáte*; PP. *uditá*. GD. *-udya* (B.). INF. *váditum* (B.) : *váditos* (B.). CS. *vādáyati*, *-te* (B.); PS. *vādyáte* (B.). DS. *vívadiṣati* (B.). INT. *vāvādīti*; IPV. *vāvādītu*; PT. *vāvadat*; *Ā. vāvadyáte* (B.).

*vadh slay*, I. P. : OP. *vádheyam*, *vádhet*; IPV. *vádha*. AO. root : PRC. *vadhyásam*; OP. *vadhyát* (B.); *iṣ* : *á-*

- vadhiṣam and vādhiṁ, ávadhīs, ávadhīt and vādhiṁ; ávadhīṣma; SB. vādhiṣas; INJ. vādhiṣ, vādhiṁ; vadhiṣṭa and vadhiṣṭana (2. pl.), vadhiṣur; Ā. vadhiṣṭhās; IPV. vadhiṣtam (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, vanvátám; PT. vanvánt; vanvāná; IPF. 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. vanatám (3. s.). PF. vāvántha, vāvána; vavanmá; Ā. vavné; SB. vāvánat; IPV. vāvandhí; PT. vavanvám̐s. AO. root: vām̐sva; SB. vām̐sat; vām̐sāma; Ā. vām̐sate; INJ. vām̐si; OP. vām̐simáhi and vasīmáhi; iṣ: SB. vāniṣat; Ā. vāniṣanta. PRC. vāniṣiṣṭá; siṣ: OP. vāmsiṣiyá. PP. -vāta. INF. -vantave. CS. vānáyantu. DS. vīvāsati; SB. vīvāsāt.
- vand *greet*, I. Ā. : PR. vándate. PF. vavánda; vavandimá; Ā. vavandé; vavandiré. AO. iṣ: OP. vandiṣimáhi. 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. vāpi; PP. uptá. GD. -úpya. CS. vāpáyati (B.).
- vam *vomit*, II. : SB. váman. IPF. ávamīt; ávamat (B.). PF. uváma (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, váṣti; uśmási and śmási, uśánti; IPV. váṣtu; PT. uśánt; uśáná. I. P. : PR. váśanti; SB. váśāma; INJ. váśat; IPF. ávaśat. III. P. : PR. vavákṣi; vivaṣti; IPV. vivaṣtu. PF. vāvaśúr; Ā. vāvaśé; PT. vāvaśáná.



1. *vas shine*, VI. P. : PR. ucháti; SB. uchát; uchán; INJ. uchát; OP. uchét; IPV. uchá, uchátu; ucháta, uchántu; PT. uchánt; IPF. áuchas áuchat. PF. uvása; ūśá (2. pl.), ūśúr; PT. f. ūśúśī (TS.). AO. root: ávas (2. 3. s.); Ā. ávasran; s: ávāt (3. s.). CO. ávatsyat (B.). PP. ušťá. INF. vástave. CS. vāsáyati.
2. *vas wear*, II. Ā. : PR. vástē; vāsāthe; vāsate (3. pl.); INJ. vástā (3. s.); vāsata (3. pl.); OP. vasīmahī; IPV. vāsīṣva, vástām (3. s.); vāsāthām (TS.); PT. vāsāna; IPF. ávasthās; ávasta. PF. vāvasé; PT. vāvasāná. AO. iṣ; ávasiṣṭa (3. s.). CS. vāsáyati, -te; FT. vās-ayīṣyáte.
3. *vas dwell*, I. : PR. vāsati; vāsate (B.). PF. ūśátur; ūśimá; PT. ūśivámś; vāvasāná. PER. -vāsām cakre (B.). AO. root: vāsāna; red.: ávīvasat; s: ávātsīs. FT. vatsyāti (B.). GD. uṣitvá (B.); -úśya (B.). DS. vīvatsati (B.). CS. vāsáyati, -te; PS. vāsýáte (B.).
- vah carry*, I. : PR. váhati, -te. PF. uváha; ūhāthur, ūhātur; ūhúr; Ā. ūhiśé; ūhiré. AO. root: OP. uhítá; IPV. volhám (2. du.), volhám; Ā. vodhvám; PT. ūhāna; s: ávāt, vát; ávākṣur; SB. vākṣas, vākṣati and vākṣat; vākṣathas, vākṣatas; vākṣan; INJ. vākṣīt. FT. vakṣyāti; vodhá (B.). PS. uhyáte; PP. ūḍhá. GD. ūḍhvá (B.); -úhya. INF. vódhum; vódhave, vódhavái (B.); -váhe; váhadhyai. CS. vāháyati (B.); INT. vanī-vāhyáte (B.).
1. *vā blow*, II. P. : PR. vāmi, vāti; vātás; vānti; IPV. vāhī, vātu; PT. vānt; IPF. ávāt. IV. P. : PR. vāyati; vāyatas; vāyanti. PF. vaváu (B.). AO. siṣ; ávāsīt (B.). CS. vāpáyati.
2. *vā weave*, IV. : PR. vāyati; vāyate (B.); IPV. vāya; vāyata; PT. vāyant; IPF. ávayat; ávayan. PF. ūvúr. FT. vayīṣyāti. PS. ūyáte (B.); PP. utá. INF. ótum; ótave, ótavái; vātave (AV.).
- vājayá desire booty*, den. : PR. PT. vājayánt.
- vāñch desire*, I. P. : IPV. vāñchantu.

- vāś *bellow*, I. P. : PR. vāśati. IV. Ā. : PR. vāśyate. PF. vavāśiré and vāvaśré; PT. vāvaśāná. PPF. ávāvaśitām (3. du.); ávāvaśanta. AO. red. : ávīvaśat; ávīvaśan; Ā. ávīvaśanta; iṣ : Ā. ávāśiṣṭhās (B.). INT. PT. vāvaśat. CS. vāśáyati.
- vic *sift*, VII. P. : PR. viñcānti; IPV. vináktu; PT. viñcānt; IPF. ávinak. III. P. : PR. vívekṣi. PF. PT. vivikvāms. PS. vicyáte; PP. viktá (B.).
- vij *tremble*, VI. : PR. vijánte; IPV. vijántām; PT. vijámāna; IPF. áviḥe. PF. vivijré. AO. root : INJ. Ā. vikthās, viktá; red. : INJ. vīvijas. PS. viktá. CS. vejáyati (B.). INT. vevijyáte; PT. vévijāna.
1. vid *know*, II. P. : PR. vidmās; SB. védas, védati and védat; védathas; OP. vidyám, vidyát; vidyátam; vidyáma, vidyúr; IPV. viddhí and vittát, véttu; vittám. IPF. ávedam, ávet and vét; ávidur (B.). PF. véda (1. 3.), véttha; vidáthur; vidmá, vidá, vidúr; Ā. vidmáhe (B.), vidré; PER. vidám cakāra (B.); PT. vidvāms. AO. iṣ : ávedīt (B.); PER. vidám akran (B.). FT. vediṣyáti, -te (B.); veditá (B.). PP. viditá. GD. viditvá. INF. vidmáne; véditum (B.); véditos (B.). CS. vedáyati, -te. DS. vívidiṣati (B.).
2. vid *find*, VI. : PR. vindáti, -te. II. vitsé, vidé (3. s.); vidré; IPV. viddhí; Ā. 3. s. vidám (AV.); PT. vídāna and vidāná. PF. vivéditha, vivéda; vividáthur; vividúr; Ā. vividé, vivitsé; vividré and vividriré; SB. vividat; PT. vividvāms. AO. a : ávidam, ávidas, ávidat; ávidāma, ávidan; Ā. ávidanta; SB. 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; PT. vidánt; s : Ā. ávitsi. FT. vetsyáti, -te (B.). PS. vidyáte; AO. ávedi, védi; PP. vittá; vinná. GDV. vidáyya. GD. vittvá, -vídya (B.). INF. vidé, véttave; vétos (B.). DS. vívitsati (B.). INT. SB. vévidāma. PT. vévidat; vévidāna.

*vidh worship*, VI. : SB. vidhāti; INJ. vidhāt; vidhān; Ā. vidhānta; OP. vidhēma; vidhēmahi; PT. vidhānt; IPF. ávidhat.

*vip tremble*, I. : PR. vépate; PT. vépamāna; IPF. ávepanta. PF. vivipré. AO. root: PT. vipāná; red.: ávīvipat; iṣ: ávepiṣṭa (B.). CS. vepáyati, vipáyati.

*viś enter*, VI. : PR. viśāti, -te. PF. vivéśa (1. 3.), vivésitha; viviśúr and (once) viveśur; Ā. viviśré; OP. viviśyās; PT. viviśiváms (TS.), -viśiváms (AV.). PPF. áviveśís. AO. root: Ā. áviśran; s: ávikṣmahi, ávikṣata (3 pl.); iṣ: INJ. véśīt; sa: ávikṣat (B.). FT. vekṣyāti (B.). PP. viṣṭá. GD. -viśya. INF. -viśam; véṣṭavái (B.). CS. veśáyati, -te.

*viṣ be active*, III. : PR. vívekṣi, víveṣṭi; viviṣṭás; viviṣmás; SB. víveṣas; IPV. viviḍḍhí; IPF. ávives and vivés (2. s.), vivés (3. s.). I. P. : PT. véṣant; IPF. áveṣan. PF. vivéśa; viviśúr. PPF. áviveṣís. AO. iṣ: véṣiṣas. FT. vekṣyāti, -te (B.). PS. viṣyáte (B.); PP. viṣṭá. GD. viṣṭví; -viśya. INF. -viṣe. INT. véveṣmi; veviṣyáte (B.); OP. veviṣyāt; PT. véviṣat; véviṣāṇa.

*viṣṭ, veṣṭ wrap*, I. P. : IPV. véṣṭatām (3. du.). PP. viṣṭitá. CS. veṣṭáyati, -te (B.).

*vī enjoy*, II. : vémi, véṣi, véti; vīthás; vyánti; SB. váyati; INJ. véś; IPV. vīhí, vīhí and vītát, vétu; vītám; vyántu; PT. vyánt; vyāná. IPF. ávyan. PF. viváya; vivyé. AO. S. : SB. véśat. PS. vīyáte. PP. vītá. INF. vītáye. INT. véveti; vevīyáte.

*vīḍ make strong*: CS. SB. vīláyāsi; IPV. vīláyasva. PP. vīlītá.

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. ūrṇuśé, ūrṇuté; INJ. ūrṇot; IPV. ūrṇuhí and ūrṇú, ūrṇótu; ūrṇutá, ūrṇuvántu; Ā. ūrṇuśvá; PT. ūrṇuvánt; ūrṇvāná; IPF. áurṇos, áurṇot. I. : PR. vārathas; Ā. vārāte; vārethe; vārante; SB. vārāte; INJ. vāranta.

- IX.: IPF. ávṛṇīdhvam (AV.). PF. vavártha, vavára; vavrúr; Ā. vavré; PF. vavṛváms. PPF. ávāvarīt. AO. root: vām (= váram), ávar and vár (2. 3. s.); ávran; Ā. ávṛta; INJ. vár (2. 3. s.); vrán; IPV. vṛdhí; vartam; varta; vrāná; red.: ávīvaran; Ā. ávīvarata (3. s.); s: SB. vārṣathas; iṣ: ávārīt (B.). PS. AO. ávāri; PP. vṛtá. GD. vṛtvá, vṛtví; vṛtváya; -vṛtya. INF. vartave. CS. vāráyati, -te; DS. vívārayiṣate (B.). INT. ávarīvar.
2. vṛ choose, IX. Ā.: PR. vṛṇé, vṛṇisé, vṛṇité; vṛṇímáhe, vṛṇáte; INJ. vṛṇítá (3. s.); OP. vṛṇítá; IPV. vṛṇīṣvá; vṛṇīdhvám, vṛṇátám; PT. vṛṇáná; IPF. ávṛṇi, ávṛṇita; ávṛṇímahi. PF. vavṛṣé; vavṛmáhe. AO. root: ávri, ávṛta; SB. vāras, vārat; vārantá; INJ. vṛtá (3. s.); OP. vurítá (3. s.); PT. urāná; s: ávṛṣi; ávṛḍhvam (B.), ávṛṣata. FT. variṣyáte (B.). PP. vṛtá. GDV. vārya; vāreṇya.
- vṛj twist, VII.: PR. vṛṇákṣi, vṛṇákṣi; vṛṇjánti; Ā. vṛṇjé, vṛṇkté; vṛṇjáte; vṛṇjáte; SB. vṛṇájān; IPV. vṛṇdhí, vṛṇáktu; vṛṇktá, vṛṇjántu; Ā. vṛṇkṣvá. IPF. ávṛṇak (2. 3. s.); ávṛṇjan. PF. vavṛjúr; Ā. vāvṛjé; OP. vavṛj-yúr; IPV. vavṛktám (2. du.); PT. f. vavarjús-ī; (á-)varjuṣī (AV.). AO. root: várk (2. 3. s.), ávṛk (AV.); ávṛjan; Ā. ávṛkta; SB. vārjati; vārjate; INJ. várk; OP. vṛjyám; vṛjyáma; PRC. vṛjyás (3. s.); IPV. varktam (2. du.); s: ávārksīs (B.); Ā. ávṛkṣmahi; INJ. Ā. vṛkṣi; sa: ávṛkṣam. FT. varkṣyáte, -te (B.). PS. vṛjyáte; PP. vṛktá. GD. vṛkṣtví; -vṛjya. INF. -vṛje; vṛjádhyai; vṛṇjásē. CS. varjáyati. DS. vívṛkṣate (B.). INT. PT. vārīvṛjāt; CS. PT. varīvarjáyant (AV.).
- vṛt turn, I. Ā.: vartate. 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. vartat; IPV. varta (= vartta, 2. pl.); a: ávṛtat; red.: ávīvṛtat; s: Ā. ávṛtsata. FT. vartsyáte; vartitá (B.). CO. ávartsyat (B.). PP. vṛttá. GD. -vṛtya. INF. -vṛte; -vṛtas (B.). CS.



- vartáyati, -te; PS. vartyáte (B.); INF. vartayádhyai. DS. 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. vārdhati, -te. PF. vavārdha; vāvṛdhátur; vāvṛdhúr; Ā. vāvṛdhé; vāvṛdháte; SB. vāvṛdhāti; Ā. vāvṛdhate; OP. vāvṛdhithás; IPV. vāvṛdhásva; PT. vāvṛdhváms; Ā. vāvṛdhāná. PPF. vāvṛdhanta. AO. a: ávṛdham, ávṛdhat; vṛdhāma, ávṛdhan; PT. vṛdhánt; vṛdhāná; red.: ávīvṛdhat; ávīvṛdhan; Ā. ávīvṛdhadhvam, ávīvṛdhanta; s: PT. vṛdhasāná; iṣ: OP. vardhiṣimáhi. PP. vṛddhá. INF. vṛdhé; vṛdháse; vāvṛdhádhyai (PF.). CS. vardhá-yati, -te. INT. GDV. vāvṛdhénya.
- vṛṣ *rain*, I. P.: PR. vārṣati; IPV. vārṣantu; PT. vārṣant. VI. Ā.: vṛṣásva; vṛṣéthām (2. du.). PF. IPV. vāvṛṣasva; PT. vāvṛṣāná. AO. s: ávarṣis, ávarṣit. FT. varṣiṣyáti (B.); vraṣṭá (MS.). PP. vṛṣṭá. GD. vṛṣṭví; vṛṣṭvá (B.); -vārṣtos (B.). CS. varṣáyati.
- vṛh *tear*, VI. P.: PR. vṛhāti; INJ. vṛhát; OP. vṛhéva; IPV. vṛhá and vṛhátāt; vṛhátam; vṛhátá; IPF. ávṛhas. PF. vavárha. AO. sa: ávṛkṣat (B.). PS. vṛhyáte (B.); AO. várhi; PP. vṛdhá (B.). GD. -vṛhya. INF. -vṛhas.
- ven *long*, I. P.: PR. vénati; INJ. vénas; IPV. vénatam (2. du.); PT. vénant. IPF. ávenat.
- vyaç *extend*, III. P.: PR. viviktás (3. du.); INJ. vivyak (3. s.). IPF. ávivyak; áviviktám (3. du.); ávivyacur. PF. vivyáktha, vivyáca. PPF. vivyácat; Ā. vivyacanta.
- vyath *waver*, I.: PR. vyáthate. AO. red.: vivyathas (B.); iṣ: SB. vyáthiṣat; INJ. vyáthiṣthās; vyáthiṣmahi. PP. vyathitá. INF. vyathiṣyai (B.). CS. vyatháyati; AO. vyathayīs (AV.).
- vyadh *pierce*, IV. P.: PR. vídhyati. PF. vivyádha (B.); PT. vividhváms. AO. s: vyátsīs (B.). PP. viddhá. INF. -vídhe. CS. vyādháyati (B.). DS. vívyatsati (B.).
- vyā *envelope*, IV.: PR. vyáyati, -te; OP. vyáyeyam; IPV.

vyáyasva; PT. vyáyant. IPF. ávyayam, ávyayat. PF. vivyathúr; Ā. vivyé; PT. vivyāná; PER. PF. -vyayám cakāra (B.). AO. a: ávyat; ávyata (2. pl.); Ā. ávyata (3. s.) and vyáta. PS. viyáte (B.); PP. vītá. GD. -vīya (B.).

vraj *proceed*, I. P.: IPV. vrájata (2. pl.); PT. vrájant. PF. vavrájā. AO. iṣ: ávrājīt (B.). FT. vrajiṣyāti (B.). PP. vrajitá (B.). GD. -vrájya (B.). CS. vrājáyati (B.).

vraśc *cut up*, VI. P.: PR. vṛścáti; SB. vṛścát; INJ. vṛścás; IV.: vṛścá, vṛścátu; PT. vṛścánt. IPF. ávṛscat and vṛscát. PS. vṛscyáte; PP. vṛkṇá. GD. vṛṣtvá; vṛktví.

śams *praise*, I.: PR. śamsati, -te. PF. śásám̐sa (B.); śaśám̐sé (B.). AO. root: IPV. śastá (2. pl.); iṣ: áśamsiṣam, áśamsīt; SB. śámsiṣas, śámsiṣat; INJ. śámsiṣam. FT. śamsiṣyāti (B.). PS. śasyáte; AO. śámsi; PP. śastá; GDV. śám̐sya; śamstavya (B.). GD. śastvá (B.). INF. -śáse.

śak *be able*, V. P.: PR. śaknómi, śaknóti; śaknuvánti; SB. śaknávāma. IPF. áśaknuvan. PF. śaśáka; śekimá, śeká, śekúr. AO. root: SB. śákas, śakat; OP. śakyám; IPV. śagdhi, śaktám; a: áśakam, áśakat; áśakan; INJ. śakan; OP. śakéyam; śakéma. FT. śakṣyāti, -te (B.). INF. śáktave. DS. śíkṣati, -te.

1. śad *prevail*: PF. śāśadúr; Ā. śāśadmáhe, śāśádré; PT. śāśadāna.

2. śad *fall*: PF. śaśáda (B.); śedúr (B.). FT. śatsyāti.

śap *curse*, I.: PR. śápati; śápate (AV.); SB. śápātas (3. du.); PT. śápant. IPF. áśápata (2. pl.). PF. śaśápa; śepé (1. 3. s.), śepiṣé. AO. s: INJ. śāpta (2. pl.). PP. śaptá (B.). CS. śápáyati.

1. śam, śim *labour*, IV. P.: śámyati (B.); śímyati; IPV. śímyantu; PT. śímyant. PF. śaśámé; SB. śaśámate (3. s.); PT. śaśamāná. AO. iṣ: Ā. áśamiṣṭhās, áśamiṣṭa. PP. śamitá (B.).

2. śam, *be quiet*, IV. (B.): PR. śámyati, -te. PF. śaśáma (B.); śemúr (B.). AO. a: áśamat (B.); red.: áśīśamat. PP. śāntá. CS. śamáyati.

*śā sharpen*, III. : PR. śísāmi, śísāti; śísīmāsi; Ā. śísīte; IPV. śísīhī, śísātu; śísītām, śísītām; śísītā (2. pl.); PT. śísāna. IPF. śísās, áśísāt; Ā. śísīta (3. s.). PF. PT. -śāsāná. PP. śítā. GD. -śáya.

*śās order*, II. : śásmi, śāssi; Ā. śāsté; śāsmāhe, śāsáte; SB. śásan; IPV. śādhi; śāstāna, śāsātu; PT. śásat; śásāna. IPF. áśásam; Ā. áśásata (3. pl.). PF. śásāsa; śásāsúr; INJ. śásás; IPV. śásādhi. AO. root: SB. śásas; a: Ā. śísāmahi; INJ. śísat; PT. śísant. PP. śiṣṭá; GD. -śiṣya (B.).

*śikṣ* (= DS. of śak) *be helpful*: PR. śíkṣati, -te; SB. śíkṣās, śíkṣāt; śíkṣān; INJ. śíkṣat; OP. śíkṣeyam; śíkṣema; IPV. śíkṣa, śíkṣatu; śíkṣatam; PT. śíkṣant; Ā. śíkṣamāna. IPF. áśíkṣas; áśíkṣatam.

*śiṣ leave*, VII. P. : PR. śináṣṭi (B.). PF. śiṣiṣé (B.). AO. a: śiṣas. FT. śekṣyāti, -te (B.). PS. śiṣyáte; AO. séṣi; PP. śiṣṭá. GD. -śiṣya (B.).

*śī lie*, II. Ā. : PR. śéṣe, śáye (3. s.); śáyāte (3. du.); śémahe, sére and sérate; OP. śáyīya, śáyīta (3. s.); IPV. 3. s. śétām and śáyām (AV.); PT. śáyāna; IPF. áśeran. I. : PR. śáyate; śáyadhve, śáyante; IPF. áśayat; áśāyatam; Ā. áśáyata (3. s.). PF. śiśyé (B.); śiśyiré (B.); PT. śásayāná. AO. s: SB. śéṣan; iṣ: Ā. áśayiṣṭhās. FT. śayīṣyāti, -te (B.); śayitāse (B.). INF. śayádhyai.

*śuc gleam*, I. : PR. śócati, -te. PF. śuśóca; OP. Ā. śuśucīta (3. s.); IPV. śuśugdhī; PT. śuśukvāms; śuśucāná. AO. a: áśucat; PT. śucánt; Ā. śucāmāna; red.: śūśucas; INJ. śūśucas; śūśucan; iṣ: INJ. śócīs; PS. áśoci. INF. śucádhyai. CS. śocáyati; PT. śucáyant. INT. SB. śóśucan; Ā. śóśucanta; PT. 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. śumbhāti; SB. śumbhāti; IPV. śumbhá; śumbhāta, śumbhántu;

- PT. śumbhāmāna. AO. root: PT. śubhānā; śumbhāna; red.: áśūsubhan; áśūsubhanta (B.). PP. śumbhitá; śubhitá (B.). INF. śubhé; śobhāse; śubham. CS. śubháyati, -te; śobháyati.
- śuṣ *dry*, IV. P.: PR. śúṣyati; IPV. śúṣya, śúṣyatu; śúṣyantu. GD. -śúṣya (B.). CS. śoṣáyati.
- śū, śvā *swell*, IV. P.: PR. PT. śváyant. PF. śūsuvúr; Ā. śūsuvé; SB. śūsuvat; śūsávāma; OP. śūsuyāma; PT. śūsuvāms; Ā. śūsuvāna. AO. a: ásvat (B.); s: PT. śavasānā. INF. śūṣāni; śváyitum (B.).
- śrdh *be defiant*, I.: PR. śárdhati; śárdhate (B.); INJ. śárdhat; IPV. śárdha; PT. śárdhant. CS. śardháyati.
- śṛ *crush*, IX.: PR. śṛṇāmi, śṛṇāsi, śṛṇāti; śṛṇīmāsi; IPV. śṛṇihí, śṛṇātu; śṛṇítám; śṛṇántu; PT. śṛṇāná. IPF. áśṛṇāt. PF. śásré. AO. iṣ: áśarīt. FT. śariṣyáte (B.). PS. śíryáte; AO. śári; PP. śírṇá; -śírta. GD. -śírya (B.). INF. śárītos.
- śnath *pierce*, II. P.: SB. śnáthat; IPV. śnathihi. AO. red.: śíśnatham, áśíśnat and śíśnáthat; INJ. śíśnathas; iṣ: IPV. śnathiṣtam; śnathiṣtana. PP. śnathitá. INF. -śnáthas. CS. śnatháyati, -te.
- śyā *coagulate*, IV.: PR. śyáyati (B.). PS. śíyáte (B.); PP. śítá; śíná. CS. śyāyáyati (B.).
- śrath *slacken*, IX.: PR. śrathníté; PT. śrathnāná. IPF. śrathnās; áśrathnan. PF. śásrathé. AO. red.: śíśráthas, śíśráthat; IPV. śíśrathantu. PP. śṛthitá. CS. śratháyati, -te.
- śram *be weary*, IV. P.: PR. śrámyati. PF. śásramúr; PT. śásramāná. AO. a: áśramat; INJ. śramat; iṣ: Ā. áśramiṣṭhās; INJ. śramiṣma. PP. śrāntá. GD. -śrámya (B.).
- śrā (śrī, śṛ) *boil*, IX.: PR. śrīṇānti; śrīṇiṣé; IPV. śrīṇihí; śrīṇítá and śrīṇítána; PT. śrīṇánt; Ā. śrīṇāná. IPF. Ā. áśrīṇīta (3. s.). PP. śrātá; śṛtá. CS. śrapáyati; PS. śrapyáte (B.); AO. áśíśrapat (B.).
- śri *resort*, I.: PR. śráyati; -te. PF. 1. śíśráya, 3. śíśráya;



Ā. śiśriyé; OP. śiśritá (3. s.); PT. śiśriyāná. PPF. áśiśret; áśiśrayur. AO. root: áśres, áśret; áśriyan; red.: áśiśriyat; S: áśrait (AV.). FT. śrayiṣyáti, -te (B.). PS. śriyáte (B.); PP. śritá; AO. áśrāyi. INF. śráyitavái (B.). CS. śrāpáyati (VS.).

śriṣ *clasp*, I.: SB. śrésāma. AO. a: INJ. śriśát. INF. -śriśas.

śrī *mix*, IX.: PR. śrīṇáti; śrīṇíté. PP. śrītá. INF. śriyáse.

śru *hear*, V.: PR. śrṇómi, śrṇóti; śrṇvanti; Ā. śrṇviśé, śrṇuté and śrṇvé; śrṇviré; SB. śrṇavas, śrṇavat; śrṇávāma, śrṇávan; OP. śrṇuyát; śrṇuyāma; IPV. śrṇudhí, śrṇuhí and śrṇú, śrṇótu; śrṇutám; śrṇutá and śrṇóta, śrṇótana, śrṇvántu; śrṇuṣvá; PT. śrṇvánt; IPF. áśrṇavam, áśrṇos; áśrṇvan. PF. 1. śúśrāva, 3. śúśrāva; Ā. śúśrúvé (3. s.); SB. śúśravat; OP. śúśrūyás; śúśrūyátam; PT. śúśrúvāms. PPF. áśúśravur; Ā. áśúśravi (1. s.). AO. root: áśravam, áśrot; áśravan (AV.); SB. śrávat; śrávathas, śrávatas; PRC. śrūyásam, śrūyás (3. s.); IPV. śrudhí, śrótu; śrutám; śrutá and śróta, śrúvántu; a: INJ. śrúvat; red.: áśúśravat; áśúśruvat (B.); S: áśrauṣīt (B.). FT. śroṣyáti (B.). PS. śrūyáte; AO. áśrāvi, śrávi; PP. śrutá; GDV. śrútya; śraváyya. GD. śrutvá; -śrútya. CS. śraváyati, śrāváyati. DS. śúśrūṣate.

śruṣ *hear*, I.: INJ. śróṣan; IPV. śróṣantu; PT. śróṣamāṇa. śvañc *spread*, I. Ā.: IPV. śváñcasva; PT. śváñcamāna. PF. Ā. SB. śaśvacái. CS. śvañcáyas.

śvas *blow*, II.: PR. śvásiti; Ā. śuśé; IPV. śvasihí; PT. śvasánt and śuśánt; Ā. śuśāná; IPF. 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.

ṣṭhīv *spew*, I. P.: PR. ṣṭhívati. IPF. áṣṭhīvan. PF. tiṣṭháva (B.). PP. ṣṭhyūtá (B.).

- sagh *be equal to*, V. P. : IPF. ásaghnos. AO. root : SB. sághat ; PRC. saghyásam (B.).
- sac *accompany*, I. Ā. : PR. sácate. III. : PR. síşakṣi ; síşakti ; sáscati (3. pl.) ; INJ. Ā. saścata (3. pl.) ; IPV. síşaktu ; síşakta ; PT. sáscat and saścát. I. : PR. sáscesi ; Ā. sásce (1. s.) ; INJ. sáscat ; IPV. sáscata (2. pl.) ; IPF. ásaścátam (2. du.). PF. saścimá, saścúr ; Ā. saściré ; seciré (AV.) ; PT. saściváms. AO. root : IPV. sákṣva ; PT. sacāná ; s : Ā. ásakṣata (3. pl.) ; SB. sákṣat ; INJ. sakṣata (3. pl.) ; OP. saksīmáhi. INF. sacádhyai ; saksáni.
- saj, sañj, *hang*, I. P. : PR. sájati. IPF. ásajat. PF. sasáñja (B.) ; sejúr (B.). AO. s : Ā. ásakta. PS. sajayáte (B.) ; AO. ásañji (B.) ; PP. saktá. GD. -sajya (B.). INF. sánktos (B.). DS. sísañkṣati (B.).
- sad *sit*, I. P. : PR. sídati ; SB. sídāti ; INJ. sídan ; OP. sídema ; IPV. sídatu ; PT. sídant. IPF. ásīdat. PF. sasáttha, sasáda ; sedáthur, sedátur ; sedimá, sedá, sedúr ; Ā. sediré ; OP. sasadyát ; PT. sedúṣ-. AO. a : ásadat ; ásadan ; INJ. sadas, sádat ; OP. sádema ; IPV. sáda, sádatu ; sádatam, sádatām ; sádata, sádatu ; Ā. sádantām ; PT. sádant ; red. : ásīśadan ; s : SB. sátsat. FT. satsyáti (B.). PS. sadyáte (B.) ; AO. ásādi, sádi ; PP. sattá ; sanná (AV.) ; GDV. sadya. GD. -sadya. INF. -sáde ; -sádam ; sáttum (B.). CS. sādáyati, -te ; PS. sādyáte (B.).
- san *gain*, VIII. P. : PR. sanóti ; SB. sanávāni, sanávat ; sanávatha ; OP. sanuyám ; sanuyāma ; IPV. sanuhí, sanótu ; sanvántu. IPF. ásanos, ásanot ; ásanvan. PF. sasána ; PT. sasaváms. AO. a : ásanam, ásanat ; ásanāma, ásanam ; 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. síśāsati. INT. Ā. saniṣnata (3. pl.).

- sap *serve*, I. : PR. sápati, -te. PF. sepúr. AO. red. : INJ. sīṣapanta.
- saparyá *honour*, den. : PR. saparyáti; SB. saparyát; OP. saparyéma; IPV. saparyá; PT. saparyánt. IPF. ásaparyan. AO. ásaparyait (AV.). GDV. saparyéṇya.
- sas *sleep*, II. P. : PR. sásti; sastás; IPV. sástu; sastám; sasántu; PT. sasánt; IPF. ástastana. III. P. : PR. sásasti and sasásti.
- sah *prevail*, I. : PR. sáhate; PT. sáhant and sáhant; Ā. sáh-amāna. PF. sāsáha; Ā. sasāhiṣé, sasāhé; SB. sāsáhas, sāsáhat; OP. sāsahyát; sāsahyāma; PRC. Ā. sāsahīṣṭhás; PT. sāsahvámś and sāhvámś; Ā. sāsahāná and sehāná. AO. root: OP. sahyás; sāhyāma; PRC. sahyás (3. s.); PT. sahāná; S. : ásākṣi and sākṣi; sakṣmahī (B.); SB. sākṣati and sākṣat; sākṣāma; Ā. sākṣate; OP. sākṣiyá; IPV. sākṣva; PT. sākṣant; Ā. sahasāná; iṣ : ásahiṣṭa; OP. sahiṣīváhi; sahiṣīmáhi and sāhiṣīmáhi. FT. sakṣyáte (B.). PP. sādḥá. GD. -sáhya. INF. sáhadhya; -sáham (B.). DS. sīkṣati, -te.
- sā *bind*, VI. : PR. syáti, -te; IPV. syá, syátu; syátam, syátám; Ā. syásva; syádhvam. IPF. ásyat. AO. root: ásāt; SB. sāt; OP. sīmáhi; IPV. sāhi; a : OP. sét (VS.). PP. sitá. GD. -sáya. INF. -sái; sátum (B.).
- sādh *succeed*, I. : PR. sādhati, -te. AO. red. : SB. sīṣadhāti; sīṣadhāma; INJ. sīṣadhas. CS. sādhyati.
- si *bind*, IX. P. : PR. sináti; sinīthás; IPV. sinátu. PF. siṣáya; INJ. siṣet. 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. PF. siṣédha. AO. iṣ : ásedhīs. PP. siddhá (B.). GD. -sídhya. INF. séddhum (B.). INT. PT. séṣidhat.
2. sidh *succeed*, IV. P. : PR. sídhyati. PP. siddhá (B.).
- sīv *sew*, IV. : PR. IPV. sívyatu; Ā. sívyadhvam; PT. sívyant. PP. syūtá. GD. -sívya.

su *press*, V. : PR. sunóti; sunutás; sunuthá, sunvánti;  $\bar{A}$ . sunvé; sunviré; SB. sunávat; sunávāma;  $\bar{A}$ . sunávai; IPV. sunú, sunótu; sunutá and sunóta, sunótana;  $\bar{A}$ . sunudhvám; PT. sunvánt; sunvāná. PF. suṣáva; suṣumā; PT. suṣuvāms; suṣvāná. PPF. ásuṣavur and ásuṣuvur (B.). AO. root: IPV. sótu; sutám; sóta, sótana; PT. suvāná, svāná. FT. saviṣyāti (B.); sotá (B.). PS. sūyáte; AO. ásāvi; PP. sutá; GDV. sótvā. GD. -sútya (B.). INF. sótave; sótos.

sū *generate, impel*, VI. P. : PR. suváti; SB. suváti; IPV. suvá, suvátāt, suvātu; suvátām; suvántu; PT. suvánt; IPF. ásuvat. II.  $\bar{A}$ . : PR. súve, súte; súvāte (3. du.); súvate (3. pl.); INJ. sūta (3. s.); PT. suvāná; IPF. ásūta. PF. sasúva; suṣuvé. PPF. ásuṣot (MS.); ásuṣavur (B.). AO. iṣ: ásāvīt; ásāviṣur; SB. sāvīṣat; INJ. sāvīs. FT. soṣyāti, -te (B.); PT. súṣyant. PS. sūyáte; PP. sūtá. GD. sūtvá (B.); -sútya (B.). INF. sūtave, sūtavái; sāvítave. 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;  $\bar{A}$ . sísrāte (3. pl.); IPV. sísrátám;  $\bar{A}$ . sísrātām (3. pl.). PT. sísrāt. PF. sasára; sasṛvá (B.); sasrúr;  $\bar{A}$ . sasré; sasráthe; PT. sasṛvāms; sasrāná. AO. a: ásaram, ásaras, ásarāt; ásaran; IPV. sára; s: SB. sárṣat. FT. sariṣyāti. PS. AO. āsāri (B.); PP. sṛtá (B.). GD. sṛtvá (B.); sṛtya (B.). INF. sártave, sártavái. CS. sāráyati, -te. DS. sísirṣati (B.). INT. sarsré (3. s.); PT. sársrāṇa.

sṛj *emit*, VI. : PR. sṛjāti, -te. PF. sasárja;  $\bar{A}$ . sasṛjé; sasṛjmáhe, sasṛjriré; OP. sasṛjyát; PT. sasṛjāná. PPF. ásasṛgram (3. pl.). AO. root: ásrgran, ásrgram; PT. sṛjāná; s: srás (2. s., AV.), ásrāk (3. s.), ásrāṭ (B.); ásrāṣtam (2. du.);  $\bar{A}$ . ásrkṣi, ásrṣta; ásrkṣmahī, ásrkṣata; SB. srákṣat; INJ. srāṣtam;  $\bar{A}$ . sṛkṣāthām (2. du.). FT. srakṣyāti (B.). PS. sṛjyáte; AO. ásarji; PP. sṛṣtá.



- GD. sr̥ṣṭvā; -sr̥jya (B.). CS. sarjáyati, -te (B.). DS. sísr̥kṣati, -te (B.).
- sr̥p *creep*, I. P.: PR. sárpati. PF. sasárpa (B.). AO. a: ás̥rpat; INJ. sr̥pat; s: Ā. ás̥rpta (B.). FT. srapsyáti (B.) and sarpsyáti (B.). PP. sr̥ptá (B.). GD. sr̥ptvā (B.); -sr̥pya. INF. s̥r̥pas (B.). DS. sísr̥psati. INT. sarīsr̥pyáte (B.).
- sev *attend upon*, I. Ā.: PR. séve, sévate; IPV. sévasva.
- skand *leap*, I. P.: PR. skándati; SB. skándāt; IPV. skánda; PT. skándant; IPF. áskandat. PF. caskánda. AO. root: skán (3. s.); s: áskān (B.) and áskāntsīt (B.). FT. skantsyáti (B.). PP. skanná. GD. -skándya (B.) and -skádya (B.). INF. -skáde, -skádas. CS. skandáyati. INT. SB. canīṣkadat; IPF. kániṣkan (3. s.).
- skabh or skambh *prop*, IX.: PR. skabhñāti; PT. skabhñánt; Ā. skabhāna (B.). PF. cāskāmbha; skambhátur; skambhúr; PT. caskabhāná. PP. skabhítá. GD. skabhítvī. INF. -skábhe.
- sku *tear*, II. P.: PR. skáuti (B.). V. P.: PR. skunóti. PS. skūyáte; PP. skutá. INT. coṣkūyáte.
- stan *thunder*, II. P.: IPV. stanihi; INJ. stán (3. s.). I. P.: IPV. stána. AO. iṣ: ástānīt. CS. stanáyati. INT. IPV. tamstanīhi.
- stabh or stambh *prop*, IX.: stabhnāmi; IPV. stabhāná; IPF. ástabhnās, ástabhnāt. PF. tastāmbha; tastabhúr; PT. tastabhvāms; tastabhāná. PPF. tastāmbhat. AO. s: ástāmpsīt (B.); iṣ: ástambhīt, stāmbhīt. PP. stabhítá; stabdhá (B.). GD. stabdhvā, -stábhya (B.).
- stu *praise*, II.: PR. stáumi (AV.); stóṣi, stáuti (AV.); stumási, stuvánti; Ā. stuṣé; SB. stávāt; stávāma, stávatha; Ā. stávai; INJ. stáut; OP. Ā. stuvítá; stuvīmáhi; IPV. stuhí, stáutu; PT. stuvánt; stuvāná, stávāna and stavāná; IPF. ástaut. I. Ā.: stávate and stáve (3. s.); INJ. stávanta; OP. stáveta; PT. stávamāna. PF. tuṣṭáva; tuṣṭuvúr; Ā. tuṣṭuvé; SB. tuṣṭávāt; PT. tuṣṭuvāms; tuṣṭuvāná. PPF. átuṣṭavam. AO. s: ástau-

ṣīt (B.); Ā. ástoṣi, ástoṣṭa; ástoḍhvam, ástoṣata; SB. stóṣāni, stóṣat; stóṣāma; INJ. stóṣam; iṣ: ástāvīt (B.). FT. stoṣyāti, -te (B.); staviṣyāti, -te. CO. ástoṣyat. PS. stūyáte; AO. ástāvi; PP. stutá; GDV. stuṣéyya. GD. stutvá; -stútya (B.). INF. stavádhyai, stótave; stótum (B.). CS. stāváyati (B.).

stubbh *praise*, I. P.: PR. stóbhati; IPV. stóbhata, stóbhantu; PT. stóbhant. II. Ā.: PT. stubhāná. PP. stubdhá (B.). CS. stobháyati.

str̥ *strew*, IX.: PR. str̥nāmi; str̥nīthāna, str̥nānti; Ā. str̥nīté; INJ. str̥nīmāhi; IPV. str̥nīhí; str̥nītám (2. du.); str̥nītá; Ā. str̥nītám (3. s.); PT. str̥nānt; str̥nāná; IPF. ástr̥nāt; ástr̥nan. V.: PR. str̥ṇōṣi; str̥ṇuté. PF. tastāra (B.); tastarúr (B.); Ā. tistiré (3. s.); tastriré; PT. tistirāná. AO. root: ástar; Ā. ástr̥ta (B.); SB. stárate; stárāmahe; INJ. stár (2. s.); s: ástr̥ṣi (B.); OP. str̥ṣiyá; iṣ: ástaris. FT. stariṣyāti, -te (B.). PS. striyáte (B.); AO. ástāri; PP. str̥tá; stīr̥ná. GD. stīrtvá (B.); -stīrya (B.). INF. -stīre, str̥ṇīṣāni; stārītave (AV.); stártave (B.), stártavái (B.); stáritavái (B.), -starītavái (B.). DS. tístīr̥ṣate (B.); tústūr̥ṣate (B.).

sthā *stand*, I.: PR. tíṣṭhati, -te. PF. tastháu; tastháthur, tasthátur; tasthimá, tasthúr; Ā. tasthé, tasthiṣé, tasthé; tasthiré; PT. tasthivāms; tasthāná. AO. root: ásthām, ásthās, ásthāt; ásthāma, sthāta, ásthur; Ā. ásthithās, ásthita; ásthiran; SB. sthās, sthāti and sthāt; sthātas; INJ. sthām, sthāt; sthúr; OP. stheyāma; IPV. sthātam (2. du.); sthāta; PT. sthānt; a: ásthat (AV.); s: ásthiṣi (B.); ásthiṣata (3. pl.); INJ. stheṣam (VS.). FT. sthāsyāti. PS. sthīyáte (B.); PP. sthitá. GD. -sthāya. INF. sthātum (B.); sthātos (B.). CS. sthāpáyati, -te; AO. átiṣṭhipam, átiṣṭhipas, átiṣṭhipat; INJ. tíṣṭhipat. DS. tíṣṭhāsati (B.).

snā *bathe*, II. P.: PR. snāti; IPV. snāhi; PT. snānt. PP. snātá. GDV. snátva. GD. snátvá; -snāya. INF. snátum (B.). CS. snāpáyati; -te (B.); snapáyati (AV.).

*spāś see*: PF. *paspaśé*; PT. *paspaśāná*. AO. root: *áspaṣṭa* (3. s.). PP. *spaṣṭá*. CS. *spāśáyate*.

*spr win*, V. : PR. *sprṇvaté*; SB. *sprṇávāma*; IPV. *sprṇuhi*. PF. *paspára* (B.). AO. root: *áspar* (2. s.); SB. *spárat*; INJ. *spár* (2. s.); IPV. *sprḍhí*; S: *áspārṣam*. PP. *sprṭá*. GD. *sprtvá*. INF. *spárase*.

*sprḍh contend*, I. *Ā.* : PR. *spárdhate*; PT. *spárdhamāna*. PF. *Ā. pasprḍháte* (3. du.); *pasprḍhré*; PT. *pasprḍhāná*. PPF. *ápasprḍhethām* (2. du.). AO. root: *Ā. ásprḍh-* *ran*; PT. *sprḍhāná*. GD. *-sprḍhya*. INF. *spárdhitum*.

*sprś touch*, VI. : PR. *sprśáti*, *-te*. PF. SB. *paspársat*. AO. red.: SB. *pisprśati*; INJ. *pisprśas*; S: *ásprākṣam* (B.); SA: *ásprkṣat*. PP. *sprśṭá*. GD. *sprśtvá* (B.); *-sprśya* (B.). INF. *-sprśe*; *sprśas* (B.). CS. *sparśáyati* (B.), *-te*.

*sprḥ be eager*: CS. *sprḥáyanti*; OP. *sprḥáyet*. IPF. *ásprḥ-* *ayam*. GDV. *sprḥayáyya*.

*sphur jerk*, VI. : PR. *sphuráti*; *Ā. sphuráte* (B.); SB. *sphurán*; INJ. *sphurát*; IPV. *sphurá*; *sphurátam* (2. du.); PT. *sphuránt*. IPF. *ásphurat*. AO. iṣ: *spharīś* (*√sphr*).

*sphūrj rumble*, I. P. : PR. *sphūrjati*. CS. *sphūrjáyati*.

*smi smile*, I. : PR. *smáyate*; INJ. *smáyanta*; PT. *smáya-* *māna*. PF. *siṣmiyé*; PT. *siṣmiyāná*.

*smṛ remember*, I. : PR. *smárati*, *-te*. PS. *smaryáte* (B.); PP. *smṛṭá*.

*syand move on*, I. *Ā.* : PR. *syándate*. PF. *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*.

*stras, sraṃs fall*, I. *Ā.* : PR. *sráṃsate* (B.). PF. *sasraṃsúr* (B.). AO. root: *ásrat* (VS.); A: OP. *strasema*; red.: *ásisrasan*; iṣ: *ásraṃsiṣata* (B.). PP. *sraṣṭá*. GD. *-sraṃsya* (B.). INF. *-srásas*. CS. *sraṃsáyati*.

*sridh blunder*, I. P. : PR. *srédhati*; IPV. *srédhata*; PT.

- srédhant. IPF. ášredhan. AO. a: INJ. sridhat; PT. sridhāná.
- srū *flow*, I.: PR. srāvati. PF. susrāva; susruvúr; INJ. susrot. PPF. ášsusrot. AO. iṣ: ášrāvīs (B.). PP. srutá. INF. srávitave; srávitavái. CS. srāváyati; -te (B.).
- svaj *embrace*, I.: PR. svájate; SB. svájāte, svájātai (AV.); INJ. svájat; IPV. svájasva; svájadhvam. PF. sasvajé; sasvajāte (3. du.); PT. sasvajāná. PPF. ášasvajat. PP. svaktá (B.). INF. -sváje.
- svad, svād *sweeten*, I.: PR. svádati, -te; Ā. svádate; SB. svádāti; IPV. sváda; svádantu; Ā. svádasva. AO. red.: INJ. siṣvadat. PP. svāttá. INF. -súde. CS. svadáyati, -te; PP. svaditá.
- svan *sound*: AO. iṣ: ášvanīt; INJ. svanīt. CS. svanáyati; PP. svanitá. INT. SB. saniṣvaṇat.
- svap *sleep*, II. P.: PR. IPV. sváptu; PT. svapánt. I. P.: PR. svápati. PF. suṣupúr; INJ. suṣupthās (B.); PT. suṣupvāms; suṣupāṇá. AO. red.: siṣvapas and siṣvap (2. s.). FT. svapsyāti (B.); svapiṣyāmi. PP. suptá. GD. suptvā. INF. sváptum (B.). CS. svāpáyati.
- svar *sound*, I. P.: PR. svárati. PF. INJ. sasvár (3. s.). AO. s: ášvār (3. s.); ášvārṣṭām (3. du.); iṣ: ášvārīs (B.). INF. sváritos (B.). CS. svaráyati.
- svid *sweat*, I. Ā.: PR. svédate. PF. PT. siṣvidāná. PP. svinná. CS. svedáyati (B.).
- han *strike*, II.: PR. hánmi, hámsi, hánti; hathás, hatás; hanmás, hathá, ghnánti; SB. hánas, hánati and hánat; hánāva; hánāma; hánātha (AV.), hánan; INJ. hán (3. s.); OP. hanyát, hanyāma; IPV. jahí, hántu; hatám, hatám; hatá and hantana, ghnántu; PT. ghnánt. I.: PR. jíghnate; -ti (B.). PF. jaghántha, jaghāna; jaghnáthur; jaghnimá, jaghnúr; Ā. jaghné (B.); SB. jaghánat; PT. jaghanvāms; jaghnivāms (B.). AO. iṣ: áhānīt (B.). FT. haniṣyāti; -te (B.). PS. hanyáte; PP. hatá; GDV. hántva. GD. hatvā, hatví; hatvāya; -hátya. INF. hántave, hántavái; hántum. CS. ghātáyati (B.).



DS. jághāṃsati; AO. ájighāṃsīs (B.). INT. jáñghanti; SB. jañghānāni, jañghanas, jañghanat; jañghanāva; Ā. jañghananta; IPV. jañghanīhi; PT. jáñghanat; ghānighnat.

har *be gratified*, IV.: PR. háryati; SB. háryāsi and háryās; IPV. hárya; PT. háryant. IPF. áharyat; Ā. áharyathās.

1. hā *leave*, III. P.: PR. jáhāmi, jáhāsi, jáhāti; jáhati; SB. jáhāni; jáhāma; OP. jahyát; jahyúr; IPV. jahitāt, jáhātu; jahitam; jahīta; PT. jáhat. IPF. ajahāt; ájahātana, ájahur. PF. jahá; jahátur; jahúr. AO. root: áhāt (B.); s: ahās (3. s.); Ā. áhāsi, áhāsthās; INJ. hāsīs; siṣ: INJ. hāsiṣtam, hāsiṣtām; hāsiṣta, hāsiṣur. FT. hāsyāti; hāsyáte (B.). PS. hīyáte; AO. áhāyi; PP. hīnā; hāna (B.); jahitá. GD. hitvā, hitvī, hitvāya; -háya (B.). INF. hātum (B.). CS. AO. jīhipas.

2. hā *go forth*, III. Ā.: PR. jīhīte; jīhāte; jīhate; INJ. jīhīta; IPV. jīhīṣva, jīhītām (3. s.); jīhāthām (2. du.); jīhatām (3. pl.); PT. jīhāna. IPF. Ā. ájīhīta; ájīhata. PF. jahiré. AO. red.: jījananta; s: Ā. áhāsata (3. pl.); INJ. hāsthās. FT. hāsyáte (B.). PP. hānā (B.). GD. -hāya. INF. hātum. CS. hāpáyati. DS. jīhīṣate.

hi *impel*, V.: PR. hinómi, hinóṣi, hinóti; hinmās and hinmāsi, hinvānti; Ā. hinvé (1. 3.); hinvāte and hinviré; SB. hināvā; INJ. hinván; IPV. hinuhí, hinutāt, hinú; hinótam; hinutá, hinóta and hinótana, hinvāntu; PT. hinvānt; hinvānā; IPF. áhinvan. PF. jīghāya (B.); jīghyúr (B.). AO. root: áhema, áhetana, áhyan; IPV. heta; PT. hiyānā; a: áhyam; s: áhait (3. s., AV.); áhaiṣīt (B.); Ā. áheṣata (3. pl.). PP. hitá. GDV. hétva. INF. -hyè.

hims *injure*, VII.: hinásti; himsanti; Ā. himste (AV.); IPV. hinástu; OP. himsyát (B.); PT. himsāna; IPF. áhinat (3. s., B.). I.: PR. himsati, -te (B.). PF. jīhimsimá. PPF. jīhimsīs. AO. iṣ: INJ. himsiṣtam, himsīs, himsīt; himsiṣtam (2. du.); himsiṣta, himsiṣur. FT. himsiṣyāti, -te (B.). PS. himsyáte; PP. himsitá; GDV.

- himsitavyā. GD. himsitvā. INF. himsitum (B.), himsitos (B.). DS. jihimsiṣati (B.).
- hīd *be hostile*, I.: PT. hēlant; Ā. hēlamāna; hīdamāna (B.). PF. jihīla (1. s.), jihīḍa (AV.); Ā. jihīlé; jihīliré; PT. jihīlānā. AO. red.: ájihīḍat; iṣ: Ā. hīḍiṣātām (TA.). PP. hīḍitā. CS. PT. heḷáyant.
- hu *sacrifice*, III.: PR. juhómi, juhóti; juhumás, júhvati; Ā. juhvé, juhuté; júhvate; SB. juhávāma; OP. juhuyát; juhuyāma; juhudhí (B.), juhótu; juhutá and juhóta, juhótana; Ā. juhudhvám; PT. júhvat; júhvāna; IPF. ájuhavur; A. ájuhvata. PF. juhvé; juhuré; juhviré (B.); per. juhavám cakāra (B.). AO. s: áhausīt (B.). FT. hoṣyāti. PS. hūyáte; AO. áhāvi; PP. hutá. GD. hutvā (B.). INF. hótavái; hótum (B.), hótos (B.).
- hū *call*, I. Ā.: PR. hávate; INJ. hávanta; PT. hávamāna. VI.: PR. huvé (1. 3.); huvāmahe; INJ. huvát; OP. huvéma; Ā. huvéya; PT. huvánt; IPF. áhuve; áhuvanta. III.: PR. juhūmási and juhūmás. II.: PR. hūté; hūmahe. PF. juhāva; 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.). INT. jóhavīmi, jóhavīti; SB. Ā. johuvanta; IPV. johavītu; IPF. ájohavīt; ájohavur.
1. hṛ *take*, I.: PR. hárati, -te; SB. hárāṇi, hárāt; hárāma, hárān; OP. háret; hárema; IPV. hára; hárata, hárantu; PT. hárant. IPF. áharat. PF. jahāra, jahārtha (B.); jahrúr; Ā. jahré (B.). AO. root: árṛthās (B.); s: áhārsam, áhār (3. s.); Ā. árṛṣata (3. pl.). FT. hariṣyāti, -te (B.); hartá (B.); co. áhariṣyat (B.). PS. hriyáte; PP. hṛtá. GD. hṛtvā (B.); -hṛtya. INF. haráse; hártavái (B.); hártos (B.); hártum (B.). CS. hāráyati, -te (B.). DS. jíhīrṣati.
2. hṛ *be angry*, IX. Ā.: PR. hṛṇiṣé, hṛṇité; INJ. hṛṇithās; IPV. hṛṇitám (3. s.); PT. hṛṇānā.

hr̥ṣ *be excited*, I. : PR. hárṣate; IPV. hárṣasva; PT. hárṣant; hárṣamāṇa. PF. PT. jāhr̥ṣāṇá. PP. hr̥ṣitá. CS. harṣáyati, -te. INT. SB. jarhr̥ṣanta; PT. járhr̥ṣāṇa.

hnu *hide*, II. : PR. hnutás; Ā. hnuvé. PP. hnutá. GDV. hnaváyya.

hrī *be ashamed*, III. P. : PR. jír̥hreti. AO. root : PT. -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; PT. hváyamāna. IPF. áhvayat; áhvayanta. AO. áhvāsīt (B.). FT. hvayiṣyáti, -te (B.). INF. hváyitavái (B.); hváyitum (B.).

hv̥ṣ *be crooked*, I. Ā. : PR. hvárate. IX. P. : PR. hruṇáti. III. : SB. juhuras; Ā. juhuranta; INJ. juhūrthās; PT. juhurāṇá. 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<sup>1</sup> (the source of all later Indian versification)<sup>2</sup> is measurement by number of syllables.<sup>3</sup> The metrical unit here is not the *foot* in the sense of Greek prosody, but the *foot* (*pāda*) or *quarter*<sup>4</sup> 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.

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<sup>1</sup> Called *chāndas* in the RV. itself.

<sup>2</sup> Except the two metres *Āryā* and *Vaitāliya* which are measured by *morae*.

<sup>3</sup> 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.

<sup>4</sup> A figurative sense (derived from *foot* = *quarter* of a quadruped) applicable because the typical stanza has four lines.



Verses combine to form a stanza or *ṛc*, 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 ( $4 \times 5$ ) to forty-eight ( $4 \times 12$ ) syllables in length.<sup>1</sup> 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<sup>2</sup> 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 *ḷh* (*ḍh*) count as double consonants. 4. One vowel is shortened before another;<sup>3</sup> *e* and *o* are also pronounced *ě* and *õ* before *ā*. 5. The semivowels *y* and *v*, both within a word and in Sandhi, have often to be pronounced as *i* and *u*; e.g. *siāma* for *syāma*; *sūar* for *svār*; *vī uṣāḥ* for *vy uṣāḥ*; *vidātheṣu añjān* for *vidātheṣv añjān*. 6. Contracted vowels (especially *ī* and *ū*) must often be restored; e.g. *ca agnāye* for *cāgnāye*; *vī indraḥ* for *vīndraḥ*; *āvatu ūtāye* for *āvatūtāye*; *ā 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 *dāsa*, *śūra*, and *e* (as *iyā-iṣṭha* for *iyéṣṭha*) or *ai* (as *ā-ichas* for *āichas*) must often be pronounced as equivalent to two short syllables. 9. The spelling of a few words regularly misrepresents their metrical value; thus *pāvākā* must always be pronounced as *pavākā*, *mṛḷaya* as *mṛḷaya*, and *suvānā* nearly always as *svānā*.

<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* ( $4 \times 5$ ), in which three exceptions are met with.

<sup>3</sup> The vowels *ī*, *ū*, *e* when *Pragṛhya* (25, 26), however, remain long before vowels. When a final long vowel is the result of Sandhi, it also remains long; *tāsmā adāt* for *tāsmāi 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. Verse of eight syllables. This is a dimeter verse consisting of two equal members of four syllables each, the opening and the cadence. In the opening the first and third syllable are indifferent, while the second and fourth are preferably long. When the second is short, the third is almost invariably long. In the cadence the rhythm is typically iambic, the first and third syllables being almost always short, while the second is usually long (though it is not infrequently short also). Thus the prevailing scheme of the whole verse is  $\underline{\cup} - \underline{\cup} - | \cup - \cup \underline{\cup} |$

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 ile | bhujám yávi | ṣṭham* and *vayám tád as | ya sám̐bhṛtam | vásu*.

3. a. The Gāyatrī<sup>1</sup> stanza consists of three<sup>2</sup> octosyllabic verses; <sup>3</sup> e. g.

<sup>1</sup> Next to the Triṣṭubh this is the commonest metre in the RV., nearly one-fourth of that Saṃhitā being composed in it; yet it has entirely disappeared in Classical Sanskrit. The Avesta has a parallel stanza of 3 × 8 syllables.

<sup>2</sup> The first two Pādas of the Gāyatrī are treated as a hemistich in the Saṃhitā text, probably in imitation of the hemistich of the Anuṣṭubh and the Triṣṭubh; 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 ( $\cup \cup \cup \underline{\cup}$ ). This occurs about as often in the first verse of Gāyatrīs as in the second and third combined.

agním ĩle | puróhitam | - ˘ - - | ˘ - ˘ ˘ |  
 yajñásya de | vám ʀtvijam | - - ˘ - | ˘ - ˘ ˘ |  
 hótāraṃ ra | tñadhátamam || - - - - | ˘ - ˘ ˘ ||

a. 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.

tuāṃ no ag | ne máhobhiḥ | ˘ - ˘ - | - ˘ - ˘ |  
 pāhí víśva | syā árāteḥ | - ˘ - - | - ˘ - - |  
 utá dviṣó | mártiasya || ˘ - ˘ - | - ˘ - ˘ ||

b. The Anuṣṭubh<sup>3</sup> stanza consists of four octosyllabic verses, divided into two hemistichs; e. g.

á yás te sar | pirāsute | - - - - | ˘ - ˘ - |  
 ágne śám ás | ti dháyase || - - ˘ - | ˘ - ˘ - ||  
 áiṣu dyumnám | utá śrávaḥ | - - - ˘ | ˘ - ˘ ˘ |  
 á cittám már | tieṣu dhāḥ || - - - - | ˘ - ˘ - ||

a. In the latest hymns of the RV. there begins a tendency to differentiate the first from the second verse of an Anuṣṭubh hemistich by making the end of the former trochaic, while the cadence of the latter becomes more strictly iambic. Although in these hymns the iambic cadence of the first verse is still the most frequent (25 per cent.) of all varieties, it is already very nearly equalled by the next commonest (23 per cent.), which is identical with the normal and characteristic cadence of the first verse in the epic Anuṣṭubh<sup>4</sup> (śloka). The scheme of the whole hemistich according to this innovation<sup>5</sup> then is: ˘ - ˘ - | ˘ - - ˘ || ˘ - ˘ - | ˘ - ˘ ˘ || e. g. keśí viśá | sya pátreṇa || yád rudréṇá | píbat sahá ||

<sup>1</sup> The only long series of such trochaic Gāyatrīs occurs in RV. viii. 2, 1-39.

<sup>2</sup> The trochaic Gāyatrī is commonest in Maṇḍalas i and viii, which taken together contain about two-thirds of the total number of examples in the RV.

<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.

<sup>5</sup> This is the regular type of the Anuṣṭubh in the AV.

c. The Pañkti stanza consists of five octosyllabic verses<sup>1</sup> divided into two hemistichs of two and of three verses respectively. In origin it seems to be an extension of the Anuṣṭubh by the addition of a fifth verse. This is indicated by the fact that in hymns consisting entirely of Pañktis 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 Pañkti stanza:—

itthá hí sóma ín máde | brahmá cakára várdhanam ||  
 śáviṣṭha vajrinn ójasā | pṛthivyá níḥ śásā 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 Anuṣṭubh (e. g. viii. 47) or to a Pañkti (e. g. x. 133, 1-3). The former is called Mahāpañkti (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<sup>2</sup> (— ∪ — ∪) and they have a caesura, which follows either the fourth<sup>3</sup> or the fifth syllable. The rhythm of the syllables preceding the caesura is prevailingly iambic, being ∪ — ∪ —<sup>4</sup> or ∪ — ∪ — ∪.<sup>5</sup> The rhythm of the break between the caesura and the cadence is regularly ∪ ∪ — or ∪ ∪<sup>6</sup> |. Thus the scheme of

<sup>1</sup> The Avesta has a parallel stanza of 5 × 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.

<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.

<sup>4</sup> Identical with the opening of the octosyllabic verse.

<sup>5</sup> The fourth syllable here is sometimes short: the fifth is then always long.

<sup>6</sup> 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 :

$$(a) \quad \underline{\quad} - \underline{\quad} - \underline{\quad} - , \quad \cup \cup - \mid - \cup - \underline{\quad} \mid \quad \text{or}$$

$$(b) \quad \underline{\quad} - \underline{\quad} - \underline{\quad} - \underline{\quad} , \quad \cup \cup \mid - \cup - \underline{\quad} \mid$$

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;<sup>1</sup> e. g. *tá no vidvāmsā, mánma vo | cetam adyá*<sup>2</sup> (12); *tám im giro, jána | yo ná pátnīh*<sup>3</sup> (10). Occasionally two syllables are wanting after the caesura or the verse is too long by a trochee added at the end; e. g. *tá ū śú no, [. .] ma | hó yajatrāh* (9); *ayám sá hótā, [∪ ∪] yó dvijánmā* (9); *ráthebhir yāta, ṛṣṭi | mádbhir áśva | parnaih* (13).

5. The *Triṣṭubh* 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) *anāgāstvó, aditi | tvó turāsaḥ | imám yajñám, da-*  
*dhatu | śrósamāñāh ||*

(b) *asmākaṃ santu, bhúva | nasya gópāh | píbantu*  
*sómam, áva | se nõ adyá ||*

a. A few *Triṣṭubh* 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 *Samhitā* text as a hemistich; the whole of some hymns is composed in this three-line metre (e. g. iii. 25). Fairly frequent are also *Triṣṭubh* 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 (*Triṣṭubh*) hymns, but never forming an entire hymn.

<sup>1</sup> This anomaly also appears in the metre of later Vedic texts and of Pāli poetry.

<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>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.

<sup>4</sup> About two-fifths of the RV. are composed in this metre.

<sup>5</sup> The *Avesta* has a parallel stanza of 4 × 11 syllables with caesura after the fourth syllable.

<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 *Samhitā* 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<sup>1</sup> of the Triṣṭubh verse by one syllable which gives the trochaic cadence of the latter an iambic character.<sup>2</sup> The rhythm of the last five syllables is therefore — ∪ — ∪ ∪. The added syllable being the only point of difference, the scheme of the whole verse is:

$$(a) \quad \checkmark - \checkmark - , \cup \cup - | - \cup - \cup \checkmark | \quad \text{or}$$

$$(b) \quad \checkmark - \checkmark - \checkmark , \cup \cup | - \cup - \cup \checkmark |$$

a. Several examples occur of this type of verse (like the Triṣṭubh) having one, and occasionally two, syllables too many or too few; e.g. má no mártāya, ripáve vājinīvasū (13); ródasī á, vada | tā gaṇasriyah (11); sá dr̥hē cit, abhī tr̥ | ṇatti vājam ár | vatā (14); pībā sōmam, [∪ ∪] 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 vadháh |  
gambhīrá ṛṣvó, ásam | aṣṭakāviah ||

a. There is an eleven syllable variety of the Jagatī verse which is sufficiently definite in type to form entire stanzas in two hymns of the RV. (x. 77, 78). It has a caesura after both the fifth and the seventh syllable, its scheme being ∪ — ∪ — ∪, — —, ∪ — ∪ ∪ |. The following hemistich is an example:

abhraprúṣo ná, vácá, prusā vásu |  
havísmanto ná, yajñá, vijānúṣah ||

8. D. The verse of five syllables resembles the last five syllables of the Triṣṭubh verse in rhythm, its commonest form being ∪ — ∪ — ∪, and the one next to it in frequency — — ∪ — ∪ |<sup>3</sup>

<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>2</sup> As the Gāyatrī verse is never normally found in combination with the Triṣṭubh, 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.

<sup>3</sup> That is, its first syllable is less often long than short

The Dvipadā Virāj stanza<sup>1</sup> consists of four such verses divided into two hemistichs; <sup>2</sup> e. g.

pāri prā dhanva | índrāya soma |  
svādúr mitráya | pūṣṇé bhágāya ||

a. Owing to the identity of the cadence a Dvipadā hemistich<sup>3</sup> not infrequently interchanges in the same stanza with a Triṣṭubh verse; <sup>4</sup> e. g.

priyá vo náma | huve<sup>5</sup> turāṇām |  
á yát tṛpán, maruto | vāvasānāḥ ||

b. The mixture of Dvipadā hemistichs with Triṣṭubh verses led to an entire hymn (iv. 10) being composed in a peculiar metre consisting of three pentasyllabic verses<sup>6</sup> followed by a Triṣṭubh; e. g.

agne tám adyá | ásvam ná stómaiḥ | krátuṃ ná bhadráṃ |  
ṛdispṛśam, ṛdhiá | mā<sup>7</sup> ta óhaiḥ ||

## II. Mixed Stanzas.

9. The only different verses normally used in combination to form a stanza are the Gāyatrī and the Jagatī. The 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:

<sup>1</sup> This stanza is somewhat rare, occurring in the RV. not much more than a hundred times.

<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).

<sup>3</sup> With this metre compare the defective Triṣṭubh 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.

## 1. Uṣṇih : 8 8 12 ; e. g.

ágne vája | sya gómataḥ |  
 íśānaḥ sa | haso yaho ||  
 asmé dhehi, jātave | do máhi śrávaḥ ||

## 2. Purausṇih : 12 8 8 ; e. g.

apsú antár, amṛtam | apsú bheṣajám |  
 apám utá | práśastaye ||  
 dévā bhava | ta vājinaḥ ||

## 3. Kakubh : 8 12 8 ; e. g.

ádhā hí in | dra girvaṇaḥ |  
 úpa tvā kámān, maháḥ | sasṛjmáhe ||  
 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 náktam | daśasyatam ||  
 má vāṃ rātír, úpa da | sat kádā caná |  
 asmád rātīḥ | kádā caná ||

c. Stanzas of 40 syllables consisting of four verses divided into two hemistichs: Satobṛhatī 12 8 12 8 ; e. g.

jánāso agníṃ, dadhi | re sahovídham |  
 haviṣmanto | vidhema te ||  
 sá tvám no adyá, sumá | nā ihávitá |  
 bhávā váje | ṣu santia ||

10. There are besides two much longer mixed stanzas of seven verses,<sup>1</sup> 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 Gayatri verses and one Jagatī: Atíśakvarī 8 8 8, 8 8, 12 8 ;<sup>2</sup> e. g.

<sup>1</sup> These are the composition of a very few individual poets.

<sup>2</sup> Only about ten examples of this metre occur in the RV.



suṣumā́ yā | tam ádribhiḥ |  
 gósrītā mat | sará́ imé |  
 sómāso mat | sará́ imé ||  
 á́ rājānā | divispr̥sā́ |  
 asmatrá́ gan | tam úpa nah ||  
 imé vāṃ mitrā, -varu | ṇā gāvā́siraḥ |  
 sómāḥ śukrá́ | gāvā́siraḥ ||

b. Stanzas of 68 syllables consisting of four Gāyatrī and three Jagatī verses: Atyaṣṭi<sup>1</sup> 12 12 8, 8 8, 12 8; e. g.

sá no nédiṣṭham, dádr̥ś | āna á bhara |  
 ágne devébhiḥ, sáca | nāḥ sucetúnā |  
 mahó rāyāḥ | sucetúnā ||  
 máhi śavi | ṣṭha nas krdhi |  
 samcákṣe bhū | jé asiái ||  
 máhi stotṛ̥bhyo, magha | van suv́iriam |  
 máthīr ugró | ná śávasā ||

a. 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, 8 8);<sup>4</sup> 44 syllables (12 12, 12 8)<sup>5</sup>; 52 syllables (12 12, 12 8 8).<sup>6</sup>

β. 1. Triṣṭubh 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.<sup>7</sup> This practice probably arose from the interchange of entire Triṣṭubh 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 Triṣṭubh 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).<sup>8</sup> 3. The combination of a Triṣṭubh verse with a Dvipadā Virāj hemistich has already been noted (8 a).

<sup>1</sup> This is the only comparatively common long metre (of more than 48 syllables) in the RV., where more than 80 Atyaṣṭi stanzas occur.

<sup>2</sup> RV. viii. 29.

<sup>3</sup> RV. ix. 110.

<sup>4</sup> RV. x. 93.

<sup>5</sup> RV. viii. 35.

<sup>6</sup> RV. v. 87.

<sup>7</sup> But the intrusion of Jagatī verses in a Triṣṭubh hymn is exceptional in the RV., though very common in the ÁV. and later.

<sup>8</sup> Except stanzas 7 and 15, which are pure Anuṣṭubh and Triṣṭubh 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 *tr̥ca*) in the same metre are often thus connected. Gāyatrī triplets are the commonest; less usual are Uṣṇih, Bṛhatī, or Paṅkti 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 Triṣṭubh stanza at the end of a Jagatī hymn is the commonest; a final Anuṣṭubh 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.

ā no ásvā | vad ásvinā |  
 vartír yāsiṣṭam, madhu | pātamā narā ||  
 gómad dasrā | hiraṇyavat ||  
 supṛāvargám, suvīryam | suṣṭhú váriam |  
 ánādhṛṣṭam | rakṣasvinā ||  
 asmínn á vām, āyāne | vājinīvasū |  
 víśvā vāmá | ni dhīmahī ||

2. The Bārhatā Pragātha is a common strophe, occurring nearly two hundred times in the RV. It is formed by the combination of a Bṛhatī with a Satobṛhatī stanza: 8 8, 12 8 + 12 8, 12 8; e. g.

dyumní vām | stómo aśvinā |  
 krívir ná sé | ka á gatam ||  
 mádhvaḥ sutásya, sá di | ví priyó nārā |  
 pātāṃ gaurāv | ivériṇe ||  
 píbatam gharmám, mádhu | mantam aśvinā |  
 á barhíḥ sī | datam narā ||  
 tá mandasāná, mánu | ṣo duroṇá á |  
 ní pātāṃ vé | dasā váyah ||

a. 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.

1. The accent is marked in all the texts of the four Vedas as well as in two Brāhmaṇas, the Taittirīya (including its Āraṇyaka) and the Śatapatha (including the Bṛhadāraṇyaka 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, *udātta 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 *udātta*, the middle by the *svarita (sounded)*, and the low by the *anudātta (not raised)*. But in the Rigveda 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 *Udātta* pitch to tonelessness. In the Rigveda it rises slightly above *Udātta* pitch before descending: here therefore it has something of the nature of a circumflex. It is in reality always an enclitic accent following an *Udātta*, though it assumes the appearance of an independent accent when the preceding *Udātta* is lost by the euphonic change of a vowel into the corresponding semivowel (as in *kvā = kūā*). In the latter case it is called the independent *Svarita*. The *Anudātta* 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 Vājasaneyi Saṃhitā, the Taittirīya Saṃhitā and Brāhmaṇa, 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 Udātta is intermediate between the other two tones. Hence the preceding Anudātta, 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 = agnínā; vīryām = vīryām (for vīriām). Successive Udāttas 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 Anudātta which (ousting the enclitic Svarita) follows the last of them as a preparation for another Udātta (or for an independent Svarita); e. g. tāv ā yātam = tāv ā yātam; tavet tat satyam<sup>1</sup> = tavét tát satyām. On the other hand, all successive unaccented syllables at the beginning of a hemistich are marked with the Anudātta; e. g. vaiśvānarām = vaiśvānarām. But all the unaccented syllables following a Svarita remain unmarked till that which immediately precedes an Udātta (or independent Svarita); e. g. imam mé gaṅge yamune sarasvatī śútudri = imām me gaṅge yamune sarasvatī | śútudri.

α. 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 áśnavat poṣām eva dīve-dīve = agnínā rayím áśnavat |

<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 pítevá sūnave ṣgné sūpā-  
yano bhava = sá naḥ pitéva sūnávé 'gne sūpāyanó  
bhava.<sup>1</sup>

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. apsvlantaḥ = apśú antáḥ; rāyo ३ vaniḥ = rāyò 'vániḥ (cp. 17, 3).

3. Both the Maitrāyaṇī and the Kāṭhaka Saṃhitās agree in marking the Udātta with a vertical stroke above (like the Svarita in the RV.), thereby seeming to indicate that here the Udātta rose to the highest pitch; e.g. agninā. But they differ in their method of marking the Svarita. The Maitrāyaṇī indicates the independent Svarita by a curve below; e.g. vīryam = vīryām; but the dependent Svarita by a horizontal stroke crossing the middle of the syllable or by three vertical strokes above it; while the Kāṭhaka marks the independent Svarita by a curve below only if an unaccented syllable follows, but by a hook below if the following syllable is accented; e.g. vīryam = vīryām badhnāti; vīryam = vīryām vyácaṣṭe; the dependent Svarita has a dot below the accented syllable.<sup>3</sup> The Anudātta is marked in both these Saṃhitās with a horizontal stroke below (as in the RV.).<sup>4</sup>

4. In the Sāmaveda the figures 1, 2, 3 are written above the accented syllable to mark the Udātta, the Svarita, and

<sup>1</sup> 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: agninā rayim aśnavat poṣam eva diveṣ dive; saḥ naḥ pitā śiva sūnavé agné su ṣupāyanaḥ bhava.

<sup>2</sup> As in kvā = kúa, vīryām = vīriām.

<sup>3</sup> In L. v. Schroeder's editions of these two Saṃhitās the Udātta and the independent Svarita only are marked.

<sup>4</sup> When the text of any of the Saṃhitās is transliterated in Roman characters, the Anudātta and the enclitic Svarita are omitted as unnecessary because the Udātta itself is marked with the sign of the acute; thus agninā becomes agnínā.

the Anudātta respectively as representing three degrees of pitch ; e. g.  $\overset{3}{\text{bar}}\overset{1}{\text{hi}}\overset{2}{\text{ṣi}}$  =  $\text{barhiṣi}$  ( $\text{barhīṣi}$ ). The figure 2 is, however, also used to indicate the Udātta when there is no following Svarita ; e. g.  $\overset{3}{\text{gir}}\overset{2}{\text{ā}}$  =  $\text{girā}$  ( $\text{girā}$ ). When there are two successive Udāttas, the second is not marked, but the following Svarita has 2r written above ; e. g.  $\overset{3}{\text{dvi}}\overset{1}{\text{ṣo}}$   $\overset{2r}{\text{martyasya}}$  ( $\text{dviṣó mártiyasya}$ ). The independent Svarita is also marked with 2r, the preceding Anudātta being indicated by 3k ; e. g.  $\overset{3k}{\text{tan}}\overset{2r}{\text{vā}}$  =  $\text{tanvā}$ .

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.  $\text{puruṣaḥ}$  =  $\text{pūruṣaḥ}$ . Of two or more successive Udāttas only the last is marked ; e. g.  $\text{agnir hi vai dhūr aṭha}$  =  $\text{agnír hí vái dhúr átha}$ . An independent Svarita is thrown back on the preceding syllable in the form of an Udātta ; e. g.  $\text{manuṣyeṣu}$  =  $\text{manúṣyeṣu}$  for  $\text{manuṣyèṣu}$ . The Svarita produced by change to a semivowel, by contraction, or the elision of initial a is similarly treated ; e. g.  $\text{evaitād}$  =  $\text{évaitád}$  for  $\text{evaitád}$  (=  $\text{evá etád}$ ).

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.  $\text{ta-tá-s}$  stretched, Gk.  $\tau\alpha\text{-}\tau\acute{o}\text{-s}$  ;  $\text{jānu}$  n. *knee*, Gk.  $\gamma\acute{o}\nu\upsilon$  ;  $\text{á-dṛś-at}$ , Gk.  $\acute{\epsilon}\text{-}\delta\rho\alpha\kappa\text{-}\epsilon$  ;  $\text{bhāra-ta}$ , Gk.  $\phi\acute{\epsilon}\rho\epsilon\text{-}\tau\epsilon$ .<sup>1</sup> 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.  $\text{rathyām}$

<sup>1</sup> But  $\phi\acute{\epsilon}\rho\acute{o}\mu\epsilon\nu\text{-}s$  ( $\text{bhāramānas}$ ) 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.

= rathîâm<sup>1</sup>; svâr<sup>2</sup> = súâr n. *light*; tanvâm = tanûâm.<sup>3</sup> Here the original vowel with its Udatta 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 Saṃhitās and the Brāhmaṇas, accents both the first and the last syllable; e. g. é-tavái *to go*; ápa-bhar-tavái *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 both members; e. g. mitrá-váruṇā *Mitra and Varuṇa*; bṛhas-páti *lord of prayer*. In B. a double accent also appears in the particle vāvá.

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 *ena 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, ū 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 uṣásah of that dawn*).

<sup>1</sup> Acc. of *rathí charioteer*.

<sup>2</sup> In the TS. always written *súvar*.

<sup>3</sup> Acc. of *tanú body*.



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* indeed 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 *iṣṭha* accent the root; e.g. *yájiṣṭha* *sacrificing best*. The only exceptions are *jyēṣṭhá* *eldest* (but *jyéṣṭha* *greatest*) and *kaniṣṭhá* *youngest* (but *kániṣṭha* *smallest*).<sup>1</sup> When the stem is compounded with a preposition, the latter is accented; e.g. *á-gamiṣṭha* *coming best*.

c. Stems formed with the comparative suffix *īyāms* invariably accent the root; e.g. *jáv-īyāms* *swifter*. When the stem is compounded with a preposition, the latter is accented; e.g. *práti-cyavīyāms* *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. *dā-tar* *giving* (with acc.), but *dā-tár* *giver*.

e. 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>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*, *śaśvat-tamá* *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 Tatpuruṣas), 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 *pūrva* *prior* becomes *pūrvá* in *pūrvá-citti* f. *first thought*, *pūrvá-pīti* f. *first draught*, *pūrvá-hūti* *first invocation*; *médha* *sacrifice* shifts its accent in *medhá-pati* *lord of sacrifice* and *medhá-sāti* f. *reception of the sacrifice*, and *vīra* *hero* in *puru-vīra* *possessed of many men* and *su-vīra* *heroic*. An adjective compound may shift its accent from one member to another on becoming a substantive or a proper name; e. g. *sú-kṛta* *well done*, but *su-kṛtá*, n. *good deed*; *á-rāya* *niggardly*, but *a-rāya* m. name of a demon.

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* *whatever*; *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-narā 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-putrá son of a king*); *viśváto-mukha facing in all directions*; *sahá-vatsa accompanied by her calf*.

a. But about one-eighth of all Bahuvrīhis 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*.<sup>1</sup> This also is the regular accentuation when the first member is *dvi* two, *tri* three, *duṣ* ill, *su* well, or the privative particle *a* or *an*;<sup>2</sup> 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-já first-born*, *prātar-yúj early yoked*, *mahā-dhaná 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-gṛbhi hard to hold*; *su-tárman crossing well*; *raghu-pátvan swift-flying*; *pūrva-péya, n. precedence in drinking*.

<sup>1</sup> The later Samhitās tend to follow the general rule; e. g. *purú-nāman (SV.) many-named*.

<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 measureless*.

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. *dúr-hita* *faring ill*; *sadhá-stuti* *joint praise*. It is almost invariably accented when it is the privative particle *a* or an<sup>1</sup> 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-agni-dagdha* *not burnt with fire*.

2. Ordinary Tatpuruṣas 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. *deva-mādana* *exhilarating the gods*; *ahi-hátya* *n. slaughter of the dragon*; *pathi-rákṣi* *protecting the road*; *soma-pāvan* *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 *pāti* *lord*; e.g. *gṛhá-pati* *lord of the house*. Some of these compounds with *pāti* accent the second member with its original accent; some others in the later Saṃhitās, conforming to the general rule, accent it on the final syllable; thus *apsarā-patí* (AV.) *lord of the Apsarases*, *ahar-patí* (MS.) *lord of day*, *nadī-patí* (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 *pāti*, are doubly accented; e.g. *bṛhas-pāti* *lord of prayer*. Other are *apām-nápāt* *son of waters*, *nārā-śámsa* (for *nārām-śámsa*) *praise of men*, *śúnaḥ-śépa* *Dog's tail*, name of a man. The analogy of these is followed by some Tatpuruṣas without case-ending in the first member: *śáci-pāti* *lord of might*; *tánū-nápāt* *son of himself* (*tanú*); *nṛ-śámsa* *praise of men*.

<sup>1</sup> Sometimes, however, the first syllable of the second member is accented; e.g. *a-jára* *unaging*; *a-mitra* *m. enemy* (*non-friend*: *mitrá*); *a-mṛta* *immortal* (from *mṛtá*).



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. *ajāváyah* m. pl. *goats and sheep* ; *aho-rātrāṇi* *days and nights* ; *iṣṭā-pūrtám* n. *what is sacrificed and presented*.

a. The very rare adverbial Dvandvas accent the first member : *āhar-divi*<sup>1</sup> *day by day*, *sāyam-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. *īndrā-vāruṇā* *Indra and Varuṇa* ; *sūryā-māsā* *Sun and Moon*. A few others, formed of words that are not the names of deities, are similarly accented ; e. g. *turvāśā-yādū* *Turvaśa and Yadu* ; *mātārā-pitārā* *mother and father*.<sup>2</sup>

### 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 *dyāus*, i. e. *díaus* (which irregularly retains the *s* of the nom. : cp. Gk. Ζεῦ), but the accent of the N., *dyāus*, 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*, *dása* (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. *pañcā-bhis*, *pañcā-nām* ; *saptá-bhis*, *saptā-nām* ; *aṣṭā-bhis*, *aṣṭā-bhyás*, *aṣṭā-nām*.

<sup>1</sup> This is perhaps rather an irregular iterative in which the first member is repeated by a synonym.

<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. *indrāgnī* *Indra and Agni*, *indra-vāyú* *Indra and Vāyu*.

*β.* The pronoun *a* *this*, though sometimes conforming to this rule (e. g. *ā-smāi*, *ā-sya*, *ā-bhis*), is usually treated like monosyllables not ending in *a*; e. g. *a-syā*, *e-śām*, *ā-sām*.

*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;<sup>1</sup> e. g. *dhī* *f. thought*: *dhiy-ā*, *dhī-bhis*, *dhī-nām*; *bhū* *f. earth*: *bhuv-ās*, *bhuv-ós*; *nāu* *f. ship*: *nāv-ā*, *nau-bhis*, *nau-śu* (Gk. *vav-sí*); *dánt*, *m. tooth*: *dat-ā*, *dad-bhis*.<sup>1</sup>

There are about a dozen exceptions to this rule: *gó* *cow*, *dyó* *sky*; *nṛ* *man*, *stṛ* *star*; *kṣām* *earth*; *tán* *succession*, *rán* *joy*, *ván* *wood*; *ví* *m. bird*; *víp* *rod*; *svār* *light*; e. g. *gāv-ā*, *gāv-ām*, *gó-bhis*; *dyāv-i*, *dyú-bhis*; *nār-e*, *nṛ-bhis*, *nṛ-śu* (but *nar-ām* and *nṛ-nām*); *stṛ-bhis*; *kṣām-i*; *tán-ā* (also *tan-ā*); *rāṇ-e*, *rām-su*; *vām-su* (but *van-ām*); *ví-bhis*, *ví-bhyas* (but *vī-nām*); *G. víp-as*; *sūr-as* (but *sūr-é*); also the dative infinitives *bádhe* *to press* and *vāhe* *to convey*. The irregular accentuation of a few other monosyllabic stems is due to their being reduced forms of dissyllables; these are *drú* *wood* (*dāru*), *snú* *summit* (*sānu*), *śván* *dog* (Gk. *κίων*), *yūn* (weak stem of *yúvan* *young*); e. g. *drú-nā*; *snú-śu*; *súnā*, *śvá-bhis*; *yūn-ā*.

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-ā*; *vadhū* *bride*: *vadhv-ái* (AV.); *pitṛ* *father*: *pitr-ā*.

*a.* Polysyllabic stems in *í*, *ú*, *ṛ* 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-nām*, *bahvī-nām* (cp. 11 *b a*).

3. Present participles in *át* and *ánt* throw the acute forward on vowel endings in the weak cases; e. g. *tud-ánt* *striking*: *tudat-ā* (but *tudád-bhis*). This rule is also

<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 mahánt *great* and brhánt *lofty*; e. g. mahat-á (but mahád-bhis).

4. In the RV. derivatives formed with accented -áñc throw the acute forward on vowel endings in the weak cases when the final syllable contracts to ĩc or ũc; e. g. praty-áñc *turned towards*: pratic-á (but pratyák-ṣu); anv-áñc *following*: anũc-ás; but práñc *forward*: prác-i.<sup>1</sup>

#### 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: bháрати; bhinát: bhinátti. The pluperfect accents the root; e. g. cākán (3. s.); namámas, tastámhat; tatánanta; but in the 3. pl. also occur cakṛpánta, dádhṛṣanta.

The aorist is variously treated. The s and the iṣ forms accent the root; e. g. vām-s-i (van *win*); sám-s-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 (√vrj); pass. véd-i; 2. s. mid. nut-thás. The aorists formed with -a<sup>2</sup> or -sa accent those syllables; e. g. ruhám, vidát; budhánta; dhuk-ṣá-nta. The reduplicated aorist accents either the reduplicated syllable; e. g. nīnaśas, pīparat, jījanan; or the root, as pīparat, śíśnáthat.

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; náhyati; tudáti.

<sup>1</sup> In the other Saṃhitās, however, the accent is generally retained on the stem; thus the AV. forms the f. stem pratic-ī (RV. pratic-ī).

<sup>2</sup> In the a aorist 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<sup>1</sup> and the reduplicative syllable in the third class;<sup>2</sup> 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-náj-mi*, *yu-náj-a-t*; *gr̥h-ṇá-ti*, *gr̥h-ṇá-s* (2. s. sub.); but *ad-dhí*, *ad-yúr*; *bi-bhr-mási*;<sup>3</sup> *kṛ-ṇv-é*, *kṛ-ṇu-hí*; *van-u-yáma*, *van-v-ántu*;<sup>4</sup> *yuñk-té*, *yuñk-ṣvá*; *gr-ṇī-mási*, *gr-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-yám*; *mu-mug-dhí*. The participle accents the suffix; e. g. *cakṛ-vám̐s*, *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-yám*, *aś-ī-máhi*; *kṛ-dhí*, *ga-tám*, *bhū-tá* (but 3. s. *sró-tu*), *kṛ-ṣvá*; *bhid-ánt*, *budh-āna*.

<sup>1</sup> Eleven verbs of this class accent the root throughout: *ās sit*, *īḍ praise*, *īr set in motion*, *īś rule*, *cakṣ see*, *takṣ fashion*, *trā protect*, *nim̐s kiss*, *vas wear*, *śī lie*, *sū bring forth*; e. g. *śáye*, &c.

Occasionally the 2. s. impv. mid. accents the root in other verbs also; e. g. *yák-ṣva* ( $\sqrt{yaj}$ ).

<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. *bíbhár-ti* (usually *bíbhar-ti*).

<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>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*, *rin-até*.

<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.

<sup>6</sup> In the mid. part. the root is, in several instances, accented; e. g. *dyút-āna*.



β. The *s* and *iṣ* aor. accent the root in the subjunctive but the endings in the opt. and impv.; e. g. *yák-ṣ-a-t* ( $\sqrt{\text{yaj}}$ ), *bódh-iṣ-a-t*; but *bhak-ṣ-iyá* ( $\sqrt{\text{bhaj}}$ ), *dhuk-ṣ-i-máhi* ( $\sqrt{\text{duh}}$ ), *edh-iṣ-i-yá* (AV.); *avid-ḍhi*, *aviṣ-tám*.<sup>1</sup> The *s* aor. accents the root in the act. part., but nearly always the suffix in the irregularly formed middle; <sup>2</sup> e. g. *dák-ṣ-ant* ( $\sqrt{\text{dah}}$ ), *arca-s-āná*.

γ. The *a* aorist accents the thematic vowel throughout the moods (as in the unaugmented indicative) and the part.; e. g. *vidát*; *vidéyam*; *ruhá-tam*; *trpánt*, *guhá-māna*.<sup>3</sup>

δ. The *sa* aor. accents the suffix in the impv. : *dhak-ṣá-śva* ( $\sqrt{\text{dah}}$ ). 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*.<sup>4</sup>

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*.<sup>5</sup> The desiderative (169) accents the reduplicative syllable; e. g. *pí-pri-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-bhr-tás*, but 3. pl. *várvrt-ati*; in the mid. ind. the reduplicative syllable is more frequently accented

<sup>1</sup> No accented impv. forms occur in the *s* aor. In the *iṣ* aor. the only accented modal form occurring is the impv.: *yā-siṣ-tám*.

<sup>2</sup> Neither the *iṣ* nor the *siṣ* aor. forms participles.

<sup>3</sup> But the root is accented, in several imperatives and participles, e. g. *sána*, *sádatam*, *khyáta*; *sádat*, *dásamāna*.

<sup>4</sup> No participial form occurs in this aor.

<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. jáñ-ghan-a-t, jáñ-ghan-a-nta ; cékit-at, cékit-āna. The accentuation of the imperative<sup>1</sup> 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 jāgr-hí, carkr-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-gáčant *going away*, vi-pra-yántaḥ *advancing*, pary-ā-vivṛtsan *wishing to turn round* ; apa-gácha-māna ; apa-jaganváms, 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. ápa dṛḷhāni dárdrat *bursting strongholds asunder* ; á ca párá ca pathíbhíś cárantam *wandering hither and thither on his paths* ; mádhu bíbhṛata úpa *bringing sweetness near* ; prá vayám uj-jíhānāḥ *flying up to a branch* ; avasrjān úpa *bestowing*. Occasionally an immediately preceding preposition is not compounded with the participle and is then also accented ; e. g. abhí dáksat *burning around* ; ví vidvān<sup>2</sup> *discriminating* ; abhí ā-cárantaḥ *approaching*.

b. On the other hand, the past passive participle,<sup>3</sup> when compounded with one or more prepositions, generally loses its accent ; e. g. ní-hita *deposited*.<sup>4</sup> 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>2</sup> Probably in distinction from vividvān simple reduplicated participle of vid *find*.

<sup>3</sup> Which itself is always accented on the final syllable ; e. g. ga-tá, pati-tá, chin-ná.

<sup>4</sup> In several instances, however, it retains its accent ; e. g. niṣ-kṛtá *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 *āyya*, *enya*, *anīya* accent the penultimate of the suffix; e. g. *pan-āyya* to be admired, *īkṣ-enya* worthy to be seen, *upa-jīv-anīya* (AV.) to be subsisted on; while those in *tavya* accent the final syllable: *jan-i-tavyā* (AV.) to be born. When compounded with prepositions (here always inseparable) gerundives nearly always retain the accent of the simple form; e. g. *pari-cákṣ-ya* to be despised; *abhy-ā-yamsénya* to be drawn near; *ā-mantrañīya* (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. *drśáy-e* to see, *pītáy-e* to drink, *carás-e*<sup>1</sup> to move, *dā-ván-e*<sup>2</sup> to give, *tur-ván-e*<sup>3</sup> to overcome; *iy-á-dhyai*<sup>4</sup> to go; *drś-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*<sup>5</sup> 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. *dā-man-e* to give;<sup>6</sup> *śúbh-am* to shine, *ā-sád-am* to sit down; *ava-pád-as* to fall down; *dā-tum* to give, *gán-tos* to go, *bhár-tav-e* to bear, *gán-tav-ái*<sup>7</sup> to go.

a. When compounded, infinitives from *tu* stems accent the preposition;<sup>8</sup> e. g. *sám-kar-tum* to collect; *ní-dhā-tos* to put down; *ápi-dhā-*

<sup>1</sup> In these the root is sometimes accented, as *cákṣ-as-e* to see.

<sup>2</sup> This infinitive also appears with independently accented prepositions; *prá dāváne* and *abhi prá dāváne*.

<sup>3</sup> The root is once accented in *dhúr-vane* to injure.

<sup>4</sup> In these the root is sometimes accented; e. g. *gáma-dhyai*.

<sup>5</sup> The regular accentuation of monosyllabic stems when compounded: cp. 11 c, 1.

<sup>6</sup> But *vid-mán-e* to know.

<sup>7</sup> With a secondary accent on the final syllable: cp. above, 7.

<sup>8</sup> But when the preposition is detached the infinitive retains its accent; e. g. *prá dāsúṣe dātave* to present to the worshipper.

tav-e to cover up ; ápa-bhar-tavái <sup>1</sup> 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-tvā́ having become, ga-tvī́ and ga-tvā́ya having gone ; sam-gṛbh-yā́ having gathered, upa-srú-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. drávat 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-ā́ through heaven ; aparāya for the future, but áparāya to the later ; sanāt 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 Udatta, if either or both the original vowels had it ; e. g. ágāt = á agāt ; nudasvātha = nudasva átha ; kvét = kvà ít ;<sup>3</sup> nántaraḥ = ná ántaraḥ.

a. But the contraction of í i is accented as ì,<sup>4</sup> the enclitic Svarita (í) having here ousted the preceding Udatta ; e. g. divíva <sup>5</sup> = divíiva.<sup>6</sup>

<sup>1</sup> Retaining the secondary accent on the final syllable.

<sup>2</sup> Such a shift is found in nouns to indicate either a simple change of meaning, e. g. jyéṣṭha greatest, but jyeṣṭhá eldest ; or a change of category also, e. g. gómatī rich in cows, but gomatī name of a river ; rájaputrā son of a king, but rájaputra having sons as kings.

<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.

<sup>4</sup> In the RV. and AV., but not in the Taittirīya texts, which follow the general rule.

<sup>5</sup> RV. and AV., but divíva in the Taittirīya texts.

<sup>6</sup> This is the praśliṣṭa or contracted Svarita of the Prātiśākhya.



2. When *ĩ* and *ũ* with Udātta are changed to *y* and *v*, a following unaccented vowel receives the Svarita;<sup>1</sup> e.g. *vy ānaṭ = ví ānaṭ*. Here the Svarita assumes the appearance of an independent accent; but the uncontracted form with the Udātta 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 ṣgne = sūnáve ágne; vó ṣvasaḥ = vo ávasaḥ*. But when unaccented *a* is elided, it changes a preceding Udātta to Svarita;<sup>2</sup> e.g. *sò ṣdhamáh = só adhamáh*.<sup>3</sup>

### 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; ūrjo napāt sahasāvan*<sup>5</sup> *O mighty son of strength*. This rule also applies to doubly accented dual compounds; e.g. *mítrā-varuṇā*<sup>6</sup> *O Mitra and Varuṇa*. Two or more vocatives at the beginning of a sentence are all accented; e.g. *ádite, mítra, váruṇa O Aditi, O Mitra, O Varuṇa*. Two accented vocatives are sometimes applicable to the same person; e.g. *ūrjo napād,*

<sup>1</sup> This is the *ksaipra* or *quickly pronounced* Svarita of the Prātiśākhya.

<sup>2</sup> This is the *abhinihita* Svarita of the Prātiśākhya.

<sup>3</sup> Here the Svarita (ó à) has ousted the preceding Udātta.

<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>5</sup> The corresponding nom. would be *ūrjó nápāt sáhasāvā*.

<sup>6</sup> The nom. is *mítrā-váruṇā*.

bhādraśociṣe *O son of strength, O propitiously bright one* (both addressed to Agni).<sup>1</sup>

b. When it does not begin the sentence or Pāda, the vocative, being unemphatic, loses its accent; e. g. úpa tvā, agne divé-dive | dóṣāvastar<sup>2</sup> dhiyá vayám | námo bháranta émasi *to thee, O Agni, day by day, O illuminer of darkness, bringing homage with prayer we come*; á rājānā maha ṛtasya gopā<sup>3</sup> *hither (come), O ye two sovereign guardians of great order*; ṛténa mitrā-varuṇāv | ṛtāvṛdhāv ṛtasprśā | *through Law, O law-loving, law-cherishing Mitra and Varuṇa*; <sup>4</sup> yád indra brahmaṇaspate<sup>5</sup> | abhidrohám 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. agním ile puróhitam *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; <sup>6</sup> e. g. téṣām pāhi, śrudhí hávam *drink of them, hear our call*; tarāṇir ij jayati, kṣéti, púṣyati *the energetic man conquers, rules, thrives*; jahí prajám náyasva ca *slay the progeny and bring (it) hither.*

b. The verb is accented if it begins the sentence or if,

<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>2</sup> Accented because the first word of the Pāda.

<sup>3</sup> This might represent two vocatives addressed to the same persons; their accented form would then be: rājānā, máha ṛtasya gopā.

<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 ṛtāvṛdhāv.

<sup>5</sup> An example of two independent unaccented vocatives.

<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 vavrís, cárati jihváyādán | rerihyáte yuvatīm viśpátiḥ 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 | vidyāma sumatīnām* then may we experience thy highest favours.

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, juśásva no havíḥ* O Agni, enjoy our sacrifice. Thus the sentence *índra, jíva ; sūrya, 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 *íd* or *caná* ; e. g. *ádha smā no maghavañ carkr-tád* 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, *kuvid* whether) is always accented ; e. g. *yám yajñám paribhūr ási* what offering thou protectest ; *grḥān gacha grḥapatnī yáthā ásaḥ* go to the house that thou mayest be the lady of the house ; *índraś ca mṛḷáyāti no, ná naḥ paścád aghám naśat* if Indra be gracious to us, no evil 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 bádhasse támo, jágac ca víśvam 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 :

α. The first of two clauses, if equivalent to one introduced by 'if' or 'when' is occasionally accented; e. g. *sám áśvaparṇās cāranti no náro, asmákam indra rathíno jayantu* when our men winged with steeds come together, may our car-fighters, Indra, win victory.

β. The first of two antithetical clauses is frequently accented,<sup>1</sup> 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 idhāsva 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 sárvaṃ no rákṣa, cátuṣpád yác ca naḥ 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<sup>2</sup> with a final meaning, and the verb of the first clause is a 2. pers. impv. of *á+i, gam, or yā go*; e. g. *éta, dhíyaṃ kṛṇávāma* come, we will offer prayer; *túyam á gahi, káṇveṣu sú sácā píba* come quickly, beside the Kaṇvas drink thy fill. In B. the verb of the first clause is an impv. of either *á-i* or *prá-i*; e. g. *éhi idám pátāva* (ŚB.) come, we will now fly thither; *préta tád eṣyāmo yátra imám 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 vrajáṃ vṛdhi* unclose the stable of the kine; *jáyema sám yudhí spṛdhaḥ* we would conquer our adversaries in fight; *gámad vájebhir á sá naḥ* 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 spáśo ní ṣedire* the spies have sat down around; *agne ví paśya bṛhatá abhí ráyá* O Agni, look forth towards (us) with ample wealth.

<sup>1</sup> This accentuation is more strictly applied in B. than in V., and among the Samhitās least strictly in the RV.

<sup>2</sup> In B. the accented verb is either a subjunctive or a future.



a. When á is immediately preceded by another preposition (not ending in i) it alone is accented, both prepositions being compounded with the verb; e. g. sam-á-kr̥ṇoṣi jīvāse *thou fittest (them) to live*; but práty á 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 . . niṣídathaḥ *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. yūyám hí devīḥ pari-pra-yāthá *for ye, O goddesses, proceed around*; yátra abhí saṃ-návāmahe *where we to (him) together shout*; sám yám ā-yānti dhenávaḥ *to whom the cows come together*.

a. Very rarely both prepositions are detached and accented; e. g. prá yát stotá . . úpa girbhír ít̥te *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. Bv., Bahuvrīhi. cd., compound. cj., conjunction. cond., conditional. conj., conjugation, -al. corr., correlative. cpv., comparative. cs., 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., Tatpuruṣa. v., vocative. vb., verb, verbal. w., with.

**A**, vowel, pronunciation of, 15, 1 a ;  
initial, dropped, 5 c ; 156 a ;  
elided, 45, 2 b ; lengthened,  
162, 1 c ; 168 b ; 171, 1 ; 175 A 1 ;  
thematic, 140, 6 ; 141 ; 143, 5. 6 ;  
147, 149 ; change to ī, 175 A 1 ;  
dropped, 175 A 2 ; to be restored  
after e and o, p. 437, a 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 pcl., in Bv.  
eds., p. 455, 10 c a ; in Karma-  
dhārayas, p. 455, f.n. 2 ; p. 456,  
10 d 1 a.

- 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.
- aktúbhīś, inst. adv. *by night*, 178, 3.
- aktós, gen. adv. *by night*, 178, 6; 202 D 3 a.
- ákṣ, *eye*, 80.
- ákṣi, n. *eye*, 99, 4.
- akḥkhalī-kr, *croak*, 184 d.
- agratás, adv. *before*, w. gen., 202 D.
- ágram, adv. *before*, 178, 2.
- agrū, f. *maid*, 100, II a.
- ágre, loc. adv. *in front*, 178, 7.
- ágreṇa, adv. *in front*, 178, 3; w. acc., 197 c β.
- aṅgá, pcl. *just*, 180.
- áṅgiras, 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.
- ajāváyah, m. pl. *goats and sheep*, 186 A 2; accentuation of, p. 457, e.
- ájośa, 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.
- áñiyāms, cpv. of ánu, *small*, 103, 2 a.
- átathā, a. *not saying 'yes'*, 97, 2 a.
- átas, adv. *hence*, 179, 2.
- áti, prp. *beyond*, w. acc., 176, 1; 197 B c.
- atijagatī, f. a metre, p. 441, f. n. 6.
- atīśakvarī, f. a metre, p. 444, 10 a.
- atyasṭī, f. a metre, p. 445, 10 b.
- átra, adv. *here*, 179, 3; = *then*, 180.
- átha, adv. *then*, 179, 1; synt. use of, 180.
- Atharvaveda, how accented, p. 449.
- átho, adv. *moreover*, synt. use of, 180.
- ad, stems in, 77, 3 b.
- ádant, pr. pt. *eating*, 85 (par.).
- adás, dem. prn. *that*, 112; adv. *there*, 178, 2 a.
- addhá, adv. *truly*, 179, 1.
- ádrák, *has seen*, s ao. of drś, p. 161, f. n. 1.
- adribhíd, 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.
- anáḥ, a. *eyeless*, 80.
- anaḍvāh, m. *ox*, 81; 96; 96, 2.
- anarván, a. *irresistible*, 90, 3.
- aná, adv. *thus*, 178, 3 c.
- anā, pri. nom. suffix, 182, 1 b.
- ánāgas, a. *sinless*, 83, 2 a a.
- ani, pri. nom. sf., 182, 1 b.
- anīya, gdv. sf., 162; 162, 6; 209, 6.
- anu, prp. *after*, w. acc., 176, 1; 197 B c.
- anudāta, m. *low pitch accent*, p. 448, 1; how marked, p. 449, 2; p. 450, 3. 4.
- anunāsika, m. *nasal*, 10 f; 15, 2 f.
- anuṣṭubh, f. a metre, p. 438, f. n. 2; p. 439, 3 b; later form of, p. 439, 3 b a.
- anuvāra, 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.
- antarā, adv. prp. *between*, w. acc., 177, 1; 197 B c.



ántareṇa, adv. prp. *between*, w. acc., 197 B c β.  
 antasthā, f. *intermediate* = *semi-vowel*, 11.  
 antiká, a. *near*, epv. and spv. of, 103, 2 b.  
 antikám, adv. *near*, w. gen., 202 D.  
 anyá, prn. a. *other* (par.), 120 a.  
 anyátra, adv. *elsewhere*, 179, 3.  
 anyáthā, adv. *otherwise*, 179, 1.  
 anyedyús, adv. *next day*, 179, 1.  
 anyò 'nyá, a. *one another*, concord of, p. 290, 2 β.  
 anvāñc, a. *following*, 93 a.  
 áp, f. *water*, 78, 1; 78, 1 a; 96, 1.  
 ápara, a. *lower*, 120 c 1.  
 aparāya, dat. adv. *for the future*, 178, 4.  
 aparīsu, loc. pl. adv. *in future*, 178, 7.  
 ápas, n. *work*, 83, 2 a (par.).  
 apás, a. *active*, 83, 2 a (par.).  
 apāñc, a. *backward*, 93 b.  
 ápi, prp. *upon*, w. loc., 176, 1 b; adv. *also, even*, 180.  
 apsarás, f. *nymph*, 83, 2 a.  
 abhí, prp. *towards*, w. acc., 176, 1.  
 abhítas, adv. *around*, 179, 2; prp. w. acc., 177, 1; 197 B c.  
 abhinihita svarita, a Sandhi accent, p. 465, f. n. 2.  
 abhiśnáth, a. *piercing*, 77, 2.  
 ábhīru, a. *fearless*, 98 a.  
 am, *injure*, pr., 134, 3 c; irr. red. ao., 149 a 1.  
 -am, gd. in, 166; 210 a; inf. in, 211, 2 a.  
 áma, dem. prn. *this*, 112 a γ.  
 amā, adv. *at home*, p. 110, f. n. 1; 178, 3 c.  
 amád, adv. *from near*, p. 110, f. n. 1.  
 amí, dem. prn. *those*, N. pl. m., 112.  
 amútas, adv. *thence*, p. 109, f. n. 1; 179, 2.  
 amútra, adv. *there*, p. 109, f. n. 1.  
 amúthā, adv. *thus*, p. 109, f. n. 1.  
 amuyá, inst. adv. *in that way*, 178, 3 c.  
 amba, v. *O mother*, p. 78, f. n. 6.  
 -aya, cs. sf., *how added*, 168, 1.

ayám, dem. prn. *this here*, 111 (par.); 195 B 1.  
 ayá, adv. *thus*, 178, 3 c.  
 áyāt, *has sacrificed*, s. ao. of yaj, p. 161, f. n. 1.  
 áyās, *has sacrificed*, 2. s. s. ao. of yaj, 144, 2.  
 ayúta, nm. *ten thousand*, 104.  
 -ar, stems in, 101, 1.  
 ar, high grade of r, 5 a; 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.  
 arpāya, cs. of r, *go*, red. ao., 149 a 3.  
 arpítā and árpita, pp. cs. of r, *go*, 160, 3.  
 árbuda, nm. *ten millions*, 104.  
 aryamán, m., a *god*, 90.  
 arvāñc, a. *hitherward*, 93 b.  
 arh, *deserve*, pf., 139, 6.  
 álam = áram, adv., synt. use of, 180.  
 alalābhavant, pr. pt. *sounding merrily*, 184 d.  
 al, high grade of vowel l, 5 a.  
 álpa, a. *small*, epv. and spv. of, 103, 2 b.  
 avá, dem. prn. *this*, 112 a β.  
 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.  
 avayáj, f. *share of oblation*, 79, 3 a a.  
 ávara, epv. *lower*, 120 c 1.  
 ávareṇa, adv. prp. *below*, w. abl., p. 209, f. n. 3.  
 avás, adv. *downwards*; prp. *down from, below*, w. abl., 177, 3; w. inst., 177, 2.  
 avástād, adv. *below*, w. gen., 202 D.

avāñc, a. downward, 93 b.  
 āvāt, has shone, 3. s. s ao. of vas, 144, 2.  
 āvi, m. sheep, p. 81, f. n. 1.  
 1. aś, reach, see amś.  
 2. aś, eat, pr. stem, 134 E 4.  
 aśitāvanta, pf. pt. having eaten, 161.  
 aśitī, nm. eighty, 104.  
 āśman, m. stone, 90, 1. 2 (par.).  
 āśrait, 3. s. s ao. of śri, resort, 144, 2.  
 āśvin, a. possessing horses, p. 64, f. n. 4.  
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- aré, loc. adv. *afar*, 178, 7; prp. w. abl. or gen., 177, 3; 202 D a.
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- āśuyā́, inst. adv. *swiftly*, 178, 3 b.
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- āsmāká, poss. prn. *our*, p. 113, f. n. 2.
- I, vowel, low grade of e and ya, 4 a; 5 a, b.
- i, *go*, 134, 1 c a; pr. system of (par.), 132 (pp. 130-1); red. pf. pt., 157 a.
- i, pri. nom. sf., 182, 1 b; sec. nom. sf., 182, 2; stems in, 98.
- i-, connecting vowel, 89 a; 145.
- ij, stems in, 79, 3 b.
- īd, f. *refreshment*, 80.
- it, stems in, 77, 1.
- ita, pp. sf., 160, 3; always taken by sec. verbs, *ibid.*
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- idā́, adv. *now*, 179, 3; w. gen., D 2.
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- idh, *kindle*, rt. ao. op., 148, 4; pt. 148, 6.
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- in, sec. nom. sf., 182, 2; stems in, 87; accentuation of, p. 454, B a.
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- inv, *send*, pr. stem, 133 A 2 b; 134 C 4 β.
- imá, dem. prn. stem, *this*, 111.
- imáthā, adv. *in this manner*, 179, 1.
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- iyant, quantitative a. *so much*, 118 b (par.).
- iyám, f. dem. prn. *this*, 111.
- iran, 3. pl. mid. ending of ppf., 140, 6.
- iva, encl. pcl. *as if, like*, 179, 1; 180; p. 452, 8 A b.
- iṣ, *wish*, pr. stem, 133 C 2; pr. pt., 85.
- iṣ, f. *refreshment*, 80.
- iṣ, ao. suffix, 142; 145.
- iṣu, f. *arrow*, 98 a (p. 82).
- iṣṭāpūrtám, n. Dv. cd. *what has been offered and given*, 186 A 3; accentuation, 457, e.
- iṣṭha, pri. spv. suffix, 103, 2; p. 453, 9 A b.
- is, pri. nom. sf., 182, 1 b; stems in, 83, 2 b.
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- ī, vowel, often changed to iy in

- Sandhi, 57; low grade of *yā*, 5 *b a*; ending of *du.* and of *amf.*, uncontracted in Sandhi, 25 *a*, *b*, *c*; inserted in int. red., 172 *a*; 173, 3; sec. nom. sf., 182, 2; stems in, 95; 100 *b*; connecting vowel, 144, 2 (*s* ao.); 145 *b* (*is* ao.); 160, 3 *a* (pp.); 162, 4 (*gdv.*).
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- īd, *praise*, pr. stem, 134 A 3 *b*.
- īdṛkṣa, prn. ed. *such*, 117.
- īdṛś, prn. ed. *such*, 117.
- īdṛśa, prn. ed., 117, f. n. 4.
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- īya, secondary nom. suffix, 182, 2.
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- īyivāms, pf. pt. act. of *i*, *go*, 89 *a*.
- īvant, prn. derivative, *so great*, 118 *c*.
- īs, *rule*, pr. stem, 134 A 3 *b*; 134 A 4 *c a*.
- īś, m. *lord*, 79, 4.
- īśvarā, a. *able*, concord of, 194 B 2 *a*; w. inf., 216 (p. 365 β); w. gen. inf., 211, 3 *a a*; 211, 3 *b a*; w. yād and op., 216 (p. 364 β).
- U, vowel, low grade of *o* and *va*, 5 *a*, *b*.
- u, encl. pcl. *now, pray*, 180; form of, in Pada text, p. 25, f. n. 2; p. 452, 8 A *b*.
- u, stems in, 98.
- uksán, m. *ox*, 90, 1 (p. 68).
- uc, *be pleased*, red. pf. pt., 157 *a*.
- uccā, adv. *on high*, 178, 3 *b*.
- uccāis, adv. *on high*, 178, 3 *b*.
- ut, stems in, 77, 1.
- utá, cj. *and*, 180.
- utó, cj. *and also*, synt. use, 180.
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- úttara, cpv. *higher*, 103, 1 *c*; 120 *c 1* (par.).
- uttarāt, abl. adv. *from the north*, 178, 5.
- úttareṇa, 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*.
- údañc, a. *upward*, 93 *a*; *northward of*, w. gen., 202 D *β*.
- udāta, 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*.
- úpa, prp. *to*, w. acc., 176 *b*; *upon*, w. loc., *ibid.*
- upadhmaniya, *labial 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.
- upānāh, 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.
- ubhayā, inst. adv. *in both ways*, 178, 3 *c*.
- ur, ending of gen. s., 99, 1. 2; 101; of 3. pl. act.: impf. 134 A 4 *c*; p. 125, f. n. 7; pf., 136; ppf., 140, 6; *s* ao., 143, 1; root ao., 148, 1.
- urú, a. *wide*, 98 *c*; cpv. of, 103, 2 *a*.
- uruvyāñc, a. *far-extending*, p. 54, f. n. 1.
- urviyá, inst. adv. *far*, 178, 3 *b*.
- urví, f. *earth*, du. of, p. 81, f. n. 14.
- usánā, m. a name, 97, 2 *a*.
- usíj, a. *desiring*, 79, 3 *b* (par.).
- ús, f. *dawn*, 80.
- uśás, f. *dawn*, 83, 2 *a*.
- uśásā, f. elliptical du., *dawn and night*, 193, 2 *a*.
- ústrānām, gen. pl. without cerebral *n*, p. 43, f. n. 1.
- uṣṇíh, f. a metre, 81; p. 444, 1; p. 476, 11 A.
- us, pri. nom. sf., 182, 1 *b*; stems in, 83, 2 *c*.
- uṣṛ, 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).

ūdhā, pp. of vah, carry, 160, 2.

ūtī, inst. of ūtī, f. aid, p. 81, f. n. 4.

ūdhan, n. udder, 91, 6.

ūdhar, n. udder, 91, 6; 101, 1.

ūrj, f. vigour, 79, 3 a.

ūrnamradas, cd., soft as wool, 83, 2 a.

ūrdhvāthā, adv. upwards, 179, 1.

ūh, consider, pr. stem, 133 A 1.

ūh, remove, 133 A 1, f. n. 2.

Ṛ, vowel, low grade of ar and ra, 5 a, b; before y becomes ri, 58; stems in, 101.

r, go, pr., 133 C 2; 134 B 3 a; a ao., 147 c; 148, 1 g; root ao. inj., 148, 3; root ao. op., 148, 4; root ao. pt., 148, 6.

rgmīn, a. praising, 87.

ṛc, f. stanza, 79; 1, p. 437.

ṛjīsvan, m. a name, 90 a.

ṛnv, send, pr., 134 C 4 β.

ṛtayā, inst. adv. in the right way, 178, 3 a.

ṛtaspati, m. lord of pious works, p. 273, f. n. 3.

ṛtāvan, a. regular, 90, 3; v. in -vas, *ibid.*

ṛtuthā, adv. regularly, 179, 1.

ṛtuśās, adv. season by season, 179, 1.

ṛté, adv. prp. without, 178, 7; w. abl., 177, 3; w. acc., 197 B c a (p. 303).

ṛtvij, m. priest, 79, 3, f. n. 4.

ṛdh, thrive, root ao. op., 148, 4; pt., 148, 6.

ṛbhukśān, m. chief of the Ṛbhus, 90, 1 (p. 68).

Ṛ before y becomes ir or ūr.

Ḍ, vowel, low grade of al, 4 a (p. 4).

E, diphthong, originally äi, p. 22, f. n. 3; high grade of i, 5 a; 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 ā in s ao., 143, 3; shortened before a, p. 437, a 4.

éka, nm. one, 104; 105, 1 (par.); 120 b.

ekadhā, adv. singly, 179, 1 a.

ekapadā verse, p. 441, f. n. 6.

ekavimśá, ord. twenty-first, 107.

ekasasthá, ord. sixty-first, 107.

ékādaśa, nm. eleven, 104; 106 c (par.).

ekādaśá, ord. eleventh, 107.

ékān ná vimśatī, 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.

etādṛkṣa, prn. cd. such, 117.

etādrś, prn. cd. such, 117.

etāvānt, prn. derivative, so great, 118 c.

ed, ij. lo! with acc., 197 B c γ.

ena, encl. prn., he, she, it, 112 a (par.); p. 452, 8 A a.

enā, inst. adv. in this way, 178, 3.

-enya, gdv. suffix, 162, 3; 209, 4.

-eya, secondary nom. sf., 182, 2.

evá, adv. thus, just, 179, 1; synt. use, 180.

evāthā, adv. just as, 179, 1.

evám, adv. thus, 179, 1; synt. use, 180.

eva-yāvas, voc. going quickly, 90, 3.

eśa, dem. prn. this, Sandhi of, 48; 110 a 1; 195, 4 a.

O, diphthong, originally ōu, 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.

okivāms, pf. pt. act. of uc, 89 a.

ótave, dat. inf. to weave, 167 b 4.

óṣam, adv. *quickly*, 103, 2 a.  
 óṣiṣṭha, 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.

AU, diphthong, low grade of, 5 d;  
 Sandhi of final, 22; internal  
 Sandhi of, 59; stem in, 102.  
 -au, ending of 1. 3. s. pf. act.,  
 136, 4; of N. A. du., p. 59,  
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K, insertion of transitional, 35.

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 -ka, pri. nom. sf., 182, 1 b; sec.  
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kakúd, f. *summit*, 77, 3 b.  
 kakúbh, f. *peak*, 78, 2; a metre,  
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 many), 117 b; 120 a.

katará, prn. a. *which* (of two)?,  
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katidhā, inter. adv. *how many*  
*times?* 179, 1.

katpayá, a. *greatly swelling*, 113 a.

kathám, inter. adv. *how?* 179, 1 a.

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kádartha, a. *having what purpose?*  
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kaḍá, inter. adv. *when?* 179, 3;  
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kániyāms, epv. *lesser*, 103, 2 a;  
*younger*, 88.

kanyā, f. *girl*, p. 96, f. n. 3.

káprth, n. *penis*, 77, 2.

kám, adv. *well*, synt. use, 180.

kam, pcl. used after nú, sú, hí,  
 180; p. 453, 8 B d.

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kárna, ear, compounded w.  
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kárman, n. *work*, 90, 2 (p. 69).

kasipú, m. n. *mat*, 98 a.

kás ca, indefinite prn. *any one*,  
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kás cañá, indef. prn. *any*, 119 b.

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kākúd, f. *palate*, 77, 3 b.

kākubha pragātha, m. a kind of  
*mixed strophe*, p. 446, 11 B 1.

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kāmāya, adv. dat. *for the sake of*,  
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kās, f. *cough*, 83, 1.

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*tatters*, 184 d.

kimkará, m. *servant*, 113 a.

kimtvá, synt. cd. *asking garru-*  
*lously*, 189 B c.

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- kṛ-t, a. *making*, 77, 1.
- kṛt, *cut*, pr., 133 C 1; ft., 151 a.
- kṛtvās, nm. adv. *times*, 108 a.
- kṛp, f. *beauty*, 78, 1.
- kṛp, *lament*, pr. stem, 133 A 1.
- kṛs, *drag*, red. ao., 149, 1.
- kṝ, *scatter*, pr., 133 C 3.
- kṛp, *be adapted*, red. ao., 149, 1.
- kévala, a. *exclusive*, 120 c 3.
- krand, *cry out*, pf., 137, 2 d; a ao., 147 b; red. ao., 149, 1; s ao., 144, 5.
- kram, *stride*, pr. stem, 133 A 1; root ao., 148, 1 d; inj., 148, 3; iṣ ao., 145, 1 (par.).
- krúñc, m. *curlew*, 79, 1.
- krudh, *be angry*, red. ao. inj., 149, 3.
- krúś, *cry out*, sa ao., 141 a.
- kṣáp, f. *night*, 78, 1; gen. adv. of a *night*, 202 D 3 a.
- kṣám, f. *earth*, 78, 3; accentuation of, p. 458, c 1.
- kṣar, *flow*, s ao., 144, 5.
- kṣá, f. *abode*, 97, 2.
- kṣip, *throw*, red. ao. inj., 149, 3.
- kṣíp, f. *finger*, 78, 1.
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- kṣúbh, f. *push*, 78, 2.
- kṣaipra, a. *quickly pronounced Svara* accent in Sandhi, p. 465, f. n. 1.
- kṣṇu, *whet*, pr. stem, 134, 1 a.
- Khá, n. *aperture*, 97, 3.
- khan, *diy*, pf., 137, 2 b; ps. stem, 154 d.
- khálu, *emphasizing pcl.*, *indeed*, 180.
- khá, f. *well*, 97, 2.
- khidváms, *oppressing*, 157 b.
- khyā, *see*, a ao., 147 a 1.
- Gam, *go*, pr. stem, 133 A 2; pf., 137, 2 b; 138, 7; 140, 3; pf. pt., 157; per. pf., 139, 9 a; a ao., 147 a 2 (transfers); s ao., 144, 3; rt. ao., 148, 1 a; op., 148, 4, prc. 148, 4 a, impv. 143, 5, pt. 148, 6; ao. ps., 155; gd., 165 a.
- gám, f. *earth*, 78, 3.
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 -mī, pri. nom. suffix, 182, 1 b.  
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 mīmāmsitá, pp. of des. of *man*, *think*, 160, 3, f. n. 2.  
 mīlhústama, spv. *most gracious*, 103, 1 b.  
 muc, *release*, pr. stem, 133 C 1; s ao. opt., 143, 4; rt. ao., 148, 1 a; pre., 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.  
*m̄c*, *f. injury*, 79, 1.  
*mrj*, *wipe*, pr. stem, 134, 1 *b*; sa ao., 141 *a*.  
*m̄d*, *f. clay*, 77, 3 *a*.  
*m̄dh*, *f. conflict*, 77, 4.  
*m̄ś*, *touch*, sa ao., 141 *a*.  
*m̄ṣ*, *neglect*, rt. ao. inj., 148, 3.  
*m̄ṣm̄śā-kr*, *crush*, 184 *d*.  
*me*, encl. prn. dat. gen. s. of *ahám*, 109 *a*; p. 452, 8 A *a*.  
*médha*, *m. sacrifice*, accent of, in eds., p. 454, 10.  
*medhás*, *n. wisdom*, 83, 2 *a a*.  
*Maitrāyaṇī Samhitā*, accentuation of, p. 450, 3.  
*-mna*, sec. nom. suffix, 182, 2.  
*myāks*, *be situated*, rt. ao., 148, 1 *d*.

**Y**, interposed in ps. ao., 155; in cs., 168; irr., 4.

*yá*, rel. prn. *who*, 114 (par.).  
*-ya*, gdv. sf., 162; 209, 1; gd. sf., 210; den. sf., 175; sec. nom. sf., 182, 2.  
*yam̄sénya*, ao. gdv. *to be guided*, 162, 3.  
*yaká*, rel. prn. *who*, 114 *b*; 117 *a*.  
*yákr̄t*, *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*.  
*yajiváms*, pf. pt. act. of *yaj*, *sacrifice*, 89 *a*.  
*yájiṣṭha*, spv. *sacrificing best*, 103, 2.  
*yájiyáms*, cpv. *sacrificing better*, 103, 2.  
*yajñānī*, *a. leading the sacrifice*, 100, I *a*.  
*yajñāpríya*, *a. sacrifice-loving*, 100, I *a*.  
*yat*, *stretch*, pf., 137, 2 *a*.  
*yatama*, prn. *a. who (of many)*, 117 *b*; 120 *a*.  
*yatará*, prn. *a. who (of two)*, 117 *b*; 120 *a*.  
*yáti*, nm. der. *as many*, 118 *a*.

*yátkāma*, *a. desiring what*, 114 *a*.  
*yatkārin*, *a. doing what*, 114 *a*.  
*yátra*, adv., synt. use, 180; 215 (p. 358); w. op., 216 (p. 366).  
*yáthā*, adv. *as*, 114 *a*; 179, 1; loses accent, p. 453, 8 B *a*; cj. *in order that*, 180; 216 (p. 365); *as, so that*, 215 (p. 358).  
*yád*, prn. *what*, 114; *when, so that*, w. sb., 215 (p. 357); *when*, 178, 2 *a*; *when, if*, 180; *if*, w. op., 216 (p. 363  $\gamma$  1; p. 365  $\epsilon$ ); *in order that*, 216 (p. 364 *a*); *that*, w. op., p. 364  $\beta$ ; w. cond. 218 (p. 368).  
*yadā*, adv. *when*, 179, 3; cj., 180; w. sb., 215 (p. 359, 4); *as soon as*, w. op., 216 (p. 366, 4  $\beta$ ).  
*yádi*, cj. *if, when*, 180; *if*, w. sb., 215 (p. 359, 5); *if*, w. op., 216 (p. 364).  
*yaddevatyā*, *a. having what deity*, 114 *a*.  
*-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.  
*yārhi*, adv. *when*, w. op., 216 (p. 366, 4  $\gamma$ ).  
*yáviṣṭha*, spv. *youngest*, 103, 2 *a*.  
*yásas*, *n. glory*, 83, 2 *a*.  
*yā*, low grade of, 4 *a*.  
*yā*, *go*, siṣ 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; cj., 180; *so long as*, w. sb., 215 (p. 359, 6); *in so far as*, first member of synt. cd., 189 B *a*.  
*yādīś*, prn. cd. *what like*, 114 *a*; 117.  
*yādr̄śa*, prn. cd. *what like*, 117, f. n. 4.  
*yāvat*, cj. *as long as*, 180.  
*yāvant*, prn. der. *as great*, 118 *c*.  
 1. *yu*, *unite*, pr. stem, 134, 1 *a*.  
 2. *yu*, *separate*, 133 A 2; 134 B 3 *a*.  
*-yu*, pri. nom. sf., 182, 1 *b*; stems in, 98 *a*.

yuj, *join*, pr. system, 132 (pp. 136-7); root ao. ipv., 148, 5; ft., 151 a.

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.

yuvatí, f. *young*, 95 c.

yúvan, m. *youth*, 90 a; 91, 4; f. of, 95 c; cpv. of, 103, 2 a; accentuation of, p. 458, c 1.

yuvám, prn. *ye two*, 109.

yuvayú, a. *desiring you two*, 109 b.

yuvávant, prn. der. *devoted to you two*, 118 c.

yusma-, prn. *you* (as first member of a cd.), 109 b.

yusmayánt, prn. der. *desiring you*, 109 b.

yusmáka, poss. prn. *your*, 116 b.

yusmákam, prn. (G. pl.) *of you*, 116 b.

yusmávant, prn. der. *belonging to you*, 118 c.

yúyám, prs. prn. *ye*, 109.

yeyajámahá, synt. cd., 189 B b.

yodháná, pr. pt. of yudh, *fight*, 158 a.

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, 1 c; 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, cd. a. *running swiftly*, 98 d.

raghuyá, inst. adv. *rapidly*, 178, 3 a.

ratnadhátama, spv. *best bestower of treasure*, 103, 1.

ráthaspáti, m. *lord of the car*, 187 (p. 273, f. n. 3).

rathí, m. f. *charioteer*, 100, I a (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.

rábhiyāms, cpv. *more violent*, 103, 2 a.

ram, *rejoice*, red. ao. sb., 149, 2, inj., 149, 3; siṣ. ao., 146.

-ram, 3. pl. mid. ending in ppf., 140 b (p. 158, f. n. 1); in root ao., 148, 1; 148, 1 h.

rayántama, spv. a. *very rich*, 103, 1 a.

rarivāms, red. pf. pt. of rā, 89 a.

raśmán, m. *rein*, 90, 2.

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.

rāj, m. *king*, 79, 3 a.

rājan, m. *king*, 90.

rātrī, 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. sb., 149, 2; red. ao. inj., 149, 3.

rāstrānām, G. pl., 65 (p. 43), f. n. 1.

rāstrī, m. *ruler*, 100, I b.

-rī, pri. nom. sf., 182, 1 b.

ric, *leave*, s ao., 144, 5; root ao. inj., 148, 3; red. pf. pt., 157 b a.

ríp, f. *deceit*, 78, 1.

riṣ, *hurt*, red. ao. op., 149, 4.

riś, 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, *weep*, pr. stem, 134 A 3 a.

rudh, *obstruct*, s ao., 144, 5.

rúp, f. *earth*, 78, 1.

rúsant, (pt.) a. *brilliant*, 85 a.

ruh, *ascend*, sa ao., 141 a; 168 irr. 2, f. n. 1.  
 rūh, f. *sprout*, 81.  
 rūpām, acc. adv. *in form*, 178, 2.  
 -re, 3. pl. mid. ending, pr., 134 C 4 γ; pf., 136 a, f. n. 1.  
 rāi, m. f. *wealth*, 102; 102, 1 (par.).

-La, sec. nom. suffix, 182, 2.  
 lakṣmī, f. *mark*, 100, I a (p. 88).  
 lāghiyāms, cpv. *lighter*, 103, 2 a.  
 lāghu, 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.  
 vaghāt, 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.  
 vañc, *move crookedly*, ps., 154, 5.  
 vanīj, 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.  
 vādhar, 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; siṣ ao., 146; root ao. ipv., 148, 5; ds., 171 (p. 200), par.  
 vān, n. (?) *wood*, 77, 5; accent, p. 458 c 1.  
 -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.  
 vanād, f. *longing*, 77, 3 b.  
 vanarsād, 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.

vāpustara, cpv. *more wonderful*, 103, 1.  
 vāpus, n. *beauty*, 83, 2 c.  
 vam, *vomit*, pr. stem, 134 A 3 a.  
 -vam, adv. suffix, 179, 1.  
 vayām, prs. prn. *we*, 109.  
 vāyas, n. *vigour*, 83, 2 a a.  
 vāra, a. *choice*, spv. of, 103, 2 a.  
 vārāya, dat. adv. *according to wish*, 178, 4.  
 varimān, m. *width*, 90, 2.  
 vāriṣṭha, spv. *most excellent*, 103, 2 a; *widest*, 103, 2 a.  
 vāriyāms, cpv. *wider*, 103, 2 a.  
 varjivāms, pf. pt. act. of vṛj, *twist*, 157 b.  
 vārsiṣṭha, spv. *highest*, 103, 2 b.  
 vārsiyāms, cpv. *higher*, 103, 2 b.  
 vārsman, n. *height*, 103, 2 b, f. n. 5.  
 vaś, *desire*, pr. stem, 134 A 2 a.  
 1. vas, *duell*, pf., 137, 2 c; s ao., 144, 1; s ao., 144, 2; red. pf. pt., 157 a.  
 2. vas, *wear*, pr. stem, 134 A 3 b; 135, 4; pf., 139, 2; cs. 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.  
 vās, m. (?) *abode*, 83, 1.  
 vas, encl. prs. prn. A.D.G. pl. *you*, 109 a; p. 452, 8 A a.  
 -vas, v. in, 86; 89; 90, 3; 94, 3, f. n. 3.  
 vāsiṣṭha, spv. *best*, 103, 2 a.  
 vāsu, n. *wealth*, 98 a; spv. of, *best*, 103, 2 a.  
 vasuvān, a. *bestowing wealth*, 90, 3.  
 vāstos, gen. adv. *in the morning*, 178, 6; 202 D 3 a.  
 vāsyāms, cpv. *better*, 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.  
 vahāt, f. *stream*, 85 b.  
 vā, low grade of, 5 b a.  
 vā, *weave*, pr. stem, 133 B 1.  
 vā, encl. cf. or, 180; p. 452, 8 A b.  
 -vāms, sf. of red. pf. pt., 157; pf. pt. in, 89 (par.).



vāz, f. *speech*, 79, 1.  
 -vāze, inf. to *speak*, 167 a (p. 191).  
 Vājasaneyi Samhitā, how ac-  
 cented, p. 449.  
 -vāt, N. sing. of -vah, *carrying*,  
 81 a.  
 vātīkrta, n. a disease, 184 d a.  
 vām, prs. prn. du. *we two*, 109 ;  
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 vām, encl. prs. prn., A. D. G. du.,  
*you two*, 109 a.  
 vār, m. *protector*, 82, f. n. 6.  
 vār, n. *water*, 82, f. n. 7.  
 vārkāryā, a. *producing water*, 49 d.  
 vāvā, pcl. *certainly*, 180.  
 vās, *bellow*, red. ao., 149, 1.  
 vī, m. *bird*, 99, 3 a ; accent, p. 458,  
 c 1.  
 vimśatī, nm. *twenty*, 104 ; 106 d  
 (par.).  
 vic, *sift*, red. pf. pt., 157 b a.  
 vij, *tremble*, root ao. inj., 148, 3.  
 vīj, f. (?) *stake*, 79, 3 a.  
 vitarām, 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 c a ; a ao., 147, 1 (par.) ;  
 a ao. op., 147, 4 (par.).  
 vid, f. *knowledge*, 77, 3 a.  
 vidāna, and vidānā, pr. pt. mid.  
 of vid, *find*, 158 a.  
 vidúṣṭara, cpv. *wiser*, 103, 1 b.  
 vidvāms, pf. pt. *knowing*, 157 b.  
 vidhartṛ, a. *meting out*, 101, 2 b.  
 -vídhe, inf. to *pierce*, 167 a (p. 191).  
 -vin, sec. nom. sf., 182, 2 ; stems  
 in, 87.  
 vinā, prp. *without*, w. acc., 197 c a  
 (p. 303).  
 vīp, f. *rod*, 78, 1 ; accent, p. 458,  
 c 1.  
 vipāś, f. a river, 63 b, f. n. 2 ; 79, 4.  
 viprús, f. *drop*, 80.  
 víbhāvas, v. *radiant*, 90, 3.  
 vibhū, a. *eminent*, 100, II b.  
 víbhvan, a. *far-reaching*, 90, 1 a.  
 virāj, f. stanza of three verses,  
 p. 441, 5 a.  
 vīviśivāms, red. pf. pt. of viś,  
*enter*, 89 a ; 157 a.

viś, f. *settlement*, 63 b, f. n. 2 ; 79, 4  
 (par.).  
 viśivāms, unred. pf. pt. of viś,  
*enter*, 157 b.  
 viśéviśe, itv. cd. *in every house*,  
 189 C a.  
 viśpāti, m. *lord of the house*, 49 a.  
 viśva, prn. a. *all*, 120 b (par.) ;  
 accent in cds., p. 454, 10.  
 viśvátra, adv. *everywhere*, 179, 3.  
 viśvāthā, adv. *in every way*, 179, 1.  
 viśvadānim, adv. *always*, 179, 3 β.  
 viśvādihā, adv. *in every way*, 179, 1.  
 viśvāhā, adv. *always*, 179, 1.  
 viśṭāp, f. *summit*, 78, 1.  
 viśvañic, a. *all-pervading*, 93 a.  
 visarjanīya, m. *spirant*, 3 g ; 14 ;  
 15 ; 27 ; 31 ; 32 ; 37 ; 43 ; 43, 3,  
 f. n. 4 ; 44 ; 48 ; 49 c ; 76 ;  
 sandhi of final, 43 ; 44 ; some-  
 times becomes s before gutturals  
 and labials, 43, 2 a ; dropped,  
 43, 3 a ; 45, 1 ; 45, 2 a ; 48 ;  
 changed to r, 44 ; 46.  
 vispāś, m. *spy*, 79, 4.  
 ví, m. *receiver*, 100, I a.  
 virā, m. *hero*, accent of, in com-  
 pounds, p. 454, 10.  
 1. 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 a a.  
 2. vr, *choose*, root ao. inj., 148, 3.  
 vrj, *twist*, sa ao., 141 a ; root ao.,  
 148, 1 d, op., 148, 4.  
 vṛt, *turn*, ft., 151 a ; red. pf. pt.,  
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 vṛt, f. *host*, 77, 1.  
 vṛtratāra, cpv. *a worse Vṛtra*, 103, 1.  
 vṛtrahān, a. *Vṛtra-slaying*, 92.  
 vṛddhā, pp. *grown up*, cpv. of,  
 103, 2 b.  
 vṛddhi, f. strong grade of vowels,  
 5 a ; 5 a a ; 17 ; 17 a ; 19 b ; 22 ;  
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 vṛdh, *grow*, red. ao., 149, 1.  
 vṛdh, f. *prosperity*, 77, 4 ; a. *strength-*  
*ening*, 77, 4.

vr̥ṣaṇāsvā, Bv. cd. *having stallions as steeds*, 52 a.  
 vr̥ṣan, m. *bull*, 90.  
 vr̥ṣāntama, spv. *most manly*, 103, 1 a.  
 védi, f. *altar*, loc. of, 98 (p. 81), f. n. 6.  
 vedhás, m. *ordainer*, 83, 2 a a.  
 vehát, f. *barren cow*, 85 b.  
 vái, emphasizing pcl. *indeed*, 180.  
 vaitāliya, n. a metre, p. 436, f. n. 2.  
 vóihave, dat. inf. *to carry*, 167, 1 b 4.  
 vyac, *extend*, pr. stem, 134 B 2; 135, 4.  
 vyadh, *pierce*, pr. stem, 133 B 1.  
 vyā, *envelope*, pr. stem, 133 B 1; a ao., 147 a 1.  
 vyāta, *opened*, pp. of vi-ā-dā, 160, 2 b.  
 vraśc, *cut*, pr. stem, 133 C 2.  
 -vraska, a. *cutting*, 133 C 2, f. n. 2.  
 vr̥á, f. *troop*, 97, 2.  
 vr̥ádhantama, spv. *being most mighty*, 103, 1 b.  
 vr̥iś, f. *finger*, 79, 4.  
 Ś, stems in, 79, 4.  
 -śa, sec. nom. suffix, 182, 2.  
 śams, *praise*, ps., 154, 5.  
 śak, *be able*, pf., 137, 2 a; root ao. ipv., 148, 5.  
 śákr̥t, n. *excrement*, 77, 1.  
 śakvarī, f. a metre, p. 440 d; p. 441, f. n. 6.  
 śácī, f. *might*, 100, I b.  
 śatákratu, a. *having a hundred powers*, 98 (p. 82), f. n. 6.  
 śatataná, ord. *hundredth*, 107.  
 śatadāvan, a. *giving a hundredfold*, 90.  
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 śatám, nm. *a hundred*, 104; 106 d (par.); concord of, 194 B 1 b.  
 śataśás, adv. *by hundreds*, 179, 1.  
 śatruhá, a. *slaying enemies*, 97, 3.  
 śánais, adv. *slowly*, 178, 3 b.  
 śap, *curse*, pf., 137, 2 a.  
 śám, n. *happiness*, 78, 3.  
 śáyāna, pr. pt. mid. of śī, *lie*, 158 a.

śayutrā, adv. *on a couch*, 179, 3.  
 śarád, f. *autumn*, 77, 3 b.  
 śál, ij. *clap!* 181.  
 śaśayāná, pf. pt. mid. of śī, *lie*, 159 a.  
 śáśiyāms, cpv. *more frequent*, 103, 2 a.  
 śaśvattamá, spv. *most constant*, 103, 1.  
 śaśvadhā, adv. *again and again*, 179, 1.  
 śáśvant, a. *constant*, 103, 2 a.  
 -śas, adv. sf. w. distributive sense, 179, 1.  
 śā, *sharpen*, pr. stem, 134 B 1 a; 134 B 3 a.  
 śās, *order*, pr. stem, 134 A 4 a; a ao., 147 a 1.  
 śás, m. *ruler*, 83, 1.  
 śásat, pr. pt. *instructing*, 85 b; 156 a.  
 śíras, n. *head*, 90, 1 a.  
 śiṣṭá, pp. of śās, *order*, 160, 2 b.  
 śikṣānará, a. *helping men*, 189 A 2 b.  
 śī, *lie*, pr. stem, 134, 1 c; 134 A 4 c a; pf., 139, 7 (f. n. 1).  
 śírśan, n. *head*, 90, 1.  
 śúc, *shine*, red. pf. pt., 157 b a; red. ao. inj., 149, 3.  
 śúci, f. *flame*, 79, 1.  
 śúci, a. *bright*, 98 (par.).  
 śubh, *shine*, pr. stem, 133 C 1; root ao. pt., 148, 6.  
 śúbh, f. *splendour*, 78, 2.  
 sū, *swell*, red. pf. pt., 157 b a.  
 śócis, n. *glow*, 83, 2 b.  
 ścandrá, a. *bright*, 50 a.  
 śnath, *pierce*, pr. stem, 134 A 3 b; red. ao., 149, 1.  
 śrath, *slacken*, red. ao. ipv., 195, 5.  
 śrad, *heart*, compounded with verbs, 184 b.  
 śraddhé, inf. *to trust*, 167, 1, f. n. 2 (p. 191).  
 śram, *be weary*, pr. stem, 133 B 3.  
 śrí, *resort*, root ao. inj., 148, 3; red. ao., 149, 1; ps. ao., 155; cs., 168 c, f. n. 1 (p. 196).  
 śrī, f. *glory*, 100, I a.  
 śru, *hear*, pr. stem, 134 C 3; root ao. ipv., 148, 5; ps. ao., 155.  
 śrút, a. *hearing*, 77, 1.

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