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A VEDIC GRAMMAR FOR STUDENTS

BY

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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 Rīgveda, 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 Rīgveda. If, however, such forms are in any way abnormal, or if it seemed advisable to point out that they do not come from the Rīgveda, 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 Rīgveda. 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 *Taittiriya Samhitā* 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 *ḍ* of endings are given in their historical form, not according to the law of allowable finals (§ 27); e.g. *dūtās*, not *dūtāḥ*; *tāsmād*, not *tāsmāt*; *pitūr*, not *pitūḥ*; but when used syntactically they appear in accordance with the rules of Sandhi; e.g. *devānāṃ dūtāḥ*; *vṛtrāsya vadhāt*.

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

appropriate place within the body of the *Vedic Grammar*, are not again presented there in the form of an alphabetical list, as is done here for the benefit of the learner. Having subjected all the verbal forms to a revision, I have classified some doubtful or ambiguous ones more satisfactorily, and added some others which were inadvertently omitted in the large work. Moreover, a full alphabetical list of conjunctive and adverbial particles embracing forty pages and describing the syntactical uses of these words has been added in order to correspond to § 180 of the *Sanskrit Grammar*. 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.

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CONTENTS

	PAGES
PREFACE	iii-viii
LIST OF ABBREVIATIONS	xi
CORRECTIONS	xii

CHAPTER I: PHONETIC INTRODUCTION

Relation of Vedic to Sanskrit—Oral tradition and Writing—Sounds of the Vedic Language—The Vowels—Vowel Gradation—The Consonants—Ancient Pronunciation	1-19
---	------

CHAPTER II: EUPHONIC COMBINATION

External Sandhi: Combination of Vowels and of Consonants—Internal Sandhi: Combination of Vowels and of Consonants	20-47
---	-------

CHAPTER III: DECLENSION

Nouns: Consonant Stems—unchangeable—changeable: with Two Stems; with Three Stems—Vowel Stems—Degrees of Comparison—Numerals: Cardinals; Ordinals; Numeral Derivatives—Pronouns: Personal—Demonstrative—Interrogative—Relative—Reflexive—Possessive—Compound—Derivative—Indefinite—Pronominal Adjectives	47-117
---	--------

CHAPTER IV: CONJUGATION

Introductory—The Present System—First Conjugation—Second Conjugation—The Augment—Reduplication—Terminations—Paradigms—Irregularities—The Perfect—The Pluperfect—The Aorist: First Aorist; Second Aorist—Benedictive—The Future: Simple; Periphrastic	
--	--

	PAGE
Conditional—The Passive—Participles—Gerund—Infinitive—Derivative Verbs: Causative—Desiderative—Intensive—Denominative	117-207

CHAPTER V: INDECLINABLE WORDS

Prepositions—Adverbial Case-forms—Adverbs formed with Suffixes—Conjunctive and Adverbial Particles—Interjections	208-253
--	---------

CHAPTER VI: NOMINAL STEM FORMATION AND COMPOUNDS

Primary Suffixes—Secondary Suffixes—Gender—Verbal Compounds—Nominal Compounds: Co-ordinatives—Determinatives: Dependent and Descriptive—Possessives—Governing Compounds—Syntactical Compounds—Iterative Compounds	254-282
---	---------

CHAPTER VII: SYNTAX

Introductory—Order of Words—Number—Concord—Pronouns—Use of the Cases—Locative and Genitive Absolute—Participles—Gerund—Infinitive—Use of the Tenses—Use of the Moods: Imperative—Injunctive—Subjunctive—Optative—Precative—Conditional	283-368
APPENDIX I. List of Verbs	369-435
APPENDIX II. Vedic Metre	436-447
APPENDIX III. The Vedic Accent	448-469
VEDIC INDEX	471-498
GENERAL INDEX	499-508

LIST OF ABBREVIATIONS

- A. = accusative case.
- Ā. = Ārmanepada, middle voice.
- ĀA. = 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. = Kāthaka Samhitā.
- KB. = Kauṣītaki Brāhmaṇa.
- L. = locative case.
- Lat. = Latin.
- m. = masculine.
- mid. = middle voice.
- MS. = Maitrāyaṇi Samhitā.
- N. = nominative case.
- P. = Parasmaipada, active voice.
- PB. = Paścavimśa (= Tāndya) Brāhmaṇa.
- pl. = plural number.
- RV. = Rīgveda.
- SB. = Śatapatha Brāhmaṇa.
- s. = singular number.
- SV. = Sāmaveda.
- TA. = Taittirīya Āraṇyaka.
- TB. = Taittirīya Brāhmaṇa.
- TS. = Taittirīya Samhitā.
- V. = Vedic (in the narrow sense as opposed to B. = Brāhmaṇa).
- VS. = Vājasaneyi Samhitā.
- YV. = Yajurveda.

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

CORRECTIONS

- P. 25, line 24, for *amf iti* read *amf iti*.
 P. 27, line 20, last word, read *ā-srat*.
 P. 133, line 5, for *bībhrmāho* read *bībhrmāha*.
 P. 144, line 31, for *strike* read *strike*.
 P. 156, lines 6 and 10, for *ci-ket-a-t* and *ci-ket-a-thas* read *ci-ket-a-t*
 and *ci-ket-a-thas*.
 P. 158, line 21, for (*vāś desire*) read (*vāś fellow*).
 P. 174, lines 30 and 31, delete *cucyuvimāhi* and *cucyavirāta* (cp.
 p. 382 under *cya*).
 P. 188, footnote, for 'gerundive' read 'gerund'.
 P. 200, line 6, for 'f *yaj*' read 'of *yaj*'.
 P. 215, line 32, for *tāvāñ* read *tāvāñ*; similarly, pp. 220, line 15,
 221, line 4, 222, line 4, 238, line 9, 242, line 30, for *ñ* read *ñ*.
 P. 273, footnote, last line but one, for 'chiefly' read 'chiefly'.
 P. 286, line 15, for 'follows' read 'precedes'.
 P. 340, line 17, for *tāni* read *tyāni*.
 P. 347, at the end of line 10, add (i. 81³).
 „ „ line 17, for *vā* read *vā*.
 „ „ line 21, for *duścarmā* read *duścārmā*.
 P. 348, line 28, for *vattu* read *vattu*.
 P. 350, line 20, after *wisdom* add (i. 42⁷).
 P. 351, line 28, for *abhi* read *abhi*.
 P. 352, line 31, for *vāyum* read *vāyūm*.
 „ „ line 34, for (v. 69¹) read (vi. 59¹).

The corrections have been incorporated in the book.

CHAPTER I

PHONETIC INTRODUCTION

1. **Vedic**, or the language of the literature of the Vedas, is represented by two main linguistic strata, in each of which, again, earlier and later phases may be distinguished. The older period is that of the Mantras, the hymns and spells addressed to the gods, which are contained in the various Samhitās. Of these the Rigveda, which is the most important, represents the earliest stage. The later period is that of the prose theological treatises called Brāhmaṇas. Linguistically even the oldest of them are posterior to most of the latest parts of the Samhitās, 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 Sātras, which is practically identical with Classical Sanskrit.

The linguistic material of the Rigveda, being more ancient, extensive, and authentic than that of the other Samhitās, all of which borrow largely from it, is taken as the basis of this grammar. It is, however, considerably supplemented from the other Samhitās. The grammatical forms of the Brāhmaṇas, where they differ from those of Classical Sanskrit, have been indicated in notes, while the r 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 Samhitās has been preserved in manuscripts, the earliest of which, owing to the adverse climatic conditions of India, are scarcely five centuries old. How soon they were first committed to writing, and whether the hymns of the Rīgveda were edited in the form of the Samhitā and Pada texts with the aid of writing, there seems insufficient evidence to decide; but it is almost inconceivable that voluminous prose works such as the Brāhmaṇas, in particular the Śatapatha Brāhmaṇa, could have been composed and preserved without such aid.¹

3. The sounds of the Vedic language. There are altogether fifty-two sounds, thirteen of which are vocalic and thirty-nine consonantal. They are the following:—

a. Nine simple vowels: a ā i ī u ū r ṛ ṝ; 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 ṣ;

¹ 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.

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

(γ) seven cerebrals¹: ṭ ṭh, ḍ and ḷ,² ḍh and ḷh,³ ṇ;

(δ) five dentals: t th ḍ ḍh n;

(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: m (m̐) called Anusvāra (*after-sound*).

g. Three voiceless spirants: ḥ (Visarjantya), ḥ̣ (Jihvāmūliya), ḥ̤ (Upadhmanītya).

4. a. The simple vowels:

ā ordinarily represents an original short vowel (IE. ā ē ō); but it also often replaces an original sonant nasal, representing the reduced form of the unaccented syllables an and am, as sat-ā beside sānt-am *being*; ga-tā *gone* beside ā-gam-at *has gone*.

ā represents both a simple long vowel (IE. ā ē ō) and a contraction; e.g. mātār (Lat. *māter*) *mother*; āsam = ā-as-am *I was*. It frequently also represents the unaccented syllable an; e.g. khā-tā *dug* from *khan dig*.

i is ordinarily an original vowel; e.g. div-i (Gk. *δίω*) *in heaven*. It is also frequently the low grade of e and ya; e.g. vid-mā (*ἵδμεν*) *we know* beside véd-a (*οἶδα*) *I know*; nāv-iṣṭha *newest* beside nāv-yas *newer*. It also represents the low grade of radical ā; e.g. śiṣ-ṭā *taught* beside śās-ti *teaches*.

i is an original vowel; e.g. jīv-ā *living*. But it also often represents the low grade of yā; e.g. āś-i-māhi *we would attain* beside āś-yām *I would attain*; or a contraction; e.g. iṣūr *they have sped* (= i-iṣ-ūr 3. pl. pf. of iṣ); mati *by thought* (= matīā).

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

² These two sounds take the place of ḍ ḍh respectively between vowels in the RV. texts; e.g. ḥṣe (but ḥṣya), mīḥṣe (but mīḥvān).

u is an original vowel; e.g. *mādhū* (Gk. μέθυ) *honey*. It is also the low grade of o and va; e.g. *yug-ā* n. *yoke* beside *yóg-a* m. *yoking*; *sup-tā* *asleep* beside *svāp-na* m. *sleep*.

ū is an original vowel; e.g. *bhūrā* (ó-φρύς) f. *brow*. It is also the low grade of au and vā; e.g. *dhū-tā* *shaken* beside *dhan-tārī* f. *shaking*; *sūd* *sweeten* beside *svād* *enjoy*; and often represents a contraction; e.g. *ūc-ūr* = *u-uc-ūr* *they have spoken* (3. pl. pf. of *vac*); *bāhū* *the two arms* = *bāhū-ā*.

r is a vocalic r, being the low grade of ar and ra; e.g. *kr-tā* *done* beside *ca-kār-a* *I have done*; *grbh-i-tā* *seized* beside *grābh-a* m. *seizure*.

ṛ occurs only in the acc. and gen. pl. m. and f. of ar stems (in which it is the lengthened low grade); e.g. *pitṛn*, *mātṛḥ*; *pitṛṇām*, *svāsṛṇām*.

ṛ is a vocalic l, being the low grade of al, occurring only in a few forms or derivatives of the verb *kṛp* (*kalp*) *be in order*; *cāklpré* 3. pl. pf.; *cikṛpāti* 3. s. aor. subj.; *kṛpti* (VS.) f. *arrangement* beside *kalpasva* 2. s. impv. mid., *kālp-a* m. *plous 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. *sēc-ati* *pours* beside *sik-tā* *poured*; *bhój-am* beside *bhúj-am* aor. of *bhuj* *enjoy*; (2) the result of the coalescence of ā with ī and ū in external and internal Sandhi; e.g. *éndra* = *ā indra*; *ó cit* = *ā u cit*; *padé* = *padā ī du* n. *two steps*; *bhāveta* = *bhāva ita* 3. s. opt. *might be*; *maghón* (= *maghá un*) weak stem of *maghāvan* *bountiful*; (3) e = az in a few words before d, dh, h; e.g. *e-dhi* *be* 2. s. impv. of *as* beside *ās-ti*; o = az before bh of case-endings, and before y and v of secondary suffixes; e.g. *dvēṣo-bhis* inst. pl. of *dvēṣas* n. *hatred*;

duvo-yū wishing to give (beside *duvas-yū*): *sāho-van mighty* beside *sāhas-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 *gāu-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*, *ai*, constituting the fundamental stage and called *Guṇa* (cp. 17 a) by the native grammarians, interchange with the unaccented low grade syllables *i*, *u*, *ṛ*, *ḷ* 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-tá 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 *i*, *u*, *ṛ*, *ḷ*; as *bibháy-a I have feared* and *bibhāy-a has feared*; *bhi-tá frightened*; *jubhāv-a has involved*; *hū-tá invoked*; *tatār-a has crossed*; *tir-áte crosses* and *tir-ṇā crosses*.

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*, *ṛ*; e. g. *i-yáy-a I have sacrificed*: *iṣ-tá sacrificed*; *vás-ti desires*: *uś-mási we desire*; *ja-gráh-a I have seized*: *ja-grh-úr they have seized*.

a. Similarly the long syllables *yā*, *vā*, *rā* are reduced to *i*, *ū*, *ī*; e. g. *yā* f. might: *ī-yā-to* is overcome; *brū-yā-t* would say: *bruv-i-tā* id.; *syād-ā* sweet: *sud-āya-ti* sweetens; *drāgh-īyas* longer: *dīrgh-ā* long.

c. The ā 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. *ās-ti* is: *a-ānti* they are; *ja-gām-a* I have gone: *ja-gm-ūr* they have gone; *pād-ya-te* goes: *pi-bd-anā* standing firm; *hān-ti* slays: *ghn-ānti* they slay.

2. The low grade of the Vṛddhi vowel *ā* is either *a* or total loss; e. g. *pād* m. foot: *pad-ā* with the foot; *dadhā-ti* puts: *dadh-māsi* we put; *pu-nā-ti* purifies: *pu-n-ānti* they purify; *da-dā-ti* gives: *devā-t-ta* given by the gods.

3. When *ā* represents the Guna stage its low grade is normally *i*; e. g. *sthā-s* thou hast stood; *sthi-tā* stood.

a. Sometimes it is *i* owing to analogy; e. g. *pu-nā-ti* purifies: *pu-ni-hi* purify. Sometimes, especially when the low grade syllable has a secondary accent, it is *a*; e. g. *gāh-ate* plunges: *gāh-ana* u. depth.

d. The ai and au series.

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

The low grade of *au* (which is parallel to *vā*: *ō b a*) is *ū*; e. g. *dhāv-ati* washes: *dhū-tā* washed; *dhau-tāri* f. shaking: *dhū-ti* m. shaker, *dhū-mā* m. smoke.

e. Secondary shortening of *i*, *ū*, *ī*. The low grade syllables *i*, *ū*, *ī* and *ūr* (= *ī*) 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. *ā-huti* f. invocation: *-hūti* call; *dīdī-vi* shining: *dī-pāya* kindle; *cār-kṛ-ṣe* thou commemoratest: *kīr-ti* f. praise (from root *kṛ*); *pi-pṛ-tām* 3. du.: *pūr-tā* full (root *pṛ*); *dēvi* voc.: *devī* nom. goddess; *śvāsru* voc.: *āva-śrū-s* nom. mother-in-law.

The Consonants.

6. The guttural mutes represent the Indo-European velars (that is, q-sounds). In the combination k-ś the guttural is the regular phonetic modification of a palatal before s; e.g. *drś see: aor. ādrk-ṣata; vac speak: fut. vak-ṣyāti.*

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. *śatām 100* = Lat. *centum*, Gk. *ἐκατόν*.

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. *yāj-ati sacrifices* beside aor. *ā-yāt has sacrificed*, *yās-ṭr sacrificer*, *iṣ-tā 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. *vāh-ati carries* beside *ā-vāt 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*, *śūk-van flaming*, *śuk-rā brilliant*; *yuj-e I yoke* beside *yug-á n. yoke*, *yóg-a m. yoking*, *yuk-tā yoked*, *-yúg-van yoking*; *du-dróh-a has injured* beside *drógh-a injurious*.

c. The original gutturals were changed to palatals by the palatal sounds t, i, y immediately following; e.g. *cit-tā noticed* beside *két-a m. will* from *cit perceives*; *ōj-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*, *ṣ*, *h*) or *r*-sounds (*r*, *ṛ*, *ṝ*); e.g. *duṣ-tāra* (= *duṣ-tāra*) *invincible*; *vāṣ-ṭi* (= *vāś-ti*) *wishes*; *mṛṣ-tā* (= *mṛj-tā*) *cleansed*; *nīḍā* (= *nīḍā*)¹ *nest*; *dū-ḍhi* (= *duḥ-ḍhi*) *ill-disposed*; *ḍṛḍhā*² (= *ḍṛh-tā*) *firm*; *nṛ-nām* (= *nṛ-nām*) *of men*.

Final cerebral mutes represent the old palatals *j*, *ś*, *h*; e.g. *rāṭ* (= *rāṣ*) *m. ruler* nom. s.; *vīpāṭ* (= *vī-pāś*) *f a river*; *ṣāṭ* (= *sāh*) *overcoming*; *ā-vāṭ* (= *ā-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. *ā-vāt-sīs* (AV.) *aor. of vas dwell*; *mād-bhis* 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-anā* *firm* beside *pad-ā* n. *place*; *rab-dhā* *taken* beside *rābhante* *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,

¹ *ṣ* (= *s* or old palatal *śh*), the soft form of *ṣ*, has always disappeared after cerebralizing *d* or *dh* and lengthening the preceding vowel.

² Though written as a short vowel the *ṛ* is prosodically long.

initially, medially, and finally; e.g. *mātṛ* f. *mother*, *nāman* n. *name*. The remaining three are always dependent on a contiguous sound. The guttural *ṅ*, the palatal *ñ*, and the cerebral *ṇ* are never initial, and the last two are never final. The guttural *ṅ* 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 *ḍṛś*; e.g. *pratyāñ* nom. s. of *pratyāñc* *facing*; *kī-ḍṛñ* nom. s. of *kī-ḍṛś* *of what kind?*

a. Medially *ṅ* appears regularly only before gutturals; e.g. *aṅkā* m. *hook*; *aṅkhāya* *embrace*; *aṅga* n. *limb*; *jāṅghā* 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. *pāñca* *five*; *yaj-ñā* m. *sacrifice*; *vāñchantu* *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. *daṇḍā* m. *staff*; *nr-ṇām* *of men*; *vārṇa* m. *colour*; *uṣṇā* *hot*; *krāmaṇa* 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. *ān-na* n. *food* (from *ad eat*); *vidyūn-mant* *gleaming* (*vidyūt* f. *lightning*); *mṛṇ-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-trā* n. *rein* (*yam restrain*); *ā-gan-ma*, *gān-vahi* (aor. of *gam go*); *ā-gan* (= *ā-gam-s*, *ā-gam-t*) 2. 3. s. aor. of *gam go*; *ā-yān* (= *ā-yam-s-t*) 3. s. aor. of *yam restrain*; *dān* gen. of *dām 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. *vamśā m. reed*; *haviṃṣi offerings*; *māṃsā n. flesh*; *siṃhā m. lion*. It usually appears before s, where it always represents m or n; e.g. *māṃsate* 3. s. subj. aor. of *man* *think*; *piṃṣanti* beside *pināṣti* from *piṣ* *crush*; *krampsyāte* fut. of *kram* *stride*. When Anusvāra appears before ś or h (= IE. guttural or palatal) it represents the corresponding class nasal.

II. The semivowels. The semivowels y, r, l, v are peculiar in having each a vowel corresponding to it, viz. i, r, ḷ, u respectively. They are called anta(h)sthā in the Prātisākhya, 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. *dā-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. *yā-s* *echo* (Gk. *ō-s*), *yaj* *sacrifice* (Gk. *āγ-ios*); 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* (= *ṣ*) as the final of stems in *is* and *us* before endings beginning with *bh*; e. g. *havir-bhis* and *vāpur-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 *dré* *see* and *srj* *send forth*; e. g. *drāṣṭum* *to see*, *sāmarasṭr* *one who engages in battle*; also in *brahmān m. priest*, *brāhman n. devotion*, beside *barhīś n. sacrificial utter* (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*, *lohita*, 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 *r*; 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 Samhitās *l* occasionally occurs both medially and finally for *ṛ*; e. g. fle (VS. Kanva) = fṛe (RV. fṛe); bāl itī (AV.), cf. RV. bāl itthā. In a good many words *l* is probably of foreign origin.

12. The sibilants are all voiceless, but there are various traces of the earlier existence of voiced sibilants (cp. 7 a 3; 8; 15, 2 k). There is a considerable interchange between the sibilants, chiefly as a result of assimilation.

a. The palatal sibilant ś represents an IE. palatal (mute or spirant). Besides being the regular substitute for dental *s* in external Sandhi before voiceless palatals (e. g. indraś ca), it occasionally represents that sibilant within words by assimilation; e. g. śváśura (Lat. *socer*) *father-in-law*; śasā (IE. *haso*) m. *hare*. Sometimes this substitution takes place, without assimilation, under the influence of allied words, as in kéśa m. *hair* beside kēsara (Lat. *caesaries*). It is also to some extent confused with the other two sibilants in the Samhitās, 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[ṣ] nom. s. from dṛś sec.

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 palatal ś (= I-Ir. ś) and j (= I-Ir. ž) and the combination kṣ before the cerebral tenuis *ṭ* ṭh (themselves produced from dental tenuis by this ṣ); e. g. naṣ-ṭā from naś *be lost*; mṛṣ-ṭa 3. s. impf., from mṛj *wipe*; taṣ-ṭā from takṣ *hew*.

Medially it is regularly, and initially very frequently, substituted for dental s after vowels other than ā and after the consonants k, r, ṣ; e.g. *tiṣṭhati* from *sthā stand*; *su-ṣup-ur* 3. pl. pf. from *svap sleep*; *ṛṣabhā* m. *bull*; *ukṣān* m. *ox*; *varṣā* n. *rain*; *haviṣ-ṣu* in oblations; *ānu ṣṭuvanti* *they praise*; *go-ṣāni* *winning cattle*; *divi ṣān* *being in heaven*.

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

c. The dental s as a rule represents IE. s; e.g. *āśva-s* *horse*, Lat. *equo-s*; *ās-ti*, Gk. *ἔσ-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. *hān-ti* *strikes* beside *ghn-ānti*, *jaghāna*; *dudrōha* *has injured* beside *drōgha injurious*. It sometimes represents an old palatal aspirate (= I-Ir. *śh*), as is recognizable by its being replaced as final or before t by a cerebral; e.g. *vāh-ati* *carries* beside *ā-vāt* *has carried*, *ūḍhā* (= *uḍ-ḍhā*) for *vah-tā*. It stands for dh e.g. in *gāh-ate* *plunges* beside *gādhā* n. *ford*; *hi-tā* *placed* beside *dhi-tā* 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 *mugdhā*, the phonetic past participle of *muh* *be confused*, appears *mūḍhā* (AV.) *bewildered*.

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

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

15. Ancient pronunciation. As regards the pronunciation prevailing about 500 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 Samhitās. 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 Samhitās 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 ī, ū and ā were pronounced as in Italian. But ā 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 ā 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 ā was still open, but that, at the time when the Samhitā text was constituted, the close pronunciation was already becoming general.

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

as containing an *r* in the middle. This agrees with *ere*, the equivalent of *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. Prātisākhya* 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 *Prātisākhya*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 *Prātisākhya*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 (*jāni*); also before *r* when a consonant follows; e.g. *gīr-bhis* (but *gir-as*); *a*, *i*, *u* often become long before *v*; e.g. *ā-vidh-yat* he wounded (*a* is augment); *jī-gī-vāms* having conquered ($\sqrt{\text{ji}}$); *ṛtā-van* observing order (*ṛtā*); *yā-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. *śrūdhi hávam* hear our prayer.

d. Svarabhakti.¹ When a consonant is in conjunction with *r* or a nasal, the metre shows that a very short vowel² must often be pronounced between them; e.g. *indra* = *ind^ara*; *yajñá* = *yaj^aná* sacrifice; *gnā* = *g^anā* woman.

¹ A term used in the *Prātisākhya*s and meaning 'vowel-part'.

² Described by the *Prātisākhya*s as equal to $\frac{1}{2}$, $\frac{1}{3}$, or $\frac{1}{4}$ *mā* in length and generally as equivalent to *a* in sound.

c. **Loss of vowels.** With very few exceptions the only vowel lost is initial *a* which, in one per cent. of its occurrences in the RV. and about 20 per cent. in the AV. and the metrical portions of the YV., is dropped in Sandhi after *e* and *o*. In a few words the disappearance of initial *a* is prehistoric; e.g. *vi* bird (Lat. *avi-s*); *sānti* they are (Lat. *sunt*).

f. **Hiatus.** In the written text of the Samhitās hiatus, though as a rule tolerated in diphthongs only, appears in Sandhi when a final *s*, *y*, *v* has been dropped before a following vowel; when final *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 Samhitās: *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. *jyēṣṭha* mightiest as *jyā-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 Prātisākhya 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 *ṭ* and *ḍh* which in R̥gvedic texts take the place of *ḍ* and *ḍh* between vowels. The latter occurs medially only; the former finally also.

Examples are: *ilā refreshment*; *turā-śāl abhi-bhūtyōjāḥ*; *ā-śālha invincible*.

c. The dentals in the time of the Prātisākhya 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 *Anusvara* (*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 Prātisākhya 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 Prātisākhya it was pronounced in other positions also. Thus the RV. Prātisākhya speaks of it as either post-dental or produced farther back (but not as cerebral).

The semivowel *l* is described in the Prātisākhya 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*),

CHAPTER II

RULES OF SANDHI OR EUPHONIC COMBINATION
OF SOUNDS

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

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

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

A. External Sandhi.

Classification of Vowels.

17. Vowels are divided into

A. 1. Simple vowels: a ā; i ī; u ū; ṛ Ṛ; ḷ.

2. Guṇa vowels: a ā; e o ar al.

3. Vṛddhi vowels: ā; ai; au; ār.¹

a. Guṇa (*secondary quality*) has the appearance of being the simple vowel strengthened by combination with a preceding a according to the rule (19a) of external Sandhi (except that a itself remains unchanged); Vṛddhi (*increase*), of being the Guṇa vowel strengthened by combination with another a.²

B. 1. Vowels liable to be changed into semivowels: i, ī; u, ū; ṛ³ 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 vowel⁴ is the rule in the written text of the Saṃhitās. Thus *ihāsti* = *ihā asti*; *indrā* = *indra ā*; *tvāgne* = *tvā agne*; *vidām* = *vī idām*; *sūktām* = *su uktām*.

¹ The Vṛddhi form of ḷ (which would be āḷ) does not occur.

² 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*).

³ Ṛ never appears under conditions rendering it liable to be changed into ṛ (cp. 4a, p. 4).

⁴ Ṛ does not occur because ṛ ṛ never meet in the Saṃhitās, and final ṛ does not even occur in the RV.

a. The contraction of $\bar{a} + a$ and of $\bar{u} + \bar{u}$ occasionally does not take place, even in the written text of the RV., both between the Padas of a hemistich and within a Pada; thus *maṇiṣā : agniḥ*; *maṇiṣā abhi*; *vilū utá*; *sū ūrdhvāḥ*; and in a compound, *su-ūtáyāḥ*.

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.¹ Thus *cūśāt* is pronounced as *ca āśāt*; *cārcata* as *ca arcata*; *māpéh* as *mā āpéh* (for *mā āpéh*); *mṛlatīdīśē* as *mṛlati īdīśē*; *yāntindavaḥ* as *yānti īndavaḥ*; *bhavantūkṣāṇaḥ* as *bhavantu ukṣāṇaḥ*. When the first word is a monosyllable (especially *vi* or *hi*), the written contractions *i* and *ū* are usually to be pronounced with hiatus; thus *hīndra* as *hī indra*.

19. a and \bar{a}

a coalesces with the simple vowels \bar{i} ² and \bar{u} to the Guṇa vowels e and o ³ respectively; e.g. *ihēha* = *ihā iha*; *pitēva* = *pitā iva*; *óm* = \bar{a} *īm*; *óbhā* = \bar{a} *ubhā*.⁴ They are never contracted to *ar* in the written text of the RV. or VS.;⁵ but the metre shows that the combination is sometimes to be pronounced as *ar*, for instance in the compound *sapta-ṛśáyāḥ* *the seven seers* = *saptarśáyāḥ*.

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

² Occasionally $\bar{a} + i$ remain uncontracted in the written text of the RV., as *iyā iyām*, *pihā imām*, *raṇayā ihā*.

³ This contraction is a survival because \bar{e} and \bar{o} are simple long vowels, but they were originally = \bar{ai} , \bar{au} .

⁴ But in many instances where the contraction is written, the original simple vowels must be restored with hiatus; thus *subhāgoṣāḥ* = *subhāga uṣāḥ*.

⁵ \bar{a} is always shortened or nasalized before r in the written text; e.g. *tātha ṛtūḥ* (for *tāthā*); *vipanyāñ ṛśāya* (for *vipanyā*).

b. coalesces with Guṇa vowels to Vṛddhi; e.g. āibhiḥ = ā ebhiḥ.¹

c. are absorbed by Vṛddhi vowels; e.g. sōmasyauśijāḥ = sōmasya auśijāḥ.

20. The simple consonantal vowels ī and ū before dissimilar vowels or before diphthongs are regularly changed to the semivowels y and v respectively in the written text of the Saṃhitās; e.g. prāty āyam = prāti āyam; jānitry ajījanat = jānitri ajījanat; ā tv ōtā = ā tū ōtā. But the evidence of the metre shows that this y or v nearly always has the syllabic value of ī or ū.² Thus vy ūśāḥ must be read as vī ūśāḥ; vidātheṣv añjān as vidātheṣu añjān.

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

21. The Guṇa vowels e and o

a. remain unchanged before a,³ which is generally⁴ elided in the written text of the Saṃhitās, but according to the evidence of the metre, must almost invariably in the RV., and generally in the AV. and YV., be pronounced,⁵ whether written or not.⁶ In devāso aptūrah (I. 3⁹) the a is both

¹ ā instead of contracting with e is sometimes nasalized before it: aminantañ ēvaiḥ (for a e); upāsthāñ ōkā (for ā e). Again ā is sometimes elided before e and o; as ūp'eṣatu (for a e), yāth'ohiṣe (for ā o).

² Because ī and ū are prosodically shortened before a following vowel (p. 22, note 1).

³ The exceptional treatment of e in stōtava ambyam for stōtave ambyam is a survival showing that the Sandhi of e and o before a was originally the same as before other vowels.

⁴ In the RV. it is elided in about 75 per cent., in the AV. in about 66 per cent. of its occurrences.

⁵ 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.

⁶ 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 *sūnāvé* 'gne (i. 1st) it must be restored as *sūnāve* | *ágne*.

b. before every other vowel (or diphthong) would naturally¹ 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 *ū*; e.g. *agna ihá* (for *agnay*); *vāya ukthébhiḥ* (for *vāyav*); but *vāyav ā 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 *ū*² (through *āv*); e.g. *tāsmā akṣi* (for *tāsmāy*), *tāsmā indrāya*; *sujihvá ūpa* (for *sujihvāv*), but *tāv ā*, *tāv indrāgnī*.

a. The (secondary) hiatus caused by the dropping of *y* and *v* in the above cases (21 *b* and 22) as a rule remains. But further contraction is sometimes actually written in the *Samhitās*; e.g. *sārtavājāu* for *sārtavā ājāu* (through *sārtavāy* for *sārtavāi*); *vāsāu* for *vā asāu* (through *vāy* for *vāi*). Sometimes, again, the contraction, though not written, is required by the metre. Thus *ta indra* must be pronounced as *tendra*, and *goṣṭhā ūpa* (AV.) for *goṣṭhé ūpa* (through *goṣṭhāy*) as *goṣṭhōpa*.

Irregular Vowel Sandhi.

23. *Vṛddhi* instead of *Guna* results from the contraction of

a. the preposition *ā* (in the AV. and VS.) with initial *ṛ* in *ārti* = *ā ṛti* and in *ārchatu* = *ā ṛchatu*. In the case of the latter verb, the TS. extends this contraction to prepositions ending in *a*: *ūpārchati* = *ūpa ṛchati* and *avārchāti* = *ava ṛchāti*.

¹ Because *e* and *o* were originally = *ai* and *au*.

² This is also the Sandhi of the AB. and KB.

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

c. The augment *a* with the initial vowels *i*, *u*, *r*;¹ 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 unchangeable² in pronunciation before vowels, though as a rule written as *v* after a consonant;³ e.g. *bhā u amśáve*, but *ávéd v indra*. When it combines with the final *ā* 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 indráya*.

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

b. The rare locatives singular in *i* and *ū* are also regularly written unchanged in the RV.,⁴ but they seem always to be treated as prosodically short.

c. The *i* of the nom. plur. m. (of the pronoun *asáu*) *ami* is always given as unchangeable in the Pada text (*amí iti*), but it never happens to occur before a vowel in the RV.

¹ 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*.

² The term applied by the native phoneticians to unchangeable vowels is *pragbhya 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 *ūñ iti*.

³ It is occasionally written unchanged in its lengthened form even after a consonant, as *tām ū akṛvan*.

⁴ Except *vēdy asyām*, to be pronounced *vēdī asyām*.

a. The *i* of the nom. a. in *prthivī*, *prthu-jrāyī*, *samrājāi* rarely, of the instr. *suśāmi* once, and of the instr. *ūtī* often, remains unchanged before vowels; ¹ e. g. *samrājāi ādhi*, *suśāmi abhūvan*.

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

a. The *e* of the nom. acc. dual (= *a + i*), fem. and neut. of a stems, is not liable to Sandhi; ² e. g. *ródasi ubhé rghāyāmānam*.

b. The verbal dual *e* ³ of the 2. 3. pres. and perf. mid. never combines, though it is nearly always prosodically shortened; e. g. *parimamnāthē asmān*.

c. The *e* of the locative of the pronominal forms *tvé* in *thee*, *asmé* ⁴ in *us*, *yuṣmé* in *you* are unchangeable; ⁵ e. g. *tvé it*; *asmé āyuh*; *yuṣmé itthā*.

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*,⁶ 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 Visarjantya are tolerated, and palatals are excluded, as finals. By this law the thirty-nine consonants classified in § 3 are reduced to

¹ The unchangeableness of the vowel here being only occasional is not indicated with *iti* in the Pada text.

² Except *dhiṣṇyamé* for *dhiṣṇye imé*, as it is also probably to be pronounced.

³ 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 *vah*, sing. *te*, and the plur. ante.

⁴ Also used as dat. in the RV.

⁵ They are always written with *iti* in the Pada text.

⁶ 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; Visarjantya.

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 c), are replaced by k or ṭ (ā by ṅ).

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

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 tána); tudán *striking* (for tudánta); 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;¹ e.g. várk 3. s. aor. of vrj *bend* (for várk-t); ūrk nom. s. of ūrj *strength*; á-mārt 3. s. impf. of mrj *wipe*; á-vart 3. s. aor. of vrt *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-māś-s) *companion of the feast*; ava-yās (for ava-yāś-s) f. *sacrificial share*; ávayās (for ávayāś-s) m. a kind of priest; puro-dās *sacrificial cake* (for puro-dāś-s).² (2) s or t similarly appears in the following four singular verbal preterite forms: á-yā-s (for á-yaś-s) beside a-yā 2 s. aor. of yaj *sacrifice*; á-srās (for á-sraś-s) 2 s. aor. of sri *quit*; á-bhanas (for á-bhanak-s) 2 s. impf. of bhañj *break*; and á-sraś (for a-sras-t)³ 3 s. aor. of sras *fall*.

¹ The only instance of a suffix remaining after r is in dar-t 3. s. aor. of dr *deare* beside á-dar 2 s. (for á-dar-s).

² The s is probably due to the analogy of nominatives, like mās *moon*, dravino-dā-s *wealth-giving*, &c.

³ This 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 *i j*.

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 *k a*).

tendency to normalize the terminations so as to have *a* in the 2. a. and *i* in the 3. a. Some half-dozen examples of this have been found in the Brāhmaṇas; e. g. *ā-ves* 2. a. impf. (= *ā-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 th, t th, p ph; ś ṣ s; ḥ ḅ 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 ḅ ḥ, ś ṣ 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 Visarjantya). Only six of these allowable finals occur at all frequently, viz. *k, t, n, p, m*, and Visarjantya, while the cerebral *ṭ* and the guttural *ṇ* are rare.

I. Changes of Quality.

32. A final consonant (that is, a mute or Visarjantya) 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*); *havyavād juhvāsyah* (through *-vāt* for *-vāh*); *śāl urvīḥ* (through *śāt* for *śās*: cp. 3 b γ); *gāmad*

vājebhiḥ (for gāmat); agnīd p̄tāyatāḥ (through agnīd for agnīdh); triṣṭūb gāyatrī (through triṣṭūp for triṣṭūbh); abjā (for ap-jā).

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. prāṇaṁ mārtyasya (through prāṇag for prāṇak); virāṇa mitrāvāruṇayoḥ (through virāḍ for virāṭ); śaṇ-ṇavati (TS.) (through śaṭ-) for śaṣ-ṇavati; āsīn nō (through āsīd for āsīt); tān mitrāśyā (for tād); trikakūm nivartat (through trikakūb for trikakūp from trikakūbh).

34. Final *t* becomes *l* through *d*; e.g. āṅgāl lōmnaḥ (for āṅgāt).

35. Since the nasals have no corresponding hard sounds, they remain unchanged in quality before initial hard sounds. The guttural *ṇ*,¹ which is rare, remains otherwise unmodified also (cp. 52); but it may before sibilants insert a transitional *k*, e.g. pratyāṅk sā beside pratyāṇ sā. 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*,² *ph*, *b*, *bh*, *m*; (3) the soft dentals *ḍ*, *ḍh*, *n*; generally also before *t* (40, 2); (4) the semivowels *y*, *r*, *v*, and the breathing *h*; (5) the cerebral and the dental sibilants *ṣ* and *s*.

a. Before *ṣ* and *s* a transitional *t* may be inserted, e.g. āhan-t sāhasā; tān-t sām.

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 Visarjaniya.

¹ The palatal and cerebral nasals, as has already been stated, do not occur as finals.

² Before *p* it sometimes becomes *mḥ*; cp. 40, 5.

a. The two dentals become palatal before palatals.¹

b. Visarjantiya 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 cākṣuḥ* for *tát cākṣuḥ*; *yātayá-jana* for *yātayát-jana*; *rohíe chyāvā* for *rohít śyāvā*.²

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;³ e.g. *sārgāṁ iva* for *sārgān*; *vidvāṁ agne* for *vidvān*; *paridhīm̐r āti* for *paridhīn*; *abhiśūm̐r iva* for *abhiśūn*; *nṛm̐r*⁴ *abhi* for *nṛn*.

40. 1. Final n before all palatals that occur becomes palatal ñ; e.g. *ūrdhvāñ carāthāya* for *ūrdhvān*; *tāñ juṣethām* for *tān*; *vajriñ śnathihi* for *vajrin*; but since before ś a transitional t may be inserted, *vajrnt śnathihi* may (through *vajriñś śnathihi*) become *vajrñ chnathihi*.⁵

a. Before c the palatal sibilant is sometimes inserted⁷ in the RV., the preceding n then becoming Anusvāra. This

¹ Final dentals never come into contact with initial cerebrals in the Samhitās. No initial cerebral mutes occur in the RV., and even the cerebral sibilant ś occurs only in *śāś śix* and its compounds, and once in *śāt* for *śāt* from *sāh*.

² On the change of ś to ch after c see 53.

³ Both ṁ and ṁr here represent original ns through ṁh, the Sandhi of h being here the same as that of āh īh ūh ṛh before vowels. ān in ūn remain unchanged at the end of a Pāda (as being in pausa) before a vowel; e.g. *devayānān'āstandrah* (I. 72⁷).

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

⁵ That is, t before ś becomes c (38).

⁶ That is, after c initial ś may become ch (53).

⁷ There are no examples of the inserted sibilant before ch in the Samhitās.

insertion takes place, only when the sibilant is etymologically justified,¹ almost exclusively (though not without exception even here²) before *ca* and *cid*; e.g. *anuyājā́má ca*, *amenā́má cit*. In the later *Samhitās* the inserted sibilant becomes commoner, occurring even where not etymologically justified.³

2. Final *n* usually remains unchanged before dental *t*,⁴ e.g. *tvāvā́n tmā́nā*; 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;⁵ e.g. *āvādams tvām* (for *āvādan*). In the later *Samhitās* the inserted sibilant becomes commoner, occurring even where not etymologically justified.⁶

3. Final *n* before initial *l* always becomes nazalized *ḷ*; e.g. *jīgīvā́ḷ lakṣám*.

4. Though final *n* generally remains unchanged before *y*, *r*, *v*, *h* (36, 4), *ān*, *in*, *ūn* sometimes become *ām*, *īm*, *ūm* as before vowels (39); e.g. *devā́n havā́mahe*; but *svāvā́m yātu* (for *svāvān*); *dadvā́m vā* (for *dadvān*); *pīvo-annā́m rayivṛ́dhaḥ* (for *annān*); *paṇīm̐r hatam* (for *paṇin*); *dās-yūm̐r yōnau* (for *dāsyūn*).

5. Final *n* when etymologically representing *ns* sometimes becomes *mḥ* before *p* (36, 2); thus *nṛm̐h pāhi* (for *nṛn*); *nṛm̐h pātram*; *svātavām̐h pāyūh* (for *svātavān*).

3. Final *m*.

41. Final *m* remains unchanged before vowels; e.g. *agnīm̐ ilē I prū́se Agni*.

¹ That is, in the nom. a. and acc. pl. m., which originally ended in *na*.

² E.g. *paśū́n ca sthātṛ̎ caśátham* (l. 72⁶).

³ As in the 3. pl. impf., e.g. *ābhavan* (originally *ābhavan-t*) and the voc. and loc. of *n* stems, e.g. *rājan* (which never ended in *s*).

⁴ 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 ihā* must be pronounced *rāṣṭrōhā*. It is very rarely written, as in *dhṛgāhātāi* for *dhṛgāham etāt*. The Pada text, however, neither here (*dhṛgāhā etāt*) 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 ratnadhātāmam* (for *hótāram*); *vārdhamānaṃ svē* (for *vārdhamānam*); *mitrām huve* (for *mitrām*).¹

2. before *y*, *l*, *v* it becomes nasalized *ṡ*, *ḷ*, *ṽ*; but the printed texts regularly use Anusvāra² instead; e.g. *sām yudhī*; *yajñām vaṣṭu*.³

3. before mutes it becomes the class nasal,⁴ and *n* before *n*⁵; e.g. *bhadrān kariṣyāsi*; *tyāñ camasām*; *nāvaṃ tvāṣṭuḥ*; *bhadrān naḥ*. Most MSS. and the printed texts, however, represent this assimilated *m* by Anusvāra⁶; e.g. *bhadrām kariṣyāsi*; *tyām camasām*; *nāvaṃ tvāṣṭuḥ*; *bhadrām naḥ*.

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

¹ 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).

² The Taittirīya Prāśākhya allows the optional use of Anusvāra before these semivowels.

³ Forms with internal *m* like *yam-yāmāna* and *āpa-mukta* show that *m* originally remained unchanged in external Sandhi before *y* and *l*; and forms like *jagan-vān* (from *gam* 90) point to its having at one time become *n* before *v* in Sandhi.

⁴ Before labials it of course remains.

⁵ This assimilation before *n* being identical with that of *ḍ*, led to ambiguity in some instances and consequent wrong analysis by the Padapāṭha.

⁶ Max Müller in his editions prints Anusvāra throughout, even before labials; Aufrecht has Anusvāra except before labials, where he retains *m*.

4. Final Visarjaniya.

43. Visarjaniya 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. *devās cakṛmā* (through *devāḥ* for *devās*); *pūś ca* (through *pūḥ ca* for *pūr ca*);¹ *yās te* (for *yāḥ*); *āṇvībhis tánā* (for *-bhiḥ*).

a. Visarjaniya, if preceded by *ī* and *ū*, 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. *agnis te*; *krātuḥ tām*; also *nākiṣ tanuḥ*. In compounds this change takes place in all the Samhitās; e. g. *dōṣ-ṭara* *hard to pass*.²

2. a guttural (*k*, *kh*) or labial (*p*, *ph*) mute, it either remains or becomes Jihvāmūliya (*h*) before the gutturals and Upadhmāniya (*ḥ*) before the labials; e. g. *viṣṇoḥ karmāṇi* (for *viṣṇos*); *indraḥ pāñca* (for *indras*); *pūnaḥ-punaḥ* (for *pūnar*); *dyáuḥ pṛthivī*.

a. After *ā* it often, in the RV., becomes *s*, and *ṣ* after *ī*, *ū*, *ṛ*; e. g. *divās pāri*; *pānuivates kṛdhi*; *dyáuḥ pitā*. In compounds this change takes place regularly in all the Samhitās; e. g. *paras-pā* *far-protecting*; *haviṣ-pā* *drinking the offering*; *duḥ-kṛt* *evil-doing*, *duḥ-pād* *evil-footed*.

3. a simple sibilant, it either remains or is assimilated; e. g. *vaḥ śivātamaḥ* or *vaś śivātamaḥ*; *dévīḥ ṣāt* or *dévīṣ ṣāt*; *naḥ sapátnāḥ* or *nas sapátnāḥ*; *pūnaḥ sám* or *pūnas sám*.³ Assimilation is undoubtedly the original Sandhi;

¹ This combination (in which Visarjaniya represents original *r*) is contrary to etymology, but is universal in sentence Sandhi and is subject to only two exceptions in compounds: *svár-cakṛas* and *svár-canux*.

² The only exception in the RV. is *cātus-trimśat* *thirty-four*.

³ This treatment before gutturals and labials corresponds to that before *t* (1 a), and was doubtless the original one in sentence Sandhi.

⁴ This combination (in which Visarjaniya represents original *r*), though contrary to etymology, is universal in external Sandhi; but

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

a. Before a sibilant immediately followed by a hard mute, a final Visarjantiya is dropped; e.g. *mandibhi stōmēbhīḥ* (through *mandibhiḥ* for *mandibhis*); *du-stuti f. ā-grāsa* (for *duḥ-stuti*). The dropping is prescribed by the *Pāṇinīyās* 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 Visarjantiya is optionally dropped; e.g. *kṛta ārávaḥ* (for *kṛtaḥ*); *ni-svárām* (through *niḥ-* for *nis-*).

44. Visarjantiya (except after *a* or *ā*) before a soft sound (vowel or consonant) is changed to *r*; e.g. *ṛṣibhir īdyah* (through *ṛṣibhiḥ* for *ṛṣibhis*); *agnīr hótā* (through *agnīḥ* for *agnis*); *paribhūr āsi* (through *-bhūḥ* for *-bhūs*).

45. 1. The final syllable *āḥ* (= *ās*) drops its Visarjantiya before vowels or soft consonants; e.g. *sutā imé* (through *sutāḥ* for *sutās*); *viśvā ví* (through *viśvāḥ* for *viśvās*).

2. The final syllable *aḥ* (= *as*)

a. drops its Visarjantiya before vowels except *a*; e.g. *khyā ā* (through *khyāḥ* for *khyas*).

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

46. The final syllables *aḥ* (= *ar*) and *āḥ* (= *ār*), in the comparatively few instances¹ in which the Visarjantiya represents an etymological *r*, do not form an exception (45) to the general rule (44); e.g. *prātār agnīḥ*; *pūnar naḥ*; *svār druḥāḥ*; *vār avāyati*.

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

¹ *r* is original in *dvār door*, *vār protector*, *vār water*; *āhar day*, *uśar dam*, *ūdhār adder*, *vādhār weapon*, *vānar wood*, *svār light*; *antār within*, *avār down*, *pūnar again*, *prātār early*; the voc. of *r* stems, e.g. *bhrātār*; the 2. 3. a. of past tenses from roots in *r*, e.g. *āvar*, from *vr cover*.

47. *r* followed by *r* is always dropped, a preceding short vowel being lengthened; e. g. *pūnā rūpāṇi* for *pūnar*.¹

48. The three pronouns (nom. m. s.) *sāḥ that*, *syāḥ that*, *eśāḥ this*, drop the Visarjaniya before all consonants;² e. g. *sā vānāni*, *syā dūtāḥ*, *eśā tām*. The Visarjaniya is here otherwise treated regularly;³ at the end of a Pāda, e. g. *padīṣṭā sāḥ | cakra eśāḥ |*, and before vowels, e. g. *sō apāḥ*, *eśō asura*, *eśō 'mandan* (for *amandan*); *sā śādhīḥ*, *eśā indraḥ*.

a. *sā*, however, generally combines in the RV. with a following vowel; e. g. *sāmai* for *sā asmai*; *séd* for *sā id*; *sāusadhīḥ* for *sā śādhīḥ*.

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. *yuktā-aśva* (for *yuktāśva*) *having yoked horses*, *devā-iddha* *kindled by the gods* (for *dāvédḍha*), *ācha-ukti* (for *āchokti*) *invitation*.

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

a. In *viś-pāti* *lord of the house* and *viś-pātnī* *mistress of the house* *ā* remains instead of the *ī*⁴ required by external Sandhi.

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

¹ 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. *ūdho romaśām* (for *ūdḥā = ūdhar*); also in the compound *aho-rātrā* for *ahā*.

² *sāḥ*, however, twice retains it in the RV.; *sāḥ pālīknīḥ* (v. 24) and *sā tāva* (viii. 33¹⁸) for *sāḥ*.

³ *syāḥ* never occurs in the RV. before a vowel or at the end of a Pāda.

⁴ *viś-pāti* has in post-Vedic Sanskrit become *viṣpati*.

c. A group of compounds formed with *dua* *dl* as first member combine that adverb with a following *d* and *n* to *dū-d* (= *duṣ-d*) and *dū-n* (= *duṣ-n*) instead of *dur-d* and *dur-n*:¹ *dū-dābha* (for *dua-dābha*) *hard to deceive*, *dū-dāś* *not worshipping* (for *dua-dāś*), *dū-dhī* *malevolent* (for *dua-dhī*); *dū-nāśa* *hard to attain* (for *dur-nāśa*), *dū-nāśa* (for *dua-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-śakṣa* *brilliant as light*; *pūr-pati* *lord of the stronghold*, *svār-pati* *lord of heaven*; *vanat-sād* and *vanar-sād* *sitting in the wood*, *dhūr-sād* *being on the yoke*; *svār-śā* *winning light*; *svār-śāti* *acquisition of light*.² The VS. also has *ahar-pāti* *lord of day*, and *dhūr-śāh* *bearing the yoke*.³

e. Radical stems in *ir*, *ur* mostly lengthen their vowel before consonants (as they do within the simple word);⁴ e.g. *dhūr-sād* *being on the yoke*, *pūr-yāna* *leading to the fort*.⁴

50. Compounds further often contain archaisms which though still existing in external Sandhi are obsolescent and disappear entirely in later periods of the language.

a. In six compounds *ścandrā* *bright* retains its old initial sibilant in the second member; e.g. *śśva-ścandra* *brilliant with horses*, *puru-ścandrā* *very brilliant*. As an independent word it is, excepting three occurrences in the RV., invariably *candrā*.⁵

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

¹ But *dur-* the form required by the later external Sandhi is already commoner in the RV.; e.g. *dur-dśāka*, *dur-pāman*.

² Nouns ending in radical *r* retain the *r* before the ending *su* of the loc. pl.; *gir-śū*, *dhūr-śū*, *pūr-śū*.

³ External Sandhi gradually encroaches here in the later Samhitās; e.g. *svār-pati* in the SV.

⁴ But *gir* retains its short vowel in *gir-vaṇas* *fond of praise* and *gir-vāhas* *praised in song*.

⁵ 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.

⁶ In post-Vedic Sanskrit only *dustara*, *duḥśaha*.

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

n almost invariably, whether initial, medial, or final in a root, when a verbal derivative is compounded with a proposition that contains *r*; e.g. *nir-pū* f. *bright garment*, *pāri-hṛta* *denied*, *prāṇ-ā* m. *breath*; and even in suffixes, as *pra-yāṇa* n. *advance* (from *yā* go).

B. predominantly in other compounds when the second member is a verbal noun; e.g. *grāma-ñ* *chief of a village*, *dur-gāni* *danger*, *pitṛ-yāṇa* *trodden by the fathers*, *rakṣo-hān* *demon-slaying*; but *puro-yāvan* beside *prātar-yāvan* *going out early*. Cerebralization never takes place in *-ghn* the weak form of *-han* *killing*; nor in *akṣā-nāh* *tied to the axle*, *kravya-vāhana* *conveying corpses*, *carma-muś* *hammer*, *yusmā-nita* *led by yoke*.

γ. less regularly when the second member is an ordinary (non-verbal) noun; e.g. *urū-naś* *wood-nosed*, *prā-napāt* *great-grandson*; but *candrā-nirṇā* *having a brilliant garment*, *pūnar-nava* *again renewed*.

d. The final vowel of the first member is often lengthened, especially before *v*; e.g. *annā-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-sāh* *able to draw the car*.

e. Final *ā* or *i* of the first member is often shortened before a group of consonants or a long syllable; e.g. *ūrṇa-mradas* *soft as wool* (*ūrṇā*); *prthivi-ṣṭhā* *standing on the earth* (*prthivi*); *amīva-cātana* *driving away disease* (*āmivā*).

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. Prātiśakhya prescribes the doubling of *ch* (in the form of *cch*) after a short vowel, and, as regards long vowels, after *ā* only, when a vowel follows.¹ This rule is followed by Max Müller in his editions of the RV.; e.g. *utā cchadīḥ*, *ā-cchād-vidhāna*, but *me chantsat*.

¹ The Vedic MSS. almost invariably write the simple *ch*, and this practice is followed by Aufrecht in his edition of the R̥gveda and L. v. Schroeder in his edition of the MS. It is also followed in the present work.

52. Before vowels final *ñ* and *n*, if preceded by a short vowel, are doubled; e.g. *kīdññ indrah*; *āhann indrah*. 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-sāvā* with *stallions or steeds* (*n-n*) is an exception.

Initial Aspiration.

53. After a final *c*, initial *ś* regularly becomes *ch*; e.g. *yāc chaknāvāma* for *yād śaknāvāma*.

a. The same change occasionally takes place after *t*; thus *vīpāṣ chutudrī* (for *śutudrī*); *turāṣāṣ chuṣmī* (for *śuṣmī*).

54. Initial *h*, after softening a preceding *k*, *ṭ*, *t*, *p*, is changed to the soft aspirate of that mute; e.g. *sadhryāg ghītā* for *hitā*; *āvāḍ ḍhavyāni* for *āvāṭ havyāni*; *sīdāḍ dhótā* for *sīdat hótā*.

55. If *gh*, *dh*, *bh*, or *h* are at the end of a (radical) syllable beginning with *g*, *d*, or *b*, and lose their aspiration as final or otherwise, the initial consonants are aspirated by way of compensation;¹ e.g. from *dagh* *reach* the 3. s. injunctive is *dhak* (for *dagh-t*); *-būdh waking* becomes *-bhūt*; *ḍūh milking* becomes *dhūk*.

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:

¹ 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 *i* is changed to *iy*; *u* and *ū* to *uv*; e.g. *dhī+e = dhiy-é* dat. s. *for thought*; *bhū+i = bhuv-i* on earth; *yu-yuv-é* has joined ($\sqrt{\text{yu}}$).

58. Final *r* before *y* becomes *ri* (154, 3); e.g. *kṛ make: kri-yáte* 3. s. pres. pass. *is done*. Final *r̄* before consonant terminations is changed to *ir*, after labials to *ūr*; e.g. *gṛ swallow: gīr-yáte* is swallowed, *gīr-ṇá* swallowed; *pṛ 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-ū* lying; *rai+e = rāy-é* for wealth; *go+e = gāv-e* for a cow; *nau+i = nāv-i* in a boat; *gō+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, *ḍuras-yū* worshipping, *yásas-vat* glorious; *vác-mi* I speak (but *vákti* speaks); *voc-am* I will speak; *papre-yāt* would mix; *prāñc-aḥ* nom. pl. forward.

a. Before the primary suffix *na*, *d* is assimilated; e.g. *án-na* n. foot (for *ad-na*), *chín-ná* out off (for *chíd-na*); and before the secondary suffixes *mant* and *māya*, *t* and *d*; e.g. *vidyān-mant* accompanied by lightning (vidyāt) and *mṛn-māya* consisting of clay (mṛd). In the nominal case-form *ṣaṇ-nām* (for *ṣaṇ-nām*) of six (*ṣaṣ*) the final *t* 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* = *ā-dhok* *he milked* (55).

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

a. A lost soft aspirate is, if possible, thrown back before *dhy*, *bh*, *s* (55); e. g. *ind-dhvam* 2. pl. impv. of *indh* *kindle*; *bhud-bhis* inst. pl., *bhut-sū* loc. pl. But before *s* this rule applies only partially; thus from *dabh* *harm*: des. *dip-sa-ti* *desires to injure*, *dip-sū* *intending to hurt*; *bhas* *chew*: *bāps-a-ti* *chews*; *guh* *hide*: des. *ju-guk-ṣa-tas* *beside aghukṣat*; *dah* *burn*: part. *dākṣat* *beside dhākṣant*; *duh* *milk*: aor. *ā-dukṣat* *beside ā-dhukṣat*.

b. But it is thrown forward on a following *t* and *th*,² which are softened; e. g. *rabh* + *ta* = *rab-dhā* *seized*; *ruṇádth* + *ti* = *ruṇéd-dhi*; *rundh* + *tām* = *rund-dhām* 3. s. impv. *let him obstruct*.

63. Palatals. a. While *c* regularly becomes guttural before consonants (cf. 61; 27; 7b), *j* in some cases (the majority) becomes guttural (*k*, *g*),³ in others cerebral (*ṭ*, *ḍ*, *ṣ*);

¹ 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. *vibhū-bhis* *with the Vībhū*; *garbha-dhi* m. *breeding-place*. (The two imperatives *bo-dhi* be for *bho-dhi*, and *ja-hi* *strikes* for *jha-hi*, follow the general rule.)

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

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

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-ḍhi); rāṣ-ṭrá *kingdom* (for rāj-tra: cp. 64).

b. The palatal ś before bh (73 a) normally becomes ḍ;¹ k before s;² always ṣ before t and th (cp. 64); e. g. paḍ-bhis *with looks* (pās), viḍ-bhis *with tribes* (vīs); vek-ayāsi fut. of vīs *enter*; vik-gū loc. pl. (vīs); dik nom. s. of diś *direction*; nāk nom. s. of nās *night*; viṣ-tá *entered* (✓viś).

c. c and j (not ś) palatalize a following n; e. g. yaj + na = yaj-ñā *sacrifice*, but praś-nā *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); prṣ-tā *asked*, prāṣ-ṭum inf. to *ask*.

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

a. While the cerebral sibilant ṣ seems always³ 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 + dhi = avid-ḍhi 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, ṛ̥, ṛ̌ (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. nr̥ + nām = nr̥ṇām *of men*; pit̥̄ + nām = pit̥̄ṇām *of fathers*; var + na = várṇa m. *colour*; uṣ + na = uṣṇá *hot*;

¹ g in cases of diś and ḍś: diḡ-bhyās, ḍḡg-bhis.

² But in the nom. viṭ (vīs), vi-pāṭ (vi-pās) and spāṭ *spy* (spās) the cerebral has taken the place of the phonetic k owing to the influence of other forms in which the cerebral is phonetic.

³ No example occurs of this sound before the sa of the loc. plur.

krāmaṇa n. *step* (vowels and labial nasal intervene), *arkēṇa* (guttural and vowel); *gr̥bhṇāti* *seizes* (labial mute); *brahmaṇyā* *devotion* (vowel, h, labial nasal, vowel; n followed by y).¹

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

a. The cerebralization of n takes place almost as regularly in verbs compounded with the prepositions *prā before*, *pārā away*, *pāri round*, *nir (for nis) out*, as well as in nominal derivatives of these combinations; e.g. *parā-nūde* (*nud thrust*), *pra-ṇetṣ* (*guide* (*ni lead*)); *pāri-hṛta* *denial*; *prāṇiti* *breathes* (*√an*); *nir haṇyāt* (*han strike*), but not in forms with *ghn* (e.g. *abhi-pra-ghuānti*); *prā hīnomi*, but *pari-hīnomi* (*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-pāman* *ill-named*, *prā-ṇapāt* *great-grandson*; but *tri-nākā* n. *third heaven*. It is less frequent medially; e.g. *pūrvāhṇā* *forenoon*, *vīṣa-maṇas* *manly-quickened*, but *far-maṇas* *of far-seeing mind*; *ur-pāna* *giving drink to men*, but *pari-pāna* 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 *nū* *me*, *nā* *like*, occasionally in other words also; e.g. *sahō gū nah*; *pāri ṇetā . . . vīśat*. It sometimes occurs medially, oftenest in the enclitic pronoun *ena* *this*; e.g. *indra aṇam*. It occasionally appears in accented words also after final r; e.g. *gór ōheṇa*.

Table showing when n changes to ṇ.

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

¹ There are two exceptions to this rule in the RV., the gen. plur. *uṣtrānām* and *rāṣṭrānām*.

² After the final cerebral ṣ of *ṣaṭ* (for *ṣaṣ* *six*), assimilated to the following n (33), initial dental n is cerebralized in *ṣaṇ-ṇavati* *sixty-six* (TS.) and in *ṣaṇ ṇiramimīta* (B.).

66 A. The dental n

1. remains unchanged before y and v; e.g. *han-yāte* is slain; *tan-v-ānā* stretching, *indhan-van* possessed of fuel (*indhana*), *āsan-vānt* having a mouth.

2. as final of a root becomes Anusvāra before s; e.g. *jī-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. *ēnāms-i* n. pl. of *ēnas* sin; *haviṃs-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-sis* thou hast dwelt; *vāt-syati* will shine; *jī-ghat-sati* wishes to eat (171, 5) and *jīghat-sū* hungry.¹

b. before case-endings with initial bh in the reduplicated perf. participle and in four other words: thus *jāgrvād-bhis* inst. pl. having awakened; *uśād-bhis* from *uśās* f. dawn; *mād-bhis*, *mād-bhyās* from *mās* m. month; *svātavad-bhyas* from *svā-tavas* self-strong. This change was extended without phonetic justification² to the nom. acc. s. n. in the RV., as *tatan-vāt* extending far.

2. disappears

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

A similar loss occurs in verbal compounds formed with

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

² 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. *ūt-thita* and *ūt-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. *ā-sto-ḍhvam* (for *ā-sto-ṣ-dhvam*) 2. pl. aor. of *stu* *praise*.

67. Change of dental s to cerebral ś.

A preceding vowel except *ā* (even though Anusvāra¹ intervenes) as well as *k*, *r*, *ṣ* change dental *s* (followed by a vowel, *s*, *t*, *th*, *n*, *m*, *y*, *v*) to cerebral *ś*;² e. g. from *havis* *oblation*: *haviṣ-ā* inst. s., *haviṣ-i* nom. pl.; *cākṣus* n. *eye*: *cākṣuṣ-ā* inst. s., *cākṣūṣ-i* nom. pl.; *haviṣ-ṣu* loc. pl.; *srāj* f. *wreath*: *srak-ṣū* loc. pl.; *gīr* f. *song*: *gīr-ṣū* loc. pl.; *ti-ṣṭhati* *stands* from *sthā* *stand*; *cākṣuṣ-mant* *possessing eyes*; *bhavi-ṣyāti* *will be* from *bhū* *be*; *su-ṣvāpa* *has slept* from *svap* *sleep*. But *sarpiḥ* (final); *mānas-ā* (a precedes); *us-rā*³ *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 *nis* *out*; e. g. *nī śīda* *sit down*, *ānu ṣṭuvanti* *they praise*; *niḥ-ṣāha-mānaḥ* *conquering*.⁴

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 *ā*; e. g. *au-ṣōma* *having abundant Soma*. But *s* is often retained in the RV., not only when *ṛ* or *r* follows, as in *hṛdi-apṛṣ* *touching the heart*, *ṛṣi-svarā* *sung by seers*, but also when there is no such cause to prevent

¹ The *s*, however, remains in forms of *hīms* *injure*, *nīms* *hiss*, and *pūms* *man*, probably under the influence of the strong forms *hināsti*, *pūmāmsam*, &c.

² Words in which *s* otherwise follows *r* or any vowel but *ā* must be of foreign origin, as *bṛsaya* a demon, *bīsa* n. *root fire*, *busā* n. *vapour*.

³ *s* remains when immediately followed by *r* or *ṛ*, e. g. *tisrā*, *tisṛ-bhīa*, *tisṛnām* f. of *tri* *threes*; *usrās* gen., *usri* and *usrām* loc., beside *uṣar* *voc. dawn*.

⁴ The *s* remains unchanged when followed by *ṛ* (even when *t* intervenes) or *r* (even though *a* intervenes, with additional *m* or *v* in *smar* *remember* and *svaṛ* *sound*).

the change; e.g. *gō-sakhi* beside *gō-sakhi* possessing cattle. After *ṛ* the *s* becomes *ṣ* in *avar-ṣā* light winning, *avar-ṣāti* I. attainment 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 *sā*, *syā*, *āim*, *ama*, *svid*, and particularly *sū*; e.g. *ū sū*. It also occurs in numerous verbal forms and participles; e.g. *ṣūyām hi sūhā* for *ṣu am*, *divi ṣan* being in heaven. In other words the change is rare; e.g. *trī ṣadhāsthā*¹. In the later Samhitās this form of external Sandhi is very rare except in the combination *ū sū*.

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	if followed by vowels, <i>t</i> , <i>th</i> , <i>n</i> , <i>m</i> , <i>y</i> , <i>v</i> .
	<i>s</i>	
	to	
	<i>ṣ</i>	

68. The labial *m* remains unchanged before *y*, *r*, *l* (cp. 60 and 42 B 1); e.g. *yam-yāmāna* being guided, *vam-rā m. ant.* *āpa-mlukta concealed*. But before suffixes beginning with *v* it becomes *n*; e.g. *jagan-vān* having gone (from *gam go*).

69. a. The breathing *h* becomes *k* in all roots before *s*; e.g. *dhāk-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 + tā = dag-dhā 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-dhā bewildered*.

c. *h* in all other roots is treated like an aspirate cerebral, which after changing a following *t*, *th*, *dh* to *ḍh* and

¹ In the RV. occurs the Sandhi *yājuh ṣkannām* (for *skannām*) without cerebralization of the *an* (cp. 65).

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

d. An exception to c is the root *nah bind*, in which *h* is treated as *dh*: *naḍ-ḍhá bound*. An exception to both *b* and *c* is the root *drh*: *dr-ḍhá firm* (begins with *d* and has a short vowel).⁴

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.⁵

¹ In all these past participles the *ḍh* is in the RV. written as *ḥh*.

² With Samprasāraṇa.

³ Through *vagh-dhvám*: *aḥ* here becoming *o* just as original *aa* (through *aa*) becomes *o* (cp. 45 b).

⁴ Before this *ḍh* the vowel *r* never appears lengthened, but it is prosodically long (cp. 8, note 2).

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

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

	SINGULAR.		DUAL.		PLURAL.	
	M. F.	N.	M. F.	N.	M. F.	N.
N.	s	—b	au	ī	as	ī ^o
V.	— ^a	—				
A.	am	—				
I.		ā	bhyām		bhis	bhyas
D.		e				
Ab.)		as				
G.)						
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 -año, -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. ¹
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 consonant² (bhyām, bhis, bhyas, su); the weakest before terminations beginning with a vowel in the remaining weak cases; e.g. pratyāñc-au nom. du.; pratyāg-bhis inst. pl.; prātīc-ōs gen. du. (93).

b. In neuters with three stems, the nom. voc. acc. sing. are middle, the nom. voc. acc. du. weakest; e.g. pratyāk sing.; prātīc-i 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 consonants³ 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.

¹ Excepting names of relationship in -tar (101), nearly all nouns with changeable stems form their feminine with the suffix -ī (100).

² 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.

³ 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 Visarjantya (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 Samhitās¹ except in the derivative as, is, us stems, where they are common; e.g. āpāṃsi, arcīṃsi, cākṣūṃsi.

Stems in Dentals.

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

SING.		DUAL		PLUR.
N. m. f. tri-vṛt	n. tri-vṛt	N.A. }	trivṛt-ā,	N. m. f. tri-vṛt-as
A. m. f. tri-vṛt-am	n. tri-vṛt	m.f. }	trivṛt-au	A. m. f. tri-vṛt-as
I.	trivṛt-ā	I.	[trivṛd-bhyām]	I. -bhiḥ
D.	trivṛt-ṛ	D.		D.Ab. [-bhyas]
Ab. G.	trivṛt-as	Ab.		
		G.	[trivṛt-os]	G. tri-vṛt-ām
L.	trivṛt-i	L.	trivṛt-os	L. tri-vṛt-su
				m. f. V. tri-vṛt-as.

¹ But in the Brāhmaṇas are found from -bhṛt bearing, -vṛt burning, -hu-t sacrificing the N. pl. n. forms -bhṛti, -vṛti, -hanti.

1. Of the stems in *t* most are radical, nearly thirty of them being formed with a determinative *t* added to roots ending in the short vowels *i*, *u*, *r*; e.g. *jī-t* *conquering*, *śrū-t* *hearing*, *kṛ-t* *making*. Nearly all of them, however, appear as the last member of compounds, except *cīt f. thought*; *dyū-t f. brilliance*; *ṇṭ 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-vāt f. height*, *devā-tāt f. divine service*; *sar-it f. stream*; *mar-ūt m. storm-god*; *yākr-t n. liver*, *śākr-t n. excrement*.

2. There are only three stems in *th*: *kāpṛth*, n. *penis*, *pāth* m. *path*, *abhi-śnāth* 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-bhid* *mountain-cleaving*. Only eight occur as monosyllabic substantives: *nīd f. contempt*, *bhid f. destroyer*, *vid f. knowledge*, *ūd f. wave*, *mūd f. joy*, *mṛd f. clay*, *hṛd n. heart* (used in weak cases only); and *pād m. foot*. The latter lengthens its vowel in the strong cases:

Sing. N. *pāt*. A. *pād-am*. I. *pad-ā*. D. *pad-é*. Ab.G. *pad-ās*. I. *pad-i*.

Du. N.A. *pād-ā*. I. Ab. *pad-bhyām*. G.I. *pad-ós*.

Pl. N. *pād-as*. A. *pad-ās*. I. *pad-bhis*. D. *pad-bhyás*. G. *pad-ām*. I. *pat-sú*.

b. There are also six stems formed with derivative *d* (suffixal *-ād -ud*), seemingly all feminine: *dhṛṣ-ād* and *dhṛṣ-ād* *neither millstone*, *bhas-ād* *hind quarters*, *van-ād* *longing*, *śar-ād* *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. *ḍu* pl.) occurring and only four forms being used as n. in the G. I. s. Seven stems appear

as monosyllabic nouns: *vfdh* *strengthening* as a masc. adj., the rest as fem. substantives: *nādh* *bond*; *sridh* *foe*; *ksūdh* *hunger*; *yūdh* *fight*; *mfdh* *conflict*; *vfdh* *prosperity*; *spfdh* *battle*.

5. Radical stems in *n* are formed from half a dozen roots. Four of these are monosyllabic substantives: *tān* f. *succession*; *rān* m. *joy*; *vān* m. *wood*; *svān* adj. *sounding*.¹ There are also the compound adjectives *tuvi-svān* *roaring aloud* and *go-gān* *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: *āp* *water*, *kfp* *beauty*, *kṣāp* *night*, *kṣip* *finger*, *rip* *deceit*, *rūp* *earth*, *vīp* *rod*. There are also about a dozen compounds, all adjectives except *vi-ṣṭāp* f. *summit*. Three of the adjectives occur as f., the rest as m.; e. g. *paśu-tfp* m. *delighting in cattle*.

a. *āp* lengthens the stem in the N.V. pl. *āp-as*, a form sometimes used for the A. also. The forms occurring are: Sing. I. *ap-ā*. Ab.G. *ap-ās*. Du.N. *āp-ā*. Pl.N.V. *āp-as*. A. *ap-ās*. I. ad-bhis. D.Ab. ad-bhyās. G. *ap-ām*. L. *ap-sū*.

2. The six uncompounded stems in *bh* are all f. substantives: *ksūbh* *push*, *gfbh* *seizing*, *nābh* *destroyer*, *śubh* *splendour*, *stūbh* *praise* (also adj. *praising*), and *kakūbh* *peak*. There are also more than a dozen compounds: the substantives are all f., the rest being m. or f. adjectives; there are

¹ The accent of these stems is irregular in remaining on the radical syllable (App. III. 11, 1), except *tanā* (beside *tānā*) and *vanām*.

no neuters. The cases of *tri-ṣṭūbh* f. *triple praise* (a metro) are: Sing. N. *triṣṭūp*. A. *triṣṭūbh-am*. I. *triṣṭūbh-ā*. D. *triṣṭūbh-e*. Ab. *triṣṭūbh-as*. L. *triṣṭūbh-i*; Pl. A. *triṣṭūbh-as*.

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

3. There are five or six monosyllabic stems in *m*, and one compound: *śām* n. *happiness*, *dām* n. (?) *house*, *kṣām*, *gām*, *jām* f. *earth*, *hīm* m. (?) *cold*; *saṃ-nām* f. *favour*.

a. *Gām* and *jām* syncopate in the s. I. Ab. G. : *gm-ā*, *jm-ā*; *gm-ās*, *jm-ās*; *kṣām* syncopates in the Ab. G. s. and lengthens its vowel in N. du. pl. : *kṣm-ās*; *kṣām-ā*; *kṣām-as*. *Dām* has the G. s. *dām* (for *dām-s*) in the expressions *pātir dām* and *pātī dām* = *dām-patis* and *dām-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 (*ṣ* or *ḍ*).

1. The unchangeable stems in *c*¹ when uncompounded are monosyllabic and almost exclusively f. substantives. *Tvác* *skin*, however, twice occurs as a m., and *kruñc* *curlew* is m. Compounds, as adjectives, are often m., but only one form occurs as a n., in the adv. *ā-pfk* in a *mixed manner*. *Vāc* *speech* would be declined as follows :

Sing. N.V. *vāk*. A. *vāc-am* (Lat. *voc-em*). I. *vāc-ā*.
D. *vāc-é*. Ab.G. *vāc-ās*. L. *vāc-i*.
Dual. N.A.V. *vāc-ā*, *vāc-au*. I. *vāg-bhyām*.
Plur. N.V. *vāc-as*. A. *vāc-as* (rarely *vāc-ās*). I. *vāg-bhís*.
D.Ab. *vāg-bhyás*. G. *vāc-ām*.

¹ Stems in derivative *añc* are changeable (93).

Similarly declined are :—*tvác* *skin*¹; *síc* *hem*; *rúc* *lustre*, *śúc* *flame*, *srúc* *ladle*; *fo* *stanza*, *mfo* *injury*; *ni-mruc* *sunset* and other compounds. *Krúñic* forms its N. s. *krúñ*, du. *krúñcau*.

2. There is only one stem in *oh*, formed from the root *proh ask*: N. du. m. *bandhu-přch-ā* *asking after kinsmen*; also the D. and A. infinitive forms *proh-ō* *to ask*, *sam-přch-ō* *to greet*; *vi-přch-am* and *sam-přch-am* *to ask*.

3. *a*. Uncompounded radical stems in *j* are mostly f. substantives; but *áj* *driver*, *vij* *stake at play* are m., and *yūj*,² *rāj*, *bhrāj* are m. as well as f. Neut. forms occur in compound adjectives, but never the distinctively n. endings of the N.A.V. du. and pl.³

When the *j* is derived from a guttural, it becomes a guttural in the N. s. and before consonant endings; when derived from an old palatal, it becomes a cerebral in the N. s.⁴ and before consonants, but *k* before the *su* of the L. pl.

Thus in the N. *ūrj* (*ūrj*) *vigour*; *nir-ñik* (*nir-ñij*) *bright garment*; but *bhrāt* m. *shining* (*bhrāj*), *rāt* m. *king*, f. *mistress*; L. pl. *śrak-śū* *garlands* (*śrāj*), *pra-yák-śu* *offerings* (*pra-yāj*).

¹ The N. of *ava-yāj* f. *share of the sacrificial oblation* and of *āyayāj* m. *priest who offers the oblation* is anomalous in dropping the *j* and adding the *s* of the nom.: *ava-yās*, *āyayās* (cp. 28a).

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

¹ From *vyac* *extend* occurs the strong form *uru-vyāñcam* *far extending*, and from *sac* *accompany* only the strong forms A. *-śāc-am*, and N. pl. *-śāc-śa*.

² This word meaning *companion* also has a nasalized form in N.A. s. du.: *yūñ* (for *yūñk*), *yūñj-am*, *yūñj-ā*.

³ But in a Brāhmaṇa *-bhāj* *sharing* forms the N. pl. n. form *-bhādji*.

⁴ Except in *ptv-ik* from *ptv-ij* m. *sacrificing in due season*, *priest* (from *yaj* *sacrifice*).

dhṛṣ-āj *bold*, san-āj *old*; uś-ij *desiring*, bhur-ij *f. arm*, vap-ij *m. truder*. There is also the n. āsṛj¹ *blood*.

uśij m.f. would be declined as follows:

Sing. N. uśík. A. uśij-am. I. uśij-ā. D. uśij-e.
G. uśij-as.
Du. N. uśij-ā. G. L. uśij-os.
Pl. N. uśij-as. A. uśij-as. I. uśig-bhis. D. uśig-bhyas.
G. uśij-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*, diś *direction*, dśś *look*, nās *night*, pās *sight*, piś *ornament*, prās *dispute*, viś *settlement*, vriś *finger*. Two are m.: iś *lord* and spās *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 diś 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 dīk, nāk; but cerebral ṭ in spās and vi-spās *spy*, viś and vi-pās a river.

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

N.V. viṭ. A. viś-am. I. viś-ā. D. viś-é. Ab.G. viś-ās.
L. viś-i.
Du. N.A. viś-ā, viś-au.
Pl. N.A. viś-as. I. viṭ-bhis. D. viṭ-bhyās. G. viś-ām.
L. vik-śú.

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

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

¹ 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 **ḍ** and **ṣ**. Of the former there are only two: **iḍ** f. *praise* (only found in s. I. **iḍ-ā**) and **iḍ** f. *refreshment* (only in a. I. **iḍ-ā** and G. **iḍ-ās**).

There are a number of stems from about a dozen roots ending in **ṣ** preceded by **i**, **u**, **ṛ**, or **k**. Seven of these are uncompound: **iṣ** f. *refreshment*, **tviṣ** f. *excitement*, **dviṣ** f. *hatred*, **riṣ** f. *injury*; **uṣ** f. *dawn*; **pṛkṣ** f. *satiation*; **dadhṛṣ** bold. The rest are compounds of the above or of **miṣ** *wink*, **ariṣ** *lean*, **ukṣ** *sprinkle*, **muṣ** *steal*, **pruṣ** *drip*, **dhrṣ** *dare*, **vṛṣ** *ruin*; **ākṣ** *eye*. The **ṣ** becomes **ṭ** in the N., and **ḍ** before **bh**, but is of course dropped when **k** precedes: e.g. N. **āviṭ**, **vi-pruṭ** f. *drop*, **an-āk** *eyeless*, *blind*; L. pl. **vi-pruḍ-bhis**.

a. The final becomes **k** in the adverbial neuter form **dadhṛk** *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 **niḥ** *destroyer*, **mīḥ** *mist*, **gūḥ** *hiding-place*, **rūḥ** *sprout* are f., **drūḥ** *fiend* is m. or f., **sāḥ** *conqueror* is m., **māḥ** *great*, m. and n. All the rest are compounds, more than fifty being formed from the three roots **druḥ** *hate*, **vah** *carry*, **sah** *overcome*; over thirty of them from the last.¹ The two stems **uṣṇiḥ** f. *a metre*, and **sarāḥ** *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,

¹ **upā-nāḥ** f. *shoe* occurs only in the L. s. **upā-nāḥ-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.

anaḍūt-su (from anaḍ-vāh), 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, uṣṭik, and the unphonetic ṭ in the three forms -vāt, ṣāt, sarāt.

b. Stems formed from vah¹ 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. ṣāt.² A. m. f. sáh-am. I. sah-ā. 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-ām. L. m.
ṣaṭ-sú.

Stems in r.³

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

¹ anaḍ-vāh being a changeable stem with three forms is treated under the irregular changeable stems (96).

² When h becomes ṭ the initial s is cerebralized.

³ There are no stems in i; 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.

⁴ 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.

⁵ gir *praise*, dvār *door*, dhūr *burden*, pūr *stronghold*, tár *star*, paur *victuals*, stár *star*.

⁶ gir *praising*, vár *protector*, mūr *destroyer*.

⁷ vár *water*, avár *light*.

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

Sing. N. *pūr*. A. *pūr-am*. D. *pur-é*. Ab.G. *pur-ás*.
L. *pur-i*.

Du. N.A. *pūr-ā*, *pūr-au*.

Pl. N.V. *pūr-as*. A. *pūr-as*. I. *pūr-bhis*. D. *pūr-bhyás*.
G. *pur-ām*. L. *pūr-śū*.

a. *dvār* has the weakened A. pl. form *dāras* (also once *durās* and once *dvāras*), the only weak case occurring.

b. *tār* occurs in one (strong) form only, N. pl. *tār-as*, and *stār* in one (weak) form only, L. pl. *stābhīa*.¹

c. *evār* n. *light* has the two contracted forms D. *āur-é*, G. *sūr-as*.² It drops the case-ending in the L. s.³ *sūr*.

Stems in s.

83. 1. The radical s stems number about forty. A dozen are monosyllabic, five being m. : *jñās* *relative*, *mās* *month*, *vās*⁴ *abode*, *pūms* *male*,⁵ *śās* *ruler* ; two f. : *kās* *cough*, *nās* *nose* ; five n. : *ās* *face*, *bhās* *light*, *mās* *flesh*, *dās* *arm*, *yās* *welfare*. The rest are compounds, e.g. *su-dās* *giving well*, *liberal*.

a. Before bh the s becomes d in the two forms L. *mād-bhis* and D. *mād-bhyāa*, and r in the only other one that occurs : *dur-bhyām*.

b. The A. pl. has the accentuation of weak cases in *mās-ās* and *jñās-ās*.

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. *mānāmsi*, *jyótīmsi*, *cākṣūmsi*. The m. and f. are mostly compounds with these stems as their final member.

a. The as stems consist almost entirely of neuters, which

¹ With irregular accent.

² With the accent of a disyllable.

³ Like the an stems (90, 2).

⁴ This word might be a feminine.

⁵ This word will be treated later (96, 3) as an irregular changeable stem.

are accented on the root, as *mān-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-ās* m. *demon*, or adjectives (some of which occur also in the f. as well as n.), as *ap-ās* *active*; and one primary f., *uṣ-ās* *dawn*.

The N. s. m. f. lengthens the vowel of the suffix: e. g. *āṅgīrās* m., *uṣās*¹ f., *su-mānās* m. f. In about a dozen compounds the long vowel appears (owing to the influence of the m.) in the n. also; e. g. *ūrṇa-mradās* *soft as wool*.

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

Sing. N. *āpas*; *apās*. A. *āpas*; *apās-am*. I. *āpas-ā*; *apās-ā*. D. *āpas-e*; *apās-e*. Ab. *āpas-as*; *apās-as*. L. *āpas-i*; *apās-i*. V. *āpas*.
Du. N.A.V. *āpas-i*; *apās-ā*, *apās-au*.² D. *apó-bhyām*. G. *āpas-os*.

Pl. *āpāms-i*; *apās-as*. I. *āpo-bhis*; *apó-bhis*. D. *āpo-bhyas*; *apó-bhyas*. G. *āpas-ām*; *apās-ām*. L. *āpas-su*; *apās-su*.

Similarly N. n. *yāśas* *glory*, m. f. *yaśās* *glorious*; f. *apsarās* *nymph*.

a. A number of forms have the appearance of being contractions in the A. s. and N.A. pl. m. f.: *ām* = *asam* and *ās* = *asas*; thus *mahām* *great*, *vedhām* *ordainer*, *uṣām* *dawn*, *jarām* *old age*, *medhām* *wisdom*, *vayām* *rigour*, *ān-āgām* *sinless*, *apsarām*. Pl. N. m. *āṅgīrās*, *ān-āgās*, *nā-vedās* *cognisant*, *sa-jōṣās* *united*; f. *medhās*, *ā-jōṣās* *inimitable*, *nā-vedās*, *su-rūdhās* *bountiful*. A. m. *ān-āgās*, *su-medhās* (?) *intelligent*; f. *uṣās*.

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

² The ending *au* is here very rare and occurs chiefly in the later *Saṃhitās*.

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

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

Sing. N. *śocis*; A. *śocis*; *m. -śociṣ-am.* I. *śociṣ-ā.*
 D. *śociṣ-e.* Ab.G. *śociṣ-as.* L. *śociṣ-i.* V. *śocis.*
 Pl. N.A. *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 (*janūs birth*) accented on the radical syllable; four of these (*ārus, cākṣus, tāpus, vāpus*) are also used as *m.* adjectives. Three of the exclusively *m.* *us* stems are adjectives accented on the suffix, while two (*nāhus, mānus*) 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. *cākṣus seeing*, A. *du. tāpuṣ-ā hot.*

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

Sing. N. cákşus. A. cákşus; m. cákşuṣ-am. I. cákşuṣ-ā.
 D. cákşuṣ-e. Ab.G. cákşuṣ-as. I. cákşuṣ-i.
 Du. N.A. cákşuṣ-ī; m. cákşuṣ-ā. D. cákşur-bhyām.
 Pl. N.A. cákşuṣ-i; m. cákşuṣ-as. I. cákşur-bhis.
 D. cákşur-bhyas. G. cákşuṣ-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,¹ future, and aorist participles (156) active (m. and n.).² The strong stem is in *-ant*, the weak in *-at*³; 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 *I*.⁴ 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.

¹ Excepting those of the reduplicating verbs and a few others that follow their analogy (85 b).

² On the formation of the f. stems see 95.

³ In Latin and Greek the distinction was lost by normalization: *G. edentis, ēdentis*.

MASCULINE.

SINGULAR.

DUAL.

PLURAL.

N. *adán*¹ (Gk. *ἑδωρ*)

adánt-ā -au

adánt-as (Gk. *ἑδωρες*)V. *adan*

ádant-ā -au

ádantas

A. *adánt-am* (Lat. *edentem*)

adánt-ā -au

adat-ás

I. *adat-ā*I. *adád-bhis*D. *adat-é*D. *adád-bhyām*D. Ab. *adád-bhyas*Ab. G. *adat-ás*G. *adat-ós*G. *adat-ām*L. *adat-ī*L. *adát-su*

NEUTER.

N. A. *adát*

adat-ī

adánt-ī

Other examples are: *árc-ant* singing, *śīd-ant* (sad sit), *ghn-ant* (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: *rhánt* weak, *prśant* spotted, *brhánt* great, *ruśant* brilliant; also the substantive *dánt*² tooth. The adj. *mahánt* great, also originally a participle,³ deviates from the participial declension in lengthening the vowel of the suffix in the strong forms:

Sing. N. m. *mahān*; n. *mahát*. A. *mahánt-am*, I. *mahat-ā*.Du. N. A. *mahánt-ā*, -au. D. *mahád-bhyām*.Pl. N. *mahánt-as*. A. *mahat-ás*. I. *mahád-bhis*.L. *mahát-su*.¹ For original *adánt-s*, cp. Lat. *edens*.² Probably an old participle of *ad out* with prehistoric loss of the initial *a* like *s-ánt* being from *as be*.³ 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,¹ in other words, have *at* throughout; e. g. *bībhyat* *fearing*, *ghānighn-at* *repeatedly killing* (√*han*). The analogy of these participles is followed by a few others formed from unreduplicated bases: *dās-at* *worshipping*, *śās-at* *instructing*; also *dākṣ-at* and *dhākṣ-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.: *vahāt*,² *śravāt*³ f. *stream*; *vehāt*⁴ f. *barren cow*; *vāghāt* m. *sacrificer*; *śāścāt*⁵ m. *pursuer*. Besides the first three substantives just mentioned there are no feminines except the adjective *a-śāścāt* *unequalled*⁶ when used as a f. Hardly any n. forms occur except from the old reduplicated participle *jāg-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 *dādat* *giving* (√*dā*) would be:

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

Plur. N.A. *dādat-as*. I. *dādad-bhis*. G. *dādat-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.⁷ The V. of these stems

¹ Which has been weakened because here the accent is regularly on the reduplicative syllable.

² But *vāh-ant* *carrying* as a participle.

³ But *śrāv-ant* *flooding*. ⁴ The derivation of this word is uncertain.

⁵ But *śāśc-at* as a participle (from *śac* *accompany*).

⁶ Lit. *having no equal*; but *ā-śāścant-i* as the f. of the participle *śāścat*.

⁷ The f. is formed with *i* from the weak stem: *mat-i*, *vat-i* (95).

is regularly¹ formed with *mas* and *vas*²; e.g. *hāviṣ-mas* from *haviṣ-mant*; *bhāga-vas* from *bhāga-vant*.

From *gó-mant* *possessed of cows* would be formed:

Sing. N. m. *gómān*; n. *gómat*. A. m. *gómant-am*. I. *gómat-i*. V. m. *gómas*.

Pl. N. m. *gómant-as*; n. *gómānt-i*.³ A. m. *gómat-as*. I. *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;⁴ but the n. forms are very rare, occurring in the s. N. I. G. only. These stems sometimes come to be used as m. substantives; e.g. *gāth-in* *singer*. As in all derivative stems ending in n, the vowel of the suffix is lengthened in the N. s. m., and the n disappears in that case (in the n. also) and before consonant endings.

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

Sing. m. N. *hastí*. A. *hastín-am*. I. *hastín-ā*. D. *hastín-e*. Ab. G. *hastin-as*. I. *hastin-i*. V. *hāstin*.

Du. m. N. A. *hastin-ā*, *-au*. I. D. *hastí-bhyām*. G. I. *hastin-os*.

Pl. m. N. *hastin-as*. I. *hastí-bhis*. D. *hastí-bhyas*. G. *hastín-ām*. I. *hasti-su*.

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

¹ 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*.

² There are also vocatives in *vas* from stems in *van* and *vāps* (cp. the V. in *vas* from stems in *yāps*).

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

⁴ The f. stem is formed with i: *ādvín* *possessing horses*; f. *ādvín-i*.

88. 3. Comparative stems are formed with the suffix *yāms*, which is nearly always added with the connecting vowel *i* to the accented root. Only two stems are formed with *yāms* exclusively: *jyā-yāms* *greater* and *sān-yāms* *older*; six others are formed with *yāms* as well as *i-yāms*: e.g. *bhū-yāms* and *bhāv-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.¹ No forms of the du. occur, and in the pl. only the N. A. G. are found. The V. s. ends in *yaa*.² The forms actually occurring, if made from *kāu-iyāms* *younger*, would be as follows:

MASCULINE.

SINGULAR.	PLURAL.
N. <i>kāniyān</i>	<i>kāniyāmsas</i>
A. <i>kāniyāms-am</i>	<i>kāniyas-as</i>
I. <i>kāniyas-ā</i>	
D. <i>kāniyas-e</i>	
Ab. G. <i>kāniyas-as</i>	G. <i>kāniyas-ām</i>
L. <i>kāniyas-i</i>	
V. <i>kāniyas</i>	

NEUTER.

N.A. *kāniyas**kāniyāms-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

¹ The *f*. is formed by adding *i* to the weak stem, e.g. *prēyas-i* *dearer*.

² Op. the mant, vant (86), and the *vāms* (89) stems

and shortening the vowel) to *vas* which becomes *vat*¹; 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.² The only specifically n. form occurring is the A. s. The V. s. is regularly formed with *vas*.³ 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>cakṛuṣ-as</i>
I. <i>cakṛuṣ-ā</i>		I. <i>cakṛvād-bhis</i>
D. <i>cakṛuṣ-e</i>		
Ab.G. <i>cakṛuṣ-as</i>		G. <i>cakṛuṣ-ām</i>
V. <i>cakṛ-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*); *iy-i-vān* (*i go*), *jagm-i-vān* (*beside jagan-vān*⁴: *gam go*), *papt-i-vān* (*pat fly*), *proṣ-i-vān* (*pra + vas dwell*), *viviś-i-vān* (*viś enter*);

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

² The *f.* is formed with *i* from the weakest stem: e. g. *cakṛuṣ-i*.

³ Cp. the mant. *vant* (56), and the *yāms* stems (88).

⁴ On the change of *m* to *n* see 68.

ok-i-vān¹ (uo *be went*). This *i* is dropped before *u*; e. g. tasth-ūṣ-ā, īy-ūṣ-as, jagm-ūṣ-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.;² but some forms of adjective stems serve as f., and there is one specifically f. stem *yōṣ-an woman*.

In the strong cases the *a* of the suffix is usually lengthened, e. g. ādhvān-am; but in half a dozen an and man stems it remains unchanged, e. g. arya-mān-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. L. s. grāvṇā from grāvan *pressing stone* (but āś-man-ā *stone*), while before consonant endings the final *n* disappears,³ e. g. rāja-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. ādhvā, 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;⁴ while they are retained in eighteen, e. g. kármāni.

1. The an stems, which are both m. and n.,⁵ besides the

¹ With reversion to guttural, lack of reduplication, and strengthened radical vowel.

² The stems in an and man form their f. with *i* added to their weakest form; those in van substitute *vari*.

³ That is, the *a* represents an original sonant nasal.

⁴ Seven of these appear with *ā* in the Saṃhitā text, but with *a*, like the rest, in the Pada text. The evidence of the Avesta indicates that the *ā* form of the Saṃhitā is the older.

⁵ Six or seven adjectival forms are used as f.

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

a. Six stems belong etymologically to this group though seeming to belong to one of the other two. They are: *yū-v-an*¹ *m. youth*, *śv-án*² *m. dog*, *rji-évan*³ *m. a man*, *mātari-évan*³ *m. a demi-god*, *vi-bhṛv-an*⁴ *for-reaching*, *pāri-jm-an*⁵ *going round*. *śīrṣ-án* *n.* is an extended form of *śīras* *head* = *śīr(a)-án*.

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

SINGULAR.	DUAL.	PLURAL.
N. <i>rājā</i>	N.A. <i>rājān-ā, -au</i>	N. <i>rājān-as</i>
A. <i>rājān-am</i>		A. <i>rājñ-as</i>
V. <i>rājan</i> ¹		
I. <i>rājñ-ā</i>	I.D. <i>rāja-bhyām</i>	I. <i>rāja-bhis</i>
D. <i>rājñ-e</i>		D. <i>rāja-bhyas</i>
Ab.G. <i>rājñ-as</i>	G. <i>rājñ-os</i>	G. <i>rājñ-ām</i>
L. <i>rājan-i</i> <i>rājan</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 *āhan* *day* is *āhan-i*, pl. *āhān-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.² In

¹ See below, §1. 3, 4.

² Probably from *śū* *grove*.

³ From *bhū* *be*.

⁴ From *gam* *go*.

⁵ The V. of *mātari-évan* is *mātari-évas* as if from a stem in *van*.

⁶ 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.

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-ā*, *pre-ṇ-ā*, *bhū-n-ā*, *mahi-n-ā*, *vari-ṇ-ā*; *drāghm-ā*, *raśm-ā*.

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

Sing. N. *ásmā*. A. *ásmān-am*. I. *ásmān-ā*.¹ D. *ásmān-o*.¹

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

Du. N.A.V. *ásmān-ā*. L. *ásmān-os*.

Plur. N.V. *ásmān-as*. A. *ásmān-as*. I. *ásmā-bhis*. D. *ásmā-bhyas*. G. *ásmān-ām*. L. *ásmā-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.² In the strong cases there is only one example of the a remaining short: *anarvān-am*. In the weak cases, when the suffix is preceded by a vowel, the a is always syncopated in the Samhita text except in the forms *dā-vān-e*, *vasu-vān-e*, and *ṛtā-vān-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*.³

¹ When the suffix is preceded by a vowel, the a is generally syncopated, as *mahi-mn-ā*, also *mahi-n-ā*, &c.

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

³ Cp. the *mant*, *vant*, *yāps*, *vāps* stems.

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

Sing. N. grāvā. A. grāvāṇ-am. I. grāvṇ-ā. D. grāvṇ-a.
 Ab. G. grāvṇ-as. L. grāvāṇ-i and grāvan. V. grāvan.
 Du. N.A.V. grāvāṇ-ā, -au. I. grāva-bhyām. G. grāvṇ-os.
 Pl. N.V. grāvāṇ-as. A. grāvṇ-as. I. grāva-bhis. D.
 grāva-bhyas. G. grāvṇ-ām. L. grāva-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. āh-an n. *day*, otherwise regular, supplements the N. s. with āh-ar.¹

3. śv-án m. *dog*, otherwise inflected like rájan, takes Samprasāraṇa in its weakest stem śún,² which, as representing an originally disyllabic stem,³ 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

¹ The normal N. in a appears to have been avoided in an stems, collateral stems always being substituted in this case, as ākṣi for aksān eye, &c.

² So also in Greek: κύων = śún-as.

³ Cp. Greek κύων.

4. *yú-v-an*, m. *youth*, otherwise regular, forms its weakest stem, *yún*, by Samprasāraṇa and contraction¹ (*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>yún-as</i>
A. <i>yúvān-am</i>		
D. <i>yún-e</i> ²		I. <i>yúva-bhis</i>
G. <i>yún-as</i>		D. <i>yúva-bhyas</i>

5. *maghá-van*³ *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

¹ Cp. Lat. *juven-is* and *jún-ior*.

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

³ 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.¹ The cases that occur would in the compound *vṛtra-hán* *Vṛtra-slaying* be:

SINGULAR

DUAL

PLURAL

N. <i>vṛtra-há</i>	N.A. <i>vṛtra-hán-ā, -au</i>	N. <i>vṛtra-hán-as</i>
V. <i>vṛtra-han</i>		
A. <i>vṛtra-hānam</i>		A. <i>vṛtra-ghn-ás</i>
I. <i>vṛtra-ghn-ā</i>		I. <i>vṛtra-há-bhis</i>
D. <i>vṛtra-ghn-é</i>		
G. <i>vṛtra-ghn-ás</i>		
L. <i>vṛtra-ghn-í</i>		

3. Adjectives in *āñc*.

93. These words, the suffix² of which generally expresses the meaning of *-ward*, form the strong stem in *āñc*, the middle in *īc* or *ūc*³ (according as *ac* is preceded by *y* or *v*). About fourteen stems have a weakest form in *īc*, and about six in *ūc*, which, if they are the contractions of accented syllables, shift the accent to the endings.⁴ They are inflected in the m. and n. only, the f. being formed with *ī* from the weakest stem. The only cases occurring in the pl. are the N.A. and in the du. N.A.I.

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

¹ Here the *h* reverts to the original guttural aspirate; the *n* in this combination is never cerebralized.

² Properly the root *āñc* *tend*, which has, however, practically acquired the character of a suffix.

³ Here *ya* and *va* irregularly contract to *i* and *ū*, instead of *ī* and *u*.

⁴ 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. pratyāñ (61)

N.A. pratyāñc-ā, -au

N. pratyāñc-as

A. pratyāñc-am

A. pratiñc-ās

I. pratiñc-ā

D. pratiñc-ē

Ab.G. pratiñc-ās

I. pratiñc-i

L. pratiñc-ós

NEUTER.

N.A. pratyāk

pratiñc-i

a. Other words similarly declined are :

STRONG STEM.

MIDDLE
STEM.WEAKEST
STEM.ny-āñc *downward*

ny-āk

ñic¹sam-y-āñc² *united*

sam-y-āk

sam-ic

tir-y-āñc³ *transverse*

tir-y-āk

tirās-c

ūd-āñc *upward*

ūd-āk

ūd-ic⁴anv-āñc *following*

anv-āk

anūc

viṣv-āñc *all-perceiving*

viṣv-āk

viṣūc

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

¹ The stem ñic seems to have retained the accent ; for the f. is ñic-i (not ñic-f), and the I. ñicā being used adverbially probably has an adverbial shift of accent. devadryāñc *godward* also retains the accent on the suffix : I. devadrīcā.

² The y is here inserted by analogy.

³ Here tiri takes the place of tirās across, from which the weakest stem tirās (= tirā + ac) is formed.

⁴ I, 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*.¹ 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*; *kāñiyān*; *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*).² *áśman* (N. *ásmā*), *grāvan* (N. *grāvā*), *yúvan* (N. *yúvā*);³ *hāstin* (N. *hastī*); *háviṣmas* (N. *haviṣmān*), *márutvas*⁴ (N. *marútván*); *kāñiyas* (N. *kāñiyān*); *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*); *pratyāñ* (N. *pratyāñ*).

95. The feminines of nouns with changeable stems are

¹ In B. some half-dozen N.A. plur. n. forms occur: *prāñci*, *praty-āñci*, *arvāñci*, *samyāñci*, *sadhryāñci*, *anvāñci*.

² One an stem has a V. in as: *mātari-śv-as* (p. 68, n. 5).

³ Four van stems form their V. in vas: *ṛtā-vas*, *eva-yā-vas*, *prātar-it-vas*, *vī-bhā-vas*.

⁴ The RV. has three vocatives in van: *arvan*, *śatūvan*, *śavasāvan*. The AV. has five others, but none in vas.

formed by adding *i* 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*); *arkin-ī* (m. *arkin*); *návyas-ī* (m. *náviyāms*); *jagmūṣ-ī* (m. *jagm-ī-vāms*); *sam-rājñ-ī* (m. *rājan*), *maghón-ī* (m. *maghāvan*), *-ghn-ī* (m. *-hán*); *pratiś-ī* (m. *pratyāñc*); *avitr-ī* (m. *avitar*).

a. The *f.* of the present participle active of the first conjugation (125) is made from the strong m. stem in *ant* (op. 156); that of the second conjugation from the weak stem in *at*; e.g. *bhāvant-ī* being, *uchānt-ī*¹ shining, *pūsyant-ī* obtaining abundantly, *codāyant-ī* urging; but *ghnat-ī* (m. *ghnánt*) slaying, *pīprat-ī* furthering (m. *pīprat*), *kṛpāt-ī* (m. *kṛpánt*), *yujāt-ī* (m. *yujānt*) yoking, *punāt-ī* (m. *punánt*) purifying.

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

c. Adjectives in *van* form their *f.* in *var-ī*; e.g. *pī-van* (vīva) fat, *pī-var-ī* (vīva = vīfēva). The *f.* of the irregular *yū-v-an* young (91. 4) is *yuva-tī*.

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-ā*. Ab.G. *ap-ās*. Du. N. *āpā*.² Pl. N.V. *āp-as*. A. *ap-ās*. I. *ad-bhis*. D. *ad-bhyās*. G. *ap-ām*. L. *ap-sū*.

2. *anaḍ-vāh* m. *ox* (lit. *cart-drawer*, from *ānas* + *vah*) has three stems; the last syllable is lengthened in the strong stem *anaḍ-vāh*; and shortened by Samprasāraṇa in the weakest *anaḍ-ūh* and in the middle *anaḍ-ūd* (dissimilated

¹ The weak stem appears once in *siñc-at-ī* sprinkling beside the regular *siñc-ant-ī*.

² In a compound.

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

SINGULAR.	DUAL.	PLURAL.
N. <i>anaḍ-vān</i>	N. <i>anaḍ-vāh-au</i>	N. <i>anaḍ-vāh-as</i>
A. <i>anaḍ-vāh-am</i>	A. <i>anaḍ-vāh-au</i>	A. <i>anaḍ-ūh-as</i>
G. <i>anaḍ-ūh-as</i>		D. <i>anaḍ-ūḍ-bhis</i>
L. <i>anaḍ-ūh-i</i>		L. <i>anaḍ-ūt-su</i>

3. *pū-māms*¹ m. *man* has three forms: its *a* is lengthened in the strong stem, and syncopated in the weakest to *pūms*, in the middle to *pum*.² The forms occurring are:

SINGULAR.	PLURAL.
N. <i>pūmān</i> (89, 1)	<i>pūmāms-as</i>
V. <i>pūmas</i>	
A. <i>pūmāms-am</i>	<i>pūms-ās</i>
Ab.G. <i>pūms-ās</i>	G. <i>pūms-ām</i>
L. <i>pūms-i</i>	L. <i>pūms-sū</i>

II. Stems ending in Vowels.

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

¹ Probably an old compound, with the second part of which the Lat. *mās* 'male' may be allied.

² With necessary loss of the *a* between consonants: cp. 28 and 16 u.

³ N. -as, -am = Gk. -ος, -ω; Lat. -us, -um.

⁴ -ā = Gk. -α, -η; Lat. -a.

These two declensions¹ 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. a. is distinguished from the G. The inflexion of the n. differs from that of the m. in the N.A.V. a. du., and pl. only. The forms actually occurring, if made from *priyā* *dear*, would be :

SINGULAR.		PLURAL.	
MASC.	FEM.	MASC.	FEM.
N. <i>priyā-s</i>	<i>priyā</i>	N. { <i>priyās</i> <i>priyāsas</i> [†]	<i>priyās</i> <i>priyāsas</i> ¹²
A. <i>priyā-m</i>	<i>priyā-m</i>	A. <i>priyān</i> ⁸	<i>priyās</i>
I. { <i>priyēna</i> ² <i>priyā</i> ³	{ <i>priyāyā</i> ² <i>priyā</i>	L. { <i>priyāis</i> ⁹ <i>priyēbhis</i>	<i>priyābhis</i>
D. <i>priyāya</i>	<i>priyā-yai</i> ⁶	D.Ab. <i>priyābhyas</i>	<i>priyābhyas</i>
Ab. <i>priyāt</i> ⁴	{ <i>priyā-yās</i> ⁵ <i>priyā-yām</i> ⁵ <i>priyē</i> ⁴	G. <i>priyā-ṇ-ām</i> ¹⁰	<i>priyā-ṇ-ām</i>
G. <i>priyāsyā</i> ²		L. <i>priyēṣu</i> ¹¹	<i>priyāsu</i> ¹¹
L. <i>priyē</i>		V. { <i>priyās</i> <i>priyāsas</i>	<i>priyās</i>
V. <i>priyā</i>			

Dual. N.A. m. *priyā*¹³, *priyāu* ; f. *priyē*.

L.D.Ab. m. f. n. *priyābhyām*.

G.L. m.f.n. *priyā-y-os*.

¹ Certain adjectives in -as -ā -am follow the pronominal declension (110).

² These terminations originally came from the pronominal declension (110). The final of *ena* is often lengthened (*enā*).

³ This form, made with the normal I. ending ā, is rare.

⁴ This ending is preserved in the Lat. *o* for *ed* (e.g. *Quintus* in inscriptions) and in the Greek (Cretic) adverb *τῷ-δε ἄρα*.

⁵ The terminations *yai* (= *yā-o*), *yās* (= *yā-as*), *yām* are due to the influence of the feminines in -ī (originally *yā*), e.g. *davyāt*, *davyās*, *davyām* (cp. 100).

(For notes ⁶⁻¹² see next page.)

a. The N.A. neuter forms are : Sing. *priyá-m*. Du. *priyé*. Pl. *priyá*¹⁴ and *priyā-ñ-i*.¹⁵

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. 2a) ; e. g. *Jirṇāyāi tvacaḥ* of dead skin.

2. Radical *ā* stems, m. and f.,¹⁶ are common in the RV., being formed from about thirty roots. Most of them appear only as the final member of compounds, but four are used as monosyllables in the m. : *jā* child, *trā* protector, *dā* giver, *sthā* standing; and seven in the f. : *kṣā* abode, *khā* well, *gnā* divine woman, *jā* child, *jyā* bowstring, *mā* measure, *vṛā* troop.¹⁷ The forms occurring in the oblique cases are so

* The form *amba*, occurring thrice in the RV., may have a V. meaning, *O mother!* The VS. and TS. have the V. *āmbe* as from a stem *āmbā* mother.

† 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*.

‡ That the ending was originally *-na* is shown by the Sandhi (40. 2) ; cp. Gothic *-ana*, Gk. *inac*. -*on*.

§ This ending is preserved in such Greek datives as *ἱερῶν*. It is slightly commoner in the RV. than *priyābhis*, but in the AV. it is five times as common. It is almost always used in the Brāhmaṇas.

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

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

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

§§ The *du* in *ā* is more than seven times as common as that in *an* in the RV.

||| 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.

¶¶ 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*.

‡‡‡ 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 *a* declension.

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

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 e¹ 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. jāṃ. I. jā. D. j-é. G. j-ās.
V. jā-s.

Dual. N.A.V. jā and jāu. I. jā-bhyām.²

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. pānthā only: Sing. N. pānthā-s. A. pānthā-m. Pl. N. pānthāa. The AV. has besides the stem pānthān: Sing. N. pānthā. A. pānthānam. Pl. N. pānthān-as.

From the adverb tāthā *thus* is formed the sing. N. ā-tathā-s *not saying 'yes'*.

uśānā m., a seer, has a N. like a f.: uśānā. A. uśānā-m. D. uśān-e. mānthā *curving stick* and mahā *great* form the A. mānthā-m and mahā-m.

3. Radical ā 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-hā *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

¹ Not, however, in most of the dative infinitives; e.g. parā-dāi *to give up*, pra-khyāi *to see*, prati-māi *imitate* (cp. 167).

² Contrary to the rule generally applicable to monosyllabic stems, the accent remains on the radical syllable throughout.

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

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

SINGULAR.

	m.	f.	n.	m.	f.	n.
N.	śuci-s	śuci-s	śuci	mādhv-s	mādhv-s	mādhv
A.	śuci-m	śuci-m	śuci	mādhv-m	mādhv-m	mādhv
I.	śuci-ā ¹	śuci-ā ²	śuci-n-ā	mādhv-ā ³	mādhv-ā	mādhv-n-ā
	śuci	śuci		mādhv-n-ā		

¹ Five stems in the RV. form their I. like śucyā, but twenty-five (under the influence of the n declension) like śucinā.

² 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.

³ 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.
D.	śúcay-e	śúcay-e ¹	śúcaye	mádhav-e ²	mádhav-e	mádhav-e ¹⁰ mádhv-n-e
Ab.	śúce-s ³	śúce-s	[śúce-s]	mádho-s	mádho-s	mádho-s ¹¹ mádhv-n-as
G.	śúce-s	śúce-s ³	śúce-s	mádho-s ⁴ mádhv-as	mádho-s	mádho-s ¹² mádhv-n-as
L.	śúcā śúcau ⁵	śúcā ⁶ śúcau	śúcā śúcau	mádhav-i ⁷ mádhau	mádhau	mádhav-i ¹³ mádhau mádhv-n-i
V.	śúce	śúce	[śúci]	mádho	mádho	mádhv

DUAL.

N.A.V.	śúci ⁸	śúci	śúci	mádhū ⁹	mádhū	mádhv-i ¹⁴
LD.Ab.	śúci-bhyām					
G.L.	śúcy-os			mádhv-os	mádhv-os	mádhv-n-os ¹⁵

¹ *ari* m.f. *deceit* and *śvi* m. *sheep* have *ary-ās* and *śvy-ās*.² The form in *au* is more than twice as common as that in *ā* in m. and f.³ The derivative *i*, *u* and *ī* stems are the only ones that do not take *ā* or *au* in the dual.⁴ *ūti* with *aid* is often used as a D. The RV. has seven datives in *ai*, e.g. *bhrty-āi* for *sustenance*, following the analogy of the *ī* declension.⁵ The RV. has six forms according to the *ī* declension, e.g. *yuvaty-ās*.⁶ The form *vēdi* on the altar, occurring twice, is the only L. from an *i* stem with the normal ending *i* (= *vēdi-i*).⁷ This type occurs from over sixty stems, the normal formation (mádhv-e) from only three stems in the RV.⁸ The normally formed type mádhv-as is followed by six stems, the prevailing type mádho-s by over seventy in the RV.⁹ Seven stems follow this type, while nineteen follow mádhan in the RV.¹⁰ From one stem also mádhv-e.¹¹ Once also mádhv-as.¹² Also mádhv-as, *vāsv-as*.¹³ Only in the form *sānav-i*.¹⁴ The only example in RV. is *urv-ī* the two *worlds*. The VS. has *jānu-n-ī* two *knives*.¹⁵ The only example is *jānu-n-os* (AV.).

PLURAL

	m.	f.	n.	m.	f.	n.
N.V.	śúcay-as ¹	śúcay-as ²	śúci ³	mádhav-as ⁴	mádhav-as ⁵	mádhū ⁶
A.	śúci-n ⁷	śúci-s	śúci	mádhū-n ⁸	mádhū-s	mádhū-n-i
I.		śúci-bhis			mádhū-bhis	
D.Ab.		śúci-bhyas			mádhū-bhyas	
G.		śúci-n-ām			mádhū-n-ām	
L.		śúci-ṣu			mádhū-ṣu	

a. Twenty-seven i stems in the RV. show forms according to the derivative i declension in the D.Ab.G.L. s.f.: e.g. bhṛti f. *sustenance*; D. bhṛty-ái; bhūmi f. *earth*; Ab.G. bhūmy-ās, L. bhūmy-ām. Such forms in ai, ās, ām are much commoner in the AV. In B. ai is regularly used instead of ās (cp. 97 a c). Besides the numerous I a. 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 ni 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: iṇu f. *arrow*; D. iṇv-ai, G. iṇv-ās, su-vāstv-ās of the *river* Śaṇḍatu (all in late passages).⁸ There are

¹ The only stem not taking Guṇa is ari *devout* which has the N. pl. ary-ās m. f.

² The original ending ns is in both śúcin and mádhūn preserved in the Sandhi forms of ṇsa or ṇr (39, 40).

³ About ten stems in i in the RV. have N. pl. forms according to the derivative i declension; e.g. avānta *streams* beside avānayas.

⁴ The normal type śúci (= 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 śúcini occurs about fourteen times.

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

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

⁷ 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 mádhūn is more frequent than mádhū.

⁸ 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 *i* declension: A. *ā-bhīrv-am* from *ā-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. *mādhū-ne*, *kaśīpū-ne*; Ab. *mādhū-nas*, *sānu-nas*; G. *cāru-nas*, *dāru-nas*, *drū-nas*, *mādhū-nas*, *vāsu-nas*; L. *āyu-ni*, *sānu-ni*; *dāru-ni*; N. A. *pl.* *dārū-ṇi*, &c.

b. There is no example of a V. *u* *n.* from an *i* stem, and the only one from an *u* stem is *gūggulu* (AV.). This seems to indicate that the V. *u* 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 *tanū m.*, *tanū f. thin* (Lat. *tenu-is*); or in *i*, as *urū 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. *nī-dhi* *bravery*. There are also about eight stems formed from roots in *u*, all of which except *dyū day* are final members of compounds; e.g. *raghū-drū 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. *au-pū clarifying well* (from *pū purify*), *pari-bhū 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. *pāti* (Gk. *πῶσις*) *m. husband* is irregular in the D.G.L. *s.*: *pāty-e*, *pāty-ur*,¹ *pāty-au*; while the I. in this sense has the normal form *pāty-ā*. When it means *lord*, either as a simple word or as final member of a compound, it is regular: D. *pātay-e*, *bṛhas-pātay-e*, G. *pāte-s*, *prajā-pate-s*, L. *gō-patau*; while the I. in this sense is formed with *nā*: *pāti-nā*, *bṛhas-pātinā*. The *f.* is *pātnī* (Gk. *πῶννα*) *wife* and *lady*.

¹ The anomalous ending appears to be due to the influence of the Ab.G. in the names of relationship (101) in *ṛ* like *pītūr*, G. of *pītṛ father*.

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

2. *sākhi* m. *friend*, besides having irregularities like *pāti* in the weak cases of the s., has a strong stem formed with *Vṛddhi*: N. *sākhā*, A. *sākhāy-am*, I. *sākhy-ā*, D. *sākhy-e*, Ab.G. *sākhy-ur*,² V. *sākhe*.³ Du. *sākhāy-ā* and *sākhāy-au*; Pl. N. *sākhāy-as*, A. *sākhi-n*, I. *sākhi-bhis*, D. *sākhi-bhyas*, G. *sākhi-n-ām*.

a. In the RV. *sākhi* 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. *marūt-sakhā* N. m. *f.* *having the Maruts as friends*.

3. *ari* *devout* is irregular in forming several cases like the radical *i* stems (except in accentuation): sing. A. *ary-ām* (beside *ari-m*) m., G. *ary-ās* m.; pl. N. *ary-ās* m. *f.*, A. *ary-ās* m. *f.*

a. The VS. has also the N. s. *ari-s*, beside the regular *ari-a* of the RV. *avi* *sheep* (Lat. *vit-s*) also takes the normal ending *as* in the G. s.: *avy-as*. *vi* m. *deer* has in the RV. the N. s. *vé-s* beside *vī-s*.

4. The neuters *ākṣi* *eye*, *āsthī* *bone*, *dādhi* *curds*, *sākthi* *thigh*, form their weakest cases from stems in *ān*; e.g. I. *dadhn-ā*, *sakthn-ā*; G. *akṣṇ-ās*, *asthn-ās*, *dadhn-ās*. Du. N. *ākṣi-ṇī* (AV.), I. *sākthi-bhyām*, G. *akṣṇ-ós*, but *sākthy-os* (VS.). In the pl. the *an* stems are used in the N.A. also: *akṣāṇ-i* (beside *ākṣi-ṇī*, AV.), *asthān-i* (beside *āsthī-ṇī*, AV.), *sakthān-i*; I. *akṣā-bhis*, *asthā-bhis*; D. *asthā-bhyas*.

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

¹ Influenced, like *pātyur*, by the names of relationship in *ṛ* (101).

² Formed regularly like *śūci* from *śūci*.

Sing. N. dyāu-s (*Zēús* = *Διεύς*). A. div-am.¹ I. div-ā.
 D. div-é. Ab.G. div-ás (*Διφός*). I. div-í (*Διτί*). V.
 dyāu-s² (*Zēū*).
 Pl.N. div-as.³ A. m. dyūn,³ f. div-as. I. dyū-bhis.³

100. C. Stems in ī and ū 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 ī 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 ī, are for the sake of clearness best treated as a division of the radical group.

a. The normal endings as they appear in the inflexion of consonant stems are taken throughout this declension. The G. pl., however, preserves the normal ending ām in one single form only (dhiy-ām), nām being otherwise always added. The N. s. always adds s. Accentuation on the final syllable of the stem is characteristic of this declension, and, except in monosyllabic stems, the acute remains on that syllable throughout. Before vowel endings the ī is split to iy in monosyllabic nouns, even when they are final members of compounds,⁴ as A. dhiy-am, pl. N. nānā-dhiy-as *having diverse intentions*; but in roots as final members of

¹ The stem div, the Samprasāraṇa form of dyāv, has made its way into the strong cases, A. s. and N. pl., owing to the very frequent weak cases div-ās, &c., which taken together occur more than 350 times in the RV.

² i.e. dyāu-s to be pronounced as a disyllable. The s of the N. is retained in this form.

³ These two forms, which occur only in the RV. or passages borrowed from it, always mean *days*.

⁴ Except accented -dhi, as ā-dhīam (but au-dhi follows the general rule, as an-dhiy-as).

compounds only when two consonants precede,¹ as *yajña-priy-am sacrifice-loving*, but *yajña-nyām (= yajña-niam) leading the sacrifice*. Otherwise *i* is always written as *y*, but is invariably to be pronounced as *i*, as *nady-ām pronounced nadiam*² *stream*.

The monosyllabic stems belonging to the radical class are the feminines *dhi thought*, *bhī fear*, *śrī glory*, and the m. *vī receiver* (occurring only once in the N. s.). The compounds of the first three, being mostly Bāhuvrīhis (189), and the compounds formed from the roots *kṛi 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 *aḥī serpent*, *rathī charioteer*, and about eight compounds.

b. The declension in derivative *i* embraces a large number of stems formed by means of the suffix *i* (originally *yā*) largely to supply a f. to m. words, and not normally accenting the suffix.³ It also includes a large number of miscellaneous f. stems of an independent character having no corresponding m., as *śac-i might*. It includes seven m. stems, five of

¹ In the secondary radical group (a 2, p. 87) the *i* is split only in *samudri* and partly in *cakri*.

² 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 Sāmhitā text that are spelt with *iy*. Again the resolved vowel is given as *i* (not *ī*) because long vowels are regularly shortened in pronunciation before vowels (p. 22, notes 1 and 5).

³ The exceptions are mostly stems in which the preceding syllable, having been reduced, throws the accent forward, e.g. *urū, f. urv-i, wide*; or in which, as proper names, the accent has shifted to indicate a change of meaning, e.g. *śāknī a river*, but *śāknī black*.

which are proper names: Tiraści, Námī, Pŕthī, Mátalī, Sóbharī, besides rāṣṭrī *ruler*, sirī *weaver*.

The inflexion of these stems¹ differs from that of the radical i stems in three respects:—(1) no s is added in the N. s. m. or f.; (2) the endings diverge considerably from the normal ones, the s. A. taking m, the D. ai, the Ab.G. 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. dhī *I. thought.* 2. rathī *m. f. charioteer.* devī *f. goddess.*

SINGULAR.

N. dhī-s	rathī-s	devī
A. dhīy-am	rathī-am	devī-m
I. dhīy-ā	rathī-ā	devy-ā
D. dhīy-é	rathī-e	devy-ai
G. dhīy-ās	rathī-as	Ab.G. devy-ās
		L. devy-ām
V.	rāthi	V. dévi

DUAL.

N.A. dhīy-ā, -au	rathī-ā	N.A. devī
		V. dévi
I. dhī-bhyām	rathī-bhyām	D.Ab. devī-bhyām
G.L. dhīy-ós	rathī-os	devy-ós

¹ 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. dhiy-as	rathī-as	devī-s
A. dhiy-as	rathī-as	devī-s
I. dhi-bhis	rathī-bhis	devī-bhis
	D. rathī-bhyas	devī-bhyas
G. dhi-n-ām ¹	G. rathī-n-ām	devī-n-ām
L. dhi-ṣu	L. rathī-ṣu	devī-ṣu
	V. devī-s	

a. Other words belonging to the secondary radical class (a 2) are : *kumārī girl* (A. *kumārīam*), *tandī weariness* (N. *tandī*), *dūtī messenger* (N. *dūtī*), *nadī stream* (A. *nadīam*), *lakṣmī mark* (N. *lakṣmī*, A. *lakṣmīam*), *siṃhī lioness* (N. *siṃhī*, A. *siṃhīam*).

β. *strī woman*, originally a disyllable, is inflected as a radical monosyllabic stem in the sing. A. and pl. N.A.L. : *strīy-am*; *strīy-aa*, *strī-bhis* (accent); but retains traces of its derivative origin in the s. N. *strī* (no s), D. *strīy-āi*² (AV.), G. *strīy-ās*, 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. : *dū gift*, *bhū earth*, *brū brow*, *syū thread*, *srū stream*; one m. and f. : *sū begetter and mother*; one m. : *jū speeding, steed*. There are further two reduplicated f. substantives and one adjective : *juhū tongue*, *juhū sacrificial spoon*; *jōgū singing aloud*. Finally, there are about sixty compounds, almost exclusively formed from about eleven roots, e. g. *pari-bhū surrounding*.

¹ *dhi-n-ām* occurs seven times in the RV., *dhiy-ām* only once, the latter being the only example of the normal ending.

² In B. this form is used for the G.; e. g. *strīyaḥ 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-grū (m. ā-grū) *maid*; the other and more numerous division consists of oxytone f. adjectives corresponding to m. oxytones, e.g. babhrū (m. babhrū) *brown*.

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

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

SINGULAR.

RADICAL.	DERIVATIVE.
N. bhū-s	tanū-s
A. bhūv-am	tanū-am
I. bhuv-ā	tanū-ā
	D. tanū-e
Ab.G. bhuv-ās	Ab.G. tanū-as
L. bhuv-i	L. { tanū-i
	tanū
	V. tanu

¹ The derivative stems show an incipient tendency to be influenced by the inflexion of the derivative i declension. The RV. has only one such form: évaśrūm; the AV. has at least ten such; the VS. has A. purpācalū-m *courtesan*, D. tanv-āi, G. tanv-ās. In B. the D. s. f. ending ai is used for ās; e.g. dhenvāi rétaḥ *the seat of the cow*.

² Judging by the only two forms that occur, bhuvām and jóguvām.

³ It is, however, split in the derivative stems a-grū, kadrū *Soma* vessel, in adjectives when ū is preceded by y, and in bibhatsū *loathing*.

⁴ 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. bhūv-ā	N.A. tanū-ā
I. bhū-bhyām	D. tanū-bhyām
L. bhuv-ōs	L. tanū-ōs

PLURAL.

N. bhūv-as	N. tanū-as
A. bhūv-as	A. tanū-as
	I. tanū-bhis
G. bhuv-ām	D. tanū-bhyas
	G. tanū-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.,¹ and in inserting *n* before the *ām* of the G. pl.² They have the peculiar ending *ur* in the G. s.³

1. The stems in *ar* are: m. *dev-ṛ* husband's brother, *nṛ-ṛ* man; f. *us-ṛ* daughter, *nānāndṛ* husband's sister, *svāsr-ṛ* sister; n. *āh-ar* day, *ūdh-ar* udder, *vādh-ar* weapon, which

¹ Except *usr-ās*.

² Except *svāsr-ām* and *nār-ām*.

³ Except *nār-as* and *usr-ās*.

⁴ This word is probably derived with the suffix *ar*.

⁵ In this word the *ṛ* is probably radical: *svā-sar*.

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

a. Sing. A. devār-am. Pl. N. devār-as. L. devf-ṣu.

b. Sing. A. nār-am (*ā-vēp-ā*). D. nār-e. G. nār-as. L. nār-i (Ep. Gk. *ā-vēp-i*). Du. N.A. nār-ā. V. nār-ā and nār-au. Pl. N.V. nār-as (Ep. Gk. *ā-vēp-ēs*). A. nṛ-n. L. nṛ-bhis. D.A. nṛ-bhyas. G. nar-ām and nṛ-n-ām.² L. nṛ-ṣu.

c. Sing. G. usr-ās. L. usr-i and usr-ām.³ V. ūsar. Pl. A. usr-ās.

d. Sing. G. nānādur. L. nānādari.

e. Sing. N. svāsā. A. svāsār-am. I. svāsr-ā. D. svāsr-e. Ab.G. svās-ur. Du. svāsār-ā, -au. L. svāsr-os. Pl. N. svāsār-as. A. svāsr-s. I. svāsr-bhis. G. svāsr-ām⁴ and svāsr-n-ām.

2. This group includes two subdivisions, the one forming its strong stem in *tar*, the other in *tār* (Gk. *τῆρ*, *τῶρ*, Lat. *-tor*). The former consists of a small class of five names of relationship: three m., *pi-tār father*, *bhrā-tar brother*, *náp-tar grandson*, and two f., *duh-i-tār daughter* and *mā-tār 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, *tr*; and the weakest, *tr*. The names of relationship take the Guṇa form,⁵ agent nouns the Vṛddhi form of the

¹ *āh-ar* and *ūdh-ar* form their other cases from the an stems *āh-an* and *ūdh-an*. Cp. 91. 6. ² Often to be pronounced *nṛām*.

³ Following the analogy of the derivative *ī* declension.

⁴ *svāsr-ām* and *nar-ām* are the only two forms of the *ṛ* declension in which *ām* is added direct to the stem.

⁵ 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 *tēn*, f. *tēs*, G. in *tēnām*.

The inflexion of the three stems *dā-tf* m. *giver* (*δω-τήρ*, *da-tor*), *pi-tf* m. *father* (*πα-τήρ*, *pā-ter*), *mā-tf* f. *mother* (*μη-τήρ*, *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-ā</i>	<i>pitr-ā</i>	<i>mātr-ā</i>
D. <i>dātr-é</i>	<i>pittr-é</i>	<i>mātr-é</i>
Ab.G. <i>dātūr</i>	<i>pitūr</i>	<i>mātūr</i>
L. <i>dātār-i</i>	<i>pitār-i</i> (<i>πατέρι</i>)	<i>mātār-i</i>
V. <i>dātar</i> (<i>δωτερ</i>)	<i>pitār</i> (<i>Πι-πιτερ</i>)	<i>mātar</i> (<i>μητερ</i>)

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>pittr-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-ām</i>	<i>pitṛ-ṇ-ām</i>	<i>mātṛ-ṇ-ām</i>
L. <i>dātṛ-ṣu</i>	<i>pitṛ-ṣu</i>	<i>mātṛ-ṣu</i>
V. <i>dātār-as</i>	<i>pitār-as</i>	<i>mātār-as</i>

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

b. The only *n*. stems occurring are *dhār-tī prop*, *dhmā-tī smthy*, *sthā-tī stationary*, *vi-dhār-tī meeting out*, and of these only about half a dozen forms occur. The only oblique cases met with are the G. *sthātūr* and the L. *dhmātāri*. The N.A. *s*. owing to its rarity seems never to have acquired fixity in the Veda, but *sthātūr* represents the normal form. In B. the N.A. form in *r* begins to be used in an adjectival sense: *bhārtī supporting*, *janayitī creative*.

c. The *f*. of agent nouns in *tr* is formed with *i* from the weak stem of the m., e. g. *jānitr-i mother* (inflected like *devī*).

102. E. Stems in *ai*, *o*, *au*. The only stems in diphthongs are: *rāi m.* and (rarely) *f. ucalth*, *gō m. bull*, *f. cow*, *dyō m. f. sky*, *nāu f. ship*, *glāu 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. *rāi* 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-ās*.—Pl. N. *rāy-as*. A. *rāy-ās*.¹ 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*.² The forms occurring are: Sing. N. *gāu-s* (*βoū-s*). A. *gā-m* (*βō-v*). I. *gāv-ā*. D. *gāv-e*. Ab.G. *gō-s*. L. *gāv-i*.—Du. *gāv-ā*, *-au*.—Pl. N. *gāv-as*. A. *gā-s*. I. *gō-bhis*. D. *gō-bhyas*. G. *gāv-ām* and *gō-n-ām*.³ L. *gō-ṣu*. V. *gāv-as*.

¹ Rarely *rāy-as*; once *rā-s* (SV.).

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

³ This form, which follows the vowel declension and is much less common than *gāv-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*¹ (*Zeús*). A. *dyām* (Lat. *diem*). Ab.G. *dyó-s*. I. *dyāv-i*. V. *dyáu-s* and *dyáu-s*² (*Zeū*).—Du. N.A. *dyāv-ā*.—Pl. N.V. *dyāv-as*.

4. *náu* is inflected quite regularly as far as can be judged by the few forms occurring: Sing. N. *náu-s* (*ναῦ-s*). N. *nāv-am* (*νηφα*). I. *nāv-ā*. G. *nāv-ās* (*νηφ-ός*). I. *nāv-i* (*νηφ-ί*).—Pl. N. *nāv-as* (*νηφ-ες*, *ναῦ-ες*). A. *nāv-as* (*νηφ-ας*). I. *nāv-bhis* (*ναῦ-φι*).

5. *gláu* occurs in two forms only: Sing. N. *gláu-s* and Pl. I. *glau-bhis*.³

Degrees of Comparison.

103. 1. The secondary suffixes of the comparative *tara*⁴ (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-tāra* *a worse Vṛtra*; *bhūri-dāvat-tara* *giving more abundantly*; *śāśvat-tamā* *most constant*; *ratna-dhā-tama* *best bestower of treasure*; *hiraṇya-vāśi-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. *madin-tara* *more glad-making*, *vṛśān-tama* *most manly*. An *n* is sometimes even inserted; e.g. *surabhī-n-tara* *more fragrant*; *rayin-tama* *very rich*.

¹ The same as the N. of *dyu* (99. 5).

² That is, *diáu-s* with the proper V. accent, but with anomalous retention of the N. a.

³ The N. pl. *glāv-as* also occurs in the AB.

⁴ 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. *vrāḍhan-tama* being *most mighty*, *sāhan-tama* *most victorious*; and the weakest stem of a perfect participle: *vidiṣṭa-tara* *wisest*; *māhṛā-tama* *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 *ūt* up: *ūt-tara* *higher*, *ūt-tama*¹ *highest*.

e. These suffixes² form their f. in ā; e.g. *mātṛ-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 accented³ and gunates ī and ū, 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*; *māmḥ-iṣṭha* *most liberal* (*māh* bestow abundantly); *īyēṣṭha* *greatest* and *jyēṣṭha* *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. *āp-īyāms* *smaller*, *āp-iṣṭha* *smallest* beside *āp-u* *minute*; *dāv-īyāms* *farther* beside *dū-rā* *far*; *drāgh-īyāms* *longer*, *drāgh-iṣṭha* *longest* beside *dirgh-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*; *śas-iṣṭha* *very quick* beside *śas-am* *quickly*; *bārh-iṣṭha* *very lofty* beside *brh-ant* *great*; *yāv-iṣṭha* *youngest* beside *yāv-an* *youth*; *vār-iṣṭha* *most excellent* beside *vār-a* *choicer*; *sādh-iṣṭha* *straightest* beside *sādh-ū* *straight*.

¹ With the accent of the ordinal suffix *tamā*.

² When used as an ordinal suffix *tama* forms its f. in accented ī (cp. 107).

³ Except *jyēṣṭha* meaning *eldest* and *kaniṣṭha* meaning *youngest*.

β. In a few examples the suffix is added to the derivative form of the root which appears in the adjective; thus *śā-īṣṭha* (*śā-īṣṭa-s*) beside *śā-u* (*śā-ū-s*) *seal* (from *śā* *seal*); *tikṣṇ-iyāms* *sharper* beside *tikṣṇā* *sharp* (from *tij* *be sharp*); *nāv-iyāms* *nearer*, *nāv-īṣṭha* *nearest* beside *nāva* *new*; *avād-iyāms* (*ādhāw, avād-īṣṭ*) *swifter*, *avād-īṣṭha* (*ādhāw-īṣṭa-s*) beside *avād-ū* (*ādhā-ū-s, avād-ī-ū-s*) *swest* (from *avād* *be swest*).¹

a. Beside the usual forms in *iyāms* there occur about half a dozen alternative comparatives made with the shorter form of the suffix, *yāms*: *tāv-yāms* (*tāv-iyāms*) *stronger*; *nāv-yāms* (*nāv-iyāms*) *nearer*; *pān-yāms* (*pān-iyāms*) *more wonderful*, *bhū-yāms*² (*bhāv-iyāms*) *becoming more, greater*; *rābh-yāms* (*rābh-iyāms*) *more violent*; *sāh-yāms* (*sāh-iyāms*) *stronger*. Some half-dozen more have no alternative form beside them: *jyā-yāms* *greater, older*; *prē-yāms* *dearer*, *prē-īṣṭha* *dearest* (*priyā* *dear*); *vās-yāms* *better*, *vās-īṣṭha* *best* (*vāsu* *good*); *śrē-yāms* (*κρείων*) *better*, *śrē-īṣṭha* *best* (*śrī* *be bright*), *sān-yāms* (*Lat. sen-ior*) *older* (*sāna* *old*), *sthē-yāms* *most steadfast* (*sthi-rā* *firm*).

b. Some comparatives and superlatives belong to their positives in sense only; e.g. *kān-iyāms*³ *lesser, younger*, *kān-īṣṭha* *smallest*⁴ and *kan-īṣṭhā* *youngest* (*ālpa* *small*); *néd-iyāms* (*Av. nazd-yah*) *nearer*, *néd-īṣṭha* (*Av. nazd-īṣṭa*) *nearest* (*antikā* *near*), *vārṣ-iyāms* *higher*, *vārṣ-īṣṭha*⁵ *highest* (*vṛddhā* *grown up*).

¹ From the adj. *pāpā* *bad*, the radical element of which is uncertain, is formed direct the comparative *pāp-iyāms* in the TS.

² Here the vowel remains unchanged. This is also the case in the corresponding superlative *bhū-y-īṣṭha*, which moreover adds the suffix with an intervening *y*.

³ Cp. *kan-yā giri* (= *kanā*), Gk. *καυρό-ς* (= *καυρό-ς*).

⁴ Appears in this sense in the TS.

⁵ Cp. *vārṣ-man n.*, *vārṣ-mān m.* *height*.

NUMERALS.

104.

Cardinals.

1. é-ka.	19. náva-daśa.
2. dvá (δύο, Lat. <i>duo</i>).	20. vimśati ¹ (Lat. <i>viginti</i>).
3. trí (τρί, Lat. <i>tri</i>).	30. trimśát.
4. catúr (Lat. <i>quatuor</i>).	40. catvāriṃśát. ²
5. páñca (πέντε).	50. pañcāśát (πεν- τή-κοιτα).
6. ṣaṣ (ἑξ, Lat. <i>sex</i>).	60. ṣaṣ-ti. ¹⁰
7. saptá (ἐπτά).	70. sapta-ti.
8. aṣṭá ¹ (ὀκτώ, Lat. <i>octo</i> , Gothic <i>ahtau</i>).	80. aśi-ti. ¹¹
9. náva (Lat. <i>novem</i>).	90. nava-ti.
10. dáśa ² (δέκα).	100. śatám (ἑκατόν, Lat. <i>centum</i>).
11. ékā-daśa. ³	1,000. sahasra n.
12. dvā-daśa ⁴ (δῶ-δεκα).	10,000. a-yūta n.
13. tráyo-daśa. ⁵	100,000. ni-yūta n.
14. catúr-daśa. ⁶	1,000,000. pra-yūta n.
15. páñca-daśa.	10,000,000. árbuda n.
16. ṣó-daśa. ⁷	100,000,000. nyārbuda n.
17. saptá-daśa.	
18. aṣṭá-daśa. ⁸	

¹ aṣṭá is an old dual form.² The cardinals between 10 and 20 are Dvandva compounds formed by prefixing the accented unit to daśa ten.³ Here ékā stands for éka under the influence of dvā-daśa.⁴ Here the N. du. is retained instead of the stem form dva.⁵ tráyo, for tráyas (45. 2), is the N. pl. (105).⁶ catúr as first member of a compound is regularly accented catúr-.⁷ For ṣaṣ-daśa through ṣaṣ-daśa (cp. 69 c, note 8).⁸ This and the remaining cardinals are substantives. Those from twenty to ninety are either old compounds (adj. and substantive: *decades*, &c.) or derivatives formed with -ti.⁹ catvāriṃ for catvāri, n. pl. (105), like vimśati and trimśát.¹⁰ Sixty to ninety are abstract f. nouns derived from the simple cardinals (except aśi-ti) meaning *hundreds of tens*, &c.¹¹ aśi- is radically cognate to aṣ-ṭā.

a. The numbers intermediate between the decades 20-100 are Dvandva compounds formed by prefixing the accented unit to the decade ; e. g. *aṣṭā-vimśati* 28 ; *ēka-trimśat* 31 ; *trāyas-trimśat* 33 ; *nāva-catvārimśat* 49 ; *nāva-ṣaṣṭi* 69 ; *nāvāṣīti* 89 ; *pāñca-navati* 95, *ṣaṇ-navati* 96, *aṣṭā-navati* 98 ; *ēka-śatam* 101, *cātub-śatam* 104, *triṃśac-chatam* 180.

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

β. In the TS. the number preceding a decade is also expressed by *ēkām nā* *by one not = minus one* ; thus *ēkām nā vimśati* *twenty less one = 19* ; *ēkām nā catvārimśat* 39 ; *ēkām nā ṣaṣṭi* 59 ; *ēkām nāṣīti* 79 ; *ēkām nā śatām* 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 ; *ṣaṣṭīm sahasrā* 60,000 ; *triṇi śatā tri sahasrāṇi triṃśac ca nāva 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. *trāyastriṃśat tri-śatāḥ ṣaṭ-sahasrah* 6,333.

a. Multiples of numbers below 100 are sometimes formed in these two ways ; e. g. *navatīp nāva* *nine nineties = 810* ; *tri-saptā* 21, *tri-navā* 27.

Declension of Cardinals.

105. Only the first four cardinals, like other adjectives, distinguish the genders. *ēka* *one*, while inflected chiefly in the s., forms a pl.¹ also in the sense of *some* ; *dvā* *two* is of course inflected in the dual only.

1. *ēka* is declined like the pronominal adjectives *viśva*

¹ A N. f. du. form of *ēka* in the sense of *a certain* appears in *ēko yuvati* (AV.) *a certain pair of maidens*.

and *sārva*¹ (120 *b*). The forms occurring in the *Saṃhitas* are:

- m. s. N. *ékas*. A. *ékam*. I. *ékena*. G. *ékasya*. L. *ékasmin*. Pl. N. *éke*. D. *ékebhyas*.
f. s. N. *ékā*. A. *ékām*. I. *ékayā*. G. *ékasyās*. Pl. N. *ékās*.
n. s. N. *ékam*. Pl. N. *ékā*.

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

- m. N. *dvā*,² *dvāu*. I. *dvābhyām*. G. *dvāyos*. L. *dvāyos*.
f. N. *dvó*. I. *dvābhyām*.
n. N. *dvó*. L. *dvāyos*.

3. *tri* *three* is declined in the m. n. pl. quite regularly, like *śúci* (98 B). The f. stem is *tisṛ*,³ the inflexion of which differs in the N.A. from other *r* stems⁴ by adding the normal ending as to the unmodified stem. The forms occurring are:

- m. Pl. *trāyas*. A. *trīn*. I. *tribhis*. D. *tribhyās*. G. *trīṇām*. L. *trīṣú*.
f. N. *tisrás*. A. *tisrás*. I. *tisṛbhis*. D. *tisṛbhyas*. G. *tisṛṇām*.⁵
n. N.A. *trī*, *trīṇi*.

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

¹ The only form of the Ab. s. occurring, *ékāt*, follows the nominal declension; it is used in forming compound numerals, *ékān ná triṇasāt* 29, &c. (TS.); *ékaamāt*, used in the same way, occurs in a B. passage of the TS.

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

³ Probably for *tri-sṛ*, formed like *svá-sṛ* (101. 1, note 5).

⁴ Except *nar-ás* (101. 1 c).

⁵ Once written *tisṛṇām*, though the *ṛ* is actually long metrically.

a consonant, *n* is inserted before the case-ending.¹ The *f*. stem is *cátasr*, which is inflected exactly like *tisr* and shifts its accent like *páñca*. The forms occurring are:

m. N. *catvār-as*. A. *catúr-as*. I. *catúr-bhis*. D. *catúr-bhyas*. G. *catúr-ñām*.²

f. N. A. *cátasr-as*. I. *catasr-bhis*. D. *catasr-bhyas*. G. *catasr-ñām*.

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.³ They also have in common the peculiarity of accenting *a* before the consonant terminations⁴ and the final syllable in the G.

a. The forms of *śaṣ* *six* occurring in the Samhitās are:

N.A. *śaṣ* (27). I. *śaṣ-bhis*. D. *śaṣ-bhyas*. L. *śaṣ-sū*.

b. The forms of *aṣṭā* *eight* indicate that it was an old dual.⁵ The forms that occur are:

N.A. *aṣṭā*,⁶ *aṣṭāu*. I. *aṣṭā-bhis*. D. *aṣṭā-bhyas*. L. *aṣṭā-sū*.

c. *pāñca* *five* as well as *saptā* *seven* and the cardinals from *nine* to *nineteen* are declined like neuters in an (90. 2) except in the G., which follows *priyā* (97). The forms occurring are:

N.A. *pāñca*. I. *pañcā-bhis*. D. *pañcā-bhyas*. G. *pañcānām*. L. *pañcā-sū*.

¹ Like *śaṣ-ñām*, the G. of *śaṣ*, which, however, does not seem to occur in any of the Samhitās.

² With accent on the final syllable like the G. of *pāñca*, &c.

³ Except *aṣṭā* and *aṣṭāu* which are N. A. dual forms.

⁴ Except *aṣṭā*, which accents the terminations.

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

⁶ *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. *saptānām*.

N.A. *náva*. I. *navá-bhis*. D. *navá-bhyas*. G. *navānām*.

N.A. *daśa*. I. *daśá-bhis*. D. *daśá-bhyas*. G. *daśānām*.
L. *daśá-su*.

N.A. *ekādaśa*. D. *ekādaśá-bhyas*. N. *dvādaśa*. D. *dvādaśá-bhyas*. N. *tráyodaśa*. I. *trayodaśá-bhis*. D. *trayodaśá-bhyas*. N. *pañcadaśa*. D. *pañcadaśá-bhyas*. N. *ṣoḍaśa*. D. *ṣoḍaśá-bhyas*. N. *saptādaśa*. D. *saptādaśá-bhyas*. N. *aṣṭādaśa*. D. *aṣṭādaśá-bhyas*. N. *návadaśa*. I. *navadaśá-bhis*. D. *ékān ná vimśatyái* (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. *vimśati-s*. A. *vimśati-m*. I. *vimśaty-ā*. N. *triṃśat*. A. *triṃśat-am*. I. *triṃśat-ā*. I. *triṃśat-i*. If the sense requires it these numerals may be used in the pl.; e.g. *náva navatís nine nineties*; *navānām navatīnām of nine nineties*.

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

a. In the group *six* to *nineteen* the bare stem may be used in the oblique cases agreeing with substantives; e.g. *saptá hótrbhiḥ* 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 *i* (declined like *devi*) 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. *catvāriṃśá* *fortieth*.¹

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

1st	<i>pra-thamá</i> , ³ f. <i>ā</i> . ⁴	5th	<i>pañca-má</i> , f. <i>ī</i> .
2nd	<i>dvi-t-īya</i> , ⁵ f. <i>ā</i> .	6th	<i>ṣaṣ-ṭhá</i> (Lat. <i>sex-tu-s</i>).
3rd	<i>trī-t-īya</i> , ⁶ f. <i>ā</i> (Lat. <i>tert- iu-s</i>).		<i>saptá-tha</i> ,
	<i>tur-īya</i> , ⁷ f. <i>ā</i> (for <i>catur- īya</i> through <i>k-tur- īya</i>).	7th	<i>sapta-má</i> (Lat. <i>septi- mu-s</i>).
4th	<i>catur-thá</i> , f. <i>ī</i> (<i>trīrap- to-s</i> , Lat. <i>quartu-s</i>).	8th	<i>aṣṭa-má</i> .
		9th	<i>nava-má</i> .
		10th	<i>daśa-má</i> (Lat. <i>deci- mu-s</i>).

¹ Only about three examples of this formation have been noted in the *Saṃhitās*, and four in the *Brahmaṇsas*.

² *Sahasra-tamá* has been noted in B. only.

³ Probably for *pra-tamá* *formost*, the *th* being due to the influence of *catur-thá*, &c.

⁴ Both *prathamá* and *trītyá* have one case-form each according to the pronominal declension in the AV.: G. *prathamáśyās* and L. *trītyāśyām*.

⁵ From an older *dvi-tá* *second*.

⁶ From an older *trī-tá* *third*.

⁷ When used in the fractional sense of *one-fourth* accented on the first syllable: *tūriya* (AV.); similarly in B. *cāturtha* *one-fourth*, *tṛtīya* *one-third*.

11th	ekā-daśā.	52nd	dvā-pañcāśā (B.).
21st	eka-vimśā.	61st	eka-ṣaṣ-ṭā (B.).
34th	catus-trimśā (B.).	100th	śata-tamā.
40th	catvāriṃśā.	1000th	sahasra-tamā (B.).
48th	aṣṭa-catvāriṃśā.		

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*); tri-s *thrice* (Gk. *τρίς*, Lat. *tri-s*); catus *four times* (for catūr-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. daśa kṛtvas (AV.) *ten times*, bhūri kṛtvas *many times*.

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

c. A few multiplicative adjectives derived with the suffixes a, taya, vaya meaning *fold*: tray-ā *threefold*, dvay-ā *twofold*; daśa-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-ām I	tv-ām thou	vay-ām we	yū-y-ām ¹ ye
A. mām me	tv-ām thee	asmān ² us	yuṣmān ² you
I. mā-y-ā by me	tvā ³ tvā-y-ā by thee	asmā-bhis by us	
D. mā-hyam ¹ mā-hya } to me	tū-bhyam ¹ to thee	asmā-bhyam for us	yuṣmā-bhyam for you
Ab. mād from me	tvād from thee	asmād from us	yuṣmād from you
G. mā-ma of me	tāva of thee	asmāka-m ⁴ of us	yuṣmāka-m ⁴ of you
I. mā-y-i in me	tvé ⁵ tvā-y-i in thee	asmā-su ⁶ in us	yuṣmé in you
		asmé ⁷	

¹ Cp. Lat. *mihī* and *ves*.

² Only this, the normal form (=tvā-i), is found in the RV. The irregular tvāyi appears in the later Sāṃhitās.

³ asmān and yuṣmān are new formations according to the nominal declension. The stems are compounds of the pronominal elements a+ama and yu+ama. The VS. twice has the distinctly f. new formation yuṣmās.

⁴ asmākam and yuṣmākam are properly the A. n. s. of the possessives asmāka our, yuṣmāka your.

⁵ asmāsu is a new formation following the analogy of asmābhis.

⁶ asmé is also used as D.

⁷ Changed from original yūṣ-ām by the influence of vay-ām.

Dual. N. *vām*¹ and *āvām* (ŚB.) *see two*. A. *āvām*² (ŚB.) *us two*. Ab. *āvā-bhyām* (K.) and *āvād* (TS.) *from us two*. G. *āvāy-os* (ŚB.) *of us two*.

N. *yuvām* *ye two*. A. *yuvām* *you two*. I. *yuvā-bhyām* and *yuvā-bhyām* *by you two*. Ab. *yuvād* *from you two*. G. *yuv-ós*³ and *yuvāy-os* *of you two*.

a. The following unaccented forms, inadmissible at the beginning of a sentence, are also used: Sing. A. *mā*, *tvā*. D.G. *me*⁴ (Gk. *mei*), *te*⁴ (Gk. *toi*). Du. A.D.G. *nau* (Gk. *noi*), *vām*. Pl. A.D.G. *naa* (Lat. *nōs*), *vaa* (Lat. *nōs*).

b. The usual stems of these pronouns used in derivation or as first member of compounds are: *ma*, *sama*; *tva*, *yuva*, *yusma*; thus *sama-drūh* *hating us*; *tvā-yata* *presented by thee*; *yuva-yū* *desiring you two*; *yusma-yānt* *desiring you*. But the forms *mad*, *samad*, *tvād* occur a few times as first member of compounds; thus *māt-kṛta* *done by me*; *samāt-sakhi* *having us as companions*; *tvād-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 *tā* *that* (also *he, she, it*) may be taken as the type for the inflexion of adjectival pronouns:

¹ *vām* (probably abbreviated for *āvām*), occurring once in the RV., seems to be the only N. du. form found in the Sāpithās.

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

³ *yuv-ós* occurs in the RV., *yuvāy-os* in the TS.

⁴ *me* and *te*, originally L., have come to be used as D. and G.

SINGULAR.			PLURAL.		
MASC.	NEUT.	FEM.	MASC.	NEUT.	FEM.
N. <i>sá-s</i> ¹	<i>tá-d</i>	<i>sá</i>	<i>té (róf)</i>	<i>tá</i> and <i>táni</i>	<i>tá-s</i>
A. <i>tá-m</i> ²	<i>tá-d</i>	<i>tá-m</i>	<i>tán</i>	<i>táni</i>	<i>tá-s</i>
I. <i>téna</i> ³		<i>tá-y-ā</i>	<i>té-bhis, táis</i> (<i>roīs</i>)		<i>tá-bhis</i>
D. <i>tá-smai</i> ⁴		<i>tá-syai</i> ⁴	<i>té-bhyas</i>		<i>tá-bhyas</i>
Ab. <i>tá-smād</i> ⁵		<i>tá-syās</i>			
G. <i>tá-sya</i> ⁶		<i>tá-syās</i>	<i>té-ṣ-ām</i> ⁷		<i>tá-s-ām</i> ⁸
L. <i>tá-smin</i> ⁹ <i>sá-smin</i> ⁷		<i>tá-syām</i>	<i>té-ṣu</i>		<i>tá-su</i>

DUAL.

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

a. The stem *tá* is frequently used in derivation, especially that of adverbs, as *tá-thā* *thus*; the n. form *tád* often appears as first member of a compound; e. g. *tád-āpas* *accustomed to that work*.

a. There are three other demonstratives derived from *tá*;

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

¹ On the Sandhi of *sás* cp. 48; *sá, sá, tá-d* = Gk. *ὁ, ἡ, τό*; Gothic *sa, se, that-a* (Eng. *that*, Lat. *is-tud*).

² *tā-m, tá-m, tá-d* = Gk. *τό-ν, τή-ν, τό*.

³ Sometimes *tēnā*.

⁴ These forms have the normal ending *e*: = *tāsma-e, tásyā-e*. In B. *tāsyai* is substituted for the G. *tāsyā*.

⁵ The Chāndogya Upaniṣad once has *sasmād*.

⁶ Homeric Gk. *τοῖο* (for *τόιο*).

⁷ *sāmin* occurs nine times in the RV., *tāmin* twenty-two times.

⁸ Cp. Lat. *is-ferum*.

⁹ Gk. *ταύε* (for *τάυε*), cp. Lat. *is-ferum*.

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

- m. Sing. N. eṣā-s (67, 48). A. etām. I. eténa. D. etā-smai. Ab. etāsmād. G. etāsya.—Du. N. etā, etān.—
 Pl. N. etā. A. etān. I. etēbhis, etāis. D. etēbhyas.
 f. Sing. N. eṣā. A. etām. I. etāyā. L. etāsyām.—Du. N. eté. Pl. etās. A. etās. I. etābhis. L. etāsu.
 n. Sing. N. etād. Pl. N. etā, etāni.

2. *tyā* is derived from *tā* with the suffix *ya* and means *that*. It is common in the RV., but rare in the later *Saṃhitās*.¹ Unlike *tā* it is used adjectivally only, hardly ever occurring without its substantive. It never begins a sentence except when followed by the particles *u*, *cid*, *nū*, or *sū*.

The forms occurring are :

- m. Sing. N. syā.² A. tyām. G. tyāsya.—Du. N. tyā.—
 Pl. N. tyé. A. tyān. I. tyébhis.
 f. Sing. N. syā. A. tyām. I. tyā. G. tyāsyās.—Du. N. tyé.—Pl. N. tyās. A. tyās.
 n. Sing. tyād. Pl. tyā, tyāni.

3. A very rare derivative is *ta-kā* *this little*, which occurs only twice in the RV. in the two A. sing. forms m. *takā-m*, n. *takā-d*.

4. *simā* seems to have the sense of an emphatic demonstrative.³ The forms occurring are: Sing. N. *simā*. V. *simā*. D. *simāsmā* (n.). Ab. *simāsmād*. Pl. *simā*.

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

¹ It is also found a few times in B.

² See 48, note 3.

³ 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*¹ 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*.²

	SINGULAR.			PLURAL.		
	MASC.	NEUT.	FEM.	MASC.	NEUT.	FEM.
N.	a-y-ám	i-d-ám	i-y-ám	i-m-é	i-m-ā	i-m-ās
A.	im-ám ³	i-d-ám	i-m-ām	i-m-ān	i-m-āni	i-m-ās
I.	e-nā ⁴		a-y-ā ⁵	e-bhīs		ā-bhīs
D.	a-smái		a-syái	e-bhyās		ā-bhyās
Ab.	a-smād ⁶		a-syās			
G.	a-syá ⁷		a-syās	e-ṣ-ām		ā-s-ām
L.	a-smín		a-syām	e-ṣu		ā-sū

DUAL.

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

¹ These two roots are frequently used in derivation; e. g. ā-tra *here*, ā-tha *then*; i-dā *now*, i-hā *here*, i-tara *other*.

² From this stem is formed the adverb *imá-thā* *thus*.

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

⁴ Also twice *ena*, *anā* and the remaining oblique cases, when used as nouns and unemphatic, may lose their accent.

⁵ The Ab., according to the nominal declension, *īd* is used as a conjunction.

⁶ Both *asya* and *asmā* may be accented *āsyā* and *āsmā* when emphatic at the beginning of a Pāda. The form *imāsyā* occurs once in the RV. instead of *asyā*; and *imaasmā* in the AA. for *asmā*.

⁷ Instead of *ayā* the form *anāyā* occurs twice in the RV.: it is the only form from *ana* found in the Samhitās.

112. The demonstrative corresponding to *syám* 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*,¹ which appears throughout the sing. (with *ū* in A. f.) except the N. In the pl. *amú* is the f. and *amī* the m. stem (except the A.).

The forms occurring are:

- m. Sing. N. a-sáu.² A. a-m-ū-m. I. amū-n-ā. D. amū-
 śmai. Ab. amū-śmād. G. amū-śya.³ L. amū-śmin.—
 Pl. amī. A. amūn. D. amī-bhyas. G. amī-śām.
 f. Sing. N. a-sáu.² A. a-m-ū-m. I. amu-y-ā.⁴ D. amū-
 śyai. G. amū-śyās.—Du. N. amū.—Pl. N. amū-s.
 A. amū-s.
 n. Sing. N. a-d-ás.² Pl. N. amū.

a. The unaccented defective pronoun of the third person *e-na*⁵ (*he, she, it*) is declined in the A. of all numbers, besides the L. 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 *our, many*

¹ This stem is used in derivation; e.g. amū-tas *thence*, amū-tra *there*, amū-thā *thus* (B.).

² Here the pronominal root *a* seems to be compounded with *an* extended by the particle *u*: a-sā-u and a-sā-u.

³ This is the only example of *śya* being added to any but an *a* stem.

⁴ Used adverbially, with shifted accent.

⁵ Here the neuter a-d of the pronominal root *a* is extended with the suffix *na*.

⁶ Here we have the same *e* (L. of *a*) as in *ē-ka one*, *e-vā 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. tvayai.—Pl. m. tve.

β. The pronoun avā *this* occurs only in the G. du. form avā in combination with vām meaning of *you two being such* (used like *as in sā tvām thou as such*).

γ. The pronoun āma¹ *this* occurs only once in the AV. (also in the AB.) in the formula āma¹ hām 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 *ki-m*,² which instead of the pronominal *d* has the nominal *m* (never elsewhere attached to a stem in *i*). The forms occurring are:

m. Sing. *ká-s*. A. *ká-m*. I. *kéna*. D. *ká-smai*. Ab. *ká-smād*. G. *ká-sya*. L. *ká-smin*.—Du. N. *káu*.—Pl. *kó*. I. *kó-bhis*. L. *kó-ṣu*.

f. Sing. N. *kā*. A. *kā-m*. I. *kā-y-ā*. G. *kā-syās*.—Pl. N. *kā-s*. A. *kā-s*. L. *kā-su*.

n. Sing. N.A. *ká-d* and *ki-m*.³—Pl. N. *kā* and *kāni*.

a. In derivation the stems *ki* and *ku* as well as *ka* are used; e.g. *ki-y-ant how great?* *kū-ha where?* *kā-ti how many?*

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

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

¹ From this pronoun are derived the I. and Ab. adverbs (with shifted accent) *amā at home* and *amād from near*.

² The N. s. m. is preserved as a petrified form in *nā-ki-s* and *mā-ki-s* *no one, nothing*.

³ The relative frequency of *ká-d* and *ki-m* is in the RV. as two to three.

D. Relative Pronoun.

114. The relative pronoun *yá* *who, which, what* is declined exactly like *tá*. The forms occurring are:

m. Sing. N. *yá-s*. A. *yá-m*. I. *yénā*¹ and *yéna*. D. *yá-smai*. Ab. *yá-smād*.² G. *yá-sya*. L. *yá-amin*.

Du. N. *yā, yáu*. D. *yā-bhyām*. G. *yá-y-os*. L. *yá-y-os* and *y-ós*.³

Pl. N. *yé*. A. *yān*. I. *yé-bhis* and *yáis*. D. *yé-bhyas*. G. *yé-s-ām*. L. *yé-su*.

f. Sing. N. *yā*. A. *yā-m*. I. *yá-y-ā*. G. *yá-syās*. L. *yā-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. *yā-d*. Du. *yé*. Pl. *yā, yāni*.

a. The stem of *yā* is used to form derivatives; e. g. *yā-thā* *as*. It also appears as first member of a compound in *yā-dīś* *which like*. The neuter *yād* is also once used thus in the RV. : *yāt-kāma* *desiring what*; and a few times later, as *yad-devatyā* *having what deity* (K.), *yat-kārin* *doing what* (SB.).

b. A form of the relative extended with the diminutive suffix *ka*, *ya-kā* *who*, occurs only in the sing. N. m. *ya-kā-s*, f. *ya-kā*, and the pl. N. m. *ya-ké*.

E. Reflexive Pronouns.

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

¹ *yénā* is twice as common in the RV. as *yéna*, but the Pada text always reads *yéna*.

² The Ab., formed according to the nominal declension, *yād* is used as a conjunction.

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

⁴ Derived from *svá* with suffix *am* and interposed *y* (like *a-y-ām* from *a*).

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

b. *tanú* *body* is used in the RV. to express *self* in other cases than the N. and in all numbers. The reflexive pronoun *svá* and a possessive G. may be added ; e. g. *yájasva tanvám worship thyself* and *yájasva tanvám táva svám worship thine own self*. The reflexive sense of *tanú* has disappeared in B.

a. There are one or two instances in the RV. of the incipient use of *átmán* *soul* in a reflexive sense ; e. g. *bálam dádhāna átmáni putting force into himself*. The A. *átmānam* is frequently thus used in the later Samhitās (though never in the RV.) and in B.

c. *svá* *own* is a reflexive adjective referring to all three persons and numbers. It is inflected like an ordinary adjective (*priyá*) in the RV. (except the two isolated pronominal forms *svásmin* and *svásyās*). The forms occurring are :

m. Sing. N. *svás* (Lat. *suus*). A. *svám*. I. *svéna* and *svénā*. D. *svāya*. Ab. *svād*. G. *svásya*. L. *své* and *svásmin* (RV.).

Pl. N. *svās*. A. *svān*. I. *svóbhis* and *sváis*. D. *svóbhyas*. G. *svānām*. L. *svéṣu*.

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

Pl. N. *svās*. A. *svās*. I. *svābhis*. L. *svāsu*.

n. Sing. N.A. *svám* (Lat. *suum*). Pl. A. *svā* (Lat. *sua*).

a. As first member of compounds *svá* several times appears in the substantive (as well as the adj.) sense ; e. g. *svá-yuktá self-yoked*, *svayám* is similarly used in the Samhitās ; e. g. *svayam-jā 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*¹ *my* and *asmā-ka* *our*. The forms occurring are :

Sing. D. *māmakāya*. G. *māmakasya*.

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

Sing. N.A. n. *asmāka-m*². I. *asmākena*. Pl. N. m. *asmākāsas*. I. *asmāke-bhis*.

The n. s. *asmākam*, 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-kā*³ *thy* (only D. pl. *tāvakébhyas*), *tvā* *thy* (only I. pl. f. *tvā-bhis*), and *yuṣmā-ka* *your*. Of the latter, three forms occur: I. s. m. *yuṣmākena*, pl. f. *yuṣmākā-bhis*, and the N.A. n. *yuṣmākam* used as the G. pl. of the second personal pronoun = *of you*.

c. Besides being used reflexively *svā* is fairly often employed as a simple possessive, generally of the third person (like Lat. *suus*), *his*, *her*, *their*, but also of the second, *thy*, *your*, and of the first, *my*, *our*. The inflexion (115 c) is the same in both senses.

G. Pronominal Compounds and Derivatives.

117. With *-dṛś*⁴ in the RV. and other *Saṃhitās*, and with *-dṛkṣa* in the VS. are formed the following pronominal compounds: *i-dṛś*, *tā-dṛś*, *etā-dṛś* *such*, *kī-dṛś*⁵ *what like?* *yā-dṛś*⁶ *what like*; *i-dṛkṣa*, *etā-dṛkṣa* *such*.

¹ Both formed from the G. of the personal pronoun *māma*. There also occurs once in the RV. the derivative *mā-k-ina* *my*.

² The VS. has once the N. s. *asmākā-s* *our* formed like *māmakā* beside *māmaka*.

³ Formed from the G. *tāva*.

⁴ In the *Brāhmaṇas* (SB.) *-dṛśa* begins to appear: *i-dṛśa*, *tā-dṛśa*, *yā-dṛśa*.

⁵ N. s. m. *kī-dṛś*.

⁶ With the very anomalous L. s. *yādṛśmīn*.

a. With the suffix -ka, conveying a diminutive or contemptuous meaning, very rarely used derivatives are formed from the pronouns *tá*, *yá*, *sá*, and *asádu*: *ta-ká* *that little* (110. 3), *yá-ka* *who, which* (114b), *sa-ká* (only N. s. f. *sa-ká*), *asakán* 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): *i-tara* *other*, *ka-tará* *which of two?* *ya-tará* *who or which of two?* *ka-tamá* *who or which of many?* *ya-tamá* *who or which of many*.

118. a. With *ti* derivatives with a numerical sense are formed from *ká*, *tá*, and *yá*: *ká-ti* *how many?* (Lat. *quot*); *tá-ti* *so many* (Lat. *toti-dem*); *yá-ti* *as many*. No inflected forms of these words occur. They appear in the sense of the N.A. pl. only.

b. With *yant* expressing the quantitative meaning of *much* derivatives are formed from *i* and *ki*: *i-yant* *so much*: n. s. N. *iyat*, pl. *iyānti*; f. s. D. *iyatyai*; *ki-yant* *how much?*: sing. N. n. *kiyat*; f. *kiyati*. D. m. *kiyate*. L. *kiyāti* (for *kiyati*).

c. With *vant* are formed derivatives from personal pronouns with the sense of *like, attached to*; and from others in the quantitative sense of *great*; thus *tvā-vant* *like thee*, *mā-vant* *like me*, *yuvā-vant* *devoted to you two* (only D. *yuvāvate*); *yusmā-vant* *belonging to you* (only L. pl. *yusmāvatsu*); *etā-vant* and *tā-vant* *so great*; *yā-vant* *as great*; *ī-vant* *so great* (s. N. n. *ivat*. D. m. n. *ivate*. G. *ivatas*; pl. A. m. *ivatas*); *kī-vant* *how far?* (G. s. *kivatas*).

Indefinite Pronouns.

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

b. Compound indefinite pronouns are formed by combining the particles *ca*, *cana*, or *cid* with the interrogative *ká*; thus *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 *Kāthaka 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-smīn*.—Pl. N. *anyé*. A. *anyān*. I. *anyé-bhis* and *anyāis*. D. *anyé-bhyas*. G. *anyé-śām*. L. *anyé-śu*.

f. Sing. N. *anyā*. A. *anyām*. I. *anyā-y-ā*. D. *anyā-syai*. G. *anyā-syās*. L. *anyā-syām*.—Du. N. *anyé*.—Pl. N. *anyā-s*. A. *anyā-s*. I. *anyā-bhis*. G. *anyā-śām*. L. *anyā-su*.

n. Sing. N. *anyá-d*.—Du. I. *anyā-bhyām*.—Pl. N. *anyā*.

b. *viśva* *all*, *sārva* *whole*, *éka* *one* are partially pronominal, differing only in taking *m* instead of *d* in the N.A. s. n. Thus:

Sing. D. *viśvasmai*.¹ Ab. *viśvasmād*.¹ L. *viśvasmin*.¹

¹ The RV. has the nominal forms D. *viśvāya*, Ab. *viśvāt*, L. *viśve*, once each.

Pl. N. *viśve*. G. m. *viśveṣām*. f. *viśvāsām*; but
sing. N. n. *viśvam*.

Sing. D. m. *sārvasmai*. f. *sārvasyai*. Ab. m. *sārvasmād*.
Pl. m. N. *sārve*. G. *sārveṣām*. f. *sārvāsām*; but
sing. N. n. *sārvam*.

Sing. G. f. *ékasyās*. L. m. *ékasmin*.¹ 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*: *ūt-tara* *higher*, *later*:

Sing. Ab. L. *uttarasmād* and *uttarasmin* beside *uttarād* and *úttare*. L. f. *úttarasyām*. Pl. N. *úttare*. G. *úttareṣām* (K.).

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

ava-má *lowest*: L. s. f. *avamáśyām*.

upa-má *highest*: L. s. f. *upamáśyām*.

para-má *farthest*: sing. f. G. *paramáśyās*. L. *paramáśyām*. Pl. m. N. *paramé* (K.).

madhya-má *middlemost*: sing. f. L. *madhyamáśyām*.

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

pāra *ulterior*: sing. D. m. *pārasmai*. Ab. m. *pārasmād*. L. m. *pārasmin* beside *pāre*. G. f. *pārasyās*. Pl. m. N. *pāre* beside *pārāsas*. G. *pāreṣām*.

pūrva *prior*: sing. D. *pūrvasmai*. Ab. *pūrvasmād*. L. *pūrvasmin* (K.). f. *pūrvasyām*. Pl. N. m. *pūrve* (very common) beside *pūrvāsas* (very rare). G. m. *pūrveṣām*, f. *pūrvāsām*.

¹ The AV. once has *éke* as L. sing.

*néma*¹ *other*: sing. L. m. *némaamin*. Pl. N. m. *néme*, but G. *namā-nām* (unaccented).

svā *own* (116c), otherwise following the nominal declension, has once sing. G. f. *svāsyās* and once L. n. *svāmin*.

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

3. Four adjectives, numerical in form or meaning, have occasional pronominal endings: *prathamā* *first* has the sing. G. f. *prathamāsyās*; ² *tṛtīya* *third* has sing. L. f. *tṛtīyasyām*; ² *ūbhaya* *of both kinds* has pl. m. G. *ūbhayeṣām* and N. *ūbhaye* beside *ūbhayāsas* and *ūbhayās*; ² *kévala* *exclusive* has once pl. N. m. *kévale*.

CHAPTER IV

CONJUGATION

121. Vedic verbs are inflected in two voices, active and middle. The middle forms may be employed in a passive sense, except in the present system, which has a special passive stem inflected with the middle endings. Some verbs are conjugated in both active and middle, e. g. *kṛṇó-ti* and *kṛṇu-té* *makes*; others in one voice only, e. g. *ás-ti* *is*; others partly in one, partly in the other; e. g. *várta-te* *turns*, but perfect *va-várt-a* *has turned*.

a. The Vedic verb has in each tense and mood three numbers, Singular, Dual, and Plural, all in regular use,

¹ Perhaps from *nā+ima* *not this*.

² Cp. 107, note 4.

³ *ubhá* *both* is declined in the Du. only: N.A. m. *ubhá*, f. *ubhé*. L. *ubhábhyaṃ*. G. *ubháyoa*.

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 *karisyās* from *kr* *make*.

α. 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 Sāṃhitās, 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 stem. Thus the pr. subj. stem of *duh* *sūā* is *dōh-a*, of *yuj* *yūā* is *yunāj-a*, but of *bhū* to *bhāvā*.

The opt. adds *yā* or *i*, which when strong and weak stems are distinguished are attached to the latter. Stems in *a* take *i* throughout; others take *i* in the mid., *yā* in the act.; thus the pr. opt. stem of *bhū* is *bhāve* (= *bhāva-i*); of *duh* and *yuj*, act. *duh-yā*, *yūāj-yā*, mid. *duh-i*, *yūāj-i*.

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. *mumng-dhī* *release*, aor. *śru-dhī* *hear*. In the 2. 3. du. and 2. pl. act. and mid. (ending in *taṃ*, *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. *gatvi* and *gatvāya* *having gone*.

d. There are about a dozen differently formed types of infinitives, which are cases of verbal nouns made directly or with a suffix from the root, and hardly ever connected with a tense stem; e. g. *idh-am* *to kindle*; *gān-tavāi* *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. *jī conquer*: *jāy-a*; *bhū be*: *bhāv-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 *ṛ* is changed to *ir*.

3. The fourth or **Div** class adds *ya* to the last letter of the root, which is accented; ¹ e.g. *nah bind*: *náh-ya*; *div play*: *dīv-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 ² and takes *Guṇa* if possible (125, 1);

¹ The weak form in some instances assumed by the root points to the *ya* having originally been accented (cp. 133 B 1).

² 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; *dviṣ hate*: dvéṣ-mi, dvék-ṣi, dvéṣ-ti.

2. The third or reduplicating class adds the terminations directly to the reduplicated root, which in the strong forms takes *Guna* 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.).¹ 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.²

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-nó-mi, kṛṇ-más.³

a. Four roots ending in *n* have the appearance of being formed with a suffix *u*, but this is probably due to the *an* of the root being reduced to the sonant nasal; thus from *tan stretch* *ta-nu* (for *tn-nu*). In the tenth *Maṇḍala* of the RV. the anomalous weak stem *kur-u* appears three times (beside the normal *kṛ-ṇu*) and the strong stem *karo* in the AV. These stems gave rise to the eighth or *u* class of Sanskrit grammar.

5. The ninth or *nā* class adds to the root in the strong forms the accented syllable *nā*, which in the weak forms is reduced to *nī* before consonants and *n* before vowels. The root shows a tendency to be weakened. Thus *grāb seize*: grābh-nā-mi, pl. 1. grābh-nī-māsi and grābh-nī-más, 3. grābh-n-ānti.

¹ It is doubtless as a result of this accentuation that these verbs lose the *n* of the endings in these two forms: *bibhr-ati*, *bibhr-ate*.

² The intensives conjugated in the active (172) follow this class.

³ The *n* 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. *ā-naṣ* (*naṣ* attain); impf. *ā-yunak*, aor. *ā-yukta*, *ā-yukṣātām* (*yuj* join); impf. *ā-riṇak* and aor. *ā-raik* (*ric* leave); aor. *ā-var* (*vṛ* cover); impf. *ā-vṛṇi* (*vṛ* choose); impf. *ā-vṛṇak* (*vṛj* turn), impf. *ā-vidhyat* (*vyadh* wound).

b. The augment contracts with the initial vowels *i*, *u*, *ṛ* to the Vṛddhi vowels *ai*, *au*, *ār*; e.g. *āichat* impf. of *iṣ* wish; *āunat* impf. of *ud* wet; *ār-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 *mā* (Gk. μή). In the AV. nearly all the unaugmented forms are injunctives, of which four-fifths are used with *mā*.

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)¹ is reduplicated; e.g. *budh perceive*: bu-budh.

2. Aspirated letters are represented by the corresponding unaspirated; ² e.g. *bhī fear*: bi-bhī; *dhā put*: da-dhā.

3. Gutturals are represented by the corresponding palatals, ² h by j; e.g. *gam go*: ja-gam; *khan dig*: ca-khan; *han smile*: 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-smi (m is soft).

6. If the radical vowel, whether final or medial, is long, it is shortened in the reduplicative syllable; ² e.g. *dā give*: da-dā; *rādh succeed*: ra-rādh.

Special Rule of Reduplication for the Third Class.

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

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

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

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

³ 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).

⁴ Three of these, *pā drink*, *sthā stand*, *han stay*, have permanently gone over to the *a* conjugation, while *ghrā smell* is beginning to do so.

Terminations.

131. The following table gives the terminations, which are on the whole the same for all verbs, of the present system. The chief difference is in the optative which is characterized by *e*¹ in the first, and *ya* and *i*² in the second conjugation. The present indicative has the primary (*mi*, *si*, *ti*, &c.), and the imperfect, the optative, and (with some modifications) the imperative have the secondary terminations (*m*, *s*, *t*, &c.), while the subjunctive fluctuates between the two. Of the other tenses the future takes the primary, and the pluperfect and the 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).

¹ That is, *i* coalescing with the final *a* of the stem; e.g. *bhāv-a* *bhāva-l*.

² That is, the modal affix shows vowel gradation (56).

ACTIVE.

PRESENT.	IMPERFECT.	OPTATIVE.		SUBJ.	IMPV.
		1st conj.	2nd conj.		
1. mi ¹	(a)-m ²	īyam ³	yām ⁴	āni, ā	—
2. si	s	is	yās ⁵	a-si, a-s	—, tāt ⁶ dhi, hi ⁷
3. ti	t	it	yāt ⁸	a-ti, a-t	tu
1. vas ¹	va ¹	iva	yāva ⁴	ā-va	—
2. thas	tam	itam	yātam	a-thas	tam
3. tas	tām	itām	yātām	a-tas	tām
1. masi, ⁹ mas ¹	ma ¹	īma	yāma ⁴	ā-ma	—
2. tha, thana ¹	ta, tana ¹	īta	yāta ⁴	a-tha	ta, tana ¹⁰
3. (a)-nti ¹	(a)-n, ur ⁷	iyur	yūr ⁴	a-n	(a)-ntu ¹

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

² In the RV. masi is more than five times as common as mas, but in the AV. mas is rather commoner than masi.

³ The only example of the ending thana in the a conjugation is vāda-thana.

⁴ 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.

⁵ m in the first (ā-bhava-m), am in the second (ā-dvas-am).

⁶ There are no examples of this ending in the a conjugation.

⁷ The ending ur is taken by nearly all the verbs of the reduplicating class and by several of the root class.

⁸ These endings coalesce with the final s of the stem to eyam, es, et, &c.

⁹ 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. ād-dhi, āpu-dhi; āpu-hi, puni-hi; ās-āna; vit-tāt, kṛpu-tāt.

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

MIDDLE.

PRESENT.	INFT.	OPTATIVE.	SUBJUNCTIVE.	IMPERATIVE.
1. e	i ²	iya ⁴	ai	—
2. so	thās	i-thās	a-se, a-sai ⁵	sva
3. te	ta	i-ta	a-te, a-tai ⁶	tām } ām }
1. vahe ¹	vahi ¹	i-vahi	ā-vahai	—
2. ethe ³ (1), āthe (2)	ethām ³ (1), āthām (2)	i-y-āthām	aithe	ethām ³ (1) āthām (2)
3. ete ³ (1), āte (2)	etām ³ (1), ātām (2)	i-y-ātām	aite	etām ³ (1) ātām (2)
1. mahe ¹	mahi ¹	i-mahi	ā-mahai } ā-mahe }	—
2. dhve	dhvam	i-dhvam	a-dhvai	dhvam
3. nte (1), āte (2)	nta (1), ata (2)	i-r-an	a-ntai ⁷ } a-nta ⁸ }	ntām (1) atām (2)

¹ The final a of the first conjugation is lengthened before m and v.

² This i combines with the final a of the first conjugation to e: bhāve.

³ In these forms e takes the place of the final a of the a conjugation.

⁴ This modal i combines with the final a of the first conjugation to e: bhāveya, &c.

⁵ The RV. has a-se only, the AV. and the Brāhmaṇas a-sai only.

⁶ 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.

⁷ The ending a-ntai occurs in B. only.

⁸ 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. kṛpav-a-nta (inj. kṛpata).

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,¹ 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.

¹ All other conjugational stems ending in *a*, the passive (154), the *a* future (151), the *a* (141 a), the *aa* (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
2. bhāva-si	bhāva-thon	bhāvā-mas
3. bhāva-ti	bhāva-tas	bhāva-thon
		bhāvā-nti

Imperfect.

1. á-bhava-m	[á-bhāvā-va]	á-bhāvā-ma
2. á-bhava-s	á-bhava-thon	á-bhava-thon
3. á-bhava-t	á-bhava-tām	á-bhava-n

Imperative.

2. bhāva	bhāva-thon	bhāva-thon
bhāva-tāt		
3. bhāva-tu	bhāva-tām	bhāvā-ntu

Subjunctive.

1. bhāvā-ni	bhāvā-va	bhāvā-ma
bhāvā		
2. bhāvā-si	bhāvā-thon	bhāvā-thon
bhāvā-s		
3. bhāvā-ti	bhāvā-tas	bhāvā-n
bhāvā-t		

Optative.

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

Participle.

bhāv-ant, f. -ī

FIRST CONJUGATION.Present stem *bhāv-a*.**MIDDLE.****Present.****SINGULAR.***bhāv-e**bháva-se**bháva-te***DUAL.***bhāvā-vahe*[*bhāv-ethe*]*bhāv-ete***PLURAL.***bhāvā-mahe**bháva-dhve**bháva-nte***Imperfect.***ā-bhav-e**ā-bhava-thās**ā-bhava-ta*[*ā-bhavā-vahi*]*ā-bhav-ethām**ā-bhav-etām*[*ā-bhavā-mahi*][*ā-bhava-dhvam*]*ā-bhava-nta***Imperative.***bháva-sva**bháva-tām**bhāv-ethām**bhāv-etām**bháva-dhvam**bháva-ntām***Subjunctive.***bhāv-ai*[*bhāvā-se*[*bhāvā-sai* (A.V.)[*bhāvā-te*[*bhāvā-tai**bhāvā-vahai**bhāv-aithe**bhāv-aite**bhāvā-mahai*[*bhāvā-dhve*][*bhāvā-nte*]**Optative.***bhāv-eya*[*bhāv-ethās*]*bhāv-eta**bhāv-evahi*[*bhāv-eyāthām*][*bhāv-eyātām*]*bhāv-emahi*[*bhāv-edhvam*][*bhāv-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>i-vás</i>]	i-mási
2. <i>é-si</i>	<i>i-thás</i>	i-más
3. <i>é-ti</i>	<i>i-tás</i>	i-thá
		i-thána
		y-ánti

Imperfect.

1. <i>áy-am</i>	[<i>ái-va</i>]	<i>ái-ma</i>
2. <i>ái-s</i>	<i>ái-tam</i>	ái-ta
3. <i>ái-t</i>	<i>ái-tám</i>	ái-tana
		<i>áy-an</i>

Imperative.

2. i-hí, i-tút	<i>i-tám</i>	i-tá
3. é-tu	<i>i-tám</i>	i-tána
		<i>y-ántu</i>

Subjunctive.

1. áy-áni	<i>áy-á-va</i>	<i>áy-á-ma</i>
2. áy-ā	<i>áy-a-thas</i>	<i>áy-a-tha</i>
3. áy-a-si	<i>áy-a-tas</i>	<i>áy-a-n</i>
áy-a-s		
áy-a-ti		
áy-a-t		

Optative.

1. <i>i-yám</i>	<i>i-yá-va</i>	<i>i-yá-ma</i>
2. <i>i-yā-s</i>	<i>i-yá-tám</i>	<i>i-yá-ta</i>
3. <i>i-yá-t</i>	<i>i-yá-tám</i>	<i>i-yár</i>

Participle.*y-ánt, f. y-at-í*

SECOND CONJUGATION.brû *speak*: Present stem bráv, brû.**MIDDLE.****Present.****SINGULAR.****DUAL.****PLURAL.**

bruv-é

[brû-váhe]

brû-máhe

brû-şé

bruv-âthe

brû-dhvé

[brû-té

bruv-âte

bruv-áte

bruv-é

Imperfect.[á-bruv-i]
á-brû-thās[á-brû-vahi]
[á-bruv-âthām][á-brû-mahi]
á-brû-dhvam

á-brû-ta

[á-bruv-âtām]

á-bruv-ata

Imperative.

brû-şvá

[bruv-âthām]

brû-dhvám

brû-tām

[bruv-âtām]

bruv-âtām

Subjunctive.

bráv-ai

bráv-â-vahai

bráv-â-mahai

bráv-a-se

bráv-aithe

[bráv-a-dhve]

bráv-a-te

bráv-aite

bráv-a-nta

Optative.

bruv-î-yá

[bruv-î-váhi]

bruv-î-máhi

[bruv-î-thās]

[bruv-î-yáthām]

[bruv-î-dhvám]

bruv-î-tá

[bruv-î-yátām]

[bruv-î-rán]

Participle.

bruv-āpá, f. á

Third Class: *bhṛ* *hear* :

ACTIVE.

Present.

SINGULAR.	DUAL.	PLURAL.
1. bibhar-mi	[bibhṛ-vās]	[bibhṛ-mási bibhṛ-más
2. bibhar-ṣi	bibhṛ-thás	bibhṛ-thá
3. bibhar-ti	bibhṛ-táḥ	bibhr-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-bibhr-an á-bibhar-ur

Imperative.

2. bibhṛ-hi bibhṛ-tāt	bibhṛ-tám	[bibhṛ-tá bibhṛ-tána
3. bibhar-tu	bibhṛ-tám	bibhr-atu

Subjunctive.

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

Optative.

1. bibhṛ-yām	[bibhṛ-yā-va]	bibhṛ-yā-ma
2. bibhṛ-yā-s	[bibhṛ-yā-tam]	[bibhṛ-yā-ta]
3. bibhṛ-yā-t	bibhṛ-yā-tām	bibhṛ-yūr

Participle.

bibhr-at, f. bibhr-at-ī

Present stem *bibhar*, *bibhṛ*.

MIDDLE.

Present.

SINGULAR.

DUAL.

PLURAL.

bibhṛ-e

bibhṛ-vāhe

bībhṛ-māhe

bibhṛ-ṣé

bībhṛ-āthe

bibhṛ-dhvé

bibhṛ-té

bībhṛ-āte

bībhṛ-ate

Imperfect.

[*ā-bibhṛ-i*]
ā-bibhṛ-thās

ā-bibhṛ-vahi |
[*ā-bibhṛ-āthām*]

[*ā-bibhṛ-mahi*]
[*ā-bibhṛ-dhvam*]

ā-bibhṛ-ta

[*ā-bibhṛ-ātām*]

ā-bibhṛ-ata

Imperative.

bibhṛ-ṣvā

bībhṛ-āthām

bibhṛ-dhvam

bibhṛ-tām

[*bībhṛ-ātām*]

bībhṛ-atām

Subjunctive.

[*bibhar-ai*]
bibhar-a-se
bibhar-a-te

bibhar-ā-vahai
[*bibhar-aithe*]
[*bibhar-aite*]

bibhar-ā-mahai
[*bibhar-a-dhve*]
bibhar-a-nta

Optative.

bībhṛ-īya
[*bībhṛ-ī-thās*]
bībhṛ-ī-ta

[*bībhṛ-ī-vahi*]
[*bībhṛ-ī-yāthām*]
[*bībhṛ-ī-yātām*]

bībhṛ-ī-mahi
[*bībhṛ-ī-dhvam*]
bībhṛ-ī-ran

Participle.

bībhṛ-āṇa, 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-ti	á-kṛṇu-tām	á-kṛṇv-an

Imperative.

2.	{ kṛṇu-hi kṛṇu kṛṇu-tát	kṛṇu-tám	{ kṛṇu-tá kṛṇó-ta kṛṇó-tana
3.	[kṛṇó-tu]	kṛṇu-tām	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-yām	[kṛṇu-yā-va]	kṛṇu-yā-ma
2.	[kṛṇu-yā-s]	[kṛṇu-yā-tam]	[kṛṇu-yā-ta]
3.	kṛṇu-yā-t	[kṛṇu-yā-tām]	[kṛṇu-yūr]

Participle.

kṛṇv-ánt, f. kṛṇv-at-i

Present stem *kṛ-ṇó*, *kṛ-ṇu*.

MIDDLE.

Present.

SINGULAR.

DUAL.

PLURAL.

kṛṇv-é

[*kṛṇ-váhe*]

kṛṇ-máhe

kṛṇu-ṣé

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-dhvām

á-kṛṇu-ta

[*á-kṛṇv-ātām*]

á-kṛṇv-ata

Imperative.

kṛṇu-ṣvá

kṛṇv-āthām

kṛṇu-dhvām

kṛṇu-tām

[*kṛṇv-ātām*]

kṛṇv-ātām

Subjunctive.

kṛṇáv-ai

kṛṇáv-á-vahai

kṛṇáv-á-mahai

kṛṇáv-a-se

kṛṇáv-ai-the

[*kṛṇáv-a-dhve*]

kṛṇáv-a-te

kṛṇáv-a-te

kṛṇáv-a-nta

Optative.

[*kṛṇv-iyá*]

[*kṛṇv-i-váhi*]

[*kṛṇv-i-máhi*]

[*kṛṇv-i-thās*]

[*kṛṇv-i-yāthām*]

[*kṛṇv-i-dhvām*]

kṛṇv-i-tá

[*kṛṇv-i-yātām*]

[*kṛṇv-i-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-qi (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-dhi (10 a)	yuñ-tám (10 a)	yuñ-tá [yunák-ta, -tana]
3.	[yunák-tu]	yuñ-tām	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-yām]	[yuñj-yā-va]	[yuñj-yā-ma]
2.	[yuñj-yā-s]	[yuñj-yā-tam]	[yuñj-yā-ta]
3.	yuñj-yā-t	[yuñj-yā-tām]	[yuñj-yūr]

Participle.

yuñj-ánt, f. yuñj-at-i

Present stem: *yu-ná-j*, *yu-ñ-j*.

MIDDLE.

Present.

SINGULAR.	DUAL.	PLURAL.
<i>yuñj-é</i>	[<i>yuñj-váhe</i>]	[<i>yuñj-máhe</i>]
<i>yuñk-é</i>	<i>yuñj-áthe</i>	<i>yuñg-dhvé</i>
<i>yuñk-té</i>	<i>yuñj-áte</i>	<i>yuñj-áte</i>

Imperfect.

[<i>á-yuñj-i</i>]	[<i>á-yuñj-vahi</i>]	[<i>á-yuñj-mahi</i>]
[<i>á-yuñk-thás</i>]	[<i>á-yuñj-áthām</i>]	[<i>á-yuñg-dhvām</i>]
[<i>á-yuñk-ta</i>]	[<i>á-yuñj-átām</i>]	<i>á-yuñj-ata</i>

Imperative.

<i>yuñk-əvá</i> (63, 67)	<i>yuñj-áthām</i>	<i>yuñg-dhvām</i>
<i>yuñ-tām</i>	[<i>yuñj-átām</i>]	<i>yuñj-átām</i>

Subjunctive.

[<i>yunáj-ai</i>]	[<i>yunáj-ā-vahai</i>]	<i>yunáj-ā-mahai</i>
[<i>yunáj-a-se</i>]	[<i>yunáj-ai-the</i>]	[<i>yunáj-a-dhve</i>]
<i>yunáj-a-te</i>	[<i>yunáj-aite</i>]	[<i>yunáj-a-nta</i>]

Optative.

[<i>yuñj-iyá</i>]	[<i>yuñj-ī-váhi</i>]	[<i>yuñj-ī-máhi</i>]
[<i>yuñj-ī-thás</i>]	[<i>yuñj-ī-yāthām</i>]	[<i>yuñj-ī-dhvām</i>]
<i>yuñj-ī-tá</i>	[<i>yuñj-ī-yātām</i>]	[<i>yuñj-ī-rán</i>]

Participle.

yuñj-āná, f. ā

Ninth Class : *grabh scize* :

ACTIVE.

Present.

	SINGULAR.	DUAL.	PLURAL.
1.	grbh-ṇā-mi	[grbh-ṇi-vās]	{grbh-ṇi-māsi grbh-ṇi-mās
2.	grbh-ṇā-si	grbh-ṇi-thās	{grbh-ṇi-thā grbh-ṇi-thāna
3.	grbh-ṇā-ti	grbh-ṇi-tās	grbh-ṇ-ānti

Imperfect.

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

Imperative.

2.	{grbh-ṇi-hi grbh-ṇi-tāt grbh-āṇā	grbh-ṇi-tām	{grbh-ṇi-tā grbh-ṇi-tāna
3.	grbh-ṇā-tu	grbh-ṇi-tām	grbh-ṇ-āntu

Subjunctive.

1.	grbh-ṇ-āni	[grbh-ṇā-va]	grbh-ṇā-ma
2.	grbh-ṇā-s	[grbh-ṇā-thas]	grbh-ṇā-tha
3.	{grbh-ṇā-t grbh-ṇā-ti	[grbh-ṇā-tas]	grbh-ṇā-n

Optative.

1.	grbh-ṇi-yām	[grbh-ṇi-yā-va]	[grbh-ṇi-yā-ma]
2.	grbh-ṇi-yā-s	[grbh-ṇi-yā-tam]	[grbh-ṇi-yā-ta]
3.	grbh-ṇi-yā-t	[grbh-ṇi-yā-tām]	[grbh-ṇi-yūr]

Participle.

grbh-ṇ-ant, f. grbh-ṇ-at-i.

Present stem grbh-ñā, grbh-ñi, grbh-ñ.

MIDDLE.

Present.

SINGULAR.	DUAL.	PLURAL.
grbh-ñ-é	[grbh-ñi-váhe]	grbh-ñi-máhe
grbh-ñi-śé	[grbh-ñ-áthe]	[grbh-ñi-dhvé]
grbh-ñi-té	[grbh-ñ-áte]	grbh-ñ-áte

Imperfect.

á-grbh-ñ-i	[á-grbh-ñi-vahi]	á-grbh-ñi-mahi
[á-grbh-ñi-thās]	[á-grbh-ñ-áthām]	[á-grbh-ñi-dhvām]
á-grbh-ñi-ta	[á-grbh-ñ-átām]	á-grbh-ñ-ata

Imperative.

grbh-ñi-śvá	[grbh-ñ-áthām]	grbh-ñi-dhvām
grbh-ñi-tām	[grbh-ñ-átām]	grbh-ñ-átām

Subjunctive.

[grbh-ñ-ái]	grbh-ñā-vahai	grbh-ñā-mahai
[grbh-ñā-se]	[grbh-ñ-áithe]	[grbh-ñā-dhve]
[grbh-ñā-te]	[grbh-ñ-áite]	[grbh-ñā-nta]

Optative.

[grbh-ñ-iyá]	[grbh-ñ-i-váhi]	[grbh-ñ-i-máhi]
[grbh-ñ-ithās]	[grbh-ñ-i-yáthām]	[grbh-ñ-i-dhvām]
grbh-ñ-itá	grbh-ñ-i-yátām]	[grbh-ñ-i-rán]

Participle.

grbh-ñ-āná, f. ā

Irregularities of the Present Stem.

First Conjugation.

133. A. First or Bhū Class. 1. The radical vowel is lengthened in *guh* *hide* and in *kram* *stride* (in the act. only): *gūha*,¹ *krāma-ti* (but mid. *krāma-te*); *ūh* *consider* takes *Gūṇa*: *ōh-a*;² *kṛp* *lament* does not take *Gūṇa*: *kṛp-a*.³

2. *gam* *go*, *yam* *restrain*, *yu* *separate* form their present stems with *cha* (Gk. *σχ*): *gá-cha* (Gk. *βά-σχω*), *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: *pība* (Lat. *bībo*); *tīṣṭha* (*ἵσταν-μι*, Lat. *sisto*); *sāsca*⁴ (for *sā-s(a)c-a*); *sīda* (for *sī-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: *i-nv-a-ti* (from *i* *send*) beside *i-nó-ti*; *ji-nv-a-ti* (from *ji* *quicken*) beside *ji-nó-gi*; *hi-nv-a-ti* (from *hi* *impel*) beside *hi-nó-ti*; *pi-nv-a* *fatten*, doubtless originally *pī-nu* (✓ *pī*).

4. *damé* *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*.

¹ Instead of taking *Gūṇa*.

² But *ūh* *resorts* remains unchanged (125, 1).

³ Against 125, 1.

⁴ A reminiscence of the reduplicative origin of this stem is the loss of the nasal in the 3. pl. pres. *sāsca-ati* and 3. pl. inj. mid. *sāsca-ata*.

B. Fourth or Ya Class. 1. The radical syllable is reduced in seven verbs: *spas* see loses its initial: *pás-ya*; *vyadh* pierce takes Samprasāraṇa: *vidh-ya*; *ā* is shortened in *dhā* suck: *dhā-ya*; *mā* exchange: *mā-ya*; *vā* leave: *vā-ya*; *vyā* envelope: *vyā-ya*; *hvā* call: *hvā-ya*.

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

3. *śram* be weary lengthens its vowel: *śrām-ya*; in B. *tam* faint and *mad* be exhilarated do the same: *tām-ya*, *mād-ya*.

C. Sixth Class. 1. The radical vowel is nasalized in eight verbs: *kṛt* cut: *kṛnt-á*; *tṛp* be pleased: *tṛmp-á*; *piś* adorn: *pīṃś-á*; *muc* release: *muñc-á*; *lip* smear: *līmp-á*; *lup* break: *lump-á*; *viś* find: *vīnd-á*; *śic* sprinkle: *śīñc-á*. Three other roots, *tud* thrust, *drh* make firm, *śubh* shine have occasional nasalized forms.

2. Four roots form their present stem with the suffix *cha* (cp. A 2): *iś* wish: *i-chá*; *ṛ* go: *ṛ-chá*; *praś* ask: *pr-chá*; ¹ *vas* shine: *u-chá*. The root *vraśc* cut, which seems to be formed with *c*,² 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 *tār-a*).

a. Beside the normal use of the imperative suffix *tāt* for the 2. s. in *mṛdā-tāt*, *viśā-tāt*, *vṛhā-tāt*, *auvā-tāt*, it also appears for the 3. s. in *viśā-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 *Ṛddhi* instead of *Guna* in the strong forms before terminations

¹ With Samprasāraṇa and loss of *á*. Cp. Lat. *prec-or* and *po(re)-scō*, and Old German *frag-en* 'ask' and *for-akon* (*fornaken*).

² Cp. *-vras-ka* cutting, past participle *vṛk-nā* cut, and *vṛk-a* wolf.

beginning with consonants; ¹ e.g. *stáu-mí*, *á-stau-t*, but *á-stav-am*.

b. *mrj wipe* takes *Vṛddhi* in the strong forms: *māṛj-mī*, *māṛṣ-ti*, but *mrj-más*, *mrj-ánti*.

c. *śi lie* mid. takes *Guna* and accents the radical syllable throughout its weak forms: e.g. s. 1. 3. *śáy-a*, 2. *śé-ṣe* (*κεῖ-σαι*). It has the additional irregularity of inserting *r* before the endings in the 3. pl. pr., impv., impf.: *śé-r-ato*, *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. *ābravi-ta* and *ābravi-tana*.

2. The root is irregularly weakened in the following verbs:

a. *vás desire* takes *Samprasāraṇa* in the weak forms: 1. pl. *uś-mási*, part. *uś-āná*, but 1. s. *vás-mí*.

b. *as be* drops its initial *a* in the optative and all the weak forms of the pr. and impv.; e.g. opt. *s-yāt would be*; pr. *s-más we are*, *s-ánti* (Lat. *sunt*) *they are*; impv. du. 2. *s-tām*, 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. *zdi*). In the impf. it inserts *i* before the endings of the 2. 3. s.: *ás-I-s*, *ás-I-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*.

¹ In B. *ru cry*, *au impel*, *aku tear*, *anu distil* have the same peculiarity: *rau-ti*, *au-ti*, *aku-ti*, *anu-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 *īś rule* add *i* in some forms of the 2. s. and pl. mid.: *īḍ-i-ṣva*; *īś-i-ṣe* (beside *īk-ṣe*), *īśi-dhva*. 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: *brāv-ī-mi*, *á-brav-ī-t*; *am injure* inserts *i* before consonants; thus *am-ī-ti*, *am-ī-ṣva*, *ām-ī-t* (TS.).

4. With regard to the endings:

a. The root *śās order* loses the *n* in the 3. pl. act. and mid., and in the part.: *śās-ate*, *śās-atu*, *śās-at*.

b. The root *duh milk* is very anomalous in its endings. The irregular forms are the following: act. impf. 3. s. *á-duh-a-t* beside *á-dhok*, 3. pl. *á-duh-ran* beside *á-duh-an* and *duh-úr*; opt. 3. s. *duh-īyát* (for *duh-yát*), 3. pl. *duh-ī-yán* (for *duh-yúr*). Mid. pr. ind. 3. pl. *duh-ré* and *duh-rate* beside the regular *duh-até*; ¹ impv. 3. s. *duh-ām*, ² 3. pl. *duh-rām* and *duh-rātām*; part. *duh-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 *īś rule*, *duh milk*, *vid find*, *śi lie* frequently, and *cit observe*, *brū speak* rarely, take *e* instead of *te* ³ in the 3. s. pr. mid.: *īś-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*, ⁴ *brāv-ā-thas*, *hān-ā-tha*, *ád-ā-n*.

¹ But with irregular accent, as also *rih-até they lick*.

² In the AV, the 3. s. impv. mid. is similarly formed in *śáy-ām*.

³ This irregularity occurs in B. also.

⁴ 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. *mīm-e*, 3. pl. *mīm-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): *mīmī-te*; *rārī-thās*; ¹ *śīśī-māsi*; *jīhī-te*.

b. *dā give*, *dhā place*, the two commonest verbs in this class, use *dad* and *dadh* as their stems in all weak forms: *dād-mahe*, *dadh-māsi*. When the aspiration of *dadh* is lost before *t*, *th*, *s* it is thrown back on the initial: *dhat-tē*, *dhat-thā*, *dhat-svā*. The 2. s. impv. act. is *de-hi* (for *daz-dhi*) beside *dad-dhi* and *dat-tāt*; and *dhe-hi* (for *dhas-dhi*) beside *dhat-tāt*.

2. The root *vyac* takes *Samprasāraṇa*, e.g. 3. du. pr. *vivik-tās*; *hvar be crooked* makes some forms with *Samprasāraṇa* and then reduplicates with *u*: e.g. *ju-hūr-thās*, 2. s. inj. *miḍ*.

3. *bhas chew*, *sac accompany*, *has laugh* syncopate the radical vowel in weak forms; thus *bā-ps-ati* 3. pl. ind. pr. (but *ba-bhas-a-t* 3. s. subj.); *sā-śc-ati* 3. pl. ind. pr., *sā-śc-ata* 3. pl. inj.; *jā-kṣ-at* (for *ja-gh(a)s-at*) pr. part.

a. 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-dhi*, *śi-śā-dhi* (beside *śi-śi-hi*); *du. yu-yō-tam* (beside *yu-yu-tām*); pl. *i-y-ar-ta*, *dā-dā-ta* and *dā-dā-tana*, *dā-dhā-ta* and *dā-dhā-tana*, *pi-par-tana*, *yu-yō-ta* and *yu-yō-tana*, *ju-hō-ta* and *ju-hō-tana*, *dā, dhā, hā have*, have similar strong forms in the 2. pl. impf.: *ā-da-dā-ta*, *ā-dadhā-ta*, *ā-jahā-tana*.

β. There are numerous transfers from this to other classes. The roots *pā drink*, *sthā stand*, *han ²eat* form such stems according to the a conjugation exclusively, *pība*, *tīṣṭha*, *jighna* (cp. 133 A. 3 a); while *ghrā smell*, *bhas chew*, *mā bellow*, *rā give*, *sac accompany* occasionally use the a stems *jighra*, *bāpsa*, *mīma*, *rāra*, *sāśa*. The roots *dā give* and *dhā put* also make some forms from their weak stems according to the

¹ But 2. s. impv. act. *rārā-sva* (AV.).

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

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-mās*, *kṛṇ-māhe*.

2. When *nu* is preceded by a consonant its *u* becomes *uv* before vowel endings; e.g. 3. pl. pr. *aś-nuv-ānti* (but *su-nv-ānti*).

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*¹ (from *kṛ* *make*) there begins to appear in the tenth Maṇḍala of the RV. the very anomalous *kuru*.² The strong form of this stem, *karó*, which has the further anomaly of *Guṇa* in the root, first appears in the AV.³

a. The four roots ending in *n*, *tan* *stretch*, *man* *think*, *van* *win*, *san* *gain*, have the appearance of forming their stem with the suffix *u*, as *tan-u*. These (with three later roots) form a separate (eighth) class according to the Hindu grammarians. But the *a* of these present stems in reality probably represents the sonant nasal, - *tp-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*, *r-ṇu*, *ji-nu*, *pi-nu*, *hi-nu*, have come to be used frequently as secondary roots forming present stems according to the *a* conjugation: *inv-a*, *ṛnv-a*, *jinv-a*, *pinv-a*, *hinv-a*.

γ. In the 3. pl. pr. mid. six verbs of this class take the ending *ra*⁴ with connecting vowel *i*: *inv-i-ré*, *ṛnv-i-ré*, *pinv-i-ré*, *śṛnv-i-ré*, *sunv-i-ré*, *hinv-i-ré*.

¹ After the preposition *pari* *around* this stem prefixes an unoriginal *s*: *pari-s-kṛṇv-ānti* *they adorn*.

² Twice in the 2. a. impv. *kuru* and once in the 1. pl. pr. ind. *kur-mas*.

³ 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.

⁴ Like *dub-re* in the root class.

3. 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*, *hīnu-tāt*, *kuru-tāt*. In the 2. *du.* are found the strong forms *kṛṇo-tam*, *hīno-tam*; and in the 2. *pl.* *kṛṇó-ta* and *kṛṇó-tana*, *śṛṇó-ta* and *śṛṇó-tana*, *sunó-ta* and *sunó-tana*, *hīnó-ta* and *hīnó-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. *ṭṣh* *crush* infixes *nó* in the strong forms; e.g. *ṭṣ-ṇé-dhi* (69 c).

E. Ninth or Ná Class. 1. The three roots *jī* *overpower*, *jū* *hasten*, *pū* *purify* shorten their vowel before the affix: *jī-nā-mi*, *ju-nā-si*, *pu-nā-ti*.

2. *grabh* *seize* and its later form *grah* take *Samprasāraṇa*: *grbh-ṇā-mi*, *grh-ṇā-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-nā-ti*, *badh-nā-ti*, *math-nā-ti*, *skabh-nā-ti*, *stabh-nā-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*, *grh-āná*, *badh-āná*, *stabh-āná*.

a *pr* *fill* and *mṛ* *crush* make, beside the regular stems *prā* and *mṛā*, the transfer stems, according to the *a* conjugation, *prā* and *mṛā*, 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 *Saṃhitās*.

Special Rules of Reduplication.

1. *r* and *r̄* (= *ar*) and *l* (= *al*) always reduplicate with *ā* (cp. 139, 9); e. g. *kr̄ do*: *ca-kr̄*; *tṝ cross*: *ta-tr̄*; *kḷp be adapted*: *cā-kḷp*; *r̄ go*: *ār* (= *a-ar*).

2. Initial *a* or *ā* becomes *ū*; e. g. *an breathe*: *ān*; *āp obtain*: *āp*. The long vowels *ī* and *ū* remain unchanged (= *i-ī* and *u-ū*); e. g. *iṣ move*: 1. s. *iṣ-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-óo-a*.

4. Roots containing *ya* or *va* and liable to Samprasāraṇa in other forms (such as the past part. pass.) reduplicate with *i* and *u* respectively. There are four such with *ya*: *tyaj forsake*, *yaj sacrifice*, *vyac extend*, *syand move on*: *ti-tyaj*, *i-yaj*, *vi-vyac*, *si-syand*; and five with *va*: *vac¹ speak*, *vad speak*, *vap strew*, *vah carry*, *ṣvap 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*, *vā-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. <i>a</i>	[<i>vā</i>]	<i>mā</i>	<i>é</i>	[<i>vāhe</i>]	<i>māhe</i>
2. <i>tha</i>	<i>āthur</i>	<i>á</i>	<i>sé</i>	<i>āthe</i>	<i>dhvé</i>
3. <i>a</i>	<i>ātur</i>	<i>ūr</i>	<i>é</i>	<i>āte</i>	<i>ré</i>

¹ *vac* has two forms with the full reduplication: 3. s. act. *va-vác-a* and 2. s. mid. *va-vak-sé*.

a. Terminations beginning with initial consonants are as a rule added directly to the stem; *mahe* is invariably so added. The endings *tha*, *ma*, *se*, *re* are nearly always added direct to stems ending in vowels; thus from *dā* give: *dadā-tha*; *ji* conquer: *ji-gé-tha*; *nī* lead: *niné-tha*; *su* press: *suṣu-má*; *hū* call: *juhū-ré*; *kṛ* make: *cakár-tha*, *cakṛ-má*, *cakṛ-ṣé*, but *cakṛ-i-ré*.¹ The same endings *tha*, *ma*, *se*, *re* are added directly to roots ending in consonants, if the final syllable of the stem is prosodically short, but with connecting *i*² if it is long; e.g. *tatán-tha*; *jagan-má*, *jaṅbh-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, 1a)

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

2. *ū* ordinarily become *uv*; e.g. *yu* join: *yuyuv-é*; *śru* hear: *śuáruv-é*; *śū* swell: *śūśuv-é*.³

3. *ṛ* becomes *r*, *ṛ* 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 *Guna* throughout the singular active; e.g. *diś* point: *di-dés-a*; *uc* be went: *uv-óc-a*; *kṛt* cut: *ca-kárt-a*; but *jinv* quicken: *ji-jinv-áthur*.

¹ Roots in *ṛ* always add *re* with connecting *i*.

² 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.

³ 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.

⁴ But *hū* call: *juhū-é*; *bhū* be: *babbhū-a*; *sū* bring forth: *sa-sūv-a*.

2. Final vowels take Vṛddhi in the 3. s.;¹ e.g. *nī lead*: *nī-nāy-a*; *śru hear*: *śu-śrāv-a*; *kṛ make*: *ca-kār-a*.

3. Medial *a* followed by a single consonant takes Vṛddhi in the 3. s.;¹ e.g. *han strike*: *ja-ghān-a*, but *taṣṣ fashion*: *ta-tāṣ-a*.

4. Roots ending in *ā* take the anomalous ending *au* in the 1. and 3. s. act.; e.g. *dhā put*: *da-dhāu*. The only exception is the root *prā fill*, which once forms the 3. s. *pa-prā* beside the regular *pa-prāu*.

The Weak Stem.

137. 1. In roots containing the vowels *ī*, *ū*, *ṛ* the radical syllable remains unchanged except by Sandhi; e.g. *yuj join*: *yu-yuj-mā*; *vid find*: *vi-vid-é*; *kṛ make*: *ca-kṛ-mā*.

a. Before terminations beginning with vowels, *ī* and *ṛ*, if preceded by one consonant become *y* and *r*, if by more than one, *iy* and *ar*; while *ū* and *ṛ* regularly become *uv* and *ir*; e.g. *ji conquer*: *ji-gy-ūr*; *bhī fear*: *bi-bhy-ūr*; *kṛ make*: *ca-kṛ-ūr*; *śri resort*: *śi-śriy-é*; *yu join*: *yu-yuv-é*; *śru hear*: *śu-śruv-é*; *śū swell*: *śū-śuv-é*; *tṛ cross*: *ti-tir-ūr*; *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*, *fec-i*).² They are the following:

¹ 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.

² This vowel spread from contracted forms like *sa-sd* (AV. *śas*); weak perfect stem of *as* *sīt* (*as* becoming *e*; cp. 134, 2 b and 133 A 1).

tap *heat*, dabh *harm*, nam *benul*, pac *cook*, pat *fly*, yat¹ *stretch*, yam¹ *extend*, rabh *grasp*, labh *take*, śak *be able*, śap *curse*, sap *serve*. Examples are: pat : pet-ātur; śak : śek-ūr.

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: yaj² *sacrifice*, vac and vad *speck*, vap *strew*, vas *dwell*, vah *carry*, svap *sleep*, grabh and grah *seize*; e.g. su-ṣap, ja-grbh and ja-grh. In the first six, as they reduplicate with i or u, the result is a contraction to ī and ū. Thus yaj : ij (= i-ij); vac : ūc (= u-uc).

d. A few roots with medial a and penultimate nasal, drop the latter: krand *cry out*: ca-krad; tams *shake*: ta-tas; skambh *prop*: ca-skabh (AV.): stambh *prop*: ta-stabh.

e. Roots ending in a reduce it to i before consonants and drop it before vowels; e.g. dhā *place*: dadhi-mā; dadh-ūr.

¹ 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.

² From yaj occurs one form according to the contracting class (2 a): yeḥ-ś.

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 ¹ | [tu-tud-váhe] | tu-tud-máhe |
| 2. | tu-tut-sé | tu-tud-áthe | [tu-tud-dhvé] ² |
| 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-kār-tha | ca-kr-áthur | ca-kr-á |
| 3. | ca-kár-a | ca-kr-átur | ca-kr-úr |

MIDDLE.

- | | | | |
|----|----------|--------------|------------|
| 1. | ca-kr-é | [ca-kr-váhe] | ca-kr-máhe |
| 2. | cā-kr-sé | ca-kr-áthe | ca-kr-dhvó |
| 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-dhāu] | [da-dhi-vá] | da-dhi-má |
| 2. | da-dhā-tha | da-dh-áthur | da-dh-á |
| 3. | da-dhāu | da-dh-átur | da-dh-úr |

MIDDLE.

- | | | | |
|----|-----------|---------------|-------------|
| 1. | da-dh-é | [da-dhi-váhe] | da-dhi-máhe |
| 2. | da-dhi-sé | da-dh-áthe | da-dhi-dhvó |
| 3. | da-dh-é | da-dh-áte | da-dhi-ré |

¹ Lat. *tu-tud-t*.² The only example of this form is *dadhi-dhvó*.

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

ACTIVE.

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

MIDDLE.

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

5. *stu praise*: strong stem *tu-śtó*, *tu-śtáu*; weak *tu-štu*.

ACTIVE.

1.	<i>tu-štáv-a</i>	[<i>tu-štu-vá</i>]	<i>tu-štu-má</i>
2.	<i>tu-śtó-tha</i>	<i>tu-štuv-áthur</i>	<i>tu-štuv-á</i>
3.	<i>tu-štáv-a</i>	<i>tu-štuv-átur</i>	<i>tu-štuv-úr</i>

MIDDLE.

1.	<i>tu-štuv-é</i>	[<i>tu-štu-váhe</i>]	<i>tu-štu-máhe</i>
2.	<i>tu-štu-śé</i>	<i>tu-štuv-áthe</i>	<i>tu-štu-dhvé</i>
3.	<i>tu-štuv-é</i>	<i>tu-štuv-áte</i>	<i>tu-štuv-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-śé</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-gām*; weak *ja-gm*.

ACTIVE.

	SINGULAR.	DUAL.	PLURAL.
1.	<i>ja-gám-a</i>	[<i>ja-gan-vá</i>]	<i>ja-gan-má</i>
2.	<i>ja-gán-tha</i>	<i>ja-gm-áthur</i>	<i>ja-gm-á</i>
3.	<i>ja-gáma</i>	<i>ja-gm-átur</i>	<i>ja-gm-úr</i>

MIDDLE.

1.	<i>ja-gm-é</i>	[<i>ja-gan-váhe</i>]	<i>ja-gan-máhe</i>
2.	<i>ja-gm-i-śé</i>	<i>ja-gm-áthe</i>	<i>ja-gm-i-dhvé</i>
3.	<i>ja-gm-é</i>	<i>ja-gm-áte</i>	<i>ja-gm-i-ré</i>

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

ACTIVE.

1.	<i>u-vác-a</i>	[<i>úc-i-vá</i>]	<i>úc-i-má</i>
2.	<i>u-vák-tha</i>	<i>úc-áthur</i>	<i>úc-á</i>
3.	<i>u-vác-a</i>	<i>úc-átur</i>	<i>úc-úr</i>

MIDDLE.

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

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 Samprasaraṇa of the radical syllable: *ya-yáma*: *yem-é* (= *ya-im-e*); *van* syn-copates 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* (*oîda*, German *weiss*), 2. *vét-tha* (*oîo-θα*; *weiss-t*), 3. *véd-a* (*oîde*; *weiss*); pl. 1. *vid-má* (*îd-μεν*; *wissen*), 2. *vid-á*, 3. *vid-úr*.

a. A few isolated unreduplicated forms from about six other roots occur: *takṣ-áthur*; *skambh-áthur* and *skambh-úr*; *oet-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 *Brahmapas*.

6. Five roots beginning with a prosodically long *a* reduplicate with *án*: *amś 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. *án-ámś-a* (Gk. *ἄν-εγχα*); pl. 1. *án-ás-má*, 2. *án-as-á*, 3. *án-as-úr*; mid. s. 3. *án-as-é*;¹ s. 3. *án-áñja*, mid. s. 1. *án-aj-é*, pl. 3. *án-aj-ré*. The analogy spread from these to the roots which have no nasal: pl. 3. *án-rc-úr*, *án-rdh-úr*, *án-ph-úr*; mid. s. 3. *án-rc-é*, *án-rdh-é*.

7. *bhū be* has the double irregularity of reduplicating with *a* and retaining its *ū* throughout (cp. Gk. *πεφύ-ασι*): sing. 1. *ba-bhū-v-a* (Gk. *πέ-φύ-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*.

¹ In a *Sūtra* occurs the 2. pl. mid. *án-as-a-dhve*.

sū bring forth has the same peculiarities¹ 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*: *cju*, *dju*.

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*.²

10. In the Mantra portion of the Samhitās there once occurs a periphrastic perfect form with the reduplicated perfect of *āy 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 Samhitās (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 Samhitās except the RV.

1. The subjunctive is normally formed by adding *a* to the strong perfect stem accented on the radical syllable. In the active the secondary endings are the more usual; when the primary endings are used the reduplicative syllable is in several forms accented.³ In about a dozen forms the weak stem is used. Middle forms, of which only seven or

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

² 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).

³ 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-ā¹ (añj *anoint*); 2. ta-tān-a-s (tān *stretch*), bu-bōdh-a-s (budh *wake*), pi-prāy-a-s (prī *please*); jū-joṣ-a-si (juṣ *enjoy*); ci-kit-a-s (cit *observe*), mu-muc-a-s (muc *release*). 3. ci-ket-a-t, ja-ghān-a-t (han *smite*), ta-tān-a-t, tu-ṣṭāv-a-t (√stu *praise*), pi-prāy-a-t; di-deś-a-ti (diś *point*), bū-bodh-a-ti, mū-muc-a-ti; mu-muc-a-t, vi-vid-a-t (vid *find*).

Du. 2. ci-ket-a-thas, jū-joṣ-a-thas. Pl. 1. ta-tān-ā-ma. 2. ju-joṣ-a-tha. 3. ta-tān-a-u.

Mid. s. 3. ta-tāp-a-te, jū-joṣ-a-te. Pl. 1. an-ās-ā-mahai.¹

2. The injunctive² 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-a: śās *order*). 3. dū-dho-t (dhū *shake*), su-sro-t (sru *flow*); mid. pl. 3. ta-tān-a-nta (cp. 140, 6).

3. The optative is formed by adding the accented modal suffix combined with the endings to the weak perfect stem. The active forms are much commoner than the middle. Examples are:

Act. s. 1. ān-aś-yām,³ ja-gam-yām, ri-ric-yām, va-vṛt-yām. 2. ba-bhū-yās, va-vṛt-yās. 3. an-aj-yāt,¹ ja-gam-yāt, va-vṛt-yāt, ba-bhū-yāt.

Du. 2. ja-gam-yātam. Pl. 1. va-vṛt-yā-ma. 3. ja-gam-yūr, va-vṛt-yūr.

Mid. s. 1. va-vṛt-iyā. 2. vā-vṛdh-i-thās. 3. va-vṛt-i-tā. Pl. 1. va-vṛt-i-māhi.

a. There also occurs one mid. precative form sā-sah-i-y-thās (sah *overcome*).

¹ In these three forms the ā of the reduplicative syllable an is shortened as if the indicative contained an augment.

² Identical in form with the unaugmented pluperfect (140, 6).

³ From apā *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-kiḍ-dhī (√cit), di-diḍ-dhī (√diś), mu-mug-dhī (√muc), śa-śā-dhī (√śās).¹ 3. ba-bhū-tu,² mu-mók-tu.

Du. 2. mu-muk-tam, va-vṛk-tam (vṛj *twist*). Pl. 2. di-diṣ-ṭana (√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-vāms, cakṛ-āná. If, in the active form, the stem is reduced to a monosyllable, the suffix is nearly always added with the connecting vowel i, but not when the stem is unreduplicated; e.g. papt-i-vāms (Gk. πεπτ-ός), but vid-vāms (Gk. εἰδ-ός). Examples are :

Act. ja-gan-vāms (√gam), ja-grbh-vāms (√grabh), ji-gī-vāms (√ji), jū-ju-vāms³ (√jū), ta-sthi-vāms (√sthā), ba-bhū-vāms (Gk. πεφύ-ός), ri-rik-vāms (√ric), va-vṛt-vāms, vā-vṛdh-vāms,² sā-sah-vāms,³ su-ṣup-vāms (√svap); iy-i-vāms (√i), ūṣ-i-vāms (vas *dwelt*); dās-vāms (dās *worship*), sāh-vāms (√sah).

Mid. ān-aj-āná (√añj), ān-aś-āná (√amś), ij-āná (√yaj), ūc-āná (√vac), ja-gm-āná (√gam), ti-stir-āná (√stī), tep-āná (√tap), pa-spaś-āná (√spaś), bhej-āná (√bhaj),

¹ Cp. Gk. σέ-κλυ-θι, 2. pl. σέ-κλυ-τε (κλυ = ἄνυ *hear*).

² With ā unchanged as in strong forms elsewhere (159, 7).

³ With long reduplicative vowel.

yem-āná (√yam), vā-vr̥dh-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*¹ in the middle. The *s* and *t* of the 2. and 3. s. are in some forms preserved by an interposed *i*. 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. ā-cacaks-am, ā-jagrabh-am, ā-tuṣṭav-am; cakar-am, oiket-am (√oit). 2. ā-jagan (= ā-jagam-s); na-nam-a-s; ā-viveś-i-s (√viś). 3. ā-jagan (= ā-jagam-t), ā-ciket (√oit); rā-ran (= rāran-t: ran rejoice); ā-jagrabh-i-t; ā-cikit-a-t and ā-oiket-a-t; tastambh-a-t.

Du. 2. ā-mu-muk-tam; mu-muk-tam. 3. ā-vāvaś-i-tām (~~vāvaś-i-tām~~) (√vāś follow).

Pl. 2. ā-jagan-ta; ā-cucyav-i-tana. 3. ā-cucyav-ur.

Mid. s. 1. ā-śuśrav-i. 3. didiṣ-ṭa (√diś). Pl. 3. ā-cakr-iran, ā-jagm-iran, ā-pec-iran; ā-vavṛt-ran, ā-sasrg-ram (√srj).² There are also several transfer forms as from *a* stems; e. g. ā-titviṣ-a-nta, cakr̥p-ā-nta, dā-dhr̥ṣ-a-nta.

Aorist.

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

¹ Two forms take *ran* only instead of *iran*. There are also several transfer forms in *anta*.

² 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 *ā* class of the first conjugation, the *sā* being accented in unaugmented forms. It is taken in the *Samhitās* by only ten roots¹ 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*.² These roots are: *mrj wipe*, *yaj sacrifice*, *vṛj twist*; *kruś cry out*, *mṛś and sprś touch*; *dvīṣ 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. ἔ-δεδίξε, Lat. *dict-t*). The augment, as in other past tenses, is sometimes dropped.

¹ In B. nine additional roots take the *sa* aorist: *kṣ drag*, *dīś point*, *dih mow*, *drś see*, *druh be hostile*, *piś crush*, *mih mingle*, *viś enter*, *vṛh tear*; and in S. *liḥ lick*.

² The stem of this aorist therefore always ends in *kṣa*.

Indicative. Act. s. 1. ávrkṣam. 2. ádruḁṣas (B.), ádhuḁṣas. 3. ákruḁṣat, ághuḁṣat, áduḁṣat¹ and ádhukṣat, ámrḁṣat (√mrṣ), áruḁṣat, áspṛḁṣat. Pl. 1. ámrḁṣāma (√mrj), áruḁṣāma. 3. ádhukṣan; dukṣan¹ and dhukṣan.

Mid. s. 3. ádhukṣata; dukṣata¹ and dhukṣata. Pl. 3. ámrḁṣanta (√mrj).

In the injunctive only the following forms occur:

Act. s. 2. dukṣás,¹ mrḁṣás (√mrṣ). 3. dvikṣát. Pl. 2. mrḁṣata (√mrṣ).

Mid. s. 3. dukṣáta¹ and dhukṣáta, dvikṣáta. Pl. 3. dhukṣánta.

In the imperative only three forms occur:

Act. du. 2. mrḁṣátam (√mrj). 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 *Vrddhi* (a being lengthened) in the active. In the middle, excepting final *i* and *u* (which take *Guna*) the radical vowel remains un-

¹ 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-bhār* = *á-bhār-s-t*, but *á-hā-s* = *á-hā-s-t*. The AV. and TS., however, less often than not, insert a connecting *i* before these endings,¹ thus preserving both the latter and the *s* of the tense stem; e.g. *á-naik-ṣ-i-t* (*nij wash*). The forms of the indicative actually occurring would, if made from *bhr* *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 a) | [<i>á-bhut-s-vahi</i>] | <i>á-bhut-s-mahi</i> |
| 2. <i>á-bud-dhās</i> (62 b) | <i>á-bhut-s-āthām</i> | <i>á-bhud-dhvam</i> (62 a) |
| 3. <i>á-bud-dha</i> (62 b) | <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-dhvam* (66 B 2 b). 3. *á-sto-ṣ-ata*.

¹ The RV. and K. have no forms with the inserted *i*; while in B. the chief forms without it are *adrák* (*drá see*) and *a; āi* (*ya; aarjās*); also *bhāts* (\sqrt{bhi}) = *bhāts-a*, which while losing the *s* ending preserves the appearance of a 2. sing.

2. The subjunctive is common in the RV.¹ 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*), *athe-ṣ-am* (*sthā stand*). The latter irregularity also appears in pl. 1: *je-ṣ-ma*, *ge-ṣ-ma*, *de-ṣ-ma* (*dā give*), beside the normal *yau-ṣ-ma* (*yu separate*).

4. The optative occurs in the middle only, the 2, 3, s always having the precative s (with one exception). The forms actually occurring are:

Sing. 1. *di-ṣ-iyā*² (*dā cut*), *bhak-ṣ-iyā* (*bhaj divide*), *ma-s-iyā*³ (*man think*), *muk-ṣ-iyā* (*muc release*), *rā-s-iyā* (*rā give*), *sāk-ṣ-iyā*⁴ (AV.), *str-ṣ-iyā* (*str̥ strew*). 2. *maṃ-s-i-ṣ-thās*⁵ (*man think*). 3. *dar-ṣ-i-ṣ-ṭa* (*dr tear*), *bhak-ṣ-ita*⁶ (SV.), *maṃ-s-i-ṣ-ṭa*, *mṛk-ṣ-i-ṣ-ṭa* (*mṛc injure*). Du. 2.

¹ Subjunctives of this aor. are very rare in B. except *yakṣ-a-t* (√yaj) and *vakṣ-a-t* (√vah).

² With radical ā reduced to i: cp. 5c. Similarly *dhi-ṣ-iya* (√dhā) in B.

³ With an reduced to a (= sonant nasal).

⁴ From *aah overcomes*, with radical vowel lengthened.

⁵ Anusvāra for n (66 A 2).

⁶ Without the precative s.

trā-s-i-thām¹ (trā *protect*), Pl. 1. bhak-ṣ-i-māhi, mam-s-i-māhi,² vaṁ-s-i-māhi and va-s-i-māhi³ (van *win*), sak-ṣ-i-māhi (sac *follow*), dhuk-ṣ-i-māhi (duh *milk*), 3. mam-s-irata.

5. Only six imperative forms occur, and four of these are transfers (with thematic a). They are: Act. s. 2. ne-ṣ-a (nī *lead*) and par-ṣ-a (pṛ *take across*), Mid. s. 2. sāk-ṣva (√sah). 3. rā-s-a-tām. Du. 2. rā-s-āthām. Pl. 3. rā-s-a-ntām.

6. Only two or three forms of the active participle occur: dāk-ṣ-at⁴ and dhāk-ṣ-at (dah *burn*), sāk-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-ānā *rejoicing*, yam-a-s-ānā *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 ā-mam-s-ata (√man), vaṁ-s-i-māhi (√van); (b) s becomes t in the verb vas *dwell* and possibly also in vas *shine*: ā-vāt-s-i-s* (AV.) *thou hast dwelt* and ā-vāt (= ā-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. ā-yā-s (= a-yaj-s-s) beside the phonetically regular form of the 3. s. ā-yāt (= ā-yaj-s-t). The AV. has three or four examples of this: s. 2. srā-s (= sraja-s-s: √srj); 3. ā-śrai-t (= ā-śrai-s-t:

¹ For trā-s-iyāthām.

² With Anusvāra for n (66 A 2).

³ With an reduced to a (= sonant nasal).

⁴ Without initial aspiration; cp. 62 a and 156 a.

* See 66 B 1. In an Upaniṣad the 2. du. appears as ā-vās-tam, the aor. suffix s having been lost without affecting the radical s.

√*āri*); ā-hai-t (= ā-hai-s-t: √*hi*); ā-vā-t¹ (= a-vas-s-t: vas *shine*). The later Samhitās here frequently preserve these endings by inserting *i* before them: s. 2. ā-rāt-s-i-s (√*rādh*), ā-vāt-s-i-s (vas *dwell*); 3. ā-tāp-s-i-t (√*tan*), ā-naik-ṣ-i-t (√*nij*), tāp-s-i-t (√*tap*), bhāi-ṣ-i-t (√*bhī*), vāk-ṣ-i-t (√*vah*), hā-s-i-t, hvār-ṣ-i-t (√*hvar*).

a. The ending *dhvam* (before which the *s* of the aor. is lost) becomes *ghvam* when the *s* would have been cerebralized (66 B 2): ā-sto-ghvam (= ā-sto-ṣ-ghvam) is the only example.

3. The roots *dā* give and *dā* cut reduce the radical vowel to *i* in ā-dī-ṣ-i, di-ṣ-iyā; gam, man, van lose their nasal in ā-ga-smahi, ma-s-iyā, va-s-i-māhi (beside vaṃ-s-i-māhi); while *sah* lengthens its vowel in ā-sāk-ṣ-i, sāk-ṣ-i; sāk-ṣ-āma; sāk-ṣ-iyā; sāk-ṣ-va.

4. The roots *srj* emit and *prc* mix take metathesis in the net.: s. 2. srā-s (= srāk). 3. ā-srāk; ā-prāk. Du. 2. ā-srāṣ-tam.

5. The following are the forms occurring in the 3. s. ind. act. in which (a) the ending *t* is lost: ā-jai-s (√*jī*), ā-prā-s, ā-hā-s; (b) both the tense-sign *s* and the ending *t* are lost:² ā-krān (krand *cry out*), ā-kṣār (kṣar *flow*), ā-cait (cit *perceive*), ā-chān (chand *seem*), ā-tān (tan *stretch*), ā-tsār (tsar *approach stealthily*), ā-dyaut (dyut *shine*), ā-dhāk (dah *burn*), ā-prāk (prc *mix*), ā-prāt (prach *ask*), ā-bhār (bhṛ), ā-yāt (yaj *sacrifice*), ā-yān (yam *guide*), ā-raut (rudh *obstruct*), ā-vāt (vah *convey*), ā-vāt¹ (vas *shine*), ā-śvait (śvit *be bright*), ā-syān (syand *move on*), ā-srāk (srj *emit*), ā-svār (svar *sound*), ā-hār (hṛ *take*), ā-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. ā-bhak-ta (beside ā-bhak-ṣ-i); ā-muk-thās (beside ā-muk-ṣ-i).

¹ But the *t* may in this instance represent the changed final radical s: 114, 1 (3). There are a few additional examples in B: ā-jai-t (beside ā-jai-s and ā-jaiṣ-it: √*jī*); ā-cait (√*ci*); nait (√*nī*).

² 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 *Guna* 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 *iṣ* (= *iṣ-s*) and *it* (= *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-iṣ. 3. á-kram-it.
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. dáṁ-iṣ-āṇi. 2. áṁ-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. yāc-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. śáṁs-iṣ-am (*śáṁs praise*). 2. áṁ-iṣ (*av favour*), tār-iṣ (*tār cross*), yódh-iṣ (*yudh fight*), sāv-iṣ (*sū generate*). 3. áś-it (*uś eat*), tār-it. Du. 2. tāriṣ-ṭam, márdh-iṣ-ṭam (*mrdh neglect*). Pl. 1. śráṁ-iṣ-ma. 2. vādh-iṣ-ṭa and vādh-iṣ-ṭana. 3. jāṛ-iṣ-ur (*jī waste away*).

Mid. sing. 1. rādh-iṣ-i (*rādh succeed*). 2. mārṣ-iṣ-ṭhās

(mṛṣ not heed). 3. pāv-iṣ-ṭa (pū purify). Pl. 1. vyāth-iṣ-mahi (vyath water).

4. Optative forms are rare, occurring in the middle only. The 2. 3. s. take the precative s. Examples are :

Sing. 1. edh-iṣ-iyā (edh thrive). 2. mod-iṣ-i-ṣ-ṭhās (mud rejoice). 3. jan-iṣ-i-ṣ-ṭā. Du. 1. sah-iṣ-i-vāhi. Pl. tār-iṣ-i-māhi.

5. Imperative forms are rare, occurring in the active only. Sing. 2. av-iḍ-dhi. 3. av-iṣ-ṭu. Du. 2. av-iṣ-ṭām. 3. av-iṣ-ṭām. Pl. 2. av-iṣ-ṭāna.

a. The radical medial a is lengthened in kan enjoy, car move, das waste, maḍ exultate, atan 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 roc shine: gam-iṣ-iyā and roc-iṣ-iyā.

b. The root grabh seize takes the connecting vowel i (as it does in other verbal forms) instead of t, as ā-grabh-iṣ-ma.

c. In s. 1. ind. act. the ending im appears instead of iṣ-am in the three forms ā-kram-im, ā-grabh-im, and vadh-im, doubtless owing to the analogy of the 2. 3. s. in 1s, 1t. In B. is also found ā-grah-iṣ-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,¹ pyā fill up, yā go, hā leave, van win, ram rejoice, take this aorist. The total number of forms occurring is under twenty; and middle forms are found in the optative only. The forms occurring are :

1. Indicative. Sing. 1. ā-yā-siṣ-am. Du. 3. ā-yā-siṣ-ṭām. Pl. 2. ā-yā-siṣ-ṭa. 3. ā-gā-siṣ-ur, ā-yā-siṣ-ur.

2. Subjunctive. Sing. 3. gā-siṣ-a-t, yā-siṣ-a-t.

¹ In B. also occurs dhyā think, besides forms in a-1t from drā sleep, vā blow, hvā call.

3. Optative. Sing. 1. *vaṃ-siṣ-īyā*. 2. *yā-siṣ-i-ṣ-ṭhās*,¹
Pl. 1. *pyā-siṣ-i-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-ṭā*.²

Second 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.³ 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. *vidāsi*, *vidās*. 3. *vidāti*, *vidāt*. Du. 1. *vidāva*. 2. *vidāthas*. 3. *vidātas*. Pl. 1. *vidāma*. 2. *vidātha*, *vidāthana*.

Mid. sing. 3. *vidāte*. Pl. 1. *vidāmahe*.

3. The injunctive forms from *vid* would be:

Act. sing. 1. *vidám*. 2. *vidás*. 3. *vidát*. Pl. 3. *vidán*.

Mid. sing. 3. *vidāta*. Pl. 1. *vidāmahi*. 3. *vidánta*.

4. The optative is rare in V., but not infrequent in B.

¹ With precativ *a*.

² With *i* for *ī*.

³ 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 precativ form, s. 3. *vidéṣṭa* (AV.).

5. Imperative forms are rare and almost restricted to the active. Those made by *sad sit* are:

Sing. 2. *sadā*. 3. *sadātu*. Du. 2. *sadátam*. 3. *sadátām*. Pl. 2. *sadāta*, *sadātana*. 3. *sadāntu*.

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*, *śucánt*; *guhāmāna*, *śucāmāna*.

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: *ā-khya-t*, *ā-vya-t*, *ā-hva-t*; *dā give*, *dhā put*, *sthā stand* occasionally do the same, in the forms *ā-da-t*; *ā-dha-t* (SV.) and *dha-t*; *ā-stha-t* (AV.); *śās order* shortens ā to i; e.g. 3. s. inj. *śīṣat*, part. *śīṣant*.

2. *kṛ make* and *gam go* form a few transfers from the root class in the AV., retaining the strong radical vowel: *ā-kar-a-t*, *ā-gam-a-t*, *ā-gam-a-n*.

3. The root is reduced by the loss of its nasal in *kṛand cry out*, *tapas shake*, *dhvas scatter*, *bhras fall*, *randh make subject*, *sraṇa fall*; e.g. 3. sing. *ātssat*; pl. *dhvasān*; subj. pl. 1. *radhāma*; inj. sing. 1. *radham*; 2. *kradas*; 3. *bhrasāt*.

c. The root takes *Guṇa* in *r go*, *drś see*, *sr flow*; e.g. *ār-anta* (unaugmented 3. pl. ind. mid.); *dārś-am* (s. 1. inj., but pl. 3. inj. *drśān*, opt. 1. s. *drśéyam*, pl. *drśéma*); *sārat* (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. *ā-sthā-m* (ἐ-στη-ν). 2. *ā-sthā-s*. 3. *ā-sthā-t* (ἐ-στη). Du. 2. *ā-sthā-tam*. 3. *ā-sthā-tām*. Pl. 1. *ā-sthā-ma* (ἐ-στη-μεν). 2. *ā-sthā-ta*. 3. *ā-sth-ur*.

Mid. sing. 2. *ā-sthi-thās* (ἐ-στά-θης). 3. *ā-sthi-ta*. Pl. 1. *ā-sthi-mahi*. 3. *ā-sthi-ran*.

b. Roots in *r* take *Guṇa* throughout the ind. act. except the 3. pl. The forms from *kṛ* would be:

Act. sing. 1. *ā-kar-am*. 2. *ā-kar*. 3. *ā-kar*. Du. 2. *ā-kar-tam*. 3. *ā-kar-tām*. Pl. 1. *ā-kar-ma*. 2. *ā-kar-ta*. 3. *ā-kr-an*.

Mid. sing. 1. *ā-kr-i*. 2. *ā-kr-thās*. 3. *ā-kr-ta*. Du. 1. *ā-kr-vahi*. 3. *ā-kr-tām*. Pl. 1. *ā-kr-mahi*. 2. *ā-kr-dhvam*. 3. *ā-kr-ata*.

c. *bhū* *be* retains its *ū* throughout (as in the perfect), interposing *v* between it and a following *a*:

Act. 1. *ā-bhuv-am*¹. 2. *ā-bhū-s*. 3. *ā-bhū-t* (ἐ-φύ). Du. 2. *ā-bhū-tam*. 3. *ā-bhū-tām*. Pl. 1. *ā-bhū-ma* (ἐ-φύ-μεν). 2. *ā-bhū-ta* and *ā-bhū-tana*. 3. *ā-bhū-v-an*.

d. The following are forms of the 2. 3. s. act. in which

¹ With split *ā*; in the later language *a-bhuv-am*.

the endings *s* and *t* are lost: 2. *á-kar*, *á-gan* (= *á-gam-s*), *á-ghas*, *á-var* (*vṛ cover*), *á-spar* (*spṛ win*); with lengthened augment: *á-naṣ*¹ (*naṣ attain*), *á-var* (*vṛ cocer*), *á-vas*² (*vas shine*). 3. *á-kar*, *á-kran*³ (*kram stride*), *á-gan*,⁴ *á-ghas*, *á-cet* (*cit observe*), *á-tan*, *á-dar* (*dṛ pierce*), *á-bhet* (*bhid pierce*), *á-bhrāṣ* (*bhrāṣ shine*), *á-mok* (*muc release*), *á-myak* (*myakṣ be situated*), *á-vart* (*vṛt turn*), *á-star*; with lengthened augment: *á-naṣ*,⁴ *á-var* (*vṛ cover*), *á-vas*² (*vas shine*); without augment: *vark*⁵ (*vṛj twist*), *skan*⁶ (*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-tu-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 *i*; e.g. 2. *á-dī-thās*, *á-sthi-thās*. 3. *á-dhi-ta* (*ḍi-ṭe-ro*). 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*); while *r go* takes *Guna*: *ār-ta* (unaugmented) and *ār-ta* (*ōp-ro*), 3. pl. *ār-ata*.

h. The forms taking *ran* in 3. pl. mid. are: *á-krp-ran*, *á-grbh-ran*, *á-jus-ran*, *á-dṛś-ran*, *á-pad-ran*, *á-budh-ran*, *á-yuj-ran*, *á-vas-ran* (*vas shine*), *á-viś-ran*, *á-vṛt-ran*, *á-srg-ran*,⁷ *á-sthi-ran*, *á-sprdh-ran*; with *ram*: *á-dṛś-ram*, *á-budh-ram*, *á-srg-ram*.⁸

¹ For *á-naṣ-s*, the phonetic result of which should have been *á-nak* (63 b).

² For *á-vas-s*, *á-vas-t*. These forms have by an oversight been omitted in § 499 of my *Vedic Grammar*.

³ For *á-kram-t*, *á-gam-t*.

⁴ For *á-naṣ-t*.

⁵ For *varj-t*.

⁶ For *skand-t*.

⁷ 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).

⁸ With reversion to the original guttural.

2. The subjunctive is common, nearly 100 forms being met with. The forms occurring, if made from *kr*, would be:

Act. sing. 1. *kārā* and *kār-āpi*. 2. *kār-a-si* and *kār-a-s*.
3. *kār-a-ti* and *kār-a-t*.¹ 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*.² 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*,³ *bhuv-am*, *bhoj-am*.
2. *je-s*, *bhū-s*, *bhé-s* (*bhī fear*), *dhak*⁴ (*dagh reach*), *bhet*
(*bhid split*), *rok* (*ruj break*). 3. *bhū-t*, *śre-t* (*√ śri*), *nak*
and *naṭ* (*naś attain*). Pl. 1. *dagh-ma*, *bhū-ma*; *ched-ma*,⁵
*ho-ma*⁶ (*hū call*). 3. *bhūv-an*, *vr-an* (*vr cover*); *kram-ur*,
dur (*dā give*), *dh-ūr* (*dhā put*).

Mid. sing. 1. *namé-i* (*namé = naś attain*). 2. *nut-thās*
(*nud push*), *mṛ-thās* (*mṛ die*), *mṛṣ-thās* (*mṛṣ neglect*), *rik-*
thās (*ric leave*). 3. *ar-ta* (*r go*), *aṣ-ṭa* (*aś attain*), *vik-ta*
(*vij tremble*), *vr-ta* (*vr 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*), *vrj-yām*, *de-yām* (*dā give*).
2. *aś-yās*, *rdh-yās*, *gam-yās*, *jñe-yās*, *bhū-yās*.
3. *bhū-yāt*⁷ (AV.). Pl. 1. *aś-yāma*, *rdh-yāma*, *kri-yāma*,
bhū-yāma, *sthe-yāma*. 3. *aś-yūr* (*aś attain*), *dhe-yūr*.

Mid. sing. 1. *aś-īyá*. 3. *ar-ī-tá* (*r go*). Pl. 1. *aś-ī-máhi*,
idh-ī-máhi (*idh kindle*), *naś-ī-máhi* (*naś reach*).

¹ The root is weak in the isolated forms *śdh-a-t*, *bhūv-a-t*, *śrāv-a-t*.

² The weak root appears once in the form *idh-a-té*. The weak root also appears once in the 2. du. form *rdh-āthe*.

³ This may, however, be an irregular aorist: cp. 147 c.

⁴ For *dagh-a*.

⁵ With strong radical vowel.

⁶ The RV. has no forms of the 3. s. in *yāt*, but only precatives in *yās* (= *yās-t*).

α. There are also about thirty precativè forms (made from about twenty roots in the Samhitās), all of which except two are active. Examples are :

Act. sing. 1. bhū-yāsam. 3. aś-yās (= aś-yās-t), gam-yās, dagh-yās, pe-yās (pā *drink*), bhū-yās. Du. 2. bhū-yāstam. Pl. 1. kri-yāśma. 2. bhū-yāsta.

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-dhi, ga-dhi (gam), pūr-dhi (pūr *fill*), bo-dhi,¹ yó-dhi² (yudh *fight*), śag-dhi (śak *be able*) ; ga-hi (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 kár-tam (AV.), ga-tám and gan-tám, dā-tam, dhak-tam (dagh *reach*), bhū-tám, var-tam (vr *cover*), vo-ḥám (vaḥ *carry*), śru-tám. 3. gan-tám, pā-tám, vo-ḥám. 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, vām-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-āná, idh-āná, kr-āná, dś-āná and dś-āná, budh-āná, bhiy-āná, vr-āná (vr *cover*), śubh-āná and śum-bhāná, suv-āná (always to be pronounced svāná) and sv-āná (SV.).

¹ Formed from both bhū *be* (for bhū-dhi) and budh *awake* (for bód-dhi instead of bud-dhi).

² For yud-dhi (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*, *sraṇs* *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 *ā*, *ī*, *ū* 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. *ājījanam*. 2. *ājījanas*. 3. *ājījanat*. Du. 2. *ājījanatam*. Pl. 1. *ājījanāma*. 2. *ājījanata*. 3. *ājījanan*.

Mid. s. 3. *ājījanata*. Pl. 2. *ājījanadhvam*. 3. *ājījananta*.

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* (gr *swallow* and gr *weaken*); *siṣvap*. 3. *ácikṛpat*, *ácucyavat* (K.), *ájīhiḍat* (√ *hiḍ*), *ádidyutat*, *ábūbudhat*, *ávivaśat* (√ *vāś*), *ávī-vṛdhat*, *ásiṣyadat* (√ *syand*); *bībhayat*, *śiśnathat* (śnath *pierce*); without thematic a: *á-śiśre-t* (√ *śri*), *á-śiśnat*. Pl. 3. *ávivaśan* (√ *vāś*), *ásiśrasan* (√ *sraṃs*), *ásiṣadan* (√ *sad*); *ábībhajur* (B.).

Mid. s. 3. *ávīvarata* (vr *cover*). Pl. 2. *ávīvṛdhadhvam*. 3. *ábībhayanta*, *ávivaśanta* (√ *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*, *piṣprśati*,¹ *siṣadhāti* (√ *sādh*). Pl. 1. *rīramāma*, *siṣadhāma*.

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*, *piṣprśas*, *rīradhas*, *siṣadhas*. 3. *cucyavat*, *dīdharat*, *mīmayat* (mā *bellow*), *siṣvadat* (svad *sweeten*).

Du. 2. *jīhvaratam*. Pl. 2. *rīradhata*. 3. *rīraman*, *śiśucan* (śuc *shine*). 3. *siṣapanta* (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. *vacéyam*. 2. *rīriṣes*, *vacés*. 3. *vacét*.

Du. 2. *vacétam*. Pl. 1. *vacéma*. 3. *vacéyur*.

Mid. s. 1. *vacéya*. Pl. 1. *vacoyur-i-mahi*,¹ *vacémahi*. 3. *vacoyur-i-rata*.¹ There is also the 3. s. mid. precative form *rīriṣ-i-ṣ-ja*.

¹ 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. jigrtām¹ (gr *waken*), didhrtām,² vocatam. Pl. 2. jigrtā,³ didhrtā,³ paptata, vocata, suṣūdata (AV.). 3. pūpurantu (pr *fill*), śīsrathantu.

Irregularities.

a. 1. The reduplicative syllable of dyut *shine* has i²: ā-didyutāt; that of am *exure* repeats the whole root³: ām-am-at (= ā-am-am-at); while it is left short in jigrtām, jigrtā (beside ā-jīgar), didhrtām, didhrtā (beside ā-didharat), and in the isolated inf. didīpas for didīpas (dip *shine*).

2. The radical syllable suffers contraction or syncope (as in the weak forms of the perfect) in the three verbs naś *be lost*, vac *speak*, and pat *fall*; thus ā-neś-at (= ā-nanāś-at), ā-voc-at (= ā-va-uo-at: cp. Gk. *ī-er-e-r*) and ā-pat-at. Having all had the reduplicative vowel of the perfect (while the regular aorist reduplicative i appears in the alternative forms ā-nīnāś-at and ā-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, bhi-paya, 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 ā-ji-jñāp-at; ā-ti-ṣṭhip-at; ji-hīp-as; bi-bhīṣ-as, bi-bhīṣ-athās; arp-ip-am⁴; ā-ji-jap-a-ta⁵ (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

¹ Without thematic a.

² Cp. its perfect reduplication: 139, 8.

³ Cp. the perfect reduplication of roots with a + nasal (139, 6).

⁴ Here the p of the suffix is not only retained, but reduplicated.

⁵ The causative of ji *conquer* from which this aor. is formed, would normally have been jāy-aya. In B. also occurs the form ā-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. i-ṣ-ṭhās. 3. i-ṣ-ṭa.

a. The only perfect precative occurring is the 2. s. mid.: sā-sah-i-ṣ-ṭhās.

b. Of the root aorist nearly thirty precatives are met with in the Samhitās. They occur in the act. 1. 3. s., 2. du., 1. 2. pl.; mid. 3. s. (see 148, 4 a). The a aorist and the reduplicated aor. have one precative form each in the 3. s. mid. (147, 4 and 149, 4). In the s aorist four precative forms occur in the 2. and 3. s. mid. (see 143, 4).

Simple Future.

151. The stem is formed by adding the suffix *syá* or (rather less frequently with connecting *i*) *i-syá* 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 *syá* and over eighty that in *i-syá*. The only derivative verbs that form the future (always with *i-syá*) are causatives, of which four stems appear, two in the RV. and two in the AV. Roots ending in *ṣ* always take *i-syá*, whereas those ending in other vowels generally take *syá*.

a. Final vowels and prosodically short medial vowels take *Guna*, final *ā* and medial *a* remaining unchanged; e. g. *jī conquer*: *je-syá*; *nī lead*: *ne-syá*; *dā give*: *dā-syá*; *mīh shed water*: *mek-syá*; *yuj join*: *yok-syá*; *kṛt cut*: *kart-syá*; *dah burn*: *dhak-syá*; *bandh bind*: *bhant-syá*; *bhū be*: *bhav-i-syá*; *ṣṛ flow*: *sar-i-syá*; *vṛt turn*: *vart-i-syá*.

a. Causatives, which always take *īṣya*, retain the present stem, dropping only the final *a*; thus *dhāray-īṣyā* (*dhṛ support*); *vāṣy-īṣyā* (*vas secure*); *dūṣ-ay-īṣyā* (*dus spoil*); *vāray-īṣyā* (*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-īṣyāmi*. 2. *kar-īṣyāsi*. 3. *kar-īṣyāti*.

Du. 2. *kar-īṣyāthas*. 3. *kar-īṣyātas*. Pl. 1. *kar-īṣyāmas*, *-masi*. 2. *kar-īṣyātha*. 3. *kar-īṣyānti*.

Mid. s. 1. *kar-īṣyē*. 2. *kar-īṣyāse*. 3. *kar-īṣyāte*.

1. Only one subjunctive, the 2. s. act. *kar-īṣyās*, 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-īṣy-ānt*, *dhak-ṣy-ānt* ($\sqrt{\text{dah}}$); mid. *yak-ṣyā-māṇa* ($\sqrt{\text{yaj}}$), *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-ṣyā*.

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 ātra* (TS., VS.) *the sacrificer is following after you here* may be an example of its incipient use.¹

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

¹ 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 vāntā maghām* (iii. 13⁷) *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. bhavitāmi; 3. bhavitā. Pl. 1. bhavitāmas; 3. bhavitāras. Mid. sing. 1. 2. bhavitāse. Pl. 1. bhavitāmahe.

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. 30⁶) *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.¹

4. Final ̐ becomes īr; e. g. ś̐ *crush*: śīr-yá-te.²

5. Roots ending in a consonant preceded by a nasal, lose the nasal; e. g. añj *anoint*: aj-yá-te; bandh *bind*: badh-yá-te; bhañj *break*: bhaj-yá-te; vañc *move crookedly*: vac-yá-te; śas *praise*: śas-yá-te.

¹ The only two roots in which ṛ is preceded by two consonants and which form a passive are str *stre* and amṛ *remember*. Their passives do not occur in the Saṃhitās, but in B. are found stri-yá-te and amar-yá-te.

² The passive of p̐ *am* does not occur in the Saṃhitās, but in B. it is pūr-yá-te (the ̐ 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*: *grh-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 Sāṃhitās: *bhāj-yá-te* *is caused to share* (from *bhāj-āya* 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.¹ 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*². Similarly *jan beget* becomes *jā-ya-te is born*, which, however, in form belongs to the radically accented fourth class. *mri-yá-te dies* ($\sqrt{\text{mr}}$) and *dhri-yá-te* ($\sqrt{\text{dhr}}$) *is steadfast*, while passive in form, are intransitive in sense.

Aorist Passive.

155. Outside the present system the passive has no special finite form except in the 3. sing. aor. This is a peculiar middle form (made from about forty-five roots in

¹ But they are met with in the Brāhmaṇas.

² In B. *khā-yá-te* is formed from *khan dig*.

the *Samhitās*)¹ which is used with a predominantly passive meaning. When it is formed from verbs with a neuter sense, like *gam go*, that sense remains unchanged (as in the past passive participle). It is a 3. s. ind. in which the augmented root takes the ending *i*. The characteristic feature of this form is the strengthening of the root as compared with other middle forms; e. g. *ā-kār-i* beside *ā-kr-i* (1. s. mid.). Prosodically short medial *i*, *u*, *ṛ* take *Guna*, 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: *ā-ved-i* (*vid find*), *ā-bodh-i* (*budh wake*), *ā-darś-i* (*drś see*), *ā-vāc-i* (*vac speak*); *ā-śrāy-i* (*śri resort*), *ā-stāv-i* (*stu praise*), *ā-kār-i* (*kr do*), *ā-dhā-y-i* (*dhā put*).

More than twenty unaugmented forms are also used injunctively; e. g. *śrāv-i* *let be heard*.

Irregularities.

α. 1. The medial *a* is not lengthened in *ā-jan-i*, the unaugmented *jān-i* (beside *jān-i*), and *ā-vah-i*.

2. From the denominative stem *jāraya* *play the lute* 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*.² The strong stem may be obtained by dropping the *i* of the 3. pl. ind. act.; e. g. *bhāv-ant*, *kṣip-ant*, *ās-yant*; *duh-ant*, *kṛv-ant*, *bhind-ant*, *pri-nant*.

¹ About a dozen more are found in B.

² 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* (*kṛ make*), *gm-ánt* (*gam go*), *pánt* (*pā drink*).

n. Irregularities.—In the pres. part. the initial *a* of *as* *to* 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* *unwrapping* and *sās-at*¹ (3. pl. *sās-ati*). The *n* is also lost in the *a* aor. part. of *dah* *burn*: *dāḥ-at* and *dhāḥ-at*. Whether it was also lost in *sāḥ-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 unsyncopeated) 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* (*athā stand*), *dadrṣ-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: *i-y-i-vāms* (*i go*); *ūṣ-i-vāms* (*vas dwell*); *ok-i-vāms*² (*uc be pleased*); *papt-i-vāms* (*pat fall*); *saśc-i-vāms* (*sac follow*); in the later *Saṃhitās* also

¹ Both *dās* and *sās* belong to the root, and not the reduplicating class.

² With strong radical vowel and reversion to the original guttural.

jakṣ-i-vāms (ghas *eat*).¹ The only certain example of a perf. part. adding the suffix with connecting *i* to the fully reduplicated stem is *viviś-i-vāms* (TS).²

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*³ *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 Samhitās: *dāś-i-vāms* (SV.) *worshipping*, *viś-i-vāms* (AV.) *entering*, *varj-i-vāms*⁴ (AV.) *having twisted*.

c. Irregularities.—In seven stems the palatal reverts to the original guttural: *cikit-vāms* (√cit), *jigī-vāms* (√ji), *ririk-vāms* (√rie), *ruruk-vāms* (√ruc), *vivik-vāms* (√vic), *śūsuk-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 *sāsah-vāms* and *śāśā-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), *kṛtv-āna* (√kr), *pun-āna* (√pū).

α. There are several irregularities in the formation of the middle participles of the root class. 1. The root *as* optionally takes the anomalous suffix *ina*: *ās-ina* beside *ās-āna*. 2. The final of the root

¹ *jakṣ* syncopeated for *jagh(a)s*.

² In B. are also found *dadāś-i-vāms* and *cichid-i-vāms*.

³ Occurring only in the voc. *khidvas*.

⁴ Presupposed by the fem. *varjast*.

dūh *māh* optionally reverts to the original guttural : *dūgh-āna* beside the regular *dūh-āna*. 3. A few roots take Guna : *ob-ānā* (√*ūh*), *yodh-ānā* (√*yudh*), *śāy-āna* (√*ā*), *stāv-ānā* (√*stu*). 4. Several of these participles optionally accent the radical syllable instead of the final vowel of the suffix ; e. g. *vid-āna* beside *vid-ānā*.

159. The Perfect Middle Participle is formed by adding the suffix *-ānā* 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 : *ānāj-ānā* (√*añj*), *ānās-ānā* (√*amś*), *ār-ānā* (√*r*), *īj-ānā* (√*yaj*), *ūc-ānā* (√*vac*), *cakr-ānā* (√*kr*), *oikī-ānā* (√*cit*), *jagm-ānā* (√*gam*), *tasth-ānā* (√*sthā*), *tistir-ānā* (√*stī*), *tep-ānā* (√*tap*), *psp-ānā* (*pā drink*), *paspās-ānā* (√*spas*), *bhej-ānā* (√*bhaj*), *yem-ānā* (√*yam*), *lebh-ānā* (√*labh*), *vāvas-ānā* (*vas wear and dwell*), *śīśriy-ānā* (√*śri*), *siṣmiy-ānā* (√*smi*), *suṣup-ānā* (√*svap*).

α. Irregularities.—1. This participle of *āi* *he* has the double anomaly of reduplicating with *a* and of strengthening the radical syllable : *śāśay-ānā*. 2. The root *sah* *press* adds the suffix to a reduplicated as well as to a contracted stem : *sāsah-ānā* and *seh-ānā*. 3. The radical vowel of *kam* *love* and *śam* *labour* is not syncopated : *cakam-ānā* and *śāśam-ānā*. 4. Four of these participles have the intensive accent on the reduplicative syllable : *tātuj-ānā*¹, *śūśuj-āna*, *śūśuv-āna* (√*śū*), and *śāśad-āna*² (*śad* *press*).³

160. The Perfect Passive Participle is formed by adding, in the great majority of instances, the suffix *tā* (with or without connecting *i*) or, far less commonly, the suffix *uā* (directly) to the root.

¹ Cp. a similar irregularity of *śi* in 134, 18.

² Also normally, but less frequently, accented *tātuj-ānā*.

³ Cp. the Gk. perf. mid. part. *κτανθ-ειν-ε*.

⁴ 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 *śāśadūr* 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, *i* and *ū* remain unchanged; *ā* remains or is reduced to *i* or *i*; *ṛ* becomes *ir* or (generally when a labial precedes) *ūr*; *d* is assimilated to *n*; *c* and *j* revert to the original guttural. Thus *li cling*: *li-ná*; *dū burn*: *dū-ná*; *drā sleep*: *drā-ná*; *dā divide*: *dī-ná*; *hā leave*: *hī-ná*; *gṛ swallow*: *gīr-ná*; *mṛ crush*: *mūr-ná*; *jṛ waste away*: *jūr-ná*; *bhid split*: *bhin-ná*; *skand leap*: *skan-ná*; *vraśc cut up*: *vṛk-ná*; *ruj break*: *rug-ná*.

a. Several roots take alternative forms in *ta*: *nun-ná* and *nut-tá* (*√nud*); *vin-ná* and *vit-tá* (*vid find*); *san-ná* and *sat-tá* (*śad sit*); *śi-ná* and *śi-tá* (*śyā congregate*); *pṛ fill*: *pūr-ná* and *pūr-tá*; *ṣṛ crush*: *śir-ná* and *śir-tá*; *prc mix*: *-prc-na* and *prk-tá*.

b. The final palatal of *prc 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 *i* or *i*; *yā* sometimes to *i*. Examples are: *yā-tá*, *ji-tá*, *bhi-tá*, *stu-tá*, *hū-tá*, *kr-tá*; *naṣ-ṭá* (*√naś be lost*), *sik-tá* (*√sic*), *yuk-tá* (*√yuj*), *gū-ḍhá* (*√guh*),¹ *dug-ḍhá* (*√duh*), *sṛṣ-ṭá* (*√sṛj*); *iṣ-ṭá* (*√yaj*), *vid-ḍhá* (*√vyadh*), *uk-tá* (*√vac*), *ū-ḍhá* (*√vah*),² *sup-tá* (*√svap*), *prṣ-ṭá* (*√prach*); *ak-tá* (*√añj*), *ta-tá* (*√tan*), *ga-tá* (*√gam*); *pī-tá* (*pā drink*), *sthi-tá* (*√sthā*); *vī-tá* (*√vyā*).

a. The root *ḍhā put* is doubly weakened in *hi-tá* beside *-ḍhi-ta*. Medial *ā* is reduced to *i* in *śiṣ-ṭá* (*śās order*). Syncopation and loss of *s* appear in *-g-ḍha eaten* (*√ghas*).³

b. Excepting the occurrence of the normal form *-dāta* in the compound *tvā-dāta given by thee*, *dā give* regularly uses the weak pres.

¹ With cerebralization and aspiration of the suffix, loss of the radical final and lengthening of the radical vowel (cp. 62, 69 c).

² With the same changes as in *gūḍhá* after *vah-tá* has been reduced by Samprasāraṇa to *uh-tá*.

³ 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*: *āva-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* *bless* has the irregular *dhmā-tá* and *dham-i-tá*.

d. A few roots in *an* have *ā*¹: *khan* *dig*: *khā-tá*; *jan* *be born*: *jā-tá*; *van* *win*: *vā-tá*; *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)² take *ita* exclusively (after dropping *aya*).³

Examples are: *nind-itá*, *rakṣ-itá*; *grath-itá*, *ī-itá*, *car-itá*, *jiv-itá*; *pat-itá*, *pan-itá*; *kup-itá*, *stabh-itá*; *muṣ-itá*; *arp-itá*⁴ (*arp-āya* *cause to go*), *cod-itá* (*cod-āya* *set in motion*).

a. The roots taking *Samprasāraṇa* are: *grabh* and *grah* *seize*: *grbh-ī-tá* and *grh-ī-tá* (AV.);⁵ *vakṣ* *increase*: *ukṣ-itá*; *vad* *speak*: *ud-itá*; *śrath* *slacken*: *śrth-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: *asītá-vant* *having eaten*.⁶

¹ Representing the long sonant nasal.

² Only one perfect participle passive has been noted from a desiderative: *mimām-s-itá* *called in question*, and one from a denominative: *bhām-itá* *swayed*.

³ In B. *jñapaya*, causative of *jñā* *know*, forms its part. without connecting *i*: *jñap-tá*.

⁴ Usually (and abnormally) accented *arp-ita*.

⁵ With *i* for *ī* as in some other forms from this root.

⁶ 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 *āy-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 *tavyā* and *anīya*, 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 gata*: *dēya* (= *dā-i-y-a*) *to be given*.

b. Final *i*, *ū*, *ṛ* regularly take *Guna* or *Yṛddhi*, the final element of which always appears as *y*, *v*, *r*, as before a vowel; e.g. *li dānt*: *-lāy-ya*; *nu praise*: *nāv-ya*; *bhū be*: *bhāv-ya* and *bhāv-yā future*; *hū call*: *hāv-ya*; *vṛ choose*: *vār-ya*.

c. Medial *i*, *u*, *ṛ*, if followed by a single consonant, may take *Guna* and *a* may be lengthened; e.g. *dvīṣ*: *dvēṣ-ya hateful*; *yudh*: *yōdh-ya to be subdued*; *ṛdh*: *ārddh-ya to be accomplished*; *mṛj*: *mārj-ya to be purified*; *vac*: *vāc-ya to be said*; but also *gūh-ya to be concealed*; *-dhr̥s-ya to be assailed*; *-sād-ya to be scolded*.

d. A final short vowel sometimes remains unchanged, a *t* being then interposed; *i-t-ya to be gone*; *śrū-t-ya to be heard*; *-kṛ-t-ya to be made*; *carkṛ-t-ya to be praised*.

2. The suffix *āyya*, nearly always to be read *āyīa*, is almost restricted to the RV.; e.g. *pan-āyya to be admired*; *vid-āyya to be found*; *śrav-āyya glorious*. It is sometimes attached to secondary stems; to a causative: *panay-āyya admirable*, *spṛhay-āyya desirable*; to a desiderative: *di-dhi-ṣ-āyya to be conciliated* ($\sqrt{\text{dhā}}$); to an intensive: *vi-tan-tas-āyya to be hastened*.

3. *ēnya* (generally to be read *ēnīa*) is attached to the root,

which remains unaltered except when it ends in a vowel; thus *dviṣ-énya* *malignant*, *yudh-énya* *to be combatted*, *drś-énya* *worthy to be seen*; but *vár-énya* *choice-worthy* (*vṛ* choose). It is once added to an aor. stem: *yam-s-énya* *to be guided* (*√yam*). Secondary verbs also take this suffix; desideratives: *didṛkṣ-énya* *worthy to be seen*, *śúśrūṣ-énya* *deserving to be heard*; intensives: *marmṛj-énya* *to be glorified*, *vāvṛdh-énya* *to be glorified*; denominatives: *sapar-énya* *to be adored*.

4. *tv-a*, almost restricted to the RV.¹ and generally to be read *tua*, is added to the strong form of the root, which is accented. Thus *kár-tva* *to be made*, *hē-tva* *to be driven on* (*√hi*), *só-tva* *to be pressed* (*√su*), *vák-tva* *to be said*; with connecting *i*: *sán-i-tva* *to be won*; with connecting *ī*: *bhāv-ī-tva*² *future*.

5. The only two examples in V. (both occurring in AV.) of the gerundive in *tavyā*, which in both cases is added with connecting *i*, are *jan-i-tavyā* *to be born* and *hims-i-tavyā* *to be injured*.³

6. The only examples of the gerundive in *añiya* (both appearing in the AV.) are *upa-jīv-añiya* *to be subsisted on* and *ā-mantr-añiya* *worthy to be addressed*.⁴

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 *tvī*, *tvā*, *tvāya* (all old cases of stems

¹ A few examples occur in the Brāhmaṇas: *jé-tva* (*jī conquer*), *snā-tva* (*snā bathe*), *hán-tva* (*han slay*).

² With *ī* instead of *i*.

³ This gerundive has become not uncommon in B., where it is formed not only from the root, but from secondary stems.

⁴ 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 *tvī*, which is almost restricted to the RV.,¹ is the commonest of the three in that Samhita, where fifteen examples occur. It probably represents an old locative of stems in *tu*. It is as a rule added directly to the root, which has the same form as in the perf. pass. participle in *ta*. Examples are: *kṛ-tvī* *having made*, *ga-tvī* *having gone*, *gū-ḍhvī* *having hidden*, *bhū-tvī* *having become*, *vṛk-tvī* *having overthrown* (√*vṛj*), *hi-tvī* *having abandoned* (√*hā*). There are two forms in which the suffix is added with the connecting vowel *i*: *jan-i-tvī* *having produced* and *skabh-i-tvī* *having propped*.

2. The suffix *tv-ā* (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-tvā* (*pā drink*), *bhit-tvā* *having shattered*, *bhū-tvā* *having become*, *mī-tvā* *having formed* (√*mā*), *yuk-tvā* *having yoked*, *vṛ-tvā* *having covered*, *śru-tvā* *having heard*, *ha-tvā* *having slain*, *hi-tvā* *having abandoned*. Some of the forms from the AV. are: *iṣ-tvā* *having sacrificed* (√*yaḥ*), *jag-dhvā* *having devoured* (√*jakṣ*), *tīr-tvā* *having crossed* (√*tī*), *tṛ-ḍhvā* *having shattered* (√*tṛh*), *dat-tvā* *having given* (√*dā*), *pak-tvā* *having cooked* (√*pac*), *bad-dhvā* *having bound* (√*bandh*), *bhak-tvā* *having divided* (√*bhaj*), *rū-ḍhvā* *having ascended* (√*ruh*), *vṛṣ-tvā* *having cut up* (√*vṛaśc*), *sup-tvā* *having slept* (√*svap*); three take the connecting vowel *i*: *cāy-i-tvā* *noting* (√*cāy*), *hims-i-tvā* *having injured*, *grh-i-tvā* *having seized*; a few also are formed from secondary stems in *aya* (which is retained); e. g. *kaipay-i-tvā* *having arranged*.

3. The rarest gerund is that in *tvāya*, which is formed

¹ This gerund is not found in the AV., but it has not entirely disappeared in the Brāhmaṇas.

from only eight roots in the RV.¹: *ga-tvāya* having gone, *jag-dhvāya* having devoured, *dat-tvāya* having given, *dr̥ṣ-tvāya* having seen, *bhuk-tvāya* having attained, *yuk-tvāya* having yoked, *ha-tvāya* having slain, *hi-tvāya* having abandoned; three more of these gerunds appear in the Yajurveda: *kṛ-tvāya* having done, *ta-tvāya* having stretched, *vṛ-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: *āc-yā* bending (= *ā-ac-*), *abhy-ūp-ya* having enveloped (*√vap*), *abhi-kram-ya* approaching, *abhi-gūr-yā* graciously accepting (*gṛ* sing), *saṃ-gṛbh-yā* gathering, *nī-cāy-yā* fearing, *vi-tūr-yā* driving forth (*√tṛ*), *ā-dā-ya* taking, *ati-dīv-ya* playing higher, *anu-dṛś-ya* looking along, *ā-rābh-ya* grasping, *nī-śad-yā* having sat down; from a causative stem: *prārp-ya* setting in motion (*prā-arpaya*). Examples from the AV. are: *ud-ūh-ya* having carried up (*√vah*), *saṃ-gir-ya* swallowing up (*√gṛ*), *upa-dād-ya* putting in (*√dā*), *saṃ-bhū-ya* combining, *ut-thā-ya* arising (*√sthā*), *saṃ-siv-ya* having sewed; from a causative stem: *vi-bhāj-ya* having apportioned (*√bhaj*).

a. Three roots are found in the RV. compounded with adverbs or substantives: *punar-dā-ya* giving back, *mītha-apṛdh-ya* tying together, *karna-gṛh-ya* seizing by the ear, *pāda-gṛh-ya* grasping by the foot, *hastā-gṛh-ya* grasping by the hand.

¹ This gerund occurs twice in the AV. and about half a dozen times in B. It is once formed from a causative stem in the ŚB.: *spās-ay-i-tvāya* (*√spāś*).

165. 2. *tyā* (nearly always with long vowel in the RV.) is added instead of *yā* to compound verbs ending in a short vowel;¹ e. g. *é-tyā* *having come* (ā-i), *abhi-jī-tya* *having conquered*, *ā-df-tyā* *regarding*, *apa-mi-tya*² *having borrowed*, *upa-śrū-tya* *having overheard*; with adverbial or nominal prefix: *aram-kf-tyā* *having made ready*, *akhkhali-kf-tya* *shouting*, *namas-kf-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-hā-tyā* *having driven away* (√han), *ā-gā-tyā* *having come* (√gam), *ud-yā-tya* (AV.) *lifting up* (√yam).

166. The accusative in *am* of certain verbal nouns, though not yet construed like a gerund in the *Samhitās*, is not infrequently so construed in the *Brāhmaṇas* and *Sūtras*. Before the suffix, the root (which is almost always compounded) appears in the form it assumes before the *i* of the 3. s. aor. pass. (155); e. g. *śākhām sam-ā-lāmbh-am* *taking hold of a branch* (SB.); *mahānāgām abhi-sam-sār-am* *running together around a great snake* (SB.).

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*.

¹ Sometimes not original but reduced from a long vowel.

² Here *mi* is reduced from *mā* *maurva*.

a. The infinitive is as a rule formed from the root, not being connected with any tense stems or ever showing the distinctions of voices. The forms in *dhyai*, *śee* and *sāni* 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 *tavāi* are at once recognizable as infinitives by their abnormal endings; that in *sāni*, 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.

I. Dative Infinitive.

This infinitive¹ ends in *e*, which with the final *ā* of a root or stem combines to *ai*.² 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-dāi* to give up, *pra-hyē* to send (\sqrt{hi}); *-miy-e* to diminish (\sqrt{mi}), *-bhv-é* and *bhuv-é* to be; *-tir-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. *-grābh-e* to seize, *-idh-e* to kindle, *-nūd-e* to thrust, *-přch-e*³ to ask, *-vāc-e*⁴ to speak, *-vidh-e*⁵ to pierce, *-syād-e*⁶ to flow.⁷

¹ The only dat. inf. in ordinary use in B. is that in *tavāi*. Otherwise only five or six in *e* (see note 6); two in *tave*, *āv-i-tave* and *atār-tave*, and one in *dhyai*, *sā-dhyai* to conquer (\sqrt{sah}) have been noted in B. Loc. infinitives have disappeared.

² Except *śrad-dhē* to trust and *pra-mē* to form, which drop the *ā*.

³ With Samprasāraṇa.

⁴ With lengthened vowel.

⁵ With loss of nasal (\sqrt{syand}).

⁶ In B. have been noted half a dozen infinitives in *e* from roots

b. verbal nouns derived with nine different suffixes. These in the aggregate are more numerous.

1. Some twenty-five are datives of stems in *as*; ¹ e.g. *āy-as-e* to go, *cākṣ-as-e* to see, *car-as-e* to fare, *puṣy-as-e* to thrive, *bhīy-as-e* to fear, *śriy-as-e* to be resplendent.

2. Five or six datives of stems in *i* are found in the RV., and one or two in other Samhitās; *tuj-āye* to breed, *drś-āy-e* to see, *mah-āy-e* to rejoice, *yudh-āy-e* to fight, *san-āy-e* to win; *grh-āye* to seize (K.), *cit-āye* to understand (VS.).

3. Four or five are datives of stems in *ti*: *iṣ-tāy-e* to refresh, *pī-tāy-e* to drink, *vī-tāy-e* to enjoy, *sā-tāy-e* to win.

4. More than thirty are datives of stems in *tu* ² (added to the gunated root, sometimes with connecting *i*); e.g. *āt-tav-e* to eat, *é-tav-e* to go, *ó-tav-e* to weave ($\sqrt{ū} = \text{vā}$), *kár-tav-e* to make, *gán-tav-e* to go, *pā-tav-e* to drink, *bhár-tav-e* to bear away, *yás-tav-e* to sacrifice, *vák-tav-e* to speak, *vás-tav-e* to shine, *vó-ḥav-e* to convey (\sqrt{vah}); *áv-i-tav-e* to refresh, *cár-i-tav-e* to fare, *sáv-i-tav-e* to bring forth ($\sqrt{sū}$), *aráv-i-tav-e* to flow (\sqrt{sru}), *háv-i-tav-e* to call ($\sqrt{hū}$); *jiv-ā-tav-e* to live, *stár-i-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, *aráv-i-tavái* to flow.

ending in consonants, all but one being compounded; *drś-é* (TS.) to see, *prati-dhṛ-é* to withstand (TS.), *pra-mrad-é* to crush (SB.), *á-rābh-é* to take hold (SB.), *é-sād-é* to sit upon (AB.), *ati-sṛp-é* to glide over (MS.). All these except *pra-mrad-é* occur in the RV.

¹ Which is generally accented, but about half a dozen examples accent the root.

² The only examples of this infinitive noted in B. are *ávitava* and *stártava*.

a. This infinitive is still in regular use in B., where the following examples have been noted: *ētavāi* and *yātavāi* *to go*, *kārtavāi* *to do*, *dēdīyitavāi* *to fly away*, *drōgdhavāi* *to plot*, *māntavāi* *to think*, *mānthitavāi* *to rule*, *stārtavāi* *to lay low*, *āti-caritavāi* *to transgress*, *ā-netavāi* *to bring*, *nir-astavāi* *to throw out*, *pāri-staritavāi* *to stress around*, *sāp-hvayitavāi* *to call together*.

6. There is only one certain example of a dative infinitive from a stem in *tyā*: *i-tyāi* *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. *iyā-dhyai* *to go* (✓*i*), *gāma-dhyai* *to go*, *carā-dhyai* *to fare*, *śayā-dhyai* *to lie* (✓*śi*), *stavā-dhyai* *to praise* (✓*stu*); *pibā-dhyai* *to drink* (✓*pā*), *prṇā-dhyai* *to fill* (✓*pṛ*), *huvā-dhyai* *to call* (✓*hū*);¹ *vāvṛdhā-dhyai*² *to strengthen*; *nāśayā-dhyai*³ *to cause to disappear*, *vartayā-dhyai*³ *to cause to turn*.

a. Only one of these infinitives has been noted in B.: *sādhvai* *to conquer* (✓*sah*). In the TS. occurs one example ending in *e* instead of *ai*: *gamā-dhye* *to go*.

8. Five are datives of stems in *man*: *trā-man-e* *to protect*, *dā-man-e* *to give* (Gk. *δόμειν-αι*), *dhār-man-e* *to support*, *bhār-man-e* *to preserve*, *vid-mān-e* (Gk. *ῥέμειν-αι*) *to know*.

9. Three are datives of stems in *van*: *tur-vān-e* *to overcome* (✓*tr*), *dā-vān-e* (Gk. *δοῦναι* = *δοῖναι*) *to give*, *dhūr-vān-e*⁴ *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

¹ The last three are made from regular present stems.

² From the reduplicated perfect stem.

³ From the causative stem, from which about ten such infinitives are formed.

⁴ With interchange of vowel and semivowel: *ūr* = *vr*. Cp. 171, 2.

always ends in a consonant (except *dhā*, *mī*, *tī*): e.g. *sam-idh-am* to kindle, *sam-pfch-am* to ask, *ā-rābh-am* to reach, *ā-rūh-am* to mount, *śūbh-am* to shine; *pra-tir-am* to prolong ($\sqrt{tī}$), *prati-dhā-m* to place upon, *pra-mīy-am* to neglect ($\sqrt{mī}$).

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.: *ō-tum* to weave, *dā-tum* to give (Lat. *da-tum*), *prāṣ-tum* to ask, *prā-bhar-tum* to present, *anu-prā-voḥum* to advance; AV.: *āt-tum* to eat, *kār-tum* to make, *drāṣ-tum* to see, *yāc-i-tum* to ask, *spārdh-i-tum* to contend with; K., VS.: *khān-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 Samhitās. It is rather of the nature of a verbal noun than a genuine infinitive. Like the acc. infinitive it is formed in two ways: from a radical (consonant) stem and from a verbal noun in *tu*. It thus ends either in *as* or *tos*; and as each of these endings represents both the abl. and the gen., the cases can only be distinguished syntactically.

a. The *as* form has the abl. sense almost exclusively. There are six examples of it in the RV.: *ā-tīd-as* being pierced, *ava-pād-as* falling down, *sam-pfch-as* coming in contact, *abhi-śriṣ-as* binding, *abhi-śvās-as* blowing, *ati-śkad-as* leaping across. There seems to be one certain example of the gen.: *ni-miṣ-as* to wink.

b. Of the *tos* form the RV. has six examples in the abl. sense: *ō-tos* and *gān-tos* going, *jān-i-tos* being born, *ni-dhā-tos* putting down, *śār-i-tos* being shattered, *sō-tos* pressing, *hān-tos* being struck. Three examples in the gen. sense are: *kār-tos* doing, *dā-tos* giving, *yō-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-ûṣ-i* at the dawning, *saṃ-cākṣ-i* on beholding, *drś-i* and *saṃ-dṛś-i* on seeing, *budh-i* at the waking. As these forms, however, have nothing distinctive of the infinitive and govern the genitive only, they are rather to be regarded as ordinary locatives of verbal nouns.

b. From a stem in *tar* are formed *dhar-tār-i* to support and *vi-dhartār-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-śāṇ-i* to lead, *par-śāṇ-i* to pass, *abhi-bhū-śāṇ-i* to aid, *śū-śāṇ-i* to swell, *sak-śāṇ-i* to abide ($\sqrt{\text{sac}}$); with connecting *i*: *tar-i-śāṇ-i*; from present stems: *gr-ṇi-śāṇ-i* to sing, *str-ṇi-śāṇ-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-āya-ti* flies about and *pāt-āya-ti* causes to fly beside the simple verb *pāta-ti* flies.

The causative is formed by adding the suffix *āya* to the root, which is usually strengthened.

I. Initial or medial *i*, *u*, *ṛ*, *ṛ* (if not long by position) take Guṇa; e.g. *vid* know: *ved-āya* cause to know; *krudh* be angry: *krudh-āya* enrage; *ṛd* dissolve (intr.): *ard-āya* destroy; *tṛp* be pleased: *tarp-āya* delight; *kṛp* be adapted: *kalp-āya* arrange.

a. Several roots, mostly lacking the causative meaning, leave the radical vowel unchanged; e.g. *ruc* shine: *ruc-āya*, *id* (but *roc-āya* illumine).

b. Initial or medial *a* (if not long by position) is lengthened in about thirty roots; e.g. *am* be injurious: *ām-āya* suffer injury; *nuś* be lost: *nāś-āya* destroy.

c. 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-āya* fly about, once cause to fly, and *pāt-āya* cause to fly.

d. In about twenty-five roots the *a* always remains short, the causative meaning being mostly absent; e.g. *dam* control: *dam-āya* id.; *jan* beget: *jan-āya* id.

e. Final *i*, *ū*, *ṛ* take Guṇa or Vṛddhi; e.g. *kṣi* possess: *kṣay-āya*¹ cause to dwell securely; *cyu* waver: *cyāv-āya* shake; *bhū* be: *bhāv-āya* cause to become; *ghṛ* drip: *ghār-āya* cause to drip; *śru* hear, *jṛ* waste away, and *sṛ* flow have Guṇa as well as Vṛddhi: *śrav-āya* and *śrāv-āya* cause to hear; *jar*-āya and *jār-āya* wear out, *sar-āya* and *sār-āya* cause to flow; *ḍṛ* pierce has Guṇa only: *dar-āya* shatter.

f. Roots ending in *ā* add *pāya*; ² e.g. *dhā* put: *dhā-pāya* cause to put.

g. 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-

¹ The only example of a causative from a root in final *i* (except the irregular *jāpāya* from *ji* conquer and *śrāpāya* from *śri* resort).

² As to other roots taking *pāya* see 'Irregularities', 2.

gation(132). Subjunctive,¹ imperative,² 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*³ (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.⁴

f. Of nominal derivatives the following are examples: a pres. pass. part. *bhāj-yā-māna*; a few perf. pass. participles: *ghār-i-tā* smeared, *cod-i-tā* impelled, *veś-i-tā* caused to enter; a few gerundives in *āyā* (162, 2): *trayay-āyā* to be guarded; *panay-āyā* admirable; *sprhay-āyā* desirable; ten infinitives in *dhyai*: *nāṣayā-dhyai* to destroy, &c. (p. 193, 7); four gerunds in the AV.: *arpay-i-tvā* having delivered up, *kalpay-i-tvā* having arranged, *sāday-i-tvā* having set down, *sraṃsay-i-tvā* letting fall.

Irregularities.

1. Three causatives in the AV. shorten the ā before *pāya*: *jñā-pāya* cause to know, *āra-pāya* cook, *ana-pāya* bathe beside *anā-pāya* (RV.).

2. Four roots in vowels other than ā, that is, in *r* or *i*, take *pāya*: *r* go: *ar-pāya* cause to go; *kai* duel: *kṣe-pāya* cause to duel (beside

¹ The only du. mid. form occurring is 3. *mādāyāte*; and the only mid. form in ai (except 1. du.) in the RV. is *mādayādhvai*.

² The 2. s. in *tāt* occurs in both V. and B.; and from *vr* *ocer* occurs the unique 2. pl. *vāraya-dhvāt* in K.

³ In B. such forms are still uncommon except in the SB., where they are numerous.

⁴ In B. desideratives are formed from about a dozen causative stems; e.g. *di-drāpay-ṣa* desire to cause to run.

kṣay-āya); *ji* conquer and *śri* resort substitute ā for i: *jā-pāya* cause to conquer, *śrā-pāya* raise.¹

3. The root *bhi* fear forms the quite anomalous causative stem *bhi-q-āya* frighten.

4. The roots *pā* drink and *pyā* swell add *aya* with interposed *y*: *piy-āya* cause to drink and *pyāy-āya* fill up. This is probably to be explained by the assumption that the original form of these roots was *pai* and *pyai*.

5. The vowel of *grabh* grasp is weakened by *Samprasāraṇa*: *grbh-āya* grasp; while that of *dus* spoil is lengthened: *dūṣ-āya*, *id*. The root *pī* fill, owing to its initial labial, forms its causative with medial ā for a: *pūr-āya* fill.

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 *pī-pat-i-ṣa*, in the AV., *jī-jīv-i-ṣa* in the VS., and *jī-gam-i-ṣa* in the TS.² 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: *dī-dā-sa* desire to give; *bhid* cleave: *bi-bhit-sa*; *nī* lead: *nī-nī-ṣa*; *guh* hide: *jū-guk-ṣa* (62 a, 69 a); *bhū* be: *bū-bhū-ṣa*; *drś* see: *dī-drk-ṣa*. But

1. final *i* and *u* are lengthened, and *r* becomes *īr*; e.g. *ji* conquer: *jī-gī-ṣa*; *śru* hear: *śū-śrū-ṣa*; *kr* make: *ci-kīr-ṣa*.

2. final ā is in three roots reduced (cp. 171, 3) to ī and in

¹ In B. the root *ruh* rise, even though ending in a consonant, takes *paya* after dropping its *h*: *ro-paya* raise (beside *roh-āya*).

² In B. about a dozen other roots form their desiderative stem thus; e.g. *ci-kram-i-ṣa*, *jī-grah-i-ṣa*, *vi-vid-i-ṣa* (vid know), &c.

one to i: *gā go*: *ji-gī-ṣa* (SV.); *pā drink*: *pi-pī-ṣa* (beside *pí-pā-ṣa*); *hā go forth*: *jī-hī-ṣa*; *dhā put*: *dī-dhi-ṣa* (beside *dhī-ṣa*).

Special Rule of Reduplication.

170. The characteristic reduplicative vowel is *i*, which appears in all stems except those formed from roots containing *ū* (which reduplicate with *u*); e. g. *jiyā overpower*: *ji-jyā-ṣa*; *miś mix*: *mī-mik-ṣa*; *prī lose*: *pi-pri-ṣa*; *vṛt turn*: *vi-vṛt-ṣa*; but *guh hide*: *jū-guk-ṣa*; *bhū be*: *bū-bhū-ṣa*.

Irregularities.

171. 1. Five roots with medial *a* followed by *m* or *n* lengthen the vowel: *gam go*: *jī-gām-ṣa*; *han snuff*: *ji-ghām-ṣa* (66 A 2); *man think* lengthens the reduplicative vowel also: *mī-māp-ṣa* (66 A 2); *van win* and *aan gain* drop the nasal: *vi-vā-ṣa* and *ei-ṣā-ṣa*.

2. *dhvy injure*, after interchange of semivowel and vowel to *ur*, lengthens its *n*: *dū-dhūr-ṣa*. Cp. p. 193, note 4.

3. Half a dozen roots containing *ā* or *a* shorten the radical syllable by a kind of syncopation: *dā give* and *dhā put* lose their vowel: *dī-t-ṣa* (= *dī-d[ā]-ṣa*) beside *dī-dā-ṣa*; *dhi-t-ṣa* (= *dī-dh[ā]-ṣa*) beside *dī-dhi-ṣa*; *ḍabh burn*, *labh take*, *śak be able*, *sah prevail* lose their initial radical consonant and their vowel: *dī-p-ṣa*¹ (= *dī[ḍa]bh-ṣa*), *līp-ṣa*² (= *li[la]bh-ṣa*), *śik-ṣa* (= *śi[śa]k-ṣa*), *śfk-ṣa*, with lengthened reduplicative vowel (= *śi[sa]k-ṣa*).³

4. *āp obtain* and *ṛdh thrive* (treated as *ardh*) contract the reduplicated *i* with the radical initial to *i*: *īp-ṣa* (= *i-āp-ṣa*) and *īrt-ṣa* (= *i-ardh-ṣa*).

4. In *ci note*, *cit perceive*, *ji conquer*, *han slay*, the radical initial reverts to the original guttural: *ci-kī-ṣa*, *cī-kīi-ṣa*, *jī-gī-ṣa*, *jī-ghām-ṣa*.

¹ Also *dhīp-ṣa* in B.

² Also *līp-ṣa* in B.

³ In B. are similarly formed *dhīk-ṣa* (*dhā burn*), *pīk-ṣa* (*pā go*), *rīp-ṣa* (*rabh group*).

5. *ghas eat* changes its final *s* to *t* (66 B 1): *ji-ghat-sa* (AV.) *be hungry*.

6. Three roots reduplicate with a long vowel: *tur cross* (= *tṛ*): *tū-tur-sa*; *bādḥ oppress*: *bī-bhat-sa*; ¹ *man think*: *mī-mām-sa*.² On the other hand the reduplicative syllable is reduced in the desiderative of *hya* *sacrifice* and *naś attain* by loss of the initial consonant: *i-yak-sa* (for *yi-yak-sa*) and *i-nak-sa* (for *ni-nak-sa*). 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-iś-i-sa* (B.) and *eḍ-idh-i-sa* (VS.).

In the inflexion of the desiderative all the moods of the present system, besides the imperfect, are represented, though not fully; and of present participles more than twenty-five examples are met with. The forms occurring, if made from *vī-vā-sa desire to win*, would be:

Present ind. act. sing. 1. *vīvāsāmi*. 2. *vīvāsasi*.
3. *vīvāsati*. Du. 2. *vīvāsathas*. 3. *vīvāsatas*. Pl. 1. *vīvāsāmas*. 3. *vīvāsanti*.

Mid. sing. 1. *vīvāse*. 2. *vīvāsase*. 3. *vīvāsate*.
Pl. 1. *vīvāsāmahe*. 3. *vīvāsante*.

Subj. act. sing. 1. *vīvāsāni*. 3. *vīvāsāt*. Pl. 3. *vīvāsān*.
Inj. act. sing. 3. *vīvāsāt*. Mid. pl. 3. *vīvāsanta*.

Opt. act. sing. 1. *vīvāseyam*. 3. *vīvāset*. Pl. 1. *vīvāsema*. Mid. sing. 1. *vīvāseya*.

Impv. act. sing. 2. *vīvāsa* and *vīvāsātāt*. 3. *vīvāsatu*.
Du. 2. *vīvāsataṃ*. 3. *vīvāsātām*. Pl. 2. *vīvāsata*. 3. *vīvāsantu*.

Part. act. *vīvāsant*. Mid. *vīvāsamāna*.

Impf. act. sing. 2. *āvīvāsas*. 3. *āvīvāsāt*. Pl. 3. *āvīvāsān*.

¹ With shortening of the radical vowel.

² With lengthening of the radical vowel.

a. Outside the present system only two desiderative verbal forms¹ have been met with, two *iṣ* aorists in the AV.: *ā-cikita-ia* and *frta-ia*.² Three participial forms have also been noted: the perf. pass. part. *mimāṃsa-i-tā*³ and the gerundives *didṛkṣ-ṣṇya* *worthy to be seen* and *śrṇuṣ-ṣṇya* *worthy to be heard*.⁴ Finally, over a dozen verbal adjectives formed with *u* from the desiderative stem occur in the RV., e. g. *iyakṣ-ū* *wishing to sacrifice*. They have the value of a pres. part. governing a case.

III. Intensives (Frequentatives).

172. These verbs are meant to convey intensification or frequent repetition of the action expressed by the simple root. They are common, being formed from over ninety roots in the Saṃhitās, and about twenty-five others in the Brāhmaṇas. The formation is restricted to roots with initial consonants, nor is it ever applied to derivative verbs.

The stem, of which a peculiar form of strong reduplication is characteristic, has two forms. The primary type, which is by far the commonest, adds the personal endings immediately to the reduplicated stem (accented on the first syllable in strong forms: App. III. 12 c). 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*.

¹ In B. periphrastic perfect forms from five or six desiderative stems have been noted.

² In B. *iṣ* aorists from half a dozen desiderative stems occur; e. g. *aips-it*, *aips-iṣ-nu*, *a-jighāṃsa-ia*, *a-mimāṃsa-iṣ-ṭhā*. One or two simple and periphrastic futures also occur in B., as *titikṣ-iṣyate* (*tij be sharp*), *didṛkṣ-i-tāras* (*dṛā see*).

³ In B. also *jūyūṣ-i-tā* (*jiv live*), *dhikṣ-i-tā* (*dah burn*), *śrṇuṣ-i-tā* (*śrṇ hear*).

⁴ In B. also *lps-i-tavya* (*labh take*), *didhyāṣ-i-tavya* (*dhyā think*), *jijñāṣ-ya* (*jñā know*).

a. The primary intensive optionally inserts *i* between the root and terminations beginning with consonants. This *i* is found in the 1. 3. s. ind. act. and the 2. 3. s. impv. and impf. act.; e.g. ind. *cākaś-i-mi*, *cākaś-i-ti*; impv. 2. *cākaś-i-hi*. 3. *jōhav-i-tu*; impf. 3. *ā-johav-i-t*.

Special Rules of Reduplication.

173. 1. Radical *i* and *ū* are reduplicated with the respective Guṇa vowels *e* and *o*; e.g. *diś point*: *de-diś*; *nī lead*: *ne-nī*; *śuc shine*: *śo-śuc*; *nu praise*: *no-nu*; *bhū be*: *bo-bhū*.

2. Radical *ā* and *ī* are reduplicated in two ways:

a. More than a dozen roots with medial *ā* (ending in mutes or sibilants, and one in *m*) as well as three with final *r*, reduplicate with *ā*: *kāś shine*: *cā-kaś*; *pat fall*: *pā-pat*; *gam go*: *jā-gam*; *gr wake*: *jā-gr*; *dr split*: *dā-dr*; *dhṛ hold*: *dā-dhṛ*; also *cal stir*: *cā-cal*.

b. All other roots containing *r* (*dr* and *dhṛ* also alternatively) and those with medial *a* followed by *r*, *l*, or a nasal, reduplicate with *ar*, *al*, *an* or *am*; e.g. *kṛ commemorate*: *cār-kṛ* and *cār-kir*; *kṛṣ drag*: *cār-kṛṣ*; *dr split*: *dar-dr* and *dar-dir* (beside *dā-dr*); *dhṛ hold*: *dar-dhṛ* (beside *dā-dhṛ*); *hrṣ be excited*: *jar-hṛṣ*; *cār move*: *cār-cār*; *phar scatter*: *par-phar*; *cal stir*: *cal-cal* (beside *cā-cal*); *gam go*: *jañ-gam* (beside *jā-gam*); *jambh chew up*: *jañ-jabh*; *damś bite*: *dan-daś*; *tan thunder*: *tañ-stan* (66 A 2).

3. Over twenty roots with final or penultimate nasal, *r* or *ū*, interpose an *i* (or *i* if the vowel would be long by position) between the reduplicative syllable and the root; e.g. *gam go*: *gan-i-gam* (but *gan-i-gm-at*); *han slay*: *ghan-i-ghan*; *krand cry out*: *kan-i-krand* and *kan-i-krad*; *skand leap*: *kan-i-ṣkand* and *can-i-ṣkad*; *bhṛ bear*: *bhar-i-bhṛ*; *vṛt turn*: *var-i-vṛt*; *nu praise*: *nav-i-nu*; *dhū shake*: *dav-i-dhṛ*; *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 allure* : *vā-vaś*. In a few roots containing *r* or *ṛ* 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 *r* *go* reduplicates with *ai* : *ai-ar* (dissimilation) ; *gāh plunge*, with a nasal : *jañ-gah* ;¹ *bādh oppress*, with its final mute :² *bad-badh* (beside *bā-badh*) ; *bhr*³ *bear* and *bhur quiver*, with a palatal : *jar-bhr*, *jar-bhur* ; *bhur* and *gur greet* reduplicate *u* with *a* : *jar-bhur*, *jar-gur*.

b. Roots with initial guttural, if interposing *i* before the root, reduplicate with the same guttural ; thus *krand cry out* : *kan-i-krand* ; *gam go* : *gan-i-gam* ; *han* (for *ghan*) *slay* : *ghan-i-ghan* ; *kr make* has both *kar-i-kr*⁴ and *car-i-kr* ;⁵ *skand leap* has both *kan-i-skand* and *can-i-akad*.

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-i-mi*. 2. *nének-ṣi*. 3. *nének-ti*, *nénej-i-ti*. Du. 2. *nenik-thās*.⁶ 3. *nenik-tās*. Pl. 1. *nenij-mās*, *nenij-māsi*. 3. *nénij-ati*.

Mid. sing. 1. *nenij-é*. 3. *nenik-té*. Du. 3. *nénij-āte*. Pl. 3. *nénij-ate*.

2. Subj. act. sing. 1. *nénij-āni*.⁶ 2. *nénij-a-s*. 3. *nénij-a-t*. Du. 1. *nénij-ā-va*. Pl. 1. *nénij-ā-ma*. 3. *nénij-a-n*.

Mid. du. 3. *nénij-aite*. Pl. 3. *nénij-a-nta*.

¹ In B. also *jañ-jap-yā-te* (*jap mutter*). Here also *vah carry* reduplicates with *n* (together with interposed *i*) though there is no trace of a nasal in the root : *van-i-vāh-yāte*.

² This is the only example of such reduplication.

³ This root shows the same peculiarity in the perfect (139, 4).

⁴ The intensive of this root occurs only in the participle *karikr-āt* and *carikr-āt*.

⁵ The only form occurring in this person has the interposed *i* and strong radical syllable : *tar-tar-i-thas*.

⁶ 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 Samhitās: sing. 3. *veviṣ-yāt* (AV.), pl. 1. *jā-gr-yāma* (VS., MS., TS.), *jāgrī-yāma* (TS.). The 3. s. mid. *nenij-īta* occurs in K.

4. Impv. About twenty active (but no middle)¹ forms occur. Made from *jāgr* these would be: sing. 2. *jāgr-hi*, *jāgar-i-hi*, *jāgr-tāt*. 3. *jāgar-tu*, *jāgar-i-tu*. Du. 2. *jāgr-tām*. 3. *jāgr-tām*. Pl. 2. *jāgr-tā*.²

5. Of the participle over forty stems occur, about two-thirds of them being active. Examples are: act. *kānikrad-at*, *cēkit-at*, *jānghān-at*, *jāgr-at*, *dārdṛ-at*, *nānad-at*, *rōruv-at*; mid. *jārbhur-āṇa*, *dāndaś-āṇa*, *yōyuv-āṇa* (*yu join*), *sārsar-āṇa*.

6. Impf. Fewer than thirty forms of this tense occur, only three of them being middle. Examples of the persons occurring are:

Act. sing. 1. *ā-cākaś-am*. 2. *ā-jāgar*. 3. *ā-dardar*, *ā-var-i-var*, *ā-johav-i-t*; *dāv-i-dyot*, *nāv-i-no-t*. Du. 2. *ā-dardṛ-tam*. Pl. 1. *marmṛj-mā*. 3. *ā-carkṣ-ur*, *ā-dardir-ur*, *ā-nonav-ur*.

Mid. sing. 3. *ā-dediṣ-ṭa*, *ā-nan-na-ta*.³ Pl. 3. *mārmṛj-ata*.

α. Outside the present system few intensive forms occur. There are four act. perfect intensives with present sense: sing. 1. *jāgara*. 3. *jāgrā-a* (*ἐγρήγρε*), *dauidhāv-a* (*δῆυ shake*), *nōnāv-a* (*νῦ praise*); also *dodrāv-a* (*δρυ run*; TS.), *yoyāv-a* (*yu separate*; MS.), *lelāy-a* (*li be untied*; MS.). There is besides the perf. part. *jāgr-vāṇa*. A causative intensive appears once in the participial form *var-i-varj-āyant-i* *twisting about*.⁴

¹ In B. occurs the 2. s. mid. form *nenik-ṣva* ($\sqrt{\text{ni}}$).

² The RV. has no impv. forms with interposed *i*, but the AV. and VS. have a few in the 2. 3. s., as *cākaś-i-hi*, *johav-i-tu*. A few examples occur in B. also.

³ From *nam bend*, with loss of nasal (*a* = sonant nasal), for *ā-nan-nan-ta*.

⁴ In B. also occur the causative stems from intensives *jāgar-āya* and *dādāhār-āya* (*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-yā-se (*sku tear*). 3. dediś-yā-te, ne-ni-yā-te, marmṛj-yā-te, rerih-yā-te, vevij-yāte, vevī-yāte (*vī enjoy*). Pl. 3. tartūr-yānte ($\sqrt{tṛ}$), marmṛj-yānte.

Part. carcūr-yā-māṇa (\sqrt{car}), nenī-yā-māṇa, marmṛj-yā-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.¹ The suffix is normally accented, but a certain number of undoubted denominatives, such as *mantrā-ya* *utter a prayer*, *arthā-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*² and *u* are lengthened; e.g. *kavī-yā* *be wise* (*kavi*), *rayī-yā* *desire wealth* (*rayi*); *ṛjū-yā* *be straight* (*ṛjū*); *vasū-yā* *desire wealth* (*vāsu*); *śatrū-yā* *play the enemy* (*śātru*), *be hostile*.

2. final *a* usually remains unchanged, but is often lengthened; it is sometimes changed to *ī*; and even dropped;

¹ Denominatives are less common in B.; thus the AB. has hardly twenty, and the SB. about a dozen.

² Except *arāti-yā* *act like an enemy, be hostile* beside *arāti-yā*, and *jani-yā* *seek a wife* beside *jani-yā*; *gātu-yā* *set in motion* (*gātū*).

³ In the Pada text the *i* is usually, the *ū* is always, written short.

e. g. *jāra-yā* treat like a lover, *deva-yā* serve the gods, *ṛtā-yā*¹ act according to sacred order; *aśvā-yā* desire horses, *ṛtā-yā* observe sacred order (beside *ṛtā-ya*), *yajñā-yā* sacrifice; *adhvarī-yā* perform the sacrifice (*adhvarā*), *putrī-yā*² desire a son (*putrā*), *rathī-yā*³ drive in a car (*rātha*); *adhvar-yā* perform sacrifice (beside *adhvarī-yā*), *taviṣ-yā* be mighty (*taviṣā*: beside *taviṣī-yā*).

3. final *ā* remains unchanged; e. g. *gopā-yā* act as herdsman, protect, *pṛtanā-yā*⁴ fight. Final *o*, in the only example occurring, becomes *av*: *gav-yā* desire cows.

4. Consonant stems, the commonest being those in *as*, nearly always remain unchanged; e. g. *bhiṣaj-yā* play the physician, heal; *ukṣaṇ-yā* act like a bull (*ukṣān*); *vadhar-yā* hurl a bolt (*vādhar*); *su-manas-yā* be gracious (*su-mānas*); *taruṣ-yā* engage in fight (*tārus*).

a. A few denominative forms are made without a suffix, direct from nominal stems, but nearly always beside regular denominatives in *yā*; e. g. *bhiṣāḥ-ti* from *bhiṣāḥ* act as physician beside *bhiṣaj-yā*; and the forms *taruṣa-ma*, *taruṣa-nte*, *taruṣa-nta* (from *tāruṣa* conqueror) beside *taruṣ-yā*.

Inflexion.

B. All the tenses, moods, and participles of the present system are represented. If made from *namas-yā* pay homage the forms occurring would be:

1. Pres. ind. act. sing. 1. *namasyāmi*. 2. *namasyāsi*. 3. *namasyāti*. Du. 2. *namasyāthas*. 3. *namasyātas*. Pl. 1. *namasyā-masi*, -mas. 2. *namasyātha*. 3. *namasyānti*.

Mid. sing. 1. *namasyé*. 2. *namasyāse*. 3. *namasyāte*.

¹ With causative accent.

² The Pada text in this and nearly every example has *i-yā*. Even the Sāmhitā text of the AV. has *putrī-yā*.

³ The *ā* may also be dropped: *pṛtan-yā* fight against.

Du. 2. namasyéthe. 3. namasyéte. Pl. 1. namasyā-mahe. 3. namasyānte.

2. Subj. act. sing. 1. namasyā. 2. namasyās. 3. namasyāt. Du. 3. namasyātas. Pl. 3. namasyān.

Mid. sing. 2. namasyāse. 3. namasyāte.

3. Inj. act. sing. 2. namasyās. Pl. 3. namasyān.

4. Opt. act. sing. 2. namasyés. 3. namasyét. Pl. 1. namasyéma.

Mid. sing. 3. namasyéta.

5. Impv. act. sing. 2. namasyā. 3. namasyātu. Du. 2. namasyātam. 3. namasyātām. Pl. 2. namasyāta. 3. namasyāntu.

Mid. sing. 2. namasyāsva. Pl. 2. namasyādhvam. 3. namasyāntām.

6. Part. act. namasyánt. Mid. namasyāmāna.

7. Impf. act. sing. 2. ānamasyas. 3. ānamasyat. Du. 3. namasyātām. Pl. 3. ānamasyan.

Mid. sing. 3. ānamasyata. Du. 2. ānamasyethām. Pl. 3. ānamasyanta.

a. The only finite forms occurring outside the present system are four aorists. Two are injunctives: 2. s. ūnay-is (RV.) from ūnaya *leave unfulfilled* (ūna); 2. pl. pāpay-iṣ-ṭa (TS.) from pāpaya *lead into evil* (pāpa); and two indicatives: 3. s. āsaparyait (AV.) *has worshipped* (an irregular form, probably = ā-sapary-īt); 3. pl. ā-vṛṣāy-iṣ-ata (VS.) *they have accepted*.¹ The TS. has also the three fut. participles kaṇḍūy-iṣyánt *about to scratch*, meghāy-iṣyánt *about to be cloudy*, śikāy-iṣyánt² *about to drip*, with the corresponding perf. pass. part. kaṇḍūyitá, meghitá, śikitá.³

¹ In B. also occurs the iṣ aor. āśūyīt *has murmured*.

² In B. also occurs the future gopāy-iṣyati.

³ In B. there are also a few other past pass. participles and a few gerunds.

CHAPTER V

INDECLINABLE WORDS

Prepositions.

176. Two classes of prepositions have to be distinguished. The first comprises the genuine or adverbial prepositions. These are words with a local sense which, primarily used to modify the meaning of verbs, came to be connected independently with the cases governed by the verbs thus modified. They show no signs of derivation from inflexional forms or (except *tirás* and *purás*) forms made with adverbial suffixes. The second class has been called adnominal prepositions because they are not compounded with verbs, but govern cases of nouns only. They almost invariably end in case terminations or adverbial suffixes.

1. Adverbial Prepositions.

There are fourteen or (if *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*, *abhi* *towards*, *práti* (Gk. *πρὸς*) *against*, and *tirás* *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. *ūpa 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 *āpi* (Gk. ἐπὶ) *upon* and primarily by *ādhi upon, antār* (Lat. *inter*) *between, ā on, in, at, to, purās before*.

a. *ādhi* takes the abl. secondarily and less commonly in the sense of *from* (*upon*).

b. The last three secondarily take both abl. and acc.; *purās* does so without change of meaning.

antār with abl. means *from* (*within*); with acc., *between*.

ā with acc. means *to*, expressing the goal with verbs of motion. With the abl., if following,¹ it means *from* (*on*); if preceding, *up to*.²

3. The ablative seems to be used once or twice independently with *āva* in the sense of *down from*.

2. Adnominal Prepositions.

177. These prepositions, being adverbs in origin, govern oblique cases (except the dat.) independently. Several of them govern the genitive and the instrumental, cases that are practically never connected with the genuine prepositions in the *Samhitās*. In the following list these prepositions are grouped under the cases which they accompany:

1. Acc.: *adhās below* (also with abl. or gen.), *antarā between*, *abhi-tas around*, *upāri above, beyond*, *parās beyond* (also with abl., more often inst.), *pari-tas around* (AV.), *sanitūr apart from*.³

2. Instr.: *sahā with*, *sākām with*, *sumād with*, *smād with*; *avās below* (also abl.), *parās outside* (also acc. and abl.).

3. Abl.: *adhās below* (also acc. and gen.), *avās down from*

¹ It sometimes also precedes the abl. in this sense.

² This is almost the only use of *ā* in B.; in C. it means both *from* and *up to*.

³ In B. several adverbial instrumentals expressing situation or direction govern the acc.: *āntareṇa between*, *āvareṇa below*, *pāreṇa beyond*; *uttareṇa to the north of*, *dākṣiṇeṇa to the south of*.

(also instr.), *āré* *far from* (also gen.), *rté* *without*, *parás* *apart from* (also acc. and inst.), *purá* *before*, *bahir-dhā* *from out*, *sanutár* *far from*.

4. Gen.: *purás-tād* *in front of*.¹

5. Loc.: *sácā* (*in association*) *with, beside, at, in*.

Adverbial Case-forms.

178. Many case-forms of nominal and pronominal stems, often not otherwise in use, are employed as adverbs. Examples of all the cases appear with adverbial function.

1. Nom.: *prathamá-m* *firstly*, *dvitiya-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. *bhūyas* *more*, and comparatives in *taram* added to verbal prefixes, as *vi-tarām (kram)* (*stride*) *more widely*; (b) the appositional acc.; e. g. *nāma* *by name*, *rūpām* *in form*, *satyām* *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. *dūrām* *a long way off, far*; *náktam* *by night*, *sāyām* *in the evening*, *nityām* *constantly*, *pūrvam* *formerly*.

a. There are also some acc. adverbs derived from obsolete nominal stems, as *āra-m* *sufficiently*, *nū-nám* *now*; others from pronominal stems, as *adās* *there*, *i-dām* *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

¹ In B. the gen. is governed by this adverb as well as by *paras-tād* after; e. g. *sáktasya purastāt* *before the hymn*; *sāmvatsarasya parastāt* *after a year*.

infrequently extension of space or time, as *āgreṇa* in front, *aktū-bhis* by night, *div-ā* by day.

a. The substantive instrumentals are chiefly formed from feminines in ā not otherwise used, as *ṛtāyā* in the right way, *naktayā* by night.

ā. The adjective instrumentals are formed from stems in ā and a few in e; e.g. *uccā* and *uccāis* on high, *pascā* behind, *madhyā* in the midst, *sānāis* slowly; *prāc-ā* forwards. There are also several anomalous feminines from stems in u and one or two in i; e.g. *śau-y-ā* swiftly, *raghu-y-ā* rapidly, *sādhu-y-ā* straight, *urvy-ā* far.

z. The pronominal instrumentals are formed from stems in ā 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 *āpara* 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, *pascāt* from behind, *sanāt* from of old, *sākṣāt* visibly.

6. Gen.: such adverbs are very rare: *aktós* by night, *vāstós* in the morning.

7. Loc.: *āgre* in front, *astam-iké* at home, *āké* near, *āré* afar, *pté* without, *dūré* 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: *ā-thā* and more commonly (with shortened vowel) *ā-tha* then, *i-t-thā* thus, *imā-thā* in this manner, *ka-thā* how?, *tā-thā* thus, *yā-thā* in which manner, *anyā-thā* otherwise, *viśvā-thā* in every way; *ūrdhvā-thā* upwards,

pūrvā-thā formerly, pratnā-thā as of old; ṛtu-thā regularly, nāmā-thā by name; evā-thā just as.

α. *tham* is similarly used in *it-thām thus* and *ka-thām how?*

dhā forms adverbs of manner from numerals or cognate words: *eka-dhā singly, dvī-dhā in two ways, kati-dhā how many times, puru-dhā variously, bahu-dhā and viśvā-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; ā-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 *sahā with.*

β. The suffix *ha* probably also represents original *dhā* in *i-hā here* (Prākṛit *i-dha*), *kū-ha where? viśvā-ha and viśvā-hā always, sama-ha in some way or other.*

va, expressing similarity of manner, forms the two adverbs *i-va like, as,* and *e-vā (often e-vā) thus.* *vam* appears in *e-vām thus,* the later form of *evā.*

vat forms adverbs meaning *like* from substantives and adjectives; e. g. *manu-vāt like Manu; purāṇa-vāt, pūrva-vāt, pratna-vāt as of old.*

śas forms adverbs of manner with a distributive sense: *śata-śas by hundreds, sahasra-śas by thousands, śreṇi-śas in rows; ṛtu-śas season by season, deva-śas to each of the gods, parva-śas joint by joint, manna-śas each as he is minded.*

s forms two or three multiplicative adverbs: *dvi-s twice, tri-s thrice.* It also appears in a few other adverbs: *adhā-s below, avā-s downwards; dyū-s (from dyu day) in anye-dyū-s next day and ubhaya-dyū-s on both days.*

2. Abl.: *tas* forms adverbs in the ablative sense from pronouns, nouns, and prepositions; e. g. *ā-tas hence, amū-tas thence, i-tās from here, mat-tās from me; dakṣiṇa-tās from the right, hṛt-tās from the heart; abhi-tas around, pari-tas*

round about. These adverbs are sometimes equivalent to ablatives; e. g. *áto bhúyas more than that*.

tāt (an old abl. of *ta that*) forms adverbs with an abl. sense (sometimes merging into the loc.); e. g. *adhās-tāt below*; *ārāt-tāt from afar*; *pañcā-tāt from behind*; *purās-tāt in or from the front*; *prāk-tāt from the front*.

3. Loc.: as forms adverbs chiefly of a local or temporal sense: *tir-ās across*, *par-ās beyond*, *pur-ās before*; *sa-dīv-ās* and *sa-dy-ās to-day*, *śv-ās to-morrow*, *hy-ās yesterday*; also *mīth-ās 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-trā among us*, *sa-trā in one place*, *dakṣiṇa-trā on the right*, *puru-trā in many places*, *bahu-trā amongst many*; *deva-trā among the gods*, *martya-trā among mortals*, *śāyu-trā on a couch*.

a. These adverbs are sometimes used as equivalents of locatives, e. g. *hāsta ā dakṣiṇatrā 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*, *sā-dā* and *sarva-dā always*.

ā. *dam* occurs beside *dā* in *sā-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-ā before*, *mīth-u wrongly*.

Conjunctive and Adverbial Particles.

180. *aṅgá* emphasizes a preceding word (sometimes separated from it by short particles like *hi* and *im*) 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*; *kim 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 yajñāṃ vyācāṣva* *pray explain the sacrifice to us* (MS.).

ātra sometimes occurs as the correlative to *yád* *when*; e.g. *viśve yád asyāṃ raṇáyanta devāḥ, prá vo 'tra sum-nám asyām* *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, sakhyām te astu, áthemā viśvāḥ pñtanā jayāsi* *be friends with the Maruts, O Indra, then thou shalt win all these battles* (viii. 96⁷); *huvé vām, átha mē (= mā ā) gatam* *I call you, so come to me* (viii. 10⁶); *yádéd ádevīr ásaḥiṣṭa māvā, athābhavat kévalaḥ sómo asya* *when he had overcome the godless wiles, Soma became exclusively his* (vii. 98⁵); *mákir neśan, mákir riśan, mákir sám sári kévaṭe, áthāriṣṭābhir ā gahi* *let none be lost, let none suffer harm, none incur fracture in a pit, but come back with them uninjured* (vi. 54⁷). From B.: *pátiṃ nū me púnaryuvāṇaṃ kurutam, átha vām vakṣyāmi* *make my husband young again, then I shall tell you* (SB.); *ahām durgé hāntā ity, átha kás tvām 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): *sāubhāgyam asya dattvāya átha ástam ví páretana* *having wished her luck, then go home* (x. 85²³). 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 turvāso,*

yādan, *inō kēvōju vām ātha* these Somas are beside Puruśa, beside Yadu, (they are) also beside the Kēvōs for you (viii. 9¹⁴). From B.: *idāṃ hī pitā evā āgrō 'tha putrō 'tha pāutraḥ* for here first comes the father, then the son, then the grandson (SB.).

c. In B. *ātha* also connects the verbs of a compound relative clause: *yāsa pitā pitāmahāḥ pūnyāḥ syād, ātha tān nā prāpnuyāt* whom father and grandfather are pious, but who cannot attain to this (TS.).

ātho (= *ātha u*) generally means *and also, moreover*: *arvāvāto na ā gahy ātho, śakra, parāvātaḥ* come to us from near, and also, O mighty one, from afar (iii. 37¹¹). From B.: *sām indha ā nakhēbhyo 'tho lōmabhyāḥ* he kindles himself completely up to his nails and also his hair (SB.).

a. In B. *ātho* sometimes has the sense of *but also*, e.g. *tē vāi dvē bhavataḥ . . . ātho āpi trīṇi syuḥ* there are two of them, but there may also be three (SB.).

ādha occurs in the RV. only, and almost exclusively, as compared with *ātha*, in the earlier hymns. Like the latter it means *then*, expressing both a temporal and a logical sequence; when there is a contrast, *but*. *ādha...ādha both... and*; *ādha dvitā and that particularly*; *ādha nū just now*; *now at last*; and *even*: *ādha sma especially then*. Unlike *ātha* it is never used with *u*.

āpi meaning *also, even* generally precedes the word it emphasizes: *yō gopā āpi tāṃ huve* he who is the herdsman, him too I call (x. 19¹); *ōṣadhīr bāpsad agnir nā vāyati, pūnar yān tārūṇīr āpi* Agni tires not of chewing plants, returning even to the young ones (viii. 43⁷). From B.: *tād dhaitād āpy āvidvāṃsa āhuḥ* even those who do not know say this (SB.); *adyāpi even to-day* (AB.).

āram is an adverb meaning *suitably, in readiness*. Sometimes used like an adjective, it is construed with the dative; e.g. *tāvāmayām pātave sómo astu, āram mānase yuvābhyām* such let this Soma be (for you) to drink, according to (your) mind for you two (i. 108²); *sāsmāi āram* 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. *śā nīlam āhntyā āsa nālam bhakṣāya it sece not fit for offering, nor fit for consuming* (SB.).

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. 51²); *nāha not at all* (i. 147³); *yasyāha śakráh śávan-eṣu rápyati in the pressings of whomsoever the mighty one rejoices* (x. 43⁶).

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 tū*; e. g. *pārācy āha devébhyo yajñām váhaty arváci manuṣyān avati turned away it takes the sacrifice to the gods; turned hither it advances men* (SB.). Sometimes (in MS. and TS.) āha is thus used with the first of two *vā's*; e. g. *kāśya váhedām śvó bhavistā kāśya vá 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 divāh three times each day* (i. 142³); *kó vo várṣiṣṭha ā, narah who is the very mightiest of you, heroes?* (i. 37⁶); *prá bodhayā púramdhiṃ jārā ā sasatim iva awake the wise man, just as a lover a sleeping maiden* (i. 134³).

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 áyukta haritaḥ sadhásthād ād rátri*

vāsaś tanute as soon as he has yoked his steeds from their stall, then night spreads her garment (i. 115⁴); *ādhā yó víśvā bhūvanābhy āvardhata, ād ródasī jyótiṣā váhnir ātanot* now (who =) when he surpassed all beings, then the charioteer overspread the two worlds with light (ii. 17¹).

a. It sometimes connects words and clauses in the sense of *and, moreover*: *asēu ca yā na urvārā, ād imāṃ tanvāṃ māma* that field of ours and this my body (viii. 91²); *yād, indra, āhan prathamajām āhinām, ān māyīnām āmināḥ prótā māyāḥ* when, O Indra, thou didst slay the firstborn of the serpents and then didst bring to nought the wiles of the wily (i. 32⁴).

b. It is sometimes used with interrogatives, when it means *then, pray*: *kīm ād āmatraṃ sakhyām* how mighty then is the friendship? (iv. 23¹).

c. Unless used with interrogatives, *ād* almost invariably begins the Pāda.

d. *ād* is often followed by *id*, when it means *just then, then at once, then more than ever*.

iti thus is used with verbs of speaking and thinking, which have sometimes to be supplied. The particle generally concludes the speech and is followed by the verb: *yā indrāya sunāvāma, iti āha* who says 'we will press Soma for Indra' (iv. 25¹); *néndro asti, iti néma u tva āha* 'Indra does not exist' one and another says (viii. 100²). Less commonly the verb precedes: *jyēṣṭhā āha camasā dvā karā, iti* the eldest said 'I will make two cups' (iv. 33³). Very rarely both *iti* and the verb precede the speech: *vī pr Chad iti mātāraṃ, kā ugrāḥ* he asked his mother, 'who are the strong ones?' (viii. 77¹). The verb is occasionally omitted: *tvāṣṭā duhitré vahatūṃ kṛṇoti, iti idāṃ víśvāṃ bhūvanāṃ sām eti* 'Tvāṣṭr prepares a wedding for his daughter' (thinking) thus this whole world comes together (x. 17¹). Thus a principal sentence as direct speech is used with *iti* where in other languages a subordinate sentence would be employed.

1. In B. the use of *iti* is much the same, only that *iti* regularly follows and seems seldom to be omitted: the verbs of saying and thinking, too, with which it is employed, are more numerous: *tāthā, iti devā abruvan* 'yes', said the gods (SR.).

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: *yāma tv etiā devā ādityā iti ā-cakṣate* whom they call thus: 'the divine *Ādityas*' (SB.).

b. Sometimes *iti* is used at the end of an enumeration to express that it forms a well-known aggregate: *etad vai śiraḥ sampṛddham yasmin prāṇo vāk cakṣuḥ śrotam iti* that is a complete head in which are breath, speech, eye, ear (KB.).

c. The particle is also often used in a special sense with reference to a ritual act to indicate how it is done: *iti āgre kṛṣati ātha iti ātha iti ātha iti ātha iti ātha iti* (SB.) as he first draws the furrow, then so, then so, then so, then so (= as you see).

d. Sometimes a conjunction is introduced before the quotation that ends with *iti*, but without changing the construction: *sā ptām abravīd yāthā sāvṛṣav evā samāvad vāsāni iti* (MS.) he swore (that) 'I will dwell with all equally' (= that he would).

itthā primarily means so: *gāntā nūnām . . yāthā purā itthā* as before, so come ye now (i. 39⁷); *satyām itthā truly* so (viii. 33¹⁰). Secondly it comes to mean (just so as it should be =) *truly*: *kṛṇōti asmai vārivo yā itthā indrāya sōmam uśatē sunōti* he (Indra) gives ease to him that truly presses Soma for Indra who desires it (iv. 24⁶). In this sense the word is sometimes used like an adjective: *itthā sākhibhyaḥ* for (those who are truly =) true friends (iii. 32¹⁰).

id (n. of the pron. stem *i*, Lat. *i-d*) is a very common particle in the RV., is much less frequent in the AV., and is comparatively rare in B.¹ It emphasizes preceding words of all kinds, including the finite verb (which it accents), and may usually be rendered by *just* or *stress* only, sometimes by *even*; e. g. *tād in nāktam tād id divā māhyam āhuḥ* this is what they tell me by night, this by day (i. 24¹²); *syāma id indrasya śārmaṇi* may we be in Indra's care (i. 4⁷); *ādha smā no maghavanā cakṛtād* it then especially think of us, O Bounteous One (i. 104⁸); *sadṛśir adyā sadṛśir id u śvāḥ* alike to-day, alike even to-morrow (i. 123⁸). When the verb is

¹ In classical Sanskrit *id* survives only in the compound particles *ced id* = *es id*.

compound, the particle regularly follows the preposition, not the verb itself: *ulūkhala-sutānām āva id v, indra, jalgulah gulp eagerly down, O Indra, the drops shed by the mortar (i. 28¹).*

a. In B. the particle is similarly used: *nā tā it sadyo 'nyāsamai āti* *direct he should not assign (just those =) the axons (come) in another on the same day (SB.); tāthā in nūnām tād āsa nom thus it came to pass (SB.).*

iva is an enclitic particle with two uses:

1. It means *as if, as, like* in abbreviated similes in apposition, never introducing a clause like *yāthā*. 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: *dūre cit sām talid ivāti rocace even though far away, thou shinest brightly as if near at hand (i. 94⁷); tāt padām paśyanti divīva cākṣur ātatam they see that step like an eye fixed in heaven (i. 22²⁰); sā naḥ pitā iva sūnāve āgne sūpāyanó bhava as such be accessible to us, O Agni, as a father to his son (i. 1⁶); dviṣo no āti nāvā iva pārāya take us across our foes as [across the ocean] in a ship (i. 97⁷); 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: *ihā iva śṛṇve I hear close at hand as it were (i. 37³); tād, indra, prā iva vīryam cakārtha that heroic deed, O Indra, thou didst perform (as it were =) quite pre-eminently (i. 103⁷); yā prā iva nāśyasi who (as it were =) almost lovest thyself (i. 146¹); yādi tān nā iva hāryatha if ye are not quite pleased with that (i. 161²). From B.: tasmāt sā babhrukā iva hence he (is as*

it were=) may be called *bruen* (ŚB.); *rebhati* *iva* he seems to chatter (AB.); *tān na sārva iva abhiprā padyeta* not exactly every one should have access to that (ŚB.); *upāri* *iva vai tād yād ūrdhyām nābheḥ* above may be called what is higher than the navel (ŚB.).

im (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 (*tām, yām, enām, enān*); e.g. *ā gachanti im āvasā* they come to him with aid (i. 85¹¹); *ā im āśūm āśāve bhara* bring him, the swift, to the swift (i. 4¹); *tām im hinvanti dhītāyaḥ* him devotions impel (i. 144⁵); *yād im enām uśatō abhy āvarṣit* (vii. 103³) when it has rained upon them that longed (for rain).

2. **im** also appears as a generalizing particle with relatives (*whoever*), with *yād* (*whenever*), with interrogatives (*who, pray?*), with *kim canā* (*nothing at all*); e.g. *yā im bhāvanti ājāyaḥ* whatever conflicts take place (vii. 32¹⁷); *kā im vyāktā nāraḥ* who, pray, are the radiant men? (vii. 56¹).

u is an enclitic particle, often written **ū** where the metre requires or favours a long syllable, especially in the second syllable of a Pada, before a single consonant. It often appears contracted to **o** (ep. 24) with a preceding **a** or **ā** (mostly the final of particles or prepositions, also of the pron. *eṣā*, sometimes of verbal forms). It has two main uses in the RV.:

1. It is employed deictically with verbs and pronouns.

a. With verbs it expresses the immediate commencement of an action: with a present = *now, already*; with a past tense = *just*; with an imperative, injunctive, or optative used in an impv. sense = *at once*; *sū* is here very often added, *ū sū* being = *instantly*. When the verb is accompanied by a preposition, the particle regularly follows the

latter. Examples of its use are: *ñd u tyám jātávedasam devám vahanti ketávaḥ* his beams now bear aloft the god that knows all creatures (i. 50¹); *ábhūd u bhāḥ* the light has just arisen (i. 46^{1b}); *tápa u śv āgne ántarām amitrān* burn instantly, O Agni, our neighbouring foes (iii. 18²).

a. This use of *u* with verbal forms does not seem to be found in B.

b. It emphasizes deictic pronouns, which may then be rendered by stress, and interrogative pronouns, when it may be translated by *pray*; e. g. *ayám u te, sarasvati, vásiṣṭho dvārāv ṛtasya subhage vy āvaḥ* this Vasiṣṭha has opened for thee, O bountiful Sarasvati, the two doors of sacrifice (vii. 95⁴); *ká u śravat* who, pray, will hear? (iv. 43¹).

a. In B. this use is very rare with deictic pronouns, but not infrequent with interrogatives; e. g. *idám u no bhaviṣyati yádi no jesyánti* this at least will remain to us, if they conquer us (TS.); *kím u sá yajñéna yajeta yó gām iva yajñám ná dñhitá* 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 yáthás, trír u, áśvinā, divá* thrice by night ye come, thrice also, O Áśvins, by day (i. 34²); *tvám trātā tvám u no vṛdhé bhūḥ* thou be our protector, thou, too, be for our increase (i. 178⁵). The repeated word need not always have the same form: *yó no dvéṣṭy ádharah sás padīṣṭa, yám u dviṣmās tām u prāpó jahātu* may he who hates us fall downward; whom also we hate, him too let his breath forsake (iii. 53²¹). The *u* sometimes appears in both sentences, sometimes in the first only: *vayám u tvā divā suté, vayám náktam havāmahe* we call thee by day to the pressed Soma, we also by night (viii. 64⁶).

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 devān prāti 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. 24¹¹).

b. It also, in the same sentence, expresses a contrast = *on the contrary*, or, more frequently, with the demonstrative *tā* corresponding to the relative *yā* = *again, in return*; e.g. *striyaḥ satis tāṃu me pūṃsā āhuḥ* *those who are women, them on the contrary they speak of to me (as) men* (i. 164¹⁶); *yó adhvarēṣu hótā . . tāṃ u nāmobhir ā kṛṇudhvam* *him who is priest at sacrifices, in return bring hither with devotions* (i. 77¹).

α. In B. the anaphoric use is common, prevailing chiefly in the SB.; e.g. *tāsmād vā indro 'bibhet, tāsmād u tvāstābibhet* *of that Indra was afraid, of that also Tvastṛ was afraid* (MS.).

α. The demonstrative here often refers back with *u* to previous statements; *utō pañcāvattām evā bhavati: pāṅkto yajñāḥ, pāṅktaḥ paśūḥ, pañcārtavaḥ saṃvatsarāṣya: eṣā u pañcāvattāṣya sampāt:* *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* (SB.). Similarly used are the phrases *tād u ha smāha* *with reference to this he used to say*, *tād u hovāca* *with reference to this he said*; *tād u tāthā nā kuryāt* *that one should not do thus*.

β. A slight contrast is expressed by *u* in the second sentence: *yádī nāśnāti pitṛdevatyō bhavati, yády v aśnāti devān āty aśnāti* *if he does not eat, he becomes a scorshipper of the Manes, but if he does eat, he eats before the gods* (SB.).

γ. Used in combination with *kim*, *u* expresses a climax in the second clause = *how much more*: *manuṣyā in nvā āpastirṇam ichānti, kim u devā yēṣāṃ nāvāvasānam* *even men wish for something spread out, how much more the gods whose is a new dwelling* (TS.).

utā in the RV. means *and*, connecting two or more words or sentences.

α. The particle commonly couples two words; e.g. *yāḥ . . prthivīm utā dyām éko dādhāra* *who alone has supported heaven and earth* (i. 154¹). When there is an enumeration of more than two objects, *utā* comes after the last; e.g. *ādite, mitra, varuṇa utā* *O Aditi, Mitra, and Varuṇa* (ii. 27¹⁴). When a word is repeated from the beginning of a clause, *utā* (like *u*) follows the repeated word: *trīḥ saubhagatvāṃ trīḥ utā śrāvāṃsi naḥ* *thrice (grant) us prosperity and thrice fame* (i. 34⁵).

b. When *utá* connects a sentence with a preceding one, it is placed at the beginning: *eténāgne brāhmaṇā vāvṛdhasva . . utá prá neṣy abhí vásyo asmān* with this prayer, *O Agni, strengthen thyself, and lead us onward to greater fortune* (i. 31^{1b}).

c. *utá...utá* means *both...and*; *utá vā* or; *utá vā...utá vā* either...or; e.g. *utá idānim bhāgavantaḥ syāma utá prapitvā utá mādhye āhnām* both now may we be fortunate and at eventide and at midday (i. 41⁴); *samudrād utá vā divās pári* from the ocean or from heaven (i. 47⁶); *yā āpo divyā utá vā srávanti khañitṛmāḥ* either the waters that are celestial or that flow in channels (i. 49²).

a. In B. *utá* does not mean *and*, but *also*, *even*, emphasizing the assertion generally and not (like *āpi*) a single notion in the sentence: *utá yádī itāsur bhāvati jīvaty evā* even when his breath is gone, he still lives (TS.). Even when preceding a substantive *utá* seems to refer to the whole statement: *utá mātṛya evā mātṛyaṃ gilati* it is also the case that one fish devours another (SB.).

B. With the optative *utá* expresses that an action might after all take place: *utá evām cid devān abhí bhavama* after all we might thus overcome the gods (SB.).

b. *utá...utá* in B. (as well as in V.) means *both...and*: *utá pṛāva utá pasāva iti brūyāt* he should say 'both the seasons and the animals' (SB.).

γ. *utá* is regularly the first word in the sentence except that *kim* or forms of *tá* or *yá* precede it: *tāsmād utá bahúr apasūr bhavati* therefore seen though rich he becomes cattleless (SB.).

utó (= *utá u*) in the RV. means *and also*: *utó no asyā uṣāso juṣéta hí* and may he also be pleased with us this morning (i. 131⁹).

a. In B. *utó* has the sense of *but also* or *also*: *āhavanīye havīmāi śrapayeyuḥ . . . utó gārhapatya evā śrapayanti* they should cook the oblation on the *Āhavanīya* fire, but they also cook it on the *Gārhapatya* (SB.).

evā 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. *evāgnir gótamebhir astoṣṭa* thus Agni has been praised by the Gotamas (i. 77⁶); *evā tām āhur: indra éko vibhaktā* thus they speak of him: 'Indra is the one dispenser' (vii. 26⁴).

It often appears as the correlative of *yāthā as*: *yāthā nā pūrvam āparo jāhāty, evā, dhātā, āyūṃṣi kalpayaiṣām* as the later abandons not the earlier, so, Creator, arrange their lives (x. 18³). With the impv. *evā = so, then*: *evā vandasva varuṇam bṛhāntam* (viii. 42²) then praise the lofty Varuṇa (who has done these great deeds).

2. As an emphasizing particle following the word on which stress is laid, *evā* may be variously rendered *just, quite, alone, &c.*, or by stress; e.g. *tām evā him only*; *ōka evā quite alone*; *ātraivā just here*; *svayām evā quite spontaneously*, *jātā evā scarcely born*, *nā evā not at all*.

a. In B. the first of the above uses has entirely disappeared (*evām* here taking the place of *evā*), 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. *yām āgre 'guṇm hotrāya prāvṛṇata, sā prādhānvat, yām dvitīyam prāvṛṇata, sā prā evā adhanvat* the Agni whom they first chose for the priesthood, perished; he whom they chose the second time, likewise perished (SB.). When two notions are connected by way of contrast or otherwise, *evā* may follow either the first or the second; e.g. *amūm evā devā upāyan, imām āsurāḥ* (SB.) the gods inhabited that world (heaven), the Asuras this one (the earth); *āśmo yuṣmākam, vāḥ evāsmākam* (let) Soma (be) yours, Vāc ours (SB.).

evām thus occurs only once in the RV. (as correlative to *yāthā as*) and in the AV. not at all with *yāthā*, but only as an adverb with the verb *vid* know; *yā evām vidyāt* he who may possess such knowledge.

In B. *evām* is very common, having two uses:

1. It is correlative to *yāthā as*, being often accompanied by a form of the same verb as the latter; e.g. *yāthā vāi parjanyaḥ sāvṛṣṭim varṣaty, evām yajñō yajamānāya varṣati* as Parjanya rains heavily, so the sacrifice rains for the sacrificer (TS.). When the second verb is omitted, *yāthā...evām* is equivalent to *iva*; e.g. *tē devā abhy harjanta yāthā vittim vetsyāmānā evām* the gods rushed up like those wishing to obtain property (SB.).

2. It accompanies verbs as an adverb, especially in the very frequent phrase *yā evām veda* he who possesses such knowledge; *utā evām cin nā labherau* after all they will thus not touch it (SB.).

kam appears both as an accented and an unaccented particle. The former use is found in both V. and B., the latter in the RV. only.

1. a. **kām** as an adv. with the full meaning *well* (equivalent to the Vedic **śām**) appears in B. only; e. g. **kām me** 'sat *may it be well with me* (SB.); it also occurs in a negative form: **ś-kam bhavati** *he fares not well* (TS.).

b. **kām** 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. **yuvām etām cakrathuḥ sindhuṣu plavām taugryāya kām** *ye two have placed that ship in the waters for the benefit of the son of Tugra* (i. 182³); **tvām devāso amṛtāya kām papuḥ** *thee the gods have drunk for the love of immortality* (ix. 106³); **samānām aṅjy aṅjate śubhé kām** (vii. 57³) *with the same hue they adorn themselves in order to shine (well)*. From B.: **kāsmāi kām agnihotrām hūyata iti** *for whose benefit is the Agnihotra offered?* (MS.); **tējase kām pūrṇamā ijjate** *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 **nū**, **sū**, **hi**. It means *willingly, gladly, indeed*, but the sense is generally so attenuated as to be untranslatable. **nū kam** appears with the inj., impv., subj., ind., also in relative clauses; e. g. **āso nū kam ajāro vārdhāś ca** *be unaging and grow* (x. 50³). **sū kam** appears with the imperative only; **tiṣṭhā sū kam, maghavan, mā parā gāḥ** *pray stand still, bounteous god, go not further* (iii. 53²). **hi kam** generally appears with the ind. (occasionally omitted), sometimes with impv. or subj.; **rājā hi kam bhūvanānām abhiśrīḥ** *for he (indeed) is the king who rules over beings* (i. 98¹).

kim (n. of **ki** = **ká**) has two uses. In the first place it means *why?* e. g. **kim u śrēṣṭhaḥ kim yāviṣṭho na ājagan**

why has the best, why has the youngest come to us? (i. 161¹). It is also a simple interrogative particle (equivalent to a mark of interrogation); e.g. *kim me havyām āhr̥nāno juṣeta would he, free from anger, enjoy an oblation of mine?* (vii. 86²); *kim rājasa onā parō anyād āsti is there anything else beyond the welkin?* (AV. v. 11³).

α. In B. *kim* is similarly used. With following *u* it here adds a climax in a second sentence = *how much more* (see *u*); with following *utā* and the optative it means *why after all*; e.g. *kim utā tvaroraṇa why, after all, should they hasten?* (SB.).

kila, an uncommon particle in V., meaning *indeed, certainly*, strongly emphasizes (in RV. and AV.) the preceding word (noun, pronoun, adjective, and the negative *nā*); e.g. *svādūṣ kila ayām* (vi. 47¹) *sweet, indeed, is this* (Soma); *tādītnā śātrūṃ nā kilā vivitse then thou didst find no foe at all* (i. 32⁴).

α. In B. the use is similar; e.g. *kṣiprām kila ā str̥ṇuta* (SB.) *quickly, then, spread* (the barhis). But here *kila* usually follows other particles, *vai* or (*ha*) *vāva*: *esā vai kila haviṣo yāmah this, indeed, is the course of the sacrifice* (SB.); *tava ha vāva kila bhagava idam Śiṃ, this belongs to you only* (AB.).

kuvid, 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. *tām, indra, mādam ā gahi kuvin nv āsya tṛṇāvah come, Indra, to this carouse (to see) whether you shall enjoy it* (iii. 42²); *kuvit sōmasya āpām iti hare I, indeed, drunk Soma* (x. 119¹) = (I wonder) *whether I have drunk Soma*.

α. In B. *kuvit* is similarly used; e.g. *kuvin me putrām āvadhit has he actually killed my son?* (SB.); *kuvit tūṣṇīm āste does he indeed sit silent?* (SB.).

khālu indeed, in truth, does not occur at all in the AV., and only once in the RV., where it emphasizes an imperative: *mītrām kṛṇudhvam khālu pray, conclude friendship* (x. 34¹⁴).

a. In B. the particle is common. It is rarely used alone, but often with other particles.

a. It appears alone with the impv., subj., or ind.; e.g. *ātra khālu ramata kṛt, pray, remain* (SB.); *rdhnāvat khālu sá yō maddevatyam agnim ādadhātai* *he indeed shall prosper who shall establish a fire consecrated to me* (TS.); *asmākām evā idam khālu bhūvanam* *to us alone indeed this world belongs* (SB.).

b. After the particles *u* or *ātho* and before or after *vái*, it emphasizes the word preceding the combined particles; e.g. *tád u khālu mahā-yajñō bhavati* *this, indeed, the great sacrifice arises* (SB.).

a. *ātho khālu* is used either to express an (usually preferred) alternative = *or else, or rather, but surely rather*; or to introduce an objection; e.g. *vaiśvadevām iti brūyād, ātho khālu aindram iti brūyāt* *'for all gods' one should say, or else one should say 'for Indra'* (TS.); *dikṣitena satyam eva vaditavyam; atho khaly āhuḥ: ko rhati manasyaḥ sarvaṃ satyam vaditum iti* *an initiated man should speak the truth only; now they make the objection: 'what man can speak the whole truth?'* (AB.).

β. *vái khālu* can only be distinguished from *vái* alone as an emphatic *vái*. But *khālu 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. *prajāpatyó vái pūruṣaḥ; prajāpatiḥ khālu vái tāsya vedaḥ: 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*.

ghā 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.: *tṛtiye ghā sāvane* *at least at the third Soma libation* (i. 161²); *usānti ghā té amṛtāsa etāt* *those immortals desire this* (x. 10³).

ca (Gk. *τε*, 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. *mitrām huve vāruṇam ca* *I invoke Mitra and Varuṇa* (i. 2⁷); *maghāvāno vayām ca* *the patrons and we* (i. 73⁸); *śatām ékaṃ ca* *a hundred and one* (i. 117¹⁴); *adyā nūnām ca* *to-day and now* (i. 13⁹). In a few passages (but never in B.) the *ca* follows the first word instead of the second: *nāktā ca . . usāsā* *night and morning* (i. 73⁷).

a. *ca . . ca* are used much in the same way; e.g. *girāyaś ca dyāvā ca bhūmā* *the mountains and heaven-and-earth* (i. 61¹⁴); *divās ca gṛmāś ca* *of heaven and of earth* (i. 37⁹); *samāś ca tāñś ca* *us and them* (ii. 11⁹); *nāva ca navatīm ca* *nine and ninety* (i. 52¹⁴); *ā ca pārā ca* *cārantam moving hither and away* (i. 161¹²).

Similarly in B.: *devās ca āsuraś ca* *gods and Asuras* (SB.); *ṣaṭś ca trīṇi ca* *śatāni* *sixty and three hundred*; *purāśtā ca upāśtā ca* *from before and from behind*.

B. *ca . . ca* sometimes also express a contrast: *nāktā ca cakrūr usāsā virūpe*: *kṛṇām ca vāṇam aruṇām ca* *sām dhuḥ* *they have made night and morning of different aspect: they have put together the black colour and the ruddy* (i. 73⁷).

Similarly in B.: *abhāyam grāmyām ca āraṇyam ca* *Juhotī* *is sacrificed 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. *vāyav indraś ca . . ā yātam* *O Vāyu and Indra, come* (i. 2⁹).

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. *ā yād indraś ca dādvahe* *when we two, (I) and Indra, receive* (viii. 34¹⁵); *indraś ca sōmam pibatam, bṛhaspate* *do ye, (thou), O Bṛhaspati, and Indra, drink* (iv. 50¹⁰).

From B.: *tā bṛhaspātīś ca anvāvaitām* *they two, (he) and Bṛhaspati, followed them* (TS.); *tāt samjñām kṛṇājñāya ca*

vadati so he pronounces harmony (between it) and the black antelope skin (SB.).

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. *śrāmṇa ha sma vai tād devā jayanti yād eṣāṃ jāyām āsa* *ṣṣayā ca* by penance the gods were wont to win what was to be won by them, *and so did the seers (SB.).*

c. *ca* following the interrogative *kā*, or the relative *yā* and the interrogative *kā* combined, gives them an indefinite sense: *kās ca* or *yāḥ kās ca* *any one, whoever* (cp. 119 b).

2. *ca* also connects both principal sentences and relative clauses: *ā devēbhir yāhi yākṣi ca* *come with the gods and sacrifice* (i. 14¹); *yā vyūṣur yās ca nūnāṃ vyuchān* *that have shone forth and that shall now shine forth* (i. 113¹⁰); *yō 'smān dvēṣti yām ca vayām dviṣmāḥ* *who hates us and whom we hate* (SB.).

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 yānti pūnar ā ca yānti* *they go away and come again* (i. 123¹²).

a. In B. the use of *ca...ca* is similar; e. g. *vatsāṃ ca upāvaṣjāty ukhāṃ ca ādhi 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: *agnāye ca haviḥ paridādātī gūptya aśyāi ca prthivyaī* *he delivers the oblation for protection to Fire and to this Earth* (SB.). This connecting use is particularly common in parallel abridged relative sentences: *sārvān paśūn ni dadhīre yē ca grāmyā yē ca āraṇyāḥ* *they laid down all animals, those that are tame and those that are wild* (SB.).

3. *ca* is used a few times in V. in the sense of *if* with the subjunctive or the indicative: *indraś ca mṛṣāyāti no, nā naḥ paścād aghāṃ naśat* *if Indra be gracious to us, no calamity will hereafter befall us* (ii. 41¹⁴); *imāṃ ca vācam pratihāryathā, naro, viśvéd vāmā vo aśnavat* *if ye graciously accept this song, O heroes, it will obtain all goods from you* (i. 40⁶).

canā, properly meaning *not even*, is most usually employed

after a negative; e. g. *trītiyaṃ asya nākir ā dadharṣati, vāyāś canā patāyantaḥ patatrināḥ* *no one dares approach his third (step), not even the winged birds though they fly* (i. 155^a). 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. *yāsmād pte nā sīdhyati yajñō vipaścitas canā* *without whom the sacrifice does not succeed [not] even of the wise man* (i. 18⁷); *indraṃ nā mahnā pṛthivī canā prāti* *even the earth is not equal to Indra in greatness* (i. 81⁵). As one of the two negatives is superfluous in a single clause sentence, *canā* alone occasionally does duty for the negative: *mahē canā tvāṃ pārā śulkāya deyaṃ* *not even for a great reward would I give thee away* (viii. 1³).

a. In a few passages, even when there is no accompanying negative, *canā* throwing off its own negative sense, means *even, also*: *ahāṃ canā tāt sūrībhir ānaśyām* *I too could acquire this with the patrons* (vi. 26⁷); *ādha canā śrād dadhati* *therefore also they belicce* (i. 55⁵).

a. In B. *canā* appears only after a negative in single clause sentences, in which *nā canā* means *not even*; e. g. *nā hatnaṃ sapātnas tūṣṭṛsamāṇas canā* *strpute* *no enemy falls him even though desiring to fall him* (SB.).

b. *canā* gives the interrogative an indefinite sense: *kās canā* *any one*, *nā kās canā* *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. *ā dṛḍhāṃ cid ārujo gāvyaṃ ūrvām* *even the firm coestall thou hast broken through* (iii. 82¹⁵). This sense is, however, sometimes so attenuated as to be capable of being rendered by stress only; e. g. *tvāṃ cin naḥ śāmyai bodhi svādhīḥ* *be thou attentive to our endeavour* (iv. 3¹).

2. generalizing = *any, every, all*; e.g. *kṛtām cid énaḥ* *prá mumugdhya asmát* (i. 24⁹) *remove from us any (every, all) sin committed (by us)*. Similarly, with interrogatives = *any*, with relatives = *ever*; thus *káś cid* *any one*: *áṇṇóti káś cid eṣām* *any one (= every one) hears them* (i. 37¹¹); *sun-vádbhyo randhayā kām cid avratām* *subject every impious man to those that press Soma* (i. 132⁴); *ná* or *má káś cid* (*not any =*) *no one*; *kadā 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 áha* *then he says to some one* (SB.); *yát te káś cid ábravít* *what any one said to you* (SB.).

céd (= *ca id*) *if* occurs only three times in the RV., but later becomes commoner. In the RV. and AV. it is found with the ind. pres. and aor.; in the AV. it also occurs once with the opt. Thus: *vi céd uohánty, áśvinā, uṣṣaḥ, prá vām bráhmāṇi kárayo bharante* *when the Daivens shine forth, O Ásvins, the singers offer prayers to you* (vii. 72⁴); *brahmā céd dhástam ágrahít sá evá pátir ekadhā* *if a Brahman has taken her hand, he alone is her husband* (AV. v. 17⁹); *íti manvita yācítāḥ vaśām céd enaṁ yāceyuḥ* *thus one would think who has been requested, if they were to request a cow of him* (AV. xii. 4¹³).

a. In B. *céd* is used with the ind. pres., aor., fut. and with the opt.; e.g. *átaś céd evá nátti náśya yajñō vyathate* *if he does not go away from there, his sacrifice does not fail* (SB.); *sá hovāca tūriyam-turiyaṁ cén mām ábibhajaṁś tūriyam evá táchi vān níruktam vadiṣyatíti* *he said 'if they have given me only one-fourth each time, then I will speak distinctly only to the extent of one-fourth'* (SB.); *tām cén me ná viváḥayasi, mūrdhā te vi paṭiṣyati* *if you cannot explain this (riddle) to me, your head will burst* (SB.); *etām céd anyásmā anubrūyās táta evá te áśraś chindyām* *if you were to tell this to another, I would strike off your head* (SB.).

tátas occurs in the RV. several times adverbially in the local sense of the ablative = *thence*; e.g. *táto viṣām prá vāvṛte* *thence the poison has turned away*. It also, but very

rarely, has the temporal sense of *thereupon, then*; e.g. *yajñāir ātharvā prathamāḥ pathās tate, tātāḥ sūryo . . ājani* with sacrifices Atharvan first extended the paths, then the sun was born (i. 83²).

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. *sā yajñām evā, yajñapātrāṇi prā vivṛṣa; tāto hainām nā śekatur nr̥phantum* it entered into the sacrifice itself, but the sacrificial vessels: consequently those two were unable to expel it (ŚB.).

tāthā occurs in the RV. in the sense of *so, thus*; e.g. *tāthā ṛtuh* such is the rule (i. 83¹³). It also appears as a correlative (though less often than *evā*) to *yāthā*; e.g. *śyāvāśvasya sunvatās tāthā śṛṇu yāthāśṛṇor ātreḥ* listen to the sacrificing *Śyāvāśva* as thou didst listen to *Atri* (viii. 36⁷).

a. In B. the use is similar; e.g. *tāthā 'n nūnām tād āsa so, indant, it came to pass* (ŚB.); as correlative (though less often than *evām*) to *yāthā*: *nā vāi tāthā abhūt yāthā āmapat* it has not come about as I had thought (ŚB.).

b. *tātho* (= *tāthā_u*) occurs in B. meaning *and in the same way, but so*; e.g. *tātho evōttare ni vapet* and in the same way he should assign the last two (TS.); *sā yād dakṣiṇā-pravaṇā eyāt, keiprō ha yājamāno 'mūm lokām iyāt, tātho ha yājamāno jyōg jivati* (f) (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.).

tād is often used adverbially in the RV. It then has three different senses:

1. It frequently means *then* as correlative to *yād when*; e.g. *yāj jāyathā vṛtrahātyāya tāt pṛthivīm aprathayaḥ* when thou wast born for the *Vṛtra*-fight, thou didst spread out the earth (viii. 82³).

2. It is also often used in the sense of *thither* (acc. of the goal); e.g. *tād it tvā yuktā hārayo vahantu thither* let the yoked bays waft thee (iii. 53⁴).

3. Occasionally it has the sense of *therefore*; e.g. *tād vo devā abruvan, tād va āgamam* that the gods said to you,

therefore I have come to you (i. 161²); *prá tát viṣṇuḥ stavate víryeṇa* therefore Viṣṇu is praised for his heroism (i. 154²).

2. In B. *tát* has four different adverbial uses:

1. as a correlative to *yád* (*when, inasmuch as*) = *thereby*, and to *yátra* (*where*) = *there*; e. g. *yán ny evá rájānam abhiṣṇvānti, tát táṃ ghnanti* now when they press the king (somni), they kill him thereby (ŚB.); *yātrānyā ūsadhayo mīḥyanti tát eté módamānā vardhante* where other plants wither, it (the wheat) grows merrily (ŚB.).

2. in the sense of *thereupon, then*; e. g. *ātha itithīm sámāṃ tát aughá āgantā, tán má návam upakālpya ūpāsāsi* 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. *yajñām evá tát devā upāyan* the gods thus obtained the sacrifice (ŚB.); *tát tát avakīptām evá yád brāhmaṇo 'rájanyāḥ syāt* so it is quite suitable that a Brahman should be without a king (ŚB.); *tád ātmā* 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 oṣá etát tāpati téna oṣá ūkrāḥ* now, inasmuch as he burns here, therefore he is bright (ŚB.). Similarly in the phrase *tád yát tātā* that is to say, why it is so (is as follows) — the reason for this is as follows (ŚB.).

tārhi at that time, then, occurs only once in the RV., but several times in the AV.: *ná mṛtyúr āsíd amṛtam ná tárhi* there was not death nor immortality then (x. 129²). In the AV. the word appears as correlative to *yádā* *when*, and in B. to *yátra*, *yád*, *yádā*, *yārhi* *when*, and *yádi* *if*; e. g. *rakṣāṃsi vā enaṃ tarhy ā labhante yarhi na jāyate* the Rakṣases then seize him when (the fire) does not arise (AB.); *yádi vā ṛtvijo 'lokā 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 tát váruṇagrhitābhyāḥ kām ábhavat tásmāt kāyāḥ* (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. *ā tv étā, nī śidata pray come, sit you down* (i. 5¹); *nā te dūrē paramā cid rājāmsy, ā tú prā yāhi hāribhyām even the highest spaces are not far to thee; come hither, then, with thy two boys* (iii. 30²).

b. In several passages tú emphasizes assertions (generally following the demonstrative tā) in the sense of *surely, indeed*; e.g. *tāt tv āsya that surely is his work* (iii. 80¹²).

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 bhadrām asmābhyam ātmāne tāpanam tú sām he has done what is good for us, but painful to himself* (AV. iv. 18⁶); *tād evām véditor nā tv evām kārtavai that one should know thus, but not do thus* (MS.). With āha or nū in the preceding clause, it expresses the sense *it is true...but*; e.g. *tād āha tēṣām vāco, 'nyā tv evātaḥ athitih this indeed is what they say, but the established practice is different therefrom* (SB.).

tēna occurs in B. as an adverb correlative to yād *because*; e.g. *yād grāmyāsyā nā āśnāti tēna grāmyān āva runddhe because he does not eat any tame animal, therefore he guinea tame animals for himself* (MS.).

tvāva (compounded of *tū vāva*), a particle sometimes occurring in B., does not perceptibly differ in sense from *vāva* (q. v.); e.g. *trāyo ha tvāva paśāvo medhyāḥ there are just three kinds of animals unfit for sacrifice* (SB.).

tvāi (compounded of *tū vāi*) is sometimes found in B. meaning *but indeed*.

dvitā, 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 āva dhukṣata dvitā dhenūṃ ca viśvādohasam iṣaṃ ca viśvábhojasam* on *Bharadvāja do ye (Maruts) milk down doubly, both the all-milking cow and all-nourishing food* (vi. 48¹³); *rājā devānām utā mārtyānām dvitā bhuvad rayipātī rayīṇām* as *king of gods and mortals may he be doubly lord of riches* (ix. 97²⁴); *dvitā yó vṛtrahántamo vidā indraḥ śatákratuḥ ūpa no hāribhiḥ sūtām* may *he who above all is known as the best Vṛtra-slayer, Indra Śatakratu, (come) to our pressed Soma with his bays* (viii. 93³²); *gavām eṣe sakhyā kṛṇuta dvitā* (x. 48²) *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. *vī tād vocer ádha dvitā* explain this, and (do so) particularly (I. 132²).

ná has two senses in V. (but only the first of the two in B.):

I. 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 negatived 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* &c.) 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. *tān nā āś-
kṣyam* *that (is) not to be troubled about* (MS.); *nā yō vārāya* *who (is) not
for hindering = who is irresistible* (i. 143⁵). Or the verb has to be
supplied in a second sentence from the first; e.g. *nāktam ōpa-
tiṣṭhate, nā prātāḥ* *he worships at night, (he does) not (worship) in the
morning* (TS.).

Δ. Two negatives express a strong positive; e.g. *nā hi paśāvo nā
bhuñjanti* *for cattle always eat* (MS.).

2. *nā* 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 *nā*, being in sense closely connected with the preceding word, never coalesces in pronunciation (though it does in the written Sandhī) with a following vowel, whereas *nā* *not* generally does. This *nā* always follows the word of comparison to which it belongs; or if the simile consists of several words, the *nā* generally follows the first word, less commonly the second; e.g. *arān nā nemih pāri tā babhūva* *he surrounds them as the jelly the spokes* (i. 32¹⁵); *pakvā śākhā nā* *like a branch with ripe fruit* (i. 8¹).

α. 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. *ūṣo nā śubhra ā bhara* *like brilliant Dawn, (O sacrificer) bring* (i. 57¹); *śāvō nā citre, aruṣi* *like a brilliant mare, O ruddy Dawn* (i. 30²¹).

β. When the object compared is not expressed, *nā* means *as it were*; e.g. *śivābhīr nā amāyamanābhīr āgāt* *he has come with gracious smiling women as it were* (i. 79²).

γ. *nā* sometimes interchanges with *iva*; e.g. *rātham nā tātṣṭava tātsināya* *as a carpenter (fashions) a car for him who desires it* (i. 61⁴).

*nā-kis*¹ (*not any one*) is found in V. only, being almost restricted to the RV., where it frequently occurs. It properly

¹ N. sing. of interrogative *kī* (Lat. *qui-s*) of which the n. *kī-m* is in regular use (cp. 113).

means *no one*: e. g. *nākir indra tvād ūttaraḥ no one, O Indra, is superior to thee* (iv. 30¹); *yāthā kṛmīṇāṃ nākir uochiṣyātai that none of the worms shall be left* (AV. ii. 31³). Losing its N. sense,¹ it comes to be used, though less often, as a strong negative adverb meaning *not at all, never*: e. g. *yāsya śárman nākir devā vārāyante ná mártāḥ in whose protection gods never hinder him nor mortals* (iv. 17¹⁰). Cp. *mākis*.

*ná-kīm*² occurs only twice in one hymn of the RV. in the sense of a strong negative adverb = *not at all, never*: *nākim indro nikartave Indra can never be subdued* (viii. 78⁵).

ná-nu occurs only twice in the RV. where it has the sense of a strong negative = *by no means, never*. In B. it occurs a few times as an interrogative expecting assent (= *nonne*). *not?*: e. g. *nānu śúsruma have we not heard?* (SB.).

na-hi, as the compounded form of *ná hi*, occurs only in V., where it sometimes has the sense of *for not*: e. g. *nahi tvā śátruḥ starate for no foe strikes thee down* (i. 129⁴). More commonly it emphatically negatives a statement as something well known = *certainly not, by no means*, as appears most clearly at the beginning of a hymn; e. g. *nahi vo ásty arbhakó, dévāsaḥ not one of you, O gods, is small* (viii. 30¹).

^a. This compounded form never occurs in B., where *ná hi* alone is found. On the other hand, *ná hi* seems never to occur in V.

nāma is used adverbially in the following two senses:

1. *by name*; e. g. *sá ha śrutá indro nāma devāḥ that god famous as Indra by name* (ii. 20⁶); *kó nāma asi who art thou by name?* (VS. vii. 29). 2. *namely, indeed, verily*; e. g. *ájasro għarmó havir asmi nāma I am constant heat, namely the oblation* (iii. 26⁷); *mām dhur indram nāma devātā they have placed me among the gods verily as Indra* (x. 49²).

¹ Probably because the N. has no longer an independent existence coupled with the fact that the pronoun *ki* has gone out of use except in the one form *ki-m*.

² Probably A. n. of *ná-kis* with lengthened vowel.

nū¹ or nū² means 1. *now*; e.g. sā nv iyate *he is now implored* (i. 145¹); indrasya nū vīryāṇi prā vocam *I will now proclaim the heroic deeds of Indra* (i. 32¹); yōjā nv, indra, te hārī *yoke now (= at once), O Indra, thy two boys* (i. 82¹); uvāsoṣā uchāo ca nū (i. 48²) *Dawn has shone (in the past) and she shall shine now (= henceforth)*; asmābhir ū nū praticākṣyā abhūt *to us she has just now become visible* (i. 113¹¹). 2. *still*; pāśyema nū sūryam uccārantam *we would still see the sun rising* (vi. 52²); mahāṁ indraḥ parāś ca nū *great is Indra and still more* (i. 8⁶). 3. *pray* with interrogatives: kadā nv āntār vāruṇo bhuvāni *when, pray (= at last), shall I be in (communion with) Varuṇa* (vii. 86²). 4. *ever* with relatives: yā nū kṛṇāvai *whatever (deeds) I shall accomplish* (i. 165¹⁰). 5. *ever, at all* with negatives: nā asya vartā nā tarutā nv āsti *there is none at all to obstruct, none to overcome him* (vi. 66²). 6. with cid it means (a) *even now, still*; e.g. nū cid dadhiṣva me girāḥ *even now take to thyself my songs* (i. 10³); daśasyā no, maghavan, nū cit *favour us still, Bountiful one* (viii. 46¹¹); (b) *never*; e.g. nū cid dhī parimamnāthe asmān *for never have ye despised us* (vii. 93⁶).

a. The senses of nū found in B. are the following :

1. *Now actually* in affirmative sentences, often correcting a previous statement; e.g. nirdaśo nv abhūd, yajasva mā anena *now he is actually more than ten days old : sacrifice him to me* (AB.). 2. *then, pray*, in exhortations with the subj., the impv. or mā with the inj., e.g. śradddhā devo vāi mānur : āvām nū vedāva *Manu is godfearing; let us two then try him* (SB.); mā nū me prā hārāḥ *pray, do not strike at me* (SB.). When ātha follows such sentences, nū may be translated by *first*: nirdaśo nv astv, ātha 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 vīṣṇur abhūt *what, pray, has become of Viṣṇu?* (SB.); tvām nū khālu no brāhmīṣṭho 'at *are you, pray, indeed the wisest of us?* (SB.). 4. *now*, after iti followed by ātha next; iti nu pūrvam paṭalam, athottaram *this now is the first section; next follows the*

¹ Never begins a sentence.

² Often begins a sentence.

second (AB.). 5. *indeed*, in the first of two antithetical clauses, when the second is introduced with *tú* or *kim u*; e.g. *yó nv évá jñáta támat 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.).

nūnām *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 *purā* *before* and *aparām* *after*); e.g. *ná nūnām ásti nó śváḥ* *there is no now and no to-morrow* (i. 170¹).

It is a few times used with the perfect in combination with *purā* to express that an action has taken place in the past and still takes place; e.g. *purā nūnām ca stutáya fṣiṇām paspṛdhra indre* *formerly and now the praises of seers have striven to Indra* (vi. 34¹).

2. With the subj., impv., opt., or inj., it expresses that an action is to take place at once; e.g. *ví nūnām uchāt* *she shall now shine forth* (i. 124¹); *prá nūnām pūrṇávandhuras stutó yāhi* *praised advance now with laden car* (i. 82³).

With the perfect it is a few times used in the RV. to express that an action has just been completed; e.g. *úpa nūnām yuyuje hárí* *he has just yoked his two bay steeds* (viii. 4¹).

3. It occurs sometimes with interrogatives = *pray*; e.g. *kadā nūnām te dāśema* *when, pray, may we serve thee?* (vii. 29³).

a. In B. none of these uses seems to survive, while the *now* sense of *certainly, assuredly* (perhaps once already in the AV.) has appeared; e.g. *tathā in nūnām tád 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 sūrir óhate bhūridāvattaraḥ* *no other patron indeed is accounted more liberal* (viii. 5³); *áhaṃ vadāmi nét tvám* *I am speaking, not thou* (vii. 38¹); *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 ūchā, duhitar divo, nēt tvā tāpāti sūrah shine forth, daughter of the sky, lest the sun scorch thee* (v. 79^b); *nēn mā rudrō hināsat lest Rudra injure me* (ŚB.). In B. the verb may also be in the inj.: *nēd idam bahirdhā yajñād bhavat lest it be outside the sacrifice* (ŚB.).

n. nvāi (= *nū vāi* as analysed by the Padapāṭha of the TS.) occurs not infrequently in B. in the sense of *indeed*; e.g. *iti nvā etād brāhmaṇam udyate such indeed is the Brāhmaṇa that is told* (ŚB.).

mā is the prohibitive negative (Gk. *μή*) 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 vadhiḥ slay us not* (i. 104^a); *mā hr̥ṣīthā abhy asmān be not enraged against us* (viii. 2^{1b}).

a. An interrogative following *mā* in a few cases receives an indefinite sense in the RV.; e.g. *mā kasmai dhātam abhy amitriṇo naḥ deliver us not to any for* (i. 120^a).

mā-kis (not any one, Gk. *μή-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 tokāsyā no riṣat may no one of our offspring be injured* (viii. 67¹¹).

2. more often an emphatic negative = *by no means, never*: *mākir devānām āpa bhūḥ be not at all away from the gods* (x. 11^b). Cp. *nā-kis*.

mā-kim, used as an emphatic prohibitive particle with the injunctive, occurs only in two passages of the RV.: *mākim sām śāri kēvaṣe let none suffer fracture in a pit* (vi. 54⁷).

yātra is employed in two main senses: 1. usually as a relative adverb, meaning *where*, but sometimes *whither*, e.g. *yajñē . . nāro yātra devayāvo mādanti where pious men rejoice in sacrifice* (vii. 97¹); *yātrā rāthena gāchathah whither ye go with your car* (i. 22^a). The correlative is generally *tātra*, sometimes *ātra* or *tād*.

a. Occasionally as equivalent to the locative of the relative; e. g. *ā gha iā gachān āttarā yugāni yātra jāmayah kṛgāvaṇa ājāni* those later generations will come in which those who are akin will do what befits not kinmen (x. 10¹²).

2. not infrequently as a temporal conjunction, *when*, in both V. and B.; e. g. *yātra prā sudāsam āvatam* when ye helped Sudās (vii. 83⁶). In V. *ādha, ātra, tād* appear as correlatives; e. g. *yātra śūrāsas tanvō vitanvatō . . ādha smā yacha tanvō tāno ca chardīh* when the heroes strain themselves (in battle) . . then especially bestow protection on us and our sons (vi. 46¹²). In B. *tād* is generally the correlative, sometimes *tātas*; e. g. *tām yātra devā āghnaṃs, tām mitrām abruvan* when the gods killed him, they said to Mitra (SB.).

yāthā has two distinct uses in both V. and B.:

1. as a relative adverb meaning *as*; e. g. *nūnām yāthā purā* now as before (i. 39⁷); *yāthā vayām uśmāsi tāt kṛdhi* as we wish that do (x. 38²); *yāthā vai puruṣō jīryaty evām agnir āhito 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 *evā*, sometimes *tāthā*; in B. usually *evām*, sometimes *tāthā*.

2. as a conjunction meaning *in order that, so that*, introducing a posterior clause, generally with the subj., rarely the opt.; e. g. *haviṣ kṛṇṣva subhāgo yāthā āsasi* prepare the oblation that thou mayest be successful (ii. 26²); *ā daivyā vṛṇimahē 'vāmsi, yāthā bhāvema mīlhuṣe ānāgāh* (vii. 97²) we crave divine aids that we may appear sinless to the gracious god; *tāthā me kuru yathā aham imām senām jayāni* arrange it so for me that I may conquer this army (AB.); *tāthaivā hotavyām yāthā agnīm vyaveyāt* it must be poured so that it should divide the fire (SB.).

a. In the RV. after verbs of knowing or saying *yāthā* introduces an explanation = *how*; e. g. *kās tād brūyād anudēyī yāthā ābhavat* who could tell us this, (viz.) how the gift was? (x. 135²). Occasionally it is used thus even without such verbs: *nā pramiye savitūr daivyasya*

tāt yāhiṣā viśvaṃ bhūvanam dhārayisyāti *that (power) of the divine Saviour (is not to =) will not decay, (viz.) that he will support the whole world (iv. 54¹).*

yād (n. of the relative yā) is used in four distinct senses:

1. *that*, expanding the meaning of a word in the preceding principal clause; e.g. grṇé tād, indra, te śāvo yād dhāṃai vṛtrām *I praise this mighty deed of thine that thou slayest Vṛtra (viii. 62⁵)*; kim āga āsa, varuṇa, jyēṣṭham yāt stotāraṃ jighāṃsasi sākhyāyam, *what has been the chief guilt, O Varuṇa, that thou wishest to slay thy praiser (who is) thy friend? (vii. 86¹).* This use is not common in V.

a. yād is similarly employed in B. with reference to a preceding tād (often omitted); e.g. tāt yāt pāyasā śrināti: vṛtró vái soma 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: āra kalpate *it is suitable, ūt saḥate is able, ichāti desires, yuktó bhavati is intent on, véda knows, and isvará it is possible*; e.g. ná hí tād avakālpate yād brūyāt *for it is not suitable that he should say (ŚB.)*.

2. *when* with the ind. pres., imp., perf., aor., fut., and with the subj.; e.g. yād dha yānti mārutaḥ sām ha bruvate *when the Maruts go along, they speak together (i. 37¹²)*; kām apaśyo yāt te bhīr āgachat *whom didst thou see when fear came upon thee? (i. 32¹⁴)*; indraś ca yād yuyudhāte áhiś ca, maghāvā vi jigye *when Indra and the serpent fought, the bountiful god conquered (i. 32¹³)*; citró yād ābhrāt *bright when he has shone forth (i. 66⁹)*; tigmā yād aśánir pátāti, ādha no bodhi gopāḥ *when the sharp bolt shall fly, then be our protector (iv. 16¹⁷)*. It also occurs rarely in anacolutha with the pres. part. and the past pass. part. much as in English; e.g. pácanti te vṛṣabhāṃ, ātsi tēṣāṃ yān, maghavan, hūyāmānaḥ *they roast bulls for thee, thou eatest of them, O bounteous one, when being called (x. 28³)*.

a. In B. yād 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.

yād, indra, ūdañ nyāg vā hūyāse, ā yāhi tūyam if, *O Indra, thou art called above or below, come quickly* (viii. 65¹); yād ūrdhvās tiṣṭhā drāviṇā iḥā dhattād yād vā kṣāyaḥ if *thou shalt stand upright, bestow treasures here, or if thou shalt lie* (iii. 8¹). The opt. is used when it is assumed that the condition will not be fulfilled; e. g. yād, agne, syām ahām tvām, tvām vā ghā syā ahām, syuḥ te satyā iḥā āśiṣaḥ if, *O Agni, I were thou, or if thou wert I, thy prayers here would be fulfilled* (viii. 44²³).

a. In B. yād is used with the opt. as in V. (while with yādi the fulfilment of the condition is usually assumed) and with the conditional; sā yād bhidyeta, ārtim āched yajumānaḥ if *it were to break, the sacrificer would fall into misfortune* (TS.); yād evām nā āvakayo mūrdhā te vy āpatīyat if *thou hadst not spoken thus, thy head would have fallen to pieces* (SB.).

4. in order that, in posterior clauses, with the subj., very rarely with the opt. in V.; e. g. ā vaha devātātīm śārdho yād adyā divyām yājāsi bring hither the host of the gods that *thou mayest adore the divine throng* (iii. 19⁴); yān nūnām aśyām gātīm, mitrāsya yāyām pathā that *I may now obtain refuge, I would go on Mitra's path* (v. 64³).

a. In B. this use of yād is very rare, occurring only a few times with the subj.; e. g. tāt prāpuhi yāt te prāpō vātam apīpādyātai obtain thou this, that *thy breath may pass into the wind* (SB.).

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. ād, ātha, ādha, tād, tārhi; in B. ātha and tārhi.

1. yadā is most commonly used in the RV. with the aor. ind., when at the beginning of the action is emphasized, the sense is *as soon as*; e. g. yadéd ádevir ásaḥiṣṭa māyā, ātha abhavat kévalaḥ sómo asya *as soon as he had overcome the ungodly wiles, then Soma became his exclusively* (vii. 98⁵); abhi grṇanti rádho yadā te marto ānu bhógam ānaḥ they

praise thy wealth as soon as the mortal has obtained thy reward (x. 7²). When the principal clause contains a historical tense, the aor. with *yadā* has the value of a pluperfect.

a. The injunctive is found only once with *yadā* in the RV. : *yadā mābham dīdharo bhāgām, indra, ād in māya kṛṇavo viryāni* when thou shalt have secured for me my share, O Indra, then thou shalt perform heroic deeds with my help (viii. 100¹).

2. a. with the impf. and perf. : e.g. *yadā viṣṇus triṇi padā vicakramé, yadā sūryam divi . . ādhārāya, ād it te hārī vavakṣatuḥ* when Visnu took his three steps, when thou didst fix the sun in the sky, then thy two boys grew in strength (viii. 12²⁷⁻³⁰) ; *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 śirāś cicheda* as soon as he had told them, Indra cut his head off (SB.).

b. with the pres. ind. : *yadā satyām kṛṇutē manyūm indro, viśvam dṛbham bhayate éjad asmāt* when Indra shows his true anger, all that is firm, trembling, is afraid of him (iv. 17¹⁰) ; *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 (SB.).

c. with the subj. (here = future perfect) : *yadā śrītām kṛṇavo 'tha im enam prā hiṇutāt pītṛbhyah* when thou shalt have made him done, then deliver him to the fathers (x. 16¹) ; *yadā tām ativārdhā, ātha karṣūm khātvā tāsyaṃ mā bibharāsi* when I shall have grown too big for it, you shall, having dug a pit, keep me in it (SB.).

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 saṃgrāmām jāyed ātha āindrāgnām nir vapot* 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. *yādi* means *when*, the verb then having the force of a pluperfect; e. g. *ūd astambhīt samīdhā nākam agnir yādi bhṛgubhyah pāri mātariśvā havyavāham samīdhē Agniḥ* supported the vault with fuel when Matarīśvan from the Bhṛgu had kindled the oblation-bearer (iii. 5¹⁰); *yādi sahasram mahiṣān āghaḥ, ād it ta indriyām māhi prā vāvṛdhe* when thou hadst eaten a thousand bulls, thy might grew great (viii. 12⁶). But when the perf. has the pres. perf. sense, *yādi* has its ordinary meaning of *if*: *grāhir jagrāha yādi vaitād enam, tāsya, indrāgnī, prā mumuktam enam* or *if illness has seized him, from that release him, Indra and Agni* (x. 161¹).

2. a. with the pres.: *yādi mānṭhanti bāhūbhir vi rocate* when they rub with their arms, he shines (iii. 29⁶); *adyā mūrīya yādi yātudhāno āsmi to-day I would die, if I am a sorcerer* (vii. 104¹³); *yādi nā aśnāti pitṛdevatyō bhavati* if he does not eat, he becomes dedicated to the Manes (ŚB.).

b. with the aor.: *yādi mātūr upa svāsā . . āsthita, adhvaryūr modate* if the sister (coming) from the mother has approached, the priest rejoices (ii. 5⁶); *yādy āha enam prāñcam ācaṣīr, yāthā pārāca āsīnāya prṣṭhatō '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.: *yādy evā kariṣyātha, sākām devair yajñīyāso bhaviṣyatha* if ye will act thus, ye shall become objects of worship together with the gods (i. 161²); *yādi vā imām abhimamṣyē kaniyō 'nnam kariṣye* if I shall plot against him, I shall procure less food (ŚB.).

d. with the subj.: *yājāma devān yādi śaknāvāma* we will worship the gods, if we shall be able (i. 27¹³); *yādi stōmam māma śrāvad, asmākam indram indavaḥ . . mandantu*

if he shall hear my song of praise, let our drops gladden Indra (viii. 1¹⁰); *yādi tvā etāt pūnar brávasas, tvām brūtāt* *if they two shall say that to thee again, do thou say* (ŚB.).

u. With the opt. *yādi* 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. *yādi na śaknuyāt*, so 'guaye purojāsaṃ 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*, *yādi* is used in the sense of *whether* in one passage of the RV. (x. 129⁷) and often in B.; e. g. *hānta na éko vēttu yādi ható vā vṛtró jīvati vā come*, *let one of us find out whether Vṛtra is dead or whether he is alive* (ŚB.).

a. *yādi vā* is not only used after a preceding *yādi* in the sense of *or* (f), but also alone in the sense of *or*, nearly always without a verb; e. g. *só nāgā veda yādi vā nā veda* *he alone knows or he does not know* (x. 129⁷); *yām váhanti śatām śāvā yādi vā sapṭá* *whom a hundred herons dress, or seven* (AV. xiii. 2⁷); *yādi vā itáratha* *or contrarily* (ŚB.).

yārhi (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 *tārhi* or *etārhi* then as a correlative; e. g. *sā tārhy evā jāyate yārhy agnim ádhatté* *he is born at the instant when he lays his fire* (MS.); *yārhi prajāḥ kṣudham nigācheyus tārhi navarātreṇa yajeta* *when his people should suffer from hunger, he should sacrifice with the rite of nine nights* (TS.).

yāsmād does not occur as a conjunction in V., but it sometimes appears as such in B. meaning *why*; e. g. *átha yāsmāt samista-yajūṃṣi náma* *now (follows the reason) why they are called Samistajagajet* (ŚB.).

yād (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. *ārcāmasi yād evā vidmá tát tvā mahāntam* (vi. 21¹⁰) *we praise thee, the great, as far as we know* (how to); it seems to mean *since* in the AV.: *yá ākṣiyan pṛthivīm yād ájāyata* *who ruled the earth since it arose* (AV. xii. 1³⁷). With the subj. *yād* means *as long as*; e. g. *anānukṛtyām apunás cakāra yāt sūryāmāsā mithá uccārataḥ* *he has once for all done what is inimitable as long as sun and moon alternately shall rise* (x. 68¹⁰).

yāvat already appears in V. as an adverb meaning *as far as, as long as*, an extension of its acc. use; e.g. **yāvad dyāvāprthivī tāvad it tát** (x. 114⁸) *as far as heaven and earth, so far it (extends)*; **juhōmi havryām yāvad iṣe** *I offer oblation as long as I am able* (iii. 18⁵); **ājāto vāi tāvat pūruṣo yāvad agnīm nā ādhatté** *man is so long unborn, as he does not lay his fire* (MS.).

vā or **is** 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. **āta ā gahi divó vā rocanād ādhi** *come from here or from the shining realm of heaven* (i. 6³); **yasya bhāryā gaur vā yamau janayet** *whose wife or conc. bears twins* (AB.); **prāti yāh śāsam invati, ukthā vā yó abhigṛṇāti** *who promotes the law or welcomes songs of praise* (i. 54⁷).

a. **vā...vā** is frequently used in the same way; e.g. **śākti vā yāt te cakrmā vidā vā** *that we have offered is there according to our power or knowledge* (i. 31¹²); **nāktam vā hí divā vā vāṛṣati** *for it rains by night or by day* (TS.); **yād vā ahām abhidudrōha yād vā śepā utā āntam** *what evil I have plotted or what I have sworn falsely* (i. 23²⁷).

b. **Bui 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. **āhaye vā tām pradādātu sóma ā vā dadhātu nīṛṣter upāste** *let Soma either deliver them to the serpent or place them in the lap of dissolution* (vii. 104⁹); **tād vā jajñau tād vā ná jajñau** *she either agreed to it or did not agree to it* (ŚB.); **tāya vā trām māna iohā sá vā tāva** *either do thou seek his heart, or do thou* x. 10¹⁴.

vāvā (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. **epā vāvā sō 'gnir ity āhuḥ** *that is certainly the name Agni, they say* (TS.).

vai 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. **bhadrām vai váram vṛṇate** *truly they make a good choice* (x. 164²); **iti vā iti me mānaḥ** *so, indeed, so is my mind* (x. 119¹); **nā vai strāṇāni sakhyāni santi**

there are, indeed, no friendships with women (x. 95¹⁵). The stress is laid on the whole sentence, not on any particular word. The particle is often followed by u (vā u) without any perceptible change of meaning.

a. In the AV. the use is similar except that here the particle often appears after a demonstrative or a relative: e.g. *tāsmād vai sā pārābhavat* *therefore, indeed, he perished* (xii. 4¹⁷); *yō vai tā vidyāt pratyākṣam, sā vā adyā mahād vadet* *whomever may know them plainly, he, verily, may speak about to-day* (xi. 8²).

2. In B. *vai* usually occupies the same position, but often yields the second place to *cēd*, *hi*, *khālu*, and of course always to the enclitics *iva*, *u*, *ca*, *sma*, *ha*. When *ātho* begins a sentence *vai* occupies the second place.

Here the use of *vai* in the first sentence of a narrative is typical; e.g. *yāmo vā amriyata: té devā yamyā yāmam āpābruvan* *Yama died: the gods (then) dissuaded Yama from (thinking of) Yama* (MS.).

3. The particle often appears in the concluding sentence in discussions; e.g. *tāsmād vā āpa ūpa sprśati* *that is, indeed, why he asks water* (SB.).

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 vai mānur: āvām nū vadāva* *now Maun is god-fearing: we too will therefore ascertain* (SB.). When *vai* is used in this way the clause containing it is often equivalent to a parenthetical one; e.g. *tē vāyūm abruvan (ayām vai vāyūr yō yām pavate) vāyo tvām idām viddhi* *(ti they said to Vāyu (now Vāyu is he who moves), 'Vāyu, ascertain this' (SB.)).* In this sense *vai* is especially frequent in periods of three clauses, when that with *vai* contains the reason, and that with *evā* the conclusion; e.g. *tā etābhis tanūbhiḥ sām abhavan; paśāvo vai devānām priyās tanvāḥ: paśūbhir eva sām abhavan* *they were together with these ladies; now animals are the ladies dear to the gods: they were therefore together with animals* (MS.).

c. The differences between the use of *vai* and of *evā* in B. are the following: *vai* coming after the first word emphasizes the whole sentence, while *evā* emphasizes a particular word in any part of the sentence; *vai* follows the first word of a sentence beginning a narrative, *evā* never does; in a period *vai* is typical in the clause stating a reason, *evā* in that expressing the conclusion.

sā is often used pleonastically before relatives in B.; e. g. *sā yó no vácam vyāhrtāṃ mithunéna ná anunikrāmāt, sā sárvam párá 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 *sā* being employed in a formulaic way not only pleonastically but also without reference to gender or number; e. g. *tāsya tāni śirṣāṇi prá cicheda. sā yāt somapānam āsa tātāḥ kapiñjalaḥ sām abhavat* *he struck off his heads. Now that which had been Soma-drinking, from that arose the francoline partridge* (ŚB.); *sā yādi ná vindānti kim ā driyeran* *now if they do not find it, why should they mind?* (ŚB.).

sim is an enclitic particle restricted to the RV. Originally the acc. sing. of a pronoun, related to *sā* as *kim* to *kā*, 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. *pāri śim nayanti* *they lead him around* (i. 95²); *prā sim ādityó asṛjat* *the Āditya made them (the streams) to flow* (ii. 28¹); *nī śim vṛtrāsya mārmaṇi vājram indro apīpatat* *Indra has caused it, his bolt, to fall on Vṛtra's vital spot* (viii. 100⁵); *yām sim ākṛṇvan tāmase vipṛce, tām sūryam* *whom they created to disperse the darkness, that sun* (iv. 13²).

u. sim sometimes gives the relative the sense of *ever*; e. g. *yāt sim āgāś onkrāmā, śīrāthas tāt* *whatever sin we have committed, remove that* (v. 85²).

sū, sū *well*, used asseveratively = *thoroughly, fully, verily* and always referring to the verb, is almost restricted as an independent particle to the Samhitās, being common in the RV., but rare in the others; e. g. *juṣāsva sū no adhvarām* *thoroughly enjoy our sacrifice* (iii. 24²); *nāmaḥ sū te homage verily (be) to thee* (VS. xii. 63); *jarām sū gacha* *go safely to old age* (AV. xix. 24¹).

a. With preceding *u* the particle means *right well*: *imā u sū śrudhi girāḥ* *hear these songs right well* (i. 26²); *vidmō ev asya mātāram* *we know full well his mother* (AV. i. 2¹).

b. With preceding *mā* it = *by no means, not at all, never*; e. g. *mō sū tvā . . . asmān nī rīraman* *let none by any means keep thee from us* (vii. 52¹).

c. *sū kam* is used like the simple *sū* except that it appears with the impv. only; e. g. *tiṣṭhata . . . sū kam* *stand quite still* (i. 191⁵).

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. *tāsya sma prāvitā bhava* *be his helper* (i. 12⁸); *sū śrudhi yāḥ smā pñtanāsu kāsū cit . . . śūraiḥ svāḥ sánitā* *hear thou, who especially in all battles with heroes dost win the light* (i. 129²).

b. the verb, which or (if it is compounded) the preposition of which it follows (generally at the beginning of the sentence); e. g. *smāsi smā vayām eṣām* *we are indeed theirs* (i. 37¹³); *ā smā rātham tiṣṭhasi* *thou mountest indeed upon thy car* (i. 51¹²). 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. 44¹³) in which it is not the first word in the sentence (App. III, 19 A).

c. adverbs and particles; e. g. *utā sma* *and especially*; *nā sma* *and mā 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 *purā* 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 purā gātūyānti* *who have always aided = who aids now and formerly did so* (i. 169⁵).

a. This use is not found in the AV., but has become extremely common in B., where *sma* is always preceded by *ha*. The meaning

here expressed is that something habitually took place in the past (but does not as in the RV. include the present); e.g. *ná ha sma vái purá agnir aparāṣuvṛkṣaṃ dahati* *formerly agnir 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. *tá ha sma yád devá ásurāḥ jāyanti, táto ha sma evá onán pūnar upóttiṣṭhanti* *as often as the gods defeated the Asuras, the latter always opposed them again* (SB.). This use of *ha sma* is very common with the present perfect *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. *kāḥ svid vṛkṣó niṣṭhito mādhye ārṇasaḥ* *what tree, pray, was that which stood in the midst of the sea?* (l. 182⁷). In one passage of the RV. this particle gives the interrogative an indefinite meaning; *mātā putrāsya cārataḥ kvá svit* *the mother of the son that wanders who knows where* (x. 34¹⁰). Very rarely (in double questions) the particle appears without an interrogative: *ásti svin nú víryaṃ tát ta, indra, ná svid asti: tád ṛtuthá vi vocaḥ* *is this thy heroic deed, O Indra, or is it not: that declare in due season* (vi. 18³).

a. In a few instances *svid* appears in non-interrogative sentences: *tvāyā ha svid yujā vayám abhi smo vājasātaye* *with thee as companion we are equipped for the attainment of booty* (viii. 102²).

b. The employment of *svid* in B. is similar; e.g. *kám u svid átó 'dhi váraṃ variṣyámabe* *what boon, pray, beyond this shall we choose?* (MS.); *tvám svin no brāhmīṣho 'sī arí* *thou, pray, the soul learned of us?* (SB.); *yád āṅgāreṣu juhóti tát svid agnān juhóti* *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 *ama* 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 marimīyeta: ājaraam ha cakṣuśmān bhavati ya evaṃ veda* with these words he should wipe (his eyes): so (ill old age he who knows this becomes possessed of vision (AB.).

5. It is very often used after the first word of a story with or without *vai*. 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 ūvāca* appears here, while *so 'bravit* is said elsewhere.

hanta occurs three times in the RV. as an interjection in exhortations; e.g. *yājāmahai yajñīyān hanta devān* come, we will worship the adorable gods (x. 53²).

u. It is similarly used in B.: *hanta, iṣam yajūam sambharāms* well, we will prepare the sacrifice (AB.).

hi, 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 *yāp*), meaning either *for*, if the clause containing it follows, or *because, since*, if it precedes; e.g. *bālāṃ dhehi tanūṣu no, tvāṃ hi baladā āśi* bestow strength on our bodies, for thou art a giver of strength (iii. 53¹⁸); *śruṣṭivāno hi dāśūṣe devās, tām ā vaha* since the gods give ear to the pious man, bring them hither (i. 45²).

2. in exhortative sentences, mostly with the impv., as an emphatic particle = *pray, indeed*; e.g. *yukṣvā hi keśinā hāri* pray harness thy two long-manned bay steeds (i. 10³).

a. In B. three uses of *hi* may be distinguished:

1. It expresses the reason, as in the first use in V., only that the clause containing *hi* always follows (= *for* only), and the verb is much oftener omitted than expressed; e.g. *tād indro 'muoyata, devó hi sáh* *from that Indra freed himself, for he (is) a god* (SB.). The particle *vái* is often added to strengthen *hi*; e.g. *vájro hi vá ápaḥ* *for water is indeed a thunderbolt* (SB.).

2. It is sometimes employed to emphasize an interrogative = *pray*; e.g. *kathám hi karisyási* *how, pray, wilt thou do it?* (SB.).

3. It expresses assent in answers after a word repeated from a preceding question; e.g. *tám eva tvám paśyasi* *iti: tám hi* 'do you see him?' 'Yes, (I see) him' (SB.).

a. In B., when *hi* appears in the relative clause of a period explaining a previous statement, the verb of the principal clause (to which *hi* properly applies) is sometimes irregularly unaccented; e.g. *idám hi yadā váṛṣaty áthe śoṣadhayo jāyante* *for, when it rains here, then the plants spring up* (SB.).

181. A certain number of words having the nature of interjections occur in the Samhitās. They are of two kinds, being either exclamations or imitative sounds.

a. The exclamations are: *bát* (RV.) *truly*, *bata* (RV.) *alas!* *hánta* *come*, used exhortatively with the subjunctive and *hayé* *come* before vocatives; *hiruk* and *hurúk* (RV.) *away!* *hái* (AV.) *ho!*

b. Interjections of the onomatopoeic type are: *kikirā* (RV.) used with *kṛ* = *make the sound kikirā* = *tear to tatters*; *kikīṭā* (TS.) used in invocations; *ciścā* (RV.) *whiz!* (of an arrow), used with *kṛ* *make a whizzing sound*; *phát* (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-ti* f. *thought* (*man think*); *yodh-á*, m. *fighter* (*yudh fight*). Other meanings are only modifications of these two; e. g. *dāna* (= *dā-ana*) 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*, *bhid* f. *destroyer*, *yūj* m. *companion*, *spāś* m. *spy*, *vṛdh* adj. *strengthening*. Roots ending in *i* or *u* take a determinative *t*; e. g. *mī-t* f. *pillar*, *stū-t* f. *praise*. The root may appear in a reduplicated form; e. g. *cikit* *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, tavyā¹ and aniya² (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-ā m. *share* (√bhaḡ); megh-ā m. *cloud* (mih discharge water); cod-ā m. *instigator* (√cod); sārg-a m. *emission* (√srj); nāy-ā m. *leader* (√nī), priy-ā *pleasing* (√prī); hav-ā m. *invocation* (√hū); jār-ā m. *lover* (√jṛ); ve-vij-ā *quick* (vij dart), carā-car-ā *far-extending*. The substantives are almost exclusively m.; but yug-ā n. (Gk. ζυγ-ό-ν; Lat. jug-u-m).

an: m. agent nouns and about a dozen defective n. stems; e. g. ukṣ-ān m. *ox*, mūrdh-ān m. *head*, rāj-an m. *king*; ās-an n. *blood*, āh-an n. *day*, ud-ān n. *water*, ūdh-an n. *udder*.

ana: n. action nouns: bhōj-ana n. *enjoyment* (√bhuj), sād-ana n. *seat* (√sad); kār-aṇa n. *deed* (√kr); hāv-ana n. *invocation* (√hū); bhūv-ana n. *being* (√bhū), vṛj-āna n. *enclosure*; also m. agent nouns: e. g. kar-aṇā *active*, mād-ana *gladdening* (√mad), sam-gām-ana *assembling*; tur-aṇa *speeding*.

anā: f. action nouns: jar-aṇā *old age*, yōṣ-aṇā *woman*, vadh-ānā *slaughter*. This is also the f. form of adjectives in ana; e. g. tur-aṇā *speeding*.

ani: f. action nouns, and m. f. agent nouns; e. g. ar-āṇi f. *fire-stick*, vart-āṇi f. *truck*; carṣ-āṇi *active*; ruruḡ-āṇi *willing to destroy* (from des. stem of ruj destroy).

¹ 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).

² 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. *óp-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-ā* desire to win; *gam-ay-ā* causing to go; *ásva-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. *kṛṣ-i* f. *tillage*, *āj-i* m. f. *contest*; *cákr-i* active (✓ *kṛ*), *śúc-i* bright; *pāṇ-i* m. *hand*; *ákṣ-i* n. *eye*, *ásth-i* n. *bone*, *dádhi-i* n. *sour milk*.

is: n. action nouns (mostly with concrete sense); e. g. *arc-is* flame, *jyót-is* light, *ām-is* raw flesh, *barh-is* straw.

u: agent nouns, adj. and subst. (mostly m., but several f. and n.); e. g. *tan-ú* thin (Lat. *ten-u-i-s*); *bāh-ú* m. *arm* (Gk. *πῆχ-u-s*), *pād-ú* m. *foot*; *hán-u* f. *jaw*; *jān-u* n. *knee* (Gk. *γόν-u*).

una: adj. and m. n. subst.; e. g. *tár-una* young, *dhar-una* supporting, m. n. *support*, *mith-uná* forming a pair, m. *couple*; *vár-una* m. a god, *śak-uná* m. *bird*.

us: n. action nouns and m. agent nouns; e. g. *dhán-us* n. *bow*; *jay-ús* victorious; *vān-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.; *śús-ka* dry; *át-ka* m. *garment*, *śló-ka* m. *call*, *sto-ká* m. *drop*; *vṛác-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-ti* desire, *ū-ti* aid (√av), *kir-ti* praise (*kṛ* commemorate), *rā-ti* gift; *iṣ-ti* offering, *gā-ti* motion, *dā-ti*¹ gift; *dīdhi-ti* devotion (*dhī* think); *amh-a-ti* distress, *ām-a-ti* indigence. It also forms some twenty agent nouns used either as adjectives or as m. substantives; e.g. *rā-ti* willing to give, *vāṣ-ti* eager; *jñā-ti* m. relative, *dṛ-ti* m. skin, *dhū-ti* m. shaker, *mūṣ-ti* m. fist, *sāp-ti* m. steed, *abhi-ṣṭi* m. helper (but *abhi-ṣṭi* f. help); *ām-a-ti* poor, *ar-a-ti* m. sercant, *vṛk-ā-ti* m. murderer.

tu: chiefly forms the stem of dat., abl.-gen., and acc. infinitives; e.g. *dā-tu*: D. *dā-tave* and *dātavāi*; Ab.G. *dā-tos*; A. *dā-tum*; also a few independent action nouns and still fewer agent nouns: *ó-tu* m. weft (*vā* weave), *tān-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*).

tṛ: agent nouns, often used participially governing an acc. (when the root is generally accented); e.g. *gān-tṛ* going to (acc.), but *kar-tṛ* m. doer, *yaṣ-tṛ* sacrificer (√yaj), *uṣ-tṛ* ploughing bull; less commonly with connecting vowel: *cod-i-tṛ* instigator, *sav-i-tṛ* stimulator; *ā-mar-i-tṛ* destroyer; *tār-u-tṛ* winning, *tar-u-tṛ* m. conqueror; *var-ū-tṛ* protector; *man-ó-tṛ* and *man-o-tṛ* inventor. This suffix also forms several names of relationship; e.g. *pi-tṛ* m. father, *mā-tṛ* f. mother (101).

tnu forms more than a dozen agent nouns, mostly adj.; e.g. *kṛ-tnú* active; *piy-a-tnú* reviling; *māday-i-tnú* intoxicating, *stannay-i-tnú* m. thunder.

tra: agent nouns, a few of them adjectives, the rest nearly all n. substantives, expressing the instrument or means;

¹ This word when the final number of a compound is reduced by syncope to *tī*: *bhāga-tī* f. gift of fortune, *maghā-tī* f. receipt of bounty, *vāsu-tī* f. receipt of wealth.

e. g. *jái-tra* victorious, *yāj-a-tra* adorable; *ksé-tra* n. field, *pā-tra* n. cup, *vās-tra* n. garment; *khan-i-tra* n. shovel. There are also a few masculines, as *dāms-tra* tusk (*dāms bite*), *mān-tra* prayer, *mī-trā* friend (but n. friendship).

trā: occurs a few times as the f. form of the preceding: *ās-trā* goad (*ās reach*), *mā-trā* measure (Gk. μέτρον).

tha: action nouns, more often m. than n.; e. g. *gā-thā* m. song, *bhṛ-thā* m. offering, *rā-thā* m. car, *hā-thā*, m. slaughter; *ār-thā* n. goal, *uk-thā* n. saying (√vac), *tīr-thā* n. ford (√tī cross), *rik-thā* n. inheritance (√rie); with connecting vowel: *uc-ā-tha* n. praise, *stav-ā-tha* m. praise.

thā: occurs a few times as the f. form of *tha*: *kāṣ-thā* 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-ṇā* hot, *kṛṣ-ṇā* black, *nag-nā* naked; *budh-nā* m. bottom, *yaj-ñā* m. sacrifice, *vār-ṇa* m. colour; *par-ṇā* n. wing, *vas-nā* n. price.

nā: as the f. form of *na* makes a few substantives: *tṛṣ-ṇā* thirst, *dhé-nā* cow, *sé-nā* missile, *sthū-ṇā* post.

nī: m. and f. action and agent nouns (some of the latter adj.): *yó-nī* m. receptacle, *jūr-ṇī* f. heat; *pṛś-nī* speckled, *pre-ṇī* loving (√pri), *bhūr-ṇī* excited; *ag-nī* m. fire, *vāh-nī* m. draught animal.

nu: action and agent nouns (including some adjectives), nearly always m.; e. g. *kṣep-nū* m. jerk, *bhā-nū* m. light, *sū-nū* m. son; *dhe-nū* f. cow; *dā-nu* n. drop (m. f. demon).

ma: adj. and (almost exclusively m.) substantives; e. g. *jih-mā* oblique, *śag-mā* mighty; *idh-mā* m. fuel, *ghar-mā* m. heat, *stó-ma* m. praise, *hi-mā* m. cold; *bīl-ma* n. chip; *hī-mā* f. winter.

man: action nouns (very numerous), most of which are n.

¹ *ārtha* occurs often in the RV., but appears only three times (in *Mandala* X) as a m.; in the later language it is m. only.

accented on the root, while a good many are m. accented on the suffix; e. g. *āj-man* n. *course* (Lat. *ag-men*), *nā-man* n. *name* (Lat. *no-men*), *bhū-man* n. *world*, *śās-man* n. *praise* (Lat. *car-men*); *jān-i-man* n. *birth*; *vār-i-man* n. *expanse*; *bhū-mān* m. *abundance*, *vid-mān* m. *knowledge*, *prath-i-mān* m. *breadth*; also a few rarely used m. agent nouns, mostly accented on the suffix; e. g. *vad-mān* m. *speaker*, *sad-mān* m. *sitter*; *ās-man* m. *stone* (Gk. *ἀξ-μων*); *lē-man* *victorious*; some of these differ in accent only from corresponding n. action nouns (cp. *as*): *dā-mān* m. *giver*; *dā-man* n. *gift*; *dhar-mān* m. *ordainer*; *dhār-man* n. *ordinance*; *brah-mān* m. *priest*; *brāh-man* n. *worship*; *sad-mān* m. *sitter*; *sād-man* n. *seat*.

mi: adj. and m. (also one f.) subst.: *jā-mi* *related*; *ūr-mi* m. *wave*, *raś-mi* m. *ray*; *bhū-mi* f. *earth*.

mī: a few f. substantives: *bhū-mī* *earth*, *lakṣ-mī* *sign*, *sūr-mī* *tube*.

yu: a few adjectives and m. substantives: *yāj-yu* *pious*, *śundh-yu* *pure*, *sāh-yu* *strong*; *man-yū* m. *anger*, *mṛt-yū* m. *death*; *dās-yu* m. *enemy*, *śim-yu* m. *enemy*.

ra: many adjectives, mostly accented on the suffix; e. g. *ug-rā* *mighty*, *pat-a-rā* *flying*, *aj-i-rā* *swift*; *gṛdh-ra* *greedy*; *vīp-ra* *inspired*; also several substantives of different genders (f. *rā*); e. g. *kṣu-rā* m. *razor*, *vam-rā* m. *ant*; *khad-i-rā* m. *a tree*; *āj-ra* m. *field* (Gk. *ἀγ-ρός*), *vāj-ra* m. *thunderbolt*, *śū-ra* m. *hero*; *abh-rā* n. *cloud*, *kṣi-rā* n. *milk*; *āg-ra* n. *point*, *rāndh-ra* n. *hollow*; *śār-i-ra* n. *body*; *dhā-rā* f. *stream*, *sū-rā* f. *intoxicating liquor*.

ri: adj. and m. f. subst.; e. g. *bhū-ri* *abundant*, *vādh-ri* *emasculated*; *jās-u-ri* *exhausted*; *āngh-ri* m. *foot*, *sū-ri* m. *patron*; *ās-ri* f. *edge*, *ūs-ri* f. *dawn*; *aṅg-ū-ri* f. *finger*.

ru: adj. and a few n. substantives: *cā-ru* *dear* (Lat. *ca-ru-s*), *bhī-rū* *timid*; *pat-ā-ru* *flying*; *vand-ā-ru* *praising*; *san-ē-ru* *obtaining*; *ās-ru* n. *tear*, *śmāś-ru* n. *beard*.

va: adj. and (mostly m.) substantives; e. g. *ūrdh-vā*

(Gk. *ὀπθ-ό-ς*), *pak-vā* ripe, *pūr-va* preceding, *sār-va* all (Lat. *sal-vu-s*); *ās-va* m. horse (Lat. *eq-uu-s*), *sru-vā* m. ladle; *ām-i-vā* f. disease.

van: adj. and subst. (mostly m., few n.); e.g. *ḥk-van* praising, *kṛt-van* active, *yāj-van* sacrificing; *ādh-van* m. road, *grā-van* m. stone; *pār-van* n. joint.

sa: adj. and subst. (all genders); e.g. *gṛt-sa* adroit, *prk-śā* dappled (✓ *pro*); *mah-i-śā* mighty; *ṛj-i-śā* rushing; *ar-u-śā* red; *ūt-sa* m. fountain, *drap-sā* m. drop, *pūru-śa* m. man; *pūr-i-śa* n. rubbish; *man-i-śā* f. devotion.

snu: adj. (from root or caus. stem): e.g. *ji-ṣṇú* victorious; *vadh-a-ṣṇú* 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 *i*); e.g. *mārut-a* relating to the Maruts (*mārut*); *dāiva* divine (*devá* god); *pārthiva* earthly (*pṛthiv-i* earth); *mānav-ā* belonging to man (*mān-u*), m. human being; *tānv-a* belonging to the body (*tanú*); *dāśarājū-ā* n. battle of the ten kings (*dāśa-rājan*); *māghon-a* n. bountifulness (*maghā-van* bountiful); without *Vṛddhi*: *bheṣaj-ā* adj. healing, n. medicine; *sakhy-ā* n. friendship (*sākhi* friend); *hotr-ā* n. office of priest (*hótr*).

ā: forms the f. of adjectives which in m. and n. end in *a*: e.g. *nāvā* f., *nāva* m. n. new; *priy-ā* f., *priy-ā* m. n. dear; *gatā* f., *gatā* m. n. gone.

āni: forms the f. of names of male beings in *a*, or f. personifications; e.g. *indr-āni* wife of Indra, *mudgal-āni*

wife of Mudgala; *araṇy-ānī* *nymp̄h of the Forest* (āraṇya); *ūrj-ānī* *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. *pāurukuts-i* *descendant of Purukutsa*; *sāmvaraṇ-i* *descendant of Samvaraṇa*. Similarly formed is *sārath-i* m. *charioteer* (from *sa-rātha* *driving on the same chariot*).

in: forms numerous adjectives, in the sense of *possessing*, almost exclusively from stems in a; e.g. *ark-in* *praising* (*ar-kā* *praise*); from other stems: *arc-in* *radiant* (*arc-i* *beam*), *var-m-in* *clad in armour* (*vār-man*); irregularly formed: *ret-in* *abounding in seed* (*rét-as*), *hiraṇ-in* *adorned with gold* (*hiraṇ-ya*).

iya (= *ya* after conjunct consonants): forms adjectives of relation; e.g. *abhr-iyá* *derived from the clouds* (*abhrá*), *indr-iyá* *belonging to Indra*, *samuḍr-iya* *oceanic*.

i: 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-i* *eating*, *av-i-tr-i* *protectress*, *pṛthv-i* *broad* (*pṛthú*), *dev-i* *goddess* (*dev-á*). Cp. 107.

ina: forms adjectives, chiefly expressive of direction, from the weak stem of derivatives in añc; e.g. *arvāc-ina* *turned towards* (*arvāñc* *hithercard*); also others expressing the general sense of relation; e.g. *viśvajān-ina* (AV.) *containing all kinds of people*.

īya: forms general adjectives, chiefly in the later Saṃhitās; 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*; *pāuruṣ-eya* *relating to man* (*pāruṣa*).

ka: forms adjectives and diminutives; e.g. *ānta-ka* making an end (*ānta*), *dūra-kā* distant, *māma-ka* my; *pāda-ka* m. little foot, *rāja-kā* m. kinglet; with *Vṛddhi* and connecting *i*: *vāsant-i-ka* belonging to the spring (*vasantā*). The f. of some of the diminutives is formed with *ikā*; e.g. *kumār-ikā* f. little girl (*kumāra-kā* m. little boy).

tana and (its syncopated form) **tna**: form adjectives with a temporal sense from adverbs and prepositions; e.g. *nū-tana* and *nū-tna* present (*nū* now); *sanā-tāna* and *sanā-tna* eternal (*sānā* from of old); *pra-tnā* ancient (*prā* before).

tama: forms superlatives (from nominal stems and the prep. *ūd*) and ordinals; e.g. *puru-tāma* very many; *ut-tamā* highest; *śata-tamā* hundredth.

tara: forms comparatives from adjectives, substantives, and the prep. *ūd*: *tavās-tara* stronger; *rathī-tara* better charioteer; *ūt-tara* higher.

tā: forms abstract f. substantives with the sense conveyed by the English suffixes *-ship* and *-ness*; e.g. *bandhū-tā* relationship, *vasū-tā* wealthiness; *devā-tā* divinity, *puruṣā-tā* human nature.

tāti and (less often) **tāt**: form abstract f. substantives (like *tā*); e.g. *jyēṣṭhā-tāti* superiority, *sarvā-tāti* complete welfare (Lat. *salu-tati*); *devā-tāt* divine service, *sarvā-tāt* completeness (Lat. *salu-tāt*).

tya: forms a few substantives and adjectives from adverbs and prepositions: *amā-tya* m. companion (*amā* at home); *āpa-tya* n. offspring; *nī-tya* constant, *nīs-tya* foreign (*nīs* out).

tva: forms n. abstract substantives (like *tā*); e.g. *amṛta-tvā* n. immortality, *maghavat-tvā* liberality.

tvana (= *tva-na*): forms n. abstract substantives (nearly all of them duplicates of others in *tvā*); e.g. *jani-tvanā* wifehood, *sakhi-tvanā* 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 horse-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. πέρ-νια), 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 rāsa-bha *ass*.

ma: forms superlatives (partly from prepositions) and a few ordinals; e.g. ava-má *lowest*; madhya-má *middle-most*; naya-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 ā); e.g. aśáni-mant *possessing the thunderbolt*, krātu-mant *powerful*; gō-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*, mr̥n-máya *made of clay* (mr̥d).

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-ya *relating to cattle* (paśú); ādityá m. *son of Aditi*; taugryá m. *son of Tugru*, but also tūgr-ya; ādhipa-tya n. *lordship* (ādhipatī *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, *śruṣṭi-van* 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; *viṣṇu-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. *mā-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-vin* partaking of both (*ubháya*), *aṣṭrā-vin* obedient to the goad, *yaśas-vin* glorious. Exceptionally formed are *dhr̥ṣad-vin* bold (*dhr̥ṣát*) and *vāg-vin* eloquent (*vāc*).

śa: forms adjectives and m. substantives, sometimes without change of meaning; e.g. *éta-śa* variegated (*éta* id.), *yuva-śa* youthful (*yūvan* id.), *roma-śa* hairy (*róman* hair); *aṅku-śa* m. hook, *kalā-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*, *i*, *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*, *i*,¹ *ū*; *tā*, *tāt*, *tāti*, *tī*,² *trā*.

¹ Except seven m. stems in *i*; see 180, I 3.

² But when stems in *tī* appear as agent nouns they are m., and m. f. as adjectives.

b. Neuter are all stems formed with *is*, *tva*, *tvana*, and, unless adjectives¹ or agent nouns,² those formed with *ana*, *as*, *us*.

c. Masculine are (in so far as not used adjectivally) all stems formed with the suffixes *yu*, *va*; *āyana*, *i*,³ *ka*, *bha*, *la*.

d. Masc. or fem. are stems formed with the suffixes *ni*, *nu*, *mī*, *tr*⁴; also stems formed with the bare root.⁵

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*, *ina*, *iya*, *tana*, *tama*, *tara*, *mayu*, *mant*, *vant*.

f. Masc., fem., neut. are stems formed with *i* or *u*.

B. Compounds.

184. I. Verbal Compounds are formed by combining roots with twenty prepositions and a few adverbs. The compound verb (which, however, in finite forms is actually compounded only in subordinate clauses when the preposition immediately precedes the verb) is conjugated like the simple verb. Thus *gam go* combines with *sam together* to *sam-gām go together, unite*; 3. s. *sam-gāchati*. The compound root can be used to form nominal stems by means of the primary suffixes enumerated above (182, 1); e. g. *sam-gam-ā m. union*.

a. The prepositions which are compounded with roots are the following: *ācha towards*, *āti beyond*, *ādhi upon*, *ānu after*, *antār between*, *āpa away*, *āpi on*, *abhi against*, *āva down*, *ā⁶ near*, *ud up*, *nī down, into*, *nīs out*, *pārā away*,

¹ When they are of course m. as well as n.

² When they are m.

³ In patronymics.

⁴ Stems in *tr* are always m. when they are agent nouns.

⁵ These when used as adj. are occasionally neuter.

⁶ The preposition *ā* reverses the sense of verbs of going or giving; v. g. *ā-gām come*, *ā-dā take*.

pāri around, *prā* forth, *prāti* towards, *vi* asunder, *sām* together.

b. A few adverbs are also compounded with a limited number of verbs:

āram 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.

tirás aside is combined with *bhū* be and *dhā*¹ 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. *kṛnótu rathām purāḥ* may he place (our) car in the forefront.

śrād, 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. *credo* for *cred-do*), but is nearly always separated from the verb by other words; e. g. *śrād asmai dhatta* believe in him; *śrād víśvā váryā kṛdhí* entrust all boons (to us).

prā-dūr (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: *āsta-m*² home with *i* go: *astam-yānt* setting, *astam-eṣyānt* about to set, *astam-ita* set; *nāmas* obeisance with the gerund of *kṛ* make: *namas-kṛtya* doing homage.

¹ In the SB. and later *tirás* is also combined with *kṛ* etc.

² 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 seise*: *karna-gṛhya* *seizing by the ear*, *pāda-gṛhya* *seizing by the foot*, *hasta-gṛhya* *grasping by the hand*.

d. The interjection *hiñ* is compounded with *kṛ* in the sense of *utter the sound hiñ*, *murmur*; e.g. *hiñ-kṛvati* *lowing*. There are also a few reduplicated interjectional words, mostly onomatopoeic and nearly always ending in *ā*, that appear compounded with *bhū* and *kṛ*: *alalā-bhāvāt* *sounding merrily*; *jañjanā-bhāvāt* *sparkling*; *māmalā-bhāvāt* *glittering*; *bharbharā-bhāvāt* *became confounded*; *bibibā-bhāvāt* *crackling*; *kikirā kṛu* *tear to tatters*; *maśmaśā karam* *I have crushed*; *maśmaśā kuru* and *mṛsmṛśā kuru* *crush*; *akḥkhalī-kṛtya* *croaking*.

a. The latter compound is the only example in the RV. of *i* appearing instead of *ā* before *kṛ* or *bhū*. The AV. has *vāti-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.¹

¹ Chiefly in dual compounds, as *dyāvā ita kṛāmā* *heaven and earth*; also in a few others, as *nārā vā sāmsam*, for *nārā-sāmsam*. 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-annā* *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 *kṣayād-vīra* *ruling men*); 5. **Syntactical compounds**, or irregular formations arising from the juxtaposition of two words in a sentence; 6. **Iteratives**, or repeated words treated as compounds in the *Samhitās* inasmuch as they have only one accent and a special meaning when thus combined.

1. Co-ordinative (Dvandva)¹ Compounds.

186. These consist of two substantives, far less commonly adjectives, connected in sense with 'and'.

¹ 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 Rīgvēda comprises those compounds (nearly always names of deities) in which each member is dual in form and has a separate accent : e. g. *mitrā-vāruṇā* *Mitra and Varuna*; *mātārā-pitārā* *mother and father*; *dyāvā-prthivī* *heaven and earth*. In the RV. the two duals are often separated, as in the line *ā nāktā barhiḥ sadatām uṣāsā* *let Night and Dawn seat themselves upon the litter*. The proper genitive of such compounds is e. g. *mitrāyor vāruṇayoh*. 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. *mitrā-vāruṇayoh*, I. *mitrā-vāruṇābhyām*. 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-candramās-ā* *sun and moon* (*candrā-mas*). The last stage in the Rīgvēda appears in four examples in which the first member assumes the stem-form, e. g. *indra-vāyū* *Indra and Vayu*. In the later Saṃhitās and in B. this is the prevailing type in new formations, e. g. *dakṣa-kratū m.* *will and understanding* (TB.).

2. Another type is represented by the plural Dvandvas¹ 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*² *days and nights*, *ajāvāyas* *goats (ajā) and sheep (āvi)*; but in the later Saṃhitās this type becomes quite general, e. g. *bhadra-pāpāḥ* (AV.), *the good and the bad*.³

¹ Cp. Latin *su-ox-burilia*, a later type representing three groups.

² This Dvandva shows a double irregularity : the gender of the first member has prevailed over that of the second, and the f. stem *rātri* has been changed to *rātra*.

³ Several of the cardinal numerals are old Dvandvas, e. g. *dvā-daśa* *twelve (ten and two)*, *dvā* being an old dual; *trāyo-daśa* *thirteen (three and ten)*.

3. There occur in the Saṃhitās a few singular Dvandvas which express a collective sense and are always neuter,¹ and accent the final syllable; e. g. *iṣṭā-pūrtām* ² *what has been offered or given*; *kṛta-akṛtām* (AV.) *what has been done and not done*; *keśa-śmaśrū* n. *hair and beard* (AV.); *bhadra-pāpām* (AV.) *good and evil*; *samīṣṭa-yajña* (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-lohitā* *dark blue and red = dark red*.

2. They express a contrast, as *utkūla-nikūlā* (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 dākṣiṇa-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*; *mītrā* = *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,

¹ Cf. the Greek *πρὸς ἄλλω*.

² 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 *Karmadhāraya* 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;¹ when it has a dat.² or gen.³ sense, it is always an ordinary noun.⁴ 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. *haviṣ-ād* *eating the oblation*; *go-ghnā* *cow-slaying*, *śeva-hayā*⁵ *urging on steeds*; *deva-mādana* *exhilarating the gods*; *gara-gīṛṇā* (AV.)⁶ *having swallowed poison*; *bhūri-dāvan* *giving much*; *bhadra-vādin* *uttering an auspicious cry*; *vāja-sāti* f. *act of winning booty*; *vṛtra-hātya* n. *act of slaying Vṛtra*.

2. Inst.: *indra-pātama* *most drunk by Indra*; *agni-dagdha* *burnt with fire*; *devā-tta*⁷ *given by the gods*; *aritra-pāraṇa*, adj. *crossing with ours*; *tanu-śubhra* *shining (with=) in body*; *bala-vijñāyā* *to be recognized by his strength*.

¹ The subdivision ending in verbal nouns may be called 'verbal dependents'.

² Examples of this sense are very rare. The final member is an ordinary adjective or substantive.

³ The final member of genitive dependents is always an ordinary substantive.

⁴ The subdivision ending in ordinary substantives may be called 'nominal dependents'.

⁵ Cf. Greek *ἵππο-δαμο-* *horse-taming*.

⁶ An example of the rare use of a past pass. part. in a transitive sense.

⁷ *tta* for *datta* (100, 2 b).

3. **Dat.**: *vakmarāja-satya* faithful to the ordainers of hymns; *viśvā-śambhū* salutary for all.

4. **Abl.**: *go-jā* produced from cows; *tīvra-sū-t* pressed from the fermenting mass.

5. **Gen.** (the commonest sense): *rāja-putrā* king's son; *viś-pāti* lord of the clan; *deva-kilbiṣā* m. offence against the gods; ¹ *dru-padā* n. post of wood.²

6. **Loc.**: *āhar-jāta* (AV.) born in the day; *uda-plutā* (AV.) swimming in the water; *pura-bhū* being in many places; *bandhu-kṣit* 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. *abhayaṃ-karā* procuring security, *dhanam-jayā* winning booty, *puram-darā*,³ destroying forts, *sutam-bharā*⁴ receiving pressed Soma; it also occurs before other verbal nouns, not infrequently before such as begin with vowels; e.g. *dhīyam-dhā* devout, *viśvam-invā* all-moving, *āśvam-iṣṭi*⁵ seeking horses. An example of a cognate acc. is *śubham-yā* moving in brilliance, and of an adverbial acc., *ugram-pāśyā* (AV.) looking fiercely. Examples of an acc. pl. ending are *kā-cit-karā* doing all manner of things; *pāśva-iṣṭi*⁵ desiring kine.

¹ An example of an objective genitive.

² Here the genitive expresses the material.

³ The singular acc. form with plural sense.

⁴ Also in *puṣṭim-bharā* bringing prosperity and *harim-bharā* bearing the booty (boot).

⁵ This and *āśvam-iṣṭi* are Tatpuruṣa possessives (189, 2).

Inst.: *girā-vṛdh* rejoicing in song; *śūṇoṣita* driven by dogs¹ (*śūṇā*); *vidmanāpas* working (*apās*) with wisdom (*vidmānā*); *kṣudhā-mārā* (AV.) m. death by hunger; *vācū-stona*² thief by speech, secretly injuring by words.

Dat.: the only example seems to be found in the loose syntactical compound *dāsyave vṛka* wolf to the Dasya, used as a proper name.

Abl.: *divo-jā* produced from heaven; *divo-rūc* shining from the sky.

Gen.: very common before *pāti* husband or lord, as *gnā-s-pāti* husband of a divine woman; *jā-s-pāti* lord of a family; *brāhmaṇas-pāti* lord of prayer.³ It also occurs in the proper names *divo-dāsa* servant of heaven and *śūṇaḥ-śēpa* Dog's-tail.

Loc.: common in the RV. before agent nouns formed from the simple root; e. g. *divi-yāj* worshipping in heaven; *rathe-sṭhā* standing on a car; also before several formed with *a*; e. g. *divi-kṣayā* dwelling in heaven. There are also several examples of plurals, as *apsu-gād* dwelling in the waters; *goṣu-yūdh* fighting in (= for) kine; *hṛtsv-ās* piercing the heart. The singular also occurs a few times before an ordinary adj. or subst., as *māde-raghu* quick in exhilaration; *svapne-duḥsvapnyā* (AV.) n. evil dream in sleep.

4. If *a* root forms the last member of a Tatpuruṣa, final long vowels (*ā, ī, ū*) undergo no change, while short vowels⁴ (*i, u, ɛ*) usually add a determinative *i*; e. g. *agre-pā* drinking first; *yajña-ni* leading the

¹ Singular ending with plural sense.

² A rare example of an Inst. with an ordinary substantive as final member.

³ By the false analogy of these words are also formed from *a* stems *ṛta-s-pāti* lord of pious words and *rātha-s-pāti* lord of the car. *Dām-pati* lord of the house probably = *dām-s-pati*.

⁴ Radical *a*, as a shortened form of *ā*, often appears as a final, chiefly in the later Samhitās, as *agre-gā* going in front, *nāma-dhā* (AV.) name-giving.

sacrifice; *rāja-ñī* *king-creating*; but *divi-kṛt* *dwelling in heaven*; *soma-ñt* *Soma-pressing*; *jyotis-kṛt* *light-creating*. There is, however, no *t* added in *vanar-gū* *forest-roaming*.¹

2 b. Descriptive (Karmadhāraya)² 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-mṛgā* (VS.) m. (*man* =) *male antelope*; *ulūka-yātu* m. *owl demon*, i. e. demon in form of an owl; *puruṣa-vyāghrā* (VS.) m. *man-tiger*, a kind of demon; *vṛṣā-kapī* m. *man-ape*.

If followed by a verbal adj., the preceding subst. is usually appositional in sense; e.g. *iśāna-kṛt* *acting as a ruler*; *stōma-taṣṭa* *fashioned as a hymn of praise*. But sometimes it is adverbial; e.g. *ṛtv-ij* *sacrificing in season* = *regularly*; *sārga-takta* *speeding with a rush*.

a. Before a verbal noun a substantive sometimes implies a comparison; e.g. *dhāra-vākā* *sounding like a stream*, *āyena-jūta* *speeding like an eagle*. Similarly before an ordinary adjective: *śūka-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. *candrā-mās* m. (*bright*) *moon*; *kṛṣṇa-śakunī* (AV.) m. *raven* (lit. *black*

¹ Final *u* sometimes appears as a shortened form of *ū* in some Tatparusās, as *dhī-jū* *inspiring the mind*; *puru-bhū* *appearing in many places*.

² This is the term applied to this class of compounds by the later Hindu grammarians.

bird); *nava-jvārā* m. *new pain*; *mahā-grāmā*¹ m. *great host*; *yāvayat-sakhā* m. *protecting friend*.² Sometimes the qualifying adj. indicates a part of what the last member expresses; e.g. *adhara-kaṇṭhā* (VS.) m. *lower* (part of the) *neck*; *ardha-devā* m. *demigod*; *pūrvāhṇā*³ m. *forenoon*; *madhyam-dina*⁴ m. *midday*.

If followed by a verbal noun, the preceding adj. is adverbial in sense; e.g. *āśu-pátvan*⁵ *swift-flying*, i. e. *flying swiftly*; *āśu-héman* *swiftly-speeding*; *sana-jā* *born of old* (= *sānā*); *satya-yāj* *sacrificing truly* (= *satyām*), *dvi-jā* (AV.) *born twice*.⁷ Similarly before ordinary adjectives; *viśvā-ścandra* *all-glittering*; *hāri-ścandra* *glittering yellow*; *try-āruṣa*⁸ (AV.) *ruddy in three places*.

¹ At the end of Karmadhārayas the final *n* of an stems is dropped⁹ in *eka-vṛṣā* (AV.) m. *only bull*, *mahā-vṛṣā* (AV.) m. *great bull*, *bha-drāhā*¹⁰ (AV.) n. *auspicious day*.

3. By an Adverb (inclusive of particles and prepositions): *akṣayā-drūh* *injuring wrongly*; *amutra-bhūya* (AV.) n. *state of being there*; *evāra* *quite* (*evā*) *ready* (*āra*); *pūnar-nava* *renewing itself*; *punar-bhū* *arising again*; *puro-yāvan* *going before*; *puró-hita* *placed in front*; *sató-mahat* *equally* (*sa-tās*) *great*; *satyām-ngra* *truly mighty*; *sāyam-bhavā*

¹ As first member of Karmadhārayas (and Bahuvrīhis) *mahāt* appears as *mahā*; but the AV. has *mahat-kāṇḍā* *great section*.

² Here *śakhi* *friend* becomes *sakha*. Cf. 189, 4d and 189 A. 2a.

³ Here *āhan* *day* is syncopated and extended with *a*; also in *aparāhṇā* (AV.) *afternoon*, *ny-āhn-a* (AV.) *decline of day*.

⁴ With case-ending retained in the first member.

⁵ The sense is rather appositional in *pūrva-pā* *drinking* (*as*) *first*, *vāmā-jāta* *born as one dear*, i. e. *dear by nature*.

⁶ Cf. GK. *śau-vīrya* *swift-flying*.

⁷ Here the cardinals are used for the numeral adverbs *dvi-s*, *tri-s*.

⁸ This is much commoner in Bahuvrīhis (189, 4).

⁹ Also in *ṣaḍ-ahā* (AV.) m. *period of six days* (189, 4).

(AV.) m. *becoming evening*; paścā¹-dośā (VS.) m. *later part of the evening*; idā-vatsarā¹ (AV.) m. *the present year*; puró-agni¹ (VS.) m. *fire in front*; su-dā giving *willingly*; duḥ-śéva *unfavourable*; a-mitra m. *non-friend, enemy*; su-vasanā n. *fair garment*; āti-kṛṣṇa *excessively dark*; prā-ṇapāt m. *great grandson*; adhi-rājā m. *supreme king*; prā-vīra m. *great hero*; sam-vatsarā 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. ugrā-bāhu *powerful-armed*; hatā-mātr *whose mother has been slain*; rūśad-vatsa *having a shining calf*; āśva-parṇa *horse-winged*, i. e. *whose wings are horses*; indra-śatru *having Indra as a foe*; rājā-putra *having kings as sons*; hiraṇya-nemi *whose fellies are (made of) gold*; aṣṭā-pād² *eight-footed*, dvi-pād² *two-footed*; itthā-dhī *having such thought, devout*; puro-rathā *whose car is in front*; vi-grīva *very-necked*;

¹ Here the adverbs preceding ordinary substantives are = adjectives.

² Gk. ὀκτώ-ποδ.,

² Lat. bi-ped.

an-udrá¹ *waterless*; **a-pád** *footless*; **kū-yava** *causing a bad harvest*; **duṣ-pád** *ill-footed*; **su-parṇā** *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 ruin is (like) butter*; **vṛkṣā-keśa** *whose trees are (like) hair, tree-haired = wooded (mountain)*.

b. The superlatives **jyēṣṭha** *chief* and **āreṣṭha** *best*, the comparative **bhūyas** *more*, and **pāra** *higher*, are used substantively as final member of possessives: **indra-jyēṣṭha** *having Indra as chief*, **yamā-āreṣṭha** (AV.) *of whom Yama is best*, **āsthi-bhūyāms** (AV.) *having bone as its chief part = chiefly bone*, **avara-s-parā**² (VS.) *in which the lower is higher, topny-trees*.

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: **rāyā-kāma** *having a desire for wealth*; **divi-yoni** *having (his) origin in heaven*; **bhāsā-ketu** *recognizable by light*; **tvām-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 **agni-tejas** (AV.) *having the brightness of fire, fire-bright*; **ṛkṣa-grīva** *deer-necked*; **gō-vapus** *cow-shaped*; **māno-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. **sāru-mukhā** (AV.) *having tears on her face, tear-faced*; **ghrīa-prēṭha** *having butter on his back, butter-backed*; **pātra-hasta** (AV.) *having a vessel in his hand*; **maṇi-grīvā** *having pearls on the neck*; **mādhu-jihva** *having honey on his tongue*; **vājra-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-parṇā** *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

¹ Gk. *an-ūpore*.

² 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 *bṛhād-uktha* adj. *having great praise*, m. a seer; *bṛhād-dīva* adj. *dwelling in high heaven*, m. a seer, f. *bṛhad-dīvā* a goddess; m. as names only, *Priyā-medha* (to whom sacrifice is dear) and *Vāmā-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 *sārva* *all*; e. g. *an-apatyā*, adj. *childless* (AV.), n. *childlessness*; *sarva-vedasā* (AV.) n. *whole property*; *nī-kilbiṣā* n. *deliverance from sin*; *mātr-bandhū* (AV.) n. *maternal kinship*.

c. With numerals, from *dvi* *two* upwards, as their first member, they form sing. neuters¹ (always ending in accented *ā*) with a collective sense; e. g. *tri-yugā* n. *period of three lives*; *dvi-rājā* (AV.) n. *battle of two kings*; *daśāṅgulā* n. *length of ten fingers* (4 d.).

4. The final member of Bahuvrīhis is liable to various changes tending to make it end in *a*.

a. The *n* of several words in *an*, *kārman*,² *dhāman*, *nāman*, *pārvan*, *vṛṣan*, *sakthān*, is frequently dropped in ordinary Bahuvrīhis, and that of *āhan* in numeral collectives; e. g. *viśvā-karma*³ *performing all work*, *priyā-dhāma* *occupying desirable places*, *chando-nāmā* (VS.) *name of metre*, *matroca*, *vi-parva*⁴ *jointless*, *dvi-vṛṣā* (VS.) *having two bulls*, *lomaśā-sakthā* (VS.) *having hairy thighs*; *ṣaḍ-ahā* (AV.) m. *period of six days*.

b. The suffixes *a* and *ya* are frequently added, and sometimes *ka*; e. g. *catur-akṣ-ā* *four-eyed*, *su-gāv-a* *having fine cows*, *anyōdar-ya* *born from another womb* (*udāra*), *dāśa-mās-ya* *ten months old*, *mādhū-hast-ya* *honey-handed*, *tri-amba-ka* *having three mothers*, *vi-matya-ka* (AV.) *free from anger*, *a-karpā-ka* (TS.) *careless*.

c. The suffix in (*possessing*) is sometimes pleonastically added; *mahā-hast-in* *having large hands*, *ku-nakh-in* (AV.) *having bad nails*,

¹ Except those formed with *ahā* *day*, which are m., as *ṣaḍ-ahā* m. *series of six days*.

² But this word retains its *n* in seven compounds in the RV.

³ But also *viśvā-karman*.

⁴ But *a-parvān* and *vṛṣa-parvan*.

yaśo-bhag-in (VS.) *rich in glory*, sa-rath-in (VS.) *riding in the same chariot*.

ā is substituted for i in kavā-sakhā¹ *having a niggard for a friend*, and in daśāṅgulā n. *length of ten fingers (āṅgūlī)*. On the other hand, i is substituted for a in some compounds of gandhā *smell*, and in a few others: dhūmā-gandhi *smelling of smoke*, kṛtā-rādhi (AV.) *attaining success (rādha)* in agriculture, prāty-ardhi *to whom the half (ārdha) belongs*.

a. In the f. of Bahuvrīhis rāti *husband or lord*, instead of remaining unchanged, takes the f. form of the subst. (pātnī *wife*) in dāsā-patnī *having a demon as master*, devā-patnī *having a god as a husband*, vīśa-patnī *ruled by a mighty one*, śūra-patnī *having a hero as a husband*.

4. Governing Compounds.

189 A. In this class, which embraces a considerable number of compounds, the first member, being either a preposition or a verbal noun, governs the last in sense. They resemble Bahuvrīhis in form² 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-rātrā³ *lasting overnight*; anu-kāmā *according to wish*; ā-pathi and ā-pathī *being on the way*; paro-mātrā *going beyond measure, excessive*.

a. Like Bahuvrīhis, compounds of this type may become substantives; e.g. upānas-ā 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-ā *being under the feet*, paro-kṣ-a (AV.) *away from the eye (ākṣ)*, puro-gav-ā m. *leader (going before the cows)*;

¹ Otherwise sakhi remains unchanged in both Bahuvrīhis and Karmadhārayas (but 188, 2) in the RV.; cp. 189, 2a.

² 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).

³ Here rātri *night* becomes rātra, as in the Dvandva aho-rātrā n. *day and night*.

ādhi-garī-ya being on the way-out (*gārī*); *antaḥ-parśav-yā* (VS) being between the ribs (*pārśu*), *ūpa-mā-ya* (AV) occurring every month (*mā*), *tīrō-ahn-ya* (being beyond a day), belonging to the day (*āha*) 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 exception¹ 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 *āt* formed from transitive present stems in *a*, *ā*, or *āya*; e. g. *rdhād-vāra*² increasing goods, *tarād-dveṣas* overcoming (*tārat*) foes, *dhārayāt-kavi* supporting the wife, *man-dayāt-sakha*³ gladdening his friend. The following are used as proper names: *rdhād-ray*⁴ (increasing wealth), *jamād-agni*⁴ (going to Agni), *bharād-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*⁵ dispensing wealth, *śikṣā-nar-ā*⁶ helping men; as the name of a man: *trasā-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*: *dhātī-vāra* giving treasures, *viti-rādhas* enjoying the oblation, *vṛṣṭi-dyāv* causing the sky to rain; as the name of a man: *pūṣṭi-gu m.* (rearing hope).

5. Syntactical Compounds.

189 B. A certain number of irregular compounds are formed in a manner differing from that of any of the four classes described above. They may be treated as a class, since all of them have been produced by the same cause: frequent syntactical juxtaposition in a sentence.

¹ *śikṣā-nar-ā*; see below, note 6.

² *rdhāt* aor. part. of *rdh* increase.

³ *sakhi* friend becomes *sakha* in two other governing compounds: *drāvayāt-sakha* guiding his friend and *śrāvayāt-sakha* making his friend listen. Cf. 188, 2, note 2.

⁴ *jamat* is a palatalized form of *an* aor. part. of *gam* go.

⁵ In this and the following example the *a* of *radā* and *śikṣā* is metrically lengthened.

⁶ 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-ohreṣṭhá* *the best possible* (lit. *in so far as best*), and with a gerundive in the adv. *yād-rādhyaṃ* *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-uttarā* (AV.) n. *dispute for precedence* (from *aham ūttaraḥ* *I am higher*); *mama-satyā* n. *dispute as to ownership* (from *māma satyām* *it is certainly mine*); *mām-paśyā* (AV.) designation of an aphrodisiac plant (from *mām paśya* *look at me*); *kuvit-sa* *some one* (from *kuvit sá* *is it he?*); *āham-sana* (voc.) *rapacious* (from *aham sanā* *I will obtain*); *aham-pūrvā* *eager to be first* (from *aham pūrvāḥ* *I should be first*); *kim-tvā* (VS.) *asking garrulously* (from *kim tvām* *what are you doing?*).

6. Iterative Compounds.

189 C. Substantives, adjectives, pronouns, numerals, adverbs, and prepositions are often repeated. They are then treated as compounds, the second member losing its accent and the two words being written in the Pada text with the Avagraha between them, as in other compounds. This class resembles other compounds in having a single accent, but differs from them in having not the stem but the fully inflected form of nominal words in the first member. In the RV, the iteratives number over 140, rather more than half of them being substantives. The sense conveyed by the repetition is frequency, or constant succession in time, or distribution in space. Examples of the various kinds of iteratives are the following:

a. Substantives: áhar-ahar,¹ divé-divé,² dyávi-dyavi every day, māsi-māsi month after month; gr̥hé-gr̥he, dāme-dame, viśé-viśé³ in every house; āngād-āngāt from every limb; diśó-diśah (AV.) from every quarter; yajñásya-yajñasya of every sacrifice; párvani-parvani in every joint; agnim-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; prācim-prācim pradiśam each eastern direction; úttarām-uttarām sámām (AV.) each following year.

c. Pronouns: tvám-tvam aharyathāh thou didst ever rejoice; yád-yad yāmi whatever I ask; tát-tad . . dadhe he always bestows that.⁴

d. Numerals: pāñca-pañca five each time; sapta-sapta (tredhā three times) seven in each case (= 21).⁵

e. Adverbs:⁶ yáthā-yathā as in each case; adyādyā śvāh-śvāh on each to-day, on each to-morrow.

f. Prepositions: the four which are found used thus are ūpa, 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 piba-piba drink, drink.⁷ Otherwise a repeated verb is treated independently; e.g. stuhí stuhí praise, praise.

¹ áhar-divi day after day, is a kind of mixed iterative.

² For divi-divi and viśi-viśi, owing to the influence of the frequent loc. in a from a stems.

³ In the ŚB. such words are repeated with vā: yāvad vā yāvad vā and yatamē vā yatamē vā.

⁴ Such iteratives led to the formation of regular compounds in B.: éka-ekah (AV.): ékaikah (ŚB.); dvā-dvā (RV.); dvan-dvām (MS.) in two, dvan-dvā pair (B.).

⁵ In a few instances repeated adverbs are not treated as compounds, both words being accented: nū nū now, now; ihéhā (AV.) here, here, but always ihēha in RV.

⁶ In the ŚB. also occurs yājasva-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 Samhitās 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 Samhitās, 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. *viśaḥ kṣatriyāya balim haranti* *the peasants pay tribute to the prince* (SB.). It may, however, be preceded by a particle like *utā* or occasionally by any other member of the sentence intended to be strongly emphasized; e. g. *prayājair vai devāḥ svargam lokam āyan* *by means of the Prayājus the gods went to the heavenly world* (SB.).

b. The verb occasionally moves to the beginning of the sentence when it is strongly emphasized; e. g. *yānti vā āpa, ēty ādityā, ēti candrāmā, yānti nākṣatrāṇi* *the waters move, the sun moves, the moon moves, the stars move* (SB.). A predicative noun with the copula (which may be omitted) being equivalent to a verb, naturally occupies the same position; e. g. *sārve ha vai devā āgre sadṛśā āsuh* *all the gods in the beginning were similar* (SB.); *mitrō vai āivo 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. *mārtya ha vā āgre devā āsuh* *the gods were originally mortals* (SB.); *puruṣo vai yajñāḥ* *the sacrifice (is) a man* (SB.).

c. As regards the cases, the acc. is placed immediately before the verb; e. g. *chāndāṃsi yuktāni devēbhyo yajñam vahanti* *the metres, when they are yoked, take the sacrifice to the gods* (SB.). Adverbs and indeclinable participles occupy a similar position. Occasionally such words move to the beginning; e. g. *divi vai soma āsid, ātha itā 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. *somo rāja* *Soma, the King*. A participle, in its proper sense, if

emphatic may be placed at the beginning; e. g. *svapántam vai dīkṣitām rākṣāṃsi 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. *hiranyāyena rāthena* *with golden car* (i. 35²); *devānām hōtā* *the priest of the gods*. Only when adjectives are used in apposition, especially as epithets of the gods, do they follow; e. g. *mitrāya satyāya* *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. *jāyema sām yudhī spṛdhaḥ* *we would conquer our foes in battle* (i. 8²). The preposition as a rule immediately precedes the verb, but is often also separated from it by one or more words; e. g. *ā sāyakam maghāvā adatta* *the Bounteous One seized his missile* (i. 32³); *āpa tāmaḥ pāpmānam* *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. *prā 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 samvatsarāsya* *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 *nū*, *sū*, *hi* in V., and *sma* to following *ha* in B. The other unaccented particles, *u*, *gha*, *ha*, *avid*, 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: *ā*, *evā*, *kām*; or they occupy the second position in the sentence, as emphasizing the whole statement: *aṅgā*, *āha*, *id*, *kila*, *khālu*, *tū*, *nū*, *vai*, *hi*.

The only particles that can begin the sentence are *ātha*, *āpi*, *utā*; also *nā* if it negatives the whole sentence, but if it negatives the verb only, it ~~follows the~~ *precedes that*.

j. Forms of the pronoun *tā* tend in B. to occupy the first position, especially *sā* when it anticipates a proper name in dialogues, or *tād* as an acc. when famous authorities are quoted; e.g. *sā hovāca gārgyaḥ* (ŚB.) *Gārgya spoke* (as follows); *tād u hovāca āsuriḥ* with regard to this *Āsuri said* (ŚB.). The order is similar when *ātha* or *āpi* are used: *āpi 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. *kim hi sā tāir gṛhāih kuryāt* *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. *tāt paśūn evā asmai pāri dadāti gṛpṭya* *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. *sā ha uvāca gārgyaḥ* *so said Gārgya*; *aindrām caruṁ nīr vapet paśūkāmāḥ* *one (who is) desirous of cattle should assign a pay for Indra* (TS.).

192. There is neither an indefinite nor a definite article in the Vedic language. Their meaning is inherent in the substantive much as personal pronouns are in forms of the definite verb. Whether the one or the other is meant is made sufficiently clear by the context; e.g. *agnim iḥe puróhitam* *I praise Agni the domestic priest* (i. 1¹); *agnim manye pitāram Agni I deem a father* (x. 7³). In B. the anaphoric use of *tā* 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. *sām aṅjantu víśve devāḥ, sām āpo hṛdayāni nau* *let all the gods, let the waters unite the hearts of us two* (x. 85⁴⁷).

a. A m. or f. du. is sometimes used to express a male and female of the same class; e.g. *pitārā* = *father and mother*; *mātārā* = *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-prthivī*); *uṣāsā* *Dawn and Night* (= *uṣāsā-nāktā*); *mitrā* *Mitra and Varuṇa* (= *mitrā-varuṇā*). Sometimes the other member of the pair is added in the N. sing.; e.g. *mitrā tānā nā rathyā varuṇo yās ca sukrātuḥ* *Mitra (and Varuṇa) and the very wise Varuṇa, like two constant charioteers* (viii. 25²).

3. a. The plural is sometimes used (analogously to the dual) so as to include the other two of a group of three; e.g. *dyāvāḥ* *the (three) heavens* = *heaven, air, and earth*;

pṛthivīḥ the (three) *earths* = *earth, air, and heaven*.¹ This inclusive plural is also found with the names of the two other members of the group added in the N. sing.; thus *abhi samrājo varuṇo gr̥ṇanty*, *abhi mitrāso aryamā sajoṣāḥ* *to it the universal sovereigns Varuṇa, to it the Mitras* (= *Mitra, Varuṇa, Aryaman*), and *Aryaman, accordant, sing* (vii, 38').

b. The 1. pers. pl. is sometimes loosely used instead of the sing. or du.; thus Yama in his dialogue with Yamī says *nā yāt purā cakṛmā kād dha nūnām ṛtā vādanto āntam rapema* *how pray can we, what we have never done before, speaking of righteous things now talk of what is unrighteous?* (x. 10'). The plur. of personal pronouns is also occasionally used in a similar way; thus in the dialogue of Yama and Yamī (x. 10') *nas* alternates with the correct *nau*: *sā no nābhiḥ, paramam jāmi tām 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. *sā ha uvāca: nāmo vayām brāhmiṣṭhāya kurmaḥ* *he replied: we (= I) show reverence to the most learned man* (SB.); *vāraṃ bhāvate gautamāya dadmaḥ* *we (= I, Jaivali) offer a boon to his Honour Gautama* (SB.).

Concord.

194. The rules of concord in case, person, gender, and number are in general the same as in other inflexional languages.

¹ 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: *jâyān 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. *dhṛṣṇāve dhiyate dhānā to the bold man booty accrues* (i. 81³).

2. a. When two sing. subjects have one verb, the latter in most cases is in the dual; e. g. *indraś ca yād yuyudhāte āhiś ca when Indra and the dragon fought* (i. 32¹³); *ūrjāṃ no dyāuś ca prthivī ca pinvatām may heaven and earth increase our strength* (vi. 70⁶); *indraś ca sōmaṃ pibatām bṛhaspatē do ye two, Indra and (thou), O Brhaspati, drink Soma* (iv. 50¹⁰).

When one only of two subjects is expressed, the other having to be supplied, the verb is also in the dual; e. g. *ā yād indraś ca dādvahe when (I) and Indra receive* (viii. 34¹⁰); *bṛhaspatē yuvām indraś ca vāsvo divyāsyā isāthe O Brhaspati, ye two, (thou) and Indra, dispose of heavenly wealth* (vii. 97¹⁰). In B. this usage seems to be found only when the verb is in the third person; e. g. *prajāpatiḥ prajāḥ asṛjata: tā bṛhaspātīś ca anvāvātām Prajapati created beings: (he) and Brhaspati 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. *tokām ca tāsyā tānāyam ca vardhate his offspring and family prosper* (ii. 25²).

B. 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. *tāsyā dhātā ca aryamā ca ajāyetām from her Dhātṛ and Aryaman were born* (MS.); but *prthivyā vāi mēdhyam ca amēdhyām ca vyūd akṛmat 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 tãn no várupo ródasi ca dyūbhaktam indro
aryamā dadātu let *Mitra, Varuṇa, Rodasi, Indra and*
Aryaman give us this divine wealth (vii. 40²).

2. If the subjects are of different numbers the verb may agree with either one or the other; e.g. āvad indram yamūnā tṛtsivaś ca *Yamunā and the Trtsus helped Indra* (vii. 18¹⁰); indro vidur āngirasaś ca *Indra and the Āngirases know it* (x. 108¹⁰).

The du. and pl. take the du. or the pl.; e.g. girāyaś ca dṛṣṭhā dyāvā ca bhūmā tujete *the firm mountains and heaven and earth trembled* (i. 61¹²); dyāvā ca yātra pīpāyann āhā ca *where heaven and earth and the days have given abundance* (vii. 65²).

a. In B. a sing. and a du. subject take a verb in the sing. or pl.; e.g. vyānamāstrēn pakṣau ca pūchan ca bhavati *both the wings and the tail are a fathom in length* (TS.); tāv asvīnau ca sāravati ca apām phanām vājram aśīṣan *the Aśvins and Sarasvatī moulded the foam of the waters into a bolt* (SB.); a sing. and a pl. take the verb in the pl.; e.g. devāś ca vāi yamāś ca asmin lokē *‘asparḍhanta the gods and Yama fought for (the possession of) this world* (TS.).

β. In B. anyō ‘nyā *one another* takes the verb in the sing., du., or pl. according as one, two, or several agents are intended; e.g. tābhyah sā n'r ṛchād yō nah prathamō ‘nyō ‘nyāsmāi drūhyāt *of these he shall be deprived who first of us may cheat another* (TS.); néd anyō ‘nyām hināśātah *lest they injure each other* (SB.); tāni apṣṭāny anyō ‘nyēma, asparḍhanta *being created they fought with one another* (SB.).

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. ahām ca tvām ca sām yujyāva *I and thou will unite together* (viii. 62¹¹); tām yūyām vayām ca aśyāma *may you and we obtain him* (ix. 98¹²). Occasionally, however, the third person is preferred to the first; e.g. amī ca yē maghāvāno vayām ca miham nā sūro āti niś ṣtanyuh *may these patrons and we pierce through as the sun the mist* (i. 141¹³).

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. *saptābhiḥ putráḥ* and *saptá hótṛbhiḥ*, *pañcān jāneṣu* and *pañca kṛtiṣu*. In B. only the inflected forms are used.

b. The cardinals from 20 upwards being substantives in form may govern a G.; e.g. *śaṣṭim āśvānām sixty horses*, *śatām gónām a hundred kins*, *sahasrāṇi gāvām thousands of kins*. They are, however, generally treated like adjectives; but being collectives they take sing. endings in concord with pl. cases; e.g. *trīṃśád devāḥ thirty gods*, *trīṃśātaṃ yojanāni thirty yojanas* (acc.), *trīṃśatā hárībhiḥ with thirty bags*, *trāyastriṃśato devānām of thirty gods* (AB.). *śatām* hundred and *sahasram* thousands are used as the nom. acc. form in agreement with plurals; e.g. *śatām pūrah a hundred forts*, *sahasram hārayah a thousand bags*, *sahasram paśūn a thousand beasts* (TS.); they also appear in the same sense in the plural; e.g. *śatā pūrah a hundred forts*, *sahasrāṇy ādhi-rathāni a thousand scapen loads* (x. 98³). *śatām* and *sahasram* are also found (but not in B.) with an inst. pl., as *śatām pūrbhiḥ with a hundred forts* beside *śatēna hárībhiḥ with a hundred bags*, *sahasram śaibhiḥ with a thousand seers*. The noun accompanying *sahsra* occasionally appears by a kind of attraction in the sing.: *sūnāś cā chēpaṃ niditāṃ sahasrād yūpād amuñcaḥ thou didst deliver Śunahśepa, 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 vā āśvó 'yato 'pratiṣṭhitah pārām parāvátam gāntoh a horse if unbridled and unobstructed can go to an extreme distance* (TS.); *śā enam īśvará pradāhah she can lure him* (TS.); *īśvaráu vā etān nirdāhah both of them can lure* (SB.); *tāny enam īśvarāṇi pratinūdah they can drive him away* (MS.). Sometimes, however, the concord of either number or gender, or of both, is neglected; e.g. *tām īśvarāṃ rákṣāṃsi hāntoh the demons can kill him* (TS.); *tāsyā īśvarāḥ prajā pāpīyāsi bhāvitoḥ his offspring can degenerate* (SB.); *īśvaró ha etā ānagnitām samptāptoh these (f. pl.) are liable to weigh heavily upon one who has not built a fire altar* (SB.). In the last two examples quoted

and in others the masc. sing. has become stereotyped as a nom. of all genders and numbers.

6. The use of a predicative adjective referring to two or more substantives differing in gender is very rare; if 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 vāi nāirṣṭā akṣāḥ siriyāḥ avāpnah* (MS.) *die, women, and sleep (are) the treble pernicious (things)*; *evā by āsya kāmā stoma ukthām ca śāmsyā* thus indeed his two summaries, stoma and ukthā, are to be recited (I. 8¹²). 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 viśām 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 (Pada), nor after vocatives, nor before emphasizing, conjunctive or disjunctive particles.

c. *Bhāvān 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. *iti vāvā kila no bhāvān purā,*

anuśiṣṭān āvocaḥ (ŚB.) in this sense then you have formerly spoken of (us =) me as instructed (cp. 194, 1).

B. Demonstrative. 1. ayām *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. ayām ta emi tanvā purāstāt *here I come with my body before thee* (viii. 100¹); iyām mātir māma *this my hymn*; ayām vātaḥ *the wind here (on earth)*; ayām jānaḥ *the people here* (vii. 55⁵); idām bhūvanam *this world*; ayām agniḥ *Agni here (present)*. In the RV. ayām is sometimes used even with div *heaven* and ādityā *sun* as if they were included in the environment of the speaker.

2. Opposed to ayām 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. amī yē devā sthāna triṣū ā rocanē divāḥ *ye, O gods, who are there, in the three bright realms of heaven* (i. 105⁵); amī ca yē maghāvāno vayām ca *those (absent) patrons and we* (i. 141¹²); asáu yā eṣi virakāḥ *you who go there, a mannikin* (viii. 91²).

α. In B. the usage is similar, only the contrast is more definite; it is typical in referring to the earth (iyām) and the heavenly world (asáu), and in the phrases yō 'yām pāvate *he who blows here* (= Wind), and yō 'sāu tāpati *he who burns there* (= Sun), and asāv ādityāḥ *the sun there*. In B. asáu is besides used in a formulaic way (= *as and so*) when the actual name is to be substituted; e.g. asāu nāma ayām idāmrūpaḥ *he here, having this form, is so and so by name* (ŚB.). In addressing a person the voc. form asau is also used thus: yāthā vā idām nāmagrāham āsā āsā iti hvāyati *as one here (= in ordinary life) by way of mentioning the name calls: 'you there, you there'* (MS.).

3. tā, 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.

α. 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. *yām yajñām paribhūr āsi, sá id devēṣu gachati* *the sacrifice that thou encompasest, that certainly goes to the gods* (i. 1⁴). Often, however, an antecedent clause is lacking and must be mentally supplied in some such form as *whom we have in mind*. Then *tā* is equivalent to *the well known*. This use comes out most clearly in the first verse of a hymn; e.g. *sā pratināthā sāhasā jāyamānah, sadyāḥ kāvyāni bāl adhatta viśvā* (i. 96¹) *he (who is in our thoughts, the famous Agni) being engendered in the ancient way with strength, lo! has straightway assumed all wisdom; tā vām viśvasya gopā yajase* (viii. 25¹) *you two famous guardians of the universe I worship*.

b. *tā* 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. *tvām vājasya śrūtyasya rājasi: sá no mṛṣa thou rulest over glorious spoil: as such be gracious to us* (i. 36¹); *sā tathā ity abravīt: sá 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 trāyastṛṃśad duhitāra āsan, tāḥ sómāya rájñe dadāt, tāsām róhiṇīm ūpait, tā irṣyantīḥ pūnar agachan* *Prajapati had thirty daughters; he gave them to King Soma; of them he visited Rohini (only); they (the others), being jealous, went back* (TS.). When this *tā* 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 purūrāvasam aidām cakame* *an Apsaras Urvaśi loved Pururavas, the son of Iḍā* is some sentences later referred to with: *tād dha tā apsarāsa ātāyo bhūtvā pári puplūvire* *then the Apsarases swam about in the form of water birds* (SB.).

a. In its anaphoric use *tā* is frequently followed by personal pronouns of all persons (regularly in their enclitic form when they have one); e.g. *tāp mā sām arja vārcusā mūta me as such with glory* (i. 25²³); *mām yajñād antār agāta: sā vo 'hām evā yajñām amūmham* *you have excluded me from the sacrifice: so I have thrown your sacrifice into confusion* (SB.); *haviṣmantō vidhema te: sā tvām no acyā sumānā thā avitā bhava* *bringing oblations we would serve thee: so do thou be for us to-day a benevolent helper* (i. 36²); *yādī tvā etāt pūnar brāvataḥ, sā tvām brūtāt* (SB.) (*if they (two) shall say this to you again, then do you say (to them); asyā pītṛā ghanō vrtrāpām abhavas . . . tāp tvā vājāyamaḥ* *having drunk of this thou becomest a slayer of Vritras: so we strengthen thee* (i. 4⁷). Similarly used are: sing. A. *tām tvām* (here exceptionally not enclitic), D. *tāmai te*, G. *tāya te*, *tāyās te*; du. *tā vām*; pl. A. *tān vas*, G. *tēsām vas*.

β. Four demonstrative pronouns are found following *tā* in this way: *idām*, *adās*, *tā* itself, and oftenest of all *etāt*; e.g. *sā iyām samō sanajā pitṛyā dhīḥ* *this here is among us an ancient hymn of our forefathers* (iii. 39³); *tāya vālo ny āsāji: tām amām vāto dhunoti* *the tail hangs down: that the wind tosses to and fro* (SB.); *tām ha evā nā āti dadāha: tāp ha sma tām purā brāhmaṇā nā taranti* *that (river) he (Agni) did not burn across: that same one the Brāhmaṇas used not formerly to cross* (SB.); *bhavaty aśya anucaro ya evaṃ veda: sa vā eṣa ekātiṭhīḥ, sa eṣa juhvatsu vasati* *he who knows this has a follower: that (follower) is this one (past): this same (follower, the Sun) abides among the sacrificers* (AB.).

γ. The N. sing. *sā* is sometimes used adverbially in B. (see 180, p. 249).

4. *etā* *this* is used like *tā* 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 *etā* seems to be limited to B., the relative clause here usually following; e.g. *patho vā eṣa praiti, yo yajño 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. *svargaṃ vā etena lokam upapra yanti yat prāyaṇīyaḥ* *people go to the heavenly world with that which (is) the preliminary sacrifice* (AB.). In these circumstances *etā* 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 *yād* 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. *etāir ātra ubhāyair ārtho bhavati yād devāis ca brāhmaṇāis ca* *there is need here of both, that is, of the gods and the Brahmins* (ŚB.).

The use of *etā* without an antecedent, parallel to that of *tā*, is common both in V. and B.; e.g. *eṣo uṣā vy ūchati* *this Dawn (whom we see before us) has shone forth* (i. 46'); *tē ha āsurā asūyānta iva ūcur: yāvad evaiśā viṣṇur abhiśēte tāvad vo dadma iti* *the Asuras said somewhat displeased: as much as this Viṣṇu (here present) covers lying down, so much we give you* (ŚB.); *yuvām etām cakrathuḥ sindhuḥ plavām ye* *two have made that boat (present to our thought) in the ocean* (i. 182^b); *tēna etām uttarām girīm āti dudrāva* *therewith he passed over that (well known) northern mountain* (ŚB.); *tā etē māyē asṛjanta suparṇim ca kadrūm ca* *they created these two (well-known) miraculous beings, Suparṇi 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. *sā etābhir devatābhiḥ sayāg bhūtvā marūdbhir viśā agninā ānikena upaplāyata* *he, united with these deities, the Maruts as the fighting folk and Agni as the host, approached* (MS.); *sā ha etād evā dadarśa: anaśanātaya vā me prajāḥ pārā bhavanti* *(ti he saw this: in consequence of hunger my creatures are perishing* (ŚB.).

b. In its anaphoric use *etā* expresses identity with that to which it refers back, more emphatically than *tā* does; e.g. *āpeta vīta vi ca sarpata āto: asmā etām pitāro lokām akran* *go away, disperse, depart from hence: this place*

(on which you have been standing) *the fathers have prepared for him* (x. 14⁹); in the final verse the expression *eṣā stōma indra tūbhyam* (i. 173⁹) *this praise is for thee, O Indra*, refers to the whole preceding hymn; *tād ubhāyam sambhṛtya mṛdam ca āpās ca iṣṭakām akurvams: tasmād etād ubhāyam iṣṭakā bhavati mṛc ca āpās 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. *tyā* occurs only in the sense of *that* (well known); e. g. *kvā tyāni nau sakhyā babhūvuḥ* *what has become of those friendships of us two?* (vii. 88²). It often follows forms of the demonstrative pronouns *etā* and *idām*; e. g. *etē tyē bhānāva uṣāsa āguḥ* *here those (familiar) beams of Dawn have come* (vii. 75³); *imām u tyām atharvavād agniṁ manthanti* *they, like Atharvan, rub forth that (famous) Agni here* (vi. 15¹⁷). The neuter *tyād* is sometimes used after the relative *yā*, and often after the particle *ha*, in an adverbial sense; e. g. *yāsyā tyāc chāmbaram māde divodāśāya randhāyaḥ* *in the exhilaration of which (Soma) thou didst at that time subject Śambara to Divodāsa* (vi. 43¹).

6. The pronoun *a* *that* in its substantive sense (= *he, she, it, they*), when it is unaccented, not infrequently appears as an unemphatic correlative (while the accented form is a deictic adjective); e. g. *yāsyā devāir āsado barhīr agne, āhāni asmai sudinā bhavanti* *on whose litter thou, O Agni, hast sat down, fair days arise for him* (vii. 11²); *yā vām śatām niyūtaḥ sācānte, ābhir yātam arvāk* *the hundred teams that accompany you, with them do ye two come hither* (vii. 91⁶); *nākir eṣām ninditā mārtyeṣu, yé asmākaṁ pitāro gōṣu yodhāḥ* *there is among mortals no reproacher of them (who, (being) our fathers, were fighters for cows* (iii. 39⁴).

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. *tvām hi ratnadhā āsi* for *thou art a bestower of treasure* (i. 15²); *śivāsaḥ sānto āśivā abhūvan* *being friendly they have become unfriendly* (v. 12⁵); *ekaviṃśatiḥ sām padyante* *they become twenty-one* (TS.);¹ *gókāmā me achadayan* *they seemed to me desirous of cows* (x. 108¹⁰); *ṛṣiḥ kó vipra oḥate* *who counts as a seer, as a singer?* (viii. 3¹⁴); *apratir mānya-mānaḥ* *thinking himself irresistible* (v. 32³); *sōman manyato papivān* *he believes he has drunk Soma* (x. 85³); *parābhaviṣ-yānto manāmahe* *we think we are about to perish* (TS.).

a. In B. the predicative nom. also appears with verbs meaning *to call oneself* (*brū, vac, vad* in the middle); e. g. *indro brāhmaṇo bruvāṇ* *Indra calling himself a Brāhman* (TB.); *hantāvocatāḥ* *those that described thyself as a slayer* (TS.).

B. With verbs of naming the predicative acc. may also be expressed in B. by the nom. with *iti*; e. g. *rāsaḥ itī hy etām ṛṣayo* *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. *tvām . . . ucyase pitā* *thou art called a father* (i. 31¹⁵).

c. Instead of the predicative nom. the voc. is sometimes used; e. g. *yūyam hi ṛṣā, sudānavah* *for ye are liberal* (i. 15²); *ābhūr ēko, rayipate rayiṇām* *thou alone hast been*

¹ In B. the phrase *rūpām kr* *to assume a form*, because it is equivalent to *bhū become*, takes a predicative nom.; e. g. *viṣṇu rūpām krtvā* *assuming the form of Viṣṇu* (TS.).

the lord of riches (vi. 31¹); *gāutama bruvāṇa thou who callest thyself Gautama* (ŚB.). (Cp. 180 under *nā*, 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 ośathah O Vayu and Indra, ye know* (I. 2²); *indraś ca sōmam pibatam bṛhaspate Indra and Bṛhaspati, drink the Soma* (iv. 50¹⁰). 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. *yamaṃ ha yajñō gachati to Yama goes the sacrifice* (x. 14¹³); *devāṃ id eṣi pathibhiḥ sugēbhiḥ to the gods thou goest by paths easy to traverse* (i. 162²¹); *indram stōmāś caranti to Indra fare the songs of praise* (x. 47¹); *sāraḥ jārō nā yōṣaṇām he sped like a lover to a maiden* (ix. 101¹⁴); *mā tvāt kṣétrāṇy āraṇāni ganma may we not go from thee to strange fields* (vi. 61¹⁴); *sabhām eti kitavāḥ the gambler goes to the assembly* (x. 34⁶); *jaritūr gachatho hāvam ye two go to the call of the singer* (viii. 35¹²); *tāva krātubhir amṛtatvām āyan by thy mental powers they (went to =) attained immortality* (vi. 7⁴).

a. The usage in B. is similar; e. g. *prajāpatiḥ prajā sṛjata, tā vāruṇam agachan Prajapati created creatures; they went to Varuṇa* (TS.); *asā nā diṇyam apatat he did not fly to heaven* (ŚB.); *śriyam gacheyam may I (go to =) attain prosperity* (ŚB.).

2. duration of time (in origin only a special form of the cognate acc.); e. g. *śatām jīva śarādo vārdhamānaḥ live prospering a hundred autumns* (x. 161⁴); *sō aśvatthē samvatsarām atisṭhat he remained in the Aśvattha tree for a year*

(TB.); *tāsmāt sārvaṇ r̥tūn varṣati* therefore it rains during all the seasons (TS.); *saṃvatsaratamim rātrim ā gachātāt* (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. *yād āśubhiḥ pātasi yōjanā purū* when with the swift ones thou fliest many leagues (ii. 16¹); *sā bhūmim viśvato vṛtvā āty atisṭhad daśaṅgulām* he covering the earth on all sides extended beyond (it) a distance of ten fingers (x. 90¹); *saptā-daśa pravyādhān 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. *saṃānām aṅjī aṅjate* they deck themselves with like adornment (vii. 57¹); *yād agne yāsi dūtyām* when, O Agni, thou goest on a message (i. 12¹); *tvāyā adhyakṣeṇa pṛtanā jayema* with thee as witness we would conquer in battles (x. 128¹); *tāsmād rājā saṃgrāmām jtvā udājam ūd ajate* therefore a king, having won a battle, chooses booty for himself (MS.); *tisro rātrir vratam* caret he should perform a fast for three nights (TS.).

u. Verbs meaning *to stream* or *to shine* in V. take a cognate acc. with a concrete sense; e. g. *ṛtāya jihvā pavate mādhu* the tongue of the rite (Soma) streams mead (ix. 76²), *tāsmā āpo gṛtām arṣanti* for him the waters stream ghee (i. 125²), *vi yāt sūryo nā rōcate brhād bhāḥ* when, like the sun, he beams forth lofty light (vii. 8⁴).

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. *nāktam* 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 yād dhotrakāḥ pūrvedyuh śamsedyuh* the Hotr may, as he likes, recite what the assistants of the Hotr may recite the day before (AB.); *nāma* by name; e. g. *mām dhur indram nāma devātā*

(x. 49²) *me they have placed as Indra by name (or verily) among the gods.*

b. various kinds of adjectives. They have an attributive origin when they express the senses of *quickly* or *slowly* (kṣiprām, cirām), *much* or *greatly* (bahū, bālavat), *well* or *badly*, *boldly* (dhr̥ṣṇū), or *direction* (as nyāk downward, &c.) ; e.g. bālavat vāti *it blows hard* (ŚB.) ; bhadram jīvantāḥ *living happily* (x. 37⁶).

a. The acc. adverbs from ordinals seem to have been appositional in origin ; e.g. tān vā etān sampātān viśvāmित्राḥ prathamam apaśyat (AB.) *thus same Sampātā hymns Viśvāmित्रa 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. drāghīya āyuh pratarām dādhanāḥ *obtaining longer life furthermore* (i. 53¹¹). A good many such have a fem. acc. form in later use, but there is only one found in the RV. : samtarām pādūkāu hara *put your two little feet closer together* (viii. 33¹⁹).

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 manuvād vadema (ii. 10⁶) *having thee as our messenger we would speak like men (= as men should speak ; properly something that belongs to men).*

δ. Another class of acc. adverbs is formed from various adjectival compounds. A number of these are formed with the privative particle a, being of the nature of cognate accusatives ; e.g. devāś chāndobhir imāḥ lokān anapaśyayām 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. anukāmāṃ tarpayethām *satisfy yourselves according to desire* (i. 17²), adhidēvatām *with reference to the deity* (ŚB.). Probably following the analogy of some of these were formed others in which the first member of the compound is not a preposition, but an adverb derived from the relative yā ; e.g. yathā-kāmāṃ nī padyate *she turns in according to her desire* (x. 146²), yāvaj-jivām *(as long as =) for life* (ŚB.). Some other adverbial compounds are used like gerunds in am ; e.g. stukā-sārgam eṣṭā bhavati *it is plaited like a braid of hair* (ŚR.).

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: *devāṃ tvāṃ paribhū* *asi* *thou encompassest the gods* (v. 13⁶); *dr̥hā cid ārujāḥ* *breaking even what is firm* (iii. 45²); *tvāṃ no viśvā abhimātīḥ sakṣāṇīḥ* *thou overcomest all our adversaries* (viii. 24²⁰); *śatām puro ruruḥ-ṣāṇīḥ* *ready to destroy a hundred forts* (ix. 48²); *indrā ha rātnaṃ vāruṇā dhōṣṭhā* *Indra and Varuṇa bestow treasure most abundantly* (iv. 41³); *vatsāṃś ca ghātuko vṛkaḥ* (AV. xii. 4⁷) *and the wolf slays the calves*; *dātā rādhāṃsi śum-bhati* *giving riches he shines* (i. 22⁸); *prātaryāvāṇo adhvarām* *coming early to the sacrifice* (i. 44¹³); *sthirā cin namayaṣ-ṇavaḥ* *O ye who desire to bend even what is rigid* (viii. 20¹); *kāmī hī virāḥ sādām asya pītīm* *for the hero always desires a draught of it* (ii. 14¹).

a. Some adjectives formed with *añ* from prepositions governing the acc. are also used with that case. Such are *pratyāñ* *facing*, *anvāñ* *following*; e.g. *pratyāñ usāsam urvīyā vi bhāti* *facing the Dawn (the fire) shines forth far and wide* (v. 28¹), *tasmād anūc patnī gārhapatyam āste* *hence the wife sits behind the (gārhapatya) fire* (AB.). The acc. is found even with *samyāñ* *united*; e.g. *śodhīr evā onam samyāñcam dadhāti* *he puts him into contact with the plants* (MS.); but this adj. also takes the inst., the natural case with a compound of *sām*.

B. In B. the only nouns taking the acc. seem to be the den. adjectives in *u* and the ordinary adjectives in *uka* (which are very common) and those in *in*; e.g. *pāpmānam apaḥghānuḥ* *wishing to drive away sin* (AB.), *sarpā onam ghātukāḥ* *snūḥ* *the snakes might bite*

āim (MS.); *aprativādy enaṃ bhrātṛeṇa 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*, *abhi* *towards*, *prāti* *against*, *tirās* *across*; and in V. only *ācha* *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*, *abhiṭas* *around*, *upāri* *above*, *sanitūr* *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 *ritō* *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 *āgreṇa* *in front of*, *āntareṇa* *within*, *between*, *ūttareṇa* *north of*, *dāksīṇena* *to the right or the south of*, *pāreṇa* *beyond*; *ubhaya-tas* *on both sides of*.

γ. In B. the acc. is taken by two interjections. One of them, *ēd* *lo! behold!* (cp. Lat. *en*), is always preceded by a verb of motion, which, however, has sometimes to be supplied; e.g. *ēyāya vāyūr: ēd dhatām vtrām* *Iāgu came (to see): behold, Vtrā (was) down* (SB.); *pūnar ēma iti devā: ēd agnīm tirōbhūtam* *we are coming back, said the gods; (they came back, and) behold! Agni (had) disappeared!* (SB.). The other interjection *dhik* *he!*, used with the acc. of the person only, is still very rare in B.; e.g. *dhik tvā jālma astu* *he on you, rogue!* (KB.).

Double Accusative.

198. A second acc. appears in apposition with various verbs; e.g. *pūruṣam ha vai devā āgre paśūm ā lebhire* *the gods in the beginning sacrificed a man as a victim* (SB.). It is further used:

1. predicatively with verbs of saying (*brū*, *vac*), thinking (*man*), knowing (*vid*), hearing (*śru*), making (*kr*), ordaining (*vi-dhā*), choosing (*vr*), appointing (*ni-dhā*) in both V.

and B.; e.g. *śvānam bastō bodhayitāram abravīt* the he-goat said (that) the dog (was) the waker (i. 161¹³); *yād anyō 'nyām pāpām avadan* that the one called the other wicked (ŚB.); *agnim manye pitāram Agni I think a father* (x. 7⁵); *marisyāntam cēd yajamānam mānyeta* if he thinks the sacrificer (is) going to die (ŚB.); *cirām tām mene* he thought that too long (ŚB.); *vidmā hi tvā purūvāsum* we know thee (to be) possessed of much wealth (i. 81¹⁰); *nā vai hatām vtrām vidmā nā jivām* we know not (whether) Vtrā (is) dead nor (whether he is) alive (ŚB.); *revāntam hi tvā śṛṇōmi* I hear (about) thee (that thou art) rich (viii. 2¹¹); *śṛṇvānty enam agnim cikyānam* (TS.) they hear (about) him having piled the fire (altar); *asmān sū jigyūṣaḥ kṛdhi* make us thoroughly victorious (viii. 80⁶); *tēṣām pūṣānam adhipām akarot* he made Pūṣan their lord (MS.); *tāsmā āhutir yajñām vy ādadhuḥ* they made (= ordained) the oblations (to be) the sacrifice for him (MS.); *agnim hōtāram prā vrṇe* I choose Agni priest (iii. 19¹); *nī tvām agne mānur dadhe jyōtir jānāya śālvate* Manu has appointed thee, O Agni, as a light for every man (i. 36¹³).

2. to express the person as a direct object beside the thing with verbs of addressing (vac), asking (prach), begging (yāc), approaching with prayer (i, yā), milking (dūh), shaking (dhū), sacrificing to (yaj), doing to (kr); e.g. *agnim mahām avocāmā suvṛktim* to Agni we have addressed a great hymn (x. 80⁷); *prōhāmi tvā pāram āntam prthivyāḥ* I ask thee about the farthest limit of the earth (i. 164⁵⁶); *yājñavalkyam dvau praśnau prakṣyāmi* I will ask Yājñavalkya two questions (ŚB.); *apō yācāmi bheṣajām* I beg healing from the waters (x. 9⁶); *tād agnihotry āgnim yācet* that the Agnihotr should beg of Agni (MS.); *vāsūni dāsmām imahe* we approach the wondrous one for riches (i. 42¹⁰); *tāt tvā yāmi* I approach thee for this (i. 24¹¹); *duhānty ūdhar divyāni* they milk celestial gifts from the udder (i. 64⁵); *imām evā sārvaṇ kāmān dūhe* from her he (milks =) obtains all desires (ŚB.);

vṛkṣāṃ phālam dhūnuhi shake down fruit from the tree (iii. 45⁴); *yājā devāṃ ṛtām bṛhāt* sacrifice to the gods the lofty rite (i. 75⁵); *kṛp mā karann abalā asya sēnāḥ* what can his feeble hosts do to me? (v. 30¹).

a. Of the above verbs *vac*, *i* and *yā*, *dhā*, *raj* and *kṛ* do not seem to be found with two acc. in B.; on the other hand *ā-gam* approach, *dhā* milk, *jī* win, *jyā* wrest from are so used there; e.g. *agnir vāi vāruṇam brahmacāryam ā gacchat* Agni (approached-) asked Varuṇa for the position of a religious student (MS.); *imā lokān adhayat yam-yam kāmam akāmayata* from these worlds he extracted whatever he desired (AB.); *devān āsurā yajñām ajayan* the Asuras won the sacrifice from the gods (MS.); *indro marutaḥ sabaasam alluāt* Indra wrested a thousand from the Maruts (PB.).

3. to express the agent¹ with causative verbs beside the acc. which would be taken by the simple verb also; e.g. *uśān devāṃ uśatāḥ pāyayā haviḥ* eager thyself cause the eager gods to drink the libation (ii. 37⁶); *tā yājamānam vācayati* he makes the sacrificer name them (TS.). With verbs of motion the other acc. expresses the goal (which is, however, never a person)²; e.g. *pārām evā parāvātām sapātnīm gamayāmasi* to the extreme distance we cause the rival wife to go (x. 145⁴); *yājamānam suvargāṃ lokāṃ gamayati* he causes the sacrificer to reach the celestial world (TS.).

a. In B. the agent is frequently put in the inst. instead of the acc. with various causatives, especially that of *grah* seize; e.g. *tā vāruṇam agrāhayat* 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 *ni* lead) or duration of time beside the acc. of the object; e.g. *evām evā enaṃ kūrmaḥ suvargāṃ lokāṃ nayati* thus the tortoise leads him to the celestial world (TS.); *tisrō rātrir vṛtām caret* he should observe a fast for three nights (TS.).

¹ Which would be expressed by the nom. with the simple verb; e.g. *devā haviḥ pibanti* the gods drink the libation.

² When the goal is a person it is expressed by the loc. or a loc. adverb; e.g. *agnāv agnīm gamayet* he would send Agni to Agni (SB.); *devatrā evā enad gamayati* he sends it to the gods (SB.).

Instrumental.

199. A. The fundamental sense of this case is concomitance, which may variously be rendered by *with*, *by*, *through*, according as it expresses accompaniment, instrumentality or agency, causality, motion through space or duration of time.

1. In its sociative sense the instrumental expresses the companion or accompaniment of the subject in any activity; e. g. *devó devébhir á gamat may the god come with the gods* (i. 1⁵); *indreṇa yujá nir apām aubjo arṇavám with Indra as thy companion thou didst release the flood of waters* (ii. 23¹²); *indro no rádhassá á gamat may Indra come to us with wealth* (iv. 55¹⁹).

a. Similarly in B.: *agnir vasubhir ud akrāmat Indra departed with the Vama* (AB.); *yéna mántreṇa juhóti tád yájus the spell to the accompaniment of which he offers the oblation is the Yajus* (SB.); *tád aya náhasá áditsanta they tried to take it from him by force* (TS.).

2. In its instrumental sense it expresses the means (person or thing) by which an action is accomplished; e. g. *vayám indreṇa sanuyāma vājam we would win booty through Indra* (i. 101¹⁴); *áhan vytrám indro vājreṇa Indra smote Vytra with his bolt* (i. 32³).

a. Similarly in B.: *kéna víreṇa by whom as champion* (SB.); *śiraṇá bhjam haranti they carry corn (with =) on the head* (SB.); *tásmád dáksaṇena hátena 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. 46¹²); *ásatrúr janúṣá sanád asi thou art by thy nature without foes from of old* (i. 102⁶).

a. Similarly in B.: *ná bhíṣá ni líye he concealed himself through fear* (SB.); *sa pámná 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. *divā yānti marūto bhūmyā agnir ayām vāto antārikṣeṇa yāti* the *Maruts go along the sky, Agni over the earth, the Wind here goes through the air* (i. 161^{1a}); *antārikṣe pathibhiḥ pātantam* flying along the paths in the air (x. 87⁶).

4. In B. the inst. is constantly used in the local sense with words meaning *path* or *door*, but rarely with others; e. g. *yāthā ākṣetrājño 'nyēna pathā nāyet* as (if one who does not know the district were to lead by a wrong road (SB.); *sārasvatyā yānti* they go along the Sarasvatī (TS.).

5. In its temporal sense the inst. expresses the time throughout which an action extends; e. g. *pūrvibhir dadāś- imā śarādbhiḥ* we have worshipped throughout many autumns (i. 86⁶). Sometimes, however, the sense of duration is not apparent, the inst. being then used like the loc. of time; thus *ṛtūnā* and *ṛtūbhiḥ* mean *in due season*.

6. In B. the temporal meaning is rare; e. g. *sā vā iṣumātrām evāhnaḥ tiryāñā 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. *āñjasā* straight-way, *māhobhiḥ* mightily, *sāhasā* and *sāhobhis* suddenly; *āntareṇa* within, *uttareṇa* to the north; *uccāis* above, *nī-āis* below, *parācāis* sideways, *prācāis* forwards, *śānais* and *śanāis*, *śanakāis* slowly.

7. In a number of these instrumentals the adverbial use is indicated, not only by the sense, but by a shift of accent; e. g. *divā* by day; *dakṣiṇā* to the right; *mādhya* between; *naktayā* by night; *svapnayā* in a dream; *akṣṇayā* across (B.); anomalously formed from u stems: *śāṇyā* quickly, *dhr̥ṣṇayā* boldly, *raghuyā* swiftly, *sādhuyā* straightway, *mīthuyā* falsely (mīthya SB.), *anuṣṭhuyā* immediately (anuṣṭhyā B.); and from a pronoun, *amuyā* in that way.

199. B. Besides having the above general and independent uses the inst. also appears, in special connexion with

different classes of words by which it may be said to be 'governed':

1. with verbs expressing:

a. association or contention with; in RV.: *yat* *marshal*, *yād* *combine*, *yuj* *join* (mid.), *sac* *accompany*; *yudh* *fight*, *spṛdh* *strive*, *hās* *race*, *kṛiḍ* *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*, *hr̥ṣ* *rejoice in*, *bhuj* *enjoy*; in B.: *trp* *be pleased with*, *nand* *be glad of*, *bhuj* *enjoy*.

d. repletion; in RV.: *pṛ* *fill* (acc.) *with*,¹ *pī* *swell with*; in B.: caus. of *pṛ*: *pūraya* *fill*, pass. *pūrya* *be filled with*.

e. purchase for (a price); in V.: *vi-kṛi* *bargain away for*; in B.: *niṣ-kṛi* *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. 71²); *upāṃśu vācā carati* *he proceeds in a low tone with his voice* (AB.).

h. ability to do: the verb *kṛ* in both V. and B.; e. g. *kim roṣā kariṣyati* *what will he do with a hymn?* (i. 164³⁰); *kim sā tāir gṛhāih kuryāt* *what could he do with that house?* (SB.). In B. the phrase *ārtho bhavati* *there is business with* = *there is need of* (Lat. *opus est aliqua re*) is similarly used:

¹ Sometimes also with the gen.: the past part. pass. *pūrṇā* with the gen. = *full of*, but with the inst. *filled with*.

e. g. *yarhi vāva vo mayārtho bhavitā* if you (gen.) shall have need of me (AB.).

i. dominion: only (in V.) the verb *patya* be lord of (lit. by means of); e. g. *indro viśvair vīryāḥ pātyamāṇaḥ* Indra who is lord of all heroic powers (iii. 54¹⁰).

j. subsistence: only (in B.) the verb *jīva* live on, subsist by; e. g. *yāyā 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. *ghṛtēna agniḥ sām ajyate* Agni is anointed with ghee (x. 118⁴); *uṣā nohānti ribhyate vāsisṭhaḥ* Uṣas when she dawns is praised by the Vasiṣṭhas (vii. 76⁷). Similarly in B.: *prajāpātinā sriyante* they are created by Prajāpati (MS.); *pātrair ānnaṃ 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 hāvyāḥ* to be invoked by men (vil. 22⁷); *ripūnā nā avacākshe* not to be observed by the enemy (iv. 58²).

2. with nouns:

a. substantives and adjectives (especially those compounded with *sa-*) expressive of association or equality; e. g. *nāsunvatā sakhyāṃ vaṣṭi śūraḥ* the hero desires not friendship with him who does not press Soma (x. 42⁴); *āsi samó devāḥ* thou art equal to the gods (vi. 48¹⁰); *indro vāi sadṛṣṇ devatābhir āsit* Indra was equal to the (other) deities (TS.); *ājyena mīśrāḥ* mixed with butter (ŚB.).

b. other adjectives, to express that by which the quality in question is produced; e. g. *ūṣo vājena vājini* O Dawn rich in booty (iii. 61¹); *bahūḥ prajāyā bhaviṣyasi* thou wilt be rich in offspring (ŚB.).

c. numerals accompanied by *nā*, to express deficiency; e. g. *ekāyā nā viṃśatiḥ* 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 *śnu* height; of *upa* in three passages with *dyúbhis* and *dharma-bhis*; 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 *sākām* 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. *dādhati rātnam vidhaté* he bestows treasure on the worshipper (iv. 12³); in V. also many other verbs expressing a modification of the sense of giving: *diś* assign, *āva-duh* milk down on, *pṛ* bestow fully, *prc* bestow abundantly, *manḥ* give liberally, *mā* measure out, *rā* procure (for), *ni-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. *kr* when = make an offering to; in B. *ā-labḥ* (catch and tie up =) offer; e. g. *agnibhyaḥ paśūn ā labhate* he sacrifices the animals to the Agnis (TS.).

c. say = announce, explain (but with acc. of person if = address); in V. B. *ah*, *brū*, *vac*, *vad* (in B. also *ā-caḥ*); 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. *tād n devēbhyo ni hnute* thereby he craves pardon of the gods (SB.).

d. hear: in RV. a few times *śru* = listen to; also *ram* linger for = listen to.

e. believe, have confidence in: śrād dhā; e.g. śrād asmai dhatta *believes in him* (ii. 12^v); 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.: mṛḍ *be gracious to*.

g. bring: nī, bhr, vah, hi, hr; e.g. amā saté vahasi bhūri vāmām *for him who is at home thou bringest much wealth* (i. 124¹²); devébhyo havyām vahanti *they take the oblation to the gods* (TS.); tām harāmi pītṛyajñāya devām *that god I bring to the sacrifice for the Manes* (x. 16¹⁰); viśaḥ kṣatriyāya balim haranti *the peasants bring the taxes to the nobility* (SB.). 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 śuo *shine on*, pruṣ *sprinkle on*, abhi-vā *cast to*; in V. also the verb *i go* is used with the dat.; e.g. prā viṣṇave śūsām etu mánma *let my strong hymn go forth in honour of Viṣṇu* (i. 154²).

h. please: svad *be sweet to* and chand *be pleasing to*; e.g. svādasva indrāya pītāye *be sweet to Indra as a draught* (ix. 74⁹); utó tād asmai mādhye cachadyāt *and may that mead be pleasing to him* (x. 73²).

i. succeed: in B. ṛdh and klp; e.g. nā ha evā asmai tát sām āṇṛdhe *he did not succeed in that* (SB.); kálpato 'smai *he succeeds* (TS.).

j. subject to: radh; e.g. asmābhyam vṛtrā randhi *subject our foes to us* (iv. 22⁹).

k. yield to: radh *succumb*, nam and ni-hā *bow before*, sthā *obey*, mrad and kṣam (B.) *yield to*, ā-vraśo *fall a victim to*; e.g. mó ahām dviṣatō radham *may I not succumb to my enemy* (i. 50¹³); tasthuh savāya te *they obey thy command* (iv. 54³).

l. be angry with: in V. hr (hrñite); in V. and B.: astūya

and *krudh*; in B. also *arātiya* *be hostile* and *glā* *be averse to*.

m. seek to injure: in V. and B. *druh*; e.g. *yād dūdrōhitha striyāi pumsē 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. *srjād āstā didyūm asmai the archer shot a lightning shaft at him (i. 71³)*; *tāsmāi tām iṣum asyati he shoots the arrow at him (MS.)*; *vājraṃ bhrātṛvyāya prā harati he hurls the bolt at the foe (TS.)*.

o. exist or be intended for, accrue to: as *be*, *bhū* *become*; e.g. *gambhīrē cid bhavati gādhām asmai even in deep water there is a ford for him (vi. 24⁸)*; *indra tūbhyam id abhūma see have become thine own, O Indra (TS.)*; *ātha kó māhyam bhāgo bhaviṣyati then what share will accrue to me (SB.)*.

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. *yāḥ atoṣṭbhyo havyo asti who is to be invoked by singers (i. 33²)*; *vi śrayantām prayāi devēbhyaḥ let (the doors) open wide for the gods to enter (i. 142²)*; *indram arkāir āvardhayann āhaye hantavā u they strengthened Indra with hymns to slay the serpent (v. 31⁴)*.

2. The dative is used with a certain number of substantives.

a. Such are words that invoke blessings, especially nāmas *homage* (with the verbs *kṛ* *do* or *as* *be*, which are often to be supplied); e.g. *nāmo mahādbhyaḥ homage to the great (i. 27¹³)*; *nāmo 'stu brāhmīṣṭhāya adoration to the greatest Brahman (SB.)*. Similarly used are the sacrificial formulas *svāhā*, *svadhā*, *vāṣaṭ hail! blessing!* e.g. *tēbhyaḥ svāhā blessing on them (AV.)*.

a. The indeclinables sām in V. and *kām* in B. meaning *welfare* are used as nom. or acc. with the dat.; e.g. *yāthā sām āsad dvipāde cātuspāde in order that there may be welfare for biped and quadruped (i. 114⁴)*; *āhutayo by agnāye kām for the oblations are a joy to Agni (SB.)*; *nā, nāmā ā-kam bhavati it does not fare ill with him (TS.)*.

8. In V. the substantives *kāma* desire and *gatū* path may perhaps be regarded as taking a dative without a verb to be supplied; e.g. *kr̥tvā-nāso amṛtatvāya gātum* procuring for themselves a path to immortality (i. 72²).

7. In the name *Dāsyava vṛkaḥ* Wolf to the Dasyn (RV.) the dat. is to be explained as due to its use in the sentence *he is a very wolf to the Dasyn*.

3. The dative is used with adjectives meaning dear, kind, agreeable, beneficial, willing, obedient, ill-disposed, hostile; e.g. *śivā sākhibhya utā māhyam āsīt* she was kind to friends and also to me (x. 34²); *ātithiś cārur āyāve* a guest dear to man (ii. 2³); *yād vāvā jīvēbhyo hitam tāt pitṛbhyaḥ* what is good for the living is good for the Manes (SB.); *sā rātāmanā vrāscanāya bhavati* (SB.) he is ready for felling (the tree); *pratyudyāminīm ha kṣatrāya viśam kuryāt* he would make the peasantry hostile to the nobility (SB.).

a. The adj. *ānāgas* 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. *ānāgaso āditaye syāma* may we be sinless (to =) in the eyes of Aditi (i. 24¹³) may perhaps mean may we, we sinless, belong to Aditi.

4. The dative is used with a few adverbs.

a. *āram* often takes the dat.; e.g. *yé āram vāhanti manyāve* who drive in accordance with (thy) zeal (vi. 16⁴⁰). This use of *āram* is common in combination with the verbs *kr̥*, *gam*, and *bhū*. When used with the dat. *āram* is not infrequently equivalent to an adj.; e.g. *sāsmā āram* he is ready for him (ii. 18²); *ayām sómo astu āram mānase yuvābhyām* let this Soma be agreeable to your heart (i. 108²). In B. *ālam* appears in the place of *āram* and is often similarly used; e.g. *nālam āhutyā āsa, nālam bhakṣāya* he was not suitable for sacrifice, nor suitable for food (SB.).

b. The adverb *āvis* 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. *āvir ebhyo abhavat sūryaḥ* the sun appeared to them (i. 146¹); *tāsmāi vā āvir asāma* we will appear to him (SB.).

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. *devān devayaté yaja* worship the gods for the benefit of the pious man (i. 15¹²); *tasmā etām 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. *ūrdhvās tiṣṭhā na ūtāyo* stand up for our help = in order to help us (i. 30⁶); *nā sūṣvim indro āvase mṛdhāti* Indra will not leave the pious man in the lurch for help (vi. 23⁹); *svargāya lokāya viṣṇukramāḥ kramyante* the Viṣṇu steps are taken for the sake of (= in order to gain) heaven (TS.); *agnim hotrāya prāvṛṇata* 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. *ādhi śriyē duhitā sūryasya rātham tasthau* the daughter of the sun has mounted the car for beauty = so as to produce a beautiful effect (vi. 63⁹); *tēna eva enam sām sṛjati śāntyai* with him (Mitra) he unites him (Agni) for appeasement (TS.).

a. This final dat. is particularly used with *as* and *bhū*; e.g. *āsti hi amā mādāya vaḥ* there is (something) for your intoxication, i.e. to intoxicate you (i. 37¹⁵); *mādāya sōmaḥ* (acc. *asti*) Soma (is for =) produces intoxication (ŚB.).

3. The dative is used, though rarely, in expressions of time like the English *for*; e.g. *nūnām na indra aparāya ca syāḥ* now and for the future mayst thou be ours, O Indra (vi. 33³); *samvatsarāya sām amyate* for a year an alliance is made (MS.).

a. The iterative compound *divé-divé* 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 Vṛtra* (ep. 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 idām pañibhām avanējanāya āhāraṇty evām* *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 'nnādyaśālambāya 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; *kāmacārāśya 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 nā yāvasād āgopāḥ* *they went like unherded kine from the pasture* (vii. 18¹⁰); *vṛtrāśya śvasāthād īśa-mānāḥ* *fleeing from the snorting of Vṛtra* (viii. 96⁷); *āsataḥ sād-ajāyata* *from non-being arose being* (x. 72²); *abhrād iva prā stanayanti vṛṣṭāyaḥ* *from the cloud as it were thunder the rains* (x. 75²); *tvām dāsyūmr ōkasa ājaḥ* *thou drovest the enemies from the house* (vii. 5²); *bhujiyūṃ samudrād ūha-thuḥ* *ye two have borne Bhujyu from the sea* (vi. 62²); *dāśo hiraṇyapiṇḍān divodāsād asāniṣam* *ten lumps of gold I*

have received from Divodāsa (vi. 47²³); āpād dhotrād utā potrād amatta he has drunk from the Hotr's vessel and has intoxicated himself from the Potr's vessel (ii. 37⁴); māruto yād vo divāḥ hāvāmahe O Maruts, when we call you from heaven (viii. 71¹); śūnaś cic chēpaṃ yūpād amuñcaḥ thou didst release Śunaśśepa from the post (v. 2⁷); yuyutām asmād ānīrām āmivām ward off from us sickness and calamity (vii. 71²).

a. Examples from B. are: yād dhāved annādyād dhāvet if he were to run, he would run away from his food (TS.); sá rāthāt papāta he fell from his car (SB.); divo vṣṣīr irta ratiḥ comes from the sky (TS.); rāyaḥ kavasaṃ aśūṣaṃ somād anayan the seers led Kavaṣa Aśūṣa away from Soma, i. e. excluded him from it (AB.); enān aśmā lokād anudanta they drove them away from this world (AB.); tasmād ānasa evā grhṇīyāt therefore he should take it from the cart (SB.); kośavāt pūrṇāt āsena parisrūtaṃ kṛṇāti he buys the Parisrut from a long-haired man for lead (SB.); sá evā enaṃ varuṇapāśān muñcati he releases him from the fetter of Varuṇa (TS.); suvargā lokād yājamāno hiyeta the sacrificer would fall short of heaven (TS.). The two verbs antār dhā hide and ni-li conceal oneself are used with the abl. in B. only: vājreṇa enaṃ suvargā lokād antār dadhyāt he would exclude him from heaven with the bolt (TS.); agnir devēbhyo ni-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. āṃhaso no mitrā uruṣyet may Mitra rescue us from distress (iv. 55⁵); sá nās trāṣate duritāt he shall protect us from misfortune (i. 128⁵); indrasya vājrad abibhet she was afraid of Indra's bolt (x. 138⁵); prā sindhubhyo ririce, prā kṣitibhyaḥ he reaches beyond rivers and beyond lands (x. 89¹¹); sōmāt sūtād indro avṛṇīta vasiṣṭhān Indra preferred the Vasiṣṭhas to (Pāśadyumna's) pressed Soma (vii. 33²).

a. With bhī two ablatives are found, the one being the object feared, the other the action proceeding from it; e. g. indrasya vājrad abibhed abhiśnāthaḥ she was afraid of

Indra's bolt, of its crushing (x. 138^b), 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 yamsan trivá-rútham ámhasaḥ* they shall grant us thrice-protecting shelter from distress (x. 66^b); *úpa chāyāṃ iva gñṣṇer áganma śárma te vayāṃ* we have entered thy shelter like shade (that protects) from heat (vi. 16^{ab}); *rākṣobhyo vái tāṃ bhīṣā vācam ayachan* they restrained their speech from fear of the demons (ŚB.).

3. adjectives: in V. and B. comparatives and adjectives of cognate sense, when it means *than*: e. g. *ghṛtāt svādīyaḥ* sweeter than butter (viii. 24^{ab}); *viśvasmād indra úttaraḥ* Indra is greater than every one (x. 86^b); *jātāny ávarāṇy asmāt* born later than he (viii. 96^b); *pūrvā viśvasmād bhūvanād abodhi* she has awakened earlier than every being (i. 123²); *pāpiyān áśvād 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, *úrdhvā* above, *āhīnā* astant; *arvācī* before, *parācī* after; e. g. *yāt kīṃ ca arvācīnam ādityāt* whatever is below the sun (ŚB.); *etāsmāc cātvalād úrdhvāḥ svargām lokām upōd akrāman* upward from that put they ascended to heaven (ŚB.); *yajñā āhīnā iyuh* they (would) go obliquely from =) lose the sacrifice (AB.); *daśa vā etasmād arvācīna trivṛto, daśa parācīna* ten Trivṛts went 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 sacrifice (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 brāhmanatām abhyupastōḥ* 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. *ākān nā śatām na* a hundred by one = ninety-nine.

Analogously with words meaning *incomplete* the abl. expresses the amount of the deficiency; e.g. *ākṣamād aksārād ānāptam* (a verse) *incomplete by one syllable* (TS.); *tēṣām alpakād evā agnir āsamcita āsa* *these five (altar) were not completely piled up by a little only, i.e. was almost completely piled up* (SB.).

4. adverbs meaning *before, beyond, outside, below, far from, without* are used prepositionally with the abl. Those occurring in V. only are: *adhās below, avās down from, āre without, purās before*; in V. and B.: *ṛtē without, tirās apart from, parās outside, purā before*; in B. only: *abhyardhās far from; bahīs outside*. Cp. 177, 3.

a. In B. some other adverbs with a local or temporal sense; e.g. *dūrām ha vā asmān mṛtyūr bhavati* *death is far from him* (SB.); *tāsmān madhyamāc chaṅkōr dakṣiṇā pāñcadaśa vikramān prā krāmati* *he strides forward fifteen steps to the right of this middle peg* (SB.); *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. *mā nas tāsmād énaśo deva ririṣaḥ* *let us suffer no harm, O god, on account of this sin* (vii. 89³); *ānṛtād vāi tāḥ prajā vāruṇo 'gṛhṇāt* *by reason of their guilt Varuṇa seized creatures* (MS.). Similarly in B.: *tāsmād therefore; kāsmāt 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 *traja* and *iś* (rarely acc.). In B. the only verb

with this sense taking the gen. is *ís* have power over; e. g. *átha eṣāṃ sārva íśe* then every one has power over them (MS.).

b. rejoice in: always with *trp*, *pri*, *vṛdh*; optionally with *kan* and *mad* (also *inst.* and *loc.*), and with the *caus.* of *pan* (also *acc.*).

c. In B. the only verb of this group taking the gen. is *trp* in a partitive sense; e. g. *ánasaya tṛpyati* he refreshes himself with (some) food (SB.).

c. take note of: always with 2. *kr* 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. *kirtaya* 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 *kirtaya* 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.

e. 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; *pro* 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. 53²).

a. In B. *yaj* may be used without *acc.* of the person; e. g. *tásmad ājyasya evā yajot* therefore he should sacrifice some butter (SB.).

B. In B. several verbs having the general sense of giving and taking, not so used in V., come to be used with the *gen.* of the object in a partitive sense: *vap* strain, *hu* offer, *abhi-ghar* pour upon, *ava-dā* cut off some of, *ā-śrut* drip, *upa-stṛ* spread over, *ni-han* (AV.) and *pra-han* strike, *vi-khan* dig up some of; *grabh* take of and in the passive *he is seized* = *suffer in* (a part of the body); e. g. *nā cākṣuṣo gr̥he* he does not suffer in his eye (MS.); *yó vācō gr̥hitāh* 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-śomābhyām mēdasō 'nu brūhi invite Agni and Soma to the fat* (ŚB.).

e. obtain, ask for: *bhaj* *participate in* (with acc. *obtain*); *bhikṣ* *beg for:* *i* and *iḍ* *implore for* (generally acc. of thing as well as person); e.g. *tām imahe indram asya rāyāḥ* *we implore Indra for some of that wealth* (vi. 22³); *iyate vāsū-nām* *he is implored for some of his riches* (vii. 32³); also *ā-yu* *take possession of*.

α. 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. 7¹⁰); *ātha abhavat kévalaḥ śomo asya* *then Soma became exclusively his* (vii. 98⁶); *mānor ha vā ṛṣabhā āsa* *Manu had a bull* (ŚB.); *tasya śatam jāyā babhūvuh* *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).

α. The subjective gen., which is equivalent to the agent of the action expressed by the cognate verb; e.g. *uśāso vyūṣṭau* *at the break of dawn* = when the dawn breaks; *apakramād u ha eva eṣām etād bibhayām cakāra* *he was afraid of their departure* (ŚB.) = that they would run away. It very often occurs with datives; e.g. *yajñāsya sāmṛdhyai* *for the success of the sacrifice* (TS.) = that the sacrifice might succeed.

β. The objective gen., which is equivalent to the object expressed by the cognate verb; e.g. *yógo vājinaḥ* *the yoking of the steed* = he yokes the steed; *purā vṛtrāsya vadhāt* *before the slaughter of Vṛtra* (ŚB.) = before he slew Vṛtra. It often occurs with datives; e.g. *yājamānasya āhimsāyai* *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 *it*; e. g. *rāyō dātā givē of wealth* (vi. 23¹⁰); *pūṣā paśūnām prajānayaṭā Paṇan is the propagator of cattle* (MS.). But in V. the agent nouns in *tr* with few exceptions take the acc. when the root is accented; e. g. *dātā vāsu one who gives wealth* (vi. 23²).

2. The gen. commonly depends on non-verbal substantives. It may then have two senses;

a. The possessive gen.; e. g. *vēḥ parṇām the wing of the bird* = wing belonging to the bird; *devānām dūtāḥ the messenger of the gods*. It also appears with abstract nouns derived from such words; e. g. *ād id devānām upa sakhyām āyan then they came to friendship with the gods* (iv. 33²) = then they became friends of the gods.

a. The gen. used with the perf. pass. part., felt to be the agent, is a variety of the possessive gen. Already appearing a few times in the RV. it is common in B.; e. g. *pātyuḥ kṛitā* (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 ballikṛd anyasya adyaḥ paying taxes to another, to be decoured 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. *mitrō vāi śivō 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. *sākhe sākḥinām O friend among friends = best of friends* (i. 30¹¹); *mantrakṛtām mantrakṛt best of composers of hymns* (B.).

a. This gen. is in particular used with comparatives and superlatives (including *prathamā* *first*, *caramā* *last*, &c.); e. g. *nā pārā jigyē katarāś caśāinoḥ not either of the two of them conquered* (vi. 69⁶); *gardabhāḥ paśūnām bhārabbharitamaḥ the ass is the best bearer of burdens among animals* (TS.).

B. It is used with numbers above twenty (in B. only with *sahasram*) and words expressive of a division or a measure; e.g. *ṣaṣṭim dēvánām* (an aggregate of) *sixty horses*; *gónām ardhām* *half of the cows*; *gāvām yúthāni* *herds of cows*. Sometimes this gen. is used by transference to express not a part, but the whole; as in *mardīām gaṇāḥ* *the host* (consisting) *of the Maruts*.

γ. The gen. sometimes expresses the material; e.g. *kṛṣṇānām vṛhīnām carūm śrapayati* *he cooks a mess of black rice* (SB.); *etāsām vrkṣānām bhavanti* *they (the fences) are (made of the wood) of these trees* (SB.). It is used in this sense with the verb *kṛ*; e.g. *yā evā kṣā ca vrkṣāḥ phalagrāhis tāsyā kāryā* *whatever tree bears fruit, of (a part of) that it is to be made* (MS.).

C. The gen. is used with a few adjectives meaning *attached to, like, capable of, knowing, offering, abounding in*: *priyā* *dear*, *ānuvrata* *obedient*; *prātyardhi* *standing at the side of*; *ānurūpa* *similar*; *īśvarā* *able to*, *nāvedas* *cognisant of*; *pāpri* *bestowing abundantly* (partitive gen. of the thing offered, e.g. *āndhasaḥ* *of the juice* (i. 52ⁿ); and with the participles used like adjectives, *pūrṇā* *full of*, *pīpivāms* *abounding in*.

D. The gen. is used with certain adverbs having 1. a local sense: in V. *agratās* *before* (AV.); in V. and B.: *dakṣiṇatās* *to the right of*; *avāstād* *below*, *parāstād* *above*, *purāstād* *before*; in B.: *upāriṣṭād* *behind*, *paścād* *behind*, *purās* *before*; *antikām* *near*, *nēdīyas* *nearer*, *nēdiṣṭham* *nearest*.

e. In the RV. *ārē* *far from* takes the gen. (also the abl.).

B. In B. the local adjective (like the local adverbs) *udaśc* *northward* of takes the gen.

2. a temporal sense: *idā* and *idānīm* *now* are used in V. with the genitives *āhnas* and *āhnām* = *at the present time of day*; *prātār* *early* with the gen. *āhnas* in V. and with *rātryās* in B.; e.g. *yāsyā rātryāḥ prātār yakṣyāmānaḥ* *ayāt* *in the morning of which night he may be about to sacrifice* (MS.).

3. a multiplicative sense: in V. *sakṛt* *once* with *āhnas* *once a day*; *trīs* *thrice* in *trīr āhnas*, *trīr ā divāḥ* *thrice*

a day and *trīr aktós* *three times a night*; in B.: *dvīs* *twice* and *tris* *thrice* with *saṃvatsarāśya*, *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*, *kaśpas* and *kaśpās* of a night; *vāstos* and *uśāśas* 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. *divi* *in heaven*, *pārvate* *in or on the mountain* (i. 32²); *sārasvatyām* *at the Sarasvatī* (iii. 23⁴); *yudhī* *in battle* (i. 8³), *saṃgrāmē* *id.* (ŚB.).

b. abstract; *asya sumatāu syāma* *may we be in his good graces* (viii. 48¹²); *tād indra te vāśe* *that, O Indra, is in thy power* (viii. 93⁴); *yā ādityānām bhāvati prāṇītau* *who is in the guidance of the Ādityas* (ii. 27¹³); *vājrasya yāt pātane pādī śuśṇaḥ* *when upon the flight of the bolt Śuśṇa fell* (vi. 20⁴); *ghṛtakīrtāu* *at the mention of* (the word) *ghee* (ŚB.).

2. Persons: e. g. *yāt kiṃ ca dūritām māyi* *whatever sin there is in me* (i. 23²²); *pīpāya śā śrāvāsā mārtyeṣu* *he abounds in fame among mortals* (vi. 10³); *yāt sthō druhyāvya ānavi turvāśe yādau*, *huvé vām* *whether ye two are beside* (with) *Druhyu, Anu, Turvaśa* (or) *Yadu*, *I call you* (viii. 10⁴); *vayām syāma vāruṇe ānāgāḥ* *may we be guiltless in the eyes of Varuṇa* (vii. 87¹); *asmīn puṣyantu gópatau* *let them prosper under this herdsman* (x. 19⁴).

3. Time: here the loc. expresses that an action takes place within the limits of the time mentioned; e. g. *uśāso*

vyūṣṭau at the flush of dawn; *uśāsi* in the morning (in B. *prātār* is used instead); *dyāvi-dyavi* every day (not used in B.); *trir āhan* three times in the day (in B. gen. only); *jāyate māsi-māsi* he is born (once) in every (successive) month (x. 52³).

a. This temporal use sometimes comes to mean that something happens at the end of the period; e.g. *sarpvatsarā idām adyā vy ākhyata* ye have opened your eyes nose to-day (for the first time) in a year (i. 161¹²) = at the end of a year; *tātaḥ sarpvatsarē pūruṣaḥ sām 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. *āgre* often occurs in the sense of *in front* and *at first*, appearing even in compounds (e.g. *agre-gā* going before, *agre-pā* drinking first); in ŚB. the loc. of *kṣiprā* quick is several times thus employed, e.g. *kṣiprē ha yajamāno mūm lokām 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* (i. hū); *receive from*; e.g. *viśve devā haviṣi mādayadhvam* do ye, O all-gods, rejoice in the oblation (vi. 52¹⁷); *tāviṣiṣu vāvṛdhe* he grew in strength (i. 52²); *yā eṣām bhṛtyām ṛṇādhat sā jīvāt* he who will succeed in their support, shall live (i. 84¹⁶); *prāva nas toké* bless us in children (viii. 23¹¹); *mā nas toké rīriṣaḥ* injure us not in our children (i. 114⁸); *agnim toké tānaye śāśvad imahe* Agni we constantly implore for children and for grandchildren (viii. 71¹²); *ādā hi tvā hāvāmahe tānaye goṣu apsū* for we invoke thee for offspring, cows, water (vi. 19¹¹); *devēṣu amṛtatvām ānaśa* ye received immortality (among =) from the gods (iv. 36⁴);

in V. and B.: *let share in* (ā-bhaj) and *struggle for* (sṛdh, rarely in V.); e.g. *yān ābhajo marūta indra* some the

Maruts whom thou, O Indra, didst allow to share in Soma (iii. 85⁹); *ānu no 'syāṃ prthivyām ā bhajata let us have a share in this earth* (ŚB.); *ādityās ca ha vā āngirasasā ca svarge loke 'spardhanta the Ādityas and the Angirases struggled for (the possession of) the heavenly world* (AB.);

in B.: *request* (iṣ), *ask* (prach), *call in question* (mīmāṃs); e.g. *sā ha iyāṃ devēṣu sutyāyām apitvām iṣe she requested from the gods a share in the Soma feast* (ŚB.); *te devēṣv 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. *sā id devēṣu gachati* (i. 14) *that goes to (= reaches) the gods* (while *devān gachati* would mean *goes in the direction of the gods*); *yō mārtyeṣv it kṛṇōti devān who brings the gods to mortals* (i. 77¹); *vīryam yajamāne dadhāti he puts energy into the sacrificer* (TS.); *nā vā eṣā grāmyeṣu paśuṣu hitaḥ 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: *grdḥ be eager*, *yat strice*, *ā-śāms hope*; e.g. *ānneṣu jāgrdḥur they are eager for food* (ii. 23¹⁰); *divi svanó yatate the sound soars to heaven* (x. 75³); *ā tū na indra śāmsaya goṣv āśveṣu pray give us hope, Indra, of cows and horses* (i. 29¹); *agnihotriṇī devatā ā śāmsante 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. *nā tāsya vācy āpi bhāgo asti he has no share in speech* (x. 71¹⁰); *sómo bhūtv avapāneṣv ābhagaḥ let Soma be a participator in drinking bouts* (i. 136⁴); *sutā it tvām nimiśla indra sōme thou art attached, O Indra,*

to the pressed Soma (vi. 28¹); *tāsminn evā etā nīmīślatamā iva* to him these (women) are most devoted (SB.).

b. ordinary adjectives: in V. *priyā* and *cāru* dear; e. g. *priyāḥ sūrye priyō agnā bhavāti* he will be dear to Sūrya, dear to Agni (v. 37²); *cāruḥ mitrē várune ca* dear to Mitra and Varuna (ix. 61¹⁰); in B. *dhruvā* firm; e. g. *rāṣṭrām evā asmin dhruvām akāḥ* he has made the sovereignty established in him (TS.).

3. The loc. is used with a few prepositions: in V. *ā* in, at, on, and (rarely) *āpi* near, in, and *ūpa* near to, at, upon, as well as the prepositional adverb *sacā* beside, with; in V. and B. *ādhi* 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 *uṣási* at dawn could appear *uchāntyaṁ uṣási* at dawn as it shines forth, which then acquired the independent sense *when dawn shines forth* (i. 184¹). 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: *uśítāvaty átithāḥ aśnīyāt* (AV. ix. 6²⁸) the guest having eaten, he may eat (cp. 161).

b. The perf. part. pass. appears in the RV. in several expressions, such as *jāté agnāu, stīrṇé barhiṣi, sūté sóme*, in which the loc. probably still has its ordinary sense; e. g. *viśvam adhāg āyudham iddhé agnāu* he burnt every weapon in the kindled fire (ii. 15⁴); *yó áśvasya dadhikrávṇo ákārīt*

sāmiddhe agnā uśāso vyūṣṭau who has honoured the steed Dadhikraṇan beside the kindled fire at the flush of Dawn (iv. 39^a), possibly when the fire is kindled. In other examples the absolute sense seems more likely: yād im enāṃ uśatō abhy āvarṣīt tṛṣyāvataḥ prāvṛṣy āgatāyām when it has rained upon the eager thirsty ones, the rainy season having come (vii. 103^b); especially in yān marutaḥ sūrya ūdite mādatha when ye, O Maruts, are exhilarated at the rising of the sun (v. 54^m). Here sūrye could not be used alone,¹ while the loc. of time would be expressed by ūditā sūryasya at sunrise.

a. In B. the absolute use with the perf. part. pass. is much more pronounced; e.g. ūditeṣu nāksatreṣu vācam vi erjati when the stars have risen he sets free his voice (TS.); sū enāḥ śvō bhūtē yajato he sacrifices to them when the morning has appeared (TS.); kritē sōma maltrāvurupāya dāṇjām prā yachati when the Soma has been brought he hands the staff to the Maltrāvurupa priest (TS.); tāmād gardabhē puṣṭāyusaḥ prāmīto bibhyati therefore one is frightened when a donkey has died before its time (TS.). The substantive has sometimes to be supplied; e.g. sū hovāca: hatō vṛtrō; yād dhatē kuryāta tāt kuruta, iti he said: Vṛtra is dead; what you would do, if he were dead, that do (SB.).

c. Of the pres. part. with the loc. in the absolute sense there are many examples in V.; e.g. indraṃ prātār havā-maha indraṃ prayati adhvaré Indra we invoke early, Indra when the sacrifice proceeds (i. 16^b); sárasvatīm deva-yānto havante sárasvatīm adhvaré tāyāmāne men devoted to the gods invoke Sarasvati, Sarasvati while the sacrifice is extended (x. 17^c); tā vām adyā tāv aparāṃ huvema uchāntyaṃ uśāsi so you two to-day, so you two in future we would invoke when Dawn shines forth (i. 184^d).

a. Similarly in B.: yajñamukhe-yajñamukhe vāi kriyāmāṇe yaj-ñāṃ rākṣāṃśi jighāṃśanti always when the commencement of the sacrifice is being made, the Rakṣasas seek to destroy the sacrifice (TS.); sōma hanyā-māne yajñō hanyate when Soma is destroyed, the sacrifice is destroyed (TS.);

¹ Because the sense rejoices in the sun would be unnatural, though the construction of mad with the loc. is normal (cp. 204, 1 a).

tāsmād agnicid vāṛṣati nā dhāvet therefore the fire-piler should not run when it rains (TS.); tāṁ etāt pratyāstyām rātrau sāyām upātīṣṭhanta so they approached him in the evening when night returned (SB.).

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: *tāsya ālabdhasya sã vāg āpa cakrāma he being sacrificed, this voice departed (SB.); tāsmād apām taptānām phēno jāyate therefore, when water is heated, foam arises (SB.); sã etā viprūṣo janayata yā imāḥ skūyāmānasya vipravānto he (Agni) produced those sparks which dart about when (the fire) is stirred (MS.); teṣāṁ 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. *asmā́d ahám taviṣā́d īśamā́ṇa indrá́d bhiyā́ maruto réjamā́ṇaḥ* *I (am) fleeing from this mighty one, trembling with fear of Indra, ye Maruts* (i. 171⁴). This use does not seem to be found in B.

a. The pres. part. is used with the verbs *i go, car move, 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. 40⁵); *vicákāśac candrá́mā náktam eti* *the moon goes on shining brightly at night* (i. 24¹⁰); *tē 'sya grhāḥ paśáva upamūryā-māṇā iyuh* *his house and cattle would go on being destroyed* (ŚB.); *tvām hí . . . éko vṛtrā cārasī jighnamāṇaḥ* *for thou alone goest on killing the Vṛtras* (iii. 30⁴); *tē 'rcantaḥ śrām-yantaś ceruḥ* *they went on praying and fasting* (ŚB.); *rcāṃ tvaḥ pōṣam āste pupuṣvān* *the one keeps producing abundance of verses* (x. 71¹¹); *sómam evā etāt pibanta āsate* *they thus keep on drinking Soma* (TS.); *ucchvāñcamānā pṛthivī sū tiṣṭhatu* *let the earth keep on yawning wide* (x. 18¹²); *vitṛṃbhā-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 tād u tāyate pūṇaḥ* *my work is done and it is being done again* (i. 110¹); *nā tvāvām indra kās canā ná jātó ná janisyate* *no one is like thee, O Indra, he has not been born, and he will not be born* (i. 81⁵); used impersonally: *śráddhitam te mahatā indriyāya* *confidence has been placed in thy great might* (i. 104⁵).

Similarly in B.: *istā devātā ātha katamā etē* *the gods have been worshipped, but which are these gods?* (TS.); also in subordinate clauses: *tāmín yád āpannam, grahitām 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. *yuktās te astu dāksīṇaḥ* *let thy right (steed) be yoked* (i. 82²); *dhūmās te ketūr abhavat*

divi áritáh the smoke, thy banner, (was raised =) arose to heaven (v. 11²).

b. Such forms (pres. and aor. ind. of *bhū*, impf. and perf. ind. and opt. of *as*) make regular past and present tenses and the opt. mood in B.; e.g. *bhūyasībhir ha asya āhutibhir iṣṭam bhavati* *by him sacrifice has been made with several offerings (AB.)*; *devāsurāḥ sām्यattā āsan* *the gods and Asuras were engaged in conflict (TS.)*; *tād vā ṣṣīṇām ānu-śrutam āsa* *that was heard by the seers (SB.)*; *tāsmād vidhṛtā 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 *aniya* 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 *aniya* are never found connected with a case.

1. The commonest of these gerundives is that in *ya*; *sadyo jajñāno hávyo babhūva* *as soon as born he became one to be invoked (viii. 96²¹)*. It often appears without a verb; e.g. *viśvā hi vo namasyāni vāndyā nāmāni devā utā yajñīyāni vaḥ* *all your names, ye gods, are adorable, worthy of praise, and worshipful (x. 63²)*. The agent may be expressed by the inst., dat., or gen.; e.g. *tvām nṛbhir hávyo viśvādāḥ* *asi thou art always to be invoked by men (vii. 22⁷)*; *asmābhir ū nū praticakṣya* *abhūt* *she has become visible (by =) to us (i. 113¹¹)*; *sākhā sākhibhya idyaḥ* *a friend to be praised by friends (i. 75⁴)*; *yā ēka id dhāvyaḥ carṣanīnām* *who alone is to be invoked of men (vi. 22¹)*.

a. In B. the agent may be in the inst. or gen., but not in the dat.; thus *tāsmād dēyam* means *to him gifts should be given (SB.)*. This example also illustrates the impersonal use of this gerundive in B.

a use unknown to the RV. This gerundive is always without a verb, being unaccompanied by forms of *as* or *bhū* in B.; e.g. *bahú dáyam 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 hántvásaḥ the enemy are to be killed* (iii. 30¹⁵); *yó nántvány ánaman ny ójasā who by his might bent what could be bent* (ii. 24²); *tád víśvam abhibhūr asi yāj jātām yác ca jāntvam thou surpassest all that has been born and that is to be born* (viii. 89⁶).

a. The only meaning that seems to be expressed by this gerundive in B. is possibility; e.g. *anātvam udakām water that can be bathed in* (SB.); *nó aaya anyád dhótvam āsit prāṇāt and he had nothing else that could be offered but breath* (MS.).

3. The gerundive in *āyya*, found in the RV. only, sometimes appears accompanied by an agent in the inst. or the dat.; e.g. *dakṣāyyo nṛbhiḥ to be propitiated by men* (i. 129²); *dakṣāyyo dāsvate dāma ā who is to be propitiated by the pious man in his house* (ii. 4²).

4. The form in *enya*, almost restricted to the RV., may be accompanied by an agent in the inst.; e.g. *agnir ṇényo girā Agni to be praised with song* (i. 79²); *abhyāyaṃsényā bhavatam manīṣibhiḥ be willing to be drawn near by the devout* (i. 34¹).

a. It is once or twice also found in B.; thus *vācam udyāsam śuśrūṣēnyām 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 *nā brāhmaṇó himsitavyaḥ a Brahmin is not to be injured* (AV. v. 18⁶).

a. In B. it is frequent and used much in the same way as the form in *ya*; here it is also used impersonally and with the agent in the inst.; e.g. *putró yājayayitavyaḥ a son must be made to sacrifice* (MS.); *agnicitā pakāṣo nā, āsitavyām 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 *añiya*, 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. *upajivāñiyo bhavati* *he is one who may be subsisted on* (AV.); *abhicarāñiya* *liable to be bewitched* (SB.); *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. *gūḍhvi tāmo jyōtiṣā uṣā abodhi* *having hidden away the darkness, Dawn has awakened with light* (vii. 80²); *yuktvā hāribhyām ūpa yāsad arvāk* *having yoked (them) may he come hither with his two bays* (v. 40¹); *striyaṃ dṛṣtvāya kitavāṃ tatāpa* *having seen a woman it pains the gambler* (x. 34¹¹) = *the gambler, having seen a woman, is pained*; *pībā niśādyā* *drink, after having sat down* (i. 177¹); *yó hānti śātrum abhītya* *who slays the foe after having attacked him* (ix. 55¹).

a. The usage in B. is similar; e. g. *tasmāt suptvā prajāḥ prā budh-yante* *therefore creatures awake after having slept* (TS.); *tām ha enaṃ dṛṣtvā bhīr viveda* *having seen him fear seized him = having seen him he became afraid* (SB.). The gerund is, however, here found loosely constructed 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. *agnihotraḥāvanbhi pratāpya hāto 'vadhēyaḥ* *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: *tó paśāva śasdhīr jugdhvā apāḥ pitrā tāta oṣā rāsaḥ sām bhavati* *the beasts having eaten the plants and drunk water—*

Then this vital sap arises (SB.) = 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. *átithyéna vái devā iṣṭvā tánt samāś avindat* after the gods had sacrificed with the rite of hospitable reception, discord came upon them (SB.); similarly with the verb *man* think: *etād vái devāḥ prāpya ráddhvā jīva amanyanta* the gods, having obtained this, thought that they had as good as won (SB.).

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. *tantrām yuvatī abhyākramāṃ vayataḥ* the two maidens weave the web while going up to it (AV.).

a. In B. it has become common; e.g. *abhikramāṃ juhoti* (TS.) he sacrifices while approaching (the fire). This gerund is sometimes used with *ās*, *i*, or *car* to express continued action; e.g. *tē parāpātāṃ śanta* they kept flying away (MS.).

Infinitive.

211. The normal use of this form is to supplement the general statement of the sentence in a final (*in order to*) or a consequential (*so as to*) sense. The infinitive is, however, sometimes dependent on a particular word in the sentence, usually a verb, occasionally a noun: it then loses some of its full meaning, as in other languages after an auxiliary. The object when it is expressed is generally in the accusative.

1. Dative Infinitive.

a. The various forms of this infinitive govern either an acc. or (by attraction) a dat., sometimes (according to the nature of the verb) another case; e.g. *indrāya arkāṃ juhvā sām aṃje, vīrāṃ dānāukasaṃ vandādhyai* for Indra I with my tongue adorn a song, to praise the bountiful hero (i. 61³); *tvām akṛṇor duṣṭārītu sāho víśvasmai sáhase sáhadhyai* thou didst display irresistible power to overcome

every power (vi. 1¹); *áva sya śūra ādhvano ná ante 'smīn* *nó adyá sāvane mandādhyai* *unyoke, O hero, as at the end of a journey, to delight in this our Soma pressing to-day* (iv. 16²); *ābhūd u pārām étave pānthā* *the path has appeared, to (enable us to) go to the farther shore* (i. 46¹¹); *ā no nāvā matīnām yātām pārāya gāntave* *do ye two come to us with the boat of our hymns, to go to the farther shore* (i. 46⁷); *indram codaya dātave maghām* *urge Indra to give bounty* (ix. 75⁵); *indram avardhayann āhaye hāntavā u* *they strengthened Indra to slay the dragon* (v. 31¹); *ā ta etu mānaḥ pūnaḥ jīvāse jyók ca sūryam drśe* *let thy spirit return (to live =) that thou mayest live and long see the sun* (x. 57¹); *śiśite śrūge rāksase vinikṣe* *he sharpens his horns in order to pierce the demon* (v. 2³); *sadyāś cin māhi dāvāno* *to give much at once* (viii. 46²⁵); *prā yād bhāradhvo suvitāya dāvāne* *when ye proceed to give welfare* (v. 59⁴); *amitrān prīśu turvāno* *to overcome foes in battle* (vi. 46⁸); *ātha ūpa prā* *aid yudhāye dāsyum* *then he advanced to fight the demon* (v. 30³); *tāv asmābhyam drśāye sūryāya pūnar dātām āsum* *may these two give us back our breath that we may see the sun* (x. 14¹²); *devó no ātra savitā nū ārtham prāsavid dvīpat prā cātuspad ityāi* *here god Savitr has now urged on our bipeds, on our quadrupeds to go to their work* (i. 124¹); *ābodhi hótā yajāthāya devān* *the priest has awakened to worship the gods* (v. 1²).

b. The dat. inf. not infrequently depends on a particular word in the sentence; e.g. *tā vām vāstūni ūmāsi gāmadhyai* *we desire to go to those abodes of you two* (i. 154⁶); *dādhṛvir bhāradhyai* *strong to carry* (vi. 66³); *cikid nāśayādhyai* *understanding to destroy* (viii. 97¹⁴); *agnīm dvēgo yótavāi no grñimasi* *we implore Agni to ward off hostility from us* (viii. 71¹⁵); *té hi putráso āditer vidur dvēṣāmsi yótave* *for those sons of Aditi know how to ward off hostilities* (viii. 18⁵); *tvām indra sravitavā apās kaḥ* *thou, O Indra, hast made the waters to flow* (vii. 21³); *vidyāma tāsya te*

vayām ākūpārasya dāvāne may we know this of thee who art inexhaustible to give (v. 39⁷); bhiyāse mrgām kah he has made the monster to fear (v. 29⁸); jajanūs ca rājāse and they created (him) to rule (viii. 97¹⁰); kavīm̐r ichāmi samāḍṣe I wish to see the poets (iii. 38¹).

α. The dat. inf. has sometimes a passive force; e.g. ā vo vāhiṣṭho vahatu stavādhyai rāthah may your most swift car bring you hither to be praised (vii. 37¹); gīrbhiḥ sakhāyam gām nā dohāse havo with songs I will my friend like a cow to be milked (vi. 45²); esā purutāmā drśe kām she here that constantly returns (so as) to be seen (i. 124³). This sense is especially noticeable in the infinitives in tavai, tave, and e, which when used predicatively (as a rule with the negative nā) are equivalent to a future part. pass.⁴ with the copula; e.g. stuxē sū vām rātiḥ⁵ that bounty of yours is to be praised (i. 123²); nāisā gāvvyūtir āpabhartavā u this pasture (is) not to be taken away (x. 14²); yākyā nā rīdhah pāryetavo whose treasure is not to be surpassed (viii. 24¹); nā asmākam sati tāt tārā ādityāso atīṣṭhāte this our zeal, O Ādityas, is not to be overlooked (viii. 67¹²); nā pramiye savitūr dāivyasya tāt tāt (work) of the divine Savitṛ (is) indestructible (iv. 54⁴).

β. The agent (or instrument) of the action expressed by the inf. is put in the inst. or gen. when there is a passive sense; e.g. nā anyēna stōmo vasiṣṭhā ārvetavo vah your laudation, O Vasiṣṭhas, is not to be equalled by another (vii. 33²); ābhūd agniḥ samidhe mānuṣāṇām Agni has appeared to be kindled of men (vii. 77¹). When there is no passive sense the agent is expressed by the dat.; e.g. vi śrayantām prayai devābhyo mahiḥ may the great (gates) open (for the gods to =) that the gods may enter (i. 142²); dabhrām pśāyadbhya urviyā vicākyā usā aḥgar bhūvanāni rīsvā (i. 113³) Dawn has awakened all creatures (for those who now see little to =) that those who see little now may look far and wide; ahām rodṛāya dhānūr ā tanomi brahmadviṣe śārave hantavā u I stretch the bow for Indra (for the arrow to =) that the arrow may strike the kaler of prayer (x. 125²).

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 person⁷; e.g. prāti vām rātham

¹ 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.

² Which in Latin would be: *laudanda (est) vestra designatio*.

³ The inf. is similarly used in Greek in the sense of a 2. pers. impv.; e.g. *τίρρα τάδ' ἀγγελοι μηδὲ ψευδιγγελοι εἶναι* tell all this and be not a false messenger (Homer, *Od.*); *εἰπάμεναι μοι, Τρῶες* tell me, ye Trojans (*ibid.*).

jarādhyai the chariot of you two (I purpose) to strike (vii. 67¹); *ā va ānūjō huvādhyai sāmsam* the son of Uśij (intends) to proclaim your praise (i. 122²).

3. In B. the inf. in *tavāi* has three uses: 1. with a final sense; e. g. *taṃ pra harāti yo 'sya śritya tasmāi startavai* he hurls it in order to strike down him who is to be struck down by it (AB.). 2. predicatively with *nā*, often with a passive sense, sometimes impersonally; e. g. *nā vāi yajdā iva māntavāi* it is not to be regarded like a sacrifice (SB.); *nā purā śūryasya ūdetor mānthitavāi* one should not rub fire before sunrise (MS.); *tasmād etēna śēru nā kṛtavāi* therefore tears should not be shed by him (MS.). 3. with a pass. sense after an acc. governed by *āha*, *uvāca* and *brūyāt*; e. g. *agnim pāristarītavā āha* he says that the fire is to be enclosed (MS.); *gopāñ sāmibhuyitavā uvāca* he said that the cow-herds should be called together (SB.); *tād āśvām ānetavāi brūyāt* then he should order the horses to be brought (SB.). 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. *ūpo emi cikitiṣo vipreṣam* I go to the wise to inquire (vii. 86³); *iyētha barhir āśādam* thou hast gone to seat thyself on the straw (iv. 9¹); *śakēma tvā samidham* we would be able to kindle thee (i. 94³); *sā veda devā ānāmaṃ devān* he, the god, knows (how) to guide hither the gods (iv. 8²).

a. In B. this form of the inf. appears only in dependence on the verbs *arh*, *vid*, and *śak* when they are combined with the negative *nā*; e. g. *svarūndham nā śaknot* he was not able to keep back (MS.).

b. The inf. in *tum* in the RV. expresses the purpose with verbs of motion¹ and also appears in dependence on the verbs *arh* *be able* and *ci* *intend*; e. g. *kó vidvāmsam ūpa gāt prāṣṭum etāt* who has gone to the wise man to ask him this? (i. 164⁴); *bhūyo vā dātum arhasi* or thou canst give more (v. 79¹⁰).

¹ The use of this inf. is restricted to dependence on such verbs in the Latin supine in *tum*.

a. In B. the use is similar, this inf. expressing the purpose with verbs of motion, or in dependence on the verbs *dhr* intend and (generally accompanied by the negative *ná*) *arh* and *śak* be able, *kam* desire, *dhrs* dare, *ā-dṛ* trouble, *ā-saṃs* expect; e.g. *hótum eti* he goes to sacrifice (TS.), *drāṣṭum ā gachati* he comes in order to see (ŚB.); *anyād eva kártum dadhrire 'nyád vái kurvanti* they have purposed to do one thing, but do another (ŚB.); *kathám aśakata mād rté jīvitum* how have you been able to live without me? (ŚB.); *ná cakame hāntum* he did not wish to kill (ŚB.).

3. Ablative-Genitive Infinitive.

a. The form in *as* (which is always compounded with prepositions) is almost exclusively abl. as is shown by its being used with words governing that case, viz. the prepositions *rté* without, *purā* before, and the verbs *pā* protect, *trā* rescue, *bhī* fear; e.g. *rté cid abhiśriṣaḥ purā jatrubhya ātṛdaḥ* without binding, before the cartilages being pierced (viii. 1¹³); *trādhvam kartād avapādaḥ* (ii. 29⁶) save us from falling into the pit (lit. from the pit, from falling down).

There is one example of its being a gen., as it is governed by the verb *ś*: *nahī tvād āré nimīṣaś canā śe* for without thee I am not able even to blink (ii. 28⁶).

a. In B. it appears only as a gen. governed by *īśvarā*; e.g. *sá īśvaró yajamānasya paśūn nirdābaḥ* 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 *purā* before and *ā* till or by verbs of saving and preventing; e.g. *purā hāntor bhāyamāno vy āra* fearing he withdrew, before being struck (iii. 30¹³); *yuyóta no anapātyāni gāntoḥ* save us from coming to childlessness (iii. 54³).

The gen. form is found only in dependence on the verb *ś* be able (with the object by attraction in the gen.) or on the adverb *madhyā* in the midst of; e.g. *śe rāyāḥ suvir-yasya dātoḥ* he can give wealth and heroic offspring (vii. 4⁶);

mā no madhyā rīṣata āyur gāntoḥ injure us not (in the midst of =) before our reaching old age (i. 89^o).

e. 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 ūdatoḥ* (MS.) *till the sun's rising = till the sun rises*; *ā tīrṣāṃ dōgdhoḥ* (SB.) *till the milking of three (cows) = till three (cows) are milked*; *ā mēdhyaḍ bhāvitoḥ* *till becoming pure*; *purā sūryasya ūdatoḥ* *before the sun's rising* (MS.) = *before the sun rises*; *purā vāgbhyaḥ sampravāditōḥ* *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 dhotoḥ* *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 ātoḥ* *he can fall into misfortune* (TS.); *tā īśvarā yājamānam hīmaitoḥ* *these two can injure the sacrificer* (MS.). Occasionally *īśvarā* is omitted; e.g. *tāto dīkṣitāḥ pāmanō bhāvitoḥ* *hence the initiated man (can) become scabby* (SB.).

4. Locative Infinitive.

The only loc. forms to which a genuine inf. use (cp. 167, 4) can be attributed are the few in *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. *vi naḥ pathās citana yāstave, asmābhyam viśvā āśās tarīṣāni* *do ye open up for us the paths to sacrifice, (for us to =) that we may conquer all regions* (iv. 37^o); *nāyisthā u no neṣāni, pāraisthā u naḥ paśāny āti dviṣāḥ* *the best guides to guide us, the best leaders to lead us through our foes* (x. 126^o); *tād va ukthāsya barhāṇā, indrāya upastrīṣāni* *this song of praise (I will) spread out with power for your Indra* (vi. 44^o); *priyām vo ātithim grīṣāni* *(do ye) extol your dear guest* (vi. 15^o); *ijānām bhūmir abhi prabhūṣāni* *(let) Earth assist the sacrificer* (x. 132^o).

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 vā idám abhūd yád vayám smáh Yama has become that which we are* (TS.). It also appears in the impf.: *yā viprūṣā āsams tāḥ śárkarā abhavan what were sparks became gravel* (MS.).

2. *dhāv* and *ṣṛ run*: in the RV. occur the plup. *ádadhāvat* and the pres. *sisarti*; in B. the pres. *dhāvati*, the impf. *āsarat*, and the perf. *sasāra*.

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. *vivakti*).

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 *āi 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. *purutrā vṛtrō aśayad vyāstaḥ: amuyā śayānam āti yanti āpaḥ* *Vṛtra lay scattered in many places: over him as he thus lies the waters flow* (i. 32⁷).

This use does not seem to occur in B.

a. *purā formerly* is used with the pres. to indicate an action which has extended through the past down to the present; e.g. *kvā tvaṁ nau sakhyā babhūvaḥ, śacāvahe yād avrkām purā cit* *where has that friendship of us two gone, inasmuch as we have hitherto associated inoffensively* (vii. 88⁸); *sā ha agnir uvāca ātha yān mām purā prathamām yajatha kvā ahām bhavāni iti* *so Agni said: now that you have hitherto honoured me at the sacrifice as the first where shall I be?* (ŚB.).

a. In B. *purā* 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. *āhotā vā eṣā purā bhavati yadā evā enam pravṛṇitē tha hōtā* *he is previously a non-Hotṛ; as soon as he chooses him, then he is a Hotṛ* (ŚB.); *ānaddhā iva vā usya ātaḥ purā jānam bhavati* *previously his origin is as it were uncertain* (ŚB.).

b. *sma purā* with the pres. ind. expresses that something used to happen in the past; e.g. *saṃhotrām sma purā nārī sāmanam vā āva gachati* *formerly the woman used to go down to the common sacrifice or the assembly* (x. 86¹⁰).

a. The same usage is common in B. with *ha sma purā*; e.g. *nā ha sma vai purā agnir āparaśavrknam dahati* *formerly Agni used not to burn what was not cut off with the axe* (TS.). Here, however, the *purā* is

much more usually omitted, *ha sma* alone expressing the same sense, especially often with the pres. perf. *āha*; e.g. *etād āha sma vā āha nāradaḥ* (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 *purā* only.

c. The pres. ind. is also sometimes used for the fut. or the subj.; e.g. *āham āpi hanmi iti ha uvāca* *he said: I too will slay him* (SB.); *indraś ca ruśamaś ca aṁśaṁ prāsyetām: yataro nau pūrvo bhūmiṁ paryeti sa jayati iti Indra and Ruśama proposed a wager: whichever of us shall go round the earth first shall win* (PB.).

Past Tenses.

213. Each of the past tenses (except the pluperfect) has a distinctive meaning of its own, though occasional examples of aor. and perf. forms occur that are almost indistinguishable in sense from the impf.

A. The perfect characteristically expresses the condition attained by the subject as the result of a preceding action. If that action (often a repeated or continuous one) is continued into the present so as to include the latter, it may be translated by the present; if it is regarded as concluded before the present, by the present perfect. It can express both these senses when accompanied by the adverbs *purā* *formerly* and *nūnām* *now*; e.g. *purā nūnām ca stutāya śṣiṇām pasprdhre* *the praises of the seers have vied together in past times and (do so) now* (vi. 34¹); *śśśvad dhi va ūtibhir vayām purā nūnām bubhujmāhe* *we have constantly enjoyed your aids and (do so) now* (viii. 67¹⁴); the same sense appears with the adverb *satrā* *always*; e.g. *tūbhyam brāhmāṇi gira indra tūbhyam satrā dadhire: juśāsva* *to thee prayers, O Indra, to thee songs have always been offered (and still are): accept them kindly* (iii. 51⁶). But even without a particle this double sense is not infrequently apparent:

ná sóma indram ásuto mamāda (vii. 26¹) *unpressed Soma has not* (in the past) *intoxicated Indra* (and does not now); *ná bhojā mamrur ná nyarthām iyur: ná riṣyanti ná vyathante ha bhojāḥ* *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. 107⁸); *indra . . . ubhé ā paprau ródasī mahitvā* *Indra has with his greatness filled* (and still fills) *the two worlds* (iii. 54¹³).

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. *kvā idānim sūryaḥ: kās ciketa* *where is now the sun: who knows!* (i. 35⁷); *yān na indro jujūṣé yāc ca vāṣṭi* *what Indra likes from us and what he desires* (iv. 22¹); *kā iṣate, tujyāte, kó bibhāya* *who flees* (and) *speeds, who is afraid!* (i. 84¹⁷); *nā methete ná tasthatuḥ* *they* (night and morning) *clash not and stand not still* (i. 113³); *vāne-vane śiśriye takvavir iva* *on every tree he sits like a bird* (x. 91²); *yāthā iyām prthivi mahī dādhāra imān vānaspātīn evā dādhāra te mānaḥ* *as this great earth holds these trees, so he holds thy spirit* (x. 60⁹); *nā te pūrve ná āparāso ná vīryām nūtanāḥ kās canā āpa* *not earlier men, not future men, no man of the present (has attained =) equals thy heroism* (v. 42⁶); *prā hi ririkṣā ojasā divō āntebhyas pāri, ná tvā vivyāca rāja indra pārthivam* *thou extendest beyond the ends of heaven with thy might, the terrestrial space does not contain thee* (viii. 88³); *indreṇa śusuve nṛbhir yās te sunōti* *through Indra he who presses (Soma) for thee prospers in men* (vii. 32⁶); *sēd u rājā kṣayati carṣaninām, arān ná nemib pāri tā babhūva* *he rules as king over men, he encompasses the worlds (tā) as the felly the spokes* (i. 32¹⁰); *bhadrā dadṛkṣa urviyā vi bhāsi, ut te śocir bhānāvo dyām apātan* *brilliant*

thou appearest, thou shinest afar, thy light, thy beams, have shot up to heaven (vi. 64²).

b. Other perfects, which sum up past action but exclude the present, may be translated by the present perfect; e. g. *yāt sīm āgaś cakrmā tāt sū mṛlatu whatever sin we have committed, let him forgive that* (i. 179⁷); *yā vṛtrahā parāvāti sānā nāvā ca cucyuvé, tā samsātsu prā vocata what old and new deeds the Vṛtra-slayer has set going in the distance, those proclaim in the assemblies* (viii. 45²⁵); *uvāsa uṣā uchāc ca nū Dawn has flushed (in the past) and she shall flush now* (i. 48³); *kim āga āsa varuṇa jyēsthām, yāt stotāraṃ jighāṃsasi sākḥāyam what has that chief sin been (in my past life) that thou desirest to slay the praiser, thy friend?* (vii. 86⁴); *iyuṣ te yé pūrvatarām āpaśyan vyuchāntīm uṣāsaṃ mārtyāsaḥ; ó [= ā u] té yanti yé āpariṣu paśyān those mortals have gone who saw flushing the earlier dawn; those are coming who shall see her in the future* (i. 113¹¹).

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. *ā no yātaṃ divās pári: putráḥ káṇvasya vām ihā suśāva somyāṃ mādhu come to us from heaven: the son of Kaṇva has here pressed for you the Soma mead* (viii. 8⁴). This use of the perf. comes very near that of the aor. The distinction seems to be this: in the above passage the perfect means *come because the Soma has been pressed*, i. e. *is ready for you*; the aor. would mean *come because of the fact that the Soma has just been pressed for you*.

d. The perf. is not infrequently used of a single action in the remoter past, when it cannot be translated by the perf. pres. It occurs thus beside the impf. of narration, when the story is interrupted by a reflexion which often expresses the result of the action previously related. Thus in the story of the Vṛtra fight the poet says: *ājayo gā ājayaḥ śūra sómam; āvāsraḥ sártave saptá sindhūn thou didst win the kine, thou didst win the Soma, O hero, thou didst let*

loose the seven streams to flow (i. 32nd); he then adds *indras ca yād yuyudhāte āhiś ca utā aparibhyo maghāvā vijigye when Indra and the serpent fought, the bounteous god conquered (= remained conqueror) for the future. This use of the perf. is hardly distinguishable from the impf.*

a. In B. the perf. ind. appears in three different uses:

1. in a present sense based on the pres. perf., chiefly in forms that have a strengthened reduplicative vowel and thus seem to have an intensive meaning. It is the pres. perf. that includes the present, expressing that an action takes place in the present as a result of its repetition in the past; e.g. *dādhāra* (he has constantly held and now holds); e.g. *yāt sākṣam juhōti nātryai tēna 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; *royāva* wards off; *lalāya* quivers; *bibhāya* (beside *bibhāya*) fears (while the periphrastic *bibhāyām oākāra* 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: *ānasō* (has obtained =) has (MS., TS.); *pāriyāya* (has acquired =) possesses (TS.); *babhūva* (has become =) is (MS.); *vivyāsa* (has accompanied =) contains; *dadṛś* (has been seen =) appears (while *dadāreśa* always has a past sense); also the perfect of *grah* and *prā-āp*: *yē hi pādāvo lōma jagrñus tē mēdham prāpuḥ* the mites which have hair have also feet (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. *etēna vā ūpakeru rarādha*; *ṛdhnōti yā etēna yālate* by this sacrifice ūpakeru 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 paśyaun abhyannvāca* seeing that 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 vā yajñāsenas cītim vidām cakāra*; *tāya vāi sā paśūn āvarundha* this method of piling Yaśhasena 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: *yād vā asyām kīm ośroanti yād ānṛcūr*; *yād evā kīm ca vād ānṛcūr yād itō 'dhi arcitārah* 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 SB. (i-v; xi, xii, xiv), while the impf. is used elsewhere in B. (MS., TS., K., TB., PB., AB. i-v; SB. vi-x, xiii). Thus in the former *uvāca* said and *devās ca āsurās ca pasprdhire* the gods and the *Asuras* were in conflict, in the latter *abravit* and *asparḍhanta* 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 . . . prā vakṣāṇā abhinat pārva-tānām* he slew the serpent; he pierced the bellies of the mountains (i. 32¹); *nā vāi tvām tād akaror yād ahām ābravam* you did not do what I said (SB.). 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. *prāti divō adarśi duhitā* the daughter of heaven has appeared (iv. 52¹); *yāsmād duṣvāpnyād ābhaiṣma āpa tād uchatu* let her (Dawn) drive away with her light the evil dream that we have feared (viii. 47¹⁸).

a. In B. three uses of the aor. ind. may be distinguished: 1. it expresses what has occurred in the speaker's experience, very commonly in the statement made by the witness of an action; e.g. *tāto ha gandharvāḥ sām ūdire: jyōk vā iyām urvāśī manuyyēṣv avātsit* then the Gandharenes spoke together: this Urvastī has dwelt long among men (SB.). As compared with the impf. it never narrates; e.g. *yajūo vai devebhya ud akrāmat; te devā abruvan: yajūo vai na ud akrāmit* the sacrificer went away from the gods; the gods then said: the sacrificer has gone away from us (AB.); *tām yād āprehan sābravid: adyā* aurta itī when they asked her, she said: he has died to-day (MS.); *tām āprehan: kāmāi tvām abhaṅgī itī* they asked him: to whom have you sacrificed? (MS.); *tām devā abruvan: mahān vā ayām abhūd yō vītrām āvadhid itī* the gods said of him: he has shown himself great who has slain Pyru (TS.); *tē ha ācur: agnāye tiṣṭha* itī tātas tasthāv, agnāye vā asthād itī tām agnāv ajuhavuh they said: stand still for Agni; then

it stood still; thinking it has stood still for Agni, they sacrificed it in Agni (SB.).

2. it is employed by the author with regard to what from his own point of view has either just happened or has occurred in the more remote past; e.g. *mā bāndhur ānāsīryasya yām pūrvām āvocāma* *this is the import of the Śundastīrya oblation which we have explained above* (SB.); *puro vā etān devā akrata yat purojāsāms tat purojāsānām purojāsātum* *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 etāsyā brāhmaṇāḥ purā ānnam 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. *putrāsyā nāma grhṇāti; prajām evā ānu sām atanit* *he gives his son a name: he has thus extended his race* (MS.); *etād vai trīṣyam yajñām āpad yac chāndāmni āpnōti* *thereby he has obtained the third sacrifice when he obtains the metres* (TS.); *yād dhi asya amedhyām ābhūt tād dhi asya etād avadhūnōti* *what has been impure in it, that in it he shakes off in this way* (SB.).

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 guḥām ā sūryam ajabhartana* *then ye brought the sun hidden in the sea* (x. 72¹); *ud u syā devāḥ savitā yayāma hiraṇyāyīm amātim yām āśīret* *that god Savitr now has raised up the golden sheen which he has spread out* (vii. 38¹).

Future.

214. A. 1. The simple future is in comparatively rare use in V., being formed from only fifteen roots in the RV. and from rather more than twenty others in the AV. This limited employment is accounted for by its sense being partly expressed by the subjunctive and to some extent by the present. It means that, according to the opinion, expectation, intention, hope or fear of the speaker, an action is to take place in the near or the remote future. The sphere of the future includes that of the will, the specific meaning of the subjunctive, but the stress is here laid on

the futurity rather than the purpose; e. g. *atha atah paśor vibhaktis: tasya 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^b); *kim evid vakṣyāmi kim u nū manīsyē* what pray shall I say, what shall I now think? (vi. 2^a); *yady evā kariṣyātha sākāṃ devāir yajūiyāso bhaviṣyatha* if ye will do so, you will be partakers of the sacrifices with the gods (I. 161^a); *nā tvāvaṃ indra kās canā nā jātō nā janīṣyate* no one equal to thee, O Indra, has been born or will be born (I. 81^b).

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. *sō 'bravid: idāṃ māyī viryāṃ, tāt te prā dāsyāmi*, *iti* he said: here is heroism in me, that I will give thee (TS.); *tē ha ūcuḥ kēna rājā, kēna ānīkena yotsyāma iti* they said: with whom as king, with whom as leader shall we fight? (SB.); *tātra vidyād: varṣīṣyati*, *iti* in regard to that he should know: it will rain (SB.); *indro ha vā ikaṣāṃ cakre: mahād vā ito 'bhvām janīṣyate* Indra reflected: a great abuse will arise from this (SB.); *sarvā devatā āśanvanta: mām abhi prati patsyati*, *iti* all the gods hoped: he will begin with me (AB.); *yadi bibhīṣyād duścārmā 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 *ātha*; e. g. *pātip nū me pūnar yūvanam kurutam: ātha vām vakṣyāmi* (SB.) make my kinsman 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. *prā-ita, tād eṣyāmaḥ* come, we will go there (SB.).

γ. With the negative *nā*, the 2. and even the 3. pers. may have the value of a prohibition; e. g. *devān rāksāmsi . . ajighāmsan: nā yakṣyadhva* *iti* the Rakṣases wished to slay the gods (saying): you shall not sacrifice (SB.); *tān viśvā devā anonudyanta neha pāsyanti 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 *prātār* early in the morning, *āvās* to-morrow (but never by *adyā* to-day). The point of time, however, need not be expressed by an adverb; it may be defined by a clause. Examples are: *samvatsara-tamāṃ rātrim ā gachatāt, tān me ekām rātrim ānto śayitāse, jātō u te 'yām tārhi putrō bhavitā* come for the night of this day year, then you

will lie beside me for one night, then too this son of thine will be born (ŚB.); *yādi purā samsthānād dīryeta adyā varṣisyati itī brūyāt; yādi samsthite śvō vrasṣā itī 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.); *yasmi vāva vo mayā cartho bhavitā, tarhy eva vo 'ham punar āgantāmi* 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. *śā evā iyām adyā āpi pratiṣṭhā, śā u evā āpi śtō '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 *bhāva* and *bhāvatāt*, *bhāvasva*; *bhāvatu*; *bhāvantu*, *bhāvantām*. The forms later regarded as imperatives of the 1. pers., *bhāvāni*, *bhāvāva*, *bhāvāma* are subjunctives (cp. 181): while the 2. 3. du. and 2. pl. *bhāvatam*, *bhāvatām*, *bhāvetām*, *bhāvetām*; *bhāvata*, *bhāvadhvam*, 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. 14¹³); *āheḥamāno bodhi* be not angry (i. 24¹¹); *imāni asya śirṣāni chinddhi* cut off these heads of his (MS.); *vṛkṣe nāvam prāti badhniṣva* tie the ship to the tree (ŚB.); *prā vām aśnotu suṣṭutiḥ* may the hymn of praise reach you two (i. 17³); *hanta na ēko vēttu* 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. *vāraṃ vṛṇisva ātha me pūnar 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 abhyēhi itī brūhi, tām tū na āgatām pratiprā*

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 vṛṇāsi* 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 dīhehi 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, tāsa sma prāvītā bhava* be the promoter of him who adores thee as a messenger (i. 12⁹); *sām vidvāṁ naya yō . . . anuśīṣati* bring us together with one who knows, who may give us directions (vi. 54¹); *idām me haryatā vāco yāsyā tārema tāraś śatām himaḥ* gladly accept this word of mine by the force of which we would pass a hundred winters (x. 54¹²). 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. *ā devēbhīr yāhi yāksi ca* come with the gods and sacrifice (i. 14¹). These forms are confined to the RV. (and passages borrowed from it) except *satsi* (AV. vi. 110¹); and they are restricted to positive principal sentences.

B. Injunctive.

Formally this mood corresponds to an unaugmented past tense (including the 2. 3. du. and 2. pl. as represented by act. *bhāvatam*, *bhāvatām*, *bhāvata*; mid. *bhāvethām*, *bhāvetām*, *bhāvadhvam*, 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 *ā-gan* or the inj. of *ā-gamat*) or from an unaugmented indicative (e.g. *oāraḥ* might be = *ā-carāḥ*). 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 *yād* and *yadā*.

a. The first person expresses an intention the execution of which lies in the power of the speaker; e.g. *indrasya nū vīryāṇi prā vocam* now I will proclaim the heroic deeds of Indra (i. 32¹). Sometimes, however, the execution depends on another; e.g. *agnīm hinvantu no dhīyas: téna jeṣma dhānam-dhanam* let our prayers urge Agni: through him we shall assuredly win booty after booty (x. 156¹).

b. The second person is used exhortatively, very often beside an impv.; e.g. *sugā naḥ supāthā kṛṇu; pūṣaun iṇā kratum vidah* do thou make fair paths for us easy to traverse; O Pūṣan, here procure us wisdom; *adyā no deva sāvīḥ sāubhagam, pārā duṣvāpnyam sūva* to-day, O god, procure us good fortune; drive away evil dream (v. 82¹). A parallel opt. is much less common; e.g. *etēna gātum vido naḥ; ā no vavṛtyāḥ suvitāya* by reason of that find for us the path; mayst thou bring us to welfare (i. 173¹²).

c. The third person also is used exhortatively, very often beside an impv.; e.g. *sémām vetu vāsaḥkṛtim; agnir juṣata no girāḥ* let him come to this Vasaḥ call; may Agni accept our songs (vii. 15⁶); it is often accompanied by a 2. sing. impv.; e.g. *ā idām barhir yājamānasya sīda; āthā ca bhūd ukthām indrāya śastām* seat thyself upon this straw of the sacrificer; and then may the hymn be sung to Indra (iii. 53⁷). It appears less frequently with the subj.; e.g. *ūpa brāhmāṇi śṛṇava imā no, āthā te yajñās tanvè vāyo dhāt* mayst thou listen to these our prayers, and then let the

sacrifice bestow vigour on thyself (vi. 40⁴). A parallel opt. is not common: e.g. *pāri no hetī rudrāsya vrjyāḥ, pāri tveṣāsya dūrmatir mahi gāt* *would that the dart of Rudra pass us by, let the great malevolence of the impetuous one avoid us* (ii. 33¹⁴).

d. The injunctive is very frequently used alone (unaccompanied by any other modal form) in an impv. sense; e.g. *imā havyā juṣanta naḥ* *let them accept these oblations of ours* (vi. 52¹¹); the preceding verse has the regular impv.: *juṣāntām yūjyaṃ pāyaḥ* *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 *mā* can be used; e.g. *mā na indra pārā vṛṇak* *do not, O Indra, abandon us* (viii. 97¹); *viśvāyan mā na ā gan* *let not any swelling thing come near us* (vii. 50¹); *mā tāntuś chedi* *let not the thread be cut* (ii. 28⁶). 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 mahyā āditaye pūnar dāt* *who will give us back to great Aditi?* (i. 24¹). The subj. itself is here sometimes found beside it; e.g. *kadā mātām arādhāsaṃ padā kṣūmpam iva sphurat, kadā naḥ śuśravad girāḥ* *when will he spurn the niggardly mortal like a mushroom with his foot; when will he hear our songs?* (i. 84⁸).

2. in negative sentences with *nā*; e.g. *yām ādityā abhī druho rākṣathā, nēm aghām naśat* *whom, O Adityas, ye protect from harm, him misfortune will not reach* (viii. 47¹).

a. In B. the use of the inj. in positive sentences has almost entirely disappeared. The ŚB., however, preserves several examples; e.g. *devān avat* *let it refresh the gods*; also sometimes in subordinate clauses, especially with *néd*; e.g. *néd idām bahirdhā yajñād bhavat* *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 *opt.* form. Only a few examples of the *impf.* form occur: *mā vadhadhvam* *slay not* (TS.); *mā bibhita* *fear not* (AR.); *kiṭbhaṃ nu mā yātayan* *let them not express it as a fault* (AR.); and from the perfect: *mā anuṣṭhāḥ* *sleep not* (SB.).

C. Subjunctive.

The meaning of the subj. is best brought out by contrasting its use with that of the opt. From this it appears that the fundamental sense of the subj. is will, while that of the opt. is either wish or possibility (this mood being therefore alternatively called optative or potential). This distinction appears clearly from the fact that in the first person in independent sentences one group of verbs in the RV. employs the subj. exclusively or almost exclusively, while another employs the opt., because in the former the execution is dependent on the will of the speaker, while in the latter it is not in his control, but is only possible. With the subj. are thus used the verbs *han* *strike*, *kr* *make*, *su* *press*, *brū* *speak*. With the opt. on the other hand appear: *ji* *conquer*, *tr* *overcome*, *sah* *conquer*; *aś* and *naś* *obtain*, *vid* *acquire*, *iś* *be master of*; *sac* *be associated with*; *â-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:

The first person declares the will of the speaker; e.g. *svastāye vāyūm ūpa bravāmahai* *for welfare we will invoke Vayu* (v. 51²²). It is often accompanied by the particles *nū* and *hānta*; e.g. *prā nū vocā sutesu vām* *I will now praise you two at the libations* (vi. 5¹¹). 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. *dakṣi-
pató bhavā me : ádhā vrtrāṇi jaṅghanāva bhūri stand on
my right : then we two will slay many foes* (x. 83⁷); or an
exhortation to aid the speaker; e.g. *jésāma indra tváyā
yujā we will conquer (= let us conquer) with thee as our ally*
(viii. 63¹¹).

In B. the usage is the same; e.g. *vāraṃ vṛṇa I will choose a boon*
(TS.); *hanta imān bhīṣayai well, I will terrify them* (AB.); *vāyūṃ devā
abruvan : sōmanā rājānam hanāma, itī the gods said to Vāyu : let us slay
king Soma* (TS.).

The second person is used exhortatively; *hāno vrtrām,
jāyā apāh slay Vṛtra, win the waters* (i. 80²). It often
follows a 2. pers. impv.; e.g. *agne śṛṇuhi; devébhyo
bravasi hear, O Agni, do thou say to the gods* (i. 139⁷); sometimes
it follows a 3. pers. impv.; e.g. *ā vāṃ vahantu . . āśvāh,
pibātho asmā mādhuṇi let the horses bring you two; do ye
drink the honied draughts beside us* (vii. 67¹). When an
expectation is indicated, the subj. is almost equivalent to
a future; e.g. *āchānta me, chadāyāthā ca nūnām ye have
pleased me and ye shall please me now* (i. 165¹²).

In B. the 2. pers. subj. is used only when the speaker makes a condi-
tion or gives a direction relating to the (not immediate) future; e.g.
*atho etam 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. *imām naḥ śṛṇavad dhāvam he shall hear this our
call* (viii. 43²²); *pāri no hōlo varuṇasya vṛjyāh; urūṃ
na indrah kṛṇavad u lokām may the wrath of Varuṇa
avoid us; Indra shall procure us wide space* (vii. 84²); *sā
devāṃ ā ihā vakṣati he shall bring the gods hither* (i. 1⁴); *prā
te sumnā no āśnavan thy good intentions shall reach us*
(viii. 90⁵). The subj. sentence is sometimes connected with
a preceding one; e.g. *agnim iḥe : sā u śravat I praise Agni :
he shall hear* (viii. 43²³). The subj. here often approaches the

future in sense, being then usually opposed with *nūnām* or *nū* to another verb: *ūd u śyā devāḥ savitā . . asthāt : nūnām devébhyo vi hī dhāti rātnam* *god Savitr has just arisen : he will now distribute bounty to the gods* (ii. 38³); *uvāsa uśā uehāc ca nū Dawn has flushed (in the past) and she will flush now* (i. 48³). Sometimes there is no opposition; e.g. *ā ghā tā gachān ūttarā yugāni, yātra jāmayāḥ kṛṇāvan ājāmi* *there shall come those later generations when those who are akin will do what befits not kinsmen* (x. 10¹⁰).

In B. the 3. pers. subj. is not found in the hortative sense, appearing only when a condition, promise, or curse is expressed; e.g. *vr̥ṇīṣva, ity abruvan*; so *bravin : maddevatyā eva samid asad iti* *they said : choose a boon ; he replied : the fuel shall be success to me* (MS.); *sā abravīd : vāraṇ vr̥ṇai ; khatāt parābhaviṣyāni manye : tāto mā parā bhūvam iti ; purā te samvatsarād āpi 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 āśapan : svēna vaḥ kiṣkunā vajreṇa vr̥cān iti* *the gods cursed them (the trees) : they shall destroy you with your own handle, with a bit* (TB.). The 3. pers. subj. often also expresses the purpose of a ceremony; e.g. *śr̥ṇād iti śaramāyam barhīr 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 *kathā how? kadā when*, and *kuvid*; e.g. *kim ā nū vaḥ kṛṇavāma* *what, pray, shall we do for you?* (ii. 29³); *kathā mahé rudriyāya bravāma* *how shall we speak to the great Rudra-host?* (v. 41¹¹); *kadā naḥ śūsra vad girāḥ* *when will he hear our prayers?* (i. 84⁹). *kuvid* nearly always accen- tuates the verb (which is thus treated as in a subordinate clause); e.g. *āśvīnā sū ṛṣe stuhī : kuvīt te śrāvato hāvam* *the Āśvins praise well, O seer : shall they hear thy call?* (viii. 26¹⁰).

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 *nā not*; e.g. *nā tā naśanti*;

nā dabhāti tāskarāḥ they perish not; no thief shall (can) harm them (vi. 28³).

In B. *nā* is similarly used; e. g. *nā atō 'paraḥ kṣā canā sahā śāri-rona amṛto 'eat from now onwards no one shall be immortal with his body (SB.).* Once only, in a command, is the subj. used with *mā*: *akamāḥ ama mā ni padyāsi you shall not approach me (in future) against my will (SB.).*

b. In dependent clauses the subj. is used either with a negative or with relatives (pronominal or adverbial):

α. 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 bibhyad āyaṃ, néd evā mā yunājauṇ ātra devāḥ fearing the office of Hotr, O Varuṇa, I went away, lest the gods should appoint me thereto (x. 51⁴); vy ūchā duhitar divo mā cirāṃ tanuthā āpaḥ, nét tvā stenāṃ yāthā ripūṃ tāpāti sūro arciṣā shine forth, daughter of the sky, delay not long thy work, lest the sun scorch thee, like a hostile thief, with his ray (v. 79⁹).*

In B. the antecedent clause has either an ind. or an opt.; e. g. *ātha yān nā prēksate, nēn mā rudrō hināsad iti now (the reason) why he does not look is lest Rudra should injure him (SB.); tān nā dadbhīḥ khāded, nēn mā idāṃ rudriyaṃ datō hināsad iti he should not chew it with his teeth, lest this that belongs to Rudra injure his teeth (SB.).* 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 pṛtanyād, āpa tām-tam id dhatam whoever shall combat us, him do ye two slay (i. 132⁶); yās tūbhyāṃ dāśān nā tām āmho āśnavat who shall serve thee, him no distress can reach (ii. 23¹); utā nūnāṃ yād indriyaṃ kariṣyā indra páumsyam, adyā nákiṣ tād ā minat and what heroic, manly deed thou, Indra, shalt now do, that let no one belittle to-day (iv. 30¹³); yāsmāi tvāṃ sukfte jātaveda, u lokāṃ agne kṛṇávaḥ syonāṃ, sá rayiṃ*

naśate svasti the righteous man for whom thou shalt procure, O Agni Jātavedas, a comfortable place, he obtains riches for welfare (v. 4¹¹).

In B. the use of the subj. in relative clauses is similar; but here the subj. is by far the commonest form in the principal clause, the impv. and ind. (sometimes omitted) being rare; e.g. *tāny abruvan, vāram vṛṇāmahai: yād āsurāṇ jāyāma, tān naḥ saha* and *iti they said, we will make a condition: what we shall win from the Asuras that shall be ours in common (TS.); yāḥ tvā kās ca upāyat, tuṅnim evā jaya* whoever shall come towards you, sit still; *yād vindāṣai tāt te gohotrāṃ kurmaḥ* what thou shalt find, that we (shall) make thy fire-oblation (MS.); *tād vāi śmṛddham yām devāḥ sādḥāve kārmaṇe juṣāntai* that, indeed, (is) excellent, if the gods shall be pleased with him for a good work (SB.). 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. *sām pūṣan vidūṣā naya, yó āñjasā anuśāsati, yá evā idám iti brávat* associate us, O Pusan, with a wise (guide) who shall at once direct us and who shall say: here it is (vi. 54¹); *asmābhyam tād rādha á gāt, sām yāt stotṛbhya āpāye bhāṣati* let that recath come for us which shall be a blessing to thy praisers and thy kinsman (ii. 38¹¹); *tād adyá vācāḥ prathamām masīya yéna āsurām abhi devā āsāma* I would to-day think of that as the first (point) of my speech whereby we gods shall overcome the Asuras (x. 53⁴); *imām bibharmi sūktam te nūkuśam yéna ārujāsi maghavanā chaphārūjaḥ* I bring to thee this well-fashioned weapon (with which =) in order that thou shouldst break the hoof-breakers (x. 44⁹). The subj. of these relative clauses sometimes comes to have a purely future sense; e.g. *ó (=ā_u) té yanti yé āpariṣu páśyān* those are coming who in future days will see her (i. 113¹¹).

In B. this type of relative clause with the subj. is rare; e.g. *yān mā dhināvat tū me kuruta* procure for me that which shall refresh me (SB.); *bānta vayāṃ tāt arjāmahai yād asmān anvāmad iti come, let us create what shall come after us (SB.).*

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* : **ūṣo yád adyá bhānūnā vi dvārāv ṛṇāvo divāḥ, prā no yachatād avṛkām** *O Dawn, when to-day with thy beam thou shalt open the doors of heaven, then bestow on us safe shelter* (i. 48¹⁰) ; **yád adyá bhāgām vibhājāsi nṛbhya, ūṣo devó no ātra savitā dāmūnā ānāgasō vocatī sūryāya** *when thou shalt to-day distribute a share to men, O Dawn, god Savitr, the house friend, shall declare us guiltless to Surya* (i. 123²) ; **yád va āgaḥ puruṣātā kārāma, mā vas tāsyaṃ āpi bhūma** *when we shall commit a sin against you after the manner of men, let us not have a part in that (shaft) of yours* (vii. 57⁴) ; **yád didyāvaḥ pñtanāsu prakriṣān, tāsya vām syāma sanitāra ūjēḥ** *when shafts shall play in battles, of that conflict of yours we would be the winners* (iv. 41¹¹).

if **yád** = *in order that, or so that* : **sá ā vaha devātātim yaviṣṭha, śárdho yád adyá divyām yājāsi** *so bring hither the gods, O youngest, that thou mayst adore the heavenly host to-day* (iii. 19⁴) ; **tavéd u tāḥ sukirtáyō 'sann utá prāsastayaḥ, yád indra mṛṇáyāsi naḥ** *these laudations and praises shall be thine, that thou, O Indra, mayst be merciful to us* (viii. 45³²) ; **nā pāpāso manāmahe, yád in nv indraṃ sákhāyaṃ kṛṇāv-āmahai** *we deem not ourselves wicked, (so) that we can now make Indra our friend* (viii. 61¹¹). In such posterior clauses the **yád** sometimes comes to express the content of the principal clause ; e.g. **nā te sákhā sakhyāṃ vaṣṭy etát, sálakṣmā yád viśurūpā bhāvāti** (x. 10²) *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*: *kiyāty ā yāt samāyā bhavāti yā vyūṣūr yās ca nūnām vynchām* in what time will it be that (= how long will it be till) she shall be between those that have shone forth and those that shall now shine forth? (i. 113¹⁰).

In B. the subj. is rarely found in these clauses with *yād*; e.g. *tāt prāpnuhi yāt to prāpō vātam apipādyātai* attain this that your breath shall transfer itself to the wind (SB.).

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 hōtā chāndasaḥ pārām gāchāt, tāt pratiprasthātā prātaranuvākām upā kuratāt* when the Hotṛ shall have got to the end of the metre, then let the Prati-prasthātṛ start a Prātaranuvāka (SB.).

3. *yāthā* 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: *yāthā hotar mānuṣo devātātā yājāsi, evā no adyā 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. 4¹). This use does not seem to occur in B. Examples of the second use are: *grhān gacha grhāpatnī yāthā āsaḥ* go to the house that you may be mistress of the house (x. 85²⁶); *idānim āhna upavācya nṛbhiḥ, śreṣṭham no ātra drāviṇam yāthā dādhat* at this time of day he is to be addressed by men that he may here bestow on us the best wealth (iv. 54¹); *mahatām ā vrūmahé 'vo, yāthā vāsu nāsāmahai* we implore the favour of the great, in order that we may obtain riches (x. 36²¹); *idam pātram apāyi mātṣad yāthā saumanasāya devām* this bowl has been drunk up, in order that it may exhilarate the god to benevolence (vi. 44¹⁶). The negative in such clauses is *nā* or *nū*.

a. In B. the usage is similar: the principal clause here contains either an impv. or a subj.; e.g. *tathā me kuru yathā śham imāṃ senām jayāni* so arrange for me that I may conquer this army (AB.); *sarp-dhām 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. *śrtām yadā kārasi jātavedo, ātha im enaṃ pāri dattāt pitṛ-bhyaḥ* when thou shalt have made him done, then deliver him to the fathers (x. 16²); *yadā gāchāty āsunītim etām, ātha devānām vaśanir bhavāti* when he shall have gone to that spirit world, then he shall become subject to the gods (x. 16²). *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. 53⁴).

a. The usage of B. is the same; e.g. *sā yadā tām ativārdhā, ātha karsūṃ khātṛvā śasyāṃ mā bibharāsi* when I shall have outgrown that (vessel), then having dug a trench you shall keep me in it (SB.).

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. 1¹³); *yājāma devān yādi śaknāvāma* we will adore the gods. if we shall be able (i. 27¹³); *yādi prāti tvām hāryāḥ . . apā onā jayema* if thou shalt accept (it) gladly, we might thereby win the waters (v. 2¹¹); *indrā ha varuṇā dhēṣṭhā, yādi sōmaiḥ . . mādāyaite* Indra and Varuṇa (are) the most liberal, if they shall delight in the Soma offerings (iv. 41³).

a. In B. the subj. with *yādi* is very rare; an example is: *yādi tvā etāt pūnar brāvataḥ, tvām brūtāt* if they too shall say this again to thee, do thou say (SB.).

6. *yād* so long as occurs twice with the subj. in the RV.: *anānukṛtyām apunāś cakāra yāt sūryāmāsā mithā uccā-*

rātah he has once for all done what is inimitable so long as sun and moon alternately shall rise (x. 68¹⁰); *vāsiṣṭhaṃ ha vāru-ṇo . . ṛṣim cakāra . . yān nū dyāvas tatānan, yād ugāsaḥ* Varuṇa has made Vasiṣṭha a seer, so long as the days shall extend, so long as the dawns (vii. 88¹). In B. *yād* does not occur.

8. The subj. is sometimes used in an antecedent clause with *ca* in the sense of *if*, which is then treated as a subordinate conjunction and accentuates the verb; e.g. *indraś ca mṛṣayāti no, nā naḥ paścād aghāṃ naśat* if Indra shall be gracious to us, no evil shall afterwards touch us (ii. 41¹¹).

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. *ūsas tām aśyām yaśāsaṃ rayim* O Dawn, I would obtain that glorious wealth (i. 92⁸); *vidhēma te stōmaiḥ* we would worship thee with songs of praise (ii. 9⁷); *vayāṃ syāma pātayo rayiṇām* we would be lords of riches (iv. 50⁶).

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. *viśē ca kṣatrāya ca samādam kuryām* I should like to create equality 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. *ā no mitrāvāruṇā hotrāya vavṛtyāḥ* pray bring Mitra and Varuṇa to our oblation (vi. 11¹); *tyā me hāvam ā jagmyātam so, pray, do ye two come to my call* (vi. 50¹⁰); *prā sū na āyur jīvāse tīretana* do ye, pray, extend fully our allotted span that we may live (viii. 18²²). We might here often rather expect the impv., which indeed frequently either precedes or follows the 2. opt.; e.g. *dhiṣvā vājraṃ rakṣohatyāya: sāsaḥiṣṭhā abhi spṛdhāḥ* take the bolt for

the slaughter of the demons: mayst thou overcome our foes (vi. 45¹⁰); *imām me samidhaṃ vaneḥ; imā ū sū śrudhī girāḥ pray accept this my fuel; graciously hear these songs* (ii. 6¹).

In B. the second person is used almost exclusively in wishes; e.g. *asmin yājamāne bahvyaḥ syāta may you be numerous beside this sacrifice* (SB.).

The third person is used in the three different senses of wish, precept, or supposition; e.g. *mīdhvām asmākaṃ babhūyāt may he be bountiful to us* (i. 27²); *imām amṛtaṃ dūtāṃ kṛṇvīta mārtyaḥ this immortal the mortal should make his messenger* (viii. 23¹⁰); *pṛṇānn āpir āpṛṇantam abhi syāt the friend who bestows would prevail over him who does not bestow* (x. 117¹). 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-ūḥ syāt may he be bereft of cattle* (TS.); a general precept (where a gerundive may also be used); e.g. *kṣāma vāsānā agnīm ā dadhīyātām, té adhvaryāve dēye scaring linen garments the two should lay the fire: the two (garments) should be given to the Adhvaryu* (MS.); a supposition in the apodosis of periods, but seldom independently; e.g. *nā asya iām rātrim apō grhān prā hareyur; āpo vai śāntiḥ: śamāyeyur eva* (MS.) *they should not during that night bring water into his house; for water in 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 *kathā how? kadā when?* and *kuvīd*; e.g. *kāsmāi devāya haviṣā vidhema what god would we worship with oblation?* (x. 121¹); *kadā na indra rāyā ā daśasyeḥ when wouldst thou, O Indra, bestow riches upon us?* (vii. 37³); *kuvit tutujyāt sātāye dhiyaḥ* (i. 143⁸) *would he not stimulate our prayers for gain?* (cp. p. 354, 2 a). A possibility is sometimes thus repudiated; e.g. *kād dha nūnām*

rtā vādanto āṇṭam rapema how could we now speaking righteous words utter unrighteousness? (x. 10⁴).

In B. the optative with interrogatives may express a wish, precept, possibility, or the repudiation of a suggestion; e.g. *kathām nū prā jāyeya* how should I propagate myself? (SB.); *yāmim eva pūrvām āpnaot* he should first pronounce the formula addressed to Yama (AB.); *kim māma tātaḥ syāt* (SB.) what would then accrue to me (if I did this)? *kās tād ā driyeta* who would pay attention to that? (SB.).

a. The opt. appears in negative sentences with *nā* not, sometimes *nū cid* never. The sense is either optative or potential; e.g. *nā riṣyema kadā canā* may we never suffer harm (vi. 54³); *nū cin nū vāyōr amṭam vi dasyet* may the nectar of Vāyu never fall (vi. 37²); *nā tād devō nā mārtyas tuturyād yāni prāvṛddho vṛṣabhās cakāra* no god, no mortal could surpass what the mighty bull has done (viii. 96²). The only opt. form with which the prohibitive *mā* occurs is *bhujema*: *mā va éno anyākṛtam bhujema* may we not suffer before you for a sin done by others (vi. 51⁷).

In B. the opt. is used with *nā* to express either a general prohibition or a potential sense; e.g. *tāsa etād vratām : nā āṇṭam vaden, nā māmsām āśniyāt* this is his vow: he should not speak the untruth, he should not eat meat; *nā enaṃ dadhikrāvā canā pāvayām kriyāt* Dadhikrāvan himself could not make him pure (MS.).

b. In dependent clauses the opt. is used with relatives (pronominal or adverbial):

a. such a clause having a determining sense, usually precedes. This type is very rare in V.; e.g. *sūryām yō brahmā vidyāt, sā id vādhūyam arhati* a priest who should know Surya deserves the bridal garment (x. 85²⁴).

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. *yām driṣyāt, tāṃ dhyāyēt* whom he may hate, he should think of (TS.); *yō vā imām alābheta, mācyeta*asmāt pāpmānah 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. *yô rāstrāi āpabhūtaḥ syāi tasmai hotavyā* *this should be offered for him who should be deprived of his kingdom* (TS.); *yasya agmayo grāmyeṇa agnīnā sampadyeran, kâ tatra prāyaścittih* *if any one's fire 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. *revātir naḥ sudhamāda indre santu yābhīr mādema* (i. 30¹³) *let our feasts beside Indra be rich (by which =) that we may rejoice (in them); dhāsatho rayim yēna samātsu sāhiṣimāhi bestow wealth on us (by which =) that we may be victorious in battles* (viii. 40¹); *yāyā āti viāvā duritā tārema sutārmāṇam ādhi nāvam ruhema* *we would ascend the rescuing ship (by which =) that we may cross over all misfortunes* (viii. 42³).

In B. final relative clauses with the optative are rare.

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 āśiṣaḥ* *if I, O Agni, were thou, and thou wert I, thy prayers would be fulfilled* (viii. 44²²); occasionally the fulfilment of the condition is expected; e.g. *yāc chuśruyā imām hāvam dūrmāṇsam 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. 45¹⁸). The temporal sense of *when* with the opt. seems to occur only once in the RV. (iii. 33¹¹).

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 ārohet yajamānaḥ* *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 parjanyaḥ varṣtoḥ* *if he were to repeat this (formula), Parjanya might not rain* (AB.). Sometimes the

verb (opt. of *as be*) is omitted in the apodosis. The opt. with *yād* here rarely expresses a purely hypothetical case (that is, without the implication that the condition will not be fulfilled); e.g. *yān mān praviśēṣ kīn mā bhūṣyāḥ* (TS.) *if you were to enter me, of what use could you be to me?* (afterwards he does enter Indra).

a. *yād* with the opt. in the final sense of *in order that* is very rare; e.g. *yān nūnām aśyām gātiṃ, mitrāsya yāyām pathā* *in order that I might now obtain a refuge, I would go on the path of Mitra* (v. 64²).

B. In B. *yād* with the opt. in the sense of *that is* frequently used after *āva kalpate* *is suitable*, *ūt sabate endures*, *iśhāti desires*, *vēda knows*, *yuktó bhavati is intent*, in posterior clauses; e.g. *nā hi tād avakālpate yād brūyāt* *for it is not fitting that he should say* (SB.); *nā vā abām idām ūt sahe yād vo hótā syām* (SB.) *I cannot endure this that should be (= I cannot be) your Holy*; *tād dhy evā brāhmaṇena eṣṭāvyaṃ yād brahmavarcaś syāt* *for that is to be aimed at by the Brahmin, that he should be pious* (SB.); *avayām vā etāsmāi devā yuktā bhavanti yāt sādhu vādeyuh* *for the gods themselves are intent on this, that they should say what is right* (SB.); *kān tād vedā yād vratapradō vratām upotsiñcet* *for who knows (this that =) whether he who hands the fat-milk, (should add =) adds (fresh milk) to it* (SB.). In the SB. *īśvarā* also is used with this construction (in other Brāhmaṇas with the infinitive only) to express a possible consequence (though the *yād* is nearly always omitted); e.g. *pārān amād yajñō bhūd iti īśvarō ha yāt tāthā evā syāt* *the sacrifice has turned away from him: it is possible that this should be so* (SB.). Otherwise the phrase regularly appears in the form of *iti īśvarō ha tāthā eva syāt*, perhaps because *īśvarā* came to be regarded as a kind of adverb = *possibly this might be so*.

γ. In B. *yād* introducing a clause with the opt. accompanied by *nā* and ending with *iti*, dependent on a verb of fearing or similar expression, is equivalent to *lest*; e.g. *devā ha vāi bibhayām cakrur yād vāi nah . . asurarakasāni tmām grāham nā hanyūr iti* *the gods feared lest the Asuras and Tinkpas should destroy this draught* (SB.); *indro ha vā ikṣām cakre yān mā tūn nā abhibhāved iti* *Indra pondered (fearing) lest that should conquer him* (SB.).

2. *yādi* *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 *yād* with opt. implies non-fulfilment of the condition). The clause with *yādi* generally precedes. The apodosis has:

α. usually the opt., which expresses a precept applicable when the condition is fulfilled; e.g. *yādi purā samathānād dīryeta* *adya var-ślayati* *iti brūyāt* (if (the vessel) should be broken before the completion (of the sacrifice), he should say: it will rain to-day (MS. ; *yadi na śaknuyāt* so 'gnaye puroḥaṣam 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. *yādy ēkatayiṣu dvayiṣu vā avagāched, aparōdhukā enam syuh* (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. *īśvarā* 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 Hotr (AB.).

γ. a gerundive; as *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 vedayanto* therefore if at the sacrifice there should be any failure with regard to a *ṛc* 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 *ṛc* verse, what (is) the penance? (AB.).

ε. The difference between *yād* and *yādi* with the opt. may be illustrated by the following example: *yān no jāyeyur imā abhyūpa dhāvema, yādy u jāyema imā abhyupā vartemahi* *iti* 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. *yāthā* 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. *āpa viśvām amitrān nudasva, yāthā tāva śārman madema* drive away all foes that we may rejoice in thy protection (x. 131¹); *tvāyā yāthā grtsamadāso . . ūparaṁ abhi syūḥ, sūribhyo grṇatē tād vāyo dhāḥ* bestow on the patrons and the singer this blessing that through thee the Grtsamadās may be superior to their neighbours (ii. 4²);

ā dāivyā vṛṇimahō 'vāmsi, yāthā bhāvema mīlhuṣe ānā-gāḥ *see implore the divine aids that we may be sinless before the gracious one* (vii. 97²).

a. In B. yāthā with the opt. has two uses: a. in antecedent clauses in the sense of *as, as if*, with a correlative meaning as in the principal clause, which contains an opt., an ind., or no verb; e. g. yāthā eva chinna naur bandhanāt plaveta, *evam eva te plaveran just as a boat cut from its fastening would drift, so they would drift* (AB.); sā yāthā nad-yāt pārāṃ parāpāśyed evām avāya āyusaḥ pārāṃ parā cakhyau *as if he were looking across to the farther bank of a river, so he saw the end of his life from afar* (SB.); ātho yāthā brūyād etān me goṇāya, *(tī tādṛg evā tāt then it (is) so as if he were to say: guard this for me* (TS.).

b. in posterior clauses in the sense of *how, so that*; e. g. ūpa jānīta yāthā, *iyām pūnar āgacchet do ye find out how she could come back* (SB.); tāt tāthā, *evāhotavyām yāthā, agniṃ vyaveyāt hence it is to be so poured that it may divide the fire* (MS.).

4. yātra and yadā are not found with the opt. in V., and yārhi does not occur at all in the RV. and AV.

In B. all three conjunctions are used hypothetically with the opt. in the sense of *when*.

a. yātra, 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. mārutāṃ saptaśapālāṃ nīr vaped yātra vid rājānaṃ jīyānt *he should offer a cake on seven dishes to the Maruts in case the people were to oppress the king* (MS.); sā yātra prastuyāt tād etāni japat *as soon as he (the priest) begins to sing, one should utter the following prayers* (SB.).

b. yadā *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 ātha *then*; e. g. sā yadā samgrāmāṃ jāyod ātha, *aindrāgnāṃ nīr vaped as soon as he may have won a battle, he should sacrifice to Indra and Agni* (MS.).

γ. yārhi *when* is generally followed by the correlative tārhi *then* in the principal clause, which usually has the opt. also; e. g. yārhi prajāḥ kuśīhaṃ nigācheyus, *tārhi navarātrēṇa yajeta when his people should be exposed to hunger, then he should sacrifice with the rite of nine nights* (TS.).

5. céd *if* is used with the ind. only in the RV. and only once with the opt. in the AV.

In B. it is used with the opt. like yādi *with which it may interchange*; e. g. etāṃ oēd anyāsmā anubrūyās, *tāta evā te āroā obhūdyām if you were to communicate this to another, I would cut off your head* (SB.).

Precative.

217. This form, which occurs in the RV. and AV. in principal clauses only, and never interrogatively, expresses a prayer or wish addressed to the gods almost exclusively, as is to be expected from the nature of those texts; e.g. *yó no dvéṣṭy ádharah sás padisṭa may he who hates us fall to the ground* (iii. 53²¹). When a negative is used it is *ná*; e.g. *bhāgo me agne sakhyé ná mṛdhyāh may my good fortune, O Agni, not relax in (thy) friendship* (iii. 54²¹).

In B. the precative is almost restricted to verse or prose formulas quoted and to paraphrases of such formulas; e.g. *bhūyasinām úttarām sāmām kriyāsam iti gávām lākṣma kuryāt would that I may do (this) to more next year: on saying he should make the mark of the cows* (MS.); *śatām himā iti śatām varṣāni jīvyāsam ity evā śtād āha by the expression 'a hundred winters' he says this: 'would that I may live a hundred years'* (SB.). It is, however, sometimes found in genuine prose narrative also; e.g. *sā ha vāk prajāpatim uvāca āhavyavād evā ahām tūbhyam bhūyāsam Iāc said to Prajāpati: I would like not to be a conductor of sacrifice for thee* (SB.); *tām āśpad: 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. 30²) in a somewhat obscure passage, though the form *abharisya*t 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: *tāta evā aya bhayām viyaya: kasmād dhy ābhasyat thereupon his fear departed: for of what should he have been afraid?* (SB.). Otherwise it occurs only in compound sentences:

1. usually in both protasis and apodosis of conditional sentences, expressing what might have happened in the past, but did not happen because the condition was not fulfilled. The conditional clause is generally introduced by *yád*, rarely by *yádt* (216); e.g. *sā yád dha āpi mūkhād ádroṣyan, ná ha evā prāyaścittir abhavisya*t if it (Soma) had also flowed out of his mouth, there would not have been a penance (SB.); *yád evāp ná ávakṣyo mūrdhā te vy āpatisya*t if you had not spoken thus, your head would have split unawares (SB.); *pādan te 'milāsyatām yádi ha ná ágamisya*h your feet would have withered, if you had not come (SB.).

a. When *yād* 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. *sā tād evā nā avindat prajāpatir yād āboṣyat* *Prajapati found nothing that he could sacrifice* (MS.); *sā vāi tām nā avindat yasmai tām dāksīṇām āneṣyat* *he found no one to whom he should give this sacrificial fee* (TB.).

3. in a clause introduced by *yād* that dependent on a negative (or equivalent) clause; e.g. *cirām tām mene yād vāsaḥ paryādhāsyata* *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 (imp.), Participle (pt.), Imperfect (imp.); Perfect (pf.); Pluperfect (ppf.); Aorist (ao.); Preterite (prc.); Future (ft.); Conditional (co.); Passive (ps.). Present, Aorist, Past Participle (pt.); Gerundive (gndv.); Gerund (gnd.); 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 Paraasmaipada (active) only, Ā. that it is conjugated in the Ātmanepada (middle) only.

amś attain, V.: pr. aśnóti; sb. aśnávat; imp. aśnótu; pt. aśnuvánt. pf. ānámśa and ānāśa; ānaśmā, ānaśā, ānaśūr; ānaśé; sb. ānaśāmahai; op. ānaśyām; pt. ānaśānā; pf. also āśa, āśatur, āśūr; Ā. du. āśāthe, āśāte. ao. root: Ā. 3. s. āśta, pl. āśata; inj. aśta, pl. aśata; op. aśyāt, prc. 3. s. aśyās (=aśyās-t); s: sb. ākṣat; a: aśét. inf. āśtavo.

akṣ mutilate, V.: pr. imp. akṣuhi. pf. pt. ākṣānā. ao. is: ākṣiṣur.

ac bend, I.: pr. ācati. imp. 2. s. āca; ācasva. ps. acyāte; pt. acyāmāna; imp. acyānta; pf. aknā (B.). gnd. -acya.

aj drive, I.: pr. ājati, ājate; sb. ājāni, ājāsi, ājāti; op. ājeta; imp. ājatu; pt. ājant. imp. ājat. ps. ajoyāte; pt. ajoyāmāna. inf. -ājo.

añj anoint, VII.: pr. anākti, anākté; sb. anājat; imp. anādhī (=anādhī), anāktu; pt. añjānt, añjānā. imp. añjan. pf. ānāñja; ānajé, ānajró; sb. anajū; op. anajyāt; pt. ānajānā. ps. ajoyāte; pt. ajoyāmāna; pf. aktā. gnd. aktvā (B.), -ajya (B.).

ad eat, II. : PR. *ádmi*, *átsi*, *átti*; *adánti*; SR. *ádat*, pl. *ádān* (AV.); OR. *adyāt*; IPV. *addhī*, *áttu*; *attām*, *attām*; *attá*, *adántu*; PT. *adánt*, *adāná*. IPF. *ádat*. PT. *atsyāti*. PF. *ánna* n. *food*. GD. *attvāya* (B.). INF. *áttum*, *áttave*, *áttos* (B.). CS. *ádáyati* (B.).

an breathe, P. : I. *ánati* (AV.); VI. : *anāti* (AV.); II. : *ániti*; IPV. *anihi*; PT. *anánt*. IPF. *ánit*. PF. *ána*. AO. *ániṣur*. PT. *ániṣyāti* (B.). PT. *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. *ámiré* (B.). AO. *ámamat*. PS. *amyáto*. CS. *ámáyati*.

arc praise, I. : PR. *árcati*; SR. *árcā*, *árcāt*; *árcāma*, *árcān*; INJ. *árcat*; *árcan*; IPV. *árcatu*; PT. *árcant*. IPF. *árcan*. PF. *ánrcūr*; *ánrcē*. PS. *rcyáto*; PT. *rcyámāna*. INF. *rcāse*. CS. *arcáyati*.

arh deserve, I. : PR. *árhati*; SB. *árhāt*; PT. *árhant*. PF. *árhūr* (TS.); *arhiré*. INF. *arhāse*.

av favour, I. P. : PR. *ávati*; SB. *ávāt*; INJ. *ávāt*; OR. *ávot*; IPV. *ávatu*; PT. *ávant*. IPF. *ávāt*. PF. *ávitha*, *áva*. AO. root : OP. 2. *avyās*; FBC. 3. *avyās* (= *avyās-t*) : IS. *ávīt*; SB. *áviṣat*; INJ. *ávīt*; IPV. *avidḍhi*, *áviṣtu*; *aviṣtām*, *aviṣtām*; *aviṣtāna*. PT. *aviṣyāti*; PT. *aviṣyānt*. PF. -*ūta*. GD. -*avya*. INF. *ávitave*.

as eat, IX. : PR. *ásnāti*, *ásnānti*; *ásnitē*, *ásnāto*; OR. *ásniyāt*; IPV. *ásāná*; PT. *ásnānt*. IPF. *ásnuām*, *ásnāt*; *ásnan*, *ásnan*. PF. *ása*. AO. IS. *ásiṣam*, *ásiṣ*, *ásiṣ*; INJ. *ásiṣ*. PT. *ásiṣyāti* (B.). PS. *ásyáto*; PT. *ásiṣitá*. GD. *ásiṣtvā* (B.), -*ásiya* (B.). CS. *ásiṣáyati* (B.). DS. *ásiṣiṣati* (B.).

1. *as be*, II. P. : PR. *ásmi*, *ási*, *ásti*; *sthás*, *stás*; *amás*, *sthá* and *sthāna*, *sānti*; SR. *ásāni*, *ásasi* and *ásas*, *ásati* and *ásat*; *ásathas*; *ásāma*, *ásatha*, *ásan*; INJ. 3. pl. *sān*; OR. *syām*, *syās*, *syāt*; *syātām*, *syātām*; *syāma*, *syāta* and *syātana*, *syūr*; IPV. *edhī*, *ástu*; *stām*, *stām*; *stá*, *sāntu*; PT. *sānt*. IPF. *ásam*, *ásiṣ*, *ás* (= *ás-t*) and

āsīt; āstam, āstām; āsan. *PR.* āsa, āsitha, āsa; āsāthur, āsātur; āsimā, āsūr.

2. *as throw*, IV.: *PR.* āsyāmi, āsyati and āsyate; āsyāmasi, āsyanti; *IPV.* āsya and āsyatāt, āsyatu; *PT.* āsyant, *IPF.* āsyat. *PR.* āsa. *PT.* āsiṣyāti. *PS.* āsyāte; *PP.* astā. *GD.* -asya. *INF.* āstave, āstavāi (B.).

ah say, P.: *PR.* āha, ātha (B.); āhātūr (B.); āhūr.

- āp obtain*, V.: *PR.* āpnōti. *PR.* āpa, āpitha; āpiré; *PR.* āpānā. *AO. red.*: āpipan (B.); *A.*: āpat; *OP.* apéyam (AV.). *PT.* āpsyāti, -te (B.); āptā (B.). *PS.* āpyāte (B.); *AO.* āpi (B.); *PP.* āptā. *GD.* āptvā (B.), -āpya (B.). *INF.* āptum (B.). *CS.* āpāyati (B.). *DS.* īpsati, īpsate (B.); *AO.* āipsāt (B.); *DS. of CS.* āpipayīset (B.).

ās sit, II. *Ā.*: *PR.* āste; āsāthe, āsāte; āsmahe, āsate; *SR.* āsate; *OPT.* āsīta; *IPV. S.* 3. āstām, pl. 2. ādhvam; *PT.* āsānā and āsina. *IPF.* pl. 3. āsata. *PR.* āsām cakre (B.). *AO.* āsiṣṭa (B.). *PT.* āsiṣyāti, -te (B.). *PP.* āsitā (B.). *GD.* āsitvā (B.). *INF.* āsitum (B.). *CS.* āsāyati (B.).

i go, II.: *PR.* ēti; yānti; *Ā.* 1. s. iye, du. 3. iyāte, pl. 1. īmahe; *SR.* āyā, āyasi and āyas, āyati and āyat; āyāma, āyan; *INF.* pl. 3. yān; *OP.* iyām, iyāt; iyāma; *IPV.* ihī, ētu; itām, itām; itā and eta, itāna, yāntu; *PT.* yānt, iyānā. *IPF.* āyam, āis, āit; āitam, āitām; āita, āyan; *Ā.* 3. pl. āyata. *I.*: āyati, āyate; *INF.* āyanta; *IPV.* 3. du. āyatām, pl. āyantām. *V.*: *PR.* inōti; inviré. *IPF.* āinos, āinot.

PR. iyētha and iyātha, iyāya; iyāthur, iyātūr; iyūr; *PR.* iyivāms. *IPV.* āiyas. *PT.* eṣyāti; ayiṣyati (B.); etā (B.). *PP.* itā. *GD.* itvā, -itya. *INF.* étum (B.); étave, étavāi, ityāi, iyādhyai, āyase; étos.

idh kindle, VII. *Ā.*: *PR.* inddhē; indhāte and indhaté; *SR.* inādhate; *IPV.* indhām (= inddhām); indhvām (= inddhvām), indhatām; *PT.* indhāna. *IPF.* āindha. *PR.* iddhē; iddhiré. *AO. SR.* idhaté; *OP.* iddhimāhi; *PT.* iddhānā. *PS.* idhyāte; *IPV.* idhyāsva; *PT.* idhyāmāna; *PR.* iddhā. *INF.* -idham; -idhe. From the nasalized

root, *indh*, the *is* *ao.* is formed in *B.*: *IND.* *āindhista*; *OP.* *indhisiya*.

inv go, I. P. (= V. *i-nu* + *a*): *PR.* *invasi*, *invati*; *INV.* *invathas*, *invatas*. *SR.* *invāt*; *IPV.* *inva*, *invatu*; *INVTAM.* *invatām*; *PT.* *invant*.

1. *is desire*, VI.: *PR.* *ichāti*, -*te*; *SR.* *ichāt*; *IND.* *ichās*; *ichānta*; *OP.* *ichēt*; *ichēta*; *IPV.* *ichā*, *ichātu*; *ichāta*; *ichāsva*, *ichātām*; *PT.* *ichānt*; *ichāmāna*. *IPF.* *āichat*. *PF.* (B.) *iyēsa*, *iśūr*; *iśō*, *iśirō*. *AO.* (B.) *āiśīt*; *āiśisur*. *PT.* (B.) *esigyāti*, -*te*. *PF.* *ištā*. *GD.* -*iśya*. *INF.* *ēśfum* (B.); *ēśtavāi* (B.).

2. *is send*, IV.: *PR.* *iśyati*, -*te*; *IPV.* *iśyatam*; *iśyata*; *PT.* *iśyant*. *IX.*: *PR.* *iśnāti*; *PT.* *iśnānt*; *iśnānā*. *VI.*: *PR.* *iśē*; *IND.* *iśānta*; *OP.* *iśēma*; *IPF.* *āiśanta*. *PF.* *iśāthur*, *iśūr*; *iśō*, *iśirō*. *PT.* *iśitā*. *GD.* -*iśya* (B.). *INF.* *iśādhyai*. *CS.* *iśáyati*, -*te*; *INF.* *iśayādhyai*.

ikṣ see, I. A.: *PR.* *ikṣe*; *PT.* *ikṣamāṇa*. *IPF.* *āikṣata*; *āikṣetām*; *āikṣanta*. *PER.* *PF.* *ikṣām cakre* (B.). *AO.* *iṣ*; *āikṣiṣi*. *PT.* *ikṣiśyāti*, -*te* (B.). *PF.* *ikṣitā* (B.). *GDV.* *ikṣonyā*. *GD.* *ikṣitvā* (B.). *CS.* *ikṣáyati*, -*te*.

īñkh swing: *CS.* *īñkháyati*, -*te*; *SR.* *īñkháyātai* (AV.); *īñkháyāvahat*; *IPV.* *īñkhāya*; *PT.* *īñkháyant*. *PT.* *īñkhita*.

īḍ praise, II. Ā.: *PR.* 1. *īḷe*, 3. *īṭte*; *īṭate*; *SR.* *īlāmahi* and *īlāmahe*; *IND.* *īṭata* (3. pl.); *OP.* *īṭita*; *IPV.* *īṭiṣva*; *PT.* *īṭāna*. *PF.* *īṭō* (3. s.). *PT.* *īṭitā*. *GDV.* *īḍya*, *īḷēnya*.

ir set in motion, II.: *PR.* *irte*; *irate*; *SR.* *irat*; *IPV.* *irāva*; *irāthām*; *irādhvam*, *irātāṃ*; *PT.* *irāṇa*. *IPF.* *āiram*, *āir-a-t*, *du.* 2. *āir-a-tam*; *Ā.* *airata* (3. pl.). *PT.* *irpā* (B.). *CS.* *iráyati*; *SR.* *iráyāmahe*; *IND.* *iráyanta*; *IPV.* *irāya*, *iráyatam*; *iráyasva*; *iráyadhvam*; *PT.* *iráyant*. *IPF.* *āirayat*; *āirayata*; *INF.* *irayādhyai*. *PT.* *iritā*.

īś be master, II. Ā.: *PR.* 1. *īśō*, 2. *īkṣe* and *īśiṣe*, 3. *īṣte*, *īśō* and (once) *īśate*; *īśāthe*; *īśmahe*, *īśidhve*, *īśate*; *IND.* *īśata* (3. s.); *OP.* *īśiya*, *īśita*; *PT.* *īśāna*. *PF.* *īśire*; *PT.* *īśānā*.

- is move*, I.: PR. *iṣati*, -te; *ṣati*; INJ. *ṣas*; IMPV. *iṣatu*, *ṣatu*; PT. *ṣant*; *iṣamāṇa*. PP. *iṣé* (1. 3.). PP. -*iṣita*.
1. *ukṣ sprinkle*, VI.: PR. *ukṣāti*, -te; IMPV. *ukṣátam*, *ukṣāta*; *ukṣétham*; PT. *ukṣamāṇa*. AO. *iṣ*: *áuṣṣam* (B.). PT. *ukṣiṣyāti* (B.). RS. *ukṣyāte* (B.); PP. *ukṣitā*. GD. -*ūkṣya*.
2. *ukṣ (=vakṣ) grow*, I. and VI.: PR. PT. *ūkṣant*; *ukṣamāṇa*. IMPV. *áuṣṣat*. AO. *s*: *áuṣṣis*. PP. *ukṣitā*. CS. *ukṣāyate*.
- uo be pleased*, IV. P.: PR. *ucyasi*. PP. *uvóciha*, *uvóca*; *úcisé*, *úcé*; PT. *okivāms*, *úcūṣ*. PP. *ucitā*.
- ud wet*, VII.: PR. *unātti*; *undānti*; *undāte* (3. pl.). IMPV. *undhī* (=unddhī); *unātta*; PT. *undant*. VI. P.: PR. *undāti* (B.). IMPV. *āunat*. PP. *ūdūr*. RS. *udyāte*; PP. *uttā* (B.). GD. -*udya* (B.).
- ubj force*, VI. P.: PR. *ubjāti*; IMPV. *ubjá*, *ubjātu*; *ubjátam*; *ubjāntu*; PT. *ubjant*. IMPV. 2. *ubjas*, 3. *áubjat*. PP. *ubjitā*. GD. -*ubjya* (B.).
- ubh confine*, VII. P.: IMPV. *unap* (2. s.), *áumbhan* (TS.). VI. P.: IMPV. *umbhāta* (2. pl.); IMPV. *áumbhat*. IX. P.: IMPV. *ubhnās*, *áubhnāt*. PP. *ubdhā*.
- uṣ burn*, I. P.: PR. *ṣati*; INJ. *ṣas*; IMPV. *ṣa* and *ṣatāt*, *ṣatu*; *ṣatam*; PT. *ṣant*. IX. P.: PT. *uṣánt*. IMPV. *uṣán*. PP. *uvóṣa* (B.). AO. *áuṣit* (B.). PP. *uṣtā* (B.).
1. *ūh remove*, I.: PR. *ūhati*; IMPV. *ūha*. IMPV. *áubhat*; *áuhata*, *áubhan*; A. *áuhata* (3. s.). AO. *áuhit* (B.); OP. *uhyāt* (B.). PP. *ūḍhā* (B.). GD. -*ūhya* and -*ūhya* (B.). INJ. -*ūhitavāi* (B.).
2. *ūh consider*, I. Ā.: PR. *ohate*. II. Ā.: PR. *ohate* (3. pl.); PT. *ohāna* and *ohānā*. PP. *ūhé*; 2. *du*, *ūhyāthe* (=ūh-āthe?). AO. *áuhīṣṭa*; PT. *ohasāna*.
- ṛ go*, VI. P.: PR. *ṛhāti* (-te, B.); SA. *ṛhāt*; IMPV. *ṛhātu*; *ṛhāntu*. III. P.: PR. *iyarmi*, *iyarāi*, *iyarti*; IMPV. *iyarta* (2. pl.). V.: PR. *ṛnómi*, *ṛnóti*; *ṛnvānti*; *ṛnvé*; *ṛnviré*; INJ. *ṛnós*; *ṛnván*; A. *ṛnutā* (3. s.); SA. *ṛnávas*; IMPV.: A. *ṛnvátam* (3. pl.); PT. *ṛnvant*. IMPV. *ṛnván*. PP. *āritha*, *āra*; *ārāthur*, *ārūr*; PT. *ārivāms*; *ārāpā*. AO.

root: *ārta*; *ārata*; *INJ. arta* (A. 3. s.); *OP. aryāt* (TS.); *arita*; *PT. arānā*; *a*: *āram*, *ārat*; *ārata*, *āran*; *Ā. ārata* (3. s.); *āranta*; *SB. arāma*; *INJ. aram*; *aran*; *Ā. arā-mahī*, *aranta*; *IPV. aratam*, *aratām*. *PT. arigyaṭi* (B.). *PP. rtā*. *GD. pṭvā*, *-ṭya*. *CS. arpáyati*; *AO. red.*: *arpipam*; *PP. arpitā* and *ārpita*. *GD. -ārpya*, *arpayitvā* (AV.). *1ST. ālarṣi*, *ālarti*.

rj direct, VI.: *PR. rājāti*, *-te*; *IPV. rājāta*; *PT. rājant*. VII. *Ā.*: *PR. rājé*; *rājāte* (3. pl.); *IV.*: *PR. rjyate*; *PT. rjyant*. I.: *PR. ārjati* (B.). *AO. PT. rñjasānā*. *INF. rñjase*.

rd stir, VI. P.: *IPV. rdāntu*. *IPP. ārdan*. I.: *PR. ārdati* (AV.). *CS. ardáyati*; *SB. ardáyāti*.

rdh thrive, V. P.: *PR. rdhnóti*; *IPP. ārdhnót*. IV.: *PR. rdhyati*, *-te*; *IPV. rdhyatām*. VII. P.: *SB. rñádhat*; *OP. rdhyām*; *PT. rdhānt*. *IP. ānardha* (K.); *ānrdhūr*; *ānrdhé*. *AO. root: ārdhma* (B.); *SB. rdhāt*; *Ā. rdhāthe* (2. du.); *OP. rdhyām*, *rdhyās*, *rdhyāma*; *rdhimāhi*; *PRC. rdhyāsam*; *PT. rdhānt*; *a*: *OP. rdhét*, *rdhéma*; *iṣ*: *ārdhiṣṭa* (B.). *PT. ardhiṣyāte* (B.); *ardhitā* (B.). *PR. rdhyāte*; *IPV. rdhyatām*; *PP. rddhā*. *GDV. ārdhya*. *CS. ardhátyati*. *DS. īrtsati*; *PT. īrtsant*.

rṣ rush, I.: *PR. ārṣati*, *-te*; *SB. ārṣāt*; *INJ. ārṣat*; *IPV. ārṣa*, *ārṣatu*; *ārṣata*, *ārṣantu*; *PT. ārṣant*. VI. P.: *PR. rṣāti*; *PT. rṣant*. *PT. rṣtā*.

ej stir, I. P.: *PR. éjati*; *SB. éjāti* and *éjāt*; *IPV. éjatu*; *PT. éjant*. *IPP. áijat*. *CS. ejáyati* (B.).

edh thrive, I. *Ā.*: *PR. édhatē* (B.); *IPV. édhasva*, *édhatām* (B.). *PER. PP. edhām cakriro* (B.). *AO. iṣ*: *OP. edhiṣiyā*.

kan, kā enjoy, IV.: *PR. PT. kāyamāna*. *PP. caké*; *SB. cākānas*, *cākānat*; *cākānāma*; *INJ. cākānanta*; *OP. cākanyāt*; *IPV. cākandhi*, *cākantu*; *PT. cākānā*; *PP. cākān* (2. s.). *AO. ākāniṣam*; *SB. kāniṣa*.

kam love: *PP. PT. cakamānā*. *AO. red.*: *ācīkamata* (B.). *PT. kamiṣyāte* (B.); *kamitā* (B.). *CS. kāmáyate*; *SB. kāmáyāse*; *PT. kāmáyamāna*.

kāś appear, I.: PR. *kāśate* (B.); 1ST. *cākaśīmi*, *cākaśīti*; *cākaśyāte* (B.); SE. *cākaśān* (AV.); PT. *cākaśat*. IPF. *ācākaśam*. CS. *kāśáyati*.

kup be angry, IV.: PR. PT. *kūpyant*. PP. *kupitá*. CS. *kopáyati*.

1. *kṛ make*, V.: PR. *kṛṇómi*, *kṛṇóṣi*, *kṛṇóti*; *kṛṇuthās*, *kṛṇutās*; *kṛṇmāsi*, *kṛṇuthá*, *kṛṇvānti*; Ā. *kṛṇvé*, *kṛṇuśé*, *kṛṇuté*; *kṛṇmāhe*, *kṛṇvāte*; 1ST. *kṛṇvāta* (3. pl.); SE. *kṛṇāvā*, *kṛṇāvas*, *kṛṇāvat*; *kṛṇāvāva*; *kṛṇāvāma*, *kṛṇāvātha* (VS.), *kṛṇāvan*; Ā. *kṛṇāvai*, *kṛṇāvase*, *kṛṇāvate*; *kṛṇāvāvahai*, *kṛṇvāite* (for *kṛṇāvāite*); *kṛṇāvāmahai*, *kṛṇāvānti*; OP. *kṛṇvitá*; IPV. *kṛṇú*, *kṛṇuhi* and *kṛṇutái*, *kṛṇótu*; *kṛṇutám*, *kṛṇutām*; *kṛṇutá*, *kṛṇóta*, and *kṛṇótana*, *kṛṇvāntu*; Ā. *kṛṇuśvá*, *kṛṇutám*; *kṛṇvāthām*; *kṛṇudhvám*; PT. *kṛṇvánt*; *kṛṇvāná*. IPF. *kṛṇavam*, *ákrṇos*, *ákrṇot*; *ákrṇutam*; *ákrṇuta*, *ákrṇota* and *ákrṇótana*, *ákrṇvan*; Ā. *ákrṇuta* (3. s.); *ákrṇudhvam*, *ákrṇvata*.

VIII.: *karómi*, *karóti*; *kurmás*, *kurvānti*; *kurvé*, *kuruté*; *kurvāte*; SE. *karávas*, *karávāt*; IPV. *kurú*, *karótu*; Ā. *kurvátām*. PT. *kurvánt*; *kurvāná*. IPF. *ákaros*, *ákarot*; *ákurvan*; Ā. *kuruthās*, *ákuruta*; *ákurvata*.

II.: PR. *kárṣi*; *kṛthās*; *kṛthá*; Ā. *kṛṣé*.

PT. *cakára*, *cakártha*, *cakára*; *cakráthur*, *cakrátur*; *cakṛmá*, *cakrá*, *cakrúr*; Ā. *cakré*, *cakṛśé*, *cakré*; *cakráthe*, *cakráte*; *cakriré*; OP. *cakriyās*; PT. *cakṛvāms*; *cakṛāná*. PPF. *cakáram*, *ácakrat*; *ácakriran*. AO. root: *ákaram*, *ákar*, *ákar*; *kártam*, *ákartām*; *ákarma*, *ákarta*, *ákran*; Ā. *ákri*, *ákṛthās*, *ákṛta*; *ákrata*; 1ST. *káram*, *kár*; SE. *kārāṇi*, *kárasī* and *káras*, *káratī* and *kárat*; *káratas*, *káratas*; *kárama*, *káranti* and *káran*; Ā. *kárase*, *kárate*; *káramāhe*; OP. *kriyāma*; PAC. *kriyāsma*; IPV. *kṛdhi*; *kṛtām* and *kártam*; *kṛtá* and *kártana*; Ā. *kṛśvá*; *kṛdhvám*; PT. *kránt*; *krāná*. AO. s: *ákaras*, *ákarat*; IPV. *kara*; *karatam*, *karatām*; s: *ákārṣit* (B.); Ā. *ákṛṣi* (B.). PT. *kariṣyāti*; -te (B.);

SE. kariṣyās. OO. ākarīṣyat (B.). PS. kriyāte; PT. kriyāmāṇa; AO. ākāri; PR. kṛtā. ODV. kārtva. GD. kṛtvā, kṛtvī, kṛtvāya. INF. kārtave, kārtavāi; kārtos; kārtum. CS. kārayati, kārayate (B.). DS. cikīrṣati. INT. PT. kārīkrat and cārīkrat.

2. *kṛ commemorate*: AO. S: ākārṣam; IS: ākāriṣam, ākārit. INT. cārīkarmi; SE. cārīkiran; AO. cārīkṛṣe (B. S.); ODV. cārīkṛtya.

kṛt cul. VI. P.: PR. kṛntāti; INJ. kṛntāt; IPV. kṛntā; PT. kṛntānt. IPF. ākṛntat. PF. cakārtiṭha, cakārta. AO. S: ākṛtas; PT. kṛtānt; red.: ācīkṛtas (B.). PT. kartṣyāmi. PS. kṛtyāte; PR. kṛttā. GD. -kṛtya.

kṛp lament, I. Ā: PR. kṛpate; PT. kṛpamāṇa. IPF. ākṛpanta. PF. cakṛpe (K.). PPF. cakṛpānta. AO. root: ākṛp-; IS: ākrapīṣṭa. CS. PT. kṛpāyant; IPF. ākṛpayat.

kṛś be lean, IV. P.: PR. kṛśyati (B.). PF. cakārśa. PT. kṛśitā (B.). CS. karśāyati.

kṛṣ plough, I.: PR. kārṣati; -te (B.); INJ. kārṣat; IPV. kārṣa. VI.: PR. kṛṣāti; IPV. kṛṣātu; kṛṣantu; Ā. kṛṣ-āsva; PT. kṛṣānt. PF. cakārṣa (B.). AO. red.: ācīkṛṣam; SE: ākṛkṣat (B.). PT. krakṣyē (B.). PS. kṛṣyāte; PR. kṛṣtā. GD. kṛṣtvā (B.). INT. 3. pl. cārīkṛṣati; SE. cārīkṛṣat; PR. cārīkṛṣat; IPF. ācārīkṛṣur.

kṛ scatter, VI. P.: PR. kirāti, -te; SE. kirāsi; IPV. kirā, kirātu. IPF. ākirat. AO. IS: SE. kārīṣat. PS. kīryāte (B.); PR. kīrṇā (B.).

kṛp be adapted, I. P.: PR. kālpatē; IPV. kālpaśva; PT. kālpa-māṇa. IPF. ākālpaṭa, ākālpaṇta. PF. cākṛpūr; cākṛpré. AO. red.: ācīkṛpat; SE. cīkṛpāti. PT. kalp-ayāte (B.). PF. kṛptā. CS. kalpāyati; SE. kalpāyāti; kalpāyāvahai; IPV. kalpāya, kalpāyatu; kalpāyasva; PT. kalpāyant; IPF. ākalpayat. DS. cīkalpayīṣati (B.); GD. kalpayitvā.

krand cry out, I. P.: PR. krāndati; INJ. krāndat; IPV. krānda, krāndatu; PT. krāndant. IPF. ākrandas, krāndat. PF. cakradé. PPF. cakradas, cakradat.

AO. S: INJ. *kradas*; red.: *ácikradas*, *ácikradat*; *áci-kradan*; INJ. *cikradas*; S: *ákrān* (2. 3. S.). CS. *krand-áyati*. INT. *kánikrantí* (3. S. = *kánikrant-ti*); PT. *kánikradat*.

kram stride, I. P.: PR. *krámati*; OP. *krámema*; IPV. *krāma*; PT. *krāmant*; IPF. *ákrāmat*; Ā: *krāmate*; SB. *krām-āma*; IPV. *krāmasva*. PF. *cakrāma*, *cakramūr*; CA. *kramé*; *cakramāthe*; PT. *cakramāpā*. PPF. *cakram-anta*; AO. ROOT: *ákran*; *ákrāmur*; INJ. *kramur*; S: *ákramat*, *ákraman*; S: Ā. *ákrāpsta*; *ákrāpsata*; SB. *krāpsate*; IS: *ákramiṣam* and *ákrāmim*, *ákrāmís*, *ákrāmīt*; *kramiṣta* (3. S.); INJ. *kramís*; IPV. *kramiṣtām*. PT. *kramsyāte*; *kramiṣyāti*, -*te* (B.); PP. *krāntá*. GD. *krāntvá* (B.), -*krāmya*. INF. -*kráme*; *krāmitum* (B.); *krāmitos* (B.). CS. *krāmáyati* (B.). INT. IPV. *cañkra-m-a-ta* (2. pl.); *cañkramyāte* (B.).

kri buy, IX.: PR. *kriṇāti*; *kriṇitó*; SB. *kriṇāvahai*. IPV. *ákrīṇan*. PT. *kreṣyāti*, -*te* (B.). PS. *kriyāte* (B.); PP. *kritá*. GD. *kritvá*, -*kriya* (B.).

krudh be angry, IV. P.: PR. *krúdhya*ti. PF. *eukródha* (B.). AO. red.: *áeukrudhat*; SB. *eukrudhāma*; INJ. *cukrudh-am*; S: INJ. *krudhas*. PT. *kruddhá*. CS. *kródháyati*.

kruš cry out, I.: PR. *króṣati*; IPV. *króṣatu*; PT. *króśant*; *króśamāna*. AO. SA: *ákrukṣat*. PF. *kruṣtá* (B.).

kṣad divide, I. Ā.: PR. *kṣādāmahe*. PF. *cakṣadé*; PT. *cakṣadāná*. INF. *kṣádase*.

kṣam endure, I. Ā.: OP. *kṣámeta*; IPV. *kṣámadhvam*. PT. *kṣámamāna*. PF. *cakṣamé* (B.); OP. *cakṣam-ithās*.

kṣar flow, I. P.: PR. *kṣárat*i; INJ. *kṣárat*; IPV. *kṣára*; *kṣárantu*; PT. *kṣárant*. IPF. *áṣarat*; *áṣaran*. AO. S: *áṣār*. PR. *kṣaritá* (B.). INF. *kṣáradhyai*. CS. *kṣār-áyati* (B.).

1. *kṣi possess*, II. P.: PR. *kṣēṣi*, *kṣēti*; *kṣitás*; *kṣiyánti*; SB. *kṣáyas*, *kṣáyat*; *kṣáyāma*; PT. *kṣiyánt*. I. P.: PR. *kṣáyati*; OP. *kṣáyema* (AV.); PT. *kṣáyant*. IV. P.:

- PR. kṣiyati; OP. kṣiyema; IPV. kṣiya. AO. S: SH. kṣēsat.
 PT. PT. kṣegyānt. CS. IPV. kṣayāya; INJ. kṣepāyat.
2. kṣi *destroy*, IX.: PR. kṣināti; kṣinānti; INJ. kṣinām.
 IPF. ākṣinās. V.: PR. kṣinōmi. IV. Ā.: PR. kṣiyate;
 kṣiyante. AO. S: INJ. kṣeṣṭa (AV.). PS. kṣiyāte;
 PT. kṣiyāmāna; PT. kṣitā; kṣinā (AV.). GD. -kṣiya (B.).
 INF. -kṣetos (B.). DS. cikṣīṣati (B.).
- kṣip *throw*, VI. P.: PR. kṣipāti; INJ. kṣipāt; IPV. kṣipā;
 PT. kṣipānt. AO. red.: INJ. cikṣipas; cikṣipan. PP.
 kṣiptā. INF. -kṣeptos (B.).
- kṣṇu *whet*, II.: PR. kṣṇāumi; PT. kṣṇuvānā. PP. kṣṇutā
 (B.). GD. -kṣṇutya (B.).
- khan, khā *dig*, I.: PR. khānati; SH. khānāma; OP. khān-
 ema; PT. khānant. IPF. ākhanat; ākhananta. PP.
 cakḥāna; cakḥnūr. PP. PT. khaṇiṣyānt. PS. khāyāte
 (B.); PT. khātā. GD. khātvā (B.); khātvī (TS.), -khāya
 (B.). INF. khānitum.
- khād *chew*, I. P.: PR. khādati; IPV. khāda; PT. khādant.
 PP. cakḥāda. PP. khādītā (B.). GD. khāditvā (B.).
- khid *tear*, VI.: PR. khidāti; INJ. khidāt; OP. khidēt.
 IPV. khidā; khidānt. IPF. ākhidat. PP. PT. khidvāms.
 GD. -khīdya (B.).
- khyā *see*: PP. cakhyāthur. AO. R: ākhyat; INJ. khyāt;
 IPV. khyātam; khyāta. PT. khyāsyāti (B.). PS.
 khyāyāte (B.); PP. khyātā. GDV. -khyeya. GD. -khyāya.
 INF. khyātum (B.); -khyāi. CS. khyāpāyati, -te (B.).
- gam *go*, I.: PR. gāchati, -te; SH. gāchāsi and gāchās,
 gāchāti and gāchāt; gāchātha, gāchān; Ā. gāchai;
 OP. gāchet; gāchema; IPV. gācha and gāchatāt, gāchatu
 and gāchatāt; gāchatam, gāchatām; gāchata, gā-
 chantu; Ā. gāchasva (AV.), gāchatām; gāchadhvam;
 PT. gāchant; gāchamāna. IPF. āgachat; āgachanta.
 PP. jagāma, jagāntha, jagāma; jagmāthur, jagmātur;
 jaganmā, jagmūr; jagmē; OP. jagamyām, jagamyāt;
 jagamyātam, jagamyūr; PT. jaganvāms, jagmivāms;
 jagmānā. Per. PP. gamayām cakāra (AV.). PPF. ājagan

(2. s.); ājaganta; Ā. ājagmīran. AO. root: āgamam, āgan (2. 3. s.); āganma, āgman; āgathās, āgata; gānvahi; āganmahi, āgmata; SR. gāmāni, gāmas, gāmat; gāmathas, gāmatas; gāmāma, gāmanti; INJ. gān; OP. gamyās; gmiya (B.); PRO. 3. s. gamyās; IPV. gadhi and gahi, gāntu; gatām and gantām, gantām; gatā, gānta and gāntana, gāmantu; PT. gmānt; A: āgamat, āgaman; SR. gamātas; gamātha; INJ. gāman; gaméyam, gamés, gamét; gaméma; gamémahi; red.: ājigamam, ājigamat; A: āgasmahi; IS: gamiṣṭam; gmiṣiya (VS.). PT. gamiṣyāti (AV.); gantā (B.). PS. gamyāte; AO. āgāmi; PT. gatā. OD. gatvā, gatvāya, gatvi, -gātya. INF. gāntave, gāntavāi, gāmadhyai, gāmādhye (TS.); gāntos, -gāmas. CS. gamāyati and gāmāyati. DS. jigāmsati; jigamiṣṭi, -te (B.). INT. gāniganti; PT. gānigmat.

1. *gā go*, III. P.: PR. jigāsi, jigāti; INJ. jigāt; IPV. jigātam; jigāta; PT. jigat. IPF. ājigāt. PF. OP. jagāyāt. AO. root: āgām, āgās, āgāt; āgātam, āgātām; āgāma, āgāta, āgur; SR. gāni, gās, gāt; gāma; INJ. gām; gāma, gūr; IPV. gātā and gātāna; S: INJ. geṣam (VS.); geṣma (AV.). DS. jigāsa (SV.). INF. gātave.

2. *gā sing*, IV.: PR. gāyasi, gāyati; gāyanti; Ā. gāye; INJ. gāyat; IPV. gāya; gāyata, gāyantu; PT. gāyant. IPF. āgāyat. PF. jagān (B.). AO. S: INJ. gāsi (I. s.); sis: āgāsiṣur; SR. gāsiṣat. PT. gāsyāti (B.). PS. PT. giyāmāna; PT. gītā. OD. gītā (B.); -gāya (B.) and -gīya (B.). INF. gātum (B.). CS. gāpāyati, -te (B.). DS. jigāsati (B.).

gāh plunge, I. Ā.: PR. gāhase, gāhate; OP. gāhomahi; IPV. gāhothām; PT. gāhamāna. IPF. āgāhathās. INT. jāṅgahe.

gur greet, VI.: PR. IPV. gurāsva. PF. SR. jugurat; OP. juguryās, juguryāt. AO. root: gūrta (3. s. Ā.). PF. gūrta. OD. -gūrya.

guh hide, I.: PR. gūhati, -te; INJ. gūhas; gūhathās;

- IPV. *gūhata*; PT. *gūhant*; *gūhamāna*. IPE. *ágūhať*.
 AO. *a*: *guhás*; INJ. *guhás*; PT. *guhánt*; *guhámāna*;
 SA: *ághukṣat*. PS. *guhyáte*; PT. *guhyāmāna*; PT. *gūḍhá*;
 ODV. *gūhya*, -*gohya*. OD. *gūḍhvi*. DS. *jūgukṣati*.
1. *gr sing*, IX.: PR. *grṇāmi*, *grṇāti*; *grṇítas*; *grṇimāsi*,
grṇánti; *Ā. grṇé*, *grṇīṣé*, *grṇité* (and *grṇé*), *grṇimāhe*;
 INJ. *grṇítá* (3. s. *Ā.*); IPV. *grṇihi*, *grṇātu*; *grṇítam*,
grṇítām; *grṇítá*, *grṇántu*; PT. *grṇánt*; *grṇáná*. OD.
 -*gírya* (B.). INF. *grṇīṣāni*.
2. *gr wake*: AO. red.: 2. 3. *ájigar*; IPV. *jigrtām*; *jigrtá*.
 INT. *jāgarti*; *jāgrati*; SB. *jāgarāsi* (AV.), *jāgarat*; OP.
jāgriyāma (VS.), *jāgryāma* (TS.); IPV. *jāgrhi* and *jāgrtāt*;
jāgrtām, *jāgrtām*; PT. *jāgrat*. IPE. *ájagar*. PF. 1. *a jā-*
gāra. 3. *jāgāra*. PT. *jāgrvāms*; PT. *jāgarīṣyāti*, -*te*
 (B.); PF. *jāgaritá* (B.). CS. *jāgaráyati* (B.).
- grdh be greedy*, IV. P.: PR. PT. *grḍhyant*. PF. *jāgrdhūr*.
 AO. *a*: *āgrḍhat*; INJ. *grḍhás*; *grḍhát*.
- gr swallow*, VI. P.: PR. *girāti*. PF. *jagāra*. AO. root:
 SB. *gárat*, *gáran*; red.: *ájigar* (2. s.); *iṣ*: INJ. *gárit*.
 PT. *garīṣyāti* (B.). PF. *girná*. OD. -*gírya* (AV.). INT.
 SB. *jálgulas*; PT. *jāgurāná*.
- grabh seize*, IX.: PR. *grbhṇāmi*, *grbhṇāti*; *grbhṇánti*;
grbhṇé; *grbhṇáte*; SB. *grbhṇās*; INJ. *grbhṇítá* (3. s.);
 IPV. *grbhṇihi*. IPE. *ágrbhṇās*, *ágrbhṇāt*; *ágrbhṇan*;
ágrbhṇata (3. pl. *Ā.*). PF. *jagrābha* (1. s.); *jagrābhāthur*;
jagrābhā, *jagrābhūr*; *Ā. jagrābhre* and *jagrābhīrī*; OP.
jagrābhyāt; PT. *jagrābhvāms*; PPF. *ájagrabham*, *ája-*
grabhīt. AO. root: *ágrabham*; *ágrbhān*; PT. *grbhāná*;
a: *ágrbhān*; red.: *ájigrabhat*; *iṣ*: *ágrabhīm* (TS.),
ágrabhīt; *ágrabhīṣma*, *ágrabhīṣur*; *ágrbhīṣata* (3. pl. *Ā.*).
 INJ. *grabhīṣta* (2. pl.). PT. *grbhítá*. OD. *grbhítvá*,
 -*grbhya*. INF. -*grabhé*, -*grbhé*. CS. PT. *grbhāyant*.
- gras devour*, I. *Ā.*: PR. *grāsate*; OP. *grāsetām*. PF. OP.
jagrasitá; PT. *jagrasāná*. PF. *grasitá*.
- grah seize*, IX.: *grhṇāmi*, *grhṇāti*; *grhṇánti*; *grhṇé*;
grhṇimāhe, *grhṇáte*; OP. *grhṇiyāt*; IPV. *grhṇāhi* (AV.),

gr̥hñitāt and gr̥hñā; gr̥hñātu; gr̥hñitām; gr̥hñantu;
 PT. gr̥hñānt; gr̥hñānā. IPF. āgr̥hñāt, āgr̥hñan. PF.
 jagrāha, jagrāha; jagr̥hmā, jagr̥hūr; jagr̥hō. AO. A:
 INJ. gr̥hāmahi; IS: āgrahīt; āgrahīṣṭa. PT. grahiṣyāti
 (B.); CO. āgrahiṣyat (B.), āgrahaiṣyat (B.). PS. gr̥hyāte;
 PF. gr̥hitā. GD. gr̥hitvā, -gr̥hya. INF. grāhitavāi (B.).
 grāhitos (B.). CS. grāhāyati (B.). DS. jighrkṣati,
 -te (B.).

ghas *cut*: PF. jaghāsa, jaghāsa; OP. jakṣiyāt; PT. jakṣi-
 vāms (AV.). AO. root: āghas (2. 3. s.), āghat (3. s., B.);
 āghastām (3. du., B.); āghasta (2. pl., B.), ākṣan;
 SB. ghāsas, ghāsat; IPV. ghastām (3. du.); S: āghās (2. s.);
 red.: ājīghasat. PF. -gdha (TS.). DS. jighatsati.

ghuṣ *sound*, I.: PF. ghōṣati, ghōṣate; SB. ghōṣāt; ghōṣān;
 PT. ghōṣant. PF. jughōṣa (B.). PS. AO. ghōṣi. GD.
 -ghuṣya. CS. ghōṣāyati.

cakṣ *see*, II.: PF. cākṣe (= cākṣ-ṣe), cākṣe; cākṣāthe;
 cākṣate; P. cākṣi (= cākṣ-ṣi); IPF. cakṣur. I. A.: PF.
 cākṣate (3. s.); IPF. cākṣata (3. s.). PF. cacākṣa; ca-
 cakṣé (B.). PPF. ācacakṣam. GDV. cākṣya. GD. -cākṣya.
 INF. -cākṣe, cākṣase; -cākṣi. CS. cakṣāyati.

car *move*, I. P.: PF. cāراتi; SB. cārāṇi; cārāva, cārātas;
 cārān; cārātai (AV.); INJ. cārat; OP. cāret; IPV. cāra,
 cāratu; cārata, cārantu; PT. cārant. IPF. ācarat.
 PF. cacāra; cerimā, cerūr. AO. red.: ācīcarat; S: ācār-
 sam (B.); IS: ācāriṣam; INJ. cārīt. PT. carīṣyāmi.
 PS. caryāte (B.); PF. caritā; GDV. -carēṇya. GD. caritvā
 (B.); -cārya (B.). INF. carāse, carītave, carādhyai;
 carītavāi (B.); caritum (B.); caritos (B.). CS. cārāyati,
 -te (B.). DS. cīcarṣati (B.), cīcarīṣati (B.). INT. cārcarīti;
 PT. carcūryāmāṇa.

cāy *note*, I.: PF. cāyati (B.); PT. cāyamāna. PF. PF. -cāyām
 cakrur (B.). AO. IS: ācāyīṣam. PS. cāyyāte. GD.
 cāyitvā; -cāyya.

1. ci *gather*, V.: PF. cinōti; cinvānti; cinutē; SB. cināv-
 at; OP. cinuyāma; IPV. cinuhi, cinōtu; cinvāntu;

- cinuṣvā; PT. cinvānt; cinvānā. I.: PR. cāyase, cāyate; cāyadhve; INJ. cāyat; OP. cāyema. PT. cikāya; cikyē; cikyirē. AO. root: ācet; IPV. citāna, ciyāntu; S: ācaīṣam (B.); IS: cāyiṣtam. PT. ceṣyāti, -te (B.). PS. ciyāte (B.); PF. citā. OP. citvā (B.). INJ. cētum (B.); cētavāi (B.). DS. cikīṣate (B.).
2. *ci note*, III.: PR. cikēṣi (AV.); IPV. cikīhi (AV.), ciketu (TS.); Ā. (3. s.) cikitām (AV.); PT. cikyat. IPF. āciket; ācikayur (B.). PF. cikāya; cikyātur; cikyūr; Ā. 2. du. cikēthe (for cikyāthe). AO. root: ācet; Ā. āci-dhvam. PT. citā. DS. cikīṣate.
- cit perceive*, I.: PR. cētati; cētathas; cētatha; Ā. cētato; cētante; INJ. cētat; IPV. cētatām; PT. cētant; IPF. ācetāt. II. Ā.: PR. citē (3. s.), PF. cikēta; cikitūr; Ā. cikitē; cikitrē and cikitrirē; SB. cikitas, ciketati and ciketāt; ciketathas; IPV. cikiddhī; PT. cikitvāms; cikitānā; PPF. ciketam; āciketāt. AO. root: ācet; PT. citāna; PS.: āceti; S: ācāt. INF. citāye. CS. cetāyati, -te and citāyati, -te; SB. cetāyāni, cetāyātai (TS.); OP. citāyema. DS. INJ. cikitsat. INT. cēkite (3. s.); SB. cē-kitat; PT. cēkitat.
- cud impel*, I.: PR. cōdāmi; cōdate; INJ. cōdat; IPV. cōda, cōdata; cōdasva, cōdethām. CS. SB. codāyāsi, codāyāt; codāyāse, codāyāte; PT. coditā.
- cuy move*, I.: PR. cyāvato; INJ. cyāvam; cyāvanta; IPV. cyāvasva; cyāvethām; cyāvadhvam. PF. cicyuṣē, cucyuvē (3. s.); INJ. cucyavat; OP. cucyuvimāhi, cucyavirāta. PPF. ācucyavat, ācucyavit; ācucyavītana, ācucyavur. AO. S: cyoṣṭhās. PT. cyoṣyate (B.). PT. cyutā. CS. cyāvāyati, -te.
- chad or chand seem*, II.: PR. chāntsi. PT. cachānda; OP. cachadyāt. AO. S: āchān; āchānta (=āchānt-s-ta), āchāntsur; SB. chāntsat. CS. chadāyati; chandāyase; INJ. chadāyat; SB. chadāyātha; chandāyāte; IPV. āchadayan.
- chid cut off*, VII.: PR. chināmi, chinātti; IPV. chindhī

(= chinddhi), chinattu; chintām (=chintām). PF. cichēda; cichidē (B.). AO. root: chēdma; a: āchidat; āchidan; s: āchaisit (B.); INJ. chitthās. PT. chetsyāti, -te (B.). PS. chidyāte; PT. chidyāmāna; AO. āchedi; PF. chinna. OD. -chidya; chittvā (B.). INF. chēttavāi (B.); chēttum (B.). DS. cichitsati, -te (B.).

jan *generate*, I.: PR. jānati; SB. jānāt; INJ. jānat; TPV. jānātu; PT. jānant; jānamāna. IPF. ājanat; jānata (3. s.); ājananta. PF. jajāna; jajñātur; jajñūr and jajanūr; Ā. jajñisē, jajñē; jajñirē; PT. jajñāna. AO. root: ājani (1. s.); red.: ājījanat, ājījanan; INJ. jījanam; jījananta; is: jāniṣtām (3. du.); Ā. ājaniṣthās, ājaniṣta; OP. janiṣyā, janiṣiṣtā. PT. janiṣyāti, -te; janitā (B.); CO. ājaniṣyata (B.). PS.: AO. ājani; jāni, jāni. ODV. jāntva and jānitva. OD. janitvī. INF. jānitos. CS. jānāyati, -te; SB. jānāyās; OP. jānāyes; IPV. jānāya, jānāyatu; jānāyatam; jānāyata. DS. jījaniṣate (B.).

jambh *chew*: AO. red.: ājījabham; is: SB. jāmbhiṣat. PF. jabdhā. CS.: IPV. jāmbhāya; jāmbhāyatam; PT. jāmbhāyant. INT. jāñjabhyāte (B.); PT. jāñjabhāna.

jas *be exhausted*, I.: PR. PT. jāsamāna; IV.: IPV. jāsyata. PF. jajāsa; IPV. jajastām. AO. red.: ājījasata (3. s., B.). CS. jāśāyati (B.).

jā *be born*, IV. Ā.: PR. jāyate; INJ. jāyata; OP. jāyemahi; IPV. jāyasva, jāyatām; jāyadhvam; PT. jāyamāna. IPF. ājāyathās, ājāyata; ājāyanta. PF. jātā.

I. ji *conquer*, I.: jāyati, -te; SB. jāyāsi, jāyās, jāyāti; jāyāva, jāyātha; Ā. jāyātai (AV.); INJ. jāyat; OP. jāyema; IPV. jāyatu; Ā. jāyantām; PT. jāyant. IPF. ājayat. II. P.: PR. jēṣi. PF. jigōtha, jigāya; jigyāthur; jigyūr; Ā. jigyē; PF. jigivāms; jigivāms (B.); AO. root: INJ. jēs; IPV. jītām; s: ājaīsam, 3. ājaīs (= ājaīs-t); ājaīśma; SB. jēśas, jēśat; jēśāma; INJ. jēśam (VS.), jēs; jēśma, jāīśur (AV.). PT. jeṣyāti; PT. jeṣyānt. PF. jītā; ODV. jētva. OD. jitvā (B.); -jitya. INF. jīṣē; jētavo (B.); jētum (B.). CS. jāpāyati (B.); ājījapata

(VS.) and *ājijipata* (TS.). DS. *jigīṣati*, -te; PT. *jigī-samāna*.

2. *ji quicken*, V.: PR. *jinoṣi*; *jinvā*. IPV. *ājinot* (B.).
jīnv quicken (= V. *ji-nu + a*), I: PR. *jīnvasi*, *jīnvati*; *jīnvathas*; *jīnvatha*, *jīnvanti*; A. *jīnvate*; IPV. *jīnva*, *jīnvatu*; *jīnvatam*; *jīnvata*; PT. *jīnvant*. IPF. *ājīnvat*; *ājīnvatam*. PF. *jījīnvāthur*. FT. *jīnviṣyāti* (B.). PF. *jīnvitā*.
jiv liec, I. P.: PR. *jīvati*; SE. *jīvāni*, *jīvās*, *jīvāti* and *jīvāt*; *jīvātha*, *jīvān*; OP. *jīvema*; IPV. *jīva*, *jīvatu*; *jīvatām*; *jīvata*, *jīvantu*; PT. *jīvant*. PF. *jījīva* (B.). AO. root: PR. *jīvyāsam*; IS: INJ. *jīvit*. FT. *jīviṣyāti* (B.). PS. *jīvyāte* (B.); FT. *jīvitā*. GDV. *jīvaniya*. GD. *jīvitvā* (B.). INF. *jīvāse*; *jīvitavāi*, *jīvātave* (TS. VA.); *jīvitum* (B.). CS. *jīvāyati*. DS. *jījīviṣati* (B.); *jūjyūṣati* (B.); PF. *jūjyūṣitā* (B.).

juṣ enjoy, VI: PR. *juṣāte*; OP. *juṣēta*; *juṣērata*; PT. *juṣāmāna*; IPF. *ājuṣat*; *ājuṣata*. PF. *jūjōsa*; *jūjūṣē*; SE. *jūjōṣati*, *jūjōṣat*; *jūjōṣatha*, *jūjōsan*; A. *jūjōṣate*; IPV. *jūjūṣṭana*; PT. *jūjūṣvāms*; *jūjūṣānā*. IPF. *ājūjōṣam*. AO. root: *ājuṣran*; SE. *jōṣati*, *jōṣat*; A. *jōṣase*; PT. *jūṣānā*; IS: SE. *jōṣiṣat*. PF. *juṣṭā gladdened* and *juṣṭa welcome*. GD. *juṣṭvi*. CS. *jōṣāyate*; SE. *jōṣāyāse*.

jū speed, IX. P.: PR. *junāti*; *junānti*; SE. *junās*. I. A.: PR. *jāvate*. PF. *jūjuvār*; SE. *jūjuvat* (= *jūjavat*); PT. *jūjuvāms*; *jūjuvānā*. PF. *jūtā*. INF. *jāvāse*.

jūrv consume, I. P.: PR. *jūrvati*; SE. *jūrvās*; IPV. *jūrva*; PT. *jūrvant*. AO. IS: *jūrvit*.

jr sing, I. A.: PR. *jārate*; SE. *jārāte*; OP. *jāreta*; IPV. *jārasva*, *jāratām*; PT. *jāramāna*. INF. *jarādhyai*.

jṛ, jur waste away, I. P.: PR. *jāراتi*; IPV. *jāratam*; PT. *jārant*. VI. P.: PR. *jurānt*. IV. P.: PR. *jīryati*, *jūryati*; PT. *jūryant*; IPF. *ājūryan*. PF. *jājāra*; PT. *jūjurvāms*. AO. IS: *jāriṣur*. PF. *jīrṇā*, *jūrṇā*. CS. *jarāyati*, -te; PT. *jarāyant* and *jārāyant*.

jñā know, IX.: PR. *jānāti*; *jānīmās*, *jānīthā*, *jānānti*; *jānītē*; *jānāte*; SE. *jānāma*; *jānāmahai*; OP. *jānīthās*;

- IPV. jānīhi, jānītāt, jānātu; jānītā, jānāntu; jānidhvām, jānātām; PT. jānānt; jānānā. IPF. ājānām, ājānāt; ājānan; Ā. 3. pl. ājānata. PF. jajñāu; jajñé; PT. jajñivāms and jānivāms. AO. root: OP. jñeyās (Gk. *γνέω*); s: ājñāsam (B.); ājñāsthās; INJ. jñeṣam; sis: ājñāsiṣam. PT. jñāsyāti, -te (B.); jñātā (B.). PS. jñāyāte; AO. ājñāyi; PF. jñātā; GDV. jñeya (B.). OD. jñātvā (B.), -jñāya (B.). INF. jñātum (B.), jñātos (B.). CS. jñāpāyati; AO. ājijñipat (TS.); PS. jñāpyāte (B.); PT. jñāptā (B.); jñāpāyati (B.). DS. jijñāsate.
- jyā *overpower*, IX.: PR. jīnāti; OP. jiniyāt; PT. jinānt. IV. Ā.: PR. jīyate. PF. jīyāu (B.). AO. sis: ājyāsiṣam (B.). PT. jyāsyāti, -te (B.). PS. jīyāte; PF. jītā. DS. jījyāsati.
- jval *flame*, I. P.: PR. jvālati (B.). PF. jajvāla (B.). AO. ājvālīt (B.). PT. jvaliṣyāti (B.). PF. jvalitā (B.). CS. jvalāyati (B.).
- tams *shake*: PF. tatasré. PPF. ātatamsatam. AO. s: ātasat. CS. tamsāyati, -te; INF. tamsayādhyai. INT. SH. tantasāite; GDV. -tandasāyya.
- takṣ *fashion*, I. P.: PR. tākṣati; SB. tākṣāma; INJ. tākṣat; IPV. tākṣatam; tākṣata, tākṣantu; PT. tākṣant. IPF. ātakṣat. II. P.: PR. tāṣṭi (B.), tākṣati (3. pl.); IPV. tālhi. IPF. ātakṣma, ātaṣṭa. V. P.: PR. takṣṇuvanti (B.). PF. tatākṣa (takṣāthur, takṣūr); tatakṣé. AO. is: ātakṣiṣur. PR. taṣṭā.
- tan *stretch*, VIII.: PR. tanōti; tanmāsi, tanvānti; tanutē; SB. tanāvāvahai; INJ. tanuthās; IPV. tanū, tanuhi, tanōtu; Ā. tanuṣvā; tanudhvām; PT. tanvānt; tanvānā. IPF. ātanuta; ātanvata. PF. tatāntha, tatāna and tātāna; Ā. 1. tatané, 3. tatné and taté ($\sqrt{tā}$); tatniré and teniré; SB. tatānat; tatānāma, tatānan; INJ. tatānanta; OP. tatanyūr; PT. tatānvāms. AO. root: ātan; Ā. 2. ātathās, 3. ātata; ātnata (3. pl.); s: ātanat; INJ. tanat; s: ātān and ātānsit; ātasi (B.); ātāmsmahī (B.); is: ātānīt. PT. tamsyāte (B.). PS. tāyāte;

- 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. IFF. átapat. IV. P.: PR. tápyati (B.).
PR. I. tatāpa. 3. tatāpa; tepé; SB. tatāpate; PT. tepāná.
AO. root: PR. tapāná; red.: átitipe (3. s.); SB. títipāsi;
s: átāpsit; átapthās; INJ. tāpsit; tāptam. PT. tapsyāti
(B.). PS. tapyāte; AO. átāpi; PP. taptá. GD. taptvá (B.).
-tāpya. INF. tāptos (B.). CS. tāpāyati, -te (AV.); PS.
tāpyāte (B.).
- tam *faint*, IV. P.: PR. tāmyati (B.). PP. tatāma (B.). AO. a:
INJ. tamāt. PP. tāntá (B.). INF. támitos (B.). tam-
āyati (B.).
- tij *be sharp*, I. A.: PR. téjate; PT. téjamāna. PP. IPV. titig-
dhi (B.). PP. tiktá. DS. titikṣate. INT. tétikte.
- tu *be strong*, II. P.: PR. táviti. PP. tūtāva. PPF. tūtos,
tūtót. INT. PT. távítvat (= távítuat).
- tuj *urge*, VII.: PR. tuñjanti; tuñjāte (3. pl.); PT. tuñjāná.
VI.: PR. tujéte; PT. tujānt. PP. OP. tutujyāt; PT. tū-
tujāná and tūtujāna. PS. tujyāte. INF. tujāse, tujāye,
-tūje. CS. PT. tujāyant.
- tud *thrust*, VI.: PR. tudāti; IPV. tudá; tudāntu; PT.
tudānt. IFF. tudāt. PP. tutōda. PP. tunnā.
- tur (= iṭ) *pass*, VI.: PR. turāti, -te; IV. P.: IPV. túrya;
II. P.: OP. turyāma. PP. OP. tuturyāt; tuturyāma. PP.
túrtā (B.). GD. -túrya. INF. turváṇe. CS. turáyate.
DS. tūtúrṣati.
- trd *split*, VII.: PR. trṇādmi, trṇātti; trṇatte (B.); IFF. átrṇat;
átrṇdan. PP. tatárditha, tatárda; PT. tatrdáná. AO.
root: SB. tárdas. PP. trṇā (VS.). GD. -tṛdya. INF. -tṛdas.
- trp *be pleased*, V. P.: PR. trṇóti; SB. trṇāvas; IPV. trṇuhi;
trṇnutám; trṇnutá; VI. P.: PR. trṇpāti; IPV. trṇpá;
IV.: PR. tṛpyati. PP. tátṛpūr; PT. tátṛpāná. AO. root:
PRC. trpyāśma; a: átrpat; PT. trṇánt; red.: átitṛpas;
átitṛpāma. GD. átarpsyat (B.). PP. trṇptá. CS. tarpáyati,
-te; DS. títarpayisati. DS. titṛpsati; SB. títṛpsāt.

- trṣe be thirsty*, IV. : PR. *tṛṣyati*, -te; PT. *tṛṣyant*. PP. *tātrṣ-ūr*; PT. *tātrṣāṇā* and *tatrṣāṇā*. AO. root: PT. *trṣāṇā*; A: *trṣāt*; red.: *ātitrṣāma*; INJ. *titṛṣas*. PP. *tṛṣitā*. CS. *tarsāyati* (B.).
- tṛh crush*, VII. P. : PR. *tṛṇēdhi*; *tṛṇhānti*; IPV. *tṛṇēdhu*; SB. *tṛṇāhān* (AV.); PT. *tṛṇhānt*. PP. *tatārha*. AO. S: *ātrham*. PS. *trhyāte*; PP. *tṛlhā*, *tṛdhā*. GD. *tṛdhvā*.
- tṛ cross*, I. : PR. *tārati*, -te; SB. *tārāthas*; INJ. *tārat*; OP. *tāret*; IPV. *tāra*; PT. *tārant*. IPP. *ātarat*. VI. : PR. *tīrāti*, -te; SB. *tīrāti*; INJ. *tīrānta*; OP. *tīrēta*, -tana (2, pl.); IPV. *tīrā*; *tīrāta*, *tīrāntu*; *tīrādhvam*; PT. *tīrānt*. IPP. *ātirat*. III. : PT. *titrat*. VIII. Ā. : *tarute*. PP. *tatāra*; *titimur*; PT. *tatarus-* (weak stem) and *titirvāms*. AO. red.: *ātī-turas*; IS: *ātārīt*; *ātārīṣma* and *ātārīma*, *ātārīsur*; SB. *tārīṣas*, *tārīṣat*; INJ. *tārīs*, *tārīt*; OP. *tārīṣimahi*. PS. AO. *ātārī*; PP. *tīrṇā*. OD. *tīrtvā*. INF. -*tīram*, -*tīre*; *tarā-dhyai*; *tariṣāṇi*. CS. *tārāyati*. DS. *titīrṣati* (B.). INT. *tārtarīti*; *tartūryānte*; PT. *tāritrat*.
- tyaj forsake*: PR. *tityāja*; IPV. *tityagdhī*. PP. *tyaktā* (B.). GD. -*tyājya* (B.).
- tras be terrified*, I. P. : PR. *trāsati*. AO. red.: *ātitrasan*; IS: *trāsīs* (B.). PP. *trastā* (B.). INF. *trasas*. CS. *trasā-yati*. INR. *tātrasyāte* (B.).
- trā rescue*, IV. Ā. : PR. *trāyase*; *trāyadhve*, *trāyante*; IPV. *trāyasva*, *trāyatām*; *trāyethām*, *trāyetām*; *trāyādhvam*, *trāyantām*; PT. *trāyamāṇa*. II. Ā. : IPV. *trāsva*; *trādhvam*. PP. *tatrē*. AO. S: *ātrāsmahi* (B.). SB. *trāsate*; *trāsāthe*; OP. *trāsīthām*. PT. *trāsyāte* (B.). PP. *trātā* (B.). INF. *trāmaṇe*. CS. ADV. *traya-yāya*.
- tviṣ be stirred*, II. P. : IPP. *ātviṣur*. VI. Ā. : *ātviṣanta*. PP. *titviṣō*; PT. *titviṣāṇā*. PPP. *ātītviṣanta*. PP. *tviṣitā*. INF. *tviṣō*.
- tsar approach stealthily*, I. P. : PR. *tsārati*. PP. *tatsāra*. AO. S: *ātsār*; IS: *ātsārīṣam* (B.). GD. -*tsārya* (B.).
- daś, daś bite*, I. P. : PR. *dāśati*; IPV. *dāśa*; PT. *dāśant*. PP.

- PT. *dadaśvāms*. PP. *daśtā*. GD. *daṁṣṭvā* (B.). INT. PT. *dāndaśāna*.
- daṁṣ* *be able*, I.: PR. *dākṣati*, -te; IPV. *dākṣata*; PT. *dāk-
ṣamāna*. PP. *dadakṣé* (B.). AO. red.: *ādadakṣat* (B.).
PT. *dakṣiṣyāte* (B.). GNV. *dakṣāyya*. CS. *dakṣāyati* (B.).
- dagh* *reach to*, V.: PR. OP. *daghnuyāt* (B.). AO. root: INJ.
dhak (2. 3. s.); *daghma*; PRG. *daghyās* (3. s.); IPV.
dhaktām. PT. *daghiṣyānte* (B.). INF. -*dāghas* (B.),
-*dāghos* (B.).
- dabh*, *dambh* *harm*, I. P.: PR. *dābhati*; SE. *dābhāti*; INJ.
dābhat. V. P.: PR. *dabhnuvānti*; IPV. *dabhnuhi*. PP.
dadābha, *dadāmbha*; *debhūr*; INJ. *dadabhanta*.
AO. root: *dabhūr*; INJ. *dabhūr*. PS. *dabhyāte*; PP.
dabdhā. GNV. *dābhya*. INF. -*dābhe*; *dābdhum* (B.).
CS. *dambhāyati*. DS. *dīpsati*; SE. *dīpsāt*; PT. *dīpsant*;
PP. *dīpsati* (B.).
- das*, *dās* *lay waste*, IV. P.: PR. *dāsyati*; OP. *dāsyet*. I. P.:
PR. *dāsati*; SE. *dāsāt*; INJ. *dāsāt*; PT. *dāsant*. PP. PT.
dadasvāms. AO. 3: INJ. *dasat*; PT. *dāsamāna*; IS:
dāsāt. PP. *daśtā* (B.). CS. *dasāyate*; *dāsāyati*.
- dah* *burn*, I. P.: PR. *dāhati*; SE. *dāhāti*. II. P.: PR.
dhākṣi. PP. *dadāha* (B.). AO. s.: *ādihākṣit*; *ādihāk*
(3. s.); INJ. *dhāk* (3. s.); PT. *dhākṣant* and *dākṣant*.
PT. *dhakṣyāti*; PT. *dhakṣyānt*. PS. *dahyāte*; PP.
dagdhā. GD. *dagdhvā* (B.); -*dāhya* (B.). INF. -*dāhas*
(B.), *dāgdhos* (B.), *dāgdhum* (B.). DS. *dhikṣate* (B.).
1. *dā* *give*, III.: PR. *dādāti*; *dātte*; SE. *dādas*, *dādāt*;
dādan; *dādātai* (AV.), *dādāmahe*; INJ. *dadās*, *dadāt*; OP.
dadyāt; *dadimāhi*, *dadirān*; IPV. *daddhi*, *dehi*, *dattāt*,
dādātu; *dattām*, *dattām*; *dattā* and *dādāta*, *dādātana*,
dādātu; *Ā. datsvā*; PT. *dādat*; *dādāna*; IPV. *ādadām*,
ādadās, *ādadāt*; *ādattam*; *ādadāta*, *ādattana*, *ādatur*;
Ā. śdatta. I.: *dadati*; *dadate*; INJ. *dadat*; IPV. *da-
datām* (3. s.); IPV. *ādadat*; *ādadanta*. PP. *dadātha*,
dadāu; *dadāthur*, *dadātur*; *dadā*, *dadūr*; *Ā. dadé*,
dadāthe, *dadriré*; PT. *dadvāms*, *dadivāms* (AV.), *dadā-*

vāms (AV.); dadāná. AO. root: ádās, ádat, dát; ádāma, ádur, dūr. A. ádi, ádithās (B.), ádita (B.); ádimahi (TS.) and ádimahi (VS.); SE. dās, dāti, dát; INJ. dūr; OP. deyām; IPV. dātu; dátām, dátām; dátā; diśvā (VS.); A. ádat. S.: ádiṣi; SE. dāsāt, dāsathas; INJ. deṣma (VS.); Iṣ: ádadiṣṭa (SV.). PT. dāsyāti; -te (B.); dadiṣyē (K.); dátā (B.). PS. diyāte; PT. dadyāmāna; AO. dāyi; PP. -dāta, dattā, -tta. GDV. déya. GD. dattvā, dattvāya; -dāya, -dadya (AV.). INF. -dái, dátave, dátavái, dāmane, dāvāne; -dām (B.), dátum; dátos. CS. dāpáyati. OS. PT. ditsant, didāsant.

2. *dā divide*, II. P.: PR. dāti; dānti; IPV. dāntu. VI. P.: PR. dyāmi, dyāti; dyāmāsi; IPV. dyātu; dyátām; IV.: PR. dāyāmāsi; IPV. dāyasva, dāyatām; PT. dāyamāna. IPT. dāyanta. PP. dadiré (B.). AO. root: ádimahi (B.), ádimahi (VS., K.); S: OP. diṣiyā. PS. diyāte; PT. diná; -tta (B.). GD. -dāya.

3. *dā bind*, VI. P.: PR. dyāti; IPV. ádyas. PS. AO. dāyi; PP. ditā.

dās make offering, I. P.: PR. dāsati; SE. dāsāt; OP. dāsēma; IPV. ádāsāt. II. P.: PR. dāṣṭi; PT. dāsāt. V. P.: PR. dāśnóti. PP. dadāśa. SE. dadāśas, dādāśati and dādāśat; PT. dadāśvāms, dāśvāms, dāśivāms (SV.). CS. ádāśayat (B.).

diś point, VI.: PR. diśāmi. IPV. diśātu; PT. diśant; diśāmāna. PP. didēśa; SE. dideśati; IPV. didiḍḍhi, dideṣṭu; didiṣṭāna. PTP. didiṣṭa (3. S. A.). AO. root: ádiṣṭa; S.: ádikṣi; SE. ádikṣat (B.). PP. diṣṭā. GD. -diśya. INF. -diśo. INT. dēdiṣṭi; IPV. dedīśam; ádediṣṭa; dedīśyāte.

dih smear, II.: PR. dēgdhi; dihánti; SE. déhat; PT. dihána. IPV. ádihan. AO. S.: ádhikṣur (B.). PP. digdhā.

1. *dī fly*, IV.: PR. diyati; -te; INJ. diyat; IPV. diya. IPV. ádiyam. INT. INT. dēdiyitavái.

2. *dī, didī shine*: PR. didyati (3. pl.); SE. didayat; IPV. didihí and didihí; PT. didyat; didyāna. IPT.

ādīdes, ādīdet. *PR.* didēthe, didāya; didiyūr; *SB.* didāyasi and didāyas, didāyati and didāyat. *PT.* didivāms.

dīkṣ be consecrated, I. *Ā.*: *PR.* dīkṣate (B.), *PF.* didīkṣe and didīkṣūr (B.), *AO.* red.: ādidīkṣas (B.); *IS.* ādīkṣiṣṭa (B.), *PT.* dīkṣiṣyāte (B.), *PT.* dīkṣitā, *GD.* dīkṣitvā (B.), *CS.* dīkṣāyati (B.), *DS.* didīkṣate (B.).

dīp shine, IV. *Ā.*: *PR.* dīpyate. *AO.* red.: ādidīpat; ādīdīpat (B.); *INF.* didīpas, *CS.* dīpāyati.

dīv play, IV.: *PR.* dīvyati; dīvyate (B.). *PT.* didēva. *PF.* dyūtā. *GD.* -dīvya.

du, *dū* burn, V. *P.*: *PR.* dunōti; dunvānti; *PT.* dunvānt. *AO.* *IS.*: *SB.* dāviṣāṇi (or from *du* go?). *PT.* dūnā.

duṣ spoil, IV. *P.*: *PR.* dūgyati (B.), *AO.* red.: ādūdusāt; *A.*: duṣāt (B.); *IS.*: doṣiṣṭam (B.), *CS.* dūṣāyati; *PT.* dūṣayīṣyāmi.

duh milk, II. *P.*: *PR.* dōgdhi; duhānti; *Ā.* dugdhé; duhāte and duhaté, duhrate and duhré; *SB.* dōhat; dōhate; *OP.* duhiyāt, duhiyān; *IPV.* 3. du. dugdhām; *Ā.* 3. s. duhām; 3. du. duhāthām; 3. pl. duhrām (AV.) and duhrātām (AV.); *PT.* duhānt; dūghāna, dūhāna, and dūhānā; *IPF.* ādhok; duhūr; āduhan (B.) and āduhran (AV.). I. *Ā.*: *PR.* dōhate. VI.: *IPF.* āduhat (TS.), *PT.* du-dōha, dudōhitha; duduhūr; *Ā.* duduhé; duduhré and duduhriré; *PT.* duduhānā. *AO.* s.: ādhukṣata (3. pl.); *INF.* dhukṣata (3. pl.); *OP.* dhukṣimāhi; *SB.* ādhukṣas, ādhukṣat and ādhukṣat; ādhukṣan, dukṣān and dhukṣān; *Ā.* ādhukṣata, dukṣata and dhukṣata; *INF.* dukṣas; *Ā.* 3. dukṣata and dhukṣata; pl. dhukṣānta; *IPV.* dhukṣāsva. *PS.* duhyāte; *PT.* duhyāmāna; *PT.* dugdhā. *GD.* dugdhvā (B.), *INF.* duhādhyai; dōhāse; dōgdhos (B.), *CS.* dōhāyati (B.), *DS.* dūduksati.

I. *dr* pierce, II. *P.*: *PR.* dārṣi. IX. *P.*: *OP.* dr̥ṇiyāt (B.), *PT.* dadāra; *PT.* dadr̥vāms. *AO.* root: ādar; s.: *SB.* dārṣasi, dārṣat; *Ā.* dārṣate; *OP.* dārṣiṣṭā. *PS.* dīryāte (B.); *PS.* dīr̥pā (B.), *GD.* -dīrya (B.), *CS.* darāyati; darayati

(B.). INT. *dārdarīmi*, *dārdarīti*; SB. *dārdirat*; IPV. *dārdṛhi* and *dādṛhi*, *dardartu*; PT. *dārdrat*; *dāridrat* (TS.); IPV. *ādardar*, *dardar* (2. 3. s.); *ādardṛtam*; *ādardirur*.

2. *dr heed*: AO. *ādrthās* (B.); S. *drḍhvam* (B.), PS. *driyāte* (B.). GD. -*dṛtya*.

drp rave, IV. P.: PR. *dṛpyati*. AO. A: *ādrpat* (B.). PT. *drapsyāti* (B.) and *drapiṣyāti* (B.). PP. *dṛptā* and *dṛpitā*.

drś see: PP. *dādārśa*; Ā. *dadrkṣé*, *dādrśe*; *dādrśre*, *dadrśīre* (TS.); IPV. (3. pl. Ā.) *dadrśrām* (AV.); PT. *dadrśvāms*; *dadrśāna*. AO. root: *ādarśam* (B.); *ādarśma* (TS.), *ādrśma* (B.), *ādarśur* (B.); Ā. 3. pl. *ādrśan*, *ādrśram*; SB. *dārśati*, *dārśathas*, *dārśan*; INJ. *dārśam*; PT. *dṛśānā* and *dṛśāna*; A: *ādrśan*; INJ. *dṛśan*; OP. *dṛśēyam*; S: *ādrāk* (B.) and *ādrākṣit* (B.); Ā. *ādrkṣata* (3. pl.); SB. *dṛkṣase*; SA: *dṛkṣam* (K.); RED. *ādidrśat* (B.). PT. *drakṣyāti* (B.). PS. *dṛśyāte*; AO. *ādarśi* and *dārśi*; PT. *dṛṣṭā*; GDV. *dṛśēnya*. GD. *dṛṣtvā*, *dṛṣtvāya*, -*dṛśya*. INF. *dṛśé*, *dṛśāye*; *drāṣṭum*. CS. *dārśāyati*. DS. *dīdrkṣase*.

drh make firm, I. P.: IPV. *dṛmha*; *dṛmhata*; IPF. *ādṛmhat*. VI. Ā: PR. *dṛmhéthe*; IPV. *dṛmhántām*; PT. *dṛmhānt*. IPF. *dṛmhāta* (3. s.). IV.: IPV. *dṛhya*; *dṛhyasva*. PP. PT. *dādrhānā*. PPF. *ādadrhanta*. AO. IS: *ādṛmhīs*, *ādṛmhit*. PP. *dṛdhā*. CS. *dṛmhāyati*.

dyut shine, I. Ā: PR. *dyótate*. PP. *diōyōta*; *dīdyutūr*; Ā. *dīdyuté*; PT. *dīdyutānā*. AO. root: PT. *dyutānt*; *dyutāna* and *dyutānā*; A: *ādyutat* (B.); RED. *ādidyutat*; INJ. *dīdyutas*; S: *ādyaut*. PT. *dyotiṣyāti* (B.). PP. *dyuttā*. GD. -*dyutya* (B.). CS. *dyutāyati* (*shine*), *dyotāyati* (*illumine*). INT. *dāvidyutati* (3. pl.); SB. *dāvidyutat*; PT. *dāvidyutat*; IPF. *dāvidyot*.

1. *drā run*, II. P.: IPV. *drāntu*. PP. *dadrūr*; PT. *dadrānā*. AO. S: SB. *drāsat*. CS. *drāpāyati* (B.); DS. *dīdrāpayisati* (B.). INT. PT. *dāridrat*.

- 2 *drā sleep*, II. P.: PR. *drāti* (B.). AO. *sīs*: *ādrāsīt* (B.).
 PP. *drāsyāti* (B.). PP. *drānā*.
- dru run*, I. P.: PR. *drāvati*. PP. *dudrāva* (B.); SB. *dudrāvat*.
 PPF. *ādudrot*. AO. *red.*: *ādudruvat* (B.). PP. *droṣyāti*
 (B.). PP. *drutā* (B.). GD. *drutvā* (B.); -*drútya* (B.).
 CS. *draváyati* (*flows*); *drāváyati*. INF. PP. *dodrāva*.
- druh be hostile*, IV. P.: PR. *drúhyati* (B.). PP. 1. *dudróha*,
 2. *dudróhitha*. AO. *h*: *druhās*; INF. *druhās*; *druhān*;
 SB. *ādruksas* (B.). PP. *dhroksyāti*. PP. *drugdhā*. GD.
 -*drúhya*. INF. *drógdhavāi*. DB. *dudruksat*.
- dvīṣ hate*, II.: PR. *dvēṣti*; *dvīṣmās*; SB. *dvēṣat*; *dvēṣāma*;
 A. *dvēṣate*; IPV. *dvēṣtu*; PP. *dvīṣant*. PP. *didvēṣa* (B.).
 AO. SB. INF. *dvīkṣāt*; A. *dvīkṣata* (3. S.). PP. *dvīṣtā*.
 GDV. *dvēṣya*, -*dvīṣeṇya*. INF. *dvēṣtos* (B.).
- dhan run*: PP. SB. *dadhānat*; OP. *dadhanyūr*; PP. *dadhan-*
vāms. CS. *dhanāyan*; A. *dhanāyante*; *dhanāyanta*.
- dhanv run*, I. P.: PR. *dhānyati*; SB. *dhānvāti*; IPV.
dhānya. PP. *dadhanvō*; *dadhanvirē*. AO. *īs*: *adhanv-*
iṣur.
- dham, dhmā, bloc*, I. P.: PR. *dhāmati*; PP. *dhāmant*.
 PPF. *ādhamat*. PS. *dhamyāte*; *dhmāyāte* (B.); PP.
dhamitā and *dhmatā*. GD. *dhmāya* (B.).
1. *dhā put*, III.: PR. *dādhāmi*, *dādhāsi*, *dādhāti*; *dhat-*
thās; *dadhmasi* and *dadhmas*, *dhattā*, *dādhati*; A.
dadhē, *dhatśe*, *dhattē*; *dadhāthe*, *dadhāte*; *dādhatē*;
 SB. *dādhāni*, *dādhas*, *dādhat*; *dādhatas*; *dādhāma*,
dādhan; A. *dādhase*, *dādhatē*; *dādhāvahai*; OP. *dā-*
dhīta and *dadhītā*; *dadhīmāhi*; IPV. *dhehi* and *dhattāt*,
dādhatu; *dhattām*, *dhattām*; *dhattā* and *dhattāna*,
dādhatu; A. *dhatśvā*; *dādhatām*. PP. *dādhat*; *dā-*
dhāna. PPF. *ādadhām*, *ādadhās*, *ādadhāt*; *ādhattam*;
ādhatta, *ādadhur*; A. *ādhatthās*, *ādhatta*. PP. *da-*
dhātha, *dadhāu*; *dadhātur*; *dadhimā*, *dadhūr*; A.
dadhiśe, *dadhē*; *dadhāthe*, *dadhāte*; *dādhidhvō*, *da-*
dhirō and *dadhrō*; IPV. *dadhīśvā*; *dādhidhvām*. AO.
 root: *ādhām*, *dhās*, *ādhāt* and *dhāt*; *dhētam*, *ādhātām*;

ādhur; *Ā.* ādhithās, ādhita; ādhitām; ādhimahi; *ss.* dhās, dhāti and dhāt; dhāma; dhēthe, dhāithe; dhāmahe; *1st.* dhām; dhūr; *Ā.* dhīmahi; *op.* dheyām; dheyūr; *1st.* dhātu; dhātām; dhāta, dhātana, and dhetana, dhāntu; *Ā.* dhiṣvā; *a:* ādhat (*SV.*), dhāt; *s:* ādhiṣi (*B.*); ādhiṣata (*B.*); *ss.* dhāsathas; dhāsatha; *1st.* dhāsur; *op.* dhiṣiṣā (*B.*), dhiṣiṣā (*MS.*). *1st.* dhāsyati, -te (*B.*); dhātā (*B.*). *ps.* dhiyāte; *ao.* ādhāyi; *pp.* hitā, -dhita, *gd.* dhitvā (*B.*), -dhāya. *inf.* -dhe, dhātave, dhātavai, dhiyādhyai; -dhām; dhātum (*B.*); dhātos. *cs.* dhāpāyati; *ss.* dhāpāyāthas. *ps.* didhiṣati, -te; *1st.* didhiṣanta; *op.* didhiṣema; didhiṣeya; *1st.* didhiṣantu; *1st.* didhiṣāṇa; dhītsati, -te; *gdv.* didhiṣāya.

2. *dhā suck*, IV. P.; *pp.* dhāyati. *ao.* root: ādhāt. *1st.* dhītā. *gd.* dhitvā (*B.*), -dhīya (*B.*). *inf.* dhātave, *cs.* dhāpāyate; -ti (*B.*).

1. *dhāv run*, I.; *pp.* dhāvati, -te. *1st.* ādadhāvat. *ao.* is: ādhāvīt (*B.*). *cs.* dhāvāyati.

2. *dhāv wash*, I.; *pp.* dhāvati, -te. *ao.* is: ādhāviṣta. *1st.* dhautā. *cs.* dhāvayati, -te (*B.*).

dhi think, III.; *pp.* dīdhye; dīdhyāthām and dīdhithām (*AV.*); *ss.* dīdhayas; dīdhayan; *1st.* dīdhyat; dīdhyāna. *1st.* ādīdhet, dīdhet; ādīdhayur; *Ā.* ādīdhita. *1st.* dīdhāya; dīdhimā, dīdhiyūr and dīdhyūr; dīdhiré. *1st.* dhītā. *1st.* dōdhyat (*TS.*).

dhū shake, V.; *pp.* dhūnōti; dhūnuté; *ss.* dhūnāvat; *1st.* dhūnuhi and dhūnū; dhūnutā; *Ā.* dhūnuṣvā; *1st.* dhūnvant; dhūnvānā. *1st.* ādhūnot; *Ā.* ādhūnuthās, ādhūnuta. VI. P.; *pp.* dhuvāti; *op.* dhūvét. *1st.* dudhuvé; *op.* dudhuvitā. *1st.* dūdhot. *ao.* root: *1st.* dhuvānā; *s:* *Ā.* ādhūṣata (3. pl.). *1st.* dhaviṣyāti, -te (*B.*). *ps.* dhūyāte; *1st.* dhūtā. *gd.* dhūtvā (*B.*), -dhūya. *1st.* dōdhavīti; *1st.* dōdhuvat and dāvidhvat; *1st.* davi-dhāva.

dhṛ hold: *1st.* dādhartha, dādharma; dadhré, dadhriré.

- AO. root : INJ. dhṛthās; red.: ādīdharat; dīdhār (2. 3. s.); INJ. dīdharat; IPV. dīdhṛtām; dīdhṛtā. PR. dhariṣyāte. PS. dhriyāte; PP. dhṛtā. OD. dhṛtvā (B.), -dhṛtya (B.). INF. dhārmaṇe; dhartāri; dhārtavāi (B.). CS. dhārāyati, -te; PT. dhārayiṣyāti; PS. dhāryāte (B.). INT. dārdharṣi; IPF. ādardhar; dādharti (B.); 3. pl. dādhṛati (B.); IPV. dādhartu (B.).
- dhṛṣ dare, V. : PR. dhṛṣṇōti; IPV. dhṛṣṇuhi. PP. dadhārṣa; dādhrṣūr. SB. dadhārṣati and dadhārṣat; Ā. dadhrṣate; INJ. dadhārṣit; PT. dadhrṣvāms; PPF. dādhrṣanta.
- AO. s : INJ. dhṛṣāt; PT. dhṛṣant; dhṛṣāmāṇa; dhṛṣāṇā (AV.); IS. ādhārṣiṣur (B.). PP. dhṛṣtā and dhṛṣitā. ODV. -dhṛṣya. OD. -dhṛṣya (B.). INF. -dhṛṣe; -dhṛṣas. CS. dhārṣāyati (B.).
- dhyā think, IV. P. : PR. dhyāyati. PP. dadhyāu (B.). AO. sis : ādhyāsisam (B.). PER. PT. dhyātā (B.). PP. dhyātā (B.). OD. dhyātvā. DS. dīdhyāsate (B.).
- dhraj, dhṛāj sweep, I. : PR. PT. dhṛājant; dhṛājamāṇa. IPF. ādhrajan. AO. IS. OP. dhṛājiṣiyā.
- dhvams scatter, I. P. : PR. dhvāmsati, -te (B.). PP. dadhvasō. AO. s : dhvasān. PT. dhvasta (B.). CS. dhvasāyati; dhvāmsāyati, -te (B.).
- dhvan sound : AO. IS. ādhvanit. PP. dhvāntā. CS. ādhvān-ayat; AO. INJ. dhvanāyīt.
- dhvṛ injure, I. P. : PR. dhvāratī (B.). AO. s : Ā. ādhūrṣata (3. pl.). INF. dhūrvāṇe. DS. dūdhrṣati.
- nakṣ attain, I. : PR. nākṣati, -te; INJ. nākṣat; IPV. nākṣasvā; PT. nākṣant; nākṣamāṇa. IPF. ānakṣan. PP. nanakṣūr; nanakṣō.
- nad sound, I. P. : PR. nādati. CS. nadāyati. INT. nānadati (3. pl.); nānadyāte (B.); PT. nānadat.
- nam bend, I. : PR. nāmati, -te. PP. nānāma; nemé. PPF. nanāmas. AO. red. : INJ. nīnamas; s : ānān (K.); Ā. ānāmsata (3. pl., B.). SB. nāmsai, nāmsante; PT. nāmasānā. PT. nāmsyāti (B.). PP. natā; ODV. nāntva. GB. -nātya (B.). INF. -nāmam, -nāme. CS. namāyati.

IST. nánnamīti; nánnate (3. s.); PT. nánnamat; nán-namāna; IPF. ánnannata (3. s.).

1. *naś be lost*, IV. P.: PR. náśyati; I.: PR. náśati, -te. PP. nanāśa; neśūr (B.). AO. red.: áninaśat; neśat; INJ. ninaśas; neśat. PT. naśiśyāti. PP. naśtā. CS. nāśā-yati; IST. nāśayādhyai.

2. *naś attain*, I.: PR. náśati, -te. AO. root: ānaṣ (2. 3. s.), nāṣ (3. s.); ānaṣtām; INJ. nāk and nāṣ (3. s.); Ā. nāṣāi; OP. naśimāhi; S: SB. nākṣat. INF. -náśo. DS. inakṣasi; INJ. inakṣat.

nas unite, I. Ā.: PR. nāsate; nāsāmaho; INJ. nāsanta. AO. root: OP. naśimāhi.

nah bind, IV.: PR. náhyati; IPV. náhyatana (2. pl.); PT. náhyamāna. PP. nanāha. PS. PT. nahyāmāna; PT. naddhā. GD. -náhya (B.).

nāth, nādh seek aid, I. Ā.: PR. nāthate (B.); PT. nādha-māna. PP. nāthitā; nādhitā.

nij wash, II. Ā.: PT. nijāná. III.: IPV. niniktā (2. pl.). AO. a: ánijam; s: ánaikṣit; INJ. nikṣi. PT. niktā. GD. niktvá (B.), -nījya (B.). INF. -nije. CS. nejáyati (B.); IST. nenikté; IPV. nenigdhi.

nind, revile, I. P.: PR. nindati; SB. nindāt; IPV. nindata. PP. nindimā; ninidūr. AO. root: PT. nidāná; IS: ánindiṣur; SB. nindiṣat. PS. nindyáte; PT. ninditā. DS. SB. ninitsāt.

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. neṣi (= IPV.); nethā; IPF. ánitām (3. du.). PP. ninétha, nināya; ninyáthur; ninye (B.); SB. ninithás; OP. niniyāt; IPV. ninētu. AO. s: ánaiṣṭa (2. pl.); áneṣata (3. pl.); SB. neṣati, neṣat; neṣatha; INJ. naiṣṭa (2. pl.); Ā. neṣṭa (3. s.); IS: ánayīt (AV.). PT. neṣyāti, -te (B.); nayi-śyāti (B.). PS. niyáte; PP. nītā. GD. nītvā (B.), -níya. INF. neṣāni; nētavái (B.); nētum (B.), náyitum (B.); nētos (B.). DS. ninīṣati (B.). IST. neniyáte.

- nu praise*, I.: PR. návati; návāmahe, návante; INJ. návanta; PT. návant; návamāna. IPV. ānavanta. II. P.: PT. nuvānt; IPV. ānavan. IPF. ānūnot, nūnot; AO. S.: Ā. ānūṣi; ānūṣātām; ānūṣata; INJ. nūṣata (3. pl.); IS. Ā. ānaviṣṭa. GDV. návya. INT. nōnaviti; nonumās and nonumāsi; SB. nōnuvanta; IPF. návīnot; ānonayur; PT. nōnāva; nōnuvur.
- nud push*, VI.: PR. nudāti, -te; PT. nunudé; nunudré. AO. root: INJ. nutthās; IS. INJ. nudisthās. PT. not-syāte (B.). PT. nuttā; nunnā (SV.). INF. -núde; -nudas. INT. ānonudyanta (B.).
- nṛt dance*, IV. P.: PR. nṛtyati; IPV. nṛtya, nṛtyatu; PT. nṛtyant. AO. root: nṛtur (PT. ?); A: PT. nṛtāmāna; IS. ānartīsur. PT. nṛttā. CS. nartāyati.
- pac cook*, I.: PR. pácati, -te; SB. pácāni, pácāti, pácāt; INJ. pácat; IPV. pácata, pácantu. IV. A.: PR. pácyate. PT. papāca; pecé. IPF. ápecíran. AO. S.: SB. pákṣat. PT. pakṣyāti, -te (B.); paktā (B.). PS. pacyāte. GD. paktvā. INV. páktave. CS. pácāyati, -te (B.).
- pat fly*, I. P.: PR. pātati; SB. pātāti, pātāt INJ. pātāt; OP. pátet; IPV. pātatu; PT. pātant. IPF. ápatat. PT. papāta; petáthur, petátur; paptimā, paptúr; OP. papatyāt; PT. paptivāms. AO. red.: ápaptat and ápi-patat; ápaptāma, ápaptān; INJ. paptas, paptat; paptan; IPV. paptata. PT. patīsyāti; CO. ápatiṣyat (B.). PS. AO. ápāti (B.); PT. patitā. GD. pativā, -pātya (B.). INF. páttave; pátitum (B.). CS. patāyati, -te; pātāyati. DS. pípatiṣati. INT. pápatiti; SB. pāpatan.
- pad go*, IV.: PR. pádyate; padyati (B.); IPV. pádyasva; PT. pádyamāna; IPF. ápadyanta. PT. papāda; padé (B.). AO. root: ápadmaḥi, ápadran; SB. padāti, padāt; PAC. padīṣṭā; red.: ápipadāma; S: INJ. patsi (1. S.), patthās. PT. patsyati (B.). PS. AO. ápādi, pádi; PT. pannā. GD. -pādyā. INF. -pādas; páttum (B.), páttos (B.). CS. pādāyati, -te; PS. pādyāte (B.); DS. pípādayati (B.).

pan admire, I. A. : PR. *pananta*. PR. *papāna* (I. S.) ;
papné. AO. *is* : *paniṣṭa* (3. S.). PR. *panyāte* ; PR.
panitā. CS. *panāyati*, -te ; GDV. *panayēyya*. INT. PT.
pānipnat.

paś see, IV. : PR. *pāsyati*, -te ; SB. *pāsyāni*, *pāsyāsi* and
pāsyās, *pāsyāt* ; *pāsyāma*, *pāsyān* ; INJ. *pāsyat* ; OP.
pāsyet ; *pāsyeta* ; IPV. *pāśya* ; *pāśyasva* ; PT. *pāsyant* ;
pāsyamāna ; IPF. *āpāsyat* ; *āpāsyanta*. Cp. *spās*.

1. *pā drink*, I. : PR. *pībati*, -te ; SB. *pībāsi*, *pībāti* and
pībāt ; *pībāva*, *pībāthas*, *pībātas* ; INJ. *pībat* ; IPV.
pībatu ; *pībasva* ; *pībadhvam* ; PT. *pībant* ; IPF. *āpībat*.
 III. : PR. *pīpīte* (B.), *pīpate* (B.) ; OP. *pīpiya* (B.) ; IPF.
āpīpīta (B.) ; IPV. *pīpatu* (K.) ; PT. *pīpānā* and *pīpāna*
 (AV.). PR. *papātha*, *papāu* ; *papāthur*, *papūr* ; A.
papē ; *papirē* ; OP. *papiyāt* ; PT. *papivāms* ; *papānā*.
 AO. root : *āpām*, *āpās*, *āpāt* ; *āpāma*, *āpur* ; SB. *pās* ;
pāthās ; *pānti* ; PR. *peyās* (3. S.) ; IPV. *pāhi*, *pātu* ;
pātām, *pātām* ; *pātā* and *pātāna*, *pāntu* ; PT. *pānt* ; S.
 INJ. *pāsta* (3. S.). PT. *pāsyāti*, -te (B.). PR. *pīyāte* ; AO.
āpāyi ; PT. *pītā*. GD. *pītvā*, *pītvī* ; -*pāya*. INF. *pītāye*,
pātave, *pātavai* ; *pātos* (B.) ; *pībadhyai*. CS. *pāyāyati* ;
 DS. *pīpāyayīset* (K.). DS. *pīpāsati* ; *pīpiṣati* ; PT.
pīpiṣant.

2. *pā protect*, II. : PR. *pāmi*, *pāsi*, *pāti* ; *pāthās*, *pātās* ;
pāthā, *pāthāna*, *pānti* ; SB. *pāt* ; *pātas* ; IPV. *pāhi*,
pātu ; *pātām*, *pātām* ; *pātā*, *pāntu* ; PT. *pānt* ; *pānā* ;
 IPF. *āpām*, *āpās*, *āpāt* ; *āpāma*, *āpur*. AO. S. : SB. *pāsati*.

pi, pī swell, I. A. : PR. *pāyate*. II. A. : PT. *pīyāna*. V. :
 PR. *pīnvire* ; PT. *pīnvāt*, f. *pīnvati* ; *pīnvānā*. PR. *pī-
 pētha*, *pīpāya* ; *pīpyāthur* ; *pīpyūr* ; *pīpyē* (3. S.) ; SB.
pīpāyas, *pīpāyat* ; *pīpāyatas* ; *pīpāyan* ; *pīpāyata* ;
pīpāyanta ; INJ. *pīpes* ; IPV. *pīpihi*, *pīpaya* ; *pīpyatām*,
pīpyatām ; *pīpyata* ; PT. *pīpivāms* ; *pīpyāns* and
pīpyānā. IPF. *āpipet* ; *āpipema*, *āpipyan* ; *āpipayat* ;
āpipayanta. PR. *pīnā* (AV.).

pinv fatten, I. : PR. *pīnvati*, -te ; INJ. *pīnvat* ; *pīnvanta* ;

- IPV. *pínva*; *pínvatam*; *pínvata*; *Ā. pínvasva*, *pínvatām*; *pínvadhvam*; PT. *pínvant*; *pínvamāns*; IPF. *ápínvam*, *ápínvas*, *ápínvat*; *ápínvatam*; *ápínvata*, *ápínvan*; *Ā. 3. s. ápínvata*. PF. *pípínvathur*. PF. *pínvitā* (B.). CS. *pínváyati* (B.). Cp. *pi swell*.
- piś adorn*, VI. : PR. *piśáti*, -te. PF. *pipéša*; *pipíśur*; *Ā. pipíśé*; *pipíśré*. AO. root: PT. *piśāná*. PS. *piśyáte*; PF. *piśtá*; *piśítá*. INT. PT. *pépiśat*; *pépiśāna*.
- piś crush*, VII. P. : PR. *piśáti*; *piśānti*; INJ. *piśák* (2. 3. s.); IPV. *piśāstana*; PT. *piśānt*; IPF. *piśák*. VI. P. : IPF. *ápíśan* (AV.). PF. *pipéša*; *pipíśé*. AO. sa: *ápik-śan* (B.). PS. *piśyáte* (B.); PF. *piśtá*. GD. *piśtvá* (B.). INF. *péśtavái* (B.); *péśtum* (B.).
- piḍ press*: PF. *pipidé*. CS. *piḍáyati*.
- puṣ thrive*, IV. P. : PR. *pūṣyati*. PF. *pupóša*; OP. *pupuśyás*; PT. *pupuśvāms*. AO. root: PRC. *pūśyāsam* (B.); *pūśyāma* (B.); s: OP. *pūśeyam*; *pūśema*. PF. *pūštá*. INF. *pūśyāse*. CS. *pośáyati*.
- pū cleanse*, IX. : PR. *punāmi*, *punāti*; *punānti*; *punité*; *punáte* (AV.) and *punaté*; IPV. *puníhi* and *punitát*, *punātu*; *punitām*; *punitá*, *punitāna* and *punāta*, *punāntu*; PT. *punánt*; *punāná*; IPF. *ápunan*. I. A. : PR. *pávate*; SE. *pávate*; IPV. *pávasva*, *pávātām*; *pávadhvam*, *pávantām*; PT. *pávamāna*; IPF. *ápavathās*. PF. *pupuv-ūr* (B.); *pupuvé* (B.). PFF. *ápupot*. AO. is: *ápāviśur*; INJ. *paviśta* (3. s.). PS. *pūyáte*; PF. *pūtá*. GD. *pūtvá*; *pūtvá*; -*pūya* (B.). INF. *pavitum* (B.). CS. *paváyati*, -te (B.), *pāváyati* (B.).
- pr pass*, III. P. : PR. *pīparši*, *pīpartí*; *pīprthás*; *pīprthá*, *pīprati*; IPV. *pīpríhi* and *pīprítāt*, *pīpartu*; *pīprítām*; *pīprítá* and *pīpartāna*. AO. red.: *ápīparam*, *ápīparas*; *ápīparan*; INJ. *pīparas*, *pīparat* and *pīpárat*; s: SE. *pārṣati*, *pārṣat*; IPV. *parša*; is: SE. *pāriṣat*. INF. *parṣāni*. CS. *pāráyati*; SE. *pāráyāti*; PT. *pāráyant*.
- pr mix*, VII. : PR. *prñákṣi*; *prñeānti*; *Ā. prñocé*, *prñkté*; *prñóate* (3. pl.); INJ. *prñák* (3. s.); OP. *prñeítá*; IPV.

- prādhī (= prāgdhī), prāktu; prāktām; PT. prācānt; prācānā; IPV. āprānak (3. s.). III. P.: IPV. piprāgdhī; piprāktā. PP. paprācūr (B.); SB. paprācāsi; OP. paprāyām, paprāyāt; PT. paprācānā. AO. root: SB. pārcas; OP. preimāhi; PT. prācānā; S: āprāk; Ā. āprāsi, āprāta. PS. prāyāte; PP. prāktā; -prāṇa. INF. -prāce; prācas.
- prā fill, VI.: PR. prānāti; SB. prānāthe (du. 2.); IPV. prānā; prānāta; prānāsva; prānādhvam; IPV. āprānat. INF. prānādhyai. CP. pā fill.
- pā fill, IX.: PR. prānāmi, prānāsi, prānāti; prānītās; prānānti; SB. prānāti, prānāt; OP. prānīyāt; IPV. prānīhi, prānātu; prānītām; prānītā, prānītāna; Ā. prānīsvā; PT. prānānt; IPV. āprānās, āprānāt. III.: PR. pīparmi, pīparti; pīprati (3. pl.); IPV. pīpartu; pīprātām; pīpartana; IPV. āpīprata (3. s. = āpīprta). PP. OP. pupūryās; PT. paprāvāms. AO. root: IPV. pūrādhī; PRE. priyāsam (AV.); red.: āpūpuram (B.); INJ. pīparat; IPV. pūpurantu; IS: pūriṣṭhās (B.). PS. pūryāte (B.); PP. pūrṇā; pūrta. INF. -puras (K.). CS. pūrāyati; SB. pūrāyāti.
- pyā fill up, IV. Ā.: PR. pyāyase; IPV. pyāyasva, pyāyatām; pyāyantām; PT. pyāyamāna. AO. S: OP. pyāsiṣimahi (AV.). PP. pyātā. CS. pyāyāyati; PS. pyāyāte (B.).
- prach ask, VI.: PR. prachāti, -te; SB. prachāt; prachān; Ā. prachāi. PP. paprācha; paprachūr (B.). AO. S: āprākṣam, āp. āṣ; āprākṣīt. PT. prakṣyāti (B.). PS. prachāyāte; PP. prāṣṭā; ODV. paprākṣēnya. INF. -prācham, -prāche; prāṣṭam.
- prath spread, I. Ā.: PR. prāthate. PP. 2. paprātha (= paprāt-tha?); Ā. paprāthe and pāprāthe (3. s.); SB. paprāthas, paprāthat; paprāthan; INJ. paprāthanta; PT. paprāthānā. AO. root: PT. prāthānā; IS: 3. s. Ā. āprāthiṣṭa; prāthiṣṭa. CS. prāthāyati, -te.
- prā fill, II. P.: PR. prāsi. PP. paprātha, paprā and paprāu; paprāthur, paprātur; paprūr; Ā. paprāśe, paprāśe; PT. paprāvāms. AO. root: āprāt; SB. prāś; S: 3. s. āprās. PS. AO. āprāyi; PP. prātā.

- pri please*, IX.: PR. *prīṇāti*; *prīṇitē*; PT. *prīṇant*; *prīṇānā*.
 IPF. *āprīṇāt*. PP. *pīpriyē*; SB. *pīprāyaa*, *pīprāyat*; IPV. *pīprihi*; *pīprāyasva*; PT. *pīpriyāṇā*. PPF. *āpiprayam*, *āpipres* (B.); *āpiprayan*. AO. S.: *āpraiṣit* (B.); SB. *prēṣat*. PT. *prītā*. OD. *prītṵā* (B.). DS. *pīpriṣati*.
- pruth snort*, I.: PR. *próthati*; PT. *prothánt*; *próthamāna*.
 OD. -*prúthya*. INE. PT. *pópruthat*.
- pruṣ sprinkle*, V.: PR. *pruṣṇuvānti*; *pruṣṇutē*; SB. *pruṣṇávat*. VL P.: IPV. *pruṣā*; PT. *pruṣánt*. IV. P.: IPF. *āpruṣyat* (B.). IX. P.: PT. *pruṣṇánt* (B.). PT. PT. *proṣiṣyánt*. PP. *pruṣitā*.
- plu float*, I.: PR. *plāvate*; *plāvati* (B.). PP. *pupluvé* (B.).
 AO. red.: *āpiplavam* (B.); S.: *āpioṣṭa* (B.). PT. *ploṣyāti*, -*te* (B.). PP. *plutā*. OD. -*plūya* (K.). CS. *plāváyati* (B.).
 INT. *poplūyāte* (B.).
- psā devour*, II. P.: PR. *psāti*. PS. *āpsīyata* (B.); PT. *psātā*.
 OD. -*psāya* (B.).
- phaṇ spring*: CS. *phāṇáyati*. INT. PT. *pānīphaṇat*.
- bandh bind*, IX.: PR. *badhnāmi*; *badhnīmās*, *badhnānti*; A. *badhnāte* (3. pl.); IPV. *badhnānā*, *badhnātu*; *badhnāntu*; A. *badhnitām* (3. s.). IPF. *ābadhnāt*; *ābadhnan*; A. *ābadhnita* (3. s.). PP. *babāndha*; *bedhūr*. PT. *bhantsyāti*. PS. *badhyāte*; PP. *baddhá*. OD. *baddhvā*; *baddhvāya* (B.); -*bādhyā* (B.). INT. -*bādhe*. CS. *bandháyati* (B.).
- bādh oppress*, I. A.: PR. *bādhate*. PP. *babādhé*. AO. IS.: INJ. *bādhiṣṭa*. PP. *bādhitā*. OD. -*bādhyā*. INF. *bādhe*. CS. *bādháyati*. DS. *bībhatsate*; *bībādhiṣate* (B.). INT. *bābadhe* (3. s.); *badbadhé*; PT. *bābadhāna*; *badbadhānā*.
- budh wake*, I. P.: PR. *bódhati*; SB. *bódhāti*; INJ. *bódhat*; IPV. *bódhatu*. IV.: PR. *būdhyate*; OP. *būdhyema*; IPV. *būdhyasva*; *būdhyadhvam*; PT. *būdhyamāna*. PP. *bubudhé*; SB. *bubodhas*, *bubodhati*; *bubodhatha*; PT. *bubudhānā*. AO. root: A. 3. pl. *ābudhran*, *ābudhram*; IPV. *bodhī* (2. s.); PT. *budhānā*; A: INJ.

- budhānta; red.: ābūbudhat; s: ā. ābhutsi; ābhuts-mahi, ābhutsata; īs: sb. bōdhiṣat. *pr.* bhotsyāti (B.). *ps.* āo. ābodhi; *pr.* buddhā. *od.* -budhya (B.). *inf.* -būdhe. *cs.* bodhāyati; bodhāyate (B.). *int.* bōbudhīti (B.).
- bṛh *make big*, VI. P.: *pr.* bṛhāti. I.: *pr.* bṛṇphati, -te (B.). *ps.* babārha; *pt.* babṛhānā. *ao.* īs: *inj.* bārhiṣ, bārhit. *cs.* barhāya. *int.* sb. bārṇphat; *ipv.* barṇphī.
- brū *say*, II.: *pr.* brāvīmi, brāvīṣi, brāvīti; brūmās, bruvānti; ā. bruvé, brūṣé, brūté and bruvé; bruvāte; bruvāte; sb. brāvāṇi and brāvā, brāvasi and brāvas, brāvat; brāvāma, brāvātha (AV.), brāvan; ā. brāvā-vahai, brāvāite; brāvāmahai; *op.* brūyāt; brūyātam; ā. bruvitā; bruvīmāhi; *ipv.* brūhi and brūtāt, brāvītu; brūtām; brūtā and brāvītana, bruvāntu; *pt.* bruvānt; bruvānā. *ipf.* ābravam, ābravis, ābravīt; ābrūtām; ābravīta, ābruvan.
- bhaks *eat*: *ao.* red.: ābabhaksat (B.); *cs.* bhakṣāyati; bhakṣāyate (B.); *ps.* bhakṣyāte (B.).
- bhaj *divide*, I.: *pr.* bhājati, -te. II. P.: *pr.* bhākṣi (= *ipv.*). *ps.* 2. s. babhāktha (B.), 3. s. babhāja; ā. bhejé; bhejāte; bhejiré; *pt.* bhejānā. *ao.* red.: ābī-bhajur (B.); s: ābhāk and ābhākṣit; ā. ābhakṣi, ābhakta; sb. bhākṣat; *inj.* bhāk (2. 3. s.); *op.* bhakṣiyā, bhakṣitā; bhakṣīmāhi; *rec.* bhakṣiṣtā. *pt.* bhakṣyāti, -te (B.). *ps.* bhajyāte; *pt.* bhaktā. *od.* bhaktvā; bhaktvāya; -bhajya (B.). *cs.* bhājāyati; *ps.* bhājyāte.
- bhañj *break*, VII. P.: *pr.* bhanākti; *ipv.* bhañdhī, bhanāktu; *pt.* bhañjānt. *ipf.* ābhanas (for ābhanak, AV.). *ps.* babhāñja. *ps.* bhajyāte.
- bhan *speck*, I.: *pr.* bhānati; bhānanti; *inj.* bhānanta. *ipf.* bhānanta.
- bhas *devour*, III.: *pr.* bābhasti; bāpsati; sb. bābhasat; bāpsathas; *pt.* bāpsat. VI. P.: *pr.* bhasāthas. I. P.: *inj.* bhāsat.
- bhā *shine*, II. P.: bhāsi, bhāti; bhānti; *ipv.* bhāhi; *pt.* f. bhātī. *pt.* bhāsyāti (B.).

bhikṣ beg, I. Ā. : PR. *bhikṣate*; INJ. *bhikṣanta*; OP. *bhikṣeta*; PT. *bhikṣamāṇa*. PF. *bibhikṣé* (B.).

bhid split, VII. : PR. *bhinādmī*, *bhinātsi*, *bhināti*; *bhindānti*; SR. *bhinādas*, *bhinādat*; INJ. *bhināt* (2. 3. s.); OP. *bhindyāt*; IPV. *bhindhi*, *bhinātu*; *bhintā*; PT. *bhindānt*; *bhindāna*. IPF. *bhināt* (2. 3. s.); *ābhinat* (3. s.); *ābhindan*. PF. *bibhēda*; *bibhidūr*. AO. ROOT: *ābheda*, *bhēt* (2. 3. s.), *ābhet* (3. s.); SR. *bhédati*; INJ. *bhēt* (2. s.); PT. *bhidānt*; S: OP. *bhidēyam*; S: INJ. *bhitthās*. PT. *bhetsyāte* (B.). PS. *bhidyāte* (B.); AO. *ābhedi* (B.); PF. *bhinna*. GD. *bhittvā*; -*bhīdya*. INF. *bhēttavāi* (B.); *bhēttum* (B.). DS. *bibhītsati*.

bhī fear, III. P. : PR. *bibhēti*; *bibhyati*; INJ. *bibhēs*; OP. *bibhīyāt*; IPV. *bibhītā*, *bibhītāna*; PT. *bibhyat*; IPF. *bibhēs*, *ābibhet*. I. Ā. : PR. *bhāyate*; SR. *bhāyāte*; IPV. *bhāyatām* (3. s.); IPF. *ābhayanta*; PT. *bhāyamāna*. PF. *bibhāya* (1. s.), *bibhāya* (B. also *bibhāya*); *bibhyātur*; *bibhyūr*; PT. *bibhīvāms*; PER. PF. *bibhayāṃ cakāra*. AO. ROOT: INJ. *bhēs* (TS.); *bhema*; PT. *bhiyānā*; red.: *bībhayat*; *ābībhayur* (Kh.); *ābībhayanta*; S: *bhaiṣis* (AV.); *ābhaiṣma*, *ābhaiṣur*; PT. *bhiyāsāna* (AV.), CO. *ābheṣyat* (B.). PT. *bhitā*. INF. *bhiyāse*. CS. *bhiṣāyate* (B.); AO. *bībhīṣas*; *bībhīṣathās*.

1. *bhuj enjoy*, VII. Ā. : PR. *bhuṅkté*; *bhuñjāte* and *bhuñj-até*; SR. *bhunājāmahai*; PT. f. *bhuñjati*. PF. *bubhujé*; *bubhujmāhe*, *bubhujiré*. AO. ROOT: SR. *bhójate*; INJ. *bhójam*; S: OP. *bhujéma*; IPV. *bhujā* (TS.). PS. *bhujyāte* (B.). INF. *bhujé*; *bhójase*. CS. *bhójayati*.

2. *bhuj bend*, VI. P. : INJ. *bhujāt*; IPV. *bhujā* (VS.). PPF. *ābubhujis*. GD. -*bhujya* (B.).

bhur quiver, VI. : INJ. *bhurānta*; IPV. *bhurāntu*; PT. *bhurāmāṇa*. IST. *jārbhurīti*; PT. *jārbhurat*; *jārbhurāṇa*.

bhū be, I. : PR. *bhāvati*; *bhāvate* (B.). PF. *babhūva*, *babhūtha* and *babhūvitha*, *babhūva*; *babhūvāthur*, *babhūvātur*; *babhūvimā*, *babhūvā*, *babhūvūr*; OP.

babhūyās, babhūyāt; **IPV. babhūtu**; **PT. babhūvāms.**
AO. root: ābhuvam, ābhūs, ābhūt; ābhūtam, ābhūtām;
ābhūma, ābhūta and ābhūtana, ābhūvan; SA. bhūvāni,
bhūvas, bhūvat; bhūthās, bhūtas; bhūvan; INJ.
bhūvam, bhūs, bhūt; bhūma; OP. bhūyās, bhūyāt;
bhūyāma; PRE. bhūyāsam, 3. bhūyās; bhūyāsma,
bhūyāsta; IPV. bodhī (for bhūdhi), bhūtu; bhūtām;
bhūtā and bhūtāna; a: bhūvas, bhūvat; red.: ābū-
bhuvas. PT. bhaviṣyāti; bhavitā (B.). PP. bhūtā.
GDV. bhāvya and bhāvyā; bhāvīva. GD. bhūtvī,
bhūtvā; -bhūya. INF. bhuvé, -bhūve, -bhūe; bhūṣāni;
bhāvītum (B.); bhāvitos (B.). CS. bhāvāyati. DS. bū-
bhūṣati. INT. bōbhavīti.

bhṛ bear, I.: **PR. bhārati. -te. III.:** **PR. bibharmi, bi-**
bharṣi, bibharti; bibhṛthās, bibhṛtās; bibhṛmāsi and
bibhṛmās, bibhṛthā, bibhrati; SA. bibharāṇi, bibharat;
OP. bibhṛyāt; IPV. bibhṛhi, bibhartu; bibhṛtām;
bibhṛtā (TS.); PT. bibhrat; IPE. ābibhar. PP. jabhārtha,
jabhāra; jabhrūr; Ā. jabhṛsé, jabhré; jabhriré; ba-
bhāra (B.); Ā. babhré; PT. babhrāṇā; SA. jabhārat.
PPF. ājabhartana. AO. root: PRE. bhriyāsam; IPV.
bhṛtām; s: ābhārṣam, 3. ābhār; ābhārṣtam; SA.
bhārṣat; INJ. 3. s. bhār; iṣ: ābhāriṣam. PT. bhari-
ṣyāti; bhartā (B.). CO. ābhariṣyat. PS. bhriyāte; SE.
bhriyāte; AO. bhāri; PP. bhṛtā. GD. -bhṛtya. INF.
bhārtum; bhārtave, bhārtavāi; bhāradhyai; bhār-
maṇe. DS. būbhūrṣati (B.). INT. jarbhṛtās; bhāri-
bhrati (3. pl.); SE. bhāribharat; PT. bhāribhrat.

bhṛamś fall, I.: **PR. INJ. bhrāmśat. AO. a: INJ. bhraśat.**
PP. -bhrṣta; bhrāṣtā. CS. PT. bhrāśāyant.

bhrāj shine, I. Ā.: **PR. bhrājate; PT. bhrājamāna. AO.**
root: ābhrāt; PRE. bhrājyāsam. PS. AO. ābhrāji.

māmh, mah be great, I.: **PR. māmhate; māhe (3. s.); OP.**
māhema, māheta; IPV. māmhatam; PT. māmhamāna.
IPE. āmāmhata. PP. māmahé (1. 3.); SE. māmāhas;
INJ. māmahanta; IPV. māmahasva, māmahantām; PT.

māmahānā. *PR.* mahitā (B.). *INF.* mahé, mahāye. *CS.* mahāyati, -te; *INJ.* mahāyam; *PT.* mahāyant; mahāyamāna.

majj *sink*, I. P.: mājati. *AO.* root: *OP.* majjyāt (B.). *PT.* mañkṣyāti, -te (B.). *GD.* -mājya. *CS.* majjāyati (B.).
 math, manth *stir*, IX.: *PR.* mathnāmi; mathnīté (B.);
IPV. mathnītā, mathnāntu; *PT.* mathnānt; *IPF.* āmath-
 nāt; I. mánthati, -te; máthati (AV.). *PP.* mamātha;
 methūr (B.); A. methiré (B.). *AO.* root: *SB.* máthat;
IS. āmanthiṣṭām (3. *du.*); āmathiṣata (B.); *INJ.* máthīs,
 máthīt. *PT.* manthiṣyāti (B.); mathiṣyāti, -te (B.).
PS. mathyáte; *PP.* mathitā. *GD.* mathitvā (B.); -māthya
 (B.). *INF.* mánthitavái; máthitos (B.).

mad *be exhilarated*, I.: *PR.* mādati; -te. III. P.: *PR.* ma-
 matsi. II. P.: *PR.* mátsi (= *IPV.*). IV. P.: *PR.* mādya-
 ti (B.). *PP.* mamāda; *SB.* mamādas, mamādat; mamādan;
IPV. mamaddhī, mamāttu; mamāttāna. *PPP.* ama-
 madur. *AO.* root: *IPV.* mātṣva; *rod.*: āmīmadas; *Ā.*
 āmīmadanta; *s.* āmatsur; *Ā.* āmatta (3. *s.*); āmatsata
 (3. *pl.*); *SB.* mātṣeti and mātṣat; mātṣatha; *INJ.* mat-
 sata (3. *pl.*); *iṣ.* āmādiṣur. *PS.* *PT.* madyāmāna; *PP.*
 mattā. *GDV.* -mādya. *INF.* mādītos (B.). *CS.* madā-
 yati; mādāyati, -te; *SB.* mādāyāse, mādāyāte;
 mādāyāite; mādāyādhve and mādāyādhvai; *INF.*
 mādāyādhyai; *PP.* maditā.

man *think*, IV. *Ā.*: *PR.* mányate. VIII. *Ā.*: *PR.* manvé;
 manmāhe, manvaté; *SB.* manāvai, manāvate; *INJ.*
 manvata (3. *pl.*); *OP.* manvītā; *IPV.* *Ā.*: manutām (3. *s.*);
PT. manvānā; *IPF.* āmanuta (3. *s.*); āmanvata (3. *pl.*).
PP. mené (B.); mamnāthe, mamnāte; *OP.* mamanyāt;
IPV. mamandhī. *PPP.* āmaman (3. *s.*). *AO.* root: āmata;
 āmanmahi; *SB.* mánāmahe, mánanta; *PT.* manānā;
s. *Ā.* āmaṃsta; āmaṃsātām; āmaṃsata; *SB.*
 māṃsai, māṃsase, māṃsate and māṃsatai (TS.);
 māṃsante; *INJ.* māṃsthās, maṃsta and māṃsta (AV.);
OP. masīyā, maṃsiṣṭhās, maṃsiṣṭā; maṃsimāhi;

mamsirata; IPV. mandhvam (B.). PT. maniṣyē; mam-syāte (B.). PP. matā. GD. -matya (B.). INF. mātave, mātavāi; mantos (B.). CS. mānāyati; OP. mānāyet. DS. mīmāṃsate (AV.), -ti (B.); AO. īṣ: āmīmāṃsiṣṭhās (B.). PP. mīmāṃsitā (AV.).

mand *exhilarate*, I.: PR. mādati, -te. PP. mamānda; SB. mamandat; PT. f. mamandūṣi. PPF. āmamandur. AO. root: mandūr; PT. mandānā; īṣ: āmandit; āmandiṣur; māndiṣta (3. s. Ā.); āmandiṣātām (3. du. Ā.); OP. mandīṣmāhi (VS.). INF. mandādhyai. CS. mandāyati; INF. mandayādhyai.

1. mā *measure*, III.: PR. mime, mīmīte; mīmāte; mīmī-mahe, mimate; OP. mīmīyās, mīmīyāt; IPV. mimihi, mīmātu; mīmītām, mīmītām; Ā. mīmīṣva; mīmāthām; PT. mīmāna. IFF. āmimīthās, āmimīta. PP. mamātūr; mamūr; mamé (I. 3.); mamāte; mamiré; AO. root: IPV. māhi; māsvā; PT. māna (TS.); s: āmāsi; SB. māsātai (AV.). PS. AO. āmāyi; PT. mitā; GDV. méya (AV.). GD. mitvā; -māya. INF. -mé, -māi.

2. mā *bellow*, III. P.: PR. mīmāti; mīmanti. PP. mīmāya; SB. mīmayat. PPF. āmīmet. INF. mātavāi. INT. PT. mémyat.

mī *fix*, V. P.: PR. minōmi, minōti; SB. mināvāma; INT. minvān; IPV. minōtu. IFF. minvān. PP. mīmāya; mīmīyūr. PS. mīyāte; PT. mīyāmāna; PP. mitā. GD. -mitya (B.).

mikṣ *mix*: PP. mimikṣāthur, mimikṣātur; mimikṣé; mimikṣiré. IPV. mimikṣvā. CS. mekṣāyati (B.).

mīth *alternate*, I.: PR. méthāmasi; Ā. méthete. VI. P.: PT. mithānt. PP. mīmétha. PP. mithitā.

mīś *mix*: DS. mīmikṣati; IPV. mīmikṣa; mīmikṣatam, mīmikṣātām.

miṣ *wink*, VI. P.: PR. miṣāti; miṣānti; PT. miṣānt. INF. -miṣas.

mih *shed water*, I.: PR. méhati; PT. méhant; méghamāna.

- AO. *sa*: ámikṣat (B.). PT. mekṣyāti. PP. mīdhā. INF. mīhē. CS. meháyati. INT. mémihat (B.).
- mī damage*, IX. : PR. mināmi, mināti; minīmāsi, minānti; SB. minat; mināma; INJ. minīt (AV.); minan; PT. minānt; minānā. IPP. áminās, ámināt; áminanta. IV. *Ā*. : PR. miyase, miyate; OP. miyeta (B.). PP. mimāya; mīmaya (AV.). AO. *s*: INJ. meṣi, meṣṭhās, meṣṭa. PR. miyāte; AO. āmāyi (B.); PP. mitā. INF. métoś (B.); -miyam, -miye. INT. PT. mémyāna.
- miv push*, I. P. : PR. mīvati; PT. mīvant. PP. -mūta; mīvitā (B.). GD. mīvya (B.).
- muc release*, VI. : PR. muñcāti, -te; SB. muñcāsi, muñcāt; IPV. muñcātu; *Ā*. muñcātām; PT. muñcānt; muñcāmāna. IPP. āmuñcat; *Ā*. āmuñcata. IV. *Ā*. : PR. mucyase; SB. mucyātai (AV.). PP. mumucāhe, mumucré; SB. mumucas; mūmocati, mūmocāt, mumucat; IPV. mumugdhi, mumóktu; 2. DU. mumuktām, mumócatam; mumócata; PT. mumucānā. PPF. āmumuktam. AO. root: ámok; ámuktam; *Ā*. ámugdhvam; PR. mucīṣṭa; *s*: mucās, ámucat; SB. mucāti; mucāte; INJ. mucās, mucāt; IPV. mucā; *Ā*. mucādhvam; *s*: ámauk (B.); *Ā*. ámuksi, ámukthās; INJ. mauk (VS.); *Ā*. mukṣata (3. pl.); OP. mukṣiya. PT. mokṣyāti, -te (B.). PS. mucyāte; AO. āmoci; INJ. móci; PT. muktā. GD. muktvā (B.); -mūcya. INF. moktum (B.). DS. mūmukṣati, -te; mókṣate (B.); PT. mūmukṣamāna.
- muḍ be merry*, I. *Ā*. : PR. módate. PP. mumóda. AO. root: OP. muḍimāhi; *iṣ*: PR. *Ā*. modīṣiṣṭhās. PS. AO. āmodi. INF. muḍé. CS. modāyati, -te (B.); DS. mumodayiṣati (B.).
- muṣ steal*, IX. P. : PR. muṣnāti; PT. muṣnāt; IPP. āmuṣnās, āmuṣnāt; āmuṣnītam. I. P. : PR. móṣatha. AO. *iṣ*; INJ. móṣis. PP. muṣitā. GD. -mūṣya. INF. muṣé.
- muh be dazed*, IV. P. : PR. mūhyati. PP. mumóha (B.). AO. *a*: ámuhat (B.); red.: ámūmuhat. PT. mohiṣyāti (B.). PP. mugdhā; mūdhā (AV.). INF. muhó. CS. mohāyati; GD. mohayitvā.

murch, mūr *thicken*, I. P. : IPF. ámurchat. PP. murtá (B.).
CS. murcháyati (B.).

1. mr *die*, I. : PR. mārati, mārāte; mārāmahe; SB. mārāti;
mārāma; Ā. mārāt. PP. māmāra; māmūr; PT.
māmrvāms. AO. root: āmrta; INJ. mrthās; OP. mur-
iyā; red. : āmīmarat (B.). PT. marīṣyāti (AV.). PS.
mriyāte; PP. mrtá. GD. mrtvá (B.). CS. māráyati.

2. mr *crush*, IX. P. : IPV. mrñibi; PT. mrñant. PS. mūr-
yāte (B.); PP. mūrñá (AV.). INT. IPV. marmartu.
mr̥c *injure* : AO. S. : PREC. mr̥kṣiṣṭā. PT. mr̥ktá. CS. marc-
áyati; SB. maroáyāt.

mrj *wipe*, II. : PR. mārṣti; mrjānti; mrjé; mrjmāhe; IPV.
mārṣtu; Ā. mr̥kṣvá; mr̥ddhvām; PT. mrjāná; IPF.
mr̥ṣṭá (3. S. Ā.); āmrjata. VII. : OP. mrñjyāt (B.); IPV.
mrñājāni (B.); IPF. mrñjāta (3. pl.). PP. māmārja;
mām̐rjūr; mām̐rjé and mām̐rjé; OP. mām̐rjitá. AO. SB. :
ām̐rksat; āmr̥kṣāma; Ā. āmr̥kṣanta; IPV. mr̥kṣatam;
red. : āmīmr̥janta (B.); S. : āmār̥kṣit (B.); IS. : āmār̥jit
(B.). PT. mr̥akṣyāte (B.), mār̥kṣyāte (B.); mraṣṭá (B.).
PS. mrjyāte; PP. mr̥ṣṭá; GDV. mār̥jya. GD. mr̥ṣṭvá;
mār̥jitvá (B.); -mr̥jya. INF. -mr̥jas (B.). CS. mār̥jáyati,
-te; mār̥jáyati, -te (B.). INT. marmr̥jyāte; marm̐rj-
yāte (B.); SB. marm̐rjat; marm̐rjanta; PT. marm̐rjat;
marm̐rjāna and marm̐rjāná; marm̐rjyamāna; IPF.
marm̐rjmā, marm̐rjata.

mr̥d *be gracious*, VI. : PR. mr̥dāti; mr̥dāte (B.); SB. mr̥lāti
and mr̥lāt; IPV. mr̥lā and mr̥dātāt (AV.), mr̥lātu. PP.
OP. marm̐r̥dyūr. CS. mr̥dáyati.

mr̥ñ *crush*, VI. P. : PR. mr̥ñāti; INJ. mr̥ñāt; IPV. mr̥ñá.
IPF. āmr̥ñat. AO. root: mr̥ñyūr (K.); red. : āmīmr̥ñan.
mr̥d *crush* : AO. PREC. mr̥dyāsam (B.); PT. mardīṣyāte (B.).
PS. mr̥dyāte (B.); PP. mr̥ditá. GD. -mr̥dya (B.). INF.
márditos (B.).

mr̥dh *neglect*, I. P. : PR. mār̥dhati. VI. : PR. SB. mr̥dhāti.
AO. root; OP. mr̥dhyās; IS. : SB. mār̥dhiṣat; INJ. mār̥dh-
is; mardhiṣtam. PP. mr̥ddhá.

- mṛś touch*, VI.: PR. mṛśāti, -te. PT. māmṛśūr; māmṛśé (B.). AO. SA: āmṛkṣat; INJ. mṛkṣas; mṛkṣata (2 pl.). PT. mṛṣtā. OD. -mṛśya. INF. -mṛṣe. CS. mārśáyati (B.). INT. SB. māmṛṣat; IND. marimṛśyáte (B.).
- mṛṣ not heed*, IV.: PR. mṛṣyate. PT. māmārṣa. AO. root: INJ. mṛṣthās; a: INJ. mṛṣanta; red.: INJ. mīmṛṣas; is: INJ. mārṣiṣthās. INF. -mṛṣe.
- med be fat*, IV. P.: IPV. médyantu. VI. Ā.: IPV. medátām (3. s.). CS. medáyati.
- myakṣ be situated*, I. P.: IPV. myākṣa. PT. mimyākṣa; mimikṣūr; Ā. mimikṣiré. AO. root: ámyak; PS. ámyakṣi.
- mrād crush*, I.: PR. mrádate; IPV. mráda. PT. mradiśyāti, -te. INF. -mrade (B.). CS. mradáyati.
- mruc, mluc set*, I. P.: PR. mrócati; mlócati (B.); PT. mrócant. PT. mumlóca (B.). AO. a: ámrucat (B.). PT. mruktā (B.); mluktā. INF. mrúca.
- mlā relax*, IV. P.: PR. mlāyati (B.). PT. mlātá; mlāná (B.). CS. mlāpáyati.
- yaj sacrifice*, I.: PR. yájati, -te; SB. yájāti, -te; OR. yájeta; IPV. yájatu; yájantām; PT. yájant; yájamāna. IPV. áyajat; áyajanta. PT. ijé (1. 3. s.), yejé (3. s.); ijáthe ijiré; PT. ijáná. AO. root: IPV. yákṣva; red.: áyiyajat (B.); s: áyās, áyāt; s: áyākṣit; Ā. áyaṣṭa (3. s.); SB. yákṣat; du. 2. yákṣatas, 3. yákṣatām; A. yákṣate; INJ. yāt (2. s.); Ā. yákṣi (1. s.); OR. yakṣiyá; sa: IPV. yakṣatām (3. du.). PT. yakṣyáte; yakṣyāti (B.); yaṣṭā (B.). PT. iṣtā. OD. iṣtvā. INF. yájadhyai; yájadhyai (TS.); yaṣṭave; yaṣṭum. CS. yájáyati (B.). DS. iyakṣati, -te; SB. iyakṣān; PT. iyakṣant; iyakṣamāna.
- yat stretch*, I.: PR. yátati, -te; SB. Ā. yátaité (3. du.); OR. yátema; yátemahi; IPV. yátatum; Ā. yátasva; yátantām; PT. yátant; yátamāna. PT. yetiré. AO. root: PT. yatāná and yátāna; is: áyatīṣṭa (B.). PT. yatiśyáte (B.). PT. yattā. OD. -yátya (B.). CS. yátáyati, -te; PS. yātyáte (B.).

yam stretch out, I.: PR. *yāchati*, -te; SR. *yāchāt*; OR. *yāchet*; IPV. *yācha* and *yāchatāt*, *yāchatu*. IPF. *āyachat*; Ā. *āyachathās*. PP. *yayāntha*, *yayāma*; *yemāthur*, *yemātur*; *yemimā*, *yemā*, *yemūr*; Ā. *yemé* (3. s.); *yemāte*; *yemiré*; PT. *yemānā*. AO. root: *yamam*; *āyamur*; SR. *yāmas*, *yāmati* and *yāmat*; *yāman*; Ā. *yāmase*, *yāmate*; OR. *yamimāhi*; PRG. *yamyās* (3. s.); IPV. *yandhi*; *yantam*; *yanta* and *yantana*; A: OR. *yamet*; S: *āyāmsam*, *āyān* (3. s.); Ā. *āyāmsi* (B.), *āyamsta*; *āyāmsata*; SR. *yāmsat*; *yāmsatas*; *yāmsan*; Ā. *yāmsate*; INJ. Ā. *yāmsi*; PT. *yamasānā*; IS: *yāmiṣṭa* (3. s. Ā.). PT. *yāmsyāti* (B.). PS. *yamyāte*; AO. *āyāmi* (B.); PP. *yatā*; GDV. *yāmsēnya*. GD. -*yātya*. INF. *yāmitavāi*, *yāntave*; *yāmam*; *yāntum* (B.). CS. *yāmāyati*; *yamāyati* (B.). DS. *yiyaṃsati* (B.). INT. *yāmyamīti*.

yas be heated, III. P.: IPV. *yāyastu*. IV. P.: PR. *yāsyati*. PP. *yastā*; *yasitā* (B.).

yā go, II. P.: PR. *yāti*; *yānti*; OR. *yāyām*; IPV. *yāhi*, *yātu*; *yātām*; *yātā* and *yātāna*, *yāntu*; PT. *yānt*. IPF. *āyās*, *āyāt*; *āyātam*; *āyāma*, *āyātana*, *āyur* (B.). PP. *yayātha*, *yayāu*; *yayāthur*; *yayā*, *yayūr*; PT. *yayivāms*. AO. S: *āyāsam*; *āyāsūr*; SR. *yāsat*; INJ. *yeṣam*; SIS: *āyāsiṣam*, *āyāsīt*; *āyāsiṣtām*; *āyāsiṣṭa*, *āyāsiṣur*; SR. *yāsiṣat*; PRG. Ā. *yāsiṣiṣthās*; IPV. *yāsiṣtam*; *yāsiṣṭa*. PT. *yāsyāti*. PP. *yātā*. GD. *yātvā* (B.); -*yāya* (B.). INF. *yātave*, *yātavāi* (B.); -*yāi*. CS. *yāpāyati* (B.).

yāc ask, I.: PR. *yācati*, -te. PP. *yayāce* (B.). AO. IS: *āyācīt*; *āyāciṣṭa* (B.); SR. *yāciṣat*; Ā. *yāciṣāmahe*. PT. *yāciṣyāte*. PP. *yācitā*; *yācitvā* and *yācya* (B.). INF. *yācitum*. CS. *yācāyati*.

1. *yu unite*, VI.: PR. *yuvāti*, -te. II. *yāuti*; Ā. *yuté*; SR. *yāvan*; IPV. *yutām* (3. s. Ā.); PT. *yuvānā*. PP. *yuyuvé*. PER. PT. *yuvitā* (B.). PP. *yutā*. GD. -*yūya*. DS. *yūyūṣati*. INT. *yoyuvé*; PT. *yōyuvat* (AV.); *yōyuvāna*.
2. *yu separate*, III.: PR. *yuyōti*; SR. *yuyāvat*; INJ. *yuyo-*

thās, yuyota; *OP. yuyuyātām*; *IPV. yuyodhi, yuyōtu*; *yuyutām and yuyōtam*; *yuyōta and yuyōtana*. I. P.: *PR. yūchati*; *IPV. yūchantu*; *PT. yūchant*. AO. root: *SR. yāvanta*; *OP. yuyāt (B.)*; 3. *du. yūyātām (B.)*; *PRC. yūyās (3. s.)*; *red. : INJ. yūyot*; *S. yōsati and yōsat*; *yōsatas*; *INJ. yūṣam (AV.)*; *yāus (2. s.)*; *yausṣam*; *yausma, yausṣa, yausur*; *Ā. yōṣṭhās (B.)*; *is : INJ. yāvīs*. *PS. AO. āyāvi*; *PT. yutā*. *INF. yōtave, yōtavāi*; *yōtos*. *CS. yāváyati*; *yaváyati*. *INT. PT. yōyuvāt*; *IFE. āyoyavīt*; *PT. yoyāva*.

yuj join, VII.: *yunākti*; *yuñjānti*; *yuñkté*; *yuñjāte*; *SR. yunājat*; *yunājan*; *Ā. yunājate (3. s.)*; *INJ. yuñjata (3. pl.)*; *IPV. yuñdhi, yunāktu*; *yunākta, yuñjantu*; *Ā. yuñkṣvā, yuñtām*; 2. *du. yuñjāthām*; *yuñgdhvām*; *PT. yuñjānt*; *yuñjānā*; *IFE. āyunak and āyunak*; *āyuñjan*; *Ā. āyuñjata (3. pl.)*. *PR. yuyōja*; *yuyujmā*; *Ā. yuyujé*; *yuyujré*; *SR. Ā. yuyōjate (3. s.)*; *PT. yuyujānā*. AO. root: *Ā. āyujī, āyukthās, āyukta*; *āyujmahi, āyugdhvam, yūjata and āyujran*; *SR. yōjate*; *INJ. yōjam*; *Ā. yukta (3. s.)*; *OP. yuyāva, yuyātām*; *IPV. yukṣvā*; *PT. yujānā*; *S. āyukṣi*; *āyukṣātām (3. du.)*; *āyukṣata (3. pl.)*. *PT. yokṣyāti (B.)*; *yokṣyāte*; *yoktā (B.)*. *PS. yujyāte*; *AO. āyoji*; *INJ. yōji*; *PT. yuktā*. *GD. yuktvrā, yuktvrāya*. *INF. yujé*; *yóktum (B.)*.

yudh fight, IV.: *PR. yūdhyati, -te*; *SR. yūdhyai*. IV.: *IPV. yūdhya*; *PT. yūdhyant*; *yūdhyamāna*; *IFE. āyudhyas, āyudhyat*. I. P.: *PR. yódhanti (AV.)*. II. P. *yótsi (= IPV.)*. *PR. yuyódha*; *yuyudhūr*; *Ā. yuyudhāte (3. du.)*. AO. root: *SR. yódhat*; *IPV. yódhi*; *PT. yodhānā*; *is : āyodhit*; *SR. yódhiṣat*; *INJ. yódhis*; *IPV. yodhiṣtam*. *PT. yotsyāti, -te (B.)*. *PR. yuddhá*. *GDV. yódhya, yudhénya*. *GD. -yuddhvī*. *INF. yudhé, yudháye*; *yudham*. *CS. yodháyati*. *DS. yūyutsati, -te*.

yup obstruct: *PR. yuyōpa*; *yuyopimā*. AO. *red. : āyūyupan (B.)*. *PR. yupitā*. *CS. yopáyati*. *INT. yoyupyāte (B.)*.

- yeṣ *be heated*, I. P.: PR. yéṣati; PT. yéṣant.
 ramh *hasten*, I.: PR. rámhate; PT. rámhamaṇa. IPF.
 áramhas; Ā. áramhata (3. s.). PT. PT. rárahāṇá. CS.
 ramháyati, -te.
 rakṣ *protect*, I.: PR. rákṣati, -te. PF. rarákṣa; PT. rá-
 rakṣāṇá. AO. is: árakṣit; árakṣit (B.); SB. rákṣiṣas,
 rákṣiṣat. PF. rakṣitá. CS. rakṣáyate (B.).
 raj *colour*, IV.: IPF. árajyata. PT. raktá (B.). CS. rajáyati.
 INT. rárajiti.
 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. rāradhur. AO. root: IPV. randhī (= randdhī); s:
 SB. rádhamā; INJ. rádham; red.: SB. rīradhā; INJ.
 rīradhas, rīradhat; rīradhatam; rīradhata; is: INJ.
 rāndhis. PF. raddhá. CS. randháyati; SB. randháyāsi.
 ran *rejoice*, I.: PR. ráṇati; INJ. ráṇanta; IPV. ráṇa. IV.
 P.: PR. ráṇyasi, ráṇyati; ráṇyathas; ráṇyanti. PF.
 rārāṇa (1. s.); SB. rārāṇas, rārāṇat; rarāṇatā (2. pl.).
 INJ. rārān (3. s.); IPV. rārāndhī; rārānta (2. pl.), rārāntu.
 PPF. árāraṇur. AO. is: árāṇiṣur; INJ. ráṇiṣṭana. CS.
 raṇáyati.
 rap *chatter*, I. P.: PR. rápati; INJ. rápat; OP. rapema.
 IPF. árapat. INT. rárapiti.
 rapé *be full*, I. Ā.: rápsate; rápsante. PF. rarapésé.
 rabh, rambh *grasp*, I.: PR. rábhate. PF. rarabhmá; Ā.
 rārabhé; rebhiré; PT. rebhāṇá. AO. s: 3. s. Ā. árabdha;
 PT. rabhasāṇá. PF. rabdhá. OD. -rábhya. INF. -rábham;
 -rábhe. CS. rambháyati, -te (B.). DS. rīpsate (B.).
 ram *rejoice*, I. Ā.: PR. rámate. IX. P.: IPF. áramṇās,
 áramṇāt. AO. red.: árīramat; SB. rīramāma; INJ.
 rīraman; s: Ā. áramsta (3. s.); áramsata (3. pl.); INJ.
 ramsthās; sis: INJ. ramṣiṣam. PT. ramṣyáte; -ti (B.).
 PT. ratá (B.). OD. ratvá (B.). INF. rántos (B.). CS.
 ramáyati and rāmáyati.

1. *rā give*, III. : IPV. *ririhī* ; *Ā. rarāsva* (AV.) ; *rarāthām* (3. du.) ; *rarīdhvam* ; SB. *rārate* ; PT. *rārāṇa*. II. : PR. *rāsi* (=IPV.) ; *rātē* (B.) ; PP. *rarimā* ; *rarē* (1. s.) , *rarīṣe* ; *rarāthe* ; PT. *rarivāms* ; *rarāṇā*. AO. root : *ārādhvam* ; IPV. *rāsva* ; S. *ārāsma* ; *ārāsata* (3. pl.) ; SB. *rāsat* ; *rāsan* ; *Ā. rāsate* (3. s.) ; OP. *rāsīyā* ; IPV. *Ā. rāsātām* (3. s.) ; *rāsāthām* (2. du.) ; *rāsantām* (3. pl.) ; PP. *rātā*.
2. *rā bark*, IV. P. : PR. *rāyasi* ; IPV. *rāya* ; PT. *rāyant*.
- rāj rule*, I. P. : PR. *rājati*. II. P. : PR. *rāṣṭi* ; INJ. *rāṣ*. AO. *iṣ* : *ārājiṣur*. INF. *rājase*. CS. *rājáyati* (B.) , -to.
- rādḥ succeed*, IV. *Ā.* : IPV. *rādhyatām* ; PT. *rādhyamāna*. V. P. : PR. *rādhnóti* (B.) , PP. *rarādha*. AO. root : *ārādh-*am (B.) ; SB. *rādhat* and *rādhati* ; *rādhamā* ; PRG. *rādhyāsam* ; *rādhyāsma* ; RED. : *ārīradhat* (B.) ; S. *ārūtsis* ; *iṣ* : INJ. *rādhiṣi* (1. s.) , PT. *rātsyāti*. PR. AO. *ārādhi* ; PP. *rāddhā* ; GDV. *rādhya*. GD. *rāddhvā* (B.) , -*rādhya* (B.) , INF. *irādhyai*. CS. *rādhyāti*.
- ri flow*, IX. : PR. *riṇāti* ; *riṇithās* ; *riṇānti* ; *Ā. riṇitē* ; *riṇāte* ; INJ. *riṇās* ; *riṇān* ; PT. *riṇānt* ; *riṇāṇā*. IPV. *riṇās* , *āriṇāt* ; *āriṇītam* ; *āriṇīta*. IV. : PR. *riyate* ; *riyante* ; PT. *riyamāna*.
- ric leave*, VII. P. : PR. *riṇākti* ; SB. *riṇācāva* ; INJ. *riṇāk* (3. s.) , IPV. *āriṇak* (2. s.) ; *riṇāk* (3. s.) , PP. *rirēca* ; *riricāthur* ; *Ā. rirīkṣe* , *riricē* ; *riricāthe* ; *riricrē* ; OP. *rirīcyām* , *rirīcyāt* ; PT. *rirīkvāms* ; *riricāṇā*. PPF. *ārīrecit*. AO. root : INJ. *Ā. rikthās* ; IPV. *riktām* ; S. *āraik* (3. s.) ; *Ā. ārikṣi* ; RED. : *ārīricat* (B.) , PT. *rekṣyāte* (B.) , PS. *ricyāte* ; IPV. *āricyata* ; AO. *āreci* ; PP. *riktā*. CS. *recāyati* (B.) ,
- rip smear* : PR. *riripur*. PT. *riptā*. OP. *lip*.
- ribh sing*, I. P. : PR. *rēbhati* ; *rēbhanti* ; PT. *rēbhant*. IPV. *rēbhat*. PP. *rirēbha*. PS. *ribhyāte*.
- riś tear*, VI. : PR. *riśāmahe* ; IPV. *riśāntām* ; PT. *riśānt*. PP. *riṣṭā*.
- riṣ be hurt*, IV. : PR. *riṣyati* ; SB. *riṣyās* , *riṣyāti* and *riṣyāt* ; OP. *riṣyot* ; *riṣyema*. I. P. : SB. *rēṣāt* ; INJ. *rēṣat*. AO.

a: *āriṣan*; sb. *riṣāma*, *riṣātha* and *riṣāthana*; pt. *riṣant* and *riṣant*; red.: *inj. rīriṣas*, *rīriṣat*; *rīriṣata* (2. pl.); op. *rīriṣes*; prc. *ā. rīriṣiṣṭa* and *rīriṣiṣṭa* (3. s.). pp. *riṣṭā*. *inf. riṣé*; *riṣās*. cs. *reṣāyati*; *inf. riṣayādhyai*. ds. *rīriṣati*.

rih lick, II.: pr. *reḍhi*; *rihānti*; 3. pl. *rihāte* and *rihāté*; pt. *rihānt*; *rihāna* (VS.) and *rihānā*. pp. pt. *rīrihvāms*. pp. *riḍhā*. *int. rerihyāte*; pt. *rérihat*; *rérihāna*. Cp. *lih*.

1. *ru cry*, VI. P.: pr. *ruvāti*; *inj. ruvāt*; *inf. ruvā*; pt. *ruvānt*. II. (B.) *rāuti*; *ruvānti*. pp. *ruvuriré* (B.). *ao. is: ārāvīt*; *ārāviṣur*. pp. *rutā*. *int. rōravīti*; pt. *rōruvat*; *rōruvāna* (B.); *inf. āroravīt*.

2. *ru break*; *ao. is: rāviṣam*. pp. *rutā*. *int. pt. rōruvat*. *ruc shine*, I.: pr. *rōcate*. pp. *ruroca*; *ruucūr*; *ruucoé* (3. s.); *inj. rurucanta*; op. *rurucyās*; pt. *rurukvāms*; *rurucānā*. *ao. root: pt. rucānā*; red.: *ārūrucat*; *ā. ārūrucata* (3. s., B.); *is: ā. ārociṣṭa* (3. s.); op. *ruciṣīyā* (AV.) and *rociṣīyā* (B.). ps. *ao. āroci*. pp. *rucitā* (B.). *inf. rucó*. cs. *rocāyati*; -te (B.). *int. pt. rōrucāna*.

ruj break, I. P.: pr. *rujāti*. pp. *rurojitha*, *ruroja*. *ao. root: inj. rōk*; red.: *ārūrujatam* (2. du.). pp. *ruḡnā*. *gd. ruktvā* (B.); -rūjya (B.). *inf. -rūje*.

rud seep, II. P.: pr. *rōditi*; *rudānti*; sb. *rōdāt* (Kh.); pt. *rudānt*. *inf. ārodīt* (B.). *ao. a: ārudat*. cs. *rodāyati*.

1. *rudh obstruct*, VII.: pr. *ruṇādhmi*, *ruṇāddhi*; *ā. rundhē* (= *runddhē*); *rundhate* (3. pl.); sb. *ā. ruṇādhāmahai*; *inf. rundhi* (= *runddhi*); *ā. rundhām* (= *runddhām*, 3. s.); pt. *rundhānā*; *inf. ā. ārundhata* (3. pl.). pp. *rurodhitha*; *ā. rurudhré*. *ao. root: ārodham*; *ārudhma*; a: *ārudhat*; *ārudhan*; *inj. rudhāt*; pt. *rudhānt*; s: *āraut*; *ārautsīt* (B.); *ā. ārutsi* (B.), *āruddha* (B.). pt. *rotsyāti*, -te (B.). ps. *rudhyāte*; pp. *ruddhā*. *gd. -rūdhyā*. *inf. -rūdham*, *rūdham* (B.), -*rōdham* (B.); *rōddhos* (B.). ds. *rūrutsate* (B.).

2. *rudh grow*, I. P.: PR. ródhati; INJ. ródhat.

rup break, IV. P.: PR. rúpyati (B.). AO. red.: árúrupat.
PR. rupitá. CS. ropáyati (B.).

ruh ascend, I.: PR. róhati, -te. PF. ruróhitha, ruróha;
ruruhúr. AO. root: FT. rúhāna; S: áruham, áruhas,
áruhat; áruhāma, áruhan; SB. ruhāva; INJ. ruham,
rúhat; OP. ruhéma; IPV. ruhā; ruhátam; SA: rukṣās,
árukṣat; árukṣāma. FT. rokṣyāti (B.). PF. rūdhā.
GD. rūdhvā, -rúhya. INJ. -rúham; róhiṣyai (TS.);
ródhum (B.). CS. roháyati; -te (B.); ropáyati (B.).
DS. rúrukṣati.

rej tremble, I.: PR. réjati, -te; INJ. réjat; réjanta (3. pl.);
PF. réjamāna; IPE. árejetām (3. du.); árejanta. CS.
rejáyati.

lap prate, I. P.: PR. lápati; PF. lápant. FT. lapiṣyāti (B.).
PR. lapitá. CS. lāpáyati; -te (B.). INT. lālapití.

labh take, I. A.: PR. lábhte. PF. lebbhiré; FT. lebhāná.
AO. S (B.): A. álabdha; álapsata. FT. lapsyāti, -te (B.).
PR. labhyáte (B.); PF. labdhā. GD. labdhvā; -lábhya
(B.). CS. lambháyati, -te (B.). DS. lípsate; lípsate (B.);
PS. lípsyáte (B.).

likh scratch, VI.: PR. likhāti; -te (B.). PF. lílékha (B.).
AO. red.: álílikhat (B.); IS: INJ. lékhīs. PF. líkhítá.
GD. -líkhya (B.).

lip smear, VI. P.: PR. límpati. PF. lílépa, lílipār (B.).
AO. S: álipsata (3. pl.). PS. lípyáte (B.); PF. líptá. GD.
-lípya (B.).

lih lick, II.: PR. lédhi (B.). CS. leháyati. INT. PF. lolihitá (B.).

li cling, I. A.: PR. láyate; IPV. láyantām. PF. lílyé (B.);
lílyúr; -layām oakre. AO. S: áleṣṭa (B.). PF. líná.
CS. lāpáyati (B.). INT. leláyati; PF. lelāya.

lup break, VI. P.: PR. lúmpatí; OP. lúmpét. PS. lupyáte;
PF. luptá. GD. -lúpya. CS. lopáyati, -te (B.).

lubh desire, IV. P.: PR. lúbhyati. AO. red.: álúlubhat
(B.). PF. lubdhā (B.). CS. lobháyati; DS. lúlobha-
yati (B.).

tū cut (B.). IX. P. : PR. *lunāti*. V. P. : PR. *lunóti*. PP. *lúná*.

vakṣ increase (= 2. ukṣ) : PP. *vavākṣitha*, *vavākṣa*; *va-vākṣátur*; *vavākṣūr*; *Ā. vavākṣé*; *vavākṣiré*. PPF. *vavākṣat*. CS. *vakṣáyati*.

vac speak, III. P. : PR. *vivakmi*, *vivakti*; IPV. *vivaktana*. PP. *uváktha*, *uváca* and *vaváca*; *úcimá*, *úcūr*; *Ā. uciṣé*; PT. *úcāná*. AO. root : PRC. *ucyásam* (B.); red. : *ávocat*; SR. *vócā*, *vócāsi*, *vócāti* and *vócati*; *vócāma*; *Ā. vócāvahai*; INJ. *vócāma*, *vócāsa*, *vócāt*; *vócān*; *Ā. vóce*; *vócanta*; OP. *vocéyam*, *vocésa*, *vocét*; *vocétam*; *vocéma*, *vocéyur*; *Ā. vocéya*; *vocémahi*; IPV. *vocatāt*, *vocatu*; *vocatam*; *vocata*. PT. *vakṣyāti*; OO. *ávakṣyat* (B.); *vaktā* (B.). PS. *ucyáte*; AO. *ávāci*; PP. *uktā*; ADV. *vācya*. GD. *uktvá* (B.); -*ūcya* (B.). INF. *váktave*; -*vāce*; *váktum* (B.); *váktos* (B.). CS. *vācáyati* (B.). DS. *vivakṣati*, -*te* (B.). INT. IPV. *ávāvadit*.

vaj be strong : CS. *strengthen* : PR. *vājáyāmas*, -*masi*; *Ā. vājáyate*; IPV. *vājáyā*; PT. *vājáyant*.

vañc move crookedly, I. P. : PR. *vāñcati*. PP. *vāvakré*. PS. *vaocyáte*.

vat apprehend, I. : PR. OP. *vátēma*; PT. *vátant*. AO. red. : *ávivatan*. CS. *vātáyati*.

vad speak, I. : PR. *vádati*, -*te*; SR. *vādāni*, *vādāsi* and *vādās*, *vādāti*; *vādāthas*; *vādāma*, *vādān*; INJ. *vádat*; OP. *vádet*; *Ā. vādeta*; IPV. *váda*, *vádatu*; *Ā. vādasva*; *vādadhvam*; PT. *vádant*. PPF. *ávadan*; *Ā. ávadanta*. PP. *údimá*; *úde* (B.). AO. root : PRC. *udyásam* (B.); IS. *ávādiṣam*; *ávādiṣur*; *Ā. ávādiran* (AV.); SR. *vādiṣas*; INJ. *vādiṣur*. PT. *vadiṣyāti*; -*te* (B.). PS. *udyáte*; PT. *uditā*. GD. -*udya* (B.). INF. *vāditum* (B.); *vāditos* (B.). CS. *vādáyati*, -*te* (B.); PS. *vādyáte* (B.). DS. *vivadiṣati* (B.). INT. *vāvaditi*; IPV. *vāvaditu*; PT. *vāvadat*; *Ā. vāvadyáte* (B.).

vadh slay, I. P. : OP. *vádheyam*, *vádhet*; IPV. *vádha*. AO. root : PRC. *vadhyásam*; OP. *vadhyāt* (B.); IS. *ú-*

vadhiṣam and vādhiṁ, ávadhīs, ávadhīt and vādhit; ávadhīṣma; *SB.* vādhiṣas; *INJ.* vādhiṣ, vādhit; vadhiṣṭa and vadhiṣṭana (2. pl.), vadhiṣur; *Ā.* vadhiṣṭhās; *IPV.* vadhiṣtam (2. du.).

van win, VIII.: *PR.* vanōsi, vanōti; vanuthās; *A.* vanvé, vanuté; *SB.* vanávat; *Ā.* vanávase; *INJ.* vanvan; *OP.* vanuyāma; *IPV.* vanvāntu; *Ā.* vanuṣvá, vanutām; vanudhvām, vanvātām; *PT.* vanvānt; vanvāná; *IPF.* ávanos; ávanvan; *Ā.* ávanvata. VI. and I.: *PR.* vanāti and vānati; *Ā.* vanase, vānate; *SB.* vanāti; vānās; vānāva; *Ā.* vānāmaha; *INJ.* vanas; *Ā.* vanta (= vananta); *OP.* vanés; vanéma; vanémahi; *IPV.* vānatam; vanata; *Ā.* vanatām (3. s.). *PP.* vāvāntha, vāvāna; vavanmá; *Ā.* vavné; *SB.* vāvānat; *IPV.* vāvandhi; *PT.* vavanvāms. *AO.* root: vāmsva; *SB.* vāmsat; vāmsāma; *Ā.* vāmsate; *INJ.* vāmsi; *OP.* vāmsimāhi and vāsimāhi; *IS.* *SB.* vāniṣat; *Ā.* vāniṣanta. *PBC.* vāniṣiṣṭā; *SIṢ.* *OP.* vāmsiṣiyá. *PP.* -vāta. *INF.* -vantave. *CS.* vānáyantu. *DS.* vīvāsati; *SB.* vīvāsāt.

vand greet, I. *Ā.*: *PR.* vāndate. *PP.* vavānda; vavandimá; *Ā.* vavandé; vavandiré. *AO.* *IS.* *OP.* vandiṣimāhi. *PS.* *AO.* vāndi; *PP.* vanditá; *OPV.* vāndya. *INF.* vandādhyai.

vap streve, I.: *PR.* vāpati, -te. *PP.* ūpāthur; *Ā.* ūpiṣé, ūpé (3. s.). *AO.* *S.* ávápsit (B.). *PT.* vapsyāti (B.). *PS.* upyáte; *AO.* vāpi; *PP.* uptá. *OP.* -úpya. *CS.* vāpáyati (B.).

vam vomit, II.: *SB.* vāman. *IPF.* ávamit; ávamat (B.). *PP.* uvāma (B.). *AO.* *S.* ávān (B.). *PT.* vāntá (B.).

valg leap, I. *P.*: *PR.* vālganti. *IPF.* ávalgata (2. pl.). *PT.* vālgant.

vaś desire, II.: *PR.* vāsmi, vākṣi, vāṣṭi; uśmāsi and śmāsi, uśānti; *IPV.* vāṣṭu; *PT.* uśānt; uśāná. I. *P.*: *PR.* vāśanti; *SB.* vāśāma; *INJ.* vāśat; *IPF.* ávaśat. III. *P.*: *PR.* vavākṣi; vīvaṣṭi; *IPV.* vīvaṣṭu. *PP.* vāvaśūr; *Ā.* vāvaśé; *PT.* vāvaśāná.

1. *vas shine*, VI. P.: PR. uchāti; SE. uchāt; uchān; INJ. uchāt; OP. uchét; IPV. uchā, uchātu; uchāta, uchāntu; PT. uchānt; IPF. āuchas āuchat. PT. uvāsa; ūśā (2. pl.), ūśūr; PT. f. ūśūṣī (TS.). AO. root: āvas (2. 3. s.); A. āvaśran; s: āvāt (3. s.). CO. āvatsyat (B.). PT. uṣṭā. INF. vāstave. CS. vāsāyati.
2. *vas wear*, II. Ā.: PR. vāste; vāsāthe; vāsate (3. pl.); INJ. vāsta (3. s.); vāsata (3. pl.); OP. vāśimahi; IPV. vāśiṣva, vāśām (3. s.); vāsāthām (TS.); PT. vāsāna; IPF. āvāsthās; āvasta. PF. vāvasé; PT. vāvasānā. AO. iṣ: āvasiṣṭa (3. s.). CS. vāsāyati, -te; PT. vāśayīyāte.
3. *vas dwell*, I.: PR. vāsati; vāsate (B.). PF. ūśātūr; ūśimā; PT. ūśivāms; vāvasānā. PER. -vāśam cakre (B.). AO. root: vāsāna; red.: āvīvasat; s: āvātsis. PT. vatsyāti (B.). GD. uṣitvā (B.); -ūṣya (B.). DS. vivatsati (B.). CS. vāsāyati, -te; PS. vāśyāte (B.).
- vah carry*, I.: PR. vāhati, -te. PF. uvāha; ūhāthur, ūhātūr; ūhūr; Ā. ūhīśé; ūhīré. AO. root: OP. uhītā; IPV. voḥhām (2. du.), voḥhām; Ā. voḥhvām; PT. ūhāna; s: āvāt, vāt; āvākṣur; SE. vākṣas, vākṣati and vākṣat; vākṣathas, vākṣatas; vākṣan; INJ. vākṣit. PT. vakṣyāti; voḥhā (B.). PS. uhyāte; PT. ūḍhā. GD. ūḍhvā (B.); -ūhya. INF. vōḍhum; vōḍhave, vōḍhavai (B.); -vāhe; vāhadhyai. CS. vāhāyati (B.); INJ. vanīvāhyāte (B.).
1. *vā blow*, II. P.: PR. vāmi, vāti; vātās; vānti; IPV. vāhi, vātu; PT. vānt; IPF. āvāt. IV. P.: PR. vāyati; vāyatas; vāyanti. PF. vavāu (B.). AO. siṣ: āvāsīt (B.). CS. vāpāyati.
2. *vā leave*, IV.: PR. vāyati; vāyate (B.); IPV. vāya; vāyata; PT. vāyant; IPF. āvayat; āvayan. PF. ūvūr. PT. vayiṣyāti. PS. ūyāte (B.); PT. utā. INF. ōtum; ōtave, ōtavai; vātave (AV.).
- vājayā desire booty*, den.: PR. PT. vājayānt.
- vāñch desire*, I. P.: IPV. vāñchantu.

vāś hellow, I. P.: PR. *vāśati*. IV. *Ā*: PR. *vāśyate*. PF. *vavāśiré* and *vāvaśré*; PT. *vāvaśānā*. PPP. *āvāvaśītām* (3. du.); *āvāvaśanta*. AO. red.: *āvīvaśat*; *āvīvaśan*; *Ā*. *āvīvaśanta*; *iṣ*: *Ā*. *āvāśiṣṭhās* (B.). INT. PT. *vāvaśat*. CS. *vāśāyati*.

vio sift, VII. P.: PR. *viñcānti*; IPV. *vināktu*; PT. *viñcānt*; IPF. *ávinak*. III. P.: PR. *vivekṣi*. PF. PT. *vivikvāms*. PS. *vicyāte*; PP. *viktā* (B.).

vij tremble, VI.: PR. *vi jānte*; IPV. *vi jāntām*; PT. *vi jā māna*; IPF. *ávi je*. PF. *vivijré*. AO. root: *INJ*. *Ā*. *vikthās*, *viktā*; red.: *INJ*. *vivijas*. PS. *viktā*. CS. *vejāyati* (B.). INT. *vevijyāte*; PT. *vévijāna*.

1. *vid know*, II. P.: PR. *vidmās*; SR. *védas*, *védati* and *védāt*; *védathas*; OP. *vidyām*, *vidyāt*; *vidyātām*; *vidyāms*, *vidyūr*; IPV. *viddhi* and *vittāt*, *vettu*; *vittām*. IPF. *ávedam*, *ávet* and *vét*; *ávidur* (B.). PF. *véda* (1. 3.), *véttha*; *vidāthur*; *vidmā*, *vidā*, *vidūr*; *Ā*. *vidmāhe* (B.), *vidré*; PR. *vidām cakāra* (B.); PT. *vidvāms*. AO. *iṣ*: *ávedūt* (B.); PR. *vidām akran* (B.). PT. *vedisyāti*, *-te* (B.); *veditā* (B.). PP. *viditā*. GD. *viditvā*. INF. *vidmāne*; *véditum* (B.); *véditos* (B.). CS. *vedāyati*, *-te*. DS. *vividīṣati* (B.).

2. *vid find*, VI.: PR. *vindāti*, *-te*. II. *vitsé*, *vidé* (3. s.); *vidré*; IPV. *viddhi*; *Ā*. 3. s. *vidām* (AV.); PT. *vidāna* and *vidānā*. PF. *vivéditha*, *vivéda*; *vividāthur*; *vi-vidūr*; *Ā*. *vividé*, *vivitsé*; *vividré* and *vividrīré*; SR. *vividat*; PT. *vividvāms*. AO. a: *ávidam*, *ávidas*, *ávidat*; *ávidāma*, *ávidan*; *Ā*. *ávidanta*; SR. *vidās*, *vidāt*; *vidāthas*; *vidātha*; *INJ*. *vidām*, *vidās*, *vidāt*; *vidān*; *Ā*. *vidāta* (3. s.); *vidānta*; OP. *vidéyam*, *vidét*; *vidéma*; *Ā*. *vidéya*; PR. *videṣṭa* (AV.); IPV. *vidétam*; PT. *vidánt*; s: *Ā*. *ávitsi*. PT. *vetsyāti*, *-te* (B.). PS. *vidyāte*; AO. *ávedi*, *védi*; PP. *vittā*; *vinnā*. GDV. *vidāyya*. GD. *vittvā*, *-vidya* (B.). INF. *vidé*, *véttave*; *véttos* (B.). DS. *vívitsati* (B.). INT. SR. *vévidāma*. PT. *vévidat*; *vévidāna*.

vidh *scorship*, VI.: *SR.* 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.* ávivipat; *IS:* ávepiṣṭa (B.). *CS.* vepáyati, vipáyati.

viś *enter*, VI.: *PR.* viśāti, -te. *PF.* vivéṣa (I. 3.), vivéṣitha; *VIVIŚUR* and (once) viveśur; *Ā.* viviśré; *OP.* viviśyās; *PT.* viviśivāms (TS.), -viśivāms (AV.). *PPF.* áviveśis. *AO.* root: *Ā.* áviśran; *S:* ávikṣmahi, ávikṣata (3 pl.); *IS:* *INJ.* véśit; *SA:* ávikṣat (B.). *PT.* vekṣyāti (B.) *PF.* viśtá. *GD.* -viśya. *INF.* -viśam; véṣṭavái (B.). *CS.* veśáyati, -te.

viṣ *be active*, III.: *PR.* vívekṣi, viveṣṭi; viviṣtás; viviṣmās; *SR.* viveṣas; *IPV.* vividdhī; *IPF.* ávives and vivés (2. s.), vivés (3. s.). *I. P.*: *PT.* véṣant; *IPF.* áveṣan. *PF.* viveṣa; viviṣur. *PPF.* áviveṣis. *AO.* *IS:* véṣiṣas. *PT.* vekṣyāti, -te (B.). *PS.* viṣyáte (B.); *PF.* viṣtá. *GD.* viṣtvī; -viṣya. *INF.* -viṣe. *INT.* véveṣmi; veviṣyáte (B.); *OP.* veviṣyāt; *PT.* véviṣat; véviṣāṇa.

viṣṭ, *vest* *wrap*, I. P.: *IPV.* véṣṭatām (3. du.). *PF.* viṣṭitá. *CS.* veṣṭáyati, -te (B.).

vī *enjoy*, II.: *VÉMI*, véṣi, véti; víthás; vyánti; *SR.* váyati; *INJ.* véś; *IPV.* vihi, vihi and vitāt, vétu; vitám; *vyántu*; *PT.* vyánt; *vyāná*. *IPF.* ávyan. *PF.* vivāya; *vivyé*. *AO.* *S:* *SR.* véṣat. *PS.* viyáte. *PT.* vitá. *INF.* vitāye. *INT.* véveti; veviyáte.

viḍ *make strong*: *CS.* *SR.* viḷáyāsi; *IPV.* viḷáyasva. *PF.* viḷitá.

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.* ūrṇuhi and ūrṇú, ūrṇótu; ūrṇutá, ūrṇuvantu; *Ā.* ūrṇuśvá; *PT.* ūrṇuvánt; ūrṇvāná; *IPF.* áurṇos, áurṇot. *I.*: *PR.* vārathas; *Ā.* vārâte; vārethe; vārante; *SR.* vārâte; *INJ.* vāranta.

IX. : IPF. *āvṛṇīdhvam* (AV.). PF. *vavārtha*, *vavāra*; *vavrūr*; *Ā. vavró*; PF. *vavṛvāms*. PPF. *āvāvarit*. AO. root: *vām* (= *vāram*), *āvar* and *vār* (2. 3. s.); *āvran*; *Ā. āvṛta*; INJ. *vār* (2. 3. s.); *vṛán*; IPV. *vṛdhi*; *vartam*; *varta*; *vṛāṇā*; red.: *āvīvaran*; *Ā. āvīvarata* (3. s.); s: *śv. vārsathas*; is: *āvārit* (B.). PS. AO. *āvāri*; PF. *vṛtā*. GD. *vṛtvā*, *vṛtvī*; *vṛtvāya*; -*vṛtya*. INF. *vārtave*. CS. *vārāyati*, -te; DS. *vivārayisate* (B.). INT. *āvarivar*.

2. *vṛ choose*, IX. *Ā.* : PF. *vṛṇé*, *vṛṇisé*, *vṛṇité*; *vṛṇimāhe*, *vṛṇáte*; INJ. *vṛṇitā* (3. s.); OP. *vṛṇitā*; IPV. *vṛṇīṣvā*; *vṛṇīdhvām*, *vṛṇātām*; PT. *vṛṇāṇā*; IPF. *āvṛṇi*, *āvṛṇita*; *āvṛṇimahi*. PF. *vavṛṣé*; *vavṛmāhe*. AO. root: *āvri*, *āvṛta*; SB. *vāras*, *vārat*; *vāraṇta*; INJ. *vṛtā* (3. s.); OP. *vuritā* (3. s.); PT. *urāṇā*; s: *āvṛṣi*; *āvṛdhvam* (B.), *āvṛṣata*. PT. *varīṣyāte* (B.). PF. *vṛtā*. GDV. *vārya*; *vāreṇya*. *vṛj twist*, VII. : PF. *vṛṇākṣi*, *vṛṇākti*; *vṛṇjānti*; *Ā. vṛṇjé*, *vṛṇkté*; *vṛṇjāte*; *vṛṇjāte*; SB. *vṛṇājan*; IPV. *vṛṇdhi*, *vṛṇaktu*; *vṛṇktā*, *vṛṇjāntu*; *Ā. vṛṇkṣvā*. IPF. *āvṛṇak* (2. 3. s.); *āvṛṇjan*. PF. *vavṛjūr*; *Ā. vāvṛjé*; OP. *vavṛjyūr*; IPV. *vavṛktām* (2. du.); PT. f. *vavarjūs-i*; (ā-) *varjusi* (AV.). AO. root: *vārk* (2. 3. s.), *āvṛk* (AV.); *āvṛjan*; *Ā. āvṛkta*; SB. *vārjati*; *vārjate*; INJ. *vārk*; OP. *vṛjyām*; *vṛjyāma*; PREC. *vṛjyās* (3. s.); IPV. *varktam* (2. du.); s: *āvārksis* (B.); *Ā. āvṛkṣmahi*; INJ. *Ā. vṛkṣi*; sa: *āvṛkṣam*. PT. *varkṣyāti*, -te (B.). PS. *vṛjyāte*; PF. *vṛktā*. GD. *vṛktvī*; -*vṛjya*. INF. -*vṛje*; *vṛjādhyai*; *vṛjāse*. CS. *varjāyati*. DS. *vivṛkṣate* (B.). INT. PT. *vārīvṛjat*; CS. PT. *varīvarjāyant* (AV.).

vṛturn, I. *Ā.* : *vārtate*. PF. *vavārta* and *vāvārta*; *vāvṛtūr*; *Ā. vāvṛté*; SB. *vavārtati*, *vavārtat* and *vavṛtat*; OP. *vavṛtyām*, *vavṛtyās*, *vavṛtyāt*; IPV. *vavṛttāna* (2. pl.); PT. *vavṛtvāms*. PPF. *āvavṛtran*; *Ā. āvavṛtranta*. AO. root: *āvart*; *Ā. āvṛtran*; SB. *vārtat*; IPV. *varta* (= *vartta*, 2. pl.); a: *āvṛtat*; red.: *āvīvṛtat*; s: *Ā. āvṛtsata*. PT. *vartsyāti*; *vartitā* (B.). CO. *āvartsyat* (B.). PF. *vṛttā*. GD. -*vṛtya*. INF. -*vṛte*; -*vṛtas* (B.). CS.

vartáyati, -te; PS. vartyáte (B.); INF. vartayádhyai. DS. vírvtsati; -te (B.). INT. várvarti (= várvartti) and varivarti (= varivartti); várvrtati (3. pl.); Ā. varivrt-yáte (B.); IPF. ávarivar (3. s.); ávarivur (3. pl.).

vṛdh *grow*, I.: PR. vārdhati, -te. PF. vavārdha; vā-vṛdhātur; vāvṛdhūr; Ā. vāvṛdhé; vāvṛdhāte; SB. vāvṛdhāti; Ā. vāvṛdhate; OP. vāvṛdhīthās; IPV. vāvṛdhāsva; PT. vāvṛdhvāms; Ā. vāvṛdhānā. PPF. vāvṛdhanta. AO. s: ávṛdham, ávṛdhat; vṛdhāma, ávṛdhan; PT. vṛdhānt; vṛdhānā; red.: ávivṛdhat; ávivṛdhan; Ā. ávivṛdhadhvam, ávivṛdhanta; s: PT. vṛdhasānā; is: OP. vardhiṣimāhi. PF. vṛddhá. INF. vṛdhé; vṛdhāse; vāvṛdhádhyai (PF.). CS. vardháyati, -te. INT. GDV. vāvṛdhénaya.

vṛṣ *rain*, I. P.: PR. vāṛṣati; IPV. vāṛṣantu; PT. vāṛṣant. VI. A.: vṛṣāsva; vṛṣéthām (2. du.). PF. IPV. vāvṛṣasva; PT. vāvṛṣānā. AO. s: ávāṛṣis, ávāṛṣit. PF. vāṛṣiṣyāti (B.); vṛṣṭā (MS.). PF. vṛṣṭā. GD. vṛṣṭvi; vṛṣṭvā (B.); -vāṛṣtos (B.). CS. vāṛṣáyati.

vṛh *tear*, VI. P.: PR. vṛhāti; INJ. vṛhát; OP. vṛhéva; IPV. vṛhá and vṛhátāt; vṛhátam; vṛhāta; IPF. ávṛhas. PF. vavārha. AO. SA: ávṛkṣat (B.). PS. vṛhyáte (B.); AO. vārhi; PF. 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; áviviktām (3. du.); ávivyacur. PF. vivyáktha, vivyāca. PPF. vivyácat; Ā. vivyacanta.

vyath *waver*, I.: PR. vyáthate. AO. red.: vivyathas (B.); is: SB. vyáthiṣat; INJ. vyáthiṣthās; vyáthiṣmahī. PF. vyathitá. INF. vyathiṣyai (B.). CS. vyatháyati; AO. vyathayis (AV.).

vyadh *pierce*, IV. P.: PR. vidhyati. PF. vivyádha (B.); PT. vividhvāms. AO. s: vyātsis (B.). PF. viddhá. INF. -vidhe. CS. vyādháyati (B.). DS. vivyatsati (B.).

vyā *envelope*, IV.: PR. vyáyati, -te; OP. vyáyeyam; IPV.

vyáyasva; PT. vyáyant. IPF. ávyayam, ávyayat. PF. vivyathúr; Ā. vivyé; PT. vivyāná; PER. PF. -vyayām cakāra (B.). AO. a: ávyat; ávyata (2. pl.); Ā. ávyata (3. s.) and vyáta. PS. víyáte (B.); PP. vītá. GD. -víya (B.).

vraj proceed, I. P.: IPV. vrájata (2. pl.); PT. vrájant. PF. vavrāja. AO. iṣ: ávrājīt (B.). PT. vrajiṣyāti (B.). PF. vrajitá (B.). GD. -vrájya (B.). CS. vrájáyati (B.).

vraśc cut up, VI. P.: PR. vrścāti; SB. vrścāt; INJ. vrścās; IV.: vrścá, vrścātu; PT. vrścānt. IPF. ávrścat and vrścát. PS. vrścyáte; PP. vrkṣā. GD. vrśtvā; vrkṣtvī.

śams praise, I.: PR. śāmsati, -te. PF. śaśāmsa (B.); śaśāmsé (B.). AO. root: IPV. śastá (2. pl.); iṣ: áśamsiṣam, áśamsīt; SB. śāmsiṣas, śāmsiṣat; INJ. śāmsiṣam. PT. śāmsiṣyāti (B.). PS. śasyáte; AO. śāmsi; PT. śastá; GDV. śāmsya; śamstavya (B.). GD. śastvá (B.). INF. -śāse.

śak be able, V. P.: PR. śaknómi, śaknóti; śaknuvānti; SB. śaknávāma. IPF. áśaknuvan. PF. śaśūka; śekimá, śeká, śekúr. AO. root: SB. śakas, śakat; OP. śakyām; IPV. śagdhi, śaktám; a: áśakam, áśakat; áśakan; INJ. śakan; OP. śakéyam; śakéma. PT. śakṣyāti, -te (B.). INF. śáktave. DS. śikṣati, -te.

1. śad prevail: PT. śāśadúr; Ā. śāśadmáhe, śāśandré; PT. śāśadāna.

2. śad full: PF. śaśáda (B.); śedúr (B.). PT. śatsyāti.

śap curse, I.: PR. śāpati; śāpate (AV.); SB. śāpātas (3. du.); PT. śāpant. IPF. áśapata (2. pl.). PT. śaśāpa; śepé (1. 3. s.), śepiṣé. AO. s: INJ. śāpta (2. pl.). PF. śaptá (B.). CS. śāpáyati.

1. śam, śim labour, IV. P.: śāmyati (B.); śimyati; IPV. śimyantú; PT. śimyant. PF. śaśámé; SB. śaśámate (3. s.); PT. śaśamāná. AO. iṣ: Ā. áśamiṣṭhās, áśamiṣṭa. PF. śamitá (B.).

2. śam, be quiet, IV. (B.): PR. śāmyati, -te. PF. śaśáma (B.); śemúr (B.). AO. a: áśamat (B.); red.: áśíśamat. PT. śántá. CS. śamáyati.

- śā sharpen*, III. : PR. śīśāmi, śīśāti; śīśimāsi; Ā. śīśīte; IPV. śīśīhi, śīśātu; śīśītām, śīśītām; śīśītā (2. pl.); PT. śīśāna. IPF. śīśās, śīśāt; Ā. śīśīta (3. s.). PF. PT. -śāśānā. PF. śītā. OD. -śāya.
- śās order*, II. : śāsmi, śāssi; Ā. śāsté; śāsmāhe, śāśate; SB. śāsan; IPV. śādhī; śāstāna, śāśātu; PT. śāsat; śāśāna. IPF. śāśāsam; Ā. śāśāta (3. pl.). PF. śāśāsa; śāśāsūr; INJ. śāśās; IPV. śāśādhi. AO. root: SB. śāśas; a: Ā. śīśāmahi; INJ. śīśat; PT. śīśant. PF. śīśā; OD. -śīśya (B.).
- śikṣ* (= DS. of śak) *be helpful*: PR. śīkṣati, -te; SB. śīkṣās, śīkṣāt; śīkṣān; INJ. śīkṣat; OP. śīkṣeyam; śīkṣema; IPV. śīkṣa, śīkṣātu; śīkṣatam; PT. śīkṣant; Ā. śīkṣamāna. IPF. āśīkṣas; āśīkṣatam.
- śiṣ leave*, VII. P. : PR. śināṣti (B.). PF. śīśīṣe (B.). AO. a: śīśas. PT. śekṣyāti, -te (B.). PS. śīṣyāte; AO. śēṣi; PF. śīṣā. OD. -śīṣya (B.).
- śī lie*, II. Ā. : PR. śēṣe, śāye (3. s.); śāyāte (3. du.); śēmahe, śēve and śērate; OP. śāyīya, śāyīta (3. s.); IPV. 3. s. śētām and śāyām (ĀV.); PT. śāyāna; IPF. āśeran. I. : PR. śāyate; śāyadhve, śāyante; IPF. āśayat; āśayatam; Ā. āśāyata (3. s.). PF. śīśyē (B.); śīśyirē (B.); PT. śāśayānā. AO. s: SB. śēṣan; iṣ: Ā. āśayīṣṭhās. PT. śayīṣyāti, -te (B.); śayītāse (B.). INF. śayādhyai.
- śuc gleam*, I. : PR. śócati, -te. PF. śuśóca; OP. Ā. śuśúcitā (3. s.); IPV. śuśugdhi; PT. śuśukvāms; śuśucānā. AO. a: āśucat; PT. śucānt; Ā. śucāmāna; red.: śuśucas; INJ. śuśucas; śuśucan; iṣ: INJ. śócis; PS. āśoci. INF. śucādhyai. CB. śocāyati; PT. śucāyant. INT. SB. śośucan; Ā. śośucanta; PT. śośucat; śośucāna.
- śudh, śundh purify*, I. P. : PR. śundhati; IPV. śundhata (2. pl.). IV. P. : PR. śudhyati (B.). PF. śuddhá. CB. śundhāyati; śodhāyati (B.).
- śubh, śumbh beautify*, I. Ā. : PR. śóbhate; PT. śóbhamāna; śumbhate; PT. śumbhamāna; VI. P. : PR. śumbhāti; SB. śumbhāti; IPV. śumbhá; śumbhāta, śumbhāntu;

- PT. śumbhāmāna. AO. root. PT. śubhānā; śumbhāna;
red.: śśūśubhan; śśūśubhanta (B.). PP. śumbhitā;
śubhitā (B.). INF. śubhē; śobhāse; śubham. CS.
śubhāyati, -te; śobhāyati.
- śuś dry, IV. P.: PR. śūśyati; IPV. śūśya, śūśyatu;
śūśyantu. GD. -śūśya (B.). CS. śośāyati.
- śū, śvā mool, IV. P.: PR. PT. śvāyant. PP. śūśuvūr; Ā.
śūśuvē; SB. śūśuvat; śūśāvāma; OP. śūśuyāma; PT.
śūśuvāms; Ā. śūśuvāna. AO. s: śśvat (B.); s: PT.
śavasānā. INF. śūśāni; śvāyitum (B.).
- śrdh be defiant, I.: PR. śārdhati; śārdhate (B.); INJ. śārdhat;
IPV. śārdha; PT. śārdhant. CS. śārdhāyati.
- śr crush, IX.: PR. śrñāmi, śrñāsi, śrñāti; śrñimāsi; IPV.
śrñihi, śrñātu; śrñitām; śrñāntu; PT. śrñānā. IPV.
śśrñāt. PP. śśārē. AO. is: śśarīt. PT. śarigyaṭe (B.).
PS. śiryāte; AO. śāri; PP. śirṇā; -śirta. GD. -śirya (B.).
INV. śāritos.
- śnath pierce, II. P.: SB. śnāthāt; IPV. śnathihi. AO. red.
śśśnatham, śśśnāt and śśśnāthāt; INJ. śśśnathas; is:
IPV. śnathigṭam; śnathigṭana. PP. śnathitā. INF.
-śnāthas. CS. śnathāyati, -te.
- śyā coagulate, IV.: PR. śyāyati (B.). PS. śiyāte (B.); PP.
śitā; śinā. CS. śyāyāyati (B.).
- śrath slacken, IX.: PR. śrathnītē; PT. śrathnānā. IPV.
śrathnās; śśrathnan. PP. śśārathē. AO. red.: śī-
śrāthas, śīśrāthāt; IPV. śīśrathantu. PT. śrthitā. CS.
śrathāyati, -te.
- śram be weary, IV. P.: PR. śrāmyati. PP. śśśramūr; PT.
śśśramānā. AO. s: śśramat; INJ. śramat; is: Ā.
śśramiṣṭhās; INJ. śramiṣma. PP. śrāntā. GD. -śrāmya
(B.).
- śrā (śrī, śr) boil, IX.: PR. śrīnānti; śrīṇiṣē; IPV. śrīṇihi;
śrīṇitā and śrīṇitāna; PT. śrīṇant; Ā. śrīṇānā. IPV. Ā.
śśrīṇitā (B. s.). PP. śrātā; śrtā. CS. śrapāyati; PS.
śrapyaṭe (B.); AO. śśīśrapat (B.).
- śrī resort, I.: PR. śrāyati; -te. PP. I. śīśrāya, ś. śīśrāya;

Ā. āśriyē; OP. āśritā (3. s.); PT. āśriyāṇā. PPF. āśīśret;
āśīśrayur. AO. root: āśres, āśret; āśriyan; red.:
āśīśriyat; s: āśrait (AV.). PT. ārayiṣyāti, -te (B.).
PS. śriyāte (B.); PF. śritā; AO. āśrāyi. INF. ārayitavāi
(B.). OR. śrāpāyati (VS.).

śriṣ *clasp*, I.: SB. śreṣāma. AO. s: INJ. śriṣāt. INF.
-śriṣas.

śrī *mix*, IX.: PB. śriṣāti; śriṣitē. PF. śritā. INF.
śriyāse.

śru *hear*, V.: PB. śrṇōmi, śrṇōti; śrṇvānti; Ā. śrṇviśē,
śrṇutē and śrṇvē; śrṇvirē; SB. śrṇāvas, śrṇavat;
śrṇāvāma, śrṇāvan; OP. śrṇuyāt; śrṇuyāma; IPV.
śrṇudhī, śrṇuhi and śrṇū, śrṇōtu; śrṇutām; śrṇutā
and śrṇōta, śrṇōtana, śrṇvāntu; śrṇuṣvā; PT. śrṇvāt;
IPF. āśrṇavam, āśrṇos; āśrṇvan. PF. I. śuśrāva, 3.
śuśrāva; Ā. śuśrūvē (3. s.); SB. śuśravat; OP. śuśrū-
yās; śuśrūyātām; PT. śuśrūvāma. PPF. āśuśravur;
Ā. āśuśravi (1. s.). AO. root: āśravam, āśrot; āśravan
(AV.); SB. śrāvat; śrāvathas, śrāvatas; PBC. śrūyāsam,
śrūyās (3. s.); IPV. śrudhī, śrōtu; śrutām; śrutā and
śrōta, śrūvāntu; s: INJ. śrūvat; red.: āśuśravat;
āśuśrūvat (B.); s: āśrauṣīt (B.). PT. śroṣyāti (B.). PB.
śrūyāte; AO. āśrāvi, śrāvi; PF. śrutā; ODV. śrūtya;
śravāyya. OD. śrutvā; -śrūtya. CS. śravāyati, śravā-
yati. DS. śuśrūṣate.

śruṣ *hear*, I.: INJ. śroṣan; IPV. śroṣantu; PT. śroṣamāṇa.
śvañc *spread*, I. Ā.: IPV. śvañcasva; PT. śvañcamāṇa. PF.
Ā. SB. śvañvacāi. OR. śvañcāyas.

śvas *blow*, II.: PB. śvasitī; Ā. śuśē; IPV. śvasihī; PT.
śvasānt and śuśānt; Ā. śuśāṇā; IPF. āśvasīt (B.). I.:
PB. śvasati, -te (AV.). PF. śvasitā (B.). INT. -śvāmas.
OR. śvasāyati. INT. PT. śāśvasat.

śvit *be bright*: AO. root: āśvitan; PT. śvitānā; red.: āśi-
śvitat; s: āśvait.

ṣthī *spec*, I. P.: PB. ṣthivati. IPF. āṣthīvan. PF. tiṣṭhēva
(B.). PF. ṣthiyūtā (B.).

sagh *be equal to*, V. P.: IFF. *ásaghnos*. AO. root: SB. *sághat*; PRE. *saghyásam* (B.).

sac *accompany*, I. A.: PR. *sácate*, III.: PR. *siśakṣi*; *siśakti*; *sáścati* (3. pl.); INJ. *Ā. sáścata* (3. pl.); IPV. *siśaktu*; *siśakta*; PT. *sáścat* and *śáścát*. I.: PR. *sáścasi*; *Ā. sáśce* (1. s.); INJ. *sáścat*; IPV. *sáścata* (2. pl.); IFF. *ásáścatam* (2. du.). PT. *sáścimá*, *śáścúr*; *Ā. sáścíré*; *śeciré* (AV.); PT. *sáścivāms*. AO. root: IPV. *sákṣva*; PT. *sacāná*; S: *Ā. áśakṣata* (3. pl.); SB. *sákṣat*; INJ. *sakṣata* (3. pl.); OP. *sakṣimāhi*. INF. *sacádhyai*; *sakṣāni*.

saj, *sañj*, *hang*, I. P.: PR. *sájati*. IFF. *ásajat*. PF. *sasāñja* (B.); *sejúr* (B.). AO. S: *Ā. áśakta*. PS. *sajyáte* (B.); AO. *ásañji* (B.); PP. *saktá*. OD. *-sajya* (B.). INF. *sáñktos* (B.). DS. *sisañkṣati* (B.).

sad *sit*, I. P.: PR. *sīdati*; SB. *sīdāti*; INJ. *sīdan*; OP. *sīdema*; IPV. *sīdatu*; PT. *sīdant*. IFF. *ásīdat*. PF. *sasáttha*, *sasāda*; *sedáthur*, *sedátur*; *sedimá*, *sedá*, *sedúr*; *Ā. sediré*; OP. *sasadyát*; PT. *seduṣ-*. AO. S: *ásadat*; *ásadan*; INJ. *sādas*, *sādat*; OP. *sādema*; IPV. *sāda*, *sādatu*; *sādatam*, *sādatām*; *sādata*, *sādantu*; *Ā. sādantām*; PT. *sādant*; red.: *ásīśadan*; S: SB. *sātsat*. PT. *satsyāti* (B.). PS. *sadyáte* (B.); AO. *āsādi*, *sādi*; PP. *sattá*; *sanná* (AV.); ODV. *sādya*. OD. *-sādya*. INF. *-sāde*; *-sādam*; *sāttum* (B.). CS. *sādáyati*, *-te*; PS. *sādyáte* (B.).

san *gain*, VIII. P.: PR. *sanóti*; SB. *sanávāni*, *sanávāt*; *sanávatha*; OP. *sanuyám*; *sanuyāma*; IPV. *sanuhi*, *sanótu*; *sanvāntu*. IFF. *ásanos*, *ásanot*; *ásanvan*. PF. *sasāna*; PT. *sasavāms*. AO. S: *ásanam*, *ásanat*; *ásanāma*, *ásanan*; INJ. *sānam*, *sānat*; OP. *sanéyam*, *sanót*; IPV. *sāna*; PT. *sānant*; Iṣ: *ásāniṣam*; SB. *sāniṣat*; *Ā. sāniṣāmahe*, *sāniṣanta*; IPV. *sāniṣantu*. PT. *saniṣyāti*. PT. *sātá*. ODV. *sānitva*. INF. *sanāye*; *sātāye*. DS. *siśāsati*. INF. *Ā. saniṣata* (3. pl.).

sap *serve*, I.: PR. sápati, -te. PP. sēpur. AO. red.: INJ. siṣapanta.

saparyá *honour*, DEN.: PR. saparyāti; SB. saparyāt; OP. saparyēma; IPV. saparyá; PT. saparyānt. IFF. āsap-aryan. AO. āsaparyait (AV.). GDV. saparyēnya.

sas *sleep*, II. P.: PR. sásti; sástás; IPV. sástu; sástām; sasāntu; PT. sasānt; IFF. āsastana. III. P.: PR. sāsasti and sasásti.

sah *prevail*, I.: PR. sáhate; PT. sáhant and sáhant; Ā. sáh-amāna. PP. sāsāha; Ā. sasāhiṣé, sasāhé; SB. sāsāhas, sāsāhat; OP. sāsahyāt; sāsahyāma; REC. Ā. sāsahiṣṭhās; PT. sāsahvāms and sāhvāms; Ā. sāsahāná and sehāná. AO. root: OP. sahyās; sāhyāma; REC. sahyās (S. S.); PT. sahāná; S: āsākṣi and sākṣi; sakṣmahī (B.); SB. sākṣati and sākṣat; sākṣāma; Ā. sākṣate; OP. sākṣiyā; IPV. sākṣva; PT. sākṣant; Ā. sahasāná; IS: āsahiṣṭa; OP. sahiṣivāhi; sahiṣimāhi and sahiṣimāhi. PT. sakṣyāte (B.). PP. sādḥā. GD. -sāhya. INF. sādadhyaī; -sāham (B.). DS. sīkṣati, -te.

sā *bind*, VI.: PR. syāti, -te; IPV. syá, syātu; syátam, syátām; Ā. syásva; syādhvam. IFF. āsyat. AO. root: āsāt; SB. sāt; OP. sīmāhi; IPV. sāhi; S: OP. sét (VS.). PP. sitá. GD. -sāya. INF. -sái; sātum (B.).

sādh *succeed*, I.: PR. sādhati, -te. AO. red.: SB. siṣadhati; siṣadhāma; INJ. siṣadhas. CS. sādḥayati.

sī *bind*, IX. P.: PR. sināti; sinīthās; IPV. sinātu. PP. siṣāya; INJ. siṣet. AO. root: IPV. sitám. INF. sētave.

sic *pour*, VI.: PR. siñcāti, -te. PP. siṣēca; siṣicātur; siṣicūr; siṣicó. AO. S: āsīcat; āsīcan; SB. sicāmahe. PT. sekṣyāti (B.). PS. sīcyāte; AO. āseci (B.); PT. siktá. GD. siktvá (B.); -sīcyā. INF. sēktavāi (B.).

1. sidh *repel*, I. P.: PR. sēdhati. PP. siṣēdha. AO. IS: āsedhis. PP. siddhā (B.). GD. -sidhya. INF. sēddhum (B.). INT. PT. sēsidhat.

2. sidh *succeed*, IV. P.: PR. sidhyati. PP. siddhā (B.). sīv *sew*, IV.: PR. IPV. sīvyatu; Ā. sīvyadhvam; PT. sīvyant. PP. syūtá. GD. -sīvyā.

su press. V.: PR. *sunóti*; *sunutás*; *sunuthá*, *sunvánti*; *Ā. sunvé*; *sunviré*; SB. *sunávat*; *sunávāma*; *Ā. sunávai*; IPV. *sunū*, *sunótu*; *sunutá* and *sunóta*, *sunótana*; *Ā. sunudhvām*; PT. *sunvánt*; *sunvāná*. PF. *suṣāva*; *suṣumá*; PT. *suṣuvāms*; *suṣvāná*. PPF. *ásuṣavur* and *ásuṣuvur* (B.). AO. root: IPV. *sótu*; *sutám*; *sóta*, *sótana*; PT. *svāná*, *svāná*. PT. *saviṣyāti* (B.); *sotā* (B.). PS. *sūyáte*; AO. *ásāvi*; PF. *sutá*; ODV. *sótva*. OD. *-sútya* (B.). INF. *sótave*; *sótos*.

sū generate, impel. VI. P.: PR. *suvāti*; SB. *suvāti*; IPV. *suvá*, *suvátāt*, *suvātu*; *suvátām*; *suvántu*; PT. *suvánt*; IPV. *ásuvat*. II. *Ā.*: PR. *sūve*, *sūte*; *sūvāte* (3. du.); *sūvate* (3. pl.); INJ. *súta* (3. s.); PT. *suvāná*; IPF. *ásúta*. PF. *sasúva*; *suṣuvé*. PPF. *ásuṣot* (MS.); *ásuṣavur* (B.). AO. IS: *ásāvīt*; *ásāviṣur*; SB. *sāviṣat*; INJ. *sāvis*. PT. *sogyāti*, *-te* (B.); PT. *sūgyant*. PS. *sūyáte*; PT. *sūtá*. OD. *sūtvā* (B.); *-sútya* (B.). INF. *sūtave*, *sútavái*; *sāvitave*. INT. *sósavīti*.

sūd put in order. PR. *suṣūdímá*; SB. *sūṣūdas*, *sūṣūdat* and *sūṣūdati*; *sūṣūdatha*; IPV. *suṣūdāta* (2. pl.). AO. red.: *ásuṣudanta*. CS. *sūdáyati*, *-te*; SB. *sūdáyāti*.

sr flow. III.: PR. *sisarai*, *sisartí*; *Ā. sisrate* (3. pl.); IPV. *sisrtám*; *Ā. sisratám* (3. pl.). PT. *sisrat*. PF. *sasāra*; *sasrvá* (B.); *sasrūr*; *Ā. sasré*; *sasráthe*; PT. *sasrvāms*; *sasrāná*. AO. a: *ásaram*, *ásaras*, *ásarat*; *ásaran*; IPV. *sára*; s: SB. *sárgat*. PT. *sariṣyāti*. PS. AO. *ásāri* (B.); PF. *srtá* (B.). OD. *srtvā* (B.); *sṛtya* (B.). INF. *sártave*, *sártavái*. CS. *sāráyati*, *-te*. DS. *sisírsati* (B.). INT. *sarsré* (3. s.); PT. *sársrāna*.

srj emit. VI.: PR. *srjáti*, *-te*. PF. *sasárja*; *Ā. sasrjó*; *sasrjmáhe*, *sasrjiré*; OP. *sasrjyāt*; PT. *sasrjáná*. PPF. *ásasrgram* (3. pl.). AO. root: *ásrgran*, *ásrgram*; PT. *srjáná*; s: *srás* (2. s., AV.), *ásrák* (3. s.), *ásrāt* (B.); *ásráṣtam* (2. du.); *Ā. ásrkṣi*, *ásrṣta*; *ásrkṣmahi*, *ásrkṣata*; SB. *srákṣat*; INJ. *srāṣtam*; *Ā. srkṣāthām* (2. du.). PT. *sarakṣyāti* (B.). PS. *srjyáte*; AO. *ásarji*; PF. *sṛṣtá*.

GD. *sṛṣtvā*; -*sṛjya* (B.). CS. *sarjáyati*, -*te* (B.). DS. *sīrṣṣati*, -*te* (B.).

sṛp *creep*, I. P.: PR. *sárpati*. PF. *sasárpa* (B.). AO. *s*: *ásrpat*; INJ. *sṛpat*; *s*: *Ā. ásrpta* (B.), PT. *srapasyāti* (B.) and *sarpsyāti* (B.). PF. *sṛptá* (B.). GD. *sṛptvā* (B.); -*sṛpya*. INF. *sṛpas* (B.). DS. *sīrṣṣati*. INT. *sarī-sṛpyāte* (B.).

sev *attend upon*, I. *Ā.*: PR. *séve*, *sévate*; IPV. *sévasva*.

skand *leap*, I. P.: PR. *skándati*; SB. *skándāt*; IPV. *skānda*; PT. *skándant*; IPF. *áskandat*. PF. *caskānda*. AO. root: *skán* (3. s.); *s*: *áskān* (B.) and *áskāntsīt* (B.). PT. *skantsyāti* (B.). PF. *skanná*. GD. -*skándya* (B.) and -*skádya* (B.). INF. -*skāde*, -*skādas*. CS. *skandáyati*. INT. SB. *canīṣkadat*; IPF. *kāniṣkan* (3. s.).

skabh or *skambh* *prop.*, IX.: PR. *skabhnāti*; PT. *skabhnánt*; *Ā. skabhāna* (B.). PF. *cāskāmbha*; *skambhātur*; *skambhūr*; PT. *caskabhāna*. PF. *skabhítá*. GD. *skabh-ítvī*. INF. -*skābhe*.

sku *tear*, II. P.: PR. *skáuti* (B.). V. P.: PR. *skunóti*. PS. *skūyāte*; PT. *akutá*. INT. *coṣkūyāte*.

stan *thunder*, II. P.: IPV. *stanihi*; INJ. *stán* (3. s.). I. P.: IPV. *stāna*. AO. *iṣ*: *ástānīt*. CS. *stanáyati*. INT. IPV. *taṁstanihi*.

stabh or *stambh* *prop.*, IX.: *stabhnāmi*; IPV. *stabhāná*; IPF. *ástabhnās*, *ástabhnāt*. PF. *tastāmbha*; *tastabhūr*; PT. *tastabhvāms*; *tastabhāná*. PPF. *tastāmbhat*. AO. *s*: *ástāmpsīt* (B.); *iṣ*: *ástambhīt*, *stāmbhīt*. PF. *stabhitá*; *stabdhá* (B.). GD. *stabdhvā*, -*stābhya* (B.).

stu *praise*, II.: PR. *stāumi* (AV.); *stóṣi*, *stáuti* (AV.); *stumási*, *stuvānti*; *Ā. stuṣó*; SB. *stávat*; *stāvāma*, *stāvatha*; *Ā. stāvai*; INJ. *stánt*; OP. *Ā. stuvitá*; *stuv-ímáhi*; IPV. *stuhí*, *stáutu*; PT. *stuvánt*; *stuvāná*, *stāvāna* and *stavāná*; IPF. *ástaut*. I. *Ā.*: *stávate* and *stáve* (3. s.); INJ. *stāvanta*; OP. *stáveta*; PT. *stávamāna*. PF. *tuṣṭáva*; *tuṣṭuvūr*; *Ā. tuṣṭuvó*; SB. *tuṣṭávat*; PT. *tuṣṭuvāms*; *tuṣṭuvāná*. PPF. *átuṣṭavam*. AO. *s*: *ástau-*

- sīt (B.); *Ā.* āstoṣi, āstoṣa; āstodhvam, āstoṣata; *sb.* stōsāni, stōsat; stōsāma; *inj.* stōsam; *iṣ.* āstāvit (B.); *pt.* stoṣyāti, -te (B.); stavīṣyāti, -te. *oo.* āstoṣyat. *ps.* stūyāte; *ao.* āstāvi; *pp.* stutā; *gdv.* stuṣēyya. *gd.* stutvā; -stūtya (B.). *inf.* stavādhyai, stōtave; stōtum (B.). *cs.* stāvāyati (B.).
- stubbh *praise*, I. P.: *pp.* stōbhati; *ipv.* stōbhata, stōbh-
antu; *pt.* stōbhant. II. *Ā.*: *pp.* stubhānā. *pp.* stubdhā
(B.). *cs.* stobhāyati.
- str *strew*, IX.: *pp.* str̥ṇāmi; str̥ṇithāna, str̥ṇānti; *Ā.*
str̥ṇitē; *inj.* str̥ṇimāhi; *ipv.* str̥ṇihi; str̥ṇitām (2. du.);
str̥ṇitā; *Ā.* str̥ṇitām (3. s.); *pt.* str̥ṇānt; str̥ṇānā; *ipf.*
āstr̥ṇāt; āstr̥ṇan. V.: *pp.* str̥ṇōṣi; str̥ṇutē. *pp.*
tastāra (B.); tastarūr (B.); *Ā.* tistirē (3. s.); tastirē;
pt. tistirānā. *ao.* root: āstar; *Ā.* āstr̥ta (B.); *sb.*
stārate; stārāmahe; *inj.* stār (2. s.); s: āstr̥ṣi (B.);
op. str̥ṣīyā; *iṣ.* āstaris. *pt.* starīṣyāti, -te (B.). *ps.*
striyāte (B.); *ao.* āstāri; *pp.* str̥tā; stīrṇā. *gd.*
stīrtvā (B.); -stīrya (B.). *inf.* -stire, str̥ṇiṣāni; stāri-
tave (AV.); stārtave (B.), stārtavāi (B.); stāritavāi (B.),
-staritavāi (B.). *ds.* tistīrṣate (B.); tūstūrṣate (B.).
- sthā *stand*, I.: *pp.* tiṣṭhati, -te. *pp.* tasthāu; tasthāthur,
tasthātur; tasthimā, tasthūr; *Ā.* tasthē, tasthiṣō,
tasthē; tasthirē; *pt.* tasthivāms; tasthānā. *ao.* root:
āsthām, āsthās, āsthāt; āsthāma, sthāta, āsthur; *Ā.*
āsthithās, āsthita; āsthiran; *sb.* sthās, sthāti and sthāt;
sthātas; *inj.* sthām, sthāt; sthūr; *op.* stheyāma; *ipv.*
sthātām (2. du.); sthāta; *pt.* sthānt; s: āsthat (AV.);
s: āsthiṣi (B.); āsthiṣata (3. pl.); *inj.* stheṣam (VS.).
pt. sthāsyāti. *ps.* sthiyāte (B.); *pp.* sthitā. *gd.* -sthāya.
inf. sthātum (B.); sthātos (B.). *cs.* sthāpāyati, -te;
ao. ātiṣṭhipam, ātiṣṭhipas, ātiṣṭhipat; *inj.* tiṣṭhipat.
ds. tiṣṭhāsati (B.).
- snā *bathe*, II. P.: *pp.* snāti; *ipv.* snāhi; *pt.* snānt. *pp.*
snātā. *gdv.* snātva. *gd.* snātvā; -snāya. *inf.* snātum
(B.). *cs.* snāpāyati; -te (B.); snapāyati (AV.).

spas see: PF. *paspasé*; PT. *paspasāná*. AO. root: *áspasṭa* (3. s.). PF. *spasṭá*. CS. *spásáyate*.

spr *win*, V.: PR. *spr̥nvaté*; SB. *spr̥nāvāma*; IPV. *spr̥nuhi*. PF. *paspāra* (B.). AO. root: *áspar* (2. s.); SB. *spárat*; INJ. *spár* (2. s.); IPV. *spr̥dhi*; S: *áspārṣam*. PF. *spr̥tá*. GD. *spr̥tvā*. INF. *spárase*.

spr̥dh *contend*, I. *Ā*.: PR. *spárdhate*; PT. *spárdhamāna*. PF. *Ā. paspr̥dhāte* (3. du.); *paspr̥dhṛé*; PT. *paspr̥dhāná*. PPF. *ápaspr̥dhethām* (2. du.). AO. root: *Ā. áspr̥dh-* *ran*; PT. *spr̥dhāná*. GD. *-sp̥dhya*. INF. *spárdhitum*.

spr̥ś *touch*, VI.: PR. *spr̥śāti*, -te. PF. SB. *paspárśat*. AO. red.: SB. *pispr̥śati*; INJ. *pispr̥śas*; S: *áspr̥kṣam* (B.); SA: *áspr̥kṣat*. PT. *spr̥śtá*. GD. *spr̥śtvā* (B.); *-sp̥śya* (B.). INF. *-sp̥śe*; *sp̥śas* (B.). CS. *sparśáyati* (B.), -te. *spr̥h* *be eager*: CS. *spr̥háyanti*; OP. *spr̥háyet*. IPF. *áspr̥h-* *ayam*. GDV. *spr̥hayáyya*.

sphur *jerk*, VI.: PR. *sphuráti*; *Ā. sphurate* (B.); SB. *sphurán*; INJ. *sphurát*; IPV. *sphurá*; *sphurátam* (2. du.); PT. *sphuránt*. IPV. *áspkurat*. AO. *is*: *spharís* (*√sphr*).

sphúrj *rumble*, I. P.: PR. *sphúrjati*. CS. *sphúrjáyati*.

smi *smile*, I: PR. *smáyate*; INJ. *smáyanta*; PT. *smáya-* *māna*. PF. *siṣmiyé*; PT. *siṣmiyāná*.

smr *remember*, I: PR. *smárati*, -te. PS. *smaryáte* (B.); PF. *smṛtá*.

syand *move on*, I. *Ā*.: PR. *syāndate*. PF. *siṣyadúr*; *Ā. siṣyadé*. AO. red.: *ásiṣyadat*; *ásiṣyadanta*; S: *ásyān* (3. s.). PT. *syantsyáti* (B.). PS. AO. *syāndi* (B.); PF. *syanná*. GD. *syanttvā* (B.); *syattvā* (B.), *-syadya* (B.). INF. *-syáde*; *syánttum* (B.); CS. *syandáyati* (B.); INF. *syandayádhyai*. INT. PT. *sániṣyadat*.

śras, *śrams* *fall*, I. *Ā*.: PR. *śráṁsate* (B.). PF. *sasraṁsúr* (B.). AO. root: *áśrat* (VS.); S: OP. *śrasema*; red.: *ásiśrasan*; *is*: *áśraṁsiṣata* (B.). PF. *śrastá*. GD. *-śraṁsya* (B.). INF. *-śrásas*. CS. *śraṁsáyati*.

śridh *blunder*, I. P.: PR. *śrédhati*; IPV. *śrédhata*; PT.

- srédhant. *IPF.* āsredhan. *AO.* 3. *INJ.* sridhat; *PT.* sridhānā.
- sru *flow*, *I.*: *PR.* srāvati. *PF.* susrāva; susruvūr; *INJ.* susrot. *PPF.* āsusrot. *AO.* 1s: āsrāvis (B.). *PF.* srutā. *INF.* srāvitave; srāvitavāi. *CS.* srāváyati; -te (B.).
- svaj *embrace*, *I.*: *PR.* svájate; *SR.* svájāte, svájātai (AV.); *INJ.* svájat; *IPV.* svájasva; svájadhvam. *PF.* sasvajé; sasvajāte (3. du.); *PT.* sasvajānā. *PPF.* āsasvajat. *PF.* svaktā (B.). *INF.* -sváje.
- svad, svād *sweeten*, *I.*: *PR.* svádati, -te; *Ā.* svádate; *SR.* svádāti; *IPV.* sváda; svádantu; *Ā.* svádasva. *AO.* red.: *INJ.* siṣvadat. *PT.* svāttā. *INF.* -súde. *CS.* svađáyati, -te; *PT.* svaditā.
- svan *sound*: *AO.* 1s: āsvanīt; *INJ.* svanīt. *CS.* svanáyati; *PF.* svanitā. *INT.* *SR.* saniṣvaṇat.
- svap *sleep*, *II. P.*: *PR.* *IPV.* sváptu; *PT.* svapānt. *I. P.*: *PR.* svápati. *PF.* suṣupūr; *INJ.* suṣupthās (B.); *PT.* suṣupvāms; suṣupānā. *AO.* red.: siṣvapās and siṣvap (2. s.). *PT.* svapsyāti (B.); svapiṣyāmi. *PF.* suptā. *GD.* suptvā. *INF.* svāptum (B.). *CS.* svāpáyati.
- svar *sound*, *I. P.*: *PR.* sváratī. *PF.* *INJ.* sasvár (3. s.). *AO.* 3: āsvār (3. s.); āsvārṣtām (3. du.); 1s: āsvāris (B.). *INF.* sváritos (B.). *CS.* svaráyati.
- svid *scent*, *I. A.*: *PR.* svédate. *PF.* *PT.* siṣvidānā. *PF.* svinnā. *CS.* svedáyati (B.).
- han *strike*, *II.*: *PR.* hānmi, hānśi, hānti; hathās, hatās; hanmās, hathā, ghnānti; *SR.* hānas, hānati and hānat; hānāva; hānāma; hānātha (AV.), hānan; *INJ.* hān (3. s.); *OP.* hanyāt, hanyāma; *IPV.* jahī, hāntu; hatām, hatēm; hatā and hantana, ghnāntu; *PT.* ghnānt. *I.*: *PR.* jighnate; -ti (B.). *PF.* jaghāntha, jaghāna; jaghnāthur; jaghnimā, jaghnūr; *Ā.* jaghné (B.); *SR.* jaghānat; *PT.* jaghanvāms; jaghnivāms (B.). *AO.* 1s: āhānīt (B.). *PT.* haniṣyāti; -te (B.). *PS.* hanyāte; *PT.* hatā; *GDV.* hāntva. *GD.* hatvā, hatvī; hatvāya; -hātva. *INF.* hāntave, hāntavāi; hāntum. *CS.* ghātáyati (B.).

- DS. *jighāmsati*; AO. *ājighāmsis* (B.). INF. *jānghanti*; SB. *jaṅghānāni*, *jaṅghanas*, *jaṅghanat*; *jaṅghanāva*; Ā. *jaṅghananta*; IPV. *jaṅghanīhi*; PT. *jaṅghanat*; *ghānighnat*.
- har be gratified*, IV.: PR. *hāryati*; SB. *hāryāsi* and *hāryās*; IPV. *hārya*; PT. *hāryant*. IPF. *āharyat*; Ā. *āharyathās*.
1. *hā leave*, III. P.: PR. *jāhāmi*, *jāhāsi*, *jāhāti*; *jāhati*; SB. *jāhāni*; *jāhāma*; OP. *jahyāt*; *jahyūr*; IPV. *jahitāt*, *jāhātu*; *jahitam*; *jahita*; PT. *jāhat*. IPF. *ajahāt*; *ajahātana*, *ajahur*. PT. *jahā*; *jahātur*; *jahūr*. AO. root: *āhāt* (B.); s: *ahās* (3. s.); Ā. *āhāsi*, *āhāsthās*; INJ. *hāsīs*; sis: INJ. *hāsiṣtam*, *hāsiṣtām*; *hāsiṣta*, *hāsiṣur*. PT. *hāsyāti*; *hāsyāte* (B.). PS. *hiyāte*; AO. *āhāyi*; PT. *hīnā*; *hāna* (B.); *jahitā*. GD. *hitvā*, *hitvī*, *hitvāya*; -*hāya* (B.). INF. *hātum* (B.). CS. AO. *jīhipas*.
2. *hā go forth*, III. Ā.: PR. *jīhite*; *jīhāte*; *jīhate*; INJ. *jīhita*; IPV. *jīhiṣva*, *jīhitām* (3. s.); *jīhāthām* (2. du.); *jīhatām* (3. pl.); PT. *jīhāna*. IPF. Ā. *ājīhita*; *ājīhata*. PT. *jahirō*. AO. red.: *jījananta*; s: Ā. *āhāsata* (3. pl.); INJ. *hāsthās*. PT. *hāsyāte* (B.). PT. *hānā* (B.). GD. -*hāya*. INF. *hātum*. CS. *hāpāyati*. DS. *jīhiṣate*.
- hi impel*, V.: PR. *hinōmi*, *hinōṣi*, *hinōti*; *hinmās* and *hinmāsi*, *hinvānti*; Ā. *hinvo* (1. 3.); *hinvāte* and *hinvirō*; SB. *hināvā*; INJ. *hinvān*; IPV. *hinuhi*, *hinutāt*, *hinū*; *hinōtam*; *hinutā*, *hinōta* and *hinōtana*, *hinvāntu*; PT. *hinvānt*; *hinvānā*; IPF. *āhinvan*. PT. *jighāya* (B.); *jighyūr* (B.). AO. root: *āhema*, *āhetana*, *āhyan*; IPV. *heta*; PT. *hiyānā*; a: *āhyam*; s: *āhait* (3. s., AV.); *āhaiṣit* (B.); Ā. *āheṣata* (3. pl.). PT. *hitā*. GDV. *hétva*. INF. -*hyē*.
- hims injure*, VII.: *hināsti*; *himsanti*; Ā. *himṣete* (AV.); IPV. *hināstu*; OP. *himṣyāt* (B.); PT. *himṣāna*; IPF. *āhinat* (3. s., B.). I.: PR. *himṣati*, -*te* (B.). PT. *jīhimṣimā*. PPF. *jīhimṣis*. AO. iṣ: INJ. *himṣiṣam*, *himṣis*, *himṣit*; *himṣiṣtam* (2. du.); *himṣiṣta*, *himṣiṣur*. PT. *himṣiṣyāti*, -*te* (B.). PS. *himṣyāte*; PT. *himṣitā*; GDV.

himsitavyā, OD. *himsaitvā*. INF. *himsitum* (B.). *himsitos* (B.). DS. *jihimsisati* (B.).

hiḍ be hostile, I.: PT. *hēlant*; Ā. *hēlamāna*; *hiḍamāna* (B.). PF. *jihīḥa* (I. s.), *jihīḍa* (AV.); Ā. *jihīlē*; *jihīliré*; PT. *jihīḥānā*. AO. red.: *ājihīḍat*; īḥ: Ā. *hiḍisātām* (TA.). PT. *hiḍitā*. CS. PT. *heḷāyant*.

hu sacrifice, III.: PR. *juhómi*, *juhóti*; *juhumás*, *juhvati*; Ā. *juhvó*, *juhuté*; *juhvate*; SB. *juhāvāma*; OP. *juhuyát*; *juhuyāma*; *juhudhī* (B.), *juhótu*; *juhutá* and *juhóta*, *juhótana*; Ā. *juhudhvám*; PT. *juhvāt*; *juhvāna*; IPF. *ájuhavur*; A. *ájuhvata*. PF. *juhvé*; *juhuré*; *juhviré* (B.); per. *juhavām cakāra* (B.). AO. s: *āhausit* (B.). PT. *hoṣyāti*. PS. *hūyáte*; AO. *āhāvi*; PF. *hutá*. OD. *hutvā* (B.). INF. *hótavāi*; *hótum* (B.), *hótos* (B.).

hū call, I. Ā.: PR. *hāvate*; INJ. *hāvanta*; PT. *hāvamāna*. VI.: PR. *huvé* (I. 3.); *huvāmahe*; INJ. *huvát*; OP. *huvéma*; Ā. *huvéya*; PT. *huvánt*; IPF. *āhuve*; *āhuvanta*. III.: PR. *juhūmāsi* and *juhūmés*. II.: PR. *hūté*; *hūmahe*. PF. *juhāva*; Ā. *juhvé*; *juhūré*; *juhvuré* (B.). AO. root: Ā. *āhvi*; *āhūmahi*; INJ. *hóma*; s: *āhvam*, *āhvat*; *āhvāma*; Ā. *āhve*; *āhvanta*; s: Ā. *āhūṣata* (3. pl.). PS. *hūyáte*; PF. *hūtá*; ODV. *hāvya*. OD. *-hūya* (B.). INF. *hāvitave*; *huvādhyai*. DS. *juhūṣati* (B.). INT. *jōhavīmi*, *jōhavīti*; SB. Ā. *johuvanta*; IPV. *johavītu*; IPF. *ājohavīt*; *ājohavur*.

1. *hṛ take*, I.: PR. *hárati*, -te; SB. *hārāṇi*, *hārāt*; *hārāma*, *hārān*; OP. *hāret*; *hārema*; IPV. *hāra*; *hārata*, *hārantu*; PT. *hārant*. IPF. *āharat*. PF. *jahāra*, *jahārtha* (B.); *jahrúr*; Ā. *jahró* (B.). AO. root: *āhr̥thās* (B.); s: *āhārṣam*, *āhār* (3. s.); Ā. *āhr̥ṣata* (3. pl.). PT. *hariṣyāti*, -te (B.); *hártā* (B.); CO. *āhariṣyat* (B.). PS. *hriyáte*; PF. *hṛtá*. OD. *hṛtvā* (B.); -*hṛtya*. INF. *harāse*; *hártavāi* (B.); *hártos* (B.); *hártum* (B.). CS. *hāráyati*, -te (B.). DS. *jihirṣati*.

2. *hṛ be angry*, IX. Ā.: PR. *hr̥ṣíṣe*, *hr̥ṣíté*; INJ. *hr̥ṣīthās*; IPV. *hr̥ṣītām* (3. s.); PT. *hr̥ṣānā*.

- hr̥ṣ* *be excited*, I. : PR. *hārṣate*; IPV. *hārṣasva*; PT. *hārṣant*; *hārṣamāṇa*. PP. PT. *jāhṛṣāṇā*. PP. *hr̥ṣitā*. CS. *harṣayati*, -te. INT. SB. *jarhṛṣanta*; PT. *jāhṛṣāṇa*.
- hnu* *hide*, II. : PR. *hnutās*; Ā. *hnuvé*. PP. *hnutā*. GDV. *hnavāyya*.
- hrī* *be ashamed*, III. P. : PR. *jihreti*. AO. root : PT. -*hrayāṇa*. PP. *hrītā* (B.).
- hvā* *call*, IV. : PR. *hváyati*; *hváye*; SB. *hváyāmahai*; OP. *hváyētām* (3. du.); IPV. *hváya*, *hváyatu*; *hváyantu*; A. *hváyasva*; *hváyethām* (2. du.); *hváyantām*; PT. *hváyamāṇa*. IPF. *áhwayat*; *áhwayanta*. AO. *áhvasit* (B.). PT. *hvayīṣyāti*, -te (B.). INF. *hváyitavái* (B.); *hváyitum* (B.).
- hv̥ṛ* *be crooked*, I. Ā. : PR. *hvarate*. IX. P. : PR. *hruṇāti*. III. : SB. *juhuras*; Ā. *juhuranta*; INJ. *juhūrthās*; PT. *juhurāṇā*. AO. red. : *jihvaras*; INJ. *jihvaras*; *jihvaratam* (2. du.); S. INJ. *hvār* (2. S.), *hvārṣit*; IS. *hvārīṣur*. PP. *hv̥ṛtā*, *hrutā*. CS. *hvārāyati*.

APPENDIX II

VEDIC METRE.

1. The main principle governing Vedic metre¹ (the source of all later Indian versification)² is measurement by number of syllables.³ The metrical unit here is not the *foot* in the sense of Greek prosody, but the *foot* (*pāda*) or *quarter*⁴ 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.

¹ Called *chāndas* in the RV. itself.

² Except the two metres *Āryā* and *Vaitāliya* which are measured by *morae*.

³ This seems to have been the only metrical principle in the Indo-Iranian period, because in the Avesta the character of a verse depends solely on the number of syllables it contains, there being no quantitative restriction in any part of it.

⁴ A figurative sense (derived from *foot* = *quarter* of a quadruped) applicable because the typical stanza has four lines.

Verses combine to form a stanza or *pc*, the unit of the hymn, which generally consists of not less than three or more than fifteen such units. The stanzas of common occurrence in the RV. range, by increments of four syllables, from twenty syllables (4×5) to forty-eight (4×12) syllables in length.¹ 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 word² 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 *jh* (*dh*) count as double consonants. 4. One vowel is shortened before another;³ *e* and *o* are also pronounced *ē* and *ō* 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 usāh* for *vy usāh*; *vidātheṇ aṇjān* for *vidātheṣv aṇjān*. 6. Contracted vowels (especially *i* and *ū*) must often be restored; e.g. *ca agnāya* for *cāgnāye*; *vī indrah* for *vīndrah*; *āvatu ūtāye* for *āvātūtāye*; *ā indra* for *ēndra*. 7. Initial *a* when dropped after *a* 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 *o* (as *jyā-iṣṭha* for *jyēṣṭha*) or *ai* (as *ś-ichas* for *śichas*) must often be pronounced as equivalent to two short syllables. 9. The spelling of a few words regularly misrepresents their metrical value; thus *pāvaka* must always be pronounced as *pavāka*, *mṛtaya* as *mṛtaya*, and *svāná* nearly always as *svāná*.

¹ 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.

² No infringement of this rule occurs in any metre of the RV. but the comparatively rare *Dvipadā Virāj* (4×5), in which three exceptions are met with.

³ The vowels *i*, *ū*, *e* when *Pragbhya* (25, 26), however, remain long before vowels. When a final long vowel is the result of Sandhi, it also remains long; *tāsmā adāt* for *tāsmal 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 $\times - \times - | \cup - \cup \times$.

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. *tāp tuā vayām pito*. There are also here a very few instances of one or even two syllables too many; e. g. *agnīm iṣa | bhujām yāvi | aṭham* and *vayām tād as | ya sāmbr̥h̥tam | vāsu*.

3. a. The *Gāyatrī*¹ stanza consists of three² octosyllabic verses; ³ e. g.

¹ Next to the Tristubh 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.

² 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 Tristubh; but there is no reason to believe that in the original text the second verse was more sharply divided from the third than from the first.

³ By far the commonest variation from the normal type is that in which the second syllable of the cadence is short ($\cup \cup \cup \times$). This occurs about as often in the first verse of *Gāyatrī* as in the second and third combined.

agnim iḥe | puróhitaṃ | - - - | - - - -
 yajñasya de | vām ṛtvijam | - - - | - - - -
 hótāraṃ ra | tñadhātāmam || - - - - | - - - - ||

a. A comparatively rare but sufficiently definite variety of Gayatrī¹ differs from the normal type by having a decided trochaic rhythm in the cadence,² while the iambic rhythm of the opening is more pronounced than usual; e.g.

tuám no ag | ne mähobhiḥ | - - - - | - - - -
 páhi víśva | syá árāteḥ | - - - - | - - - -
 utá dviṣó | mártiāśya || - - - - | - - - - ||

b. The Anuṣṭubh³ stanza consists of four octosyllabic verses, divided into two hemistichs; e.g.

ā yās te sar | pirāsute | - - - - | - - - -
 āgne sām ās | ti dhāyase || - - - - | - - - - ||
 āiṣu dyumnám | utá śrávaḥ | - - - - | - - - -
 ā cittāṃ mār | tiṣṇu 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 Anuṣṭubh⁴ (śloka). The scheme of the whole hemistich according to this innovation⁵ then is: - - - - | - - - - || - - - - | - - - - || e.g. keśī viṣā | aya pātrena || yāḍ rudrēpā | pibat sahā ||

¹ The only long series of such trochaic Gayatrīs occurs in RV. viii. 2, 1-39.

² The trochaic Gayatrī is commonest in Maṇḍalas I and viii, which taken together contain about two-thirds of the total number of examples in the RV.

³ The frequency of this metre is about one-third that of Gayatrī 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.

⁴ Where the iambic cadence in the first verse has entirely disappeared.

⁵ This is the regular type of the Anuṣṭubh in the AV.

c. The Pañkti stanza consists of five octosyllabic verses¹ 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:—

itthā hi sōma in mādē | brahmā cakāra vārdhanam ||
 śāviṣṭha vajrinn ōjasā | pṛthivyā niḥ śasā āhim | ārcann
 ānu svarājiam ||

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 Śakyaṛi (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 trochaic² (— ∪ — ∪) and they have a caesura, which follows either the fourth³ or the fifth syllable. The rhythm of the syllables preceding the caesura is prevailingly iambic, being ∪ — ∪ —⁴ or ∪ — ∪ — ∪.⁵ The rhythm of the break between the caesura and the cadence is regularly ∪ ∪ — or ∪ ∪⁶. Thus the scheme of

¹ The Avesta has a parallel stanza of 5 × 8 syllables.

² The only irregularity here is that the first syllable of the cadence may be short when it coincides with the end of a word.

³ 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.

⁴ Identical with the opening of the octosyllabic verse.

⁵ The fourth syllable here is sometimes short: the fifth is then always long.

⁶ The first of these two syllables is sometimes, but rarely, long in the old hymns of the RV., still more rarely in the later hymns, and hardly ever in B.

the whole normal verse of eleven syllables is:

- (a) $\times - \times - \times - \times - \times - \times - \times - \times - \times - \times - \times - \times - \times$ or
 (b) $\times - \times - \times - \times - \times - \times - \times - \times - \times - \times - \times - \times - \times$

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;¹ e.g. *tā no vidvāṃsā, māma vo | cetam adyā*² (12); *tām im giro, jāna | yo nā pātnī*³ (10). Occasionally two syllables are wanting after the caesura or the verse is too long by a trochee added at the end; e.g. *tā ā pū no, [.] ma | hó yajatrāḥ* (9); *ayām sá hótā, [.] yó dvijānmā* (9); *rāthebhīr yāta, rēti | mādgbhīr śēva | parṇāḥ* (12).

5. The Tristubh stanza, the commonest in the RV.,⁴ consists of four verses of eleven syllables⁵ divided into two hemistichs. The following are hemistichs of each type:

- (a) *anāgāstvō, aditi | tvé turāsaḥ | imām yajñām, da-*
dhatu | śroṣamāṇāḥ ||
 (b) *asmākaṃ santu, bhūva | nasya gopāḥ | pibantu*
sómam, āva | se nō adyā ||

a. A few Tristubh stanzas of only two verses (dvipadā) occur (e.g. vii. 17). Much commoner are those of three verses (virāj), the first two of which (as in the Gāyatri stanza) are treated in the Saṃhitā text as a hemistich; the whole of some hymns is composed in this three-line metre (e.g. iii. 25). Fairly frequent are also Tristubh stanzas of five verses⁶ divided into two hemistichs of two and three verses respectively. They are always of isolated occurrence, appearing generally at the end of (Tristubh) hymns, but never forming an entire hymn.

¹ This anomaly also appears in the metre of later Vedic texts and of Pali poetry.

² 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.

³ The deficiency of a syllable in such cases may have been partly due to the similarity of the decasyllabic Dvipadā Virāj (8) with which Tristubh verses not infrequently interchange.

⁴ About two-fifths of the RV. are composed in this metre.

⁵ The Avesta has a parallel stanza of 4 × 11 syllables with caesura after the fourth syllable.

⁶ These are accounted Atijagati (32) or Śakvari 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 Saṃhitā text as a separate verse (as v. 41, 29; vi. 63, 11) and is called an ekapadā by the metricians.

6. C. The verse of twelve syllables is probably an extension¹ of the Tristubh verse by one syllable which gives the trochaic cadence of the latter an iambic character.² 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:

$$\begin{array}{l} (a) \quad \cup - \cup - , \cup \cup - \mid - \cup - \cup \cup \mid \text{ or} \\ (b) \quad \cup - \cup - \cup , \cup \cup \mid - \cup - \cup \cup \mid \end{array}$$

a. Several examples occur of this type of verse (like the Tristubh) having one, and occasionally two, syllables too many or too few; e.g. mā no mātāya, ripāve vājinaivaś (13); rōdaś ā, vada | tā gaṇaśri-
gaḥ (11); sā dṛihé cit, abhi tr | natti vājam ār | vatā (14); pibā
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 vadhāḥ |
gambhirā ṛṣvó, āsam | aṣṭakāvīḥ ||

c. 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:

abhraprūṣo ná, vácā, prusā vān |
haviṣmanto ná, yajñā, vijanūṣaḥ ||

8. D. The verse of five syllables resembles the last five syllables of the Tristubh verse in rhythm, its commonest form being ∪ — ∪ — ∪, and the one next to it in frequency — — ∪ — ∪ |³

¹ It is probably not Indo-Iranian, because though a verse of 12 syllables occurs in the Avesta, it is there differently divided (7+5).

² As the Gāyatrī verse is never normally found in combination with the Tristubh, but often with the Jagatī verse, it seems likely that the iambic influence of the Gāyatrī led to the creation of the Jagatī, with which it could form a homogeneous combination.

³ That is, its first syllable is less often long than short.

The Dvipadā Virāj stanza¹ consists of four such verses divided into two hemistichs;² e. g.

pāri prā dhanva | indrāya soma |
svādūr mitrāya | pūṣṇé bhāgāya ||

a. Owing to the identity of the cadence a Dvipadā hemistich³ not infrequently interchanges in the same stanza with a Triṣṭubh verse;⁴ e. g.

priyā vo nāma | huve⁵ turāṇām |
ā yāt trpān, 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 verses⁶ followed by a Triṣṭubh; e. g.

agne tām adyā | āśvam nā stōmaiḥ | krātum nā bhadram |
hṛdispṛśam, ṛdhīā | mā⁷ ta ōhaiḥ ||

II. Mixed Stanzas.

9. The only different verses normally used in combination to form a stanza are the Gayatrī 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:

¹ This stanza is somewhat rare, occurring in the RV. not much more than a hundred times.

² 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).

³ With this metre compare the defective Triṣṭubh verse of ten syllables (4 a).

⁴ This interchange occurs especially in RV. vii. 34 and 56.

⁵ 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.

⁶ These three verses are treated as a hemistich in the Samhitā text.

⁷ 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.

agne vāja | sya gómataḥ |
 íśānaḥ sa | haso yaho ||
 asmé dhehi, jātave | do máhi śrávaḥ ||

2. Purausṇih : 12 8 8 ; e. g.

apsū antár, amítam | apsū bheṣajám |
 apám utá | práśastaye ||
 dévā bhava | ta vājínaḥ ||

3. Kakubh : 8 12 8 ; e. g.

ádhā hi in | dra girvaṇaḥ |
 úpa tvā kāmān, mahāḥ | saśrjmahe ||
 udéva yān | ta udábhiḥ ||

b. Stanzas of 36 syllables consisting of four verses divided into two hemistichs : Bṛhatī 8 8 12 8 ; e. g.

śácibhir naḥ | śácivasū |
 dévā náktam | daśasyatam ||
 mā vām rātir, úpa da | sat kádā caná |
 asmád rātiḥ | kádā caná ||

c. Stanzas of 40 syllables consisting of four verses divided into two hemistichs : Satobṛhatī 12 8 12 8 ; e. g.

jánāso agním, dadhí | re sahovádham |
 haviṣmanto | vidhema te ||
 sá tvām no adyá, sumá | ná ihāvitá |
 bhāvā vāje | ṣu santia ||

10. There are besides two much longer mixed stanzas of seven verses,¹ each of which is split up into three divisions of three, two, and two verses respectively in the Saṃhita text.

a. Stanzas of 60 syllables consisting of six Gayatrī verses and one Jagatī : Atiśakvarī 8 8 8, 8 8, 12 8 ;² e. g.

¹ These are the composition of a very few individual poets.

² Only about ten examples of this metre occur in the RV.

sugumā yā | tam ádribhiḥ |
 gósrítā mat | sarā imé |
 sómāso mat | sarā imé ||
 ā rájānā | divispṛśā |
 asmatrá gan | tam ūpa naḥ ||
 imé vām mitrá, -varu | nā gāvāsiraḥ |
 sómāḥ śukrá | gāvāsiraḥ ||

b. Stanzas of 66 syllables consisting of four Gāyatrī and three Jagatī verses: Atyaṣṭi¹ 12 12 8, 8 8, 12 8; e.g.

sá no nédīṣṭham, dádrś | āna ā bhara |
 āgne devébhiḥ, sáca | nāḥ sucetúnā |
 mahó rāyāḥ | sucetúnā ||
 máhi śavi | ṣṭha nas kṛdhi |
 samcákṣe bhu | jó asiái ||
 máhi stotṛbhyo, magha | van suviriam |
 máthir 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);² 32 syllables (12 8, 12);³ 40 syllables (12 12, 8 8);⁴ 44 syllables (12 12, 12 8);⁵ 52 syllables (12 12, 12 8 8).⁶

β. 1. Tristubh verses are quite often interspersed in Jagatī stanzas, but never in such a way as to form a fixed type of stanza or to make it doubtful whether a hymn is a Jagatī one.⁷ This practice probably arose from the interchange of entire Tristubh and Jagatī stanzas in the same hymn bringing about a similar mixture within a single stanza. 2. An occasional licence is the combination of a Tristubh with a Gāyatrī verse in the same stanza. This combination appears as a regular mixed stanza (11 8, 8 8) in one entire hymn (RV. x. 22).⁸ 3. The combination of a Tristubh verse with a Dvīpadā Virāj hemistich has already been noted (8a).

¹ This is the only comparatively common long metre (of more than 48 syllables) in the RV., where more than 80 Atyaṣṭi stanzas occur.

² RV. viii. 29.

³ RV. ix. 110.

⁴ RV. x. 93.

⁵ RV. viii. 35.

⁶ RV. v. 87.

⁷ But the intrusion of Jagatī verses in a Tristubh hymn is exceptional in the RV., though very common in the AV. and later.

⁸ Except stanzas 7 and 15, which are pure Anuṣṭubh and Tristubh respectively.

III. Strophic Stanzas.

11. Two or three stanzas are often found strophically combined in the RV., forming couplets or triplets.

A. Three simple stanzas (called *trca*) in the same metre are often thus connected. *Gāyatrī* triplets are the commonest; less usual are *Uṣṇih*, *Bṛhatī*, or *Pañkti* triplets; while *Tristubh* triplets are rare. A hymn consisting of several triplets often concludes with an additional stanza in a different metre.

a. It is a typical practice to conclude a hymn composed in one metre with a stanza in another. A *Tristubh* stanza at the end of a *Jagatī* hymn is the commonest; a final *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 áśvā | vad ávinā |
vartir yāsiṣṭam, madhu | pātamā narā ||
gómad dasrā | hiraṇyavat ||
suprāvargām, suvīryam | suṣṭhú vāriam |
ánādhṛṣṭam | rakṣasvinā ||
asminn ā vām, áyāne | vājínivasū |
viśvā vāmā | ni dhimahi ||

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.

dyumñi vām | stómo aśvinā |
 krivir ná sé | ka ā gatam ||
 mādхваḥ sutāsya, sá di | ví priyó narā |
 pātām gaurāv | ivériṇe ||
 píbatām gharmām, mādhu | mantam aśvinā |
 ā barhiḥ sī | datām narā ||
 tā mandasāná, mánu | ṣo duroṇá ā |
 ní pātām vé | dasā váyaḥ ||

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 (vil. 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 Aranyaka) 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 Rīgveda 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 Rīgveda 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* = *kuā*). 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 Rīgveda, which is

followed by the Atharvaveda, the Vajasaneyi Samhita, the Taittiriya Samhita and Brahmana, is peculiar in not marking the principal accent at all. This seems to be due to the fact that in the RV. the pitch of the Udatta is intermediate between the other two tones. Hence the preceding Anudatta, as having a low pitch, is indicated below the syllable bearing it by a horizontal stroke, while the following Svarita, which at first rises to a slightly higher pitch and then falls, is indicated above the syllable bearing it by a vertical stroke; e. g. *agninā* = *agninā*; *vīryām* = *vīryām* (for *vīriām*). Successive Udattas at the beginning of a hemistich are indicated by the absence of all marks till the enclitic Svarita which follows the last of them or till the Anudatta which (ousting the enclitic Svarita) follows the last of them as a preparation for another Udatta (or for an independent Svarita); e. g. *tāv ā yātam* = *tāv ā yātam*; *tavet tat satyam*¹ = *távét tát satyām*. On the other hand, all successive unaccented syllables at the beginning of a hemistich are marked with the Anudatta; e. g. *vaiśvānaram* = *vaiśvānaram*. But all the unaccented syllables following a Svarita remain unmarked till that which immediately precedes an Udatta (or independent Svarita); e. g. *imam me gaṅge yamune sarasvatī śūtūdrī* = *imám me gaṅge yamune sarasvatī śūtudrī*.

a. Since a hemistich of two or more Pādas is treated as a unit that consists of an unbroken chain of accented and unaccented syllables, and ignores the division into Pādas, the marking of the preceding Anudatta and the following Svarita is not limited to the word in which the Udatta occurs, but extends to the contiguous words not only of the same, but of the succeeding Pāda; e. g. *agninā rayim āśnavat poṣām eva dīve-dīve* = *agninā rayim āśnavat*

¹ Here the enclitic Svarita, which would rest on the syllable *aa* if the following syllable were unaccented, is ousted by the Anudatta, which is required to indicate that the following syllable *tyam* has the Udatta.

poṣam evā divé-dive; sa náḥ pītevā sūnave ḡgné sūpā-
yano bhāva = sá naḥ pītéva sūnávé 'gne sūpāyanó
bhava.¹

b. When an independent Svarita² immediately precedes an Udatta, 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 Anudatta; e.g. apsvlantaḥ = apsū antāḥ; rāyo ३ vaniḥ = rāyò 'vániḥ (cp. 17, 3).

3. Both the Maitrāyaṇi and the Kāṭhaka Saṃhitās agree in marking the Udatta with a vertical stroke above (like the Svarita in the RV.), thereby seeming to indicate that here the Udatta rose to the highest pitch; e.g. agninā. But they differ in their method of marking the Svarita. The Maitrāyaṇi 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 vyācāste; the dependent Svarita has a dot below the accented syllable.³ The Anudatta is marked in both these Saṃhitās with a horizontal stroke below (as in the RV.).⁴

4. In the Sāmaveda the figures 1, 2, 3 are written above the accented syllable to mark the Udatta, the Svarita, and

¹ In the Pada text on the other hand, each word has its own accent only, unaffected by contiguous words. The two above hemistichs there read as follows: agninā rayin āśnavat poṣam eva divéḥ dive; saḥ naḥ pītā śiva sūnavé agné suḥ sūpāyanah bhava.

² As in kva = kūā, vīryam = vīriām.

³ In L. v. Schroeder's editions of these two Saṃhitās the Udatta and the independent Svarita only are marked.

⁴ When the text of any of the Saṃhitās is transliterated in Roman characters, the Anudatta and the enclitic Svarita are omitted as unnecessary because the Udatta itself is marked with the sign of the acute; thus agninā becomes agninā.

the Anudatta respectively as representing three degrees of pitch; e.g. $\bar{b}arhi\bar{s}i$ = $\bar{b}arhi\bar{s}i$ ($\bar{b}arhi\bar{s}i$). The figure 2 is, however, also used to indicate the Udatta when there is no following Svarita; e.g. $\bar{g}ir\bar{a}$ = $\bar{g}ir\bar{a}$ ($\bar{g}ir\bar{a}$). When there are two successive Udattas, the second is not marked, but the following Svarita has 2r written above; e.g. $\bar{d}vi\bar{s}o\ 2r\ m\bar{a}rtyas\bar{y}a$ ($\bar{d}vi\bar{s}o\ m\bar{a}rtyas\bar{y}a$). The independent Svarita is also marked with 2r, the preceding Anudatta being indicated by 3k; e.g. $\bar{t}an\bar{v}\bar{a}$ = $\bar{t}an\bar{v}\bar{a}$.

5. The Śatapatha Brahmana marks the Udatta only. It does so by means of a horizontal stroke below (like the Anudatta of the RV.); e.g. $\bar{p}ur\bar{u}\bar{s}aḥ$ = $\bar{p}ur\bar{u}\bar{s}aḥ$. Of two or more successive Udattas only the last is marked; e.g. $\bar{a}gnir\ hi\ vai\ \bar{d}h\bar{u}r\ \bar{a}ṭha$ = $\bar{a}gnir\ hi\ vai\ \bar{d}h\bar{u}r\ \bar{a}ṭha$. An independent Svarita is thrown back on the preceding syllable in the form of an Udatta; e.g. $\bar{m}an\bar{u}\bar{s}y\bar{e}\bar{s}u$ = $\bar{m}an\bar{u}\bar{s}y\bar{e}\bar{s}u$ for $\bar{m}an\bar{u}\bar{s}y\bar{e}\bar{s}u$. The Svarita produced by change to a semivowel, by contraction, or the elision of initial a is similarly treated; e.g. $\bar{e}v\bar{a}it\bar{a}d$ = $\bar{e}v\bar{a}it\bar{a}d$ for $\bar{e}v\bar{a}it\bar{a}d$ (= $\bar{e}v\bar{a}\ \bar{e}t\bar{a}d$).

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 Udatta which, as Comparative Philology shows, generally rests on the same syllable as it did in the Indo-European period; e.g. $\bar{t}a\text{-}\bar{t}\bar{a}\text{-}\bar{s}$ stretched, Gk. $\tau\alpha\text{-}\bar{\tau}\bar{o}\text{-}\bar{s}$; $\bar{j}\bar{a}nu\ n.\ knce$, Gk. $\gamma\bar{o}nu$; $\bar{a}\text{-}\bar{d}r\bar{s}\text{-}\bar{a}t$, Gk. $\bar{\epsilon}\text{-}\bar{\delta}p\bar{a}x\text{-}\bar{\epsilon}$; $\bar{b}h\bar{a}ra\text{-}\bar{t}\bar{a}$, Gk. $\phi\bar{\epsilon}p\bar{e}\text{-}\bar{\tau}\bar{e}$.¹ 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 Udatta; e.g. $\bar{r}ath\bar{y}\bar{a}m$

¹ But $\phi\bar{\epsilon}p\bar{o}p\bar{e}r\bar{o}\text{-}\bar{s}$ ($\bar{b}h\bar{a}ram\bar{a}n\bar{a}s$) 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.

= *rathīām*¹; *svār*² = *sūār* n. *light*; *tanvām* = *tanūām*.³ 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-várūṇā* *Mitra and Varuṇa*; *bṛhas-pāti* *lord of prayer*. In B. a double accent also appears in the particle *vāvā*.

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*: *im* (111 n. 3) and *sīm* (180).

b. The particles *ca* *and*, *u* *also*, *vā* *or*, *iva* *like*, *gha*, *ha* *just*, *cid* *at all*, *bhala* *indeed*, *samaha* *somehow*, *sma* *just*, *indeed*, *svid* *probably*.

B. Liable to loss of accent according to syntactical position are:

a. vocatives, unless beginning the sentence or *Pāda*.

b. finite verbs in principal clauses, unless beginning the sentence or *Pāda*.

c. oblique cases of the pronoun *a*, if unemphatic (replacing a preceding substantive) and not beginning the sentence or *Pāda*; e.g. *asya jānimāni* *his (Agni's) births* (but *asyā uśasaḥ* *of that dawn*).

¹ Acc. of *rathī* *chariot*.

² In the TS. always written *sūār*.

³ Acc. of *tanū* *body*.

d. *yāthā* as almost invariably when, in the sense of *iva* like, it occurs at the end of a Pāda; e.g. *tāyāvo yathā* like thieves; *kām* indeed always when following *nū*, *sū*, *hi*.

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. *āp-as* n. *cork*, but *ap-ās* active. The same substantive here, without change of meaning, sometimes varies the accent with the gender; e.g. *rakṣ-as* n., *rakṣ-ās* m. *demon*.

b. Stems formed with the superlative suffix *iṣṭha* accent the root; e.g. *yājīṣṭha* *sacrificing best*. The only exceptions are *jyēṣṭhā* *eldest* (but *jyēṣṭha* *greatest*) and *kanīṣṭhā* *youngest* (but *kānīṣṭha* *smallest*).¹ When the stem is compounded with a preposition, the latter is accented; e.g. *ā-gamīṣṭha* *coming best*.

c. Stems formed with the comparative suffix *iyāms* invariably accent the root; e.g. *jāv-iyāms* *swifter*. When the stem is compounded with a preposition, the latter is accented; e.g. *prāti-cyaviyāms* *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-tār* *giver*.

e. Stems in *man* when (neut.) action nouns, accent the root, but when (masc.) agent nouns the suffix; e.g. *kār-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. *brāhman* n. *prayer*, *brahmán* m. *one who prays*; *sād-man*, n. *seat*, *sad-mán*, m. *sitter*. When these stems are compounded with prepositions,

¹ 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. *śata-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 *viśvá* regularly becomes *viśvá*; others do so in certain combinations only: thus *pūrva* *prior* becomes *pūrvā* in *pūrvā-citti* f. *first thought*, *pūrvā-pīti* f. *first draught*, *pūrvā-hūti* *first invocation*; *medhā* *sacrifice* shifts its accent in *medhā-pati* *lord of sacrifice* and *medhā-sāti* f. *reception of the sacrifice*, and *vīrá* *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. *su-kṛta* *well done*, but *su-kṛtā*, n. *good deed*; *ā-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. *āhar-āhar* *day after day*; *yād-yād* *whate'er*; *yāthā-yāthā* *as in each case*; *adyā-adya*, *āvāḥ-āvāḥ* *on each to-day, on each to-morrow*; *prá-pra* *forth and again*; *píba-píba* *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. *trasā-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. *tarād-dveṣas overcoming (tārat) 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. *abhi-dyu directed to heaven*, but *adhas-pad-ā under the feet*; *anu-kāmā according to wish (kāma)*.

c. Bahuvrīhis normally accent their first member; e. g. *rāja-putra having kings as sons* (but *rāja-putrā son of a king*); *viśvāto-mukha facing in all directions*; *sahā-vatsa accompanied by her calf*.

α. 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 EV. when it is *purā* or *bahū* much; e. g. *tuvī-dyumnā having great glory*; *vibhu-krātu having great strength*; *purā-putrā having many sons*; *bahv-annā having much food*.¹ This also is the regular accentuation when the first member is *dvi* two, *tri* three, *das* all, *as* well, or the privative particle *a* or *an*; ² e. g. *dvi-pād two-footed*, *tri-nābhi having three navas*, *dur-mānman ill-disposed*, *su-bhāga well-endowed*, *a-dānt toothless*, *a-phalā lacking fruit (phāla)*.

d. Determinatives accent the final member (chiefly on the final syllable).

1. Ordinary Karmadhārayas accent the final syllable; e. g. *prathama-jā first-born*, *prātar-yūj early yoked*, *mahā-dhanā 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-tārman crossing well*; *raghu-pātvan swift-flying*; *pūrva-pēya, n. precedence in drinking*.

¹ The later Sāṃhitās tend to follow the general rule; e. g. *purā-nāman* (SV.) *many-named*.

² 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 *ā-manuṣa inhuman*); e. g. *a-mātrā 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. *dūr-hita* *faring ill*; *sadhā-stuti* *joint praise*. It is almost invariably accented when it is the privative particle *a* or an¹ compounded with a participle, adjective, or substantive; e.g. *ān-adant* *not eating*, *ā-vidvāṃs* *not knowing*, *ā-kṛta* *not done*, *ā-tandra* *unwearied*, *ā-kumāra* *not a child*. The privative particle is also regularly accented, when it negatives a compound; e.g. *ān-aśva-dā* *not giving a horse*, *ān-agni-dagdha* *not burnt with fire*.

2. Ordinary Tatpuruṣas accent the final syllable; e.g. *gotra-bhīd* *opening the cow-pens*, *agnim-indhā* *fire-kindling*, *bhādra-vādin* *uttering auspicious cries*; *uda-meghā* *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*; *abhi-hātya* *n. slaughter of the dragon*; *pathi-rākṣi* *protecting the road*; *soma-pāvan* *Soma-drinking*.

u. 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. *devā-hita* *obtained by the gods*, *dhāna-sāti* *acquisition of wealth*. It is usually also accented, if dependent on *pāti* *lord*; e.g. *grha-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-pati* (AV.) *lord of the Apurāṇas*, *ahar-pati* (MS.) *lord of day*, *nadi-pati* (VS.) *lord of rivers*.

ḡ. 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-nāpāt* *son of waters*, *nārā-śāṃsa* (for *nārām-śāṃsa*) *praise of men*, *śūnab-śēpa* *Dog's tail*, name of a man. The analogy of these is followed by some Tatpuruṣas without case-ending in the first member: *śāci-pāti* *lord of might*; *tānū-nāpāt* *son of himself* (*tanū*); *nṛ-śāṃsa* *praise of men*.

¹ Sometimes, however, the first syllable of the second member is accented; e.g. *a-jāra* *unaging*; *a-mitra* *m. enemy* (*non-friend* *mitrā*); *a-mṛta* *immortal* (from *mṛtā*).

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. *ajāvāyaḥ* m. pl. *goats and sheep*; *aho-rātrāṇi* *days and nights*; *iṣṭā-pūrtām* n. *what is sacrificed and presented*.

a. The very rare adverbial Dvandvas accent the first member: *āhar-divi*¹ *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. *indrā-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* *Turtas and Yadu*; *mātārā-pitārā* *mother and father*.²

3. Accent in Declension.

11. a. The vocative, when accented at all (18), invariably has the acute on the first syllable; e. g. *pitar* (N. *pitā*), *dēva* (N. *devā-s*). The regular vocative of *dyū* (*dyāv*) is *dyāus*, i. e. *diaus* (which irregularly retains the *s* of the nom.: cp. Gk. *Ζεύς*), 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. *devā-s*, *devā-sya*, *devā-nām*. This rule includes monosyllabic stems, pronouns, the numeral *dvā*, and radical *ā* stems; e. g. from *mā*: *māyā*, *mā-hyam*, *mā-i*; from *tā*: *tā-sya*, *tē-ṣām*, *tā-bhis*; from *dvā*: *dvā-bhyām*, *dvāyos*; from *jā* m. f. *offspring*: *jā-bhyām*, *jā-bhis*, *jā-bhyas*, *jā-su*.

a. The cardinal stems in *a*, *pañca*, *nāva*, *dśā* (and its compounds) shift the accent to the vowel before the endings *bhis*, *bhyas*, *au*, and to the gen. ending *nām*; *aṣṭā* shifts it to all the endings and *saptā* to the gen. ending; e. g. *pañcā-bhis*, *pañcā-nām*; *saptā-bhis*, *saptā-nām*; *aṣṭā-bhis*, *aṣṭā-bhyas*, *aṣṭā-nām*.

¹ This is perhaps rather an irregular iterative in which the first member is repeated by a synonym.

² Occasionally these compounds become assimilated to the normal type by losing the accent and even the inflexion of the first member; e. g. *indrāgni* *Indra and Agni*, *indra-vāyū* *Indra and Vāyu*.

2. 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. *ā-sya*, *a-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;¹ e. g. *dhi* *f. thought*: *dhiy-ā*, *dhi-bhis*, *dhi-nām*; *bhū* *f. earth*: *bhuv-ās*, *bhuv-ós*; *nāu* *f. ship*: *nāv-ā*, *nau-bhis*, *nau-śu* (Gk. *vav-oi*); *dānt*, *m. tooth*: *dat-ā*, *dad-bhis*.¹

There are about a dozen exceptions to this rule: *gó* *rose*, *dyó* *sky*; *nṛ* *man*, *stf* *star*; *ksām* *earth*; *tán* *succession*, *rán* *joy*, *vān* *wood*; *vī* *m. bird*; *vīp* *rod*; *svár* *light*; e. g. *gāv-ā*, *gāv-ām*, *gō-bhis*; *dyāv-i*, *dyū-bhis*; *nár-e*, *nṛ-bhis*, *nṛ-śu* (*būi* *nār-ām* and *nṛ-nām*); *stf-bhis*; *ksām-i*; *tán-ā* (also *tan-ā*); *ráp-e*, *ráp-su*; *váp-su* (but *van-ām*); *vī-bhis*, *vī-bhya* (but *vī-nām*); *G. vīp-as*; *sūr-as* (but *sūr-é*); also the dative infinitives *bādh-e* *to press* and *vāh-e* *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*), and *śamāi* (*śānu*), *śván* *dog* (Gk. *skion*), *yūn* (weak stem of *yávan* *giant*); e. g. *drú-nā*; *śnú-śu*; *śónā*, *śvā-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.); *pitr* *father*: *pitr-ā*.

a. Polysyllabic stems in *i*, *u*, *ṛ* and, in the RV., usually those in *i*, 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. *agní-nām*, *dhenú-nām*, *datṛ-nām*, *bahvī-nām* (cp. 11 b u).

3. Present participles in *āt* and *ánt* throw the acute forward on vowel endings in the weak cases; e. g. *tud-ánt* *striking*: *tudat-ā* (but *tudād-bhis*). This rule is also

¹ At the end of a compound a monosyllabic stem loses this accentuation; e. g. *su-dhi* *wise*, *sudhī-nām*.

followed by the old participles *mahānt great* and *bṛhānt lofty*; e.g. *mahat-ā* (but *mahād-bhis*).

4. In the RV. derivatives formed with accented *-āñc* throw the acute forward on vowel endings in the weak cases when the final syllable contracts to *īc* or *ūc*; e.g. *praty-āñc* turned towards: *pratic-ā* (but *pratyāk-ṣu*); *anv-āñc* following: *anūc-ās*; but *prāñc* forward: *prāc-i*.¹

4. Verbal Accent.

12. a. The augment invariably bears the acute, if the verb is accented at all (19); e.g. *impf. ā-bhavat*; *aor. ā-bhūt*; *plup. ā-jagan*; *cond. ā-bharisyat*. 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. *bhārat*: *bhāratī*; *bhināt*: *bhināttī*. The pluperfect accents the root; e.g. *cākān* (3. s.); *namāmas*, *tastāmbhat*; *tatānanta*; but in the 3. pl. also occur *cakṛpānta*, *dādhr̥pānta*.

The aorist is variously treated. The *s* and the *iṣ* forms accent the root; e.g. *vām-s-i* (*van win*); *śāms-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. *vārk* (\sqrt{vrj}); pass. *véd-i*; 2. s. mid. *nut-thās*. The aorists formed with *-a*² or *-sa* accent those syllables; e.g. *ruhām*, *vidāt*; *budhānta*; *dhuk-śa-nta*. The reduplicated aorist accents either the reduplicated syllable; e.g. *nīnaśas*, *pīparat*, *jījanan*; or the root, as *pīpārat*, *śīśnāthāt*.

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. *bhāvati*; *nāhyati*; *tudāti*.

¹ In the other Samhitās, however, the accent is generally retained on the stem; thus the AV. forms the f. stem *pratic-i* (RV. *pratic-i*).

² In the *a* aorist several forms are found accenting the root; e.g. *śranta*, *sādatam*, *sānat*.

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 second¹ and the reduplicative syllable in the third class;² and the stem affix in the fifth, eighth, seventh, and ninth classes; e.g. *ás-ti*, *ás-a-t*, *ás-tu*; *bibhar-ti*; *kr-nó-ti*, *kr-náv-a-t*; *man-áv-a-te*; *yu-ná-j-mi*, *yu-náj-a-t*; *grh-ná-ti*, *grbh-ná-s* (2. s. sub.); but *ad-dhí*, *ad-yúr*; *bi-bhr-mási*; ³ *kr-nv-ó*, *kr-nu-hí*; *van-u-yáma*, *van-v-ántu*; ⁴ *yuñk-té*, *yuñk-śvā*; *gr-ni-mási*, *gr-ni-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. *cakāra*; *jabhār-a-t*, *vavárt-a-ti*; *mumók-tu*; but *cakr-úr*, *cakr-máhe*; *vavrt-yām*; *mu-mug-dhí*. The participle accents the suffix; e.g. *cakr-vāms*, *cakr-āná*.

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. *kār-a-ti*, *śrāv-a-tas*, *gām-a-nti*, *bhāj-a-te*; but the endings in the opt. and impv. (except the 3. s. act.),⁵ and the suffix in the participle;⁶ e.g. *as-yām*, *as-i-māhi*; *kr-dhí*, *ga-tām*, *bhū-té* but 3. s. *sró-tu*, *kr-śvā*; *bhid-ānt*, *budh-āná*.

¹ Eleven verbs of this class accent the root throughout: *ās* *praise*, *ir* *set in motion*, *is* *rule*, *oaks* *see*, *taks* *fashion*, *trā* *protect*, *nims* *kins*, *vas* *wear*, *śi* *lie*, *at* *bring forth*; e.g. *śāye*, &c.

Occasionally the 2. s. impv. mid. accents the root in other verbs also; e.g. *yák-eva* (*√yaj*).

² Four verbs, *ci* *rule*, *mad* *exultate*, *yu* *separate*, *hu* *sway*, accent the radical syllable; e.g. *juhó-ti*. A few other verbs do so in isolated forms; e.g. *bibhār-ti* (usually *bibhar-ti*).

³ In the third class the reduplicative syllable is accented in the weak forms also if the ending begins with a vowel; e.g. *bi-bhr-ati*.

⁴ In the second, fifth, seventh, eighth, and ninth classes the final syllable of the 3. pl. mid. is irregularly accented in *ribaté* (beside *riháte*); *krnv-até*, *vrvnv-até*, *srnv-até*, *tanv-até*, *manv-até*; *bhuñj-até* (beside *bhuñj-áte*); *pun-até*, *rin-até*.

⁵ The radical syllable (in its strong form) is also in several instances accented in the 2. pl. act.; e.g. *kār-ta* beside *kr-tā*; *gán-ta*, *gán-tana* beside *ga-tā*, &c.

⁶ In the mid. part. the root is, in several instances, accented; e.g. *dyút-āna*.

3. The *a* and *iṣ* aor. accent the root in the subjunctive but the endings in the opt. and impv.; e.g. *yā́k-ṣ-a-t* (√*yaj*), *bódh-iṣ-a-t*; but *bhā́k-ṣ-iyá* (√*bhaj*), *dhuk-ṣ-i-māhi* (√*duh*), *odh-iṣ-i-yá* (AV.): *aviḍ-dhi*, *aviṣ-tām*.¹ The *w* aor. accents the root in the act. part., but nearly always the suffix in the irregularly formed middle; e.g. *dā́k-ṣ-ant* (√*dah*), *arā́ṣ-a-ānā*.

7. The *a* aorist accents the thematic vowel throughout the moods (as in the unaugmented indicative) and the part.; e.g. *vidā́t*; *vidéyam*; *ruhā́-tam*; *tṛpā́nt*, *guhā́-māna*.²

8. The *na* aor. accents the suffix in the impv.; e.g. *dhak-sá-sva* (√*dah*). The same accentuation would no doubt appear in the subjunctive and optative, but no examples of those moods (nor of the part.) occur.

9. 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-tām*, *didhr-tā*.³

c. Future. The accent in all forms of this tense remains on the suffix *syá* or *i-syá*; e.g. *e-ṣyā́mi*; *kar-i-syā́ti*; *karīṣyā́nt*.

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-āya-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*.⁴ The desiderative (169) accents the reduplicative syllable; e.g. *pī-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-havi-ti*, *jar-bhr-tás*, but 3. pl. *várvt-ati*; in the mid. ind. the reduplicative syllable is more frequently accented

¹ No accented impv. forms occur in the *a* aor. In the *siṣ* aor. the only accented modal form occurring is the impv.: *yā́-siṣ-tām*.

² Neither the *iṣ* nor the *siṣ* aor. forms participles.

³ But the root is accented, in several imperatives and participles, e.g. *sā́na*, *sā́datam*, *khyā́te*; *sā́dant*, *dā́samāna*.

⁴ No participial form occurs in this aor.

⁵ A certain number of unmistakable denominatives, however, have the causative accent; e.g. *mantrá-yati* *(sā́na causat) (mā́ntre)*.

than not; e.g. *té-tik-té*, less often *ne-nik-té*. In the subj. and part. the reduplicative syllable is regularly accented; e.g. *jāñ-ghan-a-t*, *jāñ-ghan-a-nta*; *cékit-at*, *cékit-āna*. The accentuation of the imperative¹ 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-hi*, *carkṛ-tāt*.

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-gāchant* *going away*, *vi-pra-yāntaḥ* *advancing*, *pary-ā-vivṛtsan* *wishing to turn round*; *apa-gācha-māna*; *apa-jaganvāms*, *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. *āpa dṛihāni dādrat* *bursting strongholds asunder*; *ā ca pūrā ca pathibhiś cārantam* *standering kith and thither on his paths*; *mādhū bibhrata ūpa* *bringing sweetness near*; *prā vayām uj-jihānāḥ* *flying up to a branch*; *avasṛjann ūpa* *bestowing*. Occasionally an immediately preceding preposition is not compounded with the participle and is then also accented; e.g. *abhi dākṣat* *burning around*; *vi vidvān*² *discriminating*; *abhi ā-cārantāḥ* *approaching*.

b. On the other hand, the past passive participle,³ when compounded with one or more prepositions, generally loses its accent; e.g. *nī-hita* *deposited*.⁴ When there are two prepositions the first remains unaccented; e.g. *sam-ā-kṛtam* *accumulated*; or the first may be separated and independently accented; e.g. *prā yāt samudrā āhitaḥ* *when dispatched forth to the ocean*.

¹ No accented form of the optative occurs.

² Probably in distinction from *vividvān* simple reduplicated participle of *vid* *find*.

³ Which itself is always accented on the final syllable; e.g. *ga-tā*, *pati-tā*, *chin-nā*.

⁴ In several instances, however, it retains its accent; e.g. *nīṣ-kṛtā* *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, *śrū-t-ya* to be heard, *carkṣ-tya* to be praised, *vák-tva* to be said; those in *āyya*, *enya*, *aniya* accent the penultimate of the suffix; e.g. *pan-āyya* to be admired, *ikṣ-enya* worthy to be seen, *upa-jiv-aniya* (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-yamsēnya* to be drawn near; *ā-mantraṇiya* (AV.) to be addressed.

14. Infinitives are as a rule accented like ordinary cases that would be formed from the same stem.

a. Dative infinitives from stems in *i*, *ti*, *as*, *van* accent the suffix; those in *dhyai*, the preceding thematic *a*; and those formed from the root, the ending; e.g. *drśāy-e* to see, *pītāy-e* to drink, *carās-e*¹ to move, *dā-vān-e*² to give, *tur-vān-e*³ to overcome; *iy-ā-dhyai*⁴ 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*⁵ 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; ⁶ *śúbh-am* to shine, *ā-sād-am* to sit down; *ava-pād-as* to fall down; *dā-tum* to give, *gān-tos* to go, *bhār-tav-e* to bear, *gān-tav-ái*⁷ to go.

a. When compounded, infinitives from *tu* stems accent the preposition; ⁸ e.g. *sam-kar-tum* to collect; *ni-dhā-tos* to put down; *āpi-dhā-*

¹ In these the root is sometimes accented, as *cákṣ-as-e* to see.

² This infinitive also appears with independently accented prepositions: *prā dāvāne* and *abhi prā dāvāne*.

³ The root is once accented in *dhūr-vane* to injure.

⁴ In these the root is sometimes accented; e.g. *gāma-dhyai*.

⁵ The regular accentuation of monosyllabic stems when compounded; cp. 11 c. 1.

⁶ But *vid-mān-e* to know.

⁷ With a secondary accent on the final syllable; cp. above, 7.

⁸ But when the preposition is detached the infinitive retains its accent; e.g. *prā dāśūse dātave* to present to the scorcher.

tav-a to cover up; *āpa-bhar-tavāi*¹ to be taken away. When there are two prepositions the first may be separate and independently accented; e. g. *ānu prā-voḥum* to advance along, *vī prā-sartave* to spread.

15. Gerunds formed with *tvī*, *tvā*, *tvāya* accent the suffix, but when they are compounded with prepositions (here always inseparable) and formed with *yā* or *tyā*, they accent the root; e. g. *bhū-tvā* having become, *ga-tvī* and *ga-tvāya* having gone; *saṃ-gṛbh-yā* having gathered, *upa-śrū-tya* (AV.) having overcome.

16. Case forms used as adverbs frequently shift their accent to indicate clearly a change of meaning.² The accusative neuter form is here the commonest; e. g. *dravāt* quickly, but *drāvat* running; *aparām* later, but *āparam* as n. adj.; *uttarām* higher, but *ūttaram* as n. adj.; adverbs in *vāt* e. g. *pratna-vāt* as of old, but the acc. n. of adjectives in *vant* do not accent the suffix. Examples of other cases are: *div-ā* by day, but *div-ā* through heaven; *aparāya* for the future, but *āparāya* to the later; *sanāt* from of old, but *sānāt* 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. *āgāt* = *ā agāt*; *nudasvātha* = *nudasva ātha*; *kvēt* = *kvā it*; ² *nāutarah* = *nā āntarah*.

a. But the contraction of *i i* is accented as *i*,⁴ the anclitic Svarita (*i*) having here ousted the preceding Udatta; e. g. *divīva*⁵ = *divīva*.⁶

¹ Retaining the secondary accent on the final syllable.

² Such a shift is found in nouns to indicate either a simple change of meaning, e. g. *jyēṣṭha* greatest, but *jyēṣṭhā* eldest; or a change of category also, e. g. *gōmatī* rich in cows, but *gomatī* name of a river; *rājaputrā* son of a king, but *rājaputra* having sons as kings.

³ Put when a Svarita on a final vowel is followed by an unaccented initial vowel, it of course remains, e. g. *kvēyatha* = *kvā iyatha*.

⁴ In the RV. and AV., but not in the Taittiriya texts, which follow the general rule.

⁵ RV. and AV., but *divīva* in the Taittiriya texts.

⁶ This is the *prāṇīṣṭa* or contracted Svarita of the *Prātisākhya*.

2. When *ī* and *ū* with Udatta are changed to *y* and *v*, a following unaccented vowel receives the Svarita;¹ e.g. *vy ānaṣ* = *vī ānaṣ*. Here the Svarita assumes the appearance of an independent accent; but the uncontracted form with the Udatta must almost invariably be pronounced in the RV.

3. When accented *á* is elided it throws back its Udatta 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 Udatta to Svarita;² e.g. *sò ṣdhamáḥ* = *só adhamáḥ*.³

7. Sentence Accent.

18. The vocative, whether it be a single word or a compound expression, can be accented on its first syllable only.

a. It retains its accent only at the beginning of a sentence or Páda,⁴ that is, when having the full force of the case it occupies the most emphatic position; e.g. *ágne, sūpāyanó bhava* *O Agni, be easy of access*; *úrjo napát sahasāvan* *O mighty son of strength*. This rule also applies to doubly accented dual compounds; e.g. *mitrá-varuṇā* *O Mitra and Varuṇa*. Two or more vocatives at the beginning of a sentence are all accented; e.g. *ádite, mitra, varuṇa* *O Aditi, O Mitra, O Varuṇa*. Two accented vocatives are sometimes applicable to the same person; e.g. *úrjo napát,*

¹ This is the *kṣaipra* or *quickly pronounced* Svarita of the Prātisākhya.

² This is the *abhinihita* Svarita of the Prātisākhya.

³ Here the Svarita (ó a) has ousted the preceding Udatta.

⁴ This applies to the second as well as the first Páda 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 Pádas of a hemistich.

⁵ The corresponding nom. would be *úrjo napát sahasāva*.

⁶ The nom. is *mitrá-varuṇā*.

bhādraśocige *O son of strength, O propitiously bright one* (both addressed to Agni).¹

b. When it does not begin the sentence or Pāda, the vocative, being unemphatic, loses its accent; e. g. **ūpa tvā, agne divé-dive | dōṣāvastar² dhiyā vayām | nāmo bhāranta émasi** *to thee, O Agni, day by day, O illuminer of darkness, bringing homage with prayer we come; ā rājānā maha ṛtasya gopā³ hūther (come), O ye two sovereign guardians of great order; ṛtēna mitrā-varuṇāv | ṛtāvṛdhāv ṛtasprā⁴ through Law, O law-loving, law-cherishing Mitra and Varuṇa; yād indra brahmaṇaspate⁵ | abhidrohām cārāmasi *if, O Indra, O Brahmaṇaspati, we commit an offence.**

19. The verb is differently accented according to the nature of the sentence.

A. The finite verb in a principal sentence is unaccented; e. g. **agnim iḥe 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; ⁶ e. g. **téṣāṃ pāhi, śrudhí hávam** *drink of them, hear our call; tarāṇir iḥ jayati, kṣéti, pūṣyati* *the energetic man conquers, rules, thrives; jahi prajāṃ náyasva ca* *slay the progeny and bring (it) hither.*

b. The verb is accented if it begins the sentence or if,

¹ Here the second voc. is accented as in apposition, whereas if it were used attributively it would be unaccented as in **hótar yavisṛtha sukṛato** *O youngest wise priest.*

² Accented because the first word of the Pāda.

³ This might represent two vocatives addressed to the same persons; their accented form would then be: **rājānā, maha ṛtasya gopā.**

⁴ 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.**

⁵ An example of two independent unaccented vocatives.

⁶ 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. *śāye vavriś, cāraṭi jihvāyādān | rerihyāte yuvatiṃ viśpātiḥ sán* the covering lies (there); he (Agni) moves eating with his tongue; he kisses the maiden, being the lord of the house; *āthā te āntamānām | vidyāma sumatinām* 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. *agne, juṣāsva no haviḥ* O Agni, enjoy our sacrifice. Thus the sentence *indra, jīva; sūrya, jīva; devā, jīvata* O Indra, live; O Surya, live; O gods, live contains three accented verbs as beginning three sentences, while the three preceding vocatives are accented as being at the head of those sentences, though syntactically outside them.

d. Sometimes the verb when emphatic, though not beginning the sentence, is accented if followed by the particles *id* or *canā*; e.g. *ādha smā no maghavañi carṣṭād* it then be mindful of us, bountiful one; *nā devā bhasāthaś canā* (him) O gods, ye too never consume.

B. The verb of a subordinate clause (introduced by the relative *yā* and its derivatives, or containing the particles *ca* and *cēd* if; *nēd* lest, *hi* for, *kuvid* whether) is always accented; e.g. *yām yajñām paribhūr āsi* what offering thou protectest; *gṛhān gacha gṛhapātnī yāthā āsaḥ* go to the house that thou mayest be the lady of the house; *indraś ca mṛṣyāti no, nā naḥ paścād aghām naśat* if Indra be gracious to us, no evil will hereafter reach us; *tvām hi baladā āsi* for thou art a giver of strength. The relative may govern two verbs; e.g. *yēnā sūrya jyōtiśā bādhasa tāmo, jāgao ca viśvam udiyārṣi bhānūnā* the light with which thou, O Sun, drivest away the darkness and arousest all the world with thy beam.

The rule is subject to the extension that principal clauses in form may be accented as subordinate in sense under the following conditions:

a. The first of two clauses, if equivalent to one introduced by 'if' or 'when' is occasionally accented; e.g. *sām āvaparṇśā cāraṇti no nāro, asmākaṁ indra rāthīno jayantu* when our men winged with steeds come together, may our car-fighters, Indra, win sitting.

β. The first of two antithetical clauses is frequently accented,¹ especially when the antithesis is clearly indicated by corresponding words like *anyā-anyā, ēka-ēka, ca-ca, vā-vā*; e.g. *prā-pra acyó yānti, páry anyā āsato while some go on, others sit down*; *sām ca idhāsva agne, prā ca bodhaya enam both be kindled, Agni, and teach this man's knowledge*. When the verb of two such clauses is the same, it usually appears (accented) in the first only; e.g. *dvīpāc ca sárvaṁ no rákaḥ, cātuspād yāc 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. imperative² with a final meaning, and the verb of the first clause is a 2. pers. impv. of *ā+i, gam*, or *yā go*; e.g. *éta, dhīyaṁ kṛnāvāma come, we will offer prayer*; *tāyaṁ ā gahi, kánvaṣṇ sū śiśō piba come quickly, beside the Kanyas drink thy fill*. In B. the verb of the first clause is an impv. of either *ā+i* or *prā+i*; e.g. *ēhi idāṁ pātāva (SB.) come, we will now fly thither*; *prēta tād aśyāmo yātra imām āsurā vibhājante come, we will go thither where the Asuras are dividing this earth (SB.)*. 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. *ā gamat may he come*; *gāvām āpa vrajām vṛdhi unclothe the stable of the kine*; *jáyema sām yudhī spṛdhaḥ we would conquer our adversaries in fight*; *gāmad vājebhir ā sá naḥ may he come to us with booty*.

a. When there are two prepositions, both are independent and accented; e.g. *ūpa prā yāhi come forth*; *pári spaśo ní śedire the spies have sat down around*; *āgne ví paśya bṛhatā abhi rāyā O Agni, look forth towards (us) with ample wealth*.

¹ This accentuation is more strictly applied in B. than in V., and among the Samhitās least strictly in the RV.

² In B. the accented verb is either a subjunctive or a future.

a. When *ā* is immediately preceded by another preposition (not ending in *i*) it alone is accented, both prepositions being compounded with the verb; e. g. *sam-ā-kṛṇōsi jivāse* *thou fittest (them) to live*; but *prāty ā tanuṣva* *draw (thy bow) against (them)*.

B. In subordinate clauses the exact reverse takes place, the preposition being generally compounded and unaccented; e. g. *yād . . niśidathaḥ* *when ye two sit down*. It is, however, often separated by other words from the verb, when it commonly commences the Pada, or much less frequently follows the verb; e. g. *vī yō mamé rājasī* *who measured out the two expanses*; *yās tāsāmbha sāhasā vi jmo āntān* *who with might propped earth's ends asunder*. Occasionally the preposition is detached and accented even immediately before the verb; e. g. *yā āhutiṃ pāri vēda nāmobhiḥ* *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. *yūyām hi devīḥ pari-pra-yāthā* *for ye, O goddesses, proceed around*; *yātra abhi sam-nāvāmahe* *where we to (him) together shout*; *sām yām ā-yānti dhenāvaḥ* *to whom the cows come together*.

a. Very rarely both prepositions are detached and accented; e. g. *prā yāt stotā . . ūpa girbhīr itte* *when the praises 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. ac., acrist.
Bv., Bahuvrihi. cd., compound. cj., conjunction. cond., conditional.
conj., conjugation. -al. corr., correlative. cpv., comparative. cs.,
causative. dec., declension. dem., demonstrative. den., denomina-
tive. der., derivative, derivation. da., desiderative. encl., enclitic.
Dv., Dvandva. f.n. foot-note. ft., future. gd., gerund. ij., inter-
jection. indec., indeclinable. inf., infinitive. inj., injunctive.
int., intensive. Inter., interrogative. ipv., imperative. irr., irregu-
larities. itv., iterative. mid., middle. N., nominative. n., neuter.
neg., negative. nm., numeral. nom., nominal. ord., ordinal. par.,
paradigm. pel., particle. per., periphrastic. pf., perfect. ppf., plu-
perfect. poss., possessive. pp., past passive participle. pr., present.
pri., primary. prn., pronoun, pronominal. prp., preposition, pre-
positional. pra., 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 a; 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 i, 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 B.
a-, augment, 128.
a- or an-, privative pel., in Bv.
eda, p. 455, 10 c a; in Karma-
dhārayaa, p. 455, f.n. 2; p. 456,
10 d 1 a.

-a, *sf.* of 1st conj., 125; *pr.* nom. *sf.*, 182, 1 b; *acc.* nom. *sf.*, 182, 2; *radical* nom. stems in, 97, 3; *der.* nom. stems in, 97.
amā, attain, *pf.*, 139, 6; 140, 3, 5;
rt. *so.* *inf.*, 148, 3, *op.*, 148, 4,
pre., 148, 4 a.
aktūbhis, *inst.* *adv.* by night, 178, 3.
aktōs, *gen.* *adv.* by night, 178, 6;
 202 D 3 a.
āks, eye, 80.
ākai, n. eye, 99, 4.
akḥkhalī-kṛ, *creak*, 184 d.
agratis, *adv.* before, w. *gen.*, 202 D.
āgram, *adv.* before, 178, 2.
agrā, *f.* maid, 100, II a.
āgre, *loc.* *adv.* in front, 178, 7.
āgreṇa, *adv.* in front, 178, 3; w.
acc., 197 c β.
āgā, *pcl.* *just*, 180.
āgīras, m. a proper name, 83, 2 a.
āha, *prp.* towards, w. *acc.*, 176, 1;
 197 B c.
āj, m. driver, 79, 3 a.
-aj, stems in, 79, 3 b.
ajāvāḥ, m. pl. goats and sheep,
 186 A 2; *accentuation* of,
 p. 457, c.
ājoma, a. mantles, 83, 2 a a.
-āñc, *sear*, *adjectives* in, 93; *ac-*
centuation, p. 459, c i.
ājī, *ancient*, *pr.*, 134 D 1; *pf.*,
 139, 6; 140, 1 3, 5.
ānyāms, *cpv.* of *anu*, small, 103,
 2 a.
ātathā, a. not saying 'yes', 97, 2 a.
ātas, *adv.* hence, 179, 2.
āti, *prp.* beyond, w. *acc.*, 176, 1;
 197 B a.
atijagati, *f.* a metre, p. 441, f. n. 6.
atīśakvari, *f.* a metre, p. 444, 10 a.
atyasti, *f.* a metre, p. 445, 10 b.
ātra, *adv.* here, 179, 3; = then,
 180.
ātha, *adv.* then, 179, 1; *synt.* use
 of, 180.
Atharvaveda, how accented,
 p. 449.
ātho, *adv.* moreover, *synt.* use of,
 180.
-ad, stems in, 77, 3 b.

ādant, *pr.* *pt.* eating, 85 (par.).
adās, *dein.* *pru.* that, 112; *adv.*
divy, 178, 2 a.
addhā, *adv.* truly, 179, 1.
adrāk, has seen, s. no. of *drā*, p. 161,
 f. n. 1.
adr̥bhīd, *Tp.* cl. mountain clearing,
 77, 3 a.
ādihā, *adv.* then, 179, 1; *synt.* use
 of, 180.
adhās, *adv.* below, 179, 1; *prp.* w.
acc., *abl.*, *gen.*, 177, 1 3.
adhāstāt, *adv.* below, 179, 2.
ādhi, *prp.* upon, w. *loc.*, *abl.*,
 176, 2.
ādhan, m. road, 90.
an, breathe, *pr.*, 134 A 3 a; p. 143.
-an, *pr.* nom. *sf.*, 182, 1 b; stems
 in, 90, 1; *irr.* stems in, 91;
influence of stems in, p. 78,
 f. n. 15.
-ana, *pr.* nom. *sf.*, 182, 1 b.
anāks, a. species, 80.
anadvāḥ, m. ox, 81; 96; 96, 2.
anarvān, a. irresistible, 90, 3.
anā, *adv.* thus, 178, 3 c.
-anā, *pr.* nom. *suffix*, 182, 1 b.
ānūgaa, a. plagues, 83, 2 a a.
-anī, *pr.* nom. *sf.*, 182, 1 b.
-anīya, *adv.* *sf.*, 162; 162, 6;
 209, 6.
anu, *prp.* after, w. *acc.*, 176, 1;
 197 B c.
anudātta, m. low pitch accent, p. 445,
 1; how marked, p. 449, 2; p. 450,
 3, 4.
anunāśika, m. nose, 10 f; 15, 2 f.
anustubh, *f.* a metre, p. 438, f. n.
 2; p. 439, 3 b; later form of,
 p. 439, 3 b a.
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.
antār, *prp.* between, w. *acc.*, *abl.*,
loc., 176, 2.
antarā, *adv.* *prp.* between, w. *acc.*,
 177, 1; 197 B c.

- antarāṇa, adv. prp. *between*, w. acc., 197 B; 8.
 antasthā, f. *intermediate* = *semi-river*, 11.
 antikā, a. *near*, cpv. and spv. of, 103, 2 b.
 antikām, adv. *near*, w. gen., 202 D.
 anyā prn. a. *other* (par.), 120 a.
 anyātra, adv. *elsewhere*, 179, 3.
 anyāsthā, adv. *otherwise*, 179, 1.
 anyedyā, adv. *next day*, 179, 1.
 anyō 'nyā, a. *one another*, concord of, p. 290, 2 H.
 anvāho, a. *following*, 93 a.
 āp, f. *water*, 78, 1; 78, 1 a; 96, 1.
 āpara, a. *lower*, 120 c 1.
 apārāya, dat. adv. *for the future*, 178, 4.
 aparīṣu, loc. pl. adv. *in future*, 178, 7.
 āpas, n. *work*, 83, 2 a (par.).
 āpā, a. *active*, 83, 2 a (par.).
 āpāho, a. *backward*, 93 b.
 āpi, prp. *upon*, w. loc., 176, 1 b; adv. *also*, *even*, 180.
 āparāṇ, f. *sympy*, 83, 2 a.
 abhi, prp. *towards*, w. acc., 176, 1.
 abhitas, adv. *around*, 179, 2; prp. w. acc., 177, 1; 197 B c.
 abhinibhita svarita, a. *Sandhi accent*, p. 465, f. n. 2.
 abhiśnāth, a. *piercing*, 77, 2.
 ābhīru, a. *fearless*, 98 a.
 am, *higher*, pr., 134, 3 c; irr. red. so., 149 a 1.
 -am, gd. in, 166; 210 a; inf. in, 211, 2 a.
 āma, dem. prn. *this*, 112 a γ.
 amā, adv. *at home*, p. 110, f. n. 1; 178, 3 c.
 amād, adv. *from near*, p. 110, f. n. 1.
 amī, dem. prn. *those*, N. pl. m., 112.
 amūtas, adv. *thence*, p. 109, f. n. 1; 179, 2.
 amūtra, adv. *there*, p. 109, f. n. 1.
 amūthā, adv. *thus*, p. 109, f. n. 1.
 amuyā, inst. adv. *in that way*, 178, 3 c.
 amba, v. O *mother*, p. 78, f. n. 6.
 -aya, ca. af., *how added*, 168, 1.
 ayām, dem. prn. *this here*, 111 (par.); 195 B 1.
 ayā, adv. *thus*, 178, 3 c.
 āyāt, *has sacrificed*, a. so. of yaj. p. 161, f. n. 1.
 āyā, *has sacrificed*, 2. a. w. so. of yaj. 144, 2.
 ayūta, num. *ten thousand*, 101.
 -ar, stems in, 101, 1.
 ar, high grade of r, 5 a; low grade of, 4 a.
 aram, adv. *notably*, 178, 2 a; compounded w. verbs, 184 b; synt. use, 180; w. dat., 200 A 4 a.
 ari, a. *despot*, p. 81, f. n. 1; 99, 3.
 ārus, n. *around*, 83, 2 c.
 arc, *praises*, pf. 139, 6; pr. pl. 85.
 ārthāya, adv. dat. *for the sake of*, 200 B 5.
 ardh, *thrice*, pf. 139, 6.
 arpāya, ca. of r, ga. red. so., 149 a 3.
 arpitā and ārpita, pp. ca. of r, so. 160, 3.
 ārbuda, num. *ten millions*, 104.
 aryamān, m., a *god*, 90.
 arvāho, a. *hitherto*, 93 b.
 arh, *deserve*, pf., 139, 6.
 ālam = āram, adv., synt. use of, 180.
 alalābhavant, pr. pt. *missing* *merely*, 184 d.
 al, high grade of vowel l, 5 a.
 ālpa, a. *small*, cpv. and spv. of, 103, 2 b.
 avā, dem. prn. *this*, 112 a β.
 āva, prp. *down*, w. abl., 176, 8.
 avagraha, in *mark of separation*, p. 454, 10 a.
 āvatta, cut off: pp. of da, 160, 2 b.
 āvāni, f. *stream*, p. 82, f. n. 3.
 avamā, spv. *lowest*, 120 c 1.
 avayāj, f. *share of oblation*, 79, 3 a s.
 āvara, cpv. *lower*, 120 c 1.
 āvarena, adv. prp. *below*, w. abl., p. 209, f. n. 3.
 avās, adv. *downwards*; prp. *down from*, below w. abl., 177, 3; w. inst., 177, 2.
 avistād, adv. *below*, w. gen., 202 D.

avāñc, a. *downward*, 93 b.
 āvat, *has knees*, 2. a. a. *no. of vas*, 144, 2.
 āvi, m. *sheep*, p. 81, f. n. 1.
 1. āś, *reach*, see *amā*.
 2. āś, *eat*, pr. *stem*, 134 E 4.
 aditāvant, pf. pt. *having eaten*, 161.
 aṣṭi, nm. *eighty*, 104.
 āsman, m. *stone*, 90, 1. 2 (par.).
 āsrait, 3. a. a. *no. of āri*, *revert*, 144, 2.
 aśvin, a. *possessing horses*, p. 64, f. n. 4.
 astakrivas, nm. *adv. eight times*, 108 a.
 astadhā, nm. *adv. in eight ways*, 108 b.
 astamā, ord. *eighth*, 107.
 aṣṭā, nm. *eight*, 104; 106 b (par.).
 aṣṭācatvāriṃśā, ord. *forty-eighth*, 107.
 aṣṭādśa, nm., 104; 106 c (par.).
 as, *be*, pr., 134 A 2 b; pr. pt. *act.*, 156 a.
 -as, pr. nom. *st.*, 182, 1 b; *stems* in 83, 2 a; p. 453, 9 A a; *adv.* *st. w. loc. sense*, 179, 3; *abl. gen. inf. in*, 163, 3 a; 211, 3 a; *changed to o*, 145, 2 b.
 asakān, dem. prn. *that little*, 117 a.
 asācāt, Bv. ed. *unequaled*, 85 b.
 āṣṭkui, a. f. *black*, p. 86, f. n. 3.
 āṣṭkui, f. *name of a river*, p. 86, f. n. 3.
 āśj, n. *blood*, 79, 3 b.
 āśān, dem. prn. *that (there)*, 112 (par.); *synt. use*, 195 B 2.
 āstam, acc. *adv. home*, 178, 2; w. *verbs*, 184 c.
 astamiké, loc. *adv. at home*, 178, 7.
 āstodhvam, 3. pl. a. *no. of stu*, *praise*, 144, 2 a.
 āsthi, n. *bone*, 99, 1.
 āsma, pr. prn. *stem*, 109 b.
 āsmatrá, *adv. among us*, 179, 3.
 āsmātsakhi, Bv. ed. *having us as companions*, 109 b.
 āsmad, pr. prn. *stem in eds.*, 109 b.
 āsmadrūh, Tp. ed. *hating us*, 109 b.

asmāka, poss. prn. *our*, 116 a.
 āsmātam, gen. pl. pr. prn. *of us*, 116 a.
 āsvapnā, *sleepless*, 79, 3 b.
 āh, *say*, defective verb, pf., 189, 4.
 āha, *emphasizing pcl. just*, 189.
 āhamaana, a. *capacious*, *synt. ed.*, 189 B c.
 āhan, n. *day*, 90; 91, 2; as final member of Bv. eds., 189, 3 c.
 āhām, personal prn., 1, 109.
 āhamuttarā, n. *dispute for precedence*, *synt. ed.*, 189 B c.
 āhampūrvā, a. *eager to be first*, *synt. ed.*, 189 B c.
 āhar, n. *day*, 91, 2; 101, 1.
 āharahar, *every day*, *itv. ed.*, 189 C a.
 āhardivi, *day after day*, *mixed itv. ed.*, 189 C a, f. n. 1; *accentuation*, p. 457, s a.
 āharpati, m. *lord of day*, 49 d.
 āhi, m. *serpent*, 160, 1 a.
 āhāt, 3. a. a. *no. of hi*, 144, 2.
 āhorātrā, n. *day and night*, 186 A 2; *accentuation*, p. 457, a.
 āhna = āhan, *day*, in eds., p. 275, f. n. 3.
 Ā, vowel, *dropped*, p. 206, f. n. 3; *low grade of*, 5 c; *reduced to i* or *i*, 148, 1 f; 160, 2; 169, 2; *to i*, p. 190, 2; *shortened*, 19 a, f. n. 5; 147 a 1; p. 273, f. n. 4; *unrealized*, 19 b, f. n. 1.
 ā, prp. *on, w. loc., acc., abl.*, 176, 2; *reverses meaning of gam. go. and dā. give*, p. 265, f. n. 6.
 ā, *emphasizing pcl.*, 189.
 -ā, pr. nom. *st.*, 182, 1 b; *stems* in 97, 2; *see. nom. st.*, 182, 2; *stems in*, 97; *for a in sh.*, 134 A 4 c β; *du. ending*, p. 78, f. n. 13; p. 81, f. n. 1, 2; *pl. n. ending*, p. 78, f. n. 14.
 ākē, loc. *adv. near*, 178, 7.
 ātmān, m. *self*, 115 b a.
 ād, *adv. then*, 178, 5; *synt. use*, 180.
 ādhī, f. *cave*, 100 C a, f. n. 1.
 ān-, pf. *red.*, 189, 6; *shortened*, 140, 1.

- āna, sf. of mid. pt., pr. 158 a, pf. 159.
 -āna, sf. of 2. a. ipv. act., 125, f. n. 9; 134 E 4.
 āmajānā, pf. pt. mid., of *amj*, *anoct*, 159.
 ānaśānā, pf. pt. mid., of *amś*, *reach*, 159.
 āni, secondary nom. sf., 182, 2.
 āp̄k, adv. *in a mixed way*, 79, 1.
 ābhā, a. present, 100, II b.
 -āyana, secondary nom. sf., 182, 2.
 āya, n. life, 98 a (p. 83).
 -āyya, gdv. sf., 162, 2; 209, 3.
 ārat, abl. adv. *from afar*, 178, 5.
 āratāt, adv. *from afar*, 179, 2.
 āre, loc. adv. *afar*, 178, 7; prp. w. abl. or gen., 177, 3; 202 D a.
 arya, f. a metre, p. 436, f. n. 2.
 avām, pra. prn. N. du., *we two*, 109.
 āvayāj, m. priest who offers the oblation, 79, 3 n a.
 avis, adv. *openly*, w. verbs, 184 b; w. dat., 200 A 4 b.
 āvītha, spv. *swiftly*, 103, 2 b.
 āśis, f. prayer, 83, 2 b a.
 āśu, a. *swift*, spv. of., 103, 2 b.
 āśūyā, inet. adv. *swiftly*, 178, 3 b.
 ās, n. face, 83, 1.
 āśāt, abl. adv. *from near*, 178, 5.
 āśānā, pr. pt. mid., of *ās*, *sit*, 158 a.
 āśina, irr. pr. pt. mid., of *ās*, *sit*, 158 a.
 āamākā, poss. prn. *our*, p. 113, f. n. 2.
 Ī, vowel, low grade of e and ya, 4 a; 5 a, b.
 i, go, 134, 1 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.
 id, f. *refreshment*, 80.
 -it, stems in, 77, 1.
 -ita, pp. sf., 180, 3; always taken by sec. verbs, *itid*.

- itara, pra. a. *other*, 117 b; 120, a.
 itās, adv. *from here*, 179, 2.
 iti, pol. *thus*, synt. use of, 180; 196 a b; use in Pāda text, p. 25, f. n. 2; p. 26, f. n. 1, 5.
 itthām, adv. *thus*, 179, 1 a.
 itthā, adv. = 179, 1; synt. use, 180.
 id, emphasizing pol., 180; accents verb, p. 467, 19 A d.
 idām, dem. prn. *this*, 111; as adv., 178, 2 a.
 idā, adv. *sure*, 179, 3; w. gen., D 2.
 idānim, adv. *now*, 179, 3 b; w. gen., 202 D 2.
 idh, *kindle*, rt. ao. op., 148, 4; pt. 148, 6.
 -idhe, inf. *to kindle*, 167 a (p. 191).
 -in, sec. nom. sf., 182, 2; stems in, 87; accentuation of, p. 454, B a.
 indra-vāyā, du. col., *Indra and Vāya*, 186 A 1; accentuation, p. 457, f. n. 2.
 inv, *word*, pr. stem, 133 A 2 b; 134 C 4 b.
 imā, dem. prn. stem, *this*, 111.
 imāthā, adv. *in this manner*, 179, 1.
 -iya, secondary nom. sf., 182, 2.
 iyant, quantitative a. *so much*, 118 b par. .
 iyām, f. dem. prn. *this*, 111.
 -iran, 3. pl. mid. ending of ppf., 149, 8.
 iya, encl. pol. *as if, like*, 179, 1; 180; p. 452, 8 A b.
 is, *mist*, pr. stem, 133 C 2; pr. pt., 85.
 is, f. *refreshment*, 80.
 -is, so. suffix, 142; 145.
 iṣu, f. *arrow*, 98 a (p. 82).
 iṣṭāpūrtām, n. Dv. cd. *what has been offered and given*, 186 A 3; accentuation, 457, c.
 -iṣtha, pri. spv. suffix, 103, 2; p. 453, 9 A b.
 -is, pri. nom. sf., 182, 1 b; stems in, 83, 2 b.
 itā, adv. *here*, 179, 1.
 Ī, vowel, often changed to iy in

- Sandhi, 57; low grade of ya, 58 a; ending of du. and of amī, uncontracted in Sandhi, 25 a, 5, c; inserted in int. red., 172 a; 178, 3; acc. nom. af., 182, 2; stems in, 95; 100 b; connecting vowel, 144, 2 (a no.); 145 b (is so.); 160, 8 a (pp.); 162, 4 (gdv.).
- īd, f. praise, 80.
- īd, *praise*, pr. stem, 184 A 3 b.
- īdka, prn. ed. *suck*, 117.
- īdā, prn. ed. *suck*, 117.
- īdā, prn. ed., 117, f. n. 4.
- ina, secondary nom. suffix, 182, 2.
- im, encl. pronominal particle, 180; p. 452, 8 A a.
- im, ending of 1. a. is aorist, 145 c.
- iya, secondary nom. suffix, 182, 2.
- iyāna, pri. epv. suffix, 103, 2; p. 453, 9 A a.
- iyivāna, pf. pt. act. of 1. go, 89 a.
- ivant, prn. derivative, *as great*, 118 c.
- iā, rule, pr. stem, 184 A 2 b; 184 A 4 c a.
- iā, m. lord, 79, 4.
- isvarā, a. abls. concord of, 194 B 2 a; w. inf., 216 (p. 365 β); w. gen. inf., 211, 3 a a; 211, 8 b a; w. yād and op., 216 (p. 361 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.
- ukān, m. ox, 90, 1 (p. 68).
- uo, *be pleased*, red. pf. pt., 157 a.
- uccā, adv. *on high*, 178, 3 b.
- uccāta, adv. *on high*, 178, 3 b.
- ut, stems in, 77, 1.
- ut, cj. and, 180.
- utō, cj. and also, synt. use, 180.
- uttamā, spv. *highest*, 103, 1 c.
- ūtara, epv. *higher*, 103, 1 c; 120 c 1 (par.).
- uttarā, abl. adv. *from the north*, 178, 5.
- ūtaraṇa, adv. *prop. north of*, w. acc., 177, 1, f. n. 3; 197 B c 3; p. 209, f. n. 3.
- ūd, f. *sway*, 77, 3 a.
- ud, stems in, 77, 3 b.
- ūdañe, a. *upward*, 98 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.
- ūpa, prp. *to*, w. acc., 176 b; *upon*, w. loc., *Ibid.*
- upadhmanīya, *h. viat breathing*, 3 g; 14; 15; 48, 2.
- upamā, spv. *highest*, 120 c 1.
- ūpara, epv. *lower*, 120 c 1.
- upāri, prp. *above*, w. acc., 177, 1; 197 B c.
- upāristād, adv. *behind*, w. gen., 202 D.
- upānāh, f. *shoe*, 81, f. n. 1.
- ūbhaya, a. *of both kinds*, 120 c 2 (par.).
- ubhayaśas, adv. *on both sides of*, w. acc., 197 B c β.
- ubhayadyūa, 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. 184 A 4 c; p. 125, f. n. 7; pl., 186; ppl., 140, 6; a no., 143, 1; root aor., 148, 1.
- urā, a. *wide*, 98 c; epv. of, 103, 2 a.
- uruvyāśa, a. *far-extending*, p. 54, f. n. 1.
- urviyā, inst. adv. *far*, 178, 3 b.
- urvi, f. *earth*, du. of, p. 81, f. n. 14.
- usānā, m. a name, 97, 2 a.
- usij, a. *desiring*, 79, 3 b (par.).
- ūg, f. *dawn*, 80.
- usās, f. *dawn*, 83, 2 a.
- uśāśā, f. elliptical du., *dawn and night*, 193, 2 a.
- ūstrānām, gen. pl. without cere-bral n., p. 43, f. n. 1.
- uspih, f. a metre, 81; p. 444, 1; p. 476, 11 A.
- us, pri. nom. af., 182, 1 b; stems in, 53, 2 c.
- usf, f. *dawn*, 101, 1.

Ō, 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).

ōdhā, pp. of vah, *carry*, 160, 2.

ōti, inst. of ūti, f. *aid*, p. 81, f. n. 4.

ōdhan, n. *soldier*, 91, 6.

ōdhar, n. *soldier*, 91, 6; 101, 1.

ōri, f. *rigour*, 79, 3 a.

ōrnamradas, ed., *soft as wool*, 88, 2 a.

ōrdhvāthā, adv. *upwards*, 179, 1.

ōh, *consider*, pr. stem, 123 A 1.

ōh, *remote*, 123 A 1, f. n. 2.

R, vowel, low grade of ar and ra, 5 a, b; before y becomes ri, 58; stems in, 101.

r, *go*, pr., 123 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.

rgmin, a. *journing*, 87.

ro, f. *stanza*, 79; 1, p. 437.

rjāvan, m. a name, 90 a.

rv, *end*, pr., 134 C 4 B.

rtayā, inst. adv. *in the right way*, 178, 3 a.

rtāpati, m. *lord of pious works*, p. 273, f. n. 3.

rtāvan, a. *regular*, 90, 3; v. in -vas, *id.*

rtuthā, adv. *regularly*, 179, 1.

rtuśās, adv. *season by season*, 179, 1.

rtā, adv. prep. *without*, 178, 7; w. abl., 177, 3; w. acc., 197 B c a (p. 308).

rtvi, m. *priest*, 79, 3, f. n. 4.

rdh, *three*, root ao. op., 148, 4; pt., 148, 6.

rbbuksān, m. *chief of the Ribhus*, 90, 1 (p. 68).

R before y becomes ir or ūr.

Ī, vowel, low grade of ai, 4 a (p. 4).

E, diphthong, originally ai, 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 c; p. 149, f. n. 2; for ā in a ao., 143, 3; shortened before a, p. 437, a 4.

ēka, nm. *one*, 104; 105, 1 (par.); 120 b.

ekadhā, adv. *singly*, 179, 1 a.

ekapadā verse, p. 441, f. n. 6.

ekavimśā, ord. *twenty-first*, 107.

ekṣasthā, ord. *sixty-first*, 107.

ekādśā, nm. *eleven*, 104; 106 c (par.).

ekādśā, ord. *eleventh*, 107.

ēkān nā vimśati, nm. *eleven*, 104 a B.

ēkaika, nm. ed. *one by one*, p. 282, f. n. 4.

etā, dem. prn. *this*, 101 a 1 (par.); correlative use, 195 B 4 a; = *well known*, *id.*; anaphoric use, 195 B 4 b; w. following yād = *that is to say*, 195 B 4 a.

etādfksa, prn. ed. *each*, 117.

etādrē, prn. ed. *each*, 117.

etāvant, prn. derivative, = *great*, 118 c.

ed, ij, *to!* with acc., 197 B c γ.

ena, encl. prn., *he, she, it*, 112 a (par.); p. 452, 3 A a.

onā, inst. adv. *in this way*, 178, 3.

-anya, gdv. suffix, 162, 3; 209, 4.

-aya, secondary nom. sf., 182, 2.

evā, adv. *thus, just*, 179, 1; synt. use, 180.

evāthā, adv. *just as*, 179, 1.

evām, adv. *thus*, 179, 1; synt. use, 180.

eva-yāvas, voc. *going quickly*, 90, 3.

esa, dem. prn. *this*, Sandhi of, 48; 110 a 1; 193, 4 a.

O, diphthong, originally au, p. 22, f. n. 3; high grade of u, 4 b; low grade of, 4 a; internal Sandhi of, 59; for az, 15, 2 b a; p. 47, f. n. 3; for aśh, p. 47, f. n. 3; 4 b; stem in, 102, 2; shortened before a, p. 437 a 4.

okivāpa, pf. pt. act. of vo, 89 a.

ōtava, dat. inf. *to move*, 167 b 4.

śam, adv. quickly, 103, 2 a.
 śaiṣṭha, spv. very quick, 103, 2 a.
 ohānā, pr. pt. of śh, 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. 2.

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,
 f. n. 2; p. 78, f. n. 13.

K, insertion of transitional, 85.
 ka, inter. prn. who? 113.
 -ka, pri. nom. sf., 182, 1 b; sec.
 nom. sf., 182, 2.

kakūḍ, f. summit, 77, 3 b.
 kakūbh, f. peak, 78, 2; a metre,
 p. 444, 3.

katamā, inter. prn. a. who? (of
 many), 117 b; 120 a.

katarā, prn. a. which (of two)?,
 117 b; 120 a.

kāti, nm. du. how many? 113 a;
 118 a.

katidhā, inter. adv. how many
 tones? 179, 1.

katpayā, a. greatly swelling, 113 a.

kathām, inter. adv. how? 179, 1 a.

kāthā, inter. adv. how? p. 354, 2 a;
 216, 2 a.

kād, inter. prn. what? 113.

kādartha, n. having what purpose?
 113 a.

kadā, inter. adv. when? 179, 3;
 p. 354, 2 a; 216, 2 a.

kadrō, f. Soma vessel, p. 89, f. n. 3.

kāniṣṭha, spv. smallest, 103, 2 b.

kanīṣṭhā, spv. youngest, p. 95,
 f. n. 3.

kāniyāma, spv. lower, 103, 2 a;
 younger, 88.

kanyā, f. girl, p. 95, f. n. 3.

kāprth, n. penis, 77, 2.

kām, adv. well, synt. use, 180.

kam, pol. used after mī, aṅ, hi,
 180; p. 453, 8 B d.

kāya, inter. prn. who? 113 b.
 kayā, inst. adv. how? 178, 3 c.
 kārna, ear, compounded w.
 184 c.

karmadhāraya, poss. eds., 188;
 189 d; accentuation of, p. 455,
 10 d 1.

kārman, n. work, 90, 2 (p. 69).

kasipū, m. n. mat, 98 a.

kāś ca, indefinite prn. any one,
 119 b.

kāś canā, indef. prn. any, 119 b.

kāś cid, indef. prn. any, 119 b.

kākūḍ, f. palm, 77, 3 b.

kākubha pragātha, m. a kind of
 mixed strophe, p. 446, 11 B 1.

Kāthaka Samhitā, accentuation
 of, p. 450, 3.

kāmam, adv. at will, 197 A 5 a.

kāmāya, adv. dat. for the sake of,
 200 B 5.

kās, f. cough, 83, 1.

ki, inter. prn. stem in eds., 113 a.

kikīṭā, f., 181.

kikkirā, f., 181; w. kr, hear to
 laughter, 184 d.

kiṃkārā, m. servant, 113 a.

kiṃtvā, synt. ed. asking garri-
 lously, 189 B c.

kim, inter. prn. what? 113; inter.
 pol. why? 178, 2 a; 180.

kīvant, prn. der. how great? 113 a;
 118 b.

kīla, adv. indeed, synt. use, 180.

kidā, prn. ed. what like? 117.

kīvant, prn. ed. how far? 113 a.

ku, inter. stem in derivatives,
 113 a.

kumārī, f. girl, 100, 1 b a (p. 88).

kuvīta, some one, synt. ed.,
 189 B c.

kuvid, inter. pol., 180; p. 354, 2 a;
 216, 2 a; accents verb, p. 467,
 19 B.

kūba, inter. adv. where? 113 a;
 179, 1.

kr, make, 127, 4 a; pr. system,
 132 (par.); anomalous pr. stem,
 134 C 4; pr. pt., 85; pf., 38, 2;
 pf. pt., 157; 89, 1 (par.); a an.
 transfers, 147 a 2; root ao.,
 148, 1 b (par.); op., 148, 4; inj.,

- 148, 3; pt., 148, 6; sb., 148, 2 (par.); impv., 148, 5; pa. ao., 155; ft., 151 b (par.); ft. pt., 85; 151 b 2; pre., 148, 4 a.
- kṛ-t, a. *making*, 77, 1.
- kṛt, cut, pr., 133 C 1; ft., 151 a.
- kṛtvaa, nm. adv. *times*, 108 a.
- kṛp, f. *beauty*, 78, 1.
- kṛp, lament, pr. stem, 133 A 1.
- kṛa, drag, red. ao., 149, 1.
- kṛ, scatter, pr., 133 C 3.
- kṛp, be adapted, red. ao., 149, 1.
- kṛvāa, a. *exclusive*, 120 c 3.
- krand, cry out, pf., 137, 2 d; a ao., 147 b; red. ao., 149, 1; a ao., 144, 5.
- kram, stride, pr. stem, 133 A 1; root ao., 148, 1 d; inj., 148, 3; is ao., 145, 1 (par.).
- krāñc, m. *curious*, 79, 1.
- krudh, be angry, red. ao. inj., 149, 3.
- krudh, cry out, sa ao., 141 a.
- krāp, f. *night*, 78, 1; gen. adv. of a night, 202 D 3 a.
- krām, f. *earth*, 78, 3; accentuation of, p. 458, c 1.
- ksar, flow, a ao., 144, 5.
- ksā, f. *atode*, 97, 2.
- ksip, throw, red. ao. inj., 149, 3.
- ksip, f. *finger*, 78, 1.
- ksūdh, f. *hunger*, 77, 4.
- ksūbh, f. *push*, 78, 2.
- ksatpra, a. *quickly pronounced* Svarita accent in Sandhi, p. 465, f. n. 1.
- kṣu, what, pr. stem, 134, 1 a.
- Khā, n. *aperture*, 97, 3.
- khan, dig, pf., 137, 2 b; pa. stem, 154 d.
- khālu, emphasizing pcl., *indeed*, 180.
- khā, f. *cell*, 97, 2.
- khidvāna, *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); a ao., 144, 3; rt. ao., 148, 1 a; op., 148, 4; pre., 148, 4 a; impv., 148, 5; pt., 148, 6; a. pa., 153; gd., 165 a.
- gām, f. *earth*, 78, 3.
- gamādhye, dat. inf. *to go*, 167 b 7 a.
- gā, sing. sis aorist, 146.
- gāthā, m. *singer*, 87.
- gāyatri stanza, p. 439, 3 a; trochaic, p. 439, 3 a a.
- gīr, f. *praise*, 82, f. n. 5; a. *praising*, 82, f. n. 5.
- gūggulu, n. *bedlinen*, 98 b.
- gūpa, high grade (of vowels), 5 a; 5 a a; 17; 17 a; 19 a; 21; in dec., 98; in conj., 125, 1 2; 127, 1 2; pr. stem, 133 A 1; 134, 1 c; 134, 1 a a; pr. pt. mid., 158 a; a ao., p. 167, f. n. 3; a ao., 147 c; 148, 1 g; red. ao., 149; a ao., 143, 1 2 3; is ao., 145, 1; pa. ao., 155; ft., 151 a; giv., 162, 1 b, c; ca., 168, 1; 168, 1 c.
- guh, hide, pr. stem, 133 A 1; m. ao., 141 a.
- gūh, f. *hiding-place*, 81.
- gūdhā, pp. of gūh, *hide*, 160, 2.
- gr, wake, red. ao., 149, 1; 149 a 1; ipv., 149, 5.
- grbh, f. *seizure*, 78, 2.
- gr, swallow, pr. stem, 133 C 3; red. ao., 149, 1.
- go, m. *bull*, f. *cow*, 102; 102, 2 (par.); accentuation of, p. 458 c 1.
- gō-mant, a. *possessing cows*, 86.
- gō-sān, a. *winning cows*, 77, 5.
- gdha, rt. ao. of ghas, 148, 1 g.
- gdha, pp. of ghas, cut, 160, 2 a.
- gnā, f. *divine woman*, 97, 2.
- grabh, seize, is ao., 145 b; pr. system, 132 (par.); pr. stem, 134 E 2; pf., 137, 2 c; ca., 168, irr. 5.
- grabhé, dat. inf. *to seize*, 167 a (p. 191).
- grah, seize, pr. stem, 134 E 2, 4; pf., 137, 2 c; pa., 154, 6.
- grāvan, m. *pressing stone*, 90, 1, 3.
- glān, m. f. *lamp*, 102; 102, 5.
- Gha, emphasizing encl. pcl., 180; p. 452, 8 A b.

- ghānighnat, pr. pt. int. of han, *kill*, 85 b.
ghas, *eat*, pf., 137, 2 b; pf. pt., 137 a; rt. so., 148, 1 d; des., 171, 5.
ghriāvanta, a. *having ghas*, 86 (p. 61, f. n. 3).
ghnānt, pr. pt. of han, *kill*, 85.
ghrē, *small*, pr. stem, 134 B 3 b.
Ga, cj. *and*, syntactical use, 180; *if, w. sb.*, p. 360 3; p. 452, 3 A b; 467, 19 B.
cakrāms, pf. pt., *having done*, 89 (par.).
cakri, f. *wheel*, 100 I a (p. 86, f. n. 1).
cākṣva, n. *eye*, 83, 2; 83, 2 a; a. *seeing*, 83, 2 c.
catā, nm. *four*, 104; 105, 4 (par.).
caturthā, ord. *fourth*, 197.
cāturdāsa, nm. *fourteen*, 104; 106 (par.).
caturdhā, adv. *in four ways*, 108 b.
cāturvaya, nm. *der. fourfold*, 108 c.
cātā, nm. adv. *four times*, 108 a.
catustrimśā, ord. *thirty-fourth*, 197.
catvārimśā, ord. *fortieth*, 197.
catvārimśāt, nm. *forty*, 104.
canā, pol. *not even*, synt. use, 180; accents verb, p. 467, 19 A d.
cāru, a. *dear*, 98 a, c.
1. ci, *gather*, pf., 139, 4.
2. ci, *note*, pf., 139, 4.
cit, *permits*, pr. stem, 134 A 4 a; pf. pt., 167 b a; rt. so., 148, 1 d; s. so., 144, 5.
cit, f. *thought*, 77, 1.
cid, pol. *even*, synt. use, 180; p. 452, 3 A b.
ciśā, f. *whisk*, 181.
cēd, cj. *if*, synt. use, 180; w. op., p. 363, 5; p. 467, 19 B.
cyu, *stir*, pf., 139, 8; red. so., 149, 1; inj., 149, 3; op., 149, 4.
Ch, doubling of, 51; produces length by position, p. 437, a 3.
-cha, pr. stem *cf.*, 133 A 2; 133 C 2.
chanda, *verses*, a. so., 144, 5.
chāndaa, n. *metre*, p. 436, f. n. 1.
chid, *split*, pf. pt., 157 a; rt. so., inj., 149, 3.
J before conj., s. 63 (p. 41, f. n. 3).
jāgat, a. *going*; n. *inanimate world*, 85 b.
jagati, f. a *metre*, p. 442, 7.
jaganvāms, pf. pt. act. of gam, 89 a.
jagmivāms, pf. pt. act. of gam, 89 a.
jajñivāms, pf. pt. of jñā, 89 a.
jan, *beget*, pr. stem, 134 A 3 b; pf., 137, 2 b; red. so., 149, 1 (par.); pr. stem, 154 d; pa. so., 155 a 1; ex. pt., 85.
janayitṛ, a. *creative*, 101, 2 b.
jāni, f. *wife*, 99, 1 a.
jānitri, f. *mother*, 101, 2 c.
jānū, n. *birth*, 83, 2 c.
jām, f. *earth*, 78, 3.
jamat, palatalized so. pt. of gam, 89, 189 A 2 a (p. 289, f. n. 4).
jarā, m. *old age*, 83, 2 a a.
jāvishṭha, spv. *quickest*, 103, 2.
jāvīyāms, cpv. *quicker*, 103, 2.
jabī, 2, a. pr. ipv. of han, *strike*, 134 A 2 c; p. 41, f. n. 1.
jā, m. f. *child*, 97, 2.
jānu, n. *knee*, du. of, p. 81, f. n. 14, 15.
jāpāya, ex. of ji, *conquer*; red. so., 149 a 3.
jāraya, den. *play the liver*, pa. so., 155 a 2.
ji, *conquer*, pf., 139, 4; pf. pt., 157 b a; rt. so. (inj.), 148, 8; s. so., 144, 5; n., 151 a; ex. p. 196, f. n. 1.
jit, a. *conquering*, 77, 1.
jinv, *quicken*, pr. stem, 138 A 3 b; 134 C 4 b.
jīhvāmūliya, guttural spirant, 3 g; 14; 15 j; 43, 2.
ji, *overpower*, pr. stem, 134 E 1.
jivāṭave, dat. inf. *to live*, 167 b 4.
juhā, f. *tongue*, 100, II a; *sacificial spoon*, 101.
jū, *hasten*, pr. stem, 134 E 1.
jū, a. *speeding*, 100, II a.
jṛ, *scatters away*, pr. stem, 133 B 2.
jēman, a. *viciousness*, 90, 2.
jōgu, a. *singing aloud*, 100, II a.
jñaptā, pp. ex. of jñā, *know*, p. 183, f. n. 3.
jñā, *know*, pr. stem, 134 E 3; pr.

- pl., 85; et. ao. op., 148, 4; sig. ao., 146.
- jāpāya, ca. of jān: red. ao., 149 a 3.
- jān, m. relative, 83, 1.
- jā, f. bounding, 97, 2.
- jyāyāms, cpv. greater, 88; 103, 2 a.
- jyētha, spv. greatest, 103, 2; as final member of Bv. ed., 189, 1 b.
- jyesthā, spv. eldest, 103, 2.
- jyōtis, n. light, 83, 2.
- T, interposed in Sandhi, 36 a; 40, 1; in gdv., 162, 1 d; determinative sf., 77, 1; 182, 1 a; 187 A a (in ods.); stems in secondary, 77, 1.
- tā, dem. prn. that, 110 (par.); in syntax: position of, 191 b; as corr., 195 B 3; w. pra. prn., 195 B 3 b a; w. dem. prn., 195 B 3 b 3.
- ta, pri. nom. sf., 182, 1 b; sf. of pp., 160.
- tams, ablv. pf., 137, 2 d; a ao., 147 b.
- taks, dem. prn. that little, 110 a 3; 117 a.
- tātas, adv. thence, synt. use, 180.
- tāti, nm. der. w. many, 118 a.
- tatpurusa compounds, 100, 1 a; 167, 2 a; w. acc. sense, 187 A 1, inst., A 2, dat., A 3, abl., A 4, gen., A 5, loc., A 6; as possessives, 189, 2; accentuation of, p. 456, 2.
- tāthā, adv. thus, 119 a; 179, 1; synt. use, 180.
- tāt, adv. then, thither, synt. use, 180.
- tādapaś, Bv. ed. occasioned to that work, 110 a.
- tadā, adv. then, 179, 3.
- tadānim, adv. then, 179, 3 b.
- tan, stretch, pr. stem, 134 C 4 a; pf., 137, 2 a, b; 140, 1, 2; s ao., 144, 2; 144, 5; et. ao., 148, 1 d; ps. stem, 154 d.
- tān, f. succession, 77, 5; accent, p. 458, 2 1.
- tana, secondary nom. sf., 182, 2.
- tana, ending of 2. pl. impf. and ipv., 133 A 5.
- tānu, a. this, 98 c.
- tanū, f. body, p. 89 (par.); w/f. 115 a.
- tandri, f. scariness, p. 85 a.
- tap, heat, pf., 137, 2 a; 138 b; 140, 1; s ao., 144, 2; red. ao. ab., 149, 2.
- tāpus, n. hot, 83, 2 c.
- tam, faint, pr. stem, 133 B 3.
- tama, sec. spv. sf., 103, 1; 117 b; 120 a; 182; ord. sf., 107; adverbs formed w., p. 301 b; accentuation of, p. 454, 9 B b.
- tār, f. star, 82, f. n. 5; 82 b.
- tar, loc. inf. of stems in, 167, 4 b.
- tara, sec. cpv. sf., 103, 1; 117 b; 120 a; 182, 2; adverbs formed w., p. 301 b.
- tārhi, adv. then, synt. use, 180.
- tavātara, spv. stronger, 103, 1.
- tavāi, dat. inf. in, senses of, 211, 1 b 5; accentuation of, p. 452, 7.
- tavya, gdv. suffix, 162; 162, 5; 209, 5.
- tāvryāms, cpv. stronger, 103, 2 a.
- tas, adv. sf., w. abl. sense, 179, 2.
- tasthivāms, pf. pt. of sthā, 89 a.
- tāsmād, abl. adv. therefore, 180.
- tā, secondary nom. sf., 182, 2.
- tāt, sec. nom. sf., 182, 2; stems in, 77, 1; adv. sf. w. abl. sense, 179, 2; ending of 2. a. pr. ipv. act., p. 125; 133 A 4; 133 C 3 a; 134 C 4 b; 168 c, f. n. 2 (ca.).
- tāti, secondary nom. sf., 182, 2.
- tād, adv. thus, 178, 5.
- tādri, prn. ed. such, 117.
- tādriś, prn. ed., such, p. 113, f. n. 4.
- tāvaks, pose. prn. thy, 116 b.
- tāvāt, prn. der. so great, 118 c.
- ti, nm. a. sf., 118 a; pri. nom. sf., 162, 1 b.
- tirāci, m. a man's name, 100, 1 b.
- tirāś, prp. across, w. acc., 176, 1; 197 B c; adv. across, 179, 2; asale, compounded w. verba, 184 b.
- tiryāñc, a. transverse, 93 a.
- tikṣṇā, a. sharp, 103, 2 b.
- tikṣṇiyāms, cpv. sharper, 103, 2 b.
- tū, pcl. then, but, synt. use, 180.

-tu, pri. nom. *sf.*, 182, 1 b.
 tud, *thrust*, pr., 125, 2; 133 C 1;
 pl., 138, 1.
 -tum, acc. inf. in, p. 194; 211, 2 b.
 turiya, ord. *fourth*, 107.
 tuvisván, a. *roaring aloud*, 77, 5.
 -tr, pri. nom. *sf.*, 182, 1 b; stems
 in, 191, 2; p. 453, 9 A d.
 trā, m. n. triplet, p. 446, 11 A.
 trīya, ord. *third*, 107; 120 c 3.
 trp, be pleased, pr. stem, 133 C 1.
 trṣṇāj, a. *thirsty*, 79, 3 b.
 trh, *crush*, pr. stem, 131 D 2.
 tr̥, *crash*, pr. stem, 133 B 2; 133 C 3.
 te, encl. dat. gen. a. of tvām, *thou*,
 109 a; p. 452, 8 A a.
 tēṣṭha, *spv. very sharp*, 103, 2.
 tējyāma, *spv. sharper*, 103, 2.
 téna, inst. adv. *therefore*, 180.
 Taittiriya Aranyaka, accented,
 p. 448, 1.
 Taittiriya Brāhmaṇa, accented,
 p. 448, 1; p. 449.
 Taittiriya Saṃhitā, how accented,
 p. 449.
 -tos, abl. gen. inf. in, 167, 3 b;
 211, 3 b.
 -tta, syncopated pp. of dā, *give*,
 160, 2 b.
 -tna, acc. nom. suffix, 182, 2.
 -tna, pri. nom. suffix, 182, 1 b.
 tmān, m. *self*, 90, 2.
 tvā, dem. prn. *that*, 110 a 2;
 195 B 5.
 -tya, acc. nom. suffix, 182, 2.
 -tyā, gd. suffix, 164; 165; 210.
 tyāj, *for sake*, pr. stem, 135, 4.
 tyād, dem. prn. n. as adv., 195 B 5.
 -tra, pri. nom. suffix, 182, 1 b.
 trā, adv. *sf. w. loc. sense*, 179, 3;
 = loc., 179, 3 a.
 trayā, num. der. *threefold*, 108 c.
 trā, protect, a no. op., 143, 4.
 trā, m. *protector*, 97, 2.
 -trā, pri. nom. *sf.*, 182, 1 b.
 trī, nm. *three*, 104; 105, 3 (par.);
 in Bv. compounds, p. 455, 10 c, d.
 trimāś, nm. *thirty*, 104; 106 d
 (par.).
 tridhā, num. adv. *in three ways*,
 108 b.
 trivṛt, a. *threefold*, 77.

triśubh, f. *triple praise*, 78, 2
 (par.); a metre, p. 438, f. n. 1, 2;
 p. 441, 5; triplets, p. 446, 11 A.
 tris, nm. adv. *thrice*, 108 a; 179, 1;
 w. gen., 202 D 3.
 tredhā, nm. adv. *in three ways*,
 108 b.
 tva, dem. prn. *many a one*, 112 a a
 (par.); p. 452, 8 A a.
 tvā, poss. prn., *thy*, 116 b.
 tva- = tvām, *thou*, in derivatives
 or as first member of a ed.,
 109 b.
 -tva, acc. nom. suffix, 182, 2; *sf.*
 forming gdv., 162; 162, 4;
 209, 2.
 tvāc, f. *skin*, 79, 1.
 tvad-, prs. prn. as first member
 of a ed., 109 b.
 tvādyoni, a. *derived from that*, 109 b.
 -tvana, acc. nom. suffix, 182, 2.
 tvām, prs. prn. *thou*, 109 (par.).
 tvāyata, Tp, ed. *promoted by that*,
 109 b.
 tvā, encl. prs. prn. acc. of tvām,
 109 a; p. 452, 8 A a.
 -tvā, suffix of gd., 163, 2; 210.
 -tvāya, suffix of gd., 163, 3; 210;
 added to ex stem, p. 189, f. n. 1.
 tvāvā, emphasizing pcl., 180.
 tvāvant, prn. der. *like thee*, 118 c.
 tvā, be stirred, pr. stem, 134 A 4 c.
 tvā, f. *exultant*, 80.
 -tvī, suffix of gd., 163, 1; 210.
 tvāi, pcl. *but indeed*, 180.
 tvaṛ, approach *stealthily*, a no., 144, 5.
 -Tha, pri. nom. *sf.*, 182, 1 b; acc.
 nom. suffix, 182, 2.
 -tham, adv. suffix, 179, 1 a.
 -thā, pri. vom. suffix, 182, 1 b.
 -thā, adv. suffix of manner
 (= inst.), 179, 1.
 Dams, *hills*, pr. stem, 133 A 4.
 dākeat, no. pl. of dah, *burn*, 85 b.
 dakṣinatās, adv. *from the right*,
 179, 2; w. gen., 202 D.
 dakṣinatā, adv. *on the right*,
 179, 3.
 dakṣinena, adv. *adith of, w. acc.*,
 197 B c β; p. 209, f. n. 3.

- dagh, *reach*, rt. ao. inj., 148, 3;
 /pv., 148, 5; pr., 148, 4 a.
 dattā, pp. of dā, *give*, 160, 2 b;
 134 B 3 B.
 dādat, pr. pt. of dā, *give*, 85 b.
 dadhi, n. *curds*, 99, 4.
 dadbhā, adv. *boldly*, 80.
 dadbhā, a. *bold*, 80.
 dānt, m. *tooth*, 85 a.
 dabh, *burn*, pf., 137, 2 a.
 dām, n. (?), *house*, 78, 3.
 -dam, adv. suffix of time, 179, 3.
 dāmpati, m. *lord of the house*,
 78, 3 a; p. 273, f. n. 3.
 dāviyāms, *farther*, 103, 2 a.
 dāsā, nm. *ten*, 100 c (par.).
 dāsātaya, nm. *der. tenfold*, 108 c.
 dāsamā, ord. *tenth*, 107.
 dāsyave vīka, m. *Wolf in the Dog's*,
 as a name, 200 A 2 a γ.
 dah, *burn*, s. ao., 144, 5; s. ao. pt.,
 143 b; 156 a; ft., 151 a; pt.,
 151 b 2.
 1. dā, *give*, pr. stem, 134 B 1 b;
 134 B 3 a; 134 B 3 B; pf. pt.,
 157; 157 b a; a. ao., 144, 3;
 a. ao., 147 a 1; rt. ao. inj.,
 148, 3; op., 148, 4; ft., 151 a;
 pp., 160, 2 b.
 2. dā, *cut*, s. ao., 144, 3; op., 143, 4.
 dā, m. *give*, 97, 2.
 -dā, adv. suffix of time, 179, 3.
 dātār, m. *give*, 101, 2 (par.).
 -dānām, adv. suffix of time,
 179, 3 B.
 dāman, n. *giving*, 90, 2.
 dāru, n. *wood*, 98 a (p. 83).
 dāvin, n. *giving*, 90, 3.
 dās, f. *worship*, 79, 4.
 dāsāt, pr. pt. *worshipping*, 85 b;
 156 a.
 dāivāms, unred. pf. pt., 157 b.
 dāivāms, unred. pf. pt., 157 b.
 diḍrakṣēnya, da. gdv. *worthy to be*
seen, 162, 3.
 div, *play*, fourth conj. class, 123, 3.
 div, m. f. *sky*, 99, 5 (p. 83, f. n. 1).
 divā, inst. adv. *by day*, 178, 3.
 divēdivo, itv. ad. *day by day*,
 189 C a; 200 B 3 a.
 diś, f. *direction*, 63 b (f. n. 1);
 79, 4.
 dip, *shine*, (rr. red. ao., 149 a 1.
 dīrghā, a. *long*, 103, 2 a.
 dūghāna, pr. pt. mid. of duh,
milk, 138 a.
 dug, *spoil*, es. future of, 151 a a.
 dustāra, a. *hard to cross*, 50 b.
 duḥśāha, n. *hard to resist*, 50 b.
 dus-, adv. in eds., *Sandhi of*, 49 c;
 accent of, p. 455, 10 c a.
 duh, *milk*, pr. stem, 134 A 4 b;
 134 A 4 c a; sa. ao., 141 a; s. ao.
 op., 143, 4.
 dūhāna, pr. pt., mid. of duh, 155 a.
 duhitār, f. *daughter*, 101, 2.
 dō, f. *gift*, 100 II a.
 dūdābha, a. *hard to deceive*, 49 c.
 dūdās, a. *not worshipping*, 49 c.
 dūdhī, a. *malevolent*, 49 c.
 dūpāsa, n. *hard to attain*, 49 c.
 dūpāsa, a. *hard to destroy*, 49 c.
 dūī, f. *messenger*, p. 88 a.
 dūrā, a. *far*, opv. of, 103, 2 d.
 dūram, adv. *far*, 178, 2.
 dūrāt, abl. adv. *from afar*, 178, 5.
 dūrō, loc. adv. *afar*, 178, 7.
 dī, *tear*, s. ao. op., 143, 4; rt. ao.
 148, 1 d.
 -drakṣa, sf. in prn. eds. = *like*, 117.
 drā, *see*, pf. pt., 157; rt. ao. inj.,
 148, 3; pt., 148, 6; a. ao., 147 c;
 ps. ao., 155.
 drā, f. *look*, 63 b (f. n. 1); 79, 4.
 -drā, sf. in prn. eds. = *like*, 117.
 drśē, to see, dat. inf., 167 a p. 191.
 drśād, f. *rather millions*, 77, 3 b.
 drh, *make firm*, pr. stem, 133 C 1.
 dēya, gdv. *to be given*, 162, 1 a.
 Devatā-dvandva eds., accent of,
 p. 457, c B.
 devātāt, f. *divine service*, 77, 1.
 devatā, Tp. ed. *given by the gods*,
 160, 2 b.
 devadryāño, a. *godward*, 93 (p. 73,
 f. n. 1).
 devasās, adv. *to each of the gods*,
 179, 1.
 devās, a. *godward*, 93 b.
 devī, f. *goddess*, 100 I b (par.).
 devī, m. *husband's brother*, 101, 1.
 dehi, 2. s. pr. /pv. act. of dā, *give*,
 134 B 1 b.
 dōs, n. *arm*, 83, 1.

dyāv, m. f. *sky*, 99, 5 (p. 85, f. n. 1).
 dyāvah, N. pl. *the (three) heavens*, 193, 3 a.
 dyāva, elliptical du. *heaven and earth*, 193, 2 a; 186 B 3 a.
 dyū, m. *day*, 98 d; m. f. *sky*, 99, 5 (par.).
 dyut, *shine*, pl., 139, 8; a ao., 144, 5; red. ao., 149, 1; irr. red. ao., 142 a 1.
 dyūt, f. *brilliance*, 77, 1.
 dyō, m. f. *sky*, 102; 102, 3 (par.); accentuation of, p. 455, + 1.
 dyāus, m. N. of dyō, *sky*, 99, 5; voc., accentuation of, p. 457, 11 a.
 drāghmān, m. *length*, 90, 2.
 drāghigta, apv. *longest*, 103, 2 a.
 drāghiyāma, epv. *longer*, 103, 2 a.
 drū, n. *moor*, accent, p. 458 + 1.
 drūh, m. *friend*, 81.
 dvā, nm. *two*, 104; 105, 2 (par.).
 dvandvā, n. *pair*, 189 (p. 282, f. n. 4); compounds; 186; accentuation of, p. 457, 10, 2 a.
 dvayā, nm. der. *twofold*, 105 c.
 dvādaśa, nm. *twelve*, 104; 106 c (par.).
 dvāpādaśā, ord. *fifty-second*, 107.
 dvār, f. *door*, 82 (f. n. 5); 82 a.
 dvi, nm. *two*, in ods. and der., 103, 2 (f. n. 2); in Bv. compounds, p. 455, 10 + a.
 dvitā, adv. *doubly*, synt. use, 180.
 dvitīya, ord. *second*, 107.
 dvīdihā, nm. adv. in *two ways*, 108 b; 179, 1.
 dvīpadā, f. *stanzas of two verses*, p. 441, 5 a.
 dvīpadā virāj, f. a *metre*, p. 437, f. n. 2; p. 443.
 dvīp, *kale*, sa *artist*, 141 a.
 dvīp, f. *hundred*, 89.
 dvīp, nm. adv. *twice*, 105 a; 179, 1; w. gen., 202 D 11.
 Dh, stems in, 77, 4.
 -dhak = -dah + a, N. sing., 81 a.
 dhāksat, a ao. pt. of dah, *burn*, 85 b; 143, 6.
 dhānvan, n. *don*, 90, 3.
 dharīf, n. *prop*, 101, 2 b.

1. dhā, *put*, pr. stem, 134 B 1 b; 134 B 3 a; 134 B 3 b; pf., 137, 2 c; 138, 3; a ao., 147 a 1; rī. ao. infj., 148, 3; op., 148, 4; ipv., 148, 5; ps. ao., 155.
 2. dhā, *work*, pr. stem, 133 B 1.
 -dhā, adv. sf. of manner, 179, 1.
 -dhi, compounds in, 98 d.
 -dhi, 2 a. ipv. act. ending, 134 C + 2.
 dhik, ij. *for* w. acc., 197 B + γ.
 dhī, f. *thought*, 100, 1 a; 109, 1 b (par.).
 -dhuk = -duh + a, N. s. *milking*, 81 a.
 dhūr, f. *burden*, 82, f. n. 5.
 dhūrād, a, *being on the yoke*, 40 d.
 dhūrāb, a, *bearing the yoke*, 49 d.
 dhr, *hold*, irr. red. ao., 149 a 1; infj., 149, 3; ipv., 149, 5; ps. stem, 154 d; cs. ft., 151 a a.
 dhraś, a, *bold*, 79, 3 b.
 dhraśd, f. *noether millstone*, 77, 3 b.
 dhehi, 2 a. pr. ipv. act. of dhā, *put*, 134 B 1 b.
 dhmatf, n. *smithy*, 101, 2 b.
 -dhyai, inf., used elliptically, 211, 1 b γ.
 -dhruk = druh + a, N. s. *ating*, 81 a.
 -dhva, ending of 2. pl. mid., 133 A 5.
 dhvaṇa, *scatter*, a ao., 147 b.
 -dhvam, 2. pl. ending: cerebralized, 144, 2 a.
 N, dental nasal, never cerebralized in ghn = han, in ods., 50 c β; inserted, in N. s., 79, 4 a, in N. pl. n. of as, in, na stems, 83; loss of: in pr., 134 A 2 a, p. 121, f. n. 1, 134 A 4 a, in final an stems of Karmadhārayas, 188, 2 a, of Bahuvrithis, 189, 4 a, in -ant, 156 a; stems in radical, 77, 5; influence of stems in, 98; 96 a.
 mā, *put*, not, 180; w. ab., 215 C 2 β, w. infj. (= ft.), 215 c 1, w. op., p. 362 a, p. 364 γ, w. pro., 217; 156, 180.
 -na, pri. nom. sf., 182, 1 b; pp. sf., 169.

nákis, indec. prn. *no one, never*, 180; 113, f. n. 2.
 nákim, adv. prn. *never*, 180.
 náktam, acc. adv. *by night*, 178, 2; 197 A 5 a.
 naktayá, inst. adv. *by night*, 178, 3 a.
 náci, f. *stream*, 100, 1 a; 100, 1 b a.
 nádh, f. *bond*, 77, 4.
 nánāndr, m. *husband's sister*, 101, 1.
 nánu, adv. *by no means*, 180.
 nápāt, m. *grandson*, 101, 2, f. n. 5; 101, 2 a.
 náptr, m. *grandson*, 101, 2; 101, 2 a.
 nábh, f. *destroyer*, 78, 2.
 nam, *herd*, pl., 137, 2 a.
 námas, n. *obstacle*, w. kr, 184 c.
 namasyá, den., 175 B (par.).
 námi, m. a *name*, 100, 1 b.
 náva, a. *new*, epv. and spv. of, 103, 2 b.
 náva, nm. *size*, 104; 106 c (par.).
 navati, nm. *ninety*, 104; 106 d (par.).
 návadaśa, nm. *ninteen*, 104; 106 c (par.).
 navadhā, nm. adv. *in nine scraps*, 108 b.
 navamā, ord. *ninth*, 107.
 návistha, spv. *newest*, 103, 2 b.
 návēdas, a. *cognisant*, 83, 2 a a.
 návīyāms, epv. *newer*, 103, 2 b.
 návyaśā, inst. adv. *newer*, 178, 3.
 návyaśms, epv. *newer*, 103, 2 a.
 1. naś, *reach*, rt. *so*, 148, 1 d, inj., 148, 3, op., 148, 4.
 2. naś, *be lost*, red. *so*, 149, 1; irr., 149 a 2.
 nāś, f. *night*, 79, 4.
 naś, prn. *us*, acc., dat., gen., pl., 109 a; p. 452, 8 A a.
 nahī, adv. *for not, by no means*, 180.
 náhns, m. *neighbour*, 83, 2 c.
 -nā, conjugational class formed w., 127, 5.
 -nā, pri. nom. suffix, 182, 1 b.
 nānādhī, ā. *having diverse intentions*, 100, 1 a.
 nāma, adv. *by name*, 178, 2; 180; 197 A 5 a.
 nāmāthā, adv. *by name*, 179, 1.
 nāś, f. *note*, 83, 1.
 -ni, pri. nom. suffix, 182, 1 b.

nij, *scath*, a *so*, 144, 2; int., 174 (par.).
 nityām, adv. *constantly*, 178, 2.
 nid, f. *contempt*, 77, 3 a.
 nidhī, m. *treasury*, 98 d.
 nīmraś, f. *annual*, 79, 1.
 niyāta, n. a *hundred thousand*, 104.
 nirñj, f. *bright garment*, 79, 3 a.
 nih, f. *destroyer*, 81.
 nī, *lead*, pl., 138, 4; a *so*, lrv., 143, 5; ft., 151 a.
 -ni, secondary nom. *of*, 182, 2.
 nū or nū, adv. *now*, synt. use, 180.
 -nu, pri. nom. suffix, 182, 1 b.
 -nu, conj. class formed with, 127, 3.
 nud, *push*, rt. *so*, inj., 148, 3; ft. *sb.*, 151 b 1.
 -nūdo, dat. inf. *to push*, 167 a (p. 191).
 nū cid, adv. *never*, w. op., 216, 2 a a (p. 362).
 nūnām, adv. *now*, 178, 2 a; 180.
 nñ, m. *man*, 101, 1; accentuation of, p. 458, c 1.
 nñś, f. *dancing*, 77, 1.
 nēd, neg. *pol. certainly not, but*, 180; *that not w. sb.*, 215 (p. 355 a); *accents verb*, 467, 19 B.
 nēdiśtha, spv. *newest*, 103, 2 b.
 nēdiśtham, adv. *newest*, w. gen., 202 D.
 nēdiyas, adv. *newer*, w. gen., 202 D.
 nēdiyāms, epv. *newer*, 103, 2 b.
 nēms, prn. *other*, 120 c 2 (par.).
 nau, encl. du. prn. *us two*, 109 a; p. 452, 8 A a.
 nāu, f. *ship*, 102; 102, 4 (par.).
 nyāś, a. *downward*, 93 a.
 nyārbanda, n. a *hundred millions*, 104.
 -na, original ending of acc. pl. of a stems, 97, f. n. 8 (p. 78).
 Pañkti, stanza. p. 440, c; triplets, p. 446, 11 A.
 pac, *catch*, pl., 157, 2 a.
 pāñca, nm. *five*, 104; 106 c (par.).

- pañcadāśa, nm. *fifteen*, 104; 106 a (par.).
- pañcadbhā, nm. adv. *in five ways*, 108 b.
- pañcamā, ord. *fifth*, 197.
- pañcāśāt, nm. *fifty*, 104.
- pat, *fly*, full, pf., 137, 2 a; 137, 2 b a; pf. pt., 157 a; red. ao., 149 a 2; ipv., 149, 5.
- patāya, iterative vb. *fly about*, 168.
- pāti, m. *husband, lord*, 99, 1; accentuation of, in cda., p. 456, 2a.
- pātrī dān, m. *lord of the house*, 78, 3 a.
- pātnī, f. *wife, lady*, 99, 1; as f. for pāti when final member of Bv., 189, 4 a.
- pāth, m. *path*, 77, 2.
- pāthī, m. *path*, 90, 2 a.
- pad, *walk, precativ*, 148, 4 a.
- pād, m. *foot*, 77, 3 a.
- pada-pātha, m. *Pada text*, 2; 25 c a; f. n. 1 (p. 26); p. 25, f. n. 2; 41 a; p. 33, f. n. 5; p. 37, f. n. 5; p. 64, f. n. 3; p. 67, f. n. 4; p. 205, f. n. 3; p. 206, f. n. 2; p. 454, 10 a.
- pap, *admire*, pf., 137, 2 b.
- pānthan, m. *path*, 91, 1.
- pānthā, m. *path*, 97, 2 a.
- pānyāms, cpv. *more wonderful*, 103, 2 a.
- papivāms, pf. pt. of pā, *drink*, 89 a.
- paptivāms, pf. pt. of pat, *fly*, 89 a.
- paya, ca. suffix, 168 a; irr. 2.
- pāra, a. *alterior*, 120 c 2 (par.); *higher*, as final member of Bv., 189, 1 b.
- paramā, spv. *furthest*, 120 c 1.
- parāv, adv. *beyond*, 179, 3; prp. w. acc., 177, 1, inst., 177, 2, abl., 177, 3.
- parāstād, adv. prp. *after*, w. gen., 177, 4, f. n. 1; *above*, 202 D.
- pārāñe, a. *turned away*, 93 b.
- parāśāt, dat. inf. *to give up*, p. 79, f. n. 1; p. 191.
- pāri, prp. *around*, w. acc. and abl., 176, 1 a.
- pāriṣman, a. *going round*, 90, 1 a.
- paritas, adv. *opposed about*, 179, 2; prp. *around*, w. acc., 177, 1.
- paribhū, a. *surrounding*, 98 a.
- paribhū, a. *surrounding*, 160, II a.
- pārīta, pp. of pari-dā, *give away*, 160, 2 b.
- pārena, inst. adv. *beyond*, w. acc., 197 B c 3; p. 209, f. n. 3.
- parvaśās, adv. *joint by joint*, 179, 1.
- paś = spaś, see, pr. stem, 133 B 1.
- pās, f. *sight*, 79, 4.
- paśatfp, a. *delighting in cattle*, 78, 1.
- paśamānt, a. *possessing cattle*, 86 p. 64, f. n. 3.
- paścā, adv. *behind*, 178, 3 b.
- paścāt, abl. adv. *from behind*, 178, 5; w. gen., 202 D.
- paścātāt, adv. *from behind*, 179, 2.
1. pā, *drink*, pr. stem, 133 A 3 a; 134 B 3 3; rt. ao. pre., 145, 4 a; ipv., 148, 5.
2. pā, *protect*, pr. stem, 134 A 4 a.
- Pāṇini, m. a *grammarian*, 15.
- pād, m. *foot*, 77, 3.
- pāda, m. *foot*, compounded w. gd., 184 c; *quarter stanza, verse*, 16; 18 a; 48; p. 436, 1.
- pāpā, a. *bad*, cpv. of, p. 96, f. n. 1.
- pāpiyāms, cpv. *verbs*, p. 96, f. n. 1.
- pītār, m. *father*, 101, 2 (par.).
- pītārā, elliptical dn., *father and mother*, 186 B 3 a; 193, 2 a.
- piuv, *fatter*, 133 A 3 b; 134 C 4 B.
- piś, *adorn*, pr. stem, 133 C 1.
- piś, f. *ornament*, 79, 4.
- pumścalā, f. *courtesan*, p. 89, f. n. 1.
- pums, m. *man*, 83, 1; 96, 3.
- pūr, f. *stronghold*, 82 (par.).
- purāgnih, f. a *metre*, p. 444, 2.
- purā, adv. *before*, 179, 3; prp. *before*, w. loc., acc., abl., 176, 2; 202 D; compounded w. verbs, 184 b.
- purāstād, adv. *in front*, 179, 2; prp. *in front of*, w. gen., 177, 4; 202 D.
- purā, adv. *formerly*, w. pr., 212 A 2 a; w. sma, 180; prp. *before*, w. abl., acc., inst., 177, 3; 179, 3 γ.
- purānavāt, adv. *as of old*, 179, 1.
- purā, a. *much*, in Bv. compounds, p. 455, 10 a.

puratrá, adv. in many places, 179, 3.
 puradhā, adv. variously, 179, 1.
 purodāś, m. sacrificer's cake, 79, 4 a.
 pū, *pur* (y), pr. stem, 134 E 1.
 pūpati, m. lord of the stronghold, 49 d.
 pūrva, a. prior, 120 + 2 (par.): p. 454, 10.
 pūrvāthā, adv. formerly, 179, 1.
 pūrvam, adv. formerly, 179, 2.
 pūrvavat, adv. as of old, 179, 1.
 pūśān, m. a god, 90 (p. 68).
 pr, *cross*, pr. stem, 134 B 3 a; *sao*.
 ipv., 143, 5; red. no., 149, 1; loc. inf., 167, 4 c.
 pṛksa, f. antilation, 80.
 pre, *mic*, s. ao., 144, 4, 5.
 pṛch, a. asking, 79, 2.
 pṛchē, dat. inf. to ask, 79, 2; 167 a (p. 191).
 pṛthivīa, f. pl. the (three) earths, 193, 3 a.
 pṛthī, m. a man, 100, 1 b (p. 87).
 pṛsant, (pt.) a. spotted, 85 a.
 pṛ, *all*, pr. stem, 133 B 2, 134 E 4 a; rt. no. ipv., 148, 5; red. no. ipv., 149, 5; *pa*., 154, 4, f. n. 2; *ca*., 168, irr. 5.
 pyā, *all* up, s. aorist, 146.
 prakhyāi, dat. inf. to set, 97, 2 (p. 79), f. n. 1.
 pragātha, m. mixed atrophe, p. 446, 11 B.
 pragrhya, uncountable, vowels, 24-6; 24, f. n. 2; p. 437, f. n. 3.
 prach, *ask*, s. aorist, 144, 5.
 prataram, acc. adv. furthermore, 197 A 5 b B.
 prāti, prp. against, w. acc., 176, 1; 197 B c.
 pratimāi, dat. inf. to imitate, 97, 2, f. n. 1.
 prātitta, pp. of prati-dā, give back, 160, 2 b.
 pratnāthā, adv. as of old, 179, 1.
 pratnavāt, adv. as of old, 179, 1.
 pratyāñc, a. turned towards, 93 (par.); w. acc., 197 B a.
 prathamā, ord. first, 107; 120 c 3.
 prathamam, adv. acc. first, 197 A 5 b a.

prathamajā, a. first-born, 97, 3.
 prathimān, m. width, 90, 2.
 pramē, dat. inf. to form, 167, 1, f. n. 2 (p. 191).
 prayāi, f. offering, 79, 3 a.
 prayāta, num. n. million, 104.
 pravāt, f. height, 77, 1.
 praś, *ask*, pr. stem, 133 C 2.
 prabyō, dat. inf. to send, 167 a (p. 181).
 prś, *all*, irr. pf., 136, 4; s. ao., 144, 5.
 prāktāt, adv. from the front, 179, 2.
 prācā, inst. adv. forwards, 178, 3 b.
 prāñc, a. forward, 93 b.
 prātār, adv. early, w. gen., 202 D 2.
 prātāritvas, v. of -van stem, 90, 8.
 prādūr, adv. before the door, w. bhū, 184 b.
 prāś, f. dispute, 79, 4.
 priyā, a. dear, 97, 1 (par.): see. *epv.* of, 103, 1.
 priyadhā, adv. kindly, 179, 1.
 premān, m. love, 90, 2.
 prōyāms, pri. *epv.* of priyā, dear, 103, 2 a; f. of, 88, f. n. 1.
 prētha, spv. distant, 103, 2 a.
 plu, *float*, red. aorist, 149, 1.
 paḍr, f. victuals, 82, f. n. 5.

Phās, ij. crush? 181.
 phāl, ij. yield? 181.

Bāt, ij. truly, 181.
 bata, ij. alas! 181.
 bandh, *bind*, pr. stem, 134 E 3, 4; pf., 189, 1; fl., 151 a; *pa*., 154, 5.
 babhrō, a. f. brown, 100, 11 b.
 bārhiṣtha, spv. very lusty, 103, 2 a.
 bahirdhā, adv. unheeded, 179, 1; prp. from out, w. abl., 177, 3.
 bahū, a. much, in Bv. compounds, p. 453, 10 + a.
 bahutrā, adv. among many, 179, 3.
 bahudhā, adv. in many ways, 179, 1.
 bahuvrīhi (a. having much rice) compounds, 100, 1 a; 189; as substantives, 189, 3; ending modified, 189, 4 d; suffixes a,

- ya, ka, in added to, 189, 4 b, c;
 accentuation of, p. 455, 10 c.
 bārhaṭa pragātha, m. a kind of
mixed strophe, p. 446, 11 B 2.
 bāḥ, *ij. dash?* 181.
 bibibābhav, int. pt. *crackling*, 184 d.
 bibhyat, pr. pt. of bhi, *fear*, 85 b.
 bibhatsū, ds. n. *loathing*, 100, II b a,
 f. n. 3.
 budh, *wake*, no., 141; rt. no. pt.,
 148, 6; red. no., 149, 1; ps. no.,
 155.
 brhati, f. a *metre*, p. 444, 3 b;
 p. 446, 11 A.
 Brhadāranyaka Upaniṣad, ac-
 cented, p. 448, 1.
 brhant, (pt.) a. *great*, 85 a; spv.
 of, 108, 2 a; accentuation of,
 p. 459.
 bodhi, 2. a. *ipv. rt. no. of bhū, be*
and budh, wake, 148, 5; ep. 62,
 f. n. 1.
 brū, *speak*, pr. stem, 134 A 1 c a;
 134 A 4 c a.
 -Bha, *sec. nom. suffix*, 182, 2.
 bhāgavattara, *cpv. more bonstima*,
 103, 1.
 bhāgavanti, a. *beauties*, 86.
 bhaj, *share*, pf., 139, 1; a. no. op.,
 145, 4; red. no., 149, 1; es.,
 154, 6 a.
 bhañj, *break*, pr. stem, 134 D 1;
 pr. pt., 85; ps., 154, 5.
 bhadrapāpā, N. pl. *De. ed., the*
good and the bad, 186 A 2.
 bhartṛ, a. *supporting*, 101, 2 b.
 bhārbbharābhavat, impf. *becomes*
confounded, 184 d.
 bhala, *pol. indeed*, p. 452, 8 A b.
 bhavān, m. *Four Honour*, w. 3.
 prs. a., 195 A c.
 bhāvīyāms, *cpv. more*, 88.
 bhas, *cheer*, pr. stem, 134 B 3;
 134 B 3 β.
 bhasāḍ, f. *kind quarters*, 77, 3 b.
 -bhāj, a. *sharing*, 79, 3 a, f. n. 3.
 bhāmītā, *den. pp. enraged*, 160,
 3, f. n. 2.
 bbās, n. *light*, 83, 1.
 bhīd, *piere*, rt. no., 148, 1 d; inf.,
 148, 3.
 bhīd, f. *destroyer*, 77, 3 a.
 bhī, f. *fear*, 100, 1 a.
 bhī, *fear*, s. no., 144, 2; rt. no. inf.,
 148, 3, pt., 148, 6; red. no.,
 149, 1; es., 168, irr. 3.
 bhīṣaya, ex. *frighten*; red. an.,
 149 a 3.
 bhūk, *ij. bang?* 181.
 bhuj, *enjoy*, rt. no. inf., 148, 3.
 bhujé, *dat. inf., to enjoy*, 167 a
 (p. 191).
 bhurij, f. *arm*, 79, 3 b.
 bhuvé, *inf. to be*, 167 a (p. 191).
 bhū, *be*, as representing first class
 of the a conj., 125, 1; pr. system
 of, 132 (par.); pt., 139, 7;
 140, 3, 4, 5; pt. 157; rt. no.,
 148, 1 c (par.); inf., 148, 3, pre.,
 148, 4 a, op., 148, 4, ipv., 148, 5;
 red. no., 149, 1, pt., 151 a;
 per. ft., 152.
 bhū, f. *earth*, 100, II a; II b (par.).
 bhūmān, m. *abundance*, 90, 2.
 bhūman, n. *earth*, 90, 2.
 bhūmi, f. *earth*, 98 a.
 bhūyas, *cpv. adv. more*, 178, 2.
 bhūyāms, *cpv. more*, 88; *becoming*
more, 103, 2 a; as final member
 of Bv., 189, 1 b.
 bhūyistha, *spv. greatest*, 103, 2 a.
 bhūridāvattara, *cpv. a giving more*
abundantly, 103, 1.
 M, final, before vowels, 41, some-
 times dropped, 41 a; before
 consonants, 42; 42, 1, f. n. 1;
 unchanged in internal Sandhi,
 68; becomes n, 68.
 ma-, *prn. stem of first prs. in der.*
and eda, 109 b.
 -ma, *pr. nom. sf.*, 182, 1 b; *sec.*
nom. sf., 182, 2; p. 454, 9 B c.
 māphīṣṭha, *spv. most liberal*, 103, 2.
 maghāvan, a. *beautiful*, 91, 5.
 meghāvant, a. *beautiful*, 91, 5,
 f. n. 3.
 mātṛia, Tp. *ed. done by me*, 109 b.
 mātāa, *adv. from me*, 179, 2.
 mad, *be exhilarated*, pr. stem,
 133 B 3; rt. no. ipv., 148, 5.
 mad-, *prn. stem of 1st prs.*,
 109 b.

- madintara, *cpv. more gladdening*, 103, 1 a.
- mādhū, a. *sweet*, 98 (par.).
- madhyamā, *spv. middlemost*, 120 c 1.
- madhyā, *inst. adv. in the midst*, 178, 3 b; 211, 3 b.
- man, *think*, pr. stem, 134 C 4 a; pf., 187, 2 b; s. a., 143, 3; irr., 144, 8.
- man, *pr. nom. sf.*, 182, 1 b; stems in, 90; p. 453, 9 A c.
- mānas, n. *mind*, 83, 2.
- manuvāt, *adv. like Manu*, 179, 1.
- mānus, m. a. *name*, 83, 2 c.
- mant, *acc. nom. sf.*, 182, 2; stems in, 86.
- manth, *shake*, pr. stem, 134 E 3.
- mānthā, m. *churning stick*, 97, 2 a.
- manmasā, *adv. each as he is minded*, 179, 1.
- māmaka, *poss. prn. my*, 116 a.
- māmasatyā, n. *dispute as to ownership*, synt. ed., 189 B c.
- māya, *acc. nom. suffix*, 182, 2.
- marūt, m. *storm-god*, 77, 1.
- marūtsakhī, n. *having the Maruts as friends*, 99, 2 a.
- martyatrá, *adv. among mortals*, 179, 3.
- marmarjēnya, *int. gdv. to be glorified*, 162, 3.
- malmalābhāvant, *pt. glittering*, 184 d.
- masmasā-kr, *crush*, 184 d.
- mas, *vocatives in*, 86.
- masi, 1. *pl. ind. euling, frequency of*, p. 125, f. n. 2.
- masmasā-kr, *crush*, 184 d.
- mah, a. *great*, 81.
- māhāt, a. *great*, 85 a (par.); accentuation of, p. 459.
- māhās, a. *great*, 83, 2 a a.
- māhā, a. *great*, 97, 2 a; for māhāt in Karmadhārayas and Bahuvrīhis, p. 275, f. n. 1.
- māhāpāṅkti, a. *metre*, p. 440 d.
- māhīmān, m. *greatness*, 90, 2.
- māhē, *inf. to be glad*, 167 a (p. 191).
1. mā, *measure*, pr. stem, 134 B 1 a; root a., ipv., 148, 5.
2. mā, *belong*, pr. stem, 134 B 3 b; red. a., inj., 149, 3.
3. mā, *exchange*, pr. stem, 133 B 1.
- mā, f. *measure*, 97, 2.
- mā, *encl. prn. prn. acc. s., me*, 109 a; p. 452, 8 A a.
- mā, *prohibitive pel. not*, 128 c; 180; w. inj., 215 c 2 a; never w. ipv., 215 b a.
- māks, *prohibitive prn. pel. no one, never*, 113, f. n. 2; 180.
- mākim, *prohibitive prn. pel. no one*, 180.
- mātār, f. *mother*, 101, 2 (par.).
- mātārā, f. *du. mother and father*, 186 B 3 a.
- mātariśvan, m. a. *name*, 90 a.
- mātali, m. a. *name*, 100, 1 b.
- mātāmā, f. *spv. most motherly*, 103, 1 c.
- māna, *sf. of mid. pt.*, 158.
- māmaka, *possessive prn.*, 116 a.
- māmapāyā, *synt. ed., a plant*, 189 B c.
- māvant, *prn. der. like me*, 118 a.
- mās, m. *month*, 83, 1.
- māś, n. *fish*, 83, 1.
- mi, *pr. nom. suffix*, 182, 1 b.
- mitradhā, *adv. in a friendly way*, 179, 1.
- mitrā, m. *du. Mitra and Varuṇa*, 186 B 3 a; 193, 2 a.
- mitrāśas, m. *pl. = Mitra, Varuṇa, Aryama*, 193, 3 a.
- mīthās, *adv. wrongly*, 179, 3.
- mīthu, *adv. wrongly*, 179, 3 γ.
- mīn, *stems in*, 87.
- mīh, *shed water*, fl., 151 a; inf., 167 (p. 191).
- mīh, f. *mist*, 81.
- mī, *pr. nom. suffix*, 182, 1 b.
- mīdhvāms, a. *bountiful*, 157 b.
- mīmāmsatā, *pp. of des. of man*, *think*, 160, 3, f. n. 2.
- mīhūstama, *spv. most gracious*, 103, 1 b.
- muo, *release*, pr. stem, 133 C 1; a. acc. opt., 143, 4; rt. a., 148, 1 a; *pro.*, 148, 4 d.
- mūd, f. *joy*, 77, 3 a.
- mūr, m. *destroyer*, 82, f. n. 6.
- mūrdhān, m. *head*, 90.

1. *mr*, *dis*, *rt*, *ao*, *inj*, 148, 3; *ps*, 154 d.
 2. *mr*, *crush*, *pr*, *stem*, 134 E 4 a.
mre, *injure*, *a* *ao*, *op*, 148, 4.
mre, *f*, *injury*, 79, 1.
mrj, *seps*, *pr*, *stem*, 134, 1 b; *sa* *ao*, 141 a.
mrd, *f*, *day*, 77, 3 a.
mrdh, *f*, *conflict*, 77, 4.
mrś, *touch*, *sa* *ao*, 141 a.
mrś, *neglect*, *rt*, *ao*, *inj*, 148, 3.
mrasmā-kr, *crush*, 184 d.
mś, *encl*, *prn*, *dat*, *gen*, *s*, *of* *ahām*, 109 a; p. 452, 8 A a.
médha, *m*, *sacrifice*, *accent* *of*, *in* *eds*, p. 454, 10.
medhā, *n*, *wisdom*, 83, 2 a a.
Maṭṭrayani Samhitā, *accentuation* *of*, p. 450, 3.
-mna, *sec*, *nom*, *suffix*, 182, 2.
myaks, *be* *situational*, *rt*, *ao*, 148, 1 d.
- Y**, *interposed* *in* *pa*, *ao*, 155; *in* *cs*, 163; *lrr*, 4.
yā, *rel*, *prn*, *who*, 114 (par.).
-ya, *adv*, *sf*, 162; 209, 1; *gd*, *sf*, 210; *den*, *sf*, 175; *sec*, *nom*, *sf*, 182, 2.
yamānya, *ao*, *gdv*, *to* *be* *guided*, 162, 3.
yakā, *rel*, *prn*, *who*, 114 b; 117 a.
yākti, *n*, *line*, 77, 1.
yaj, *sacrifice*, *pr*, *stem*, 135, 4; *pf*, 137, 2 c; *sa* *ao*, 141 a; *a* *ao*, 144, 5; *root* *ao*, 148, 5; *pt*, *fl*, 151 b 2.
yajivāma, *pf*, *pt*, *act*, *of* *yaj*, *sacrifice*, 89 a.
yajītha, *spv*, *sacrificing* *best*, 103, 2.
yājīyāma, *epv*, *sacrificing* *better*, 103, 2.
yajñani, *s*, *leading* *the* *sacrifice*, 100, 1 a.
yajñapriya, *a*, *sacrifice*-*loving*, 100, 1 a.
yat, *stretch*, *pf*, 137, 2 a.
yātama, *prn*, *a*, *who* (of many), 117 b; 120 a.
yatarā, *prn*, *a*, *who* (of two), 117 b; 120 a.
yāti, *nm*, *der*, *as* *many*, 118 a.
- yāskāma*, *a*, *desiring* *what*, 114 a.
yāskārin, *a*, *doing* *what*, 114 a.
yātra, *adv*, *synt*, *use*, 180; 215 (p. 358); *w*, *op*, 216 (p. 366).
yāthā, *adv*, *ao*, 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).
yād, *prn*, *what*, 114; *when*, *so* *that*, *w*, *ab*, 215 (p. 357); *when*, 178, 2 a; *when*, *if*, 180; *if*, *w*, *op*, 216 (p. 363 γ 1; p. 365 *); *in* *order* *that*, 216 (p. 364 a); *that*, *w*, *op*, p. 364 8; *w*, *encl*, 218 (p. 368).
yadā, *adv*, *when*, 179, 3; *cj*, 180; *w*, *ab*, 215 (p. 359, 4); *as* *when* *as*, *w*, *op*, 216 (p. 360, 4 8).
yādi, *cj*, *if*, *when*, 180; *if*, *w*, *ab*, 215 (p. 359, 5); *if*, *w*, *op*, 216 (p. 364).
yaddevatya, *a*, *having* *what* *daily*, 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; *a* *ao*, 144, 5; *root* *ao*, *ipv*, 148, 5.
yāchi, *adv*, *when*, *w*, *op*, 216 (p. 366, 4 γ).
yāvītha, *spv*, *youngest*, 103, 2 a.
yāśas, *n*, *glory*, 83, 2 a.
yā, *low* *grade* *of*, 4 a.
yā, *go*, *nig*, *acriat*, 146.
-yā, *gd*, *sf*, 164; *how* *added*, 164, 1.
-yāma, *epv*, *sf*, 103, 2 a; *stems* *in*, 88.
yād, *adv*, *as* *far* *as*, 178, 5; *cj*, 180; *as* *long* *as*, *w*, *ab*, 215 (p. 359, 6); *in* *as* *far* *as*, *first* *member* *of* *synt*, *ed*, 180 B a.
yādā, *prn*, *ed*, *what* *like*, 114 a; 117.
yādāra, *prn*, *ed*, *what* *like*, 117, 1 a 4.
yāvat, *cj*, *as* *long* *as*, 180.
yāvant, *prn*, *der*, *as* *great*, 118 c.
 1. *ya*, *while*, *pr*, *stem*, 134, 1 a.
 2. *ya*, *separate*, 133 A 2; 134 B 3 a.
-ya, *pr*, *nom*, *sf*, 182, 1 b; *stems* *in*, 28 a.

yuj, *join*, pr. system, 132 (pp. 136-7); root ao. *ipv.*, 148, 5; fl., 151 a.
 yāj, m. *companion*, 79, 3 a.
 yudh, *fight*, root ao. *ipv.*, 148, 5; ds. pr. pt., 85.
 yūdh, f. *fight*, 77, 4.
 yuva-, pra. prn. *you-two*, 109 b.
 yuvati, f. *young*, 95 c.
 yūvan, m. *youth*, 90 a; 91, 4; f. of, 95 c; epv. of, 103, 2 a; accentuation of, p. 458, + 1.
 yuvām, prn. *ye two*, 109.
 yuvayū, a. *desiring you two*, 109 b.
 yuvāvāt, prn. der. *devoted to you two*, 118 a.
 yusma-, prn. *you* (as first member of a cd.), 109 b.
 yusmayāt, prn. der. *desiring you*, 109 b.
 yusmāka, poss. prn. *your*, 116 b.
 yusmākam, prn. (G. pl.) of *you*, 116 b.
 yusmāvāt, prn. der. *belonging to you*, 118 a.
 rūyam, pra. prn. *ye*, 109.
 yeyajāmāha, synt. cd., 189 B b.
 yodhān, pr. pt. of *yudh*, *fight*, 158 a.
 yōsan, f. *woman*, 90.
 yōs, n. *refuse*, 83, 1.

R. original final, 46, f. n. 1; 49 a; 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; acc. nom. sf., 182, 2.
 rakṣā, m. *deewan*, 83, 2 a.
 raghadrū, cd. a. *running swiftly*, 98 d.
 raghuyā, inst. adv. *rapidly*, 178, 3 a.
 ratnadhātama, spv. *best bestower of treasure*, 103, 1.
 rāthaspāti, m. *lord of the car*, 187 (p. 273, f. n. 3).
 rathī, m. f. *charioteer*, 100, 1 a (p. 86; 87, par.).

rathīama, spv. *best charioteer*, 103, 1.
 rān, m. *jug*, 77, 5; accentuation of, p. 458, + 1.
 -ran, 3. pl. ending in ppf., 140, 6; in root ao., 148, 1; 148, 1 b.
 randh, *make subject*, a ao., 147 b.
 rābh, *grasp*, pf., 137, 2 a.
 rābhiyāma, spv. *make violent*, 103, 2 a.
 ram, *rejoice*, red. ao. sb., 149, 2, inj., 149, 3; sis. ao., 140.
 -ram, 3. pl. mid. ending in ppf., 140 b (p. 158, f. n. 1); in root ao., 148, 1; 148, 1 b.
 rayintama, spv. a. *very rich*, 103, 1 a.
 rarivāma, red. pf. pt. of rā, 89 a.
 rāsmān, m. *rein*, 90, 2.
 rā, low grade of, 4 a; 5 b a.
 rā, gicc. pr. stem, 134 B 1 a; 134 B 3 b; a ao. op., 143, 4, *ipv.*, 143, 5; root ao. *ipv.*, 148, 5.
 rāj, m. *king*, 79, 3 a.
 rājan, m. *king*, 90.
 rātri, f. *night*, as final member of cds., 186 (p. 269), f. n. 2; 189 A (p. 279), f. n. 3.
 rādth, *succeed*, 2 ao., 144, 2; red. ao. sb., 149, 2; red. ao. inj., 149, 3.
 rāstrānam, G. pl., 65 (p. 43), f. n. 1.
 rāstri, m. *ruler*, 100, 1 b.
 -ri, pri. nom. sf., 182, 1 b.
 ric, *leave*, a ao., 144, 5; root ao. inj., 148, 5; red. pf. pt., 157 b a.
 rip, f. *decree*, 78, 1.
 ris, *hurt*, red. ao. op., 149, 4.
 ris, f. *injury*, 80.
 rihānt, (pt.) a. *wash*, 85 a.
 ru, cry. pr. stem, 134 (p. 142, f. n. 1).
 -ro, pri. nom. sf., 182, 1 b.
 -rak, N. of -ruh, a. *mounting*, 81 a.
 ruo, *shine*, red. pf. pt., 157 b a.
 rūo, f. *lustre*, 79, 1.
 ruj, *break*, root ao. inj., 148, 3.
 rud, *weep*, pr. stem, 134 A 3 a.
 rudh, *obstruct*, a ao., 144, 5.
 rūp, f. *earth*, 78, 1.
 rūśant, (pt.) a. *brilliant*, 85 a.

ruh, *ascend*, *as* *ao.*, 141 *a*; 168
irr. 2, *f. n.* 1.
rûb, *f. sprout*, 81.
rûpâm, *acc. adv. in form*, 178, 2.
-re, 3. *pl. mid. ending*, *pr.*,
134 C 4 *γ*; *pf.*, 136 *a*, *f. n.* 1.
râi, *m. f. wealth*, 102; 102, 1 (*par.*).

-La, *acc. nom. suffix*, 182, 2.
laksmî, *f. mark*, 100, 1 *a* (*p.* 88).
lâghiyâms, *epv. lighter*, 103, 2 *a*.
lâgha, *a. light*, *epv. 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, *pr. nom. sf.*, 182, 1 *b*; *adv.*
sf., 179, 1.
vaghât, *m. sacrifice*, 85 *b*.
vac, *speak*, *pr. stem*, 135, 4; *pf.*,
137, 2 *c*; 138, 8; *red. ao. irr.*,
142 *a* 2, *op.*, 149, 4, *ipv.*, 149, 5;
ps., 154, 6; *ps. ao.*, 155.
vâc, *more crookedly*, *ps.*, 154, 5.
vapil, *m. trader*, 79, 3 *b*.
-vat, *acc. nom. sf.*, 182, 2; *stems*
in, 77, 1; *adv. sf.*, 182, 179, 1;
advs. in, 127 A 5 *b* *γ* (*p.* 301).
vad, *speak*, *pr. stem*, 135, 4; *pf.*,
137, 2 *c*; *ps.*, 154, 6.
vâdhar, *n. weapon*, 101, 1.
van, *win*, *pr. stem*, 134 C 4 *a*;
135, 4; *pf.*, 137, 2 *b*; 139, 2; *s*
ao. op., 143, 4; *s ao.*, 144, 3;
sis ao., 146; *root ao. ipv.*, 148, 5;
ds., 171 (*p.* 200), *par.*.
vân, *n. (?) wood*, 77, 5; *accent*, *p.* 458
= 1.
-van, *pr. nom. sf.*, 182, 1 *b*;
nouns in, 90, 1, 2; *fem. of*, 90
(*p.* 59, *f. n.* 2); 95 *c*; *acc. nom.*
sf., 182, 2; *v. in*, 94, *f. n.* 4.
vanâd, *f. lunging*, 77, 3 *b*.
vaursâd, *a. sitting in the wood*,
49 *d*.
-vant, *acc. nom. sf.*, 182, 2; *stems*
in, 86; *pf. pt. act. in*, 161;
205, 1 *a*.
vap, *street*, *pr. stem*, 135, 4; *pf.*,
137, 2 *c*.

vâpustara, *epv. more wonderful*,
103, 1.
vâpus, *n. beauty*, 83, 2 *c*.
vam, *omit*, *pr. stem*, 134 A 3 *a*.
-vam, *adv. suffix*, 179, 1.
vayâm, *pr. prn. ex.*, 109.
vâyas, *n. vigour*, 83, 2 *a* *a*.
vâra, *a. choice*, *spv. of*, 103, 2 *a*.
vârâya, *dat. adv. according to wish*,
178, 4.
varimân, *m. width*, 90, 2.
vâristha, *spv. most excellent*, 103, 2 *a*;
widest, 103, 2 *a*.
vâriyâms, *epv. wider*, 103, 2 *a*.
varivâms, *pf. pt. act. of vṛj*,
twist, 157 *b*.
vârsistha, *spv. highest*, 103, 2 *b*.
vârsiyâms, *epv. higher*, 103, 2 *b*.
vârman, *n. knight*, 103, 2 *b*, *f. n.* 5.
vâs, *desire*, *pr. stem*, 134 A 2 *a*.
1 vas, *desire*, *pf.*, 137, 2 *c*; *s ao.*,
144, 1; *s ao.*, 144, 2; *red. pf.*
pt., 157 *a*.
2 vas, *accr.*, *pr. stem*, 134 A 3 *b*;
135, 4; *pf.*, 139, 2; *ex. fl.*,
151 *a* *a*.
3 vas, *shine*, *pr. stem*, 133 C 2;
s ao., 144, 1; *s ao.*, 144, 5; *root*
ao., 148, 1 *d*.
vâs, *m. (?) abode*, 83, 1.
vas, *encl. pr. prn. A.D.G. pl. ym*,
109 *a*; *p.* 452, 8 A *a*.
-vas, *v. in*, 86; 89; 90, 3; 94, 3;
f. n. 3.
vâsistha, *epv. best*, 103, 2 *a*.
vâsu, *n. wealth*, 98 *a*; *spv. of, best*,
103, 2 *a*.
vasuvân, *a. bestowing wealth*, 90, 3.
vâstos, *gen. adv. in the morning*,
178, 6; 202 D 3 *a*.
vâsyâms, *epv. 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. ab., 154 *b*; *ps. ao.*, 155 *a* 1.
rahât, *f. stream*, 85 *b*.
vâ, *low grade of*, 5 *b* *a*.
vâ, *wears*, *pr. stem*, 133 B 1.
vâ, *encl. cf. or*, 180; *p.* 452, 8 A *b*.
-vâms, *sf. of red. pf. pt.*, 157;
pf. pt. in, 89 (*par.*).

vāc, *f. speech*, 79, 1.
 -vāce, *inf. to speak*, 167 a (p. 191).
 Vājasaneyi Samhitā, *how accented*, p. 449.
 -vāt, *N. sing. of -vah, carrying*, 81 a.
 vātikṛta, *n. a disease*, 184 d a.
 vām, *prs. prn. du. vs. two*, 109; p. 452, 8 A a.
 vām, *encl. prs. prn., A. D. G. du., gun two*, 109 a.
 vār, *m. protector*, 82, f. n. 6.
 vār, *n. water*, 82, f. n. 7.
 vārkāryā, *a. producing water*, 49 d.
 vāvā, *pol. certainly*, 180.
 vād, *beliose, red. so.*, 149, 1.
 vi, *m. bird*, 99, 3 a; *accent*, p. 458, c 1.
 vimāsti, *nm. twenty*, 104; 106 d (par.).
 vic, *sift, red. pf. pt.*, 157 b a.
 vij, *trouble, root so. inj.*, 148, 3.
 vī, *f. (?) stake*, 79, 3 a.
 vitarām, *adv. more widely*, 178, 2.
 1. vid, *know, unred. pf.*, 139, 3; *so. ps.*, 155.
 2. vid, *find, pr. stem*, 133 C 1; 134 A 4 a; a so., 147, 1 (par.); a so. op., 147, 4 (par.).
 vid, *f. knowledge*, 77, 3 a.
 vidāna, and vidānā, *pr. pt. mid. of vid, find*, 158 a.
 vidūṣṭara, *epv. wiser*, 103, 1 b.
 vidvāms, *pf. pt. knowing*, 157 b.
 vidhartṛ, *a. melting out*, 101, 2 b.
 -vidhe, *inf. to pierce*, 167 a (p. 191).
 -vin, *acc. nom. sf.*, 182, 2; *stems in*, 87.
 vinā, *prp. without, w. acc.*, 197 c a (p. 303).
 vip, *f. red*, 78, 1; *accent*, p. 458, c 1.
 vipāś, *f. a river*, 63 b, f. n. 2; 79, 4.
 viprāg, *f. dog*, 80.
 vibhāvas, *v. radiant*, 90, 3.
 vibhū, *a. eminent*, 100, II b.
 vibhvan, *a. far-reaching*, 90, 1 a.
 virāj, *f. stanza of three verses*, p. 441, 5 a.
 vivivāms, *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. od. in every house*, 189 C a.
 viśpāti, *m. lord of the house*, 49 a.
 viśva, *prn. a. all*, 120 b (par.); *accent in eds.*, p. 454, 10.
 viśvātra, *adv. everywhere*, 179, 3.
 viśvāthā, *adv. in every way*, 179, 1.
 viśvadānim, *adv. always*, 179, 3 b.
 viśvādhā, *adv. in every way*, 179, 1.
 viśvāhā, *adv. always*, 179, 1.
 viśtāp, *f. summit*, 78, 1.
 viśvañ, *a. all-permeating*, 93 a.
 visarjaniya, *m. aspirant*, 3 g; 14; 15; 27; 31; 32; 37; 43; 43, 3; f. n. 4; 44; 48; 49 c; 76; sandhi of final, 43; 44; sometimes becomes a before gutturals and labials, 48, 2 a; dropped, 43, 3 a; 45, 1; 45, 2 a; 48; changed to r, 44; 46.
 viśpāś, *m. spy*, 79, 4.
 vī, *m. receiver*, 100, I a.
 virā, *m. hero, accent of. in compounds*, p. 454, 10.
 1. vr, *cover, pr. stem*, 134 C 3; *root so.*, 148, 1 d, inj., 148, 3; *ipv.*, 148, 5, pt., 148, 6; *red. so.*, 149, 1; *so. ft.*, 151 a a.
 2. vr, *chooses, root so. inj.*, 148, 3.
 vrj, *twist, so. so.*, 141 a; *root so.*, 148, 1 d, op., 148, 4.
 vrt, *turn, ft.*, 151 a; *red. pf. pt.*, 157.
 vṛt, *f. host*, 77, 1.
 vṛtratāra, *epv. a course Vṛtra*, 103, 1.
 vṛtrahān, *a. Vṛtra-slaying*, 92.
 vṛddhā, *pp. grown up, epv. of*, 103, 2 b.
 vṛddhi, *f. strong grade of vowels*, 5 a; 5 a a; 17; 17 a; 19 b; 22; 23 (for Guna); 128 b; in pr. stem, 134, 1 a (irr.); in pf. stem, 136, 2, 3; in a so., 143, 1; in iṣ so., 145, 1; in so. ps., 155; in giv., 162, 1 b; 168, 1 c.
 vrdh, *grow, red. so.*, 149, 1.
 vṛdh, *f. prosperity*, 77, 4; a. *strengthening*, 77, 4.

vr̥ṣṇasvā, Bv. ed. *having stallions as steeds*, 52 a.
 vṛṣṇ, m. *bull*, 90.
 vr̥ṣantama, spv. *most manly*, 103, 1 a.
 vṛdī, f. *altar*, loc. of, 98 (p. 81), f. n. 6.
 vedhās, m. *ordainer*, 83, 2 a a.
 vahāt, f. *horres* com. 85 b.
 vāi, emphasizing p.c. *indeed*, 180.
 vaitāliya, n. a *metre*, p. 436, f. n. 2.
 vólhaye, dat. inf. *to carry*, 167, 1 b 4.
 vyac, *extend*, pr. stem, 134 B 2; 135, 4.
 vyadh, *pierces*, pr. stem, 133 B 1.
 vya, *envelope*, pr. stem, 133 B 1; a so., 147 a 1.
 vyāta, *opens*, pp. of vi-ā-dā, 160, 2 b.
 vr̥ṣāc, cat. pr. stem, 133 C 2.
 -vr̥ṣaka, n. *cutting*, 133 C 2, f. n. 2.
 vr̥ṣā, f. *crop*, 97, 2.
 vr̥ṣāntama, spv. *being most mighty*, 103, 1 b.
 vr̥ṣā, f. *finger*, 79, 4.
 ṣ, stems in, 79, 4.
 -ṣa, sec. nom. suffix, 182, 2.
 śama, *praise*, ps., 154, 5.
 śak, *be able*, pf., 137, 2 a; root so. ipv., 148, 5.
 śākyt, n. *excrement*, 77, 1.
 śakvari, f. a *metre*, p. 440 d; p. 441, f. n. 6.
 śāci, f. *night*, 100, 1 b.
 śatākratu, a. *having a hundred powers*, 98 (p. 82), f. n. 6.
 śatatama, ord. *hundredth*, 197.
 śatadāvan, n. *giving a hundredfold*, 90.
 Śatapatha Brāhmaṇa, accentuation of, p. 448, 1; p. 451, 5.
 śatān, nm. a *hundred*, 104; 106 a (par.); concord of, 194 B 1 b.
 śataśāś, adv. *by hundreds*, 179, 1.
 śatruhá, a. *slaying enemies*, 97, 3.
 śānais, adv. *slowly*, 178, 3 a.
 śap, *curse*, pf., 187, 2 a.
 śām, n. *happiness*, 78, 3.
 śāyāna, pr. pt. mid. of śi, *lie*, 158 a.

śayutrā, adv. *on a couch*, 179, 3.
 śarād, f. *autumn*, 77, 3 b.
 śāi, i, *clap*! 181.
 śāśyāná, pf. pt. mid. of śi, *lie*, 159 a.
 śāśyāma, spv. *more frequent*, 103, 2 a.
 śāśvattamā, spv. *most constant*, 193, 1.
 śāśvadhā, adv. *again and again*, 179, 1.
 śāśvant, a. *constant*, 103, 2 a.
 -śas, adv. sf. w. distributive senses, 179, 1.
 śā, *sharpen*, pr. stem, 134 B 1 a; 134 B 3 a.
 śās, *order*, pr. stem, 134 A 4 a; a so., 147 a 1.
 śās, m. *ruler*, 83, 1.
 śāsat, pr. pt. *instructing*, 85 b; 156 a.
 śāra, n. *heart*, 90, 1 a.
 śāśā, pp. of śās, *order*, 160, 2 b.
 śikṣānarā, a. *helping men*, 189 A 2 b.
 śi, *lie*, pr. stem, 134, 1 c; 134 A 4 c a; pf., 139, 7 (f. n. 1).
 śirśān, n. *head*, 90, 1.
 śuo, *shine*, red. pf. pt., 157 b a; red. so. inj., 149, 3.
 śūc, f. *flame*, 79, 1.
 śūci, a. *bright*, 98 (par.).
 śubh, *shine*, pr. stem, 133 C 1; root so. pt., 148, 6.
 śūbh, f. *splendour*, 78, 2.
 śū, *sell*, red. pf. pt., 157 b a.
 śocis, n. *gloss*, 83, 2 b.
 ścandrá, a. *bright*, 50 a.
 śnath, *pieces*, pr. stem, 131 A 3 b; red. so., 149, 1.
 śrath, *slacken*, red. so. ipv., 195, 5.
 śrad, *heart*, compounded with verbs, 184 b.
 śradddhā, inf. *to trust*, 167, 1, f. n. 2 (p. 191).
 śram, *be weary*, pr. stem, 133 B 3.
 śri, *revert*, root so. inj., 148, 3; red. so., 149, 1; ps. so., 155; es., 168 c, f. n. 1 (p. 196).
 śrī, f. *glory*, 100, 1 a.
 śru, *hear*, pr. stem, 134 C 3; root so. ipv., 148, 5; ps. so., 155.
 śrūt, a. *hearing*, 77, 1.

āroniśās, adv. *in rows*, 179, 1.
 āréyāṃs, cpv. *better*, 103, 2 a.
 āśētha, spv. *best*, 103, 2 a; 189, 1 b.
 āśēthātama, double spv., 103, 1 c.
 āloka, m. a metre, p. 433; 3 b c.
 āvān, m. *dog*, 90 a; 91, 3; accentuation of, p. 458, 1.
 āvāsrū, f. *mother-in-law*, 100, II b, a, f. n. 1.
 āvas, blue, pr. stem, 134 A 3 a.
 āvās, adv. *to-morrow*, 179, 3.
 āvit, be bright, s. no., 144, 5.

 S, stems in, 80.
 sāt, nm. *six*, 65 c, f. n. 2 (p. 43).
 sās, nm. *air*, 104; 106 a (par.).
 sasti, nm. *stirry*, 104.
 saethā, ord. *sixth*, 107.
 sōdaśa, nm. *between*, 104; 106 c (par.).
 yodhā, nm. adv. *in six ways*, 108 b.

 S, changed to t; 83, 1 a; 89; 171, 5 (ds.); 144, 1 (s. no.); loss of, 133 B 1, 144, 2 a, in s. no., 144, 6, between consonants, 148, 1 g; of N. in eds., 189, 1 b; adv. st., 179, 1; s. no., 142; 143; stems in, 83.
 sa, dem. pron., 110; Sandhi of, 48; pleonastic formulaic use of, 180.
 -sa, st. of ao., 141 a; of ds., 169, 1, 2; pri. nom. st., 182, 1 b.
 sakā, dem. pron., *that little*, 117 a.
 sakṛt, nm. adv. *once*, 108 a; w. gen., 202 D 3.
 sākhī, n. *help*, 99, 4.
 sāksant, s. no. act. pt. of sah, *overcome*, 85; 166 a.
 sahha for sākhī, in eds., 188, 2 (p. 276), f. n. 2; 189, 4 d.
 sākhī, m. *friend*, 99, 2; in Bahuvrithis and Karmadhārayas, 188, 4 d, f. n. 1; in governing eds., 189 A 2 a (p. 289), f. n. 3.
 sac, follow, pr. stem, 133 A 3 a; 134 B 3; 134 B 3; pf., 137, 2 a; 137, 2 b; s. no. op., 143, 4; root s. no. ipv., 145, 5; red. pf. pt., 157 a.
 adā, prp. *with*, w. loc., 177, 5.

sajōṣas, a. *united*, 83, 2 a a.
 sañj, hang, pr. stem, 133 A 4.
 satobhrati, f. a metre, p. 444, 3 c.
 satyām, adv. *truly*, 178, 2.
 satrā, adv. *in one place*, 179, 5.
 sad, sit, pr. stem, 133 A 3 a; pf., 137, 2 a, f. n. 2; s. no. ipv., 147, 5; red. no., 149, 1.
 sādām, adv. *always*, 179, 3.
 sādā, adv. *always*, 179, 3.
 sadivas, adv. *to-day*, 179, 3.
 sadyās, adv. *to-day*, 179, 3.
 sadha-, adv. *together*, 179, 1 (p. 212).
 sadhryāṣo, a. *converging*, 93 b (p. 74), f. n. 1.
 san, go, pr. stem, 134 C 4 a; red. pf. pt., 157.
 -san, loc. inf. of stems in, 167, 4 c.
 sāna, a. *old*, cpv. of, 103, 2 a.
 sanāj, a. *old*, 79, 3 b.
 sanāt, abl. adv. *from of old*, 178, 5.
 -sant, loc. inf. in, 211, 4.
 sanitūr, prp. *apart from*, w. acc., 177, 1; 197 B c.
 sanutār, prp. *far from*, w. abl., 177, 3.
 sāt, pr. pt. of as, be, 85.
 samtarām, acc. adv. *closer together*, 197 A 5 b R.
 samnām, f. *favour*, 78, 3.
 sānyāṃs, cpv. *older*, 88; 103, 2 a.
 sap, serve, pf., 137, 2 a; red. no. inj., 149, 3.
 saparēnya, den. gdv. *to be adored*, 162, 3.
 sapta, nm. *seven*, 104; 106 c (par.).
 saptati, nm. *seventy*, 104.
 saptathā, ord. *seventh*, 107.
 saptādaśa, nm. *seventeen*, 104; 106 c.
 saptadhā, adv. *in seven ways*, 108 b.
 saptamā, ord. *seventh*, 107.
 sama, indef. prn. *any*, 119 a (par.); p. 452, 8 A a.
 samaha, adv. *in some way or other*, 179, 1; p. 452, 8 A b.
 samānā, a. *similar*, 120 c 2 (p. 117).
 samudrī, f. *cosmic*, 100, 1 a (p. 86), f. n. 1.
 samprasāraṇa, m. *distraction*, 5 b; 17 a, f. n. 2; 69 c, f. n. 2; 89; 91,

- 3, 4, 5; 96, 2; 99, 5, f. n. 1; pr. stem, 133 B 1; 133 C 2, f. n. 1; 134 A 2 a; 134 B 2; 134 E 2; 135, 4; 137, 2a, f. n. 1; 137, 2c; 139, 2; 154, 6; 160, 2; 160, 3a; inf., 167, 1, f. n. 3; ss., 168, irr., 5.
- amayāda**, a. united, 93 a; w. acc., 197.
- amráj**, m. *sovereign ruler*, 49 b.
- saráh**, f. ?) *bee*, 81.
- sarít**, f. *stream*, 77, 1.
- sārva**, prn. a. *whole*, 120 b (par.).
- sarvadā**, adv. *always*, 179, 3.
- sarvahūt**, a. *offering completely*, 77, 1.
- sāscat**, pr. pt. of *asc*, *follow*, 85 b, f. n. 5.
- sasāst**, m. *pursuer*, 85 b.
- sah**, *concoms*, 140, 3 a; s. ao., 144, 3; op., 143, 4; ipv., 143, 5; pt., 143, 6; pf. pro., 150 a; ft., 151 c; s. ao. pt. act., 156 a.
- sāh**, m. *anguish*, 81; a. *elaborate*, 81 a (par.).
- sahā**, prp. *with*, w. inst., 177, 2; adv., 179, 1.
- sāhantama**, spv. *most victorious*, 103, 1 b.
- sāhasā**, inst. adv. *forcibly*, 178, 3.
- sahsara**, n. *thousand*, 104; 106 d (par.); concord of, 194 B 1 b.
- sahasratamā**, ord. *thousandth*, 107 (p. 102), f. n. 2.
- sahasradhā**, nm. adv. *in a thousand ways*, 108 b.
- sahasrasās**, adv. *by thousands*, 179, 1.
- sāhyāma**, spv. *stranger*, 103, 2 a.
- sā**, *bind*, root ao. ipv., 148, 5.
- sākā**, prp. *with*, w. inst., 177, 2.
- sāksāt**, abl. adv. *directly*, 178, 5.
- sāc**, a. *accompanying*, 79 (p. 54), f. n. 1.
- sādh**, *succeed*, rod. ao. sb., 149, 2; inj., 149, 3.
- sādhistha**, spv. *straightest*, 103, 2 a.
- sādhu**, a. *straight*, spv. of, 103, 2 a.
- sādhuyā**, inst. adv. *straight*, 178, 3 b.
- sānu**, m. n. *summit*, 98 (p. 81), f. n. 13; 98 a.
- Sāmaveda**, accentuation of, p. 450, 4.
- sāyām**, adv. *in the evening*, 178, 2.
- sāyānpṛatar**, adv. *warning out* *warning*, accentuation, p. 475 a.
- sāhvāpuz**, unred. pf. pt. act., *prevailing*, 157 b.
- ai**, 2, s. ind. ending = ipv., 215 b β.
- sāhī**, f. *honey*, 100, 1 a (p. 88).
- sic**, *sprinkle*, pr. stem, 133 C 1.
- sic**, f. *hem of a garment*, 79, 1.
- sīmā**, dem. prn., 100, 3 a.
- sirī**, m. *reaver*, 110, 1 b.
- sia** aorist, 142; 146.
- sīdant**, pr. pt. of *sad*, *at*, 85.
- sim**, encl. prn. pcl., 180; p. 452, 3 A a.
- su**, *impel*, pr. stem, 134, 1 a (p. 142).
- su**, *press*, root ao. part., 148, 6; pr. pt., 85.
- sū**, *sū*, adv. *well*, 180; in Bv. cā., p. 455, 10 c a.
- sudās**, a. *liberal*, 83, 1.
- sudhī**, a. *wise*, 100, 1 a, f. n. 4.
- supū**, n. *clay (ring) roll*, 98 d.
- sumād**, prp. *with*, w. inst., 177, 2.
- sumedhās**, a. *intelligent*, 83, 2 a a.
- surabhintara**, spv., 103, 1 a.
- surādhas**, a. *beneficial*, 83, 2 a a.
- survāstu**, f. a river, 98 a.
- sū**, *bring forth*, pt., 139, 7; fl., 151 c; ps. inj., 154 b.
- sū**, m. *begotten*, 100, 11 a.
- sūd**, *put in order*, red. ao. ipv., 195, 5.
- sū**, *flow*, a. ao., 147 c; fl., 151 a.
- sūj**, *unite*, a. aorist, 144, 4, 5.
- sōbhari**, m. a name, 100, 1 b.
- skand**, *trip*, root ao., 148, 1 a.
- skambh**, *make firm*, 134 E 3.
- sku**, *tear*, pr. stem, 134, 1 a (p. 142), f. n. 1.
- stan**, *thunder*, pr. stem, 134 A 3 b.
- stambh**, *prop*, pr. stem, 134 E 3, 4; red. pf. pt., 157.
- stār**, m. *star*, 82, f. n. 5; 82 b.
- stavānā**, pr. pt. mid. of *stu*, *praise*, 108 a.
- stu**, *praise*, pr. stem, 134, 1 c a; pf., 138, 5; s. ao., 143, 1, 2 (par.); ft. pt., 151 b 2; ps. ao., 155.

stūbh, *f. praise*, 78, 2.
 str, *str*, accentuation of, p. 458, c 1.
 str, *stem*, pa., 154, 3, f. n. 1; a no. op., 143, 4.
 strī, *f. woman*, 100, 1 b 3 (p. 88).
 sthā, *stand*, pr. stem, 133 A 3 a; 134 B 3 B; a no., 147 a 1; root no., 148, 1 a (par.). op., 148, 4, pt., 148, 6; red. pt. pt., 157.
 sthā, *a. standing*, 97, 2.
 sthātī, *a. stationary*, 101, 2 b.
 sthāpāya, *es. of sthā, stand*: red. no., 149 a 3.
 sthīrā, *a. firm*, cpv. of, 103, 2 b.
 sthēyāms, *cpv. must steadfast*, 103, 2 a.
 snū, *summit*, accent, p. 458, c 1.
 snu, *distil*, pr. stem, 134, 1 a (p. 142), f. n. 1.
 -anu, *pr. natn. af.*, 182, 1 b.
 spās, *see*, pr. stem, 133 B 1; pr. pt., 85.
 spās, *m. app.*, 63 b, f. n. 2; 79, 4.
 spr, *win*, root no., 148, 1 d.
 -sprk, *N. of -sprs, touching*, 81 a.
 sprdb, *f. battle*, 77, 4.
 sprs, *touch*, sa no., 141 a; red. no. sb., 149, 2; inf., 149, 2.
 sma, *encl. emphasizing pcl.*, 180; w. purā and pr., 212 A 2 b; p. 452, 8 A b.
 sma, *prn. element*, 119.
 smād, *prp. with*, with inst., 177, 2.
 smr, *remember*, pa., 154, 4, f. n. 1.
 syā, *dem. prn. that*, Sandhi of, 48.
 -aya, *ft. suffix*, 151.
 -syāde, *inf. to flow*, 167 a (p. 101).
 syand, *flow*, pt., 135, 4; a no., 144, 5; red. no., 149, 4.
 syū, *f. throat*, 160, 11 a.
 srams, *full*, a no., 147 b; red. no., 149, 1.
 arāj, *f. garland*, 79, 3 a.
 sravāt, *f. stream*, 85 b.
 srās, 2 a. a no. of srj, *emit*, 144, 2.
 sridh, *f. fire*, 77, 4.
 srūc, *f. ladle*, 79, 1.
 srū, *f. stream*, 100, 11 a.
 avā, *pos. prn. cum*, 115 b, c (par.); 116 c; 120 c 2.

avad, *sweten*, red. no. inf., 149, 3.
 avan, *a. sounding*, 77, 5.
 avap, *sleep*, pr. stem, 134 A 3 a; pt., 135, 4; 137, 2 c; pf. pt., 157; red. no., 149, 1.
 svayām, *ref. prn.*, 115 a.
 svayukta, *fp. ed. self-yoked*, 115 c a.
 avat, *sound*, a no., 144, 5.
 svār, *n. light*, 82, f. n. 7; 83 c; accentuation of, p. 458, c 1.
 svarabhakti, *f. vowel element*, 15 d.
 svarita, *m. (enclitic) falling accent*, p. 448, 1; p. 451, 6; how marked, p. 449, 2; p. 450, 3 d.
 svārcakas, *a. brilliant as light*, 49 d.
 svārpātī, *m. lord of heaven*, 49 d.
 svarā, *a. winning light*, 49 d.
 svarāti, *f. acquisition of light*, 49 d.
 svāsotis, *a. self-radiant*, 83, 2 b.
 svāsr, *f. sister*, 101, 1.
 svādiṣṭha, *apv. sweetest*, 103, 2 B.
 svādiyāms, *cpv. sweeter*, 103, 2 B.
 avādū, *a. sweet*, cpv. and apv. of, 103, 2 B.
 avid, *encl. emphasizing pcl.*, 180; p. 452, 8 A b.

H treated like aspirate cerebral, 69 c; like db, 69 d; reverts to guttural, 92 (p. 72) f. n. 1, in pr. stem, 134 A 2 c, 158 a; stems in, 51.
 ha, *encl. emphasizing pcl.*, 180; p. 452, 8 A b; w. purā and pr., 212 A 2 b c.
 -ha, *a. slaying*, 97, 3.
 -ha, *adv. suffix*, 179, 1 B.
 har, *slay*, pr. stem, 134, 1 c a; 134 A 2 c; 134 B 3 B; pt., 137, 2 b; 139, 4; pr. pt. act., 156 c; gd., 165 a.
 -har, *a. slaying*, 77, 5; 92.
 hānta, *ij. come*! 180; 181.
 hayé, *ij. come*! 181.
 havismant, *a. offering on oblation*, 86.
 has, *laugh*, pr. stem, 134 B 3.
 hāsta, *m. hand*, compounded w. gd., 184 c.
 hastin, *a. having hands*, 87 (par.).

hā, *go away*, pr. stem, 134 B 1 a;
 a no., 144, 2. 5; 146.
 hī, *cj.* *for*, 180; accents *verh*,
 p. 467, 19 B.
 -hi, ending of 2. a. ipv. ant.,
 134 C 4 5.
 hima, *injure*, pr. stem, 134 D 1.
 hiñ, *ij.* compounded with *kr*, *ste*,
 184 d.
 hitā, pp. of dhā, *put*, 160, 2 a.
 hirv, *impel*, pr. stem, 133 A 3 b;
 134 C 4 B.
 him, n. *coll.*, 78, 2.
 hiranyavāśīmattama, *spv. best*
weilder of the golden axe, 103, 1.
 hīruk, *ij.* *away*! 181.
 hīd, *be angry*, red. no., 149, 1.
 hu, *sacrifice*, pr. stem, 134 B 3 a.
 hurdk, *ij.* *away*, 181.

hū, *coll.* *rt. no. inj.*, 148, 2; *ps.*,
 154 a (*par.*), *ipv.*, 154 b (*par.*),
impf., 154 c.
 hr, *take*, a no., 144, 5.
 hritās, *adv. from the heart*, 179, 2.
 hīd, n. *heart*, 77, 3 a.
 hāl, *ij.* *ho!* 181.
 hyās, *adv. yesterday*, 179, 3.
 hvar, *be crooked*, pr. stem, 134 B 2;
 a no., 144, 2; red. no. *inj.*, 149, 3.
 hvā, *coll.*, pr. stem, 133 B 1; a no.,
 147 a 1.
 Ī = d, 3 b γ (p. 3), f. n. 1; 11 d a;
 15, 2 d; 15, 2 i.
 Īh = dh, 3 b γ (p. 3), f. n. 1; 15, 2 d;
 15, 2 i; produces length by
 position, p. 467, a 3.

GENERAL INDEX

The abbreviations occurring in this index have been explained at the beginning of Appendix I and of the Vedic Index.

The figures refer to paragraphs unless pages are specified.

- Adlative**, syntactical use of, 201 ; w. verbs, 201 A 1 ; w. substantives, 201 A 2 ; w. adjectives, 201 A 3 ; w. numerals, 201 A 3 c ; w. adverbs, 201 A 4 ; w. prepositions, 176 a, b ; 177, 8 ; expresses the reason, 201 b.
- Abl.-gen.** inf., 167, 3 (p. 194) ; synt. use of, 211, 3.
- Absolute cases**, 205 : loc., 205, 1 ; gen., 205, 2.
- Accent**, 16 ; 71 a ; 77, 5, f. n. 1 ; 82 a, f. n. 1 ; 82 a, f. n. 2 ; 83, 1 b ; 83 ; 89 ; 93 a, f. n. 1 ; 97, 2, f. n. 2 (p. 79) ; 100, 1 a ; 100, 1 b, f. n. 3 ; 100, 11 ; 100, 11 b ; 102, 2, f. n. 1 ; 103, 1, 2 (f. n. 1-3) ; 104, f. n. 6 ; 104 a, b ; 106 ; 107 ; 125, 1, 2 ; 126 a ; 127, 1, 2 ; 128 ; 131 ; 134, 1 c ; 134 A 4 b (f. n. 1) ; 136 ; 141, 1 (f. n. 8) ; 148, 5 ; 154 ; 155 ; 168 a ; 159 a 4 ; 162, 4 ; 164 ; 167, 1 b, f. n. 1 ; 169 ; 172 ; 175 ; 175 A 2, f. n. 1 ; 189 A, f. n. 2 ; 195 B b ; double, 167 b 5 ; 183, f. n. 1 ; 186 A 1 ; p. 452, 7 ; p. 456, 2 b ; shift of, 5 ; 72 a ; 85 b ; 100, 1 b, f. n. 3 and p. 87 ; 112, f. n. 4 ; 112 y, f. n. 1 ; 189 ; 190 A b a ; p. 454, 10 ; p. 458, 11 c ; p. 464, 16 ; pp. 448-69 ; musical, p. 436 ; p. 448, 1 ; methods of marking, App. III, 2-5 ; of single words, p. 451, 6 ; Greek, p. 451, 6 ;
- lack of, p. 452, 8 ; in decl., p. 457, 11 a ; p. 475, 11 a ; in the sentence, p. 464, 18 ; verbal, pp. 459-62 ; of augmented tenses, p. 459, 12 a ; of pr. system, p. 459, 12 b ; p. 460, pf. 12 c.
- Accented particles**, position of, 191 c.
- Accusative**, syntactical use of, 197 A ; w. verbal nouns, 197 B ; w. adjectives, 197 B a, b (p. 302) ; w. adverbs, p. 303, b ; w. interjections, p. 303, y ; w. prepositions, 176, 1 ; 177, 1 ; 197 B a (p. 303) ; adverbial, 178, 2 ; 197, 5 ; double, 193 ; inf., 167, 2 ; 211, 2.
- Action nouns**, 182, 1.
- Active voice** (Parasmaipada), 121.
- Adjectives**, 86 ; 87 ; 88 ; 98 ; 95 c ; 120 ; 186 B ; w. inst., 199, 2 a, b ; w. gen., 202 C ; w. inf., 211, 1 b ; 211, 3 a a ; 211, 3 b a.
- Adverbial suffixes**, 179 : w. inst. sense, 171, 1 ; w. abl. sense, 179, 2 ; w. loc. sense, 179, 3 ; particles, 180.
- Adverbs**, 180 : compound, 197 A 5 b b, c (p. 301) ; compounded w. verbs, 184 b, w. gd., 164, 1 a ; numeral, 108 a-c ; prepositional, 177 ; w. gen., 202 d.
- Agent**, expressed by inst., 199, 2 ; nouns, 101, 2 ; 152, f. n. 1 ; 182, 1 ; w. gdv., 209, 1 a, 3.

4. 5 a; w. inf. in ps. sense, 211 b.
- Analogy, 97, f. n. 5 (p. 77); of an stems, p. 78, f. n. 15; of r stems, 99, 1. f. n. 1; 139, 6 (pf.); p. 273, f. n. 3.
- Anaphoric use of *id*, 195 B 3 b; of *etā*, 195 B 4 b.
- Antithetical clause, accentuation of, p. 468, B.
- Aorist, 141-9; meaning of, 213 C; accent of its moods, p. 460, 12 d.
- Apodosis in conditional sentences, 216 (p. 364, yaddi 2); 218, 1.
- Apposition, position of, 191 d; in descriptive compounds, 188, 1.
- Āranyakas, 1.
- Archaisms in compounds, 49; 50.
- Article, non-existent, 192; incipient in B., 195 B 3 b.
- Articulation, phonetic position of, 29.
- Aspiration, 3 c; initial, 40, 1; 53-5; of 4, 53 a; of h, 54; of g, 5, b, 55; loss of, 62; 63, f. n. 1; thrown back, 62 a; 134 B 1 b; thrown forward, 62 b; loss of initial, 141 a, f. n. 1 (p. 160); 143, 6; 148, 1 g.
- Aspirates, 15, 2; 50, 2; avoidance of two, 55, f. n. 1.
- Assimilation, 16; 29; 32; 33; 34; 37; 38; 40, 1, 3; 43, 3; 60 a.
- Attraction of acc. by dat., 290 B 4; of acc. by gen. inf., 211, 3 b a; in gender and number, 194, 3.
- Attribute (adj. or gen.), position of, 191 a.
- Aufrecht, Prof., 2, f. n. 1; p. 33, f. n. 6; p. 38, f. n. 1.
- Augment, 15, 1 a; 23 c; 128; lengthened, 128 a; 140, 6; 141 a; 148, 1 d; Sandhi of, 128 b; accented, p. 459, 12 a.
- Avista, p. 67, f. n. 4; 134, 2 b; 137, 2 a (f. n. 2); p. 436, f. n. 3; p. 438, f. n. 1; p. 439, f. n. 3; p. 440, f. n. 1; p. 441, f. n. 5; p. 442, f. n. 1.
- Benedictive (or Precative), 150.
- Brāhmanas, 1; 2; 28, f. n. 3; 76 b, f. n. 1; 79, 3 a, f. n. 3; 97 a a; p. 78, f. n. 9; 107 (p. 162), f. n. 1; 113 a; 22 a a; 139, 5; 139, 9 a; 149; 154, 6 b; 161, f. n. 6; 162, 4, f. n. 1; 163, 1, f. n. 1; 166, 167; 168; 172; 190; 191; p. 452, 7.
- Break, metrical, p. 440, 4 B.
- Breathing h, 7 a 4; 15, 2 a; 29 c; origin of, 13; becomes k before a, 69 a; treated like gh before t, th, dh, 69 b.
- Cadence, p. 436; p. 438; p. 440, 4 B; trochaic, p. 440, 4 B; p. 442, 6; p. 442, 8 a.
- Caesura, p. 436; p. 440, 4 B; double, p. 442, 7 a.
- Cardinals, 104-6; intermediate between decades, 104 a; as Dyandvas, 186 A 2, f. n. 3; concord of, 194 B 1 a, b; accentuation of, p. 457, 11 b a.
- Case-endings, 16 a; normal, 71; sometimes retained in compounds, 187 a; 188, 2 3; 189, 2.
- Case-forms, adverbial, 178; nom., 1; acc., 2; inst., 3; dat., 4; abl., 5; gen., 6; loc., 7.
- Cases, 70 a; strong, 73; position of, 191 c; synt. use of, 196-205.
- Case-sense of inst., 199 A 3; of abl., 201 B.
- Causative, 124; 168; tenses and moods of, 168 c; sense of acc., 149; sf. dropped, 154, 6 a; 160, 3; sf. partly retained in red. no., 149 a 3; ft., 151; synt. use of, 198 A 3.
- Cerebral sibilant s, 12 b; in dec. and conj., 64 a; g, 8, f. n. 1; 11 c; 49 c (in eds.).
- Cerebralization, of ch, 63 d; of j, 63; of 4, 63 b; of dentals, 15, 2 a a; 64; 69 c; of n, 10 c; 65; 66, 2 b; of n in eds., 50 c; 65 a; 65 b; of n in external Sandhi, 65 c; of initial d, n in eds., 49 c; of dh, 160, 2, f. n. 1; of a, 50 b; 67; 81 a, f. n. 2; 83, 2 b, 2 c; of s in vñ eds.,

- 67 a; of a in *mm* eds, 67 a;
of a in external Sandhi, 67 c;
of *Vimārjanīya*, 43, 1 a; 43, 2
a; absence of, 67, f. n. 1, 3, 4;
92, f. n. 1.
- Cerebrals, 3 b γ; 29 a; internal
Sandhi of, 64; 65; 67; origin
of, 8; pronunciation of, 13, 2 d;
stems in, 80.
- Changeable consonant stems,
84-96; irregularities of, 96;
peculiarities of, 94; fem. of, 95.
- Cognate accusative, 127, 4.
- Collective Dvandvas, 186 A 3.
- Comparative Philology, 17, f. n. 2;
p. 451, 6.
- Comparison, degrees of, 103;
implied in compounds, 188, 1, a;
189, 1 a; 189, 2 a.
- Compound participles, accent
of, p. 462, 13.
- Compounds, 184-9; classification
of, 185 b; gender of, 185 a;
verbal, 184; doubly accented,
p. 452, 7; accentuation of,
p. 454, 10.
- Concomitance, expressed by *inā*,
199 A.
- Concord, 194.
- Conditional, 153; synt. use of,
218; in rel. clauses, p. 368, 2;
in periods, 218, 1; w. *yād* and
op., p. 363 γ 1; w. *yādi* γ,
p. 364, 2; w. *cād* γ, p. 366, 5.
- Conjugation, 121-75; first, 125;
graded, 124; paradigms of pr.
system, 132; second, 126.
- Conjugational classes, 124; 125;
127; irregularities of, 133;
134.
- Conjugations, two, 124; second-
ary, 164; accentuation of,
p. 451, 12 a.
- Conjunctive particles, 180.
- Connecting vowel *a*, 147; 149;
1, 89 a; 136 a; 149, 5; 157 a, b;
160, 3; 162, 4, 5; 163, 1, 2;
169; 1, 140, 6; 143, 1.
- Consonant, endings w. initial
(*bhyām*, *bhīḥ*, *bhyas*, *su*), 16 a;
78 a; stems, 75-98.
- Consonants, 6-14; changes of,
32; 37; classification of, 29;
30; doubling of, 51 (ch); 52
(b, n); final, 27; 28; 31; 32;
33; 76; loss of, 15, 2 a; 28;
61; 90, 2; 96, 3, f. n. 2; 101;
144; 148, 1 d (so); 160, 2,
f. n. 1; quality of, 30; un-
changeable, 60, 1.
- Contracted vowels restored,
p. 457 a, 6.
- Contraction, 88, 2 a a (p. 59);
153, 3 a (pr.); 137, 2 a (f. n. 1);
2 a (pf.); 149, irr. a 2 (red. so.);
171, 3 (ds.); 171, 3 a (da.);
after secondary hiatus, 48 a.
- Couplets, p. 446, 11.
- Dative, syntactical use of, 200;
w. verbs, 200 A 1, w. substan-
tives, A 2, w. adjectives, A 3,
w. adverbs, A 4; of advantage,
200 B 1, of purpose, B 2, of time,
B 3; double, 200 B 4; adverbial,
200 B 5; for gen., 97 a a; 98 a;
f. n. 8; 100, I b 8 (p. 88),
f. n. 2; 100, II b a (p. 89),
f. n. 1.
- Dative inf., 167, 1; in *e*, a, in
ase, b 1, in *aye*, b 2, in *taye*,
b 3, in *tave*, b 4, in *tavai*, b 5,
b 5 n, in *tyai*, b 6, in *dhyai*,
b 7, in *mau*, b 8, in *vau*, b 9;
synt. use of, 211, 1; w. ps.
force, 211, 1 b a (p. 335).
- Declension, 70-120; of nouns,
74-102; of numerals, 104-7;
of pronouns, 109-20; accent in,
p. 457, 11 a.
- Demonstrative pronouns, 110-12;
synt. use of, 195 B; concord
of, 194 B 3.
- Denominative, 124; 175; so,
175 B a; ft., *ibid.*; pp. *ibid.*
- Dental: n, Sandhi of final, 35;
36; 39; 40; 42, 3 a; 52;
66 A 1; 66 A 2; a, changed to
t or d, 9 a; 66 B 1; disappears,
66 B 2; inserted, 40, 2.
- Dentals, 3 b 5; 9 a; 10 a (n);
15, 2 a; 29 a; palatalized, 37 a;
38; 40 (n); 63 a; cerebralized,
64; stems in, 77.

- Derivative verbs, 168-75.
 Descriptive compounds, 188 ;
 accent of, p. 455, 10 d 1.
 Desiderative, 124 ; 169 ; 170 ;
 171 ; *aa*, 171 e (p. 201 ;
 pp., *ibid.* ; *gd.*, *ibid.* ; of *es*,
 168 s (p. 197), f. n. 4.
 Determinative compounds, 185 s ;
 187 ; dependent, 187, 2 a ; de-
 scriptive, 187 ; accent of,
 p. 455, 10 d.
 Devanāgarī character, 2, f. n. 1.
 Dialects, 11 s.
 Dimeter verse, p. 438, 2.
 Diphthongs, 8 a ; 4 b.
 Dissimilation, 96, 2 ; 134 C 3 ;
 174 a.
 Distance, expressed by acc.,
 197 A 3.
 Dodecasyllable verse, p. 442, 6.
 Doubling of *ch*, 51 ; of *n* and *n*,
 52.
 Dravidian sounds, 8.
 Dual, synt. use of, 193, 2 ; com-
 pounds, 186 A 1 ; elliptical,
 186 B 3 a ; 193, 2 a.
 Elision of initial *a*, 11, 1 a, b, c ;
 19 b, f. n. 1 ; 21 a, f. n. 4 and 6.
 Emphatic words, synt. position
 of, 191 a.
 Enclitics, 109 a ; 112 a ; p. 452,
 8 A ; synt. position of, 191 b ;
 195 A b.
 Endings, in dec., 71 ; in conj.,
 131 (table) ; of *pt.*, 136 a.
 External Sandhi, 17-55.
 Feminine, formation of, 78, f. n. 1 ;
 of changeable stems, 95 ; of *u*
 stems, 93 c (p. 83) ; 101, 1 b ;
 of *tr* stems, 101 c ; of sec. *epv.*
 and *spv.* stems, 103, 1 a ; of
 ordinals, 107 ; special endings
 of (in 1 and *a* stems), 100, 1 b ;
 97, 1, f. n. 5 ; suffixes, 183 a.
 Final consonants allowable, 27 ;
 28 ; 31 ; 61 ; 76.
 Final dative, synt. position of,
 191 b, a 1.
 Frequentative, see Intensive.
 Future, simple, 151 ; *pt. pa.* =
gdy., 162 ; 209 ; synt. use of,
 214 ; of *ca.*, 168, 1 a ; peri-
 phrastic, 132 ; accent of, p. 461,
 12 a.
 Gender, 70 a ; rules of, 183 ; of
 compounds, 185 a ; in syntax,
 194 ; attraction in, 194, 3.
 Genitive, synt. use of, 202 ; w.
 verbs, 202 A, w. substantives, B,
 adjectives, C, adverbs, D ; w.
 prepositions, 177, 4 ; adverbial,
 178, 6 ; 202 C 3 a ; absolute,
 205, 2 ; partitive, 202 A d ;
 possessive, 202 B 2 a ; objective,
 202 B 1 b ; subjective, 202 B 1 a.
 Gerund, 122 c ; 163-6 ; accentua-
 tion of, p. 464, 15 ; compounded
 w. adv., 165 ; w. noun, 165 ;
 syntactical use of, 210.
 Gerundive, 162 ; synt. use of,
 209.
 Goal of an action, expressed by
 the acc., 197, 1 ; 198, 3 b ; by the
 loc., 204, 1 b, c ; 198, 3, f. n. 2.
 Governing compounds, 185 b ; 189 ;
 as substantives, 189, 1 a ; w.
 suffixes *a* or *ya*, 189, 1 b ; accent
 of, p. 455, 10 b.
 Grammarians, Hindu, 5 a.
 Gutturals, 8 b a ; 6 ; 7 b ; 15, 2 b ;
 29 a ; changed to palatals, 7 b a ;
 reversion to, 32 ; 134 A 2 c ;
 160, 1 b ; 160, 2 ; 171, 4.
 Haplogy, 15, 2 b.
 Hard (surd, voiceless, sounds,
 30, 1 ; 32 ; 33.
 Hemistich, 16 ; 18 a ; p. 438,
 f. n. 2 ; p. 439 b ; p. 440 C ;
 p. 441, 5 ; p. 443 ; p. 449, 2 a ;
 accentuation of, p. 465, f. n. 4.
 Hendecasyllable verse, p. 440, 4 B.
 Hiatus, 15, 1 / ; 16 ; 21 b ; 22 ;
 24 ; 43 ; 48 ; 49 ; 97, 1, f. n. 11 ;
 avoidance of, 16 ; in compounds,
 49 ; restored, 18 b ; 19 a, f. n. 4 ;
 20 ; 21 b ; secondary, 22 a ; 48 a
 (avoided).
 High grade syllables (*a*, *o*, *ar*, *ai*),
 5 a ; (*ya*, *va*, *ra*), 5 b ; (*yā*, *vā*,
rā), 5 b a ; of *i* and *u*, 4 b ; 5 a, b.

- Historical present, 212, 2.
 Hypothetical clauses, 216 (under *yād*, p. 363, and *yādī*, p. 364; 218.
 Imperative, 122 a; formation of, 122 a a; endings of, p. 125; root *ao.*, 148, 4 a 5; *is* *ao.*, 145, 5; *sis* *ao.*, 146, 5; *pf.*, 140, 4; first persons wanting, 121; syntactical use of, 215.
 Imperfect, inflected, 132; *ps.*, 154 c; syntactical use of, 213 B.
 Indeclinable, words, 176-81; synt. position of, 191 2-4; participle (= *gerund*), 210.
 Indefinite pronouns, 119 a.
 Indo-European period, p. 451, 6.
 Indo-Iranian, 8; 11 c; p. 442, f. n. 1; period, p. 436, f. n. 3.
 Infinitive, 1; 122 d; 167; accent of, p. 463, 14; characteristics of, 167 a; synt. use of, 211; w. *pa. force*, 211, 1 b a, B, 3.
 Initial consonant, loss of, 50 a, f. n. 5; 134 A 2 b; 171, 6.
 Infunitive, 122 a; 128; formation of, 122 a a; root *ao.*, 148, 2; *is* *ao.*, 145, 3; *sis* *ao.*, 146, 4; *s* *ao.*, 143, 3; *a* *ao.*, 147, 3; *pf.*, 140, 2; synt. use of, 215 B.
 Insertion, of vowels: i, i, 134 A 3 (pr. stem); i, 134 A 2 b (impf.), 172 a (int.), 173, 3 (int.), 174 b (int.); of consonants: k, 35 (in Sandhi), t, 36 a, 40, 1 (in Sandhi), n, 68 A 2 (in N. pl. n.), 165, 4 (G. pl.), p, 160, f. n. 1, (G. pl.), n or na, 127, 3 (pr. stem), y, 155 (ps. *ao.*), 168 irr. 4 (cs.), r, 134, 1 c (pr. stem), 4, 40, 1 a (in Sandhi), s, 40, 2 (in Sandhi), 134 C 4, f. n. 1 (pr. stem), 159 (pr.), 168, irr. 4 (cs.).
 Instrumental, synt. use of, 199; w. verbs, 199 B 1, w. nouns, B 2, w. numerals, B 2 a, w. prepositions, B 3, 177, 2; adv. use of, 178, 3; 199 A 6; expresses means or agent, 199 A 2; p. 209, a, B.
 Intensive, 124; 127, 2, f. n. 1; 172-4; moods of, 174, 2-4; *pt.*, 174, 5; *impf.*, 174, 6; *pf.*, 174, 6 a; *cs.*, *ibid.*
 Interchange of vowel and semi-vowel, 134 C 3; 167, 1, 2, f. n. 4; 171, 2.
 Interjections, 181; 184 d.
 Interrogative pronoun, 113; synt. position of, 191 k.
 Iranian, Old, 11 c, d; 15, 1 a.
 Irregularities, of vowel Sandhi, 23; of consonant Sandhi, 48; 49; in declension: 91; 92; 96; 98 a; 99 (i and u stems); in conjugation: 133, 134 (pr. stem); 156 a, 157 b a (pr. *pt.* act.); 158 a (pr. *pt.* mid.); 139 (pf.); 159 a (pf. *pt.* mid.); 144 (a *ao.*); 145 a-c (is *ao.*); 147 a-c (a *ao.*); 149 a (red. *ao.*); 151 c (fl.); 155 a (ps. *ao.*); 168, p. 197 (cs.); 171, 1 (da.); 174 (int.).
 Iterative, verbs, 168; compounds, 185 b; 189 C; accent of, p. 454, 10 a.
 Labials, 3 b c; 9 b; 29 a; stems in, 78.
 Length by position, p. 437 a 3.
 Lengthening, of vowels, 15, 1 c; 15, 2 b a; 143, 1, 3 (a *ao.*); 155 (ps. *ao.*); p. 280, f. n. 5; of reduplicative vowel, 139, 9 (pf.); 171, 6 (da.).
 Local sense of instrumental, 199 A 4.
 Locative, sing. in i and ū (uncontractable), 25 b; inf., 167, 4 (p. 195); 211, 4; synt. use of, 203; local sense, 203 A 1, 2, temporal sense, A 3, adv. sense, A 4; w. verbs, 204, 1; w. nouns, 204, 2; w. adjectives, 204, 2 b; w. prepositions, 176, 2; 204, 3; 205, 1.
 Long vowels pronounced as two: p. 437 a 8.
 Loss of sounds: of initial a, 21 a; 45, 2 b; 134 A 2 b; 156 a; of medial a (see Syncope); of

- medial *n*, 134 C 1; 134 C 4, *f. n.* 2; of final *n*, 90 (*N. s.*); 94, 2 (*N. s.*); of radical nasal, 137, 2 *d* (*pl.*); 133 A 4 (*pr. stem*); 160, 2 (*pp.*); 165 *a* (*ad.*); of *n* in *S. pl.* ending, *p.* 125, *f. n.* 4; 156 (*pl. act.*); of Visarjantiya, 45; 48; of *s* (*N. s.*), 100, 1 *b* (*p. 87*).
 Low grade vowels, 4 *a*; 5 *b*, *c*, *d*.
- Māgadhī dialect, 11 *c*.
 Mantra, 1.
 Manuscripts, age of, 2.
 Masculine suffixes, 183.
 Max Müller, *p.* 33, *f. n.* 6; *p.* 38, *f. n.* 1.
 Metathesis, 11 *c*; 103, 2 *a* (*epv.*); 144, 4 (*s. ao.*); 167, 2 *b* (*inf.*).
 Metro, 1; 16; 18 *b*; 19 *a*; 20; 21; 22 *a*; 41 *a*; 49; 52; 191; 194 B 1; Appendix II, *pp.* 436-47.
 Middle, stem, 72; 73 *a*, *b*; 101, 2, note; 185 *a*; voice, 121; endings, 131 (*p. 126*).
 Monosyllabic stems, accentuation of, *p.* 458, *c* 1.
 Moods, 122 *a*; 140, 1-4 (*pl.*); 171, *p.* 200 (*da.*); synt. use of, 215-18.
 Multiples, formation of, 104 *b*.
 Multiplicatives, 108 *a*, *c*; *w. gen.* 202 D 3.
 Mutes, 5 *b*.
- Nasal, loss of, 89 (*pl. pt.*); 133 (*pr.*); 134 D; 134 E 3; 137, 2 *d* (*pl.*); 139, 1; 140, *f. n.* 4; 141, 3 (*s. ao.*); 147 *irr. b* (*s. ao.*); 148, 1 *s* (*rt. ao.*); 149 (*red. ao.*); 154, 5 (*ps.*); 167, 1, *f. n.* 5 (*inf.*); 160, 2 (*pp.*); 165 *a* (*gd.*); 171, 1 (*da.*); 188, 2 *a*; insertion of, 79, 3 *a*, *f. n.* 2, 3; pure, 10 *f*; sonant, 4 *a*; 127, 4 *a*; 134 C 4 *a*; 143, 4, *f. n.* 3; *p.* 163, *f. n.* 3; *p.* 185, *f. n.* 1.
 Nasalization, 19 *a*, *f. n.* 5; 19 *b*, *f. n.* 1; 24, *f. n.* 2; 79, 3 *a*, *f. n.* 2; 133 C 1.
 Nasals, 3; 10; 15, 2 *f*; 29 *b*; final, 35 (in Sandhi).
- Neuter, 73 *b* (changeable stems); 97, 1 *a* (*s. stems*); 98 *a* (*i* and *u* stems); 101, 2 *b* (*tr. stems*); suffixes, 183 *b*; synt. use of, 194 A 1; B 2 *b*.
 Nominal compounds, 185-9; characteristics of, 185.
 Nominal stem formation, 182-4.
 Nominal verb forms, accent of, *pp.* 462-4.
 Nominative, synt. use of, 196; predicative, 196 *a*; *w. 3rd acc.*, 196 *a* *β*; for *voc.*, 196 *c* *a*.
 Nouns, declension of, 74-102; classification of, 74.
 Number, 70 *b*; 121 *a*; synt. use of, 193.
 Numeral, as first member of *poss.*, *cd.*, 189, 3 *c*; derivatives, 108; *adv. w. gen.*, 202, 3.
 Numerals, 104-8.
- Objective genitive, 202 B 1 *b*.
 Octosyllabic verse, *p.* 438, 2.
 Opening of a verse, *p.* 438, 2; *p.* 440, 4 B.
 Optative (Potential), 122 *s*; formation of, 122 *a* *a*; *pl.*, 140, 3; *s. ao.*, 143, 4; *is. ao.*, 145, 4; *sis. ao.*, 146, 3; *a. ao.*, 147, 4; *rt. ao.*, 148, 4; synt. use of, 216.
 Oral tradition, 2.
 Order of words, 191.
 Ordinals, 107; *fem. of, ibid.*
- Palatal, aspirate *ch*, 7 *a* 1; 13; old sibilant *ś*, 15, 2 *k* *a*; *ś* and *ch* before *a*, 63 *b*; spirant *y*, 15, 2 *g*; sibilant *ś*, 12 *a*, insertion of, 40, 1 *a*.
 Palatalization of *n*, 63 *c*.
 Palatals, 3 *b* *β*; 29 *a*; two series of, 7; new, 7 *b*; old, 7 *a*; 81 *a*; before gutturals, 63; before *a*, 63 *b*; revert to gutturals, 139, 4; 140, 6, *f. n.* 2; 148, 1 *k*, *f. n.* 8; 157 *b* *a*; 157 *a*, *f. n.* 2; 160, 1; 160, 1 *b*; 171, 4; represent gutturals in reduplication, 129, 3; nominal stems in, 79.
 Participles, 156-62; 122 *b*; *act.*, 85; 156; 157; *mid. and ps.*,

- 158-62; pr., 85; 156; pr. mid., 158; pr. pa., 154 c; pf. act., 89; 140, 6; 157; pt. mid., 159; ao. act., 85; 156; a ao., 147, 6; ft. act., 85; 151 b 2; 156; ft. mid., 158; pp., 160; ft. pa. pt. (adv.), 162; indec. (gd.), 163; fem. of pr. and ft., 95 a, b; synt. use of, 206-10; characteristics of, 206; durative sense of pr., 207 a; pr. = finite verb, 207; w. gen. absolute, 205, 2; w. loc. absolute, 205, 1; pp. as finite verb, 208; pp. used periphrastically, 208a, b; meaning and construction of ft. pa., 209; construction of indec., 210.
- Partitive genitive, 202 B 2b.
- Passive, 121; 154 (par.); 155 (ao.); pr. stem, 121; 154; sb., 154 b; es. stem, 154, 6 a; past pt. = finite vb., 208; w. *as* and *bhū* = periphrastic mood or tense, 208 a, b.
- Past tenses, meaning and synt. use of, 213.
- Pentasyllabic verse, p. 442, 8.
- Perfect, 135-40; endings of, 136; paradigms of, 138; irregularities of, 139; moods of, 140; synt. use of, 213 A; act. pt. unduplicated, 157 b; pt. mid., 159; pt. pa., 160; formed w. both *ta* and *na*, 160, 1 a; accentuation of, App. III, 12 c.
- Periphrastic forms: ft., 152; forerunners of, 152, f. n. 1; sense of, 214 B; pf., 139, 9 a.
- Personal pronouns, 109; limited use of, 195 A.
- Phoneticians, native, p. 448, 1.
- Pluperfect, 140, 6; meaning of, 213 D.
- Plural, elliptical use of, 193, 3 a; loose use of, 193, 3 b; Dvandvas, 183 A 1.
- Possessive, compounds, 185 b; 189; gen., 202 B 2 a.
- Potential, see Optative.
- Prātisākhya, 11; 15, 1 a, b, d; 15, 2; 15, 2 e, g, i, j; 42, 2, f. n. 2; 51; p. 465, f. n. 1.
- Procativē (Benedictive), 150; pf., 140, 3 a; ft. ao., 148, 4 a; synt. use of, 217.
- Predicative adjective, concord of, 194 B 2; noun, synt. position of, 191 b.
- Prepositions, 176; adverbial, 176, 1; adnominal, 177; compounded w. roots, 184, 2; syntactical position of, 191 f; synt. accentuation of, App. III, 20.
- Present, system, 123-24; tense, synt. use of, 212 A; stems, plurality of, 212; for ft., 212 A 3; pt. = finite vb., 207, expressing duration, 207 a; accentuation of, p. 459, 12 b; p. 458 c (pr. pt.).
- Primary endings, 131; nom. suffixes, 182, 1; 182, 1 b; accentuation of, p. 453, 9 A.
- Principal clause, verb unaccented in, App. III, 19 A.
- Pronominal adjectives, 105, 1; 107, f. n. 4; 120; declension: 109-20; its influence on nominal forms, 97, f. n. 1, 2 (p. 77); 120.
- Pronouns, 109-20; personal, 109; demonstrative, 110-12; interrogative, 113; relative, 114; reflexive, 115; possessive, 116; compound and derivative, 117-18; indefinite, 119; syntactical use of, 195.
- Pronunciation, ancient, 15; Greek, of Sanskrit words, *śāḍ.*; of vowels, 15, 1 a; of diphthongs, 15, 1 b; of consonants, 15, 2; of 1, 15, 2 g.
- Proper names, 189, 3 a; 189 A 2; 193, 2 a, 3 a; 200 A 2 γ.
- Prosodic rule, 18 b, f. n. 1; 25 a.
- Prosody, rules of, p. 437 a.
- Protasis, 216 (w. *yād*, p. 363; and *yādi*, p. 364); 218, 1.
- Purpose, expressed by dative, 200 B 2.
- Radical vowel lengthened, 143, 1; 145, 1; 155; 171, 6; shortened, 149; 171, 6; 174.

- Reason, expressed by *inst.*, 199 A 3; by *abl.*, 201 B.
- Reduplicated root as *nom. stem*, 182, 1 a.
- Reduplication, general rules of, 129, 1-6; special rules of, 130 (pr.); 135, 1-4 (pf.); 149 a, 6 (ao.); 170 (ds.); 173 (int.); w. *án-*, 139, 6 (pf.); w. repeated nasal, 173, 3 (int.); w. inserted nasal, 174 a (int.); of vowel in second syllable, 149, irr. 3; 171, 6 a; dropped, 139, 3 (pf.); 167 b (pf. pl.); 171, 6 (ds.).
- Relatives, synt. position of, 191 A.
- Restoration of elided a, 21 a, f. n. 5, 6.
- Rhotacism, 11 a, 4.
- Rhythm, quantitative, p. 436, 1; iambic, p. 436; p. 438; p. 440, 4 B.
- Rhythmic, rule, 136 a, f. n. 3 (pf.); 139, 9, f. n. 2 (pf.); 149 (rel. ao.); tendency, 50 d.
- Rigveda, 1; 2.
- Root, as *nom. stem*, 182, 1 a; ao., 148.
- Roots, two or more used in inflection of same vb., 212; secondary, 134 C 4 a.
- Sandhi, 16-69; accent in, p. 464, 17; nature of, 16; 1. external, 16-55; of vowels, 18; 19; 20; of diphthongs, 21; 22; irr. vowel, 23; absence of vowel, 24-6; of consonants, 27-55; of final k, 5; t, p before n or m, 33; of final t before l, 34; before palatals, 35; of final nasals, 35; of final dental n, 36; 39; 40; of final m, 41; 42; 42, 3 a and f. n. 5 (ambiguous); of final Visarjaniya, 43; 43, 2 a and 3; 44; of the final syllable *ah*, 45, 2; 46; 48; of the final syllable *ah*, 45, 1; 46; of final r, 46; 47; 2. internal: 56-69; of vowels, 57; 58; of r, 58; 154, 3; of f, 58; 154, 4; of diphthongs, 59; of consonants, 60; 61; of aspirates, 62; of palatals before consonants, 63; of dentals after cerebrals, 64; 65; of dental n before y, r, s, 60, 1, 2; of dental s, 66 B; 67; of m before y, r, l, v, 68; of h before s, t, th, dh, 69; 3. in compounds: 49-50; 185 (p. 268); archaisms in, 49 a, 6, d.
- Sanskrit, Classical, 1.
- Saṃhitā text, 2; 15, 1 a; 16.
- Saṃhitā, 1; 2.
- Schroeder, Prof. L. v., p. 450, f. n. 3.
- Second Aorist, 147-9.
- Secondary, endings, 181; *nom. suffixes*, 182, 2; accentuation of, p. 453, 2 B; shortening of i, u, ē, 5 a.
- Semivowel r, originally cerebral, 15, 2 g.
- Semivowels, 3 a; 11; 15, 2 g; 17 B 1; 20; 29 c; pronounced as vowels, p. 437 a 5.
- Sentence, 16; 196; accent, p. 464, 18.
- Sibilants, 3 d; 7 a 2; 12; 15, 2 a; 29 d; assimilation of, 12, a, b; loss of, 15, 2 a; 66 B 2; traces of soft, 7 a 3; 8; 15, 2 a; 15, 2 a; 15, 2 a a; 29 d.
- Singular number, strict use of, 193, 1.
- Sociative sense of *inst.*, 199 A 1.
- Soft (sonant, voiced) sounds, 30, 1.
- Space, extension of, expressed by acc., 197, 3.
- Spelling, misleading, p. 437, a 9.
- Spirants, 3 g; 14; 15; 29 a.
- Stanzas, p. 437; simple, pp. 438-43; mixed, pp. 443-5; irr. mixed, p. 445, 10 a, b; strophic, pp. 446-7.
- Stem formation, nominal, 182.
- Stems, classification of nominal, 74; ending in consonants, 74-96; unchangeable stems, 75-183; nouns with two, 85-8; nouns with three, 89-93; ending in vowels, 97-102; accentuation of nominal, p. 453, 9.

- Strong stem, in declension, 72;
73; 97, 2 a; in conjugation,
124; 126 (pr.); 134 (pr.); 136
(pf.); 143 (s. a.); 145 (is. a.);
148, 1 (rt. a.); in weak forms,
131 B 3 a; 134 C 4 b; 148, 5.
Strophe, p. 437.
Subject, synt. position of, 191 a;
exceptional position of, 191 b 2.
Subjective genitive, 202 B 1 a.
Subjunctive, 1; 122 a; formation
of, 122 a a; 140, 1 (pf.); 143, 2
(s. a.); 145, 2 (is. a.); 146 (is.
a.); 147, 2 (s. a.); 148, 2 (rt.
a.); synt. use of, 215 C.
Subordinate clause, verb accented
in, App. III, 19 B.
Substantives compounded w. gd.,
164, 1 a; 184 c; w. participle,
184 c.
Suffixes, primary, 182, 1; second-
ary, 182, 2; 16 a; s and t of
2, 3, a. irregularly retained,
28 a a (cp. f. n. 3).
Superlative suffix in tama, 103, 1;
in iatha, 103, 2.
Sutra, 1; 97 a a; 166.
Syncope, 78, 3 a; 90, 1, 2, 3 (an-
stems); 123, 3 a (pr.); 134 A 2;
(pr.); 134 B 3 (pr.); 137, 2 b
(pf.); 139, 2 (pf.); 148, 1 c, g
(rt. a.); 149, irr. s 2 (red. a.);
150 a (pr. pt.); 157 a, f. n. 1
(pf. pt.); 160, 2 a (pp.); 171, 3
(da.); p. 458, 2.
Syntactical compounds, 185 b;
189 B.
Syntax, 1; 190-218; charac-
teristics of Vedic, 190.
Temporal sense of acc., 197 A 2;
of inst., 199 A 5; of dat.,
200 B 3; of gen., 202 D 3 a; of
loc., 203, 3.
Tenses, 122; synt. use of, 212-14.
Terminations, see Endings.
Tmesis expressed by abl., 201 A 3.
Time, acc. of, 197, 3; inst.
of, 199 A 5; dat. of, 200 B 3;
gen. of, 202 D 3 a; loc. of,
203, 3.
Tmesis of compounds, 185 (p. 267,
f. n. 1); 186 A 1.
Transfer stems, in pr. system,
130 a, f. n. 4; 134 C 4 b;
134 E 4 a; in ppf., 140, 6; in
ao., 147 a, b.
Triplets, p. 446, 11.
Unaccented pronouns, 109 a;
112 a; 195 b; synt. position of,
191 a; 195 b.
Unaspirated consonants, 30, 2.
Unaugmented forms, 128 c.
Unchangeable consonant stems,
73-83.
Unreduplicated pf. forms, 139, 3;
139, 3 a; 157 b.
Upanisads, 1.
Vedas, 1; 2.
Vedic language, 1; sounds of, 3.
Velars, 8 b a; 6; 7 b; 15, 2 b.
Verb, concord of the, 194 A 1;
synt. position of, 191 a; w. two
a. subjects, 194 A 2 a; w. more
than two, 194 A 2 b; w. subjects
of different numbers, 194 A 3;
w. subjects of different persons,
194 A 3; synt. accent of,
p. 460, 19; loses accent, p. 452,
5 B b.
Verbal compounds, 65 a; 184.
Verbs governing two acc., 198;
inst., 199 B 1; dat., 200 A 1;
abl., 201 A 1; gen., 202 A; loc.,
204, 1.
Vocative, 71 a; 72 a; 76 a; 94, 3;
98 b; for predicative nom.,
196 a; accent of, p. 457, 11 a;
p. 465, 18; loses accent, p. 452,
8 B a; compound, p. 466,
f. n. 3, 4.
Voices of the verb, 121.
Vowel shortened before vowel,
p. 437, a 4.
Vowel declension, 97-102; stems
in a, ā, 97; in i, u, 98; irr.
i, u stems, 99; in ī, ū, 100; in
r, 101; in ai, o, au, 102.
Vowels, 3 a; 4 a; classification
of, 17; changed to semivowels,

20; coalescence of, 18; 19;
 contraction avoided, 12 a,
 f. n. 2; 24; 25; 26; gradation
 of, 5; loss of, 15, 1 a; 127, 4
 f. n. 8; 134 A 2 b; 134 C 1;
 145 a; long by position before
ch, 51; lengthened, 47; 69;
 (cp. f. n. 4); 78, 1 a; 78, 2 a;
 82 (i, u); 83, 2 (N. pl. n.);
 83, 2 a (N. s. m. f.); 85 a (mahat);
 86 (mat, vat stems); 87 (in
 stems); 90 (an stems); 92
 (han); 94, 1 (N. s.); 96, 1, 2;
 131 (p. 125), f. n. 1; 133 B 3;
 144, 3; 145, 1; 145, 5 a; 149;
 151 a; 154, 2 (ps.); 155 (ps.
 no.); 160, 2 a (pp.); 162, 1 a
 (gdy); 169, 1 (ds.); 171, 1
 (ds.); 173, 2 a (int.); 175 A 1
 (den.); lengthened in com-

pounds, 49 a; 50 d; shortened,
 89 (pf. pt.); 94, 3 (voc.); 129, 6
 (red.); 133 B 1 (pr.); 149 (red.
 no.); 174 (int.); 187 a a (p. 273);
 shortened in compounds, 10 a;
 shortened before other vowels,
 18 b; 18 b, f. n. 1; 19 a, f. n. 5;
 20, f. n. 2; 26 b; 109, 1 a
 (p. 86) f. n. 2; nasalized, 15,
 2 f; 19 a, f. n. 5; 19 b, f. n. 1;
 terminations beginning w, 76;
 stems in, 97-102.

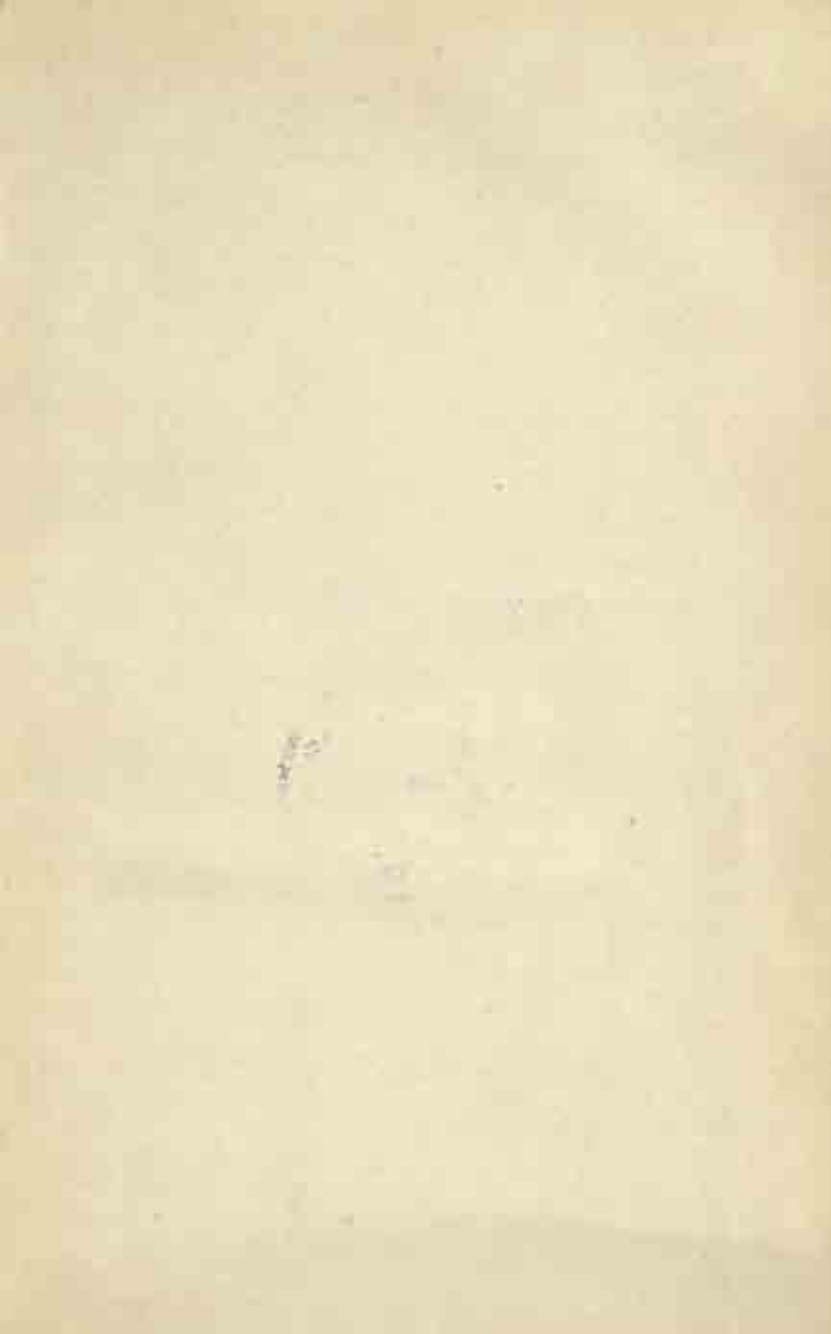
Weak stem, in dec., 72; 84; in
 conj., 134 A 2 (pr.); 137, 1 (pf.);
 190, 2 (pp.); in first member
 of compounds, 185 a.

Weakest stem, 72; 73 b.

Weber, Prof. A., 2, f. n. 1.

Writing, introduction of, 2.





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