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 Nagari 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 Nagari 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 fullness which its treatment requires, its introduction there was impossible. The accent is accordingly dealt with in Appendix III as a substitute for the ‘Chief Peculiarities of Vedic Grammar’ appearing at the end of the Sanskrit Grammar.

The term Vedic is here used to comprehend not only the metrical language of the hymns, but also the prose of the Brāhmaṇas and of the Brāhmaṇa-like portions of the Atharvaveda and of various recensions of the Yajurveda. The grammatical material from the later period is mainly given in small type, and is in any case regularly indicated by the addition of the letter B (for Brāhmaṇa). Otherwise the phase of the earlier language presented is that of the Rigveda, as being both the oldest and furnishing the most abundant material. But forms from the other Vedas are often also supplied without any distinguishing mark as long as they conform to the standard of the Rigveda. If, however, such forms are in any way abnormal, or if it seemed advisable to point out that they do not come from the Rigveda, this is indicated by an added abbreviation in brackets, as ‘(AV.)’ for ‘(Atharvaveda).’ On the other hand ‘(RV.)’ is sometimes added in order to indicate, for some reason or other, that a form is restricted to the Rigveda. It is, of course, impossible to go much into detail thus in
a practical work; but the exact source of any particular form can always be ascertained by reference to the large *Vedic Grammar*. The grammatical usage of the other Vedas, when it differs from that of the Rigveda, is regularly explained. The reference is given with precise figures when syntactical examples are taken from the Rigveda, but with abbreviations only (as TS, for Taittiriya Samhitā or SB, for Śatapatha Brūhmaṇa) 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 pituḥ; but when used syntactically they appear in accordance with the rules of Sandhi; e.g. devānāṃ dūtāḥ; vrtrāṣya 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
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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
PREFACE

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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6 CHARLINGTON ROAD, OXFORD.
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LIST OF ABBREVIATIONS

A. = accusative case.
A. = Ātmāneśpada, middle voice.
AA. = Aitareya Āranyaka.
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. = Indoeuropean.
I-Ir. = Indo-Iranian.
ind. = indicative mood.
K. = Kathaka Samhitā.
KB. = Kaṇṭṭhaka Brāhmaṇa.
L. = locative case.
Lat. = Latin.
m. = masculine.
mid. = middle voice.
MS. = Maitrāyaṇi Samhitā.
N. = nominative case.
P. = Purāṇaśāpada, active voice.
PB. = Pañcarāmasa (≡ Tāṇḍya) Brāhmaṇa.
pl. = plural number.
RV. = Rigveda.
ŚB. = Śatapatha Brāhmaṇa.
ś. = singular number.
SV. = Śāmaveda.
TA. = Taṇṭṭiriya Āranyaka.
TB. = Taṇṭṭiriya Brāhmaṇa.
TS. = Taṇṭṭiriya Samhitā.
V. = Vedic (in the narrow sense as opposed to B. = Brāhmaṇa).
VS. = Vājasaneyi Samhitā.
YY. = 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 á-srat.
P. 163, line 5, for bibhrmáha read bibhrmáha.
P. 144, line 31, for strád read strák.
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 (vás desire) read (vás běloš).
P. 174, lines 30 and 31, delete cuciuvimáhi and cuciuviráta (cp. p. 382 under cye).
P. 188, footnote, for ‘gerudoive’ read ‘gerudí’.
P. 200, line 6, for ‘f yaj’ read ‘of yaj’.
P. 215, line 32, for tāváṁ read tāváṁ; similarly, pp. 220, line 15, 221, line 4, 222, line 4, 238, line 9, 242, line 30, for ū read ū.
P. 373, footnote, last line but one, for ‘heetedly’ read ‘chicely’.
P. 386, line 15, for ‘follows’ read ‘precodes’.
P. 340, line 17, for tāni read tāñi.
P. 347, at the end of line 10, add (i. 819).

line 17, for vá read vá.

line 21, for duścarmá read duścarmá.
P. 348, line 28, for vottu read váttu.
P. 350, line 20, after vásadd add (i. 427).
P. 351, line 28, for abhi read abhi.
P. 352, line 31, for váyum read váyum.

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 Āranyakas and Upaniṣadas, forms a transition to that of the Sūtras, which is practically identical with Classical Sanskrit.

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


b. Twenty-two mutes divided into five classes, each of which has its nasal, making a group of twenty-seven:

(a) five gutturals (velars): k kh g gh ŋ;

(b) five palatals: o ch j jh ² ŋ;

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1 The text of the Vedas, with the exception of Aufricht's and Weber's transliterated editions of the RV. and the TS., is always printed in the Devanāgari 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.
THE VOWELS

(γ) seven cerebrals: ṭh, ḍ and ḍh and ḍh, n;
(θ) five dentals: t th d dh n;
(ε) five labials: p ph b bh m;
ε. Four semivowels: y (palatal), r (cerebral), l (dental), v (labial);
d. Three sibilants: s (palatal), s (cerebral), s (dental);
e. One aspiration: h;
f. One pure nasal: m (ṁ) called Anusvara (after-sound).
y. Three voiceless spirants: ṇ (Visarjantya), ḷ (Jihvā- mūliya), ṇ (Upadhmāniya).

4. a. The simple vowels:

ā ordinarily represents an original short vowel (IE. ā ē ṭ); 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 ṭō) 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. ὄψι) in heaven. It is also frequently the low grade of e and ya; e.g. vid-mā (ved-mā) we know beside vēd-a (ved-a) I know; nāv-īṣṭha newest beside nāv-yāsa newer. It also represents the low grade of radical ē; e.g. igs-tāta taught beside ęs-ti teaches.

i is an original vowel; e.g. jīv-a living. But it also often represents the low grade of yā; e.g. ās-i-māhī we would attain beside ās-yām I would attain; or a contraction; e.g. īṣūr. they have sped (= i-ṣūr 3, pl. pf. of īṣ); mati by thought (= matiā).

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 ṭh respectively between vowels in the RV. texts; e.g. ḍh (but ḍya), māhāse (but mādvān).
u is an original vowel; e.g. mādhun (Gk. μέθυ) honey. It is also the low grade of o and va; e.g. yug-ā n. yoke beside yōg-a m. yoking; sup-tā asleep beside svāp-na m. sleep.

ū is an original vowel; e.g. bhrū (ō-φρο-ς) f. brow. It is also the low grade of au and vā; e.g. dhū-tā shaken beside dhan-tāri f. shaking; sūd sweeten beside svād enjoy; and often represents a contraction; e.g. uc-ūr = u-ne-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; grbhh-i-tā seized beside grabh-a m. seizure.

t 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, mātrē; pitṛṇām, svāśṛṇām.

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

b. The diphthongs.

ē and ō stand for the original genuine diphthongs ā ā. They represent (1) the high grade corresponding to the weak grade vowels i and u; e.g. sēc-ātē pours beside sik-tā poured; bhōj-ām beside bhūj-ām aor. of bhuj enjoy; (2) the result of the coalescence of ā with ī and ū in external and internal Sandhi; e.g. ēndra = ā indra; ē cit = ā u cit; padē = padā i du. n. two steps; bhāveta = bhāva itsa 3. s. opt. might be; maghōn (= maghm ān) weak stem of maghāvan bountiful; (3) ē = az in a few words before dh, dh, h; e.g. c-dhi be 2. s. impv. of as beside ās-ṭī; o = az before bh of case-endings, and before y and v of secondary suffixes; e.g. dvēṣo-bhīś inst. pl. of dvēgas n. hatred;
duvo-yú wishing to give (beside duvas-yú); sáho-van mighty beside sáhas-vant.

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

5. Vowel gradation. Simple vowels are found to interchange in derivation as well as in verbal and nominal inflexion with fuller syllables, or if short also with long vowels. This change is dependent on shift of accent: the fuller or long syllable remains unchanged while it bears the accent, but is reduced to a simple or short vowel when left by the accent. This interchange is termed vowel gradation. Five different series of such gradation may be distinguished.

a. The Guña series. Here the accented high grade syllables e, o, ar, āi, constituting the fundamental stage and called Guña (cp. 17a) by the native grammarians, interchange with the unaccented low grade syllables i, u, ŋ, l respectively. Beside the Guña 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 Guña syllables. Examples are: didós-a has pointed out; dis-tā pointed out; ē-mi I go; i-mās we go; āp-nó-mi I obtain; āp-nu-mās we obtain; vārdhāya to further: vṛdhāya, id.

a. The low grade of both Guña and Vṛddhi may be i, ī, ār, ā; as bībhāy-a I have feared and bībhāy-a has feared; bhi-tā frightened; juhāv-a has invoked; hū-tā invoked; tatār-a has crossed; tir-āte crosses and tir-nā crossed.

b. The Samprasāraṇa series. Here the accented high grade syllables ya, va, ra (corresponding to the Guña stage e, o, ar) interchange with the unaccented low grade vowels i, u, ŋ; e.g. i-yáj-a I have sacrificed; iṣ-ṭā sacrificed; vāṣ-ṭi desires; uṣ-māsī we desire; ja-grāh-a I have seized; ja-grāh-ūr they have seized.
a. Similarly the long syllables ū, vā, ṭā are reduced to i, u, īr; e.g. īrā f. might; ji-yā-to is overcome; bru-yāt would say; bruñ-v-i-tā id.; sād-ū sweet; and-āyu-ṭi succeeds; drāgh-īyas longer; dirgh-ā long.

c. The ā series.
1. In its low grade stage ā 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; sānti they are; ja-gām-a I have gone; ja-gm-ūr they have gone; pād-ya-te goes; pi-bd-anā standing firm; hān-ṭi 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-ṭi purifies; pu-nānti they purify; da-dā-ti gives; devā-t-ta given by the gods.
3. When ā represents the Guṇa stage its low grade is normally i; e.g. sthā-s thou hast stood; sthi-tā stood.

a. Sometimes it is i owing to analogy; e.g. pu-nā-ti purifies; pu-nāṭi purify. Sometimes, especially when the low grade syllable has a secondary accent, it is ā; e.g. gāh-ate plunges; gāh-āna n. depth.

d. The ai and au series.
The low grade of ai (which appears as āy before vowels and ā before consonants) is i; e.g. gāy-ati sings, gā-thā m. song; gi-tā sung.

The low grade of au (which is parallel to vā: 5 b a) is ū; e.g. dhāv-ati washes; dhū-tā washed; ḍhau-tāri f. shaking; dhū-ti m. shaker; dhū-mā m. smoke.

c. Secondary shortening of ĭ, ū, ū. The low grade syllables ĭ, ū, īr and ūr (= ū) are further reduced to i, u, ū, 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;-hūṭi call; dī-ṭi vi shining; dī-pāya kindle; cār-krā-ṣē thou commemoratest; kīr-ṭi f. praise (from root kṛ); pi-pr-tām 3. du.: pūr-tā full (root pṛ); dévi voc. : devi nom. goddess; śvāṣru voc. : śvā-ṣru-ṣ nom. mother-in-law.
The Consonants.

6. The guttural mutes represent the Indo-European velars (that is, q-sounds). In the combination k-ɡ the guttural is the regular phonetic modification of a palatal before s; e.g. dr̥̄ṣ  ṣee: aor. ádṛk-ṣata; vac speak: fut. vak-ṣyatī.

7. The palatals form two series, the earlier and the later.

a. Original palatals are represented by ch and k, 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. σχίδ. But in the inchoative suffix cha it seems to represent s+ unaspirated palatal mute; e.g. gācha-mi = Gk. βάγκακα.

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. ἕκαρόν.

3. The old palatal j (originally the media of s = I-Ir. ž, French j) is recognizable by appearing as a cerebral when final or before mutes; e.g. yāj-ati sacrifices beside aor. á-yāṭ has sacrificed, yāṣ-ṭr sacrificer, is-ṭā sacrificed.

4. The breathing h represents the old palatal aspirate I-Ir. āh. It is recognizable as an old palatal when, either as final or before t, it is replaced by a cerebral; e.g. váh-ati carries beside á-vāṭ has carried.

b. The new palatals are c and to some extent j and h. They are derived from gutturals (velars), being interchangeable, in most roots and formatives, with gutturals; e.g. śoc-ati shines beside śok-a m. flame, śuk-vaṇ flaming, śuk-rā brilliant; yuj-a I yoke beside yug-ā n. yoke, yóg-a m. yoking, yuk-tā yoked, -yug-vaṇ yoking; du-drōh-a has injured beside drōgh-a injurious.

a. The original gutturals were changed to palatals by the palatal sounds t, ī, y immediately following; e.g. cīt-tā ateɪted beside kēt-a m. will from cīt perceive; ój-īyas stronger beside ug-rā strong; dṛuh-yū, a proper name, beside drōgh-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 ŝ (= original s, ŝ, j, h) or r-sounds (r, r, ţ); e.g. duṣṭāra (= duṣṭāra) invincible; vāṣṭi (= vāṣ-ti) wishes; mrṣṭā (= mrṣ-tā) cleansed; nīḍā (= nīḍdā) nest; du̥uṣ-dhi (= du̥uṣ-dhi) ill-disposed; dr̥dha (= dr̥h-tā) firm; nr̥nām (= nṛnām) of men.

Final cerebral mutes represent the old palatals ṭ, ্ś, ḷ; e.g. rāṭ (= rā) m. rulator nom. s.; vípāṭ (= ví-pāṣ) f. a river; ṣaṭ (= sāḥ) overcoming; á-vāṭ (= á-vāḥ-t) has conveyed (ṣ. s. aor. of vah).

9. a. The dentals are original sounds, representing the corresponding IE. dentals. The mutes t and d, however, sometimes take the place of original s before s and bh respectively; e.g. á-vāṭ-sis (AV.) aor. of vas dwell; māḍ-bhīṣa 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-a n. place; ra-darkhá 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. .statusText[108]: `<s> (<s> or old palatal ʷh); the soft form of ʷ, has always disappeared after cerebralizing d or ʷh and lengthening the preceding vowel.  
2. .statusText[119]: ` Though written as a short vowel, the ŝ is prosodically long.`
initially, medially, and finally; e.g. māṭī t. mother, nāman n. name. The remaining three are always dependent on a contiguous sound. The guttural ű, the palatal ū, and the cerebral ŋ are never initial, and the last two are never final. The guttural ű appears finally only when a following k or g has been dropped, as in stems ending in ūc- or ūj and in those compounded with ūs; e.g. pratyān nom. s. of pratyāṅc facing; kī-dṛṇa nom. s. of kī-dṛṅ of what kind?

a. Medially ű appears regularly only before gutturals; e.g. aṅkā m. hook; aṅkhāya embrace; āṅga n. limb; jāṅghā f. leg. Before other consonants it appears only when k or g has been dropped; e.g. yuṅi-dhi for yuṅg-dhi (=yuṅī-dhi) 2. s. impv. of yuj join.

b. The palatal nasal occurs only before or after ŏ or ŋ, and before ch; e.g. pāṅca five; yaj-ṇa m. sacrifice; vāṅchantu let them desire.

c. The cerebral ŋ appears within a word only, either before cerebral mutes or replacing dental ŋ after r, ō, or s (either immediately preceding or separated from it by certain intervening letters); e.g. dandā m. staff; nr-ṇām of men; vārṇa m. colour; uṣṇā hot; krāmaṇa n. step.

d. The dental ŋ is the commonest of the nasals; it is more frequent than m, and about three times as frequent as the other three taken together. As a rule it represents IE. n; but it also appears in place of the dental d or t, and of labial m before certain suffixes. It is substituted for d before the suffix -na; and for d or t before the m of secondary suffixes; e.g. án-na n. food (from ad cat); vidyūn-mant gleaming (vidyūt f. lightning); mṛn-maya earthen (mṛdī 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. rei (yam restrain); á-gam-na, gān-vahi (aor. of gam go); á-gam (=á-gam-s, á-gam-t) 2. 3. s. aor. of gam go; á-yān (=á-yam-s-t) 3. s. aor. of yam restrain; dān gen. of dām house (=dam-s).
e. The labial m as a rule represents IE. m; e.g. náman, Lat. nomen. It is by far the commonest labial sound, being more frequent than the four labial mutes taken together.

f. The pure nasal. Distinct from the five class nasals is the pure nasal, variously called Anuvāra 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 \( \tilde{v} \) before vowels. The proper use of Anuvāra is not before mutes, but before sibilants and h (which have no class nasal). When final, Anuvāra usually represents m, sometimes n (66 A 2). Medially Anuvāra regularly appears before sibilants and h; e.g. vamśā m. reed; havīṃśi offerings; māṃśā n. flesh; simhā m. lion. It usually appears before s, where it always represents m or n; e.g. māṃsate 3. s. subj. aor. of man think; pimśanti beside pimāṣṭi from pīṣ crush; kramśyāte fut. of kram stride. When Anuvāra appears before ā 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, l, u respectively. They are called anta İstanbul in the Prātiśākhya as ʻintermediateʻ, 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-ya-y ā. s. aor. pass. of dā give. Otherwise it is based either on IE. \( ā \) (= Gk. spiritus asper) or voiced palatal spirant y (= Gk. ζ); e.g. yā-s who (Gk. ὥ), yaj sacrifice (Gk. ἱγ-ιοξ); but yas boil (Gk. ἔω), yuj yoke (Gk. ἱγ-γ). 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 Magadhi).

\( r \) is secondary when it takes the place of phonetic \( q \) \((= \zeta)\) as the final of stems in \( is \) and \( us \) before endings beginning with \( bh \); e.g. hāvīr-bhīs and vāpur-bhīs. 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 \( s \) or \( h \) + consonant. It appears in forms of \( dṛś \) etc. and \( sṛṣ \) send forth; e.g. dṛṣṭam to see, sāmāraṣṭa one who engages in battle; also in brāhmaṇ m. priest, brāhmaṇ m. devotion beside barhīs n. sacrificial litter (from bhr or barh make bhr); 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 lōman, lōhitā, which in the earlier books appear as mruc sink, rabh seize, rōman n. hair, rohitā 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. 1, and only a few nouns: (uj)loká m. free space, šloka m. call, and -miśla mixed.

a. In the later Samhitás 1 occasionally occurs both medially and finally for ġ; e. g. tőe (VS. Kaṇva) = 祂e (RV. tőe); bāl iti (AV.), cf. RV. bāl itihā. 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; 16, 2 k). There is a considerable interchange between the sibilants, chiefly as a result of assimilation.

a. The palatal sibilant ş 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. śvāśura (Lat. socer) father-in-law; śaśā (IE. kaso) m. hare. Sometimes this substitution takes place, without assimilation, under the influence of allied words, as in kēśa m. hair beside kēsara (Lat. caesarica). It is also to some extent confused with the other two sibilants in the Samhitás, but here it interchanges much oftener with s than with ş. Before s the palatal ş becomes k, regularly when medial, sometimes when final; e. g. dṛk-श-a-se 2. aor. subj. mid., and -dṛk[a] nom. s. from drē sec.

b. The cerebral ş is, like the cerebral mutes, altogether secondary, always representing either an original palatal or an original dental sibilant. Medially it represents the palatals ş (= I-Ir. ś) and j (= I-Ir. ǧ) and the combination kṣ before the cerebral tenués ď̄ (themselves produced from dental tenues by this ş); e. g. naś-ţá from naś ba lost; mṛţ-ţa 3. s. impf., from mṛj wipe; taś-ţá from takṣ hew.
Medially it is regularly, and initially very frequently, substituted for dental s after vowels other than á andafter the consonants k, r, ṣ; e.g. tiṣṭhati from sthā stand; su-ṣup-ur 3. pl. pf. from svap sleep; ṛṣabhā m. bull; uksān m. ox; varṣā n. rain; haviṣ-ṣu in oblations; ānu śtvantī they praise; go-śāni winning cattle; divi śān being in heaven.

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

c. The dental s as a rule represents IE. s; e.g. āśva-s horse, Lat. equo-s; āś-ti, Gk. ἔστη. In Sandhi it is often replaced by the palatal ĺ 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; dudröha has injured beside drōgha injurious. It sometimes represents an old palatal aspirate (="I-Ir. žh), as is recognizable by its being replaced as final or before t by a cerebral; e.g. vāh-ati carries beside ā-vāṭ has carried, ūḍhā (= uz-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 grābha. The various origins of ḥ led to a certain amount of confusion in the groups of forms from roots containing that sound. Thus beside mugdāha, the phonetic past participle of muh be confused, appears múḍhā (AV.) bewildered.

14. Voiceless spirants. There are three such representing original final s or r. Visarjantya has its proper place in pausa. Jihvāmāliṭya (formed at the root of the tongue) is the guttural spirant and is appropriate before initial voiceless
gutturals (k, kh). Upadhmäntya (on-breathing) is the bi-labial spirant r and appears before voiceless labials (p, ph). Visarjanïya may take the place of the latter two, and always does so in the printed texts of the Samhitás.

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 Prātiṣākhyaṇas, the ancient phonetic works dealing with the Samhitás. 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 Samhitás 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 i, u and ã were pronounced as in Italian. But ã in the time of the Prātiṣākhyaṇas 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 ã being elided after a 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 ã was still open, but that, at the time when the Samhitás text was constituted, the close pronunciation was already becoming general.

The vowel r, now usually sounded as ri (an early pronunciation as shown by the confusion of r and ri in ancient inscriptions and MSS.), was in the Samhitás pronounced as a vocalic r, somewhat like the sound in the final syllable of the French chambre. It is described in the RV. Prātiṣākhya
as containing an r in the middle. This agrees with the equivalent of r in Old Iranian.

The very rare vowel l, now usually pronounced as lri, was in the Samhitās a vocalic l, described in the RV. Prātisākhya as corresponding to r 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 Prātisākhyaśas; 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 āi and āu are at the present day pronounced as āi and āu, and were so pronounced even at the time of the Prātisākhyaśas. 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-yā-te is pressed (Su); janī-yānt desiring a wife (Jāni); also before r when a consonant follows; e.g. gir-bhis (but gir-as); a, i, u often become long before v; e.g. ā-vidh-yat he wounded (a is augment); jī-gi-vaṃs having conquered (Ji); rta-van observing order (Rta); ya-vant how great; as compensation for the loss of a following consonant; e.g. gū-ḍhā for guh-tā (15, 2 k); they are also often pronounced long for metrical reasons; e.g. ārudhī hávam hear our prayer.

d. Svarabhakti. When a consonant is in conjunction with r or a nasal, the metre shows that a very short vowel must often be pronounced between them; e.g. indra = indra; yajñā = yajñána sacrifice; gnā = gnāna woman.

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1 A term used in the Prātisākhyaśas and meaning ‘vowel-part’.
2 Described by the Prātisākhyaśas as equal to ½, ½, or ½ were 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 a and o. In a few words the disappearance of initial a is prehistoric; e.g. vi bird (Lat. avis); sánti they are (Lat. sunt).

f. Hiatus. In the written text of the Samhitás hiatus, though as a rule tolerated in diphthongs only, appears in Sandhi when a final a, o, u has been dropped before a following vowel; when final i, u, o 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 Samhitás: 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. jyēśṭha mightiest as jyā-iśṭha (= jyā-iśṭha from jyā be mighty).

2. Consonants. a. The aspirates were double sounds, consisting of mutes followed by a breathing; thus k-h is pronounced as in ‘ink-horn’; t-h as in ‘pot-house’; p-h as in ‘top-heavy’; g-h as in ‘log-house’; d-h as in ‘mad-house’; b-h as in ‘Hob-house’.

b. The gutturals were no doubt velars or sounds produced by the back of the tongue against the soft palate. They are described by the Prātiśākhyas as formed at the ‘root of the tongue’ and at the ‘root of the jaw’.

c. The palatals c, j, ch are pronounced like ch in ‘church’, j in ‘join’, and ch in the second part of ‘Churchill’.

d. The cerebrals were pronounced somewhat like the so-called dentals t, d, n in English, but with the tip of the tongue turned farther back against the roof of the mouth. They include the cerebral l and lh which in Rigvedic texts take the place of ð and ðh between vowels. The latter occurs medially only; the former finally also.
Examples are: īḷa refreshment; turā-śāl abhi-bhūtyōjāḥ; ā-śāḷha invincible.

c. The dentals in the time of the Prātiśākhyaśas were post-dentals, being produced by the tongue, according to their description, at the 'root of the teeth' (danta-mūla).

f. The class nasals are produced with organs of speech in the same position as for the formation of the corresponding mutes while the breath passes through the nose. The pure nasal, when called Anunāsika, combines with the preceding vowel to form a single sound, a nasalized vowel, as in the French 'bon'; when called Anusvāra (after-sound), it forms in combination with the preceding vowel two successive sounds, a pure vowel immediately followed by the pure nasal, though seeming to form a single sound, as in the English 'ba-ng' (where, however, the nasal is guttural, not pure).

g. The semivowel y is the voiced palatal spirant produced in the same place as the palatal vowel i. The semivowel v is described by the Prātiśākhyaśas 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 Prātiśākhyaśas it was pronounced in other positions also. Thus the RV. Prātiśākhyā speaks of it as either post-dental or produced farther back (but not as cerebral).

The semivowel l is described in the Prātiśākhyaśas 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 &displaymath:987 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, ñ (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: \( \text{a} \, \text{ā} \); \( \text{i} \, \text{i} \); \( \text{u} \, \text{ū} \); \( \text{ṛ} \, \text{ṝ} \); \( \text{l} \).

2. Guna vowels: \( \text{a} \, \text{ā} \); \( \text{e} \, \text{o} \) \( \text{ar} \, \text{al} \).

3. Vṛddhi vowels: \( \text{ā} \); \( \text{ai} \); \( \text{au} \); \( \text{ār} \).

a. Guna (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 Guna vowel strengthened by combination with another a.

B. 1. Vowels liable to be changed into semivowels: \( \text{i} \, \text{i} \); \( \text{u} \, \text{ū} \); \( \text{ṛ} \) and the diphthongs \( \text{e} \, \text{ai} \), \( \text{o} \, \text{au} \) (the latter half of which is \( \text{i} \) or \( \text{u} \)): consonantal vowels.

2. Vowels not liable to be changed into semivowels (and only capable of coalescence): \( \text{a} \, \text{ā} \): unconsonantal vowels.

Combination of Final and Initial Vowels.

18. If the same simple vowel (short or long) occurs at the end of one word and the beginning of the next, contraction resulting in the long vowel is the rule in the written text of the Samhitās. Thus \( \text{ihāstī} = \text{ihā asti} \); \( \text{indrā} = \text{indra ā} \); \( \text{tvāgne} = \text{tvā agne} \); \( \text{vīdām} = \text{vī idām} \); \( \text{sūktām} = \text{su ukta} \).

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1 The Vṛddhi form of \( \text{ṛ} \) (which would be \( \text{āl} \)) does not occur.

2 In this vowel gradation, as Comparative Philology shows, the Guna vowel represents the normal stage, from which the simple vowel was reduced by loss of accent, while Vṛddhi is a lengthened variety of Guna (5a). The reduction of the syllables \( \text{ya} \), \( \text{va} \), \( \text{ra} \) (which are parallel with the Guna stage) to the corresponding vowels \( \text{i} \), \( \text{u} \), \( \text{ṛ} \) (5b) is termed Samprastāran (dissolution).

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

4 \( \text{ṛ} \) does not occur because \( \text{ṛ} \) never meet in the Samhitās, and final \( \text{ṛ} \) does not even occur in the RV.
a. The contraction of ā + a and of ū + ū 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 maniṣā i agníḥ; maniṣā abhi; viṇū utā; sū ārdhvāḥ; and in a compound, su-ūtāyāḥ.

b. On the other hand, the metre requires the contracted vowels of the written text to be restored in pronunciation. In such cases the restored initial is long by nature or position, while the preceding final, if long, must be shortened. Thus cauṣāt is pronounced as ca āsāt; caṛcata as ca arcata; māpēḥ as mā āpēḥ (for mā āpēḥ); mṛīlatīḍīśe as mṛīlatī idīśe; yāntīndavaḥ as yānti īndavaḥ; bhavantūkṣānāḥ as bhavantu uktānāḥ. When the first word is a monosyllable (especially vi or hi), the written contractions ā and ū are usually to be pronounced with hiatus; thus hindra as hi īndra.

19. a and ā

a. coalesce with the simple vowels i and ā to the Guna vowels e and o respectively; e.g. ihēḥa = ihā iha; pitēva = pitā iva; ēm = ā ūm; óbhā = ā ubhā. They are never contracted to ar in the written text of the RV. or VS.; but the metre shows that the combination is sometimes to be pronounced as ar, for instance in the compound sapta-ṛṣāyāḥ the seven seers = saptarṣāyāḥ.

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1 Because of the prosodical rule that a long vowel is always shortened before another vowel. Cf. note 5.
2 Occasionally ā + i remain uncontracted in the written text of the RV., as jyā iyām, pibā inām, raṇayā ihā.
3 This contraction is a survival because ẹ and o are simple long vowels, but they were originally = ā, āu.
4 But in many instances where the contraction is written, the original simple vowels must be restored with hiatus; thus subhāgoṣāḥ = subhāga usaḥ.
5 ā is always shortened or nasalized before Ṛ in the written text; e.g. tātha ṛiṇaḥ (for tāthā); vipanyāṃ ṛtāya (for vipanyā).
b. coalesce with Guṇa vowels to Vṛddhi; e.g. āibhiḥ = ā ebhiḥ.

c. are absorbed by Vṛddhi vowels; e.g. sōmasyaanuṣijāḥ = sōmasya anuṣijāḥ.

20. The simple consonantal vowels i and û before dissimilar vowels or before diphthongs are regularly changed to the semivowels y and v respectively in the written text of the Saṃhitās; e.g. práty āyam = práti āyam; jānitrī ajijanat = jānitrī ajijanat; ā tv ótā = ā tú ótā. But the evidence of the metre shows that this y or v nearly always has the syllabic value of i or û. Thus vy ūsāḥ must be read as vi ūsāḥ; vidātheṣv añjān as vidātheṣu añjān.

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

21. The Guṇa vowels o and ο

a. remain unchanged before a, which is generally 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, whether written or not. In devāsō aptūraḥ (l. 3') the a is both
written and pronounced; in sūnāvē 'gna (i. 17) it must be restored as sūnāvē: āgna.

b. before every other vowel (or diphthong) would naturally become ay and av (the form they assume within a word), but the former drops the semivowel throughout, while the latter does so only before ā; e.g. agna īhā (for agnyā); váya ukthēbhīh (for váyav); but váyav ā yāhī.

22. The Vyādhi 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 (through āv); e.g. tāsmā ākṣi (for tāsmāy), tāsmā īndrāya; sujīhvā āupa (for sujīhvāy), but tāv ā, tāv īndrāgni.

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 vá asāu (through váy for vái). Sometimes, again, the contraction, though not written, is required by the metre. Thus ta-indra must be pronounced as tendra, and goṣṭhā āupa (AV.) for goṣṭhō āupa (through goṣṭhāy) as goṣṭhōpa.

Irregular Vowel Sandhi.

23. Vyādhi instead of Guṇa results from the contraction of

a. the preposition ā (in the AV. and VS.) with initial rī in ārtī = ā rī and in ārchatī = ā rīchatī. In the case of the latter verb, the TS. extends this contraction to prepositions ending in a: úpārchatī = upa rīchati and avārchatī = ava rīchāti.

1 Because e and o were originally ā and āu.
2 This is also the Sandhi of the AB. and KB.
b. The preposition prā (in the RV.) with initial i in prāiṣayūr = prā iṣayūr.

c. The augment a with the initial vowels i, u, r; e.g. áichas 2. s. impf. of iṣ wish; āunat 3. s. impf. of ud wet; árta 3. s. aor. of r go.

Absence of Vowel Sandhi.

24. The particle u is unchangeable in pronunciation before vowels, though as a rule written as v after a consonant; e.g. bhā u amŚāve, but āvēd v indra. When it combines with the final a of a particle to o, in o = ā u, átho = átha u, utō = utā u, mó = mā u, it remains unchangeable even in the written text; e.g. átho invrāya.

25. a. The i and ā of the dual (nom. acc.) never change to y and v. This dual i is never to be pronounced short, but the ā sometimes is; e.g. hāri (c) ṛtāsyā, but sādhū (c) asmai. This i may remain before i, as in hāri ivā, but in several instances the contraction is written, as in rōdasimē = rōdast imē, while in several others, though not written, it must be pronounced.

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

c. The i of the nom. plur. m. (of the pronoun asān) āmi is always given as unchangeable in the Pāda text (āmi āti), but it never happens to occur before a vowel in the RV.

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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 prāgrhya separated. Such vowels are indicated in the Pāda text by an appended iti. u is always there written in its lengthened and nasalized form as ūn iti.
3 It is occasionally written unchange in its lengthened form even after a consonant, as tām ū akṛvān.
4 Except vēdy āsām, to be pronounced vēdi āsām.
a. The i of the nom. a. in prthivī, prthu-jrāyi, saṃrajīi rarely, of the instr. suṣāmi once, and of the instr. ātā often, remains unchanged before vowels; e.g. saṃrajīi ādhi, suṣāmi 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; e.g. rōdāsi ubhē ṛghāyāmāpam.

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

c. The e of the locative of the pronominal forms tvé in thee, asmē in us, yuṃśē in you are unchangeable; e.g. tvé it; asmē āyuh; yuṃśē 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 pause, 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 Visarjanta are tolerated, and palatais are excluded, as finals. By this law the thirty-nine consonants classified in § 3 are reduced to

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1 The unchangeableness of the vowel here being only occasional is not indicated with itī in the Padā text.
2 Except dhāṇyamē for dhāṇye īmē, 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 vahā, sing. te, and the plur. ante.
4 Also used as dat. in the RV.
5 They are always written with iti in the Padā 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 pausa:—k, Ṵ; t, ṇ; p, m; Visarjaneya.

The aspirate and soft mutes (3 b) are eliminated, leaving only hard unaspirated mutes to represent them. The palatals (3 b β), including s (3 d), and h (3 c), are replaced by k or ṭ (ṅ by ṇ).

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

The nasal ṷ (3 b γ) and the three semivowels y, ɪ, ʋ (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 tánas); tudán striking (for tudánta); práñ forward (through práñk for práñc-a); áchán 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 vṛṣ bend (for várk-t); úrk nom. s. of urj strength; á-māṝ 3. s. impf. of mrj wepe; á-vart 3. s. aor. of vṛt turn; su-hārt nom. s. of suhārd friend.

a. There are seven instances in the Samhitás in which a suffixal a or ɪ is retained instead of the preceding radical consonant. (1) a thus appears in the following four nominatives sing.: sadha-māṣa beside sadha-mát (for sadha-mád-a) companion of the feast; ava-yāṣ (for ava-

¹ The only instance of a suffix remaining after ṭ is in dar-ṭ 3. s. aor. of dr ḍav beside 涞-dar 2. s. (for 涞-dar-a).

² The a is probably due to the analogy of nominatives, like māṣa mom, dravina-dā-s wealth-giving, &c.

³ The appearance of a or ɪ here is due to the beginnings of the
Classification of Consonants.

29. The assimilation, of which the application of the rules of consonant Sandhi consists, is of two kinds. It is concerned either with a shift of the phonetic position in which a consonant is articulated, or with a change of the quality of the consonant. Hence it is necessary to understand fully the classification of consonants from these two aspects. In § 3 b c d (cp. 15, 2b–h) an arrangement according to the place of articulation is given of all the consonants except four, the breathing h and the three voiceless spirants, which are phonetically described in § 15, 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 tensis. 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, r, l, u, the tongue being in partial contact with the place of articulation in the first three, and the lips in partial contact in the fourth.

d. The three sibilants are hard spirants produced by partial contact of the tongue with the palate, roof, and teeth respectively. There are no corresponding soft sibilants (English z, French j), but their prehistoric existence may be inferred from various phenomena of Sandhi (cp. 15, 2 k a).

tendency to normalize the terminations so as to have a in the 2. a. and t in the 3. a. Some half-dozen examples of this have been found in the Brāhmaṇas; e.g. ś-vas 2. a. impf. (= ś-ved-a) from vid know.
c. h and ṭ 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, ṭ only after vowels and before certain hard letters.

30. Quality of consonants.

Consonants are

1. either hard (surd, voiceless): k kh, ch, ṭ ṭ, ṭ ṭ, p ph; s s s; h h h (3);
   or soft (sonant, voiced): all the rest (3) (besides all the vowels and diphthongs).

2. either aspirated: kh gh, ch jh, ṭ ṭ, ṭ ṭ, th dh, ph bh, h h h, s s s;
   or unaspirated: all the rest.

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

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

I. Changes of Quality.

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

Hence final k, ṭ, t, p before vowels and soft consonants become g, ḍ, ḍ, b respectively; e.g. arvāg rādhā (through arvāk for arvāc); havyavād juhvāsyaḥ (through -vāt for -vāḥ); sāl urvīḥ (through sāt for sāś: cp. b b y); gāmad
vájebhīḥ (for gāmat); aguid āṭyataḥ (through agnit for agnidh); triṣṭūb gāyatrī (through triṣṭūp for triṣṭūbh); abjā (for sp-ja).

33. Final k, t, p before n or m may, and in practice regularly do, become the nasal of their own class; e.g. prāṇaṁ máṛtyasya (through prāṇag for prāṇak); virāṇ mitrāvāruṇayoh (through virāḍ for virāṭ); sāṅ-ṇavati (TS.) (through sāt-) for sāṅ-ṇavati; āśin nó (through āśād for āsīt); tán mitrāsyā (for tād); trikakāṁ nivārtat (through trikakūḥ for trikakūp from trikakūḥ).

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

35. Since the nasals have no corresponding hard sounds, they remain unchanged in quality before initial hard sounds. The guttural ā,¹ which is rare, remains otherwise unmodified also (cp. 52); but it may before sibilants insert a transitional k, e.g. pratyāṅk sá beside pratyāṅ sá. Final m is liable to change of position before all consonants (42). Final dental n is liable to change before vowels (42, 52), palatals, dentals, the semivowel l, and sometimes p (40).

36. The dental nasal n remains unchanged before (1) the gutturals k, kh, g, gh; (2) the labials p,² ph, b, bh, m; (3) the soft dentals d, dh, n; generally also before t (40, 2); (4) the semivowels y, r, v, and the breathing h; (5) the cerebral and the dental sibilants s and s.

a. Before s and s a transitional t may be inserted, e.g. áhan-t sáhasā; tán-t sám.

II. Changes of Position.

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

¹ The palatal and cerebral nasals, as has already been stated, do not occur as finals.
² Before p it sometimes becomes mh; cp. 40, 5.
a. The two dentals become palatal before palatals.\(^1\)

b. Visarjantya 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 cáksuh for tát cáksuh; yátayáj-jana for yátayát-jana; rohíc chyává for rohit śyává.\(^2\)

2. Final n.

39. Final n before vowels is changed, after a long vowel, to Anusvāra: if the preceding vowel is á, to ūn, if it is ā, ū, ñ, to mnn; e.g. sárgām īva for sárgān; vidvān agne for vidvān; paridhistm āti for paridhitn; abhiśūmr īva for abhiśūn; nṝṁṛ abhi for nṝn.

40. 1. Final n before all palatals that occur becomes palatal n; e.g. úrdhvān carāthāya for úrdhvān; tán juṣethām for tán; vajriṅ śnathihī for vajrin; but since before ś a transitional t may be inserted, vajṛnt śnathihī may (through vajrino śnathihī) become vajṛṅ chnathihī.\(^3\)

a. Before c the palatal sibilant is sometimes inserted\(^7\) in the RV., the preceding n then becoming Anusvāra. This

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\(^1\) 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 ĵ occurs only in sāṣ six and its compounds, and once in sāṭ for sāṭ from sāḥ.

\(^2\) On the change of ś to ch after c see 58.

\(^3\) Both ūn and mnn here represent original na through ṅn, the Sandhi of ū being here the same as that of ṅn ṅn ṅn before vowels. ūn in ūn remain unchanged at the end of a Pāṇa (as being in pause) before a vowel; e.g. devayānāntandraḥ (L 727).

\(^7\) Šn occurs only once, otherwise remaining unchanged as Šn, because two r sounds are avoided in the same syllable (cf. Vedic Grammar, § 79).

\(^7\) That is, t before ś becomes c (35).

\(^8\) 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 here ²) before ca and cid; e.g. anuyājāmā ca, amonāmā cit. In the later Saṃhitās the inserted sibilant becomes commoner, occurring even where not etymologically justified. ³

2. Final n usually remains unchanged before dental t, e.g. tvāvān tmānā; but the dental sibilant is sometimes inserted in the RV., the preceding n then becoming Anusvāra. This insertion takes place, only when the sibilant is historically justified; e.g. ávādāms tvām (for ávādan). In the later Saṃhitās the inserted sibilant becomes commoner, occurring even where not etymologically justified. ⁴

3. Final n before initial l always becomes nasalized ĭ; e.g. jīgīvāt laksām.

4. Though final n generally remains unchanged before y, r, v, h (36, 4), ān, īn, ūn sometimes become ām, īm, ūm as before vowels (39); e.g. devān havāmahē; but svāvāṁ yātu (for svāvān); dadvāṁ va (for dadvān); pivo-annām rayīvṝdhah (for annān); pānīmṛ hatam (for pānīn); dāsyūṁr yōnau (for dāsyūn).

5. Final n when etymologically representing ns sometimes becomes mḥ before p (36, 2); thus nṛṁḥ pāhī (for nṛn); nṛṁḥ pātram; svātavāmḥ pāyūḥ (for svātavān).

3. Final m.

41. Final m remains unchanged before vowels; e.g. agnīṁ śa I praise Agni.

¹ That is, in the nom. a. and acc. pl. m., which originally ended in na.
² E.g. paśū ca sthātīṁ sarātham (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. rāja (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 rāstrāṁ ihā must be pronounced rāstrāhā. It is very rarely written, as in durgāhātāt for durgāham etāt. The Pada text, however, neither here (durgāhā 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, ś, s and the breathing h to Anusvāra; e.g. hōṭārāṁ ratnadātamam (for hōṭāram); vārdhamāṇam svē (for vārdhamānām); mitrāṁ huve (for mitrām).†

2. before y, l, v it becomes nasalized y, l, v; but the printed texts regularly use Anusvāra* instead; e.g. sāṁ yudhi; yajñāṁ vaṣṭu.*

3. before mutes it becomes the class nasal,¹ and n before n; e.g. bhadrāṁ kariṣyāsi; tyāṁ camasām; nāvan tvāṣṭuḥ; bhadrāṁ naḥ. Most MSS. and the printed texts, however, represent this assimilated m by Anusvāra⁶; e.g. bhadrāṁ kariṣyāsi; tyāṁ camasām; nāvan tvāṣṭuḥ; bhadrāṁ naḥ.

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

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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 Prātiṣākhya allows the optional use of Anusvāra before these semivowels.

³ Forms with internal m like yam-yāmāna and āpa-muṣṭa show that m originally remained unchanged in external Sandhi before y and l; and forms like jagan-vān (from gam yā) 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 d, led to ambiguity in some instances and consequent wrong analysis by the Padapātha.

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 pūnsā. If followed by a hard sound,

1. a palatal (c, ch) or a dental (t) mute, it becomes the corresponding sibilant; e.g. devāś cākṛmā (through devāḥ for devāś); pūś ca (through pūḥ ca for pūr ca); 1 yās te (for yāḥ); anvibhīs tānā (for -bhiḥ).

a. Visarjaniya, if preceded by i and ū, before dental t often becomes cerebral ą, which cerebralizes the following initial t to ū. In the RV, this occurs chiefly, and in the later Vedas only, before pronouns; e.g. agniś te; krātus ūm; also nākiś ūman. In compounds this change takes place in all the Samhitās; e.g. dūṣ-ṭāra hard to pass.2

2. a guttural (k, kh) or labial (p, ph) mute, it either remains or becomes Jīhvāmūliya (h) before the gutturals and Upadhmnāliya (h) before the labials; e.g. viṣṇoḥ kārmāṇi (for viṣṇoḥ); īndrāḥ pāṇca (for īndras); pūnāḥ pūnāḥ (for pūnāḥ); dyāuḥ pṛthivi.

a. After h it often, in the RV., becomes, and after ā, ū, ē, 2 e.g. divās pāri; pātnivatas kṛdhi; dyāuḥ pītā. In compounds this change takes place regularly in all the Samhitās; e.g. paras-pā for-protecting; haviṣ-pād drinking the offering; duṣ-kiṭi evil-doing, duṣ-pād evil-footed.

3. a simple sibilant, it either remains or is assimilated; e.g. vaḥ śivatāmaḥ or vaś śivatāmah; dēviḥ sāḥ or dēviṣ sāḥ; nāh sapātnāḥ or nas sapātnāḥ; pūnāḥ sām or pūnas sām. 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: svār-sakṣas and svār-canaś.
2 The only exception in the RV. is cāṭuṇa-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 Visarjantya and European editions regularly do so.

a. Before a sibilant immediately followed by a hard mute, a final Visarjantya is dropped; e.g. mandibhi stómebhíh (through mandibhis for mandibhíh); du-stuti l. 2f-práma (for dus-stutí). The dropping is prescribed by the Prállásákhyas 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 Visarjantya is optionally dropped; e.g. kṛta árávah (for kṛtaḥ); ni-aváram (through niḥ- for nis-).

44. Visarjantya (except after a or ə) before a soft sound (vowel or consonant) is changed to r; e.g. śībhír ídyaḥ (through śībhíh for śībhíss); āgír hótá (through agní for āgní); parábhūr ásti (through -bhūh for -bhús).

45. 1. The final syllable áḥ (= ás) drops its Visarjantya before vowels or soft consonants; e.g. sútā imé (through sútāh for sútás); viśvá ví (through viśváh for viśvás).

2. The final syllable áḥ (= ás)
   a. drops its Visarjantya before vowels except a; e.g. khya ā (through khyaḥ for khyaas).
   b. before soft consonants and before a, is changed to o, after which a may be elided (21 a); e.g. índavo vám (through índavāh for índavas); no áti (through naḥ for nas) or nó 'tī.

46. The final syllables áḥ (= ar) and áḥ (= ār), in the comparatively few instances in which the Visarjantya represents an etymological r, do not form an exception (45) to the general rule (44); e.g. prātār agníh; púnar naḥ; sváṛ druháḥ; vár aváyati.

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

1 r is original in dvár door, vár protector, vár water; áhar day, osár dunn, údhár under, vádhár weapon, vánár wood, sváṛ light; antár within, sváṛ door, púnar again, prātār early; the voc. of r stems, e.g. bhrátar; the 2. 3. a. of past tenses from roots in r, e.g. ávar, from vrccer.
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.) sāh that, syāh that, esāh this, drop the Visarjantya before all consonants; e.g. sā vánāni, syā dūtāh, esā tām. The Visarjantya is here otherwise treated regularly;² at the end of a Pāda, e.g. padīṣṭā sāh śakra esāh, and before vowels, e.g. só apāh, esó asura, esó ‘mandan (for amandān); sā ósadhiḥ, esā indraḥ.

a. sā, however, generally combines in the RV, with a following vowel; e.g. sāsmati for sā asmati; sód for só tī; sānuṣadhiḥ for sā óṣadhiḥ.

Sandhi in Compounds.

49. The euphonic combination at the junction of the members of compounds is on the whole subject to the rules prevailing in external Sandhi. Thus the evidence of metre shows that contracted vowels are often to be pronounced with hiatus when the initial vowel of the second member is prosodically long (ep. 18 b); e.g. yukta-sāva (for yuktaśva) having yoked horses, devā-iddha kindled by the gods (for devēddāha), ācha-uktī (for āchokti) invitation.

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

a. In viś-pāti lord of the house and viś-pātimi mistress of the house a remains instead of the t¹ required by external Sandhi.

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

¹ In a few instances o appears instead of a (= ar) under the influence of aḥ as the pausal form of neuter in as; e.g. ādho romaśām (for ādha = ādhar); also in the compound ako-rātrā for ahā.

² sāh, however, twice retains it in the RV.; sāh pāliknīḥ (v. 24) and sā sā tāva (viii. 2318) for sāh.

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

⁴ viś-pāti has in post-Vedic Sanskrit become viṣṭātī.
A group of compounds formed with dus as first member combine that adverb with a following d and n to dū-d (= dus-d) and dū-n (= dus-n) instead of dur-d and dur-n: dū-dāhma (for dus-dāhma) hard to destroy, dū-dāśa not worshipping (for dus-dāśa), dū-dhi manifest (for dus-dhi); dū-nāsa hard to attain (for dur-nāśa), dū-nāśa (for dus-nāśa) hard to attain and hard to destroy.

d. Final (etymological) r in the first member is preserved in the RV., before hard sounds where the rules of external Sandhi require Visarjanīya or a sibilant (43): vār-kārya producing water; svār-akṣa brilliant as light; pūr-pati lord of the stronghold, svār-pati lord of heaven; vanar-sād and vanar-śād sitting in the wood, dhūr-śād being on the yoke; svār-śāi winning light; svār-śāti acquisition of light. The VS. also has ahar-śāti lord of day, and dhūr-śāh bearing the yoke.

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

50. Compounds further often contain archaism which though still existing in external Sandhi are obsolete 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. śva-ścandrā brilliant with horses, purṇ-ścandrā very brilliant. As an independent word it is, excepting three occurrences in the RV., invariably candrā.

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

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1 But dur- the form required by the later external Sandhi is already commoner in the RV., e.g. dur-dāśa, dur-nāman.
2 Nouns ending in radical r retain the r before the ending su of the loc. pl.; gir-śu, dhūr-śu, pūr-śu.
3 External Sandhi gradually encroaches here in the later Sanskrit; e.g. svāh-pati in the SV.
4 But gir retains its short vowel in gir-vaṇaḥ feast of praise and gir-vaṇhas 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 Padapātha.
6 In post-Vedic Sanskrit only dustara, duḥsāha.
c. A dental n in the second member is cerebralized after r, r, s in the first member:

a. almost invariably, whether initial, medial, or final in a root, when a verbal derivative is compounded with a preposition that contains r; e.g. nim-nil bright garment, pāri-hunta denied, pān-ā m. breath; and even in suffixes, as pra-yāna 6. nātāna (from yā go).

b. predominately in other compounds when the second member is a verbal noun; e.g. grāma-nī chief of a village, dur-gāni dangers, pitṛ-yāna treaded by the fathers, rakṣo-hāni demon-slaying; but puro-yāvan beside prātar-yāvan going out early. Cerebralization never takes place in -ghn the weak form of -hān killing; nor in aksā-nāh tied to the ox; kravya-vāhana conveying corpse, carma-munā burner, yuesā-uta led by you.

c. less regularly when the second member is an ordinary (non-verbal) noun; e.g. urṇo-maṇḍ broad-nosed, prā-napat great-grandson; but candrā-nirgha having a brilliant garment, pūnā-nava again revised.

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

e. Final ā or 1 of the first member is often shortened before a group of consonants or a long syllable; e.g. urṇa- 

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. Prātiṣaṅkya 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. This rule is followed by Max Müller in his editions of the RV.; e.g. utā ochadiḥ, a-ochād-vidhāna, but me chantsat.

1 The Vedic MSS. almost invariably write the simple oh, and this practice is followed by Aufrecht in his edition of the Rigveda and L. v. Schroeder in his edition of the MS. It is also followed in the present work.
52. Before vowels final ā and ə, if preceded by a short vowel, are doubled; e.g. kidēśū āndrah; āhann āndrah. 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 viṣṇu-sāvā with stutives as stands (n = n) is an exception.

Initial Aspiration.

53. After a final c, initial ā regularly becomes ch; e.g. yāc chākāvāma for yād ākāvāma.

a. The same change occasionally takes place after ṭ; thus vīpāṭ chutudri (for sutudri); turāṣāṭ chuśmi (for āuśmi).

54. Initial h, after softening a preceding k, ṭ, ṭ, p, is changed to the soft aspirate of that mute; e.g. sadhryāg ghitā for hitā; āvāṭ dhavyāni for āvāṭ āhavyāni; sidad dhōtā for sidat hōtā.

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; e.g. from dagh reach the 3. s. injunctive is dhak (for dagh-t); -būḍh wakīng becomes -bhūt; dūḥ 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:

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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 + i = dhiy-ē dat. s. for thought; bhū + i = bhuv-ī on earth; yu-yuv-ē has joined (√yu).

58. Final r before y becomes ri (154, 3); e.g. kr̥ make; kri-yāte 3. s. pres. pass. is done. Final ṛ before consonant terminations is changed to ĭr, after labials to ĭr; e.g. gṛ swallow: gir-yāte is swallowed, gir-nā swallowed; pr̥ fill: pūr-yāte is filled, pūr-nā filled.

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

Final Consonants.

60. The most notable divergence from external Sandhi is the unchangeableness of the final consonants (op. 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. vāc-ya to be spoken, dūras-yū worshipping, yāsas-vat glorious; vāc-mi I speak (but vākti speaks); voc-am I will speak, papre-yāt would mix; prānic-ah nom. pl. forward.

a. Before the primary suffix na, d is assimilated; e.g. ān-na n. foot (for ad-na), chin-nā cut off (for chīd-na); and before the secondary suffixes mant and maya, t and d; e.g. vidyūn-mant accompanied by lightning (vidyūt) and mṛn-māya consisting of day (mīd). In the nominal case-form sān-nām (for saṭ-nām) of sīr (śā) the final ṭ is assimilated.

61. Nominal or verbal stems ending in consonants and followed by terminations consisting of a single consonant, drop the termination altogether, two consonants not being tolerated at the end of a word (28). The final consonant that remains is then treated according to the rules of external
Sandhi. Thus praṅc+s nom. s. forward becomes praṅ (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 2. s. aor. impv. subject; labh+sya-te = 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 chews: bāps-a-ti chews; guh hide: des. ju-guk-śa-tas beside aghusat; dah burn: part. dáksat beside dháksant; duh milk: aor. á-duksat beside á-duhukṣat.

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

63. Palatals. a. While o regularly becomes guttural before consonants (cf. 61; 27; 7 b), j in some cases (the majority) becomes guttural (k, g), in others cerebral (t, ð, ɡ);

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 Vibhūs; garbha-dhi m. breeding-place. (The two imperatives bō-dhi be for bho-dhi, and ja-hi strike 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 62 a) becomes dhat before t and th (cf. 134 B b).
e. g. uk-tá spoken (√ vac); yuk-tá joined (√ yuj); rug-ná broken (√ ruj: cp. 65); but rāṭ nom. s. king (for rāj+a); mṛḍ-dhi 2. s. impv. wipe (for mṛj-dhi); rāṣṭrá kingdom (for rāj-tra: cp. 64).

b. The palatal á before bh (73 a) normally becomes ā; k before s; always s before t and th (cp. 64); e. g. paḍ-bhís with looks (páś), vid-bhís with tribes (viś); vek-gyáśi fut. of viś enter; vik-su loc. pl. (viś); dīk nom. s. of diś direction; nák nom. s. of nás night; viś-táentred (√ viś).

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

d. The ch of the root prach ask is treated like ś; á-prāk-śit 3. s. aś-aor., á-prāṭ 3. s. s-aor. (= á-prach-s-t); prā-ṭa asked, prā-ṣ-tum inf. to ask.

64. Cerebrals change following dentals to cerebrals (39); e. g. iṣ + tá = iṣ-ṭá; av-iṣ + dhi = avid-dhi 2. s. impv. iṣ-aor. of av; saṇ + nām (for saṭ-nām) = saṇ-ṇām (cp. 38, 60a).

a. While the cerebral sibilant ś seems always3 to become a cerebral mute (t or d) in declension and becomes ṇ in conjugation, it regularly becomes k before s in conjugation (cp. 63 b and 67); e. g. dvīṣ+s = dvīṭ nom. s. hating, vi-prūṣ+s = vi-prūṭ drop, vi-prūḍ-bhís inst. pl.; av-iṣ+dhi = avid-dhi 2. s. impv. iṣ-aor. of av favour; dvīṣ+sa-t = dvik-gat 3. s. inj. sa-aor. of dvīṣ hate.

65. Change of dental n to cerebral ṇ.

A preceding cerebral ṭ, ṭ, r, s (even though vowels, guttural or labial mutes or nasals, y, v, or h intervene) changes a dental n (followed by a vowel or n, m, y, v) to cerebral ṇ; e.g. nr+nām = ṇṛṇām of men; pitṛ+nām = pitṛṇām of fathers; var+na = vārṇa m. colour; uṣ+na = uṣṇá hot;

1 g in cases of diś and dṛś: dig-bhyās, dṛg-bhís.
2 But in the nom. viṣ (viś), vi-pāṭ (vi-pāś) and spāṭ sā (spāś) 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 su of the loc. plur.
krāmana n. step (vowels and labial nasal intervene), arkōna (guttural and vowel); grbhnāti seizes (labial mute); brahmaṇyā décotion (vowel, h, labial nasal, vowel; n followed by y).

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

a. The cerebrализation of n takes place almost as regularly in verbs compounded with the prepositions prā before, pārā many, pārī round, nir (for nis) odd, as well as in nominal derivatives of these combinations; e.g. parā-nūde (nud thrust), pra-ṇetī guide (ni lead); pāri-hnuta denied; pāṇiti breathes (vān); nir hanyāt (han strike), but not in forms with ghn (e.g. abhi-pra-ghnānti); pra-hīnoma, but pari-hīnāmi hi īmpel.

b. In nominal compounds n is usually cerebrализed when it is the initial of the second member in the RV.; e.g. dur-pāman ill-named, pra-napāt great-grandson; but tri-nākā n. third born. It is less frequent medially; e.g. pūrva-vānā for morning, vīṣa-maṇas nasty-spirited, but śri-maṇas of fair-seeing mind; nr-pāṇa giving drink in son, but pari-pāṇa n. drink (cp. 50 c 8).

c. Cerebrализation is even extended to external Sandhi in a closely connected following word, most often initially in the enclitic nas w, rarely in other monosyllables such as nū waw, nā like, occasionally in other words also; e.g. sahō gū nāh; pari-natā... viśat. It sometimes occurs medially, oftenest in the enclitic pronoun ena that; e.g. indra ānam. It occasionally appears in accented words also after final r; e.g. gōr čaṇa.

Table showing when n changes to ŋ.

<table>
<thead>
<tr>
<th>r</th>
<th>in spite of intervening vowels,</th>
<th>change</th>
<th>if followed</th>
</tr>
</thead>
<tbody>
<tr>
<td>ī</td>
<td>gutturals (including h), labials (including v), and y</td>
<td>ŋ</td>
<td>by vowels, n, m, y, v.</td>
</tr>
</tbody>
</table>

1 There are two exceptions to this rule in the RV., the gen. plur. uśārānām and raśārānām.

2 After the final cerebral ē of sāt (for śaś six), assimilated to the following n (33), initial dental n is cerebrализed in gān-nañavati ninety-six (Ṭs.) and in śaṃ śuramimīta (B.).
66 A. The dental n

1. remains unchanged before y and v; e.g. han-yáte is slain; tan-váñá stretching, indhan-van possessed of fuel (indhana), ásán-vánt having a mouth.

2. as final of a root becomes Anusvára before s; e.g. ji-ghám-sa-ti wishes to kill (√han); also when it is inserted before final s or ś in the neuter plural (71c; 83); e.g. énáms-i n. pl. of énas sin; havings-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-vát-sis thou hast dwelt; vát-syanti will shine; ji-ghat-sati wishes to eat (171, 5) and jighat-sū hungry.

b. before case-endings with initial bh in the reduplicated perf. participle and in four other words: thus jāgrvád-bhis inst. pl. having awakened; uṣád-bhis from uṣás i. dawn; mād-bhis, mād-bhyás from máś m. month; svátavad-bhyás from svá-tavas self-strong. This change was extended without phonetic justification to the nom. acc. s. n. in the RV., as tatan-vát extending far.

2. disappears

a. between mutes; e.g. á-bhak-ta 3. s. s- aor., for á-bhak-s-ta beside á-bhak-s-i, of bhaj share; caś-te for cakṣ-te (= original caś-s-te) 3. s. pres. of cakṣ speak; a-gdha unuten 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-avát has shine forth from vi-vas, is probably not a phonetic change, but is rather due to the influence of the 3. s. of other preterites with t; á-vás-t having thus become á-vát instead of ávās.

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

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

67. Change of dental s to cerebral ṣ.

A preceding vowel except ā (even though Anuvāra intervenes) as well as k, r, s change dental s (followed by a vowel, s, t, th, n, m, y, v) to cerebral ṣ; e.g. from havis oblation: havīś-ā inst. s., havīṃs-i nom. pl.; cākṣus n. eye: cākṣus-ā inst. s., cākṣūṃs-i nom. pl.; havīś-su loc. pl.; srāj f. wreath: srāk-ṣū loc. pl.; gir f. song: gir-ṣū loc. pl.; tiṣṭhati stands from sthā stand; cākṣus-mant possessing eyes; bhavi-śyāti will be from bhū be; su-ṣvāpa has slept from svap sleep. But sarpiḥ (final); mānas-ā (a precedes); us-rā madatinal.

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. niṣāda sit down, ānu śtuvanti they praise; nih-sāha-mānaḥ conquering,

b. In nominal compounds, s is more usually cerebralized than not, when the initial s of the second member is preceded by vowels other than ā; e.g. su-śoma having abundant Soma. But s is often retained in the RV., not only when r or R follows, as in hrdi-śpās touching the heart, rā-svāra sung by war, but also when there is no such cause to prevent

1 The s, however, remains in forms of hīma injure, hīma kiss, and pumā man, probably under the influence of the strong forms hināśī, pūṃśamsam, etc.

2 Words in which s otherwise follows r or any vowel but ā must be of foreign origin, as bīsaya a demon, bīsā n. root fibre, butā n. vapour.

3 a remains when immediately followed by r or R, e.g. tiṣrās, tiṣṭhia, tiṣṭnām l. of tri thres; usrās gen., urāi and urām loc., beside usrā vac. dawn.

4 The s remains unchanged when followed by r (even when t intervenes) or r (even though s intervenes, with additional m or v in smar remember and svar sound).
the change; e.g. gō-akhi beside gō-akhi possessing cattle. After r the s becomes ś in svār-śā light winning, svār-śātī t. obtaining of light.

2. 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 ā, xyā, ālm, ama, āvid, and particularly sū; e.g. ú sū. It also occurs in numerous verbal forms and participles; e.g. yāyām hi sātha for you are, divi śān being in heaven. In other words the change is rare; e.g. tri gādāsthā. In the later Samhitas this form of external Sandhi is very rare except in the combination ś u.

Table showing when s changes to ś.

<table>
<thead>
<tr>
<th>Vowels except ā</th>
<th>change</th>
<th>if followed by vowels,</th>
</tr>
</thead>
<tbody>
<tr>
<td>(in spite of intervening Anusvāra), k, r, ś</td>
<td>s</td>
<td>t, th, n, m, y, v.</td>
</tr>
</tbody>
</table>

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, āpam-lūkta 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 ś; e.g. dhāk-śi 2. s. pres. from dah burn; sak-śi 2. s. pres. from saḥ 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 mnh; mug-dhā besmirched.

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

1 In the RV, occurs the Sandhi yājuḥ śaṇṇām (for akṣara) without cerebralization of the m (cp. 65).
lengthening a preceding short vowel, is dropped; e.g. sah + ta = sā-dhā: overcome; rih + ta = rī-dhā: licked; muh + ta = mū-dhā (AV.) bewildered; vah + ta = ū-dhā;  

vah + dhvām = vo-dhvām (VS.).

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

CHAPTER III

DECLENSION

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

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\(^{1}\) In all these past participles the dh is in the RV. written as ḷh.

\(^{2}\) With Samprásāraṇa.

\(^{3}\) Through vaś-dhvam: aśḥ here becoming o just as original a (through an) becomes o (op. 45 b).

\(^{4}\) Before this dh the vowel ṛ never appears lengthened, but it is prosodically long (op. 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:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>M. F.</td>
<td>N.</td>
<td>M. F.</td>
</tr>
<tr>
<td>N.</td>
<td>s</td>
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<tr>
<td>V.</td>
<td>a</td>
<td></td>
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<tr>
<td>A.</td>
<td>m</td>
<td>a</td>
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<tr>
<td>L.</td>
<td>e</td>
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<td>D.</td>
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<td>Ab.</td>
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<tr>
<td>G.</td>
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<tr>
<td>L.</td>
<td>i</td>
<td></td>
</tr>
</tbody>
</table>

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, -vand; -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: op. 66 A 2).

72. An important distinction in declension is that between the strong and the weak stem. It is fully developed only in derivative consonant stems formed with the suffixes -añc, -an, -man, -van; -ant, -mant, -vand; -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.
Nom. voc. acc. dual
Nom. voc. (not acc.) plur.
Nom voc. acc. plural only of neuters.

a. When the stem has three forms, the middle stem appears before terminations beginning with a consonant (bhyām, bhīs, bhīas, su); the weakest before terminations beginning with a vowel in the remaining weak cases; e.g. pratyāṅc-au nom. du.; pratyāg-bhīs inst. pl.; pratić-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.; pratić-ī du.; pratyāṅc-ī pl. (93). The other cases are as in the masc.

NOUNS.

74. Nominal stems are, owing to divergences of inflexion, best classified under the main divisions of consonant and vowel declension.

I. Stems ending in consonants 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. ā and ū.

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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 (ep. 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 Visarjanya (27) which respectively become g, ḍ, d, b or r before the terminations beginning with bh.

a. The voc. sing. m. f. is the same as the nom. except in stems in (derivative) as (83).

b. Forms of the nom. voc. acc. pl. n. seem not to occur in the Saṃhitās except in the derivative as, is, us stems, where they are common; e.g. ápāṃsi, arcīṃsi, cákṣūṃsi.

Stems in Dentals.

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

<table>
<thead>
<tr>
<th>SING.</th>
<th>DUAL.</th>
<th>PLUR.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. m. f. trivṛt</td>
<td>n. trivṛt</td>
<td>N.A.</td>
</tr>
<tr>
<td>A. m. f. trivṛt-am</td>
<td>n. trivṛt</td>
<td>m. f.</td>
</tr>
<tr>
<td>I.</td>
<td>trivṛt-ā</td>
<td>I.</td>
</tr>
<tr>
<td>D.</td>
<td>trivṛt-ṛ</td>
<td>Ab.</td>
</tr>
<tr>
<td>L.</td>
<td>trivṛt-ṛ</td>
<td>L.</td>
</tr>
</tbody>
</table>

1 But in the Brāhmaṇas are found from -bhṛṣ bearing, -vṛt turning, -ḥu-t sacrificing the N. pl. n. forms -bhṛṣi, -vṛnti, -ḥunti.
1. Of the stems in t most are radical, nearly thirty of them being formed with a determinative t added to roots ending in the short vowels i, u, ṛ; e.g. ji-t conquering, śru-t hearing, ky-t making. Nearly all of them, however, appear as the last member of compounds, except cit f. thought; dyu-t f. brilliance; nṛt f. dancing; vy-t f. host. From sarvahu-t offering completely occurs in N. pl. n. the form sarvahunti in the AB. There are also a few derivative stems formed with the suffixes -vat, -tāt, -it, -ut, and secondary -t; e.g. pra-vat f. height, deva-tat f. divine service; sar-it f. stream; mar-ūt m. storm-god; yākṛt n. liver, sākṛt n. excrement.

2. There are only three stems in th: kāprth, n. penis, pāth m. path, abhi-śnath 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: nīḍ f. contempt, bhīḍ f. destroyer, vid f. knowledge, ūḍ f. wave, mūḍ f. joy, mṛḍ f. clay, hṛḍ n. heart (used in weak cases only); and pāḍ m. foot. The latter lengthens its vowel in the strong cases:


b. There are also six stems formed with derivative d (suffixal -ad -ud), seemingly all feminine: dṛṣ-ād and dhṛṣ-ād neither millstone, bhas-ād hind quarters, van-ād longing, śar-ād autumn, kak-ūḍ summit, kāk-ūḍ palate.

4. There are about fifty radical stems in dh, simple or compound. They are almost restricted to m. and t, no distinctively n. forms (N. A. du. pl.) occurring and only four forms being used as n. in the G. L. s. Seven stems appear
as monosyllabic nouns: vṛdh strengthening as a masc. adj.; the rest as fem. substantives: nādh bond; srīdh foe; kṣūdh hunger; yūdh fight; mṛdh conflict; vṛdh prosperity; asrīdh 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. There are also the compound adjectives tuvi-śvān roaring aloud and go-śān 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, kṛp beauty, ksāp night, kṣip finger, rīp deceit, rūp earth, vip rod. There are also about a dozen compounds, all adjectives except vi-ṛṣp f. summit. Three of the adjectives occur as f., the rest as m.; e.g. paśu-ṛṣp m. delighting in cattle.


2. The six uncompounded stems in bh are all f. substantives: kṣūbh push, gṛbh 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

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

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

3. There are five or six monosyllabic stems in m, and one compound: śám n. *happiness*, dám n. (?) *house*, kṣám, gám, jám f. *earth*, hím m. (?) *cold*; saṃ-nám f. *favour*.

a. Gám and jám syncopate in the s. I.Ab.G.: gm-ā, jm-ā; gm-ás, jm-ás; kṣám syncopates in the Ab. G. s. and lengthens its vowel in N. du. pl.: kṣm-ás; kṣám-ā; kṣám-as. Dám has the G. s. dán (for dám-s) in the expressions pátir dán and pátí dán = dám-patis and dám-patī *lord of the house and lord and lady of the house*.

Stems in Palatals.

79. The palatals (c, j, ś) undergo a change of organ when final and before consonant terminations (cp. 63). c always becomes guttural (k or g), j and ś nearly always become guttural, but sometimes cerebral (ṭ or ṇ).

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

Sing. N.V. vák. A. váć-am (Lat. voc-ēm). I. vác-ā.

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1 Stems in derivative aṅc are changeable (98).
Similarly declined are:—tvāc skin¹; sic hem; ruc luster, sūc flame, sruc ladle; ṕo stanza, mści injury; ni-mruc sunset and other compounds. Kruñc forms its N. s. kruñ, du. kruñceu.

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

3. a. Uncompounded radical stems in j are mostly f. substantives: but āj drīver, vij stake at play are m., and yūj, 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.²

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.³ and before consonants, but k before the su of the L. pl.

Thus in the N. ūrk (ūrj) vigour; nir-pik (nir-ṇij) bright garment; but bhrāṭ m. shining (bhrāj), rāṭ m. king, f. mistress; L. pl. srak-ṣu garlands (srāj), pra-yāk-ṣu offerings (pra-yāj).

a. The N. of ava-yāj f. share of the sacrificial oblation and of āvayañ m. priest who offers the oblation is anomalous in dropping the j and adding the s of the nom.: ava-yāś, āvayaś (ep. 28a).

b. There are seven m. and f. adj. or subst. formed with the suffixes -aj and -ij: āsvapn-aj sleepless, trṣp-āj thirsty,

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¹ From vyac extend occurs the strong form uru-vyāñcam far extending, and from sac accompany only the strong forms A. -sāc-am, and N. pl. -sāc-as.
² This word meaning compounds also has a nasalized form in N.A. s. du.: yūn (for yūnk), yūṇj-am, yūṇj-ā.
³ But in a Brāhmaṇa -bhāj sharing forms the N. pl. n. form -bhājī.
⁴ Except in rtv-ik from rtu-īj m. sacrificing in the season, priest (from yāj sacrifice).
dhṛs-āj bold, san-āj old; uś-āj desiring, bhur-īj f. arm, van-īj m. truder. There is also the n. āṣrīk blood.

uśīj m.f. would be declined as follows:

G. uśīj-as.
G. uśīj-ām.

4. There are about sixty monosyllabic and compound stems in ś formed from about a dozen roots. Nine monosyllabic stems are f.: dāś worship, diś direction, dṛś look, nāś night, pāś sight, piś ornament, prāś dispute, viś settlement, vṛśiś finger. Two are m.: īś lord and spāś spy. All the rest are compounds (about twenty of them formed from -dṛś). Some half-dozen cases of the latter are used as neuter, but no distinctively n. forms (N.A. du. pl.) occur.

The ś, as it represents an old palatal, normally becomes cerebral ɖ before bh, but in diś and dṛś a guttural. Before the su of the L. pl. it phonetically and regularly becomes k. It usually also becomes k in the N. s. (which originally ended in ś), as dīk, nāk; but cerebral ɖ in spāś and vi-spāś spy, viś and vi-pāś a river.

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

L. viś-i.
Du. N.A. viś-ā, viś-au.
L. vik-ṣū.

a. The N. of some compounds of dṛś is nasalized, as ki-dṛś (for ki-dṛśk) of what kind?, but tā-dṛśk such.

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

1 This word is of obscure origin, but the ā probably represents a reduced suffix.
Stems in Cerebrals.

80. The only cerebral stems that occur end in ḍ and ś. Of the former there are only two: ḍid f. praise (only found in s. L. ḍid-ā) and ḍiḍ f. refreshment (only in s. L. ḍiḍ-ā and G. ḍiḍ-ās).

There are a number of stems from about a dozen roots ending in ā preceded by i, u, ỹ, or k. Seven of these are uncompounded: iṣ f. refreshment, tviṣ f. excitement, dvīṣ f. hatred, rīṣ f. injury; uṣ f. dawn; pṛkṣa f. satiation; dadhṛṣṭa bold. The rest are compounds of the above or of miṣ wink, sriṣ lean, ukṣ sprinkle, muṣ steal, pruṣ śrip, dhṛṣ dace, vyṛṣ rain; ākṣ eye. The ā becomes ā in the N., and ḍ before bh, but is of course dropped when k precedes; e.g. N. dvīṭ, vi-pruṭṭ f. drop, an-āk eyeless, blind; I. pl. vi-prūḍ-bhīṣa.

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

Stems in ḍh.

81. There are some eighty stems formed from about a dozen roots. All three genders are found in their inflexion, but the neuter is rare, occurring in two stems only, and never in the plural. Of monosyllabic stems nih destroyer, mih mist, guḥ 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 drūḥ hate, vah carry, saḥ overcome; over thirty of them from the last. The two stems uṣṇih f. a metre, and sarāḥ bee are obscure in origin.

a. As ā represents both the old guttural gh and the old palatal jh it should phonetically become g or ġ 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. skos 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.
anadjut-su (from anadj-vah), the h unphonetically became t, which has been dissimilated to t. In the N. the phonetic k appears in the six forms -dhak, -dhuk, -druk, -ruk, -sprk, usnik, and the unphonetic t in the three forms -vah, sat, sara.t.

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

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

Du. N.A.V. m. f. sah-ā and sah-au. N.A. n. sah-i.
Pl. N.A.V. m. f. sah-as. A. m. sah-as and sah-ēs; f. sah-as. D. sad-bhyās. G. m. sah-ām. L. m. sat-su.

Stems in r.

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

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1 anadj-vah being a changeable stem with three forms is treated under the irregular changeable stems (96).
2 When h becomes t the initial a 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, dhur burden, pur stronghold, tār star, purv virtuous, stār star.
6 gir praising, vār protector, mūr destroyer.
7 vār water, sār light.
is lengthened in the N. a. and before consonant endings. The forms occurring, if made from pur, would be:
L. pur-i.
Du. N.A. pur-á, pur-au.

a. dváś has the weakened A. pl. form drás (also once drás and once dvára), the only weak case occurring.

b. tár occurs in one (strong) form only, N. pl. tár-as, and stár in one (weak) form only, L. pl. afáhí?

c. svár n. light has the two contracted forms D. súr-é, G. súr-as. It drops the case-ending in the L. a. súr.

Stems in a.

83. I. The radical s stems number about forty. A dozen are monosyllabic, five being m.: jñáś relative, mása month, vás abode, pums male; sáś ruler; two f.: kás cough, nás nose; five n.: ás face, bháś light, mása flesh, dóś arm, yés welfare. The rest are compounds, e.g. su-dáś giving well, liberal.

a. Before bh the a becomes d in the two forms L. mád-bhis and D. mád-bhyás, and r in the only other one that occurs: dór-bhyám.

b. The A. pl. has the accentuation of weak cases in mása-ás and jñáś-ás.

2. The derivative stems in s are formed with the suffixes -as, -is, -us, and are, with few exceptions, neuter substantives. All of them lengthen their final vowel in the N.V.A. pl. n., e.g. mánámsi, jyótiṃśi, cáksúṃsi. The m. and f. are mostly compounds with these stems as their final member.

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

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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 raks-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., nā-ās dawn.

The N. s. m. f. lengthens the vowel of the suffix: e.g. āṅgirās m., uṣās 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. ārṇa-mradaś soft as wood.

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


Similarly N. n. yāsas glory, m. f. yāsās glorious; f. apsaras 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, jām old age, medhām wisdom, vayām vigor, ān-āgām sinless, apsaram. Pl. N. m. āṅgirās, ān-āgās, nā-vedās cogitant, sa-jośās united; f. medhās, ā-jośās inmutable, nā-vedās, su-rādhās beautiful. A. m. ān-āgās, su-medhās (2) 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 uṣās-am, &c.
2 The ending au is here very rare and occurs chiefly in the later Samhitās.
b. The is stems, numbering about a dozen, consist primarily of neuters only. When they form final members of compounds, they are secondarily inflected as m.; only one single such form, N. s. svá- sócis self-radiant, occurs as a f.

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

Sing. N. sócis; A. sócis; m. - sócis-am. I. sócis-ä,
Pl. N.A. sócins-ı, m. - sócis-as. I. sócir-bhis. D. sócir-

a. āśa f. prayer, which is not really an in stem, being derived from ā+āśa (the reduced form of the root āśa), is inflected thus: N. āśas. A. āśas-am. I. āśas-ā. Pl. N.A. āśas-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 (janus birth) accented on the radical syllable; four of these (árus, cákṣus, tápus, vápus) are also used as m. adjectives. Three of the exclusively m. us stems are adjectives accent on the suffix, while two (náhus, máhus) are substantives accented on the root.

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

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

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 -aṅc (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 -aṅc (89) 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 -at³; e.g. ad-ant and ad-at eating from ad cat. These participles are inflected in the m. and n. only, the f. having a special stem in i.² The n. inflexion differs from the m. in the N.V.A. s. du. pl. only. The accent, if resting on the suffix, shifts in weak cases to the endings that begin with vowels.

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. edentia, ἔθκερς.
DECLENSION

Masculine.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. adán¹ (Gk. ἔδων)</td>
<td>adánt-ā -au</td>
<td>adánt-as (Gk. ἔδωντες)</td>
</tr>
<tr>
<td>V. ádán</td>
<td>adánt-ā -au</td>
<td>ádantas</td>
</tr>
<tr>
<td>A. adánt-am (Lat. edentem)</td>
<td>adánt-ā -au</td>
<td>adat-ās</td>
</tr>
<tr>
<td>J. adat-ā</td>
<td></td>
<td>I. adád-bhís</td>
</tr>
<tr>
<td>D. adat-ē</td>
<td>D. adád-bhyām</td>
<td>D. Ab, adád-bhyas</td>
</tr>
<tr>
<td>Ab.G. adat-ās</td>
<td>G. adat-ās</td>
<td>G. adat-ām</td>
</tr>
<tr>
<td>L. adat-ī</td>
<td></td>
<td>L. adat-su</td>
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</tbody>
</table>

Neuter.

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<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.A. adát</td>
<td>adát-ī</td>
<td>adánt-ī</td>
</tr>
</tbody>
</table>

Other examples are: árc-ant singing, síd-ant (sad sit), ghn-ánt (han slay), y-ant (i go), s-ánt (as be); páśy-ant seeing; ich-ánt wishing; krnv-ánt doing; sunv-ánt pressing; bhañj-ánt breaking; ján-ánt knowing; janaý-ánt begetting; yūyuts-ant wishing to fight; fut. karisý-ánt about to do; sor. sák-ant (sah overcome).

a. The analogy of these participles is followed by a few adjectives that have lost their old participial meaning: rñánt weak, pṛṣant spotted, brhánt great, rūsant brilliant; also the substantive dánt² 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:


¹ For original adánt-s, cp. Lat. adēns.
² Probably an old participle of ad ant with prehistoric loss of the initial s, like s-ánt being from as št.
³ From the root mah (originally magh). Cp. Lat. mag-nus.
b. The participles of verbs with a reduplicating present base, i.e. those of the third class (127, 2) and intensives (172), do not distinguish a strong stem, in other words, have at throughout; e.g. bibhyat *scaring, ghănīghn-at repeatedly killing (√'han). The analogy of these participles is followed by a few others formed from unreduplicated bases: dáś-at worshipping, sās-at instructing; also dákṣ-at and dhákṣ-at aor. part. of dah burn. A few others, again, originally participles, have come to be used as substantives with a shift of accent to the suffix. Three of these are f. and two m.: vahát, sravát f. stream; vehát f. barren cow; vāghát m. sacrificer; saścāt m. pursuer. Besides the first three substantives just mentioned there are no feminines except the adjective a-saścāt unequalled 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 dádat giving (√dā) would be:


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. a. m. 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 srav-ant floating. The derivation of this word is uncertain.
4 But sāc-ant as a participle (from sac accompany).
5 Lit. having as equal; but k-asaścāt-ā as the f. of the participle saścāt.
6 The f. is formed with i from the weak stem: mat-i, vat-i (95).
is regularly formed with mas and vas; e.g. háviṣ-mas from háviṣ-mant; bhāga-vas from bhāga-vant.

From gō-mant possessed of cows would be formed:

Sing. N. m. gōmān; n. gōmat. A. m. gōmant-am. I. gōmat-i. V. m. gōmas.
Pl. N. m. gōmant-as; n. gōmānt-i. A. m. gōmat-as. I. gōmat-su.

87. Adjective stems are formed with the suffixes -in, -min, -vin, which mean possessing. Those in -in are very common, those in -vin number nearly twenty, but there is only one in -min: rg-min praising. They are declined in the m. and n. only; 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:


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 vāṇa (cp. the V. in yas from stems in yāṇa).
3 The only two forms that occur are ghrṭāvanti and paśumānti. The Padapāṭha reads vanti and manti in these forms, and the lengthening of the vowel seems metrical.
4 The f. stem is formed with i: aśvin possessing horses; f. aśvin-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 yas.² The forms actually occurring, if made from kāniyāms younger, would be as follows:

**Masculine.**

<table>
<thead>
<tr>
<th>SINGULAR.</th>
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<tbody>
<tr>
<td>N. kāniyān</td>
<td>kāniyāmsas</td>
</tr>
<tr>
<td>A. kāniyāms-am</td>
<td>kāniyas-as</td>
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<tr>
<td>I. kāniyas-ā</td>
<td></td>
</tr>
<tr>
<td>D. kāniyas-e</td>
<td></td>
</tr>
<tr>
<td>Ab. G. kāniyas-as</td>
<td>G. kāniyas-ām</td>
</tr>
<tr>
<td>L. kāniyas-i</td>
<td></td>
</tr>
<tr>
<td>V. kāniyas</td>
<td></td>
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</tbody>
</table>

**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 s. is formed by adding i to the weak stem, e.g. prēyas-i (surr).
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 Sampusa\(\text{ra}na\)) to us which becomes us. There are thus three stems: vāms, vat, and us. 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

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
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</thead>
<tbody>
<tr>
<td>N. cakṛvān</td>
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<td>cakṛvāms-as</td>
</tr>
<tr>
<td>A. cakṛvāms-am</td>
<td>cakṛvāms-ā</td>
<td>cakṛuṣ-as</td>
</tr>
<tr>
<td>I. cakṛuṣ-ā</td>
<td>I. cakṛvād-bhis</td>
<td></td>
</tr>
<tr>
<td>D. cakṛuṣ-e</td>
<td>G. cakṛuṣ-ām</td>
<td></td>
</tr>
<tr>
<td>Ab.G. cakṛuṣ-ás</td>
<td></td>
<td></td>
</tr>
<tr>
<td>V. cākṛ-vas</td>
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</table>

### Neuter

N.A. cakṛ-vāt

\(1\) 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):

- jajāi-vān (from jāa 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);

\(2\) On the change of s to t ep. 66 B 1 b.

\(3\) The s. is formed with i from the weakest stem: e.g. cakṛuṣ-i.

\(4\) Op. the mant, vant (66), and the yāms stems (88).

\(5\) On the change of m to n see 68.
ok-i-vān² (uo be wunt). This i is dropped before uṣ; e.g. tāsth-ūṣ-ā, iy-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. aryā-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. I. s. grāvṇā from grāvan pressing stone (but ās-man-a stone), while before consonant endings the final n disappears,³ e.g. raja-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. kārma. 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. kārma;⁴ while they are retained in eighteen, e.g. kārmāṇi.

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 Samhitā text, but with ā, like the rest, in the Pāda text. The evidence of the Avesta indicates that the ā form of the Samhitā is the older.
⁵ Six or seven adjectival forms are used as f.
one f. yóśan, are not numerous. In the strong forms rbhu-ksán chief of the Rhhus, púṣ-án, a god, and yóś-an woman retain short a; ukṣ-án ox and vṛṣ-an bull fluctuate between a and á. In the inflexion of these stems (unlike those in man and van) the concurrence of three consonants is not avoided; e.g. súrṣ-á, I. of súrṣ-án.

a. Six stems belong etymologically to this group though seeming to belong to one of the other two. They are: yú-v-an¹ m. youth, év-án¹ m. sky, rți-ávan² m. a man, mātari-ávan³ m. a demi-god, vi-bhv-an⁴ for-reaching, pār-jm-an⁵ going round. súrṣ-án n. is an extended form of súras host = súra(a)-án.

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

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<tr>
<th>SINGULAR.</th>
<th>DUAL.</th>
<th>PLURAL.</th>
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</thead>
<tbody>
<tr>
<td>N. rājā</td>
<td>N.A. rājān-á, -au</td>
<td>N. rājān-as</td>
</tr>
<tr>
<td>A. rājān-am</td>
<td></td>
<td>A. rājā-as</td>
</tr>
<tr>
<td>V. rāján</td>
<td></td>
<td></td>
</tr>
<tr>
<td>I. rājā-ā</td>
<td>I.D. rāja-bhyām</td>
<td>I. rāja-bhis</td>
</tr>
<tr>
<td>D. rājā-ë</td>
<td></td>
<td>D. rāja-bhyas</td>
</tr>
<tr>
<td>Ab.G. rājā-as</td>
<td>G. rājā-os</td>
<td>G. rājā-ām</td>
</tr>
<tr>
<td>L. rājān-ë</td>
<td></td>
<td>L. rāja-su</td>
</tr>
</tbody>
</table>

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

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.¹ In

¹ See below, H. 3, 4.
² From bhā 8.
³ Probably from sū gove.
⁴ From gam go.
⁵ The V. of mātari-ávan is mātari-āvas 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. bhú-man-á, dá-man-e. In the I. s. seven stems not only syncopate, but drop either the m. or the n. as well: prathi-n-á, pre-ñ-á, bhú-n-á, mahi-n-á, vari-ñ-á; drághm-á, raás-á.

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

Sing. N. áśmá. A. áśmán-am. I. áśman-á.¹ D. áśman-e.¹
Du. N.A.V. áśmán-á. L. áśman-os.

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


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: anarván-am. In the weak cases, when the suffix is preceded by a vowel, the a is always syncopated in the Samhitā text except in the forms dá-ván-e, vasu-ván-e, and rtá-van-i. The V. is usually formed in van, but there are four in vas: rtá-vas, eva-yá-vas, prátar-it-vas, vi-bhá-vas.³

¹ When the suffix is preceded by a vowel, the a is generally syncopated, as mahi-mm-á, also mahi-n-á, &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, yāms, vāms stems.
The normal forms occurring, if made from grá-van m. pressing-stone, would be:


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

Irregular Stems in an.

91. 1. Pánth-an m. path, forming the strong stem pánthān, is best treated under the irregular stems in radical ā (97 A. 2 a).

2. áh-an n. day, otherwise regular, supplements the N. s. with áh-ar.1

3. śv-án m. dog, otherwise inflected like rájan, takes Samprasārana in its weakest stem śun,2 which, as representing an originally disyllabic stem,3 retains the accent:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
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</thead>
<tbody>
<tr>
<td>N. śvā (kīvōr)</td>
<td>śvān-ā, -au</td>
<td>śvān-as</td>
</tr>
<tr>
<td>A. śvān-am</td>
<td>śvān-ā, -au</td>
<td>śun-as</td>
</tr>
<tr>
<td>I. śun-ā</td>
<td></td>
<td>I. śvā-bhīs</td>
</tr>
<tr>
<td>G. śun-as (kuvōs)</td>
<td></td>
<td>D. śvā-bhyas</td>
</tr>
<tr>
<td></td>
<td></td>
<td>G. śun-ām</td>
</tr>
</tbody>
</table>

1 The normal N. in a appears to have been avoided in an stems, collateral stems always being substituted in this case, as ākṣāṇ etc., &c.
2 So also in Greek: κυνός = śun-as.
3 Cp. Greek κστ.
4. **yù-v-an**, m. *youth*, otherwise regular, forms its weakest stem, **yùn**, by Samprasāraṇa and contraction¹ (yù-un):

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. yùvā</td>
<td>N.A. yùvān-ā</td>
<td>N.V. yùvān-as</td>
</tr>
<tr>
<td>V. yùvan</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A. yùvān-am</td>
<td></td>
<td>A. yùn-as</td>
</tr>
<tr>
<td>D. yùn-e²</td>
<td></td>
<td>I. yùva-bhis</td>
</tr>
<tr>
<td>G. yùn-as</td>
<td></td>
<td>D. yùva-bhyas</td>
</tr>
</tbody>
</table>

5. **mabhá-van**² *bountiful*, an epithet of Indra, also forms its weakest stem, **mabhón**, by Samprasāraṇa and contraction (mabhá-un):

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
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</thead>
<tbody>
<tr>
<td>N. mabhá-vā</td>
<td>mabhá-vān-ā</td>
<td>mabhá-vān-as</td>
</tr>
<tr>
<td>V. mágha-van</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A. mabhá-vān-am</td>
<td></td>
<td>mabhón-as</td>
</tr>
<tr>
<td>G. mabhón-as</td>
<td>mabhón-os</td>
<td>mabhón-ám</td>
</tr>
</tbody>
</table>

6. **údhān** 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 Cop. Lat. *juven-is* and *jun-tor.*
² The stem retains the accent because it represents a disyllable; cp. *śvān.*
³ The supplementary stem **mabhá-vānt** is also used in the following cases: N. mabhávān. Pl. I. mabhávad-bhīs. D. mabhávad-bhyas. L. mabhávat-su.
-han (with a long vowel in the N. s. only), the middle is -hā, and the weakest -ghn. The cases that occur would in the compound vrtra-hān Vṛtra-slaying be:

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<tr>
<th></th>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
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<td>N.A. vrtra-hān-ā, -au</td>
<td>N. vrtra-hān-as</td>
</tr>
<tr>
<td>V.</td>
<td>vrtra-han</td>
<td></td>
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</tr>
<tr>
<td>A.</td>
<td>vrtra-hāṇam</td>
<td>A. vrtra-ghn-ās</td>
<td></td>
</tr>
<tr>
<td>I.</td>
<td>vrtra-ghan-ā</td>
<td></td>
<td>I. vrtra-hā-bhīs</td>
</tr>
<tr>
<td>D.</td>
<td>vrtra-ghan-ē</td>
<td></td>
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<tr>
<td>G.</td>
<td>vrtra-ghan-ās</td>
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<td></td>
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<tr>
<td>L.</td>
<td>vrtra-ghan-ī</td>
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</tbody>
</table>

3. Adjectives in añā.

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

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

---

1 Here the h reverts to the original guttural aspirate; the n in this combination is never cerebrallized.
2 Properly the root añā śānd, which has, however, practically acquired the character of a suffix.
3 Here ya and va irregularly contract to ī and ē, instead of ī and u.
4 This is the general rule of the RV., but not of the AV. Thus A. pl. prati-ās RV., pratī-ās AV.
ADJECTIVES IN AÑO

Masculine.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. pratyáñ (61)</td>
<td>N.A. pratyáñe-á, -au</td>
<td>N. pratyáñe-as</td>
</tr>
<tr>
<td>A. pratyáñe-am</td>
<td></td>
<td>A. pratic-ás</td>
</tr>
</tbody>
</table>

I. pratic-á
D. pratic-é
Ab.G. pratic-ás
L. pratic-i

L. pratic-ós

Neuter.

N.A. pratyák
pratic-i

a. Other words similarly declined are:

<table>
<thead>
<tr>
<th>Strong Stem</th>
<th>Middle Stem</th>
<th>Weakest Stem</th>
</tr>
</thead>
<tbody>
<tr>
<td>ny-áñe downward</td>
<td>ny-ák</td>
<td>níc¹</td>
</tr>
<tr>
<td>sam-y-áñe united</td>
<td>sam-y-ák</td>
<td>sam-íc</td>
</tr>
<tr>
<td>tir-y-áñe transverse</td>
<td>tir-y-ák</td>
<td>tirás-é</td>
</tr>
<tr>
<td>úd-añe upward</td>
<td>úd-ák</td>
<td>úd-íc⁴</td>
</tr>
<tr>
<td>anv-añe following</td>
<td>anv-ák</td>
<td>anúc</td>
</tr>
<tr>
<td>viśv-añe all-percasing</td>
<td>viśv-ák</td>
<td>viśúc</td>
</tr>
</tbody>
</table>

b. About a dozen stems, in which the año is preceded by a word ending in a, have no weakest form. Such are ápáñe backward, arvány kithernward, áváñe downward, deváñe godward, páráñe turned away, práñe forward. The only

¹ The stem níc seems to have retained the accent; for the f. is níc-i (not níc-i), and the l. nícá being used adverbially probably has an adverbial shift of accent. devadrayáñe godward also retains the accent on the suffix: l. devadričá.
² The y is here inserted by analogy.
³ Here tiri takes the place of tirás above, from which the weakest stem tirásé (≡ tirás + -é) 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 āpāṇc:
Sing. m. N. āpāṇ (61). A. āpāṇc-am. I. āpāc-ā.
I. āpāc-i.
Du. N.A. āpāṇc-ā, āpāṇc-au.
Pl. N. āpāṇc-as. A. āpāc-as.

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

94. The points to be noted about changeable stems are:
1. The vowel of the suffix is lengthened in the N. s, m. except in ant and añc stems: gö-mān, agni-vān; kāniyān; cākṛ-vān; rājā; āśmā, grāvā, yūvā; hastī, ṛg-mi, taras-vi; but ad-ān, pratyān.
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), āśman (N. āśmā), grāvan (N. grāvā), yūvan (N. yūvā); hástin (N. hasti); háviṣmās (N. háviṣmān), márutvās (N. márutvān); kāniyās (N. kāniyān); cākṛvas (N. cākṛvān).

2. The only changeable stems in which the V. does not differ in form (though it does in ascent) from the N. are the ant and añc stems: ádan (N. adān); prātyān (N. pratyān).

95. The feminines of nouns with changeable stems are

---

1 In B. some half-dozen N.A. plur. n. forms occur: prāṇci, pratyāṇci, arvāṇci, samyāṇci, sadṛṣṭaṇci, anvāṇci.
2 One an stem has a V. in as: mātari-āv-as (p. 68, n. 5).
3 Four van stems form their V. in vas: ṛtā-vas, eva-yā-vas, prātarit-vas, vi-bhā-vas.
4 The RV. has three vocatives in van: arvan, śatāvan, śavasāvan. The AV. has five others, but none in vas.
formed by adding ī to the weak stem (when there are two stems) or the weakest (when there are three); e.g. adat-ī (m. adánt); dhenumát-ī (m. dhenumánt), āmavat-ī (m. āmavant); arkin-ī (m. arkin); návyas-ī (m. návyáms); jagmús-ī (m. jagm-us-váms); sam-rájñ-ī (m. rájan), maghón-ī (m. maghávan), -ghn-ī (m. -hán); prātic-ī (m. pratyáñe); avitr-ī (m. avitār).

a. The f. of the present participle active of the first conjugation (125) is made from the strong m. stem in ant (op. 150); that of the second conjugation from the weak stem in at; e.g. bhāvant-ī being, uchánt-ī shining, pūṣyant-ī obtaining abundantly, coddánt-ī cowering; but ghnat-ī (m. ghnánt) slaying, piprat-ī tarrying (m. piprat), krñvat-ī (m. krñvánt), yuñjat-ī (m. yuñjánt) yoking, punat-ī (m. punánt) purifying.

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

c. Adjectives in -van form their f. in -var-ī; e.g. pl.-van (nīpa) fat, f. pl.-var-ī (nīpa = nīpā). The f. of the irregular yu-n-van young (91. 4) is yuva-tī.

Irregular Nouns with Changeable Stems.

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


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

---

1 The weak stem appears once in sūc-āt-ī speaking beside the regular sūc-ānt-ī.
2 In a compound.
for anad-u). The N. is irregularly formed as if from a stem in vant. The forms occurring are:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. anad-văn</td>
<td>N. anad-văh-au</td>
<td>N. anad-văh-ăs</td>
</tr>
<tr>
<td>A. anad-văh-am</td>
<td>A. anad-văh-au</td>
<td>A. anad-ŭh-ăs</td>
</tr>
<tr>
<td>G. anad-ŭh-ăs</td>
<td></td>
<td>D. anad-ŭd-bhīs</td>
</tr>
<tr>
<td>L. anad-ŭh-ī</td>
<td></td>
<td>L. anad-ŭt-su</td>
</tr>
</tbody>
</table>

3. pu-mams' m. man has three forms; its a is lengthened in the strong stem, and syncopated in the weakest to ụṃs, in the middle to puṃ. The forms occurring are:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. puṃăn (89, 1)</td>
<td>puṃams-ăs</td>
</tr>
<tr>
<td>V. puṃas</td>
<td></td>
</tr>
<tr>
<td>A. puṃams-am</td>
<td>puṃs-ăs</td>
</tr>
<tr>
<td>Ab. G. puṃs-ăs</td>
<td>G. puṃs-ăm</td>
</tr>
<tr>
<td>L. puṃs-ī</td>
<td>L. puṃs-și</td>
</tr>
</tbody>
</table>

II. Stems ending in Vowels.

97. A. I. The stems in derivative ā (m. n.) and ā (f.) 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 s.
3 N. -ās, -ām = Gk. -オス, -オス; Lat. -us, -ām.
4 -ā = Gk. -ά, -ά; Lat. -a.
These two declensions ¹ are also the most irregular since the endings diverge from the normal ones here more than elsewhere. The a declension is the only one in which the N.A. n. has an ending in the singular, and in which the Ab. s. is distinguished from the G. The inflexion of the n. differs from that of the m. in the N.A.V. s. du., and pl. only. The forms actually occurring, if made from priyā dear, would be:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PlURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>MASC.</strong></td>
<td><strong>FEM.</strong></td>
</tr>
<tr>
<td>N. priyā-s</td>
<td>priyā</td>
</tr>
<tr>
<td>A. priyā-m</td>
<td>priyā-m</td>
</tr>
<tr>
<td>L. priyēnā</td>
<td>priyāyā</td>
</tr>
<tr>
<td>priyā</td>
<td>priyā</td>
</tr>
<tr>
<td>D. priyāya</td>
<td>priyā-ya</td>
</tr>
<tr>
<td>Ab. priyāt</td>
<td>priyā-yaś</td>
</tr>
<tr>
<td>G. priyāṣya</td>
<td>priyā-yaś</td>
</tr>
<tr>
<td>L. priyē</td>
<td>priyā-yaṃ</td>
</tr>
<tr>
<td>V. priyā</td>
<td>priyē</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Dual. N.A. m. priyā, ¹² priyāu; f. priyē.
I. D. Ab. m. f. n. priyābhīyām.
G. L. m. f. n. priyā-y-os.

¹ Certain adjectives in -as -a -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 a, is rare.
⁴ This ending is preserved in the Lat. e for et (e.g. Genviset in inscriptions) and in the Greek (Cretic) adverb ῥα-ετ εκα.
⁵ The terminations yai (= yā-o), yās (= yā-as), yām are due to the influence of the feminines in -1 (originally yā), e.g. deivyāt, deivyās, deivyām (cp. 100).

(For notes ¹-¹² see next page.)
a. The N.A. neuter forms are: Sing. priyā-m, Du. priyé, Pl. priyā' and priyā-ṇ-i.

a. In the Brāhmaṇas and Śutras the D. s. f. ending ai is used instead of the Ab.G. ending ās both in this declension and elsewhere (98. 30); e.g. tārṇāyaṁ tracaḥ of dead skin.

2. Radical ā stems, m. and f., 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, trú protector, dā giver, sthā standing; and seven in the f.: kṣā abode, kḥā well, gnā divine woman, jā child, jyā bowstring, mā measure, vrā troop. 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 āmbē mother.

7 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.

8 That the ending was originally -na is shown by the Sandhi (40. 3); op. Gothic -ans, Gk. inacid. -en.

9 This ending is preserved in such Greek datives as ἵσσον. It is slightly commoner in the RV. than priyēbhīs, but in the AV. it is five times as common. It is almost always used in the Brāhmaṇas.

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

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

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

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

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

15 This form is due to the influence of the an stems, which form their n. pl. in both ā and ānī, e.g. nāmā and nāmāni.

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

17 These stems become less common in the later Samhitās, where they often shorten the final vowel to a, and are then inflected like derivative a stems.
rare that some endings, such as those of the L. s., the G.I. du., and the G. pl. are not represented at all. The m. always takes a in the N. s., but the f. often drops it, doubtless owing to the influence of the derivative ā stems. The radical vowel is dropped before the endings e and as of the D. and G. s. The forms actually occurring, if made from já child m. f., would be:

a. Five anomalously formed m. derivative stems in ā follow the analogy of the radical ā stems.
The strong stem of pathi m. path is in the RV. pānthā only: Sing. N. pānthā-s. A. pānthā-m. Pl. N. pānthās. The AV. has besides the stem pānthān: Sing. N. pānthā. A. pānthānam. Pl. N. pānthānas.
From the adverb tāthā thus is formed the sing. N. ā-tāthā-ā not saying 'yes'.
uśānā m., a seer, has a N. like a f.: uśānā. A. uśānā-m. D. uśān-e. mānthā churning stick and mahā great form the A. mānthā-m and mahā-m.

3. Radical a stems, m. n., numbering about twenty, consist almost entirely of stems in radical ā that has been shortened to a. Excepting kha n. aperture they appear as final members of compounds only; e.g. prathama-jā first-born. -ha slaying is a reduced form of han; e.g. śatru-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-dāt to give up, pra-khyāt to see, prati-māt 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 L. s. only, but the u declension in the G.Ab. and L. also. Oxitone 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 súc-i bright and mádh-u sweet may be used to illustrate the forms actually occurring:

<table>
<thead>
<tr>
<th>SINGULAR.</th>
</tr>
</thead>
<tbody>
<tr>
<td>m.</td>
</tr>
<tr>
<td>N. śuci-s</td>
</tr>
<tr>
<td>A. śuci-m</td>
</tr>
<tr>
<td>L. śucy-a</td>
</tr>
</tbody>
</table>

1. Five stems in the RV. form their f. like śucya, but twenty-five (under the influence of the n declension) like śucma.

2. This is the normal formation, but the contracted form in i 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 l. in a 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.
Derivative Stems in i and u

<table>
<thead>
<tr>
<th>m.</th>
<th>f.</th>
<th>n.</th>
<th>m.</th>
<th>f.</th>
<th>n.</th>
</tr>
</thead>
<tbody>
<tr>
<td>D.</td>
<td>śucay-e</td>
<td>śucay-e</td>
<td>mádhav-e</td>
<td>mádhav-e</td>
<td>mádhav-e</td>
</tr>
<tr>
<td>Ab.</td>
<td>śuce-s</td>
<td>[śuce-s]</td>
<td>mádho-s</td>
<td>mádho-s</td>
<td>mádhu-n-e</td>
</tr>
<tr>
<td>G.</td>
<td>śuce-s</td>
<td>śuce-s</td>
<td>[mádho-s]</td>
<td>mádho-s</td>
<td>mádhu-n-as</td>
</tr>
<tr>
<td>L.</td>
<td>śucā</td>
<td>śucā</td>
<td>[mádhw-as]</td>
<td>mádhw-i</td>
<td>mádhu-n-i</td>
</tr>
<tr>
<td>V.</td>
<td>śuce</td>
<td>[śucī]</td>
<td>mádho</td>
<td>mádho</td>
<td>mádhu</td>
</tr>
</tbody>
</table>

Dual.

N.A.V. śucīśucī śucī mádhū śucī mádhu mádhw-i

I.D.Ab. śucī-bhyām mádhy-os mádhy-os mádhu-n-os

G.L. śucī-yos

1. ari m.f. deccat and ári m. áyap have any-as and ávy-as.
2. The form in an is more than twice as common as that in á in m. and f.
3. The derivative i, u and l stems are the only ones that do not take ā or an in the dual.
4. utf with sī is often used as a D. The RV. has seven datives in al, e.g. bhṛty-āi for sustenance, following the analogy of the i declension.
5. The RV. has six forms according to the i declension, e.g. yuvatá.-s. The form vādī on the altar, occurring twice, is the only L. from an i stem with the normal ending i (= vādī-i).
6. This type occurs from over sixty stems, the normal formation (mádhy-e) from only three stems in the RV.
7. The normally formed type mádhy-as is followed by six stems, the prevailing type mádho-s by over seventy in the RV.
8. Seven stems follow this type, while nineteen follow mádhan in the RV.
9. From one stem also mádhy-e.
10. Once also mádhy-as.
11. Also mádhy-as, váśv-as.
12. Only in the form sánāv-i.
13. The only example in RV. is urv-i the two swords. The VS. has jánu-n-i two koses.
14. The only example is jánu-n-os (AV.)
<table>
<thead>
<tr>
<th>m.</th>
<th>f.</th>
<th>n.</th>
<th>m.</th>
<th>f.</th>
<th>n.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.V. śucay-as</td>
<td>śucay-as</td>
<td>śuci</td>
<td>mádhav-as</td>
<td>mádhav-as</td>
<td>mádhu</td>
</tr>
<tr>
<td>A. śuci-n</td>
<td>śuci-s</td>
<td>śuci-n-i</td>
<td>mádhu-n</td>
<td>mádhu-s</td>
<td>mádhu-n-i</td>
</tr>
<tr>
<td>I.</td>
<td>śuci-bhis</td>
<td></td>
<td>mádhu-bhis</td>
<td></td>
<td></td>
</tr>
<tr>
<td>D.Ab.</td>
<td>śuci-bhyas</td>
<td></td>
<td>mádhu-bhyas</td>
<td></td>
<td></td>
</tr>
<tr>
<td>G.</td>
<td>śuci-n-ām</td>
<td></td>
<td>mádhu-n-ām</td>
<td></td>
<td></td>
</tr>
<tr>
<td>L.</td>
<td>śuci-ṣu</td>
<td></td>
<td>mádhu-ṣu</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

n. Twenty-seven i stems in the RV. show forms according to the derivative i declension in the D.Ab.G.L. e.g.: e.g. bhṛśi f. sustheneṣa; D. bhṛty-śi; bhūmi f. savatā; Ab.G. bhūmy-ās, L. bhūmy-ām. Such forms in ni, ās, ām are much commoner in the AV. In B. ai is regularly used instead of ās (cp. 97 a c). Besides the numerous L. i. 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. ān, n. and ni in the N.A. pl. n.

In the u declension the RV. has only three forms following the analogy of the derivative i declension: iṣu f. āsves; D. iṣu-ai, G. iṣu-ās, su-vaśrū-ās of the (rēr) svaśrū (all in late passages). There are

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1 The only stem not taking Guna is ari dēvat which has the N. pl. ary-ās m. i.

2 The original ending -as is in both śuci and mádhu-n preserved in the Sandhi forms of -as or -ar (39, 40).

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

4 The normal type śuci ( śuci-i) is of about the same frequency as its shortened form śucī, both together occurring about fifty times in the RV. The secondary type śucini occurs about fourteen times.

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

6 There are two examples of the N. pl. f. without Guna: mádhuv- and śatā-kārāv-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 ī. The secondary type mádhu-nī is more frequent than mádhu.

8 In B. the D. e. f. ending at is here regularly used instead of the Ab G. ās.
also some forms following the analogy of the a declension: A. 4-bhīrām from 4-bhīra freuha 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 e and N. A. pl., following the n. declension: D. mādhu-ne, kāsipe-ne; Ab. mādhu-nas, sānu-nas; G. cāru-nas, dāru-nas, drū-nas, mādhu-nas, vāsu-nas; L. āyu-ni, sānu-ni; dāru-ni; N.A. pl. dārā-ni, &c.

b. There is no example of a V. a. n. from an i stem, and the only one from an u stem is gūgglu (AV.). This seems to indicate that the V. a. in these stems was identical with the N.

c. Adjectives in u often use this stem for the f. also; e.g. cāru dvar; otherwise they form the f. in ū, as tanū m., tanū f. this (Lat. tenēs); or in i, as urū m., uruvā f. wide.

d. There are about a dozen stems in which final i seems to be radical in a secondary sense as representing a reduced form of roots ending in a. They are mostly m. compounds formed with -dhi; e.g. ni-dhī treasury. There are also about eight stems formed from roots in u, all of which except dyū day are final members of compounds; e.g. rauhu-dru ruhu-ā (sheep); 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 ā; e.g. au-pu charifying soul (from pu purifi), part-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. πόστος) m. husband is irregular in the D.G.L. a.: 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, praja-pate-s, L. gō-patau; while the I. in this sense is formed with nā: pāti-nā, bṛhas-pātinā. The f. is pātni (Gk. πόστινα) 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 pitur, G. of pītā father.
a. The f. jáñi wife takes the anomalous ending ur in the G.: jáñy-ur. It has the further anomaly of forming its N. jáñi like the derivative in declension.


a. In the RV. sákhī 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-sákha N. m. f. having the Maruts as friends.

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

a. The VS. has also the N. a. arī-s, beside the regular arī-s of the RV. árī akhp (Lat. vit-s) also takes the normal ending as in the G. a.; áry-aa. vi.m. árī has in the RV. the N. a. vé-s beside vi-s.

4. The neuters ákṣi eye, ásthi bone, dādhi curds, sákthi thigh, form their weakest cases from stems in án; e.g. I. dadhn-ā, sakthn-ā; G. ákṣn-ās, asthn-ās, dadhn-ās. Du.N. ákṣi-ní (AV.), I. sákthi-bhyām, G. ákṣn-ōs, but sákhty-os (VS.). In the pl. the an stems are used in the N.A. also: akṣān-i (beside ákṣi-ní, AV.), asthān-i (beside ásthā-ni, AV.), sakthān-i; I. akṣa-bhis, asthā-bhis; D. asthā-bhyas.

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

---

1 Influenced, like pátyur, by the names of relationship in τ (101).
2 Formed regularly like áuce from áuci.
Sing. N. dyáu-s (Zeúś = Ajéóś). A. div-am.¹ I. div-á.
Pl.N. div-as.¹ A. m. dyún,³ f. div-as. L. dyú-bhia.⁴

100. C. Stems in i 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 i 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 i, 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 i 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 Samprásāraṇa 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. diñ-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 -dhī, as á-dhīam (but su-dhī follows the general rule, as su-dhiy-as).
compounds only when two consonants precede,1 as yajña-priy-am sacrifice-loving, but yajña-nyám (= yajña-niám) leading the sacrifice. Otherwise i is always written as y, but is invariably to be pronounced as i, as nady-âm pronounced nadiam2 stream.

The monosyllabic stems belonging to the radical class are the feminines dhi thought, bhi fear, śri glory, and the m. vi receiver (occurring only once in the N. a.). The compounds of the first three, being mostly Bahuvrihis (189), and the compounds formed from the roots kri buy, ni lead, pri love, mi diminish, vi move, śi lie, śri mix, being mostly accusative Tatpur纳斯 (187), are both m. and f.

The secondary group consists of more than eighty polysyllabic stems accented on the final syllable and probably for this reason following the analogy of the radical compounds. Excepting about half a dozen they are substantives, nearly all f. The masculines are ahi serpent, rathí 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 sāc-i might. It includes seven m. stems, five of

---

1 In the secondary radical group (2, p. 87) the i is split only in samudrī and partly in caikrī.

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 Samhitā text that are spelt with iy. Again the resolved vowel is given as i (not í) 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, l. urv-ī, male; or in which, as proper names, the accent has shifted to indicate a change of meaning, e.g. asiknā a river, but śīknā black.
which are proper names: Tirasći, Námi, Přiňi, Mátali, Sobhari, besides rástri ruler, siri weaver.

The inflexion of these stems differs from that of the radical i stems in three respects:—(1) no s is added in the N. a. 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.

<table>
<thead>
<tr>
<th>a. Radical Stems</th>
<th>b. Derivative Stems</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. dhi f. thought.</td>
<td>2. rathi m. f.</td>
</tr>
<tr>
<td></td>
<td>charioteer.</td>
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<tr>
<td></td>
<td>devi f. goddess.</td>
</tr>
</tbody>
</table>

**SINGULAR.**

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
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<tbody>
<tr>
<td>N. dhi-s</td>
<td>rathi-s</td>
<td>devi</td>
</tr>
<tr>
<td>A. dhiy-am</td>
<td>rathi-am</td>
<td>devi-m</td>
</tr>
<tr>
<td>I. dhiy-ā</td>
<td>rathi-ā</td>
<td>devy-ā</td>
</tr>
<tr>
<td>D. dhiy-ē</td>
<td>rathi-ē</td>
<td>devy-ēi</td>
</tr>
<tr>
<td>G. dhiy-ās</td>
<td>rathi-ās</td>
<td>Ab.G. devy-ās</td>
</tr>
<tr>
<td>V.</td>
<td>rathi</td>
<td>L. devy-ām</td>
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<tr>
<td></td>
<td></td>
<td>V. dévi</td>
</tr>
</tbody>
</table>

**DUAL.**

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<thead>
<tr>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>N.A. dhiy-ā, -au</td>
<td>rathi-ā</td>
<td>N.A. devi</td>
<td>V. dévi</td>
</tr>
<tr>
<td>I. dhi-bhyām</td>
<td>rathi-bhyām</td>
<td>D.Ab. devi-bhyām</td>
<td></td>
</tr>
<tr>
<td>G.L. dhiy-ōs</td>
<td>rathi-ōs</td>
<td>devy-ōs</td>
<td></td>
</tr>
</tbody>
</table>

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. dhīy-ās  rathi-ās  devi-s
A. dhīy-ās  rathi-ās  devi-s
dhī-bhīs  rathi-bhīs  devi-bhīs
D. rathi-bhyas  devi-bhyas
G. dhī-n-ām\(^1\)  G. rathi-n-ām  devi-n-ām
L. dhī-śu  L. rathi-śu  devi-śu
V. dévi-s

a. Other words belonging to the secondary radical class (a 3) are: kumārī gīt (A. kumārītīm), tandrī mātītīs (N. tandrīs), dūtī mātītīsenger (N. dūtsīs), nadī stream (A. nādīam), lakṣmī mark (N. lakṣmīs, A. lakṣmīam), sīmītī lītīs (N. sīmīs, A. sīmīam).

b. stīl kowas, originally a disyllable, is inflected as a radical monosyllabic stem in the sing. A. and pl. N.A.I. stīy-ām; stīy-ās, stīy-bhīs (accent); but retains traces of its derivative origin in the s. N. stīl (no s), D. stīy-ūī* (AV.), G. stīy-āś, L. stīy-ām (AV.).

II. The ū declension, which comprises both radical and derivative stems, is much more homogeneous than the i declension. The inflexion of these two classes corresponds exactly to that of the two divisions of the radical i 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 gīt, 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.

\(^1\) dhī-n-ām occurs seven times in the RV., dhī-ām only once, the latter being the only example of the normal ending.

* In B. this form is used for the G.; e.g. stīyāl payāh woman’s milk.
b. The derivative class comprises two divisions: the one consists of about eighteen oxtone I. substantives, several of which correspond to m. or n. stems in u accented on the first syllable, e.g. a-grú (m. ā-gru) maid; the other and more numerous division consists of oxtone f. adjectives corresponding to m. oxtones, e.g. babhrú (m. babhrū) brown.

a. The normal endings as they appear in the inflexion of consonant stems are taken throughout this declension (radical and derivative). The G. pl., however, takes the normal ām in uncompounded radical stems only, 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, it is written as v, but pronounced as u. Thus A. bhūv-am, ā-bhūv-am present; but vi-bhū-am aśam, tān-ām.

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

SINGULAR.

<table>
<thead>
<tr>
<th>RADICAL</th>
<th>DERIVATIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. bhū-s</td>
<td>tanū-s</td>
</tr>
<tr>
<td>A. bhūv-am</td>
<td>tanū-am</td>
</tr>
<tr>
<td>L. bhuv-ā</td>
<td>tanū-ā</td>
</tr>
<tr>
<td>D. tanū-ā</td>
<td>tanū-ā</td>
</tr>
<tr>
<td>Ab.G. bhuv-ās</td>
<td>Ab.G. tanū-as</td>
</tr>
<tr>
<td>L. bhuv-ā</td>
<td>tanū-ā</td>
</tr>
<tr>
<td>V. tán-ā</td>
<td>tanū</td>
</tr>
</tbody>
</table>

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: śavāruśām; the AV. has at least ten such; the VS. has A. pumācalā-m courtean, D. tanv-āi, G. tanv-ās. In B. the D. a. I. ending āi is used for ās; e.g. dhenvāi rētsah the seat of the cow.

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

It is, however, split in the derivative stems a-grú, kadrā Some vessel, in adjectives when ā is preceded by y, and in bhībhatā śothing.

Hence in such forms it is given below as u (short because a vowel is shortened before another in pronunciation: op. p. 22, note 1).
### Dual

<table>
<thead>
<tr>
<th>N.A. bhūv-ā</th>
<th>N.A. tanū-ā</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. bhū-bhyām</td>
<td>D. tanū-bhyām</td>
</tr>
<tr>
<td>L. bhuv-ōs</td>
<td>L. tanū-ōs</td>
</tr>
</tbody>
</table>

### Plural

<table>
<thead>
<tr>
<th>N. bhūv-as</th>
<th>N. tanū-as</th>
</tr>
</thead>
<tbody>
<tr>
<td>A. bhūv-as</td>
<td>A. tanū-as</td>
</tr>
<tr>
<td>G. bhuv-ām</td>
<td>I. tanū-bhīs</td>
</tr>
<tr>
<td>D. tanū-bhyas</td>
<td>G. tanū-n-ām</td>
</tr>
</tbody>
</table>

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 ṛ 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., and in inserting n before the ām of the G. pl. They have the peculiar ending ur in the G. s.

1. The stems in ar are: m. dev-ṝ husband's brother, nṝ mun; f. us-ṝ dawn, nānāndṝ husband's sister, svāśṝ sister; n. áh-⌃ day, údh-⌃ udder, vādh-⌃ weapon, which

---

1 Except usr-ās.
2 Except svāś-ām and nár-ām.
3 Except nár-ās and nṛ-ās.
4 This word is probably derived with the suffix ar.
5 In this word the ṛ is probably radical; svā-śar.
occur in the N.A. s. only. The forms that occur of the first five stems are:


L. nṛ-śu.


2. This group includes two subdivisions, the one forming its strong stem in tar, the other in tār (Gk. -τηρ, -τῶρ. Lat. -tōr). The former consists of a small class of five names of relationship: three m., pi-tār father, bhrā-tār brother, nāp-tār 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 tr 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 Guna form, agent nouns the Vṛddhi form of the

1 śh-ar and ūdh-ar form their other cases from the an stems śh-an and ūdh-an. Cp. 91. 6.
2 Often to be pronounced nṛṇām.
3 Following the analogy of the derivative 1 declension.
4 svāsār-ām and nār-ām are the only two forms of the r declension in which ām is added direct to the stem.
5 The strong stem nāp-tār does not occur in the RV., nāpāt 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 ar, the V. in ar; the pl. A. m. in ūn, f. ūs, G. in ūnām.

The inflexion of the three-stems dā-ṭī m. giver (δω-τηρ, da-tor), pi-ṭī m. father (πα-τηρ, pû-ter), mā-ṭī f. mother (μη-τηρ, mā-ter) is as follows:

**Singular.**

<table>
<thead>
<tr>
<th>N. dātā</th>
<th>pitā</th>
<th>mātā</th>
</tr>
</thead>
<tbody>
<tr>
<td>A. dātār-am</td>
<td>pitār-am</td>
<td>mātār-am</td>
</tr>
<tr>
<td>I. dātr-ā</td>
<td>pitr-ā</td>
<td>mātr-ā</td>
</tr>
<tr>
<td>D. dātr-ē</td>
<td>pitr-ē</td>
<td>mātr-ē</td>
</tr>
<tr>
<td>Ab.G. dātūr</td>
<td>pitūr</td>
<td>mātūr</td>
</tr>
<tr>
<td>L. dātār-i</td>
<td>pitr-i (πατηρ-ι)</td>
<td>mātār-i</td>
</tr>
<tr>
<td>V. dātar (δωτερ)</td>
<td>pitar (Jū-piter)</td>
<td>mātar (μητερ)</td>
</tr>
</tbody>
</table>

**Dual.**

<table>
<thead>
<tr>
<th>N.A. dātār-ā, -au</th>
<th>pitār-ā, -au</th>
<th>mātār-ā, -au</th>
</tr>
</thead>
<tbody>
<tr>
<td>I.D. dātī-bhyām</td>
<td>pitī-bhyām</td>
<td>mātī-bhyām</td>
</tr>
<tr>
<td>G.L. dātr-ōs</td>
<td>pitr-ōs</td>
<td>mātr-ōs</td>
</tr>
</tbody>
</table>

**Plural.**

<table>
<thead>
<tr>
<th>N. dātār-as</th>
<th>pitār-as</th>
<th>mātār-as</th>
</tr>
</thead>
<tbody>
<tr>
<td>A. dātīn</td>
<td>pitīn</td>
<td>mātī-s</td>
</tr>
<tr>
<td>I. ḍātī-bhis</td>
<td>pitī-bhis</td>
<td>mātī-bhis</td>
</tr>
<tr>
<td>D.Ab. dātī-bhyas</td>
<td>pitī-bhyas</td>
<td>mātī-bhyas</td>
</tr>
<tr>
<td>G. dātī-ṇ-ām</td>
<td>pitī-ṇ-ām</td>
<td>mātī-ṇ-ām</td>
</tr>
<tr>
<td>L. dātī-ṣu</td>
<td>pitī-ṣu</td>
<td>mātī-ṣu</td>
</tr>
<tr>
<td>V. dātār-as</td>
<td>pitar-as</td>
<td>mātar-as</td>
</tr>
</tbody>
</table>
STEMS IN DIPHTHONGS

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

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

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

102. E. Stems in ai, o, au. The only stems in diphthongs are: rái m. and (rarely) f. ucith, gó m. bull, f. cow, dyó 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 Rarely ráy-as; once rá-e (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 (ep. 99. 5) is declined like gó. The forms occurring are: Sing. N. dyáu-s₁ (Zeóy). A. dyám (Lat. diem). Ab. G. dyó-s, L. dyáv-i. V. dyáu-s and dyáu-s₁ (Zeó).—Du. N.A. dyáv-a.—Pl. N.V. dyáv-as.


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

Degrees of Comparison.

103. 1. The secondary suffixes of the comparative tara₁ (Gk. -τέρο) 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, vápus-tara more wonderful, bhágavat-tara more bounteous; vṛtra-tara a worse Vṛtra; bhúri-dávat-tara giving more abundantly; śaśvat-tama most constant; ratnadhá-tama best bestower of treasure; híraṇya-váśi-mát-tama best wielder of the golden axe; rathí-tama best charioteer.

a. The final n of the stem is retained before these suffixes; e.g. madin-tara more gladdening; vṛśán-tama most sandy. An n is sometimes even inserted; e.g. surabhi-n-tara most fragrant; rayin-tama very rich.

---

* The same as the N. of dyu (99. 5).
* That is, diám-s with the proper V. accent, but with anomalous retention of the N. a.
* The N. pl. gláv-as also occurs in the AB.
* These secondary comparatives and superlatives are commoner than the primary in the proportion of three to two.
5. In a few instances the strong stem of a present participle is used; e.g. vr̥ddhan-tama being most mighty, sāhan-tama most victorious; and the weakest stem of a perfect participle: vidūṣa-tara wiser; miḷaḥṣa-tama most gracious.

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

7. They also form a comparative and superlative from the preposition ut (Gk. -hpr, Lat. -ior) and that of the superlative iṣṭha (Gk. -στo) are added directly to the root, which is regularly accented* and gunates i and u, but leaves a unchanged apart from nasalization in a few instances. Final radical a combines with the initial of the suffix to e, which is, however, usually to be read as two syllables. Examples are: téj-iyāms sharper, téj-iṣṭha very sharp (tij be sharp); jáv-iyāms quicker, jáv-iṣṭha quickest (jū be swift); yāj-iyāms sacrificing better, yāj-iṣṭha sacrificing best; máṃh-iṣṭha most liberal (mah bestow abundantly); iyōṣṭha greatest and iyēṣṭha eldest (jyā overcome).

8. In many instances these superlatives attach themselves in meaning to derivative adjectives, being formed from the root which the latter contain; e.g. an-iyāms smaller, an-iṣṭha smallest beside an-a muni; dáv-iyāms farther beside dūrārā fur; drāgh-iyāms longer, drāgh-iṣṭha longest beside dirgh-ā long; lágh-iyāms lighter beside lagh-ū light; vār-iyāms wider, vār-iṣṭha widest beside ur-ū wide; śās-iyāms more frequent beside śās-vant constant; ós-iṣṭha very quick beside òs-am quickly; bārḥ-iṣṭha very lofty beside bhāṁi great; yāv-iṣṭha youngest beside yūv-an youth; vār-iṣṭha most excellent beside vār-a choice; sādh-iṣṭha straightest beside sādh-ū straight.

* With the accent of the ordinal suffix tamā.
* When used as an ordinal suffix tama forms its f. in accented 1 (op. 107).
* Except iyōṣṭha meaning eldest and kaniṣṭhā meaning youngest.
§. In a few examples the suffix is added to the derivative form of the root which appears in the adjective; thus ās-īṣṭha (dā-īṣṭha) beside ās-u (ās-īṣṭhū) seat (from sā reach); tikṣa-country beside tikṣa-sharp (from tiṣk be sharp); nāv-īṣṭha newer, nāv-īṣṭha neatest beside nāva-nu; svād-īṣṭha (ṛ̤̃̄dhā, nāv-īṣṭha) neatest, svād-īṣṭha (ṛ̤̃̄dhā-ō) beside svād-ō (ṛ̤̃̄dhō, nāv-īṣṭha) neatest (from svād be neatest).

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

b. Some comparatives and superlatives belong to their positives in sense only; e.g. kān-īṣṭha lesser, younger, kān-īṣṭha smallest and kān-īṣṭha youngest (ālpā small); nēd-īṣṭha (Av. nāzō-iṣṭha) nearer, nēd-īṣṭha (Av. nāzō-iṣṭa) nearest (antikā near), vārś-īṣṭha higher, vārś-īṣṭha highest (vṛ̤̃̄dāhā grown up).

3 From the adj. pāpā bad, the radical element of which is uncertain, is formed direct the comparative pāp-īṣṭha 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 C.p. kan-yā gūrī (= kānā), Gk. exarō- (= arō-ō).

4 Appears in this sense in the TS.

5 C.p. vārś-man n., vārś-man-m. height.
<table>
<thead>
<tr>
<th>Numeral</th>
<th>Cardinal</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. é-ka.</td>
<td>19. náva-daśa.</td>
</tr>
<tr>
<td>2. dvá (šóo, Lat. duo).</td>
<td>20. vimśati⁶ (Lat. viginti).</td>
</tr>
<tr>
<td>3. tri (ṛpi, Lat. tri).</td>
<td>30. trim-sat.</td>
</tr>
<tr>
<td>4. catür (Lat. quattuor).</td>
<td>40. catvārim-sat.⁴</td>
</tr>
<tr>
<td>5. pāṇca (pañcte).</td>
<td>50. pāṇcā-sat (pañcte).</td>
</tr>
<tr>
<td>6. gāś (ξ, Lat. sex).</td>
<td>60. šaś-ti.¹⁰</td>
</tr>
<tr>
<td>7. saptā (śatā).</td>
<td>70. sapt-ti.</td>
</tr>
<tr>
<td>8. aṣṭā¹ (okto, Lat. octō, Gothic ahtau).</td>
<td>80. aṣṭ-ti.¹¹</td>
</tr>
<tr>
<td>9. náva (Lat. novem).</td>
<td>90. nava-ti.</td>
</tr>
<tr>
<td>10. dāśa² (déka).</td>
<td>100. šatām (cxatōr, Lat. centum).</td>
</tr>
<tr>
<td>11. ēkā-daśa.²</td>
<td>1,000. sahasra n.</td>
</tr>
<tr>
<td>12. dvā-daśa.⁴ (do-deka).</td>
<td>10,000. a-yūta n.</td>
</tr>
<tr>
<td>13. trāyo-daśa.⁶</td>
<td>100,000. ni-yūta n.</td>
</tr>
<tr>
<td>14. catür-daśa.⁵</td>
<td>1,000,000. pra-yūta n.</td>
</tr>
<tr>
<td>15. pāṇca-daśa.</td>
<td>10,000,000. ārbuda n.</td>
</tr>
<tr>
<td>16. sō-daśa.⁷</td>
<td>100,000,000. nyārbuda n.</td>
</tr>
<tr>
<td>17. saptā-daśa.</td>
<td></td>
</tr>
<tr>
<td>18. aṣṭā-daśa.¹</td>
<td></td>
</tr>
</tbody>
</table>

¹ aṣṭā 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 ēkā stands for ēka under the influence of dvā-daśa.
⁴ Here the N. du. is retained instead of the stem form dvā.
⁵ trāyo, for trāyas (45, 2), is the N. pl. (105).
⁶ catür as first member of a compound is regularly accented sātur.
⁷ For śaś-daśa through saś-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: ten decades, &c.) or derivatives formed with -ti.
⁹ catvārim for catvāri, n. pl. (105), like vimśati and trimśat.
¹⁰ Sixty to ninety are abstract f. nouns derived from the simple cardinals (except aṣṭ-ti) meaning hemi of tens, &c.
¹¹ aṣṭ- is radically cognate to aṣ-ṭa.
a. The numbers intermediate between the decades 20–100 are Dvandva compounds formed by prefixing the accented unit to the decade; e.g. aștā-vimśat 28; éka-trimśat 31; trāyas-trimśat 33; nāva-catvārimśat 49; nāva-saṣṭi 69; nāvāsīti 89; pānca-navati 95, ṣān-navati 96, aștā-navati 98; éka-satam 101, cátuḥ-satam 104, trimśāc-chatam 180.

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

b. In the TS. the number preceding a decade is also expressed by ekān na by one not minus one; thus ekān na vimśat ninety less one = 19; ekān na catvārimśat 39; ekān na saṣṭi 59; ekān nāsīti 79; ekān nā satam 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. dvē satē 200; saṣṭiṃ sahāsra 60,000; trīṇi satā tri sahāsraṇi trimśāc 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. trāyas-trimśat tri-satāḥ saṭ-sahasrāḥ 6,333.

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

Declension of Cardinals.

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

1. éka is declined like the pronominal adjectives viśva

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1 A N. i. du. form of éka in the sense of a certain appears in éko yuvati (AV.) a certain pair of swallows.
and sárvā (120 b). The forms occurring in the Samhitās are:


n. s. N. ēkam. Pl. N. ēkā.

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

m. N. dvā, dvāu. 1. dvābhyaṃ. G. dvāyos. L. dvāyos.
f. N. dvē. I. dvabhyaṃ.
n. N. dvē. L. dvāyos.

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

n. N.A. tri, trīṇi.

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

---

¹ The only form of the Ab. s. occurring, ēkāt, follows the nominal declension; it is used in forming compound numerals, ēkān nā trīṃsāḥ 29, &c. (TS); ēkasmat, 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 dvī is used as the stem in compounds, as dvī-pād ēped, and in derivation, as dvī-dhā in two ways, &c.
³ Probably for tri-sṛ, formed like svā-sṛ (101. 1, note 5).
⁴ Except nar-ās (101. 1 x).
⁵ Once written tīrṇām, though the r is actually long metrically.
a consonant, _n_ is inserted before the case-ending. The _f._ stem is _cātār_, which is inflected exactly like _tīṣṭ_ and shifts its accent like _pāṅca_. The forms occurring are:


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

_a._ The forms of _śaṅ śīr six_ occurring in the _Sāṃhitās_ are:

N.A. _śaṭ (27)_. I. _šaḍ-bhīs_. D. _šaḍ-bhīyas_. L. _śaṭ-sū_.

_b._ The forms of _aṣṭā eight_ indicate that it was an old dual. The forms that occur are:


_c._ _pāṅca 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:


---

1 Like _śaṅ-ṇām_, the G. of _śaṅ_, which, however, does not seem to occur in any of the _Sāṃhitās_.

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

3 Except _aṣṭā_ and _aṣṭān_ 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.
L. daśā-su.

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. vimśat-ā. N. trimsat. A. trimsat-am. I. trimsat-ā. L. trimsat-i. If the sense requires it these numerals may be used in the pl.; e.g. náva navatiś nine nineties; navānām navatinām of nine nineties.

śatá hundred and sahasra thousand are neuters, which may be declined in all numbers; e.g. dvé śaté two hundred; saptá śatāni seven hundred; tri sahasraṇi three thousand.

a. In the group five to nineteen the bare stem may be used in the oblique cases agreeing with substantives; e.g. saptá hótrbhīḥ 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 priyā. 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)īya, 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 ekādaśā eleventh forms the cases: m. s. A. ekādaśā-m. Pl. N. ekādaśāsas. A. ekādaśān. I. ekādaśāis.

The ordinals from twentieth to ninetieth (including their compounds), which also end in accented ā, seem to be abbreviated forms of the corresponding cardinals; e.g. catvāriṃśā fortieth.1

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

1st pra-thamā,3 f. ā. 5th pańca-mā, f. ī.
2nd dvi-t-īya,4 f. ā. 6th saś-ṭhā (Lat. sex-ī-ū-s).
3rd tyṛ-īya,5 f. ā (Lat. tert- īu-s). 7th saptā-tha, saptā-mā (Lat. septī-
4th tur-īya,6 f. ā (for catur- mu-s).

iya through k-tur-
4th catur-thā, f. ī (tērap- 8th aśṭā-mā.
4th- to-ī, Lat. quartu-s).
9th nava-mā.
10th daśa-mā (Lat. deci-
mu-s).

1 Only about three examples of this formation have been noted in the Samhitās, and four in the Brāhmaṇas.
2 Sahasra-tamā has been noted in B. only.
3 Probably for pra-tamā forms, the th being due to the influence of catur-thā, &c.
4 Both prathamā and trīyā have one case-form each according to the pronominal declension in the AV. G. prathamāsyās and L. trī-
yāsāṁ.
5 From an older dvi-tā sound.
6 From an older tyṛ-tā third.
7 When used in the fractional sense of one-fourth accented on the first syllable: tūryā (AV.); similarly in B. caturtha one-fourth, tṛtyā one-third.
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. ὑπάρχον, Lat. bi-s); trí-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-kṛtvās (AV.) eight times; e.g. dāśa kṛtvās (AV.) ten times, bhūri kṛtvās 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, śo-dhā, 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; dāsa-taya tenfold; cātur-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.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. ah-ám I</td>
<td>tv-ám thou</td>
</tr>
<tr>
<td>A. mām me</td>
<td>tv-ám thee</td>
</tr>
<tr>
<td>L. mā-y-ā by me</td>
<td>tvā by thee</td>
</tr>
<tr>
<td>D. mā-hyam¹ to me</td>
<td>tū-bhyam¹ to</td>
</tr>
<tr>
<td>má-hya</td>
<td>for us</td>
</tr>
<tr>
<td>Ab. mād from me</td>
<td>tvād from thee</td>
</tr>
<tr>
<td>us</td>
<td>you</td>
</tr>
<tr>
<td>G. mā-ma of me</td>
<td>tāva of thee</td>
</tr>
<tr>
<td>of us</td>
<td>of you</td>
</tr>
<tr>
<td>L. mā-y-i in me</td>
<td>tvē² in thee</td>
</tr>
<tr>
<td>tvā-y-i in thee</td>
<td>us</td>
</tr>
<tr>
<td>asmē⁴</td>
<td></td>
</tr>
</tbody>
</table>

¹ Op. Lat. míhi and tēs.
² Only this, the normal form (=tvā-i), is found in the RV. The irregular tvāyī appears in the later Saṃhitās.
³ asmān and yuṣmān are new formations according to the nominal declension. The stems are compounds of the pronominal elements a+smā and yu+smā. 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 samāsa is a new formation following the analogy of asmābhis.
⁶ asmē is also used as D.
⁷ Changed from original yuṣ-ām by the influence of vay-ām.
Dual. N. váṁ 1 and ávám (ŚB.) see two. A. ávám 2 (ŚB.) us
two. Ab. ávā-bhyām (K.) and ávād (TS.) from us two.
G. ávāy-os (ŚB.) of us two.
N. yuváṁ ye two. A. yuváṁ 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 unsacented forms, inadmissible at the beginning
of a sentence, are also used: Sing. A. mā, tvā. D.G. me 4 (Gk. mö), te 4
(Gk. te). Du. A.D.G. naū (Gk. νοῦ), vām. Pl. A.D.G. nās (Lat. nos),
vās (Lat. vōs).

b. The usual stems of these pronouns used in derivation or as first
member of compounds are: ma, sama; tva, yuva, yūsma; thus
sama- During us; tvā-yata presented by thee; yuvā-yā desiring
you two; yūsma-yānt desiring you. But the forms mad, asmad, tvad occur
a few times as first member of compounds; thus mát-krita done by me;
asmat-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 váṁ (probably abbreviated for ávám), occurring once in the RV.,
seems to be the only N. du. form found in the Sanskrit.
2 The N. ávám (ŚB.) and A. ávám (K. ŚB.) seem to have been the
normal forms judging by yuváṁ and yuváṁ.
3 yuv-ós occurs in the RV., yuvāy-os in the TS.
4 me and to, originally L., have come to be used as D. and G.
### Declension

#### Singular

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<tr>
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<tbody>
<tr>
<td>N. sá-s</td>
<td>tá-d</td>
<td>sá</td>
</tr>
<tr>
<td>A. tá-m</td>
<td>tá-d</td>
<td>tá-m</td>
</tr>
<tr>
<td>L. téna</td>
<td>tá-y-á</td>
<td>té-bhis, táis</td>
</tr>
<tr>
<td>D. tá-smai</td>
<td>tá-syai</td>
<td>té-bhyas</td>
</tr>
<tr>
<td>Ab. tá-smād</td>
<td>tá-syās</td>
<td>tá-śyās</td>
</tr>
<tr>
<td>G. tá-sya</td>
<td>tá-syās</td>
<td>té-ś-ām</td>
</tr>
<tr>
<td>I. tá-smin</td>
<td>tá-syām</td>
<td>té-śu</td>
</tr>
</tbody>
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#### Plural

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<tbody>
<tr>
<td>té (ṛוי)</td>
<td>tá</td>
<td>tá-s</td>
</tr>
<tr>
<td>tán</td>
<td>táni</td>
<td>tá-s</td>
</tr>
<tr>
<td>(ṛoi)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>té-bhyas</td>
<td>tá-bhyas</td>
<td></td>
</tr>
</tbody>
</table>

#### Dual

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

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

2. There are three other demonstratives derived from tá:
   1. e-tá 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 só, só, that-a (Eng. that, Lat. is-hud).
2. tá-m, tá-m, tá-d = Gk. ῥό-ν, ῥό-ν, ῥό,
3. Sometimes ténā.
4. These forms have the normal ending e = táśma-e, táśyā-e. In B. táṣyāl is substituted for the G. táṣyā.
5. The Chāndogya Upaniṣad once has sámād.
6. Homeric Gk. ῥό (for biγo),
7. sāsmin occurs nine times in the RV., táśmin twenty-two times.
8. Cp. Lat. is-śram.
9. Gk. τάνε (for τάνας), cp. Lat. is-tērum.
10. The stem used in derivation and composition is eta; e.g. étā-vant so great, étā-dā such. In B. étad is sometimes thus used: étad-dā giving this, étan-māya consisting of this.


2. tyā is derived from tā with the suffix ya and means that. It is common in the RV., but rare in the later Samhitās. 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:


Pl. N. tyē. A. tyān. I. tyēbhīs.


tyē.—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.

a. simā seems to have the sense of an emphatic demonstrative. The forms occurring are: Sing. N. simās. V. simā. D. simāsmāi (n.). Ab. simāsmād. Pl. simē.

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

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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 ı (which nearly always has a double ending) and a¹ 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 ı), which appears in the du. and pl. also, so that all these cases have the appearance of being formed from a stem imā.²

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>MASC.</td>
<td>NEUT.</td>
</tr>
<tr>
<td>N.  a-y-ām</td>
<td>i-d-ām</td>
</tr>
<tr>
<td>A.  im-ām</td>
<td>i-d-ām</td>
</tr>
<tr>
<td>I.  e-nā¹</td>
<td>a-y-ā²</td>
</tr>
<tr>
<td>D.  a-smāī</td>
<td>a-syā i</td>
</tr>
<tr>
<td>Ab.  a-smād²</td>
<td>a-syās</td>
</tr>
<tr>
<td>G.  a-syā³</td>
<td>a-syās</td>
</tr>
<tr>
<td>L.  a-smin</td>
<td>a-syām</td>
</tr>
</tbody>
</table>

DUAL.

N. A. m. im-ā, -āu. f. im-ē. n. im-ē. m. D. Ab. a-bhyām. m. G. L. a-y-ōs.

¹ These two roots are frequently used in derivation; e. g. a-tra here, ā-tha there; i-dā now, i-hā here, i-tara other.
² From this stem is formed the adverb imā-thā thus.
³ Here i-m is the A. of ı, from which is also formed the A. f. i-m and the n. i-d, both used as particles.
⁴ Also twice ena, and the remaining oblique cases, when used as nouns and unemphatic, may lose their accent.
⁵ The Ab., according to the nominal declension, ād is used as a conjunction.
⁶ Both asya and asmāi may be accented āsyā and āsmāi when emphatic at the beginning of a Paśa. The form imāsya occurs once in the RV. instead of āsyā; and imasmāi in the AA. for asmat.
⁷ Instead of āyā the form anāyā occurs twice in the RV.; it is the only form from āna found in the Sāṃhitās.
112. The demonstrative corresponding to ayám employed to express remoteness in the sense of that there, you, and having in the N. s. the curious forms m. f. a-s-áu, n. a-d-áu, uses throughout its inflexion the root a, but always in an extended form. The fundamental stem used in every case (except the N. s.) is a-m A. m. of a. This is extended by the addition of the particle u to amu, which appears throughout the sing. (with ú in A. f.) except the N. In the pl. amú is the f. and ami the m. stem (except the A.).

The forms occurring are:


a. The unaccented defective pronoun of the third person e-na (he, she, it) is declined in the A. of all numbers, besides the I. s. and the G. du.

A. sing. m. ena-m, f. ená-m, n. ena-d.—Du. m. enau, f. ene.—Pl. m. enán, f. ená-s.

I. sing. enena. G. du. eu-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

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1 This stem is used in derivation; e.g. amú-tas hence, amú-tra there, amú-thā thus (B.).
2 Here the pronominal root a seems to be compounded with an extended by the particle u: a-sá-u and a-sá-u.
3 This is the only example of sya 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 as.
6 Here we have the same e (L. of a) as in e-ka one, e-vá thus.
a see, generally repeated in the sense of one another. The n. tvad
meaning partly is also found in B. The forms occurring are:
Sing. N. m. tvas, f. tvā, n. tvad. A. m. tvam. I. m. tvena,
D. m. tvasmai, f. tvasyai.—Pl. m. tve.
β. The pronoun avā this occurs only in the G. du. form avās in
combination with vām meaning of you too being such (used like sa in
sā tvām thou as such).
γ. The pronoun āma this occurs only once in the AV. (also in
the AB.) in the formula āme ’hām āmi this am I.

C. Interrogative Pronoun.

113. The interrogative kā who? which? what? used as
both substantive and adjective, is inflected exactly like tā,
excepting the alternative neuter form ki-m, which instead
of the pronominal d has the nominal m (never elsewhere
attached to a stem in i). The forms occurring are:
kā-smād. G. kā-sya. I. kā-smin.—Du. N. kāu.—
kā-s. A. kā-s. I. kā-su.
n. Sing. N.A. kā-d and ki-m.—Pl. N. kā and kāṇi.

a. In derivation the stems ki and ku as well as ka are used; e.g.
ki-y-ant how great? kū-ṛa where? kā-ti how many?
As first member of a compound kād occurs twice: kat-paya greatly
swelling, kād-artha having what purpose? kīm is similarly used a few
times in the later Sarpitās and the Brāhmaṇas; e.g. kīm-kara
servant.

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

1 From this pronoun are derived the I. and Ab. adverbs (with
shifted accent) āmā at home and āmād from near.
2 The N. a.m. is preserved as a petrified form in nā-ki-s and mā-ki-s
so one, nothing.
3 The relative frequency of kā-d and ki-m is in the RV. as two to
three.
D. Relative Pronoun.

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

Du. N. yā, yāu. D. yā-bhyām. G. yā-y-os. L. yā-y-os and y-ōs.4


n. N.A. Sing. yā-d. Du. yē. 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-dēś which like. The neuter yād is also once used thus in the RV. yāt-kāma desiring what; and a few times later, as yad-devatya having what deity (K.), yat-kārin doing what (ŚB.).

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-kē.

E. Reflexive Pronouns.

115. a. The reflexive indeclinable substantive sva-y-ām4 self is properly used as a N. referring to all three persons. Sometimes, however, its N. nature being forgotten, it is

1 yēnā is twice as common in the RV. as yēna, but the Pāda text always reads yēna.
2 The Ab., formed according to the nominal declension, yād is used as a conjunction.
3 y-ōs for yā-y-os like yuv-ōs for yuvā-y-os (p. 105, note 3).
4 Derived from svā with suffix am and interposed y (like a-y-ām from a).
used as an A.; e.g. áyuji svayám dhuri 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 tänvám worship thyself and yájasva tänvám 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 dádáhána átmání putting force into himself. The A. átmánam is frequently thus used in the later Samhitás (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 svásyás). The forms occurring are:


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 Samhitás; e.g. svayam-já self-born.

F. Possessive Pronouns.

116. Possessive pronouns are rare because the G. of the personal pronoun is generally used to express the sense which they convey.
a. The possessives of the first person are máma-ka and máma-ká¹ my and asmá-ka our. The forms occurring are:

Sing. N. m. mámaká-s. n. mámaká-m. Pl. G. mámakānām.
Sing. N.A. n. asmáka-m.² I. asmákena. Pl. N. m. asmákāsas. 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 táva-ká³ thy (only D. pl. távakēbhayas), tvá thy (only I. pl. f. tvā-bhis), and yuṣmá-ka your. Of the latter, three forms occur: I. s. m. yuṣmákena, pl. f. yuṣmákā-bhis, and the N.A. n. yuṣmákam used as the G. pl. of the second personal pronoun = of you.

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

G. Pronominal Compounds and Derivatives,

117. With -drś¹ in the RV. and other Śaṁhitās, and with -dṛkṣa in the VS. are formed the following pronominal compounds: i-dṛś, tā-dṛś, etā-dṛś such, ki-dṛś⁵ what like? yā-dṛś⁶ what like; i-dṛkṣa, etā-dṛkṣa such.

¹ Both formed from the G. of the personal pronoun máma. There also occurs once in the RV. the derivative má-k-ina my.
² The VS. has once the N. s. āsmākā-s our formed like mámakā beside māmaka.
³ Formed from the G. táva.
⁴ In the Brāhmaṇas (SB.) -drśa begins to appear: i-dṛśa, tā-dṛśa, yā-dṛśa.
⁵ N. s. m. ki-dṛśa.
⁶ With the very anomalous L. s. yāḍṛśaṁin.

1119
2. With the suffix -ka, conveying a diminutive or contemptuous meaning, very rarely used derivatives are formed from the pronouns tā, yā, sa, and asa: ta-kā that little (110. 3), yā-ka who, which (114 b), sa-kā (only N. s. f. sa-kā), asakān N. a. f. that little (VS.).

6. With the comparative suffix -tara derivatives are formed from i, kā, yā, and with the superlative suffix -tama from the latter two (cp. 120): i-tara other, ka-tarā which of two? yā-tara who or which of two; ka-tamā who or which of many? ya-tamā who or which of many.

118. a. With ti derivatives with a numerical sense are formed from kā, tā, and yā: kā-ti how many? (Lat. quot); tā-ti so many (Lat. tōli-dem); yā-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. kiyati (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); yuṣmā-vant belonging to you (only L. pl. yuṣmāvatsu); etā-vant and tā-vant so great; yā-vant as great; i-vant so great (s. N. n. īvat. D. m. n. īvate. G. īvatas; pl. A. m. īvatas); ki-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 kā; thus kāś ca any; any one; kāś canā any one so ever, every; kāś 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 kā and yā. The specifically pronominal cases of the latter that have been met with are: Sing. N. n. katarā-d, yatarā-d; katanā-d, yatanā-d, D. katanā-smai. G. f. katanā-syās. L. §. yatanā-syāṃ, Pl. N. n. katané, yatané, yataré (K.). From itara occur in the Kāthaka Samhita m. D. s. itarasmaiti and N. pl. itare. The forms of anyá that occur are:


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. viśvesām. f. viśvāsām; but sing. N. n. viśvam.

Sing. D. m. sārvasmāi. f. sārvasyai. Ab. m. sārvasmād.
Pl. m. N. sārve. G. sārvesām. f. sārvāsām; but sing. N. n. sārvam.

Sing. G. f. ēkasyās. L. m. ēkasmin.¹ Pl. N. m. ēke; but sing. N. n. ēkam.

c. More than a dozen other adjectives, having pronominal affinities in form or meaning, occasionally have pronominal case-forms (but always m instead of d in the N.A. s. n.):

1. Eight adjectives formed with the comparative suffixes -tara and -ra, and the superlative suffix -ma: út-tara higher, later:

Sing. Ab. L. āttaśmād and āttrasmin beside āttarād and āttare. L. f. āttasyām. Pl. N. āttare. G. āttare-

sām (K.).

āpa-ra, áva-ra, úpa-ra lower; sing. L. aparasmīn (K).
Pl. N. m. āpare, ávare, úpare beside áparāsas, ávarāsas, úparāsas and úparāa.

ava-mā lowest: L. s. f. avamāsyām.

upa-mā highest: L. s. f. upamāsyām.

para-mā farthest: sing. f. G. paramāsyās. L. para-

māsyām. Pl. m. N. paramē (K.).


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 pārasas. G. pāreśām.

L. pūrvasmīn (K.), f. pūrvasyām. Pl. N. m. pūrve (very common) beside pūrvāsas (very rare). G. m. pūrvesām,
f. pūrvasām.

¹ The AV. once has ēke as L. sing.
CONJUGATION

nēma 1 other; sing. L. m. nēmasmin. Pl. N. m. nēma, but G. namānām (unaccented),
svā cet (116 c), otherwise following the nominal declension, has once sing. G. f. svāsyās and once L. m. svāsmin.

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 tṛtiya third has sing. L. f. tṛtiyasyām; 2 úbhaya of both kinds has pl. m. G. ubhayesām and N. ubhaye beside úbhayāsas and úbhayās; 3 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. krnō-ti and krnū-tē makes; others in one voice only, e.g. ās-ti is; others partly in one, partly in the other; e.g. vārā-tē 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 ûbhā both is declined in the Du. only; N.A. m. ubhā, f. ubhā, i. ubhābhyām. G. ubhāyos.
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 karigyaś from kṛ make.

a. The subjunctive, very common in the RV. and the AV., is three or four times as frequent as the optative; the latter, comparatively rare in the Samhitās, occurs far oftener than the former in the Brāhmaṇas. Both form stems with a special modal affix.

The subj. adds a to the indicative stem: when the latter distinguishes a strong and a weak stem, the a is attached to the former, while it coalesces to a with the final of a stems. Thus the pr. subj. stem of dūh mila is dōh-a, of yuj join yunāj-a, but of bhū te 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 dūh and yuj, act. dūh-yā, yunāj-yā, mid. dūh-i, yunāj-i.

The inj. is identical in form with an unaugmented past tense (impr., sor., pūnp.). 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. a. pr. vid-dhi know, pf. mummu-dhi cotise, sor. śru-dhi hear. In the 2. 3. du. and 2. pl. act. and mid. (ending in tam, tām; āthām, ātām; ta; dhvam) it is identical with the inj.

b. Participles, active and middle, are formed from the tense stem of the present, future, aorist, and perfect. There
are also passive participles, present, perfect, and future; the first being formed from the passive stem in *ya*, the other two from the root.

c. There are also gerunds, which are stereotyped cases (chiefly instrumentals) of verbal nouns and having the value of indeclinable active participles with a prevalingly past sense; e.g. *gatvi* and *gatyaya* *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; *gân-tavâi* 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 *nâ*, and the stem is changeable, being either strong or weak.
A. First Conjugation.

125. 1. The first or Bhū class adds a to the last letter of the root, which being accented takes Guṇa of a final vowel (short or long) and of a short medial vowel followed by one consonant; e.g. ji conquer: jāy-a; bhū be: bhāv-a; budh awake: bōdh-a.

2. The sixth or Tūd class adds an accented ā to the root, which being unaccented has no Guṇa. Before this a final ō is changed to ēr.

3. The fourth or Dīv class adds ya to the last letter of the root, which is accented; e.g. nah bind: nāh-ya; dīv 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 nā, the unaccented ni or n; in the seventh they are respectively nā and n.

127. 1. The second or root class adds the terminations directly to the root (in the subjunctive and optative with the intervening modal suffix). The radical vowel in the strong forms is accented 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.
FORMATION OF PRESENT STEM

e.g. from *go: sing. 1. é-mi, é-ṣi, é-ti; dviś *hate: dvēś-mi, dvēk-ṣi, dvēś-ṭi.

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.). Thus hu *sacrifice: Sing. 1. ju-hō-mi, pl. 1. ju-hu-mās; bhrṣ *bear: Sing. 1. bi-bhar-mi, pl. 1. bibhr-mās, 3. bi-bhr-ati.

3. The seventh or inflixing nasal class adds the terminations directly to the final consonant, before which nā is inserted in the strong and n in the weak forms; e.g. yuj *join: yu-nā-j-mi, yuṇj-mās.

4. The fifth or nu class adds in the strong forms the accented syllable nō, which in the weak forms is reduced to nu; e.g. kṛ *make: kṛ-ṇō-mi, kṛṇ-mās.

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

5. The ninth or nā class adds to the root in the strong forms the accented syllable nā, which in the weak forms is reduced to nī before consonants and n before vowels. The root shows a tendency to be weakened. Thus grabh *seize: grbh-ṇā-mi, pl. 1. grbh-ṇī-mās and grbh-ṇī-mās, 3. grbh-ṇ-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. á-naṭ (maṣ attain); impf. á-yunak, aor. á-yukta, á-yuksātām (yuj join); impf. á-riṇak and aor. á-raik (ric leave); aor. á-var (vṛ cover); impf. á-vṛṇi (vṛ choose); impf. á-vṛṇak (vṛ turn), impf. á-vidhyat (vyadh wound).

b. The augment contracts with the initial vowels i, u, ō to the Vṛddhi vowels ai, au, ār; e.g. áichat impf. of iṣ wish; áunat impf. of ud wet; ár-ta (Gk. ὁπ-το) 3, s. aor. mid. of ō 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. μὴ). 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, 178). 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,³ 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. ſ and ſ 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 (178, 3).
³ This rule does not apply to intensives (178), nor for the most part to the reduplicated aerist (149, 2), and in the reduplicated perfect it is subject to numerous exceptions (189, 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 ø¹ in the first, and yā and i² 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, t coalescing with the final a of the stem; e.g. bhāv-a-bhāvā-i.
² That is, the modal affix shows vowel gradation (56).
### Conjugational Endings

#### Active

<table>
<thead>
<tr>
<th>Present</th>
<th>Imperfect</th>
<th>Optative</th>
<th>Subj</th>
<th>Impv</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1st conj.</td>
<td>2nd conj.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. mi</td>
<td>(a)-m</td>
<td>iyam</td>
<td>yām</td>
<td>āni, ā</td>
</tr>
<tr>
<td>2. sī</td>
<td>s</td>
<td>is</td>
<td>yās</td>
<td>a-si, a-s</td>
</tr>
<tr>
<td>3. ti</td>
<td>t</td>
<td>it</td>
<td>yāt</td>
<td>a-ti, a-t</td>
</tr>
<tr>
<td>1. vas</td>
<td>va</td>
<td>īva</td>
<td>yāva</td>
<td>ā-va</td>
</tr>
<tr>
<td>2. thas</td>
<td>tam</td>
<td>ītam</td>
<td>yātam</td>
<td>a-thas</td>
</tr>
<tr>
<td>3. tan</td>
<td>tām</td>
<td>ītām</td>
<td>yātām</td>
<td>a-tan</td>
</tr>
<tr>
<td>1. masi</td>
<td>mas</td>
<td>ma</td>
<td>īma</td>
<td>yāma</td>
</tr>
<tr>
<td>2. tha, thana</td>
<td>ta, tana</td>
<td>īta</td>
<td>yāta</td>
<td>a-tha</td>
</tr>
<tr>
<td>3. (a)-nti</td>
<td>(a)-n, ur</td>
<td>iyur</td>
<td>yūr</td>
<td>a-n</td>
</tr>
</tbody>
</table>

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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. In the first (ā-bhaya-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 a of the stem to ayam, as, et, &c.
9. Verbs of the a conjugation have normally no ending in the 2. a. impv.; but they not infrequently add tāt, which occurs in B. also. In the graded conjugation dhi, hi, tāt are added to the weak stem, and āna in some verbs of the ninth class: e.g. ad-dhi, ārnu-dhi; ārnu-hi, puni-hi; aś-āna; vit-tāt, kṛṇu-tāt.
10. Only two examples occur in the a conjugation: bhāja-tana and nāhya-tana.
## Conjugation

### Middle

<table>
<thead>
<tr>
<th>Present</th>
<th>Impf.</th>
<th>Optative</th>
<th>Subjunctive</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. e</td>
<td>i:</td>
<td>iya:</td>
<td>ai</td>
<td>—</td>
</tr>
<tr>
<td>2. se</td>
<td>thās</td>
<td>i-thās</td>
<td>a-se, a-sai</td>
<td>sva</td>
</tr>
<tr>
<td>3. te</td>
<td>ta</td>
<td>i-ta</td>
<td>a-te, a-tai</td>
<td>tām</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>ām</td>
</tr>
<tr>
<td>1. vahe</td>
<td>vahi</td>
<td>i-vahi</td>
<td>ā-vahai</td>
<td>—</td>
</tr>
<tr>
<td>2. ethe</td>
<td>etan</td>
<td>i-yāthām</td>
<td>aithe</td>
<td>etan</td>
</tr>
<tr>
<td></td>
<td>(1), áthe (2)</td>
<td></td>
<td></td>
<td>(1) áthām (2)</td>
</tr>
<tr>
<td>3. ete</td>
<td>etām</td>
<td>i-yātām</td>
<td>aite</td>
<td>etām</td>
</tr>
<tr>
<td></td>
<td>(1), áte (2)</td>
<td></td>
<td></td>
<td>(1) átām (2)</td>
</tr>
<tr>
<td>1. mahe</td>
<td>mahi</td>
<td>i-mahi</td>
<td>ā-mahai</td>
<td>—</td>
</tr>
<tr>
<td>2. dhve</td>
<td>dhvam</td>
<td>i-dhvam</td>
<td>a-dhvaï</td>
<td>dhvam</td>
</tr>
<tr>
<td>3. nte</td>
<td>nta (1), áte (2)</td>
<td>i-r-an</td>
<td>a-ntai</td>
<td>nta (1) a-nta (2)</td>
</tr>
</tbody>
</table>

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. The RV has a-se only, the AV, and the Brāhmaṇas a-sai only.
5. 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.
6. The ending a-ntai occurs in B. only.
7. 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. kṛṇa-v-nta (inj. kṛṇvata).
Paradigms.

132. Since the three classes of the first conjugation, as well as all the secondary verbs the stems of which end in a, are inflected exactly alike,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 (141a), the sa (147), and the reduplicated (149) aor, are similarly inflected.
**FIRST CONJUGATION.**

**First Class: bhū be:**

**Present.**

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. bhávā-mi</td>
<td>bhávā-vas</td>
<td>bhávā-masi</td>
</tr>
<tr>
<td>2. bháva-si</td>
<td>bháva-thas</td>
<td>bháva-mas</td>
</tr>
<tr>
<td>3. bháva-ti</td>
<td>bháva-tas</td>
<td>bháva-tha</td>
</tr>
<tr>
<td></td>
<td></td>
<td>bháva-nti</td>
</tr>
</tbody>
</table>

**Imperfect.**

| 1. á-bhava-m | [á-bhavā-va] | á-bhavā-ma |
| 2. á-bhava-s | á-bhava-tam | á-bhava-ta |
| 3. á-bhava-t | á-bhava-tām | á-bhava-n  |

**Imperative.**

| 2. bháva   | bháva-tam | bháva-ta |
| 3. bháva-tū | bháva-tām | bháva-ntu |

**Subjunctive.**

| 1. bhávā-ni | bhávā-va | bhávā-ma |
| 2. bhávā-si | bhávā-thas | bhávā-tha |
| 3. bhávā-ti | bhávā-tas | bhávā-n  |

**Optative.**

| 1. bháv-eyam | [bháv-eva] | bháv-ema |
| 2. bháv-es   | [bháv-etam] | [bháv-eta] |
| 3. bháv-et   | bháv-etām | bháv-etur |

**Participle.**

bháv-ant, f. -i
FIRST CONJUGATION.

Present stem bhāv-a.

**Middle.**

**Present.**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>bhāv-e</td>
<td>bhāvā-vahe</td>
<td>bhāvā-mahe</td>
</tr>
<tr>
<td>bhāva-se</td>
<td>bhāv-etho</td>
<td>bhāva-dhve</td>
</tr>
<tr>
<td>bhāva-te</td>
<td>bhāv-ete</td>
<td>bhāva-nte</td>
</tr>
</tbody>
</table>

**Imperfect.**

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<thead>
<tr>
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</thead>
<tbody>
<tr>
<td>á-bhav-e</td>
<td>á-bhāvā-vahi</td>
<td>á-bhavā-mahi</td>
</tr>
<tr>
<td>á-bhava-thās</td>
<td>á-bhav-ethām</td>
<td>á-bhava-dhvam</td>
</tr>
<tr>
<td>á-bhava-tā</td>
<td>á-bhav-etaṁ</td>
<td>á-bhava-nta</td>
</tr>
</tbody>
</table>

**Imperative.**

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<thead>
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<tbody>
<tr>
<td>bhāva-sva</td>
<td>bhāv-ethām</td>
<td>bhāva-dhvam</td>
</tr>
<tr>
<td>bhāva-tām</td>
<td>bhāv-etaṁ</td>
<td>bhāva-ntām</td>
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**Subjunctive.**

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<table>
<thead>
<tr>
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</thead>
<tbody>
<tr>
<td>bhāv-ai</td>
<td>bhāvā-vahe</td>
<td>bhāvā-mahi</td>
</tr>
<tr>
<td>bhāvā-se</td>
<td>bhāv-aithe</td>
<td>bhāvā-dhve</td>
</tr>
<tr>
<td>bhāvā-saí (AV.)</td>
<td>bhāv-aithe</td>
<td>bhāvā-nte</td>
</tr>
<tr>
<td>bhāvā-te</td>
<td>bhāv-eta</td>
<td>bhāvā-nte</td>
</tr>
<tr>
<td>bhāvā-tāi</td>
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</table>

**Optative.**

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<table>
<thead>
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</thead>
<tbody>
<tr>
<td>bhāv-eya</td>
<td>bhāv-evahi</td>
<td>bhāv-emahi</td>
</tr>
<tr>
<td>bhāv-ethās</td>
<td>bhāv-eyāthām</td>
<td>bhāv-edhvam</td>
</tr>
<tr>
<td>bhāv-eta</td>
<td>bhāv-eyātām</td>
<td>bhāv-eran</td>
</tr>
</tbody>
</table>

**Participle.**

bhāva-māna, f. ā
### Second Conjugation

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

#### Active

**Present**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. <em>é-mi</em></td>
<td>[i-vás]</td>
<td>[i-mási]</td>
</tr>
<tr>
<td>2. <em>é-ši</em></td>
<td>i-thás</td>
<td>i-thá</td>
</tr>
<tr>
<td>3. <em>é-ti</em></td>
<td>i-tás</td>
<td>y-ánti</td>
</tr>
</tbody>
</table>

**Imperfect**

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. <em>áy-am</em></td>
<td>[ái-va]</td>
<td>ái-ma</td>
</tr>
<tr>
<td>2. <em>ái-s</em></td>
<td>ái-tam</td>
<td>ái-tá</td>
</tr>
<tr>
<td>3. <em>ái-t</em></td>
<td>ái-tám</td>
<td>ái-tána</td>
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**Imperative**

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<thead>
<tr>
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</thead>
<tbody>
<tr>
<td>2. <em>[í-hí, i-tát</em></td>
<td>i-tám</td>
<td>i-tá</td>
</tr>
<tr>
<td>3. <em>é-tú</em></td>
<td>i-tám</td>
<td>y-ántu</td>
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</table>

**Subjunctive**

<p>| | | |</p>
<table>
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<tr>
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<tbody>
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<td>áy-á-ma</td>
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<tr>
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<td>áy-á</td>
<td></td>
</tr>
<tr>
<td>2. <em>áy-a-sí</em></td>
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<td>áy-a-tha</td>
</tr>
<tr>
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<td>áy-a-s</td>
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<tr>
<td>3. <em>áy-a-tí</em></td>
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<td>áy-a-n</td>
</tr>
<tr>
<td></td>
<td>áy-a-t</td>
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</table>

**Optative**

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<table>
<thead>
<tr>
<th></th>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>1. <em>i-yá-m</em></td>
<td>i-yá-va</td>
<td>i-yá-ma</td>
</tr>
<tr>
<td>2. <em>i-yá-s</em></td>
<td>i-yá-tám</td>
<td>i-yá-ta</td>
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<tr>
<td>3. <em>i-yá-t</em></td>
<td>i-yá-tám</td>
<td>i-yár</td>
</tr>
</tbody>
</table>

**Participle**

*y-ánt, f. y-at-i*
SECOND CONJUGATION.

brū *speak*: Present stem bráv, brū.

**Middle.**

**Present.**

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>bruv-é</td>
<td>[bruv-váhe]</td>
<td>bruv-máhe</td>
</tr>
<tr>
<td>bruv-še</td>
<td>bruv-áthe</td>
<td>bruv-dhvē</td>
</tr>
<tr>
<td><strong>bruv-té</strong></td>
<td>bruv-áte</td>
<td>bruv-áte</td>
</tr>
<tr>
<td><strong>bruv-é</strong></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Imperfect.**

| [á-bruv-i]        | [á-bruv-vah]  | [á-bruv-mah]  |
| á-bruv-thás       | [á-bruv-átham]| á-bruv-dhvam  |
| á-bruv-ta         | [á-bruv-átam]| á-bruv-ata    |

**Imperative.**

| bruv-švá          | [bruv-átham]  | bruv-dhvám    |
| bruv-tám          | [bruv-átam]   | bruv-átam     |

**Subjunctive.**

| bráv-ai           | bráv-á-vahai  | bráv-á-mahai  |
| bráv-a-se         | bráv-aithe    | [bráv-a-dhve] |
| bráv-a-te         | bráv-aite     | bráv-a-nta    |

**Optative.**

| bruv-i-yá         | [bruv-i-vah]  | bruv-i-mah    |
| [bruv-i-thás]     | [bruv-i-yatham]| bruv-i-dhvam  |
| bruv-i-tá         | [bruv-i-yatam]| bruv-i-rám    |

**Participle.**

bruv-āṇa, f. á

x 2
Third Class: bhr

### Active

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#### Imperfect

| 1. á-bibhar-am | [á-bibhr-va] | á-bibhr-ma |
| 2. á-bibhar (25) | á-bibhr-tam | á-bibhr-ta |
| 3. á-bibhar (25) | á-bibhr-tām | á-bibhr-tana |

#### Imperative

| 2. bibhr-hī | bibhr-tām | bibhr-tā |
| 3. bibhar-tū | bibhr-tām | bibhr-atu |

#### Subjunctive

| 1. bibhar-ānī | [bibhar-ā-vā] | bibhar-ā-ma |
| 2. bibhar-ā-s | bibhar-ā-thās | [bibhar-ā-tha] |
| 3. bibhar-ā-t | [bibhar-ā-tās] | bibhar-ā-n |

#### Optative

| 1. bibhr-yām | [bibhr-yā-vā] | bibhr-yā-ma |
| 2. bibhr-yā-s | [bibhr-yā-tam] | bibhr-yā-ta |
| 3. bibhr-yā-t | bibhr-yā-tām | bibhr-yār |

#### Participle

bibhr-at, f. bibhr-at-i
Present stem bibhar, bibhr.

**Middle.**

**Present.**

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**Imperfect.**

| á-bibhr-i | á-bibhr-vahi | á-bibhr-mahi |
| á-bibhr-thás | á-bibhr-átham | á-bibhr-dhvam |
| á-bibhr-ta | á-bibhr-átam | á-bibhr-ata |

**Imperative.**

| bibhr-śvá  | bibhr-átham | bibhr-dhvám |
| bibhr-tám  | bibhr-átam  | bibhr-átam  |

**Subjunctive.**

| bibhar-aï | bibhar-á-vahai | bibhar-á-mahai |
| bibhar-a-se | bibhar-áythe | bibhar-a-dhve |
| bibhar-a-te | bibhar-a-ite | bibhar-a-nta |

**Optative.**

| bibhr-íya | bibhr-í-vahi | bibhr-í-mahi |
| bibhr-í-thás | bibhr-í-yátham | bibhr-í-dhvam |
| bibhr-í-ta | bibhr-í-yátam | bibhr-í-ran |

**Participle.**

bibhr-ána, f. á
### Fifth Class: kr make:

#### Active:

**Present.**

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| 2. ā-krṇo-s | ā-kṛṇu-tam | ā-kṛṇu-ta |
| 3. ā-krṇo-t | ā-kṛṇu-tām | ā-kṛṇu-an |

**Imperative.**

| 1. krṇu-hi | krṇu-tām | krṇu-tā |
| 2. krṇu | krṇo-ta | krṇo-ta |
| 3. krṇo-tu | krṇu-tām | krṇu-āntu |

**Subjunctive.**

| 1. krṇāv-ā | krṇāv-ā-va | krṇāv-ā-ma |
| 2. krṇāv-āni | krṇāv-ā-thās | krṇāv-ā-tha |
| 3. krṇāv-āt | krṇāv-ā-tās | krṇāv-ā-u |

**Optative.**

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

**Participle.**

krṇv-ānt, t. krṇv-at-i
Present stem kṛ-ṇo, kṛ-ṇu.

**MIDDLE.**

**Present.**

**SINGULAR.**

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**Participle.**

kṛṇv-ānā, f. a
Seventh Class: yuj join:

Active.

Present.

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Participle.

yuñj-ánt, f. yuñj-at-i
Present stem: yuñ-á-j, yuñ-á-j.

**Middle.**

**Present.**

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<td>yuñk-té</td>
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**Imperfect.**

| á-yuñj-i       | [á-yuñj-vahí] | [á-yuñj-mahi] |
| á-yuñk-thás    | á-yuñj-áthám  | á-yuñg-dhvaṃ  |
| á-yuñk-ta      | [á-yuñj-átam] | á-yuñj-ata    |

**Imperative.**

yuñk-śvá (63, 67)

yuñj-áthám

yuñ-tám

| [yuñj-átam] | yuñj-átam |

**Subjunctive.**

| yunáj-ái       | yunáj-á-vahai | yunáj-á-mahai |
| yunáj-a-se     | yunáj-áithe   | [yunáj-a-dhve] |
| yunáj-a-te     | yunáj-aite    | [yunáj-a-nta] |

**Optative.**

| yuñj-i-yáä     | yuñj-i-vahí   | [yuñj-i-máhi] |
| yuñj-i-thás    | yuñj-i-yáthám | [yuñj-i-dhvaṃ] |
| yuñj-i-tá      | [yuñj-i-átam] | [yuñj-i-rán]  |

**Participle.**

yuñj-ánā, f. á
**Active.**

**Present.**

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**Participle.**

grbh-ṇ-ānt, I, grbh-ṇ-at-i.
Present stem ṣṛbh-ṇā, ṣṛbh-ṇi, ṣṛbh-ṇ.

**Middle.**

**Present.**

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<td>[ṣṛbh-ṇá-te]</td>
<td>grbh-ṇ-āite</td>
<td>grbh-ṇá-nta</td>
</tr>
</tbody>
</table>

**Optative.**

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>grbh-ṇ-iyā</td>
<td>grbh-ṇ-ī-vahī</td>
<td>grbh-ṇ-ī-mahī</td>
</tr>
<tr>
<td>grbh-ṇ-ithāś</td>
<td>grbh-ṇ-ī-yāthām</td>
<td>grbh-ṇ-ī-dhvām</td>
</tr>
<tr>
<td>grbh-ṇ-ītā</td>
<td>grbh-ṇ-ī-yātām</td>
<td>grbh-ṇ-ī-rān</td>
</tr>
</tbody>
</table>

**Participle.**

grbh-ṇ-ānā, 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); guḥa, krāma-ti (but mid. krāma-te); uh consider takes Guṇa; ōh-a; kṛp lament does not take Guṇa: kṛp-a.3

2. gam ga, yam restrain, yu separate form their present stems with cha (Gk. ṣka): gā-cha (Gk. βα-σκα), yā-cha, yū-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. bibō); tiṣṭha (ἰστή-μι, Lat. sistō); sāśca (for sā-s(a)c-a); sidā (for sī-s(aj)d-a; Lat. sīdō).

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-nō-ti; jī-nv-a-ti (from jī quicken) beside jī-nō-gi; hi-nv-a-ti (from hi impel) beside hi-nō-ti; pi-nv-a fatten, doubtless originally pi-nu (√pī).

4. damā bite and sañj hang lose their nasal: dās-a, sāj-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 gācha-tāt and smāra-tāt. Only one example occurs, in this class, of the 2. pl. impv. act. ending tana: bhājataṇa; and one of dhva (for dhvam) in the 2. pl. mid.: yāja-dhva.

---

1 Instead of taking Guṇa.
2 But ōh 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. saṣc-ati and 3. pl. inj. mid. saṣc-ata.
B. Fourth or Ya Class. 1. The radical syllable is reduced in seven verbs: spaś see loses its initial: pāś-ya; vyaḍh pierce takes Samprasāraṇa; vidh-ya; ā is shortened in dhā suck: dhā-ya; mā exchange: má-ya; vā weave: vā-ya; vyā envelope: vyā-ya; hvā call: hvā-ya.

2. Final ṭ sometimes becomes both ṭ and ūr: ṭṛ waste away: jūr-ya and jīr-ya (AV.); ṭṛ cross: tūr-ya and tir-ya; pṛ fill becomes pūr-ya only (because of its initial labial).

3. āram be weary lengthens its vowel: ārām-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-ā; trp be pleased: trmp-ā; piś adorn: piṃś-ā; muc release: muṃc-ā; lip smear: limp-ā; lūp break: lump-ā; vid find: vind-ā; sic sprinkle: siṅc-ā. Three other roots, tud thrust, dṛh make firm, śubh shine have occasional nasalized forms.

2. Four roots form their present stem with the suffix cha (cp. A 2): iṣ wish: i-čá; ṭ go: ṭ-čá; praś ask: pṛ-čá; 1 vas shine: u-čá. The root vraśe cut, which seems to be formed with c, 2 takes Samprasāraṇa: vṛśc-ā.

3. Three roots in ṭ, kṛ scatter, gṛ swallow, ṭṛ cross, form the present stems kir-ā, gir-ā, tir-ā (beside tār-ā).

a. Beside the normal use of the imperative suffix tāt for the 2. s. in mṛdā-tāt, viśā-tāt, vrā-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 Vṛddhi instead of Guna in the strong forms before terminations

---

1 With Samprasāraṇa and loss of ā. Cp. Lat. praе-or and pr(o)sec, and Old German frag-en 'ask' and for-sonn (forchten).
2 Cp. -vras-ka cutting, past participle vṛk-ṇā cut, and vṛk-a self.
beginning with consonants;\(^1\) e.g. stāu-mi, á-stau-t, but á-stav-am.

\(b.\) mṛj wipe takes Vṛddhi in the strong forms: māṛj-mi, māṛṣ-ṭi, but mṛj-māṣ, mṛj-āṇti.

\(c.\) śī lie mid. takes Guṇa and accents the radical syllable throughout its weak forms: e.g. s. 1. 3. sāy-e, 2. sē-se (keś-ṣā). It has the additional irregularity of inserting \(r\) before the endings in the 3. pl. pr., impv., impf.: sē-r-ate, sē-r-atām, a-sē-r-an.

\(a.\) i go, brū speak, stu praise, han slay before the ending of the 2. pl. impv. act. have the alternative forms è-ta and è-tana, brāvi-tana, atē-ta, hān-tana. Brū has the same irregularity in the 2. pl. impf. ábravi-ta and ábravi-tana.

2. The root is irregularly weakened in the following verbs:

\(a.\) vaś desire takes Samprasāraṇa in the weak forms: 1. pl. uś-māsi, part. uś-ānā, but 1. s. vaś-mi.

\(b.\) as be drops its initial \(a\) in the optative and all the weak forms of the pr. and impv.; e.g. opt. s-yāt would be; pr. s-māṣ we are, s-ānti (Lat. sunt) they are; impv. du. 2. s-tām, pl. 2. s-tā, s. s-āntu. The 2. s. impv. preserves the vowel (in an altered form) in e-dhi (for aś-dhi, Av. ədhi). In the impf. it inserts i before the endings of the 2. 3. s.: ās-i-s, ās-i-t (beside ās = ās-t).

\(c.\) han slay in weak forms loses its \(n\) before terminations beginning with consonants (except \(m, y, v\)), as ha-thā, but hān-ṭi. In the 3. pl. pr., impv., impf., and part., the \(a\) is syncopated and \(h\) reverts to the original guttural \(gh\): ghān-ānti, ghān-āntu, a-ghā-an; ghān-ānt. The 2. s. impv. is ja-hi (for jha-hi), with palatalized initial instead of gha-hi.

---

\(^1\) In B. ru cry, su impel, sku tear, sru distil have the same peculiarity: rau-ṭi, sau-ṭi, skan-ṭi, sruau-ṭi.
3. A vowel or semivowel is irregularly inserted in the following verbs:

   a. The roots an breathe, rud sleep, vap vomit, švas blow, svap sleep insert i before all terminations beginning with a consonant, except in the 2. 3. s. impf., where they insert i; e.g. án-i-ti, án-i-t; a-vam-i-t; švas-i-ti.

   b. The roots iḍ praise and iṣ rule add i in some forms of the 2. s. and pl. mid.: iḍ-i-sva; iṣ-i-ṣe (beside ik-ṣe), iṣi-dhva. Occasional forms (2. s. impv.) with connecting i from other roots also occur: jan-i-sva be born, vas-i-sva clothe, śnath-i-hi pierce, stan-i-hi thunder.

   c. The root brū speak inserts i in the strong forms before terminations beginning with consonants: brāv-i-mi, ā-brav-i-t; am injure inserts i before consonants; thus am-i-ti, am-i-sva, am-i-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-ür; opt. 3. s. duh-īyat (for duh-yāt), 3. pl. duh-ī-yaṁ (for duh-yūr). Mid. pr. ind. 3. pl. duh-ré and duh-rate beside the regular duh-até; impv. 3. s. duh-ām, 3. pl. duh-rām and duh-rātām; part. duḥgh-āna.

   c. Roots ending in ā take ur instead of an in the 3. pl. impf. act.; e.g. pā protect: ā-p-ur. A few roots ending in consonants show the same irregularity; e.g. tvīṣ be stirred: ā-tvīṣ-ur.

   a. The verbs iṣ rule, duh milk, vid find, śi lie frequently, and cit observe, brū speak rarely, take e instead of to in the 3. s. pr. mid.: iṣ-e, duh-ē, vid-ē, śay-e; cit-ē, bruv-ē.

   B. In the AV, and B. subj. forms with ā instead of a are not uncommon; e.g. śy-ā-s, śs-ā-t; brāv-ā-thas, hān-ā-tha, ād-ā-n.

---

1 But with irregular accent, as also rih-atē they liek.
2 In the AV, the 3. s. impv. mid. is similarly formed in šāy-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 á drop the radical vowel before terminations beginning with vowels; e.g. mā measure:
   1. s. mím-e; 3. pl. mím-áte.
   a. The á of mā measure, mā bellow, rā give, sā sharpen, hā go away is in weak forms usually changed to i before consonants (ep. 5 c); mímí-te; rari-thās; śīśī-māsi; jihī-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-māhe, dād-māsi. When the aspiration of dadh is lost before t, th, s it is thrown back on the initial: dhat-tė, dhat-thā, dhat-svā. The 2. s. impv. act. is da-hi (for daz-dhi) beside dad-dhi and dat-tā; and dhe-hi (for dhaz-dhi) beside dhat-tā.

2. The root vyac takes Samprásāraṇa, e.g. 3. du. pr. vivik-tās; hvar be crooked makes some forms with Samprásāraṇa and then reduplicates with u: e.g. ju-hūr-thās, 2. s. inj. mid.

3. bhas chew, sac accompany, has laugh syncopate the radical vowel in weak forms; thus bā-pa-ati 3 pl. ind. pr. (but ba-bhas-a-t 3. s. subj.); sā-sa-ati 3. pl. ind. pr., sā-sa-ata 3. pl. inj.; já-kṣ-at (for ja-gha-sāt) pr. part.


P. There are numerous transfers from this to other classes. The roots pā drink, athā stand, han form such stems according to the a conjugation exclusively, pīta, tītha, jīghna (ep. 183 A. 3 a); while ghrā smell, bhas chew, mā bellow, rā give, sac accompany occasionally use the a stems jīghra, bāsas, mīmu, rāsas, sāsas. The roots dā give and dhā put also make some forms from their weak stems according to the

But 2. s. impv. act. rārā-svā (AV.).
a conjugation, as 3. s. pr. mid. dād-a-rē, 3. pl. act. dādha-a-nnti, 3. pl. impv. dādha-a-ntu. The former, dad, has even an incipient tendency to become a root; thus it forms the past part. pass. dat-tē give.

**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 krñ-mās, krñ-māho.

2. When nu is preceded by a consonant its u becomes uv before vowel endings; e.g. 3. pl. pr. aś-nuv-ánti (but su-nuv-ánti).

3. Kṛnu hear forms (by dissimilation) the stem śr-ṇu, and vṛ coer (with interchange of vowel and semivowel) ūr-ṇu beside the regular vṛ-ṇu.

4. Beside the regular and very frequent present stem kr-ṇu¹ (from kr make) there begins to appear in the tenth Mandala of the RV. the very anomalous kuru.² The strong form of this stem, karō, which has the further anomaly of Guna in the root, first appears in the AV.³

a. The four roots ending in u, 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 other 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, - tṇu. This group was joined by kur-u, the late and anomalous present stem of kr make (up. C 4).

b. Five stems of this class, i-ṇu, p-ṇu, ji-ṇu, pi-ṇu, hi-ṇu, have come to be used frequently as secondary roots forming present stems according to the a conjugation: śnv-a, śnv-a, śnv-a, pnv-a, hnv-a.

c. In the 3. pl. pr. mid. six verbs of this class take the ending re with connecting vowel i; śnv-i-re, śnv-i-re, pnv-i-re, śnv-i-re, śnv-i-re, hnv-i-re.

1 After the preposition pari around this stem prefixes an unoriginal s: pari-s-krnv-ánti they ahere.

2 Twice in the 2. s. impv. kuru and once in the 1. pl. pr. ind. kur-mas.

3 But the forms made from krnu are still six times as common in the AV. as those from karō, kuru, which are the only stems used in B.

4 Like duh-re in the root class.
In the impv. the 2. s. act. has the ending hi, as āṛṇu-hi, three times as often in the RV. as the form without ending, as āṛṇu; 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 āṛṇu-dhi. The ending tāt occurs in kṛṇu-tāt, hīnu-tāt, kura-tāt. In the 2. du. are found the strong forms kṛṇo-tam, hīno-tam; and in the 2. pl. kṛṇo-ta and kṛṇo-tana, āṛṇo-ta and āṛṇo-tana, suṇo-ta and suṇo-tana, hīno-ta and hīno-tana; tanō-ta and karō-ta.

D. Infixed Nasal Class. 1. aṭī ṛṣi, bhāṇ ṛṣi, hīṃs āṣu, drop their nasal before inserting na: as a-nā-k-ti, bha-nā-k-ti, hi-nā-s-ti.
2. ṭṛh crush infixes no in the strong forms; e.g. ṭṛ-ṇē-dhi (69 c).

E. Ninth or Nā Class. 1. The three roots ji overpowe, jū hasten, pū purify shorten their vowel before the affix: ji-nā-mi, ju-nā-si, pu-nā-ti.
2. gṛbh seize and its later form gṛha take Samprasaṁraṇa: gṛbh-ṇa-mi, gṛha-ṇa-mi (AV.).
3. āṇa 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 cut, gṛha seize, bandh bind, stambh prop, have the peculiar ending āṇa in the 2. s. impv. act.: aś-āṇa, gṛha-āṇa, badh-āṇa, stabh-āṇa.

The Perfect Tense.

135. This tense is formed by reduplication. Like the present, it has, besides an indicative, the subjunctive, injunctive, optative, and imperative moods, as well as participles, and an augmented form, the pluperfect. It is very common, being formed by nearly 300 verbs in the Samhitās.
Special Rules of Reduplication.

1. र and र (= ar) and 4 (= al) always reduplicate with आ (ep. 139, 9); e.g. क्र do: ca-क्र; त्र cross: ta-त्र; क्ल be adapted: ca-क्ल; र go: आर (= a-ar).

2. Initial a or े becomes आ; e.g. an breathe; आन; अप obtain: अप. The long vowels ऀ and उ remain unchanged (= ई and उ-उ); e.g. ई move: I. s. ई-े; उः consider:
3. s. उः-े.

3. Roots beginning with ई and उ contract ई-ई to ई and उ-उ to उ except in the sing. act., where the reduplicative syllable is separated from the strong radical syllable by its own semivowel: e.g. ई go: 2. s. ई-े-था; उः be pleased:
2. s. mid. उः-ई-से, but 3. s. act. उः-े-आ.

4. Roots containing या or वा and liable to Samprasārana in other forms (such as the past part. pass.) reduplicate with ई and उ respectively. There are four such with या: त्या ई forsake, य ई sacrifice, व्या ई extend, स्यां ई move on; तित्याई, ई-या, विव्या, सिस्यां; and five with वा: वा ई speak, वाद ई speak, वा ई strewn, वा ई carry, स्वाद ई sleep: उ-वा, उ-वाद, उ-वा, उ-वा, उ-वा, उ-वा, सु-स्वा. On the other hand the three roots याम stretch, वान win, वास wear have the full reduplication या or वा throughout: या-याम, वा-वाम, वा-वास.

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:

<table>
<thead>
<tr>
<th>Active</th>
<th>Middle</th>
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</thead>
<tbody>
<tr>
<td>SING.</td>
<td>DUAL</td>
</tr>
</tbody>
</table>
| 1. a | [वा] | मा | é | [या] | मा
| 2. था | घातुर | आ | से | घाथे | ध्वे
| 3. a | घातुर | उर | é | घाते | रे|

1 vac has two forms with the full reduplication: 3. s. act. va-वा-ा and 2. s. mid. va-वा-से.
a. Terminations beginning with initial consonants are as a rule added directly to the stem; mahā 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-gē-tha; nī lead: ninē-tha; su press: suṣu-mā; hū call: juhū-rē; kr make: cakār-tha, cakr-mā, cakr-śe, but cakr-i-rē.¹ The same endings tha, ma, se, re are added directly to roots ending in consonants, if the final syllable of the stem is prosodically short, but with connecting i² if it is long; e.g. tatān-tha; jagān-mā, jagṛbh-mā, yuyu-j-mā; vivit-śe; cā-klp-rē, tatās-rē, yuyu-j-rē, vivid-rē; but uvōc-i-tha, uc-i-mā, papt-i-mā; ij-i-rē.

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

1. i preceded by one consonant become u, if preceded by more than one, iy; e.g. bhī fear: bhībh-ātur; āri resort: šīāriy-ē.

2. ā ordinarily become uv; e.g. yu join: yuyuv-ē; āru hear: buāruv-ē; āū swell: būṣuv-ē.

3. r becomes r, ṛ becomes ir; e.g. kr make: cakr-ē, cakr-ā; ṛ cross: titir-ūr; stṛ strew: tistir-ē.

The Strong Stem.

1. Short vowels followed by a single consonant take Guna throughout the singular active; e.g. diś point: di-dēś-a; uc be wont: uv-ōc-a; kr cut: ca-kārt-a; but jin quicken: ji-jinj-āthur.

¹ Roots in r always add re with connecting i.
² The final radical vowel ā in weak forms is reduced to i, e.g. from dhā yet, dadhi-dhye. 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-ē; bha be: babhāv-ē; sū bring forth: sa-kāv-ē.
2. Final vowels take Vṛddhi in the 3. s.; e.g. nīlouṭ: ni-nāy-a; śru hear: śu-śrāv-a; kṛ make: ca-kār-a.

3. Medial a followed by a single consonant takes Vṛddhi in the 3. s.; e.g. han strike: ja-ghān-a, but takṣ fashion ta-takṣ-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, ū the radical syllable remains unchanged except by Sandhi; e.g. yuj join: yu-yuj-mā; vid find: vi-vid-ē; kṛ make: ca-kṛ-mā.

a. Before terminations beginning with vowels, ī and ū, if preceded by one consonant become y and r, if by more than one, iy and ar; while ū and ū regularly become uv and ir; e.g. ji conquer: ji-gy-ūr; bhi fear: bi-bhy-ūr; kṛ make: cākr-ūr; āri resort: āi-āriy-ē; yu join: yu-yuv-ē; śru hear: śu-śrūv-ē; śū swell: śu-śuv-ē; tṛ cross: ti-tir-ūr; stṛ strew: ti-stir-ē.

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 ē (op. Lat. fac-io, fec-i). 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 jīgāya (✈ ji) also.

2 This vowel spread from contracted forms like sa-sūd (AV, kṣud) weak perfect stem of sad st (as becoming e; op. 134, 2 b and 138 A 1).
tap heat; dabh harm; nam bend; pac cook; pat fly; yat\(^1\) stretch; yam\(^1\) extend; rabh grasp; labh take; šak be able; sap curse; sap serve. Examples are: pat: pet-átur; šak: šek-úr.

The two roots tan stretch and sac follow join this class in the AV.

b. Four roots with medial a but initial guttural, syncopate their vowel: khan dig: ca-khn; gam go: ja-gm; ghas tat: ja-kš; han smile: ja-ghn.

Six other roots, though conforming to the conditions described above (2 a), syncopate the a instead of contracting: jan begot: ja-jñ; tan stretch: ta-tu; pan admire: pa-pn; man think: ma-mn; van win: va-vn; sac follow: sa-śc.

a. pat fly both contracts and syncopates in the RV.: pet and pa-pt.

c. Eight roots containing the syllables ya, va, ra take Samprasāraṇa: yaj\(^*\) sacrifice, vac and vad speak, vap strew, vas dwell, vah carry, svap sleep, grabh and grah seize; e.g. su-sup, ja-grbh and ja-grh. In the first six, as they reduplicate with i or u, the result is a contraction to i and u. Thus ya: i (= i-ii); vac: u (= u-uc).


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

\(^1\) 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, yam = ya-im.

\(^2\) From yaj occurs one form according to the contracting class (2 a): yaj-a.
Paradigms of the Reduplicated Perfect.

138. 1. tud *strike*: strong stem tu-tód; weak tu-tud.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>tu-tód-a</td>
<td>tu-tud-vá</td>
<td>tu-tud-má</td>
</tr>
<tr>
<td>tu-tód-i-tha</td>
<td>tu-tud-áthur</td>
<td>tu-tud-á</td>
</tr>
<tr>
<td>tu-tód-a</td>
<td>tu-tud-átur</td>
<td>tu-tud-úr</td>
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<tr>
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<td>tu-tud-máhe</td>
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<tr>
<td>tu-tut-sé</td>
<td>tu-tud-áthe</td>
<td>[tu-tud-dhvé]</td>
</tr>
<tr>
<td>tu-tud-é</td>
<td>tu-tud-áte</td>
<td>tu-tud-ré</td>
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2. kr *do*: strong stem ca-kár, ca-kár; weak cakr, cakr.

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<tr>
<th>SINGULAR</th>
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<tbody>
<tr>
<td>ca-kár-a</td>
<td>ca-kr-vá</td>
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<tr>
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<tbody>
<tr>
<td>ca-kr-é</td>
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<tr>
<td>ca-kr-sé</td>
<td>ca-kr-áthe</td>
<td>ca-kr-dhvó</td>
</tr>
<tr>
<td>ca-kr-é</td>
<td>ca-kr-áte</td>
<td>ca-kr-ré</td>
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3. dhá *place*: strong stem da-dhá; weak da-dh, da-dhi.

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<tr>
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<tbody>
<tr>
<td>[da-dháu]</td>
<td>da-dhi-vá</td>
<td>da-dhi-má</td>
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<tr>
<td>da-dhá-tha</td>
<td>da-dh-áthur</td>
<td>da-dh-á</td>
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<tr>
<td>da-dháu</td>
<td>da-dh-átur</td>
<td>da-dh-úr</td>
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<tr>
<td>da-dhi-sé</td>
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<td>da-dhi-dhvó</td>
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<tr>
<td>da-dh-é</td>
<td>da-dh-áte</td>
<td>da-dhi-ré</td>
</tr>
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1 Lat. tu-tud-é.  2 The only example of this form is dadhi-dhvó.
4. **ni lead**: strong stem ni-né, ni-náí; weak ni-ní.

### Active

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<tr>
<th>SINGULAR</th>
<th>DUAL</th>
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<tr>
<td>1. ni-náy-a</td>
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<td>ni-ní-má</td>
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<td>2. ni-né-tha</td>
<td>ni-ny-áthur</td>
<td>ni-ny-a</td>
</tr>
<tr>
<td>3. ni-náy-a</td>
<td>ni-ny-átur</td>
<td>ni-ny-úr</td>
</tr>
</tbody>
</table>

### Middle

| 1. ni-ny-é          | [ni-ní-váhe]    | ni-ní-máhe     |
| 2. ni-ní-šé         | ni-ny-áthe      | ni-ní-dhvě      |
| 3. ni-ny-é          | ni-ny-áte       | ni-ní-ré        |

5. **stu praise**: strong stem tu-štó, tu-štáu; weak tu-štú.

### Active

| 1. tu-štáv-a        | [tu-štú-vá]      | tu-štú-má       |
| 2. tu-štó-tha       | tu-štuv-áthur    | tu-štuv-a       |
| 3. tu-štáv-a        | tu-štuv-átur     | tu-štuv-úr      |

### Middle

| 1. tu-štuv-é        | [tu-štú-váhe]    | tu-štú-máhe     |
| 2. tu-štú-šé        | tu-štuv-áthe     | tu-štú-dhvě      |
| 3. tu-štuv-é        | tu-štuv-áte      | tu-štuv-i-ré     |

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

### Active

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

### Middle

| 1. tep-é           | [tep-i-váhe]     | [tep-i-máhe]    |
| 2. tep-i-šé        | tep-áthe         | [tep-i-dhvě]    |
| 3. tep-é           | tep-áte          | tep-i-ré        |
7. gam go: strong stem ja-gám, ja-gám; weak ja-gm.

**ACTIVE.**

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<tr>
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<th>PLURAL</th>
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<tbody>
<tr>
<td>1. ja-gám-a</td>
<td>[ja-gan-vá]</td>
<td>ja-gan-má</td>
</tr>
<tr>
<td>2. ja-gán-tha</td>
<td>ja-gm-áthur</td>
<td>ja-gm-á</td>
</tr>
<tr>
<td>3. ja-gáma</td>
<td>ja-gm-átur</td>
<td>ja-gm-úr</td>
</tr>
</tbody>
</table>

**MIDDLE.**

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

8. vac speak: strong stem u-vác, u-vác; weak úc.

**ACTIVE.**

| 1. u-vá-c-a | [úc-i-vá] | úc-i-má      |
| 2. u-vák-tha | úc-áthur | úc-á         |
| 3. u-vác-a  | úc-átur  | úc-úr        |

**MIDDLE.**

| 1. úc-é   | [úc-i-váhe] | úc-i-máhe   |
| 2. úc-i-še | úc-áthe    | úc-i-dhvé   |
| 3. úc-é   | [úc-áte]   | úc-i-ré     |

Irregularities.

139. 1. bhaj share, though beginning with an aspirate, follows the analogy of the contracting perfects with e (137, 2 a); e.g. ba-bhaj-a: bhej-é. bandh bind, after dropping its nasal, does the same; e.g. ba-bándh-a: bedh-úr (AV.).

2. yam guide, van win, vas wear have the full reduplication throughout (135, 4); yam takes Samprasāraṇa of the radical syllable: ya-yáma: yem-é (= ya-im-e); van syncope its a: va-ván-a, va-vn-é; vas retains its radical syllable unweakened throughout: vá-vas-é (cp. 139, 9).

a. A few isolated unreduplicated forms from about six other roots occur: takṣ-áthür; skambh-áthür and skambh-úr; cet-átur; yam-átur and yam-úr; mind-i-má; arh-i-ré.


6. Five roots beginning with a prosodically long a re-duplicate with *ān*: amá attain, anj anoint, arch thrive, arch praise, arch deserve. Only the first two make several forms. Here the radical nasal is repeated with the initial vowel: s. 3. *ān-āmá-a* (Gk. ἱ-γκ-α); pl. 1. *ān-ás-má, 2. *ān-as-ā, 3. *ān-as-úr*; mid. s. 3. *ān-as-é;* 1. s. 3. *ān-āñja, mid. s. 1. *ān-aj-é*, pl. 3. *ān-aj-re*. The analogy spread from these to the roots which have no nasal: pl. 3. *ān-re-úr, ān-reh-úr, ān-reh-úr*; mid. s. 3. *ān-re-é, ān-reh-é*.


1. In a Sūtra occurs the 2. pl. mid. *ān-as-a-dhve.*
sū bring forth has the same peculiarities 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: cyu, dyu.

9. The reduplicative vowel is lengthened in more than thirty perfect stems; e.g. kan be pleased: cā-kan; gr wake: jā-gr; klp be adapted: cā-klp; dhi think: dī-dhī; tu be strong: tū-tu; sū swell: śū-śu.2

a. In the Mantra portion of the Samhitās there once occurs a periphrastic perfect form with the reduplicated perfect of kr 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

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1 The root āli is also reduplicates with ā in the part. ās-āsya-ānā. These three, bhū, sū, āl, are the only roots with an i or a vowel that reduplicate with ā.

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 sā-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-ā (añj anoint); 2. ta-tán-a-s (tan stretch), bu-bódh-a-s (budh wake), pi-práy-a-s (pri please); jú-jos-a-sl (juś enjoy); ci-kit-a-s (cit observe), mu-muc-a-s (muc release). 3. ci-ket-a-t, ja-ghan-a-t (han smile), ta-tán-a-t, tu-stáv-a-t (√ stu praise), pi-práy-a-t; di-deš-a-ti (diś point), bu-bodh-a-ti, mú-moc-a-ti; mu-muc-a-t, vi-víd-a-t (vid find).


Mid. s. 3. ta-táp-a-te, jú-jos-a-te. Pl. 1. an-āś-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. ša-šas (= ša-sás-s: šás order). 3. dū-dho-t (dhú shake), su-srot (uru flow); mid. pl. 3. ta-tán-a-nta (cp. 140, 6).

3. The optative is formed by adding the accented modal suffix combined with the endings to the weak perfect stem. The active forms are much commoner than the middle. Examples are:


Mid. s. 1. va-vṛt-iyā. 2. va-vṛd-h-i-thās. 3. va-vṛt-i-tā. Pl. 1. va-vṛt-i-māhi.

¹ There also occurs one mid. procative form sā-sah-i-s-thās (sah exercise).

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 pleperfect (140, 6).
³ From anā attān, with the long reduplicative vowel retained, cp. 139, 6.
4. The imperative perfect is formed like that of the present reduplicating class, the radical syllable being weak except in the 3. s. act., where it is strong. Nearly all the forms occurring, which number about twenty, are active. Examples are:

Act. s. 2. ci-kid-dhi (v. cit), di-diṭ-dhi (v. diṣ), mu-
mug-dhi (v. muc), ša-śā-dhi (v. śās). 3. ba-bhū-tu,*,
mu-mok-tu.

Du. 2. mu-muk-tam, va-vṛk-tam (vṛj twist). Pl. 2.
di-diṣ-tana (v. diṣ), va-vṛt-tana.

Mid. s. 2. va-vṛt-avā. Pl. 2. va-vṛd-dhvām.

Participle.

5. Both active and middle forms of the perfect participle are common. It is formed from the weak perfect stem, with the accent on the suffix, as cakr-vāms, cakr-āṇā. If, in the active form, the stem is reduced to a monosyllable, the suffix is nearly always added with the connecting vowel i, but not when the stem is unreduced; e.g. papt-i-vāms (Gk. παπτ-ως), but vid-vāms (Gk. εἰδ-ως). Examples are:

Act. ja-gan-vāms (v. gam), ja-grbh-vāms (v. grabh),
ji-gi-vāms (v. ji), jū-ju-vāms (v. jū), ta-sthi-vāms (v. sthā),
ba-bhū-vāms (Gk. πε-ϕως), ri-rik-vāms (v. ric), va-vṛt-
vāms, vā-vṛdh-vāms, sā-sah-vāms, su-sup-vāms (v. svap);
īy-i-vāms (v. i), uś-i-vāms (vas diceat); daś-vāms (daś
worship), sāh-vāms (v. sah).

Mid. ān-aj-āṇā (v. aṇ), ān-āś-āṇā (v. amś), ī-āṇā (v. yaj),
ūc-āṇā (v. vac), ja-gm-āṇā (v. gam), ti-stir-āṇā (v. stiś), tep-
āṇā (v. tap), pa-spaś-āṇā (v. spaś), bhej-āṇā (v. bhaś),

* Cp. Gk. κα-κανθ, 2. pl. κα-κανθ (κανθ = ἢρα θυτ).
* With o unchanged as in strong forms elsewhere (150, 7).
* With long reduplicative vowel.
yem-ānā (√yam), vā-vṛdh-ānā, śa-say-ānā (√śī), śi-śriy-
ānā (√ārī), si-śmiy-ānā (√smi), su-sūp-ānā (√svup),
seh-ānā (√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. nṛ always
appears in the active and iṛ 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
the thematic a in this tense. The augment is often dropped, as
in other past tenses. The total number of pluperfect forms
occurring is about sixty. Examples are:

Act. s. 1. á-cacaks-am, á-jagrabh-am, á-tuṣṭav-am;
cakar-am, ciket-am (√cit). 2. á-jagan (= á-jagam-s);
nā-nam-a-s; á-viveś-i-s (√viś). 3. á-jagan (=á-jagam-t);
ā-ciket (√cit); rā-ran (= rāran-t: ran rejoice); á-jag-
grabh-i-t; á-ciket-a-t and á-ciket-a-t; tastambh-a-t.

Du. 2. á-mu-muk-tam; mu-muk-tam. 3. á-vāvaś-i-
tām (vāvaś tām).

Pl. 2. á-jagan-ta; á-cucyav-i-tana. 3. á-cucyav-ur.

Mid. s. 1. á-śuārav-i. 3. didiś-ṭa (√diś). Pl. 3. á-cakr-
iran, á-jagm-iran, á-pc-iran; á-vavṛt-iran, á-sasṛg-ram
(√sṛj). There are also several transfer forms as from
a stems; e.g. á-titviṣ-a-nta, caṅp-ā-nta, dá-dhṛṣ-a-nta.

Aorist.

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

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1 Two forms take ran only instead of iṛ. 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 a class of the first conjugation, the sa being accented in unaugmented forms. It is taken in the Samhitās by only ten roots containing one of the vowels i, u, ū, and ending in one of the consonants j, ś, ṣ, or h, all of which phonetically become k before s. These roots are: mrj wipe, yaj sacrifice, vrj twist; krus cry out, mṛs and sprś touch; dviś hate; guh hide, duh milk, ruh ascend. In the indicative no dual forms are found; and in the mid. only the s, 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. ἐ-βήκε, Lat. dixi-t). The augment, as in other past tenses, is sometimes dropped.

1 In B. nine additional roots take the sa aorist: kṣa drag, diś point, dhāceur, drś see, druh see, kṣā dedicate, pīḥ crush, mih mingle, viś enter, vṛh tear; and in S. līh līch.

* The stem of this aorist therefore always ends in kṣa.
Indicative. Act. s. 1. ávrkṣam. 2. ádrukṣas (B.), ádhukṣas. 3. ákrkṣat, ághukṣat, ádukṣat and ádhukṣat, ámrkṣat (√mrṣ), árukṣat, áspṛkṣat. Pl. 1. ámrkṣāma (√mrṣ), árukṣāma. 3. ádhukṣan; dukuṣan and dhukṣan.

Mid. s. 3. ádhukṣata; dukuṣata and dhukṣata. Pl. 3. ámrkṣanta (√mrṣ).

In the injunctive only the following forms occur:

Act. s. 2. dukuṣa, mrkṣa (√mrṣ). 3. dviṣa. Pl. 2. mrkṣata (√mrṣ).

Mid. s. 3. dukuṣata and dhukṣata, dviṣata. Pl. 3. dhukṣanta.

In the imperative only three forms occur:


Mid. s. 2. dhukṣásava.

142. The other three forms of the First Aorist are made by adding to the augmented root the suffixes s, ṣa, s-ṣa respectively. They are inflected like imperf. of the second or graded conjugation. The siṣ form is used in the act. only (excluding three optative forms) and is taken by not more than six roots. The other two are very common, being formed from nearly 300 roots in V. and B. taken together.

Second or s form.

143. This form of the aorist is taken by at least 135 roots in V. and B. In addition to the indicative it forms all the moods and a participle.

Indicative.

1. The radical vowel as a rule takes Vṛddhi (a being lengthened) in the active. In the middle, excepting final ı and u (which take Guṇa) the radical vowel remains un-

1 On these forms without initial aspiration, see 62 s.
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-hár = á-hár-s-t, but á-há-s = á-há-s-t. The AV. and TS., however, less often than not, insert a connecting i before these endings, thus preserving both the latter and the s of the tense stem; e.g. á-naik-ṣ-i-t (uñj 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:

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<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
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<tbody>
<tr>
<td>1. á-bhár-ṣ-am</td>
<td>[á-bhárs-va]</td>
<td>á-bhárṣ-ma</td>
</tr>
<tr>
<td>2. á-bhár</td>
<td>á-bhárs-ṭam</td>
<td>á-bhárs-ta</td>
</tr>
<tr>
<td>3. á-bhár</td>
<td>á-bhárs-ṭam</td>
<td>á-bhár-ṣ-ur</td>
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</tbody>
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<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. á-bhút-s-i (62 a)</td>
<td>[á-bhút-s-vahi]</td>
<td>á-bhút-s-mahi</td>
</tr>
<tr>
<td>2. á-bud-dhás (62 b)</td>
<td>á-bhút-s-āthām</td>
<td>á-bhud-dhvam (62 a)</td>
</tr>
<tr>
<td>3. á-bud-dha (62 b)</td>
<td>á-bhút-s-ātām</td>
<td>á-bhút-s-ata</td>
</tr>
</tbody>
</table>

The middle voice, as exemplified by a root ending in u, stu praise, is inflected as follows:


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1 The RV. and K. have no forms with the inserted i; while in B, the chief forms without it are adrék (drék) and aṭ āṭ (yaj samvpte); also bhās (v bhī) = bhās-s, which while losing the s ending preserves the appearance of a 2. sing.
2. The subjunctive is common in the RV. in active forms, but not in the middle. The root regularly takes Guna throughout (active and middle). The primary endings are frequent. The forms occurring, if made from stu praise, would be:


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 Guna, as stó-ṣ-am, je-ṣ-am (√ji); or lengthen the radical vowel, as yu-ṣ-am (yu separate); or substitute e for a in roots ending in a, 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, a always having the precautive s (with one exception). The forms actually occurring are:


1 Subjunctives of this sort are very rare in B. except yaks-ā-t (√yaj) and yaks-ā-t (√vah).
2 With radical ā reduced to i: cp. 53. Similarly dhī-ṣ-iyā (√dhā) in B.
3 With an reduced to a (= sonant nasal).
4 From sah over oma, with radical vowel lengthened.
5 Anuvāra for n (65 A 2).
6 Without the precautive a.

5. Only six imperative forms occur, and four of these are transfers (with thematic a). They are: Act. s. 2. ne-š-a (ni lead) and par-š-a (pr take across). Mid. s. 2. sāk-śva (ś 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-š-at and dhāk-š-at (dah burn), sāk-š-at (ś 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 (ś man), vaṃ-s-i-māhi (ś 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 (ś-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 (= a-yaj-s-t). The AV. has three or four examples of this: s. 2. srā-s (= sraj-s-s: srj); 3. ā-srai-t (= ā-srai-s-t):

1 For trā-s-ī-thām.
2 With Anusvāra for n (66 A 2).
3 With an reduced to a (= sonant nasal).
4 Without initial aspiration: cp. 63 a and 156 a.
5 See 66 B 1. In an Upanisad the 2. du. appears as ā-vās-tam, the aor. suffix s having been lost without affecting the radical s.

m 2
√ārī); ā-hai-t (= ā-hai-s-t: √hi); ā-vā-t' (= a-vas-s-t: vas-shine). The later Samhítas 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-tām-s-i-t (√tan), ā-naik-s-i-t (√nij), tāp-s-i-t (√tap), bhai-s-i-t (√bhi), vāk-s-i-t (√vah), hā-s-i-t, hvar-s-i-t (√hvar).

a. The ending dham (before which the s of the aor. is lost) becomes dham when the s would have been cerebralized (66 B 2): ā-stodham (= ā-sto-g-dham) is the only example.

3. The roots dā give and dā cut reduce the radical vowel to i in ā-di-s-i, di-s-iyā; gam, man, van lose their nasal in ā-ga-smahi, ma-s-iyā, va-s-i-mahi (beside vam-s-i-mahi); while sah lengthens its vowel in ā-sāk-s-i, sāk-s-i; sāk-s-ama; sāk-s-iyā; sāk-s-va.


5. The following are the forms occurring in the 3. s. ind. act. in which (a) the ending t is lost: ā-jai-s (√ji), ā-prā-s, ā-hā-s; (b) both the tense-sign s and the ending t are lost: ā-krān (krān cry out), ā-kśār (kśār flow), ā-cait (cit perceive), ā-chān (chān seem), ā-tān (tan stretch), ā-tsār (tsār approach stealthily), ā-dyaut (dyaut shine), ā-dhāk (dah burn), ā-prāk (pṛc mix), ā-prāṭ (prach ask), ā-bhār (bhr), ā-yāṭ (yāṣ sacrifice), ā-yān (yāṃ guide), ā-raut (rudh obstruct), ā-vāt (vah convey), ā-vāt' (vas shine), ā-svait (śvit be bright), ā-syān (syand move on), ā-srāk (sṛ emit), ā-svār (svar sound), ā-hār (hr take), ā-raik (rāc 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-s-i); ā-muk-thās (beside ā-muk-s-i).

But the t may in this instance represent the changed final radical s: 114, 1 (5). There are a few additional examples in B.: ajait (beside aijait and aijāt: √jī); ascīt (√cī); nāit (√ni).

And even the final consonant of the root when there are two (28).
Third or īṣ form.

145. About 145 roots take this aorist in V, and B. It differs from the ś aorist merely in adding the ś with the connecting vowel i, which changes it to ś (67).

Indicative.

1. The radical vowel as a rule takes Guṇa throughout; but in the active a final vowel takes Vṛddhi and a medial vowel is sometimes lengthened. The endings are the same as those of the ś aorist except that the 2. 3. s. end in īṣ (= īṣ-ś) and īt (= īṣ-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 stridé, would be:


2. Subjunctive forms are rare except in the 2. 3. s. act. Examples are:

Act. sing. 1. dáv-īṣ-āṇi. 2. áv-īṣ-a-s, kān-īṣ-a-s. 3. kār-īṣ-a-t, bódh-īṣ-a-t. Pl. 3. sān-īṣ-a-n.

Mid. pl. 1. yāc-īṣ-a-mahe. 3. sān-īṣ-a-ntā.

3. Injunctive are commoner than subjunctive forms. They occur most frequently in the 2. 3. s. and plur. Examples are:


Mid. sing. 1. rādhiṣ-i (rādhi succeed). 2. máṛṣ-īṣ-ṭās

4. Optative forms are rare, occurring in the middle only. The 2. 3. a. take the precative s. Examples are:
   i-māhi.

5. Imperative forms are rare, occurring in the active only. Sing. 2. av-id-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 sōa, cae mere, das waste, mad ekhlāmat, stan thunder, svaı sound, and optionally in vaı sōa, ran rejoice, saı gait, sā prevail; while the radical syllable appears in a reduced or unstrengthened form in the opt. a. 1. mid. of
gam and ruc shine: gm-iṣ-iyā and ruc-iṣ-iyā.

   b. The root grabb size takes the connecting vowel i (as it does in other verbal forms) instead of t, as á-grabb-iṣ-
   ma.

   c. In s. 1. ind. act. the ending im appears instead of iṣ-am; in the three forms ā-kram-im, á-grabb-im, and vadh-im, doubtless owing to
the analogy of the 2. 3. a. in is, it. In B. is also found á-grah-alṣ-am (v 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, jhā 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:


2. Subjunctive. Sing. 3. gā-siṣ-a-t, yā-siṣ-a-t.

---

1 In B. also occurs ḍhyā think, besides forms in a-li from drā sleep,
vā blow, ḍyā call.
3. Optative. Sing. 1. vam-siṣ-īyā. 2. yā-siṣ-i-ṣ-ṭhās,\(^1\) Pl. 1. pyā-siṣ-i-mahi.
5. Imperative. Du. 2. yā-siṣ-ṭam. 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. vidām. 2. vidās. 3. vidāt. Pl. 3. vidān.

      Mid. sing. 3. vidāta. Pl. 1. vidāmahī. 3. vidānta.

   4. The optative is rare in V., but not infrequent in B.

\(^1\) With precative a.
\(^2\) With i for I.
\(^3\) Three roots with r, 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. vidéya. 2. vidés. 3. vidét. Pl. 1. vidéma.

Mid. sing. 1. vidéya. Pl. 1. vidémahi. There also occurs one precative form, e.g. vidéśta (AV).

5. Imperative forms are rare and almost restricted to the active. Those made by sad sit are:

Sing. 2. sadá. 3. sadátu. Du. 2. sadátam. 3. sadátám.

Pl. 2. sadáta, sadátana. 3. sadántu.

Mid. pl. 2. sadádhvam. 3. sadantám.

6. Rather more than a dozen examples of the participle, taking active and middle together, occur; e.g. trp-ánt, áucánt; guhámána, áucámána.

Irregularities.

a. Several roots form transfer stems according to this instead of the root form, chiefly by reducing the radical syllable.

1. khyá see, vyá enemy, hvá call shorten their á to á: á-khya-t, á-vya-t, á-hva-t; dá give, dhá put, athá stand occasionally do the same, in the forms á-dá-t; á-dha-t (SV) and dha-t; á-atha-t (AV); ás orders shortens á to ̀; e.g. 3. s. inj. áśat, part. áśánt.

2. kr make and gam go form a few transfers from the root class in the AV., retaining the strong radical vowel; á-kar-a-t, á-gam-a-t, á-gam-a-n.

b. The root is reduced by the loss of its nasal in kr and cy root, tama shaka, dhvamsa matter, bhramá fall, randh make subject, arama fall; e.g. 3. sing. átasat; pl. dhvasán; subj. pl. 1. radháma; inj. sing. 1. radham; 2. kradas; 3. bhrasát.

c. The root takes Guá in r go, drá see, ar flow; e.g. ár-anta (unaugmented 3. pl. ind. mid.); dáś-am (ā. 1. inj., but pl. 3. inj. dráśán, opt. 1. s. dréyam, pl. dréama); sárat (unaugmented 3. s.).

Second Form: Root Aorist.

148. This form of the simple aorist is taken by about 100 roots in V., and about 25 others in B., the commonest being those with medial a (about 30). It corresponds to
the second aorist of the second conjugation in Greek. It is inflected in both active and middle.

**Indicative.**

1. The root is strong in the sing. act., but weak elsewhere. Roots ending in vowels, however, tend to retain the strong vowel throughout the active except the 3. pl. Those ending in ā regularly retain that vowel throughout the ind. act. except in 3. pl. where it is dropped before ur, which is always the ending in these verbs. In the 3. pl. mid, the ending ran is more than twice as common as ata; ram as well as ran is taken by three roots.

   a. The forms occurring from roots ending in ā, if made from sthā, would be:


   b. Roots in ṛ take Guṇa throughout the ind. act. except the 3. pl. The forms from kr would be:


   c. bhū be retains its ū throughout (as in the perfect), interposing v between it and a following a:


   d. The following are forms of the 2. 3. s. act, in which

1. With split ā; in the later language ā-bhūv-am.
the endings s and t are lost: 2. á-kar, á-gan (= á-gam-s), á-ghas, á-var (vṛ cover), á-spar (sṛ win); with lengthened augment: á-nāṭ (nāś attain), á-var (vṛ cover), á-vas (vas shine).

3. á-kar, á-kran (kram stride), á-gan, á-ghas, á-cet (cīt observe), á-tan, á-dar (dr pierce), á-bhet (bhīd pierce), á-bhrāṭ (bhrāj shine), á-mok (muc release), á-myak (myāks be situated), á-vart (vṛt turn), á-star; with lengthened augment: á-nāṭ, á-var (vṛ cover), á-vas (vas shine); without augment: vārk (vṛj twist), skan (skand leap).

e. In the 2. pl. act. and mid. roots with medial a are syncopated: á-kś-an (= á-ghas-an), á-gm-an (= á-gam-an); á-gm-ata (= á-gam-ata), á-tan-ata (= á-tan-ata); but in the 2. 3. a mid. they lose their nasal: á-ga-thās, á-gā-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-dhī-ta (ē-ḍī-ṛo). Pl. 1. á-dhī-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: ár-ta (unaugmented) and ār-ta (ōṛ-ṛo), 3. pl. ār-ata.

h. The forms taking ran in 3. pl. mid. are: á-kṛp-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, á-sthi-ran, á-spṛdh-ran; with ram: á-dṛś-ram, á-budh-ram, á-srg-ram,

1 For á-nāś-s, the phonetic result of which should have been á-nak (63t).
2 For á-vas-s, á-vas-t. These forms have by an oversight been omitted in § 409 of my Vṛtī Grammar.
3 For á-kram-t, á-gam-t.
4 For á-nas-t. 2 For vart-t. 6 For skand-t.
7 By syncopation gh-s-ta; loss of s between consonants (66 B 2a) gh-ta, and loss of aspiration, which is thrown forward on the t and renders it sonant (62b).
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 kārāṇī. 2. kār-a-sī and kār-a-s. 3. kār-a-ti and kār-a-t.¹ Du. 2. kār-a-thās. 3. kār-a-tās. Pl. 1. kār-a-ma. 3. kār-anti, kār-a-n.

Mid. sing. 2. kār-a-se. 3. kār-a-te.² Pl. 1. kār-a-māhe and kār-a-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, bhōj-am. 2. je-s, bhū-s, bhé-s (bhi fear), dhak⁴ (dagh reach), bhet (bhid split), rok (ruj break). 3. bhū-t, śre-t (√śri), nak and naṭ (naś attain). Pl. 1. dagh-ma, bhū-ma; ched-ma,⁵ ho-ma⁶ (hū call). 3. bhūv-an, vr-an (vr cover); kram-ur, dur (dā give), dh-ur (dhā put).


4. More than forty optative forms are met with. Examples are:


Mid. sing. 1. aś-iyā. 3. ar-i-ta (ṛ go). Pl. 1. aś-i-mahi, idh-i-mahi (idh kindle), naś-i-mahi (naś reach).

¹ The root is weak in the isolated forms ṛdh-a-ti, bhūv-a-ti, śṛdv-a-ti. ² The weak root appears once in the form idh-a-te. The weak root also appears once in the 2. du. form ṛdh-āthe. ³ This may, however, be an irregular aorist: ep. 147.² ⁴ For dagh-s. ⁵ With strong radical vowel. ⁶ The RV. has no forms of the 3. s. in yāt, but only prastāves in yās (= yās-t).
a. There are also about thirty precative forms (made from about twenty roots in the Saṃhitās), all of which except two are active. Examples are:


Mid. s. 3. pad-i-ṣ-ta, muc-i-ṣ-ta.

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 (pū fill), bo-dhi, yō-dhi (yudh fight), ṣag-dhi (ṣak be able); ga-hi (gam go), mā-hi (mā measure), sā-hi (sā bind). 3. gān-tu (gam go), dhā-tu, bhū-tu, śrō-tu.


Mid. s. 2. kṛ-śvā, dhi-śvā (dhā put), yuk-śvā (yuj join); accented on the root: māt-śvā, yāk-śvā (yaj sacrifice), rā-śvā, vām-śvā (van win), sāk-śvā (sac follow). Pl. 2. kṛ-dhavam, vo-dhvam.

6. Of the participle only seven or eight examples occur in the active, but nearly forty in the middle. Examples are:

Act. rāh-ānt, kr-ānt, gm-ānt, sthānt.

Mid. ar-āṇā, idh-āṇā, kr-āṇā, dṛś-āṇā and dṛś-āṇā, budh-āṇā, bhiy-āṇā, vr-āṇā (vr cover), śubh-āṇā and śum-bhāṇā, suv-āṇā (always to be pronounced svāṇā) and sv-āṇā (SV.).

1 Formed from both bhū be (for bhū-dhi) and budh stead (for bōd-dhi instead of bud-dhi).

2 For yud-dhi (through yōd-dhi).
Third or Reduplicated Form.

149. This aorist is formed from nearly ninety verbs in the Samhitás 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 (-i-). 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, hīdi be hostile and, by dropping the nasal, in krand cry out, jambh crush, randh subject, syand flow, svams 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, ū) 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, ē, ī 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. ājijanam. 2. ājijanas. 3. ājijanat. Du. 2. ājijanatam. Pl. 1. ājijanāma. 2. ājijanata. 3. ājijanan.
Mid. s. 3. ājijana. Pl. 2. ājijanadhvam. 3. ājijanan. 
The following are examples:

Act. s. 1. ánīmaśam (maś be lost), ácikṛṣam (kṛṣ dray), ápiplavam (B.), ápīparam (pr pass). 2. áci-krad-as, ábūbhuvas; sīṣvapas; without thematic a: ájīgar (gr scullow and gr waken); sīṣvap. 3. ácīklpat, áucuyavat (K.), ájīhidat (hīd), ádidyutat, ábūbudhat, ávīvaśat (√ vāś), ávī-vṛdhat, ásiṣyadat (syand); bibhayaṭ, śiśnathat (śnath pierce); without thematic a: á-śiśre-t (√ ēri), á-śiśuṭ. Pl. 3. ávīvaśan (√ vāś), ásiṣrasan (√ srams), ásiṣadān (√ sad); ábībhajur (B.).

Mid. s. 3. ávīvarata (vr cocor). Pl. 2. ávīvṛdhadhvam. 3. ábibhayanta, ávīvaśanta (√ vāś), ásiṣyadanta.

2. The subjunctive is rare, only about a dozen forms occurring, all active except one. Examples are:

Act. s. 1. ráradhā. 2. titapāṣi. 3. cicīlpāṭi, pisprśati;\(^1\) sīṣadhāṭi (√ sād). Pl. 1. rīramāma, sīṣadhāma.

3. Injunctive forms are fairly common, more than fifty occurring in the active, but only five in the middle. Examples are:

Act. s. 1. cukruḍham, didharam (dhr hold). 2. cikṣipas, pisprśas, rīradhas, sīṣadhhas. 3. ecuyavat, didhарат, mīmayaṭ (mā bellow), sīṣvadat (svad sweeten).

Du. 2. jihvaratam. Pl. 2. rīradhata. 3. rīraman, áūṣucaṇ (āuc shine). 3. sīṣapanta (sap serve).

4. The optative forms number hardly a dozen, being made from only three roots, mostly from vac speak, the rest from cuyu stir and rīg hurt. They are:

Act. s. 1. vocēyam. 2. rīriṣēs, vocēs. 3. vocēt. Du. 2. vocētam. Pl. 1. vocēma. 3. vocēyur.

Mid. s. 1. vocēya. Pl. 1. eucuva-mahi\(^2\) vocēmahi. 3. eucuva-mahi\(^3\) There is also the 3. s. mid. precative form rīriṣ-ī-ṣ-ṭa.

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\(^{1}\) Without thematic a.
5. Hardly more than a dozen imperative forms occur, all of them active. These are:
Sing. 2. vocatū. 3. vocatu.
Du. 2. jīgrām (gr. waken), didhrām, vocatam. Pl. 2.
jīgr-tā, didhrā, paptata, vocata, suṣūdāta (AV.).
3. pūpurantu (gr. fill), śīrathantu.

Irregularities.
1. The reduplicative syllable of dyutāna has 2: ā-didyutat; that of am nāre repeats the whole root 3: ām-am-at (= ā-am-am-at); while it is left short in jīgrām, jīgrā (beside ā-jīgr), didhrām, didhrā (beside ā-didhrarat), and in the isolated inf. didipas for didipas (dipāna).
2. The radial syllable suffers contraction or syncopation (as in the weak forms of the perfect) in the three verbs nas be lost, vac speak, and pat fall; thus ā-nas-at (= s-nasā-s-at), ā-vac-at (= ā-vac-am-at; cp. Gk. ā-evo-e) and ā-papt-at. Having all had the reduplicative vowel of the perfect (while the regular aorist reduplicative 1 appears in the alternative forms ā-nasā-at and ā-pipt-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 jā-paya, sthā-paya, bhi-paya, ar-paya, jā-paya (śīl). The radical vowel is reduced to ı in the first four, while the reduplicative vowel comes instead of before the radical vowel in the fifth; thus ā-jī-jīp-at; ā-ti-śhip-at; jīhip-as; bi-bhiṣ-as; bi-bhīṣ-athās; arj-ıp-am; ā-jī-jap-a-ta (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. pl. active, and in the 2. 3. a. 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 aorist and the reduplicated aor. have one precative form each in the 3. s. mid. (147, 4 and 149, 4). In the aorist four precative forms occur in the 2. and 3. s. mid. (see 148, 4).

Simple Future.

151. The stem is formed by adding the suffix ṣyā or (rather less frequently with connecting i) i-ṣyā 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 ṣyā and over eighty that in iṣya. The only derivative verbs that form the future (always with iṣya) are causatives, of which four stems appear, two in the RV. and two in the AV. Roots ending in ṭ always take iṣya, whereas those ending in other vowels generally take ṣyā.

a. Final vowels and prosodically short medial vowels take Guṇa, final ā and medial a remaining unchanged; e.g. jī conquer: jō-ṣyā; nī lead: ne-ṣyā; dā give: dā-ṣyā; mīh shed water: mek-ṣyā; yuj join: yok-ṣyā; kṛt cut: kart-ṣyā; dāḥ burn: dhak-ṣyā; bandh bind: bhant-ṣyā; bhu be: bhav-ṣyā; ṭ ṭ ṭ flow: sar-ṣyā; ṭṛ ṭṛ ṭ turn: vart-ṣyā.
SIMPLE FUTURE

a. Causatives, which always take isya, retain the present stem, dropping only the final a; thus dhāray-isya (dhr support); vānay-isya (vas soar); duṣ-ay-isya (duś spoil); vāray-isya (vr 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-isyāmi. 2. kar-isyāsi. 3. kar-isyāti.

Mid. s. 1. kar-isyē. 2. kar-isyāse. 3. kar-isyāte.
1. Only one subjunctive, the 2. s. act. kar-isyās, 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-isy-ánt, dhak-ṣy-ánt (√dah); mid. yak-ṣyāmāṇa (√yaj), staviṣyāmāṇa (√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 yajñāpātir vo āśtra (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 yō vānītā maghām (iii. 18?) who gives and teens bounty.
almost limited to the active, only a few isolated examples being found in the middle. Forms occurring, if made from bhu be, would be: Act. sing. 1. bhavítāsni; 3. bhavítā. Pl. 1. bhavítāsmaśas; 3. bhavítāras. Mid. sing. 1, 2. bhavítāse. Pl. 1. bhavítāsmahe.

Conditional.

153. This is a past tense of the future meaning *would have*. Only one example occurs in the Samhitás: á-bharrīṣya-t (RV. ii. 30) was going to bear off. This form is very rare in B. also, except in the SB. where it is found more than fifty times.

Passive.

154. The passive, which takes the terminations of the middle, differs from the latter only in the forms made from the present stem and in the 3. s. aor. From the middle of verbs of the fourth class it differs in accent only: náh-ya-te binds: nah-yá-te is bound.

The stem is formed by adding accented yá to the root, which appears in its weak form.

1. Final á mostly becomes i; e.g. dá give: di-yá; but it also remains; e.g. jhā know: jhā-yá.

2. Final i and u are lengthened; e.g. jí conquer: jí-yá-te; śru hear: árū-yá-te.

3. Final ō becomes ri; e.g. kr make: kri-yá-te.¹

4. Final ō becomes ir; e.g. śr crush: sīr-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; vaúc move crookedly: vac-yá-te; śams praise: kás-yá-te.

¹ The only two roots in which ō is preceded by two consonants and which form a passive are str stress and amañ remember. Their passives do not occur in the Samhitás, but in B. are found strí-yá-te and smar-yá-te.

² The passive of pūr fill does not occur in the Samhitás, but in B. it is púr-yá-te (the ō being preceded by a labial).
6. Roots liable to Samprastaraṇa (17 note 1) take it; e.g. vac speak: uc-yā-te; vād speak: ud-yā-te; vah carry: uh-yā-te; grah seize: grh-yā-te.

a. Derivative verbs in aya (causatives) drop the suffix while retaining the strong radical vowel. Only one such stem has been noted in the Samhitās: bhāj-yā-te to cause to share (from bhāj-aya causative of bhāj share).

b. The forms of the present indicative passive occurring, if made from hū call, would be:

Sing. 1. hū-yē. 2. hū-yā-se. 3. hū-yā-te. Du. 3. hū-yē-te. Pl. 1. hū-yā-mahe. 3. hū-yā-nte.

b. As regards the moods only two certain subjunctive forms (s. 3. uh-yā-te, bhṛi-yā-te) and one injunctive (s. 3. sū-yā-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-yā-sva. 3. hū-yā-tām, Pl. 2, hū-yā-dhvam. 3. hū-yā-ntām.

c. Of the participle over forty examples occur; e.g. hū-yā-māna being called. Of the imperfect only about eight forms have been noted, occurring only in the 3. s. and pl. : á-hū-yā-ta and á-hū-yanta.

Irregularities.

a. tan stretch forms its passive from tā: tá-yā-te.² Similarly jan beget becomes jā-yā-te is born, which, however, in form belongs to the radically accented fourth class. mṛi-yā-te dies (√mṛ) and dhri-yā-te (√dhṛ) 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-yā-te is formed from khan dig.
the Samhitas) which is used with a predominantly passive meaning. When it is formed from verbs with a neuter sense, like gam go, that sense remains unchanged (as in the past passive participle). It is a 3. s. ind. in which the augmented root takes the ending i. The characteristic feature of this form is the strengthening of the root as compared with other middle forms; e.g. á-kār-i beside á-kr-i (I. s. mid.). Prosodically short medial i, u, r take Gaṇa, and medial a is normally lengthened; final i, u, r take Vṛddhi, while final á interposes a y before the ending. The accent of unaugmented forms is always on the root. Examples are: á-ved-i (vid find), á-bodh-i (buddh wake), á-ḍarś-i (drś see), á-vād-i (vac speak); á-krāy-i (āri resort), á-stāv-i (stu praise), á-kār-i (kr do), á-dhā-y-i (dhā put).

More than twenty unaugmented forms are also used injunctively; e.g. śrāv-i let be heard.

Irregularities.

a. 1. The medial a is not lengthened in á-jān-i, the unaugmented jān-i (beside jān-i), and á-vād-i.

b. From the denominative stem jārāya gram the base the unique form jārāyā-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. The strong stem may be obtained by dropping the i of the 3. pl. ind. act.; e.g. bhāv-ant, kṣip-ánt, ás-yant; dūh-ánt, kṛṇv-ánt, bhind-ánt, pri-ṇánt.

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. jūhv-at (3. pl. jūhv-ati).

The strong stem of the future participle may similarly be obtained by dropping the i of the 3. pl. act.: bhaviṣyānt, karīṣyānt.

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. vidā-nt, sāk-ś-ant (sah prevail); and from the weakened or unmodified root in the former; e.g. rdh-ānt, kr-ānt (kr make), gm-ānt (gam go), pānt (pā drink).

Irregularities.—In the pres. part. the initial a of na to and the medial a of han stay are lost; sānt (3. pl. sānti), ghn-ānt (3. pl. ghnānti); while the n of the suffix is lost in dās-at and sās-at¹ (3. pl. sās-at). The n is also lost in the aor. part. of dah bha: dāks-at and dhāks-at. Whether it was also lost in sāks-at, the part. of the same aor. from sah prevail, is uncertain because it is only met with in a weak case.

157. The reduplicated perfect participle is formed from the weak (but uncontracted or unsyncopated) stem to which the suffix vāms is directly added. There are more than fifty such stems. Examples are: cakr-vāms, jagana-vāms (gam go), tāṣṭabh-vāms (stambh prop), tāṣṭhi-vāms (sthā stand), dādṛś-vāms, dad-vāms (dā give), ba-bhū-vāms, vavyr-vāms, sasa-vāms (san gain), sūṣup-vāms (svap sleep).

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-vāms² (uc be pleased); papt-i-vāms (pat fall); saṣc-i-vāms (sac follow); in the later Samhitās 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.
jaks-i-vāms (ghas cat). The only certain example of a perf. part. adding the suffix with connecting i to the fully reduplicated stem is viviš-i-vāms (TS).

b. A few perfect participles are formed by attaching vāms to the unreduplicated stem: dās-vāms worshipping, vid-vāms knowing, sāh-vāms prevailing, and perhaps khid-vāms 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: dās-i-vāms (SV.) worshipping, viś-i-vāms (AV.) entering, varj-i-vāms (AV.) having twisted.

c. Irregularities.—In seven stems the palatal reverts to the original guttural: cikit-vāms (ṅcit), jīgi-vāms (ṅjl), virik-vāms (ṅri), ruruk-vāms (ṅru), vivik-vāms (ṅvi), śuśuk-vāms (ṅsuc), ok-i-vāms (ṅuc). The radical vowel is strong in dās-vāms (AV.), ok-i-vāms, sāh-vāms; while the reduplicative vowel is long in sāsah-vāms and śuśah-vāms (ṅāh).

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 (ṅya), pres. pass. kriyā-māna (ṅkr); pres. mid. yāja-māna.

a. Verbs of the second conjugation add the suffix āṇa to the weak stem in the pres. mid.; e. g. bruv-āṇa (ṅbrū), jūhv-āṇa (ṅhu), rundh-āṇa (ṅrūdh), kṛnv-āṇa (ṅkr), pun-āṇa (ṅpū).

a. There are several irregularities in the formation of the middle participles of the root class. 1. The root āś optionally takes the anomalous suffix īna: āś-īna beside āś-āṇa. 2. The final of the root

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1 jaks syncopated for jagh(a)n.
2 In B. are also found dadrā-i-vāms and cichid-i-vāms.
3 Occurring only in the voc. khidvas.
4 Presupposed by the fem. varjuṭi.
duh-milok optionally reverts to the original guttural: duh-anna beside the regular duh-ana. 3. A few roots take Guna: ob-anā (\√ub\), yodh-ānā (\√yodh\), šāy-āna (\√ś\), stav-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, ire). It is common, more than eighty examples occurring. The following are some of them: ānaj-ānā (\√ānj\), ānaś-ānā (\√ānā\), ār-ānā (\√ṛ\), īj-ānā (\√yaj\), ūc-ānā (\√vac\), cakr-ānā (\√kr\), cikit-ānā (\√cit\), jagm-ānā (\√gam\), tash-ānā (\√stā\), tistir-ānā (\√stī\), tep-ānā (\√tap\), pap-ānā (pā drink), paspaś-ānā (\√spaś\), bhej-ānā (\√bha\), yam-ānā (\√yam\), lebh-ānā (\√labh\), vāvas-ānā (vas occur and decel), śiśāriy-ānā (\√āri\), sīsimy-ānā (\√smi\), suṣup-ānā (\√svap\).

a. Irregularities.—1. This participle of ā he has the double anomaly of reduplicating with a and of strengthening the radical syllable: 1 āśāy-ānā. 2. The root sāh presails adds the suffix to a reduplicated as well as to a contracted stem: sāsah-ānā and seh-ānā. 3. The radical vowel of kam lōc and sām labōr is not syncopated: cakam-ānā and āśām-ānā. 4. Four of these participles have the intensive accent on the reduplicative syllable: tūtul-ānā, tūnul-ānā, āśāy-ānā (\√āś\), and ūśād-ānā (\ād presail). 4

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 nā (directly) to the root.

1 Cp. a similar irregularity of ā in 134, 18.
2 Also normally, but less frequently, accented tūtul-ānā.
3 Cp. the Gk. perf. mid. part. xemα- lēvο-τ.
4 The first three cannot be accounted intensives because they have not the intensive reduplicative vowel (173, 4). Though the reduplicative vowel of ūśād-ānā may be that of either perfect or intensive, the occurrence of the perf. form ūśādār 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 ù remain unchanged; à remains or is reduced to i or i; ţ becomes ir or (generally when a labial precedes) ūr; d is assimilated to n; c and j revert to the original guttural. Thus if cling: li-ná; dū burn: dú-ná; drā sleep: drā-ná; dā divide: di-ná; hā leave: hi-ná; gī swallow: gīr-ná; mr̥ crash: mūr-ná; jī waste away: jūr-ná; bhid split: bhin-ná; skand leap: skan-ná; vraśc cut up: vrk-ná; rui̯ break: rug-ná.

a. Several roots take alternative forms in ta: nun-ná and nut-tá (√nud); vin-ná and vit-tá (vid jhū); van-ná and sat-tá (sad uī); śi-ná and śi-tá (śyā conulate); pṛ fill: pūr-ṇá and pūr-tá; ṭṛ crush: śūr-ná and śūr-tá; pro mix: pṛg-ṇa and pṛk-tá.

b. The final palatal of pro mix, vraśc cut up and rui̯ break reverts to the guttural (ep. 160, 1).

2. When tā 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; naś-tá (√nas be lost), sik-tá (√sic), yuk-tá (√yuj), gū-ḍhā (√gūh),1 dug-ḍhā (√duh), sṛṣ-tá (√sṛṣ); iṣ-tá (√yaj), vid-ḍhā (√vyadh), uk-tá (√vac), ō-ḍhā (√vāh),2 sup-tá (√svap), pṛṣ-tá (√prach); ak-tá (√əñj), ta-tá (√tan), ga-tá (√gam); pī-tá (pā drink), sthi-tá (√sthā); vi-tá (√vyā).

a. The root ḍhā put is doubly weakened in hi-tá beside -ḍhi-ta. Medial ā is reduced to ā in śi-tá (śā order). Syncopation and loss of s appear in -g-ḍha sate (√ghas).3

b. Excepting the occurrence of the normal form -dāta in the compound tvā-dāya 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 (ep. 62, 69 a).
2 With the same changes as in gūḍhā after vah-tá has been reduced by Samprasāraṇa to uh-tá.
100–161] PERFECT PASSIVE PARTICIPLE 185

stem dad in forming its past passive participle: dat-tā. The latter is further reduced to -tta in deva-ttā given by the gods, and when combined with certain prepositions: vy-ā-ṛtā spent, pāṛit-tta given away, grāṭi-ttā given back. The same syncopation appears in the compound participle of dā divide: āva-ṛtta cut off.

3. i-ta is taken by a considerable number of roots ending not only in conjunct consonants or in single consonants difficult to combine with t, but also in simple consonants, especially sibilants, which present no such difficulty. The root is not weakened (excepting four instances of Samprasāraṇa). Secondary verbs (almost without exception causatives) take ita exclusively (after dropping aya).

Examples are: nind-ītā, rakṣ-ītā; grath-ītā, ḫl-ītā, car-ītā, jīv-ītā; pat-ītā, pan-ītā; kup-ītā, stabh-ītā; muṣ-ītā; arpa-ītā (arp-āya cause to go), cod-ītā (cod-āya set in motion).

4. The roots taking Samprasāraṇa are: grabh and grah sevā: grbh-ī-ṛtā and grh-ī-ṛtā (AV.); vakra increase: ukṣ-ītā; vad speak: ud-ītā; śrath slacken: śṛth-ītā.

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: aśiṇa-vant having eaten.

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1 Representing the long sonant nasal.
2 Only one perfect participle passive has been noted from a desiderative: mīmāṃs-ītā called in question, and one from a denominative: bhām-ītā aragā.
3 In B. jāṣpayya, causative of jāṇa know, forms its part. without connecting i: jāap-ītā.
4 Usually (and abnormally) accented āṛp-ītā.
5 With t for ṭ 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 áy-ya, án-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 r.

a. Final á coalesces with the initial of ia to e, between which and the following a a phonetic y is interposed: dāgīs; dēya (= dā-i-ya) to be given.

b. Final i, ē, r regularly take Gupta or Vṛddhi, the final element of which always appears as y, v, r, as before a vowel; e.g. li ding; láy-ya; nu praise; nāv-ya; bhū be; bhāv-ya and bhāv-ya future; hū call; hāv-ya; vr choose; vār-ya.

c. Medial i, u, r, if followed by a single consonant, may take Gupta and a may be lengthened; e.g. dvīs; dvēs-ya helpful; yudh; yōd-ya to be subdued; ṛdh; ēṛdh-ya to be accomplished; mṛj; mārj-ya to be purified; vac; vāc-ya to be said; but also grh-ya to be concealed; dhṛṣ-ya to be assailed; śād-ya to be soaked.

d. A final short vowel sometimes remains unchanged; a t being then interposed; t-t-ya to be gone; āṛū-t-ya to be heard; -kr-t-ya to be made; narkī-t-ya to be praised.

2. The suffix áyya, nearly always to be read āyia, 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, sprhay-āyya desirable; to a desiderative: didhi-s-āyya to be conciliated (√ dhā); to an intensive: vi-tanta-s-āyya to be hastened.

3. ēnyā (generally to be read énia) is attached to the root,
which remains unaltered except when it ends in a vowel; thus dviṣ-ēṇya malignant, yudh-ēṇya to be combatted, dr̥k-ēṇya worthy to be seen; but vār-ēṇya choice-worthy (vr choose). It is once added to an aor. stem: yam-s-ēṇya to be guided (√yam). Secondary verbs also take this suffix; desideratives: didṛks-ēṇya worthy to be seen, suśrūṣ-ēṇya deserving to be heard; intensives: marmṛj-ēṇya to be glorified, vāvṛdh-ēṇya to be glorified; denominatives: sapa-r-ēṇya to be adored.

4. tv-a, almost restricted to the RV. and generally to be read tua, is added to the strong form of the root, which is accented. Thus kār-tva to be made, hé-tva to be driven on (√hi), só-tva to be pressed (√su), vāk-tva to be said; with connecting i; sán-i-tva to be won; with connecting I; bhāv-i-tva 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.

6. The only examples of the gerundive in aniya (both appearing in the AV.) are upa-jīv-aniya to be subsisted on and ā-maṇtr-aniya worthy to be addressed.

III. Gerund or Indeclinable Participle.

163. More than 120 examples of the gerund occur in the RV. and AV. It expresses an action which accompanies or more often precedes that of the finite verb. It is formed with the three suffixes tvi, tvā, tvāya (all old cases of stems

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1 A few examples occur in the Brāhmaṇas: jō-tva (ji conquer), snā-tva (snā bethe), hān-tva (han slay).
2 With i 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., 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, vrk-tvī having overturned (√vrī), 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: pl-tvā (pā drink), bhīt-tvā having shattered, bhū-tvā having become, mi-tvā having formed (√mā), yuṅ-tvā having yoked, ṭṛt-tvā having covered, āru-tvā having heard, ha-tvā having slain, hi-tvā having abandoned. Some of the forms from the AV. are: ḫo-tvā having sacrificed (√yaj), jagn-dhvā having devoured (√jaks), tīr-tvā having crossed (√tī), ṭṛ-dhvā having shattered (√ṭṛh), dat-tvā having given (√dā), pak-tvā having cooked (√pac), bad-dhvā having bound (√bandh), bhak-tvā having divided (√bhaj), rū-dhvā having ascended (√ruḥ), vrā-tvā having cut up (√vraśc), sup-tvā having slept (√svap); three take the connecting vowel i: cāy-i-tvā noting (√cāy), hīms-i-tvā having injured, gṛh-i-tvā having seized; a few also are formed from secondary stems in aya (which is retained); e.g. kālpay-i-tvā having arranged.

3. The rarest gerund is that in tvāya, which is formed

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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.: ga-tvāya having gone, jag-dhvāya having devoured, dat-tvāya having given, drṣṭvāya having seen, bhak-tvāya having attained, yukt-tvāya having voled, 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, vṛt-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 a and am remain unchanged. Nearly forty roots in the RV, and about thirty more in the AV, form these compound gerunds. Examples from the RV. are: āc-yā bending (= ā-ac-), abhy-up-yā having enveloped (√vap), abhi-krām-yā approaching, abhi-gūr-yā graciously accepting (ṛg sing), saṃ-gṛbh-yā gathering, ni-cāy-yā fearing, vi-tūr-yā driving forth (√tr), ā-dā-yā taking, ati-dīv-yā playing higher, anu-dṛś-yā looking along, ā-rābh-yā grasping, ni-sād-yā having sat down; from a causative stem: prārp-yā setting in motion (prā-arpayya). Examples from the AV. are: ud-ūh-yā having carried up (√vah), saṃ-gir-yā swallowing up (√gṛ), upa-dād-yā putting in (√dā), saṃ-bhū-yā combining, ut-thā-yā arising (√sthā), saṃ-siv-yā having served; from a causative stem: vi-bhāj-yā having apportioned (√bhaj).

2. Three roots are found in the RV. compounded with adverbs or substantives: punar-dā-yā giving back, mitha-spṛdh-yā singing together, karṇa-gṛb-yā seizing by the ear, pāda-gṛb-yā grasping by the foot, hasta-gṛb-yā 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-itvāya (√spaṣ).
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-ji-tyā having conquered, ā-dī-tyā regarding, apa-mi-tyā ² having borrowed, upa-érā-tyā having overheard; with adverbial or nominal prefix: arām-kṛ-tyā having made ready, akkhali-kṛ-tyā shouting, namas-kṛ-tya (AV.) paying homage.

a. The analogy of these verbs is followed by some roots ending in n or m preceded by a, which drop the nasal as in the perf. pass. part.: vi-hā-tyā having driven away (ṛ-han), ā-gā-tyā having come (ṛ-gam), ud-ya-tya (AV.) lifting up (ṛ-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 Sutras. Before the suffix, the root (which is almost always compounded) appears in the form it assumes before the i of the 3. aor. pass. (155); e.g. śākhām sam-ā-lāmbh-am taking hold of a branch (ŚB.); mahānāgām abhi-sam-sār-am running together around a great snake (ŚB.).

IV. Infinitive.

167. The infinitive, all the forms of which are old cases of verbal nouns, acc., dat., abl. gen., or loc., is very frequent, occurring about 700 times in the RV. Only the acc. and dat. forms are common, but the dative 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 mevam.
a. The infinitive is as a rule formed from the root, not being connected with any tense stems or ever showing the distinctions of voice. The forms in āhyā, áse and sānti are, however, not infrequently connected with a present stem; that in dhyaś is once formed from a perfect stem, and is also in several instances taken by causative stems. The forms in dhyaś and tavā are at once recognizable as infinitives by their abnormal endings; that in sānti, though it has an ordinary case-ending, by its isolated stem-formation. The acc. inf. in an and am and the abl. gen. inf. show their infinitive character by their power of combining with prepositions and their verbal construction. Some infinitives, however, cannot be distinguished from ordinary cases of verbal nouns; they are not to be regarded as genuine infinitives unless they are isolated case forms or have a verbal construction.

1. Dative Infinitive.

This infinitive\(^1\) ends in e, which with the final a 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-dātī to give up, prabhā to send (√ḥi); -miṣ-e to diminish (√mī), bhav-e and bhuv-e to be; -tir-e to cross.

The rest are from roots ending in consonants. About a dozen are uncompounded, as mah-e to be glad, mih-e to shed water, bhuj-e to enjoy, drā-e to see. But the compounded forms are commoner; e.g. -grābh-e to seize, -idh-e to kindle, -nūd-e to thrust, -phch-e\(^3\) to ask, -vāc-e\(^4\) to speak, -vidh-e\(^5\) to pierce, -syād-e\(^6\) to flow.

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\(^1\) The only dat. inf. in ordinary use in R. is that in tavāl. Otherwise only five or six in e (see note 6); two in tava, ṣv-ī-tava and atā-tava, and one in dhyāl, sā-dhyāl to conquer (√sah) have been noted in R. Loc. infinitives have disappeared.

\(^2\) Except śrad-dhē to trust and pra-mē to form, which drop the a.

\(^3\) With Sampradārṇa.

\(^4\) With lengthened vowel.

\(^5\) With loss of nasal (√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. áy-as-e to go, cáks-as-e to see, car-as-e to fare, pugy-as-e to thrice, bhīy-as-e to fear, śrīy-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-áye to breed, drá-áy-e to see, mah-áy-e to rejoice, yudh-áy-e to fight; san-áy-e to win; grh-áye to seize (K.), cit-áy-e to understand (VS.).

3. Four or five are datives of stems in *i*: iṣ-táy-e to refresh, pí-táy-e to drink, vi-táy-e to enjoy, sā-táy-e to win.

4. More than thirty are datives of stems in *tu*\(^2\) (added to the gunated root, sometimes with connecting i); e.g. át-táv-e to eat, é-táv-e to go, ó-táv-e to weave (\(\sqrt{u} = vā\), kár-táv-e to make, gán-táv-e to go, pā-táv-e to drink, bhártáv-e to bear away, yás-táv-e to sacrifice, vák-táv-e to speak, vás-táv-e to shine, vó-lháv-e to convey (\(\sqrt{vah}\)); áv-i-táv-e to refresh, cár-i-táv-e to fare, sáv-i-táv-e to bring forth (\(\sqrt{sū}\), sáv-i-táv-e to flow (\(\sqrt{sru}\), háv-i-táv-e to call (\(\sqrt{hū}\); jív-á-táv-e to live, stár-i-táv-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, máń-tavái to think, sár-tavái to flow; yá-m-i-tavái to guide, sáv-i-tavái to flow.

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\(^1\) Which is generally accented, but about half a dozen examples accent the root.

\(^2\) The only examples of this infinitive noted in B. are ávitává and stártava.
a. This infinitive is still in regular use in B., where the following examples have been noted: ētavyā and yātavyā to go, kārtavyā to do, dōḍiyātavyā to fly away, drōḍghātavyā to plot, māṅtavyā to think, māṅthitavyā to rule, stārtavyā to lay low, āti-caritavyā to transgress, ā-netavyā to bring, nir-arātavyā to thrust out, pārī-caritavyā to thrust around, sāṅhavyātavyā to call together.

6. There is only one certain example of a dative infinitive from a stem in tyā: i-tyā 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-dhyāi to go (√āi), gāmā-dhyāi to go, ārā-dhyāi to fur, sāyā-dhyāi to lie (√āi), stāvā-dhyāi to praise (√stāi); pībā-dhyāi to drink (√pībā), pṛṇā-dhyāi to fill (√pṛṇā), huvā-dhyāi to call (√huvā); vāvṛddhā-dhyāi to strengthen; nāsayā-dhyāi to cause to disappear; vartayā-dhyāi to cause to turn.

a. Only one of these infinitives has been noted in B.: sādhyāi to conquer (√sāh). In the TS. occurs one example ending in a instead of at: gamā-dhyā to go.

8. Five are datives of stems in man: trā-man-e to protect, dā-man-e to give (Gk. δόμεναι), dhār-man-e to support, bhār-man-e to preserve, vid-mān-e (Gk. ὑπέρ-μεναι) to know.

9. Three are datives of stems in van: tur-vān-e to overcome (√tr), dā-vān-e (Gk. δόθαι = δότες) to give, dhārvān-e to injure.

2. Accusative Infinitive.

This infinitive is formed in two ways.

a. One of them (of which more than a dozen examples occur in the RV. besides several others in the AV.) is made with am added to the weak form of the root, which nearly

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.
always ends in a consonant (except dhā, mī, tṛ); e.g.
sam-idh-am to kindle, sam-pṛeh-am to ask, ā-rābh-am to
reach, ā-rūḥ-am to mount, śūbh-am to shine; prā-tir-am
to prolong (√tṛ), prati-dhā-m to place upon, pram-i-y-am to
neglect (√mī).

b. The second form which is made from stems in tu
(= Lat. supine) is much less common than the datives from
the same stems. Only five examples occur in the RV, and
about as many others in the AV; RV.: ṣ-tum to weave, dā-
tum to give (Lat. da-tum), prās-tum to ask, prá-bhar-tum
to present, anu-prā-volhum to advance; AV.: át-tum to eat,
kār-tum to make, drās-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 occur-
ing in the Sāṃhitās. It is rather of the nature of a verbal
noun than a genuine infinitive. Like the acc. infinitive it
is formed in two ways: from a radical (consonant) stem and
from a verbal noun in tu. It thus ends either in as or tos;
and as each of these endings represents both the abl. and
the gen., the cases can only be distinguished syntactically.

a. The as form has the abl. sense almost exclusively.
There are six examples of it in the RV.: ā-tṛd-as being
pierced, ava-pād-as falling down, sam-pṛc-as coming in con-
tact, abhi-sriś-as binding, abhi-svās-as blowing, ati-śkād-as
leaping across. There seems to be one certain example of
the gen.: ni-miś-as to wink.

b. Of the tos form the RV. has six examples in the abl.
sense: ē-tos and gān-tos going, jān-i-tos being born,
ni-dhā-tos putting down, sār-i-tos being shattered, só-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-úś-i at the dawning, saṃ-cákṣ-i on beholding, đrś-i and saṃ-đrś-i on seeing, budh-i at the waking. As these forms, however, have nothing distinctive of the infinitive and govern the genitive only, they are rather to be regarded as ordinary locatives of verbal nouns.

b. From a stem in tar are formed dhar-tár-i to support and vi-dhartár-i to bestow; it is, however, doubtful whether these forms are genuine infinitives.

c. The RV. has eight locatives from stems in san, with a genuine infinitive sense: ne-sán-i to lead, par-sán-i to pass, abhi-bhú-sán-i to aid, śú-sán-i to swell, sak-sán-i to abide (\textit{sva}); with connecting ī: tar-i-sán-ī; from present stems: gr-ṇī-saṇi to sing, str-ṇī-saṇ-i to spread.

DERATIVE 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 áya to the root, which is usually strengthened.

1. Initial or medial i, u, ū, ī (if not long by position) take Gunā; e.g. vid know: ved-áya cause to know; krudh be angry: krodh-áya enrage; rd dissolve (intr.): ard-áya destroy; trp be pleased: tarp-áya delight; klp be adapted: kalp-áya arrange.

a. Several roots, mostly lacking the causative meaning, leave the radical vowel unchanged; e.g. ruc shine: ruc-áya, id. (but roc-áya illumine).

b. Initial or medial a (if not long by position) is lengthened in about thirty roots; e.g. am be injurious: ám-áya suffer injury; ná be lost; nás-áya 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-áya fly about, once cause to fly, and pat-áya cause to fly.

b. In about twenty-five roots the a always remains short, the causative meaning being mostly absent; e.g. dañ control: dam-áya id.; jan beget: jan-áya id.

c. Final i, û, ī take Gunā or Vṛddhi; e.g. kṣi possess: kṣay-áya\(^1\) cause to dwell securely; cyu waver: cyáv-áya shake; bhū be: bhāv-áya cause to become; ghr drip: ghār-áya cause to drip; śru hear, ṯ waste away, and ś flow have Gunā as well as Vṛddhi: śrav-áya and śráv-áya cause to hear; jar-áya and jār-áya wear out, sar-áya and sār-áya cause to flow; dr pierce has Gunā only: dar-áya shatter.

d. Roots ending in ā add pāya;\(^2\) e.g. dhā put: dhā-páya cause to put.

c. The causative retains the suffix throughout the conjugation even outside the present system. Its inflexion is identical with that of the primary verbs of the first conju-

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\(^1\) The only example of a causative from a root in final i (except the irregular jāpáya from ji conquer and árapáya from āri resort).

\(^2\) As to other roots taking pāya see 'Irregularities', 2.
gation (132). Subjunctive, imperative, injunctive, imperfect, and present participle forms are common; but the optative is very rare in the active and does not occur at all in the middle. Only four future forms occur in the RV. and the AV.: duṣay-isyāmi I shall spoil, dhāray-isyāti will support, vāsay-isyāse thou wilt adorn thyself, vāray-isyāte will shield. In the perfect only one periphrastic form (139, 9 a) occurs: gamayāṃ ca kārā (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-is from vyath āya disturb; ailay-īt from il-āya quiet down; dhvanay-īt from dhvan-āya envelope.

f. Of nominal derivatives the following are examples: a pres. pass. part. bhāy-āy-māna; a few perf. pass. participles: ghr-i-tā smeared, cod-i-tā impelled, ves-i-tā caused to enter; a few gerundives in āyya (162, 2): trayay-āyya to be guarded; panay-āyya admirable; spphay-āyya desirable; ten infinitives in dhya: nāsayā-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, aramsay-i-tvā letting fall.

Irregularities.

1. Three causatives in the AV. shorten the a before paya: jāa-paya cause to know, śra-paya seek, śna-paya hath beside śnā-paya (RV.).
2. Four roots in vowels other than a, that is, in ē or i, take paya: ēgo: ar-paya cause to go; kṣi dhelt: kṣṛ-paya cause to dwell (beside

1 The only du. mid. form occurring is 3. mādāyaite; and the only mid. form in ai (except 1. du.) in the RV. is mādayādvai.
2 The 2, 3, in āṭ occurs in both V. and B.; and from vṛ occur the unique 2, pl., vāraya-dhvaṭ 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-ESA desire to cause to run.
The root bhi forms the quite anomalous causative stem bhi-ś-āya frighten.

4. The roots pā drink and pyā smell add aya with interposed y: pāy-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 pāt and pyat.

5. The vowel of grābh grasp is weakened by Sampradāras: grābh-āya grasp; while that of dus smell is lengthened: dūṣ-āya. ṭi. The root pṛ fill, owing to its initial labial, forms its causative with medial ṛ for ṛ: pūr-āya full.

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 pi-pat-i-ṣa, in the AV., ji-jiv-i-ṣa in the VS., and ji-gam-i-ṣa in the TS. The desiderative is formed from fewer than sixty roots in the Saṃhitās and from more than thirty additional ones in B. It is inflected like verbs of the first conjugation (182).

The accent being on the reduplicative syllable, the root as a rule remains unchanged; e.g. dā give: di-dā-sa desire to give; bhid cleave: bi-bhit-sa; ni lead: ni-ni-ṣa; guh hide: jū-guk-ṣa (62 a, 69 a); bhū be: bū-bhū-ṣa; drś see: di-drk-ṣa. But

1. final i and u are lengthened, and ṛ becomes īr; e.g. ji conquer: ji-ghi-sa; ēru hear: śū-ārū-sa; kr make: cikir-sa.

2. final ā is in three roots reduced (cp. 171, 3) to ī and in

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1 In B. the root rūḥ rise, even though ending in a consonant, takes pāya 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, ji-grah-i-ṣa, vi-vid-i-ṣa (vid ksee), &c.
one to 1; gā go: jī-gī-ṣa (SV.); pā drink: pi-pī-ṣa (beside pi-pā-ṣa); hā go forth: jī-hī-ṣa; dhā put: dī-dhi-ṣa (beside dhit-ṣa).

Special Rule of Reduplication.

170. The characteristic reduplicative vowel is ī, which appears in all stems except those formed from roots containing ū (which reduplicate with u); e.g. jyā overpower: ji-jyā-ṣa; mīs mix: mi-mik-ṣa; prī love: 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: ji-gāṃ-ṣa; han nīte: jī-gāṃ-ṣa (66 A 2); man think lengthens the reduplicative vowel also: mi-māṃ-ṣa (66 A 2); van sa and san āṣa drop the nasal: vi-vā-ṣa and sī-ṣa-ṣa.


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: di-t-ṣa (= di-d[ā]-ṣa) beside dī-dā-ṣa; dhī-t-ṣa (= dī-dh[ā]-ṣa) beside dī-dhi-ṣa; dabh harm, labh take, sak be able, sah prevail lose their initial radical consonant and their vowel: di-p-ṣa (= di[d][a]bh-ṣa), lip-ṣa (= li[la]bh-ṣa), ūk-ṣa (= ūk-ka[la]k-ṣa), ūk-ṣa, with lengthened reduplicative vowel (= li[la]-k-ṣa).

a. āp obtain and ēdh thrice (treated as ardh) contract the reduplicated ī with the radical initial to ī: īp-ṣa (= i-āp-ṣa) and frī-ṣa (= i-ardh-ṣa).

4. In cf note, cit perceiv, ji conquer, han stay, the radical initial reverts to the original guttural: ci-ki-ṣa, ci-kit-ṣa, jī-gi-ṣa, jī-gāṃ-ṣa.

1 Also dhipsa in B.
2 Also lipsa in B.
3 In B, are similarly formed dhika-ṣa (dah turn), pīta (pad go), rīpsa (rabh group).
5. ghas sat changes its final s to t (66.B.1): jī-ghat-sa (AV.) be hungry.

6. Three roots reduplicate with a long vowel: tur cross (= tṛ): tū-tur-sa; bādh oppose: bī-bhat-sa; 1 man think: mī-mām-sa. 2 On the other hand the reduplicative syllable is reduced in the desiderative of ḫyaj sacrifice and mā 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: āp-santa.

a. The two roots with initial vowel aḥ sat and edh increase form their desiderative stem with the reduplicative vowel in the second syllable: aḥ-iṣ-i-sa (B.) and edh-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 vi-vā-sa desire to win, would be:

Present ind. act. sing. 1. vivāsāmi. 2. vivāsasi. 3. vivāsati. Du. 2. vivāsathas. 3. vivāsatas. Pl. 1. vivāsāmas. 3. vivāsanti.
Mid. sing. 1. vivāse. 2. vivāsase. 3. vivāsate. Pl. 1. vivāsāmahe. 3. vivāsante.
Subj. act. sing. 1. vivāsāni. 3. vivāsāt. Pl. 3. vivāsān. Inj. act. sing. 3. vivāsāt. Mid. pl. 3. vivāsanta.
Impv. act. sing. 2. vivāsa and vivāsātāt. 3. vivāsatu. Du. 2. vivāsātam. 3. vivāsātām. Pl. 2. vivāsata. 3. vivāsantu.
Part. act. vivāsant. Mid. vivāsamāna.
Impf. act. sing. 2. ávivāsas. 3. ávivāsat. Pl. 3. ávivāsan.

1 With shortening of the radical vowel.
2 With lengthening of the radical vowel.
a. Outside the present system only two desiderative verbal forms have been met with, two is aorists in the AV.: a-cikita-ia and frits-ia. Three participial forms have also been noted: the perf. pass. part. mimamā-ī-tā and the gerundives didrka-änya worthy to be seen and anārṣa-änya worthy to be heard. Finally, over a dozen verbal adjectives formed with u from the desiderative stem occur in the RV., e.g. iyake-u wishing to sacrifice. They have the value of a pres. part. governing a case.

III. Intensives (Frequentatives).

172. These verbs are meant to convey intensification or frequent repetition of the action expressed by the simple root. They are common, being formed from over ninety roots in the Samhitās, and about twenty-five others in the Brahmaṇas. The formation is restricted to roots with initial consonants, nor is it ever applied to derivative verbs.

The stem, of which a peculiar form of strong reduplication is characteristic, has two forms. The primary type, which is by far the commonest, adds the personal endings immediately to the reduplicated stem (accented on the first syllable in strong forms: App. III 12 e). It is inflected, in both active and middle, like a verb of the third or reduplicated class (132); e.g. nīj wash: 3. sing. nē-nek-ti. The secondary form, which is rare, adds accented yā 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-yā-te trembles violently.

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1 In B. periphrastic perfect forms from five or six desiderative stems have been noted.
2 In B. is aorists from half a dozen desiderative stems occur; e.g. aips-it, aips-iça-ma, a-jighāma-ia, a-mimamā-ī-tha. One or two simple and periphrastic futures also occur in B., as titika-isate (tīj be sharp), didrka-ī-tāras (drā see).
3 In B. also jīyūś-ī-tā (jīv live), dhikṣ-ī-tā (dah come), anārṣa-ī-tā (ārū hear).
4 In B. also lips-i-tavya (labh take), didhyās-i-tavya (dhyā think), jijñās-yā (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. johav-i-tu; impf. 3. ā-johav-i-t.

Special Rules of Reduplication.

173. 1. Radical i and ā are reduplicated with the respective Guna vowels e and o; e.g. diś point: de-diś; ni lead: ne-mi; suc shine: sō-suc; nu praise: no-nu; bhū be: bo-bhū.

2. Radical ū and ṭ are reduplicated in two ways:

a. More than a dozen roots with medial ū (ending in mutes or sibilants, and one in m) as well as three with final ṭ, reduplicate with ā: kāś shine: cā-kaś; pat fall: pā-pat; gam go: jā-gam; gr wake: jā-gr; dr split: dā-dr; dhr hold: dā-dhr; also cal stir: cā-cal.

b. All other roots containing r (dr and dhr also alternatively) and those with medial a followed by r, l, or a nasal, reduplicate with ar, al, an or am; e.g. kr commemorate: car-kr and car-kir; krṣ drag: car-krṣ; dr split: dar-dr and dar-dir (beside dā-dr); dhr hold: dā-dhr (beside dā-dhr); hrṣ be excited: jar-hrṣ; car move: car-car; phar scatter: par-phar; cal stir: cal-cal (beside cā-cal); gam go: jaṅ-gam (beside jā-gam); jambh chew up: jaṅ-jabh; damā bite: dan-daś; tan thunder: tam-stan (66 A 2).

3. Over twenty roots with final or penultimate nasal, r or ā, 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-skand and can-i-skad; bhṛ bear: bhar-i-bhṛ; vṛt turn: var-i-vṛt; nu praise: nav-i-nu; dhū shake: dav-i-dhv; dyut shine: dav-i-dyut.
Irregularities.

174. The radical vowel is shortened in roots with medial á : káá skáá : cá-kaá ; báá dhr bá-báá ; vám vám vám vám vám. In a few roots containing t or r the radical syllable varies : thus yá scáá : jár-gur and jál-gul ; car morcar car-car ; tó cros tar tur beside tar tar.

a. The root r go reduplicates with al : ali-ar (dissimilation) ; gáh gáh gáh, with a nasal : jáh gaáh ; báh báh báh, with its final mute : báad báad báad (beside báad báad) ; bhr bhr bhr and bhr qütter, with a palatal : jár-bhr jár-bhr jár-bhr bhr and gur gret reduplicate n with a : jár-bhr jár-bhr jár-gur.

b. Roots with initial guttural, if interposing i before the root, reduplicate with the same guttural : thus krand cædi cædi kan-i-krand ; gam go gan-i-gam ; hân (for ghan) slay slay ghâm-i-ghan ; kr måke has both kar-i-kr and car-i-kr ; skand loyp has both kan-i-skand and can-i-skand.

A. The forms of the primary type that occur, if made from nij wash, would be the following :


2. Subj. act. sing. 1. nénij-áni. 2. nénij-a-s. 3. nénij-a-t. Du. 1. nenij-á-va. Pl. 1. nenij-á-ma. 3. nénij-a-n.

Mid. du. 3. nenij-áte. Pl. 3. nenij-a-nta.

1 In B. also jáá-jap-yá-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-vah-yáte.

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-át and carikr-át.

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 jånghán-áni (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. vevis-yāt (AV.), pl. 1. jā-gr-yāma (VS., MS., TS.), jāgrī-yāma (TS.). The 3. a. mid. nenij-ita occurs in K.

4. Impv. About twenty active (but no middle) 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. 5.

5. Of the participle over forty stems occur, about two-thirds of them being active. Examples are: act. kānikrad-at, cēkit-at, jāṅghan-at, jāgr-at, dārdr-at, nānad-at, rōruv-at; mid. jārbhur-āṇa, dāndaś-āṇa, yōyuv-āṇa (yu join), sāsr-āṇa.

6. Impf. Fewer than thirty forms of this tense occur, only three of them being middle. Examples of the persons occurring are:


Mid. sing. 3. ā-dediś-ṭa, ā-nan-na-ta. 3. Pl. 3. mármṛj-ata.

a. Outside the present system few intensive forms occur. There are four act. perfect intensives with present sense: sing. 1. jāgarā. 3. jāgar-ā (vyāppore), davidhāv-ā (dhū shaka), nānāv-ā (nu prana); also dōdrav-ā (dru rus; TS.), yōyav-ā (yu separate; MS.), lañēy-ā (H be unsteady; MS.). There is besides the perf. part. jāgr-vāmā. A causative intensive appears once in the participle form var-i-varj-āyant-i twisting about.

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1 In B. occurs the 2. a. mid. form nanik-śya (√nil).
2 The RV. has no Impv. forms with interposed i, but the AV. and VS. have a few in the 2. 3. a., as cākaś-i-hi, johav-i-tu. A few examples occur in B. also.
3 From nam ānd, with loss of nasal (a = sonant nasal), for ā-nan-nan-ta.
4 In B. also occur the causative stems from intensives jāgar-śya and dādbār-śya (dhr 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. a. and 3. pl. ind. pres., besides a few participles. They are:


Part. carcúr-yá-māṇa (√car), není-yá-māna, marmṛj-yá-māṇa.

IV. Denominatives.

175. These verbs, inflected like those of the a-conjugation (132), are derived, almost exclusively with the suffix ya, from nouns, to which they express some such relation as ‘be or act like’, ‘treat as’, ‘turn into’, or ‘use as’, ‘wish for’. More than a hundred denominative stems occur in the RV, and about fifty in the AV.¹ The suffix is normally accented, but a certain number of undoubted denominatives, such as mantrá-ya utter a prayer, arthá-ya make an object of, desire, have the causative accent, thus forming a connecting link between the regular denominatives and the causatives.

A. Before the suffix ya:

1. final i² and u are lengthened; e.g. kavi-yá be wise (kavi), rayí-yá desire wealth (rayi); gjü-yá be straight (gjü); vasú-yá desire wealth (vásu); šatrú-yá play the enemy (śātṛu), be hostile.

2. final a usually remains unchanged, but is often lengthened; it is sometimes changed to i; 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-yá act like an enemy, be hostile beside arāti-yá, and jani-yá seek a wife beside jani-yá; gātu-yá set in motion (gātū).
³ In the Padā text the i is usually, the ù is always, written short.
O. e. g. jāra-yā treat like a lover, deva-yā serve the gods, ṛtā-ya act according to sacred order; asvā-yā desire horses, ṛtā-yā observe sacred order (beside ṛtā-ya), yajña-yā sacrifice; adhvarī-yā perform the sacrifice (adhvarā), putri-yā desire a son (putrā), rathī-yā drive in a car (rātha); adhvar-ya perform sacrifice (beside adhvarī-yā), taviṣ-ya be mighty (taviṣā; beside taviṣi-ya).

3. final á remains unchanged; e. g. gopā-ya act as herdsman, protect, pṛtanā-ya fight. Final o, in the only example occurring, becomes av: gav-ya desire cows.

4. Consonant stems, the commonest being those in as, nearly always remain unchanged; e. g. bhiṣaj-ya play the physician, heal; ukṣan-ya act like a bull (ukṣān); vadhār-ya hurl a bolt (vādhar); su-manas-ya be gracious (su-mānas); taruṣ-ya engage in fight (tārūs).

A. A few denominative forms are made without a suffix, direct from nominal stems, but nearly always beside regular denominatives in ya; e. g. bhiṣāk-ti from bhiṣāj act as physician beside bhiṣaj-ya; and the forms taruṣa-ma, taruṣa-nī, taruṣa-na (from tārūsa conqueror) beside taruṣ-ya.

Inflexion.

B. All the tenses, moods, and participles of the present system are represented. If made from namas-ya pay homage the forms occurring would be:

1. Pres. ind. act. sing. 1. namasyāmi. 2. namasyāsi. 3. namasyāti. Du. 2. namasyathas. 3. namasyātas. Pl. 1. namasyā-masi, -mas. 2. namasyātha. 3. namasyānti.

Mid. sing. 1. namasyē. 2. namasyāse. 3. namasyāte.

1 With causative accent.
2 The Pāda text in this and nearly every example has ī-ya. Even the Sambitā text of the AV. has putri-ya.
3 The ā may also be dropped: pṛtan-ya fight against.
Du. 2. namasyéthe. 3. namasyéte. Pl. 1. namasyá-
mahe. 3. namasyánto.
2. Subj. act. sing. 1. namasyá. 2. namasyás. 3. na-
masyát. Du. 3. namasyátas. Pl. 3. namasyán.
Mid. sing. 2. namasyáse. 3. namasyáte.
3. Inj. act. sing. 2. namasyás. Pl. 3. namasyán.
namasyéma.
Mid. sing. 3. namasyóta.
5. Impv. act. sing. 2. namasyá. 3. namasyátu. Du. 2.
namasyátam. 3. namasyátám. Pl. 2. namasyáta. 3. na-
masyánntu.
Mid. sing. 2. namasyásva. Pl. 2. namasyádhvam.
3. namasyántám.
7. Impf. act. sing. 2. ánnamasyas. 3. ánnamasyat. Du. 3.
namasyátám. Pl. 3. ánnamasyan.
Mid. sing. 3. ánnamasyata. Du. 2. ánnamasyethám. Pl. 3.
ánnamasyanta.

\(\alpha\). The only finite forms occurring outside the present
system are four aorists. Two are injunctives: 2. s. ánay-is
(RV.) from ánaya leave unfulfilled (úna); 2. pl. pápáy-is-ta
(TS.) from pápaya lead into evil (pápa); and two indicatives:
3. s. ásaparyait (AV.) has worshipped (an irregular form,
probably = á-sapary-it); 3. pl. á-vrśa-y-is-ata (VS.) they
have accepted.\(^1\)

\(^1\) The TS. has also the three fut. participles
kaññúy-isyánt about to scratch, megháy-isyánt about to be
cloudy, śikáy-isyánt \(^2\) about to drip, with the corresponding
perf. pass. part. kaññúyitá, meghítá, śikítá. \(^3\)

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\(^1\) In B. also occurs the is aor. ásúyít has murmured.

\(^2\) In B. also occurs the future gopáy-isyati.

\(^3\) 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 sâm 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. προς) 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. upa to (with verbs of motion) takes the acc. primarily, and less frequently the loc. in the sense of beside, upon, at.

2. The locative is exclusively taken by ápi (Gk. ἐν) upon and primarily by ádhi upon, antár (Lat. inter) between, à on, in, at, to, purás before.

ádhi takes the abl. secondarily and less commonly in the sense of from (upon).

antár with abl. means from (within) ; with acc., between.
à with acc., means to, expressing the goal with verbs of motion. With the abl., if following, it means from (on) ; if preceding, up to.

3. The ablative seems to be used once or twice independently with áva in the sense of down from.

2. Adnominal Prepositions.

177. These prepositions, being adverbs in origin, govern oblique cases (except the dat.) independently. Several of them govern the genitive and the instrumental, cases that are practically never connected with the genuine prepositions in the Saṁhitās. In the following list these prepositions are grouped under the cases which they accompany:

1. Acc.: adhás below (also with abl. or gen.), antarā between, abhi-tas around, upāri above, beyond, parás beyond (also with abl., more often inst.), pari-tas around (AV.), sanitūr apart from.

2. Instr.: sahá with, sākám with, sumád with, smád with; avás below (also abl.), parás outside (also acc. and abl.).

3. Abl.: adhás below (also acc. and gen.), avás down from

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1 It sometimes also precedes the abl. in this sense.

2 This is almost the only use of à in B.; in C, it means both from and up to.

3 In B. several adverbial instrumentals expressing situation or direction govern the acc.: ántareṇa between, ávareṇa below, pāreṇa beyond; ñittareṇa to the north of, dāksinena to the south of.
(also instr.), ārē far from (also gen.), rtē without, paras apart from (also acc. and inst.), purā before, bahir-dhā from out, sanutār far from.

4. Gen.: purās-tād in front of.¹

5. Loc.: sācā (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.: prathamā-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, rūpāṃ in form, satyāṃ truly; (c) the acc. of direction; e.g. ágram (i) (go) to the front of, ástam (gam) (go) home; (d) the acc. of distance and time; e.g. dūrāṃ a long way off, far; nāktam by night, sāyāṃ in the evening, nityāṃ constantly, pūrvam formerly.

a. There are also some acc. adverbs derived from obsolete nominal stems, as āra-m sufficiently, nū-nām now; others from pronominal stems, as adās there, idām here, now, kī-m why?, yād 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 sāhas-ā forcibly, nāvyas-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. nāktasya purastāt before the hymn; sāṃvatsarasaya parasastāt after a year.
ininfrequently extension of space or time, as ágrena in front, aktu-bhīs by night, div-a by day.

q. The substantive instrumentals are chiefly formed from feminines in a not otherwise used, as rta in the right way, naktayā by night.

8. The adjectival instrumentals are formed from stems in a and a few in o; e.g. ucca and uccā in high, pasā behind, madhyā in the midat, sānās slowly; prāc-ā forwards. There are also several anomalous feminines from stems in u and one or two in i; e.g. sāu-ya swiftly, raghu-ya-ya rapidly, sādhu-ya-ya straight, urviya-ya far.

r. The pronominal instrumentals are formed from stems in a and one in u; e.g. anā thus, anā at home, nyā thus, kayā how?, ubhayā in both ways; amu-ya-ya in that way.

4. Dat.: the adverbal use of the dat. is rare: aparāya for the future (from aparā later), vāraya according to wish (vāra choice).

5. Abl.: these adverbs are seldom formed from substantives, as ärat from a distance, āsat from near; or from pronouns, amāt from near, tāt thus, yāt as far as; but they are fairly often formed from adjectives, as uttarat from the north, dārāt from afar, pascāt from behind, sanāt from of old, sākṣat visibly.

6. Gen.: such adverbs are very rare: aktos by night, vāstos in the morning.

7. Loc.: ágre in front, astam-ikē at home, āke near, arē afar, pte without, dürē afar; aparisu 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: āthā and more commonly (with shortened vowel) ā-thā then, i-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; urdhvā-thā upwards,
pūrvā-thā formerly, pratnā-thā as of old; ṛtu-thā regularly, nāmā-thā by name; evā-thā just as.

a. 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, dvi-dhā in two ways, kati-dhā how many times, pru-dhā variously, bahu-dhā and viśvā-dhā in many ways, śāvya-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 outwardly; a-dhā then, a-dhā (thus =) truly. The same suffix, with its vowel shortened, forms sa-dhā (in one way =) together, which appears as the first member of several compounds, and as an independent word assumes the form of sahā with.

va, expressing similarity of manner, forms the two adverbs i-vā like, as, and e-vā (often e-vā) thus, vam appears in e-vāṁ thus, the later form of evā.

vat forms adverbs meaning like from substantives and adjectives; e. g. manu-vát like Manu; puraṇa-vát, purva-vát, pratna-vát as of old.

śas forms adverbs of manner with a distributive sense: sata-śas by hundreds, sahasra-śas by thousands, āreṇi-śas in rows; ṛtu-śas season by season, deva-śas to each of the gods, parva-śas joint by joint, manma-śas each as he is minded.

a forms two or three multiplicative adverbs: dvi-a twice, tri-a thrice. It also appears in a few other adverbs: adhā-s below, avā-s downwards; dyū-s (from dyu day) in anya-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. á-tas hence, amū-tas hence, i-tas from here, mat-tas from me; daksīna-tas from the right, hṛt-tas from the heart; abhi-tas around, pari-tas
round about. These adverbs are sometimes equivalent to ablatives; e.g. áto bhúyas more than that.

tát (an old abl. of ta that) forms adverbs with an abl. sense (sometimes merging into the loc.); e.g. adhás-tát below; árát-tát from afar; paSca-tát from behind; purás-tát in or from the front; prák-tát from the front.

3. Loc.: as forms adverbs chiefly of a local or temporal sense: tir-ás across, par-ás beyond, pur-ás before; sa-div-as and sa-dy-ás to-day, sv-ás to-morrow, by-ás yesterday; also mith-ás wrongly.

trá or tra forms adverbs with a local sense, mostly from pronominal or cognate stems: á-tra here, anyá-tra elsewhere, viSvá-tra everywhere; asma-trá among us, sa-trá in one place, daksíña-trá on the right, puru-trá in many places, bahu-trá amongst many; deva-trá among the gods, martyá-trá among mortals, sáyu-trá on a couch.

a. These adverbs are sometimes used as equivalents of locatives, e.g. hásta á daksíñatrá in the right hand.

dá forms adverbs of time almost exclusively from pronominal roots: i-dá now, ka-dá when? ta-dá then, ya-dá at what time, sá-dá and sarva-dá always.

b. Dam occurs beside dá in sá-dám always; and dá-nim, an extended form of dá, in i-dá-nim now, ta-dá-nim then, viSvá-dá-nim always.

g. There are also various miscellaneous adverbs, mostly of obscure origin, formed with other suffixes of rare occurrence; e.g. pur-á before, mith-ú 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; tváṃ aṅgá thou only; kim aṅgá how else, why else?
a. In B. áŋgá never has this meaning; but it sometimes there begins a sentence with an adhortative sense, accentuating the verb: áŋgá no yañáám vyaśákya may explain the sacrifice to us (MS.).

áttra sometimes occurs as the correlative to yád when; e.g. viéve yád ásyám rañáyanta deváh, prá vo 'tra sum-nám ásyám 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 yádá when or hi since, as, in the antecedent clause. With very few exceptions átha begins the sentence or clause. Examples are: marúdbhir, indra, sakhyám te astu, áthémá viśváḥ pítañá jayási be friends with the Maruts, O Indra, then thou shalt win all these battles (viii. 96'); huvé váṁ, átha má (= má ā) gatam I call you, so come to me (viii. 10'); yádéd ádevír ásahiṣṭa máyá, áthábbhavat kóvaláḥ sómo asya when he had overcome the godless wiles, Soma became exclusively his (vii. 98'); mákir neśan, mákiṁ riśan, mákiṁ sám śári kévala, átháriśṭá-bhir ā gahi let none be lost, let none suffer harm, none incur fracture in a pit, but come back with them uninjured (vi. 54').

From B.: pátiṁ nū me púñaryuvánāṁ kurutam, átha váṁ vakṣyámi make my husband young again, then I shall tell you (SB.); ahám durgé hántā ity, átha kás tvám iti I am called the slayer in danger, but who are you? (TS.).

a. átha is also occasionally used after gerunds (which are equivalent to an antecedent clause): súabhágyam asyat dattávya, átha, ástam vi páretana having wished her luck, then go home (x. 8532). 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. imó sómáso ádhi turváše,
yādau, imē kānvēṣu vām ātha thae Somas are besides Tarasato, besides Yadu, (they are) also besides the Kings for you (viii. 914). From B.: idām hi pītā evā āgrē 'tha putrō 'tha pāntreḥ for here first comes the father, then the son, then the grandson (ŚB.).

c. In B. ātha also connects the verbs of a compound relative clause: yāsya pītā pītāmahāḥ pūnyah syād, ātha tān nā praṇapuyāt where father and grandfather are pious, but who cannot attain to this (TS.).

ātho (= ātha u) generally means and also, moreover: arvāvātō na ā gahy ātho, śakra, parāvātah come to us from near, and also, O mighty one, from afar (iii. 3711). From B.: sām indāḥa ā nakhēbhyaḥ 'tho lōmahyaḥ he kindles himself completely up to his nails and also his hair (ŚB.).

a. In B. ātho sometimes has the sense of but also, e.g. tē vāi dvē bhavatāḥ . . . ātho āpi tṛfni sāyūḥ there are two of them, but there may also be three (ŚB.).

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 tām huve he who is the herdsman, him too I call (x. 194); Ṽasādhīr bāpād agnīr nā vāyati, pūnar yān tāruṇīr āpi Agni tires not of chewing plants, returning even to the young ones (viii. 437). From B.: tād dhaitād āpy āvidvāmsa āhuḥ even those who do not know say this (ŚB.); 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. tāvāṁyāṁ pātave sōmō astu, āram mānase yuvābhyāṁ suḥ 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. ā ālam āhatyā āma ālam bhakṣaya it was 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 īd, ghéd, utō, īm. Examples of its use are: kvāha where pray? (x. 513); nāha not at all (i. 1473); yāśyāha šakrāḥ sāvana- ēsu rānyati 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. pāracy āha davēbbho yajñām vāhati arvāci manuṣyān avati turned away it took the sacrifice to the gods; turned bitter it advances men (SB.). Sometimes (In MS. and TS.) āha is thus used with the first of two vā's; e.g. kāśyā vāhedām śvō bhavītā kāśyā vā this will to-morrow belong either to the one or the other (MS.).

ā (otherwise a preposition) appears in V. fairly often emphasizing, in the sense of completeness, words expressive of number or degree, or sometimes even ordinary adjectives and substantives; e.g. trīr ā divāḥ three times each day (i. 1423); kō vo vārōśiśha ā, naraḥ who is the very mightiest of you, heroes? (i. 376); prá bodhaya pūramādhip jārā ā sasatim iva awake the wise man, just as a lover a sleeping maiden (i. 1343).

ūd (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 yād, yaddā or yādī when, sometimes to the relative when equivalent to those conjunctions: yadēd āyuṣkta haritāḥ sadhāsthād ūd rātri
vāsas tanute as soon as he has yoked his steeds from their stall, then night spreads her garment (i. 115); ādha yā viśvā bhūvanābhya āvardhata, ād rōdasi jyotiṣā vāhnir ātanot now (who =) when he surpassed all beings, then the charioteer overspread the two worlds with light (ii. 17).

a. It sometimes connects words and clauses in the sense of and, moreover: asāu ca yā na urvārā ād smāṃ tauvāṃ māma that field of ours and this my body (viii. 91); yād, indra, āhan prathamajām śhinām, ān māyinām śmināh prótā māyā when, O Indra, thou didst slay the firstborn of the serpents and then didst bring to nought the wiles of the wily (i. 32).

b. It is sometimes used with interrogatives, when it means then, pray: kīm ād āmatraṃ sakhyām how mighty then is the friendship? (iv. 23).

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.

Itti 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 itti āha who says 'I will press Soma for Indra' (iv. 25); nēndro astī itti nēma u tvā āha 'Indra does not exist' one and another says (viii. 100). Less commonly the verb precedes: jyeṣṭhā āha camasā dvā karā, itti the eldest said 'I will make two cups' (iv. 33). Very rarely both itti and the verb precede the speech: vi prōhād itti mātāram, kā ugraḥ he asked his mother, 'who are the strong ones?' (viii. 77). The verb is occasionally omitted: tvāṣṭa duhitṝe vahatūm kṛṇoti itti ādāṃ viśvām bhūvanāṃ sām eti 'Tvāṣṭr prepares a wedding for his daughter' (thinking) thus this whole world comes together (x. 17). Thus a principal sentence as direct speech is used with itti where in other languages a subordinate sentence would be employed.

1. In B, the use of itti is much the same, only that itti 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: yāṁ tve tād devā ādityā iti, ācārete when they call them "the divine Ādityas" (ŚB.).
   b. Sometimes iti is used at the end of an enumeration to express that it forms a well-known aggregate: etad vai śīraḥ sampīḍham yasmin prāpo vāk cākiṣuḥ ātṛtram 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, agro kṛśati, ātha, iti, ātha iti, ātha, iti, ātha, iti (ŚB.) as he first draws the fire, 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: sī pāma-abravid, yāthā sārvāv evā samāvad vāsāni iti (MS.) he wore (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 (yiii. 3316). Secondarily it comes to mean (just so as it should be =) truly: kṛṇōti asmai vārivo yā itthā indrāya sōmam uṣatē sunōti he (Indra) gives case 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 sākhibhyāḥ for (those who are truly =) true friends (iii. 32210).

   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. 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 īn nāktam tād id divā māhyām āhuḥ this is what they tell me by night, this by day (i. 2417); syāma id indrasya sārmaṇi may we be in Indra's care (i. 47); ādha smā no māghavaṇ carkṛtād it then especially think of us, O Bounteous One (i. 1046); sadṛśād adyā sadṛśād id u śvāḥ alike to-day, alike even to-morrow (i. 1236). When the verb is

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⁶ In classical Sanskrit id survives only in the compound particle ecd. if = ca-īd.
compound, the particle regularly follows the preposition, not the verb itself: ulůkhalasutānām āva id v, indra, jaṅgulaḥ gulp eagerly down, O Indra, the drops shed by the mortar (i. 281).

- In B. the particle is similarly used: nā tā it sadyo 'nyāsmai āti diñcat he should not assign (i.e. these =) the same (same) to another on the same day (SR.); tāthā Ṭhā in nūnām tād āsa now thus it came to pass (SR.).

īva 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 īva is very common in V., but comparatively rare in B. Examples of this use are: dūrē cit sān tajād īvātī rocase even though far away, thou shiniest brightly as if near at hand (i. 947); tād padāṃ paśyanti divāva cāksur ātataṃ they see that step like an eye fixed in heaven (i. 225); sā nāh pītā īva sūnāve ágē sūpāyanō bhava as such be accessible to us, O Agni, as a father to his son (i. 1); dvīśo no ātī nāvā īva pārayā take us across our foes as [across the ocean] in a ship (i. 97); tābhī rājānaṃ parigrhya tiṣṭhāti samudra īva 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 if it were. It chiefly follows adjectives, adverbs, prepositions or verbs. This use of īva is rare in V., but very common in B. Examples are: ihā īva śrīvē I hear close at hand as it were (i. 379); tād, īva, īva práyāṃ cakartha that heroic deed, O Indra, thou didst perform (as it were =) quite pre-eminently (i. 1037); yā prá īva nāśyasi who (as it were =) almost losest thyself (i. 1463); yādi tān nā īva hāryatha if ye are not quite pleased with that (i. 1615). From B.: tāsmāt sā babhrukā īva hence he (is as
it were = ) may be called brown (ŚB.); rebhāti iva he seems to chatter (AB.); tān na sārva iva abhiśprā parīyeta not exactly every one should have access to that (ŚB.); upārī iva vai tād yād uṛdhvāṁ nābhēh 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, enam, enān); e.g. ā gachantī ām āvasā they come to him with aid (i. 8511); ā ām āśūm āśāve bhara bring him, the swift, to the swift (i. 41); tām ēppānti dhitāyaḥ him devotions impel (i. 144); yād ēm ēnāṁ uṣatō abhy āparṣit (vii. 103)
when it has rained upon them that lengthy (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 ēm bhāvanti ajāyaḥ whatever conflicts take place (vii. 3217); kā ēm vyākta naraḥ 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 Pādā, before a single consonant. It often appears contracted to o (ep. 24) with a preceding ā or ē (mostly the final of particles or prepositions, also of the pron. ese, 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; sau is here very often added, ā sau being = instantly. When the verb is accompanied by a preposition, the particle regularly follows the
latter. Examples of its use are: tid u tyāṃ jātāvedasam devām vahanti ketāvah his beams now bear aloft the god that knows all creatures (i. 50); ābhūd u bhāh the light has just arisen (i. 46); tápa_u sv āgne āntarām amitrān burn instantly, O Agni, our neighbouring foes (iii. 18).

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. ayām u to, sarasvati, vāsiṣṭho dvārav rtāya subhage vy āvah this Vāsiṣṭha has opened for thee, O bountiful Sarasvati, the two doors of sacrifice (vii. 95); kā u śravat who, pray, will hear? (iv. 43).

a. In B. this use is very rare with deictic pronouns, but not infrequent with interrogatives; e.g. idām u no bhavisyati yādi no jēṣyanti this at least will remain to us, if they conquer us (TS.); kim u sā yajñēna yajeta yō gām iva yajñām nā duhitā sattā sort of sacrifice, pray, would he offer if he were not to walk 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. trir nāktāṃ yāthās, trir u, aśvinā, divā thrice by night ye come, thrice also, O Aśvins, by day (i. 34); tvām trātā tvām u no vṛdhē bhūh thou be our protector, thou, too, be for our increase (i. 178). The repeated word need not always have the same form: yō no dveṣṭy ādharaḥ sās padīṣṭa, yām u dvīmās tām u prāṇō jahātu may he who hates us fall downwards; whom also we hate, him too let his breath forsake (iii. 53). The u sometimes appears in both sentences, sometimes in the first only: vayām u tvā divā sutē, vayām nāktāṃ havāmahe we call thee by day to the pressed Soma, we also by night (viii. 64). a. It is sometimes used without referring back definitely, but simply adding some similar quality or activity with reference to the same thing = and also, and; e.g. sā devō devāṃ práti paprathe prthū, viśvēd u tá paribhūr brāhmaṇas pátiḥ he, the god, has extended himself widely to the gods, and he, Lord of Prayer, embraces all this universe (ii. 24).
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. strīyaḥ satis tāṁu me pumṣā āhuh those who are women, them on the contrary they speak of to me (as) men (i. 164) ; yō adhvarēṣu hōta . tām u nāmohir ā kṛṇudhvam kim who is priest at sacrifices, in return bring hither with devotions (i. 77).

a. In B. the anaphoric use is common, prevailing chiefly in the SB; e.g. tasmād vā īndro 'bibhet, tasmād u tvāstābibhet of the Indra was afraid, of that also Traya was afraid (MS.).

The demonstrative here often refers back with u to previous statements; utō pañcāvatām ovā bhavati: pāṅktō yajñāh, pāṅktāh paśūn, pañcārtāvah saṁvatsarāṣya: esā u pañcāvatāsya sampo : 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.

b. A slight contrast is expressed by u in the second sentence: yādi nāśnātī pitṛdevatyō bhavati, yādy v aṣāṭi devān āty aṣāṭi if he does not eat, he becomes a worshipper of the Many; but if he does eat, he eats before the gods (SB.).

y. Used in combination with kim, u expresses a climax in the second clause = how much more: manusya in nāvāpastirnām ichānti, kim u devā yēṣāṁ nāvāvasānām even men who wish for something spread out, how much more the gods whose is a next dwelling (TS).

utā in the RV. means and, connecting two or more words or sentences.

a. The particle commonly couples two words; e.g. yāḥ : prthivīm utā dyām ēko dādāhāra who alone has supported heaven and earth (i. 154). When there is an enumeration of more than two objects, utā comes after the last; e.g. ādite, mitra, vārūna, utā O Aditi, Mitra, and Varuṣā (ii. 27). When a word is repeated from the beginning of a clause, utā (like u) follows the repeated word: triḥ saubhagavāṁ trir utā śrāvāṇai naḥ thrice (grant) us prosperity and thrice fame (i. 34).
b. When utá connects a sentence with a preceding one, it is placed at the beginning; etenāgne brāhmaṇā vāpydhaṣ-
va... utá pra neṣy abhi vāsyo asmān with this prayer,
O Agni, strengthen thyself, and lead us onward to greater
fortune (i. 31^b).

c. utá...utá means both...and; utá vā or; utá vā...utá
vā either...or; e.g. utá idānim bhágavantaḥ syāma utá
prapitvā utá mādhya āhnām both now may we be fortunate
and at eventide and at midday (i. 41^b); samudrād utá vā
divās pārī from the ocean or from heaven (i. 47^b); yā śpo
divyā utá vā srāvanti khanītrmāḥ either the waters that are
celestial or that flow in channels (i. 49^b).

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;
uttā yādi āhār bhāvati jīvātī eva even when his breath is gone, he still
lives (TS.). Even when preceding a substantive utá seems to refer to
the whole statement; utá mātṣya eva mātṣyaṁ 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 abhi bhavema after all we might thus
overcome the gods (SB.).

c. utá...utá in B. (as well as in V.) means both...and; utá rtāvā
utā pāsāva iti brūyāt he should say 'both the seasons and the animals' (SB.).

d. utá is regularly the first word in the sentence except that kin
or forms of tā or vā precede it; tāmād utá bhāhur aṣāṣūr bhavati
therefore even though rich he because careless (SB.).

utó (= utá u) in the RV. means and also: utó no asyā
uṣāso juṣēta hi and may he also be pleased with us this
morning (i. 131^a).

a. In B. utó has the sense of but also or also: āhavanye haviniṣi
śrapecyuḥ... utó gārhapataya evā śrapeyanti they should cook the
ōblation on the Ahaumya fire, but they also cook it on the Gārhapataya (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. evāṅgīr
gotamabhīr astoṣṭa thus Agni has been praised by the
Gotamas (i. 77^b); evā tām āhur: indra ēko vibhaktā
thus they speak of him: ‘Indra is the one dispenser’ (vii. 26^a).
It often appears as the correlative of yāthā as: yāthā nā purvam āparo jāhāty, evā, dhātar, āyūṃśi kalpayaisām as the later abandons not the earlier, so, Creator, arrange their lives (x. 18). With the impv. evā = so, then: evā vandasvā vāruṇāṃ brhántam (viii. 42) 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; ēka 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 these 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 'gnūṁ hotraya právrāta, sā prádhanvad, yāṁ dvitiyam právrāta, sā prá evā adhanvāt 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 inherited that world (heaven), the Āsuras this one (the earth); sāmo yuṣmākam, vāg evāṃkam (let) soma (be) yours, Vite viva (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 evāṃ 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 vai parjánaya sûvṛṣṭim vāraṇyā evām yajñō yajñamānāya vāraṇati as Parjanya rains heavily, so the sacrifice rains for the sacrificer (TS.). When the second verb is omitted, yāthā, evām is equivalent to eva; e.g. tē devā abhy āryajanta yāthā vṛttim vṛetykṣmānā 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 evāṃ vēda he who possesses such knowledge; utā evāṃ eṁ nā labherat 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. kam as an adv. with the full meaning well (equivalent to the Vedic śām) appears in B. only; e.g. kam me 'sat may it be well with me (Ś.B.); it also occurs in a negative form: á-kam bhavati he fares not well (TS.).

b. kam 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 śindhuṣu plavām tautgryāya kam ye tvo have placed that ship in the waters for the benefit of the son of Tumra (i. 182); tvām devāso amātāya kam papuḥ thee the gods have drunk for the love of immortality (ix. 106); samānām aṇjy aṇjate њубhé kām (vi. 57) with the same love they adorn themselves in order to shine (well). From B.: kāsmai kām agnihotraṁ hūyata iti for whose benefit is the Agnihotra offered? (MS.); téjase kām pūrṇāmā 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 vārdhāḥ ca be unaging and grow (x. 50), sū kam appears with the imperative only; tiṣṭhā sū kam, magha-van, mā pārā gāh pray stand still, bounteous god, go not further (iii. 53). hi kam generally appears with the ind. (occasionally omitted), sometimes with impv. or subj.; rajā hi kam bhūvanānām abhiśrīhi for he indeed is the king who rules over beings (i. 98).

kim (n. of ki = kā) has two uses. In the first place it means why? e.g. kim u ārāṣṭhāḥ kim yāviṣṭho na ājagan
why has the best, why has the youngest come to us? (i. 161) It is also a simple interrogative particle (equivalent to a mark of interrogation); e.g. kim me havyám áhrnáno jüseta would he, free from anger, enjoy an oblation of mine? (vii. 86); kim rájasa emá paró anyád ásti is there anything else beyond the wellkin? (AV. v. 11).

n. In B. kim is similarly used. With following u it here adds a climax in a second sentence = how much more (see u); with following utá and the optative it means why after all; e.g. kim utá tvareran why, after all, should they hasten? (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 ná); e.g. svádús kila ayám (vi. 47) sweet, indeed, is this (Soma); tátitá šátrum ná kilá vivitse then thou didst find no foe at all (i. 32).

n. In B. the use is similar; e.g. kṣíprám kilá ā strútus (SB) quickly, then, spread (the barkis). But here kila usually follows other particles, rál or (ha) vávä: esa vái kilá haviyo yámah this, indeed, is the course of the sacrifice (SB); āsá ha váva kilá bhadaga idam Sír, 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. tám, indra, mádam a gahi kuvin ny ásya tṛpṇávah come, Indra, to this carouse (to see) whether you shall enjoy it (iii. 42); kuvid sómasya ápām iti hare I, indeed, drunk Soma (x. 119) = (I wonder) whether I have drunk Soma.

n. In B. kuvid is similarly used; e.g. kuvin me purám śvadhit has he actually killed my son? (SB); kuvid tōṣām śate 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: mitrām kṛṇudhyam khālu pray, conclude friendship (x. 3416).

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 hir, pray, remain (SB.); ṛdhnāvat khālu sā yō maddevatyām aṇ auxiliary of one who in fact is not recognized to me (TS.); aṁkhām evā, idām khālu bhūvanam to us alone indeed this world belongs (SB.).

b. After the particles u or ātho and before or after vāi, it emphasizes the word preceding the combined particles; e.g. tād u khālu mahā- yajñō bhavati thus, 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. vaisvadevām iti brūyād, ātho khālu sindrām iti brūyād 'for all gods! one should say, or else one should say 'for Indra.' (TS.); dīksitena satyam eva vādāvaiyāvam; ātho khālv ānu: ko 'rhatā manusyaḥ sarvaṁ satyam vāditum iti an initiated man should speak the truth only: now they make the objection: 'what man can speak the whole truth?' (AB.).

b. vāi khālu can only be distinguished from vāi alone as an emphatic vāi. But khālu vāi in the TS. and AB. has the special use of introducing a second causal protasis after a first beginning with simple vāi, the conclusion then following with evā; e.g. prājāpatīḥ vāi pūruṣaḥ; prajāpatiḥ khālu vāi tasya vedaḥ: prajāpatim eva śvēna bhāgadheyēna ups āhavati 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 vāi.

gaḥ 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 nā, 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 ghāḥ săvane at least at the third Soma libation (i. 1613); usānti ghā tē 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.

I. ca connects substantives (including pronouns and numerals) and adverbs; e.g. mitrāṁ huve vārunaṁ ca I invoke Mitra and Varuṇa (i. 27); maghāvāno vayāṁ ca the patrons and we (i. 78); śatam ākaṁ ca a hundred and one (i. 117); adyā nūnaṁ 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: naktā ca... uṣasā night and morning (i. 73).

a. ca...ca are used much in the same way; e.g. girayā ca dyāva ca bhūmaṁ the mountains and heaven and earth (i. 61); divāṁ ca gmaṁ ca of heaven and of earth (i. 37); satāṁ ca tāma ca us and them (ii. 11); nāva ca navatīṁ ca nine and ninety (i. 52); ā ca pārā ca cārantaṁ moving either and any (i. 161).

Similarly in B.: devās ca āsurā ca gods and devas (SB.); satīṁ ca tṛṇaṁ ca āṅgikaṁ sixty and three hundred; purāṅaṁ ca upāriśaṁ ca from before and from behind.

b. ca...ca sometimes also express a contrast: naktā ca cakrūr uṣasā vīrūpe: kṛṣṇām ca vārnam arunāṁ ca sāṁ dhun they have made night and morning of different aspect: they have put together the black colour and the ruddy (i. 73).

Similarly in B.: ubhāyāṁ grāmyāṁ ca karṇaṁ ca juhoti the sacrifice 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. 34); indraś ca sōmaṁ pibatam, bṛhaspati do ye. (thou), O Bṛhaspati, and Indra, drink (iv. 50).

From B.: tāḥ bṛhaspātiś ca anvāvaitāṁ they two, (he) and Bṛhaspāti, followed them (TS.); tāḥ samijnāṁ kṛṣṇājīnāya 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 (w did); e.g. áráména ha áma vái tád dévá jayanti yád esám jayam ása. jayána ca by pronounce the gods were said to win what was to be won by them, and so did the seer (SB).

c. ca following the interrogative ká, or the relative yá and the interrogative ká combined, gives them an indefinite sense: káś ca or yáḥ káś ca any one, whoever (cp. 119 b).

2. ca also connects both principal sentences and relative clauses: á devébhír yáhi yáksí ca come with the gods and sacrifice (i. 14); yá vyúṣtír yás ca núnám vyúchán that have gone forth and that shall now shine forth (i. 113); yó 'smán dvéṣṭi yám ca vayám dvísmán 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: pára ca yánti púnar á ca yánti they go away and come again (i. 123).

a. In B. the use of ca...ca is similar: e.g. vatsám ca upávasrajyé ukháma ca áduhí áráyati he admires the calf and puts the pot on the fire (TS.). The rule of accentuation applies even when the second verb is omitted: ágnáye ca haviḥ paridáśati guptáyá asyá ca prthivyá he delivers the oblation for protection to Fire and to this Earth (SB.). This connecting use is particularly common in parallel abridged relative sentences: sárvan pasún ni dádhiré yé ca grámyá yé ca áráyáh 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 mřájáti no, ná naḥ paścád agháma naśat if Indra be gracious to us, no calamity will hereafter befall us (ii. 41); imám ca vácam prathihráyathá, naro, viśvéd váma vo aśnavat if ye graciously accept this song, O heroes, it will obtain all goods from you (i. 40).

cana, properly meaning not even, is most usually employed
after a negative; e.g. tṛtiyam asya nākīr ā dadharṣati, vāyaś canā patāyantah patatraṇah no one dares approach his third (step), not even the winged birds though they fly (i. 155*). 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 śtē nā śidhyati yajñō vipāścītās canā without whom the sacrifice does not succeed [not] even of the wise man (i. 181); īndraṁ nā mahanā pṛthivi canā prāti even the earth is not equal to Indra in greatness (i. 81*). As one of the two negatives is superfluous in a single clause sentence, canā alone occasionally does duty for the negative: mahē canā tvāṁ pāra śulakṣya deyām 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: ahūm canā tāt sūribhir ānāśyām I too could acquire this with the patrons (vi. 26*); ādhā canā śrād dadhati therefore also they believe (i. 55*).

a. In B. canā appears only after a negative in single clause sentences, in which nā canā means not even; e.g. nā hatnauḥ sapātas tūṣṭīrṣamānaḥ canā sṛṣnute no enemy fell on him even though desiring to fell him (SB).

b. canā gives the interrogative an indefinite sense: kāś canā any one, nā kāś 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 đṛḍhāṁ cid ārujo gāvyam ūrvām even the firm cease thou hast broken through (iii. 32*). This sense is, however, sometimes so attenuated as to be capable of being rendered by stress only; e.g. tvāṁ cin nah śāmyai bodhi svādhiḥ be thou attentive to our endeavour (iv. 31).
2. Generalizing = any, every, all; e.g. kṛtām cīd ēnadh prā mumugdhy asmāt (i. 24) remove from us any (every, all) sin committed (by us). Similarly, with interrogatives = any, with relatives = ever; thus kāś cīd any one: āṇōti kāś cīd eśām any one (= every one) hears them (i. 37); sunvädbhyyo randhaya kām cīd avratām subject every impious man to those that press Soma (i. 132); nā or má kāś cīd (not any =) no one; kadā cīd ever = at any time or always; yāś cīd whoever; yāc cīd if ever; yātāh cīd as ever.

a. In R. the only use that survives is the generalizing sense with interrogative pronouns = any, some; e.g. ātha kām cīd āha tūnu he says to some one (ŚB.); yāt te kāś cīd abhavīt what any one said to you (ŚB.).

cīd (= 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 cīd uohānty, aśvinā, uśasaḥ, prā vām brāhmāni kăravō bharante when the Dausins shine forth, 0 Aśvinī, the singers offer prayers to you (vii. 72); brahmā cīd dhāstām āgrahit sā evā pātir ekadāh if a Brahman has taken her hand, he alone is her husband (AV. v. 17); īti manvita vācitaḥ vaśām cīd enām yācseyuh thus one would think who has been requested, if they were to request a cow of him (AV. xii. 418).

a. In R. cīd is used with the ind. pres., aor., fut. and with the opt.; e.g. ātaś cīd evā nātti nāsya yajūō vyathate if he does not go away from thence, his sacrifice does not fail (MS.); sā hovāsā tūriyam-tūriyam cēn mām ābhijāmā tūriyam evā tāthi vān niruktam vadiṣyati ti ēvāte "if they have given me only one-fourth each time, then I will speak distinctly only to the extent of one-fourth" (ŚB.); tām cēn mē nā virākṣyaśi, mūrdhā te vi pātiṣyati if you cannot explain this (riddle) to me, your head will burst (ŚB.); etām cēd anyāsam anubṛyās tāte evā to ātraś ohindḥām if you were to tell this to another, I would strike off your head (ŚB.).

tātās occurs in the RV. several times adverbially in the local sense of the ablative = hence; e.g. tāto viśām prā vāvṛte thence the poison has turned away. It also, but very
rarely, has the temporal sense of thereupon; then; e.g. yajñaír átharvá prathamáḥ pathás tate, tátaḥ suryo... ájani with sacrifices Átharvan 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. sá yajñám evá, yajñapátráni prá vivásá; táto bāhnám na śaktaur nṛchhantum it entered into the sacrifice itself, into the sacrificial vessels; consequently these two were unable to expect it (SB.).

táthā occurs in the RV. in the sense of so, thus; e.g. tátha rtuh- such is the rule (i. 83⁻). It also appears as a correlative (though less often than evá) to yáthá; e.g. śyāvāśvasya sunyatás táthá áṛṇu yátháśärṇor átreḥ listen to the sacrificing Śyāvāśva as thou didst listen to Atri (viii. 36⁶).

a. In B. the use is similar; e.g. táthá, in nūnám tád ása so, indeed, it came to pass (SB.); as correlative (though less often than evám) to yáthá: ná vá táthá, abhūd yáthá, āmanāt it has not come about, as I had thought (SB.).

b. tátho (= táthā_u) occurs in B., meaning and in the same way, but so; e.g. tátho evottare ni vapet, and in the same way he should assign the last two (TS.); sá yád dakaśā-pravanā syāt, kepāhe ya jájamáno mūm lokám iṣyat, tátho ha yajamáno yoj jīvati (i. vi. 26); the sacrificer would quickly go to yonder world, but thus (as it is) the sacrificer lives a long time (SB.).

tád is often used adverbially in the RV. It then has three different senses:

1. It frequently means then as correlative to yád when; e.g. yāj Jáyathá vrtrahátyāya tát prthivim aprathayáh when thou wast born for the Vṛtra-flight, thou didst spread out the earth (viii. 89⁶).

2. It is also often used in the sense of thither (acc. of the goal); e.g. tád it tvā yuktā härayo vahantu: thither let the yoked bullocks waft thee (iii. 53⁴).

3. Occasionally it has the sense of therefore; e.g. tád vo devā abruvan, tád va āgamam that the gods said to you,
therefore I have come to you (i. 161) ; prá tād viññuh stavate viṛyêna therefore. Viṣṇu is praised for his heroism (i. 154).

1. In B. tād has four different adverbial uses:
   1. as a correlative to yād (when, inasmuch as) = thereby, and to yātra (where) = there; e.g. yān ny ēva rājānam abhinuṣṭi, tāt tāṃ ghnanti nai when they press the king (sona), they kill him thereby (ŚB.); yātraikā ēśāhaya mlāyaṃ tād ete mādamāna vardhante where other plants wither, it (the wheat) grows merrily (ŚB.).
   2. in the sense of therefore, then; e.g. ātha iti tithim sāmāṃ tād aughā āgaṇā, tān mā nāvaṃ upakāpya, upāśāai now, in such and such a year a flood will then come, then having built a ship you shall sail to me (ŚB.).
   3. constantly with reference to a preceding statement in the sense of as to that, thereby, thus; e.g. yajñām eva tād deva upāyan the gods then obtained the sacrifice (ŚB.); tāt tād avaklapāṃ eva yād brāhmaṇo rājanyāḥ syat so it is quite suitable that a Brahman should be without a king (ŚB.); tād ātmā as to that they may; tād u tāt now as to this (ŚB.).
   4. before yād with reference to a preceding statement to add an explanation, and may be rendered by that is to say, now; e.g. tād yād esā etat tāpaṇi tēna esa sūkraḥ now, inasmuch as he burns here, therefore he is bright (ŚB.). Similarly in the phrase tād yāt tāthā that is to say, why it is so (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.: nā mṛtyūr āśā amātaṃ nā tārhi there was not death nor immortality then (x. 129). In the AV, the word appears as correlative to yādā when, and in B. to yātra, yād, yādā, yārhi when, and yādi if; e.g. rākṣaṃsi va ēnas tarhy ā labhante yarhi na jñāte the Rakṣases then seize him when (the fire) does not arise (AB.); yādi va ṛtvijō 'lokā bhāvany atokā u tārhi yājamanāh if the priest is without a place, the sacrificer is then also without a place (ŚB.).

tāsmaḥ 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 yād because it appears once in the AV. and is very common in B.; e.g. yād vai tād vārunaṇghītābhyaḥ kām ābhavat tāsmaṭ kāyāḥ (MS.) because those who were seized by Varuna felt well, therefore it is called kāya (body).
tū, 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 tū emphasizes an exhortation in the 2. pers. impv. (rarely the 3. pers., or the subj. in an impv. sense) = *pray, then*; e.g. ā tu ētā, ni śīdāta *pray come, sit you down* (i. 51); nā te dūrē paramā cid rājāmsy, ā tu pra yāhi hāribhyām *even the highest spaces are not far to thee; come hither, then, with thy two bays* (iii. 301).

   b. In several passages tū emphasizes assertions (generally following the demonstrative tā) in the sense of *surely, indeed*; e.g. tā tē tv āśya *that surely is his work* (iii. 3012).

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 tū saṁ he has done what is good for us, but painful to himself (AV. iv. 18); tād evām vēdītor nā tv evām kārtavāt *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 tēśām vāco, ūṇa tv ēvātah sthitih this indeed is what they say, but the established practice is different therefrom (ŚB.).

tēna occurs in B. as an adverb correlative to yād because; e.g. yād grāmyāya nā āśnāti tēna grāmyān āva *runddhe, because he does not eat any tame animal, therefore he gains tame animals for himself* (MS.).

tvāvā (compounded of tū vāvā), a particle sometimes occurring in B., does not perceptibly differ in sense from vāvā (q.v.); e.g. trāyo ha tvāvā paśāvō mēdhyāh *there are just three kinds of animals suit for sacrifice* (ŚB.).

tvāl (compounded of tū vāl) is sometimes found in B. meaning but indeed.

dvitiā, 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. _bharadvâjâya áva dhukṣata dvitâ dhenûm ca viśvádhasam īṣam ca viśvábhohasam_ on Bharadejâ do _ye_ (Maruts) milk down doubly, both the _all-milking cow and all-nourishing food_ (vi. 4813); _râjâ devânâm utâ mártîyânaṁ dvitâ bhuvad rayipâti rayiṇâm as king of gods and mortals may he be doubly lord of riches (ix. 9724); _dvitâ yô _vṛtrahântamo vidâ _indrah śatâkratuḥ _upa no _hâribhih sutâm_ may he who above all is known as the best _Vrtra-slayer, Indra _Śatâkratu, (come) to our_ pressed _Soma with his boys_ (viii. 9824); _gavâm _éso _sakhyâ _kṛnuta _dvitâ _x. 483_) in the _search for the cows he especially concluded friendship with me_.

_a_. The word occurs several times with _adhâ_, meaning _and that too doubly or especially_, e.g. _vi _tát _vocer _adhâ _dvitâ _explain this, and (do so) particularly_ (I. 1321).

nâ 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 _inf._ (in the sense of a fut.), but not with the _imprv._; it is also employed in _relative_ and _conjunctional clauses_. It negatively 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 _akti_ is) has often to be supplied with this _negative in simple sentences_, especially with the _gerundive, the_
indefinittive, be a dative equivalent to an infinitive; e.g. tān nā sūrkṣyam that (is) not to be troubled about (MS.); nā yō vārāya who (is) not for hindering — who is irresistible (i. 143). Or the verb has to be supplied in a second sentence from the first; e.g. nākṣam āpa tiṣṭhate, nā prātāh he worships at night, (he does) not (worship) in the morning [TS].

8. Two negatives express a strong positive; e.g. nā hi paśāvo nā bhumījanti 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 Sandhi) 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 nemīḥ pari tā babhūva he surrounds them as the jelly the spokes (i. 32); pakvā sākhā nā like a branch with ripe fruit (i. 8).

a. When the object compared is addressed in the voc. (which is sometimes to be supplied), the object with which it is compared is sometimes also put in the voc. agreeing with it by attraction; e.g. āśo nā śubhra ā bharā like brilliant Dawn, (O sacrificer) bring (i. 57); āśo nā śubhra ā bharā like brilliant Dawn, (O sacrificer) bring (i. 57);

b. When the object compared is not expressed, nā means as it were; e.g. śvābhīr nā smāyamanābhir āgat he has come with gracious smiling woman as it were (i. 79).

c. nā sometimes interchanges with iva; e.g. rātham nā tāṣṭava tāṣṭināya as a carpenter (fashions) a car for him who desires it (i. 61).

nā-kis¹ (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 ki. (Lat. qui-) of which the n. ki-m is in regular use (op. 118).
means no one; e.g. nákir indra tvád úttaraḥ no one, O Indra, is superior to thee (iv. 309); yáthā kṛmināṁ nákir ucchiṣyātai that none of the worms shall be left (AV. ii. 319). 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. yásya śārman nákir devā vārāyante ná mártāḥ in whose protection gods never hinder him nor mortals (iv. 1719). Cp. mákis.

nák kim² occurs only twice in one hymn of the RV, in the sense of a strong negative adverb = not at all, never: nák ím indro nikartave Indra can never be subdued (viii. 783).

ná-nu occurs only twice in the RV, where it has the sense of a strong negative = by no means, never. In B. it occurs a few times as an interrogative expecting assent (= nonne), not?; e.g. nánu śuṣruma 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 tvá śátruh 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, dévāṣah not one of you, O gods, is small (viii. 303).

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.

námā is used adverbially in the following two senses:

1. by name; e.g. sá ha śrutā indro námá devāḥ that god famous as Indra by name (ii. 205); kó námá asi who art thou by name? (VS. vii. 29). 2. namely, indeed, verily; e.g. ájasra gharmó havír asmi námā I am constant heat, namely the oblation (iii. 284); máṃ dhur indram námá 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. u. of nákis with lengthened vowel.
nū or nú means 1. now; e.g. sā nu ūyato ke is now implored (i. 145); indrasya nú vīryāṇi prā vocam I will now proclaim the heroic deeds of Indra (i. 32); yōjā nu, indra, te hári yoke now (= at once), O Indra, thy two hays (i. 82); uvāsoṣā uchāc ca nú (i. 48) Dawn has shone (in the past) and she shall shine now (= henceforth); asmābhir ū nú praticāksya abhūt to us she has just now become visible (i. 113). 2. still; pāsyema nú sūryam uccārantam we would still see the sun rising (vi. 52); mahām indrah paraś ca nú great is Indra and still more (i. 8). 3. pray with interrogatives; kadā nu ántárvárunē bhuvāni when, pray (= at last), shall I be in (communion with) Varuṇa (vii. 86). 4. ever with relatives; yā nú kṛṇāvai whatever (deeds) I shall accomplish (i. 165). 5. ever, at all with negatives; nā asya vartā nā tarutā nu āsti there is none at all to obstruct, none to overcome him (vi. 69). 6. with cid it means (a) even now, still; e.g. nú cid dadhīṣya me girah even now take to thyself my songs (i. 10); daśasyā no, maghavan, nú cit favour us still, Bountiful one (viii. 46); (b) never; e.g. nú cid dhī parimamnāthe asmān for never have ye despised us (vii. 93).

a. The senses of nú found in B. are the following:

1. Now actually in affirmative sentences, often correcting a previous statement; e.g. nirdāso nu abhūd, yajasva mā, anena nú 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. śraddhādevo vái mānur; ávām nú vedāvā Manu is godfearing; let us two then by him (SB.); mā nu me prā hárdh pray, do not strike at me (SB.). When átha follows such sentences, nú may be translated by first; nirdāso nú astv, átha vā 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. kva nú viṣṇur abhūt what, pray, has become of Viṣṇu? (SB.); tvām nú khān no brāhmiṣṭho 'at us you, pray, indeed the exist of us?' (SB.). 4. now, after iti followed by átha next; iti nú pūrvaṃ paṭalam, athottaram this now is the first section; next follows the

1. Never begins a sentence.
2. Often begins a sentence.
nunām 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. nā nunām āsti no svāḥ 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 nunām ca stutāya śṛṇaṁ pāsprdhra indra formerly and now the praises of seers have striven to Indra (vi. 34).

2. With the subj., impv., opt., or inj., it expresses that an action is to take place at once; e.g. vi nunām uchāt she shall now shine forth (i. 1241); prā nunām pūrṇāvandhuras stutō yāhi praised advance now with laden car (i. 82).

With the perfect it is a few times used in the RV. to express that an action has just been completed; e.g. upa nunām yuyuju hari he has just yoked his two bay steeds (viii. 4).

3. It occurs sometimes with interrogatives = pray; e.g. kadā nunām te dāsena when, pray, may we serve thee? (vii. 29).

nēd (= nā id and not treated as a compound by the Padapātha) has two uses in both V. and B.: 1. sometimes as an emphatic negative, certainly not; e.g. anyō nēt sūrīr ōhate bhūridāvattarāḥ no other patron indeed is accounted more liberal (viii. 53); āhāṃ vaddāmī nēt tvām I am speaking, not thou (vii. 38); nēd ānubūtaṁ prāśnāmi I certainly do not eat it before it is invoked (SB.). 2. much more commonly as introducing a final clause in order that not with the subj.
(= Lat. me); e.g. vy úchá, duhitar divo, nēt tvā tápáti sūrah shine forth, daughter of the sky, lest the sun scorch thee (v. 79); nēm mā rudró hinásat lest Rudra injure me (ŚB.). In B, the verb may also be in the inj.: nēd idām bahirdhā yaññād bhāvat lest it be outside the sacrifice (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 vadhīḥ slay us not (i. 104); mā hṛṇīthā abhy aṣmān be not enraged against us (viii. 21).

An interrogative following mā in a few cases receives an indefinite sense in the RV.; e.g. mā kāsamāt dhātam abhy āmitrīne naḥ deliver us not to any foe (i. 120).

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. 67).
2. more often an emphatic negative = by no means, never: mākīr devānām āpa bhūḥ be not at all away from the gods (x. 11). Cp. na-kis.

mā-kim, used as an emphatic prohibitive particle with the injunctive, occurs only in two passages of the RV.: mākīm sāṃ sāti kēvāte 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. 97); yātrā rāthena gāchathāḥ whither ye go with your car (i. 224). The correlative is generally tátra, sometimes átra or tád.
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2. not infrequently as a temporal conjunction, when, in both V. and B.; e.g. yātra praśūdāsām āvatam when ye helped Sudās (vii. 83). In V. ádha, átra, tād appear as correlatives; e.g. yātra śūrāsas tanvō vitanvatō, ádha smā yacha tanvē tánē ca chardīh when the heroes strain themselves (in battle) ... then especially bestow protection on us and our sons (vi. 46). In B. tād is generally the correlative, sometimes tātas; e.g. tāṃ yātra devā āghnamś, tán mitrām abrūvan when the gods killed him, they said to Mitra (ŚB.).

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. 39); yāthā vayām uśmāsi tāt krdhi as we wish that do (x. 38); yāthā vai puruṣō jiryaty evām agnir āhito jiryati 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. havis kr̥ṣṇuṣva subhāgo yāthā āsasi prepare the oblation that thou mayest be successful (ii. 26); ā daivya vr̥nimahē vāmsi, yāthā bhāvema mihūse ánāgāh (vii. 97) we crave divine aids that we may appear sinless to the gracious god; tathā me kuru yathā āham imām senām jayāni arrange it so for me that I may conquer this army (AB.); tāthaivā hotavyām yathā agnīm vyaveyāt it must be poured so that it should divide the fire (ŚB.).

In the RV., after verbs of knowing or saying yathā introduces an explanation = how; e.g. kāś tād br̥vyād ānudēyi yathā, ābhavat saṁtva told us this; (viz.) how the gift was? (x. 135). Occasionally it is used thus even without such verbs: nā pramiye savitur daivyasya
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. grū́ṇe tād, indra, te śāvo yād dhāṃṣai

2. when with the ind. pres., imp., perf., nor., fut., and with the subj.; e.g. yād dha yānti mārtaṇā śām ha bruvate when the Maruts go along, they speak together (i. 37\textsuperscript{15}); kāṃ apaśyō yāt te bhīr āgachāt whom didst thou see when fear came upon thee? (i. 32\textsuperscript{14}); īndraś ca yād yuyudhāte āhiś ca, maghāvā vi jīgya when Indra and the serpent fought, the bountiful god conquered (i. 32\textsuperscript{14}); citrō yād ābhṛtāt bright when he has shone forth (i. 66\textsuperscript{a}); tigmā yād asānir pātāti, ādha no bodhi gopaḥ when the sharp bolt shall fly, then be our protector (iv. 16\textsuperscript{17}). It also occurs rarely in anacolutha with the pres. part. and the past pass. part. much as in English; e.g. pācanti te vrṣabhāṃ, āsā tēsām yān, maghavan, hūyāmāṇāḥ they roast bulls for thee, thou eatest of them, O bounteous one, when being called (x. 28\textsuperscript{3}).
yād, indra, udān nyāg vā hūyāse, ā yāhi tūyām if, O Indra, thou art called above or below, come quickly (viii. 65°); yād urdhvās tiṣṭhā dṝávinaḥ ihā dhattād yād vā ksāyaḥ if thou shalt stand upright, beslow 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 sya ahām, syuṣ te satyā ihā āśiṣāh if, O Agni, I were thou, or if thou wert I, thy prayers here would be fulfilled (viii. 4428).

a. In B. yād is used with the opt. as in V. (while with yādi the fulfillment of the condition is usually assumed) and with the conditional; sā yād bhidyeta ārtim ārched yājumānāh if it were to break, the sacrificer would fall into misfortune (IS.); yād evam nā āvakṣyo mūrdhā te vy āpatisyat if thou hast not spoken thus, thy head would have fallen to pieces (SR.).

4. in order that, in posterior clauses, with the subj., very rarely with the opt. in V.; e.g. ā vaha devatātīm śārdho yād adyā divyām yājāsi bring hither the host of the gods that thou mayest adore the divine thron (iii. 19°); yān nūnām asyām gātīm, mitrāsya yāyām pathā that I may now obtain refuge, I would go on Mitra’s path (v. 64°).

a. In B. this use of yād is very rare, occurring only a few times with the subj.; e.g. tāt prāppuhi yāt te prānō vātam apipādyātai obtain thou this, that thy breath may pass into the wind (SR.).

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, adha, tād, tārhi; in B. ātha and tārhi.

1. yadā is most commonly used in the RV. with the aor. ind., when as the beginning of the action is emphasized, the sense is as soon as; e.g. yadēd ādevir āṣahiṣṭa māyā, ātha abhavat kēvalaḥ sómo asya as soon as he had overcome the ungodly wiles, then Soma became his exclusively (vii. 98°); abhi grṇanti rádho yadā te márto ānn bhōgam ānaṭ they
praise thy wealth as soon as the mortal has obtained thy reward (x. 7\footnote{2}). 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 máhyam dīdharo bhāgām, indra, ād in máyā kṛṣṇvo viryāṇi when thou shall have worked for me my share, O Indra, then thou shall perform heroic deeds with my help (viii. 100\footnote{1}).

2. a. with the impf. and perf.: e.g. yadā viṣṇuś triṇi paddā vīcaukramā, yadā sūryam divī .. adhāraya, ād it te hari vavaksatuḥ when Viṣṇu took his three steps, when thou didst fix the sun in the sky, then thy two brows grew in strength (viii. 12\footnote{27-30}); tāsyā yadā márma āgachann ātha acēṣṭat as soon as they touched his weak spot, he quivered (MS.); sā yadā ābbhyām anūvāca ātha asya tād indraḥ śīraḥ cichedā as soon as he had told them, Indra cut his head off (SB.).

b. with the pres. ind.: yadā satyām krṇutē manyūṁ indro, viṣvāṁ dṛśhāṁ bhayate ējad asmāt when Indra shows his true anger, all that is firm, trembling, is afraid of him (iv. 17\footnote{10}); yadā vai paśur nirdaśo bhavaty ātha sa medhyo bhavati as soon as the victim is more than ten days old, it becomes fit for sacrifice (AB.); sā yadā keśasvaṁśrā vápaty ātha snāti when he has cut off his hair and beard, he bathes (SB.).

c. with the subj. (here = future perfect): yadā ārtāṁ krṇavo 'tha, īm enaṁ prā hiṇutāt pitṝḥbhyaḥ when thou shalt have made him done, then deliver him to the fathers (x. 16\footnote{3}); yadā tām ativārdhā, ātha karṣum khātvā tāsyāṁ mā bibharasī 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.: yadaiya hata paridhāsyaty ātha pāśan prati mokṣyāmi when the Holy shall have constrained, I shall tighten the words (AB.).

b. with the opt.: sā yadā samgrāmāṁ jayad ātha, nirdrhgnāṁ nir vapet as soon as he may have won a battle, he should sacrifice to Indra and Agni (MS.).

yādi if (sometimes when with a past tense) is found with perf. and impf. in V. only; with the ind., pres., aor., fut.,
and with the subj. in V. and B.; and with the opt. in B. only.

1. With the perf. used historically and with the impf. yádi means when, the verb then having the force of a pluperfect; e.g. úd āstambhit samiddhā nākam agnír yádi bhīgubhyāḥ pārī mātariśvā havyavāhāṃ samiddhā Agni: supported the vault with fuel when Mātariśvan from the Bhrigu had kindled the oblation-bearer (iii. 5\(^1\)); yádi sahāsram mahīśaṃ āghaḥ, ád it ta indriyāṃ māhi prā vāyrdhe when thou hadst eaten a thousand bulls, thy might grow great (vi. 12\(^b\)). But when the perf. has the pres. perf. sense, yádi has its ordinary meaning of if: grāhir jagrāha yádi vaśād enaṃ, tásyā, indrāgni, prā mamuktam enaṃ or if illness has seized him, from that release him, Indra and Agni (x. 161\(^1\)).

2. a. with the pres.: yádi mānthanti bāhūbhir vi rocete when they rub with their arms, he shines (iii. 29\(^a\)); adyā muriya yádi yātudhāno āsmit today I would die, if I am a sorcerer (vii. 104\(^a\)); yádi nā asnāti pitṛdevatyo bhavati if he does not eat, he becomes dedicated to the Manes (ŚB.).

b. with the aor.: yádi mātūr upa svāsā .. āsthitā, adhvarvur modate if the sister (coming) from the mother has approached, the priest rejoices (ii. 5\(^b\)); yády āha enaṃ prān-cam ācāsīr, yathā pārāca āśināya prṣṭhatō ‘nādyam 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, sākāṃ devār yajñīyāso bhaviṣyathā if ye will act thus, ye shall become objects of worship together with the gods (i. 161\(^a\)); yádi vā īmām abhimamsyē kāniyō ‘nnaṃ 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. 27\(^a\)); yádi stōmaṃ māma śrāvad, āsmākam īndram īndavaḥ .. mandantu
if he shall hear my song of praise, let our drops gladden Indra (viii. 11)
; yádi tvá etát púnar brávatas, tvám brútát
if they too shall say that to thee again, do thou say (SB).

a. With the opt. yádi is (excepting one occurrence in the SV.
found in B. only, where this use is very common. Here a case is
usually supposed with a rule applicable to it in the principal clause;
 e. g. yádi na śākmuyāt, so guaye purolāsām nir vapet (if he should not
be able to do it, he should offer a cake to Agni (AR.)

3. after the verb vid know, yádi is used in the sense of
whether in one passage of the RV. (x. 1297) and often in B.
 e. g. hánta na éko vēttu yádi ható va vrtró jīvati va come,
let one of us find out whether Vṛtra is dead or whether he is
alive (SB).

a. yádi và is not only used after a preceding yádi in the sense of
or if, but also alone in the sense of or, nearly always without a verb;
 e. g. so anāgā veda yádi và ná veda he alone knows or he does not know
(x. 1297); yám vāhānti ātām ávā yádi và satá tu when a hundred
horses drain or seven (AV. xiii. 2); yádi và, itárátha or conversely (SB).

yárhi (at the time) when occurs only in B., where it is used with the
pres. or past ind., and with the opt. It has almost invariably tárhi or
stárhi then as a correlative; e. g. sá tárhi eva jáyate yárhi agnīm
ádbhatté he is born at the moment when he lays his fire (MS.);
 yárhi prajāh keśidham nigácheva tärhi navarātréna yajeta when his people should
suffer from hunger, he should sacrifice with the rite of nine nights (TS).

yánumá does not occur as a conjunction in V., but it sometimes
appears as such in B. meaning why; e. g. átha yánumá samiśta-
yájūrsam náma now (follows the reason) why they are called Samiśta-jātras
(SB).

yád (an old abl. of yá) is found in V. only. It is used
with the indicative pres. or past, and with the subj. With
the ind. it means as far as in the RV.; e. g. árcāmasi yád
évá vidhmá tát tvá mahántam (vi. 219) we praise thee, the
great, as far as we know (how to); it seems to mean since in
the AV.: yá ákṣiyan prthivim yád ájāyata who ruled the
earth since it arose (AV. xii. 157). With the subj. yád means
as long as; e. g. anánukt̄iyám apunás ca kāra yat sūryāmásā
mithá uccáraṇaḥ he has once for all done what is inimitable
as long as sun and moon alternately shall rise (x. 6879).
yāvat already appears in V. as an adverb meaning as far as, as long as, an extension of its acc. use; e. g. yāvad dyāvāpṛthivī tāvat it tāt (x. 114°) as far as heaven and earth, so far it (extends); juhōmi havyāṁ yāvad iśe I offer oblation as long as I am able (iii. 18°); ajāto vai tāvat puroṣo yāvad aṁgīṁ nā ṣādhatte man is so long unborn, as he does not lay his fire (MS).

vā or is employed much in the same way as ca and. It is enclitic, following the word to which it belongs; and it connects words, clauses, or sentences; e. g. āta a gahi divō vā rocanād ādhi come from here or from the shining realm of heaven (i. 6°); yasya bhāryā gaur vā yamau janayet whose wife or cow bears twins (AB.); prāti yāḥ sāsam invati, ukthā vā vó abhigṛñāti who promotes the law or welcomes songs of praise (i. 54°).

a. vā...vā is frequently used in the same way; e. g. sāktī vā vāt te eakrāmā vidā vā that we have offered to the, according to our power or knowledge (i. 31°); nāktam vā hi divā vā vārgāti for it rains by night or by day (TS.); yād vā, abhim abhidudrōha yād vā śepā utā, āntam what will I have plotted or what I have sworn falsely (i. 207°).

b. But vā...vā also mean either or. When they contrast two principal sentences in this sense, implying exclusive alternatives, the verb of the first is accented even when the second is incomplete; e. g. āhaye vā tān pradādatā sōna à vā dādātu nīrtyer upāsthā lō. Some either deliver them to the serpent or place them in the lap of dissolation (vii. 104°); tād vā jajñānā tād vā nā jajñānā she either agreed to it or did not agree to it (SB.); tāsya vā tvāṁ māna ichā sā vā tāva either do thou seek his heart, or be thou (x. 101°).

vāvā (doubtless a contraction of two particles) is found in B. only. It emphasizes the preceding word in the sense of emphasis, just, being particularly frequent in the first of two correlated clauses; e. g. esa vāvā sō'guṇā ity āhuh that is certainly the same Ágni, they say (TS.)

vā 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 vārām vṛnate truly they make a good choice (x. 164°); iti vai iti me mānāḥ so, indeed, so is my mind (x. 110°); nā vai strāñāmi sakhyāni santi
there are, indeed, no friendships with women (x. 95\textsuperscript{15}). 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.

6. In the AV, the use is similar except that here the particle often appears after a demonstrative or a relative: e.g. tasmād vā nā pārabhavat therefore, indeed, he perished (xii. 4); yo vā tā vidyā pratyakṣaṁ, sā vā adya mahād vađet sdvam naśām karo iva them plurally, he, verily, may speak about to-day (xii. 8).

2. In B. vā always occupies the same position, but often yields the second place to cēd, hi, kālau, and of course always to the enclitics iva, u, ca, sama, ha. When ātho begins a sentence vā occupies the second place. Here the use of vāt in the first sentence of a narrative is typical; e.g. yāmo vā amriyata: te devā yamyā yāmam āpābruvan Yama died: the gods (then) dissuaded Yama from (thinking of) Yama (MS.).

The particle often appears in the concluding sentence in discussions; e.g. tasmād vā āpa āpa aprśati that is, indeed, why he says so (SB.).

5. It is very often placed after the first word of a sentence that gives the reason for the one that follows; e.g. āradhādevo vaṁ mānur: svam nā radāva iva Mouna is god-fearing: we too will therefore ascertain (SB.). When vā is used in this way the clause containing it is often equivalent to a parenthetical one; e.g. te vāyām abruvan (svam vā vyād yo yām pavate) vāyo trām idām viddhi (ti they said to Vāyu (now Vāyu is he who moves), 'Vāyu, ascertain this' (SB.). In this sense vā is especially frequent in periods of three clauses, when that with vā contains the reason, and that with evā the conclusion; e.g. tā etūhīs tanūbhīh sām abhavan: pādavo vāt devānāṃ priyās tanaḥ: pādābhīr 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.).

The differences between the use of vāt and of evā in B. are the following: vāt coming after the first word emphasizes the whole sentence, while evā emphasizes a particular word in any part of the sentence; vāt follows the first word of a sentence beginning a narrative, evā never does; in a period vāt 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 yō no vácam vyāhṛtām mithunéna nā anunâkrāmāt, sā survāṃ pāre 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 śirsāṇi prá cicheda, sā yāt somapānam āsa tátaḥ kapiṇjulaḥ sim abhavat he struck off his heads. Now that which had been Soma-drinking, from that arose the francolin partridge (ŚB.); sā yādi nā vindánti kim ā driyēran 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 kīm to kā, it is generally used (much like īm) as an acc. of all numbers and genders in the third person—him, her, it, them, representing a substantive (which sometimes follows) and frequently placed between a preposition and its verb, occasionally also after a relative; e.g. pári śim nayanti they led him around (i 95); prá śim ādityó asjrāt the Āditya made them (the streams) to flow (ii. 28); ni śim vrtrásya mármānī vājram indro apiapatat Indra has caused it, his bolt, to fall on Vṛtra's vital spot (viii. 100); yāṃ śim ākrṇvan tāmāse vipṛco, tāṃ suryam whom they created to disperse the darkness, that sun (iv. 13).

.. sim sometimes gives the relative the sense of acc.; e.g. yāt sim ágāc caikrā, śīrāthas tāt whatever sin we have committed, remiss that (v. 85).

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. juśāsva sū no adhvarām thoroughly enjoy our sacrifice (iii. 24); nāmaḥ sū te homage verily (be) to thee (VS. xii. 63); jārāṃ sū gacha go safely to old age (AV. xix. 24).
4. With preceding u the particle means right will: īmā u ēśu ārūdhī gṛ añh āour thone songā right will (i. 26); ādāmō ēśv asya mātāram ēśv ānān full will, his mother (ĀV. i. 2).

5. With preceding mā it = by no means, not at all, never; e.g. mō ēśu tvā . . . asūnān ni ērūraṃ ēt āhān by no means keep thee from us (vīl. 82).

6. sū kam is used like the simple sū except that it appears with the impv. only; e.g. tiṣṭhāta . . . sū kam stand quietly still (i. 191).

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 smā prāvītā bhava be his helper (i. 12); sū ārūdhī yāh smā pṛṭaṇāsa kāsu cit . . . śūraiḥ svāḥ sānītā hear thou, who especially in all battles with heroes dost win the light (i. 129).

b. the verb, which or (if it is compounded) the proposition of which it follows (generally at the beginning of the sentence); e.g. smāsi smā vayām ēśam ēcām we are indeed theirs (i. 671); ā smā rāthāṃ tiṣṭhasi thou mountest indeed upon thy car (i. 511). The verb is in the present ind. or the impv., rarely the perf.: it appears to have been accented before smā judging by the only example (vīl. 441) in which it is not the first word in the sentence (App. III, 19 A).

c. adverbs and particles; e.g. utā smā and especially; nā smā and mā smā by no means.

a. In the AV, these emphasizing uses are similar; but in B. they have entirely disappeared.

2. In a few instances smā 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. ēś smā purā gāṭūyānti who have always aided = who aids now and formerly did so (i. 169).

a. This use is not found in the AV., but has become extremely common in B., where smā is always preceded by ē. 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 aparāśuvṛkṣaṁ daḥati formerly Agni used not to burn what was not covered off with the next (TS.).

b. Much more frequently, however, purá is left out and the particles ha sma, from their frequent association with it, assume its meaning; e.g. té ha sma yād devā āsurā̄c jāyanti, tāte ha sma, ovā, enān pūnar upōttiśṭhauti 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 áha nāradāḥ with regard to this Nārada said not any (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. kāh svid vṛkṣo niśṭhito mādhye ārṇasaḥ what tree, pray, was that which stood in the midst of the sea? (i. 182). In one passage of the RV. this particle gives the interrogative an indefinite meaning: mātā putrāsyā cárataḥ kvā svid the mother of the son that wanders who knows where (x. 3416). Very rarely (in double questions) the particle appears without an interrogative: āsti svid nū viryām tāt ta, indra, ná svid āsti: tād ōtuthā vi vocāḥ is this thy heroic deed, O Indra, or is it not: that declare in due season (vi. 182).

a. In a few instances svid appears in non-interrogative sentences: tvāyā ha svid yujā vayām abhi śno vājasātaye with thee as companion we are equipped for the oblation of bloody (vili. 1029).

b. The employment of svid in B. is similar; e.g. kām u svid átā dhī váraṁ. varisyaṁaha what boon, pray, beyond this shall we choose? (MS.); tvām svid no brāhmaṁśho 'śi ary āha, pray, the soul learned of me? (SB.); yād áṅgāreṇu juhōti tāt svid agnāṇu juhotī 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 SB. it is extremely frequent. It lays stress on the first word of sentences so as to emphasize the connexion or to mark a new or important step in the narrative; e.g. iti marimpyeta: ājaraamaḥ ca kāryamāṇā bhavati ya evaṃ veda va; these words he should wipe (his eyes): so till old age he who knows this becomes possessed of vision (AB.).

b. It is very often used after the first word of a story with or without vāl. It appears predominantly with the perfect in those parts of the SB. and the AB. that narrate with the perfect, mostly with verbs of speaking. Thus as ha uvāca appears here, while so bravit is said elsewhere.

hānta occurs three times in the RV. as an interjection in exhortations; e.g. yājāmahai yajñīyān hānta devān come, we will worship the adorable gods (x. 533).

c. It is similarly used in B.: hanta imam yajau; sambharāma sott, 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 yād), meaning either for, if the clause containing it follows, or because, since, if it precedes; e.g. bālam dhihehi tanūsu no, tvām hi baladā āsi bestow strength on our bodies, for thou art a giver of strength (iii. 5318); śrūṭivāno hi dāṇḍe devās, tān ā vaha since the gods give ear to the pious man, bring them hither (i. 453).

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-maneel hay steeds (i. 102).
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 'mucyata, devō hi sāh from that Indra freed himself, for he (is) a god (ŚB.). The particle vā is often added to strengthen hi; e.g. vājro hi vā śapah for water is indeed a thunderbolt (ŚB.).

2. It is sometimes employed to emphasize an interrogative = pray; e.g. kathām hi kariṣyasi how, pray, wilt thou do it? (ŚB.).

3. It expresses assent in answers after a word repeated from a preceding question; e.g. tām eva tvām paśyasi, iti; tām hi ‘do you see him? ’Yes, (I see) him (ŚB.).

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. idām hi yaddā vāsati śatwatṣaḥ jyotiṣyay yo jayeto for, when it rains here, then the plants spring up (ŚB.).

181. A certain number of words having the nature of interjections occur in the Samhitās. They are of two kinds, being either exclamations or imitative sounds.

a. The exclamations are: bāt (RV.) truly, bata (RV.) alas! hānata come, used exhortatively with the subjunctive and hayē come before vocatives; hiruk and hurük (RV.) away! hāi (AV.) ho!

b. Interjections of the onomatopoetic type are: kikirā (RV.) used with kr = make the sound kikirā = tear to tatters; kikkitā (TS.) used in invocations; ciscū (RV.) whizz! (of an arrow), used with kr = make a whizzing sound; phāt (AV., VS.) crash! phāl (AV.) splash! bāl (AV.) dash! bhūk (AV.) bang! śāl (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. vēd-ā m. knowledge (vid know); sār-ānā n. running (√ṣp); kār-ā making (√kṛ); grābha-ā m. seizer (√grabh). In meaning they may be divided into the two classes of abstract action nouns (cognate in sense to infinitives) and concrete agent nouns (cognate in sense to participles) used as adjectives or substantives; e.g. ma-ti f. thought (man think); yodh-ā, 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. mi-t f. pillar, stū-t f. praise. The root may appear in a reduplicated form; e.g. cikīt wise, jō-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, tvā, tavya and aniya (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; 108, 2). Of the rest the following in alphabetical order are the most usual and important:

a: e.g. bhāg-i m. share (√bhaj); megh-i m. cloud (mih discharge water); cod-i m. instigator (√cud); sārg-a m. emission (√srj); nāy-i m. leader (√nī); priy-i pleasing (√pri); hav-i m. invocation (√hū); jār-i m. lover (√jr); ve-vij-i quick (vij dart), carā-car-ā fur-extending. The substantives are almost exclusively m.; but yug-i n. (Gk. άυτο; Lat. jugum).

an: m. agent nouns and about a dozen defective n. stems; e.g. uks-ān m. ox, mūrdh-ān m. head, rāj-ān m. king; ás-ān n. blood, áh-ān n. day, ud-ān n. water, údh-ān n. udder.

ana: n. action nouns: bhōi-ana n. enjoyment (√bhuj); sād-ana n. seat (√sad); kār-ana n. deed (√kr); háv-ana m. invocation (√hū); bhūv-ana n. being (√bhū); vṛj-āna n. enclosure; also m. agent nouns: e.g. kar-ānā active, mād-ana gladdening (√mad), sam-gām-ana assembling; tur-āṇa speeding.

anā: f. action nouns: jar-ānā old age, yōga-ānā woman, vadh-ānā slaughter. This is also the f. form of adjectives in ana; e.g. tur-ānā speeding.

ani: f. action nouns, and m. f. agent nouns; e.g. ār-āni f. fire-stick, vart-āni f. truck; cār-āni active; rurukṣ-āni 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. op-us), ap-ás active; rákš-as n. demon, rákš-ás m. id.

á: f. action nouns (from roots and secondary conjugation stems); e.g. nind-á blame; ji-gi-š-á desire to win; gam-ay-á causing to go; aśva-y-á desire for horses.

i: action nouns (nearly always f.); agent nouns (adj. and subst.); and a few neuters of obscure origin; e.g. kṛṣ-i f. tillage; āj-i m. f. contest; cākr-i active (√κρ), śuc-i bright; pān-i m. hand; ākṣ-i n. eye, āsth-i n. bone, dādh-i n. sour milk.

is: n. action nouns (mostly with concrete sense); e.g. arc-is flame, jyó-t-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. πορфиρος); pād-ú m. foot; hán-u f. jaw; ján-n-u n. knee (Gk. γόνος).

una: adj. and m. n. subst.; e.g. tár-una young, dhar-úna supporting, m. n. support, mith-uná forming a pair, m. couple; vár-uná m. a god, šak-uná m. bird.

us: n. action nouns and m. agent nouns; e.g. dhán-us m. bow; jay-ús victorious; van-ús m. assailant.

û: f., mostly corresponding to m. and n. in u.; e.g. tan-ú body; dhan-ú sandbank (m. dhán-n-ú); independently formed: cam-ú dish, vadh-ú bride.

ka (rare as a primary, but very common as a secondary suffix): adj. and m. subst.: šús-ka dry; át-ka m. garment, šiś-ka m. call, sto-ká m. drop; vṛś-ka m. scorpion.

ta: besides ordinarily forming perf. pass. participles, appears, in a more general sense, as the suffix of a few adjectives and of substantives with concrete meaning; e.g. tṛṣ-tá rough, śi-tá cold; dū-tá m. messenger, gār-ta m. car-seat, már-ta m. mortal, hās-ta m. hand; ghṛ-tá n. ghee, nák-ta n. night; with connecting i.: ás-i-tá black, pal-i-tá grey, róh-i-tá red.
ti: chiefly f. action nouns; e.g. īṣ-ṭī desire, ū-ṭī aid (√av), kīr-ṭī praise (kṛ commemorate), rā-ṭī gift; īṣ-ṭī offering, gā-ṭī motion, dā-ṭī gift; didhi-ṭī devotion (dhī think); amh-a-ṭī distress, ām-a-ṭī indigence. It also forms some twenty agent nouns used either as adjectives or as m. substantives; e.g. rā-ṭī willing to give, vāṣ-ṭī eager; jñā-ṭī m. relative, dṛ-ṭī m. skin, dhū-ṭī m. shaker, mūṣ-ṭī m. fist, sāp-ṭī m. steed, abhi-ṣṭī m. helper (but abhi-ṣṭī f. help); ām-a-ṭī poor, ar-a-ṭī m. servant, vṛk-ā-ṭī m. murderer.

tu: chiefly forms the stem of dat., abl.-gen., and acc. infinitives; e.g. dā-tu: D. dā-tave and dātavaí; Ab.G. dā-tos; A. dā-tum; also a few independent action nouns and still fewer agent nouns: ē-tu m. wēḍ (vā weave), tān-tu m. thread; ak-tú m. rāya (aṅj anoint), r-tú m. season, jan-tú m. creature; vās-tu f. morning (vās shine); vās-tu n. abode (vas dwell: Gk. ῥέω-ν).

tr: agent nouns, often used participially governing an acc. (when the root is generally accented); e.g. gān-tr going to (acc.), but kar-tr m. doer, yas-tr sacrificer (√yā), us-tr ploughing bull; less commonly with connecting vowel: cod-i-tr instigator, sav-i-tr stimulator; ā-mar-i-tr destroyer; tār-u-tr winning, tar-u-tr m. conqueror; var-u-tr protector; man-ō-tr and man-o-tr inventor. This suffix also forms several names of relationship; e.g. pi-tr m. father, mā-tr f. mother (101).

tnu forms more than a dozen agent nouns, mostly adj.; e.g. kṛ-tnu active; piy-a-tnu reviling; māday-i-tnu intoxicating, stanay-i-tnu 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 titi: bhāga-titi f. gift of fortune, maghā-titi f. receipt of bounty, vāsu-titi f. receipt of wealth.
e.g. jāi-tra victorious, yāj-a-tra adorable; kṣe-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, mi-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, bhr-thā m. offering, rā-thā m. car, há-thā, m. slaughter; ār-thā n. goal, uk-thā n. saying (vac), tir-thā n. ford (tī cross), rik-thā n. inheritance (rie); with connecting vowel: uc-ā-thā n. praise, stav-ā-thā m. praise.

thā: occurs a few times as the f. form of tha: kās-thā course, gā-thā song, ni-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. us-nā hot, kṛs-nā black, nag-nā naked; budh-nā m. bottom, yaj-nā m. sacrifice, vār-nā m. colour; par-nā n. wing, vas-nā n. price-nā: as the f. form of na makes a few substantives: tṛṣ-nā thirst, dhē-nā cow, sé-nā missile, sthū-nā post.

ni: m. and f. action and agent nouns (some of the latter adj.): yō-ni m. receptacle, jūr-ni f. heat; pṛś-ni speckled, pre-ṇi loving (pri), bhūr-ṇi excited; ag-ṇi m. fire, vāh-ṇi m. draught animal.

nu: action and agent nouns (including some adjectives), nearly always m.; e.g. kṣep-nu m. jerk, bhā-nu m. light, sū-nu m. son; dhe-nu 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, stō-ma m. praise, hi-mā m. cold; bli-ma n. chip; hi-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. áj-man n. course (Lat. ag-men), ná-man n. name (Lat. no-men), bhú-man n. world, šás-man n. praise (Lat. car-men); ján-i-man n. birth; vár-i-man n. expanse; bhú-mán m. abundance, vid-mán m. knowledge, prath-i-mán m. breadth; also a few rarely used m. agent nouns, mostly accented on the suffix; e.g. vad-mán m. speaker, sad-mán m. sitter; ás-man m. stone (Gk. áx-μον); jé-man victorious; some of these differ in accent only from corresponding n. action nouns (e.g. as): dá-mán m. giver; dá-man n. gift; dhár-mán m. ordainer, dhár-man n. ordinance; brah-mán m. priest; bráh-man n. worship; sad-mán m. sitter; sád-man n. seat.

mi: adj. and m. (also one f.) subst. jā-mi related; úr-mi m. wave, raš-mi m. ray; bhú-mi f. earth.

mi: a few f. substantives: bhú-mi earth, laks-mi sign, súr-mi tube.

yu: a few adjectives and m. substantives: yáj-yu pious, sun dh-yu pure, sáh-yu strong; man-yú m. anger, mrt-yú m. death; dás-yu m. enemy, kímp-yu m. enemy.

ra: many adjectives, mostly accented on the suffix; e.g. ug-rá mighty, pat-a-rá flying, aj-i-rá swift; gídh-ra greedy; vip-ra inspired; also several substantives of different genders (f. rá); e.g. kau-rá m. razor, vam-rá m. ant; khad-i-rá m. a tree; aj-ra m. field (Gk. ἄγ-πος), vaj-ra m. thunderbolt, sû-ra m. hero; abh-rá n. cloud, kṣi-rá n. milk; ág-ra n. point, rúndh-ra n. hollow; súr-i-ra n. body; dhá-rá f. stream, sú-rá f. intoxicating liquor.

ri: adj. and m. f. subst.; e.g. bhú-ri abundant, vadh-ri emasculated; jás-u-ri exhausted; āngh-ri m. foot, sū-ri m. patron; ás-ri f. edge, ús-ri f. dawn; áng-u-ri f. finger.

ru: adj. and a few n. substantives: cã-ru dear (Lat. ca-rus), bhí-ru timid; pat-á-ru flying; vand-á-ru praising; san-é-ru obtaining; ás-ru n. tear; smáš-ru n. beard.

va: adj. and (mostly m.) substantives; e.g. ārdh-vá
(Gk. ὀπθαρτος), pak-vā ripe, pūr-vā preceding, sār-vā all (Lat. sol-vus); āś-vā m. horse (Lat. equus), sru-vā m. ladle; ām-i-vā f. disease.

van: adj. and subst. (mostly m., few n.); e.g. ḍk-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. gīt-sa adroit, prk-sā dappled (√ prc); mah-i-sā mighty; ṛj-i-sā rushing; ar-u-sā red; út-sa m. fountain, drap-sā m. drop, pūru-sa m. man; pūr-i-sa n. rubbish; man-i-sā f. devotion.

snu: adj. (from root or caus. stem); e.g. ji-snu victorious; vadha-snu murderous; car-i-snu wandering; māday-i-snu intoxicating.

2. Secondary nominal Suffixes.

The great majority of these form adjectives with the general sense of relating to or connected with.

a: forms a large number of adjectives expressing the sense of relation to or connexion with the primitive word; many of them have in the m. become appellatives and in the n. abstract nouns. The first syllable in the great majority of instances is strengthened with Vṛddhi (the f. then always takes ī); e.g. mārutt-a relating to the Maruts (marut); dāiva divine (deva god); pārthiva earthly (prthiva earth); mānāv-ā belonging to man (mān-u), m. human being; tānāv-ā belonging to the body (tanā); dāśarājā-ā n. battle of the ten kings (dāśa-rājan); māghonā-ā n. bountifulness (māghāvan bountiful); without Vṛddhi: bheṣaj-ā adj. healing, n. medicine; sakhyā-ā n. friendship (sākhi friend); hotrā-ā n. office of priest (hōṭr).

ā: forms the f. of adjectives which in m. and n. end in a: e.g. nāvā f., nāva m. n. new; priyā f., priyā 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; arany-āṇī nymph of the Forest (āraṇyā); ārj-āṇī Strength (ārj strength).

āyana: forms m. patronymics with initial Vṛddhi; e.g. kany-āyana descendant of Kaṇya.

i: forms m. patronymics, with initial Vṛddhi, from nouns in a; e.g. paurukuts-i descendant of Purukutsa; sānvāraṇ-ī descendant of Sānvaraṇa. Similarly formed is sārath-ī 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 (ark-ā praiṣa); from other stems: arc-in radiant (arc-i-beam), var-m-in clad in armour (vār-man); irregularly formed: ret-in abounding in seed (rēt-ās), hiraṇ-in adorned with gold (hiraṇ-ya).

iya (= ya after conjunct consonants): forms adjectives of relation; e.g. abhr-iyā derived from the clouds (abhrā), indr-iyā belonging to Indra, samudr-iyā oceanic.

ī: forms the f. of m. stems made with suffixes ending in consonants (95), or with tr (101 c), and often of stems in u (98 c) or in a (always when formed with Vṛddhi); e.g. ad-at-ī eating, av-i-tr-ī protectress, prthv-ī broad (prthū), dev-i goddess (dev-ā). Cp. 107.

ina: forms adjectives, chiefly expressive of direction, from the weak stem of derivatives in ane; e.g. arvāc-īna turned towards (arvānc hithereward); also others expressing the general sense of relation; e.g. viśvajān-īna (AV.) containing all kinds of people.

iya: forms general adjectives, chiefly in the later Samhitās; e.g. gphamedh-īya relating to the domestic sacrifice, parvat-īya mountainous; ahaṇ-īya used for the oblation (a-hāvana), as a m. sacrificial fire (AV.).

eya: forms m. patronymics as well as a few general adjectives; e.g. adit-eyā m. son of Aditi; pāurus-eyā relating to man (pārusa).
ka: forms adjectives and diminutives; e.g. ánta-ka making an end (ánta), dūra-ká distant, máma-ka my; pāda-ka m. little foot, rāja-ká m. kinglet; with Vṛddhi and connecting i: vásant-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).

tāna 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-tāna ancient (prā before).

tama: forms superlatives (from nominal stems and the prep. úd) and ordinals; e.g. puru-tāma very many; ut-tamā highest; kātā-tamā hundredth.

tara: forms comparatives from adjectives, substantives, and the prep. úd: tavās-tara stronger; rathi-tara better charioteer; út-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. jyeṣṭhā-tāti superiority, sarvā-tāti complete welfare (Lat. salū-tāti-); devā-tāt divine service, sarvā-tāt completeness (Lat. salū-tāt-).

tyā: forms a few substantives and adjectives from adverbs and prepositions: amā-tyā m. companion (amā at home); āpā-tyā n. offspring; ni-tyā constant, nis-tya foreign (nis 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 tva); e.g. jani-tvanā wifehood, sahī-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 how-
manieth?

nī: forms the f. of pāti lord and of parusá knotty, as well
as of several adjectives in -a denoting colours; thus pát-ní
mistrss (Gk. πόρ-μα), párus-ní a river; é-ní 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. Áśik-ní black
(ás-i-ta).

bha: forms m. names of animals; thus rṣa-bhá and
vṛṣa-bhá bull; garda-bhá and rása-bha ass.

ma: forms superlatives (partly from prepositions) and
a few ordinals; e.g. ava-má lowest; madhya-má middle-
most; nava-má ninth (Lat. novi-mu-s), daśa-má tenth (Lat.
deci-mu-s).

mant: forms adjectives in the sense of possessing from
substantives (except stems in ā); e.g. āsáni-mant possessing
the thunderbolt, krátu-mant powerful; go-mant rich in cows,
cákṣuṣ-mant possessed of eyes.

maya: forms adjectives (f. 1) in the sense of consisting of;
e.g. manas-máya spiritual, mṛn-máya made of clay (mṛd).

mna: forms a few n. abstracts from nouns or particles:
dyu-mná brightness, su-mná welfare.

ya: forms adjectives of relation, m. patronymics and n.
abstracts. Most of the latter two classes take Vṛddhi of the
first syllable, but only about one-fourth of the adjectives do
so; e.g. pāśav-yá relating to cattle (pāṣu); ādityá m. son of
Aditi; taugryá m. son of Tugra, but also tūgr-ya; ādhipa-
tyá n. lordship (ādhipati overlord).

ra: forms comparatives (from prepositions) and ordinary
nouns, mostly adjectives; e.g. áva-ra lover; dhūm-rá grey
(dhūmá smoke); rath-i-rá riding in a car (rātha).

la: forms adjectives and a few m. diminutives; e.g.
kapi-lá (monkey-coloured =) brown, bahu-lá abundant; vṛṣa-lá
m. little man, kiśū-la m. little child.

vat: forms a few f. abstract substantives, almost exclu-
sively, from prepositions, expressing local position; e.g. ud-vāt height, ni-vāt depth.

van: forms adjectives in the sense of possessing and a few m. substantives; e.g. maghā-van bountiful, śruṣṭi-vān obedient, samād-van warlike; āthar-van m. fire-priest.

vant: forms adjectives, from every kind of nominal stem, in the sense of possessing; e.g. āśvā-vant and āśva-vant owning horses; sākhi-vant having friends; viṣṇu-vant accompanied by Viṣṇu; rōmaṇ-vant hairy; pāyas-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-vant manly. From this sense is derived the use of the n. acc. as an adv. of comparison; e.g. manuṣ-vāt like Manus.

vin: forms adjectives from stems ending in a (which is lengthened), ā, and as; e.g. ubhāyā-vin partaking of both (ubhāya), aṣṭrā-vin obedient to the good, yaśas-vin glorious. Exceptionally formed are dhṛṣṭad-vin bold (dhṛṣṭāt) and vāg-vin eloquent (vāc).

śa: forms adjectives and m. substantives, sometimes without change of meaning; e.g. ēta-śa variegated (ēta id.), yuvā-śa youthful (yuvān id.), rōmaṇ-śa hairy (rōmaṇ 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, ī, ū are f.; stems in a, t, n may be m. or n.; stems in i and ū may be of any gender.

a. Feminine are all stems formed with the suffixes ā, ī, ū; tā, tāt, tāti, tī, trā.

1 Except seven m. stems in ī; see 100, 18.
2 But when stems in ti appear as agent nouns they are m., and m. f. as adjectives.
b. Neuter are all stems formed with is, tvā, tvanā, and, unless adjectives or agent nouns, those formed with ana, as, us.

c. Masculine are (in so far as not used adjectivally) all stems formed with the suffixes yu, va; āyana, i, ka, bha, la.

d. Masc. or fem. are stems formed with the suffixes ni, nu, mi, ty; also stems formed with the bare root.

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, maya, mant, vant.

f. Masc., fem., neut. are stems formed with i or u.

B. Compounds.

184. I. Verbal Compounds are formed by combining roots with twenty prepositions and a few adverbs. The compound verb (which, however, in finite forms is actually compounded only in subordinate clauses when the preposition immediately precedes the verb) is conjugated like the simple verb. Thus gam go combines with sam together to sam-gam 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, ānū after, antār between, āpa away, āpi on, abhi against, āva down, ā 6 near, ād up, ni down, into, nis out, pārā away.

1 When they are of course m. as well as n.
2 When they are m.
3 In patronyms.
4 Stems in ty are always m. when they are agent nouns.
5 These when used as adj. are occasionally neuter.
6 The proposition ā reverses the sense of verbs of going or giving; e.g. ā-gam come, ā-dā take.
pári around, prá forth, práti towards, vi asunder, sám together.

b. A few adverbs are also compounded with a limited number of verbs:

áram at hand is combined with kr = serve (dat.), prepare (acc.); with gam = serve; with bhū = serve, conduct to (dat.).

ávis openly is combined with as, bhū and kr only; with the two former it means become visible, appear; e.g. ávis sánti being manifest; ávir agnir abhavat Agni became manifest; with kr it means make visible, e.g. ávis karta make manifest.

tirás aside is combined with bhū be and dhā put only; e.g. má tiró bhūt may it not disappear.

purás in front is combined with kr do and dhā put only; e.g. krṣṇotu rathāṃ purāḥ may he place (our) car in the forefront.

śrád, an old word meaning heart (Gk. kardha and kardhā, Lat. corda), having acquired the character of an adverb, is once combined with kr and often with dhā put in the sense of put faith in, credit (= Lat. credo for credo), but is nearly always separated from the verb by other words; e.g. śrád asmai dhatta believe in him; śrád viśvā vāryā kṛdhī entrust all boons (to us).

prá-dùr (before the door) begins to appear in the AV. in combination with bhū = become manifest, appear.

c. A few substantives, after assuming an adverbial character, appear compounded, like verbal prefixes, with participial forms in the AV. These are: ásta-mā home with i go: astam-yānt setting, astam-esyānt about to set, astam-ita set; nāmas obeisance with the gerund of kr make: namaskṛtya doing homage.

1 In the SB, and later tirás is also combined with kr do.

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 seíze: karṇa-gṛhya seizing by the ear, pāda-gṛhya seizing by the foot, hasta-gṛhya grasping by the hand.

d. The interjection hiṁ is compounded with krī in the sense of utter the sound hiṁ, murmur; e.g. hiṁ-krṇvatī loving. There are also a few reduplicated interjunctivcal words, mostly onomatopoeic and nearly always ending in ā, that appear compounded with bhū and krī; alalā-bhāvant sounding merrily; jañjanā-bhāvant sparkling; malmāla-bhāvant glittering; bharbharā-bhāvat became confounded; bibibā-bhāvant cracking; kikirā krṇu tear to tatters; māmasā karam I have crushed; māmasā kuru and mṛṣmṛsā kuru crush; akkhkali-kṛtya croaking.

The latter compound is the only example in the RV, of ṭ appearing instead of ā before krī or bhū. The AV, has vāti-kṛtya 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-kṛtyan 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 hu kāmā heaven and earth; also in a few others, as narā vā sāṃsam, for nārā-sāṃsam. 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 (72 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 Samhitas inasmuch as they have only one accent and a special meaning when thus combined.


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 Rigveda comprises those compounds (nearly always names of deities) in which each member is dual in form and has a separate accent; e.g. mitrā-vārunā Mitra and Varuna; mātārā-pitārā mother and father; dyāvā-pṛthivi heaven and earth. In the RV, the two duals are often separated, as in the line ā naktā barhīḥ sadatām uṣāsā let Night and Dawn seat themselves upon the litter. The proper genitive of such compounds is e.g. mitrāyor vārunayoh. 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-vārunayoh, I. mitrā-vārunābhīyām. 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-candrāmās-ā sun and moon (candrā-mas). The last stage in the Rigveda appears in four examples in which the first member assumes the stem-form, e.g. indra-vāyu Indra and Vayu. In the later Samhitās 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 Dvandvas which express pairs of groups. These show the stem-form in the first member and the accent on the final syllable of the last. The only examples in the RV, occur in Book X; e.g. aho-rātrāṇi * days and nights, ajāvāyas goats (ajā) and sheep (āvi); but in the later Samhitās this type becomes quite general, e.g. bhadra-pāpāh (AV.), the good and the bad.

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1. Op. Latin su-occourris, 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 1. stem rātri has been changed to rātra.
3. Several of the cardinal numerals are old Dvandvas, e.g. dvādaśa twelve (ten and two), dvā being an old dual; trāyo-daśa thirteen (three and ten).
3. There occur in the Sāṃhitās a few singular Dvandvas which express a collective sense and are always neuter,¹ and accent the final syllable; e.g. īṣṭā-pūrtām what has been offered or given; kṛta-akṛtām (AV.) what has been done and not done; keśa-āmaśrū n. hair and beard (AV.); bhadrāpāpām (AV.) good and evil; samiṣṭa-yajus (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 daksīna-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; mitrā = Mitra and Varuṇa; pitarā = 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 Tatpurusa by the later Hindu grammarians). In the other group (2 b) the final member,

¹ Cf. the Greek τρίτησσα.
² Originally doubtless āṣṭā-pūrtā, dual in both members.
if an ordinary substantive, is described adjectivally, or, if a verbal noun, adverbially, by the first member. This may be called the descriptive determinative group (called Karma-
dhārṣaya by the later Hindu grammarians).

2 a. Dependent (Tatpurusā) 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. havir-ūd eating the oblation; go-ghnā cow-slaying, áśvā-hayā⁵ urging on steeds; deva-mádana exhilarating the gods; gara-gīrṇā (AV.)⁶ having swallowed poison; bhūri-
dāvan giving much; bhadra-vādān uttering an auspicious cry; vája-sāti f. act of winning booty; vrtra-hátya n. act of slaying Vṛtra.

2. Inst.: indra-pātama most drunk by Indra; agni-
dagdhā burnt with fire; devá-tta⁷ given by the gods; aritra-
páraṇa, adj. crossing with ours; tanū-śubhā shining (with =) in body; balā-viśnāyā 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 ἱππό-δοσ-ερρα-τανινγ.
⁶ An example of the rare use of a past pass. part. in a transitive sense.
⁷ tta for datta (160, 28).
3. Dat.: vakmaraja-satya, faithful to the ordainers of hymns; visva-sambhū, salutary for all.

4. Abl.: go-jā, produced from cows; tīvra-sū-t, pressed from the fermenting mass.

5. Gen. (the commonest sense): rūja-putrā, king’s son; viś-pāti, lord of the clan; deva-kilisa, m. offence against the gods; dru-padā, m. post of wood.

6. Loc.: āhar-jāta (AV.), born in the day; uda-plutā (AV.), swimming in the water; puru-bhū, being in many places; bandhu-kṣat, dwelling among relatives.

a. In their first member many dependent compounds retain the case-ending, most commonly the acc., often the loc., but the rest rarely. Sing. endings (acc. and inst.) may express a plur. sense. Plur. endings (acc. and loc.) sometimes occur, but du. endings never in these compounds.

The acc. generally expresses the object of a transitive verb. The form in am is, in the RV., the rule before the verbal nouns -kara, making, -caya, collecting, -jaya, conquering, -tara, overcoming, -dara, cleaving, -bhara, bearing, -ruja, breaking, -sani, winning, -saha, overwhelming; e.g. abhayam-kara, procuring security, dhana-m-jaya, winning booty, pur-am-dara, destroying forts; sutam-bhara, receiving pressed Soma; it also occurs before other verbal nouns, not infrequently before such as begin with vowels; e.g. dhīyam-dhā, devout, visvam-invā, all-moving, āsvam-isti, seeking horses. An example of a cognate acc. is śubham-ya, moving in brilliance, and of an adverbial acc., ugram-paśyā (AV.), looking fiercely. Examples of an acc. pl. ending are kā-cit-kara, doing all manner of things; paśva-isti, desiring kine.

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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-bhara, bringing prosperity, and harim-bhara, bearing the living (bull).
5. This and āsvam-isti are Tatpurusa possessives (189, 3).
Inst.: girā-vṛdh rejoice in song; śūneśita driven by dogs (śūna); vidmanāpas working (apāś) with wisdom (vidmāṇā); kṣudhā-mārā (AV.) m. death by hunger; vācā- stona thief by speech, secretly injuring by words.

Dat.: the only example seems to be found in the loose syntactical compound dāsyave vīka wolf to the Dasyuv, 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 guṇa-pāti husband of a divine woman; jā-s-pāti lord of a family; brāhmaṇas-pāti lord of prayer. It also occurs in the proper names divo-dāsa servant of heaven and śūnāḥ-sepā Dog's-tail.

Loc.: common in the RV, before agent nouns formed from the simple root; e.g. divi-yāj worshipping in heaven; rathe-sthā 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-sād dwelling in the waters; gośu-yūdh fighting in (= for) kine; hṛṣṭv-ās piercing the heart. The singular also occurs a few times before an ordinary adj. or subst., as māde-raghu quick in exhilaration; svapna-duḥṣavapnyā (AV.) n. evil dream in sleep.

a. If a root forms the last member of a Tatpurusa, final long vowels (a, i, u) undergo no change, while short vowels (i, u, ā) usually add a determinative i; e.g. agro-pā drinking fire; yajā-āf 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 stem sā-pāti lord of pious men and rátha-s-pāti lord of the car. Dām-pāti lord of the house probably = dām-s-pāti.
4 Radical: a, as a shortened form of k, often appears as a final, briefly in the later Sphhitās, as agro-gā going in front, nāma-dhā (AV.) name-pleasing.
2b. Descriptive (Karmadhārāya)\(^2\) 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; úlūka-yātu m. owl demon, i.e. demon in form of an owl; puruṣa-vyāghrā (VS.) m. man-tiger, a kind of demon; vṛṣa-kapi m. man-ape.

If followed by a verbal adj., the preceding subst. is usually appositional in sense; e.g. īśāna-kṛt acting as a ruler; stōma-taṣṭa fashioned as a hymn of praise. But sometimes it is adverbial; e.g. ṛtv-īḍ sacrificing in season = regularly; sārga-tاكتa speeding with a rush.

a. Before a verbal noun a substantive sometimes implies a comparison; e.g. dhāra-vākā sounding like a stream, āyana-jāta speeding like an antelope. Similarly before an ordinary adjective: āuca-bāhūrṇa (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-ākuni (AV.) m. raven (lit. black

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\(^1\) Final u sometimes appears as a shortened form of ū in some Tatpurusas, as dhi-ū 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-gramā1 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. demi-god; pūrvāhānā3 m. forenoon; mahīyām-dīna4 m. midday.

If followed by a verbal noun, the preceding adj. is adverbial in sense;5 e.g. āśu-pātvan4 swift-flying, i.e. flying swiftly; āśu-hēman 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-āruṣa8 (AV.) ruddy in three places.

At the end of Karmadhārayas the final n of an stem is dropped9 in ekā-vṛṣā (AV.) m. only bull; mahā-vṛṣā (AV.) m. great bull; bhadrāhā8 (AV.) n. auspicious day.

3. By an Adverb (inclusive of particles and prepositions): aksṇayā-drūḥ injuring wrongly; amutra-bhūya (AV.) n. state of being there; evāra quite (evā) ready (ēra); pūnar-nava renewing itself; punar-bhū arising again; puro-yāvan going before; puro-hita placed in front; satō-mahat equally (sa-tāś) great; satyām-ugra truly mighty; sāyaṃ-bhavā

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1 As first member of Karmadhārayas (and Bahuvrihis) mahāt appears as mahā; but the AV. has mahāt-kāṇḍā great section.
2 Here sakhī friend becomes sakha. Cf. 189, 4d and 189 A. 2 a.
3 Here āhan day is syncopated and extended with s; also in aparāhā (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 pūrvā-pā drinking (as) first.
6 Vāmājāta born as one dear; i.e. dear by nature.
7 Cf. Gk. āsav-virōsa swift-flying.
8 Here the cardinals are used for the numeral adverbs dvī-s, tri-s.
9 This is much commoner in Bahuvrihis (189, 4).
10 Also in śaḍ-ahā (AV.) m. period of six days (189, 4).
(AV.) m. becoming evening; paścā¹-dōṣā (VS.) m. later part of the evening; iḍā-vatsāra¹ (AV.) m. the present year; purō-agni¹ (VS.) m. fire in front; su-dā giving willingly; duḥ-kava unfavourable; a-mitra m. non-friend, enemy; su-vasanā n. fair garment; āti-kṛṣṇa excessively dark; pṛā-napāt m. great grandson; adhi-rājā m. supreme king; pṛā-vīra m. great hero; sam-vatsāra m. full year.

3. Possessive (Bahuvrihi) Compounds.

1889. These compounds are secondary adjectives. They are determinatives (generally Karmadārāyas), 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 Bahuvrihi compound agreeing with it; e.g. viśvā-nāra belonging to all men. Possessives are of two kinds:

1. Karmadārāya 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; rūṣad-vatsa having a shining calf; ākva-parṇa horse-winged, i.e. whose wings are horses; indra-śātru having Indra as a foe; rājā-putra having kings as sons; hiraṇya-nemi whose fellies are (made of) gold; astā-pad⁴ eight-footed, dvi-pād² two-footed; itthā-dhi having such thought, devout; puro-rathā whose car is in front; vi-griva wry-necked;

¹ Here the adverbs preceding ordinary substantives are - adjectives.
² Gk. ĺkrā-vōs.
³ Lat. hi-pus.
an-udrā' waterless; a-pád footless; kú-yava causing a bad harvest; duṣ-pád ill-footed; su-parṇa beautiful-winged.

a. In some possessives based on appositional Karmadārayas a comparison of the first with the final member is implied; e.g. varṣāyya (AV.) whose rain is (like) butter; vrksā-keśas whose trees are (like) hair, tree-hair = wooded (mountain).

b. The superlatives jyēṣṭha chief and ārēṣṭha best, the comparative bhūyas more, and pára higher, are used substantively as final member of possessives: indra-jyēṣṭha having Indra as chief; yamā-ārēṣṭha (AV.) of whom Táma is best; ásthī-bhūyas (AV.) having bone as its chief part = chiefly bone; evara-s-parā (VS.) in which the lover is higher, (upāy-bhava).

2. In Tatpurusa 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: rāyās-kāma having a desire for wealth; divī-yoni having (his) origin in heaven; bhāṣā-ketu recognizable by light; tvām-kāma having a desire for thee.

a. In possessives based on gen. Tatpurusas, the first member often implies a comparison, but never with a case-ending; as agni-tejas (AV.) having the brightness of fire, fire-bright; ṭkṣa-griva bear-naked; gō-vapna cow-shaped; mána-java having the swiftness of thought, swift as thought; mayūra-romam having the plumage of peacocks.

b. When a loc. sense is intended, parts of the body appear as the last member; e.g. sárū-mukhā (AV.) having tears on her face, tear-faced; ghṛḷā-prayā having hair on his back, hair-backed; pátra-hasta (AV.) having a vessel in his hand; mani-grivā having pearls on the neck; mādhu-jīvha having honey on his tongue; vājra-bāhu having a bolt on his arm.

3. Bahuvrhis come to be used substantively, when the noun with which they agree is dropped: thus su-parṇa 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

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1 Gk. ἄρραπος.
2 Here the s of the nom. survives from the use of the two words in syntactical juxtaposition. Op. the later para-s-para and anyo-nya.
occurring at all. Thus bṛhad-uktha adj. having great praise, m. a seer; bṛhad-diva adj. dwelling in high heaven, m. a seer, f. bṛhad-divā 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-āpatyā, adj. childless (AV.), n. childlessness; sarva-vedā (AV.) n. whole property; ni-kilbiśā n. deliverance from sin; mātṛ-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-yuagara n. period of three lives; dvi-rājā (AV.) n. battle of two kings; dasāṅgulā n. length of ten fingers (4 d).

4. The final member of Bāhūvrisīs is liable to various changes tending to make it end in ā.

a. The n of several words in an, kārman,² dhāma, nāman, pārva, vṛṣaṅ, sakhān, is frequently dropped in ordinary Bāhūvrisīs, and that of āhan in numeral collectives; e.g. viśāk-karma³ performing all work, priyā-dhāma occupying desirable places, chandol-nāma (VS.) named mother, maternal, vi-parvā jointless, dvi-vṛṣa (VS.) having two bulls, lomāsakha (VS.) having hairy thighs; sād-āhā (AV.) m. period of six days.

b. The suffixes a and ya are frequently added, and sometimes ka; e.g. caṭūr-akṣ-& śat-syād, su-gāva having fine cows, anyóda-ra born from another womb (udāra), dāsa-mā-sa ten months ed, mādhuran-hast-ya honey-handed, try-amba-ka having three mothers, vi-manyu-ka (AV.) free from anger, a-karnā-ka (TS.) Voyager.

c. The suffix in (possessing) is sometimes pleonastically added; mahā-hast-in having large hands, ku-nakh-in (AV.) having hard nails.

¹ Except these formed with aha day, which are m., as sād-āhā m. series of six days.
² But this word retains its n in seven compounds in the RV.
³ But also viśāk-karman.
⁴ But a-pañ and vṛṣa-parvan.

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 Bahuvarhi in form 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-rātrā ² lasting overnight; anu-kāmā according to wish; ā-pathi and ā-pathi being on the way; paro-mātrā going beyond measure, excessive.

2. Like Bahuvarhi, compounds of this type may become substantives; e.g. upānas-ā adj. being on a wagon, n. (AV.) space on a wagon.

3. The final member, when it does not end in a, adds the suffix n, and ya sometimes even when it already ends in a; e.g. ānu-path-ā going along the road, adhas-pad-ā being under the feet, paro-ky-ā (AV.) away from the eye (āka), puro-gav-ā m. leader (going before the cows).

1 Otherwise sakhi remains unchanged in both Bahuvarhi and Karmadhārayas (but 188, 2) in the RV.; op. 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 case the final syllable of a part, is always accented (but in Bahuvarhi only when that is the natural accent).

3 Here rātrī night becomes rātra, as in the Dvandva aho-rātrā n. day and night.
2. In the verbally governing class the first member is an agent noun or an action noun governing the last member as an object. With a single exception 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 in a participle ending in āt formed from transitive present stems in ā, ā, or āya; e.g. rāhād-vāra, increasing goods, tarāḍ-drayas increasing (tārat) foe, dhārayāt-kavi supporting the vase, mandāyāt-sakha (gladdening his friend). The following are used as proper names: rāhād-ray (increasing wealth), jamād-agni (going to Agni), bharād-vāja (carrying off the prize).

b. Only three or four examples occur in a second type, in which the first member consists of a simple present stem (probably representing an imperative): radā-vām dispensing wealth, sikṣā-nar-ā helping men; as the name of a man: trāē-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: dāti-vāra giving treasure, vṛti-rādhas enjoying the oblation, vṛti-dāyāv causing the sky to rain; as the name of a man: pūṣṭi-gn m. (sunning horse).

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.

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1 sikṣā-nar-ā; see below, note 6.
2 rāhād aor. part. of rādh increase.
3 sakhi friend becomes sakha in two other governing compounds: drāvayāt-sakha opening his friend and ārāvayāt-sakha making his friend stout. Cf. 188, 2, note 2.
4 jamād is a palatalized form of an aor. part. of gam yā.
5 In this and the following example the a of rādā and sikṣā is metrically lengthened.
6 Here the stem of the final member is extended with ā.
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-ohreṣṭhā the best possible (lit. in so far as best), and with a gerundive in the adv. yād-rādhyām as quickly as possible (lit. in so far as attainable).

b. The initial words of a text begin to be compounded in the later Samhitās as a substantive to designate that text. Thus ye-yājāmahā (VS.) m., used in the N. pl., means the text beginning with the words ye 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 uttarah I am higher); mama-satyā n. dispute as to ownership (from máma satyām it is certainly mine); mām-paśyā (AV.) designation of an aphrodisiac plant (from mám paśya look at me); kuvit-sa some one (from kuvit sa is it he?); aham-sana (voc.) rapacious (from aham sanā I will obtain); aham-pūrvā eager to be first (from aham pūrvāh 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: āhar-ahar; divē-divē; dyāvi-dyāvi
   every day, māsi-māsi month after month; gṛhē-gṛhe, dāme-
   dame, viśe-viśe in every house; āṅgād-āṅgāt from every
   limb; diśo-diśah (AV.) from every quarter; yajñāsyā-yajñā-
   sya of every sacrifice; pārvāṇi-pārvāṇi in every joint;
   āgnim-āgnim (duvasyata), (worship) Agni again and again;
   ānām-ānāmi (AV.) food in perpetuity.

b. Adjectives: pāṇyām-pāṇyām, sōmam Soma who is
   again and again to be praised; prācīṃ-prācīṃ prādiśām
   each eastern direction; uttārām-uttārām sāmām (AV.) each
   following year.

c. Pronouns: tvām-tvām sharyathāḥ thou didst ever
   rejoice; yād-yad yām whatever I ask; tāt-tad... dadhe he
   always bestows that.

d. Numerals: pāṇca-pāṇca five each time; saptā-sapta
   (tredhā three times) seven in each case (= 21).

e. Adverbs: yāthā-yathā as in each case; adyādyā
   svāh-śvāh on each to-day; on each to-morrow.

f. Prepositions: the four which are found used thus are
   āpa, pārā, prá, sām; e.g, prá-pra, śasyate it is ever
   proclaimed.

g. The only example of a verbal form occurring as an
   iterative is pība-pība drink, drink. Otherwise a repeated
   verb is treated independently; e.g. stūhi stūhi praise, praise.

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1 āhar-divī day after day, is a kind of mixed iterative.
2 For divē-divē and viśe-viśe, owing to the influence of the frequent
   loc. in a from a stems.
3 In the ŚB such words are repeated with vai: yāvad vai yāvad vai
   and yatame vai yatame vai.
4 Such iteratives led to the formation of regular compounds in B.:
   ēka-ekāh (AV.); ēkākāh (ŚB.); dvā-dvā (RV.); dvān-dvām (MS.
   in hens, dvān-dvā pari (B.).
5 In a few instances repeated adverbs are not treated as compounds,
   both words being accented: nā nā nīne, nīm; ihēhā (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. viśāh kṣatriyā-ya balim haranti the peasants pay tribute to the prince (ŚB.). 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. prayājāir vai devāḥ svargāṁ lokāṁ āyan by means of the Prayājas the gods went to the heavenly world (ŚB.).

b. The verb occasionally moves to the beginning of the sentence when it is strongly emphasized; e.g. yānti vá āpa, óty ādityā, éti candrāmā, yānti nākṣatrāṇi the waters move, the sun moves, the moon moves, the stars move (ŚB.). A predicative noun with the copula (which may be omitted) being equivalent to a verb, naturally occupies the same position; e.g. sārve ha vai devā āgre saḍīśā āsuh all the gods in the beginning were similar (ŚB.): mitrō vai áivó devānāṁ 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. mārtṛā ha vá āgre devā āsuh the gods were originally mortals (ŚB.); pūrṇo vai yajñaḥ the sacrifice (is) a man (ŚB.).

c. As regards the cases, the acc. is placed immediately before the verb; e.g. chándāṃsi yuktāni devēbhya yajñaṁ vahanti the metres, when they are yoked, take the sacrifice to the gods (ŚB.). Adverbs and indeclinable participles occupy a similar position. Occasionally such words move to the beginning; e.g. divi vai sōma ásid, átha thá devāḥ in heaven was Soma, but here the gods (ŚB.).

d. The apposition, including patronymics and participles, follows the word which it explains or defines; e.g. sōmo rájā Soma, the King. A participle, in its proper sense, if
emphatic may be placed at the beginning; e. g. svapántam vái dikṣitām rákṣāmsi jighāmsanti it is when he sleeps that the Rakṣases seek to slay the initiated man (TS.).

c. The attribute, whether adjective or genitive, precedes its substantive; e. g. hiranyāyena ráthena with golden car (i. 35²); devānām hóta 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 sāṁ yudhi śpādhaḥ 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 sāyakaṁ maghávā adatta the Bounteous One seized his missile (i. 32²); ápa támaḥ pāpmánaṁ hate she drives away darkness and sin (TS.). When a compound verb is emphatic, the preposition alone as a rule moves to the front occupying the position that the simple verb would occupy; e. g. prá prajāyā jāyeya I would increase with progeny (TS.).

When used with substantives the genuine prepositions as a rule follow their case, while the prepositional adverbs precede it. The reason of this doubtless is that the former supplement the sense of the case, while the latter modify the sense much more emphatically.

g. Multiplicative adverbs precede their genitive; e. g. trīṁ śaṁvatsarásya 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, và, ivá, cid; kam is restricted to following nú, sú, 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.

1. Even accented particles for the most part cannot begin a sentence. They either follow the word they emphasize in any position in the sentence: á, evá, kám; or they occupy the second position in the sentence, as emphasizing the whole statement: añgá, áha, íd, kila, khálú, tā, nú, vái, hi.

The only particles that can begin the sentence are átha, ápí, utá; also ná if it negatives the whole sentence, but if it negatives the verb only, it follows proceeding that.

3. Forms of the pronoun tā tend in B. to occupy the first position, especially sá when it anticipates a proper name in dialogues, or tād as an acc. when famous authorities are quoted: e.g. sá hováca gárgyáh (SB.) Gárgya spoke (as follows); tād u hováca ásuriḥ with regard to this Ásuri said (SB.). The order is similar when átha or ápí are used: ápí hováca vájñavalkyāḥ (SB.).

k. In relative and interrogative sentences there is nothing peculiar except that, as these two classes of words tend to begin the sentence, cases of them come to occupy the first position which in ordinary sentences do not occupy it; e.g. kim hi sá tāir grháih kuryāt what indeed should he do with this house? (SB.).

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 paśuin eva, anmai pāri dadāti gáptyaḥ thus he hands the cattle over to him for protection (SB.); 2. by the subject either when it is the name of an authority quoted or when it is equivalent to a relative clause; e.g. sá ha, uváca gárgyāḥ so said Gárgya; aindrám cārum nįr vāpet paśūkāmaḥ and (who is) destructor of cattle should assign a yaj 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. āgniṃ īśe purōhītam I praise āgni the domestic priest (i. 1); āgniṃ manye pitāram āgni I deem a father (x. 7). 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 aṃjantu viśve devāh, sām āpo hṛdayāni nau let all the gods, let the waters unite the hearts of us two (x. 85).

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-pṛthivī); uṣāsā Dawn and Night (= uṣāsā-nůktā); mitrā Mitra and Varuṇa (= mitrā-vārūṇā). Sometimes the other member of the pair is added in the N. sing.; e.g. mitrā tānā nā rathyā vārūṇo yāḥ ca sukṛātuh Mitra (and Varuṇa) and the very wise Varuṇa, like two constant charioteers (viii. 25).

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. dyāvah the (three) heavens = heaven, air, and earth;
prthivin 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 abhī samrājo vāruṇa graṇtaty, abhī mitrāso aryanā sajōṣāh to it the universal sovereign Vāruṇa, to it the Mitras (= Mitra, Vāruṇa, Aryanā), and Aryanā, accordant, sing (vii, 38ª).

b. The 1. pers. pl. is sometimes loosely used instead of the sing. or du.; thus Yama in his dialogue with Yami says nā yāt purā cakṛmā kād dha nūnām ṣtā vādanto ánṛtāṃ rapema how pray can we, what we have never done before, speaking of righteous things now talk of what is unrighteous! (x. 10ª). The plur. of personal pronouns is also occasionally used in a similar way; thus in the dialogue of Yama and Yami (x. 10ª) nas alternates with the correct nau: sā no nābhiḥ, paramāṃ jāmi tān 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 vayāṃ 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: *jāyānu tvah jhūvati 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. *dhrṣnāve dhiyate dhanā to the bold man booty accrues* (i. 81).

2. a. When two sing. subjects have one verb, the latter in most cases is in the dual; e.g. *indraś ca yād uvudhāte uhiś ca when Indra and the dragon fought* (i. 32); *ūrjam no dyānā ca pṛthivi ca pīnvatām may heaven and earth increase our strength* (vi. 70); *indraś ca sōmaṁ pībataṁ bhṛhaspate do ye two, Indra and (thou), O Bhṛhaspati, drink Soma* (iv. 50).

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 dādvahē when (I) and Indra receive* (viii. 31); *bhṛhaspate yuvām indraś ca vāsvo divyāsya, tāthe O Bhṛhaspati, ye two, (thou) and Indra, dispose of heavenly wealth* (vii. 97). In B. this usage seems to be found only when the verb is in the third person; e.g. *prajāpatih prajā asṛjata: tā bhṛhaspātiś ca anvāvaitām Prajāpati created beings: (he) and Bhṛhaspati 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. *tāyām ca tāyām ca vardhate his offspring and family prosper* (ii. 25).

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. *tāyā dhātā ca, aryāmā ca, ajāyatām from her Dhātī and Aryāman were born* (MS.); but *prthivāyā vái mēdhāyām ca, amedhāyām ca, vṛūḍ śkrāmat from the earth there issued on the one hand the pure and on the other the impure* (MS.).

b. When there are more than two subjects the verb is not necessarily in the pl., but may agree with only one of them.
1. If each of the subjects is sing. the verb is sing.; e.g.
mitrás tán no várūṇo ródasi ca dyūbhaktam indro aryamā dadātu let Mitra, Varuṇa, Ródasi, Indra and Aryaman give us this divine wealth (vii. 40).  
2. If the subjects are of different numbers the verb may agree with either one or the other; e.g. ávad indram yamunā tī̄tśavaś ca Yamuna and the Trisus helped Indra (vii. 181); indro vidur ángirasasaś ca Indra and the Áṅgirasas know it (x. 10810).

The du. and pl. take the du. or the pl.; e.g. giráyaś ca dṝ̄lha dyāvā ca bhūmā tujete the firm mountains and heaven and earth trembled (i. 61); dyāvā ca yātra pipāyann áhā ca where heaven and earth and the days have given abundance (vii. 65).

a. In B. a sing. and a du. subject take a verb in the sing. or pl.; e.g. vyāṣamātrāṃ pakaśa ca pūchaḥ ca bhavati both the wings and the tail are a fathom in length (TS.); tāv saśvīnau ca sāravati ca, spāṃ phāṇām vāram adhācan the Aśvinis and Sarasvatī moulded the form of the waters into a bolt (SB.); a sing. and a pl. take the verb in the pl.; e.g. devās ca vai yamās ca jāmin lokē 'spardhanta the gods and Ruma fought for (the possession of) this world (TS.).

b. In B. anyó 'nyā one another takes this verb in the sing., du., or pl. according as one, two, or several agents are intended; e.g. tābhyaḥ sā me r̥c̄hād yā naḥ prathamā 'nyō 'nyāsmāi drāhyaḥ of these he shall be deprived who first of us may cheat another (TS.); nēd anyó 'nyām hināśataḥ neś they injure each other (SB.); tāṃ spātāny anyó 'nyāma, aspadhanta 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 tvāṃ ca sām yuyāva I and thou will unite together (viii. 6211); tam yuyāṃ vayāṃ ca asyāma may you and we obtain him (ix. 9813). Occasionally, however, the third person is preferred to the first; e.g. ami ca yē maghāvāno vayām ca mihām nā sūro āti niś ātanyuh 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 the not only in their inflected form, but often also the uninflected form of the nom. and acc.; e.g. saptábhīh putráh and saptá hótrāh, pañcásu jāneu and pañca krāṣu. In B. only the inflected forms are used.

b. The cardinals from twenty upwards being substantives in form may govern a G.; e.g. saśṭim äśvānām sixty horses, satām gónām a hundred kins, sahāraṇī gāvām thousands of kins. They are, however, generally treated like adjectives; but being collectives they take singular endings in concord with pl. cases; e.g. trimśād devāh thirty gods, trimāśām yójanām thirty yojanas (acc.), trimāstāh háribhiḥ with thirty boys, trāyastrimpāto devānām of thirty gods (AB.). satām hundred and sahāraṃ thousand are used as the nom. acc. form in agreement with plurals; e.g. satām pūraḥ a hundred forts, sahāraṇām harāyāḥ a thousand boys, sahāraṃ pasān a thousand beasts (TS.); they also appear in the same sense in the plural; e.g. satā pūraḥ a hundred forts, sahāraṇāy adhīrāthānā a thousand vagon beasts (x. 98). satām and sahāraṃ are also found (but not in B.) with an instr. pl., as satām pūrbhiḥ with a hundred forts beside satemá háribhiḥ with a hundred boys, sahāraṇām ēśābhīḥ with a thousand seers. The noun accompanying sahāra occasionally appears by a kind of attraction in the sing.: śūnāś ceto chēpam nīditaṃ sahāsaṅḍ yūpād umuśoḥ thou didst deliver Śumbhēśa, who were bound, from a thousand gods (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 īśvara 'capable used thus in B. is equivalent to a verb = to be able. The concord here is in the majority of cases normal; e.g. īśvarā vā āśvā 'yatō 'pratiṣṭhitiḥ pāraṃ par大力发展 gāntoḥ a hom if unobstructed can go to an extreme distance (TS.); eñam īśvarā pradāhāḥ she can burn him (TS.); īśvarāu vā etām nirānāḥ both of them can burn (SB.); tāy enam īśvarānī pratinūdāḥ they can drive him away (MS.). Sometimes, however, the concord of either number or gender, or of both, is neglected; e.g. tān īśvarām rākṣapañi hāntoḥ the demons can kill him (TS.); tāya īśvarāḥ prajā pāpyaṣi bhāvitoḥ his offspring can degenerate (SB.); īśvarā ha etā śāṅkṣayitum saṃtāptoḥ 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.

8. 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. traya vai nairtya aksayah striyaha svapnaha (MS.) disc. woman, and sleep (are) the treble pernicious (things); eva by asta kamyat stoma uktham ca samasya thus indeed his two favorites, stoma and uktha, are to be recited (I. 819). A predicative adj. dependent on kṛ agrees with its subst.; if there are two, the dū. is used; e.g. dālivam ca váva asmā etad viśām mānumām ca, anuvartmānau karoti so be 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 tusah sā tvak what (are) the husks (that =) those (are) the skin (AB.); yād ástu sāmksāritam ásit tāni váyamsi, abhavān 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 ahám and tvám (109 a) being enclitic, can be used neither at the beginning of a sentence or metrical line (Pāda), nor after vocatives, nor before emphasizing, conjunctive or disjunctive particles.

c. Bhavān Your Honour, the polite form of tvám, which first comes into use in B., properly takes a verb in the 3. sing. But being practically equivalent to a personal pronoun of the 2. pers., it occasionally appears with a verb in that person; e.g. iti váva kila no bhavān purā.
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anuśiṣṭān āvocāḥ (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 adjectively 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. 100); iyām māṭir māma this my hymn; ayām vāṭah the wind here (on earth); ayām jānāh the people here (vii. 55); 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 asāu 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. ami yē devā sthāna triṣū ā rocanē dividē ye, O gods, who are there, in the three bright realms of heaven (i. 105); ami ca yē maghāvāno vayām ca those (absent) patrons and we (i. 141); asāu yā ēsi vīrakāh you who go there, a mannikin (viii. 91).

a. 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 (asāu), and in the phrases yō 'yām pāvate he who blows here (=Wind), and yō 'sāu tāpati he who burns there (=Sun), and asāu ādityāh the sun there. In B. asāu is besides used in a formulaic way (= so and so) when the actual name is to be substituted; e.g. asāu nāma ayām idānṛūpah he here, having this form, is so and so by name (ŚB.). In addressing a person the voc. form asāu is also used thus: yāthā vā idām nāmagrāhām āsā āsā iti havyati so me here (= in ordinary life) by way of mentioning the name calls: 'you there, you there!' (MS.).

3. tā, like asāu, can be translated by that, but in a different sense. It is not like asāu essentially deictic and local, nor does it imply a contrast (that there as opposed to this here); but it refers to something already known either as just mentioned or as generally familiar.

a. A very frequent application of this meaning is its
reference as a correlative to what is made known by an antecedent relative clause; e.g. yāṃ yajñāṃ paribhūr āsi, sā id deveṣu gachati the sacrifice that thou encompassest, that certainly goes to the gods (i. 1'). 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 pratnāthā sāhasā jáyamānaḥ, sadyāḥ kāvyāni bāḥ adhatta viśvā (i. 96') he (who is in our thoughts, the famous Agni) being engendered in the ancient way with strength, hath has straightforward assumed all wisdom; tā vāṃ viśvasya gopā yajase (viii. 25') 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. tvāṃ vājasya śṛutasya rājasī: sā no mṛla thou rulest over glorious spoil: as such be gracious to us (i. 36'); sā tathā ity abravit: sā vai vo varaṃ 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 trāyastrmēad duhitāra āsan, tāḥ sómāya rājñe 'dadāt, tāsāṃ rōhinīm uśait, tā irṣyantīḥ punar agachan Prajāpati had thirty daughters; he gave them to King Soma; of them he visited Rohini (only); they (the others), being jealous, went back (TS.). When this 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 Urvāśī: urvāśī ha apsarāḥ puruṣāvasam aidāṃ cakame an Apsaras Urvāśī loved Puruṣāvas, the son of Idā is some sentences later referred to with: tād dha tā apsarāsa atāyo bhūtvā pārī pupuvire then the Apsarases swam about in the form of water birds (SB.).
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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. tām mā saṁ saṁ vāravānuṁ māṁ me as such with glory (I. 26\(^3\)); māṁ yañūād antār agata: sā vo hām evā yañūām anūmūham ye hare excluded me from the sacrifice; so I have thrown your sacrifice into confusion (SB.); havismanto vichhe te: sā tvām no aṣyā sumānā hāṁ avātā bhāva bringing obligations we would serve thee: we do thou be for us to-day a beneficient kṣeter (I. 36\(^\prime\)): yāci tvā ētyā pūnā brāvataḥ, sā tvām brūtāt (SB.) (if they (two) shall say this to you again, then do you say (to them)); asya pitvā ghanō vrātānam abhāvas... tām tvā vājyāmaṁ having drunk of this thou become a slayer of Vṛtra; so we strengthen thee (I. 4\(^\prime\)). Similarly used are; sing. A. tām tvām (here exceptionally not enclitic), D. tāsmai te, G. tāsyā te, tāsyās te; du. tā vām; pl. A. tām vā, G. tāsām vām.

b. Four demonstrative pronouns are found following tā in this way: iñām, adā, tā itself, and oftener of all etā; e.g. saṁ iyām samā sañāja pitrāyā dhībh this here is among us an ancient hymn of our forefathers (Ili. 29\(^\prime\)); tāsyā vālo ny anādī: tām amūm vālo bhunottā (in thy hangs down: that the wind tosses to and fro (SB.)); tām ha ēva nā kai dadāhā: tām ha ama tām purā brāhmaṇā nā taranti that (river) he (Agni) did not burn across: that same one the Brāhmaṇa used not formerly to cross (SB.); bhavati aṣya añucaro ya evam veda: sa vā eṣa ekāñhitā, sa eṣa juhvatā vaṣati he who knows this has a follower; that (follower) is this one guest; this same (follower, the Sun) abides among the sacrificers (AB.).

c. The N. sing. ētā is sometimes used adverbially in B. (see 180, p. 249).

d. Ētā 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.

e. The correlative use of ētā seems to be limited to B., the relative clause here usually following; e.g. patho vā eṣa prati, yo yajñaś mūhyati 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. svargaṁ vā etena lokam upapra yanti yat prāyānīyāṁ people go to the heavenly world with that which (is) the preliminary sacrifice (AB.). In these circumstances ētā 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 và ete yad āpah water is equivalent to cattle (AB.). In this usage yad often loses its inflexional character to such an extent that it becomes like an explanatory particle (= that is to say), the substantive that follows it agreeing in case with that which precedes; e.g. etáir átra ubháyair ártho bhavati yad deváis ca bráhmaṇáśi ca there is need here of both, that is, of the gods and the Brahmins (ŚB.).

The use of etá without an antecedent, parallel to that of tā, is common both in V. and B.; e.g. eśo uṣá vy uchati this Dawn (whom we see before us) has shown forth (i. 46'); tē hā āsurā asuyánta īva úcûr: yāvad evaisa viṣṇur abhiśete tāvad vo dadma iti the Asuras said somewhat displeased: as much as this Viṣṇu (here present) covers lying down, so much do give you (ŚB.); yuvám etáṃ cakrathuḥ sindhuśu plavām ye tva have made that boat (present to our thought) in the ocean (i. 182²); tēna etáṃ uttaraṃ girim āti dudrāvā therewith he passed over that (well known) northern mountain (ŚB.); tā etē māyē asrajanta suparṇiṃ ca kadrūṃ ca they created these two (well-known) miraculous beings, Suparṣi and Kadrā (ŚB.). In the last example etē 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 etābhīr devātābhīḥ saydg bhūtvā marūdbhir viśā agninā amikena upapāyata he, united with these deities, the Marūtas in the fighting folk and Agni in the host, approached (MS.); sā ha etāḥ eva dadarāḥ anasānātaya vāi me prajāḥ para bhavanti iti he saw this; in consequence of hunger my creatures are perishing (ŚB.).

b. In its anaphoric use etá expresses identity with that to which it refers back, more emphatically than tā does; e.g. śpeta vita vi ca sarpata ātō: asmā etām pitāro lokāṃ akraṇ 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 esa stoma indra tushyam (i. 173) this praise is for thee, O Indra, refers to the whole preceding hymn; tad ubhayam sam-bhitya mdam ca apa ca istakam akurva: tasmad etad ubhayam istakah bhavati md ca apa ca having brought both those together, clay and water, they made the brick: therefore a brick consists of both these, clay and water (Sb.).

5. tyá occurs only in the sense of that (well known); e.g. kvá tyáni nau sakhyá babhuvuh what has become of those friendships of us two? (vii. 88). It often follows forms of the demonstrative pronouns etá and idám; e.g. étó tyé bháháva uásah aguh here those (familiar) beams of Dawn have come (vii. 75); imám u tyám atharavád agnim manthanti they, like Atharvan, rub forth that (famous) Agni here (vi. 15). The neuter tyád is sometimes used after the relative yá, and often after the particle ha, in an adverbial sense; e.g. yásya tyác chámbara māde dvodásaya randháyah in the exhilaration of which (Soma) thou didst at that time subject Sambhara to Divodása (vi. 43).

6. The pronoun a that in its substantive sense (= he, she, it, they), when it is unaccented, not infrequently appears as an emphatic correlative (while the accented form is a deictic adjective); e.g. yásya deváir asado barhír agne, áháni asmái sudiná bhavanti on whose litter thou, O Agni, hast sat down, fair days arise for him (vii. 11); yá vám satam niyútaah sácente, ábhír yátaam arvák the hundred teams that accompany you, with them do ye two come hither (vii. 91); nákír esam ninditá mártyesu, yé asmákam pitáro gósu yodháh there is among mortals no reproacher of them who, (being) our fathers, were fighters for cows (iii. 39).
THE CASES.

Nominative.

196. The nominative, as in other languages, is mainly used as the subject of a sentence.

a. A second nominative is employed as a predicate with certain verbs beside the subject, that is, with verbs meaning be, become, seem or be accounted, think oneself; e.g. tvām hi ratnadā úsī for thou art a bestower of treasure (i. 15'); ásvāsaḥ sánto áśívā abhūvan being friendly they have become unfriendly (v. 12'); ékavimśatih sāṁ padyante they become twenty-one (TS.); gókámā me achadayan they seemed to me desirous of cows (x. 108); śiśa kó vipra oha te who counts as a seer, as a singer? (viii. 31'); apratir mánya-mānaḥ thinking himself irresistible (v. 32'); sómaṁ manyata papivān he believes he has drunk Soma (x. 85'); parābhaviṣ-yānto manāmahe we think we are about to perish (TS.).

b. In B, the predicative nom. also appears with verbs meaning in, call oneself (brú, vac, vad in the middle); e.g. indro brāhmaṇó kruvaneḥ Indra calling himself a Brahmā (TB.); nábhavo nábhovathāḥ thus hath described himself as a singer (TS.).

c. With verbs of naming the predicative acc. may also be expressed in B, by the nom. with iti; e.g. rásabha iti hy étám śayó 'vadatī for the seer called him 'as' (TS.).

d. 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. 31').

e. Instead of the predicative nom. the voc. is sometimes used; e.g. yūyāṁ hi jñāṇa, sudānavah for ye are liberal (i. 15'); ábhūr éko, rayipate rayinām thou alone hast been

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1 In B: the phrase rūpāṁ kṛ to assume a form, because it is equivalent to bhū ti become, takes a predicative, nom. ; e.g. viṣṇu rūpāṁ kṛtvi assuming the form of Viṣṇu (TS.).
the lord of riches (vi. 31\(^a\)) ; gáutama bruvána thou who callest thyself Gautama (SB.). (Cp. 180 under ná, 2 a.)

a. Since apparently two vocatives cannot be connected with ca, the nom. often appears instead of the first or the second vocative; e.g. váyav indraś ca ostathāḥ. O Váyu and Indra, ye know (I. 2\(^a\)) ; indraś ca sámam pibatam bhahapate Indra and Bhákapati, drink the Soma (iv. 50\(^{10}\)). Cp. 180 under ca, 1 a, 6.

**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 yá, car, and sr and some others. The acc. may be a person, a place, an activity or a condition; e.g. yamām ha yajñó gachati to Yama goes the sacrifice (x. 14\(^b\)) ; devām id ēśi pathibhiḥ sugēbhīḥ to the gods thou goest by paths easy to traverse (i. 162\(^{21}\)) ; indraṃ stómās caranti to Indra fare the songs of praise (x. 47\(^a\)) ; sáraj jārō ná yóṣanām he sped like a lover to a maiden (ix. 101\(^{14}\)) ; mā tvāt kṣetrayá áraṇāni ganma may we not go from thee to strange fields (vi. 61\(^{14}\)) ; sabhām eti kitavāḥ the gambler goes to the assembly (x. 34\(^a\)) ; jaritir gachatho hávam go two go to the call of the singer (viii. 35\(^{10}\)) ; táva krátubhir amṛtatvām āyan by thy mental powers they (went to =) attained immortality (vi. 7\(^a\)).

a. The usage in B. is similar; e.g. praśpatiḥ praśa asṛjata, tá váṃśam agachan Praśpati created creatures; they went to Varuṇa (TS.) ; sá ná divyam upatat he did not fly to heaven (SB.) ; áriyam gachayam may I (go to =) attain prosperity (SB.).

2. duration of time (in origin only a special form of the cognate acc.); e.g. satām jīva śarādo várdhamānah live prospering a hundred autumns (x. 161\(^a\)) ; so ásvatthó samvatsarām atiṣṭhat he remained in the Ásvatha tree for a year
(TB.); tâsmât sârvân rtun varâti therefore it rains during all the seasons (TS.); samvatsaratamân râtrim â gachatât (SB.) 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. yâd āsûbhîh pâtasi yójanâ purû when with the swift ones thou fiest many leagues (ii. 163); sâ bhûmîm višvâto vrtvâ áty atîsthad dasângulâm he covering the earth on all sides extended beyond (it) a distance of ten fingers (x. 901); saptâ-daśa pravyâdhân ájîm dhâvantâ 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. samânâm aṇi, aṇjate they deck themselves with like adornment (vii. 57); yâd agne yâsi dûtyâm when, O Agni, thou goest on a message (i. 12); tvâyâ adhyakṣena pâtnâ jayema with thee as witness we would conquer in battles (x. 128); tâsmâd râjâ samgrâmâm jîtvâ udâjám úd ajate therefore a king, having won a battle, chooses booty for himself (MS.); tisrâ râtrir vratâm carat he should perform a fast for three nights (TS.).

a. Verbs meaning to stream or to shine in V. take a cognate acc. with a concrete sense; e.g. rtâya jîhvâ pâvate médhâ the tongue of the rite (Soma) streams meat (ix. 70); tâsmâ āpo ghrtâm arâsânti for him the waters stream ghee (i. 125); vi yât sâryo ná rôcate brhâd bhâh when, like the sun, he becometh lofty light (vii. 8).

5. an adverbial sense. Adverbs of this form all originated in various uses of the acc. which have acquired an independent character. They are formed from:

a. substantives; e.g. náktam by night (not during the night like the acc. of time); kâmam at will (still rare in the RV.), e.g. kâmam tâd dhotâ šâmsed yad dhotrakâh pûrvedyuḥ śâmsyenâ the Hotr may, as he likes, recite what the assistants of the Hotr may recite the day before (AB.); náma by name; e.g. mâm dhur indrâm náma devâtā
(x. 49) meat they have placed as Indra by name (or verbally) among the gods.

b. various kinds of adjectives. They have an attributive origin when they express the senses of quickly or slowly (ksipram, ciram), much or greatly (bahu, balavat), well or badly, boldly (dhrenu), or direction (as nyak downward, &c.); e.g. balavad vati it blows hard (SB); bhadrarjivantah living happily (x. 37).

a. The acc. adverbs from ordinals seem to have been appositional in origin; e.g. tan va etan sampatan viivamitra prathamam apasyat (AB) thus same Sappit4a hymns Viivamitra invented first (= as the first thing).

b. Several acc. adverbs are from comparatives and superlatives in tara and tama formed from prepositions and adverbs; e.g. draghya ayn pratararj damage obtaining longer life furthers (i. 53). A good many such have a fem. acc. form in later use, but there is only one found in the RV.; saptararj padukauna hara put your two little feet closer together (vii. 33).

c. 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. tvadatroc manuvad vadema (ii. 16) having this as our messenger we could speak like men (= as men should speak; properly something that belongs to men).

d. 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. devaas chandobhir imal lokan anapajayyam abhy ajayan the gods (unconquerably =) irrevocably conquered those worlds by means of the metros (TS).

e. Another group comparatively rare in V., but very common in B., are those formed from propositionally governing adjectival compounds; e.g. amukamam tarpayatham satisfy yourselves according to desire (i. 17), adhidevatam with reference to the deity (SB). 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 ya; e.g. yath-kamam ut padyate she turns in according to her desire (x. 146), yava-jivam (as long as =) for life (SB). Some other adverbial compounds are used like gerunds in am; e.g. stukasargam erstaw bhavati it is plaited like a braid of hair (SB).

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), iyas and iṣṭha (comparatives and superlatives), u (from desiderative stems), uka (very rare in V.), tar (when the root is accented), van (when compounded), sru (from causative stems); and a few with the secondary suffix in. Examples of the acc. with such agent nouns are: devāṁ tvam paribhūr asū thou encompassed the gods (v. 137); dṛṣṭaśa coid arūjah breaking even what is firm (iii. 457); tvāṁ no viyā abhimātiḥ sakṣānīḥ thou overcomest all our adversaries (viii. 243); śatāṁ puro rurukṣānīḥ ready to destroy a hundred forts (ix. 487); āndrā ha rātman vāruṣā dhéseśa Indra and Varuṇa bestow treasure most abundantly (iv. 413); vatsāṁ ca ghātiko vṛkah (AV. xii. 47) and the wolf slays the calves; dātā rádhaṃsāśi śum-bhṛti giving riches he shines (i. 225); prātaryāvāṇo adhvarām coming early to the sacrifice (i. 441); sthiraś ca nirayishnaḥ O ye who desire to bend even what is rigid (viii. 201); kāmi hi virāḥ sādam asya pitim for the hero always desires a draught of it (ii. 141).

a. Some adjectives formed with aṇo from prepositions governing the acc. are also used with that case. Such are pratyāṇo facing, anvāṅa following; e.g. pratyāṇaḥ utāsam urvyiśa vi bhāti facing the Dān (the fire) shines forth far and wide (v. 287); tasmād antoc patni gārhapsatram āste hence the wife sits behind the gārhapata fire (AB.). The acc. is found even with samyāṇo influx; e.g. ोṣadhir eva samyāṇaḥ sāṃhātāḥ 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 deś. adjectives in u and the ordinary adjectives in uka (which are very common) and those in in; e.g. pāpmaṃ apajīhmamsuḥ wishing to drive away sin (AB.), sarpāṇaḥ ghātukāḥ svayāḥ the snakes might bite
c. The acc. is governed by more prepositions than any other case. The genuine prepositions with which it is exclusively connected in both V. and B. are áti beyond, ánu after, abhi towards, práti against, tirás across; and in V. only ácha towards. It is also taken secondarily by others which primarily govern other cases (cp. 176. 1, 2). The acc. is further taken exclusively by the adnominal prepositions antarā between, abhitas around, upári above, sanitür apart from; and secondarily by some others (cp. 177. 1-3).

a. The preposition vína without, except, which first occurs in B. (and there has only been noted once), takes the acc.; and rté without, which in the RV. governs the abl. only, in B. begins to take the acc. also (as it often does in post-Vedic Sanskrit).

b. 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 ágrena in front of, ántarena within, between, uttarena north of, dáksipena to the right or the south of, pārena behind; ubhavātas in both sides of.

c. In B. the acc. is taken by two interjections. One of them, ēd to behold (cp. Lat. ut), is always preceded by a verb of motion, which, however, has sometimes to be supplied; e.g. ēyās vāyur: ēd dhatām vṛtrám Vāyu came (to see); beheld, Vṛtra (was) dead (ŚB.); pūmar óma iti devā: ēd agnim tirōbhūtam +see are coming back,+ said the gods; they came back, and beheld! Agni (had) disappeared! (ŚB.). The other interjection dhik ēs; used with the acc. of the person only, is still very rare in B.; e.g. dhik tvā jālma astu ēs an you, rogue! (KR.).

**Double Accusative.**

198. A second acc. appears in apposition with various verbs; e.g. pūrusaṁ ha vái dovä agré paśūṁ á lebhīre the gods in the beginning sacrificed a man as a victim (ŚB.). It is further used:

I. predicatively with verbs of saying (brũ, vac), thinking (man), knowing (vid), hearing (āru), making (kr), ordaining (vi-dhā), choosing (vṛ), appointing (ni-dhā) in both V.
and B.; e.g. śvānam bastō bodhayitāram abravit the he-goat said (that) the dog (was) the wakener (i. 161) yād anyo nyām pāpām avadān that the one called the other wicked (SB.) agniṁ manye pitāram Agni I think a father (x. 7) marisyaṁtaṁ cēd yājamanāṁ mānyeta if he thinks the sacrificer (is) going to die (SB.) cīrāṁ tāṁ mene he thought that too long (SB.) vidmā hi tvā purūvāsum we know thee (to be) possessed of much wealth (i. 81) nā vai hatāṁ vrtrāṁ vidmā nā jīvāṁ we know not (whether) Vṛtra (is) dead nor (whether he is) alive (SB.) revantāṁ hi tvā īrṇōmi I hear (about) thee (that thou art) rich (viii. 2) ēṛṇvānty enam agniṁ oikyānām (TS.) they hear (about) him having piled the fire (altar); asmān sū jigyūṣah kṛdhi make us thoroughly victorious (viii. 80) tēśāṁ pūsān am adhipām akarot he made Pusan their lord (MS.) tasmā āhutīr yajñāṁ vy ādadhuh they made (= ordained) the oblations (to be) the sacrifice for him (MS.) agniṁ hótāram prā vrne I choose Agni priest (iii. 19) nī tvāṁ agne mānur dadhe jyotīr jānaya sāvata Manu has appointed thee, O Agni, as a light for every man (i. 38).

2. to express the person as a direct object beside the thing with verbs of addressing (vaco), asking (prach), begging (yāc), approaching with prayer (ī, yā), milking (duh), shaking (dhū), sacrificing to (yaj), doing to (kr); e.g. agniṁ mahām avocāma suvyktim to Agni we have addressed a great hymn (x. 80); prōhāmi tvā pāram āntaṁ prthivyāṁ I ask thee about the farthest limit of the earth (i. 164) yājñavalkyaṁ dvāu prāśnau prakṣyāmi I will ask Yajñavalkya two questions (SB.) apō yacāmi bheṣajām I beg healing from the waters (x. 6); tād agniḥotry āgniṁ yacet that the Agnihotr should beg of Agni (MS.) vāsūni dasmāṁ imahe we approach the wondrous one for riches (i. 42); tāt tvā yāmi I approach thee for this (i. 24); duhanty udhar divyāṁ they milk celestial gifts from the udder (i. 64); imām evā sārvān kāmāṁ duhe from her he (milks =) obtains all desires (SB.)
vṛksāṁ phālaṁ dhūnuhi shake down fruit from the tree (iii. 45'); yāyā devāṁ rtāṁ bhāt sacrifice to the gods the lofty rite (i. 75'); kim mā karann abalā asya sēnāḥ what can his feeble hosts do to me? (v. 30').

3. to express the agent with causative verbs beside the acc. which would be taken by the simple verb also; e.g. uśān devām uśatāṁ pāyayā hāvīṁ eager thyself cause the eager gods to drink the libation (ii. 37'); tā yājamāṇam vācayati he makes the sacrificer name them (TS.). With verbs of motion the other acc. expresses the goal (which is, however, never a person); e.g. pārām evā parāvātāṁ sapāṭniṁ gamayāmasi to the extreme distance we cause the rival wife to go (x. 145'); yājamāṇam suvargāṁ lokāṁ gamayati he causes the sacrificer to reach the celestial world (TS.).

a. In R. the agent is frequently put in the inst. instead of the acc. with various causatives, especially that of grah wise; e.g. tā vāruñeṣa, agrahayat (MS.) he caused Varuna to seize them (= he caused them to be seized by Varuna).

b. In R. a second acc. expresses the goal (with ni loa) or duration of time beside the acc. of the object; e.g. evām evān kūrmāṁ suvargāṁ lokāṁ nayati then the tortoise leads him to the celestial world (TS.); tīrō rātrir vratāṁ caret he should observe a fast for three nights (TS.).

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1 Which would be expressed by the nom. with the simple verb; e.g. devā hāvīṁ 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 agnāṁ gamayet he would send Agni to Agni (ŚR.); devatārā eva snad gamayati he sends it to the gods (ŚR.).
Instrumental.

199. A. The fundamental sense of this case is concomitance, which may variously be rendered by with, by, through, according as it expresses accompaniment, instrumentality or agency, causality, motion through space or duration of time.

1. In its sociative sense the instrumental expresses the companion or accompaniment of the subject in any activity; e.g. devó devébhír ā gamat may the god come with the gods (i. 1\(^8\)); indreṇa yujā nir apām anubho arṇavāṁ with Indra as thy companion thou didst release the flood of waters (ii. 23\(^8\)); indro no rádhasā ā gamat may Indra come to us with wealth (iv. 55\(^8\)).

a. Similarly in B.: agnir vásubhir uḍ akrāmat Indra departed with the Tuṣas (AB.); yéna mānteṣa jahōti tād yājuk the spell to the accompaniment of which he offers the oblation in the Tuṣas (SB.); tād aṣya sāhasā adīṣanta 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. vayam īndreṇa sanuyāma vājam we would win booty through Indra (i. 101\(^8\)); āhān vyāraṁ indro vājreṇa Indra smote Vyāra with his bolt (i. 32\(^3\)).

a. Similarly in B.: yéna virēṇa by whom as champion (SB.); śrīṣprā bāṣam karantī they carry corn (with =) on the head (SB.); tāmād dāksināna hāṣtena ānman 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. sōmasya pītyā . . . ā gatam come hither for the sake of the Soma draught (i. 46\(^8\)); āśtrur januṣā sanād asi thou art by thy nature without foes from of old (i. 102\(^8\)).

a. Similarly in B.: sa bhīṣā ni līye he concealed himself through fear (SB.); sa nāmā by name.

4. In its local sense of through or over it is used with
verbs of motion to express the space through or over which an action extends; e.g. divá yánti marúto bhúmyá_agni
ayám váto antáríkseṇa yáti the Maruts go along the sky, Agni over the earth, the Wind here goes through the air (i. 16114); antáríkse pathibhiḥ pátantam flying along the paths in the air (x. 87°).

5. In its temporal sense the inst. expresses the time throughout which an action extends; e.g. púrvibhir dadáś-
imá śarádbhiḥ we have worshipped throughout many autumns (i. 86°). Sometimes, however, the sense of duration is not apparent, the inst. being then used like the loc. of time; thus rtúnā and rtúbbhiḥ mean in due season.

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. áñjasá straight-way, máhobhiḥ mightily, sáhasá and sáhobhiḥ suddenly; ántareṇa within, úttareṇa to the north; uccáis above, ní-cáis below, perá-cáis sideways, prácáis forwards, sánais and sánáis, sánakáis slowly.

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 Marshall, yād combine, yuj join (mid.), sac accompany; yudh fight, spṛdh strive, hās race, kṛḍa play; in B.: yudh fight, vi-jī contend victoriously (with).

   b. separation from (compounds with vi); in RV.: vi-yu disperse from, vi-vṛt turn away from, vyā-vṛt separate (intr.) from; in B.: vyā-vṛt id., vi-pṛdh be deprived of, vi-sthā be removed from, viśvāṅi 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, hṛṣa rejoice in, bhuj enjoy; in B.: tṛp be pleased with, nand be glad of, bhuj enjoy.

   d. repletion; in RV.: pṛ fill (acc.) with, pi 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 māyāya he acts with barren craft (x. 71\'); upāmāu vācā carati he proceeds in a low tone with his voice (AB.).

   h. ability to do: the verb kr in both V. and B.; e.g. kim roa kariṣyati what will he do with a hymn? (i. 16430); kim så tāir grhāiḥ kuryāt what could he do with that house? (ŚB.). In B. the phrase ārtho bhavati there is business with = there is need of (Lat. opus est aliqua re) is similarly used:

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1 Sometimes also with the gen.: the past part. pass. pūrṇa 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).

1. dominion: only (in V.) the verb patya be lord of (lit. by means of); e.g. indro viśvair vīryāḥ pātyamānaḥ Indra who is lord of all heroic powers (iii. 5418).

2. subsistence: only (in B.) the verb jīv live on, subsist by; e.g. yāyā manuṣyā jivanti (the cow) on which men subsist (TS).

a. With passive forms of the verb (including participles) the inst, expresses either the means (as with the active verb) or the agent (the nom. of the active verb); e.g. ghṛtēna agniḥ sām aiyate Agni is anointed with ghee (x. 1184); usa uchānti ribhyate vāśetaḥ Uṣas when she drink is praised by the Purāṇas (vii. 76). Similarly in B.: prajāpatinā saiyante they are created by Prajapati (MS.); pātrair ānca adyate food is eaten with the aid of dishes (MS.).

b. Nominal forms connected with the verb, when they have a passive sense, as gerundives and infinitives, take the same construction; e.g. nāḥhir hāvyah to be invoked by men (vii. 227); ripūnā nā avacākṣe not to be observed by the enemy (iv. 58).

2. with nouns:

a. substantives and adjectives (especially those compounded with sa-) expressive of association or equality; e.g. nāsuṇvata sakhyāṃ vaṣṭi śūraḥ the hero desires not friendship with him who does not press Soma (x. 424); āsi samó devāh thou art equal to the gods (vi. 4810); indro vái sadāḥn devātābhir āsīt 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. uṣo vājena vājini O Dawn rich in booty (iii. 61); 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 āāhi with the inst. of snū height; of āpā in three passages with dyūbhīs and dhārmabhīs; and possibly of sām with in a few passages with the inst. But prepositional adverbs are found thus used: in the RV. only avās below and parās above; and in both V. and B. sahā 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 ā. give; in V. B. dā give, yam extend, dhā bestow, bhaj apportion; e.g. dādāhi rátaṁ vidhatē he bestows treasure on the worshipper (iv. 123); in V. also many other verbs expressing a modification of the sense of giving: diś assign, áva-duh milk down on, pṛ bestow fully, pṛ bestow abundantly, māṁh give liberally, mā measure out, rā procure (for), ni-yu bestow permanently, vid find (for), san obtain (for), sū set in motion (for), arj 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-labh (catch and tie up =) offer; e.g. agnibhyāḥ paśūn ā labhate he sacrifices the animals to the Agnis (TS.).

c. say = announce, explain (but with acc. of person it = address): in V. B. ah, brū, vac, vad (in B. also ā-cakṣ); in V. also arc and gā sing to, stu utter praise to, gir, rap, śams praise anything (acc.) to. In B. also: ni-hnu apologize to; e.g. tád u devēbhyo ni hunte thereby he craves pardon of the gods (SB.).

d. hear: in RV. a few times śru = listen to; also ram linger for = listen to.
c. believe, have confidence in: śrād dhā; e. g. śrād asmai dhatta believe in him (ii. 12'); in B. also śālgāh trust in.

f. help, be gracious to, pay homage to: in V. ṣāk aid, sidh ausil; sām-nam be complaisant to; daśasya pay honour to, saparya do anything (acc.) in honour of (a god); daś, vidh, sac pay homage to (a god), īśam serve (a god); in V. and B.: mṛḍ be gracious to.

g. bring: ni, bhr, vah, hi, hr; e. g. amā satē vahasi bhūri vāmām for him who is at home thou bringest much wealth (i. 12419); devēbhīyo havyām vahanti they take the oblation to the gods (TS.); tām harāmi pitṛyajñāya devām that god I bring to the sacrifice for the Manes (x. 1611); viśāḥ kṣatriyāya bālīm haranti the peasants bring the taxes to the nobility (ŚB.). In V. only there are many other verbs, with this general sense, that take the dative, such as ṛ, inv, cud set in motion for, and figurative expressions such as abhi-kṣar stream to, dī and kuśu shine on, pruṣu sprinkle on, abhi-vā waft to; in V. also the verb 1 go is used with the dat.; e. g. prá viśāve śūsām etu mónma let my strong hymn go forth in honour of Visu (i. 1543).

h. please: svad be sweet to and chand be pleasing to; e. g. svādāsva, īndrāya pitaṁye be sweet to Indra as a draught (ix. 741); utō tād asmai mādhv iŚ cachadyāt and may that mead be pleasing to him (x. 731).

i. succeed: in B. ṛdh and klp; e. g. nā ha ēva asmai tāt sām āṇṛdhē he did not succeed in that (ŚB.); kālpato 'smai he succeeds (TS.).

j. subject to: radh; e. g. asmābhyaṁ vṛtrā randhī subject our foes to us (iv. 221).

k. yield to: radh succumb, nam and ni-hā bow before, sthā obey, mṛad and kṣam (B.) yield to, a-vraśā fall a victim to; e. g. mó ahām dviṣatō radham may I not succumb to my enemy (i. 5012); tasthūḥ savāya te they obey thy command (iv. 514).

l. be angry with: in V. ṛ (hrṇīte); in V. and B.: asūya
and krudh; in B. also arātiya be hostile and glā be averse to.

m. seek to injure: in V. and B. druḥ; e.g. yād dundrōhitā striyāī puṃsē what mischief thou hast done to woman or man (AV.).

n. cast at: V. sṛj discharge; V. B. as throw; B. pra-hṛ hurt at; e.g. sṛjād āstā didyūm asmai the archer shot a lightning shaft at him (i. 711); tāsmai tām iṣum asyati he shoots the arrow at him (MS.); vājraṃ bhrāṭvyāya pra harati he hurls the bolt at the foe (TS.).

o. exist or be intended for, accrue to: as be, bhū become; e.g. gambhirē cid bhavati gādhām asmai even in deep water there is a ford for him (vi. 248); indra tūḥhyam id abhūma we have become thine own, O Indra (TS.); ātha kō māhyam bhāgō bhaviṣyati then what share will accrue to me (SB.).

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 stotṛbhyo hávyo asti who is to be invoked by singers (i. 381); vi śrayantāṃ prayāl devēbhyaḥ let (the doors) open wide for the gods to enter (i. 1128); indram arkaś āvardhayān ahaye hāntave u they strengthened Indra with humans to slay the serpent (v. 311).

2. The dative is used with a certain number of substantives.

a. Such are words that invoke blessings, especially nāmas homa[ge] (with the verbs kr do or as be, which are often to be supplied); e.g. nāmo mahādbhyaḥ homa[ge] to the great (i. 2711); nāmo 'stu brāhmiṣṭhayā adoration to the greatest Brahma[na] (SB.). Similarly used are the sacrificial formulas svāhā, svadhā, váṣaḥ hail! blessing! e.g. tēbhyaḥ svāhā blessing on them (AV.).

The indeclinables ām in V. and kām in B. meaning welfare are used as nom. or acc. with the dat.; e.g. yāthā āmā āsad dvipāde catustāpaṃ the bull may be welfare for biped and quadruped (i. 1146); śhutayo by agnaye kām for the oblation are a joy to Agni (SB.); nā āmā a-kām 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. krṣṇaṁ nāma anātāvāya gatūm procuring for themselves a path to immortality (i. 72).

γ. In the name Dāsyava vṛkṣaḥ Wolf to the Dasayn (KV.) the dat. is to be explained as due to its use in the sentence he is a very wolf to the Dasayn.

3. The dative is used with adjectives meaning dear, kind, agreeable, beneficial, willing, obedient, ill-disposed, hostile; e.g. śivā sākṣhitvā utá māhyam āsīt she was kind to friends and also to me (x. 34); ātithiś cārur āyāvē a guest dear to man (ii. 2); yād vāvā jīvēbhyaḥ hitāṁ tāt pīṭhāh what is good for the living is good for the Manes (SB.); sā rātāmanā vrāscanāyā bhavati (SB.) he is ready for felling (the tree); pratyudyāminīṁ ha kṣatrāya viśāṁ kuryāt he would make the peasantry hostile to the nobility (SB).

a. The adj. anāgā sansūr 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. anāgasaśaḥ anāgaśya ayāma may we be sansūr (to =) in the eye of Aditi (i. 24) may perhaps mean may we, as sansūr, belong to Aditi.

4. The dative is used with a few adverbs.

a. āram often takes the dat.; e.g. ye āram vāhantī manyāve who drive in accordance with (thy) zeal (vi. 16). This use of āram is common in combination with the verbs kr, gam, and bhū. When used with the dat. āram is not infrequently equivalent to an adj.; e.g. sāsūrā śāma āram he is ready for him (ii. 18); ayām sōmo astu āram mānase yuvābhyaṁ let this soma be agreeable to your heart (i. 108). In B. álam appears in the place of āram and is often similarly used; e.g. nālam āhutā āsā, nālam bhaksāya 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 kr, bhū or as (the latter sometimes to be supplied); e.g. āvir ebhyo abhavat suryāḥ the sun appeared to them (i. 146); tāsmai vā āvir asāma see 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 devayātē yaja worship the gods for the benefit of the
pious man (i. 150); tasmā etām vajram akurvan for him
they made this bolt (SB.); tasmā upākṛtāya niyuktārām 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. ārdhvās tiṣṭhā na utāye stand up for
our help = in order to help us (i. 306); nā sūśvim indro āvase
mṛdhāti Indra will not leave the pious man in the lurch for
help (vi. 230); svargāya lokāya viṣṇukramāḥ kramyante
the Viṣṇu steps are taken for the sake of (= in order to gain)
heaven (TS.); agnīṃ hotrāya právṛṇata they chose Agni for
the priesthood = in order that he should be priest (SB.). The
final sense is commonly expressed by abstract substantives
(including in V. many infinitives); e.g. ādhi āriyē duhitā
sūryasya rátham tashthaʊ the daughter of the sun has mounted
the car for beauty = so as to produce a beautiful effect (vi. 630);
tena eva enam sāṃ śpati 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 śmā mādāya vah there is (something) for your
intoxication, i.e. to intoxicate you (i. 3715); mādāya sōmā
(se. āsti) Soma (is for =) produces intoxication (SB.).

3. The dative is used, though rarely, in expressions
of time like the English for; e.g. nūnāṃ na indra,
aparāya ca syāḥ now and for the future mayst thou be ours,
O Indra (vi. 830); sāṃvatsarāyā sām amyate for a year an
alliance is made (MS.).

a. The iterative compound divē-dive day by day, though apparently
dat. of div, is probably in reality meant for the loc. of the transfer
stem divā.
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 = vṛtrāṁ hāntave to slay Vṛtra (cp. 200. A. 1 o a).

a. There is an analogous use in B., where, however, an abstract substantive takes the place of the infinitive; e.g. yāthā idām pāntābhyām avamājanāya, āhāranty 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. devabhāyah paśavo 'mnādyāyālambāya na atiśthantaḥ 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; kāmacārasya kāmāya for the sake of unrestrained motion (ŚB.); asmākārthāya jājñīse 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. iyūr gāvo nā yāvasād āgopāḥ they went like unherded kine from the pasture (vii. 1810); vṛtrāya śvasāthād īsa- māṇāḥ fleeing from the snorting of Vṛtra (viii. 967); āsataḥ sād ajāyata from non-being arose being (x. 723); abhrād iva prā stanayanti vrṣṭāyāḥ from the cloud as it were thunder the rains (x. 756); tvām dāsyūṁr ókasa ajāḥ thou drovest the enemies from the house (vii. 56); bhujyūṁ samudrād ūha-thuḥ ye two have borne Bhujyū from the sea (vi. 626); dáso hiraṇyapindaṁ divodāsūd asañiṣam ten lumps of gold I
have received from Dvodása (vi. 472); ápád dhotrád utá potrád amatta he has drunk from the Hotr’s vessel and has intoxicated himself from the Potr’s vessel (ii. 37); måruto yád vo divāh hávāmahe O Maruts, when we call you from heaven (viii. 71); śúnaś cie chépam yúpád amuñcāh thou didst release Šunahšēpa from the post (v. 27); yuyutám asmád ántrám amivám ward off from us sickness and calamity (vii. 71).

v. Examples from B. are: yád dhad avād aváda dhávét if he were to run, he would run away from his food (TS); sá ráthāt pápáta he fell from his cart (SB); divó vṛṣiṣ iri reiti rain comes from the sky (TS); réyāh kavamam ådiśam asmád vayānan the men led Kavaña Ådiśa away from Soma, i.e. excluded him from it (AB); enán asmád lokád anúdanta they drove them away from this world (AB); tásamá anásæ evá grhṇiyāt therefore he should take it from the earth (SB); kośavát pūrnéāt ñānā parisrūtam kriññáti he buys the Parisu with a long-haired man for lead (SB); sá eva enaṁ vairupapātān muciitá he releases him from the fetter of Varuṇa (TS); suvargál lokád vajamáno hiyeta the sacrificer would fall short of heaven (TS). The two verbs antará dhá hide and ni-fif content oneself are used with the abl. in B. only: vājrena evaṁ suvargál lokád antá dādhyat he would exclude him from heaven with the bolt (TS); agnir devēbhya ni-láyeta Ágni concealed himself from the gods (TS).

b. expressing rescue, protect; fear, dislike; transcend, prefer: verbs with the latter two senses as well as urusṣya protect, rāksa guard, and rej tremble take this construction in V. only; pā and trā protect and bhi fear in both V. and B.; gopāya protect, bhīdham sa he disgusted with in B. only; e.g. ámhaso no mitrā urusṣyat may Mitra rescue us from distress (iv. 55); sá nás trásate duritāt he shall protect us from misfortune (i. 129); indrasya vajrád abibhét she was afraid of Indra’s bolt (x. 138); pārśindhubhyyo ririce, prā kṣitibhyāh he reaches beyond rivers and beyond lands (x. 89); sómāt sunād indro avrṇita vásīśñaṃ Indra preferred the Vāśī ṣhas to (Pāsadyumna’s) pressed Soma (vii. 33).

a. With bhi two ablativeś are found, the one being the object feared, the other the action proceeding from it; e.g. indrasya vajrád abibhed abhiṣnāthaḥ she was afraid of
Indra's bolt, of its crushing (x. 138\(^8\)), i.e. that it would crush her; asurarakšasēbhya āsaṅgād bibhayām cakruḥ they were afraid of the Asuras and Rakṣasas, of their attachment = that they would attach themselves to them (SB).

2. substantives when derived from, or equivalent to, verbs used with the ablative; e.g. sārma no yamsān trivārūtham āṃhasah they shall grant us thrice-protecting shelter from distress (x. 66\(^9\)); úpa chāyām iva ghṛner āganma śārma te vayām we have entered thy shelter like shade (that protects) from heat (vi. 16\(^9\)); rākṣobhyo vai tāṁ bhīga vācam ayachan they restrained their speech from fear of the demons (SB).

3. adjectives: in V. and B. comparatives and adjectives of cognate sense, when it means than; e.g. ghṛtata svādiyaḥ sweeter than butter (viii. 24\(^3\)); viśvasmād indra-uttaraḥ Indra is greater than every one (x.86\(^9\)); jātāny āvarāny asmāt born later than he (viii. 96\(^9\)); pūrvā viśvasmād bhūvanād abodhi she has awakened earlier than every being (i. 123\(^2\)); pāpiyān āśvād gardabhāḥ the ass is worse than the horse (TS.); brahma hi pūrvaṃ kṣatrāt the priesthood is superior to the warrior class (PB.); anyo vā ayam asmad bhavati he becomes other than we (AB.).

a. In B. several local and temporal adjectives: arvācāna below, ārdhāvāva above, jīmām antant; arvāde before, paraśe after; e.g. yat kīm ca arvācānam adītyān adītāvah is below the sun (SB.); etasmāc caivalād ārdhāvāva svargām lokām upōd ukrāmaṃ upamā from that put they ascended to heaven (SB.); yajñāj jīmām iyuḥ they (would go obliquely from = ) lose the sacrifice (AB.); daśa va etasmād arvācās as trivṛto, daśa-paraśe aśe trayon cever before it and ten after it (AB.).

b. In B. adjectives in uka, which with bhū are equivalent to a verb; e.g. yajamanāt paśavo 'nutkrāmukā bhavanti the animals are not inclined to run away from the sacrifice (AB.).

c. In B. numerals, both ordinaries and cardinal: with the former the abl. expresses the point from which the reckoning is made; e.g. lāvare ha asmaḥ dvitiyō vṛtiyō vṛtiyō vṛhiṃstanām abhyuṣātoḥ the second or third (in descent) from him can obtain Brahmāṇhood (AB.); with the latter it expresses the figure by which the complete number is defective; e.g. ēkān vā satām sat a hundred by one = ninety-nine,
Analogously with words meaning incomplete the abl. expresses the amount of the deficiency; e.g. ekasmad aksarad anaptam (a verb) incomplete by one syllable (TS.); tesam alpa¥ad eva agnir asamcita aha their fire (altar) was 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: adhas below, avas down from, are without, puras before; in V. and B.: rté without, tiras apart from, paras outside, pura before; in B. only: abhyardhas far from; bahis outside. Cp. 177, 3.

a. In B. some other adverbs with a local or temporal sense; e.g. duram ha vah asman mtyur bhavati death is far from him (SB.); tasman madhyamac cha¥kora daksin¥a pA¥cada¥a vikraman pra kr¥mati he strides forward fifteen steps to the right of this middle peg (SB.); prag ghomat 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 an account of; e.g. ma nas tasmad enaso deva ririsah let us suffer no harm, O god, on account of this sin (vii. 89); an†tad vai taha praj¥a varun¥o grhn¥at by reason of their guilt Varuna seized creatures (MS.). Similarly in B.: tasmad therefore; kas¥mat therefore?

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 accr., 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 kai and raj, nearly always with trayya and is (rarely accr.). In B. the only verb
with this sense taking the gen. is इस have power over; e.g. अथापृथ्व सर्व इस then every one has power over them (MS).

b. rejoice in: always with trp, pri, vrdh; 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. तन्त्रस्य त्रप्यति he refreshes himself with (some) food (ŚR).

c. take note of: always with 2. kr speak highly of and अ-धि think about, care for; alternatively with acc.: cιt observe, attend to, budh take note of; आदि-ि, ग-ि, ग-ि attend to, care for; विद know about (with acc. know fully); श्रुि hear (gen. of person, acc. of thing, heard). In AV. कर्तया mention and सम्र remember take the gen.

d. In B. only three verbs of this class are thus construed: यिद and श्रुि as in RV., and कर्तया mention.

d. partitiveness (while the acc. with the same verbs expresses full extent):

1. cat, drink: अि cat of, अि cat (almost exclusively with acc.); पि drink; अि-ि fill oneself full of, वि and जि enjoy.

e. In B. only अि and पि besides भक्स cat (in RV. with acc. only) take the partitive gen.

2. give, present, sacrifice: दि give of, अ-दासया and शक present with; प्रि give abundantly of; यज sacrifice (acc. of person, gen. of offering), e.g. सौमया त्वा यक्षि I will worship thee (with a libation) of Soma (iii. 58).

e. In B. yaj may be used without acc. of the person; e.g. तास्माद अि-ि-ि सि यजोि therefore he should sacrifice some butter (ŚB.).

f. 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: वि-ि, अि-ि, अि-ि, अि-ि, अि-ि, अि-ि, अि-ि, अि-ि.
γ. In B. annu-brū ṛvīte is used with the dat. of the god and the gen. of that to which he is invited; e.g. agni-somābhyāṁ mādasa 'nu brūhī ṛvīte. Agni and soma to the fat (SB).

e. obtain, ask for: bhaj participate in (with acc. obtain); bhiksā beg for: i and ād implore for (generally acc. of thing as well as person); e.g. tām āmaḥ īndram asya rāyāḥ we implore Indra for some of that wealth (vi. 223); iyate váśū- nām he is implored for some of his riches (vii. 323); also á-yu take possession of.

a. Of these verbs bhaj remains in use in B. with gen. = have a share in (with acc. receive as a share).

f. belong to: as and bhū, with the gen. of the possessor in both V. and B.: e.g. asmākam asru kēvalah let him exclusively be ours (i. 710); átha abhayat kēvalah sómo asya then soma became exclusively his (vii. 98); mánor ha vá ṛśabhā śsa Manu had a bull (SB); tasya śatam jāyā babhūvah he had a hundred wives (AB).

B. The genitive is used with two classes of substantives.

1. It depends on verbal substantives and is then allied to the gen. with verbs (especially those expressing possession).

a. The subjective gen., which is equivalent to the agent of the action expressed by the cognate verb; e.g. usáso vyuṣṭau at the break of dawn = when the dawn breaks; apakramád u ha evā esām etād bibhayāṁ cakāra he was afraid of their departure (SB) = that they would run away. It very often occurs with datives; e.g. yajñāsya sāmṛddhyai for the success of the sacrifice (TS) = that the sacrifice might succeed.

b. The objective gen., which is equivalent to the object expressed by the cognate verb; e.g. yógo vājinaḥ the yoking of the steed = he yokes the steed; purā vrtrásya vadhāt before the slaughter of Vṛtra (SB) = before he slew Vṛtra. It often occurs with datives; e.g. yajamānasya āhimsāyai for the non-injury of the sacrificer (MS) = in order not to injure the sacrificer.
2. The genitive commonly depends on non-verbal substantives. It may then have two senses:

a. The possessive gen.; e.g. vēḥ pārṇām the wing of the bird = wing belonging to the bird; devānāṁ dūtāḥ the messenger of the gods. It also appears with abstract nouns derived from such words; e.g. ād id devānāṁ upa sakhyāṁ āyan then they came to friendship with the gods (iv. 33) = then they became friends of the gods.

b. The genitive is similar to the gerundive; e.g. anyasaḥ balikr̥d anyasaḥ adyāḥ paying taxes to another, to be divorced by another (AB).

c. The genitive is frequently used possessively where we would use a dative; e.g. tasya ha putro jānīca a son of his was born = a son was born to him (AB).

d. The genitive is occasionally used for the dative with śrad dhā bālīte and dā gīte 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 vāt śivō devānāṁ 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 sākhinām O friend among friends = best of friends (i. 80); mantraṅkṛtāṁ mantraṅkṛt best of composers of hymns (E).

a. This genitive is in particular used with comparatives and superlatives (including prathamā first, caramā last, &c.); e.g. nā pārā jigyē katarā caṇānoḥ not either of the two of them conquered (vi. 69); gardabhāḥ pasūnām bhārabhāritamāḥ the ass is the best bearer of burdens among animals (TS).
It is used with numbers above nearty (in B, only with sahāram) and words expressive of a division or a measure; e.g. saśīṃ āḍavaṇāṃ (an aggregate of) sixty horses; gōṇām ardham half of the cow; gāvām yūthāni heard of cows. Sometimes this gen. is used by transference to express not a part, but the whole; as in maratāṃ ganaḥ the host (consisting) of the Maruts.

The gen. sometimes expresses the material; e.g. kṛṣṇām vṛksānāṃ carum śrasyati he cooks a mess of black rice (SB); etāṃ vṛksānāṃ bhavanti they (the fences) are (made of the wood) of those trees (SB). It is used in this sense with the verb kr; e.g. yā eva kāś ca vṛksāḥ phalagāhī na tasyā 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; ānuṛūpati similar; īśvarā able to, nāvedas cognisant of; pāpī bestowing abundantly (partitive gen. of the thing offered, e.g. ānāḥ saha the juice (i. 52)); and with the participles, used like adjectives, pūrṇā full of, pīpivāms abounding in.

D. The gen. is used with certain adverbs having a local sense: in V. agratās before (AV.); in V. and B.: daksinātās to the right of; avāstād below, parāstād above, purāstād before; in B.: upārīstād behind, paścāt behind, purās before; antikām near, nādiyās nearer, nādiṣṭhām nearest.

E. In the RV. ārī far from takes the gen. (also the abl.).
F. In B. the local adjective (like the local adverbs) udāśa northward of takes the gen.

2. A temporal sense: idā and idānim now are used in V. with the genitives āhnaḥ and āhnāṃ = at the present time of day; prātār early with the gen. āhnaḥ in V. and with rātryās in B.; e.g. yāṣyā rātryāḥ prātār vakṣyāmānah syāt in the morning of which night he may be about to sacrifice (MS.).

3. A multiplicative sense: in V. sakṣī once with āhnas once a day; trīs thrice in trī āhnaḥ, trī śa divāḥ thrice
a day and trir aktós three times a night; in B.: dvis twice and tris thrice with samvatsarásya, twice, thrice a year.

a. The adverbial use in V. of the gen. in a temporal sense is perhaps derived from that with multiplicatives: aktós, kṣápas and kṣápas of a night; vástos and uśásas of a morning.

Locative.

203. This case expresses the sphere in which an action takes place, or with verbs of motion the sphere which is reached by the action. Its sense includes not only locality (both concrete and abstract) but persons and time. It may therefore be variously translated by in, on, at; beside, among, in the presence of; to, into.

A. The loc. appears in a general and independent way in the following senses:

1. Place: a. concrete; e.g. divi in heaven, párvate in or on the mountain (i. 322): sárasvatyām at the Sarasvati (iii. 234); yudhí in battle (i. 83), samgrāmé id. (SB.).

b. abstract: asya sumatáu syáma may we be in his good graces (viii. 4813); tát indra te váse that, O Indra, is in thy power (viii. 936); yá ādityánām bhávati prānitau who is in the guidance of the Ādityas (ii. 2713); vájrasya yát pátane pádi śuṣṇāh when upon the flight of the bolt Śuṣṇa fell (vi. 203); ghṛtakírtáu at the mention of (the word) yhee (SB.).

2. Persons: e.g. yát kim ca duritám máyi whatever sin there is in me (i. 2328); pipáya sá šrávasá mártyeṣu he abounds in fame among mortals (vi. 106); yát sthó druhyávy ánávi turváse yádau, huvé vām whether ye two are beside (with) Druhyu, Anu, Turvasa (or) Yadu, I call you (viii. 106); vayám syáma várune ánágaḥ may we be guiltless in the eyes of Varuna (vii. 877); asmin pusyangantu gópatan let them prosper under this herdsman (x. 193).

3. Time: here the loc. expresses that an action takes place within the limits of the time mentioned; e.g. uśása
vyuṣṭau at the flush of dawn; usāsi in the morning (in B. prātār is used instead); dyāvi-dyāvi every day (not used in B.); trīr āhan three times in the day (in B. gen. only); jāyate māsi-māsi he is born (once) in every (successive) month (x. 522).

a. This temporal use sometimes comes to mean that something happens at the end of the period; e. g. samvatsarā idām adyā vy ākhyata ye hare opened your eyes now to-day (for the first time) in a year (i. 16122) at the end of a year; tātāḥ samvatsaré pūruṣāḥ sām abhavat thence arose (= 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. āgre-gā going before, āgre-pā drinking first); in ŚB. the loc. of kṣiprā quick is several times thus employed, e. g. kṣipre ha yājamāno 'mūṃ 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 haviśi mādayadhvam do ye, O all-gods, rejoice in the obligation (vi. 5211); táviśisu vāvrdhe he grew in strength (i. 522); yā eśām bhṛtyām ṛṇādhat sa jīvāt he who will succeed in their support, shall live (i. 8411); prāva nas tokē bless us in children (viii. 2311); mā nas tokē rīrīṣaḥ injure us not in our children (i. 1141); agnīṃ tokē tánaye śāsvad īmahe Agni we constantly implore for children and for grandchildren (viii. 7113); ādhā hi tvā hávāmahe tánaye gōṣu ṛpvā for we invoke thee for offspring, cows, water (vi. 1911); devēṣu amṛtatvām ānāsa ye received immortality (among =) from the gods (iv. 361);

in V. and B.: let share in (ā-bhaj) and struggle for (spṛdh, rarely in V.); e. g. yān ābhajo marūta indra some the
Maruts whom thou, O Indra, didst allow to share in Soma (iii. 85); ánu no 'syām prthivyām á bhajata let us have a share in this earth (SB); ādityāś ca ha vā angirasāś ca svarge loke 'spardhanta the Ādityas and the Āngirases struggled for (the possession of) the heavenly world (AB);

in B.: request (iṣ), ask (prach), call in question (mīmāṃs); e.g. sā ha tvāṃ devēṣu sutyāyām apitvām īṣe she requested from the gods a share in the Soma feast (SB); te devēṣv aprahanta 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-vyadhi), flow (arṣ, dhāv), pour (sic, hu), put (dhā, kr); 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 mártysēv it kṛnōti devān who brings the gods to mortals (i. 77); víryāṃ vājamāne dadhāti he puts energy into the sacrificer (TS); nā và esa grāmyeṣu pāṣuṣu hitah 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: grāḍh be eager, yāt strīve, ā-śams hope; e.g. ānneṣu jāgrādhur they are eager for food (ii. 23'); divī svanō yatate the sound soars to heaven (x. 75'); ā tū na indra śaṃsaya gōṣv áśvesu pray give us hope, Indra, of cows and horses (i. 29'); agnihotriṇī devātā ā śaṃsante the gods place their hope in the maintainer of the sacrificial fire (MS).

2. The loc. is also used to some extent connected with nouns:

a. verbal nouns (substantives and adjectives) derived from verbs taking that case; e.g. nā tāṣya vācy āpi bhāgō asti he has no share in speech (x. 71); sómo bhūtv avapāneṣy ābhagaḥ let Soma be a participator in drinking bouts (i. 136); sutā it tvāṃ nimiśa indra sóme thou art attached, O Indra,
to the pressed Soma (vi. 28' ); tásminn évā, etā nimiśatamā iva to him these (women) are most devoted (SB.).

b. ordinary adjectives: in V. priyā and càrun dear; e.g. priyāḥ sūrye priyō agnā bhavāti he will be dear to Sūrya; dear to Agni (v. 37' ); càrur mitrē vārune ca dear to Mitru and Varuṇa (ix. 61' ); in B. dhruvā firm; e.g. rāṣṭrām évā, asmin dhruvām akeḥ he has made the sovereignty established in him (TS.).

3. The loc. is used with a few prepositions: in V. à in, at, on, and (rarely) ápi near, in, and úpa near to, at, upon, as well as the prepositional adverb sācā beside, with; in V. and B. ádhi on and antār 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 usāśi at dawn could appear uchántyām usāśi at dawn as it shines forth, which then acquired the independent sense when dawn shines forth (i. 184'). As regards the participles used in this construction, the future never occurs; the perf. act. is quite isolated; the perf. pass. part. is somewhat doubtful in V., but undoubted in B.; while the pres. part. is in fully developed use in V. as well as B.

a. An example of the perf. part. act. in vant used absolutely is: aśītvātyá átihihāv aśānīyāt (AV. ix. 638) the guest having eaten, he may eat (cp. 161).

b. The perf. part. pass. appears in the RV. in several expressions, such as jāte agnāu, stirṇe bharhiṣi, sute sóme, in which the loc. probably still has its ordinary sense; e.g. visvām adhāg āyudham īḍdhe agnāu he burnt every weapon in the kindled fire (ii. 154); yō āśvasya dadhikrāvṇo ākārit
sāmiddhe agnā uṣāso vyūṣtāu who has honoured the steed Daudhikrāvan beside the kindled fire at the flush of Dawn (iv. 393), possibly when the fire is kindled. In other examples the absolute sense seems more likely: yād im enāṁ uṣatō abhy āvarṣīt tṛṣyāvataḥ prāvṛṣy āgatāyām when it has ruined upon the eager thirsty ones, the rainy season having come (vii. 103a); especially in yān marutah sūrya udīte mādatha when ye, O Maruts, are exhilarated at the rising of the sun (v. 54m). Here sūrye could not be used alone,1 while the loc. of time would be expressed by āditā sūryasya at sunrise.

a. In B. the absolute use with the perf. part. pass. is much more pronounced; e.g. udīteu nākṣatresu vacam vi erjati when the stars have risen he sets fire his voice (TS.); sa enāṁ śvō bhūte yajate he sacrifices to them when the morning has appeared (TS.); kritē soma mātrāvarunāyā dānāṁ prā yacchati when the Soma has been bought he hands the staff to the Mātrāvaruna priest (TS.); tāṃśād gadabhē purā āyuṣā prāmitē bhibhyati therefore one is frightened when a donkey has died before its time (TS.). The substantive has sometimes to be supplied; e.g. sa hovāca: hatō vrtrō; yād dhatō kurvā atē kurvata iti he said: Vṛtrō is dead; what you would do, if he were dead, that do (SB.).

b. Of the pres. part. with the loc. in the absolute sense there are many examples in V.; e.g. indraṁ prātār havyāmaha īndraṁ prayati adhvarē Indra we invoke early, Indra when the sacrifice proceeds (i. 16a); sārasvatim deva-yanto havante sārasvatīm adhvarē tāyāmēn meh devoted to the gods invoke Sārasvati, Sārasvati while the sacrifice is extended (x. 17'); tā vām adyā tāv aparāṁ hucma, uchāntyām uṇāsi so you two to-day, so you two in future we would invoke when Dawn shines forth (i. 184').

1 Similarly in B: yajñamukhē yajñamukhe vāi kriyāmēnē yajñām rakṣāmai jighāṃsanti always when the commencement of the sacrifice is being made, the Rakṣāsas seek to destroy the sacrifice (TS.); some hanyāmēnē yajñō hanyato when Soma is destroyed, the sacrifice is destroyed (TS.);

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 agnicīd vāraśi nā dhāvat therefore the fire-piler should not run when it rains (TS.); tām etat pratyāyatīm rātrau sāyam upātiṣṭhams 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: tāsyā ālabdhasyā sā vāg āpa cakrāma he being sacrificed, this voice departed (SB.); tāsmād apām taptānām phēno jāyate therefore, when water is heated, foam arises (SB.); sā etā viprūṣo ājanayata yā īmāḥ skūyāmaṇasya viprāvanto he (Agni) produced those sparks which dart about when (the fire) is stirred (MS.); teṣām ha uttiṣṭhatāṁ 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 anacluythun as a finite verb; e. g. asmád ahám taviśād iṣamānā īndrād bhiyā maruto réjamānāh I (am) fleeing from this mighty one, trembling with fear of Indra, ye Maruts (i. 171\*). 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 abhicākṣāna eti the other (Pusan) goes on watching the universe (ii. 40\*); viçākaśe candrāmā nāktam eti the moon goes on shining brightly at night (i. 24\*); tē 'syā gṛhāh pasāva upamūryāmānā īyūḥ his house and cattle would go on being destroyed (SB.); tvām hi . . . ēko vrtrā cārasi jighnamānāh for thou alone goest on killing the Vîtras (iii. 30\*); tē 'reantah ārāmyantaś ceruh they went on praying and fasting (SB.); rokām tvāh pōsam āste pupuṣvān the one keeps producing abundance of verses (x. 71\*); sōmam evā, etāt pibanta āsate they thus keep on drinking Soma (TS.); uochvāñcamānā prthivi sū tiṣṭhatu let the earth keep on yawnig wide (x. 18\*); vitṛmhānas tiṣṭhati 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 pūnah my work is done and it is being done again (i. 110\*); nā tvāvām īndrā kāś canā nā jātō nā janisyaite no one is like thee, O Indrā, he has not been born, and he will not be born (i. 81\*); used impersonally: ēṛaddhitam te mahātā indriyāya confidence has been placed in thy great might (i. 104\*).

Similarly in B.: īṣṭā devātā ātha katamā etō the gods have been worshipped, but which are these gods? (TS.); also in subordinate clauses; tāśmin yād āpannam, gnaithām evā, asya tāt 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 dākṣāṇāh let thy right (steed) be yoked (i. 82\*); dhūmās te ketūr abhavad
divī āritāh 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. bhūyasībhīr ha ṣasya āhutibhīr īṣṭam bhavatī by him sacrifice has been made with several offerings (AB.); devāsurāḥ sāmyattā āsan the gods and Asuras were engaged in conflict (TS.); tād vā ṣśinām ānuṣrutam āsa that was heard by the seers (ŚB.); tāṃśaṃvidhṛta ādhvāno bhūvan therefore the roads have been divided (TS.).

209. Future Particles 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 hāvyo babhūva as soon as born he became one to be invoked (viii. 96²). It often appears without a verb; e.g. viśvā hi vo namasyāni vandyā nāmāni devā utā yajñāy ān न all your names, ye gods, are adorables, worthy of praise, and worshipful (x. 63²). The agent may be expressed by the inst., dat., or gen.; e.g. tvām nyābhīr hāvyo viśvādhā Asi thou art always to be invoked by men (vii. 22¹); asmābhīr u nū pratīcāksyā ābhūt she has become visible (by =) to us (i. 118¹¹); sākhā sākhībhya īdyāḥ a friend to be praised by friends (i. 75¹); yā ēka id dhāvyāḥ carṣāṇīnām 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 tāṃśaṃdēyam means te him gifts should be given (ŚB.). This example also illustrates the impersonal use of this gerundive in B.
a use unknown to the RV. This gerundive is always without a verb, being unaccompanied by forms of as or bhū in B.; e.g. bahū déyam much (is) to be given (MS.).

2. The gerundive in tvā in the RV. implies necessity or possibility and is often used in contrast with the past; but it is not found accompanied by a verb (as or bhū) or a noun expressing the agent; e.g. ripávo hántvāsaḥ the enemy are to be killed (iii. 30\(\text{II}\)); yó nántvany ánan man ny ójasá who by his might bent what could be bent (ii. 24\(\text{a}\)); tád víśvam abhibhúr asi yáj játáṃ yác ca játvam thou surpassest all that has been born and that is to be born (viii. 89\(\text{a}\)).

a. The only meaning that seems to be expressed by this gerundive in B. is possibility; e.g. anástvam udákám water that can be bathed in (ŚB.); nó aṣya, anyád dhátvam áṣīt práśat and he had nothing else that could be offered but bread (MS.).

3. The gerundive in áhya, found in the RV. only, sometimes appears accompanied by an agent in the inst. or the dat.; e.g. daksáyyo nábhiḥ to be propitiated by men (i. 129\(\text{a}\)); daksáyyo dásašté dáman á who is to be propitiated by the pious man in his house (ii. 4\(\text{a}\)).

4. The form in enya, almost restricted to the RV., may be accompanied by an agent in the inst.; e.g. agnír īlényo girā Agni to be praised with song (i. 79\(\text{a}\)); abhyāyamsényā bhavataṃ maniśibhiḥ be willing to be drawn near by the devout (i. 34\(\text{a}\)).

a. It is once or twice also found in B.; thus vácam udáyām ánára-šágyám I would utter a speech worthy to be heard (TS.).

5. The gerundive in tvāya, which is not found in the RV. at all, occurs only twice in the AV.; thus ná brahmanaḥ himśitaṃvyāḥ a Brahmin is not to be injured (AV. v. 18\(\text{a}\)).

a. In B. it is frequent and used much in the same way as the form in tvā; here it is also used impersonally and with the agent in the inst.; e.g. putró yájayaśitaṃvyāḥ a son must be made to sacrifice (MS.); agnicītaḥ paśaṇo ná asitaṃvyāṃ an Agni should not eat (any part) of a bird (MS.); paśuvarṣena bhavitaṃvyāṃ (MS.) he should act after the manner of
cattle (more literally: action should be taken by him in one following the manner of cattle).

6. The form in aninya, which is rare in both V. and B., does not occur at all in the RV., and only twice in the prose of the AV. Expressing only suitability or possibility, and never used either with an inst. or impersonally, it has hardly attained the full value of a gerundive even in B.; e.g. upajivaniyo bhavati he is one who may be subsisted on (AV.); abhicaraniya liable to be bewitched (ŚB.); aśhavaniya suitable to be offered to (ĀB.).

Gerund or Indeclinable Participle.

210. The forms of the gerund, ending in tvī, tvā, tvāya (cp. 168) 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. gudhvi tamo jyotiṣā uṣā abodhi having hidden away the darkness, Dawn has awakened with light (vii. 80); yuktvā hāribhyām upa yasad arvāk having yoked (them) may he come hither with his two buffaloes (v. 40); striyam dṛśvāya kitavam tatāpa having seen a woman it pains the gambler (x. 34) = the gambler, having seen a woman, is pained; pibā nisādyā drink, after having sat down (i. 177); yó hánti śātrum abhitya who slays the foe after having attacked him (ix. 55).

a. The usage in B. is similar; e.g. tāsmāt suptrvā prajāḥ pra b udh-
yante therefore creatures awake after having slept (Ts.); tām ha sm dṛśvā bhir viveca having seen him fear seized him = having seen him he became afraid (ŚB.). The gerund is, however, here found loosely construed in various ways not occurring in V. Thus it refers in sense to the agent implied by the future part. pass. in tavya or ya used predicatively as a finite verb; e.g. agnihanahavānāṁ pratāpya hāsto vadhēyāḥ his hand (is) to be put into it (by the holder) after having heated the fire-sacrifice ladle (MS.). Still locutor is the connexion in such sentences as the following: tē paśva ćādhir jagdīvā apah pitvā tātā oṣa rāsāḥ sāṁ bhavati the beasts having eaten the plants and drunk water—
GERUND

than this vital sap arises (SB.) = then acquire this vital sap. The past sense of the gerund is often emphasized by the particle ātha then being placed immediately after it. The gerund is here sometimes equivalent to the finite verb of a subordinate clause; e.g. ātithyena vai dēvā ēṣṭvā tānt samād avindat after the gods had sacrificed with the rite of hospitable reception, discord came upon them (SB.); similarly with the verb man think: etad vai dēvāḥ prāpya rāddhāvāṇa īva āmanyanta the gods, having obtained thus, thought that they had as good so soon (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 abhyākrāmam vayataḥ the two maidens weave the web while going up to it (AV.).

a. In B. it has become common; e.g. abhikrāmam juhoti (TS.) he sacrifices while approaching (the fire). This gerund is sometimes used with āś, ī, or ā to express continued action; e.g. tē parāpātam āṣata 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 ārkām juḥvā sām aṅje, vīrām dānāukasam vandādhyai for Indra I with my tongue adorn a song, to praise the bountiful hero (i. 61); tvām akṛṣṇor duṣṭāritu sāho viśvasmaī sāhasa sāhadhyai thou didst display irresistible power to overcome
every power (vi. 11): áva sya śūra ādhvano ná ānte 'smin nō adyā sāvane mandádhyai uṇyo. O hero, as at the end of a journey, to delight in this our Soma pressing to-day (iv. 164); ābhūd u pārām ētave pānthā the path has appeared, to (enable us to) go to the further shore (i. 4614); ā no nāvā matinām yātām pārāya gāñtave do ye two come to us with the boat of our hymns, to go to the further shore (i. 462); indram codaya dātave maghām urge Indra to give bounty (ix. 753); indram avardhayann āhaye hāntavā u they strengthened Indra to slay the dragon (v. 314); ā ta ētu mānāh pūnah jivāse jyōk ca sūryam drśē let thy spirit return (to live =) that thou mayest live and long see the sun (x. 574); īśīte kṛūge rāksase vinikṣe he sharpens his horns in order to pierce the demon (v. 25); sadyaś cin māhi dāvane to give much at once (viii. 4620); prá yād bhāradhve suvītāya dāvane when ye proceed to give welfare (v. 596); amitrān pṛtṣu turvāne to overcome foes in battle (vi. 468); ātha upa prá_ aid yudhāye dāsyum then he advanced to fight the demon (v. 308); tāv asmābhyam drśāye sūryāya pūnar dātām āsum may these two give us back our breath that we may see the sun (x. 1432); devō no átra savītā nū ārtham prāśavid dvipat prá cātuspad ītyāi 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. 15).

b. The dat. inf. not infrequently depends on a particular word in the sentence; e.g. tā vāṁ vāstūni, nāmaśi gāmadhyai we desire to go to those abodes of you two (i. 1546); dādhyviv bhāradhviai strong to carry (vi. 663); cikid nāśaya-dhyai understanding to destroy (viii. 9714); ugnim dvēso yōtavai no gṛṇimasi we implore Agni to ward off hostility from us (viii. 7115); té hi putrāso áditer vidur dvēsāmsi yōtave for those sons of Aditi know how to ward off hostilities (viii. 188); tvām indra sravitavā apās kah 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. 39); bhīyāse mṛgām kah he has made the monster to fear (v. 29); jajanuṣ ca rājāse and they created (him) to rule (viii. 97); kavīṃr ichāmi samādyāse I wish to see the poets (iii. 38).

a. The dat. inf. has sometimes a passive force; e.g. āvo vāniṣṭho vahatu stavāchyaśi ráthaḥ may your swift car bring you hither to be praised (vii. 37); girbhīṣa sakhāyaṃ gām nā dohāse havo with songs I call my friend like a cow to be milked (vi. 45); osā purutāmā dṛśe kām she here that constantly returns (so as) to be seen (i. 124). This sense is especially noticeable in the infinitives in tavā, tava, and c, which when used predicatively (as a rule with the negative nā) are equivalent to a future partic. pass.:1 with the copula; e.g. stūṣe sā vām rāthī that beauty of yours is to be praised (i. 123); nāisā gāvyutār āpodhartaṇā u this pasture (is) not to be taken away (x. 14); yāyā nā ráthaḥ pāryotave whose treasure is not to be surpassed (viii. 24); nā, sāmākam asti tāt tāna śādkīyo atiśkāde this our zeal, O Ādityas, is not to be overtopped (vii. 67); nā pramiye savitūr dāivyasya tāt tāt this (work) of the divine Savit (is) inaducēde (iv. 54).

b. 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 vanīṣṭhā anvato vah your laudation, O Vasisthas, is not to be equalled by another (vii. 33); abhūḥ agnī samādhe mānasānām Agni has appeared to be kindled of men (vii. 77). When there is no passive sense the agent is expressed by the dat.; e.g. vī śrayantām prayāt devabhya māḥī may the great (gates) open (for the gods to =) that the gods may enter (i. 142); dabhirāṃ pāyaddhyā urviyā vīcāksa usā aljgar bhuvanānā viśvā (i. 113) Dama has weakened all creatures (for those who now see little to =) that those who see little now may look far and wide; ahāṃ rādrāya dhānur ā tanomī brahmādviṣe śārve hāntavā n ēkāvīcāra the bow for Śūdra (for the arrow to =) that the arrow may strike the heart of prayer (x. 125).

7. The infinitive in dhyai is not infrequently employed elliptically to express an intention, the subject being either expressed or requiring to be supplied in the first or third person; 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: laudānda (est) nostra benignitas.
3 The inf. is similarly used in Greek in the sense of a 2. pers. impv.; e.g. παρέ ἐγγελεῖ μοι ἡ ἐνδοξγελαν ἔγραι tell all this and be not a false messenger (Homer, Od.); εἰδηειαν μοι, ὑπὲρ τελέω, μοὴ Στραγάν (Oid.);
5. In B. the inf. in tavā has three uses: 1. with a final sense; e. g. tam pra harati yo’ya stītyān tasmāi startavānā he hurt 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 yajñā śva māntavā it is not to be regarded like a sacrifice (SB.); nā purā sūryasya údētost mānthitavāi one should not rub fire before sunrise (MS.); tāsām ēdēnā śrū nā kārtavāi therefore hear should not be shot by him (MS.). 3. with a pass. sense after an acc. governed by āha; uvāca and bruyāt; e. g. agniṁ pārṣanatavā āha he says that the fire is to be extinguished (MS.); gojānā śāmbhavātavā uvāca he said that the cowherds should be called together (SB.); tād aśvām ānātavāi bruyāt thus 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. upo emi cikituṣo viprēcham I go to the wise to inquire (vii. 86); iyētha barhir āśādam thou hast gone to seat thyself on the straw (iv. 9); śakēma tvā samidham we would be able to kindle thee (i. 94); sā veda devā ānāmāṁ devāṁ he, the god, knows (how) to guide hither the gods (iv. 8).

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. kō vidvāmsam upa gāt prāṣṭum etāt who has gone to the wise man to ask him this? (i. 164); bhūyo vā dātum arhast or thou canst give more (v. 79)².

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 dhṛ intend and (generally accompanied by the negative nā) arh and śak be able, kām desire, dhṛs dare, ā-dṛ trouble, ā-śams expect; e.g. hōtum eti he goes to sacrifice (TS.), drāṣṭum ā gachati he comes in order to see (ŚB.); anyād eva kārtum dadhrīre ‘nyād vai kurvanti they have purposed to do one thing, but do another (ŚB.); kathām aśakata māḍ ṛṭe jivitum how have you been able to live without me? (ŚB.); nā 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 ṛṭe without, purā before, and the verbs pā protect, trā rescue, bhī fear; e.g. ṛṭe cid abhīśriṣāḥ purā jatṛabhya āṭḍah without binding, before the cartilages being pierced (viii. 119); trādhvāṁ kārtād avapādah (ii. 29°) 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 īs: nahi tvād ārō nimīśād canā īse for without thee I am not able even to blink (ii. 28°).

a. In B. it appears only as a gen. governed by īvarā; e.g. sā īvarō vājamānasaya pāsūn uṛdābah he is able to burn the cattle of the sacrificer (MS.).

b. The form in tōs 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. 30°); yuyōta no anapatyāni gāntoh save us from coming to childlessness (iii. 54°).

The gen. form is found only in dependence on the verb īs be able (with the object by attraction in the gen.) or on the adverb madhyā in the midst of; e.g. īse rāyāḥ suvīr-yasya dātoḥ he can give wealth and heroic offspring (vii. 4°);
mā no madhyā rīrisata āyur gāntoḥ injure us not (in the midst of =) before our reaching old age (i. 89').

a. In B. the abl. inf. is found with prepositional words only. It usually occurs with ā till and purā before, both the subject and the object being in the gen. The object may, however, by attraction be in the abl., and a predicate is in the abl.; e.g. ā sūryasya ādetoḥ (MS.) till the sun's rising = till the sun rises; ā tīrṣṭām dōgdoḥ (ŚB.) till the milking of three (cows) = till three (cows) are milked; ā mādhyād bhāvitoḥ till becoming pure; purā sūryasya ādetoḥ before the sun's rising (MS.) = before the sun rises; purā vāgbhyah sampravaditoḥ before the voices' uttering (PB.) = before the voices are uttered. The abl. form is also sometimes used with the prepositional adverbs purāstād and arvā́fanas before; e.g. purāstād dhōtoḥ before sacrificing (MS.); arvā́fanas jānītoḥ before being born (MS.).

The gen. form occurs only in dependence on īśvarā ablo, the object being in the acc. (sometimes by attraction in the gen.), and the predicate in the nom.; e.g. sā īśvarā ārtiṁ ārtoḥ he can fall into misfortune (TS.); tā ārtoḥ yājāmānāṁ hīmāutoḥ these two can injure the sacrificer (MS.). Occasionally īśvarā is omitted; e.g. tāto dīkṣitāṁ pāmnāṁ bhāvitoḥ hence the initiated man (can) become scabby (ŚB.).

4. Locative Infinitive.

The only loc. forms to which a genuine inf. use (cp. 167, 4) can be attributed are the few in sāṇi. 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 8. pers.); e.g. vi naḥ pathás citana yāṣṭave, asmābhyaṁ viśvā āśas tariṣāni do ye open up for us the paths to sacrifice, (for us to =) that we may conquer all regions (iv. 37'); nāyirṣṭā u no noṣāṇi, pārṣiṣṭā u naḥ parsāṇy āti dviṣāḥ the best guides to guide us, the best leaders to lead us through our foes (x. 126'); tād va ukthāsa barhāna, īndraṁ upāstāṁṣāni this song of praise (I will) spread out with power for your Indra (vi. 44'); priyāṁ vo ātithim gnisāṇi (do ye) extol your dear guest (vi. 15'); ījānāṁ bhumīr abhi prabhūṣāṇi (let) Earth assist the sacrificer (x. 182').
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 và idám abhūd yād vayām smāh Yama has become that which we are (TS.). It also appears in the impf.: yā viprūṣā ásams tāḥ śárkarā abhavan what were sparks become gravel (MS.).

2. dhāv and sr run: in the RV. occur the plup. ádadhāvat and the pres. sír̥ñtiti; in B. the pres. dhāvati, the impf. ásarāt, and the perf. sārārā.

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 sat; aj and vi dīrś; ś and gā (aor.) go; pra-yam and pra-dā present; ád and śí fall.

Present.

A. In V. a number of verbs form two or more present stems, in which, however, no differences of meaning are traceable. In B. this multiplicity is for the most part lost.
The only type here showing any development is that in ya, which tends to have an intransitive sense. Such present stems are formed in B. from more than a dozen roots that do not form it in the RV.; e.g. tápyati grows hot (RV. tápati).

1. As in other languages, the present is used to indicate an action that is taking place when the speaker makes his statement.

2. In the RV. the simple pres. is sometimes employed of past actions in narration to add a new statement in a vivid manner; e.g. purutrá vṛtro aśayad vyāstah: amuyā śāyānam áti yanti āpāh 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 teṣau sakhyā babhūvah, sacāvah yād avrkām purā cit where has that friendship of us two gone, inasmuch as we have hitherto associated inoffensively (vii. 88); sa ha agnir uvāca ātha yān mām purā prathamām yājatha 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. shotā vā sat purā bhavati yad ēva ēnam pravrnutē 'tha bōta he is previously a non-Hot; as soon as he chooses him, then he is a Hot (ŚB.); ānaddā ēva vā asya ātāḥ 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. samhotrāṁ sma purā nāri sāmanāṁ vā ēva gachatī 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 vāi purā agnir āparaśāvrañam 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 ama alone expressing the same sense, especially often with the pres perf. aha; e.g. etad dha ama va aha naradah (MS) with regard to this Nārada used to say. (The AB. uses the perf. and the impf. with ha ama in the same sense.) The particles ha ama, 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. áham ápi hanmi iti ha uvāca he said: I too will slay him (ŚB.); indraś ca ruśamaś ca amśam prāsyetāṁ: 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 śiśnām pasprdhre the praises of the seers have vied together in past times and (do so) now (vi. 34); śāsvad dhi va útibhir vayāṁ purā nūnām bubhujmāhe we have constantly enjoyed your aids and (do so) now (viii. 67); the same sense appears with the adverb satrā always; e.g. tūbhyaṁ brāhmaṇi gīra indra tūbhyaṁ satrā dadhīre: jūśāsva to thee prayers, O Indra, to thee songs have always been offered (and still are): accept them kindly (iii. 51). But even without a particle this double sense is not infrequently apparent:
ná sóma indram ásuto mamáda (vii. 26) unpressed Soma has not (in the past) intoxicated Indra (and does not now); ná bhojá mamur ná nyarthám iyur; ná risyanti ná vyathante ha bhojáh the liberal have not died (and die not), they have not fallen into calumny (and do not now): the liberal are not injured and waver not (x. 107); indra... ubhé-ā paprau ródasi mahitvá Indra has with his greatness filled (and still fills) the two worlds (iii. 54).

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, said, or afraid; stand, sit, lie; rest upon, hold fast; have, possess; encompass; surpass; prosper; become; show oneself; e.g. kvá _idáni má suryá h: káś ciketa where is now the sun: who knows! (i. 35); yán na indro jujúscé yác ca váṣṭi what Indra likes from us and what he desires (iv. 22); ká īṣate, tujyāte, ko bibhāya who flees (and) speeds, who is afraid! (i. 84); ná methete ná tathatuḥ they (night and morning) clash not and stand not still (i. 113); váne-váne śiśriye takvavir iva on every tree he sits like a bird (x. 91); yáthá iyaṁ prthiví mahí dādhára īmán vánaspatín eva dādhára te mánaḥ as this great earth holds these trees, so he holds thy spirit (x. 60); ná te pūrve ná āparásó ná víryāṁ nútanah káś caná āpa not earlier men, not future men, no man of the present (has attained =) equals thy heroism (v. 42); prá hi ririksā ójasá divó ánte bhyas pári, ná tvá vivyāca rája indra párthivam thou extendest beyond the ends of heaven with thy might, the terrestrial space does not contain thee (viii. 88); indreṇa suśuve nēbhír yás te sunóti through Indra he who presses [Soma] for thee prospers in men (vii. 32); séd u rájá kṣayati carṣānim, arán ná nemih pári tā babhúva he rules as king over men, he encompasses the worlds (tā) as the fifty the spokes (i. 32); bhadrā dadrksa urviyā vi bhāsi, út te sōcir bhānávo dyām apatan brilliant
thou appearest, thou shinest afar, thy light, thy beams, have shot up to heaven (vi. 64).

b. Other perfects, which sum up past action but exclude the present, may be translated by the present perfect; e.g. yát sīm ágaś cakrmā tát sú mṛḷatnu whatever sin we have committed, let him forgive that (i. 179'); yá vrtraḥā parāváti sánā návā ca cuciuvé, tā saṁsātsu 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 ága ása varuṇa jyeṣṭham, yát stoṭāram jighāmsati sākhāyam what has that chief sin been (in my past life) that thou desirdest to slay the praiser, thy friend? (vii. 863); iyuṣ te yé pūrvarām āpāṣyan vyuchāntim uśasām mārtyāsan; ś [Śau] te yanti yé āpariṣu pāṣyān those mortals have gone who saw flushing the earlier dawn; those are coming who shall see her in the future (i. 11321).

c. The perf. often expresses a single action that has been completed in the recent past, when it can be translated by the pres. perf.; e.g. á no yātaṁ divās pāri; putrāḥ kānvasya vām ihá susāva somyāṁ mãdhu come to us from heaven: the son of Kusa 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 perf. means come because the Soma has been pressed, i.e. is ready for you; the aor. would mean come because of the fact that the Soma has just been pressed for you.

d. The perf. is not infrequently used of a single action in the remoter past, when it cannot be translated by the perf. pres. It occurs thus beside the impf. of narration, when the story is interrupted by a reflexion which often expresses the result of the action previously related. Thus in the story of the Vṛtra fight the poet says: ájayo gā ájayaḥ śūra sómam; ávāsṛjah sārtave saptā sindhun thou didst win the kine, thou didst win the Soma, O hero, thou didst let
loose the seven streams to flow (i. 32\textsuperscript{[ii]}); he then adds \textit{indraś ca yād yuyudhāte āhiś ca utā aparībhyo maghāvā vi jīgye} 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.

\textbf{2.} 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. \textit{dādhāra (he has constantly held and now) holds}; \textit{vā yāt sāyaśa jukotī nātryut tēna dādhāra if he offers in the evening, he thereby holds (Aynt) for the night (MS.).} Other perfections of this kind are \textit{didāya shines; upa dodrāva víshes at; royāva vards off; telāya quires; bibhāya (beside bibhāya) fears (while the periphrastic bibhāyām o'kāra has always a preterite sense).} Besides these verbs veda faces and āna says always have a present sense.

Several other perfections with ordinary reduplication often have the present sense: \textit{āmaś (has obtained =) has (MS., TS.); pāryāya (has acquired =) possesses (TS.); babhūva (has become =) is (MS.); vīvīyaśa (has encompassed =) contains; dadrāś (has been seen =) appears (while dadrās always has a past sense); also the perfect of grah and pra-ap; ye hi paśāvo lōma jagṛnās tē médham prápuḥ the cattle which have have also fast (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 uvācā, which may be translated by \textit{one said or has said; e.g. etōna vā upakāra maridha; jhūntō yā etōna yājate by this sacrifice Upakāra 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 \textit{tad etad rśi paśyann abhyanuvāc seeing this a seer has uttered with reference to it} (the following verse). A somewhat different connexion with the narrative impf. appears in the following example: \textit{atām ha váliyādānanaś utīṃ vidāṃ sakāra tāyā vāt sa paśān śāvamuddhā this method of piling Yajñāsana 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 kim cāranti yād āntār; yād eva kim ca vādāntār yād ato 'dhi anitārah whatever prayers they offer on it (the earth) or have offered; whatever prayers they have offered with the voice or will offer in future (TS.).}

3. in an historical sense, equivalent to that of the impf. in narrative,
In certain parts of the AB. (vi–viii) and the ŚB. (i–v; xi, xii, xiv), while the impf. is used elsewhere in B. (MS., TS., K., TB., PB., AB. i–v; ŚB. vi–x, xiii). Thus in the former uvācā sat and devās ca, āsurās ca pasprādhīre the gods and the Asuras were in conflict, in the latter abravit and asparadhīnta 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. āham āhim ... prā vaksānā abhinat pārvatānām he slew the serpent; he pierced the bellies of the mountains (i. 32²); nā vá tiṃ tād akaror yād ahām ābravam you did not do what I said (ŚB.). The impf. has also to do duty for the pluperfect, as in the relative clause of the preceding example, which is equivalent to what I had told you.

C. The aorist ind. expresses that an action has occurred in the past with reference to the present. It neither describes nor indicates duration, but simply states a fact. It may nearly always be translated by the English present perfect.

The aor. usually expresses the immediate past; e.g. prāti divō adarśi duhītā the daughter of heaven has appeared (iv. 52²); yasmād duṣvāpnyād abhaiṣma āpa tād uchatu let her (Dawn) drive away with her light the evil dream that we have feared (viii. 47²).

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. tātō ha gandhavāḥ sām ūdiśe: jyōk vā tiṃm uvāśi manusyaśe avāsīt then the Gandharvas spoke together; this Urvā has dwelt long among men (ŚB.). As compared with the impf. it never narrates; e.g. yajño vāi devebhyā ud akrāmat: to devā ābruvaṇ; yajño vāi na ud akrāmat the sacrifice went away from the gods; the gods then said: the sacrifice has gone away from us (AB.); tām yād āprchant sābravid: adyaḥ āṃṛtaḥ iti when they asked her, she said: he has died to-day (MS.); tām āprchan kāsmaī tvām abhante iti they asked him: to whom have you sacrificed? (MS.); tām devā ābruvaṇ: mahān vā ayam abhūd yō vytrāṃ āvadhit iti the gods said of him: he has shown himself great who has slain Vyāra (TS.); tē ha, houṛ: agnaye tiṣṭhaḥ iti tātās tathāv, agnaye vā nāstād iti tām āgnāv ājauhavḥ they said: stand still for Agni; then
it stood still; thinking it has stood still for Agni, they sacrificed it in Agni (ŚB.).

2. It is employed by the author with regard to what from his own point of view has either just happened or has occurred in the more remote past; e.g., aśā bandhur śaśāśtyāsaṣyasya yām pūrṇām ṛvocāma this is the import of the Śaśāśtyāsa oblation which we have explained above (ŚB.); puro vā etān deva akṛata yat purojaśāṁne tat purojaśāṇāṁ purojaśatvatvam because the gods have made these cakes their caitha, the cakes are so called (AB.). The adverb purā is not infrequently used with these aorists; e.g., nā vā etāsa brāhmaṇāḥ purā ānamā aśāḥ brahmās have never hitherto eaten his food (TS.).

3. It expresses what results from a ritual act or is antecedent to it; e.g., putrāṣya nāma grhṇāti; prajām evā annam ātanī he gives his son a name: he has thus extended his race (MS.); etād vā tvā ṛṣasyāni yayo dā api yāc chandānsi, ānāti thereby he has obtained the third sacrifice when he obtains the metres (TS.); yād dhīḥ asaṣya. amedhyām abhūt tād dhīḥ asaṣya, etād avadhūnti what has been impure in it, that in it he shakes off in this way (ŚB.).

D. The pluperfect, as an augmented perfect, is equivalent to the corresponding Greek tense in form only. It cannot be distinguished in syntactical use from the impf. in some examples and from the aor. in others; e.g., ātrā samudrā ā guṇāhā ā sūryam ajabhartana then ye brought the sun hidden in the sea (x. 72'); úd u śyā devāḥ savitā yayāma hiranyāyim amātiṣi yām ásīrōt that god Savitṛ now has raised up the golden sheen which he has spread out (vii. 88').

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. atah atah paśor vibhaktis; tasya vibhāgas vaktiyāmaḥ next (comes) the division of the (sacrificial) animal; (now) we will (shall) state its division (AB.).

Examples from the RV. are: stastivāmi tvām ahām I shall praise thee (1.44); kim avid vaktiyāmi kim u nā marisya what pray shall I say, what shall I now think? (vi. 95); yādy ēva karisyaṭha sākām devāir yajñiyāso bhavisyatha if ye will do as, you will be partakers of the sacrifice with the gods (1.161); nā tvāvām indra kāś caṃs nā jātō nā janisyaṇe no one equal to thee, O Indra, has been born or will be born (1.81).

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. so bhavād: idam māyi vīryam, tāt te pra dāsāyāmi. Itī he said: here is my car, that I will give thee (TS.); tē ha, ncūp kēna rājānā, kēna aṅkōna yotṣyāma iti they said: with whom as king, with whom as leader shall we fight? (SB.); tātra visīyād: vartiyāt, iti in regard to that he should know: it will rain (SB.); indre ha vā ikām oacro: mahāt vā ito bhvām janisyate Indra reflactet: a great abuse will arise from this (SB.); sarvā devatā āsāṃsante: mām abhi prati patsyatiti all the gods hope: he will begin with me (AB.); yādhi bibhīyād duścarāṁ bhavisyāmi iti if he should fear, I shall suffer from skin disease (TS.); āsarā vā īṭakā acinchata: divam ā rōksyāma iti the Amrav built up the bricks (thinking): we shall scale heaven (MS.).

a. After an impv., the fut. is often used with ātha; e.g. pātim nī me pūnār yuvānaṃ kuratam: ātha vām vaktiyāmi (SB.) make my husband young again: then I shall tell you (two).

b. After the impv. of āj or pra-i the 1. pers. fut. is equivalent to an exhortation; e.g. pra ita, tād esāyāma come, we will go there (SB.).

c. With the negative nā, the 2. and even the 3. pers. may have the value of a prohibition; e.g. devān rāśāmasi... ajighāmaṃ: nā yaksyaṇāḥ iti the Rākṣasas wished to slay the gods (saying): you shall not sacrifice (SB.); tān viṇā deva anumādāya neha pāṣyantī 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, śvās tomorrow (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: samvatsarataṁ rātrīm ā gacchāti, tān ma ēkām rātrīm ānte śayitātā, jātā u te 'yāṃ tārhi putro bhavītā come for the night of this day year, then you
214. The only pure impv. forms are those of the 2. 3. sing. and 3. pl., represented by bháva and bhávatát, bhávasva; bhávatu; bhávantu, bhávantám. The forms later regarded as imperatives of the 1. pers., bháváni, bháváva, bháváma are subjunctives (cp. 131); while the 2. 3. du. and 2. pl. bhávatam, bhávatám, bhávethám, bhávetám; bhávata, bhávadhvam, are injunctives (cp. 122 a a).

b. The sphere of the ordinary impv. is the present; it may, however, still be used for the later of two opposed actions; e.g. váram vṛṣisva átha me púnar dehi choose a boon and then give it me back (TS.). The form in tát, however, has a tendency in V. to express the more remote future, and in B. does so distinctly; e.g. íhá evá má tisthantam abhyéhi iti brúhi, tám tú na ágatām pratiprá
brūtāt *tell her: come to me as I stand here; when she has come, you shall* (then) *tell it us* (ŚB.). As this form is only active, the subj. takes its place in middle verbs; thus tāṃ vṛṇīṣva = *do thou choose it* (now) as opposed to tāṃ vṛṇāsaī *choose it then* (ŚB.).

c. The genuine impr. 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 nor. inj.). It is employed in positive principal clauses only; e.g. vi no dhehi yātā jīvām as dispose as that we may live (ŚB.). A subordinate clause with ind., subj., or (very rarely) opt., may precede or follow; e.g. yās tvāṃ dūtāṃ saparyāti, tāsya sma prāvitā bhava be the promoter of him who abores thee as a messenger (i. 12'); sāṃ vidūṣā naya yd., anūsāsaī bring us together with one who knows, who may give us directions (vi. 54'); itāṃ me haryatā váco yāsyā tārema tārasā śātāṃ himāḥ gladly accept this word of mine by the force of which we would pass a hundred winters (v. 5413). 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 as added directly to the root, which are clearly used imperatively, as is indicated by their being generally accompanied by imperatives (sometimes by subjunctives and imperatives); e.g. á davēshir yāhi yākṣi ca come with the gods and sacrifice (i. 14'). These forms are confined to the RV. (and passages borrowed from it) except satat (AV. vi. 110'); 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, bhāvadham, 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-gau or the inj. of ā-gamat) or from an unaugmented indicative (e.g. cāraḥ might be = ā-caraḥ). Judged by its uses the inj. probably represents a very primitive verbal form which originally expressed an action irrespective of tense or mood, the context showing
which was meant. The addition of the augment gave the sense of a past tense to one set of forms, while the rest finally became incorporated with the impv. The general meaning of the inj. expresses a desire, combining the senses of the subj., the opt., and the impv. As compared with the subj., the inj. is essentially appropriate in principal clauses, though it sometimes appears in subordinate clauses introduced by relatives or the relative conjunctions 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 prá vocam now I will proclaim the heroic deeds of Indra (i. 82). Sometimes, however, the execution depends on another; e.g. agnim hinvantu no dhiyas; tēna jēṣma dhānam-dhanam let our prayers urge Agni: through him we shall assuredly win booty after booty (x. 156).

b. The second person is used exhortatively, very often beside an impv.; e.g. sugā nah supāthā kṛnu; pūsann ihā kṛtam vidah do thou make fair paths for us easy to traverse; O Pūsana, here procure us wisdom; adyā no deva sāvih sāubhagām, pāra duṣvāpnyam suva to-day, O god, procure us good fortune; drive away evil dream (v. 82). A parallel opt. is much less common; e.g. etēna gātum vido nah; ā no vavṛtyāh avvītāya by reason of that find for us the path; mayst thou bring us to welfare (i. 173).

c. The third person also is used exhortatively, very often beside an impv.; e.g. sēmāṃ vetu vāśākrtim; agnir iṣṭa no gīrah 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. ājīdāṁ barhīr yājamānasya sīda; āthā ca bhūd ukthāṁ indrāya āstām seat thyself upon this straw of the sacrificer; and then may the hymn be sung to Indra (iii. 58). It appears less frequently with the subj.; e.g. ūpa brāhmāṇī śṛṇava imā no, āthā te yajñās tanvē vayo dhāt mayst thou listen to these our prayers, and then let the
sacrifice bestow vigour on thyself (vi. 40). A parallel opt. is not common; e.g. pári no heti rudrásya vṛjyaḥ, pári tvesāsya durmatír mahi gāt would that the dart of Rudra pass us by, let the great malevolence of the impetuous one avoid us (ii. 33).  

4. The injunctive is very frequently used alone (unaccompanied by any other modal form) in an impv. sense; e.g. imá havyá jusanta nah let them accept these oblations of ours (vi. 52); the preceding verse has the regular impv.: jusántāṁ yūjąṁ páyaḥ let them accept the suitable milk.

In negative sentences the inj. is the only mood (with the exception of the single opt. form bhujema) with which the prohibitive particle mà can be used; e.g. mà na indra pārā vyān ak do not, O Indra, abandon us (viii. 97); viśvāyan mà na ā gan let not any swelling thing come near us (vii. 50); mà tāntuḥ chedi let not the thread be cut (i. 28). The aor. form is commoner than the impf. form in the RV., but its relative predominance has greatly increased in the AV.

5. 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 áditaye pūnār dāt who will give us back to great Aditi? (i. 24). The subj. itself is here sometimes found beside it; e.g. kādā mártam arādhāsaṁ padā kṣūmpam iva sphurat, kādā naḥ śuśravad girah when will he spurn the niggardly mortal like a mushroom with his foot; when will he hear our songs? (i. 84).

2. in negative sentences with ná; e.g. yām ádityā abhi druho ráksathā, nám aghām naśat whom, O Ádityas, ye protect from harm, him misfortune will not reach (viii. 47).

a. In B. the use of the inj. in positive sentences has almost entirely disappeared. The SB., however, preserves several examples; e.g. devan avaś let it refresh the gods; also sometimes in subordinate clauses, especially with néd; e.g. néd idám bahirdhā yajñād bhāvat lest it be outside the sacrifice.

On the other hand the inj. is very frequent in negative sentences,
in which it constantly appears with mã, in the vast majority of cases in the aor. form. Only a few examples of the imp. form occur: mã vadhadhvam stayu net (TS); mã bhibita foco net (AR); kiltisam nu mã yastayan let them not express it as a fault (AR); and from the perfect: mã sasupatham sleep net (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 háp strike, kr make, su press, brú speak. With the opt. on the other hand appear: ji conquer, tr overcome, saḥ conquer; aś and naś obtain, vid acquire, iś be master of; sac be associated with; ā-vrt attract (to the sacrifice); śak be able; mad be happy; rdh 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), dāś worship, vac and vad speak (effectively), vidh serve, sap please = obtain the favour of (a god), ēdu 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 vāyūṃ upa bravāmahai for welfare we will invoke Vāyu (v. 5112). It is often accompanied by the particles nú and hānta; e.g. prá nú vocā sutēṣu vām I will now praise you two at the libations (vi. 591). 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. daksī-ṅatō bhavā me: ādhā vrtrāṇi jaṅghanāva bhūri stand on my right; then we two will slay many foes (x. 83); or an exhortation to aid the speaker; e.g. jēṣāma indra tvāyā yujā we will conquer (= let us conquer) with thee as our ally (viii. 63).}

In B. the usage is the same; e.g. varam vrṇa I will choose a boon (TS); hanta imān bhīṣyat well, I will terrify them (AB); vāyūm dayā abravan: sāmān rājānam hanāma iti the gods said to Vīra: let us slay king Sona (TS).

The second person is used exhortatively: hāno vrtrāṇ, jāyā apāḥ slay Vṛtra, win the waters (i. 80). It often follows a 2. pers. impv.; e.g. agne īrṇuḥi; devēbhya bravasihear, O Agni, do thou say to the gods (i. 139); sometimes it follows a 3. pers. impv.; e.g. ā vāṃ vahantu... āśvāḥ, pibātho āsme maḍhūni let the horses bring you two; do ye drink the horned draughts beside us (vii. 67). Where 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. 165).

In B. the 2. pers. subj. is used only when the speaker makes a condition or gives a direction relating to the (not immediate) future; e.g. atho etam varam avṛṇita: mayā ova prācitṛ āśiṃ pra jaṅātha iti so he made this condition: through me ye shall (in future) discover the eastern quarter (AB).

The third person is as a rule used in exhortations to the gods, though the subject is not always the name of the deity; e.g. imām nah īrṇavad dhāvam he shall hear this our call (viii. 43); pāri no holo vāraṇasya vṛjyāḥ; urīṁ na indraḥ kṛṇavad u lokām may the wrath of Varuna avoid us; Indra shall procure us wide space (vii. 84); sā devāṃ ā, ihā vakaṣati he shall bring the gods hither (i. 1); práte sumnā no aṇhavan thy good intentions shall reach us (viii. 90). The subj. sentence is sometimes connected with a preceding one; e.g. agnim iće: sā u śravat I praise Agni: he shall hear (viii. 43). The subj. here often approaches the
future in sense, being then usually opposed with nūnām or nū to another verb: úd u śyā devāḥ savitā . . . asthāt: nūnām devābhyo vi hi dhāti rātīn god Savitā has just arisen: he will now distribute bounty to the gods (ii. 38); uvāsa uṣā uchāc ca nū Dawn has flushed (in the past) and she will flush now (i. 48). Sometimes there is no opposition; e.g. ā ghā tā gachān uttārā yugānti, yātra jāmāyah kṛṇa-vān ajāmi there shall come those later generations when those who are akin will do what befits not kinsmen (x. 10).

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. vṛṇḍya ity abruvan: so 'bravin: maddavasya eva samid asad iti they said: choose a boon; he replied: the fuel shall be ascetic to me (MS.); सः abravid: vāraṇa vṛṇit: khatāt parabhāvinyanti manyo: tāto mā parā bhūvam iti; purā te samvatsarasāpi rohād ity abravit she said: I will make a condition: I think I shall perish in consequence of digging; let me not perish. He replied: before the hope of a year for you, if (the wound) shall heal up (TS.); devās tān nāpaun: avena vā kākunā vajrapa vṛcān iti the gods cursed them (the trees): they shall destroy you with your own handle, with a bat (TR.). The 3. pers. subj. often also expresses the purpose of a ceremony; e.g. ārṇād iti āramāyam bahrīr bhavati (MS.) the litter is made of reeds with the intention: it shall destroy him (the adversary).

2. The syntactical employment of the subj. is twofold.
   a. It appears in principal sentences:
      a. with interrogatives, either the pronoun or the adverbs kathā how? kādā when, and kuvīd; e.g. kim u nū vah kṛṇavāma what, pray, shall we do for you? (ii. 29); kathā mahā rudriyāya brāvāma how shall we speak to the great Rudra-host? (v. 41); kādā naḥ śuśravad giraḥ when will he hear our prayers? (i. 84). kuvīd nearly always accentuates the verb (which is thus treated as in a subordinate clause); e.g. āsvinā sū ṛṣe stuhi: kuvit te āravato hávam the Aśvins praise well, O seer: shall they hear thy call? (viii. 26).

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 naṣanti;
nā dabhāti tāskaraḥ they perish not: no thief shall (can) harm them (vi. 28). In B. nā is similarly used; e. g. nā ato paraḥ kāś caṇe sahā sāri-
renas amṣṭo 'sat from now onwards: no one shall be immortal with his body (SB). Once only, in a command, in the subj. used with mā: akāmām
ama mā ni padyāsai 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 adverbal):
a. in a final sense with the negative particle nēd that not,
lest. The antecedent clause has either an ind. or an impv.;
e. g. hotrād aham varuna bibhyad āyam, nēvā mā
yunājaun ātra devāh fearing the office of Hotr, O Varuna,
I went away, lest the gods should appoint me thereto (x. 514);
vya uchā duhitar divo mā cirām tanuthā āpah, nētvā
stenām yāthā ripūm tāpāti sûro arciśā shine forth, daugh-
ter of the sky, delay not long thy work, lest the sun scorch thee,
like a hostile thief, with his ray (v. 79).

In B. the antecedent clause has either an ind. or an opt.; e. g. ātha
yān nā prēkṣate, nēvā mā rudrō hinasad iti now (the reason) why he does
not look is lest Rudra should injure him (SB); tān nā dadbhīh khāded,
nēvā ma idām rudriyam datō hinasad 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 suppo-
sition determining the sense of the principal clause; the
latter usually has an impv., not infrequently a subj., seldom
an inj. or ind.; e. g. yō nah pṛtanyād, āpa tām-tam īd
dhatam whoever shall combat us, him do ye two slay (i. 132);
yās tābhyaṃ dāsān nā tām āmpho asnavat who shall serve thee, him no distress can reach (ii. 23); utā nūnām yād in-
driyāṃ kariśā indra páumṣayam, adyā nākiś tād ā
minat and what heroic, manly deed thou, Indra, shalt now do,
that let no one belittle to-day (iv. 30); yāsmai tvāṃ sukṛte
jātaveda, u lokām agne kr̥ṇāvah syonām, să rayāṁ
nasate svastī the righteous man for whom thou shalt procure, O Agni Jatavedas, 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. tānāv abruvan, vārasam vṛṇāmahai: yād āsurān jāyāmas, tān naḥ saha asad iti they said: we will make a condition: what we shall win from the Āsuras that shall be ours in common (TS.): yās tvā kāś ca upāyat, tūṣṇīm evā śava wherever shall come towards you, sit still; yād vindiśai tāt te goihotram kurnā: what thou shalt find, that we (shall) make thy fire-ablation (MS.): tād vāi āsurādham yām devāḥ sādhave kārmāṃ jasnāntāḥ that, indeed, (is) excellent, if the gods shall be pleased with him for a good work (ŚB.). In the last example the relative clause exceptionally follows.

2. The relative clause follows if it expresses a final or consequential sense (in order that, so that) arising from the principal clause; the latter usually has an impv., but sometimes an inj., opt., or ind.; e.g. sām pūsan vidūśā naya, yō añjasā anusāsatī, yā evā idām iti brāvāt associate us, O Pūsan, with a wise (guide) who shall at once direct us and who shall say: here it is (vi. 541): āsābhyaṃ tād rādhā ā gāt, sām yāt stotphbhya ṛpāye bhāvāti let that wealth come for us which shall be a blessing to thy praisers and thy kinsman (ii. 3811): tād adyā vācāḥ prathamām māsiya yēna āsurām abhi devā āsāma I would today think of that as the first (point) of my speech whereby we gods shall overcome the Āsuras (x. 536): īmām bibharmi sūkṛtaṃ te nākusām yēna aruṣāsi maghavaṇ chaphārūjaḥ I bring to thee this well-fashioned weapon (with which =) in order that thou shouldst break the hoof-breakers (x. 4410). The subj. of these relative clauses sometimes comes to have a purely future sense; e.g. 6 (=ā_u) tē yanti yō āparisu pāṣyān those are coming who in future days will see her (i. 11321).

In B. this type of relative clause with the subj. is rare; e.g. yān mā dhināvat tān me kuruta procure for me that which shall rejoice me (ŚB.): bānta vayām tāt sṛjāmaḥai yād āsmān anvāsatt iti come, let us create what shall come after us (ŚB.).
γ. With relative conjunctions:

1. yād, 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 yād = when: uṣo yād adyā bhānūnā vi dvārāv ṛṇāvo divāh, prā no yachatād avṛkām O Dawn, when today with thy beam thou shalt open the doors of heaven, then bestow on us safe shelter (i. 4819); yād adyā bhāgāṁ vibhājāsi nībhya, uṣo devō no ātra savitā dāmūnā ānāgaso vocati sūryāya when thou shalt to-day distribute a share to men, O Dawn, god Saviṣṭ, the house friend, shall declare us guiltless to Sūrya (i. 1232); yād va āgaḥ puruṣātā kārāma, mā vas tāsyām 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); yād didyāvah pṛtānās an prakrīlān, tāsya vāṁ syāma sanitāra ājēḥ when shafts shall play in battles, of that conflict of yours we would be the winners (iv. 411).

if yad = in order that, or so that: sā ā vaha devātātim yavishṭha, śārdho yād adyā divyāṁ yājāsi so bring hither the gods, O youngest, that thou mayst adore the heavenly host to-day (iii. 194); tavēd u tāḥ sukirtāyō 'sann utā prāśastayabh, yād indra mṛśayāsi naḥ these laudations and praises shall be thine, that thou, O Indra, mayst be merciful to us (viii. 4532); nā pāpāso manāmahe, yād in ny indraṁ sākhāyāṁ krṇāvānāhī we deem not ourselves wicked, (so) that we can now make Indra our friend (viii. 614). In such posterior clauses the yād sometimes comes to express the content of the principal clause; e.g. nā te sākhā sakhyāṁ vaṣṭy etāt, sālakṣṇā yād viṣurūpā bhāvāti (x. 107) thy friend wishes not this friendship, that she who is of the same type (= akin) shall become of a different kind (= not akin). This yād may
once be translated by \textit{till}: kiyaty a yat samayu bhavati yā vyuṣūr yās ca nūnām vyuchān \textit{in what time will it be that} (= how long will it be till) she shall be between those that have shone forth and those that shall now shine forth? (i. 113\textsuperscript{10}).

In B, the subj. is rarely found in these clauses with yād; e.g. tāt prāpnuhi yāt to prāṇo vātām api-pāyātāt \textit{attain this that your breath shall transfer itself to the wind} (SB.).

2. \textit{yātra} \textit{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 chāndasāh pāram gāchāt, tāt pratipraṣṭhātā prātaranuvākām upā kurutāt \textit{when the Holy shall have got to the end of the metre, then let the Prati-praṣṭhāt start a Prātaranuvāka} (SB.).

3. \textit{yāthā} with the subj., as an antecedent clause means \textit{as}, the principal clause containing an impv. or a subj.; as a posterior clause it has the sense of \textit{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 manuṣo devātātā yajāsi, eva 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. 4\textsuperscript{1}). This use does not seem to occur in B. Examples of the second use are: 

\begin{quote}
ghān gachā grhāpatnī yāthā āsah \textit{go to the house that you may be mistress of the house} (x. 85\textsuperscript{22}); idānīm āhna upavācyo nṛbhīh, ārēṣṭhām no ātra dṛāvināṃ yāthā dādhat \textit{at this time of day he is to be addressed by men that he may here bestow on us the best wealth} (iv. 54\textsuperscript{1}); mahatām ā vṛṇimahē \textit{vo, yāthā vāsū nākāmahai we implore the favour of the great, in order that we may obtain riches} (x. 36\textsuperscript{2}); idām pātram apāyi mātsad yāthā saumanasāya devām \textit{this bowl has been drunk up, in order that it may exhilarate the god to benevolence} (vi. 44\textsuperscript{19}). The negative in such clauses is nā or nū.
\end{quote}
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. ártam yadā kārasi jātavedo, átha im enam pārī dattāt pitṛ-bhayaḥ when thou shalt have made him done, then deliver him to the fathers (x. 16); yadā gāchāty āsunitim etām, átha devānām vaśanir bhavāti when he shall have gone to that spirit world, then he shall become subject to the gods (x. 16). yadā kadā ca whenever seems to give the verb the same sense: yadā kadā ca sunāvama sōmam, agni śvā dūtō dhanvāty ācha whenever we shall have pressed Soma, Agni shall hasten to thee as a messenger (iii. 53).

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 stōmaṁ māma ēravad, asmākam indram indavo mandantu if he shall hear my praise, let these drops of ours gladden Indra (viii. 11); yājāma devān yādi śaknāvāma we will adore the gods, if we shall be able (i. 27); yādi prāti tvām háryāh... apā enā jayema if thou shalt accept (it) gladly, we might thereby win the waters (v. 2); indrā ha vāruṇā dhesṭhā, yādi sōmāḥ... mādāyaite Indra and Varuṇa (are) the most liberal, if they shall delight in the Soma offerings (iv. 41).

6. yād so long as occurs twice with the subj. in the RV.: anānukṛtyām apunās cakāra yāt sūryāmāsā mithā uccā-
rātaḥ he has once for all done what is inimitable so long as sun and moon alternately shall rise (x. 6810); vāśīṣṭham ha vāruṇo... şiṁ cakāra... yān nū dyāvas tatānan, yād usāsaḥ Varūna has made Vāśīṣṭha a seer, so long as the days shall extend, so long as the dawns (viii. 881). In B. yād does not occur.

§. 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 mṛjayāti no, nā naḥ pāscād aghāṁ 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. uṣas tāṁ aśyāṁ yaśāsaṁ rayim O Daven, I would obtain that glorious wealth (i. 921); vidhēma te stōmaṁ we would worship thee with songs of praise (ii. 93); vayāṁ syāma pātayo rayināṁ 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. viśe ca kastrāya ca samādaṁ kuryāṁ I should like to create unity between people and mobility (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. ṛ no mitrāvāruṇā hotrāya vavṛtyāḥ pray bring Mitra and Varuṇa to our oblation (vi. 111); tyā me hávam ā jagmyātam so, pray, do ye two come to my call (vi. 5010); prā sū na ayur jivāse tiretana do ye, pray, extend fully our allotted span that we may live (viii. 1822). We might here often rather expect the impy., which indeed frequently either precedes or follows the 2. opt.; e.g. dhīṣvā vájraṁ rakṣohityāya: sāsaḥṣṭhā abhi spṛḍhaḥ take the bolt for
the slaughter of the demons: mayst thou overcome our foes (vi. 45\(^3\)) ; imám me samidham vaneḥ; imá ū śu śrudhi girah pray accept this my fuel; graciously hear these songs (ii. 6\(^3\)).

In B. the second person is used almost exclusively in wishes; e.g. asmin yájamāne bahavyāh syāta may you be numerous beside this sacrificer (Sr.).

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. 27\(^3\)) ; imám anātaṃ dūtāṃ krṇīta mártasyāḥ this immortal the mortal should make his messenger (viii. 23\(^3\)) ; prāṇāṁ āpir āprāṇantam abhi śyāt the friend who bestows would prevail over him who does not bestow (x. 117\(^3\)). 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. apāśuḥ syāt may he be bereft of cattle (Ts.); a general precept (where a gerundive may also be used); e.g. kṣāmaṃ vāsānā agnīm ā cādhityātām, tē adhvarśyāve déye wearing linen garments the two should lay the fire; the two (garments) should be given to the Adhvarṣya (MS.); a supposition in the apodosis of periods, but seldom independently; e.g. nā asya iāṁ rātrim apō grhāḥ prá hareyur; āpo vāi sāntih; samāyeṣṭih (MS.): they should not during that night bring water into his house; for water is extraction: 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 kuviś; e.g. kāsmal devāya haviśā vidhema what god would we worship with oblation? (x. 121\(^3\)); kadā na indra rāya ā daśāśyeḥ when wouldst thou, O Indra, bestow riches upon us? (vii. 37\(^3\)); kuviś tutuṣyāt sātāye dhīyaḥ (i. 143\(^3\)) would he not stimulate our prayers for gain? (cp. p. 364, 2 a). A possibility is sometimes thus repudiated; e.g. kād dha nūnām
ṛtā vádanto ánṛtam rapema how could we now speaking
righteous words utter unrighteousness I (x. 104).

In B. the optative with interrogatives may express a wish, precept,
possibility, or the repudiation of a suggestion; e.g. kathām nú pra
śāyena how should I propagate myself? (SB.); yānim eva pūrvām śaṁsaet
ki should first pronounce the formula addressed to Yama (AR.); kim máma
tātaḥ syāt (SB.) what would then occur to me (if I did this)? kās tād á
driyeta who would pay attention to that? (SB.).

a. The opt. appears in negative sentences with ná not,
sometimes nū cidd never. The sense is either optative or
potential; e.g. ná riśyema kadā cana may we never suffer
harm (vi. 543); nū cīn nū váyör amṛtām vi dasyet may
the nectar of Vāyu never fail (vi. 873); ná tād devō ná már-
tyas tuturyād yāni právṛddho vyābhaś cakāra no god,
nō mortal could surpass what the mighty bull has done (viii. 963).
The only opt. form with which the prohibitive má occurs is
bhujema: má va éno anyākṛtam bhujema may we not
suffer before you for a sin done by others (vi. 513).

In B. the opt. is used with ná to express either a general prohibition
or a potential sense; e.g. tāsyā etād vratām nā
māmśām aśniyāt this is his vow; he should not speak; the untruth, he should
not eat meat; nā cānād dādhikrāvā canā pāvayām kriyāt Dāhikritos
himself could not make him pure (MS.).

b. In dependent clauses the opt. is used with relatives
(pronominal or adverbal):

a. such a clause having a determining sense, usually
precedes. This type is very rare in V.; e.g. sūryāṁ yó
brahmā vidyāt, sā id vádhūyam arhati a priest who should
know Sūryā deserves the bridal garment (x. 8554).

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. yāṁ dhrṣyāt, tām dhrṣyeyat whom he may hate, he should think
of (TS.); yó vá imām alābheta, mūcyceta, asmāt pāmānāh he who were
to offer this (bull), could 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. yo rastra apabhuta syai tasmai hotavya this should be offered for him who should be deprived of his kingly (TS); yasya agrayo gramyena agrinams samdahyera, katha prayaschittib (if any one's fires should be united with a village for, 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. revatir naḥ sadhamāḍa indre santu yābhir mādema (i. 30³) let our feasts beside Indra be rich (by which =) that we may rejoice (in them); dhāsatho rayim yena samāṭsu sāhiṣṭimāhi bestow wealth on us (by which =) that we may be victorious in battles (viii. 40'); yayā ati viśvā duritā tāreṇa sutārmaṇam ādhi nāvaṁ 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 ahāṁ tvām, tvām vā ghā syā ahāṁ, syun te satyā iha āśisah if I, O Agni, were thou, and thou wert I, thy prayers would be fulfilled (viii. 44³); occasionally the fulfilment of the condition is expected; e.g. yāc chūṣrayā imāṁ hāvaṁ durmaṇaṁ cakriyā uta, 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. 33¹).

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 bhīdyeta ārtim arched yājamanāḥ if it should be broken, the sacrificer would fall into calamity (TS.). The infinitive with iśvara may take the place of the opt. in the principal clause; e.g. yad etam śaṃseṣd iśvaraḥ parjanyo varṣēḥ if be 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 māṃ praviśṣy kim mā bhūyayāh (TS.) if you were to enter me, if what we could you be to me? (afterwards he does enter Indra).

4. yād with the opt. in the final sense of in order that is very rare; e.g. yān nūnām aṣyām gātim, mitrāsya yāyāṃ pathā in order that I might now obtain a refuge, I would go on the path of Mitra (v. 642).

5. In B. yād with the opt. in the sense of that is frequently used after āva kalpate is suitable, ut sahate atures, ichāti desires, veda knows, yukto bhavati is intent, in posterior clauses; e.g. nā hi tād avakāpate yād bravyāt for it is not fitting that he should say (SB.); nā vā abhām itām ut sahe yād vo hōta syām (SB.) I cannot endure this that should be (I cannot be) your Holy; tād dhy ēva brāhmaṇaḥ evastavyam yād brahmavarcasān syāt for that is to be aimed at by the Brahman, that he should be prāti (SB.); savyām vā etasmiṃ deva yuktā bhavanti yāt sadhu vadeṣyāt for the gods themselves are intent on this, that they should say what is right (SB.); kā tād veda yād vratapradyo vrātam upaśnaḥ for who knows (this that =) whether he who kneads the fresh 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. pāreṇa smād yajñō bhūd iti īśvaro ha yāt tāthā eva 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 īśvaro ha tāthā eva syāt, perhaps because īśvarā came to be regarded as a kind of adverb = possibly this might be so.

7. In B. yād introducing a clausē with the opt. accompanied by nā and ending with iti, dependent on a verb of fearing or similar expression, is equivalent to but; e.g. devā ha vāl bhiphāyāṃ cakrur yād vāl nah... asuraṁ asakṣaṅi, imām grāham nā hanyūr iti the gods feared lest the Asuras and Tikṣṇes should destroy this slaughter (SB.); Indro ha vā ikṣām cakre yān mā tān nā abhībhāved iti Indra pondered (fearing) lest that should vanquish 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:
a. usually the opt., which expresses a precept applicable when the condition is fulfilled; e.g. yādi purā samathānād dīryeta, ādyā vāsalyati, iti brūyāt I (the vessel) should be broken before the completion (of the sacrifice), he should say: it will rain to-day (MS.); yadi na śaknyāt so śnaya purośiṣam nir vaspit if he should not be able to do so, he should after u rāga lo Aupa. (AB.). The precept occasionally has a potential sense; e.g. yādy ākataśya dvayāsu va, avagchedha, aparādhukā enaṃ syūḥ (MS.) if (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).

b. īśrā on the infinitive; e.g. īśvaro ha yady apy anyo yajeta, atha hotāram yāsot tretah even if another should sacrifice (instead of him), it is possible that fame should come to the Holy (AB.).

c. a gerundive; sa yadi na jāyeta, rākṣogamyā ṣāgyatrayo 'nucyāḥ if it (the fire) should not be kindled, the demon-slaying verses are to be repeated (AB.).

d. an ind. (sometimes omitted if it is a form of as be); e.g. tasmād yadi yajña ṛkta ārtiḥ syād brahmaṇa eva ni veda yaṃ therefore if at the sacrifice there should be any failure with regard to a Re verse, they inform the Brahmaṇ priest (AB.); yadi no yajña ṛkta ārtiḥ syāt, kā prāyaścittiḥ if we shall have an accident at the sacrifice in regard to a Re verse, what (is) the penance? (AB.).

e. The difference between yād and yādi with the opt. may be illustrated by the following example: yān no jāye yur imā abhyupā dhūvema, 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.).

f. yathā 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 viśvāṁ aṁitrān nudasva, yathā tāva śrīmaṇ mādema drive away all foes that we may rejoice in thy protection (x. 131); tvāyā yathā grtsamadāso uparām abhi syūḥ, sūrībhya gṛnatē tād váyo dhāḥ bestowed on the patrons and the singer this blessing that through thee the Gṛtsamadās may be superior to their neighbours (ii. 49);
śādīvya vṛṇimahō ṛvāṃsi, yāthā bhāvemā milbhūse anā-gāh we implore the divine aids that we may be sinless before the gracious one (vii. 97).

4. yātra and yādā 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, is one, often seems to mean at the moment when, as soon as; the principal clause has the opt. or the ind.: e.g. mārutāṃ saptakapālaṃ nir vapor yātra vid rājānāmi jiṣyeṣa it should offer a sacrifice seven dishes to the Maruta in case the people were to oppress the king (MS.); sa yātra prastavyaḥ tād stāni 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. sa yadā smagramāṃ jāyod ātha āindrāṇāṃ nir vapor as soon as he may have won a battle, he should sacrifice to Indra and Agni (MS.).

c. yārhi when is generally followed by the correlative tāṣṭi then in the principal clause, which usually has the opt. also; e.g. yārhi prajāḥ kṣudhaṃ nigācheṣu, tāṣṭi navarātréṇa yajeta when his people should be exposed to hunger, then he should sacrifice with the rite of nine nights (TS.).

5. cēd 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 cēd anyāsma anubhūyās, tāta eva te ārāṇa chind-yām: if you saw 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 dvēśty údharah sás paśita may he who hates us fall to the ground (iii. 53\textsuperscript{2}i). When a negative is used it is ná; e.g. bhágom me agne sakhyé ná mrdhyáh may my good fortune, O Agni, not relax in (thy) friendship (iii. 54\textsuperscript{1f}).

In B. the precative is almost restricted to verse or prose formulas quoted and to paraprages of such formulas; e.g. bhúyasínám úttara-rām sāmām kriyāsām iti gávām lákṣāma kuryāt would that I may do (this) in the next year; on saying he should make the mark of the cow (MS.). sātām himá iti sātām varsāní jivāsām ity evá stásáh 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. sá ha vāk prajápatá vávac āhavavád evá aham tūbyām bhūyasām 'Ie said to Prajápatí: I would like not to be a conductor of sacrifice for thee' (SB.); tám sānapad: dhiyá-dhiyā tā vā vadhýas

Ahu him (Agni) cursed (saying): I wish they may kill this with repeated deliberation (TS.).

Conditional.

218. In V. the conditional occurs only once (RV. ii. 30\textsuperscript{g}) in a somewhat obscure passage, though the form abharasyat 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 interogative sentence: tátā evá-asya bhayám viśyá : kásmād dhy abhesyat thera upon his fear departed; for of what should he have been afraid? (SB.). Otherwise it occurs only in compound sentences:

I. 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 yádhi (216); e.g. sá yád dha apí mukhád ádresan, ná ha evá práyaścittir abhavasyat if it (Soma) had also flowed out of his mouth, there would not have been a precursor (SB.); yád evám ná ávakáyo mūrintá te vy apatisyat if you had not spoken thus, your head would have split open (SB.); pádau te nilásyām yádá ha ná ágamisyaḥ 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. sa tud eva na avindat prajāpatir yād āhogyat Prajāpati found nothing that he could sacrifice (MS.); sa vai tam na avindad yasmay tam dākśinām ānasyat 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. ciraṁ tūṁ mene yād vāsaḥ paryādhyāyat 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 (In.), Subjunctive (s.), Injunctive (ir.), Optative (or.), Imperative (ip.), Participle (pr.), Imperfect (irp.); Perfect (pr.); Pluperfect (erp.); Aorist (ao.); Preterite (prc.); Future (fr.); Conditional (co.); Passive (pa.); Present, Aorist, Past Participle (pp.); Gerundive (opr.); Gerund (ud.); Infinitive (inf.); Causative (cr.); Desiderative (ms.); Intensive (int.).

The Roman numerals indicate the conjugational class of the verb; P. signifies that the verb is conjugated in the Parasmaipada (active) only, A. that it is conjugated in the Aitamanipada (middle) only.

aṁś attain, V.; pr. aśnótì; sr. aśnávat; ipr. aśnótu;
pr. aśnuvánt. pr. ānāmśa and ānśa; ānśáma, ānśá, ānśáu; ānśó; sr. ānśámahai; op. ānśyám; pr. ānśána; pr. also āśa, āśátur, āśu; A. du. āśáthe, āśáte. Ao. root: A. 3. s. āṣta, pl. āṣata; iris. āṣta, pl. āṣata; op. āṣyát; rec. 3. s. āṣyás (=āṣyás-t); s. sr. ākṣat; a: āsét. Inv. āṃṣ̄tavo.

ākṣa mutilate, V.; pr. ākṣáná. pr. ākṣánu; ao. ākṣu; ākṣṣur.

āc bend, I.; pr. ácati. prp. 2. s. áca; ácasva. rs. acyáte;
pr. acyáma; ipr. acyánta; pr. akná (B.). on. acya.

aj drive, I.; pr. ájati, ájate; sr. ájáni, ájási, ájáti; op. ájeta; ipr. ájatu; pr. ájant. irp. ájat. rs. ájáte;
pr. ájyámána. inv. ájo.

aṅj anoint, VII.; pr. anákti, anktó; sr. anájat; ipr. aṅdhī (= aṅgdhi), anáktu; pr. aṅjánt, aṅjána. irp. aṅjan, pr. aṅāṅįa; aṅajó, aṅajró; sr. aṅjā; op. aṅjayát;
pr. aṅajána. rs. ajyáte; pr. ājyámána; pr. aktā;
sr. aktvā (B.), -ṛja (B.).
ad cat, II.: pr. ádmi, átsai, átti; adánti; sn. ádat, pl. ádán (AV.); or. adyāt; ivy. addhi, áttu; attám, attám; atta, adántu; rt. adant, adānā. ivf. ādat. fr. atsyāti. fr. ānna n. food. on. attvāya (B.). inf. āttum, āttave; āttos (B.). cs. ādāyati (B.).


arc praise, I.: pr. ārcati; sn. ārcā, ārcāt; ārcāma, ārcān; inj. ārcat; árcan; ivf. ārcatu; pt. ārcaent. irf. ārcan; fr. ārcoūr; ārce. fr. rcyāte; pt. rcyāmāna. inf. rcāse. cs. arcāyati.

arch descere, I.: pr. ārhati; sb. ārhat; pt. ārīhat. fr. ānrhūr (TS.); arhirē. inf. arhāse.

av favour, I. P.: pr. āvati; sn. āvāt; inj. āvat; or. āvet; ivf. āvati; rt. āvant. ivf. āvat. fr. āvitha, āva. ao. root: op. 2. avyas; pec. 3. awayas (=avyas-t); lb: āvit; sb. āvisat; inj. āvit; ivf. aviddhi, āviśtu; avistām, avistān. fr. āvīsyāti; pt. āvīsyānt. fr. āvita. gd. -avya. inf. āvyāvāte.


1. as bc, II. P.: pr. āśmi, āsī, āstī; sthās, stās; smās, sthā and sthānā, sānti; sb. āśāni, āsāsi and āsas, āsati and āsat; āsathas; āśāma, āsatha, āsan; inj. 3. pl. sān; or. syām, syās, syāt; syātam, syātām; syāma, syāta and syātāna, syūr; ivf. edhi, āstū; stām, stām; stā, sāntu; pt. sānt. ivf. āsam, āsīs, ās (=ās-t) and
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ásit; ástam, ástám; ásan. rv. ása, ásitha, ása; ásáthur, ásátur; ásimá, ásur.

2. as throw, IV.: rv. ásyámi, ásyati and ásyate; ásyámasi, ásyanti; iuv. ásha and ásyatát, ásyatu; pt. ásyant, iuv. ásyat. rv. ása. pt. ásyáti. ps. ásyáte; pp. ástá, od. -asya. iuv. ástave, ástavái (B).

ah say, P.; rv. áha, áttha (B.); áhátur (B.); áhür.

áp obtain, V.; rv. ápnoti. pp. ápá, ápitha; ápíré; pt. ápáná. ao. red.: ápipan (B.); a: ápát; or. ápóyam (AV.). pt. ápáyáti, -te (B.); ápá (B.). ps. ápáyáte (B.); ao. ápí (B.); pp. ápáta. od. ápáva (B.), -ápáya (B.). inf. ápátm (B.). cs. ápáyatí (B.). ds. ipsati, ípsate (B.); ao. áipsat (B.); ds. of cs. ápápayíset (B.).


gó, II.: rv. étí; ýántí; Á. 1. s. iye, du. 3. iyüte, pl. 1. imahe; sr. áyu, áyasi and áyas, áyati and áyat; áyáma, áyan; inf. pl. 3. yán; or. iyám, iyát; iyáma; iuv. ihí, étu; ítám, itám; itá and eta, ítána, yántu; pt. yánt, iyáná. iuv. áyam, áis, áit; áitam, áitám; áita, áyan; Á. 3. pl. áyata. i.: áyati, áyate; inf. áyanta; iuv. 3. du. áyátám, pl. áyantám. V.: rv. inóti; invíró. iuv. áinos, ánót.

rv. iyétha and iyétha, iyáya; iyáthur, iyátur; iyúr; pt. iyiváms. iuv. áiyes. et. ósyáti; ao. ásyáti (B.); étá (B.). pp. itá. od. itáva, -ítya. inf. étum (B.); étave, étavái, ityái, iyádhyaí, áyase; étos.

idh kindle, VII. Á.: rv. inddáhe; indháte and indhaté; sr. inádhaté; iuv. indhám (=inddhám); indhvám (=inddvám), indhatám; pt. indhána. iuv. áindha. pp. idhé; idhíré. ao. sr. idhaté; or. idhimáhi; pt. idháná. ps. idhyáte; iuv. idhysva; pt. idhyámaná; pp. iddhá. iuv. -idham; -idhe. From the nasalized
root, indeh, the is ao. is formed in B.: ins. aíndhiṣṭa; or. indhisiya.

inv go, i. P. (= V. i-nu+a): pir. invasi, invati; invathas, invatas. sr. invāt; irv. īnva, īnvatu; invatam, invatāṃ; pt. invant.

1. is desire, VI.: pt. ichāti, -te; sr. ichāt; ins. ichās; ichānta; or. ichēt; ichēta; irv. ichā, ichātu; ichāta; ichāsva, ichātāṃ; pt. ichānt; ichāmāna. pir. āichat. pt. (B.) iyēṣa, iyūr; iyē, iyīrē. ao. (B.) āiṣit; āiṣīsur. pt. (B.) eṣigyāti, -te. pt. ēṣitā. gd. -ēṣya. ins. ēṣṭum (B.); ēṣṭavā (B.).

2. is send, IV.: pt. īṣiyāti, -te; irv. īṣyatam; īṣyata; pt. īṣyant. IX.: pr. īṣāti; pr. īṣānt; īṣānā. VI.: pr. īṣē; ins. īṣānta; or. īṣēma; irv. āiṣanta. pir. īṣāthur, īṣūr; īṣē, īṣīrē. pt. īṣitā. gd. -āsya (B.). ins. īṣādhyai. cr. īṣāyati, -te; ins. īṣāyādhyai.


īṅkha swing: cs. īṅkhāyati, -te; sr. īṅkhāyātai (AV.). īṅkhāyāvahaḥ; irv. īṅkhāya; pt. īṅkhāyant. pr. īṅkhitā.

īd praise, ii. A.: pt. 1. īde, 3. īde; īlāte; sr. īlāmaha and īlāmaha; ins. īłata (3. pl.); or. īla; irv. īlīṣa; pt. īlāna. pr. īlē (3. s.). pr. īlītā. onv. īlīṣa, īlēnya.

ir set in motion, II.: pr. īrte; īrate; sr. īrat; irv. īrāva; īrāthām; īrābhā, īrātāṃ; pr. īrāṇa. irv. āiram, āir-a-t, du. 2. āir-a-tam; A. āirata (3. pl.). pr. ārnā (B.). cs. īrāyati; sr. īrāyāmaha; ins. īrāyanta; irv. īrāya, īrāyamam; īrāyasva; īrāyadhvam; pr. īrāyant. irv. āirayat; āirayata; ins. īrāyādhyai. pr. īrītā.

īs be master, ii. A.: pt. 1. īse, 2. īsē and īsīse, 3. īste, īsē and (once) īsate; īsāthe; īsāmahe, īsēdv, īsate; ins. īsata (3. s.); or. īsīya, īsīta; pt. īsāna. pr. īsīre; pr. īsāna.
LIST OF VERBS

iš move, I.: pr. īsati, -te; īsati; inj. īsas; irv. īsatu, īsatu; pt. īsant; īsamāna. pr. īsō (1. 3.). pr. īsita.
1. uks sprinkle, VI.: pr. uksāti, -te; irv. uksātam, uksāta; uksēthām; pt. uksāmāna. ao. iš: āuksēsam (B.). pt. uksāsyāti (B.). rs. uksyāte (B.); pr. uksitā. od. -uksya.
2. uks (=vaks) grow, I. and VI.: pr. uksant; uksāmāna. irv. āuksat. ao. s.: āuksis. pr. uksitā. cs. uksāyate. uo be pleased, IV. P.: pr. ucyasi. pr. uvocitha, uvōca; uciśe, ucoe; pr. okivāms, ūcūs. pr. ucitā.
ubj force, VI. P.: pr. ubjāti; irv. ubjā, ubjātu; ubjātam; ubjāntu; pt. ubjāntī. irv. 2. ubjas, 3. āubjatī. pt. ubjītā. od. -ubjya (B.).
ubh confine, VII. P.: irv. unap (2. s.), ūambhan (TS.). VI. P.: irv. umbhāta (2. pl.); irv. ūambhat. IX. P.: irv. udbhās, ūubhnāt. pt. udbhā,
1. ūh remove, I.: pr. ūhāti; irv. ūhā. irv. ūhāt; ūhāta, ūhān; Ā. ūhāta (3. s.). ao. ūhīt (B.); or. ūhīt (B.). pt. ūḍhā (B.). od. -ūhya and -ūhya (B.). irv. -ūhitavā (B.).
7 go, VI. P.: pr. ṛchāti (-te, B.); sr. ṛchāt; irv. ṛchātu; ṛchāntu. III. P.: pr. iyarmi, iyārṣi, iyarti; irv. iyarta (2. pl.). V.: pr. ṛṇomī, ṛṇotī; ṛṇvāntī; ṛṇē; ṛṇvire; inj. ṛnōs; ṛnvān; Ā. ṛnutā (3. s.). sr. ṛnāvas; irv.: Ā. ṛnvātām (3. pl.); pt. ṛnvāntī. irv. ṛnvān. pr. ārītha, āra; ārāthur, ārūr; pt. ārīvāms; ārānā. ao.
root: ārta; ārata; in. ārta (Ā. 3. s.); op. āryāt (TS.);
ārita; rt. ārānā; a: āram, ārat; ārata, āran; Ā. ārata
(3. s.); āranta; su. arāma; in. āram; āran; Ā. arā-
mahi, aranta; inv. āratam, āratām. rt. arīgyātī (B.);
pp. rtā. od. ṛtvā, -ṛtya. cs. arpāyati; ao. red.:
arpiśam; rt. arpitā and ārpira. od. -ārpya, arpayitvā
(AV.). 1st. alarsī, alartī.
ṛj direct. VI: ā. ṛujāti, -te; inv. ṛujāta; rt. ṛujānt.
VII. A: rt. ṛūjē; ṛujāte (3. pl.); IV. rt. ījyate;
ṛujūse.
rd. stir. VI. P: inv. ṛdāntu. inv. ārdan. I: rt. ārdati
(AV.). cs. ardāyati; su. ardāyāti.
ṛdh thrive, V. P: ā. ṛdhnoti; inv. ārdhnot. IV: rt.
ṛdhvati, -te; inv. ṛdhvatām. VII. P: su. ṛnādhat;
op. ṛndhyām; rt. ṛndhānt. rt. ānardha (K.); ānṛdhūr;
ānṛdhē. ao. root: ārdhma (B.); su. ṛdḥat; Ā. ṛdḥāṭhe
(2. du.); op. ṛdhyām, ṛdhyās, ṛdhyāma; ṛdhimāhi;
pré. ṛdhyāsāṃ; rt. ṛḥhānt; a: op. ṛdḥēt, ṛdēma;
īs: ārdhīṣṭā (B). rt. ārdhīṣyāte (B); ardhitā (B).
ps. ṛdhyāte; inv. ṛdhyātām; rt. ṛdḥā. odv. ārdhyā. cs.
ardhāyati. ds. īrtsāti; rt. īrtsant.
ṛṣ rush, I: rt. ārṣati, -te; su. ārṣāt; in. ārṣat; inv.
ārṣā, ārṣatu; ārṣata, ārṣantu; rt. ārṣant. VI. P: rt.
ṛṣāti; rt. īṛṣānt; pt. īṛṣā.
ej stir, I. P: rt. ījāti; sn. ījāti and ījāt; inv. ījatu;
rt. ījant. tpe. ījāt. cs. ījāyati (B).
edh thrive, I. Ā: rt. ēdhate (B.); inv. ēdhasva, ēdhātām
(B.), per. ṛdhām cakrīre (B.). ao. īs: op. ēdhēsīya.
kan, kā enjoy, IV: rt. rt. kāyāmāna. rt. cakē; sk.
cākānas, cākānat; cākānāma; in. cākānanta; op.
cākanyāt; inv. cākandhi, cākāntu; rt. cākānā;
ppp. cākān (2. s.). ao. ākānīsām; sk. kānisas.
kam love: rt. rt. cakamānā. ao. red.: acikamata (B.)
rt. kāmisīyāte (B); kāmitā (B). cs. kāmāyate; sk.
kāmāyāse; rt. kāmāyamānā.
LIST OF VERBS

kās appear, I.: pr. kāśate (B.). 1sr. cākaśīmi, cākaśīti;
cākaśyāte (B.); sn. cākaśān (AV.); pr. cākaśat. ipp.
ācākaśam. cs. kūsāyati.
kup be angry, IV.: pr. pt. kūpyant. pr. kūpitā. cs.
kopāyati.

I. kṛ make, V.: pr. kṛnōmi, kṛnōsi, kṛnōti; krūthās, kr-
nutās; kṛnmāsī, krūnthā, krūvānti; ḍ. krūvē, krūnūsē,
kṛnutē; kṛnmāhe, krūvāte; ins. krūvāta (3. pl.); sn.
kṛnāvā, krnāvas, krnāvat; krnāvāva; krnāvāma,
kṛnāvātha (VS.), krnāvan; ḍ. krnāvai, krnāvase,
kṛnāvate; krnāvāvahai, krnāvāte (for krnāvāite);
kṛnāvāmahai, krnāvanta; or. krnūvitā; ipp. kṛṇū,
kṛnuhi and kṛnutā, kṛnutō; kṛnutām, kṛnutām;
kṛnutā, kṛnōta, and kṛnōtana, kṛnāvto; ḍ. kṛnūsvā,
kṛnūtām; kṛnūvāthām; kṛnūdhvām; pt. kṛṇvānt;
kṛṇvānā. ipp. kṛṇavam, ākṛṇos, ākṛṇot; ākṛnutām;
ākṛnutā, ākṛnoda and ākṛnötana, ākṛṇvan; ḍ. ākṛ-
nuta (3. s.); ākṛṇudhvam, ākṛnvata.

VIII.: karōmi, karōti; kurmās, kurvānti; kurvē, ku-
rutē; kurvāte; sn. karāvas, karāvāt; ipp. kurū, karōtu;
ḍ. kurvātām. pt. kurvānt; kurvānā. ipp. ākaros,
ākarot; ākurvan; ḍ. kurūthās, ākuruta; ākurvata.

II.: pr. kārōsi; kṛthās; kṛthā; ḍ. kṛsē.

pr. cakāra, cakārtha, cakāra; cakrāthur, cakrātur;
cakrmā, cakrā, cakrūr; ḍ. cakrē, cakṛsē, cakrē; ca-
kratē, cakratē; cakrīrē; or. cakriyās; pr. cakrīvās;
cakrānā. ipp. cakāram, ācakrat; ācakrīran. ao. root:
ākaram, ākār, ākar; kartam, ākartām; ākarma,
ākarta, ākran; ḍ. ākri, ākṛthās, ākṛta; ākrata; ins.
kāram, kār; sn. kārānī, kārasi and kāras, kārati and
kārat; kārathas, kārātas; kārāma, kārānti and kāran;
Ā. kārase, kārate; kārāmahe; or. kriyāma; pāc.
kriyāsma; ipp. krēhi; kṛtām and kārtam; kṛtā and
kārtana; Ā. kṛsvā; krēdhvām; pt. krēnt; krēnā.
aro. s.: ākaros, ākarat; ipp. kara; karatam, karatām;
s: ākārsit (B.); Ā. ākṛṣī (B.). pr. kariyāti; -te (B.);
sr. kariṣyās. co. ākariṣyat (B.). ps. kriyāte; st. kriyāmaṇa; ao. ākāri; pt. kṛtā. gd. kārtva. gd. kṛtvā, kṛtvi, kṛtvāya. inf. kārtave, kārtavāi; kārtos; kārtum. cs. kārāyati, kārāyate (B.). de. cikīrṣati. int. pt. kārikrat and cārikrat.

2. kṛ commenorate: ao. s.: ākārṣam; is: ākārisam, ākārit. int. cārkarmi; sr. cārkiran; ao. cārkṛṣe (3. a.); gdv. cārkṛtya.


kṛ scatter, VI. P.: pr. kirāti, -te; sr. kirāi; ivv. kirā, kirātū. ivv. ākīrat. ao. is: sr. kāriṣat. ps. kīryāte (B.); pt. kīrā (B.).

kṛlp be adapted, I.: pr. kālpate; ivv. kālpasva; pt. kālp- amāṇa. ivv. ākālpata, ākālpanta. pff. cāklpur; cāklpré, ao. red.: ācīklpat; sr. cīklpāti, pt. kal- pāyāte (B.). pt. kīlpā. cs. kalpāyati; sr. kalpāyāti; kalpāyāvahāi; ivv. kalpāya, kalpāyatu; kalpāyāsava; pt. kalpāyant; ivv. ākalpāyat. de. cīkalpāyisati (B.); gd. kalpayitvā.

krand cry out, I. P.: pr. krāndati; inj. krāndat; ivv. krānda, krāndatū; pt. krāndant. ivv. ākrandas, krāndat. pt. cakradé. pff. cakradas, cakradat.
LIST OF VERBS

AO. s.: INJ. kradas; red.: ácikradas, ácikradat; ácikrada
AN. cikradas; s.: ákrán (2. 3. s.). CS. krand-
ÁAYAL. INT. kánikranti (3. s. = kánikrant-ti); PT.
kánikrada.

kram stride, I. P.: PR. krámati; OP. krámema; IVI. kráma;
PR. krámant; IPPI. ákrámat; Ā.: krámate; SB. krám-
áma; IVPI. krámasya. PT. cakráma, cakramür; ca-
kramé; cakramáthe; PT. cakramañá. PPI. cakram-
ánta; AO. root: ákrán; ákramur; INJ. kramur; a:
ákramat, ákraman; s.: A. ákrampa, ákramasa; SB.
krámase; is: ákramisam and ákramim, ákramis,
ákramit; kramista (3. s.); INJ. kramis; IVPI. kramisá
PT. kramsyáte; kramisváti, -te (B.). PP. kránta. OD.
krántvá (B.), -krámya. INF. -kráme; krámítum (B.);
kramítos (B.). CS. krámáyati (B.). INT. IVI. cañkra-
úmero (2. pl.); cañkramyáte (B).

kri buy, IX.: PR. kriñáti; kriñíte; SB. kriñávahai.
IPPI. ákriñan. PT. kreyáti, -te (B.). IP. kriyáte (B.);
PR. kritá. OD. kritvá, -kriyá (B.);

krudh be angry, IV. P.: PR. krúdhyañi. PP. cukródha (B.);
AO. red.: ácukrudhat; SB. cukrudówna; INDI. cukrud-
ham; a.: INJ. krudhas. PR. kruddhá. CS. kroduñi.
krús cry out, I.: PR. krósáti; IVI. krósatu; PT. krósant;
krósamána. AO. sa: ákrušat. PP. krúštá (B.);

kšad divide, I. Á.: PR. kšádámañi, PP. caksáde; PT.
caksadána, INF. kšádáse.

kšam endure, I. Á.: OP. kšámeta; IVI. kšámadhyam.
PT. kšámanána, PT. caksámé (B.); OP. caksam-
ithás.

kšar flow, I. P.: PR. kšárañi; INJ. kšárat; IVI. kšára;
kšáranu; PT. kšárant. IPPI. ákšarat; ákšaran. AO. s:
ákšár. PT. kšaráñi (B.). INF. kšáradhyai. CS. kšár-
áyati (B.).

I. kši possess, II. P.: PR. kšóñi, kšóti; kšítás; kšiyántí;
SB: kšáyas, kšáyat; kšáyáma; PT. kšiyánt. I. P.: PR.
kšáyati; OP. kšáyema (AV.); PT. kšáyant. IV. P.;
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PR. kṣiyati; OR. kṣiya; IV. kṣiya. AO. S: BK. kṣesat.
PT. rr. kṣegyánt. CS. IV. kṣayáya; INJ. kṣepáyat.

2. kṣi destroy, IX.: PR. kṣináti; kṣinánti; INJ. kṣinám.
IV. ákṣinás. V.: PR. kṣinómi. IV. A.: PR. kṣiyáte;
kṣiyante. AO. S: INJ. kṣépta (AV.). PS. kṣiyáte;
PT. kṣiyámána; PT. kṣitá; kṣiá (AV.). GD. -kṣiya (B.).
INF. -kṣetos (B.). DS. cikṣísati (B.).

kṣip throw, VI. P.: PR. kṣipáti; INJ. kṣipá; IV. kṣipá;
PT. kṣipánt. AO. red.: INJ. cikṣipás; cikṣipan. PR.
kṣiptá. INF. -kṣiptos (B.).

kṣu whea, II.: PR. kṣnáumi; PT. kṣnuváná. PR. kṣnútá
(B.). GD. -kṣnutu (B.).
khan, khā dig, I.: PR. khánati; SE. khánāma; OR. khán-
ema; PT. khánant. IV. ákhanat; ákhananta. PT.
cakhána; cakhnúr. PT. PT. khanisyánt. PS. khayáte
(B.); PT. khátá. GD. khátvá (B.); khátví (TS.),-kháya
(B.). INF. khánítum.

khád chew, I. P.: PR. khádati; IV. kháda; PT. khádant.
PT. cakháda. PT. kháditá (B.). GD. kháditvá (B.).

khí tear, VI.: PR. khidáti; INJ. khidát; OR. khidét.
IV. khidá; khidánt. INF. ákhidat. PT. PT. khíváms.
GD. -khídya (B.).

khyá sée: PT. cakhýathur. AO. S: ákhyat; INJ. khyát;
IV. khyátam; khyáta. PT. khyáyáti (B.). PS.
khyáyáte(B.); PT. khyátá. GD. -khyeya, GD. -khyáya.
INF. khyáatum (B.); -khyáí. CS. khyápáyati, -te (B.).
gam go, I.: PR. gáchati, -te; SE. gáchási and gáchás,
gácháti and gáchát; gáchátha, gáchán; Ā. gáchai;
OR. gáchet; gáchema; IV. gácha and gáchatát, gáchatu
and gáchatát; gáchatam, gáchatam; gáchata, gáchántu;
Ā. gáchasva (AV.), gáchatá; gáchedhvam;
PT. gáchant; gáchamána. IV. ágachat; ágachanta.
PT. jagáma, jagánta, jagáma; jagámáthur, jagmátur;
jaganma, jagmúr; jagmé; OR. jagamyám, jagamyáti;
jagamyátam, jagamyýr; PT. jaganváms, jagmiváms;
jagmána. Per. IV. gamayaám cakára (AV.). PT. ájagan
(2. s.); ájaganta; Ā. ájagmiran. ao. root: ágamam, ágan (2. 3. s.); áganma, ágman; ágathás, ágata; gánvahi; áganmahī, ágmatā; sr. gāmāni, gāmas, gāmat; gāmathas, gāmatas; gāmāma, gāmanti; inj. gān; op. gamyās; gmiya (B.); proc. 3. s. gamyās; ipv. gadhi and gahi, gāntu; gatám and gantām, gantām; gatā, gānta and gāntana, gāmantu; pt. gmānt; a: ágamat, ágamān; sr. gamāt; gathamā; inj. gamān; gamēyam, gamēs, gamēt; gamēma; gamēmahi; red.: ájigamam, ájigamat; s.: ágamahī; is: gamisham; gmiṣiya (VS.); pt. gamisāti (AV.); gantā (B.); ps. ganyāte; ao. ágāmi; pp. gata. od. gatvā, gatvāya, gatvi, -gātya. inf. gāntave, gāntvāi, gāmadhyai, gāmadhye (TS.); gantos, -gānas. cs. gamayatī and gāmāyati. ds. jigāmsati; jīgamīṣati, -te (B.). int. gānīgantī; pt. gānīgmat.

1. gā pa, III. P.: pr. jīgāsi, jīgāti; inj. jīgāt; ipv. jīgātam; jīgāta; pt. jīgat. ipv. ājīgat. pp. op. jagāyāt. ao. root: ágām, ágās, ágat; ágātam, ágātām; ágāma, ágāta, ágūr; sr. gānī, gās, gat; gāma; inj. gām; gāma, gūr; ipv. gātā and gātāna; s.: inj. geśam (VS.); gešma (AV.). ds. jīgāsa (SV.). inf. gātave.


gāh plunge, I. A.: pr. gāhase, gāhate; op. gāhomahī; ipv. gāhethām; pt. gāhamāna. ipv. āgāhathās. int. jāāgahe.
guh hide, I.: pr. guhāti, -te; inj. guhas; guhathās;
IPV. guhata; PT. guhant; guhamāna. IPV. āgūhat.
AO. ā: guhās; INJ. guhās; PT. guhánt; guhamāna;
SA: āghukṣat. BS. guhyāte; PT. guhyāmāna; PT. gudhā;
GDV. guhya, -gohya. OD. gudhvi. IS. jūgukṣati.
1. gr sing, IX.: PT. grnāmi, grñāti; grñitas; grñimāsi,
grñantī; Ā. grñē, grñise, grñitē (and grñē), grñimāhe;
INJ. grñitā (3. a. Ā.); IPV. grñihī, grñātu; grñitām,
grñitā, grñantū; PT. grñant; grñānā. OD.
-girya (B.). IN. grñisāni.
2. gr wake: AO. red.: 2. 3. ājīgar; IPV. jīgṛtām; jīgṛtā, 
INT. jāgārti; jāgrati; SB. jāgarātī (AV.), jāgarat; OP.
jāgrítamā (VS.), jāgryāma (TS.); IPV. jāgrhi and jāgrṛtāt;
jāgrṛtām, jāgrṛtām; PT. jāgrat. IPP. ājīgar. PT. 1. ā jā-
gāra. 3. jāgāra. PT. jāgrvāms; PT. jāgrisāyāti, -te
(B.); PT. jāgaritā (B.). CS. jāgarāyati (B.).
grdh be greedy, IV. P.: PT. grdhvānt. PT. jāgrdhūr. 
AO. a.: āgrdhat; INJ. grdhās; grdhāt.
gr swallow, VI. P.: PT. girāti. PT. jagāra. AO. root:
SB. gūrat, gūran; red.: ājīgar (2. a.); IS: INJ. gārit,
PT. gārisāyāti (B.). PT. gīrānā. OD. -girya (AV.). INT.
SB. jālgulas; PT. jāgrurāmā.
grabh seize, IX.: PT. grbhānāmi, grbhānāti; grbhānāti;
grbhē; grbhānte; SB. grbhās; INJ. grbhāntā (3. a.);
IPV. grbhāhi. IPV. āgrbhās, āgrbhāt; āgrbhān,
grbhāntā (3. pl. Ā.). PT. jagrabhā (1. s.); jagrhātā; 
jagṛbhāmā, jagṛbhur; A. jagṛbhūrō and jagṛbhārō; OP.
jagṛbhīyat; PT. jagṛbhvāms; IPP. ājagrabhām, āja-
grabhīt. AO. root: ājagrabhām; ājgrbhur; PT. grbhānā;
a: āgrbhām; red.: ājigrabhāt; IS: āgrbhūm (TS.), 
āgrabhīt; āgrabhīsām, āgrabhīsūr; āgrabhīsātā (3. pl. Ā.).
INJ. grbhīṣṭā (2. pl.); PT. grbhītā. OD. grbhītvā,
-grbhya. IN. -grabhō, -grbhē. CS. PT. grbhāvant.
gras devour, I. Ā.: PT. grsāte; OP. grsētām. PT. OP.
jagrasītā; PT. jagrasānā. PT. grsītā.
grah seize, IX.: grñānām, grñānti; grñānti; grñē;
grñimāhe, grñānte; OP. grñīyāt; IPV. grñāhi (AV.),
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graithāt and grāhāṇā; grāhāṇātu; grāhītām; grāhāntu;
jaṅgāha, jaṅgāha; jaṅghāma, jaṅghūr; jaṅghē. *a. *add.
inj. grāhāmahi; *is: ágrahit; ágrahīṣṭa. *iff. grāhīṣṭyāti
(B.); *co: ágrahīṣyati (B.), ágrahāṣyat (B.). *ps. grhyāte;
*pt. grhyitā. *gd. grhyitvā, -grhyā. *iff. grhyītvāvāi (B.);
grhyītōs (B.). *cs. grhyāyatī (B.). *ps. jīghrīṣati,
-te (B.).
ghas *cat: *pt. jaghāsa, jaghāsa; *of. jakhīyat; *pt. jakhī-
vāma (AV.). *a. *root: āghas (2. 3. s.), āghat (3. s., B.);
āghastām (3. du., B.); āghasta (2. pl., B.), ákṣan;
*sg. ghāsas, ghāsat; *iff. ghāstām (3. du.); s: āghās (2. s.);
ghuṣ *sound, I.: *pt. ghōsati, ghōsate; *sg. ghōsat; ghōsān;
-guṣya. *cs. ghōsāyatī.
cakṣ *sec, II.: *pt. cākṣe (= cākṣ-ṣe), cāṣte; cākṣāthe;
cākṣate; P. cākṣi (= cākṣ-ṣi); *iff. cakṣur. I. A.: *pt.
cākṣate (3. s.); *iff. cākṣata (3. s.). *pt. cākṣa; ca-
*iff. -cākṣe, cākṣase; -cākṣi. *cs. cākṣāyatī.
car *mov, 1. P.: *pt. càrati; *sg. càrāṇi; càrāva, càrātas;
càrān; càrātai (AV.); *inj. càrat; *of. càret; *iff. càra,
càratu; càrata, càrantu; *pt. càrant. *iff. ácarat.
*pt. cacàra; cerimā, cerūr. *a. *red.: ácīcarat; s: ácār-
ṣam (B.); *is: ácīrisam; *inj. càrit. *pt. carisyāmi.
*sg. caryāte (B.); *pt. càritā; *gdv. -carēnya. *gd. càritvā
(B.); -cárya (B.). *iff. càrāse, càritače, càrādhyai;
càritavā (B.); càritum (B.); càritos (B.). *cs. càráyatī,
te (B.). *ps. cicārṣati (B.), cicarṣati (B.). *iff. càrcarīti;
*pt. càrcūryāmāṇa.
cāyitvā; -cāyya.
1. *ci gather, V.: *pt. cinōti; cinvānti; cinutē; *sg. cināv-
at; *of. cinéyya; *iff. cinéhi, cinétu; cinévāntu;
cínusvā; pt. cínvánt; cínvānā. I.: pr. cāyase, cāyate; cāyadhve; inj. cāyat; or. cāyema. ivv. cikāya; cikyē; cikyirē. ao. root: ācēt; ivv. citāna, ciyāntu; s.: ācaṣam (B.); is: cāyistam. pt. cesyāti, -te (B.). ps. ciyāte (B.); pt. citā. od. citvā (B.). int. cētum (B.); cētavā (B.). ds. cikisate (B.).

2. ci note, III.: pr. cikēsi (AV.); ivv. cikīhi (AV.); ciketu (TS.); ā. (3. s.) cikitām (AV.); pt. cikyat. ivv. ciket; ćikayur (B.). pt. cikāya; cikyātur; cikyur; ā. 2. du. cikēthe (for cikyāthe). ao. root: ācēt; ā. ācidhvam. pt. citā. ds. cikisate.

cit perceive, I.: pr. cētati; cētathas; cētatha; ā. cētate; cētante; inj. cētat; ivv. cētātam; pt. cētānt; ivv. ācētat. II. ā.: pr. cēte (3. s.); pt. cikēta; cikitūr; ā. cikite; cikitrē and cikitirē; sb. cikitas, ciketati and ciketāt; ciketathas; ivv. cikiddhi; pt. cikitvāms; cikitānā; ivv. ciketam; āciketat. ao. root: ācēt; pt. citāna; ps. āceti; s.: ācait. int. citāye. cs. cētāyati, -te and citāyati, -te; sb. cētāyāni, cētāyātai (TS.); or. citāyema. ds. inj. cikitsat. int. cēkite (3. s.); sb. cēkitat; pt. cēkitat.

cud impel, I.: pr. cōdāmi; cōdate; inj. cōdat; ivv. cōda, cōdata; cōdasva, cōdethām. cs. sb. cōdāyāsi, cōdāyat; cōdāyāse, cōdāyate; pt. cōdīta.

cyu move, I.: pr. cyāvate; inj. cyāvam; cyāvantā; ivv. cyāvasva; cyāvethām; cyāvadhvam. pt. cicyuṣe, cucyuvē (3. s.); inj.cucyavat; or. cucyuvimāhi, cucyavrāta. ivv. ācucyavat, ācucyavīt; ācucyavītana, ācucyavur. ao. s.: cyoṣṭhas. pt. cyosyate (B.). pt. cyuta. cs. cyāvāyati, -te.

chad or chand seem, II.: pr. chāntai. pt. cachānda; or. cachadyāt. ao. s.: āchān; āchānta (=achānt-s-ta), āchāntsur; sb. chāntat. cs. chādayati; chandāyase; inj. chadāyat; sb. chadāyātha; chandāyāte; ivv. āchadayan.

chid cut off, VII.: pr. chināḍmi, chināṭti; ivv. chindhi
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(=chindhhi), chinātta; chintām (=chinttām). PF. ci-
chéda; cichidē (B.). AO. root: chedma; s: áchidat;
áchidan; s: áchuitisit (B.); INJ. chithhās. PT. chotesyāti,
te (B.). PS. chidyāte; PT. chidyāmāna; AO. áchedi;
PT. chinnā. CD. -chidya; chittvā (B.). INF. chēttavāi
(B.); chēttum (B.). DS. cichitsati, -te (B.).

jan generate, I.; pr. jānat; sb. jānāt; INJ. jānat; IPV.
jānatu; PT. jānant; jānamāna. IPV. ájanat; jānata
(3. s.); ájananta. PF. jājāna; jajñātur; jajñūr and
jajanūr; Ā. jajñīse, jajñē; jajñīre; PT. jajñānā. AO.
root: ájani (1. s.); red.: ájijanat, ájījanan; INJ. jijanam;
jijananta; IS: jāniṣṭām (3. du.); Ā. jāniṣṭhās, ájaniṣṭa;
op. janiṣyā, janiṣṭā. PT. janiṣyāti, -te; janiṭā (B.);
CO. ájaniṣyāyata (B.). PS.: AO. ájani; jāni, jāni. ODV.
jāntva and jānītva. OD. jāntvī. INF. jānitos. CS. jana-
āyati, -te; SB. jānayās; OP. jānayes; IPV. jānaya,
jānayatu; jānayatam; jānayata. DS. jijaniṣate (B.).

jambh chew: AO. red.: ájjabham; IS: SB. jāmbhisat.
PT. jadbhā. CS.: IPV. jambhāya; jambhāyatam; PT.
jambhāyant, INT. jājjabhyāte (B.); PT. jājjabhbāna.

jas be exhausted, I.: PR. PT. jāsamāna; IV. IPV. jāsyata.
PT. jājāsa; IPV. jajastām. AO. RED.: ájjasata (3. s. B.).
CS. jāsāyati (B.).

ja be born, IV. A.: PR. jāyate; INJ. jāyata; OP. jāyemahi;
IPV. jāyasava, jāyatām; jāyadhvam; PT. jāyamāna.
IPV. ájāyathās, ájāyata; ájāyanta. PP. jātā.

1. ji conquer, I.: jāyati, -te; SB. jāyāsi, jāyas, jāyāti;
jāyāva, jāyātha; Ā. jāyātai (AV.); INJ. jāyat; OP.
jāyema; IPV. jāyatu; Ā. jāyantām; PT. jāyant, IPV.
ájyayat. II.P.: PR. jēsi. PT. jīgētha, jīgāya; jīgyathur;
jīgyur; Ā. jīgyē; PT. jīgivāṁs; jīgivāṁs (B.); AO. root:
INJ. jēs; IPV. jítam; S: ájaiṣam, 3. ájais (= ájais-t);
ájaisma; SB. jēsas, jēsat; jēsāma; INJ. jēsam (VS.),
Jēs; jēgma, jāisur (AV.). PT. jēsyāti, PT. jēsyānt.
PR. jītā; ODV. jētva. OD. jivā (B.); jītya. INF. jisē;
jētave (B.); jētum (B.). CS. jāpāyati (B.); ájijapata
APPENDIX I

(VS.) and अजिजपत (TS.). ds. jigiṣati, -te; pr. jigiṣamāna.

*jinvel quicken (=V. ji-nu+a), I.: pr. jinvasi, jinvati; jinvathas; jinvatha, jinvanti; Ā. jinvate; ipv. jinva, jinvatu; jinvatam; jinvata; jinvali; jinvatam. PR. jinvalithur. PR. jinvaliyati (B.). PR. jinvitā.
*jiv live*, I. P.: pr. jivati; sb. jivāni, jivās, jivāi and jivāt; jivātha, jivān; op. jivama; ipv. jiva, jivatu; jivatām; jivata, jivantu; PR. jivānt. PR. jivá (B.). AO. root: PROC. jivyāsam; IS: INF. jivit. VT. jivyāti (B.). RS. jivyate (B.); PR. jivitā. GDV. jivāniya. GD. jivitvā (B.). INF. jivāse; jivitavāi, jivatave (TS. vs.); jivitum (B.). CS. jivāyati. DS. jīvīṣati (B.); jūvyuṣati (B.); PP. jūvyuṣita (B.).

*ju enjoy*, VI.: pr. juṣate; op. juṣēta; juṣērata; PR. juṣamāna; IPP. ājuṣat; ājuṣata. PR. jujōsa; jujuśe; SB. jujosati, jujosat; jujosatha, jujosan; Ā. jujose; IPP. jujujotana; PT. jujuvāms; jujusana. IPP. ājujonam; AO. root: ājujan; SB. jōsati, jōsat; Ā. jōsace; PT. jujuśānā; IS: SB. jōsiṣat. PT. juṣta gladdened and jistha welcome. GD. juṣti. CS. jōsāyate; SB. jōsāyāse.

*jū speed*, IX. P.: PR. junāti; junānti; SB. junās. I. Ā.: PR. jūvate. PT. jūjuvūr; SB. jūjuvat (= jūjavat); PT. jūjuvāms; jūjuvānā. PR. jūtā. INF. javāse.

*jūrv consume*, I. P.: PR. jūrvati; SB. jūrvās; IPV. jūrva; PT. jūrvant. AO. is: jūrvit.

*je sing*, I. Ā.: PR. jārāte; SB. jārāte; OP. jāreta; IPV. jārasva, jārātam; PT. jāramāna. INF. jārādhyai.

*je, jur waste away*, I. P.: PR. jārāte; IPV. jārātam; PT. jārānt. VI. P.: PR. jurant. IV. P.: PR. jiryati, jiryati; PT. jirvam; IPV. ājiryan. PR. jājāra; PR. jiruvāms. AO. is: jirigur. PP. jirnā, jirnā. CS. jirāyati, -te; PT. jirāyant and jirāyant.

*jīn know*, IX.: PR. jānāti; jānīmās, jānīthā, jānānti; jānīte; jānāte; SB. jānāma; jānāmahai; OP. jānithās;
LIST OF VERBS

1. ivr. jānihi, jānihtā, jānātu; jāniitā, jānāntu; jānīdhvām, jānātām; pt. jānānt; jānānā. ivr. ajānām, ajānāt; ajānan; A. 3. pl. ajānata. pt. ajānāu; ajajė; pt. jajēivāms and jajēivāms. ao. root: op. jēsēus (Gk. ἱεῦς); s: ajēasam (B.); ajēasthēs; in. jēesām; sīs: ajēasīsām. pt. jēasyāti, -te (B.); jēātā (B.).

2. ps. jēyāte; ao. ajēi; pt. jēata; auv. jēsya (B.).
3. gd. jēātvā (B.); jēāya (B.). in. jēatūm (B.); jēatos (B.).
4. cs. jēapayati; ao. ajēiipat (TS.); ps. jēapayē (B.).
5. pt. jēapta (B.); jēapayati (B.).

jē v. overpowe, IX.: pt. jināti; op. jinīyāt; pt. jinānt.


cs. tamsayati, -te; inf. tamsayādhyai. int. sī. tantasāte; auv. tantasāyya.

takā. fashion, I. P.: pt. tākṣati; sī. tākṣāma; inj. tākṣat; 


1. ppr. ātakṣama, ātāṣṭa. V. P.: pt. tākṣuvanti (B.). 

pt. tākṣa (tākṣāthur, tākṣur); tākṣē. ao. i: ātakṣisūr. 

pt. tāṣṭi.

tan. streech. VIII.: pt. tanōti; tanmāsi, tanvānti; tanute; 

sī. tanāvāvahai; inj. tanuthās; ppr. tanā, tanūhi, tanōtu; A. tanuṣyā; tanudhvām; pt. tanvānt; tanvānā. 

ppr. ātanuta; ātanvata. pt. tātāntha, tātāna and tātana; A. 1. tatanē, 3. tate and tațe (vān); tattirē and tenirē; sī. tatanat; tātānāma, tātānan; inj. tatananta; op. tatanūr; pt. tatanvāms. ao. root: ātan; 

A. 2. ātathās, 3. ātata; ātnata (3. pl.); s: ātanat; 

inj. tanat; s: ātān and ātāmait; ātāsi (B.); ātama-mahi (B.); is: ātānīt. pt. tamsiyāte (B.). 

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APPENDIX I


tap heat, i : pr. tāpati, -te; šr. tāpāti; in. tāpat; ipv. tāpatu; pr. tāpant. iprp. átāpat. IV. P.: pr. tāpyati (B.), pr. 1. tātāpa. 3. tātāpa; tepē; šr. tātāpate; pr. tepānā. ao. root: pr. tapānā; red.: átitipe (S., s.); šr. titipāsi; s: átāpsit; átāpāthās; in. tāpsit; tāptam. pr. tāpyāti (B.). pp. tāpyāte; ao. átpī; pp. tāptā. od. taptvā (B.), tāpya. inf. táptos (B.). cs. tāpyāti, -te (AV.). pr. tāpyate (B.).

yati (B.).


uj urge, VII.: pr. tuñjānti; tuñjāte (3. pl.); pt. tuñjānā. VI.: pr. tujēte; pt. tujānt. pp. op. tuňjyāt; pt. tū- 


ds. tuñrūṣati.


trp be pleased, V.P.: pr. trpnōti; šr. trṇūvas; ipv. trṇuhi; trṇutām; trṇutā; VI. P.: pr. trmpāti; ipv. trmpā; IV.: pr. tṛpyati. pp. tātṛpur; pt. tātṛpānā. ao. root: err tṛpyāsma; a: átṛpat; pt. trpant; red.: átṛtrpas; átṛtṛpāma, od. átarpasyat (B.). pr. trptā. cs. tarpāyati, -te; ds. titarpayiṣati. ds. titṛpsati; šr. titṛpsāt.

tæn crush, VII. P. : pr. tænædhi; tæmænti; ins. tænædhu; sb. tænæhän (AV.); pr. tæmænt. pp. tætærhæ. ao. a: åtærham. ps. træhyæte; pp. træhæ, træhæ. gd. tædhvæ.

tæ cross, I. : pr. tæræti, -te; sb. tæræthas; ins. tæræt; op. tæret; ins. tára; pt. tærænt. ins. åtæræt. VI. : pr. tæræti, -te; sb. tæræti; ins. tærænta; op. tæræta, -tana (2, pl.); ins. tæra; tæræta, tærænta; tærdhæ, pp. tærænt, ins. åtæræt. lII. : pt. titræt. VIII. Å.: tarute. pp. tætæra; titæræir; pt. tætaræus- (weak stem) and titærævæps. ao. red.: åtí- taræs; is: åtæræit; åtáriæma and åtıæræma, åtıæræur; sb. tæræsæ, tæræsat; ins. tæræis, tæræit; op. tæræsæmahæ. ps. ao. åtæri; pp. tæræna. gd. tirtævæ. ins. -tæra, -tære; tærædhyæ; tæræsæni. cs. tæræsæyati. pp. titræsæati (B.). ins. tæræsæriti; tæræuryænti; pt. tærærutæt.


gd.-tyæjya (B.).


ao. a.: åtsær; is: åtsæærmæ (B.). gd.-tsæryæ (B.).

damæ, dau bite, l.P.: pr. dæsæati; ins. dæsa; pt. dæsænt. pp. o c 2
dt. dadaśvāmas. dt. dāṣṭā. dd. dāṃṣṭvā (B.). INI. dt. dāṇḍāsāna.

dakṣ be able, I.: dt. dākṣati, -te; IV. dākṣata; dt. dākṣamāna. dt. dādakṣē (B.). AO. red.: ādādakṣat (B.).
dt. dākṣisyaṭe (B.). GNV. dākṣāyya. CS. dākṣāyatī (B.).
-dāghos (B.).

dabh, dambh harm, I. P.: dt. dābhati; SB. dābhāti; INJ. dābhāt. V. P.: dt. dabhnuvānti; IV. dabhnuhi. dt. dādābhā, dādāmbha; debhūr; INJ. dadabhaṭa.
AO. root: dabhūr; INJ. dabhūr. FS. dabhīyaṭe; DT. dabdāhā. GNV. dābhya. INI. -dābhē; dābdhum (B.).
CS. dambhīyaṭī. DS. dīpsati; SB. dīpsāt; DT. dīpsant; FS. dhīpsati (B.).

das, dās lay waste, IV. P.: dt. dāṣyati; SB. dāṣyeyt. I. P.: dt. dāṣati; SB. dāsāt; INJ. dāsāt; DT. dāsant. PT. dt. dadasvāms. AO. a.: INJ. dasat; PT. dāsamāna; IS: dāsīt. PT. dastā (B.). CS. dāṣyate; dāṣyati.
dah burn, I. P.: dt. dāhāti; SB. dāhāti. II. P.: PT. dāḥkṣī. PT. dādāna (B.). AO. s.: ādāḥkṣīt; ādāḥk (3, s.); INJ. dhāk (3. s.); PT. dāḥkṣant and dāḳṣant. PT. dhakṣyāṭ; PT. dhakṣyānt. FS. dāhyāte; PT. dagdhā. GD. dagdhvā (B.); -dāhya (B.). INI. -dāhas (B.), dāgdhos (B.), dāgdhum (B.). DS. dhīkṣute (B.).

1. dā give, III.: PT. dāḍāti; đātte; SB. dādas, dādat; dādan; dāḍātā (AV.), dāḍāmahe; INJ. dādās, dādat; OP. dādyāt; dādimāhi, dādirān; IV. daddhi, dēhi, dattāt, dāḍātu; dattām, dattām; dattā and dāḍāta, dāḍātana, dāḍatu; Ā. datavā; PT. dādat; dāḍāna; IV. āḍādam, āḍādas, āḍādat; āḍattam; āḍḍātana, āḍudur; Ā. āḍatta. I.: dādāti; dādate; INJ. dādat; IV. dādatām (3, s.); IV. āḍādat; āḍadanta. PT. dāḍātha, dādān; dāḍāthur, dāḍātur; dādā, dādūr; Ā. dādē, dādēthe, dādrīrē; PT. dādvāma, dādivāma (AV.), dādā-
vámps (AV.); dadánā. ao. root: ádās, ádat, dát; ádáma, ádur, dür. A. ádi, ádithās (B.), ádita (B.); ádimahi (TS.) and ádimahi (VS.); sr. dáś, dáti, dät; inj. dür; op. deyám; ipp. dātu; dātam, dātam; dátā; dīśvā (VS.); a: ádat. s.: ádiśi; sr. dāsát, dāsathas; inj. dēsma (VS.); ḫ.: ádadiśṭa (SV.). pt. dāsyāti; -te (B.); dadiśye (K.); dātā (B.). Ṣs. dīyāte; pt. dadyāmāna; ao. dāyi; Ṣp. -dāta, dattā, -tta. gdv. dēya. gd. dattvā, dattvā; -dāya, -dadya (AV.). inf. -dāi, dātave, dātavāi, dāmane, dāvāne; -dām (B.), dātum; dātos. cs. dāpāyati. Ṣs. pt. dītsant, dīdāsant.

2. dā divide, II. P.; pr. dáti; dānti; ipp. dāntu. VI. P.; pt. dyāmi, dyāti; dyāmasi; ipp. dyātu; dyātām; IV.; pt. dāyāmasi; ipp. dāyasva, dāyatām; pt. dāyamāna. ipp. dāyanta. pt. dadiré (B.). ao. root: ádimahi (B.), ádimahi (VS., K.); s: op. dīśiyā. Ṣs. dīyāte; pt. dīnā; -tta (B.). gd. -dāya.

3. dā bind, VI. P.; pr. dyāti; ipp. dīyas. Ṣs. ao. dāyi; pt. dītā.


diś point, VI.: pr. diśāmi. ipp. diśātu; pt. diśānt; diśāmāna. Ṣt. didēśa; sr. dīdesatī; ipp. dididdhi, didēstu; didēštāna. Ṣṭ. didīṣṭa (3. s. A.). ao. root: ádiṣṭa; s.: ádikśi; sr.: ádikṣat (B.). pp. diṣṭā. gd. -diśya. inf. -diśe. int. dédiśi; ipp. dediśam; ádediśta; dediśyāte.

dih smear, II.: pr. dégdhi; dīhānti; sr. déhat; pt. déhānā. ipp. adihām. ao. s.: ádhiṅkṣur (B.). pp. digdhi.

1. dī fly, IV.; pr. dīyāti; -te; inj. dīyat; ipp. dīya. ipp. ádīyam. int. inf. dédiyitavāi.

2. dī, didī shine: pr. dīyāti (3. pl.); sr. didayat; ipp. didīhi and didīhi; pt. didyat; didyāna. ipp.
ádides, ádïdet. pr. didêthe, didâya; didiyûr; sr. didâyasi and didâyas, didâyati and didâyat. pr. didîvâms.


dîp shine, IV. Á.: pr. dîpyate. ao. red.: ádîdîpat; ádîdipat (B.); inj. dîdîpas. cs. dîpâyati.

dîv play, IV.: pr. dîvîyati; dîvîyate (B.). pr. didêva. pr. dyûtâ. cd. -dîvya.

du, dû burn, V. P.: pr. dunôti; dunvânti; pr. dunvânt. ao. is.: sr. dâviṣânti (or from du go?). pr. dûnê.

duṣṣ spoilt, IV. P.: pr. duṣsyati (B.). ao. red.: áduḍuṣat; a.: duṣât (B.); is.: doṣiṣṭam (B.). cs. duṣsâyati; pt. duṣṣayîyâmi.

duh milk, II. P.: pr. dógdi; duhánti; Á. duṅdhe; duháte and duhaté, duhrâte and duhré; sr. dôhat; dôhat; op. duhiyât, duhiyân; tv. 3. du. duṅghâm; Á. 3. s. duhâm; 3. du. duháthâm; 3. pl. duhrâm (AV.) and duhrâtâm (AV.); pt. duhânt; dughâna, dughâna, and duhâná; ift. ádhok; dhûr; aduhan (B.) and aduhrañ (AV.). I. Á.: pr. dôhate. VI.: tv. áduñhat (TS.). pr. duñdôha, dudôhitha; duduhûr; Á. duduhê; dundhûre and dundhûrirê; pt. duñdhuñhânê. ao. s.: ádhuñkṣata (3. pl.); inj. dhûkṣata (3. pl.); op. dhûkṣimâhi; sa.: ádhuñkṣas, áduksat and ádhukṣat; ádhukṣan, duksán and dhukṣan; Á. ádhuñkṣata, duksata and dhûkṣata; inj. duksas; Á. 3. duksata and dhûkṣata; pl. dhûksânta; tv. dhûkṣâsâva. rs duhyâte; pt. duhyâmâna; pr. duṅghâ. cd. duṅghvâ (B.). ift. duñadhyai; dôhase; dôgđhos (B.). cs. dhôhâyati (B.). ds. dûduksati.

1. dr pierce, II. P.: pr. dârsi. IX. P.: op. dñriyât (B.). pr. dudâra; pt. dadryâms. ao. root: ádar; s: sr. dârsasi, dârsat; Á. dârsate; op. dârsiṭa. rs. dîryâte (B.); pr. dîrnâ (B.). cd. -dîrya (B.). cs. dârâyati; dârâyati
LIST OF VERBS

(B.). IE. dārdarīmi, dārdarīti; sa. dārdirat; IPV. dārdhī and dādṛhi, dardartu; PR. dārdrat; dāridrat (TS.); IMP. ādārdar, dardar (2. 3. s.); ādārdṛtam; ādārdirur.

2. dr. heed: AO. ādṛṭhās (B.); s. drāhvam (B.). PS. driyate (B.). OD. -dṛtya.

dṛp. rave, IV. P.: PR. dṛpyati. AO. s: ādṛpat (B.). PR. drapsyāti (B.) and drapisyāti (B.). PR. dṛptā and dṛptā.

dṛp. see: PR. dadrāśa; A. dadrkṣe, dadrśe; cadrēre, dadṛśire (TS.); IPV. (3. pl. Ā.) dadrēram (AV.); PR. dadṛśvāms; dadrśāna. AO. root: ādṛśam (B.); ādārāma (TS.); ādṛśma (B.); ādārās (B.); A. 3. pl. ādṛśan, ādṛśram; SB. dārsati, dārśathas, dārśan; INJ. ādṛśam; PR. dṛśanā and dṛśāna; s: ādṛśan; INJ. dṛśan; OD. dṛśyam; s: ādṛk (B.) and adṛkṣit (B.); A. ādṛkṣata (3. pl.); SB. dṛkṣase; SA. dṛkṣam (K.); RED. ādīdṛsat (B.); PR. draksyāti (B.). PS. drāyate; AO. ādārśi and dārśi; PR. dṛṣṭā; ODV. dṛśyāna. OD. dṛṣṭvā, dṛṣṭvāya, -dṛṣya. IMP. dṛṣe, dṛṣaye; drāṣṭum. CS. dārśāyati. DS. dīdṛkṣase.

dṛph. make firm, I. P.: IPV. dṛṃha; dṛṃhāta; IPF. ādṛṃhat. VI. Ā.: PR. dṛṃhēthe; IPV. dṛṃhāntām; PR. dṛṃhāut. IPF. dṛṃhāta (3. s.). IV.: IPV. dṛhya; dṛhyasva. PR. PR. dādṛhānā. IPF. ādādṛhanta. AO. IS: ādṛḥmis, ādṛḥhit, PR. dṛṭhā. CS. dṛṃhayati.

dyut. shine, I. Ā.: PR. dyōtate. PS. diōyota; didyutūr; Ā. didyutē; PR. didyutānā. AO. root: PR. dyōtānt; dyūtāna and dyutānā; s: ādyutat (B.); RED. ādīdṛsat; INJ. didyutas; s: ādīyaut. PR. dyōtisyāti (B.). PP. dyuttā. OD. -dyutya (B.). CS. dyütāyati (shine), dyūtāyati (illumine). INT. dávidyutati (3. pl.); SB. dāvidyutat; PR. dāvidyutat; IPF. dāvidyot.

1. dr. run, II. P.: IPV. drāntu. PR. dadrūr; PR. dadrānā. AO. S: SB. drāsat, CS. drāpāyati (B.); DS. didṛpāyisati (B.). INT. PR. dāridrat.
drū añ̄, I. P.: drāvati. pt. dudrāva (B.); sb. dudrāvat.
   pp. āudrōrot. AO. red.: āudrūvat (B.). pt. droṣyāti
   cs. dravāyati (flows); dravāyati. INT. PP. dodrāva.

druc be hostile, IV. P.: pl. drūhyati (B.). pt. 1. duḍrōha,
2. duḍrōhitha. AO. duḥ: druhās; inž. druhās; druhān;
sa: ādrukṣas (B.) pt. dhroksyāti. pp. drugdā. GD.
   -drūhya. INF. drōgdhyāvā. SB. dūdrukṣat.

dviṣ hate, II. : pt. dvēṣṭi; dvīgaṃs; sb. dvēṣat; dvēṣāma;
  Ā. dvēṣate; IVV. dvēṣṭu; pt. dvīṣant. PP. dvēṣa (B.).
   AO. sa: INJ. dvikṣat; Ā. dvikṣata (3. s.). PT. dvēṣā.
   GDV. dvēṣya, -dvīṣaṃ. INF. dvēṣtos (B.).

dhan rum; PT. SB. dadhanat; OP. dadhanyur; PT. dadhan-
   vāṃs. CS. dhanāyan; Ā. dhanāyaute; dhanayanta.
dhanv rum, I. P.: pl. dhānvati; SB. dhānvāti; IVV.
   dhānya, PT. dadhanvē; dadhanvirē. AO. iṣṭ: adhanv-
   iṣūr.

dham, dhmā, blow, I. P.: pl. dhāmati; PT. dhāmant.
   IVPP. ādhamat. FS. dhamyāte; dhmāyate (B.); PT.
   dhāmitā and dhmātā. GD. dhmāya (B.).

dhā put, III.: PT. dādhāmi, dādhāsi, dādhāti; dhat-
   thas; dadhmāsi and dadhmás, dhattā, dādhatā; Ā.
   dādhatē, dhatso, dhattō; dadhatē, dādhatē; dādhate;
   SB. dādhāni, dādhas, dādhat; dādhasah; dādhamas,
   dādhan; Ā. dādhasē, dādhate; dādhravahā; OP.
   dādhitā and dadhitā; dadhipāhi; IVV. dēhehi and dhattat,
   dādhatu; dhattīm, dhattām; dhattā and dhattāna,
   dādhatū; Ā. dhatsvā; dādhatām. PT. dādhat; dā-
   dhran. IVV. ādadhām, ādadhās, ādadhāt; āadhattam;
   ādhattā, ādadhūr; Ā. ādadhathās, ādhatta. PT.
   dadhathā, dadhān; dadhātur; dadhimā, dadhūr; Ā.
   dadhipā, dadhē; dadhatē, dadhatē; dadhdhvē, da-
   dhirē and dadhrī; IVV. dadhīsya; dadhdhvām. AO.
   root: ādhām, dhās, ādhat and dhāt; dhatām, ādhatām;
ádhur: Á. ádhithás, ádhita; ádhitám; ádhīmahi; ss. dhás, dháti and dhát; dháma; dháthe, dháithe; dhámahe; ss. dhám; dhúr; Á. dhímahi; op. dheyám; dheyūr; ipv. dhátu; dhátam; dháta, dhátana, and dhetana, dhántu; Á. dhiśvá; s: ádhit (SV.), dhát; s: ádhisi (B.); ádhíśata (B.); ss. dhásatha; dhásatha; inj. dhásur; op. dhíśiyá (B.), dhेśiyá (MS.). rt. dhásyati, -te (B.); dhátá (B.). pt. dhíyáte; ao. ádháyi; rt. hitá, -dhita, op. dhitvá (B.), -dháya. inf. -dhe, dháta, dhátavá, dhiyádyai; -chám; dhárum (B.); dhátes, cs. dhápáyati; ss. dhápáyáthas. rs. dídhiśati, -te; inj. dídhiśanta; op. dídhiśema; dídhiśeya; ipv. dídhiśantu; pt. dídhiśána; dhälti, -te; odv. dídhiśáyya.


dhá think, III.: pt. dídhya; dídhyaáthám and dídhithám (AV.); ss. dídhayas; dídhayan; rt. dídhyat; dídhýána. ipp. ádídhet, didhet; ádídhayur; A. ádídhiita. pt. dídháya; dídhimá, dídhíyúr and dídhýúr; dídhiré. pt. dhítá. int. dídhíyat (TS.).

dháva.

dhr- hold: pt. dádhártha, dádhára; dadhré, dadhriré.
AO. root: INJ. dhṛthās; red.: ādīdhūrat; dīdhār (2. 3. s.);
INJ. dīdhārāt; IVP. dīdhṛtām; dīdhṛtā. PT. dharṣyāte.
PS. dharṣyāte; PP. dhrṭā. OD. dhrṭvā (B.), -dhṛtya (B.).
INF. dharmane; dhartāri; dhārtavāi (B.). CS. dharṣyāti,
-te; PT. dharṣayisya; PS. dharṣyāte (B.). INT.
dārdharsṭi; IVP. ādārdhar; dādhrati (B.); 3. pl. dādhrati (B.); IVP. dādhratu (B.).

dhṛṣ dary, V.; PR. dhṛṣnpoti; IVP. dhṛṣṇuhi. PF. dadhārṣa;
dādhrṣṛur. SB. dadhārṣati and dadhārṣat; Ā. dadhṛṣ-
ate; INJ. dadhārṣit; PT. dadhṛsvāms; IVP. dādhrṣanta.
AO. 2: INJ. dhṛṣāt; PT. dhṛṣant; dhṛṣāmāna; dhṛṣāṇā (AV.);
IS: ādhrṣisur (B.). PF. dhṛṣṭā and dhṛṣṭā.
CS. dharṣayati (B.).

dhyā think, IV. P.; PR. dhyāyati. PF. dadhnyāt (B.).
dhyātē (B.). OD. dhyātvā. DS. dīdhyāsate (B.).
dhrāj, dhrāj sweep, I.: PR. dhrājant; dhrājamāna.
INF. ādhrājan. AO. IS: OP. dhrājīṣiyā.
AO. 3: dhvasān. PF. dhvāsta (B.). CS. dhvasāyati;
dhvamsāyati, -te (B.).
dhvan sound: AO. IS: ādhrvanit. PF. dhvāntā. CS. ādhrvā-
ayat; AO. INJ. dhvanāyit.
dhyṣ injure, I. P.: PR. dhvārati (B.). AO. 5: Ā. dādhrṣata
(3. pl.). INF. dhvārvane. DS. dūdhūrvati.
nakṣ attain, I.: PR. nākṣati, -te; INJ. nākṣat; IVP. nākṣ-
asva; PT. nākṣant; nākṣamāna. INF. ānaksan. PF.
nanakṣur; nanakṣe.
nad sound, I. P.: PR. nādati. CS. nādāyati. INF. nānā-
dati (3. pl.); nānadyāte (B.); PT. nānādat.
nam bend, I.: PR. nāmāti, -te. PF. nānāma; nemē. IVP.
nanāmas. AO. red.: INS. nīnāmas; S.: ānān (K.).
Ā. ānamsata (6. pl., B.). SB. nāṃsati, nāṃsante; PT.
namasanā. PT. namisyāti (B.). PF. nātā. ODV. nāntva.
LIST OF VERBS

INT. nānnamiti; nānnate (3. s.); PT. nānnamat; nānnamāna; IPF. ānannata (3. s.).

1. naś be loot, IV. P.: PR. nāsyaṭi; I.: PR. nāṣati, -te. 
   PP. nānāśa; nēṣūr (B.). Ao. red.: ānīnaṣat; nēṣēt; INJ. nīnaṣas; nēṣat. PR. nāṣīgyāṭi. PP. naṣṭā. CS. nāṣāyatī; INT. nāsāyāḍhyai.

2. naś attain, I.: PR. nāṣati, -te. Ao. root: ānaṭ (2. 3. s.), nāṭ (3. s.); ānaṣṭām; INJ. nāk and nāṭ (8. s.); Ā. nāṁśi; 
   OP. naśīmāhi; s.: SB. nākṣat. INF. -nāṣe. DM. ānākṣasi; 
   INJ. ānākṣat.

naś unite. I. Ā.: PR. nāṣate; nāsāmahe; INJ. nāsanta. 
   Ao. root: OP. naśīmāhi.

nah bind, IV.: PR. nāhyati; IPV. nāhyatana (2. pl.); PR. nāhyamāna. PP. nānāha. CS. PR. nāhyamāna; PP. naddhā. GD. -nāhya (B.).

nāṭh, nādh seek aid, I. Ā.: PR. nāṭhate (B.); PR. nāḍha- 
māna. PP. nāṭhitā; nāḍhitā.

niw wash. II. Ā.: PR. niṇānā. III.: IPV. niniktā (2. pl.). 
   Ao. a.: ānijam; s.: ānakṣit; INJ. nikṣi. PR. nikta. 
   INT. nenikto; IPV. nenigdihi.

nīṇḍ, revile, I. P.: PR. nindati; SB. nindat; IPV. nindata. 
   PP. nindimā; ninidūr. Ao. root: PR. nidānā; īṣ: 
   ānindisur; SB. nindisat. PS. nindyate; PR. nindita. 
   SS. SB. ninitats.

nī lead, I.: PR. nāyati, -te; SB. nāyāṭi, nāyat; Ā. nāyāsa 
   (AV.); INJ. nāyat; nāyanta; IPV. nāyatu; Ā. nāyasva; 
   PR. nāyant; nāyamāna; IPP. ānayat. II.: PR. nṛṣi (= 
   IPP.); nethā; IPP. ānītām (3. du.). PR. ninētha, nināya; 
   ninyāthur; ninyo (B.); SB. ninithā; OP. niniyāt; IPV. 
   ninētu. Ao. a.: ānaiṣṭā (2. pl.); ānēṣata (3. pl.); SB. 
   nēṣatī, nēṣat; nēṣathā; INJ. naiṣṭā (2. pl.); Ā. neṣṭa 
   (3. s.); IS.: ānayit (AV.). PR. neṣyāṭi; -te (B.); nayi- 
   syāṭi (B.); PS. nīyāte; PR. nītā. GD. nītvā (B.), -niya. 
   INF. neṣāni; nētavā (B.); nētum (B.), nāyitum (B.); 
nu praise, I.: pr. nāvati; nāvāmahe, nāvante; inj. nāvanta; pr. nāvant; nāvamāna. inv. ānāvanta. II. P.: pr. nuvant; ipf. ānāvan. ipf. ānūnot, nūnot; ao. s.: ā. ānūṣi; ānūṣātām; ānūṣata; inj. ānuṣata (8. pl.); is.: ā. ānaviṣṭa. inv. nāvyā. int. nōnnaviti; nonumās and nonumāsi; se. nōnurvānta; ipf. nāvinot; ānurvur; pr. nōnāva; nōnurvur.


nrt dance, IV. P.: pr. nṛtyati; inv. nṛtya, nṛtyatu; pr. nṛtyant. ao. root: nṛtur (pr.?): a.: pr. nṛtāmāna; is: ānartiṣur. pr. nṛtta. cs. nartāyati.

pacc cook, I.: pr. pācati, -te; se. pācāni, pācāti, pācāt; inj. pācat; inv. pācata, pācantu. IV. A.: pr. pācyate. ft. papāca; pecē. ft. apesiran. ao. s.: se. pākṣat. ft. pāksyati, -te (B.); paktā (B.). ps. pācyate. od. paktvā. inv. paktave. cs. pācāyati, -te (B.).

patt fly, I. P.: pr. pātati; se. pātāti, pātatā; inj. pātāt; or. pātēt; inv. pātātu; pr. pātānti. ipf. āpātāt. ft. papāta; petāthur, petātur; paptimā, paptūr; or. papatyat; pr. paptivāma. ao. red.: āpapatat and āpi-patat; apaptāma, āpaptan; inj. paptas, paptat; paptan; inv. paptata. ft. patisyati; co. āpatisyat (B.). ps. ao. āpāti (B.); pr. pātita. od. pātvā, -pātya (B.). int. pāttave; pātīnum (B.). cs. pātāyati, -te; pātāyati. se. pāpatisati. int. pāpatiti; se. pāpatan.

pad go, IV.: pr. pādyate; pādyati (B.); inv. pādyasva; pr. pādyamāna; ipf. āpādyanta. pr. papāda; pedē (B.). ao. root: āpadmahī, āpadran; se. padāti, padāt; prc. padistā; red.: āpīpadāma; s: inj. patṣi (1. s.). patthās. ft. patṣyati (B.). ps. ao. āpādi, pādi; pr. pannā. od. -pāda. int. -pādas; pāttum (B.), pāttos (B.). cs. pādāyati, -te; ps. pādyāte (B.); se. pīpāda-yiṣati (B.).
LIST OF VERBS 397

pan admire, I. Ā.: PR. INJ. pāñanta. PR. papāna (I. s.); papnē. AO. īs; paniṣṭa (3. s.). ES. panyāte; PT. panitā. CS. panāyati, -te; GDV. panayāyya. INT. PT. pānipnat.

paś see, IV.: PR. pāṣyati, -te; SE. pāṣyāni, pāṣyāsi and pāṣyās, pāṣyāt; pāṣyāma, pāṣyān; INJ. pāṣyat; OP. pāṣyet; pāṣyeta; IV. pāṣya; pāṣyasva; PT. pāṣyant; pāṣyamāna; III. AP. pāṣyat; apāṣyanta. Op. spās.

1. pā drink, I.: PR. pibati, -te; SE. pibāsi, pibāti and pibāt; pibāva, pibāthas, pibātas; INJ. pibat; IV. pibatu; pibasva; pibadhvyam; PT. pibant; III. AP. pīpi (B.); pīpate (B.); OP. pīpiyā (B.); III. Āipīpīta (B.); IV. pīpato (K.); PT. pīpānā and pīpāna (AV.). PR. pāpātha, pāpāu; pāpāthur, pāpur; Ā. papē; papiē; OP. papiyē; PT. papiyāms; pāpiyāna. AO. Toot: āpām, āpā, apāit; āpāma, āpur; SE. pās; pāthās; pānti; PRC. peyās (3. s.); IV. pāhī, pātu; pātām, pātām; pātā and pātāna, pāntu; PT. pānt; SE. INJ. pāsta (3. s.). PR. pāṣyati, -te (B.). FS. pīyāte; AO. Āpāyi; PT. pītā. GD. pītvā, pītvī; -pāya. INF. pītāye, pātave, pātavāi; pātos (B.); pibadhya. CS. pāpāyati; DS. pīpāyāiset (K.). DS. pīpāsati; pīpāti; PT. pīpīṣant.

2. pā protect, II.: PR. pāmi, pāsi, pāti; pāthās, pātās; pāthā, pāthāna, pānti; SE. pāt; pātas; IV. pāhī, pātu; pātām, pātām; pātā, pāntu; PT. pānt; pānā; III. AP. āpām, āpā, āpāit; āpāma, āpur. AO. S. SE. pāsati. pi, pī swell, I. Ā.: PR. pāyate. II. Ā.: PR. pīyāna. V.: PR. pīnvīrē; PT. pīnvānt, f. pīnvāt; pīnvānā. PR. pī-pētha, pīpāya; pīpyāthiur; pīpyūr; pīpyē (3. s.); SE. pīpāyas, pīpāyat; pīpāyatas; pīpāyan; pīpāyanta; pīpāyanta; INJ. pīpes; IV. pīpihi, pīpyā; pīpyatam, pīpyatām; pīpyāta; PT. pīpivāms; pīpyāna and pīpīyāna. III. AP. āpīpet; āpīpema, āpīpyan; āpīpayat; āpīpayanta. PR. pīnā (AV.).

pinv fatten, I.: PR. pīnvati, -te; INJ. pīnvat; pīnvanta;
IVV. pīnva; pīnvatam; pīnvata; Ā. pīnvasva, pīnvatām; pīnvadhvam; PT. pīnvant; pīnvamāṇa; IPV. āpīnvam, āpīnas, āpīnvat; āpīnvatam; āpīnvata, āpīnvan; Ā. 3. s. āpīnvata. PP. pīpīnvāthu. PP. pīnvitā (B.). CS. pīnvāyati (B.). Cp. pī swell.

pīś adorn, VI. : PR. pīṃsāti, -te. PP. pīpēśa; pīpīśür; Ā. pīpiśē; pīpiśrē. AO. root: PT. pīśāṇā. PS. pīśyāte; PP. pīśṭā; pīśitā. INT. PT. pēpiśat; pēpiśāna.

pīś crush, VII. P.: PR. pīṇāṣṭi; pīṃsānti; INJ. pīṇāk (2. 3. s.); IPV. pīṇāṣṭana; PT. pīṃsānt; IPP. pīṇāk. VI. P.: IPP. āpīṣan (AV.). PP. pīpēṣa; pīpiśā. AO. sa: āpīṣan (B.). PS. pīṣyāte (B.); PP. pīṣṭā. GD. pīṣṭvā (B.). INF. pōṣṭavāi (B.); pōṣṭum (B.).

pīś press: PT. pīpiśē. CS. pīḍāyati.

pūṣ thrice, IV. P.: PR. pūṣyati. PP. pūṣpōṣa; OP. pūṣpasyās; PT. pūṣpasyāms. AO. root: PR. pūṣyāsam (B.); pūṣyāsa (B.); a: OP. pūṣyam; pūṣēma. PP. pūṣṭā. INF. pūṣyāse. CS. pōṣāyati.

pūṣ cleanse, IX.: PR. pūnāmi, pūnāti; punānti; punītē; punāte (AV.) andpunate; IPV. punithi and punītī, punatū; punītām; punītā; punitāna and punāta, punāntu; PT. punant; punānā; IPP. āpunan. I. A.: PR. pāvate; SR. pāvāte; IPV. pāvasva, pāvatām; pāvadhvam, pāvantām; PT pāvamāṇa; IPP. āpavathās. PP. pūpyuvūr (B.); pupuvē (B.). IPP. āpupot. AO. is: āpāviṣṭur; INJ. pāviṣṭa (3. s.). PR. pūyate; PP. pūtā. GD. pūtvī; pūtvā; -pūya (B.). INF. pāvītum (B.). CS. pāvayat, -to (B.), pāvāyati (B.).

pūṣ pass, III. P.: PR. pīparsi, pīparti; pīprthās; pīprthā, pīprati; IPV. pīpṛhi and pīprṭāt, pīpartu; pīprṭām; pīprṭā and pīpartana. AO. red.: āpīpratam, āpīparsas; āpīparan; INJ. pīparsas, pīparat and pīprat; S: SR. pārṣati, pāṛṣat; IPV. parṣa; is: SR. pārīṣat. INF. parśāni. CS. pārāyati; SR. pārāyati; PT. pārāyant.

pūṣ mix, VII.: PR. pṛṇāksi; pṛṇcānti; Ā. pṛṇcē, pṛṇktē; pṛṇcēte (3. pl.); INJ. pṛṇāk (3. s.); OP. pṛṇcētā; IPV.
LIST OF VERBS

prádhi (= prágdhi), prnáktu; praktám; pt. prócánt; prócáná; IEP. áprnák (3. a.). III. P.: IEP. piprógdi; piprktá. FEO. paprıkur (B.); sb. paprócái; op. paprócyám, paprócyát; pt. paprócáná. AO. root: sb. párcas; op. preimáhi; pt. prcáná; s: ápák; A. ápkrṣi, ápkrktā. IEP. pçycyát; pt. pçktá; -pçña. IEP. -pçe; pçcas.

pr fill, VI.: pr prnáti; sb. prnáithe (du. 2.); IEP. prná; prnátá; prnásva; prnádhvam; IEP. ápñat. IEP. prnádhyaít. CP. p fill.

p fill, IX.: pr. prnámi, prnási, prnáti; prnítás; prnánti; sb. prnáti, prná; op. prnía; IEP. prnhi, prnátu; prnítám; prnítá, prnítána; A. prnšvá; pt. prnánt; IEP. ápñás, ápñát. III.: FEO. piparmi, piparti; piprāti (3. pl.); IEP. pipartu; piprātam; pipartana; IEP. ápiprat (3. s. = ápiprta). EFO. op. púppyás; pt. pprváms. AO. root: IEP. púrdhi; FEO. priyásam (AV.); red.: ápúpuram (B.); INJ. piparat; IEP. púpurantu; is: púriṣhás (B.); IEP. púryáte (B.); pt. púrná; putá. IEP. -puras (K.). CS. púrjátāi; sb. púrjátāi,

py fill up, IV. A.: pr. pyayase; IEP. pyayasva, pyayatām; pyayantām; pt. pyayamāna. AO. sis: op. pyásiṣīmāhi (AV.); FEO. pyátā. CS. pyayáyati; IEP. pyayyáte (B.).

prach ask, VI.: pr. prcháti, -te; sb. prcháti; prchán; A. prcháti. FEO. papróchā; paprachur (B.). AO. s: ápřakšam, ápřáj; ápřakšit; FEO. prakṣyáti (B.). IEP. prchváte; pt. prštá; ONP. paprksénya. IEP. -prcham, -prče; prstum.

prath spread, I. A.: pr. prathate. FEO. 2. paprátha (= paprátha-tha?); A. paprathé and paprathé (3. s.); sb. papráthas, papráthat; papráthan; INJ. papráthanta; pt. paprátháná. AO. root: pt. pratháná; is: 3. s. A. áprrathiṣa; prathíṣa. CS. prathyaítā, -te.

pr fill, II. P.: pr. prásī. FEO. paprátha, paprá and papráu; papráthur, paprátur; paprur; A. papré, papré; FEO. paprváms. AO. root: ápřat; sb. prás; s: 3. s. ápřás. IEP. AO. ápřayi; FEO. prátá.
pri please, IX.: tr. prīñāti; prīñité; vt. prīñant; prīñānā.

prīañāt. PP. pipriyē; SB. piprāyas, piprāyat; TVV. piprihi; piprāyasva; PT. pipriyāṇā. PPF. āpiprayam, āpipres (B.); āpiprayan. AO. s.: āpraśit (B.); SB. prēṣat. VT. prītā. GD. prītvā (B.); DS. pipriyati.

pruth short, I.: PR. prōthati; PT. prothánt; prōthamāna.

GC. -prūthyā. INT. PT. pópruthat.


plu float, I.: PR. plāvate; plāvati (B.); PF. pluruvē (B.);

AO. red.: āpiplavam (B.); s.: āploṣṭa (B.); PT. plosyāti,
-te (B.). PP. plutā. GD. -plūya (K.); CS. plāvayati (B).

INT. plōpluyāte (B).

psā devour, II. P.: PR. psāti. FS. āpsiyata (B.); PP. psātā.

GD. -psāya (B).

phāṇ spring: CS. phāṇayati. INT. PT. pāṇīphāṇat.

bandh bind, IX.: PR. badhnāmi; badhnīmās, badhnānti;

A. badhnāte (3. pl.): TVV. badhnāna, badhnātu; badhnāntu; Ā. badhnitām (3. s.). TVV. ābadhnāt; ābadhnān; A. ābadhnīta (3. s.). PF. babāndha; bedhūr. PT. bhantsyāti.

FS. badhyāte; PP. baddhā, GD. baddhvā; baddhvāya (B.); -bādhyā (B.). INT. -bādhe. CS. bandhāyati (B.).

bādḥ oppress, I. Ā.: PR. bādhate. PF. babādhe. AO. is;

INJ. bādhiṣṭa. PP. bādhitā. GD. -bādhyā. INT. bādhe.

CS. bādhyāyati. DS. bībhatsate; bībādhiṣate (B.). INT.

bābadhe (3. s.); baddbadhe; PT. bābadhāna; bad-
baddhāna.

budh wake, I. P.: PR. bōdhati; SB. bōdhälti; INJ. bōdhat;

TVV. bōdhatu. IV.: PR. budhyate; OP. budhyma;

TVV. budhynasva; budhyadhvam; PT. budhyamāna, PF.
bubudhe; SB. bubodhas, bubodhati; bubodhatha;

PT. bubudhāna. AO. root: Ā. 3. pl. ābudhran, ābudhram;

TVV. bodhi (2. s.); PT. budhāna; A: INJ.
LIST OF VERBS

budhánta; red.: ábúbudhat; s.: Á. ábhutsi; ábhuts-mahi, ábhutsata; is: sb. bódhiṣṭat. IV. bhotsyáti (B.). PS. AO. ábodhi; PP. buddhá. OD. -budhya (B.). INT. -búcde, CS. bodháyati; bodháyate (B.). INT. bóbudhíti (B.).
brú say, II.: PR. brávimi, brávísi, bráviti; brúmás, bruvánti; Á. bruvé, brúgé, brúté and bruvé; bruváte; SB. bruváni and brává, brávasi and brávas, brávat; brávámi, brávátha (AV.), brávan; Á. brává-vahai, brávaita; brávámañá; OP. brúyáit; brúyátam; Á. bruvítá; bruvímáhi; IV. brúhi and brútít, brávítu; brútám; brútá and brávitana, bruvántu; PT. bruvánt; bruváná. IFF. ábravam, ábravis, ábravit; ábrútám; ábravítá, ábruvan.
bhakṣ eat: AO. red.: ábabhakṣat (B.); CS. bhakṣáyati; bhakṣáyate (B.); PS. bhakṣyáte (B.).
bhaj divide, I.: PR. bhájati, -te. II. P.: PR. bháksi (= IFF.). PP. 2. s. babháktha (B.), 3. s. babhája; Á. bhejé; bhejáte; bhejiré; PT. bhejáná. AO. red.: ábhi-bhajur (B.); s.: ábhák and ábhákṣit; Á. ábhakṣi, ábhakta; SB. bhakṣat; INJ. bhák (2. 3. s.); OP. bhakṣiyá, bhakṣítá; bhakṣímáhi; NRG. bhakṣágáti. PT. bhakṣyáti, -te (B.). PS. bhajyáte; PP. bhaktá. OD. bhaktvá; bhaktváya; -bhajya (B.). CS. bhájyáti; PS. bhájyáte.
bhajj break, VII. P.: PR. bhánakti; IFF. bhándhi, bhánaktu; PT. bháňjánt. IFF. ábhanas (for ábhannak, AV.). PP. babhánja. PS. bhájyáte.
bhan speak, I.: PR. bhánati; bhánanti; INJ. bhánanta. IFF. bhánanta.
bhá shine, II. P.: bhási, bháti; bhánti; IFF. bháhi; PT. f. bháti. PT. bháisyáti (B.).

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bhiks ñey, I. Á.: pr. bhiksate; inj. bhiksanta; op. bhikṣeta; pr. bhiksamāna. pp. bibhiksé (B.).
bhid split, VII.: pr. bhinádmi, bhínátsi, bhinátti; bhindánti; sr. bhinádas, bhínádat; inj. bhinát (2. 3. s.); op. bhindyát; ivy. bhindhi, bhináttu; bhintá; pt. bhindánt; bhindáná. iff. bhinát (2. 3. s.); ábhínat (3. s.); ábhindan. pp. bibhéda; bibhidúr. ao. root: ábhedam, bhét (2. 3. s.), ábhet (3. s.); sr. bhédati; inj. bhét (2. s.); pt. bhidánt; s: op. bhidéyam; s: inj. bhitthás. pt. bhetsyáte (B.). vs. bhidyáte (B.); ao. ábhedi (B.); pp. bhinná. gd. bhittvá; bhidyá. inf. bhéttavá (B.); bhéttum (B.). ds. bibhitsati.
bhi fear, III. P.: pr. bibhéti; bibhyati; inj. bibbés; op. bibbiyát; ivy. bibhitá, bibhitána; pt. bibhyat; iff. bibbés, ábibhet. I. Á.: pr. bháyate; sr. bháyáte; ivy. bháyatám (3. s.); iff. ábháyanta; pt. bháyamána. pp. bibháya (1. s.), bibháya (B. also bibháya); bibháyátur; bibhyúr; pt. bibhíváms; per. pt. bibhayaám cakāra. ao. root: inj. bhés (TS.); bhema; pt. bhíyáná; rød: bibhayat; ábibhayur (Kh.); ábibhayanta; s: bhaiśis (AV.); ábhaisma, ábhaisur; pt. bhiyásána (AV.). co. ábhegyát (B.); pt. bhítá. iff. bhiyáse. cs. bhissáyate (B.); ao. bibhisás; bibhisathás.

1. bhuj enjoy, VII. Á.: pr. bhunkté; bhunjáte and bhunjaté; sr. bhunájamahai; pt. f. bhunjáti. pt. bubhujé; bubhujmáhe, bubhujrírè. ao. root: sr. bhójate; inj. bhójam; s: op. bhujéma; ivy. bhujá (TS.). vs. bhujyáte (B.). inf. bhujé; bhójase. cs. bhójayati.

bhur quiver, VI.: inj. bhuránta; ivy. bhurántu; pt. bhurámána. int. járbhuríti; pt. járbhurat; járbhurána.

bhú be, I.: pr. bhávati; bhávate (B.). pp. babhúva, babhútha and babhúvitha, babhúva; babhúváthur, babhúvátur; babhúvimá, babhúvá, babhúvúr; op.
LIST OF VERBS

babhūyas, babhūyat; IFV. babhūtu; PT. babhūvāma. AO. root: ābhuvam, ābhūs, ābhūt; ābhūtam, ābhūtām; ābhūma, ābhūta and ābhūtana, ābhūvan; s. bhūvāni, bhūvas, bhūvat; bhūthas, bhūtas; bhūvan; INI. bhūvam, bhūs, bhūt; bhūma; OP. bhūyas, bhūyat; bhūyāma; PRC. bhūyāsam, 3. bhūyas; bhūyasma, bhūyāsta; IFV. bodhi (for bhūdhi), bhūtu; bhūtām; bhūtā and bhūtāna; a; bhūvas, bhūvat; red.: ābhūvam. PT. bhāvisiyati; bhāvitā (B.). PP. bhūtā. GDY. bhāvya and bhāvyā; bhāvīta. GD. bhūtvi, bhūtvā; bhūya. INT. bhūvé, -bhūve, -bhvē; bhūsāni; bhāvīta (B.); bhāvītos (B.). CS. bhāvāyati. CS. bhūvās. INT. bōbhavīti.

bhṛ ṣail, I.: PR. bhārati. -te. III.: PR. bibharmi, bibharsi, bibharti; bibhrthās, bibhrtās; bibhrmāsi and bibhrmās, bibhrthā, bibhrati; s. bibhärāṇi, bibharat; OP. bibhṛyāt; IFV. bibhṛhi, bibhartu; bibhṛtām; bibhṛtā (TS.); PT. bibhartā; IFV. ābibhar. PP. jabhārtha, jabhāra; jabhrūr; Ā. jabhrṣē, jabhrē; jabhrirē; babhāra (B.); Ā. babhrē; PT. babhrāṇā; s. jabhārat. IFV. ājabhartana. AO. root: PRC. bhriyāsam; IFV. bhṛtām; s: ābhārsam, 3. ābhār; ābhārṣam; s. bhārṣat; INJ. 3. s. bhār; iš: ābhārisam. FT. bhariṣyati; bhartā (B.). CS. ābhārīgyat. PS. bhriyāte; s. bhriyāte; AO. bhāri; PP. bhṛtā. GD. -bhṛtya. INT. bhārta; bhārtve, bhārtavāi; bhāradhyai; bhārmene. CS. bhūbhūrṣati (B.). INT. jarbhṛtās; bhāribhṛati (3. pl.); s. bhāribhārat; PT. bhāribhārat.

bhṛṃṣe fall, I.: PR. INJ. bhṛṃṣat. AO. root: ābhṛṣat; PRC. bhṛṃṣyāsam. CS. ābhṛṣi. PP. -bhṛṣṭā; bhṛṣṭā. CS. PT. bhṛṃṣayant.

bhṛāj shine, I. A.: PR. bhṛājate; PT. bhṛājamāna. AO. root: ābhṛṣāt; PRC. bhṛājyāsam. PS. AO. ābhṛājī.

māṃh, mah be great, I.: PR. māṃhate; māhe (3. s.); OP. māhema, māheta; IFV. māṃhatam; PT. māṃhamāna. IFV. āmāhata. PP. māmāhō (1. 3.); s. māmāhas; INJ. māmāhanta; IFV. māmāhasva, māmāhantām; PT.
māmahānā. PP. maḥitā (B.). INF. mahē, maḥāye. CS.
maḥāyatī, -te; INJ. maṃḥāyām; PT. maḥāyat; 
maḥāyamāna.

majj sink, I. P.: mājjati. AO. root; OP. maṭiyāt (B.). PT.
mauksyātī, -te (B.). OD. -mājya. CS. mājjāyatī (B.).

math, manth stīr, IX.: PR. mathnāmi; mathnīte (B.); 
IPV. mathnītá, mathnāntu; PT. mathnānt; IPP. āmath-
nāt; I. mānthati, -te; māthati (AV.). PP. mamātha;

methūr (B.); A. methirē (B.). AO. root: SR. māthat;
IS: āmānhiṣṭām (3. du.); āmāṭāsata (B.): INJ. māṭis,
māṭhit. PT. manthīṣyātī (B.); mathīṣyātī, -te (B.); 
FS. mathīye; PT. mathītā. OD. mathītva (B.); -māṭyā 
(B.): INF. mānhiṣṭavāi; māṭhītos (B.).

mad be exhilarated, I.: PR. māḍati; -te. III. P.: PR. ma-
matsi. II. P.: PR. mātsi (= IPV.). IV. P.: PR. mādyati 
(B.). PP. mamāda; SR. mamādas, mamādat; mamādan; 
IPV. mammaddhi, mamāttu; mamattāna. PP. ama-
madur. AO. root: IPV. māṭsva; RD.: āmimadas; Ā. 
āmimadanta; s: āmatsur; Ā. āmattā (3. s.); āmatsata 
(3. pl.); SR. mātsati and mātsat; mātsatha; INJ. mat-
sata (3. pl.); IS: āmādiṣur. FS. PT. mādyāmāna; PT. 
mattā. ODV. -mādyā. INF. mādītos (B.): CS. mādā-
yati; mādāyatī, -te; SR. mādāyāse, mādāyāte; 
mādāyaite; mādāyādhve and mādāyādhwai; INF. 
mādāyādhyai; PP. māditā.

man think, IV. A.: PR. mānyate. VII. A.: PR. manvē; 
manmāhe, manvāte; SR. manvāi, manvate; INJ.
manvata (3. pl.); OP. manvīta; IPV. Ā.: manutam (3. s.); 
PT. manvānā; IPV. āmanuta (3. s.); āmanvata (3. pl.); 
PP. menē (B.); mammēthe, mammēte; OP. mamanyāt; 
IPV. mamandhi. PP. āmaman (3. s.). AO. root: āmata; 
āmamāhi; SR. mānāmahe, mānanta; PT. mānānā; 
s: Ā. āmamsta; āmamśīṭām; āmamsta; SR. 
mamsai, māmsase, māmsate and māmsatai (TS.); 
mamsante; INJ. māṃsthas, māmsta and māmsta (AV.); 
OP. māsiyā, māmsiṣṭas, māmsīta; mamsimāhi;
mamsírata; ipv. mandhvatam (B.). pt. manísyé; man-
syáte (B.). pt. matá. gd. -matya (B.). inf. mántave,
mántaváí; mántos (B.). cs. máňáyati; or. máňáyet.
ds. mímánsate (AV.), -ti (B.); ao. is: ámímámsísthá
s (B.). pp. mímámsitá (AV.).

mamandat; pt. f. mamandúgi. ppf. ámamandur. ao.
root: mandúr; pt. mandáná; is: ámandit; ámandíšur;
mándíta (3. s. Á.); ámandíśatám (3. du. Á.); or. mándí-
šímáhi (VS.). inf. mamádhyai. cs. mándáyati; inf.
mamádayáhyai.

1. má measure, III.: pr. mime, mímite; mímáte; mím-
imahe, mímate; or. mimiyás, mímítat; ipv. mímithi,
mímáta; mímítám, mímítám; Á. mímíśva; mímáthám;
pt. mímána. ipf. ámimíthás, ámimíta. pp. mamáitur;
mamúr; mamé (l. 3.); mamáte; mamiré; ao. root:
ipv. máhí; másvá; pt. mána (TS.); s: ámási; sb.
másátai (AV.). ps. ao. ámáyi; pt. mitá; gdv. méya
(AV.). gd. mitvá; -máya. inf. -mé, -mái.

2. má bellow, III. P.: pr. mímáti; mimanti. pp. mímáya;
sb. mímayat. ppf. ámímet. inf. mátaváí. int. pt.
ményat.

mi fix, V. P.: pr. minómi, minótí; sb. mináváma; inf.
minván; ipv. minótú. ipf. minván. pp. mímáya;
mímúr. ps. mýáte; pt. mímámána; pt. mitá. gd.
-mitya (B.).

mikś mix: pp. mimikśáthur, mimikśátur; mimikśé;
mimikśirá. ipv. mimikśvá. cs. meksáyati (B.).

mith alternate, I.: pr. méthámasi; Á. méthete. VI. P.:
pt. mithánt. ipv. mínótha. pt. míthitá.

miś mix: ds. mimikśati; ipv. mimikśa; mimikśatam,
mimikśatám.

miś wink, VI. P.: pr. miśáti; miśánti; pt. miśánt. inf.
-mígas.

mih shed water, I.: pr. méhati; pt. méhat; méghamána.

mi damage, IX.: FT. minámi, mináti; minimási, minánti; BB. minat; mináma; INJ. minit (AV.); minan; FT. minánt; mináná. IEP. áminás, áminát; áminanta. IV.Á.: FT. miyáse, miyate; OR. miyeta (B.); PP. mimáya; mimáya (AV.). AO. S.: INJ. meší, meštšás, meşta. PP. miyáte; AO. ámáyi (B.); PP. mútá. INF. métos (B.). -miyam, -miye. INT. FT. mémyána.

miv push, I. P.: FT. mívati; FT. mívant. PP. -múta; mívitá (B.). OD. mívyá (B.).
muc release, VI.: BB. muñcátí; -te; BB. muñcási, muñcát; IEP. muñcéatu; Á. muñcátám; FT. muñcánt; muñcá-mána. IEP. ámuñcat; Á. ámuñcata. IV.Á.: FT. múcyase; BB. múcyátái (AV.); PP. mumuomáhe, mumucre; BB. mumucas; múmocati, múmocat, mumucat; IEP. mumugáti, mumúkta; 2. du. mumuktám, mumócatam; mumócata; PP. mumucána. IEP. ámumuktám. AO. root: ámok; ámuktam; Á. ámugáhva; PRC. muciésta; a: mucás, ámuca; BB. muciéti; mucáte; INJ. mucás; mucát; IEP. mucá; Á. mucáhva; s: ámauk (B.); Á. ámukási, ámukáthás; INJ. mauk (VS.); Á. mukša (3. pl.); OR. muksiya. FT. móksyati, -te (B.). ES. múcyáte; AO. ámoci; INJ. mocí; FT. muktá. GD. muktá (B.); -múcya. INF. moktum (B.). BB. múmucáti, -te; móksate (B.); FT. múmukšamána.
mud be merry, I. A.: FT. módate. PP. mumódá. AO. root: OR. mudimáti; iš; PRC. Á. modisísthás. FS. AO. ámodi. INF. mudé. CS. modáyati, -te (B.); DS. múmodayáti (B.).
muş steal, IX. P.: FT. múşnáti; FT. múşnant; IEP. ámusná, ámusnát; ámusnítam. I. P.: FT. móṣatha. AO. iš; INJ. móṣis. FT. múṣitá. GD. múśya. INF. múṣé.
muh be due, IV. P.: FT. múhyáti. FT. múmoha (B.). AO. a: ámuhat (B.); RED. ámúmuhat. FT. mohisyáti (B.). PP. múgáhá; múðhá (AV.). INF. mohé. CS. moháyati; GD. mohayitá.
cs. mürcháyati (B.).
1. mř *die*, I.; pā. márati, márate; márámahi; sr. márathi;
2. mṛ *crush*, IX. P.; iipv. mṛñhí; pt. mṛnánt. ps. mūryáte (B.); pp. mūrná (AV.). int. iipv. marmartu.
mṛc *injure*: ao. s.; iip. mṛkásštā. pp. mṛktá. cs. marc-
áyati; sr. marcáyát.

mṛj *wipe*, II.; pā. márṣti; mṛjanti; mṛjē; mṛjmáhe; iipv.
márṣtu; Ā. mṛkshvā; mṛdēhvām; pt. mṛjānā; iipv.
mṛṣṭā (3. s. Ā.); ámrjata. viii. iiv. mṛjyāt (B.); iipv.
mṛnjānī (B.); iiv. mṛnjāta (3. pl.). ff. mamārja;
māmrjūr; mamṛjē and māmrjē; op. māmrjita. ao. sr.:
āmrkṣat; āmrkṣāma; Ā. āmrkṣanta; iipv. mṛkṣatam;
red.: ámimṛjanta (B.); s.: āmrkṣit (B.); īś; āmrjit (B.). pt. mṛaksyāte (B.), mārkṣyāte (B.); mṛṣṭā (B.).
ps. mṛjyāte; pp. mṛṣṭā; odv. mārjya. od. mṛṣtvā;
mārjtvā (B.); -mṛjya. inf. -mṛjas (B.). cs. marjyāti,
te; mārjyāti, -te (B.). int. mārmarjyāte; marimr-
yāte (B.); sr. mārmṛjat; mārmṛjanta; pt. mārmṛjat;
mārmṛjana; and mārmṛjānā; mārmṛjyāmānā; iiv.
marmṛjmā, marmṛjata.

mṛd *be gracious*, VI.; pā. mṛdāti; mṛdāte (B.); sr. mṛlāti
and mṛlāt; iipv. mṛlā and mṛdātāt (AV.), mṛlātu. pp.
or. māmṛdāyūr. cs. māmṛdáyati.

mṛn *crush*, VI. P.; pā. mṛnāti; inj. mṛnāt; iipv. mṛnā.
ipp. ṣmrnāt. ao. root: mrnyùr (K.); red.: ámimṛnān.
mṛd *crush*: ao. iip. mṛnyásam (B.); pt. mardisyāte (B.).
ps. mṛdyāte (B.); pp. mṛditā. od. -mṛdya (B.). inf.
mārditos (B.).

mṛdh *neglect*, I. P.; pā. mārdhāti. VI.; pā. sr. mṛdhāti.
ao. root: of. mṛdhvās; īś; sr. mārdhisat; inj. mārdhi-
is; mardhisām. pp. mṛddhā.
mṛṣa not heed, IV: pr. mṛṣyate. pf. māṃṛṣa. ao. root: inf. mṛṣthās; a: inf. mṛṣānta; red.: inf. māṃṛṣas; is: inf. marṣīsthas. inf. -mṛṣe.
med be fat, IV. P.: ivp. mēdyantu. VI Ā.: ivp. medātām (3 s.). cs. medāyati.
myakṣa be situated, I. P.: ivp. myakṣa. pf. mīmyakṣa; mīmikṣūr; Ā. mīmikṣirē. ao. root: āmyak; is: āmyakṣi.
yaj sacrifice, I: pr. yājati, -te; sr. yājati, -te; op. yājēta; ivp. yājatu; yājantām; pt. yājant; yājamāna. ivp. āyajat; āyajanta. pp. ije (1. 3 s.), yejē (3 s.); iţāthe ijitē; pt. ijanā. ao. root: ivp. yākṣa; red.: āyīyajat (B.); s: āyās, āyat; s: āyākṣit; Ā. āyaṭa (8 s.); sn. yākṣat; du. 2. yākṣatas, 3. yākṣatām; A. yākṣate; inf. yāt (2 s.); Ā. yākṣi (1 s.); op. yākṣiyā; sa: ivp. yākṣatām (3 du.). pt. yākṣyāte; yākṣyāti (B.); yāṭā (B.). pt. ištā. op. iştā. inf. yājadhyai; yajāadhya (TS.): yāṣṭave; yāṣṭum. cs. yājāyati (B.). da. iyakṣati, -te; sr. iyakṣān; pt. iyakṣant; iyakṣamāna.
LIST OF VERBS

yam stretch out, I.: pl. yāchati, -te; sr. yāchāt; or. yāchet; ipv. yācha and yāchatāt, yāchatu. ipv. áya-
chat; A. áyachathās. pp. yayāntha, yayāma; yemá-
thur, yemátur; yemimā; yemā, yemūr; Ā. yemē (3. s.); yemāte; yemirē; rt. yemānā. ao. root: yamam;
áyamur; sr. yāmas, yāmati and yāmat; yāman; A.
yāmase, yāmatē; op. yamimāhi; proc. yamyās (3. s.);
ipv. yandhi; yantam; yanta and yantana; a: op.
yamet; s: áyāmsam, áyān (3. s.); A. áyāṃsi (B.),
áyamsta; áyamsata; sr. yāmsat; yāmsatas; yāmsan;
A. yāmsate; inj. Á. yamis; rt. yamasānā; is:
yāmiṣṭa (3. s. A.). rt. yamṣyāti (B.). ps. yamyāte;
ao. áyāmi (B.); rt. yatā; gdv. yamśēnya. gd. -yātya.
inf. yāmitavāi, yāntave; yāmam; yāntum (B.).
cs. yāmāyati; yamāyati (B.). ds. yiyamśati (B.). int.
yāmyamīti.
pp. yastā; yasitā (B.).
yā go, II. P.: pr. yāti; yānti; op. yāyām; ipv. yāhi,
yātu; yātām; yātā and yātāna, yāntu; rt. yānt. ipv.
áyās, áyat; áyātam; áyāma, áyātana, áyur (B.). pp.
yayātha, yayāu; yayāthur; yayā, yayūr; rt. yayi-
vāms. ao. s: áyāsam; áyāsur; sr. yāsant; inj. yeśam;
sis: áyēsiśam, áyēsit; áyēsiśṭām; áyēsiśta, áyēsiśur;
sr. yēsiśät; proc. Á. yēsiśṭāhās; ipv. yēsiśtam; yēsiśta.
pp. yāsyāti. pr. yātā. gd. yātvā (B.); -yāya (B.).
inf. yātave, yatavāi (B.); -yāi. cs. yāpāyati (B.).
yāc ask, I.: pr. yācati, -te. pp. yayāce (B.). ao. is:
äyācit; áyāciśṭa (B.); sr. yācisat; A. yācīśāmahe.
pt. yāciśyāte. pr. yācita; yācivā and yācya (B.).
inf. yācitum. cs. yācāyati.

1. yu unite, VI.: pr. yuvāti, -te. II. yauti; Ā. yutē;
sr. yuvān; ipv. yutām (3. s. Ā.); rt. yuvaṇā. pp.
yuuyūṣati. int. yoyūvē; pt. yoyuvat (AV.); yoyuvāna.
2. yu separate, III.: pr. yuyōti; sr. yuyāvat; inj. yuyo-
thása, yuyota; op. yuyuyātām; ivv. yuyodhi, yuyótu;
yuyutām and yuyótam; yuyóta and yuyótana. I. P.: fr. yúchati; ivv. yúchantu; rt. yúchant. ao. root:
sr. yávanta; op. yuyāt (B.); 3. du. yuyātām (B.); rcc.
yuyás (3. s.); red.: inz. yuyot; s.; yóṣati and yóṣat;
yóṣatas; inz. yuṣam (AV.); yáus (2. s.); yauṣṭam;
yauṣma, yauṣṭa, yauṣur; A. yoṣṭhās (B.); is.: inz.
yávis. ps. ao. áyāvi; pt. yutá. inv. yótave, yótavai;
yótos. cs. yáváyati; yáváyatī. int. pt. yóyuvat;
ivv. áyoyavīt; pt. yóyāva.

yuj jin, VII.: yunáktī; yunjánti; yunktē; yunjāte;
sr. yunājat; yunājan; A. yunājate (3. s.); inz. yunjāta
(3. pl.); ivv. yūndhi, yunāktu; yunākta, yunjāntu; A.
yunkśvā, yunātām; 2. du. yunjāthām; yundhāvām; pt.
yunjānt; yunjānā; ivv. áyunak and áyunak; áyunjan;
A. áyunjāta (3. pl.); pt. yuyōja; yuyujmā; A. yuyujē;
yuyujrē; sr. A. yuyōjate (3. s.); pt. yuyujāna. ao.
root; A. áyujī, áyukthās, áyukta; áyujmahi, áyug-
dhvam, yujata and áuyurān; sr. yójate; inz. yójam;
A. yuktā (3. s.); op. yuyyāva, yuyyātam; ivv. yukśvā;
pt. yujāna; s.: áyukṣi; áyukṣātām (3. du.); áyukṣāta
(3. pl.); pt. yokṣvāti (B.); yokṣvāte; yoktā (B.). pt.
yuyyāte; ao. áyoji; inz. yójī; pt. yuktā. gd. yuktvā,
yuktvāya. int. yujē; yóktum (B.).

yudh fight, IV.: pr. yūdhyati, -te; sr. yūdhyai. IV.: ivv.
yūdhyā; pt. yūdhyant; yūdhyamāna; ivv. ayūdhyas,
ayudhyat. I. P.: pr. yōdhantii (AV.). II. P. yōtai
(= ivv.). pt. yuyūdha; yuyudhūrt; A. yuyudhāte (3.
du.). ao. root: sr. yōdhat; ivv. yōdhi; pt. yodhānā;
is.: ayodhit; sr. yōdhisat; inz. yōdhis; ivv. yodhistam.
pt. yotsyāti, -te (B.). pp. yuddhā. odv. yōdhyam,
yudhēna. gd. -yuddhī. int. yudhē, yuddhēye;
yudham. cs. yodhāyati. ds. yūyutati, -te.

yup obstruct: pt. yuyopā; yuyopimā. ao. red.: áyu-
yupan (B.). pt. yupitā. cs. yopāyati. int. yoyup-
yāte (B.).
yeṣ be heated, I. P.: pr. yēṣati; pt. yēṣant.
raṃṣ protect, I.: pr. rāṃṣati, -te. PP. rāṃkṣa; PT. rāṃkṣānā. AO. is: ārākṣit; ārākṣit (B.); SB. rāṃkṣīyas, rāṃkṣaṣat. PP. rāṃkṣitā. CS. rāṃkṣāyate (B.).
rad dig, I.: pr. rādati, -te; INJ. rādat; IPV. rāda; rādantu; A. rādentam (3. pl.); PT. rādant. IPP. āradat, āradat. II. P.: rātai (= IPV.). PP. rārāda. PP. rātā.
rådh, randh make subject, IV. P.: IPV. rādhyā, rādhyatu. PP. rārādhūr. AO. root: IPV. randhī (= randhī); A.: SB. rārādhāma; INJ. rārādhām; RED.: SB. rirārādhā; INJ. rirārādhās, rirārādhāt; rirārādhātā; IS.: INJ. rīrārādhās, rīrārādhā. CS. rārādhāyati; SB. rārādhāyāsi.
raṇ rejoice, I.: pr. rāṇatī; INJ. rāṇanta; IPV. rāṇa. IV. P.: pr. rānyasi, rānyati; rānyathas; rānyanti. PP. rārāṇa (1. s.); SB. rārāṇas, rārāṇat; rārāṇata (2. pl.). INJ. rārāṇ (3. s.); IPV. rārāndhi; rārānta (2. pl.); rārāntu. IPP. ārāraṇur. AO. is: ārāṇiṣur; INJ. rāniṣṭana. CS. rānāyati.
rap chatter, I. P.: pr. rápatī; INJ. rápat; O.P. rápema. IPP. árapat. INT. rārapiti.
1. rā give, III.: iPv. ririhī; Ā. rarāsva (AV.); rarāthām
(3. du.); rārīdvam; sr. rārāte; pt. rārāna. II.: pr.
rāsi (=IPv.); rātē (B.); pp. rarimā; rārē (1. s.); rariśe;
rarāthe; pt. rarivāms; rarānā. AO. root: ārādhvam;
IPP. rāsva; s.: ārāsma; ārāśata (3. pl.); sr. rāsat;
rāsan; Ā. rāsatē (3. s.); op. rāsīya; IPP. Ā. rāsātēm
(3. s.); rāsāthām (2. du.); rāsantām (3. pl.); pt. rātā.
2. rā bark, IV. P.: pr. rāyasi; IPP. rāya; pt. rāyant.
rāj rule, I. P.: pr. rājati. II. P.: pr. rāṣṭi; inj. rāṭ. AO.
is: ārājisur. INF. rājāse. CS. rājāyati (B.), -te.

rádch succeed, IV. Ā.: IPP. rādhyatām; pt. rādhyamāna.
V. P.: pr. rādhnōti (B.); pp. rārādha. AO. root: ārādham (B.); sr. rādhat and rādhati; rādhamā; pro.
rādhyāsamb; rādhyāsma; red.: ārīnṛadhat (B.); s:
ārātsis; is: inj. rādhiśī (1. s.); pr. rātsyāti. PR. AO.
ārādhi; PP. rāddhā; GDN. rādhyāva. GD. rādhdsva (B.):
rādhyā (B.). INF. irādhyai. CS. rādhyati.

ri flow, IX.: pr. rīṇāti; rīṇithās; rīṇānti; Ā. rīṇītē;
rīṇāte; inj. rīṇās; rīnān; pt. rīṇānt; rīnānā. IPP.
riṇās, rīṇāt; ārīṇitām; ārīṇitā. IV.: pr. riyēte;
riyante; pt. riyamāna.

rio leave, VII. P.: pr. rīṇākti; sr. rīṇācāva; inj. rīnak
(3. s.); IPP. ārīnak (2. s.); rīnak (3. s.); PR. rīrehā;
riricāthūr; Ā. ririkṣē, rīriśe; riricāthe; riricerē; OP.
riricēyam, riricyāt; PT. ririkvāms; riricānā. IPP.
ārīrecīt. AO. root: inj. Ā. rikthās; IPP. riktām; s:
āraik (3. s.); Ā. ārikṣī; red.: āriricāt (B.); PT. rekṣyāte
(B.); PR. rīcyātē; IPP. ārīcyāta; AO. āreći; PP. riktā.
CS. recāyati (B.).

rip smell: PR. riripur. PT. riptā. OP. lip.
ribh sing, I. P.: PR. rēbhāti; rēbhantī; PT. rēbhantī. IPP.
rēbhāt. PF. rēbhā. PR. rībhīyāto.
riś tear, VI.: pr. rīśāmahe; IPP. rīśāntām; PT. rīśānt;
PR. rītā.

riś be hurt, IV.: pr. rīyati; sr. rīyās, rīyāti and rīyēt;
OP. rīyot; rīyōma. I. P.: sr. rēsāt; inj. rēsāt. AO.
LIST OF VERBS

1. ru cry, VI. P.: pl. ruvāti; ins. ruvāt; ipv. ruvā; pt. ruvānt. II. (B.) rānti; ruvānti. pt. ruruvirē (B.). ao. īs: ārāvīt; ārāvīsur. pt. rūtā. int. roravītī; pt. rōruvāt; rōruvāna (B.); ipv. āroravīt.


rud weep, II. P.: pr. rōditi; rudānti; sb. rōdāt (Kh.); pt. rudānt. ipv. ārodit (B.). ao. s.: ārudat. cs. rodāyati.

1. rudh obstruct, VII.: pr. runādhami, runāddhi; Ā. runde (= rundhē); rundhate (3. pl.); sb. Ā. runādhamahai; ipv. rundhī (= rundhī); Ā. rundham (= runddhām, 3. s.); pt. rundhānā; ipv. Ā. ārundhata (3. pl.). pp. rurūdhitha; Ā. rurūdhre. ao. root: ārodham; ārudham; a: ārudhat; ārudhan; ins. rudhāt; pt. rudhānt; s: āraut; ārautsīt (B.); Ā. ārutsi (B.), āruddha (B.). pt. rötśyāti, -te (B.). pp. rudhyāte; pp. ruddhā. od. -rūdhyā. inf. -rūdham, rūndham (B.); -rōdham (B.); rōdđhos (B.). ds. rūrutsate (B.).
2. rudh grow, I. P.: pr. ródhati; inj. ródhat.
fp. rupitá. cs. rópáyati (B.).
ruh ascend, I.: pr. róhati, -te. ff. ruróhitha, ruróha;
ruruhúr. ao. root: pt. rúhaña; s: áruham, áruhas, 
áruhat; áruháma, áruhan; sb. rúháva; inj. ruham, 
rúhat; op. ruhóma; ivy. ruhá; ruhátam; sb. rukshás, 
árukṣat; árukṣáma. ft. rókṣyáti (B.). pt. rúdhu.
áo. rúdhvá, -rúhya. inf. -ruham; róhisyai (TS.);
ródhum (B.). cs. roháyati; -te (B.); rópáyati (B.).
ós. rúruksati.
rej tremble. I.: pr. réjati, -te; inj. réjat; réjanta (3. pl.);
pt. réjamána; ivy. árejetámar (3. du.); árejanta. cs.
rejáyati.
lap plate, I. P.: pr. lápati; pt. lápant. ft. lápisyáti (B.).
fp. lápitá. cs. lápáyati; -te (B.). int. lalapiti.
labh take, I. Á.: pr. lábhate. ff. lebhiré; pt. lebháná.
áo. s (B.): A. álábhdha; álapsata. ft. lápsyáti, -te (B.).
fp. labhyáte (B.); pp. labhdá. dd. labdhvá; -lábhyá
(B.). cs. lambháyati, -te (B.). ds. lipsate; lipsate (B.);
fp. lipsyáte (B.).
likh scratch, VI.: pr. likháti, -te (B.). ff. lillékha (B.).
áo. red.; állikhat (B.); is; inj. lékhis. ft. likhitá.
gg. -líkhyá (B.).
lip smear, VI. P.: pr. limbáti. ff. lilópa, lillipúr (B.).
áo. s; álipsata (3. pl.). ps. lipyáte (B.); pp. lipta. dd.
-lipya (B.).
líh lick, II.: pr. lódhí (B.). cs. leháyati. int. fp. lelihitá (B.).
ii cling, I. Á.: pr. láyate; ivy. láyantám. ff. lilyé (B.);
lílyúr; -layám oke. ao. s: áleñta (B.). ff. liná.
lup break, VI. P.: pr. lumpáti; ov. lumpét. fs. lupyáte;
lubh desire, IV. P.: pr. lubhyaí. ao. red.; álúubhát
(B.). ft. lubdá (B.). cs. lobháyati; ds. lúlobhay-
ysati (B.).
List of Verbs

lū cut (B.), IX. P.: pr. lunāti. V. P.: pr. lunōti. pp. lūnā.

vakṣ increase (= 2. ukṣ): pp. vavākṣitha, vavākṣa; vavākṣātur; vavākṣūr; A. vavākṣe; vavākṣire. ppp. vavākṣat. cs. vavākṣyati.

vac speak, III. P.: pr. vivakmi, vivakti; ipv. vivaktana. pp. uvākthya, uvāca and vavāca; ūcimā, ūcūr; Ā. uciṣē; pt. ūcānā. ao. root: pr. ucyāsam (B.); red.: ávocat; sr. vócā, vócāsi, vócāti and vócāti; vócāma; Ā. vócāvahai; inj. vócām, vócās, vócāt; vócān; Ā. vócē; vócanta; op. vocēyam, vocēs, vocēt; vocētam; vocēma, vocēyur; Ā. vocēya; vocēmahī; ipv. vocatāt; vocatū; vocatam; vocata. pt. vakṣyāti; cs. ávakṣyat (B.); vaktā (B.). ps. ucyāte; ao. ávāci; pp. uktā; udy. vācya. gd. uktvā (B.); -ucya (B.). ipv. vāktave; -vācē; vāktum (B.); vāktos (B.). cs. vācāyati (B.).

vaj be strong: cs. strengthen: pr. vājāyāmas, -māsi; Ā. vājāyate; ipv. vājāya; pt. vājāyant.


vat apprehend, I.: pr. op. vātēma; pt. vātant. ao. red.: ávivatan. cs. vātāyati.

vad speak, I.: pr. vādati, -te; sr. vādāni, vādāsi and vādās, vādāti; vādāthas; vādāma, vādān; inj. vādat; op. vādet; Ā. vādeta; ipv. vāda, vādatu; Ā. vādasva; vādadhvaṃ; pt. vāvant. ipv. ávadān; Ā. ávadanta. pt. údima; ūdē (B.). ao. root: prc. udyāsam (B.); is: ávādisam; ávādisur; Ā. ávādiran (AV.); sr. vādisas; inj. vādisur. pt. vadāisyāti; -te (B.). ps. udyāte; pp. uditā. gd. -udya (B.). ipv. vāditum (B.); vāditos (B.). cs. vādāyati; -te (B.); ps. vādyāte (B.). pp. vivādisati (B.). int. vávadī; ipv. vávadītum; pt. vāvadat; Ā. vāvadyāte (B.).

vadh slay, I. P.: op. vādheyam, vādhet; ipv. vādha. ao. root: prc. vadhyaśam; op. vadhyaṭ (B.); is: ā-
vadhiṣam and vādhim, āvadhiṣa, āvadhīt and vādhīt; āvadhiṣma; sb. vādhiṣas; inj. vādhiṣ, vādhit; vadhīṣṭa and vadhiṣṭāṇa (2. pl.), vadhiṣur; Ā. vadhiṣṭhās; ipv. vadhiṣṭam (2. du).

van win, VIII.: fr. vanōti, vanōti; vanuthās; Ā. vanvé, vanuté; sb. vanávat; Ā. vanávase; inj. vanvan; op. vanuyáma; ipv. vanvántu; Ā. vanuṣvá, vanutām; vanudhvám, vanvátām; pt. vanvánt; vanvānā; ipv. ávanos; ávanan; Ā. ávanvata. VI. and I.: fr. vanáti and vanatí; Ā. vanase, vanate; sb. vanati; vánās; vánāva; Ā. vánāmahai; inj. vanas; Ā. vanta (= vananta); op. vanés; vanéma; vanémahi; ipv. vánatam; vanata; Ā. vanatām (3. s.). pp. vāvántha, vāvāna; vavanmá; Ā. vavné; sb. vāvánat; ipv. vāvandhi; pt. vavanváms. ao. root: vámśva; sb. vámśa; vámsáma; Ā. vámsate; inj. vámśi; op. vamśi-máhi and vamśimáhi; is: sb. váníṣat; Ā. váníṣanta. pbc. vaniṣṭā; sis: op. vamśiṣtyā. pp. -vāta. inf. -vantavo. cs. vánayantu. ds. vivásati; sb. vívásat.


1. vas shine, VI. P.: pr. ucháti; se. uchát; uchán; in\nuchát; op. uchét; ivy. uchá, uchátu; ucháta, uchántu;\npt. uchánt; ipv. aúchas áuchat. pt. uvasá; úsá (2.\npl.), úsir; pt. f. úsúśi (TS.). ao. root: ávas (2. 3. a.);\nA. ávasran; s; ávát (3. s.). co. ávatsyat (B.). pp. uštá.\nin. vástante. cs. vásáiyati.
2. vas ocarr, II. A.: pr. váste; vásáthe; vásate (3. pl.);\ninj. vásta (3. s.); vásata (3. pl.); op. vásimahi; ipv.\nvásíśva, vástám (3. s.); vásáthám (TS.); pt. vásána;\nip. ávasthás; ávasta. pt. vávasé; pt. vávasán.\nao. iš: ávasiśta (3. s.). cs. vásáiyati, -te; pt. vás-\nyaisyate.
vah carry, I. : pr. váhati, -te. pp. uváha; úháthur, úhá\ntur; úhur; A. úhigá; úhiré. ao. root: op. uhítá; ipv.\nvohám (2. du.), volhám; A. vohhám; pt. uhána; s;\naváti, vát; ávakšur; se. váksas, vaksati and vaksat;\nváksathas, váksatas; váksan; inj. váksit. pt. vaks\nyáti; vohhá (B.). rs. uháté; pt. údhá. ao. údhvá\n(B.); -úhya. in. vohhám; vohháve, vohhaváí (B.);\n-váhe; váháhyaeí. cs. vaháyati (B.); int. vani-\nvaháyáte (B.).
2. vā seeve, IV.: pr. váyati; váyate (B.); ipv. váya;\nváyata; pt. váyant; ipv. ávayat; ávayan. pp. vuvír.;\npt. vayisyáti. rs. úyáte (B.); pt. utá. in. ótum;\nótave, ótaváí; vátave (AV.).
vajyá desire booty, den.: pr. pt. vájayánt.
váñch desire, I. P.: ipv. váñchantu.


1. vid *know*, II. P.: pr. vidmās; sn. vēdas, vēdati and vēdat; vēdathas; op. vidyām, vidyāt; vidyātam; vidyāma, vidyūr; Ipv. viddhi and vittāt, vēttu; vittām. Ipp. ávedam, ávet and vēt; ávidur (B.). Pp. vēda (1. s.). vēthā; vidāthur; vidmā, vīdā, vidūr; Ā. vidmāhe (B.), vidrē; per. vidām cakāra (B.); pt. vidvāms. Ao. is.: ávedit (B.); per. vidām akran (B.). Pt. vediyāt, -te (B.); veditā (B.). Pp. viditā. Gd. viditvā. Inf. vidmāne; vēditum (B.); vēditos (B.). Cs. vedāyati, -te. Ds. vividiṣati (B.).

2. vid *find*, VI.: pr. vindāti, -te. II. vīte, vīde (3. s.); vīdrē; Ipv. viddhi; Ā. 3 s. vidām (AV.); pt. vidāna and vidānā. Pt. vivēditha, vivēda; vivādā, vivuḍār; vividur; Ā. vivid, vivitē; vividrē and vividrē; sn. vividat; Pt. vividvāms. Ao. a: avidam, ādīs, āvidat; āvidāma, āvidan; Ā. āvidanta; sn. vidās, vidāt; vidāthas; vidātha; Inj. vidām, vidās, vidāt; vidān; Ā. vidāta (3. s.); vidānta; op. vidēyam, vidēt; vidēma; Ā. vidēya; Proc. videṣṭa (AV.); Ipv. vidētam; Pt. vidānt; s.: Ā. viditsi. Pt. vētsyāti, -te (B.). Ps. vidyāte; Ao. āvedi, vēdi; Pp. vittā; vinnā. GdV. vidāyya. Gd. vittvā. -vidya (B.); Inf. vīde, vēttvē; vēttos (B.). Ds. vivitsati (B.). Int. Sb. vēvidāma. Pt. vēvidat; vēvidāna.
LIST OF VERBS

vidh worship, VI.: sn. vidháti; inj. vidhát; vidhán; Á. vidhánta; op. vidhémá; vidhémahi; pt. vidhánt; iff. ávidhat.


viṣ be active, III.: pr. viveksi, vivešt; viveštás; vivešá; sn. viveṣas; ipv. vividdhí; iff. ávives and vivés (2. s.), vivés (3. s.). I. P.: pt. věśant; iff. áveśán. pp. vivésa; viveśür. iff. áviveśás. ao. is: věśásas, pt. vekṣyáti, -te (B.). ps. viśyáte (B.); pp. viśá. gd. viśtví; -viśya. inf. -više. int. vévesmi; vevisyáte (B.); op. vevisyát; pt. věvéśat; véviśána.


vi enjoy, II.: vémi, vési, véti; vithás; vyánti; sn. váyati; inj. vés; ipv. vihi, vihi and vité, vétu; vitám; vyántu; pt. vyánt; vyána. iff. ávyán. pp. vivyáya; vivyé. ao. s.: sn. věšat. ps. vivyáte. pt. vité. inf. vitáye. int. véveti; vevisyáte.

vid make strong: cs. sn. viláyási; ipv. viláyasva. pp. vilíta.

1. vṛ cover, V.: pr. vṛnótí; Á. vṛnvé; vṛnváte and vṛnvaté; pt. vṛnvánt; iff. ávṛnos, ávṛnot; Á. ávṛnāta (3. pl.); sn. urñomi, urñótí; urñuthás, urñutás; Á. urñuşé, urñute; inj. urñot; iff. urñuli and urñú, urñótu; urñutá, urñuvántu; Á. urñusvá; pt. urñuvánt; urñváná; iff. áurnos, áurnot. I.: pr. várathas; Á. várato; váretthe; várante; sn. váráte; inj. váranta.
IX: pp. ávṛṇidhvam (AV.). pp. vavārtha, vavāra; vavṝr; Ā. vavṛé; pp. vavṛvāms. ppp. ávāvarit. ao. root: vám (= vāram), ávar and vár (2. 3. s.): ávran; Ā. ávṛta; inj. vár (2. 3. s.): vṛn; ipv. vṛdhī; vartam; varta; vṛāṇā; red.: ávīvaran; Ā. ávīvarata (3. s.): s: sb. vārṣathas; is: ávārit (B.). ps. ao. ávāri; pp. vṛtā. gd. vṛtvā, vṛtvī; vṛtvāya; -vṛtya. inf. vārtave. cs. vārāyati, -te; ds. vivārayiṣate (B.). int. ávarīvar.

2. vṛt choose. IX. Ā.: pp. vṛṇē, vṛṇisē, vṛṇītē; vṛṇīmāhe, vṛṇāte; inj. vṛṇitā (3. s.); op. vṛṇitā; ipv. vṛṇīsvā; vṛṇīdhvām, vṛṇātām; pt. vṛṇānā; ipv. ávṛṇi, ávṛṇāta; ávṛṇīmahī. pp. vavṛṣē; vavṛmāhe. ao. root: ávri, ávṛta; sb. vāras, vārat; vāranta; inj. vṛtā (3. s.); op. vuritā (3. s.); pt. urāṇā; s: ávṛṣi; ávṛdhvam (B.), ávṛṣata. pt. varisyaṭe (B.). pp. vṛtā. gdv. vārya; vāreṇya. vṛt twist. VII: pp. vṛṇākṣi, vṛṇāktī; vṛṇjāntī; Ā. vṛṇjē, vṛṇktē; vṛṇjāte; vṛṇjāte; sb. vṛṇājan; ipv. vṛṇḍhi, vṛṇāktu; vṛṇktā, vṛṇjāntu; Ā. vṛṇkṣvā. ipv. ávṛṇak (2. 3. s.): ávṛṇjan. pp. vavṛjür; Ā. vavṛjē; op. vavṛjūr; ipv. vavṛktām (2. du.); pt. f. vavṛjūr-i (ā-)varjūṣī (AV.). ao. root: vārk (2. 3. s.): ávṛk (AV.): ávṛjan; Ā. ávṛkta; sb. vārjati; vārjate; inj. vārk; op. vṛjyām; vṛjyāma; pp. vṛjyas (3. s.); ipv. varktām (2. du.); s: ávārksis (B.); Ā. ávṛkṣmāhi; inj. Ā. vṛkṣi; sa: ávṛksam. pt. varṣa, vṛjyāte, -te (B.). ps. vṛjyāte; pp. vṛktā. gd. vṛktvī; -vṛjiya. inf. -vṛje; vṛjāhyai; vṛjāsē; cs. varjāyati. ds. vivṛkṣate (B.). int. pt. vārīvṛjet; cs. pt. varivarjāyant (AV.).

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vartáyati, -te; ps. vartyáte (B.); inf. vartayádyai. 
ds. vivṛtsati; -te (B.). int. várvara (= várvartri) and 
varivarti (= varivartti); várvṛtati (3. pl.); Ā. varivṛt-
yáte (B.); inf. ávarīvar (3. s.); ávarivar (3. pl.).

vṛdh grow, I.: pr. várdhati, -te. pp. vavárdha; vā-
vṛdhátur; vāvṛdhúr; Ā. vāvṛdhé; vāvṛdháte; sn. 
vāvṛdháti; Ā. vāvṛdhate; op. vāvṛdhithás; inv. 
vāvṛdhásva; pt. vāvṛdhwáms; Ā. vāvṛdháná. ppf. 
vāvṛdhanta. ao. a: ávṛdham, ávṛdhat; vṛdháma, 
ávṛdhan; pt. vṛdhánt; vṛdháná; red.: ávivṛdhát; 
ávivṛdhan; Ā. ávivṛdhadhvam, ávivṛdhanta; s: pt. 
vṛdhásaná; is: op. vardhiśmáhi. pp. vṛddhá. inf. 
vṛdhé; vṛdhás; vāvṛdhádyai (pf.). cs. vardhá-
yati, -te. int. giv. vāvṛdhénya.

vṛś rain, I. P.: pr. vārsati; ipf. vārsantu; pt. vārsant.
VI. A.: vṛśásva; vṛśétháms (2. du.). pp. ipf. vāvṛśasva;
pt. vāvṛśáná. ao. s: ávarśis, ávarśit. pt. varśisyáti 
(B.); varśā (MS.). pp. vṛṣá. gd. vṛṣtví; vṛṣtvá (B.);
-vārṣtos (B.). cs. varṣayáti.

vṛh tear, VI. P.: pr. vṛháti; inj. vṛhát; op. vṛhéva; ipf. 
vṛhá and vṛhátút; vṛhátam; vṛháta; ipf. vṛháhas. pp. 
vavárdha. ao. sb: ávṛksat (B.). ps. vṛhyáte (B.); ao.

ven long, I. P.: pr. vénati; inj. vénas; ipf. vénatam 
(2. du.); pt. vénant. ipf. ávenat.

vyac extend, III. P.: pr. viviktás (3. du.); in. vivyak (3.
s.). ipf. ávivyak; áviviktáms (3. du.); ávivyaçur. pp. 
vivyáktha, vivyáca. pff. vivyácat; Ā. vivyacantas.

vyath waver, I.: pr. vyáthate. ao. red.: vyatháhas (B.); 
is: sb. vyáthisat; in. vyáthishás; vyáthismáhi. pp. 
vyathítá, inf. vyathisyái (B.). cs. vyatháyati; ao. 
vyatháyis (AV.).

vyadh pierce, IV. P.: pr. vidhyati. pp. vivyádha (B.); 
výá envelope, IV.: pr. vyáyati, -te; op. vyáyesyam; ipf.


1. śad prevail: pt. śāsadūr; ā. śāsadāhe, śūādre; pt. śāsadāna.

2. śad full: pt. śāsāda (B.); śedūr (B.). pt. śatsavāti.

śap curse, I.: pr. śāpati; śāpate (AV.); sb. śāpātas (3. du.); pt. śāpant. iff. āśapata (2. pl.); pt. śāśapā; ṣepē (L. 3. s.); ṣopīṣe. ao. s: inj. śāpta (2. pl.); pp. śāptā (B.); cs. śāpāyati.


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śā sharpen, III.: pr. śiśāmi, śiśāti; śiśimāsi; A. śiśite; 
irv. śiśīhi; śiśātu; śiśītam; śiśītām; śiśītā (2. pl.); 
pt. śiśāna. 
īpp. śiśās, śiśāt; Ā. śiśita (3. s.); 
pp. pt. -śaśānā. 
pp. śītā. 
Śās order, II.: śāsma, śāssi; A. śāstē; śāsmāhe, śāsāte; 
sb. śāsan; 
īpp. śādhi; śāstāna, śāsātu; pt. śāsat; 
śāsāna. 
īpp. śāsāsam; Ā. śāsāsata (3. pl.); 
pp. śāsāsa; 
śāsāsāp; inj. śāsās; 
īpp. śāśādhi. 
A. root: sb. śāsās; 
a: Ā. śāsāmah; inj. śiśat; pt. śiśant. 
pp. śiśṭā; 
Ś. śiśya (B.).
śikṣa (= ds. of śak) be helpful: pr. śikṣati, -te; 
sb. śikṣās, śikṣāt; śikṣān; 
īpp. śikṣati; or śikṣeyam; śikṣema; 
īpp. śikṣa, śikṣāt; śikṣatam; pt. śikṣant; Ā. śikṣamāma. 
īpp. śikṣās; śikṣatam.
śiś leave, VII. P.: pr. śināṣṭi (B.). 
pp. śiśiṣe (B.). 
A. root: 
śiśas. 
īpp. śekṣyati, -te (B.); 
pp. śikṣyate; 
A. śéṣi; 
pp. śiṣṭā. 
Ś. śiṣya (B.).
śi lie, II. Ā.: pr. śése, śaye (3. s.); śayāte (3. du.); 
śemāhe, śēve and śērate; or śayīya, śayita (3. s.); 
īpp. 3. s. śētām and śayām (AV.); 
pt. śayāna; 
īpp. śāsera. 
1.: pr. śāyate; śāyadhve, śāyante; 
īpp. śāyata; śāyamat; Ā. śāyāta (3. s.); 
pp. śāyē (B.); śāyirē (B.); 
pt. śāyānanā. 
A. s. sb. śēsan; is: Ā. śāyasthē. 
pt. śāyāyati, -te (B.); śayitase (B.). 
Ś. śāyādyai.
śuc gleam, I.: pr. śocati, -te. 
pp. śuṣcoca; or Ā. śuṣcita (3. s.); 
īpp. śuṣugdhi; pt. śuṣukvāṃs; 
śuṣcāna. 
A. root: 
śuṣcāt; śuṣcānt; Ā. śuṣcāma; red. śuṣcasa; 
inj. śuṣcas; śuṣcānt; is: inj. śōcis; 
śuṣcānt. 
Ś. śuṣcādyai. 
C.S. śocāyati; pt. śucāyant. 
Ś. śuṣcānta; 
Ś. śuṣcānta; śuṣcānta.
śudh, śundh purify, I. P.: pr. śūndhāti; 
īpp. śūndhāta (2. pl.); 
IV. P.: pr. śūdhyati (B.); 
pp. śūddhā. 
C.S. śūndhāyati; śodhāyati (B.).
śubh, śumbh beautify, I. Ā.: pr. śōbhaste; pt. śōbhamāna; 
śumbhaste; pt. śūmbhamāna; VI. P.: pr. śūmbhāti; 
sb. śūmbhāti; 
īpp. śūmbhā; śūmbhāta, śūmbhāntu;
APPENDIX I

śūṃbhāmāna. AO. root: PT. śubhānā; śūṃbhāna; red.: śūśūbhān; śūśūbhānta (B.); PF. śūṃbhītā; śubhītā (B.); INF. śubhē; śobhāsē; śūṃbhām. CS. śubhāyati; -te; śobhāyati.


śū, śvā soccl, IV. P.: PR. PR. śuṣuvēr; śūūvē; st. śūuvat; śūūvāma; OP. śūūvyāma; PG. śūūvāṃ; Ā. śūūuvāna. AO. B.: śāvat (B.); s: PT. śāvasānā. INF. śūṣānī; śvāyítum (B.).

śrdh be défant. I.: PR. śārdhati; śārdhate (B.); INV. śārdhat; INV. śārdha; PR. śārdhant. CS. śārdhāyati.

śṛ crush, IX.: PR. śṛṇāmi, śṛṇāsi, śṛṇāti; śṛṇīmāsi; INV. śṛṇīhi, śṛṇatu; śṛṇītām; śṛṇāntu; PT. śṛṇānā. INV. śṛṇāt. PR. śārē. AO. B.: śāsīt. PF. śāraiyāte (B.).

śrāiyāte; AO. śēri; PF. śērṇā; -śīrta. GD. -śērya (B.). INV. śērītōs.

śnath pierce, II. P.: st. śnāthath; INV. śnāthihi. AO. red.: śīṃnatham, śīṃnēt and śīṃnāthath; INV. śīṃnathas; is: PF. śīṃnīṣṭam; śīṃnīṣṭāna. PF. śīṃnīṣṭā. INV. śīṃnīṣṭas. CS. śīṃnīṣṭāyati; -te.

śyā conqulate, IV.: PR. śyāyati (B.); PR. śīyāte (B.); PR. śītā; śīnā. CS. śyāyāyati (B.).

śrāth slacken, IX.: PR. śrāthnītē; PT. śrāthanānā. INV. śrāthnās; āśrāthan. PR. śāśrē. AO. red.: śī- śrāthas; śīśrāthat; PF. śīśrāthantu. PF. śīśṭhītā. CS. śrāthāyati; -te.

śram be weary, IV. P.: PR. śrāmyati. PF. śāsramūr; PT. śāsramānā. AO. B.: śāśramat; INV. śramat; is: Ā. śāśramīṣṭās; INV. śramīṣṭa. PF. śrāntā. GD. -ārāmya (B.).

śrā (śēri, śṛ) boi, IX.: PR. śrēṃnāti; śrēṃēś; INV. śrēṃhi; śrēṃitē and śrēṃītēna; PT. śrēṃant; Ā. śrēṃānā. INV. Ā. śrēṃītī (3. s.). PF. śrētā; śrētā. CS. śrēmāyāti; PR. śrēmyāte (B.); AO. śēśrēpat (B.).

śēri resort, I.: PR. śēryati; -te. PF. I. śērya, 3. śērya;
LIST OF VERBS

A.āśrīryē; or. āśrīrīta (3. s.); pt. āśrīryaṇā. ivt. āśrīrōt; āśrīrayur. ao. root: āśres, āśret; āśriyan; red.: āśrīrīyat; s: āśrait (AV.). vt. ārayiṣyati; -te (B.). vs. ārīyate (B.); pt. ārīta; ao. ārūyi. inv. ārūyitavai (B.). or. ārūpāyati (VS.).

ārī clasp, I.: sr. ārēṣāma. ao. a: inj. ārīgat. inv. ārīgas.

ārī mix, IX.: pt. ārīnāti; ārīntē. pt. ārītā. inv. ārīyāśe.

āru hear. V.: pt. ārhōmi, ārhōti; ārhvānti; Ā. ārhvīgē, ārhutē and ārhvē; ārhvīre; sr. ārhvāsas, ārhvāvat; ārhvāvāma, ārhvāvan; or. ārhvuyat; ārhvūyama; ivp. ārhvudhi, ārhvi and ārhu, ārhvū; ārhvūtām; ārhvūtā and ārhvotā, ārhvotana, ārhvāntu; ārhvūsvā; pt. ārhvānt;

ivp. ārhvam, ārhcos; ārhvan. pr. I. āruvāva, 3. āruvāva; Ā. āruvēvē (3. s.); sr. āruvavat; or. āruvuyās; āruvuyatām; pt. āruvuvāna. ivt. āruvavur;

Ā. āruvavi (I. s.). ao. root: āruvavam, ārohit; āruvavān (AV.). sr. āruvāt; āruvāthas, āruvātas; prc. āruvāyāsam, āruvāyāsa (3. s.); ivp. āruvudhi, āruvū; āruvūtām; āruvūtā and āruvūtā, āruvūvantu; a: inj. āruvat; red.: āruvartat; āruvavat (B.); s: āruvāṣit (B.). vt. āruvāyati (B.). pt. āruvāyte; ao. āruvī, āravi; pt. ārūtā; onv. ārūtā; āravāyāva. od. ārūtvā; ārūtya. cs. āruvāyati, āruvāyati. pr. āruvāṣate.

āruṣ hear. I.: inj. āroṣan; ivp. āroṣantu; pt. āroṣamāna.

ēvaṇc spread, I. āl.: ivp. ēvaṇcasva; pt. ēvaṇcamāna. pr.

Ā. sr. ēvaṇvacāi. cs. ēvaṇcāyas.


ēvit be bright; ao. root: ēvitam; pt. ēvitānā; red.: ēvitāvāt; s: ēvait.

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sagh be equal to, V. P.: ἵππ. ἀσαγνός. Ao. root: sb. sāghat; prc. saghyaśasam (B).

sac accompany, I. Ā.: pr. sācata. III.: pr. sīṣakṣi; sīṣakti; sāscati (3. pl.); inj. A. sāscata (3. pl.); ἵππ. sīṣaktu; sīṣakta; pt. sāscat and saścāt. I.: pr. sāscasi; Ā. sāscē (1. s.); inj. sāscē; ἵππ. sāscēta (2. pl.); ἵππ. āsāscētām (2. du.). pt. sāscimā, sāscūr; Ā. sāscīrē; secirē (AV.); pt. sāscīvāms. Ao. root: ἵππ. sāksya; pt. sācānā; s: Ā. āsaksāta (3. pl.); sb. sākṣat; inj. sakṣeta (3. pl.); or. sakṣīmāhi. Inf. sacādhyait; sakṣāṇi.

saj, sañj, hang, I. P.: pr. sājati. ἵππ. āsajat. Pf. sasāñja (B.); sejūr (B.). Ao. s: Ā. āsakta. Ps. sajyāte (B.); Ao. āsañjī (B.); Pf. saktā. Od. -sajya (B.). Inf. sāṅktos (B.); ds. sisaṅkṣāti (B.).

sad sit, I. P.: pr. sādati; sb. sādāti; inj. sādan; op. sidema; ἵππ. sādatu; pt. sādant. ἵππ. āsādat. Pf. sasāṭha, sāsāda; sedāthr, sedātur, sedimā, sedā, sedūr; Ā. sedirē; op. sasadyāt; pt. sēdūš-. Ao. 2: āsādat; āsādan; inj. sādas, sādat; op. sādema; ἵππ. sāda, sādatu; sādatam, sādatām; sādata, sādantu; Ā. sādantām; pt. sādant; red.: āsīsādan; s: sb. sātsat. Pf. satsyāti (B.). Ps. sadyāte (B.); Ao. āsādi, sādi; Pf. sattā; sāmā (AV.); odv. sādya. Odv. -sāda, -sāde; -sādam; sāttum (B.); cs. sādāyati, -te; ps. sādyāte (B.).

san gain, VIII. P.: pr. sanóti; sb. sanāvāni, sanāvat; sanāvutha; op. sanuyām; sanuyāma; ἵππ. sanuhi, sanótu; sanvāntu. ἵππ. āsanos, āsanot; āsanvan. Pf. sasāna; pt. sasavām. Ao. 2: āsanam, āsanat; āsanāma, āsanān; inj. sānam, sānat; op. sānyām, san ét; ἵππ. sāna; pt. sānunt; s: āsānīsam; sb. sāniṣat; Ā. sāniṣāmahe, sāniṣanta; ἵππ. sāniṣanta. Pt. sātā. Odv. sānitva. Inf. sanāye; sātaye. Ds. sīsāsati. Inf. Ā. sāniṣnata (3. pl.).
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saparyá honour, den.: pr. saparyáti; sr. saparyát; op. saparyéma; ipv. saparyá; rt. saparyánt. iir. ásaparyán. ao. ásaparyait (AV.). gdv. saparyénya.
sas sleep, II. P.: pr. sásti; sastás; ipv. sástu; sastám; sasántu; rt. sasánt; ipv. ásastana. III. P.: pr. sásasti and sasásti.
sah prevail, I.: pr. sáhate; rt. sáhant and sáhant; Á. sáhamána. pr. sásáha; Á. sasáhiše, sasáhè; sr. sásahas, sásáhat; op. sásahyát; sásahyáma; prc. Á. sasahíšthas; rt. sásahváms and sáhváms; Á. sásaháná and seháná. ao. root: op. sahyás; sáhyáma; prc. sahyás (3. s.); rt. saháná; s.: ásáksi and giáksi; saksámi (B.); sr. sákšati and sáksat; sákšama; Á. sáksate; op. sákšiyá; ipv. sákśya; rt. sáksant; Á. sahasána; iš.: ásahista; op. sahišiváhi; sahišimáhi and sáhišimáhi. rt. saksiyáte (B.). pr. sádhá. gd. -sáhyá. inf. sáhadhayá; -sáham (B.). ds. sáksati, -te.
sá bind, VI.: pr. syáti, -te; ipv. syá, syátu; syátam, syátám; Á. syásva; syádhvam. iir. ásyat. ao. root; ását; sr. sát; op. símáhi; ipv. sáhi; a.: op. sét (VS.). pp. sitá. gd. -sáya. inf. -sái; sátum (B.).
sádh succeed, I.: pr. sádhati, -te. ao. red.: sr. sísadhatí; sísadháma; inj. sísadhasas. cs. sídhabáti.
si bind, IX. P.: pr. sináti; sinithás; ipv. sinátu. pp. sisáya; inj. sišet. ao. root: ipv. sitám. inf. sétave.
su press. V.: pr. sunóti; sunutás; sunuthá, sunvánti; Ā. sunvé; sunviré; se. sunávat; sunávama; Ā. sunnávai; ipv. sunú, sunótu; sunutá and sunóta, sunótana; Ā. sunudhvám; pt. sunvánt; sunváná. pf. susáva; susumá; pt. susuváms; susváná. pff. ásuśavur and ásusuvur (B.). ao. root: ipv. sótu; sutám; sóta, sótana; pt. suváná, sváná, pt. saviyáti (B.); sótā (B.). pf. súyáte; ao. ásávi; pt. sutá; cudv. sótva. od. -sútya (B.). inf. sótave; sótos.

sú generate, impel, VI. P.: pr. suváti; se. suváti; ipv. suvá, suvátat, suvátu; suvátam; suvántu; pt. suvánt; ipv. ásuvat. II. Ā.: pr. súve, súte; súváte (3. du.); súváte (3. pl.); inj. súta (3. s.); pt. suváná; ipf. ásúta. pf. sasúva; susuvé. pff. ásusot (MS.); ásusavur (B.). ao. is: ásávit; ásavišur; se. sávišat; inj. sávis. pt. sosoýáti, -te (B.); pt. suşiýant, pr. suyáte; pt. sútā. od. sútvá (B.); -sútya (B.). inf. sustave, sútavái; saviyáti.

súd put in order: pt. suṣúdimá; se. suṣúdas, suṣúdat and suṣúdati; suṣúdattha; ipv. suṣúdáta (2. pl.). ao. red.: ásúṣudanta. cs. súdáyáti, -te; se. súdáyáti.

śṛ flow, III.: pr. sisarā, sisarti; Ā. sisrate (3. pl.); ipv. sisratám; A. sîsratám (3. pl.); pt. sisrat. pf. sasāra; sasrvá(B.); sasrúr; Ā. sasré; sasráthe; pt. sasraúms; sasrána. ao. a: ásaram, ásaras, ásarat; ásaran; ipf. sará; s: se. sáršat. pt. sarîyáti. ps. ao. ásári (B.); pt. šṣtā (B.); od. šṣtvá (B.); šṭya (B.). inf. sártave, sártavái. cs. sáráyáti, -te. ds. sisíršati (B.). int. sarsré (3. s.); pt. sáršraṇa.

śṛj emit, VI.: pr. šṛjáti, -te. pt. sasárja; Ā. sasrjé; sasṛjmáhe, sasṛjiré; od. sasṛjyát; pt. sasṛjáná. pff. ásasārgram (3. pl.). ao. root: ásṛgran, ásṛgram; pt. śṛjáná; a: šrás (2. s., AV.), ásrák (3. s.), ásrāt (B.); ásrāstam (2. du.); Ā. ásrkṣi, ásrṣta; ásṛksmahí, ásṛkṣata; se. sārksat; inj. ásrāstam; Ā. šrksāthām (2. du.). pt. śraksyáti (B.). ts. śṛjyáte; ao. ásärji; pt. śṛṣṭā.
LIST OF VERBS


Sev. attend upon, I. Ā.: pr. séve, sévate; ipv. sēvasva.


Skū. tear, II. P.: pr. skāuti (B.). V. P.: pr. skunōti. PS. skūyāte; IPF. skutā. INT. cōskūyāte.


Stabh or stambh prop, IX.: stabhāmi; IPV. stabhānā; in. stabhāna; pt. stāmbhāna; stabhāh; pt. stāmbhāma; stabhānā. PP. stāmbhātā. AO. IS: āstāmpśit (B.); IS: āstambhīt, stambhitā. PP. stambhātā; stabhā (B.). GD. stabhā, -stabhya (B.).

Stu. praise, II.: pr. stāumi (AV.); stōgi, stāuti (AV.). stūmāsi, stuvānti; Ā. stuṣē; SE. stāvat; stāvam, stāvatha; Ā. stāvai; INJ. stāut; OP. Ā. stuvītā; stuv- īmāhi; IPV. stuhi, stātu; PT. stuvānt; stuvānā, stāvāna and stāvānā; in. āstaut. I. Ā.: stāvate and stāve (3. s.); in. stāvantā; OP. stāveta; PT. stāvamāna. PP. tuṣṭāva; tuṣṭuvūr; Ā. tuṣṭuvē; SE. tuṣṭāvat; PT. tuṣṭuvāma; tuṣṭuvānā. PP. ātuṣṭavam. AO. IS: āstau-
šit (B.); Ā. āstosi, āstoṣṭa; āstodhyam, āstoṣṭata; 
sc. stōṣāni, stōṣat; stōṣāma; inj. stōṣam; iś: āstāvīt 
(B.); vt. stōṣyāti; -te (B.); staviṣyāti, -te. 
sc. āstogyat. 
pd. stūyāte; ao. āstāvi; pp. stutā; gov. stusūyya, 
gd. stutvā; -stūtya (B.). inv. stavādhyai, stōtave; 
stōtum (B.). cs. stāvāyati (B.).
stubh praiśe, I. P.: pr. stōbhāti; ivv. stōbhata, stōbhāntu; 
pr. stōbhant. II. Ā.: pr. stubbānā. pp. stubdhā 
(B.). cs. stōbhāyati.
str strew, IX.: pr. strṇāmi; strṇithāna, strṇānti; Ā. 
strṇītē; inj. strṇīmāhi; ivv. strṇīhi; strṇītām (2. du.); 
strṇātē; Ā. strṇītām (3. s.); pr. strṇānt; strṇāna; 
nv. āstrṇat; āstrṇan. v.: pr. strṇoṣi; strṇute. 
pp. tāstāra (B.); tāstarūr (B.); Ā. tistirē (3. s.); 
tastrirē; pr. tistirānā. ao. root: āstār; Ā. āstṛta (B.); 
sc. stārate; stārāmahe; inj. stār (2. s.); s: āstrṣi (B.); 
op. strṣiya; iś: āsturis. pr. stariṣyāti, -te (B.). pd. 
strīyāte (B.); ao. āstāri; pr. stṛtā; stirṇā. 
gd. stirtvā (B.); -stirya (B.). inv. -stirē, strṇīsāni; stārit 
tave (AV.); stārtave (B.), stārtavāi (B.); stāritavāi (B.). 
-stāritavāi (B.). ds. tistirṣate (B.); tūtūrṣate (B.).
sthū stand, I.: pr. tiṣṭhati, -te. 
pp. tāsthāu; tāsthāthur, 
tasthātur; tasmā, tasthur; Ā. tashē, tashisē, 
tashē; tashirē; pr. tasthivāma; tasthāna. ao. root: 
āsthām, āsthās, āsthāt; āsthāma, āsthāta, āsthur; Ā. 
āsthithās, āsthita; āsthiran; sc. sthās, sthāti and sthāt; 
sthātas; inj. sthām, sthāt; sthūr; op. sthoyāma; 
pp. sthātam (2. du.); sthāta; pr. sthānt; a: āsthat (AV.); 
s: āsthiṣi (B.); āsthisha (3. pl.); inj. stheṣam (V.S.). 
pr. sthiṣyāti. pr. sthiyāte (B.); pr. sthitā. 
pp. sthāya. inv. sthātum (B.); sthātos (B.). cs. sthāpāyati, -te; 
ao. ātiṣṭhipam, ātiṣṭhipas, ātiṣṭhipat; inj. tiṣṭhipat. 
ds. tiṣṭhāsati (B.).
snā bathe, II. P.: pr. snāti; ivv. snāhi; pr. snānt. 
pp. snātā. gov. snātva. gd. snātvā; -snāya. inv. snātum 
(B.). cs. snāpāyati; -te (B.); snāpāyati (AV.).


spṝs touch, VI.: pr. spṝsati, -te. pp. sr. paspārṣat. ao. red.: sr. pispṝsati; inj. pispṝsas; s.: āspṝkṣam (B.); sa: āspṝkṣat. pp. spṝstā. gd. spṝstvā (B.); -spṝṣya (B.). inf. -spṝse; spṝsas (B.). cs. sparsāyati (B.); -te. spṛh be eager: cs. spṝhāyanti; op. spṝhāyet. inf. āspṝhāyam. gdv. spṝhāyāyya.

sphur jörk, VI.: pr. sphūrāti; Ā. sphūrāte (B.); sr. sphūrān; inj. sphūrāt; ipv. sphūrā; sphūrātam (2. du.); pt. sphūrānt. ipv. āsphūrāt. ao. iś: sphares (√sphr).

sphūrj rumble, I. P.: pr. sphūrjati. cs. sphūrjayati.


smṛ remember, I.: pr. smārati, -te. pt. smARRYATE (B.);

pp. smṛtā.

syand move on, I. Ā.: pr. syāndate. pp. sīṣyadūr; Ā. sīṣyadē. ao. red.: sīṣyadat; sīṣyadanta; s.: āsyān (3. s.). pt. syantsyāti (B.). pt. ao. syāndi (B.); pp. syannā. gd. syanttvā (B.); syattvā (B.), -syadya (B.). inf. -syade; syānttum (B.); cs. syandāyati (B.); inf. syandayādhyai. int. pt. sāniṣyadat.


aridh blunder, I. P.: pr. sr̃dhati; ipv. sr̃dhata; pt.
srédhant. inf. ásredhan. ao. a: inj. sridhat; pt. sridháná.
suru flow, i.: pr. srávati. vf. susráva; susruvúr; inj. susrot. ppr. ásusrot. ao. iš: ásrávis (B.). ppr. srutá. inf. srévitave; srévitaváí. cs. sréváyati; -te (B.).
svaj embrace, i.: pr. svájate; se. svájate, svájátaí (AV.); inj. svájat; ivy. svájasva; svájadhmam. pf. sasvajé; sasvajáte (3. du.); pt. sasvajáná. ppr. ásasvajat. pf. svaktá (B.). inf. -sváje.
svad, svád sweeten, i.: pr. svádáti, -te; Á. svádáte; se. svádáti; ivy. sváda; svádántu; Á. svádásva. ao. red.: inj. sísavadat. pt. sváttá. inf. -śúde. cs. svádáyati, -te; pt. svaditá.
han strike, II.: pr. hánmi, hámsi, hánti; hathás, hatás; hanmás, hathá, ghánáti; se. hánas, háñati and háñat; hánáva; hánáma; hánátha (AV.), hánan; inj. hán (3. s.); op. hanyát, hanyáma; ivy. jahi, hántu; hatám, hatám; hatá and hantana, ghánántu; pt. ghánánt. i.: pr. jighnate; -i (B.). pf. jaghántha, jaghána; jaghnáthur; jaghnmá, jaghnúr; Á. jaghné (B.); se. jaghánat; pt. jaghánvámś; jaghnnvámś (B.). ao. iš: áhánit (B.). pt. haniśyáti; -te (B.). pf. hanyáte; pt. hatá; adv. hátvá. ov. hatvá, hatvi; hatváya; -hátva. inf. hántave, hántavái; hántum. cs. ghátáyati (B.).
LIST OF VERBS

ds. jīghāṁsatī; ao. ājīghāṁsī (B.). inf. jāṅghantī; sn. jaṅghānāṇī, jaṅghanas, jaṅghanat; jaṅghanāva; Ā. jaṅghananta; ipv. jaṅghanihi; pt. jaṅghanat; ghāṁgnat.

har be gratificēl, IV.: pr. hāryati; sn. hāryāsi and hāryās; ipv. hārya; pt. hāryant. ipv. āharyat; Ā. āharyathās.

1. hā leave, III. P.: pr. jāḥāmi, jāḥāsi, jāḥāti; jāḥati; sn. jāḥāni; jāḥāma; op. jahyāt; jahyūr; ipv. jahītāt, jahātu; jahītam; jahīta; pt. jahat. ipv. ajahāt; ājahātana, ājahur. pt. jahā; jahātur; jahur. ao. root: āhāt (B.); s: ahās (3. s.); Ā. āhāsi, āhāsthās; inf. hāsīs; sī: inf. hāsiṣṭam, hāsiṣṭām; hāsiṣṭa, hāsiṣṭur. pt. hāsyāti; hāsyāte (B.). ps. hiyāte; ao. āhāyi; ipv. hīnā; hāna (B.); jahitā. gd. hitvā, hitvī, hitvāya; -hāya (B.). inf. hātum (B.). cs. ao. jihipas.


hi impel, V.: pr. hīnōmi, hīnōṣi, hīnōti; hīnmās and hīnmāsi, hīnvāntī; Ā. hīnvē (1. 8.); hīnvāte and hīnvirē; sn. hīnāvā; īnj. hīnvān; ipv. hīnuhi, hīnutāt, hīnū; hīnōtam; hīnutā, hīnōta and hīnōtana, hīnvāntu; pt. hīnvānt; hīnvānā; ipv. āhīnvan. pt. jighāya (B.); jighyūr (B.). ao. root: āhema, āhetana, āhyān; ipv. heta; pt. hīyānā; s: āhyam; s: āhait (3. s., AV.); āhaisīt (B.); Ā. āhesata (3. pl.). pt. hitā. gdv. hētva. inf. -hīye.

hīms injure, VII.: hīnāsti, hīmsanti; Ā. hīmsete (AV.); ipv. hīnāstu; op. hīmsyāt (B.); pt. hīmsāna; ipv. āhinat (3. s., B.). I.: pr. hīmsati, -te (B.). pt. jīhimsimā. ipv. jīhimsīs. ao. s: īnj. hīmsīsam, hīmsis, hīmsit; hīmsīṣṭam (2. du.); hīmsīṣṭa, hīmsīṣṭur. pt. hīmsīgyāti, -te (B.). ps. hīmsyāte; pt. hīmsitā; gdv. 1819
himsitavyā, od. himsītvā. inf. himsitum (B.), himsitos (B.), os jihimsīsati (B.).

hīḍ be hostile, I.: pt. hējant; Ā. hēlamāna; hīdamāna (B.). pp. jihīla (I. s.), jihīda (AV.); Ā. jihīlē; jihīlirē; pt. jihīlānā. ao. red.: ājihīdat; is: Ā. hīdisātam (TA.). pp. hīditā. cs. pt. heljayant.

hu sacrifice, III.: pl. juhōmi, juhōti; juhumās, juhvati; Ā. juhvē, juhutē; juhvate; sb. juhāvāma; op. juhuyāt; juhuyāma; juhudhī (B.), juhotu; juhutā and juhōtā, juhōtana; Ā. juhudhvām; pt. juhvat; juhvāna; ipf. ájuhavur; A. ájuhavata. pp. juhvē; juhurē; juhvīrē (B.); per. juhavām cakāra (B.). ao. s.: áhausit (B.). pt. hōgyāti. ps. hūyāte; ao. āhāvi; pp. hūtā. od. hutvā (B.). inf. hōtavāi; hōtum (B.), hōtos (B.).

hū call, I. Ā.: pl. hāvate; inj. hāvanta; pt. hávamāna. VI.: pl. huvē (I. 3.); huvāmahe; inj. huvāt; op. huvēma; A. huvēya; pt. huvānt; ipf. āhuve; āhuvanta. III.: pl. juhūmāsi and juhūmās. II.: pl. hūtē; hūmāhe. ipf. juhāva; Ā. juhvē; juhūrē; juhuvirē (B.). ao. root: Ā. āhvi; āhūmahi; inj. hōma; a.: āhva, āhvat; āhvāma; Ā. āhve; āhvanta; s.: Ā. āhuṣata (3. pl.). ps. hūyāte; pp. hūtā; odv. hāvyā, od. -hūya (B.). inf. hávitave; huvādhyai. od. juhuṣati (B.). inf. jōhavīmi, jōhavīti; sb. A. johuvanta; ipf. johavītu; ipf. ājohavīt; ājohavur.

1. hr take, I.: pl. hārati; -te; sb. hārāṇi, hārat; hārāma, hārān; op. hāret; hārema; ipv. hāra; hārata, hārantu; pt. hārant, ipf. āhara; āhad. pt. jahāra, jahārtha (B.); jahrūr; Ā. jahrē (B.). ao. root: āhrēs (B.); s.: āhārṣam, āhār (3. s.); Ā. āhrṣata (3. pl.). pt. hariṣyāti, -te (B.); hartā (B.); co. āhariṣyat (B.). ps. hriyāte; pp. hrtā. od. hrtvā (B.); -hṛtya. inf. harāse; hārtavāi (B.); hārtos (B.); hārtum (B.). os. hārāyati, -te (B.). os. jihīrṣati.

2. hr be angry, IX. Ā.: pl. hṛṇiṣe, hṛṇitē; inj. hṛṇithās; ipv. hṛṇitām (3. s.); pt. hṛṇānā.

hnu hide, II. : pr. hnutās; ā. hnuvā. pp. hnutā. gad. hnuvāyāya.


hvā call, IV. : pr. hvāyati; hvāye; sb. hvāyāmahai; op. hvāyetām (3. du.); ipv. hvāya, hvāyatu; hvāyantu; ā. hvāyasva; hvāyethām (2. du.); hvāyantām; pt. hvāyamāna. ipv. āhvayat; āhvayanta. ao. āhvāsīt (B.). pt. hvāyisvāti, -te (B.). inf. hvāyītavāi (B.); hvāyitum (B.).

APPENDIX II

VEDIC METRE.

1. The main principle governing Vedic metre is measurement by number of syllables. The metrical unit here is not the foot in the sense of Greek prosody, but the foot (pāda) or quarter 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 moras.
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 प्रच, 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 ओ and the cerebral aspirate इ (ध) count as double consonants. 4. One vowel is shortened before another; ⁹ ए and ओ are also pronounced Ṛ and Ṣ before ḍ. 5. The semivowels य and न, both within a word and in Sanskrit, have often to be pronounced as छ and व; e.g. सिंहा for सिंह; सिंह for सिंह. 6. Contracted vowels (especially आ and ऑ) must often be restored; e.g. सागर for सागर; विंद्र for विंद्र; द्वार for द्वार. 7. Initial आ when dropped after ए and ऑ must nearly always be restored. 8. The long vowel of the gen. pl. ending अम, and of such words as अधा, अरा, and अ (as जया-अशा for जया-अशा) or न (as संस्कर्ताह for संस्कर्ताह) must often to be pronounced as equivalent to two short syllables. 9. The spelling of a few words regularly misrepresents their metrical value; thus पवाका must always be pronounced as पवाका, मेलया as मेलया, and स्वान्ता nearly always as स्वान्ता.

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.
⁹ The vowels ऋ, ऋ, ऋ when Pragyaya (25, 26), however, remain long before vowels. When a final long vowel is the result of Sandhi, it also remains long; तैम्यद is for तैम्या 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 $\times - \times - \times - \times$.

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. tāṃ tuāṃ vasyām pito. There are also here a very few instances of one or even two syllables too many; e.g. agnīṃ jīśa bhujām yātvī sītham and vasyām tād as ya sāṁbhṛtaṃ vāsū.

3. a. The Gāyatrī stanza consists of three octosyllabic verses; e.g.

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1 Next to the Triśṭubh this is the commonest metre in the RV., nearly one-fourth of that Samhitā being composed in it; yet it has entirely disappeared in Classical Sanskrit. The Avestā has a parallel stanza of $3 \times 8$ syllables.

2 The first two Pādas of the Gāyatrī are treated as a hemistich in the Samhitā text, probably in imitation of the hemistich of the Anuśṭubh and the Triśṭubh; 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 ($\times \times \times \times \times$). This occurs about as often in the first verse of Gāyatrīs as in the second and third combined.
agnum ile | puróhitam | o - o | o - o -
yajñásyá de | vám ṛtvijam | o - o - | o - o -
hótáraµ ra | tnahátamam | o - o - | o - o -

a. A comparatively rare but sufficiently definite variety of Gáyatrí differs from the normal type by having a decided trochaic rhythm in the cadence, while the iambic rhythm of the opening is more pronounced than usual; e.g.

tuám no ag | ne mahóbhih | o - o | o - o -
páhi víva | syá árátéh | o - | o - o -
utá dvió | mártiasya | o - o - | o - o -

b. The Anuśțubh stanza consists of four octosyllabic verses, divided into two hemistichs; e.g.

á yás te sar | pirásute | o - o |
śgé śám ás | ti dháyase | o - o - | o - o -
áishu dyumnám | utá árávah | o - o - | o - o -
á cíttaṁ már | tishu dháh | o - o - | o - o -

a. In the latest hymns of the RV, there begins a tendency to differentiate the first from the second verse of an Anuśțubh 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 (35 per cent.) of all varieties, it is already very nearly equalled by the next commonest (28 per cent.), which is identical with the normal and characteristic cadence of the first verse in the epic Anuśțubh (ślokas). The scheme of the whole hemistich according to this innovation then is: o - o | o - o - | o - o - | o - o - | o - o - | e.g. kesi viśá | syá pátrená | yad rudréná | pibat sahá |

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1 The only long series of such trochaic Gáyatrí occurs in RV. viii. 1-29.
2 The trochaic Gáyatrí is commonest in Mandalas 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 Gáyatrí in the RV, but in the post-Vedic period it has become the predominant metre. The Avesta has a parallel stanza of 4 x 8 syllables.
4 Where the iambic cadence in the first verse has entirely disappeared.
5 This is the regular type of the Anuśțubh in the AV.
The Pańkti stanza consists of five octosyllabic verses 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 Pańktis the fifth verse of every stanza is (except in i. 81) regularly a refrain (e.g. in i. 80). The following is an example of a Pańkti stanza:

ithá hi sóma in máde | brahmá ca kára várddhanam |
sáviśṭha vajrinn ójasá | pṛthivyá nih săsa áhim | árcann ánu svarājiam |

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 Pańkti (e.g. x. 133, 1–3). The former is called Mahápañkti (48), the latter Śakvāri (56).

4. B. Verses of eleven syllables differ from those of eight in consisting of three members (the opening, the break, and the cadence). They also contrast with the latter in two other respects: their cadence is trochaic (−ο−ο−) and they have a caesura, which follows either the fourth or the fifth syllable. The rhythm of the syllables preceding the caesura is prevailingly iambic, being ο−ο−ο− or ο−ο−ο−. The rhythm of the break between the caesura and the cadence is regularly ο−ο− or ο−ο−. Thus the scheme of

1 The Avesta has a parallel stanza of 5 x 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) $\bar{x} - \bar{x} - \bar{x}, \bar{x} - \bar{x} - \bar{x} - \bar{x} - \bar{x} - \bar{x}$ or

(b) $\bar{x} - \bar{x} - \bar{x}, \bar{x} - \bar{x} - \bar{x} - \bar{x} - \bar{x}$

6. Apart from corruptions or only seeming irregularities (removable by restoration of vowels) several verses of this type have one syllable too many or too few; e.g. tā no vidvāṁśā, māṁsa vo | ostam adyā 1 (12); tām ilā gīro, jāna | yo nā pātih 2 (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 u gu yo, [.] ma | hō yajatāh (9); ayām sā hōta, [.] yō dvijānā (9); ráthabhīr yāta, reśi | mādbhīr āśva | parṇalā (13).

5. The Tristūbh stanza, the commonest in the RV, 4 consists of four verses of eleven syllables 5 divided into two hemistichs. The following are hemistichs of each type:

(a) anāgāstvē, aditi | tvē turāsah | imāṃ yajñāṁ, dāh−

(b) asmākaṃ santu, bhūva | nasya gōpāḥ | pibantu

sōmam, āva | se nō adyā |

a. A few Tristūbh stanzas of only two verses (dvipādā) occur (e.g. vii. 17). Much commoner are those of three verses (vīraj), the first two of which (as in the Gāyatri stanza) are treated in the Samhitā text as a hemistich; the whole of some hymns is composed in this three-line metre (e.g. iii. 25). Fairly frequent are also Tristūbh stanzas of five verses 6 divided into two hemistichs of two and three verses respectively. They are always of isolated occurrence, appearing generally at the end of (Tristūbh) hymns, but never forming an entire hymn.

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1. This anomaly also appears in the metre of later Vedic texts and of Pāli 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 decasyllable Dvipādā Vīraj (8) with which Tristūbh verses not infrequently interchange.
4. About two-fifths of the RV. are composed in this metre.
5. The Avesta has a parallel stanza of $4 \times 11$ syllables with caesura after the fourth syllable.
6. These are accounted Attijagati (52) or Śākvari stanzas by the ancient metricalists when the fifth verse is a repetition of the fourth. If it is not a repetition it is treated in the Samhitā text as a separate verse (as v. 41, 29; vi. 63, 11) and is called an akapādā by the metricalists.
APPENDIX II

6. C. The verse of twelve syllables is probably an extension of the Triṣṭubh verse by one syllable which gives the trochaic cadence of the latter an iambic character. The rhythm of the last five syllables is therefore \(- \circ - \circ \overset{\text{?}}{\text{x}}\). The added syllable being the only point of difference, the scheme of the whole verse is:

\[
\begin{align*}
(a) & \quad \underline{\circ} \quad \underline{\circ}, \quad \underline{\circ} \quad \underline{\circ} \quad \underline{\circ} \quad \underline{\circ} \quad \underline{\circ} \quad \underline{\circ} \quad \underline{\circ} \\
(b) & \quad \underline{\circ} \quad \underline{\circ} \quad \underline{\circ} \quad \underline{\circ} \quad \underline{\circ} \quad \underline{\circ} \quad \underline{\circ} \quad \underline{\circ} \quad \underline{\circ} \\
\end{align*}
\]

Several examples occur of this type of verse (like the Triṣṭubh) having one, and occasionally two, syllables too many or too few; e.g. mā no mārtāya, ripāvē vājīnivasā (13); rōd̄āl ā, vada tā ganaśriyaḥ (11); sā drilhe cit, abhi trṛ natti vājam ār vata (14); pibā sōmam, [\(- \circ - \circ \) \(\circ\)] nā ātakrato (10).

7. The Jagati 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:

\[
\text{anānudō, vrṣabhō | dōdhatō vadhāh | gambhirā ṛvō, āsam | aṭṭakāvīaḥ |}
\]

There is an eleven syllable variety of the Jagati 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 \(- \circ - \circ \overset{\text{?}}{\text{x}} - \circ \overset{\text{?}}{\text{x}}\). The following hemistich is an example:

\[
\text{abhraprāso nā, vācā, pruṣā vāsa |}
\text{havīśmantō nā, yajñā, vijānūsaḥ |}
\]

8. D. The verse of five syllables resembles the last five syllables of the Triṣṭubh verse in rhythm, its commonest form being \(- \circ - \circ \overset{\text{?}}{\text{x}}\) and the one next to it in frequency \(- \circ - \circ \overset{\text{?}}{\text{x}}\).

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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 Triṣṭubh, but often with the Jagati verse, it seems likely that the iambic influence of the Gāyatrī led to the creation of the Jagati, with which it could form a homogeneous combination.
3 That is, its first syllable is less often long than short.
The Dvipadā Virāj stanza consists of four such verses divided into two hemistichs; e.g.

pári prá dhanva | indráya soma |
svādūr mitrāya | pūṣṇé bhágáya |

a. Owing to the identity of the cadence a Dvipadā hemistich not infrequently interchanges in the same stanza with a Triṣṭubh verse; e.g.

priyá vo náma | huve turāná |
á yát trpán, maruto | vávasánáh |

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 penta-syllabic verses followed by a Triṣṭubh; e.g.

ágne tám adyá | áśvám ná stómáih | krátum ná bhadrám |
hṛdisphsám, śhíá | má ta óhaiḥ |

II. Mixed Stanzas.

9. The only different verses normally used in combination to form a stanza are the Gāyatrī and the Jāgati. 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:

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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: 8812; e.g.
ágne vája | sya gómataḥ
íśānāh sa | haso yaho
asmé dhehi, jātave | do máhi śrávaḥ

2. Puruṣuṇih: 1288; e.g.
apú antár, amśtam | apsú bheṣajām
apám utá | prásastaye
dévā bhava | ta vājinaḥ

3. Kakubh: 8128; e.g.
ádhā hi in | dra girvāṇaḥ
úpa tvā kāmān, mahāḥ | sasṛjmāhe
udēva yān | ta udābhīḥ

b. Stanzas of 36 syllables consisting of four verses divided into two hemistichs: Brhati 88128; e.g.
sácibhir nah | sácivasū
dévā nāktam | dasasyatam
mā vām rātir, upa da | sat kādā canā
asmād rātih | kādā canā

c. Stanzas of 40 syllables consisting of four verses divided into two hemistichs: Satobrhati 128128; e.g.
jānāso agnīṁ, dadhi | re sahovṛdham
havīsmanto | vidhena te
sā tvām no adya, sumā | nā ihāvitā
bhāvā vāje | śu santi

10. There are besides two much longer mixed stanzas of seven verses, each of which is split up into three divisions of three, two, and two verses respectively in the Samhita text.

a. Stanzas of 60 syllables consisting of six Gāyatrī verses and one Jagati: Atisakvari 888, 88, 128; 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.
suṣumā yā | tam ádribhīḥ |
góṣrītā mat | sarā imē |
sómāso mat | sarā imē |
ā rājānā | divispṛśā |
asmatrā gan | tam úpa naḥ |
imē vām mitrā | -vara | nā gāvāśīrāḥ |
sómāḥ śukrā | gāvāśīrāḥ |

b. Stanzas of 68 syllables consisting of four Gāyatrī and three Jagati verses: Atyaṣṭi 1 12 12 b, 8 8, 12 8; e.g.
sā no nēdiśṭham, dādrā | āna ā bhara |
āgne devēbhīh, sāca | nāḥ sucetūnā |
mahō rāyāḥ | sucetūnā |
māhi śavi | śtha nas krīḍhi |
samcákṣe bhu | jē asiāi |
māhi stotṛbhyo, magha | van suviriam |
māthir ugrō | nā śāvasā |

a. Besides the above mixed metres various other but isolated combinations of Gāyatrī and Jagati verses occur in the RV, chiefly in single hymns. There are stanzas of this kind containing 20 syllables (128); 3 32 syllables (128, 12); 3 40 syllables (12 12, 8 8); 4 44 syllables (12 12, 12 8); 5 52 syllables (12 12, 12 8 8). 6

b. 1. Triṣṭubh verses are quite often interspersed in Jagati 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 Jagati one. 7 This practice probably arose from the interchange of entire Triṣṭubh and Jagati stanzas in the same hymn bringing about a similar mixture within a single stanza. 2. An occasional licence is the combination of a Triṣṭubh with a Gāyatrī verse in the same stanza. This combination appears as a regular mixed stanza (11 8, 8 8) in one entire hymn (RV. x. 22). 3 3. The combination of a Triṣṭubh verse with a Dvipadae Virāj homistic has already been noted (8a).

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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. 98.
5 RV. viii. 35. 6 RV. v. 87.
7 But the intrusion of Jagati verses in a Triṣṭubh hymn is exceptional in the RV., though very common in the AV, and later.
8 Except stanzas 7 and 15, which are pure Amaṣṭubh and Triṣṭubh respectively.
III. Strophic Stanzas.

II. Two or three stanzas are often found strophically combined in the RV., forming couplets or triplets.

A. Three simple stanzas (called trica) in the same metre are often thus connected. Gāyatri triplets are the commonest; less usual are Usñih, Brhati, 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 Jagati hymn is the commonest; a final Anusubh stanza in Gāyatri hymns is much less usual; but all the commoner metres are to some extent thus employed except the Gāyatri, 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 Satobhratī stanza: 8 12, 8+12 8, 12 8; e.g.

   ā no úśvā | vad úšvāvā
   vartir yāśiśṭām, madhun | pātāmā narā
   gōmad dasrā | hīranyavat
   suprāvargām, suvīryam | susṭhū vārīam
   ánādhrṣṭām | rakṣasvinā
   asmīnā ā vām, āyāne | vājīnivasū
   viśvā vāmā | ni dhīmahi

2. The Bārhata Pragātha is a common strophe, occurring nearly two hundred times in the RV. It is formed by the combination of a Brhatt with a Satobhratī stanza: 8 8, 12 8+12 8, 12 8; e.g.
dyumna vais | stoma aśvinā |
krivir na se | ka ā gatam |
madhvah sutasya, sa di | vi priyo nāra |
pataṁ gaurāv | ivéréṇa |
pibataṁ gharmāṁ, mādhu | mantam aśvinā |
ā barhiḥ sī | datam nāra |
tā mahadasānā, mānu | ṣo duroṇā ā |
ni pataṁ vē | dasā vāyah |

a. Of these two types there are many variations occurring in
individual hymns, chiefly by the addition of one (8), two (12 8),
three (12 8 8), or once (vii. 96, 1-3) even four verses (12 12 8 8).
APPENDIX III

THE VEDIC ACCENT.

1. The accent is marked in all the texts of the four Vedas as well as in two Brāhmaṇas, the Taṅtirītya (including its Āranyaka) and the Śatapatha (including the Brhadāraṇyaka Upaniṣad).

The Vedic, like the ancient Greek, accent was a musical one, depending mainly on pitch, as is indicated both by its not affecting the rhythm of metre and by the name of the chief tone, 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 svārita (sounded), and the low by the anvudātta (not raised). But in the Rigveda the Udātta, the rising accent, has secondarily acquired a middle pitch, lower than the initial pitch of the Svarita. The Svarita is a falling accent representing the descent from the Udātta pitch to tonelessness. In the Rigveda it rises slightly above Udātta pitch before descending; here therefore it has something of the nature of a circumflex. It is in reality always an enclitic accent following an Udātta, though it assumes the appearance of an independent accent when the preceding Udātta is lost by the euphonic change of a vowel into the corresponding semivowel (as in kvā = kuā). In the latter case it is called the independent Svarita. The Anuvadātta is the low tone of the syllables preceding an Udātta.

2. There are four different methods of marking the accent in Vedic texts. The system of the Rigveda, which is
followed by the Atharvaveda, the Vajasaneyi Samhitā, the Taśtīrtiya Samhitā and Brāhmaṇa, is peculiar in not marking the principal accent at all. This seems to be due to the fact that in the RV. the pitch of the Udāttā 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 Svarīta, 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. agnīnā = agnīnā; viryām = viryām (for vīrīm). Successive Udāttas at the beginning of a hemistich are indicated by the absence of all marks till the enclitic Svarīta which follows the last of them or till the Anudatta which (ousting the enclitic Svarīta) follows the last of them as a preparation for another Udāttā (or for an independent Svarīta); e.g. tāv ā yātām = tāv ā yātām; tavet tat satyām = tavēt tāt 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 Svarīta remain unmarked till that which immediately precedes an Udāttā (or independent Svarīta); e.g. ime gāṇge yamunē sarasvatī śūtudrī = ime mē gāṇge yamunē 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 Svarīta is not limited to the word in which the Udāttā occurs, but extends to the contiguous words not only of the same, but of the succeeding Pāda; e.g. agnīnā rayīm āśnāvat pośām ēva dīvo-dīve = agnīnā rayīm āśnāvat

1 Here the enclitic Svarīta, which would rest on the syllable as if the following syllable were unaccented, is ousted by the Anudatta, which is required to indicate that the following syllable tyām has the Udāttā.
póṣam evā dīvē-dive; sa nāḥ pitevā sūnave gne sūpā-yanō bhāva = sa nāḥ pitēva sūnāvē gne sūpāyanō bhāva.

b. When an independent Svarita immediately precedes an Udāttta, 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 Anudāttta; e.g.:

apsvānantah = apsu antāḥ; rāyo 3 vanīḥ = rāyō 'vāniḥ (cp. 17, 3).

3. Both the Maitrāyaṇī and the Kāthaka Samhitās agree in marking the Udāttta with a vertical stroke above (like the Svarita in the RV.), thereby seeming to indicate that here the Udāttta rose to the highest pitch; e.g. agninā. But they differ in their method of marking the Svarita. The Maitrāyaṇī indicates the independent Svarita by a curve below; e.g. viṛyāṁ = viṛyām; but the dependent Svarita by a horizontal stroke crossing the middle of the syllable or by three vertical strokes above it; while the Kāthaka 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. viṛyāṁ = viṛyām badhnāti; viṛyāṁ = viṛyām vyācaṣte; the dependent Svarita has a dot below the accented syllable.

The Anudāttta is marked in both these Samhitās with a horizontal stroke below (as in the RV.).

4. In the Śānveda the figures 1, 2, 3 are written above the accented syllable to mark the Udāttta, the Svarita, and

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1 In the Pada text on the other hand, each word has its own accent only, unaffected by contiguous words. The two above hamalistics there read as follows: agninā rāyim āṇāvai poṣam eva dīvēvī dīvē; saḥ nāḥ pītā īva sūnāvē agne uṣuṣu upāyanah bhavā.
2 As in kva = kūn, viṛyāṁ = viṛiṁ.
3 In L. v. Schroeder’s editions of these two Samhitās the Udāttta and the independent Svarita only are marked.
4 When the text of any of the Samhitās is transliterated in Roman characters, the Anudāttta and the enclitic Svarita are omitted as unnecessary because the Udāttta itself is marked with the sign of the acute; thus agninā becomes agninā.
the Anudatta respectively as representing three degrees of pitch; e.g. barhiṣī = barhiṣī (barhiṣī). The figure 2 is, however, also used to indicate the Udātta when there is no following Svarita; e.g. gīrā = gīrā (gīrā). When there are two successive Udāttas, the second is not marked, but the following Svarita has 2ṛ written above; e.g. dviṣo mártiṣasya (dvīṣo mártyasya). The independent Svarita is also marked with 2ṛ, the preceding Anudatta being indicated by 3k; e.g. tānāvā = tānāvā.

5. The Śatapatha Brāhmaṇa marks the Udātta only. It does so by means of a horizontal stroke below (like the Anudatta of the RV.); e.g. pūruṣaḥ = pūruṣaḥ. Of two or more successive Udāttas only the last is marked; e.g. āgnir hi vai dhūr ātha = āgnir hi vai dhūr ātha. An independent Svarita is thrown back on the preceding syllable in the form of an Udātta; e.g. manuṣyeṣu = manuṣyeṣu for manuṣyēṣu. The Svarita produced by change to a semivowel, by contraction, or the elision of initial a is similarly treated; e.g. ēvātād = ēvātād for evaitād (= evā etād).

6. Accent of single words. Every Vedic word is, as a rule, accented and has one main accent only. In the original text of the RV. the only main accent was the Udātta which, as Comparative Philology shows, generally rests on the same syllable as it did in the Indo-European period; e.g. ta-tā-s stretched, Gk. τα-τό-ς; jānu n. knox, Gk. γόνον; ā-drá-at, Gk. ἀ-δρα-ε; bhāra-ta, Gk. φῇρε-ξ. But in the written text of the RV. the Svarita appears to be the main accent in some words. It then always follows a ʏ or ʋ which represents original i or u with Udātta; e.g. rathyām

1 But φῇρε-ξ (bhāramāṇa) 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.
= rathäm; svār = suār n. light; tanvām = tanūm. Here the original vowel with its Udātta must be restored in pronunciation except in a very few late passages.

7. Double Accent. One form of dative infinitive and two types of syntactical compounds have a double accent. The infinitive in tavāi, of which numerous examples occur both in the Śamhitās and the Brāhmaṇas, accents both the first and the last syllable; e.g. é-tavāi to go; ápa-bhartavāi 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. mitrā-vārunā Mitra and Varuṇa; bhās-pāṭī 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 sim (180).

b. The particles ca and, n also, vā or, tva like, gha, ha just, cid at all, bhala indeed, samāha 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) birth (but asyā usāsaḥ of that dawn).

1 Acc. of rathi character.
2 In the Ts. always written suvar.
3 Acc. of tanū body.
d. yāthā as almost invariably when, in the sense of īva like, it occurs at the end of a Pāda; e. g. tāyāvo yathā like thieves; kāṁ 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-ās n. wark, but ap-sās active. The same substantive here, without change of meaning, sometimes varies the accent with the gender; e. g. rāks-ās n., raksās m. demon.

b. Stems formed with the superlative suffix īṣṭha accent the root; e. g. yājīṣṭha sacrificing best. The only exceptions are jyeṣṭhā eldest (but jyeṣṭha greatest) and kaniṣṭhā youngest (but kāniṣṭhā smallest). When the stem is compounded with a preposition, the latter is accented; e. g. ā-gamiṣṭha coming best.

c. Stems formed with the comparative suffix iyāṁs invariably accent the root; e. g. jāv-iyāṁs swifter. When the stem is compounded with a preposition, the latter is accented; e. g. prāti-cyāviyāṁs 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-tār 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 dār-mān, m. breaker. The same substantive here varies, in several instances, in accent with the meaning and gender (cp. above, 9 A. a); e. g. brāhmaṇ n. prayer, brahmān m. one who prays; sād-man, n. seat, sād-mān, 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. prā-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-tāma very many, ut-tāma highest, śaśvat-tamā most frequent), but if ordinals, the final syllable of the suffix; e.g. sata-tamā hundredth.

c. Stems in ma, whether superlatives or ordinals, regularly accent the suffix; e.g. adha-mā lowest; aṣṭa-mā eighth; except anta-ma next (but twice anta-mā).

2. Accentuation of Compounds.

10. Stated generally, the rule is that iteratives, possessives, and governing compounds accent the first member, while determinatives (Karmadhārayas and Tatpuruṇas), and regularly formed co-ordinatives accent the last member (usually on its final syllable). Simple words on becoming members of compounds generally retain their original accent. Some, however, always change it: thus viśva regularly becomes viśvā; others do so in certain combinations only: thus pūrva prior becomes pūrvā in pūrvā-citti f. first thought, pūrvā-piti f. first draught, pūrvā-hūti first invocation; médha sacrifice shifts its accent in médha-pati lord of sacrifice, and médha-sāti f. reception of the sacrifice, and virā hero in puru-vira possessed of many men and su-vira 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; yadh-yad whatever, yathā-yathā as in each case; adyā-adya, āvah-āvah on each to-day, on each to-morrow; prā-pra forth and again; piba-piba drink again and again.
b. In governing compounds the first member, when it is a verbal noun (except śikṣā-narā helping men) is invariably accented; e.g. 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; aṇu-kāmā according to wish (kāma).

c. Bahuvrihis 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-vatśa accompanied by her calf.

a. But about one-eighth of all Bahuvrihis accent the second member (chiefly on the final syllable). This is commonly the case when the first member is a disyllable adjective ending in i or u, invariably in the RV. when it is purū or bahū much; e.g. tuvī-dyūmnā having great glory; vibhu-krāṇu having great strength; purū-putrā having many sons; bahū-annā having much food. This also is the regular accentuation when the first member is dvi i.e., tri thus, duśu ill, an null, or the privative particle a or an; e.g. dvi-pād two-footed, tri-nābhi having three noses, dur-mānman ill-disposed, su-bhāga well-endowed, a-dānt toothless, a-phālā lacking fruit (phāla).

d. Determinatives accent the final member (chiefly on the final syllable).

I. Ordinary Karmadhārayas accent the final syllable; e.g. prathama-jā first-born, prātar-yuj early yoked, maha-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-gṛbhī hard to hold; su-tārman crossing well; rāghu-pātvan swift-flying; pūrva-póya, n. precedence in drinking.

¹ The later Samhitās tend to follow the general rule; e.g. purū-nāman (SV.) many-named.
² Bahuvrihis 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 mankind); e.g. a-mātrā measureless.
2. Ordinary Tatpurusas accent the final syllable; e.g.,
gotra-bhid opening the cow-pens; agnim-indhā fire-kindling,
bhadra-vādin uttering auspicious cries; udu-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; ahi-hātya n. slaughter of the
dragon; pathi-rākṣi protecting the road; soma-pāvan Soma-
drinking.

a. The first member is, however, accented when it is dependent on
past passive participles in ta and na or on action nouns in ti; e.g.,
devā-hita ordained by the gods; dhāna-sātī acquisition of wealth. It is
usually also accented, if dependent on pāti lord; e.g., grha-pāti 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 aparā-pāti (AV.) lord of the Aparāsana, ahar-pāti (MS.) lord of day,
nadi-pāti (VS.) lord of rivers.

b. A certain number of Tatpurusas of syntactical origin, having a
genitive case-ending in the first member nearly always followed by
pāti, are doubly accented; e.g., tīrhas-pāti lord of prayer. Other are
apām-nāpāt son of waters, nārā-śāmasa (for nārām-śāmasa) praise of men,
śāmbhā-sēpa dog’s tail, name of a man. The analogy of these is
followed by some Tatpurusas without case-ending in the first member:
śāci-pāti lord of might; tānū-nāpāt son of himself (tanū); nṛ-śāmasa
praise of men.

1 Sometimes, however, the first syllable of the second member is
accented; e.g., a-jāra singsong; a-mitra m. enemy (non-friend) mitrā;
a-mītya immortal (from mṛtā).
c. Regularly formed Dyandvas (186 A 2, 3) accent the final syllable of the stem irrespective of the original accent of the last member; e.g. ajavayaḥ m. pl. goats and sheep; aho-ratrāṇi days and nights; istā-purtām n. what is sacrificed and presented.

a. The very rare adverbal Dyandvas accent the first member: āhar-dvī day by day, sāyāṃ-prātar evening and morning.

b. Co-ordinatives consisting of the names of two deities, each dual in the form (Devatā-dyandvas), accent both members; e.g. indrā-vāruṇā Indra and Varuṇa; sūryā-māsa Sun and Moon. A few others, formed of words that are not the names of deities, are similarly accented; e.g. turvāsā-yādū Turvāsā and Yādu; mātārī-pitārā mother and father.

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), déva (N. devā-s). The regular vocative of dyu (dyāv) is dyāus, i.e. diaus (which irregularly retains the s of the nom.; cp. Gk. Ζεῦ), but the accent of the N., dyāus, usually appears instead.

b. In the a and á 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 á stems; e.g. from mā: máyā, má-hyam, máy-ī; from ā: tā-sya, tē-sām, tā-bhīs; from dvā: dvā-bhyām, dvāyos; from jā m. i. offspring: jā-bhyām, jā-bhīs, jā-bhyas, jā-su.

a. The cardinal stems in ā, pācā, nāva, dāsā (and its compounds) shift the accent to the vowel before the endings bhīs, bhyas, ā, and to the gen. ending nām; astā shifts it to all the endings and saptā to the gen. ending; e.g. pācā-bhīs, pācā-nām; saptā-bhīs, saptā-nām; astā-bhīs, astā-bhyās, astā-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.
8. The pronoun a this, though sometimes conforming to this rule (e.g. á-smat, á-sya, á-bhis), is usually treated like monosyllables not ending in a; e.g. á-sya, a-sám, á-sám.

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; e.g. dhi f. thought: dhiy-á, dhi-bhis, dhi-nám; bhū f. earth: bhuv-ás, bhuv-ós; náu f. ship: náv-á, nau-bhis, nau-sú (Gk náv-ó); dánt, m. tooth: dat-á, dad-bhis.

There are about a dozen exceptions to this rule: gácon, dyó ský; ná mu, atf sár; kásm earth; tán succession, rán joy, ván wood; vi m. bér; vip ród; svar light; e.g. gáv-á, gáv-ám, gó-bhis; dyáv-á, dyó-bhis; ná-r-e, ná-bhis, ná-sú (but nár-ám and ná-rám); atf-bhis; kásm-í; tán-á (also tan-á); rán-e, rám-su; vám-su (but van-ám); vi-bhis, vi-bhyaas (but vi-nám); G. vip-as; sár-as (but sár-á); also the dative infinitives bádh-e to press and váh-e to come. The irregular accentuation of a few other monosyllabic stems is due to their being reduced forms of disyllables; these are drú wood (dáru), amá ramai (sánu), áván dog (Gk áwos), yún (weak stem of yúvan gráha); e.g. drú-á; amá-su; sánu, ává-bhis; yún-á.

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; agni fire: agny-óś; dhenú cow: dhenv-á; vadhu bride: vadhv-ái (AV.); pitf father: pitr-á.

a. Polysyllabic stems in ā, ú, ū and, in the RV., usually those in ā, 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. agni-nám, dhenú-nám, datf-nám, bahvú-nám (cp. 11 bu).

3. Present participles in át and ánt throw the acute forward on vowel endings in the weak cases; e.g. tud-ánt striking: tudat-á (but tudád-bhis). This rule is also

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1 At the end of a compound a monosyllabic stem loses this accentuation; e.g. su-dhi wise, sudhí-nám.
followed by the old participles mahānt great and bṛhānt lofty; e.g. mahāt-ā (but mahāt-bhis).

4. In the RV. derivatives formed with accented -aṇaṅ throw the acute forward on vowel endings in the weak cases when the final syllable contracts to ā or ū; e.g. pratya-āṇaṅ turned towards: pratīc-ā (but pratīka-su); anv-āṇaṅ following: anuc-ās; but prāṇaṅ 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. a-bhavat; aor. a-bhūt; plup. a-jagan; cond. a-bharīṣyat. 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: bhārati; bhināt: bhinātī. The pluperfect accents the root; e.g. cākān (3. s.); namāmas, tastāmbhat; tātānanta; but in the 3. pl. also occur cakṛpanta, dādhyāṣanta.

The aorist is variously treated. The s and the iṣ forms accent the root; e.g. vāṁ-s-ī (van win); śāṁs-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 (vṛj); pass. vēd-i; 2. s. mid. nut-thās. The aorists formed with -a² or -sa accent those syllables; e.g. rūhām, vidāt; buddhānta; dhuk-ṣānta. The reduplicated aorist accents either the reduplicated syllable; e.g. nīnāsas, piparata, jījana; or the root, as piparata, sīnāthath.

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 prātīc-ī (RV. prātīc-ī).
² In the a aorist several forms are found accenting the root; e.g. āranta, 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 second and the reduplicative syllable in the third class; and the stem suffix in the fifth, eighth, seventh, and ninth classes; e.g. ás-ti, ás-a-t, ás-tu; bibhār-ti; kr-nó-ti, kr-páv-a-t; man-áv-a-te; yu-ná-j-mi, yu-ná-j-a-t; ghp-ná-ti, ghp-ná-s (2. s. sub.); but ad-dhi, ad-yúr; bi-bhr-mási; kr-nv-é, kr-nu-hi; van-u-yáma, van-v-ántu; yuñkt-té, yuñk-svá; gr-ní-mási, gr-ní-hi.

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 (ep. 140) the endings; e.g. cákára; jabhár-a-t, vavárt-a-ti; mumók-tu; but cák-dr, cákrmáhe; vavýt-yám; mu-mug-dhí. The participle accents the suffix; e.g. cák-váms, cák-ánah.

d. Aorist. The subjunctive is identical in accentuation (as well as form) with the unaugmented indicative (see above, 12).

a. The root aor. accents the radical syllable in the subjunctive; e.g. kár-a-t, árv-a-tas, gám-a-ni; bháj-a-te; but the endings in the opt. and impv. except the 3. s. act.6 and the suffix in the participle; e.g. as-yám, as-i-máhi; kr-dhi, ga-tám, bhú-tá but 3. s. sró-tu, kr-svá; bhid-ánt, budh-áná.

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1 Eleven verbs of this class accent the root throughout: ás át, ád praús; in sat in motion; ás rāt, cák-rás; taká fashion, trá prop; níms kím, van weár, ál híc, ah bring forth; e.g. ásk-e, &c.

Occasionally the 2. s. impv. mid. accents the root in other verbs also; e.g. yák-svá (/yá/).

2 Four verbs, ci rác, mad exámaráte, yu sáparáte, hu savýn, account the radical syllable; e.g. juhó-ti. A few other verbs do so in isolated forms; e.g. bibhár-ti (usually bibhár-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 ribhété (beside réháté); krnv-até, vrnv-até, sprnv-até, tavn-até, manv-até; bhuñj-até (beside bhunj-até); pun-até, rúp-até.

5 The radical syllable (in its strong form) is also in several instances accented in the 2. pl. act.; e.g. kár-ta beside kr-tá; gám-ta, gám-tana beside ga-tá, &c.

6 In the mid. part. the root is, in several instances, accented; e.g. dyút-áná.
ACCENT IN CONJUGATION

3. The a and is nor. accent the root in the subjunctive but the endings in the opt. and impv.; e.g. yāk-a-sa-t (yaj), bódh-iš-a-t; but bhak-s-iyá (bhal), dhuk-š-i-máni (dah), edh-iš-i-yá (AV.); avid-dhi, avis-tám. The a nor. accents the root in the act. part., but nearly always the suffix in the irregularly formed middle; e.g. dák-a-sa-t (dah), arca-a-aná.

7. The a aorist accented the thematic vowel throughout the moods (as in the unaugmented indicative) and the part.; e.g. vidá; vidéyám; ruhá-tam; trpánt, guhá-mána.

8. The sa nor. accents the suffix in the impv. dhak-sá-sva (dah). The same accentuation would no doubt appear in the subjunctive and optative, but no examples of those moods (nor of the part.) occur.

9. In the reduplicated nor. the treatment of the subj. and opt. is uncertain because no normally formed accented example occurs; but in the impv. the ending is accented; e.g. jigr-tám, didhr-tá.

6. Future. The accent in all forms of this tense remains on the suffix syá or t-syá; e.g. e-syámi; kar-i-syáti; kariṣyánt.

j. Secondary conjugations. As all these (except the primary intensive) belong to the a conjugation, they accented the same syllable throughout. The causative (168) accented the penultimate syllable of the stem, as krodh-áya-ti enragés; the passive, the secondary intensive (172), and the denominative (175), accent the suffix yá; e.g. pan-yá-te is admired; rerih-yá-telicks repeatedly; gopá-yá-ni they protect. The desiderative (169) accented the reduplicated syllable; e.g. pi-pri-sa-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 inde. 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

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1 No accented impv. forms occur in the a nor. In the sa nor. the only accented modal form occurring is the impv.; yá-sá-tám.
2 Neither the is nor the sa nor. forms participles.
3 But the root is accented, in several imperative and participles; e.g. sána, sádatam, khyáta; sánt, dásamána.
4 No participial form occurs in this nor.
5 A certain number of unmistakable denominatives, however, have the causative accent; e.g. mantrá-yáti takes causal (mántra).
than not; e.g. té-tik-te, less often ne-nik-tó. In the subj. and part., the reduplicative syllable is regularly accented; e.g. jáñ-ghan-a-t, jáñ-ghan-a-nta; cékit-at, cékit-ána. The accentuation of the imperative was probably the same as that of the present reduplicating class (12b); but the only accented forms occurring are in the 2. s. act., as jāgr-hi, carkṛ-tát.

5. Accent of Nominal Verb Forms.

18. a. Tense Participles when compounded with one or more prepositions retain their original accent (while the prepositions lose theirs); e.g. apa-gáchant going away, vi-pra-yántab advancing, pary-ā-vivṛtsan wishing to turn round; apa-gácha-mána; apa-jagánváms, apa-jagm-áná.

a. A single preposition, or the first of two, not infrequently becomes separated by the interposition of one or more words or by being placed after the participle. It is then treated as independent and recovers its accent; e.g. ápa drīhāni dárdrat burning strongholdsounder; á ca párá ca pathibhiś cárántam wandering kiler and kither on his paths; mādhu bīhṛata ápa bringing sweetness nmar; prá vayām aj-jhīnāḥ flying up to a branch; avasrajná ápa bestowing. Occasionally an immediately preceding preposition is not compounded with the participle and is then also accented; e.g. abhi dákṣat burning around; vi-vidván discriminating; abhi-ś-cárantaḥ approaching.

b. On the other hand, the past passive participle, when compounded with one or more prepositions, generally loses its accent; e.g. ni-hita deposited. 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. prá yát samudrā śhitaḥ when dispatched forth to the ocean.

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1 No accented form of the optative occurs.
2 Probably in distinction from vividván simple reduplicated participle of vid join.
3 Which itself is always accented on the final syllable; e.g. ga-tá, pati-tá, chin-ná.
4 In several instances, however, it retains its accent; e.g. niś-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. cāks-ya to be seen, śrū-t-ya to be heard, carkṣ-t-ya to be praised, vāk-tva to be said; those in āya, enya, aniya accent the penultimate of the suffix; e.g. pana-āya to be admired, ikṣ-enya worthy to be seen, upa-jiv-aniya (AV.) to be subsisted on; while those in tavva accent the final syllable; jan-i-tavvā (AV.) to be born. When compounded with prepositions (here always inseparable) gerundives nearly always retain the accent of the simple form; e.g. pari-cāks-ya to be despised; abhy-ā-yamsényā to be drawn near; a-mantraniya (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. dhṛṣṭy-e to see, pīṭāy-e to drink, caraś-e¹ to move, dā-vān-e² to give, tur-vān-e³ to overcome; iyā-dhyai⁴ to go; dhṛṣṭy-e to see.

a. When radical infinitives are compounded with prepositions the root is accented; e.g. sam-iddh-e to kindle, abhi-pra-cāks-e⁵ 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; śūh-am to shine, ā-sād-am to sit down; ava-pād-as to fall down; dā-tum to give, gāntos to go, bhār-tav-e to bear, gāntav-āi⁶ to go.

a. When compounded, infinitives from tu stems accent the preposition; e.g. sām-kar-tum to collect; ni-dhā-tos to put down; āpi-dhā-

¹ In these the root is sometimes accented, as cāks-as-e to see.
² This infinitive also appears with independently accented prepositions; prá dāvāna and abhi prá dāvāna.
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 viś-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. prá dāsūse dātave to present to the worshipper.
tav-e to cover up; āpa-bhar-tvārī to be taken away. When there are two prepositions the first may be separate and independently accented; e.g., ānu prā-voḥhum to advance along; vi prā-saṁru-tvā to spread.

15. Gerunds formed with tvi, 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-tvā and ga-tvāya having gone; sam-ṛṣbi-nā having gathered, upa- ṣṛu-tvāya (AV.) having overcome.

16. Case forms used as adverbs frequently shift their accent to indicate clearly a change of meaning. The accusative neuter form is here the commonest; e.g., dravāt quickly, but dravat running; aparām later, but āparam as n. adj.; uttāram higher, but uttaram as n. adj.; adverbs in vāt e.g. pratna-vāt as of old, but the acc. n. of adjectives in vāt do not accent the suffix. Examples of other cases are: div-ā by day, but divā through heaven; aparāya for the future, but āparāya to the later; sanāt from of old, but sanāt 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 śa; kvēt = kvā it; ō nāntaraḥ = nā antaraḥ.

a. But the contraction of ē is accented as ē, the anulīti Svarita (ii) having here ousted the preceding Udatta; e.g., divīva = divīva.

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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., jyeṣṭha greatest, but jyeṣṭha eldest; or a change of category also, e.g., gomati rich in persons, but gomati name of a river; rājaputrā son of a king, but rājaputra having sons as kings.
3 But 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 Taittirīya texts, which follow the general rule.
5 RV. and AV., but divīva in the Taittirīya texts.
6 This is the praṇīta or contracted Svarita of the Prātiśākhya.
2. When ṯ and ū with Uddatta are changed to y and v, a following unaccented vowel receives the Svarita; e.g., *vy āṇat = vi āṇat*. Here the Svarita assumes the appearance of an independent accent; but the uncontracted form with the Uddatta must almost invariably be pronounced in the RV.

3. When accented á is elided it throws back its Uddatta on unaccented e or o; e.g., *śūnāvē āgne = śūnāvē āgne; vō āvasah = vo āvasah*. But when unaccented a is elided, it changes a preceding Uddatta to Svarita; e.g., *sō ādhamah = sō adhamah*.

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 Pada, that is, when having the full force of the case it occupies the most emphatic position; e.g., *āgne, sūpāyanō bhava O Agni, be easy of access; ārjo napāt sahasāvān. O mighty son of strength*. This rule also applies to doubly accented dual compounds; e.g., *mitrā-varuṇā O Mitra and Varuṇa*. Two or more vocatives at the beginning of a sentence are all accented; e.g., *ādite, mitra, vāruṇa O Aditi, O Mitra, O Varuṇa*. Two accented vocatives are sometimes applicable to the same person; e.g., ārjo napād,
bhādraśocīqe O son of strength, O propitiously bright one (both addressed to Agni).

b. When it does not begin the sentence or Pāda, the vocative, being unemphatic, loses its accent; e.g. úpa tvā, agne dīve-dive | dōṣāvastar dhiyā vayām | nāmo bhāraṇta émasi to thee, O Agni, day by day, O illuminer of darkness, bringing homage with prayer we come; ā rājānā maha ṛtasya gopā hūther (come), O ye two sovereign guardians of great order; ṛtēna mitrā-varuṇāv | ṛtāvṛdhāv ṛtasprśā through Law, O law-loving, law-cherishing Mitra and Varuṇa; yād indra brahmaṇaspatē 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 īle 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; e.g. tēsāṁ pāhi, ārudhi hávam drink of them, hear our call; tarāṇir jī jayati, kśēti, pūsyati the energetic man conquers, rules, thrives; jahi praḷaṁ nāyasva ca slay the progeny and bring (it) hither.

b. The verb is accented if it begins the sentence or if,
though not beginning the sentence, it coincides with the beginning of a Pāda; e.g. śāye vavriś, cārati jihvāyādān ṛerihyāte yuvatīm viśpātīṁ sān the covering lies (there); he (Agni) moves eating with his tongue; he kisses the maiden, being the lord of the house; āthā te āntamānāṁ vidyāma sumatīnāṁ then may we experience thy highest favours.

c. Vocatives being treated as extraneous to a sentence, a verb immediately following an initial one, becomes the first word of the sentence and is accordingly accented; e.g. ágne, juśasva no haviḥ O Agni, enjoy our sacrifice. Thus the sentence indra, jiva; sūrya, jiva; dévā, jivata O Indra, live; O Sūrya, live; O gods, live contains three accented verbs as beginning three sentences, while the three preceding vocatives are accented as being at the head of those sentences, though syntactically outside them.

d. Sometimes the verb when emphatic, though not beginning the sentence, is accented if followed by the particles id or canā; e.g. ádha śmā no maghavaṁ carkṛ-tād it then be mindful of us, bountiful one; nā devā bhāsāthaś canā (him) O gods, ye two 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; nōd lest, hi for, kuvid whether) is always accented; e.g. yāṁ yajñāṁ paribhūr āśi what offering thou protestest; gṛhāṁ gachā gṛhapatnī yāthā āsah go to the house that thou mayest be the lady of the house; ĭndraś ca mrīyūti no, nā nah paścād aghāṁ naśat if Indra be gracious to us, no evil will hereafter reach us; tvāṁ hi baladā āśi for thou art a giver of strength. The relative may govern two verbs; e.g. yēnā sūrya jyōtiṣa bādhase tāmo, jāgac ca viśvam udiyārṣi bhānunā 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:
APPENDIX III

a. The first of two clauses, if equivalent to one introduced by ‘if’ or ‘when’ is occasionally accented; e.g. sām śāparṇā śāranti no-

nāro, asākam indra rathino jayantu when our men winged with steeds

were together, may our car-fighters, Indra, win victory.

b. The first of two antithetical clauses is frequently accented,
specially when the antithesis is clearly indicated by corresponding
words like anyā-anyā, āśa-āśa, ca-ca, vā-vā; e.g. prā-prā anyā

yānti, pary anyā āśate while some go on, others sit down; sām ca jñāva

agne, prā ca bodhaya, enam both be kindled, Agni, and seizes this man’s

knowledge. When the verb of two such clauses is the same, it usually

appears (accented) in the first only; e.g. dvipā ca āśrama no rākṣa,

catospād yāca ca nāh śvām protective both every biped of ours and whatever

quadruped is our own.

γ. The verb of the second clause is accented if it is a 1. pers,

subjunctive or 2. pers. imperative with a final meaning, and the

verb of the first clause is a 2. pers. impv. of ā+ī, gam, or yā go; e.g.

ēta, dhīyam kṛṇāvāma come, we will offer prayer; tāyam ē gahi, kāṃveṃ

sū saca pibā come quickly, beside the Kāma drink thy fill. In B. the verb of

the first clause is an impv. of either ā+ī or prā+ī; e.g. ēhi īdām

pātāva (SB.) come, we will now fly thither; prāta ēd esyāno yātraśām

āśrā viśhājante come, we will go thither where the Aṅgaras are dividing

this earth (SB.). The second verb is, however, in similar passages not

in frequention less 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

vrajaṃ vṛddhi unclose the stable of the kine; jāyema sām

yuddhi spṛdhaḥ we would conquer our adversaries in fight;
gāmad vajebhir ā sā nāh may he come to us with booty.

a. When there are two prepositions, both are independent

and accented; e.g. āpa prā yāhi come forth; pāri spāśo nī

ṣedire the spies have sat down around; āgne vi paśya

brhatā 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 á is immediately preceded by another preposition (not ending in ā) it alone is accented, both prepositions being compounded with the verb; e.g. sam-á-krami jiváse tura thabati (them) to live; but práty á tanuṣṭva śrauṅ (thy bow) against (them).

B. In subordinate clauses the exact reverse takes place, the preposition being generally compounded and unaccented; e.g. yād . . . nisidathah when ye two sit down. It is, however, often separated by other words from the verb, when it commonly commences the Pāda, or much less frequently follows the verb; e.g. vi yó máma rásasi who measured out the two expanses; yás tāstāmbha sāhasā vi jmó ántān who with might propped earth's ends asunder. Occasionally the preposition is detached and accented even immediately before the verb; e.g. yá áhutim pāri vēda nāmabhā 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 devī pari-prai-yāthā for ye, O goddesses, proceed around; yātra abhi sam-nāvāmahe where we to (him) together shout; sām yām ā-yāntī dhenāvāh to whom the cows come together.

a. Very rarely both prepositions are detached and accented; e.g. prá yāt-stotā . . . śpa girbhir ītte when the praises bands 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, vowel, pronunciation of, 15, 1 a.; initial, dropped, 5 c.; 158 a.; elided, 45, 2 b.; lengthened, 162, 1 e.; 168 b.; 171, 1; 175 A 1; thematic, 140, 6; 141; 148, 5, 6; 147, 149; change to 1, 175 A 1; dropped, 175 A 2; to be restored after e and o, p. 457, a. 7.

a, nominal root, 111; 195 B 6; accentuation of, p. 452, 8 B e; p. 458 g.

a-, augment, 128.
a- or an-, privative pel., in Bv. eds., p. 455, 10 c a; in Karma-

dhāraya, p. 455, f.n. 2; p. 456, 10 d 1 a.
-a, sf. of 1st conj., 125; pri. nom. sf., 182, 1 b; acc. nom. sf., 182, 2; radical nom. stems in, 97, 3; der. nom. stems in, 97.

aśā, attain, pf., 130, 6; 140, 3, 5; rt. ao. inj., 148, 3, op., 148, 4; pr., 148, 4 a.

aktūbhis. inst. adv. by night, 178, 3.

aktōs, gen. adv. by night, 178, 6; 202 D 3 a.

āka, cpy., 80.

ākai, n. cpy., 99, 4.

ākkhali-kṛ, creal, 184 d.

agathan, adv. before, w. gen., 202 D.

āgram, adv. before, 178, 2.

āgra, f. maíd, 100, II a.

āgre, loc. adv. in front, 178, 7.

āgrena, adv. in front, 178, 8; w. acc., 197 c b.

āgṛ, pch. just, 150.

āṅgirasa, m. a proper name, 83, 2 a.

āśa, prp. foresee, w. acc., 176, 1; 197 B c.

āśi, m. driver, 79, 8 a.

āṣi, stems in, 79, 8 k.

āśāvah, m. pl. youth and atēṣṭ, 186 A 2; accentuation of, p. 457, c.

āsyas, a. veritable, 83, 2 a.

ānca, -eṇ, adjectives in, 93; accentuation, p. 459, c d.

āśā, inst., prp., 134 D 1; pt., 139, 6; 140, i, 3, 5.

ānvyams, cpv. of ānu, small, 183, 2 a.

āṭhā, a. not saying 'yes', 97, 2 a.

ātā, adv. hence, 179, 2.

āti, prp. beyond, w. acc., 176, 1; 197 B a.

ātijagati, f. a metre, p. 441, f. n. 6.

ātissākvari, f. a metre, p. 444, 10 a.

ātyagati, f. a metre, p. 445, 10 a.

ātra, adv. here, 179, 3; = than, 180.

ātha, adv. there, 179, 1; synt. use of, 180.

Atharvaveda, how accented, p. 449.

āthe, adv. moreover; synt. use of, 180.

-adi, stems in, 77, 3 b.
antarena, adv. prp. between, w. acc., 197 B v 8.

antasthā, f. *intermediate* = *season*, 11.

antikā, n. new, cpv. and spv. of, 103, 2 b.

antikm, adv. near, w. gen., 202 D.

anyā prn. a. *other* (par.), 120 a.

anyāstra, adv. elsewhere, 179, 3.

anyāsthā, adv. otherwise, 179, 1.

anyedyān, adv. next day, 179, 1.

anyo 'nyā, a. one another; concord of, p. 290, 2 ff.

anvāc, a. following, 98 a.

āp, f. water, 78, 1; 78, 1 ev. 96, 1.

āpara, a. lower, 120 v 1.

aprajya, dat. adv. for the future, 178, 4.

aparā, loc. pl. adv. to future, 178, 7.

āpas, n. work, 83, 2 a (par).

āpā, a. active, 83, 2 a (par).

āpā, a. backward, 93 b.

āpi, prp. upon, w. loc., 176, 1 b; adv. also, exam. 139.

aparās, f. nymph, 83, 2 a.

abhi, prp. towards, w. acc., 176, 1.

abhitas, adv. around, 179, 2; prp. w. acc., 177, 1; 197 B v.

abhīnāhita svārita, a Sāndhi accent, p. 483, f. n. 2.

abhīnāthā, a. piercing, 77, 2.

abhiru, a. fearless, 98 a.

am, injur. pr., 134, 3 e; iter. red. no., 140 a 1.

-am, gl. in, 166; 210 e; inf. in, 211, 2 a.

āma, dem. prn. this, 112 a y.

āmā, adv. at home, p. 110, f. n. 1; 178, 3 e.

āmād, adv. from near, p. 110, f. n. 1.

āmī, dem. prn. those, N. pl. m, 112 āmūtās, adv. thence, p. 109, f. n. 1; 179, 2.

āmūtra, adv. thence, p. 109, f. n. 1.

āmūthā, adv. thus, p. 109, f. n. 1.

āmūyā, inst. adv. in that way, 178, 3 e.

āmsa, n. mother, p. 78, f. n. 6.

āma, ev. sf, how added, 168, 1.

ayām, dem. prn. this here, 111 (par.); 193 B 1.

ayā, adv. thus, 178, 8 a.

āyaḥ, has sacrificed, a. no. of yaj., p. 161, f. n. 1.

āyāha, has sacrificed, 2. a. no. of yaj., 144, 2.

āyuta, nn. ten thousand, 101.

ār, stem in, 101, 1.

ār, high grade of y, 5 a; low grade of, 4 a.

āram, adv. suitably, 178, 2 a; compounded w. verbs, 184 b; synt. use, 180; w. dat., 200 A 4 a.

āri, a. southeast, p. 81, f. n. 1; 99, 3.

āru, n. round, 83, 2 e.

āra, prative, pf., 139, 6; prp. pl., 85.

ārthāya, adv. dat. for the sake of, 200 B 5.

ārth, thirte, pf., 139, 6.

ārāpa, ev. of y, gen. red. no., 149 u 3.

ārītā and ārīta, pp. ev. of y, 160, 3.

ārduṇa, mn. ten million, 104.

āryamān, m. a god, 90.

āryānā, a. hillward, 93 b.

ārtha, desire, pf., 139, 6.

ālam = āram, adv., synt. use of, 180.

āslābhāvant, pr. pt. assuming morning, 184 d.

al, high grade of vowel l, 5 a.

ālpa, a. small, cpv. and spv. of, 108, 2 b.

āvā, dem. prn. this, 112 u b.

āvā, prp. same, w. abl., 176, 8.

āvagrāha, m. mark of separation, p. 454, 10 a.

āvatta, cut off, pp. of dā, 160, 2 b.

āvānī, f. stream, p. 82, f. n. 9.

āvāmā, spv. locut., 120 c 1.

āvāyā, f. share of obedience, 79, 8 o 8.

āvāra, cpv. locut., 120 c 1.

āvarena, adv. prp. below, w. abl., p. 209, f. n. 3.

āvā, adv. downwards; prp. down from, below, w. abl., 177, 8 w. inst., 177, 2.

āvāstād, adv. below, w. gen., 202 D.
| akṣāṇa, a. | 63 b. |
| aṣāṭ, aus. sktva, a s s. a. a. of va, | 144, 2. |
| aṣvā, m. | 81, 1. f. n. 1. |
| aṣṭ, m. | 81, 1. f. n. 1. |
| aṣṭāvyānt, pl. pr. tinavi aites, | 101. |
| aṣṭiti, nm. | 80, 1. 2 (par.). |
| aṣṭāv, s. a. a. of ēri, render, | 114, 2. |
| aṣṭāvīn, a. | 64. |
| aṣṭāśvattha, an: adv. eight times, | 108 a. |
| aṣṭādāh, nm. adv. on eight ways, | 108 b. |
| aṣṭamā, ord. eighth, 107. |
| aṣṭā, nm. | 81, 1. f. n. 1. |
| aṣṭacātvarīmā, ord. forty-eighth, | 107. |
| aṣṭānā, nm., | 104, 106 (par.). |
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| as, pri. nom. af, 102, 1 b. stems in, | 103, 2 a. p. 153, 9 A a. adv. af. w. loc. sense, 179, 3. abl. gen. inf. in, 165, 3 a. p. 211, 3 a. changed to at, 145, 2 b. |
| aṣṭakāṇ, dem. prn. that little, 117 a. |
| aṣṭācāt, Bv. ed. unqualified, 85 b. |
| aṣṭakni, a. f. black, p. 86, f. n. 3. |
| aṣṭkni, f. name of a river, p. 86, f. n. 3. |
| aṣṭāy, u. blood, 79, 3 b. |
| aṣāṇ, dem. prn. that (there), | 112 (par.). synt. use, 195 B 2. |
| aṣṭam, acc. adv. home, 178, 2. w. verbs, 184 c. |
| aṣṭamikē, loc. adv. at home, 178, 7. |
| aṣṭodvavm, 2. pl. a. a. of stu. praise, 144, 2 a. |
| aṣṭhi, nm. | 99, 1. |
| aṣma, prs. prn. stem, 109 b. |
| aṣmatrā, adv. among us, 179, 3. |
| aṣmatāskhi, Bv. ed. having us as companions, 109 b. |
| aṣmad, prs. prn. stem in eds., 109 b. |
| aṣmadṛūḥ,Tp. ed. being us, 109 b. |
| aṣmākā, pass. prn. sur, 116 a. |
| aṣmākām, gen. pl. prs. prn. of us, 116 a. |
| aṣvaptān, slophes, 79, 3 b. |
| ah, say, defective verb, pf., 159, 4. āha, emphasizing pcl. just, 180. |
| akāsana, a. spacious, synt. ed., 189 B c. |
| āhan, n. day, 90, 1. 2; an final member of Bv. eds., 189, 3 c. |
| āhamuttā, n. dispute for precedence, synt. ed., 189 B c. |
| avampūrā, n. hunger to be first, synt. ed., 189 B c. |
| āhar, n. day, 91, 2; 101, 1. |
| āharahar, everyday, itv. ed., 189 C a. āhardivi, day after day, mixed itv. ed., 189 C a. f. n. 1; accentuation, p. 457, s a. |
| āharāṇī, n. | 49 d. |
| ahi, m. | 100 | I a. |
| ahi, 3, a. a. of hi, 144, 2. |
| ahorātra, n. day and night, 186 A 2; | | accentuation, p. 457, s a. |
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| ā, emphasizing pcl., 180. |
| ā, pri. nom. af, 122, 1 b. stems in, 97, 2; sec. nom. af, 182, 2; stems in, 97; for a in sb., 184 A 4 b; 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. care, 100 C a, f. n. 4. |
| ān-, pf. red., 139, 6; shortened, 140, 1. |
-āna, sf. of mid. pt., pr. 188 a, pt. 159.
-āna, sf. of 2, a, ipv. act., 126, f. n. 9; 134 E 4.
āmājāna, pf. pt. mid., of anā, amount, 159.
āmājāna, pf. pt. mid., of anā, reach, 159.
āni, secondary nom. sf., 182, 2.
āpyk, adv. in a mixed way, 79, 1.
ābhā, n. present, 100, II b.
-āyana, secondary nom. sf., 182, 2.
āyū, n. life, 98 a (p. 83).
-āyya, adv. sf., 162; 162, 2; 209, 3.
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