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Volume II, 1932

VEDIC VARIANTS

BY

MAURICE BLOOMFIELD

AND

FRANKLIN EDGERTON

PUBLISHED WITH THE AID OF THE
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VEDIC VARIANTS

A Study of the Variant Readings in the Repeated
Mantras of the Veda



BY

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PREFACE

This second volume of the *VEDIC VARIANTS* deals primarily with Phonetics; included also are graphic variations, false divisions between words, and rime words. It is the largest volume of the series, and probably the most interesting and important.

The general plan and objects of the *VEDIC VARIANTS* have been described in the Preface to Volume I, *The Verb* (Philadelphia, 1930); which also stated the approximate extent to which each of the co-authors participated in the work. The greater part of the first volume was Bloomfield's. In this volume my own share is larger. Nevertheless the first nine chapters owe much to Bloomfield, who prepared a draft of their text on the basis of preliminary studies made by me. I have preserved as much as possible of Bloomfield's language in these chapters: those who know his inimitable style will find traces of it at many points in them. To my regret, he never continued this work beyond the ninth chapter. In the remainder his participation was nearly or quite limited to the gathering of preliminary list of materials. This will be true, also, of all the remaining volumes of the series, to which he contributed only an occasional marginal note, aside from the preliminary lists.

Cordial thanks are again due to the *LINGUISTIC SOCIETY OF AMERICA* and to the *AMERICAN COUNCIL OF LEARNED SOCIETIES DEVOTED TO HUMANISTIC STUDIES*, which by their continued generosity have made possible the publication of this second volume of the series.

Dr. Murray B. Emeneau, Sterling Fellow and Research Associate in Yale University, has read the proofs of this volume and made a number of useful suggestions. It gives me great pleasure to announce that Dr. Emeneau is collaborating much more extensively in the preparation of Volume III, on Noun Inflection. With his able and vigorous co-operation it is now (in April, 1932) nearly completed, and we hope to issue it soon. Dr. Emeneau's name will appear, most deservedly, on its covers and title-page as co-author.

FRANKLIN EDGERTON.

ABBREVIATIONS AND SYMBOLS

These are the same as those used in Volume I, with the addition of VV = VEDIC VARIANTS (VV I = the first volume, on The Verb). Most of them, it is believed, are self-explanatory. Vedic texts are referred to by the abbreviations used in the Vedic Concordance. *RVRep.* = Bloomfield's *Rigveda Repetitions*.

The asterisk * is used to indicate a variant reading in one text when the mantra occurs in the same text with the reading for which this variant is a substitute; that is, it calls attention to the occurrence of both forms of the variation in the same text.

The dagger † is used to call attention to a quotation which needs to be corrected in the Concordance.

CHAPTER I. INTRODUCTORY

PRINCIPLES OF PROCEDURE

§1. An examination of our materials shows that many, perhaps most, of the cases here treated under the general head of 'phonetic variations' are accompanied by, or result in, a lexical or morphological change at the same time. Thus, beginning with RV., the two words *vācam* and *vājam* interchange in:

pra vācam (9. 35. 4a *vājam*) *indur iṣyati* RV. 9. 12. 6a, 35. 4a,
'Soma sends forth speech (substance).' Obviously, there is here a change, involving a single sound, from one very familiar Vedic word to another equally familiar, the two having no etymological connexion whatsoever. Tho there is good reason to believe the reading *vācam* is the primary one (cf. *RVRep.* 410), the alteration makes good sense and is intentional. Yet when we find this same interchange occurring independently in a considerable number of cases, we cannot doubt that rime and phonetic confusion—both phenomena of sound, rather than sense—hold shares in the transaction, or, more precisely, constitute the prime motive in the shift.

§2. More purely phonetic, yet not devoid of lexical significance, is the following variation, which also involves interchange of *c* and *j*:

prāñco agāma (TA. *prāñjo* 'gāmā') *ṛtaye hasāya* RV. AV. TA.,
'We have gone forward (swiftly) to dancing and mirth.' For some reason *prāñco*, surely intelligible and fit, has suggested to the Taittiriya the more sophisticated, or tenser, reading *pra* + *añjas* 'forward swiftly' (*añjas*, RV.). The commentator's *prāñjah* = *prāñcah* is negligible; TA. must have been familiar with *añjas* in the sense of 'swiftly'.

§3. We find, however, a great many phonetic changes which carry a certain word or expression to the danger-line of unintelligibility, without necessarily reaching the point of senseless corruption. In these cases the secondary reading appears inappropriate to its context, or at least, its motive escapes our appreciation. And yet it would be dangerous to deny the resulting lexical change as a real fact of the tradition of a given school. The study of Vedic tradition must not be content with reconstructing or defining the original body of mantras, by detecting and recording secondary fancies, adaptations, and corruptions. These

secondary readings have their own right to exist; they are, as a rule, the genuine readings of their respective schools. It is our duty to sketch the development of the mantras in all the Vedic schools, assigning, where possible, causes for the changes, but rejecting no unexplained or apparently unmotivated change, however it may seem to conflict with what seems to us good mantra sense. Thus:

ud usriyāḥ sṛjate (TB, *sacate*) *sūryaḥ sacā* RV. SV. TB.,

'The sun sends forth (accompanies, attends) his ruddy rays all together.' (The TB. comm. seems to come around tortuously to the sense of the other schools: *utsacata udgatasteena sambaddhān karoti prasārayatīty arthaḥ*.) The TB. reading is inappropriate; but neither the theory of a quasi-Prakritic substitution of *a* for *r*, nor that of interchange between surd and sonant (elsewhere a real phonetic change), alters the fact that the TB. understood the word as a form of *sac*, and had lost sight of the root *sṛj*, whatever meaning it attached to *sac*. Note, in passing, that the TB. reading results in a kind of alliteration, *sacate* . . . *sacā*. Thus the phonetic considerations involved are complicated by the (at least possible) regressively assimilatory influence of the word *sacā* on the original *sṛjate*. Yet in its final outcome the change is lexical, tho unquestionably related to (and perhaps started by) faulty hearing of sounds. Cf. Winternitz in his edition of ApMB., Introduction, xv ff., and xxx.

§4. Clearly, then, such variants are of interest and importance for Vedic phonology. Concretely speaking: If we are collecting examples of the quasi-Prakritic shift of *r* to *a*, we shall, of course, begin with such a variant as this:

ava sma durhaṇyataḥ (SV, *durhṛṇ*^o) RV. SV.

Here the RV. has an obvious Prakritism which the SV. 'corrects' by substituting the Sanskritic *durhṛṇ*^o. This does not mean that the SV. knows more Sanskrit than the RV.; the RV. itself knows the stem *durhṛṇ-* (1. 84. 16; 7. 59. 8). It is, however, a purely phonetic variation. On the other hand, in the variant:

etām samkṛṣya (MS. MŚ. °*kaṣya* or °*kuṣya*) *juhudhi* MS. ApŚ. MŚ.,

who can decide definitely whether the *a* or *u* for *r* is purely phonetic (Prakritic), or lexical? Böhtlingk in fact assumes an improbable *samkuṣya* from the root *kuṣ*. Be this as it may, if we can discern in the Veda signs of a Prakritic change of *r* to *a*, then the substitution of *sacate* for *sṛjate*, lexically different tho the two words be, bears in some fashion and in some degree upon the matter of Vedic Prakritism. But it is impossible to draw a hard and fast line between purely phonetic and

lexical shifts. Our detailed consideration of the variants tries to do this as far as possible, holding itself very free from imposing upon the materials personal theories and predilections.

§5. Our procedure has been to select all sound interchanges which could possibly have phonetic interest, and then to gather all variants which show these sound interchanges, irrespective of the contributory influence of lexical and other moments. At the same time we have borne in mind the greater interest and value which, for the purposes of this study, must attach to those variants which are purely phonetic—which show different phonetic forms of what must be regarded as lexically the same word. By this procedure we are enabled to present here a new mass and a new class of materials for the study of Vedic phonetics, which are likely to become a permanent factor in future Vedic grammar.

SUMMARY OF CONTENTS

§6. We begin with interchanges between voiced and voiceless consonants, quite numerous and often suggestive of Prakritic phonetics. Next, interchanges between aspirates and non-aspirates, few and mostly lexical in character. Then variations between aspirate stops and *h*, mostly concerning *kh* and *bh*, and in fact mostly interchanges between *grāh* and *grāh*.

§7. Next, interchanges in the articulation-series, numerous and extremely interesting. The little section concerning palatals is important out of all proportion to its size (notably the quasi-Prakritic variations between *kṣ*, *ts*, *ps*, and *ch*). The numerous variations of labial stops with *m* and *v* are partly graphic (*b* and *v*, *p* and *v*), partly morphological (suffixes containing *m* and *v*), partly lexical, but to a large extent purely phonetic (especially in the variation between *ḍ* and *v*, a very familiar phenomenon).

§8. The variations between semi-vowels and liquids differ widely from one another in character. Those between *y* and *r*, *l*, *h* are not many nor very significant. Those between *y* and *v* are more numerous and to some extent quite curious, pointing to phonetic relations between these two sounds hitherto not sufficiently emphasized. The tendency of the Taittiriya school to prefer *v* to *y* is paralleled by its preference in some cases of the vowel *u* to the vowel *i*. The only other important subdivisions of this section are the variants between *r* and *l* (numerous, and almost purely phonetic), and those between *ḍ* and *l*, or *ḍh* and *lh* (numerous, but mainly a matter of cut-and-dried school usage).

§9. With the sibilants we find a very large number of variants between

ś and ṣ; a much smaller number between ś and ṣ; and a very small number between ṣ and ṣ. The first two groups contain a considerable number of purely phonetic variants. Between ś and ḥ occur only lexical variants and corruptions, not numerous, but not lacking in interest.

§10. Next, a section on insertion or omission of consonants: first of nasals and *anuvāra*, cases which show a marked tendency to harmonize with a shift in quantity of the preceding vowel. Then of *y*, very numerous but mostly morphological (e.g. words identical in meaning but containing or lacking suffixal *y*). But there are groups of phonetic interest, such as that concerning *y* between vowels as sandhi-consonant or 'hiatus-tilger', and *y* after palatals, or after two consonants. Presence or absence of *r* does not display much interest, but that of *v* includes some cases of *v* initial before vowels, partly as 'hiatus-tilger' after a vowel. Cases of presence or absence of *h* and *s* mostly concern initial *s* before stops, and initial *h* before vowels (a sort of psilosis); those of *visarga* point to the light pronunciation of that sound as word-final.

§11. The consonantal variants are concluded with sections on single and double consonants, on assimilation of consonants (with suggestions of Prakritism), and on simplification of consonant groups.

§12. The treatment of the vowels begins with the variations in quantity of simple vowels. Most important and numerous are those between *a* and *ā*, especially the rhythmic lengthening of final *a*. Much light is thrown on the meaning of this phenomenon; our conclusions can hardly be stated in a few words and can best be deduced from the section itself. The variants between *i* and *ī* and between *u* and *ū* are in general parallel to those between *a* and *ā*, but much less numerous. The numerous shifts in quality between *a*, *i*, and *u* vowels are mostly morphological or lexical in character. On the other hand those between vocalic liquids and *a*, *i*, or *u* vowels are largely Prakritic, and of great interest; most numerous are those between *r* and *a*. The variations between diphthongs and simple vowels, and between long and short diphthongs, while mainly morphological (varying grades of ablaut, and presence or absence of the *vriiddhi* of secondary derivation), harbor also some phonetic or dialectic differences.

§13. The variations between *r* and *ar* or *ār*, more rarely *r* and *ir*(*ir*) or *ur*(*ūr*), mainly concern ablaut, and involve also dialectic and lexical shifts. The phenomena of '*samprasāraṇa*' show that the variations of *ea*(*ēā*) with *u* vowels, of *ya*(*yā*) with *i* vowels, and of *ra*(*rā*) with *r* are mainly morphological or lexical; on the other hand variations of *ri*(*rī*)

and *ru(rū)* with *r* show Prakritic tendencies. Prakritism is, of course, concerned in the little group of variants between *aya* and *e*, and *ava* and *o*.

§14. Next comes a section on insertion or expulsion of vowels. Most commonly the vowel (generally *i*) is secondarily inserted, contrary to the meter, either before or after a liquid (anaptyxis); the insertion is especially common after *r* and before a sibilant or *h*. Only superficially do these cases resemble the next and last vocalic section, which concerns the writing of *iy* and *ue* for *y* and *v*, which is shown to be largely an attempt to represent in writing the vocalic pronunciation of *y* and *v* (as *i* and *u*).

§15. Leaving now the behavior of individual sounds, there is a considerable variety of phenomena which concern groups of sounds. We take up first metathesis: of consonants (transposition of a single consonant without change of other sounds, interchange in position of two consonants, adjoining or not adjoining); then metathesis of vowel and adjoining semivowel. This is followed by an interesting group of variants concerning haplogy and dittology.

§16. Next, a large section dealing with differences in the division of words, which may perhaps hardly be called strictly phonetic, but which are interesting and important because they show, more than possibly any other kind of interchange, the extent of the breakdown during Vedic tradition of both sense and sound values. The point is reinforced by a miscellaneous collection of 'patch-words', teaching the same general lesson.

§17. A class of rime-words also throws light on the methods of text tradition. On the slender basis of a vaguer kind of assonance, rather than of real phonetic interchange, words which are easily subject to association are substituted one for another. There is no rubric in which the details of causation can be watched and accounted for more profitably.

§18. Finally, a considerable number of variants may be based on graphic similarities. Doubtless a careful study of Indian paleography would suggest much more than we are able to state in this section. Our selections are of the more obvious and simple kind; they seem, however, to suggest the great age to which graphic corruptions in Vedic tradition may go back.

§19. The variants exclusively concerned with external sandhi in a narrow sense constitute the last chapter of this volume, a large and important one. A summary of its contents will be found in its introductory section.

PRAKRITIC INFLUENCES

§20. We have at this point refrained from preliminary illustrations in the set rubrics which have established themselves under our hands. There is, however, one kind of interchange which runs as a red thread thru Vedic tradition, and which is so important that it should receive special treatment and emphasis. We refer to shifts which suggest possible dialectic influence from popular speech, by their resemblance to the phonetics of the later Middle-Indic dialects. (Cf. especially Wackernagel I, p. XVIII, with references there quoted; and for a brief preliminary outline of our materials, Edgerton in *Studies in Honor of Hermann Collitz* 25 ff.) The large mass of variants of this kind, clearly pointing to extensive influence of Middle-Indic phonetics in the earliest periods of the language, seems to us one of the most important results of this volume of the VEDIC VARIANTS. The principle, to be sure, is not new. But it has never before been illustrated so extensively; and the special character of the illustrations, namely the occurrence of double forms of the variants, with and without Prakritic phonetics, makes them especially valuable and interesting. Moreover, some of the rubrics here included are, we believe, now presented for the first time in Vedic phonology. We find, all in all, the most definite proof of phonetic changes not only in the direction of Prakritism, but also (no less interesting) in the reverse direction, 'hyper-Sanskritism,' which latter indicates a rather definite consciousness, on the part of the handlers of the texts, of the antithesis between the phonetics of the high speech and of the popular dialects.

§21. Taking up such variations in the order of their occurrence in our book, we find at the very outset a large number of variations between auras and sonants, some of which seem to defy lexical explanation, and to be capable of interpretation only as quasi-Prakritic phonetic variants. (See Chapter II, especially §§47-9, 53, 59, 66, 69.) Thus:

pikaḥ (KSA. *piḡaḥ*) *kṣviṅkā nīlaśiṅṣī te 'ryamṣe* (KSA. *'ryamṣaḥ*) TS.

KSA. No form but *pika* is known outside of this KSA. passage.

citrā etagvā (TB. *edagvā*) *anumādyāsaḥ* RV. MS. TB. A pure Prakritism in TB.; the comm. does not explain the form. Cf. the next, in which MS. seems to have a hyper-Sanskritism, the reverse of this. *dīśāṃ devy* (MS. *levy*) *avatu no ghr̥tācī* TS. MS. All mss. and p.p. of MS. agree on *levy*; if it means anything at all, it would seem to be a laletic (nursery) word for 'mother'. But it is doubtless merely a phonetic hyper-Sanskritism. Cf. *māṛk* (for *māṛk*) TA. 1. 5. 1, and §66.

khajāpo 'jopakāśinī ApMB.: *bajābojopakāśinī* HG. Uncertain, because the words concerned are barbarous and obscure.

§22. The variations between surd and sonant aspirates are both much fewer, and less certain in their relation to Prakritism; we may however quote two cases (see §§70, 76-7):

mā nah kaścit prakhān (ApS. *praghān*) . . . KS. ApS.
svāyān tanū (ApMB.† MG.† *tanūn*) *rtviye* (RV.† *rtviye*) *nādhmānām*
 (ApMB. *nātha*°, MG. *bādha*°) RV. ApMB. MG.

§23. Under aspirates and *h* occur a few forms which might be connected with the later Prakritic tendency to substitute *h* for aspirate mutes. Dialectic in a broad sense this change certainly is; but see Wackernagel I p. 252f., who holds that *h* regularly replaced *dh* and *bh* in the RV. dialect after (or initially before) an unaccented vowel. Cf. Ascoli, KZ 17. 258ff.:

asamhayan [perhaps for *asamkhyayan*?] *parābhavan* JB.: *asamhāyan* *parā*° AV. See §121.

grdhrah śitīkakṣī vārdhrāyasas te divyāh (KSA. *vārkhāzasas te 'dityāh*) TS. KSA. So the single *ma.* of KSA.; v. Schroeder emends to *vārdhri*°; the form with *h* for *dh* is otherwise unknown, but we should incline to keep the *ms.* reading. See §122.

kakubham (VSK. TS. ApS. *kakuham*) *rūpam vṛṣabhasya* (KS. *rūpam ṛṣa*°) *rocate* . . . VS. VSK. TS. MS. KS. ŚB. ApS. MŚ. The adjective *kakuhā* (with regular *h* according to Wackernagel's law) occurs in RV., where *kakubha* is not known. See §120.

§24. Under Palatals and Dentals (§§154-61, see especially 156, 159) are found some variations between *d* and *j* before *y*, with obvious Prakritic bearings; the second example we are about to quote shows an interesting hyper-Sanskritism in HG.:

sahasriyo dyotatām (TS. TB. *dīpyatām*, MS. °*ṛīyo jyotatām*) . . . VS. TS. MS. KS. ŚB. TB.

ava jyām iva dhanvanah AV. Vait. ApMB.: *ava dyām iva dhanvinah* HG.

§25. On Linguals and Dentals see our discussion below, §163:

avalasya (SV. *avatasya*) *visarjane* RV. SV. We believe (for reasons set forth §164) that *avalā*, 'well', is a pure Prakritism, and that, on the evidence of the variants, Prakritic influence in this section of Vedic phonetics has not been sufficiently recognized heretofore.

§26. The miscellaneous group of interchanges concerning palatals (Chapter V) contains a number of Prakritic phenomena (cf. Wackernagel I §135). Thus there are the familiar but very interesting cases of *ch* for *kṣ*, *ts*, *ps* (§§183-6); in most of our variants lexical considerations enter in, but note the following:

achalābhīh (KSA. *acharā°*, MS. *atsarā°* in p.p., in s.p. *matsarā°*, VS. *ṛkṣalā°*) *kapinjalān* VS, TS, MS, KSA. The same word appears as *ṛcharā* in AV. 10. 9. 23. Either MS. or VS. (or both?) must have hyper-Sanskritic back-formations.

§27. The following may be quoted as a probable example of dialectic *khy* for *kṣ* (§§190-1). Tho the Tait. form is none too clear, it seems that the ŚŚ. has a corruption of it:

idhmasyeva prakṣyatah (ŚŚ. *prakhya°*) TB. TA. ŚŚ. ApŚ.

§28. There are a number of cases of mutual interchange between *j* and *y* (§§192-3), mostly more or less justifiable lexically. Cf. Wackernagel I §§188b, 140b. In the following example we have a proper name, and may infer that one or the other form is a dialectic corruption of its rival:

saṃjāmim (ŚG. *saṃyāmim*; with both sc. *tarpayām*) AG. ŚG.—Cf. AV. 19. 34. 2a, *jāgrtsyas tripañcāsih* (mss., wrongly emended in edition), for which read *yāh* (or *yāś ca*) *kṛtyās*, or *yā grtsyas*; see Whitney's note to Transl., and our §192.

§29. The interchange between *v* and *m* may be Prakritic, cf. Wackernagel I p. 197; it is fairly frequent (see particularly §§223-5). That between *b* and *v* (§§206-19) is certainly dialectic in a wide sense, whether properly Prakritic or not; cf. Wackernagel I p. 183f.:

uc cheñcasva (TA. *chmañcasva*) *pṛthivī mā nī bādhatāh* (TA. *vi bādhitāh*) RV. AV. TA.

yatra bāṇāh (VS. *vāṇāh*) *sampatantī* RV. SV. VS. TS. AG. Both *b* and *v* are found in the RV. in this word; it is not known which is original.

§30. The thoro confusion of the sibilants in the Middle Indic dialects makes it plausible to suppose that the extensive confusion of them even in the Vedic texts is of like nature (cf. Wackernagel I p. 225f.). A few examples out of many may be quoted here; for *ś* and *ṣ* see especially §§274-9:

vi srutayo (AŚ. *visrutayo*, ŚŚ. *viśru°*) *yathā pathah* SV. AŚ. ŚŚ. And other cases of *śru* for *sru* (so that BR. even postulate a 'root' *śru*, 'flow'). Here *s* is original and *ś* secondary. The contrary is the case in the next:

hukeṣu me (AV. *sukeṣu te*) *harimāṇam* RV. AV. TB. ApŚ.

§31. Much less numerous are the variations between *ṣ* and *ś*; yet they are not rare, and are to some extent at least purely phonetic (see §§288-90):

nainad deṣā āpnuvan pūrvam arṣat (VS. *arṣat*) VS. VSK. IśaU. The proper form is *arṣat*; VS. comm. *ṛṣa gatau*.

§32. There are very few variations between *s* and *ś* (§294):

ye vṛkṣeṣu (KS. *vaneṣu*) *śaṣpiñjardh* (TS. *śaṣpi*^o) VS. TS. MS. KS.
Thought of the word *śasya* doubtless influenced TS., and cf. *śaspa* for the other form (a kind of haplology in each case); see §278.

§33. The later confusion between *kh* and *ś* (perhaps scarcely to be called 'Prakritic' in a strict sense; cf. Wackernagel I p. 136) finds surprisingly little representation here; in fact we have noted only one case, and that an uninterpretable word (§295):

kaṣṭkāya svāhā TA. TAA.: *khakholkāya svāhā* MahānU.

§34. There are however a couple of interesting cases of variation between *ś* and *kh*, which must be similar in character; see §296 below.

§35. Under presence or absence of nasals and *anusvāra* occur some variations which remind us of Pali-Prakrit *śīha* for *śīha* and the like, altho usually lexical considerations enter in (cf. §300):

pūṣṇe 'āghṛṇaye svāhā TA.: *pūṣṇa āghṛṇaye* (em.; mss. *āpṛṇaye*) *svāhā* MŚ. *āghṛṇi* is regular.

§36. Under presence or absence of *y* we find some interesting cases which remind us of the wide-spread use of an unetymological *y* between two vowels as a 'hiatus-tilger' (§§338-44). To be sure, the forms are all grammatically or lexically diverse; but a similar phonetic tendency is surely present. It may be added that there are traces of a similar use of *v*, altho again the variant forms are lexically justifiable (§§358ff.):

vaiśvānaram ṛta ā (TS. *ṛtāya*) *jalam agnim* RV. SV. VS. TS. MS. KS.

PB. ŚB. The secondary and not very intelligent reading of TS. shows a tendency to avoid hiatus by use of the glide-sound *y*.

§37. In Pali and Prakrit we find rather free interchange between long or nasalised vowel plus single consonant and short vowel plus double consonant, without much regard for etymology. The conditions are best stated by Geiger, *Pali* §§5, 6. Traces of a similar tendency may be detected among the variants (§§393-8), tho again complicated by other considerations:

agne samrād iṣe rāye (ApŚ. *rayyāi*) . . . AŚ. ApŚ.: *iṣe rāye* . . . VS. MS.

ŚB. TB. (See §396.) While the two parallel stems *rai* and *rayi* are of course concerned here, the result resembles the Middle Indic phonetic change referred to.

§38. There are also (§§406-16) traces of the Prakritic assimilation of two adjoining consonants; this is especially marked when one of the consonants is a semi-vowel or liquid, or (as in the following instance) the two are semi-vowel and liquid:

abhinne khilye (TB. *khille*) *nidadhāti devayam* RV. AV. TB. This is a

purely phonetic, Prakritie variant; TB. can mean nothing but an equivalent of *khilye* (comm. *khilibhūte*).

§39. Of the vocalic sections, the first to claim attention here is that on the interchange of vocalic liquids and other vowels (§§629-45). The Prakritie nature of this change is obvious. These variants are quite numerous, and, especially between *r* and *a*, contain not a few genuine phonetic variations:

ava sma durhaṇyatalaḥ (SV. *durhṇy°*) RV. SV. The SV. restores Sanskritie vocalism, as against the Prakritie form of RV.

tejo yaśasvi sthviram samiddham (ŚG. *saṃṛddham*) ŚG. PG. ApMB. HG. Here ŚG. alone has the 'correct' Sanskrit form, and even it has a v. l. *saṃiddham* (perhaps felt as 'inflamed', with *tejas*?).

purandaro gotrabhid (MS. *°bhr̥d*, TB. *maghavān*) *vajrabāhuḥ* VS. MS. KS. TB. A hyper-Sanskritism in MS; see §636.

tvastṛmantas (MS. MŚ. *tvastṛi°*, ApŚ. *tvastu°*) *tvā sapema* VS. MS. KS. ŚB. KŚ. ApŚ. MŚ.

saṃvatsara ṛtubhiḥ saṃvidānaḥ (KS. *°bhiḥ cākṛpānaḥ*, ApŚ. *°bhiḥ cākupānaḥ*) MS. KS. ApŚ.

§40. Various Prakrit dialects show occasional forms with *ri* or *ru* for Sanskrit *r*; and the modern vernacular pronunciation of Sanskrit *r* as *ri* or (e.g. Marāṭhī) *ru* should be remembered in this connexion. Among the variants *ru* for *r* shows a tendency to be associated with labial consonants. Besides *tvastṛmantas* (*tvastṛi°*) etc., §39, we may quote from §§666-84:

tr̥ṣṇayavaso (MS. *tr̥ṣṇu°*) *juhvo nāgneḥ* RV. MS. The adverb *tr̥ṣṇu* is the only possible form here; the variant of MS. is purely phonetic. *bhṛmim* (TB. *bhrumim*) *dhamanto apa gā avṛṇata* RV. TB. The mss. of TB. seem to be unanimous on *bhrumim*, an otherwise unknown form.

pruṣvā akṛubhiḥ VS. MS.: *akṛubhiḥ pruṣvām* (TS. *pr̥ṣ°*) TS. KSA. The form *pr̥ṣvā* occurs a number of times in Tait. texts; it may be called a hyper-Sanskritism for *pruṣvā*.

§41. Coming next to the diphthongs, variations between long and short diphthongs (§§703-12, 728-32) naturally remind us of the fact that all long diphthongs are shortened in Middle Indic. Among the clearest phonetic variants are:

avārāya kevaritam VS.: *pār̥yāya kaivartam* TB. The usual form is *kai°*. *sukurirā vāupaśā* VS. TS. KS. ŚB.: *sukarirā vopaśā* MS. Several mss. of MS. and its p.p. read *vāupaśā*.

§42. The familiar Prakritie reduction of *aya* to *e* and *ava* to *o* is paralleled by our §§744-9, e.g.:

namaḥ kiṇśilāya ca kṣayanāya (MS. *kṣeṇāya*) *ca* VS. TS. MS. KS.
kṣeṇa is otherwise unknown.

to-to (MS. KS. MŚ. *tava-tava*, TS. ApŚ. *to-te*) *rāyaḥ* VS. TS. MS. KS.
 ŚB. ApŚ. MŚ.

§43. The insertion of an epenthetic vowel, generally *i*, between two consonants, usually a liquid and a sibilant or *h*, is likewise related to Prakrit phonetics (§§751-65):

tan naḥ paṣṣad (MS. *paṛiṣad*) *ati dviṣaḥ* TS. MS. Cf. Wackernagel
 I p. 57.

CHAPTER II. SURD AND SONANT MUTES

§44. These are treated in the following order: *k* and *g*, *c* and *j*, *t* and *d*, *t* and *d*, *p* and *b*, *kh* and *gh*, *th* and *dh*. (For *g* and *kh* see §82; *t* and *dh*, §97f.; *p* and *bh*, §§112-14.) In general the purely phonetic variants are much rarer than those which involve lexical change. They concern, too, for the most part rare words, so that it is often uncertain whether the voiced or voiceless sound is more original, unless the theory of Prakritic influence is sufficient to establish greater probability for the voiceless. It does seem to be true that, especially under purely phonetic variations of *k* and *g*, there is a preponderance of the cases in which *k* appears to be original.

k and *g*

§45. We shall begin with the forms which clearly involve real lexical changes along with the phonetic changes, and first of all with cases where both readings make good sense. In these the question of priority is often peculiarly delicate; both variants may be assumed to represent the conscious intentions of their schools:

athāham anukāminī (MŚ. °gāminī) TS. ApŚ. MŚ. How near these expressions are to one another may be seen from AV. I. 34, 5cd, *yathā mān kāmīny aso yathā man nāpaḡā asah*. Yet MŚ. (all mss.) is no doubt secondary.

gr̥ṇatā nah̥ sviṣṭaye AV.; *kr̥ṇutam nah̥ sviṣṭim* (MS. KS. °(am) VS. TS. MS. KS. 'Sing for us unto well-being'; 'make well being for us.' The meter of AV. is easier, but the *āprī* hymn where it occurs is in a state of corruption so great (cf. Bloomfield, *Atharvaveda* 54; Keith, *HOS* 18, elx) as to throw doubt upon its version of this pāda, easier tho it be. The word *gr̥ṇatā* is preceded by *gr̥ṇata* (other forms of *gr̥ṇ*° in the other Samhitās); this suggests that *gr̥ṇatā* is a secondary corruption, due not wholly and perhaps not primarily to the tendency here considered.

mitrāvaruḡā karadāhnm̐ (MS. °hūā) *cikittnū* (MS. *cikittam*, KS. *jigatnū*, AŚ. *cikittam*) TS. MS. KS. AŚ. *cikittnū* of TS (presumably 'intelligent', tho not quoted in the lexicons) and *jigatnū* of KS. ('swift') are both reasonable. See RV. 7. 65. 1, where *jigatnu* is precisely an epithet of Mitra and Varuḡa (wrongly Oldenberg, *Noten* 2. 50).

namaḥ kṛchrebhyaḥ kṛchrapatibhyaḥ ca vo namaḥ MS. KS.: *namo gr̥tsēbhyo gr̥tsapatibhyaḥ* . . . VS. TS. See §185.

tato na vicikitsati (VSK. ĪśāU. *vijugupsate*) VS. VSK. ĪśāU.: *na tato vijugupsate* KU.: *na tadā vicikitsati* ŚB. BrhU. 'Then he no more doubts', or, 'then (therefrom) he does not shrink away.' Two familiar verb-forms, both appropriate. The Kāṇva recension of BrhU. has *jugupsate*. Cf. AV. 13. 2. 15b.

dhīpsyam vā samcakara janebhyaḥ MS.: *yad vādāsyam samjagārā janēbhyah* TB.: *aditsan vā samjagara janebhyah* TA. Cf. *dāsyann adāsyann uta sam gr̥ṇāmi* (TA. and AVPPP. *uta vā kariṣyan*) AV. TA.: *adāsyann agna uta sam gr̥ṇāmi* AV. In all these passages *sam-gr̥* seems to mean 'devour, eat', the doubt has been cast on this interpretation (see Whitney on AV. 6. 71. 3 and 6. 119. 1). If 'devour' is right, *sam-cakara* 'collect' is secondary, tho in the outcome not very far from the original meaning.

§46. We list next cases in which the priority of one reading is emphasized by the fact that the secondary form, tho correct enough considered as an individual entity out of its context, fits that context more or less poorly, so that the term corruption begins to be more or less applicable to it. Here belong, first, several interchanges between the roots *kṛ* and *gam*:

ukhām (ApS. *garbham*) *sravantīm agadām akarma* (KŚ. *aganmā*) KŚ. ApS. MŚ. 'We have made the leaking *ukhā* diseaseless.' Tho *aganmā* may serve at a pinch, *akarma* seems to be the true reading; see VV I p. 211.

urvīm gavyām pariśadam no akran AV.: *ūrvām gavyām pariśadanto agman* RV. KS. The original RV., 'surrounding it they penetrated into the stable of the cows,' is done over in AV., 'they have made for us a wide conclave rich in kine' (Whitney).

vadhūr jajāna (AV. *jigāya*, MS. KS. *mimāya*) *navagaḥ* (ŚG. *navakṛḥ*) *janitrī* AV. VS. TS. MS. KS. ApMB. ŚG. See Whitney on AV. 3. 10. 4 for a collection of Hindu guesses on the meaning of *navagaḥ*; the European guesses are scarcely better. ŚG. tries a sort of hyper-Sanskritism, rationalizing a tradition which it did not understand.

imam loṇam (TA. *lokaṁ*) *nidadhan mo ahaṁ riṣam* RV. AV. TA. 'Depositing this clod of earth, may I suffer no injury.' TA. *lokaṁ* (after *imam*, this follows so naturally!) makes no sense here. The comm. in fact interprets it as *loṣṭam* (= *loṇam*), etymologizing monstrously (*lokyate dr̥ṣyate iti loko loṣṭaḥ*!). Some mss. and the comm. of AV. read like TA., however.

pary āgāraṁ (AŚ. ākāraṁ) *punaḥ-punaḥ* AV. AŚ. ŚŚ. Only *āgāraṁ* makes sense; something (a drum?) is being beaten 'about the house', not 'about the form.' The preceding (in AV., preceding but one) pāda is *yadī* (*yadīm*, *lelim*) *hanat katham hanat*.

indrāpāsya phaligam ApMB.; *indrāyasya śephām alikam...* HG.

The correct reading is certainly *phaligam*.

mano jagāma dūrakam (PB. *dūragāh*) RV. PB. The latter is a far-reaching recast of RV, where *dūrakam* belongs with *manas*; *dūragāh* (in itself a perfectly good word) can only be construed by violently detaching it to go with the subject of the next pāda, *tan ma āvartayā punaḥ*. This, according to the PB. comm., who so construes, is Soma (whom the epithet *dūragāh* does not fit at all). *rājānaḥ satyaṁ kṛṇvānāḥ* (AV. *grhṇānāḥ*, but Ppp. *kṛvāno*) RV. AV. Whitney, who renders 'apprehending truth', notes that the other reading is better.

tasya rathagrtsaḥ (MS. °*kṛtsnaḥ*, KS. °*kṛtsaḥ*) *ca rathavjās ca senānigrāmanyaḥ* (TS. *senānī*) VS. TS. MS. KS. ŚB. The word *ratha*° is a proper name, 'chariot-clever'; °*kṛtsa* is probably a corruption of the first stage, leading over to °*kṛtsna*, which does not fit.

abhūr gr̥ṣṭinām (AV. °*āpīnām* mss., R-Wh. *vaśānām*, false emendation withdrawn by Whitney ad loc.; ApMB. and one ms. of HG. *āpīnām*; HG. *āpīnām*) *abhiśastipā u* (HG. ApMB. °*pānā*) AV. (bis) HG. ApMB.: *bhavē kṛṣṭinām* (AV. *gr̥*°, but Ppp. *kṛ*°) *abhiśastipānā* (AV. °*pā u*) AV. PG. ApMB. HG. See Whitney on AV. 19. 24. 5; Roth, ZDMG 48. 110. The word must mean 'people'; 'heifers' is nonsense (see Sāyaṇa's ludicrous attempt to justify it).

prāṇān samkrośaiḥ MS.: *saṁkrośān prāṇaiḥ* (VS. °*krośaiḥ prāṇān*) VS. TS.: *saṁghoṣān* (ms. °*goṣān*) *prāṇaiḥ* KSA. Here what was originally probably a mere corruption in KSA. (s for ś, loss of r) becomes, if we accept the emendation, a lexical variant.

§47. We come now to cases where the new reading produces a word or combination of words which seem to defy interpretation. At the same time the putatively original forms are themselves apt to be not above suspicion. The cases concern great textual decay, and belong largely to the Yajurveda schools:

nikīrya tubhyam abhya āsam Vait.: *nikīrya tubhyam madhye* ApŚ.: *nigīrya tubhyam madhvah* MŚ.: *nigīrya sarvā ādhiḥ* KŚ. The passages are unintelligible; *kir*, 'scatter', does not seem to be recorded in composition with *ni*, which points, perhaps, to *nigīrya* 'swallowing down' (note *madhvah* in MŚ.).

lena samhanu kṛmāsi AV.; *lena sann anugrhyāsi* HG. The meaning of AV. is uncertain (perhaps corrupt, see Whitney's note). The individually irreproachable words of HG. mouth over an uncomprehended text. Cf. §386.

arepasah sacetasah (etc.) *svasare manyumattamās* (SV. ApŚ. **mantās*) *cile goh* (SV. *cidā goh*, ApŚ. *cidākoh*) SV. AV. ApŚ. MŚ. *cidākoh*, with metathesis of voice-quality, as if from a stem **cidāku*, is corrupt.

śakma yat te goh MS. KS.; *sagme* (TS. *samyat*) *te goh* VS. TS. ŚB. 'What power of (over) the cow is thine', MS. KS., perhaps correctly and originally. In VS. ŚB. *sagme* looks indeed like a Prakritism for *śakma*. But on account of the different cases it is doubtful whether it is felt as having the same meaning (cf. however the adjective *śagma*, from root *śak*). It seems, rather, vaguely connected with *sa* and the root *gam*. VS. comm., followed by Griffith, *sagme yajamāne* (!), *goh gauh* (very simple!). BR. read in TS. *sampātte* with one ms. (p.p. *samyāt, te*), but the comm., followed by Weber, ISt. 13. 107, takes *samyāt* as = *samyak*. So also Keith ('to match thy cow'). BR. regard *sampātte* as = *sagme*, both meaning 'Einswerden im Handel'; they render: 'wenn du auf eine Kuh eingehst'. They therefore derive *sagma* from *sa* and *gam*.

rudra yat te krayi (VS. KS. *krivi*, VSK. *kravi*, MS. MŚ. *giri-*) *param nāma tasmai* (VS. MS. ŚB. *tasmin*) *hutam asi* VS. VSK. TS. MS. KS. ŚB. ApŚ. MŚ. These various names of Rudra are all equally unintelligible. The reading *giri-* is especially sophisticated, having in mind Rudra's mountain habitat.

idam ahaṁ sarpaṇām dandaśūkānām grīvā upa grathnāmi (MŚ. mss. *kṛtsnāmi*; Knauer conjectures *kṛnatmi*) TS. ApŚ. MŚ. 'I now tie up the necks of the stinging serpents.' But *kṛtsnāmi* is not *kṛnatmi*, and the MŚ. may have merely a corruption of TS., in spite of Knauer's belief that the mantra was not taken from TS. Somewhat the reverse of this is found in *pumān enam* etc., §48.

Cf. also *jāgrtsyas tripañcāśi* etc., §192.

§48. In the remaining cases the possibility of real lexical change becomes fainter. We believe that we are now dealing with what are essentially nothing but phonetic shifts, if not pure corruptions:

invakā (MS. **gā*) *nakṣatram* MS. KS. This name for the constellation Mrgaśīrṣa is recorded in its *g* form only here, and in its *k* form according to BR. (V. 1144) only once more (TB. 1. 5. 1. 1). The priority of *invakā*, 'pervading', is hardly to be questioned, but MS. may have felt the word as a compound of *inea* plus *ga, gā*.

sā prasūr (ŚG. *suprasūr*) *dhenukā* (HG. °*gā*) *bhava* AV. ŚG. HG. ApMB. *dhenukā* is a pet-word to *dhenu* 'milk cow'. In *dhenugā* there may be a touch of popular etymology, a hint of the stem *go*, 'cow', but the form is essentially Prakritic.

āśuh kāṣṭhām ivāsaran (read °*ram* with comm., Ppp., Whitney, and Bloomfield) AV. 2. 14. 5b. All mss. *gāṣṭhām*; *kā*° is emendation. Ppp. also (ms.) *gā*° (em. Barret, JAOS 30. 193, *kā*°); comm. *glāṣṭhām*. *pikah* (KSA. *piḡah*) *kṛiṅkā nīlāśirṣṇī te* 'ryamṇe (KSA. °*mṇah*) TS. KSA. The word is always *pika*, except here.

śṛkāhastā (TS. KS. *śṛkāvantā*, MS. *śṛgavantā*, one ms. *śṛka*°) *nīṣaṅginah* VS. TS. MS. KS. The stem concerned is always *śṛka* 'spear', except in this and the following passage, and in a lexical quotation, perhaps based on these readings.

namah śṛkāyibhyo (TS. *śṛkāyibhyo*, MS. *śṛgāyibhyo*) *jighāṁsadbhyah* VS. TS. MS. KS. See preceding.

vīṇāgaṇakino (ŚB. °*gino*) *devair imam yajamānam saṁgāyata* ŚB. ApŚ. Also: *vīṇāgaṇakinah pūrvaiḥ saha sukṛdbhiḥ rājabhir imam yajamānam saṁgāyata* ApŚ.; *vīṇāgaṇaginah purāṇair imam yajamānam rājabhiḥ sādhuḥkṛdbhiḥ saṁgāyata* ŚB. Cf. further KŚ. 20. 3. 2. Altho the compound *vīṇā*° does not occur outside these passages, its meaning is plain ('master of a band of lute-players'), and it seems that it must contain *-gaṇaka*, with suffixal *ka*. Perhaps the *g* is due to assimilation to the preceding *g*, or to sophistication from the root *gā*, 'sing' (so comm. on ŚB. and KŚ., both of which implausibly understand *vīṇā-gaṇa* as meaning 'a quantity of [various kinds of] lutes'); cf. Conc. under *gāyalam*...

puṇjikasthalā (KS.† *puṇjiga*°) *ca kṛtasthalā* (VS. ŚB. *kratu*°) *cāpsarasau* VS. TS. MS. KS. ŚB. This name of an Apsaras appears in later literature, always with *k*.

pumān enam lanuta ut kṛṇatti RV.; *pumān enad vayatṛ ud gṛṇatti* AV. See Whitney's note on AV. 10. 7. 43. *gṛṇatti* is doubtless a mere corruption, promoted by confusion with the root *grath*, *granth* 'tie', which with *ud* is nearly synonymous with *ut-kṛt*. More or less the reverse of this shift is found above, §47, *idam aham* etc.

§49. In the following variants there is for the most part little evidence to support the greater originality of either *k* or *g*; the words are almost or quite ἀπὸ λέγόμενα:

vīryam kuhābhyām (KSA. *gu*°) TS. KSA. A part of the horse's body. For *ku*° the TS. comm. says, *hastayor madhyasamudhī* (cf. *viṇu-kuh*). The other form suggests perhaps *guhya*, 'pudenda'. Neither is recorded lexically.

pratīkramanāṃ kuṣṭhābhyām (KS. *gu*^o) TS. KSA.: *ākramanāṃ ku*^o MS.

Both otherwise unknown; like the preceding they designate a part of the horse's body. Bhāskara, *hastāparārīhamāṇi*; Keith, 'the two centres of the loins'. Cf. *kuṣṭhikā*, 'dew-claw, spur', etc.

agne kahya MS. KS. MŚ.: (*agne*) *gahya* TS. Neither in lexs., and neither interpretable. Keith, not plausibly, 'abysmal' (thinking of *gāhya*).

salilāḥ saligāḥ sugaras te na ādityā haviṣo juṣāṇā vyantu svāhā MS. KS.: *lekāḥ salekāḥ zulekas te na ādityā ājyam juṣāṇā vyantu* TS. ApŚ. All isolated and uninterpretable.

grāmyamañkīradāsakau ApŚ.: *grāmyaṃ mañgīradāsakau* MŚ.: *vyāghraṃ mañgīradāsa gauḥ* Vait. In Vait. read *mañgīradāsagan*, or possibly with Caland, *°dāsakau*. Two proper names, *Mañgīra* or *Mañkīra*, and *Dāsaka* (or *Dāś*^o), are involved.

namo taḥ kīrikebhyo (MS. MŚ. *namo girikebhyo*) *devānāṃ hṛdayebhyaḥ* VS. TS. MS. KS. ŚB. MŚ. In such a formula, of the Śatarudriya, either epithet remains doubtful, tho *girika*, of course, suggests 'mountain-born' like *giriśa* etc. The possibility of different lexical interpretations may be admitted, but the variation is probably purely phonetic.

uruka urukasya (ApŚ. *uruga urugasya*) *te vācā vayan sam bhuktēna gamemahi* (MS. *°mahy agne grhapate*) MS. ApŚ. Neither form is in the lexs.; *uruga* may be felt as *uru-ga*, 'wide-going' (so Caland). Is *uruka* some bird of good omen?

vi te bhīnadmi takarīm (KS. *°rim*, AVPpp. [Roth] *tagarīm*, AV. *mehanam*) AV. TS. KS. ApŚ. There is no evidence as to the meaning of *takarī* (*°ri*, *tag*^o) except the context and the variant *mehanam*; and none whatever as to its derivation or original form.

c and j

§50. Prakritic interchanges between the two sounds go in both directions (Pischel, §202). This of itself makes difficult the appraisal of their phonetic aspect in the variants. Moreover all variations produce passably good words of different origin or etymology, so that priority must be determined by sense, or by the established superiority of one or the other text. We are unable to discover anything like a concerted movement, either from *c* to *j* or vice versa. But on the whole we have the impression that the main current is from *c* to *j*, and that it is Prakritic in character (*prāñjo* from *prāñco*, *ud-aj* from *ud-ac*).

§51. Most notable and extensive is the riming interchange between

the forms *vācam* and *vājam*. Tho not synonyms, they are both familiar in ritualistic language as words of good and useful meaning. Their interchange begins in the RV. itself:

pra vācam (vājam) indur iṣyati RV. (both)

Here there seems reason to regard *vācam* as prior; see *RVRep.* 410. In the next following cases *vācam* is also original:

vācaspatir no adya vājam svadatu VSK.: *vācaspatir vācam* (VS.*† 9.1, ŚB.*† 5.1.1.16 *vājam*) *naḥ svadatu* VS. KS. ŚB. SMB.: *vācaspatir vācam adya svadati* (MS. °tu) *naḥ* (TB. *te*, Poona ed. *naḥ*) TS. MS. KS. TB. The word *vācaspatir*, with the preponderance of texts, shows that *vājam* is secondary.

pavitranāṇaḥ pari vācam (TA. *vājam*) *āsate* RV. TA. N. The older *vācam* refers either to the sound of the soma-drops (Grassmann) or to the hymns of the officiating priests (Ludwig).

premaṁ vājam vājasāte avantu AV.: *premaṁ vācam viśvām avantu viśve* TS. MS. KS. In all texts the preceding *pāda* reads: *marutāṁ manve adhi no* (AV. *me*) *bruvantu*. The Maruts seem here to be regarded as singing priests (RV. 3. 14. 1, 5. 29, 3, 10. 78, 1), who may well help the *vāc* of human priests. AV. is a banal recast.

vācam asme nī yacha devāyuvam VS. ŚB.: *vājam asmin nī dhehi devāyuvam* MS.: *tapojām vācam asme nī yacha devāyuvam* TA. In MS. a specious lectio faciliior; *tapojām* in TA., as well as the *vip-rāṇām devayā vācas* of RV. 5. 76. 1, prove that the other texts are right.

§52. In the remaining cases it seems likely that *vājam* is the original word:

sā dikṣitā sanavo vājam asme (MŚ. *vācam asmāt*) TS. MŚ.: *sā saṁnaddhā sanuḥi vājam emam* (MG. *sanuḥi bhāgadheyam*) AV.† MG. 'Do thou (O woman), consecrated, win strength (holy speech) for him (from (this)), or the like. *bhāgadheyam* is a sort of synonym of *vājam*. In MŚ. *asmāt* refers to the girdle with which the Pratiprasthātṛ binds the woman as he recites this verse (*itī pratiprasthātā yoktreṇa patnīm saṁnahyati*); *vācam* is simple but secondary.

indrām vājam vi mucyadhvam TS. KS. TB.: *indrāya vācam vi mucyadhvam* MS. MŚ. The verb on which the first two words of this quasi-*pāda* depend is *ajījapata*; cf. *ajījapatendram vājam* VS. ŚB. As the interested person is a king, *vājam* is clearly required; *vācam*, 'prayer' or 'Sarasvatī', is far-fetched. Cf. *vājajic* . . . and *vāja-jityāyā* . . . in Cone.

asredhanta itana vājam aha RV.: *utroghāvitā vācam aha* AV. The

poor meter and general corruption of AV. (in which RV. 3. 14. 6 is somehow involved) make it unintelligible; see Whitney's note. The *vācam* would fit fairly well, RV. is original at all points.

Analogous to these is one variant between *vacasā* and *ojasā*;

sam eta vīsvā (AV. † *vīsvē*) *vacasā* (SV. *ojasā*) *patim divah* AV. SV.—Ppp. evidently means to read *ojasā*; its text, as quoted by Roth, has *vīsvā oham ā*. This supports SV., tho the otherwise corrupt Śaunakiya text makes as good sense as its rivals: 'Go all together to the lord of heaven (the sun) mightily (with prayer).' See, however, above under *vācam asme*, . . . §51.

§53. There are next a pair of riming variants in which *ud-ac*, 'draw out' ('schöpfen', of liquids) seems to vary with *ud-aj*. This is the nearest approach to purely phonetic or Prakritic change, tho *ud-aj* may at a pinch be a fairly good synonym: 'drive out' in the sense of 'obtain, acquire'. Thus in RV. 1. 95. 7 *uc chukram atkam ajate simasmāt*, which we take with Geldner, *Ved. Stud.* 2. 189, to mean 'he draws out (derives) from himself a bright garment'. Otherwise *ud-aj* is the favorite word for driving cattle (often mythical) from their stable, which comes metaphorically even closer to *ud-ac*:

atraghnūr ud ajante (ApMB. *acante*) *āpah* AV. ApMB. 'Let them draw forth waters that slay not heroic sons'; cf. *vyukṣat krūrām ud acante āpah* ApMB. 1. 1. 7. Weber, *Ind. St.* 5. 198, and Whitney on AV. 14. 1. 39 go the length of emending *ajante* to *acante*, which is doubtful practice (cf. §3). But probably the mantra was first composed with *acante*, despite RV. 1. 95. 7 above.

samudrād udajani raḥ (ApŚ. *udacann iva*) *srucā* MS. ApŚ. Here MS. is probably secondary or corrupt, but possibly understands a form of root *jan*, 'was born out of the ocean'.

§54. There are two cases in which derivatives of roots *can* and *jan* vary; it seems that they divide the honors of originality:

caniṣṭhād (SV. *ja²*) *agne aṅgirah* RV. SV. Little can be done with the anomalous *caniṣṭhād* (Whitney, *Grammar*, §906b, Oldenberg, *Noten*, on S. 74. 11); less with *janiṣṭhād*; tho the ideas of either 'giving delight' or 'arousing' are well enough.

sāvītro 'sī canadhāh (MS. *janadhāyāh*) VS. MS. ŚB. Cf. *tuthe 'sī janadhāyāh* (PB. *ṇyah*) MS. KS. PB. MS.: *stuto 'sī janadhāh* TB. ApŚ. 'Thou art Savitar's joy-giver (creature-nourisher).' The preponderance of texts favors *jana-*; there is no other criterion; both are reasonable enough.

§55. In two other individual cases the change is clearly from *c* to *j*, tho in both the forms with *j* are tolerably defensible:

prāñco agāmā (TA. *prāñjo 'gāmā*) *nṛtaye hasāya* RV. AV. TA. See §2. *devabhyaḥ toḍ devāyuvam* (KS. *devāyuvam*) *prñacmi* (so MS. by emendation, mss. mostly *prñaymi*! ApŚ. *prñajmi*) *yajñasyāyuse* MS. KS. ApŚ. MS. *prñajmi* (all mss. of ApŚ.) is supported by Dhātup. and by *anavapṛṇa* RV. 1. 152. 4, which is placed by Wackernagel I p. 117 and doubtfully by Whitney (*Roots*) under *prc*. See however Scheftelowitz, *IF.* 33. 136, and Neisser, *ZWbch. d. RV.* 1. 33 (root **parc*). But the matter is uncertain; the forms with *g, j* may be based on root *prc*, and due to proportional analogy with other 7th-class roots in *j*, which have *k* by internal sandhi in certain forms (e.g., *bhanakti*; *bhagna*; *bhanajmi* = *prñakti*; *prṇa*; *prñajmi*). —In this connexion also:

upa mā jakṣur (!) *upa mā manīṣā* KŚ. 13. 2. 19, where *jakṣur* is either misprint or Prakritic anomaly for *cakṣur*.

§56. In several cases the variation between *c* and *j* is in the reduplication of roots in *k* and *g*, which latter it really concerns; see §45. *mītrāvaruṇā śaradāhnam* (MS. **hnā*) *cikītnū* (MS. *cikittam*, KS. *jigatnā*, AS. *cikītam*) TS. MS. KS. AS.

tato na vicikītsati (*vijugupsate*), etc.

dhipsyam vā saṁcukara janebhyaḥ, etc.

§57. The remaining cases are miscellaneous:

somaḥ sutaḥ pūyate ajyamānaḥ (SV. *suta rcyate pūyamānaḥ*) RV. SV.

Here the original form of root *aj* (*añj*), 'adorn', is replaced in SV. by *rc*, 'praise'; a lexical change with hyper-Sanskritic tendency. *tvē kratum api vrñjanti viśve* (AV. **prñcanti bhūri*) RV. AV. (both) SV. TS. AA. ApŚ. MŚ. 'In thee they all set (mingle) their mind.' The combination *api aprāk* once more AV. 10. 4. 26, and nowhere else. For *api varj* (original) see Bloomfield, *JAOI.* 35. 281.

agne vyacasva (RV. MS. *vyajasma*) *rodasī urūcī* RV. AV. MS. 'O Agni, make sacrifice to (embrace) the wide heaven and earth.' AV. has a contaminated lectio facillior; cf. RV. 10. 111. 2 *mahāntī cit saṁ vivyācā rajānsī*, and the converse, RV. 8. 12. 24, *na yam vivikto rodasī*; or 10. 112. 4, *yasya . . . mahimānam . . . ime mahī rodasī nāviviktām*.

divas (SV. *divaḥ*) *prsthām adhi tiṣṭhanti celasā* (SV.† *rohanti tejasa*) RV. SV. With metathesis of *c(j)* and *t*.

ud usriyāḥ ṛjate (TB. *sacate*) *sūryaḥ sacā* RV. SV. TB. See §3.

anāhanasyam vasanam carigṇu (ApMB. HG. *jā°*, PG. *jariṣṇuḥ*) ŚG. PG. ApMB. HG. As an epithet of a garment, *jariṣṇu* would mean possibly 'much worn' or the like; as an epithet of the subject,

aham (PG.), possibly 'attaining or destined for old age'. To us (contrary to the opinions of Kirste and Oldenberg on HG.) *ja*^o seems, with the majority of the texts, the original reading, rather than ŚG. *cariṣṇu* (Oldenberg, 'wallend').

jāmin (KS.† *camī*) *mā hīnsīr amuyā* (MŚ. *anu yā*) *ḥayānā* KS. TB. ApŚ. MŚ.: *mā jāmin moṣīr amuyā ḥayānām* AV.—The KS. reading (of a single ms.) should certainly be corrected to *jāmin*.

gharmas triṣug vi rājati (ŚŚ, *rocate*) VS. ŚB. ŚŚ. Hardly belongs here; *rocate* is a perfect synonym of *rājati*.

yuktās tistro vimṛjah (comm. *vibhrjah*) *sūryasya* PB.: *yunajmī tistro vipṛcaḥ sūryasya te* (MŚ. *viṣṭaḥ sūryaḥ save* [or, *ṣavaḥ*]) TS. ApŚ. MŚ. In PB. the comm. has two equally fatuous guesses on *vibhrjah* 'dividers' (of the sun). But there is little more sense in *vipṛcaḥ*, apparently 'separators' (of the sun); it seems to be applied collectively to *prthivī*, *vāyu*, and *vāc*. It can hardly mean 'separate, distinct' as BR. take it. Keith, doubtfully, 'spaces'; Caland and Henry, *Agniṣṭoma*, 128, equally doubtfully, 'épouses'.

girā ca (AV. *virājah*) *śruṣṭiḥ sabharā asan naḥ* RV. AV. VS. TS. MS. KS. ŚB. The AV. reading shows far-reaching adaptation to a secondary purpose, as it seems also to include with most of SPP.'s mss. (and his oral reciters) and the comm. *śruṣṭiḥ* for *śru*^o. Whitney adopts *śnu*^o, which Ppp. also intends with its *sunisṭas* (Barret, *JAOS* 30, 207). See §865.

purā jatrubhya (TA. ApMB. *jatrbhya*, MS. *cakrbhya*, p.p. *vakrbhyaḥ*) *ātṛdaḥ* (MS. *°da*) RV. AV. SV. MS. PB. TA. KŚ. ApMB. The original is obscure enough; but MS. is hopelessly corrupt and unintelligible. Note its loss of final *h* (§384).

t and *d*

§58. We have found practically no variants here; the one recorded involves plausible but secondary change from 1st to 3d person in a verb form (VV I p. 217):

viśvānām namasā gīrbhīr iḍe (ApMB. *itte*) RV. ApMB.

t and *d*

§59. Here we find, first, a number of cases in which *d* is substituted for *t* as what seems to be a purely phonetic, Prakritic change, real lexical difference being scarcely, or only in a very strained way, conceivable:

citrā etagvā (TB. *eda*^o) *anumādyāsaḥ* RV. MS. TB. The comm. on TB.

- ignores the word. The etymology of *etapva* (AJP. 17. 426) furnishes no opportunity for the change.
- pārāvataghnīm* (TB. °*daghnīm*) *avase sruktibhiḥ* RV. MS. KŚ. TB. N. *pārāvataghnīm* (sc. *sarasvatīm*), either 'slaying the distant (enemy)', or 'slaying from a distance'. TB. comm. has a labored and worthless explanation. If the text had anything in mind it must have analyzed *pāra* + *avadaghnīm*, root *dagh*, something like 'reaching across' (*pāra*, 'further bank').
- sa im pāhi ya rjṣi tarutrah* (VaradapU. *tarudrah*) RV. AB. GB. TB. NrpU. VaradapU. Perhaps vague popular etymology in *tarudrah*, as if 'tree-cleaving'.
- ime 'rāteur ime subhūtam* (MŚ. *sūdam*!) *akran* TB. ApŚ. MŚ. The latter (quoted by Knauer from an unpublished part of the text) evidently intends *subhūdam*, for *subhūtam*, since it is followed immediately by:
- ima udvāsikāriṇa* (MŚ. *imā uddhāsikāriṇa*!) *ime durbhūtam* (MŚ. °*dam*) *akran* TB. ApŚ. MŚ. Cf. prec.
- agotām anapatyātām* (vulgate with most mss. *anapadyātām*) AV. 4. 17. 6b. Some mss. and the comm. read *anapatyātām*, which must be intended, as guaranteed by its juxtaposition with *agotām*. Cf. RV. 3. 54. 18 *yuyota no anapatyāni . . . paśumān astu gātuh*.
- yadā rākhāṭyan vadataḥ* ApŚ.; *yadā rāghaṭi varadaḥ* Vait.; *yad adyā-rādhyam vadantaḥ* MŚ. See §§70, 272a. Vait. is thoroly Prakritic.
- §60. In the next following cases lexical considerations enter more forcibly, yet the change continues to be from primary *t* to secondary *d*:
vayam hi vām purutamāso (AV. °*dam*°) *aśvinā* AV. AŚ. ŚŚ. Is the epithet (here applied to the poets, *kāru*, but in juxtaposition to the word *aśvinā*) a bungled reminiscence of its application to the Aśvins in RV. 7. 73. 1 (*purudaṣā purutamā*)? Roth, ZDMG. 48. 107, and Whitney on AV. 7. 73. 1, consider the AV. form, 'having many houses', corrupt.
- mā me hārdi tviṣā* (MŚ. *hārdim dviṣā*) *vadhīh* TS. MŚ. A replica of RV. 8. 79. 8c *mā no hārdi* etc.; *dviṣā* is lect. fac.
- sato vah pitaro deṣma* VS.; *sado* etc. ApŚ. SMB. GG. In VS. 'of what is ours, O Fathers, we will give to you.' The others with lect. fac., 'a seat, O Fathers' etc.; this is facilitated by the quasi-synonym *grha* in the preceding pāda: *grhān nah pitaro datta*. Cf. the next.
- mukham sad asya kira il satena* (TB. *sadena*) VS. MS. KŚ. TB. The texts all intend *sad asya* (so MS. p.p. and VS. comm.); TB. comm. apparently reads *sam asya*. VS. comm. takes *satena* from a stem

sata, said to be a sacrificial implement, and says that the stem *sat* (in *sad*) = *sata*, 'chāndasaḥ'. TB, *sadēna*, taken by its comm. to mean 'seat', may be a sort of phonetic perseverance, matching *sad-asya*. Cf. *prec.*

śivā rutasya (VSK. *śiva ṛtasya*, TS. and v.l. of MS. *śivā rudrasya*) *bheṣajī* (MS. °jā) VS. VSK. TS. MS. KS. See §684.

gāva upāvātāvatam (SV. *upa vadāvate*) RV. SV. VS. In SV. a form of *upa-vad*; in the others, of *upa-av*. SV. is uninterpretable; its verb is singular, but the subject can only be *gāvaḥ*.

vasātra āpo abhi gā ulāsaran (SV. *ulāsaran*) RV. SV. In SV. a form of *ul-ā-sr* (quotable nowhere else) is substituted for the original, *ula+asaran*.

ya ātrṇatly (ViDh. *ātrṇoty*, SamhitopB. *ātrṇoty*) *avitathena* (VāDh. *avidathena*) *karṇau* SamhitopB. VāDh. ViDh. N. *avidathena* can at a pinch mean 'unsacrificial' or 'not according to rule', but the use of the hieratic *vidatha* is very questionable at this stage. The reading is simply Prakritic or corrupt.

yathāpah pravatā yanti TA. TU. Kauś.: *yathā yanti prapadaḥ* SMB. The latter is secondary; Jørgensen, 'wie die Wege gehen'. In his note he suggests *pratipadaḥ*, which is not enticing in view of the variant.

agne tām vettha yadi te jātavedaḥ HG. ApMB.: *trām vettha yati te jātavedaḥ* RV. VS. *yadi*, 'if', is lect. fac.

ā vatso jagatā (AG. *jāyatām*, PG. *jagadaih*) *saha* AV. AG. PG. ApMB. HG. MG. *jagadaih* (comm. 'guards', *anugai rakṣakāih*) is certainly poor and secondary. The comm. however is probably right in his interpretation, as the next variant interestingly shows:

īśānam jagadaih saha PG.: *īśāno jagatas patiḥ* AV. TS. KS. ApMB. The context is different; the two *pādas* are hardly variants of each other. PG. comm. *jagadaih, anucaraih*. Cf. *prec.*

hiteṣu na ūrjam pra patāt patiṣṭhaḥ (AV. *prapadāt patiṣṭhaḥ*) RV. AV. MG. In RV., 'leaving us food may it fly forth, most swift-flying.' AV., doubtless intentionally, 'leaving us food, may it set out, being on the road', which seems to make possible sense, tho it is secondary (Whitney, however, abandons it and translates the RV. version).

vanā vananti dhṛṣatā (MŚ. mss. °dā; one, *dhṛṣadā*) *rujantah* RV. TS. JB. ŚB. MŚ. The corruption of MŚ. mss. is due to thought of *dhṛṣad*, 'mill-stone'. RV. 8. 49 (Vāl. 1). 4 may have *dhṛṣat* in this sense. But see Oldenberg, *Noten*, on this passage.

amoci (AV. *amukthā*) *yakṣmād duritād avartyai* (AV. *avadyāt*) AV. TB. ApMB. *avarti* 'distress' seems likely to be original.

ā sutrāṇe (MS. KS. *bhūyisṭhadārne*) *sumatim āvrñānah* AV, MS. KS.; *oṣisṭhadārne sumatim grñānāh* TS. See §355.

In a couple of cases involving adverbs in *d* and *t* the *t* seems older; they are grouped below, §68, with similar cases in which *d* is older.

§61. In the next group we find different division of the words; but the change is still from *t* to *d* (cf. §65):

pathā madhumatā bhāran (MS. *madhumad ābharan*) VS. MS. TB.

Either reading is interpretable; in VS. TB. *madhu*^o goes with *pathā*, in MS. with the object of *ābharan*. We judge that the former is probably original; cf. RV. 10. 24. 6 *madhuman me parīyanān madhumat punar āyanam*.

yena bhūyaś carāty (MG. *caraty*) *ayam* (AG. *cā rātryām*) AG. ApMB.

MG.: *yena bhūrik carā divam* PG. The original form is that of ApMB. MG., of which AG. is a corruption. PG. changes the verb from 3d to 2d person, *carās* (VV I p. 235); this is connected with the further change that introduces *divam*.

tvam no devatālaye (AV. *deva dātave*) RV. AV. SV.—Ppp. reads *devatālaye*, indicating that AV. (Ś.) is secondary. It makes, however, a sort of crude sense: 'do thou, O god, (stir) us (up) unto giving.'

arepasah sacetasah . . . *cite goh* (*citā goh*, *cidākoh*), see §47. Note the metathesis of surd and sonant qualities in the two consonants (*t-g*, *d-k*).

jivann eva prati tai te (so Jørgensen for SMB.; v. 1. *pratidatte*) *dadhāmi* (SMB. *dadāmi*) TA. SMB.†: *jivann eva pratidatte dadāmi* MŚ.

The latter is corrupt.

§62. The cases in which the change is, certainly or presumably, from *d* to *t* do not impress one so much with the presence of a purely phonetic movement. They consist either of downright blunders, or of variations in which either reading makes fair sense but the *t* forms represent a later or easier reading. Thus in the first case the *t* is a palpable blunder that turns an impeccable passage into a group of unintelligible syllables:

ahā neta (GB. *netar a-*, ŚŚ. *ahād eta*) *sann avicetanāni* AV. AB. GB. ŚŚ.:

ahā ned asann apurogarāni (so divide) JB.—This is followed by:

yajñā (JB. Caland, *yajñā*) *netā sann apurogavāsah* (JB. Caland, *avice-*

tanāsah) AV. AB. GB. JB.: *yajñād eta sann apurogavāsah* ŚŚ.

Gastra reads GB. as: *yajñā netar asann apuro*^o; and so in the prec., read in GB. *netar asann*. Weber, *Ind. St.* 9. 306, suggests correctly *ned asann* for AV, etc. The true form of the two pādas is: *ahā ned asann avi*^o, *yajñā ned asann apuro*^o, 'lest the days be without distinction, lest the sacrifices be without a leader.' So

Caland, *ZDMG* 72. 24f., who quotes JB. as reading thus, except for the interchange of the two adjectives. AV. and ŚŚ. are hopeless; but GB. (as read by Gaastra) makes possible sense.

§63. But in other cases, as indeed in one secondary form of the preceding (that of GB.), either reading makes reasonable sense, tho for various reasons we believe that the *d* is older:

pari doṣād udarpitah KŚ.: *paritoṣāt tad arpitha* ApŚ. Preceded in KŚ. by *yo me 'dya payaso rasah*; in ApŚ. by *yan me 'tra payasah*. It is an expiatory formula after a nocturnal emission. Caland adopts *pari doṣād* ('without [*pari*; se. my] fault') from KŚ., and reads *udarpitah*. We agree with him that this is the original reading, but consider that he is wrong in emending ApŚ. to accord with it; *paritoṣāt*, 'thru excessive gratification', tho a slipshod lect. fac., is clearly what ApŚ. intended.

godhāyasam vi dhanasair adardah (TB. *atardat*) RV. AV. MS. TB. The antique and rare *adardah* (3d sing. imperf. intensive of *dar*) puzzles TB. sufficiently to provoke the synonym *atardat*.

priyo me hṛdo (MŚ. *hito*, v. l. *huto*) 'si (MŚ.† *bhava*) TS. MŚ. The latter is simply a lect. fac.

sapta rājāno ya udābhīṣiktāh KS. AA.: *anu sapta rājāno ya utābhīṣiktāh* TB. The TB. stumbles over *udā*, 'with water', and eases it up to the colorless adverb *uta*.

yās ca (AV. *yā*) *devir* (SMB. *devyo*, PG. *devīs*) *antān* (AV. *antān*, PG. *tantūn*) *abhito* 'dadanta' (PG. SMB. *tatantha*) AV. PG. SMB. ApMB.: *yās ca gnā devyo 'ntān abhito 'tatananta* (so em.; mss. *tatantha*) MG. The reading *tatantha* could only intend a monstrously augmented form *atatantha*, because of the preceding *abhito* (note sandhi). Roth, *ZDMG* 48. 108, considers it obvious that *tatantha* is a corruption for 'dadanta'. In PG., however, the corruption has become infectious, because there *antān* is further changed to *tantūn* under the influence of *tatantha*. The comm. on PG. (see note in Stenzler's translation) treats the muddle of the text as Vedic license. Cf. VV I p. 139f.

yatrādhi sūra udhito vibhātī (TS. *udhītau vyeti*) RV. VS. VSK. TS.: *yasminn adhi vitatah sūra eti* MS. KS. Of course RV. is original; but *vitatah* is found also in the AV. version, *yasyāsau sūro vitato mahitvā*.

vidad yadī (MŚ.† *yadī*, TB. ApŚ. *yatī*) *saramā rugnam* (MŚ.† *saramā-runam*) *adreh* RV. VS. MS. KS. TB. ApŚ. The original *yadī* (*yadī*), 'when', is corrupted into a fem. pple. *yatī* (TB. comm.

gachantī) suggested by the final *i* of *yadī*, and supported by RV. 5. 45. 7 *yatī saramā*. *Saramā*, the messenger, is hardly ever mentioned without the implication that she is a great traveler; cf. RV. 10. 108, 1, 3, 5, 7, 9, and note *gāt* at the end of 3. 31. 6; the stanza here concerned, Caland in his Translation of ApŚ. unwisely abandons *yatī* for *yadī*.

yad vo devā atipādayāni (AŚ. °*layāni*) TB. AŚ. ApŚ. *atī-pad* and *atī-pat* are synonyms, 'transgress'. TB. comm.: *akaraṇam anyathā-karaṇam cātipattīh*. There is little reason for preferring either, except the somewhat greater evidence for the *pad* form (two texts confirm each other).

ūrdhvā yasyāmātir bhā (so divide) *adidyutat* (VSK. *atī dyutat*) *sarīmāni* AV. SV. VS. VSK. TS. MS. KS. ŚB. AŚ. ŚŚ. N. The VSK. reading, if authentic, is secondary. See VV I p. 128.

śvetāya vaidārvāya (PG. °*davyāya*, ApMB. HG. °*davyāya*, MG. *vaitahavyāya*) . . . AG. ŚG. PG. ApMB. HG. MG. The epithet *vaitahavya* does not belong to the serpent demon Śveta, and is a secondary misunderstanding.

§64. In the following cases the *t* variant produces readings that are increasingly difficult or suspicious, and that tempt more to emendation. Even here, however, we cannot be sure that the secondary or false reading was not the established text of the school:

duraś ca viśvā arṇod apa sātā RV.: *turaś cid viśvam arṇavat tapasvān* AV.† Whitney translates AV.: 'may he, quick, rich in fervor, send all.' Since Ppp. agrees with RV., it is clear that AVŚ. is secondary. But *turaś* is lexically defensible.

tvam rājāsi pratīvaḥ (VS. VSK. *pratīpat*) *sutānām* RV. VS. VSK. TS. MS. KS. N. *pratīpat* is hardly intelligible; Mahidhara takes *pratīpat* *sutānām* as a compound, ignoring the accents: 'draughts pressed on each initial day of a lunar fortnight.'

hariṇasya raghuṣyudāḥ (ApŚ. °*syataḥ*, two mss. °*syadaḥ*) AV. ApŚ. Caland adopts the AV. reading; if ApŚ. really intended °*taḥ*, it simulates a pres. pple. form from a denominative **raghuṣya-*.

agne (Poona ed. *agre*, but comm. *agne*) *vikṣu pratīdayat* (v. l. °*yan*; not in Poona ed.) TB.: *agre vikṣu pratīdayat* RV. Comm. on TB., groggily: *pratīdayat*, *pratyekam eva prāptam āsīt* (as if *prati*, *id*, *ayat*!).

§65. Here again we find some cases accompanied by false division of words (as in §61):

satyā tō dharmaṇas pati ApŚ.: *satyād ā dharmaṇas* (ŚŚ. and mss. of MŚ.

²*nā*) *pati* (Vait. MŚ. *pari*; ŚŚ. omits) AŚ. ŚŚ. Vait. MŚ. Caland in his Transl. of Vait. understands *satyāda* as one word (nom. dual), which may be right. He also adopts this reading in ApŚ., which is surely wrong in principle. The secondary, ApŚ. is perfectly clear, and undoubtedly intended just what it reads.

tad vipro abravīd udak (ŚŚ. *u tat*) AV. ŚŚ. Followed by *gandharvāḥ kāmyaṁ vacaḥ*. ŚŚ. has a lect. fac. which would be quite acceptable but for its repetitiousness (*tat*, twice).

balīm ichanto vitudasya (AG. *vi tu tasya*, v. 1. *vidurasya*) *preṣyāḥ* (MahānU. AG. *preṣṭhāḥ*) TAA. MahānU. AG. The AG. attempts to rationalize the obscure *vitudasya* (said by TAA. comm. to be a name of Kālāgnirudra), a ἀπ.λεγ., which it does not understand.

§66. The remarkable case of *teṛi* for *devi* deserves special emphasis; it is best regarded as merely a hyper-Sanskritism, cf. §21:

diśām devy (MS. *levy*) *avatu no ghṛtūcī* TS. MS. AŚ.

In the *pāda* *māṛk kva cana vidyate*, TA. 1. 5. 1d, the comm. (does not read *māṛk*, as Conc. states, but) interprets *māṛk* by *māṛk*; which seems the only possibility.

§67. A few other special cases with problems of their own:

pitvo (VS. MS. *pidvo*, KSA. *bidvo*) *nyaṅkuḥ kakkatas* (MS. *kakūṭhas*, TS. KSA. *kaśas*) *te 'numatyai* (KSA. °*yāḥ*) VS. TS. MS. KSA. None of the forms *pitvo* etc. occurs elsewhere. Some animal is meant; remotely possible is connexion with *pedu*.

mayamdaṁ (MS. MŚ. *mayamtaṁ*) *chandaḥ* VS. TS. KS. MS. ŚB. MŚ. An otherwise unknown fanciful name of a meter. Mahīdhara, *sukhaṁ dadāti*; Keith, 'delight-giving.' This is probably right: *mayamda* for *mayoda* in deference to the prevailing type of iambic dipody compounds with prior member in *m*. See Bloomfield, *JAOS* 21. 50ff., Wackernagel 2. 1, pp. 204ff.

pariṣṭaḥ kṛṣyasi ApMB.: *pariṣṭaḥ kṛṣyasi* HG.: *parimīdhaḥ kva gamiṣyasi* PG. The true reading is that of PG., with *dh*, and neither *t* nor *d*. See Stenzler's translation ('umpisst'). Comm. on ApMB. gets fairly close in general sense: *chāndasaṁ dīrghatvam, pariṣṭaḥ paribaddhaḥ*.

[*suṣadam id gavām asti pra khuda* AV.: *susatyam id gavām asyasi pra khudasi* ŚŚ. The AV. mss. read exactly as ŚŚ., except that they read *gavom* and *pra ṣudasi*. The variant is not genuine, but only due to Roth's false emendation.]

§68. In a number of cases adverbs in *t* or *d* interchange. In the first two cases the *d* forms are certainly older, but in some of the others the reverse is the case:

ado (MŚ. *ato*, AV. *ado yad*) *devī* (AV. KS. *devī*) *prathamānā prthag yat* (AV. °*nā purastāt*) AV. KS. ApŚ. MŚ.
adaḥ su madhu madhunābhi yodhiḥ RV. AV. SV. AA. MŚ.: *ata ū gu madhu madhunābhi yodhi* TS.
iti cid dhi (AV. **yadi cin nu*) *tvā dhanā jayantam* RV. AV. (both) *grhā naḥ santu sarvadā* (P.G. *sarvataḥ*) ApŚ. PG. HG.
dhātār āyantu sarvadā (TA. TU. *sarvataḥ svāhā*) TA. TU. Kauś.: *samayantu sarvataḥ* SMB.
tato na (KU. *na tato*, ŚB. BrhU. *na tadā*) *vicikitsati* (VSK. IśāU. KU. *vijugupsate*) VS. VSK. ŚB. BrhU. IśāU. KU. See §45. *tato* is certainly older.
pari kṛśatu sarvataḥ (HG. *sarvadā*) HG. ApMB.

p and *b*

§69. Here occur only a few stray variants:

phalgūr (KSA. °*gur*) *lohitorū balakṣi* (VS. *pal*°, KSA. *balakṣis*, em. by ed. to °*kṣi*) *tāḥ śārasvatyaḥ* VS. TS. KSA. MS. *balakṣa*, of unknown etymology, means 'white', and is clearly intended here. The change to *pal*°, not otherwise recorded, may be due to contamination with *palita*; VS. comm. simply says that *pal*° means *bal*°. *avātiratam br̥sayaṣya* (TB. *prathayaṣya*) *śeṣaḥ* RV. TB. Br̥saya, name of a demon. TB. comm. takes its form also as the name of a demon; it is clearly a corruption of the RV. form.
khaḍāpo 'jopakāśinī' ApMB.: *bajābojopakāśinī* HG. The readings are untrustworthy, and neither form is intelligible.
pīvo (*pīvo*, *bīvo*) . . ., see §67.

There are also a number of cases in which *b* as reduplicating syllable of *bh* (in *bībharti* etc.) varies with *p* as reduplicating syllable of *p* (in *pīpartī* etc.); they are gathered in §112.

kh and *gh*

§70. Here again are only a few stray variants:

mā naḥ kaś cit prakhān (ApŚ. *praghān*) *mā prameṣmahi* KS. ApŚ. 'May no one harm us (or the like), may we not be injured.' Probably KS. is original; *pra-khān* BR. (Nachträge to V), 'durch Graben zu Fall bringen'. *praghān* is felt as coming from root *han*; the problematic in form, it appears to ease the meaning. Prakritic influence is likely.

saghāsi jagatichandah TS.: *sakhāsi* (ŚŚ. adds *patā*) *jagacchandah* ŚŚ. MŚ. Cf. *sakhāsi gāyatram chandah* MŚ. (Bloomfield, JAOS. 16.

3ff.) It seems that *sakhā* is a sophisticated lect. fac.; it is clear that *saghā* (stem *saghan*, comm. 'vulture') is original; preceded in TS, ŚŚ. by *śyeno* 'si *gāyatrachandāḥ*, and *suparno* 'si *trīṣṭupchandāḥ* (ŚŚ. inserting *paivā* both times).

yadā rāghaṇī varadaḥ (ApŚ. *rākhā(yau vadataḥ)* Vait. ApŚ.: *yad adyā-rādhyam vadantaḥ* MŚ. The form *rā* appears to be a proper name, not found elsewhere and wholly incomprehensible. BaudhŚ. 16. 23 reads *rākhandya* (?), and one ms. of ApŚ. *rākhāṇḍau*.

th and *dh*

§71. Aside from the interchange of the adverbs *atha* and *adha*, or similar adverbs, the material is scanty. It may be partly graphic, since *th* and *dh* are practically indistinguishable in some South Indian alphabets. There is no clearly defined phonetic movement in either direction. Yet there seems to us to be, as in the preceding rubrics, perhaps a slight tendency to favor *dh* for *th* in readings that are obviously secondary, showing the presence of what we have thought to be Prakrit influence.

§72. In the one common case of interchange between the adverbs, chiefly *atha* (*athā*) and *adha* (*adhā*), we should expect on general grounds to find that the *dh* forms are generally original. This expectation is realized to this extent, that the SV., with only one exception among the variants, substitutes *th* forms for RV. *dh*. Yet the AV., relatively late and popular, surprisingly favors *adha* (*adhā*). The RV. in its hieratic parts favors the *dh* form as we should expect, and in its more popular parts the *th* forms. The remaining texts in general favor *atha*, but now and then fall into the archaizing *adha*.

§73. We begin with cases in which RV. shows *adhā*, other texts *athā* (*atha*); included is also one case of RV. *viśvadhā*, SV. *viśvathā*:
vi bhānum viśvadhātānat (SV. *viśvathā*?) RV. SV.
adhā jivri (AV. *atha jivri*, mss. *jivri*; ApMB. *athā jivri*) *vidatham ā vadāsi* (RV. *vadāthah*) RV. AV. ApMB.

adhā (SV. *athā*) *no viśvacarṣane* RV. SV.

adhā (SV. *athā*) *te sakhye andhaso vi vo made* RV. SV.

adhā (SV. *athā*) *te sumnam imahe* RV. AV. SV. TS.

adhā (TS. MS. *athā*) *te syāma varuṇa priyāsaḥ* RV. TS. MS. KS.

adhā (TS. MS. *athā*) *śatakrato yūyam* RV. VS. TS. MS. KS. ŚB.

rudrasya maryā adhā (SV. *athā*) *śaśvadh* RV. SV.

§74. Next, cases in which RV. (almost always in Books 1 and 10) shows the more popular *atha* (*athā*), while other texts have the archaizing *adha* (*adhā*). The latter occurs most frequently in AV. (of course

secondary; cf. the similar preference of AV. for the archaic *kṛṇo-* as against *karo-*, VV I p. 116ff.); once in SV. (*ūrdhvadhā* for RV. °*thā*), once or twice in other texts:

pra śmakru (SV. *śmakrubhir*) *dodhuwad ūrdhvathā bhūt* (SV. °*dhā bhuvat*) RV. (10) SV.

athā (AV. *adhā*) *naḥ śan yor arapo dadhāta* (MS. °*ṭana*) RV. (10) AV. VS. MS. KS. N.: *athāsmabhyam śan* etc. TS.

athā (AV. *adhā*) *pitṛn suridatrān upehi* (AV. TA. *apīhi*, TS.† *apīta*) RV. (10) AV. TS. TA. Add to VV I §370.

athā (AV. *adhā*) *mano īvasudeyāya kṛṣva* (AV. *kṛṇuṣva*) RV. (1) AV. Despite the grandiloquent *adhā*, AV. is secondary as shown by the meter.

athā (AV. *adhā*, MS. KS. *tato*) *no vardhayā rayim* (RV. JB. *girah*) RV. (3) VS. TS. AV. MS. KS. JB. ŚB. TB. JābU.

athā (AV. *adhā*; comm. *adha*, but Ppp. *adhah*, Barret, JAOS. 40. 161) *sapatnī yā mama* RV. (10) AV. ApMB.: *adhā sapatnān māmakān* AV.

atho (AV. *adhā*) *vayam bhagavantah syāma* RV. (1) AV. KŚ. ApŚ. N. *athā* (AV. *adhā*, comm. *atha*) *vayam āditya vrate tava* RV. (1) AV. VS.

TS. MS. KS. ŚB. N.: *athāditya vrate vayam tava* ArS. SMB.

athā (KS. *adhā*) *somasya prayatī yuvabhyām* (KS. *yuvā*°, v. l. *yuvā*°) RV. (1) TS. KS. N.

athā (MS. *adhā*) *devānām apy etu pāthah* RV. (2) TS. MS.

§75. Among the remaining cases, it may be noted that AV. again prefers the *dh* form repeatedly, as against other texts with *th*:

adhu syāma surabhayo (ApŚ. corruptly, *syām asur ubhayor*) *grheṣu* AV. KS. ApŚ.: *athā syāta surabhayo grheṣu* MS.

adhā jīvema śaradān śatāni AV.: *atho jīva śaradah śatam* VSK. And others; see Conc. under *asau jīva*.

adhā (HG. *atha*) *māsi punar ā yāta no grhān* AV. HG.

adhā (MS. MŚ. *athā*) *poṣasya poṣeṇa* VS. MS. KS. MŚ.

adhā viśvadhārāpa edhate grhe VS.: *atha viśve arapā edhate grhah* TS.

athā (VS. ŚB. *adhā*) *sapatnān* (KS. †°*nān*, TS. twice †°*nān*, once °*nān*) *indro me* VS. TS. MS. KS. ŚB. ApŚ. MŚ.

athā (VS. ŚB. *adhā*) *sapatnān indrāgnī me* VS. TS. MS. KS. ŚB. ApŚ. MŚ.

athā jīvah (KS. *adhā viṣitah*) *pitum addhī pramuktah* (so divide) TS. MS. KS.: *athaitam pitum addhī prasūtah* VS. ŚB.

athāsyā madhyam edhatām KSA.: *athāsyā madhyam ejatu* VS. LŚ.: *athāsyai* (TS. MS. TB. °*syā*) *madhyam edhatām* (Vait. °*tu*, AŚ. LŚ. *ejatu*, ŚŚ. *ejati*) VS. TS. MS. ŚB. TB. AŚ. ŚŚ. Vait. LŚ.

indro marudbhīr ṛtuthā (TS. ApMB. °dhā) *kṛyotu* TS. MS. KS. AŚ. ŚŚ. ApMB.

devā no yajñam ṛtuthā (TB. ApŚ. ṛjudhā) *nayantu* VS. TB. ApŚ. See §157.

§76. Somewhat like the change of *adha* to *atha* is one interchange between the roots *nāth* and *nāth*, since here *nāth* is clearly prior. But *nāth* is commonly considered to be in origin a secondary and quasi-Prakritic form of *nāth* (von Bradke, ZDMG 40, 678ff.; cf. Wackernagel I p. 123):

svāyām tanū (ApMB.† MG.† *tanūh*) *ṛviye* (RV.† *ṛviye*) *nādhmānām* (ApMB. *nāthā*°, but many mss. *nādhā*°; MG. *bādhā*°) RV. ApMB. MG.

§77. For the rest we find no very definite phonetic movement in either direction. But it may be significant that the cases in which *th* seems probably the original—listed in this paragraph—are somewhat more numerous than those in which *dh* appears older:

avakro 'vithuro (ApŚ. 'vidh°; Kauś. adds 'ham) *bhūyāsam* AŚ. ApŚ. MŚ. Kauś. That *avithuro* (root *vyath*) 'not staggering' is the original is indicated by the majority reading, and by its closer agreement in meaning with *avakro*; *avidhuro* is clearly secondary.

maiṣām nu gād aparo artham (TB. ApŚ. ApMB. *artham*) *etam* RV. AV. VS. ŚB. TB. ApŚ. ApMB.: *mā no nu gād aparo ardham etam* TA. ApŚ. 'Let not another of them go to that goal (side, part),' *artha* and *ardha* are here synonyms; cf. RV. 1, 164, 17.

ābhūr (VS. TS. *ābhur*, NīlarU. *śivo*) *asya nīṣāṅgathīh* (VS. °dhīh, NīlarU. °tīh) VS. TS. MS. KS. NīlarU. Comm. on VS. 'sheath of a sword', but 'quiver' is more plausible since arrows are mentioned in the preceding pāda. Hindu lexicons quote *nīṣāṅgathī* as meaning 'embracing' etc.; the other forms are ἀπ.λεγ. Probably °dhī is influenced by thought of root *dhā* (popular etymology), while °tī is a mere corruption.

parīdam vāso adhithāh (HG. *adhithāh*, ApMB. *adhi dhā*) *svastaye* AV. HG. ApMB. The original (AV.) form is 2 sing. aor. mid. of *dhā*; the personal ending *-thāh* is mouthed over in the later texts to a sufficiently plausible form of *dhā* (*dhāh*), the first part becoming the preposition *adhi*. See VV I p. 39.

ākhuḥ kaśo mānthālas (MS. *mānthālavas*, VSK. *māndhālas*) *te pitṛām* VS. VSK. MS.: *pāṅktrah* (KSA. *pāṅktaḥ*; but all mss. of both TS. and KSA. *pāṅtra-*) *kaśo mānthālavas* (KSA.† *mā*°) *te pitṛām* (KSA.† *pitṛ*°) TS. KSA. We may guess that the majority of

texts preserve the original *th*, but the forms occur nowhere else. Said to mean 'flying fox'.

indrāvathuh (VSK. °*dhuḥ*, KS.* TB. ApŚ. °*taṃ*) *kāvyair* (TB. ApŚ. *karmanā*) *danśanābhuh* RV. AV. VS. VSK. MS. KS. (both) ŚB. TB. ApŚ. The subject is the Aśvins; so that VSK. is hardly interpretable. See VV I p. 282.

apa snehitūr (SV. *sūhitiṃ*) *ṛmanā adhatta* (SV. *adhad rāḥ*, KS.† *ṛmanām adadhrām*) RV. AV. SV. KS.: *upa stuhī taṃ ṛmanām* (Poona ed. *snuhī taṃ ṛmanām*) *athadrām* TA. See §110.

§78. In the rest *dh* seems to be the original:

apāma edhī mā mṛthā na indra SMB.: *amā ma edhī mā mṛdhā na* (AŚ.† *ma*) *indra* AŚ. ŚG.: *anāmayaidhī mā riṣāma indo* Kauś. The original (AŚ. ŚG.): 'be at home with me, do not desert us (me), Indra.' This SMB. converts into the unbelievable: 'be an off-warder of disease, do not die for us, Indra.' At least the comm. takes it thus, seeing in *mṛthā(h)* a 2d sing. mid. of *mṛ* (one ms. reads *mṛdhā*); *riṣāma* of Kauś. confirms *mṛdh* as original. The variation is somehow connected with the sphere of *sa mā mṛta* (*taṃ mā mṛdhaḥ*), which see in §98. On Kauś.'s reading see §344.

madhavyau stokāv (MS. °*kā*; AV. *mādhavyān stokān*) *apa tau* (AV. *yān*) *varāttha* AV. TS. MS. Several mss. and the comm. on AV. read *madhavyān*, which Whitney properly recommends.

adhoraṃa (HG. *atho*°) *ulumbalaḥ* (HG.† *ulumbaraḥ*) ApMB. HG. *adho*° = *adhas* is obviously correct; HG. mechanically recalls the many phrases beginning *atho* (= *atha u*), q. v. in Conc.

dīrghām anu prasitīm (KS. *samṛtim*) *āyuse dhām* (KS. *trā*) VS. TS. KS. ŚB. TB.: *dīrghām anu praṛtīm saṃspr̥śethām* MS. An extensive alteration, yet still showing the change of *dh* to *th* (°*ṣe dhām*: °*sethām*).

ph and *bh*

§79. The instances are few and all concern questionable forms: *phalāya*, and, *phallāya* KhG.: *bhalāya svāhā*, and, *bhallāya svāhā* SMB. GG. The words are addressed to the sun, or to the evening twilight; their meanings are unknown. The form with single *l* and the variant with *ph* make it questionable whether *bhalla* is Prakritic for *bhadra* (Wackernagel I §195), in spite of the form *bhallākṣa* which is probably so to be explained (Weber, *Ind. St.* 2.88).

kanātkābhām (AŚ. *pranākāphā*) *na ābhara* TB. AŚ. See §151.

yā sarasvatī vaiśambhalyā (ApŚ. °*balyā*, v. l. °*phalyā* and °*bhalyā*) *taṣyām me rāsva* . . . TB. ApŚ. See §114.

CHAPTER III. ASPIRATES AND NON-ASPIRATES AND H

§80. The subdivisions of this chapter are very unequal in size and importance. In most of them we find only stray variants, often concerning obscure words of doubtful belongings. Sometimes both forms may be interpreted and defended; but on the whole they suggest that phonetic confusion between aspirates and non-aspirates played no slight rôle in changes of the Vedic tradition. Variants of aspirate and non-aspirate mutes in considerable numbers are found only as between *t* and *th*, where however graphic confusion is undoubtedly largely to blame; and as between the dental aspirates and non-aspirates. It is here that we find much the largest and most interesting group. It will appear that lexical and morphological considerations enter in to a large extent; yet it will scarcely be doubted that phonetic resemblance accounts at least in some measure for the swollen bulk of the variations between roots *dā* and *dhā*, for example, or between verbal endings of different sorts containing *t* and *th*.—The variation of aspirate mutes with *h* is appended to this chapter as a special section, §§115ff.

k and *kh*

§81. Here occur two variants, both concerning very dubious forms: *gohya* *tupagohyo* *marūko* (PG. *mayūkho*) *manohāh* PG. SMB. Cf. *grhyo* etc. Names or forms of Agni. The mss. vary. The form *mayūkha*, 'ray', would fit fairly well, but may be merely a lect. fac. The lexicons report *marūka* in various meanings. *kaṣṭhākāya* (MahānU. *khakholkāya*) *svāhā* TA. TAA. MahānU. The MahānU. form recurs in the Purāṇas; it is interpreted as *kha-kha-ulka* (!), 'sky-meteor', i.e. the sun. The other form is *ā+λεγ.*, and the comm.'s explanation is not worth quoting.

g and *kh*

§82. Two variants between the synonymous stems *sukha* and *suga*, to which no phonetic significance can be attached. The form *sukha* is later both times:
sugam (VS. MS. ŚB. *sukham*) *meṣḍya meṣyai* (RV. *meṣyo*) RV. VS. VSK.
 TS. MS. KS. ŚB. LŚ.
sugam (VS. MS. *sukham*) *ca me śayanam ca me* VS. VSK. TS. MS. KS.

g (k) and gh

§83. Only a few variants, one very obscure, one corrupt; cf. *yena mahānaghnīyā jaghanam* AV. Kauś., where apparently all mss. of both texts read so, but the emendation *mahānagnīyā* is obviously required and is assumed by the Conc. and by Whitney.

yajñasya ghoṣad asi TS. TB. ApŚ.: *goṣad asi* MS. KS. MŚ. TS. comm. 'wealth'; Keith 'substance', remarking that *ghoṣad* is probably a corruption for *goṣad*, which however is itself not clear.

yatheyam strī pautram agham na rodāt AG. SMB. PG. ApMB. HG.: *yathedaṁ strīpautram aghama rudriyāya* MG. See §801.

tāsām tāsāno bhagavaḥ (MS. *maghavan*) VS. TS. MS. KS. The words are virtual synonyms.

apūpakṛd aṣṭake ŚG.: *apūpaghṛtāhute* ApMB. Addressed to an *aṣṭakā*; same context, one must be a phonetic corruption of the other. 'O cake-making A.', or 'O thou that hast cakes and ghee as oblations'.

c and ch

§84. Two variants, one an onomatopoeic word:

cec-cec chunaka sṛja . . . PG.: *chad apehi* . . . ApMB. Cf. the English 'skat'.

karnābhyām (PG. *godānāc*) *chubukād* (ApMB. *cu*^o) *adhi* RV. AV. ApMB. PG. A v. 1. of AV. with its comm. *cubukād*; one ms. of ApMB. *cibukād*, which is the form found in later Sanskrit.

j and jh

§85. A single variant:

apām naptre jaṣaḥ (KSA. *jhaṣaḥ*) TS. KSA. *jaṣa* is otherwise not unknown (AV.), but *jhaṣa* is regular in the later language. The word is of non-Aryan origin.

ṣ and ṭh

§86. These variations are without doubt largely, perhaps mainly, graphic. In every case but one they concern interchange of *ṣ* and *ṭh*, which are practically indistinguishable in most alphabets. In nearly every instance the *ṭh* form is proper, or at least more usual. Many of the words, however, are obscure in derivation.

kuṣṭhayā (MS. *kuṣṭayā*) *te krīṇāni* MS. ApŚ. Regular is *kuṣṭhā*, designation of a measure; *kuṣṭā* is not recorded lexically.

nadībhyah pauñjīṣṭham (TB. ^o*am*) VS. TB. Also:

namāḥ puñjīṣṭhebhyaḥ (TS. ^o*ebhyaḥ*) *niṣādebhyaḥ ca vo namāḥ* TS. KS.:

namo niṣādebhyaḥ puñjīṣṭhebhyaś (MS. °*ebhyaś*) *ca va namaḥ* VS. MS. The word *puñj*° or *puñj*° 'fisherman' or 'fowler' seems usually to be written with °*ṭha*, but there is no little fluctuation. Its unknown, perhaps non-Aryan, origin is not illuminated by the proposed worthless etymologies.

vanīṣṭum (AB. TB. AŚ. MŚ. °*ṭhum*) *asya nā rāviṣṭa* MS. KS. AB. TB. AŚ. ŚŚ.† 5. 17. 9, MŚ. The regular form is *vanīṣṭhu*, of unknown derivation. Knauer (on MŚ.) would emend MS. to °*ṭhum*.

ahorātre ūrvaṣṭīve (VS. °*ṣṭhīve*) *bṛhadrathamīlare ca me yajñena kalpetām* (VS.† *kalpantām*) VS. MS. (Add to VV I §357.) The proper form is *ūrv-aṣṭhīna*, the latter part being a modulation of *aṣṭhī-vant*, 'knee'.

śalāpāṣṭhādya (read with Poona edd. °*ṣṭhā gha*) *viṣā pari yo vṛṇaktu* TB. TA.; *śarā vāṣṭād* (p.p. *vā*, *aṣṭāt*) *dhaviṣā vāṛṇaḥ* (read [*a-*] *varṇaḥ*?) MS. As a missile (*heli*) is the subject, the true reading contains *apāṣṭha*, 'barb'. The MS. is entirely corrupt. The Poona ed. of both TB. and TA. makes the pāda begin with the preceding word *ugrā*.

anupūrvam yalamānā yati ṣṭha (AV. *ṣṭha*, TA. *yatiṣṭa*) RV. AV. TA. *yatiṣṭa* could only be an aorist; but as it retains a double accent (*ydti-ṣṭā*) it is obviously corrupt (suggested by the preceding *yalamānā*) for *ydti ṣṭhā*, 'as many as ye be.'

rdhag ayā (TS. MS. KS. *ayād*) *rdhag ulāsamīṣṭhāḥ* (MS. KS. °*ṣṭa*) VS. TS. MS. KS. ŚB. N.: *dhruvam ayā* (AV. *ayo*) *dhruvam ulāsamīṣṭhāḥ* (AV. *ulā śaviṣṭha*) RV. AV. Here both forms are correct; there is a shift of verbal person, from 2d to 3d (explained VV I p. 241). On the corrupt reading of AV. see §234. Cf. next.

āṣṭa (MS. *āṣṭhāḥ*, KS. ms.† *āṣṭāḥ*, em. v. Schr. *āṣṭa*) *pratiṣṭhām* . . . TS. MS. KS. PG. See VV I p. 238, and cf. prec.

vīty arṣa canīṣṭhayā (SV. *panīṣṭaye*) RV. SV. If the SV. reading is tenable at all (*panīṣṭaye*, 'for praise') it points to a stem in *tī*, whereas RV. (of course original) has a superlative in *iṣṭha*.

[*nīr aṣṭhaviṣam aṣṭmṭam* GB. Vait. ApŚ. Quoted in Conc. with *aṣṭaviṣam* from GB. and Vait. But the Vait. reading is a mere misprint, corrected by Garbe p. 119; and Gastra reads *aṣṭhaviṣam* in GB. without report of variant. Accordingly we may assume that *aṣṭaviṣam* never existed. The form is from *ṣṭhu* = *ṣṭhīve* 'spit' (cf. *ṣṭhutvā*, ApŚ.)]

§87. In the preceding *ṣṭh* is the proper or at least the usual spelling. We now come to the cases where *ṣṭ* seems proper. Both are dubious;

the first belongs to the sphere of the Kuntāpa hymns, whose textual tradition in all versions is of the worst sort, and the second has *th* only in the p.p. of MS.:

gaṣṭim (ŚŚ. *gaṣṭhim*) *sahasrā navatim ca kaurama* AV. AŚ. ŚŚ. The combination *gaṣṭim sahasrā* is very common; see e.g. Conc. thereunder. ŚŚ., if its reading has any real standing, has confused *gaṣṭi* with the ordinal stem *gaṣṭha*.

mā no agnīm (p.p. *agnih*) *nīrtir mā na āṣṭān* (p.p. *āṣṭhām*) MS.: *mā no rudro nīrtir mā no astā* TA. See VV I p. 93. The forms are doubtful; read *āṣṭām*?

§88. The following is the sole variant between *t* and *th* not preceded by *ṣ*. Nothing is known about the word *kakūṭha* or *kakkāṭa* except that, as the context shows, it is the name of some animal:

pītro (*pītro*, *bīdro*) . . . *kakkāṭas* (*kakūṭhas*) . . ., see §67.

t and *th*

§89. These sounds interchange a good deal in old, historic, morphological elements which are otherwise identical (or nearly so) in form, and frequently identical or similar in meaning. Hence, with variations containing such forms, it is not easy to say to what extent the change was morphological in character, and to what extent it resulted from an error of speech or hearing. No doubt both influences were concerned in most cases. We find, for example, that 2d personal verb forms containing *th* (indicative) and *t* (modal) are often interchanged; there is seldom any connexion in which either of them is impossible or even difficult (cf. VV I, especially §§14ff., 116). Again 2d and 3d duals often differ only in this single consonant, *t* or *th*; and VV I, especially §§20f., 292ff., 326ff., has shown how easy is the shift between second and third personal forms, often with no further change in the context. There are also cases concerning noun formation, suffixation etc., where this slight phonetic difference is concerned.

§90. We begin with the variations between the verbal endings *tha* and *ta*, the former properly present indicative, the latter modal (or preterite). They have been listed in VV I p. 23f. In the majority—listed first—the *t* form appears to be older; in the last five, at least, the *th* form:

āpura stā . . . ŚŚ.: *āpūryā sthā* . . . TS. AŚ. Add to VV I l.c.

tañ sma jānīta (VSK. °*tha*) *parame vyoman* AV. VS. VSK. TS. KS. ŚB.

MŚ.: *jānīta smāinām* (TS. MŚ. *jānīlād enām*) *pa° vy°* AV. TS.

MŚ.: *etan jānātha* (TB. *jānītāt*, KS. *jānīta*) *pa° vy°* VS. KS. TB

ŚB. Note especially that VSK. *jānītha* is apparently a blend of *jānīta* and *jānātha*, tho *jānītha* is grammatically better than *jānātha*.

śivā no bhavata (ApŚ. °*tha*) *ṛicase* MS. ApŚ.

kuddhāḥ pūtā bhavata (TA. °*tha*, MG. °*ntu*) *yajñīyāsaḥ* RV. TA. MG.

asvā bhavata (AV. TS. KS. °*tha*) *vājinaḥ* AV. VS. TS. MS. KS. ŚB.: *devā bhavata vā*° RV.

tena kṛīdanti (ŚG. *kṛī*°) *carata* (ŚG. °*tha*) *priyeṇa* (AV. *vaśān anu*) AV.

TS. ŚG. PG. ViDh. *vaśān anu* in AV. is due to infection from RV.

1. 82. 3. 10. 142. 7.

decehhyo bhavata (TB. °*tha*) *suprāyaṇāḥ* RV. AV. VS. MS. KS. TB. N.

datto asmabhyam (KS. *dattvāsma*°, AŚ. *dattāyāsma*°, SMB. *dattāsma*°)

draviṇha bhadram AV. KS. AŚ. SMB.: *dadhatha no draviṇam*

yac ca bhadram MS.

ye 'tra pitarāḥ . . . bhūyātha AV. ŚŚ.: *ya etasmin loke . . . bhūyāta* TS.

TB. A primary ending on a precative form is absurd; yet all mss.

of AV. and ŚŚ. seem to agree on °*tha*; see Whitney on AV. 18. 4. 86.

arātāḥ udabhartsata (AV. mss. °*tha*) AV. ŚŚ. The AV. reading, aug-

mented but with °*tha*, is a monstrosity. Roth's violent emendation,

āsannā udabhīr yathā, has no standing.

auloba (HG. °*va*) *it tam upā kvayatha* (HG. °*ta*) ApMB. HG. Several

mss. of ApMB. read °*ta*; in such trash as this it makes little differ-

ence what is read.

saputrikāyām jāgratha PG.: *yajamānāya jāgrta* ApŚ. See note in Stenz-

ler's translation of PG. 1. 16. 22.

indreṇa yujā (TB. *sayujā*) *pra mṛṇta* (TB. °*tha* [Bibl. Ind. *pranītha*])

śatrūn AV. TB. Add to VV I §16.

payasvatīḥ kṛṇvuthāpa (TS. °*tāpa*) *oṣadhīḥ śivāḥ* (TS. omits *śivāḥ*) AV.

TS. Followed by:

śrjām ca tatra sumatiḥ ca pīnvata (TS. °*tha*) AV. TS. (Add to VV I §18.)

The clauses are parallel and we should expect the same mood in

both; yet both are inconsistent. Little weight is to be attached to

the Ppp. readings, quoted by Roth as having *i* thruout the stanza,

even in pāda d (*yatrā naro marutaḥ siñcathā madhu*), where the

relative clause should ensure the *th* form (indicative; see VV I pp.

78f.). Contrariwise, the AV. comm. reads *pīnvatha* for °*ta*, which

seems to suggest, perhaps, that originally all the verb forms had *th*.

yad āmayati niṣ kṛtha (TS. MS. KS. *kṛta*) RV. VS. TS. MS. KS. *kṛtha*,

tho a dubious root present, really a back formation from aorists

like *kṛthi*, is the older reading; *kṛta* lect. fac.

yāyam (MS. *divo*) *vr̥ṣīm varṣayathā* (MS. °tā) *purīṣiṇaḥ* RV. TS. MS. KS.—MS., which borrows *divo vr̥ṣīm* from e.g. RV. 2. 27. 15b, is secondary also as regards °tā.

ud īrayathā (MS. MŚ. °tā, AV. KS. °ta) *marutaḥ samudrataḥ* RV. AV. TS. MS. KS. AŚ. MŚ.

§91. About equally often second and third duals containing *th* and *t* interchange (listed VV I pp. 24f.) Even when the context is to our feeling inconsistent in one or the other reading, as often happens, we should generally resist the temptation to emend, for reasons made clear in VV I (references quoted §89). We begin with passages in which the *th* forms seem to be the older; in the majority there is little to choose between them:

citrebhir abhiraṇ upa tiṣṭhatho (MS. °to) *ravam* RV.† MS. Followed by: *dyām varṣayatho* (MS. °to) *asurasya māyayā* RV. MS. See VV I p. 241. *yāv* (MS. KS. yā) *ātmanvad bibhṛto* (KS.† °tho, AV. *viṣatho*) *yau ca rakṣataḥ* (AV. KS.† °thah) AV. TS. MS. KS. Followed by:

yau viśvasya pariḥhū (KS. *viśvasyādhipā*) *babhūvathuḥ* (TS.† °tuh), same texts. See VV I p. 228. The unanimity of AV. and KS., partly supported by MS., perhaps indicates that the 2d persons are original; we fail to see any ground for Keith's opinion (on TS. 4. 7. 15. 3) that the 3d persons are more 'logical'.

tat satyam yad vīram bibhṛthah (MŚ.† °tah); and, in same passage, *vīram janayiṣyathah* (MŚ. °tah),

te mat prātaḥ prajanayiṣyethe (MŚ. °te),

te mā prajāte prajanayiṣyathah (MŚ. °tah) TB. ApŚ. MŚ. See VV I p. 230.

ghṛtena (Kauś. *rapayā*) *dyāvāprthivī prarṇuvāthām* (VS. TS. ApŚ. *prarṇuvāthām*; MS. MŚ.† *prarṇuvātām*) VS. VSK. TS. MS. KS. ŚB. Kauś. ApŚ. MŚ.: also see Conc. under *svarge* (°gena, *suvarge*) *loke* (-na) *prarṇuvāthām* etc. (only MS. °tām; VS. VSK. TS. KSA. [†samprarṇuvāthām] ŚB. TB. Vait. °thām).

yā rājānam (MS. KS. °nā) *śaratham yātha* (MS. *yāta*) *ugrā* TS. MS. KS. *juṣetām* (and, °thām) *yajñam iṣṭaye* RV. (both). Add to VV I §21.

kāman duhātām iha śakvaribhiḥ AV.: *rāṣṭram duhātām iha revatibhiḥ* TB. See VV I pp. 25, 224.

purā gr̥dhrād araruṣaḥ pibātaḥ (TS. °thah) RV. MS. TB. Here, and in the following cases, it seems fairly clear that the *t* forms are original. *sam* (ApMB. *śam*) *ūdho romaśam hataḥ* (ApMB. *hathah*) RV. ApMB. See VV I p. 24.

hato (SV. TB. *hatho*) *vr̥trāṇy āryā* (AV. TB. *apratī*) RV. SV. AV. TB.: followed by,

hato (SV. *hatho*) *dāsāni satpatē* RV. SV., and,

hato (SV. *hatho*) *viśvā apa dviṣaḥ* RV. SV. See VV I pp. 222, 232.

yajñasya yuktau dhuryā (TB. ApŚ. °yā) *abhūtām* (MS. °thām) MS.

KS.† TB. ApŚ. And, in the same stanza:

divi (KS. *dive*) *jyotir ajaram* (MS. KS. *uttamam*) *ārabhetām* (MS. KS.† °thām), same texts. *abhūtām* is certainly wrong, and all texts have a 3d person in the 1st pāda of the verse. See VV I p. 235.

§92. There are further a few anomalous variants concerning other verbal endings containing *t* and *th*; or, in the last case, a verbal ending with *th* varying with a nominal ending with *t*:

abhīramyatām (MŚ. °thām!) MŚ. ŚG. YDh. BṛhPDh. The MŚ. form, if correct (it occurs in an unpublished part of the text), is hopelessly anomalous; see VV I §22.

yāś ca (yā) *devīr* (devyo, devīs) *antān* (antān, tantūn) *abhilo* 'dadanta' (tatantha), etc.; see §63.

ubhāv indrā (ŚB. *indro*) *udithaḥ sūryaś ca* VS. ŚB. °aya(h)sthūnam (TS. °yā) *uditā* (TS. MS. KS. °tau) *sūryasya* RV. TS. MS. KS. The old loc. sing. in °tā is shifted in VS. ŚB. to a second person dual verb, *udithaḥ*.

§93. In nominal endings, suffixal or quasi-suffixal, this variation has a certain scope, but is complicated by corruptions or other obscurities:

asunītāya (TA. °thāya) *vodhave* AV. TA. The AV. comm. reads °thāya, which is clearly original; °tāya is infected by *asunīti*; cf. Whitney on AV. 18. 2. 56.

punar brahmāṇo (AV. *brahmā*) *vasunītha* (AV. °nītir, KS.* °dhītam, 38. 12b† °nītha, MS. °dhīte) *yajñaiḥ* (AV. MS. KS.* *agne*) AV. VS. TS. MS. KS. (bis) ŚB. All forms are rare and dubious. KapŚ. (v. Schr. on KS. 8. 14b) has *vasudhītam* or °tim (so also v. l. of KS.).

nīrṛtho (MS. °to) *yāś ca nisvanah* (AV. *nisvarah*) AV. MS. TA. *nīrṛto* in MS. is a secondary blend of *nīrṛtha* (old) and *nīrṛti* (common). *svasti naḥ putrakṛtheṣu* (MG. *pathyākṛteṣu*, but v. l. as RV.) *yoniṣu* RV. AB. MG. Note metathesis of *t* and *th* in MG.; if the reading is correct, it is a blunder due to *pathyāsu* in the preceding.

ābhur (MS. KS. *ābhūr*, NīlarU. *śivo*) *asya niṣaṅgathiḥ* (VS. °dhīh, NīlarU. °th) VS. TS. MS. KS. NīlarU. The last has a corruption; see §77.

paktā (KSA. *panthā*) *sasyam* TS. KSA. Comm. on TS., *pākaṣīlam*. KSA. corrupt, see Keith on TS. 7. 5. 20. 1.

stuto 'si *janadhāḥ* TB. ApŚ. (IŚ. *pratīka*, *stutaḥ*): *tuttho* 'si *janadhāyāḥ*

(PB. °yah) MS. KS. PB. MŚ. LŚ. Is *stuto* lect. fac. for *tuttho* of unknown meaning?

samiddho agnir vṛṣaṇādratir (AV. °ṇā rathī, ŚŚ. °ṇā rayir) *divaḥ* AV. AB. AŚ. ŚŚ. From RV. 3. 3. 6, 4. 15. 2, 8. 75. 1 it is probable that *rathī* is the true reading.

garbhaś ca sthātām garbhaś carathām RV. Cone. would read *cāratām* (gen. pl. of *cārat*); but *carāthām* (gen. pl. of *carātha*) may stand (Oldenberg, *Noten*).

§94. In a few adverbial forms this variation is primarily morphological, but rather indeterminate phonetic tendencies may have been at work:

atho (MU. *ato*) *annenaiva jīvanti* TA. TU. MU.

tato (AV. ArS. *tathā*) *viṣvaṁ vyakrāmat* (AV. *tathā vyakrāmad visvaṁ*) RV. AV. ArS. VS. TA.

atho rājann (AV. *ula rājñām*) *uttamam mānavānām* AV. TB.

atho pitū (MS. *utāyam pitā*) *mahatām gargarāṇām* AV. TS. MS. KS.

§95. As regards lexical interchange of *t* and *th*, RV. 8. 13. 27 *hari indra pratadvasū abhi svara* has been suspected of harboring a corruption of *prathadvasu*, 'increasing wealth' (Yaska, *prāpta-vasu*; Sāyana, *visṭirṇa-dhana*), or *pratato-vasu*. But there is not the slightest reason for any Vedic poet to blunder away from so obvious a form as *prathad-vasu*. The word as it stands may be *pra-tad-vasū*, '(carrying) forward his (Indra's) wealth', sc. the two bay steeds, as subject. Cf. the doubtful *kṛtād-vasū* (*kṛta-tad-vasū* with haplogy?) in RV. 8. 31. 9; see however Wackernagel, 2. 1 pp. 64, 319; Oldenberg *Noten* on the passages.

§96. The lexical interchanges are otherwise few, largely corrupt, and partly based on different word divisions:

tabhyām (MS. KS. add *vayam*) *patema suktām u lokam* (Kauś. *pathy-asma suktasya lokam*) VS. TS. MS. KS. ŚB. Kauś. Dhātup. has a root *path* 'go' doubtless abstracted from the noun *path*, *panthan*. Possibly Kauś. intends *pathyā(h) sma*. In VV I p. 110 we have treated its form as a precativ. It is likely, however, to be a mere corruption as regards the *th*.

hitvā na ūrjam pra patāt patisthaḥ (AV. *padāt pathisthaḥ*) RV. AV. MG. See §60.

samsrāvabhāgā (VS. ŚB. KŚ. *samsrava*°, MS. °*bhāgāḥ*, KS. Kauś. °*bhāgās*) *stheṣā* (Kauś. *taviṣā*) *bṛhantaḥ* VS. TS. MS. KS. ŚB. Kauś. *taviṣā* is a sophisticated assimilation to *bṛhantaḥ*.

aktam (MS. MŚ. *aptubhī*, KS. °*artham*) *rihāṇā vyantu* (TS. TB. KhG.

viyantu vayah TS. MS. KS. (bis) TB. MŚ. GG. KhG.: *viyantu vayo 'ktaṁ rihāṇāḥ* VS. ŚB. KŚ. *aktaṁ rihāṇāḥ*, 'licking the fat', is certainly original; the KS. *artham* rationalizes poorly, or rather is a mere corruption. Indeed von Schroeder on KS. 31. 11 suggests emending *artham* to *aktaṁ*. On MS. see §152.

atho mātātho pitā TA.: *hata mātā hataḥ pitā* SMB.: *hato hatamātā krimiḥ* AV. See §386.

atho ye kṣullakā iva AV.: *hataḥ krimiṇām kṣudrakāḥ* SMB.: *atho dhūrā atho kṣudrāḥ* TA. See *ibid.*

sarve rādhyāḥ stha (ŚŚ. °yās tu) *putrāḥ* AB. ŚŚ.

grho hiraṇyayo mitaḥ (AŚ. gr° mi° hi°) AV. KS. AŚ. Here all AV. mss. and comm. read *mithaḥ*, which makes no sense and is clearly a corruption; RWh. read *mitaḥ* with Ppp. and KS. AŚ.

paritoṣāt tad arpitha ApŚ.: *pari doṣād ud arpithaḥ* KŚ. Read in both *udarpithaḥ*; see §63.

upa yajñam ashita (AV. comm. *astṛta*, MŚ. *astu no*) *vaiśradevī* RVKh. AV. ApŚ. MŚ.

t and dh

§97. Here we find chiefly forms of the roots *ṛdh* and *ṛt*, which in composition with several prepositions are almost synonymous; but in every variant which occurs one reading or the other is suspicious or corrupt. It happens that the *ṛt* forms are correct or original in every case except the first two, where the reverse is true:

bhīma ā vāṛdhe (SV. *vāṛṣṭe*) *śavaḥ* RV. SV.

madanti devīr amṛtā ṛtāvṛdhaḥ (Vait. °*ṛtāḥ*) Vait. ApŚ. MŚ. Caland on Vait. 13. 20 assumes that °*ṛtāḥ* (all mss.) is an error.

abhi rāṣṭrāya vartaya (AV. *vardhaya*) RV. AV. The AV. is certainly poor, and Ppp. has *vartaya*; see Whitney on 1.29. 1. Cf. next two.

yenendro abhivāṛṣṭe (AV. °*ṛdhe*) RV. AV. In same verse as prec.; same conditions. Cf. also next.

abhi somo avīṛṣṭat (AV. °*ṛdhat*) RV. AV. In next verse to the prec. two; same conditions.

nivarto yo ny avīṛṣṭhaḥ (ApMB. °*ṛṣṭat*) HG. ApMB. Oldenberg adopts °*ṛṣṭat* for HG.

pumāṁśam vardhatām (†text is right, despite Conc.) *mayi* ŚG.: *pumān saṁvartatām mayi* PG.: *pumān garbhas tarodare* SMB. 'Let them two (Indra and Agni) make a male grow in me'; 'let a male be in me' or the like. ŚG. has a 3 dual active verb. See §840.

Note further the exchange between the old (RV.) adjectives *ṛtāvṛdh*

and *dhrtavrate* (not concerning root *vrt*) in: *āvitte* (*āvinne*) *dyāvāpṛthivī* *ṛtāvṛdhau* (*dhrtavrate*), and others, see §§466, 665.

§98. The remaining cases are sporadic, and again largely suspicious or corrupt:

samvatsarasya dhāyasā (AV. VS. *tejasā*) AV. VS. TS. KSA. HG. Synonyms.

sa mā mṛta (MG. *vṛta*) AG. ApMB. MG.: cf. *taṁ mā mṛdah* ŚG. 'Let him not die', or 'do not fail him'; and §78, *apāma edhi mā mṛthā na indra*, etc. The MG. has a mere corruption, see §225, *ābhur* (*ābhūr*, *śivo*) *asya niṣaṅgaḍhiḥ* (*°thiḥ*, *°tiḥ*), see §77.

vi te (PG. *tau te*, HG. *vidhe*) *krodham nayāmasi* PG. HG. ApMB. Kirste suggests emending HG. to *vi te*, and this apparently Oldenberg assumes in his translation; *vidhe* may be somehow felt as from *vi-dhā*, but is really hopeless.

yebhyo madhu pradhāvati (AV. *pradhāv adhi*) RV. AV. TA. Comm. on AV., followed by SPP. in text and by Whitney in his Translation, reads as RV. See Whitney's note and Lanman, ap. Whitney, p. xcii.

śriyāi (MG. *śriye*) *putrāya vettavai* (MG. *veddhavai*) ApMB. MG. For the MG. Knauer suggests *veddhavai*, Conc. *vettavai*.

sinanti pākam atī (ŚŚ. *†adhi*) *dhīra eti* (ŚŚ. *emī*) AŚ. ŚŚ. ApŚ. *adhi* is very inferior in sense.

d and *dh*

§99. This interchange occurs in a considerable and heterogeneous mass of variants, most of which are isolated and either lexical or under suspicion of corruption. The manuscripts certify to the ease of confusion between the sounds by very frequently showing variation between them in the same passage of the same text; cf. e.g., Whitney on AV. 11. 1. 23 (*anśadhri*: *°dri*), to mention only one out of numerous possible examples. In the midst of this miscellaneous mass, however, there looms a large and compact block of variants between the two roots *dā* and *dhā*. These two roots, thruout the whole of their inflection and in large part in nominal derivatives, are rime-words, differing (in general) only in the aspiration or lack of it. They are also in large measure synonymous, or so near it that it amounts to the same thing.

Roots *dā* and *dhā*

§100. They are thus used interchangeably, without betraying any perceptible difference of meaning, in ritual formulas like the following: *āyurdā asi* ŚŚ.: *āyurdhā asi* TS. JB. AŚ.

āyurda (MS. KS. °dhā) *agne'si* VS. TS. MS. KS. ŚB. ŚŚ. PG.

cakṣurdā (KS. °dhā) *asi* VS. KS. ŚB.

varcodā asi VS. ŚB. ŚŚ.: *varcodhā asi* AV. TS. MS. KS. JB. TB.

ApŚ. MŚ.

varcodā (MS. °dhā) *agne'si* VS. TS. MS. ŚB. ŚŚ. PG. — All these formulas are followed by *āyur* (*cakṣur*, *varco*) *me* (*mayi*) *dehi* (*dhehi*), the verbs in the two associated formulas being always consistent.

§101. There is, to be sure, one regular difference between these two verbs as regards the cases they govern, tho it is one-sided rather than reciprocal: *dā* does not govern the locative of the person, but only the dative. The root *dhā*, on the other hand, while it seems (to our feeling at least) most naturally construed with the locative, may also govern the dative. We have noted among the variants only two cases of *dā* with the locative, both of which may reasonably be suspected:

†*okhām dadhātu* (MS. *dadātu*) *hastayoḥ* VS. TS. MS. KS. ŚB. This is no real exception, first because a dative (*tubhyam*) in the preceding pāda is connected with the verb, the locative *hastayoḥ* being really epexegetic; but also and chiefly because the MS. reading is nonsense, since the preverb *ā* is joined with *dā*, which could only mean 'take', a meaning that is manifestly impossible here. Cf. *mā no andhe* . . ., §105.

mayi puṣṭim †*puṣṭipatir* (AV. *puṣṭam puṣṭa°*) *dadhātu* (AG. †*dadātu*) AV. MS. KS. TAA. MahānU. ApŚ. AG. SMB. Here the isolated *dadātu* in the late AG. is evidently an error.

[*mayi rucam dhāḥ* (KS. †*dhehi*) MS. KS. Cone. *dehi* for KS.]

§102. On the other hand, we find cases like *payo me dāḥ*, MS., recurring as *payo mayi dhehi* ApŚ.; and in the same text (TS.) all three possibilities in a formula like *āyur me dehi* TS. 1. 5. 5. 3, *āyur me dhehi* 1. 6. 6. 1, and *āyur mayi dhehi* 7. 5. 19. 2 (but, N. B., no **āyur mayi dehi*).

§103. In very simple formulas of the type presented in this paragraph, there is as a rule no criterion for establishing the greater originality of either reading. Indeed, it is doubtful to what extent they are properly to be considered variants of one another; not infrequently they may very well have originated independently:

rayim me dāḥ (AV. *dhehi*) AV. MS.

ojo dehi KS.: *ojo dhatta* TS. KŚ.: *ojo mayi dhehi* VS. TB.: *ojo me dāḥ* (*svāhā*) AV. VS. ŚB.

balam dehi KS.: *balam dhatta* TS. MŚ.: *balam mayi dhehi* (AV. *me dāḥ svāhā*) AV. VS. TB.

raho mayi dhehi (AV. *me dāḥ svāhā*) AV. VS. TB.

prāṇam dhehi (KS. *dehi*) KS. TA. ApŚ. See Conc. in the vicinity of these.

vācam dhehi (MS. *me dāh*) MS. TA.

annam me dehi (PB.* *dhehi*) PB. (both) LŚ. Kauś.; cf. note on Kauś. 136. 4.

āyur dhehi (KS. *dehi*) KS. TA. ApŚ. MŚ.: *āyur me dāh* (*svāhā*) AV. VS. MS. ŚB. TA. ApŚ. MŚ.: *āyur mayi dhehi* VS. TS. ŚB.: *āyur me dehi* VS. TS. ŚB. ŚŚ. PG.: *āyur me dhehi* VSK. TS. KS. KSA. MS. TB. ApŚ.: *āyur me dhātām* TB. ApŚ.

śrotam dehi (TA. *dhehi*) KS. TA.: *śrotam mayi* (KSA. †*mayi*, not *me*) *dhehi* TS. KSA.: *śrotam me dāh* AV. MŚ.

cakṣur dehi (TA. *dhehi*) KS. TA.: *cakṣur me dhehi* (KS. KSA. *dehi*) VS. KS. KSA. ŚB.: *cakṣur mayi dhehi* TS.: *cakṣur me dāh* (*svāhā*) AV. MS.

tejo mayi (AŚ. *me*) *dhehi* (AŚ. *dehi*) AV. VS. TS. KS. ŚB. TB. AŚ. LŚ. ŚG. ApMB.: *tejo me dhāh* (AŚ. *dāh svāhā*) TA. AŚ.

varco mayi dhehi VS. TS. PB. ŚB. ApŚ.: *varco me dāh* (TA. *dhāh*) MS. MŚ. TA.: *varco me dehi* VS. TS. ŚB. ŚŚ. PG.: *varco me dhehi* VSK. MS. KS. JB. ApŚ.: *varco asmāsu dhātā* (AŚ. *dhehi*) AV. AŚ.

vīram dhātā (AŚ. *vīram me dātā*; MŚ. °*no dātā*) *pītarah* AŚ. ApŚ. MŚ.: *vīrān nah pīlaro dhātā* ViDh.: *vīrān me pīlaro* (*talāmahā, pratāmahā*) *dātā* Kauś.

ūrjam mayi dhehi VS. VSK. MS. KS. PB. ŚB. LŚ. ApŚ. MŚ.: *ūrjam me dhehi* (PB. LŚ. *dehi*) VSK. TS. KS. PB. GB. TB. Vait. LŚ. KŚ. *hṛdisprk kratuṣprg varcodāh* (MS. °*dhā asi*) MS. AŚ.

§104. Prose formulas of a somewhat less simple type continue the same style of variations without introducing any additional criteria of textual correctness or priority:

aśvibhyām pradhāpaya (TA. °*dāpaya*) MS. TA.

apām oṣadhīnām garbham dhāh (MŚ. *garbham me dāh*) TS. MŚ.

adhi dāt্রে vocah VS. TS. ŚB.: *adhi dhāt্রে vocah* MS. KS.

cakṣurdā varcodā varivodāh TS.: *varcodhā varivodhāh* MS.: *varcodā varivodāh* (TA. *varivodā dravīnodāh*) VS. TS. KS. ŚB. TA.

bhūs (also, *bhuvas*, and *svas*) *toyī dadhāmi* (MG. *te dadāmi*) ŚB. BṛhU. PG. HG. MG.: *bhūr bhuvaḥ svah sarvaṁ toyī dadhāmi* (MG. *svas te dadāmi*) ŚB. BṛhU. PG. MG.

anādhṛṣṭāh śidata sahaṇjaso (TS. MS. KS. *śidatorjasvatir*) *mahi kṣatram* (*varcah*) *kṣatriyāya dadhatīh* (KS. *dudatīh*) VS. TS. MS. KS. ŚB.

īyam vah sā satyā samdhābhūd (MS. *sarivāg abhūd*) *yām indreṇa samadhādhvam* (MS. °*dadhvam*) TS. MS.: *eṣā vas sā satyā samivāg abhūd*

yām indreṇa samadadhvam KS.: *yām indreṇa samdhām samadhattāh* (comm. and some mss. *samadhattāh*) AV. Where the noun *samdhā* occurs, it guarantees connexion of the verb with the root *dhā*; note that in MS. KS. it is replaced by *saṁtāg*; but even so, *samadadhvam* may perhaps be felt as from root *dhā* (Wackernagel I p. 128).

astīto nāmāham . . . ātmānam ni dadhe dyāvāprthivībhyām gopīthāya (KS. . . *dyāvāprthivyor ātmānam pari dade . .*) AV. KS.

devīr āpo opām napād . . . devebhyo devatra datta (VS. ŚB. *datta*, KS. *dāta*) VS. TS. KS. ŚB. . . *taṁ devebhyah ſukrapebhyo dāta* MS.

puṣṭipate cakṣuṣe cakṣuḥ smane smānam . . . dehy asmai MS.: *puṣṭipataye* (AŚ. °*pate*) *puṣṭiḥ . . . asmai punar dhehi* (AŚ. *dhehi* or *dēhi svāhā*) AŚ. ApŚ. For *smane smānam* see Bloomfield, *AJP* 21. 324.

agnir annādo 'nnapatir . . . mayi dadhātu (TB. *yajamānāya dadātu*) ŚB. TB. KS. Similarly nine other formulas with other gods.

[*udgātār devayojanam me dehi* ŚB. ApŚ. (Conc. *dhehi* for ApŚ.)]

§105. The metrical variants bring in a larger number of texts, but offer little new evidence; only the familiar chronological relations of the various texts offer any basis for distinctions of priority, as when, in the first cases to be mentioned, we naturally assume that the RV is original:

rayīm devī dadhātu me AV.: *rāyo devī dadātu nah* RV.

purumēdhās (SV. °*dhās*) *cū takave naram dāt* (SV. *dhat*) RV. SV.

dakṣam dadhāsi (KS. *dādāsi*, v. l. *dadhāsi*) *jīvase* RV. MS. KS. TB. ApŚ.

asmabhyam dattām (AV. *dhattām*; but comm. *dattām*) *varuṇas ca manyuḥ* RV. AV.—Ppp. also *dattām*.

vasudevāya (KS. °*dheyāya*) *vidhate vibhātī* RV. KS. In RV. *vasudeva* occurs twice more, but no *vasudheya*.

tato no dehi jīvase RV. TB. TA.: *tasya no dhehi jīvase* AV. SV. Kauś.

tisro dadhur (KS. *dadur*) *devatāḥ samhrarāṇāḥ* VS.† (so for Conc. RV.)

19. 81b, MS. KS. TB. The majority are probably original.

somāya rājñe paridhātavā (HG. °*dā*) u AV. HG. ApMB. As Kirste remarks, HG. is secondary or corrupt; the first pāda of the verse has *paridhatta* in all texts.

mā no andhe tamasy antar ādāt MŚ. (properly emended by Knauer to *ādhat*, cf. §101): *mā sv* (Poona ed. *mo sv*) *asmāns tamasy antar-ādhat* TA.: *mo svateam asmāntarādhat* MS.† (corrupt).

pratyādāyāpara iṣvā AV. 10. 1. 27; read *pratyādhyā*°, see Roth, *ZDMG* 48. 681, and Whitney's and Bloomfield's Translations.

dhātā dadhātu (TS. ApŚ. ApMB. *dadātu*) *no rayīm* AV. TS. MS.† KS.

ApŚ. ApMB. Kauś. See §106, first two variants.

dhātā dadhātu (ApŚ. *dadātu*) *sumanasyamānaḥ* AV. MS. KS. ApŚ.

indreṇa ma indriyaṁ dattam ojaḥ AV.: *asmin nara indriyaṁ dhattam ojaḥ* TS. Comm. on AV. and Ppp. *dhattam*.

āyur no dehi jivase ŚG.: *āyuz te* (AV. *āyur no*) *viśvato dadhat* AV. TS.

TA. ApŚ. AŚ. HG. BDh. Cf. *rayīm no dehi* . . . §106.

rāyas poṣaṁ cikituṣe (AV. °*ṣi*, AŚ. *yajamāne*) *dadhātu* (ŚŚ. *dadātu*) AV. TS. MS. KS. AŚ. ŚŚ.

iṣam ūrjaṁ yajamānāya dhehi (Vait. *dattva*, AV. *duhrām*) AV. VS. TS. MS. KS. ŚB. Vait.

lokaṁ asmai yajamānāya dehi (MU. *dhehi*) TS. KSA. MU.

traṣṭā rūpāni dadhati (ŚB. KŚ. *dadati*) *sarawati* ŚB. TB. AŚ. ŚŚ. KŚ.

dadati is a secondary adaptation to *dadātu* in the next pāda.

asme dhehi (SV. *dehi*) *jātavedo mahi śravaḥ* RV. SV. VS. TS. MS. KS.

krtvā (AV. *krtvā*) *savarṇām adadhur* (AV. *adadhur*) *vivasvate* RV. AV. N.

The AV. is undoubtedly secondary, but it is perhaps a little strong to call it a 'corruption' (Whitney).

devebhyo (VS. *devānām*) *bhāgadā* (TS. °*dhā*) *asat* VS. TS. MS. KS.†

pra no (MS. KS. *mā*) *brūtād bhāgadhān* (ApŚ. °*dhān*, MS. °*dān*, KS. *dhavirdā*) *devatāsu* (KS. °*tabhyah*) TS. MS. KS. ApŚ.

§106. In the preceding there seemed to be some reason for preferring one reading or the other. In the following we find none, or so little as not to be worth noting:

- *dhātā dadātu* (AV. *dadhātu*) *dāṣuṣe* AV. AŚ. ŚŚ. AG. ŚG. N. See next.

dhātā viśvā vāryā dadhātu AV.: *dhātā dadātu dāṣuṣe vasūni* TS. MS.

ApMB. In variants like this and the preceding, the occurrence of a derivative of the root *dhā* in the context may be noted. But as an argument for priority it may be a two-edged sword. Does it indicate that the original verb was *dhā*, or rather that an original *dā* was attracted to it?

rayīm no dehi jivase ŚŚ.: *rayīm no dhehi yajñīyam* MS. Cf. *āyur no dehi jivase*, §105.

medhām agnir dadātu me (SMB. *dadhātu te*) SMB. ApMB.; cf. *medhām ta indro dadātu* HG., *medhām dhātā dadātu* (RVKh. Scheftelowitz *dadhātu*) *me* RVKh. VS.

tasmai nū devāḥ paridattheha sarve AV.: *tasmai no devāḥ paridattheha* (KS. MŚ. °*dhatta*, PG. °*dhattheha*) *sarve* (MŚ.† *viśve*) TS. KS. MŚ. SMB. PG. BDh. Comm. on AV. also °*dattheha*, called by Whitney a better reading; of this we are less sure.

tasya no rāsa tasya no dhehi (AŚ. *dāh*) AV. AŚ.

jivann eva prati tat te dadāmi (SMB. *dadāmi*) TA. SMB.†: *jivann eva pratidatte dadāmi* MŚ.

udno (AV. ed. *ūdhno*, but mss. *udno* etc.; Whitney transl. reads *udno*) - *divyasya no dhātah* (TS. KS. *dehi*) AV. TS. MS. KS. Comm. on AV. *dhāta*, explaining by *dhehi* (!).

mahi varcaḥ kṣatriyāya dadhatih (KS. *dadatih*, TS. *vanvānah*) TS. MS. KS.

§107. Leaving now the roots *dā* and *dhā*, we come to other *d* and *dh* variations. They are practically all lexical, or else involve dubious and probably corrupt readings. But their very frequency, and the frequency of corruptions between the two sounds in the mss., certifies to the ease with which they could be confused. We begin with a group in which the variant forms are still fairly close to one another in external form; in the first they are even etymologically equivalent, concerning divergent forms of the desiderative of the root *dabh*. This (originally **dhabh*) produces both *dhīps* and *dīps*, of which the first is historically regular, while the second, tho analogical in origin (: *dabh*), is the usual form:

nindād yo asmān dīpsāc (VS. ŚB. *dhīpsāc*) ca VS. TS. MS. KS. ŚB. TA. *dhīpsyam vā samcakara janebhyah* MS.: *aditsan vā samjagara janebhyah*

TA. Here *dhīps* varies with the negative desiderative of *dā* (cf. §§180, 45).

yam te svadhāvan svadayanti dhenavaḥ RV.: *yam te svadhāvan svadanti gūrtayaḥ* RV. The second version is inferior in sense and meter; see RVRep. on 8. 5, 7a and 8. 49. 5c.

sā brahmajāyā vī dunoti rāṣṭram AV.: *sā rāṣṭram ana dhūnute brahmajyasya* AV. Roots *du* and *dhū*.

rajani (AV. ed. em. *rajjuni*) granther *dānam* (AŚ. *dhānām*) AV. AŚ. Vait. The emendation *rajjuni* is very pat; the passage means 'the tying of a rope', and *dhānām*, like *rajani*, is nonsense.

adhi kṣami (SV. *asmin kṣaye*) *prataram dīdhyānah* (SV. °*rām dīdyānah*) RV. AV. SV. See Whitney on AV. 18. 1. 1 and Geldner, *Gurupūjākaumudī* 20. SV. has an obvious lect. fac. infected by ideas such as RV. 5. 64. 5, *audītibhiḥ* . . . see *kṣaye* . . . *vydhase*, or RV. 5. 23. 4, *eṣu kṣayeyu* . . . *ḍidhi*. Geldner seems to have the right sense (with *dīdhyānah*).

yad bahiṣṭhaṁ nātividhe (TB. °*vide*) *sudānū* RV. MS. KS. TB. AŚ. Both readings make a sort of sense; TB. comm. *nātyantam lobhyam*. But the compound *ati-vid* is not really Sanskrit, and is properly wanting in the lexicons. However, one ms. of MS. has °*vide*.

indra darta (SV. *dhartā*) *purām asī* RV. SV. AV. The foolish antonym of SV. is disproved by RV. 1. 130. 10. 3. 45. 2. 6. 20. 3.

[*dhāmno-dhāmno rājan* VS. TS. MS. KS. ŚB. AŚ. ŚŚ. KŚ. LŚ. ApŚ. MŚ. MG. So also mss. on AV. 7. 83. 2, emended by RWh. to *dāmno-dāmno*. Whitney, *Transl.*, keeps the emendation, tho even Ppp. has *dh-*. But Keith on TS., 'from every rule' (ordinance), which is conservative and possible. At any rate there is no variant. In the preceding verse also the AV. mss. have *sarvā dhāmāni muñcatu*, emended by RWh. to *dāmāni*; the variant KS. 3. 8. AŚ. 3. 6. 24 has *dhāmno-dhāmna iha muñcatu*.]

§108. A little less close to each other are the roots *vid* and *vr̥dh*, which exchange several times; the 'Prakritic' exchange of *r* and *i* also comes in here. In the first two variants *vid* is clearly original, in the last the precedence is less clear:

mā na vidad (KS. *vr̥dhad*) *vr̥jinā* (KS. TB. ApŚ. *vr̥janā*) *dveṣyā t̥yā* AV. KS. TB. ApŚ. Cf. Conc. under *mā na vidad* (*vidan*).

hotrāvidah (RV. **vida*, TB. **vr̥dha*) *stomataṣṭāso arkaiḥ* RV. AV. MS. TB.

On *hotrāvid* cf. RV. 5. 8. 3; *hotrāvr̥dh* is not recorded.

indratubhīr brahmaṇā vāvr̥dhānaḥ TB. ApŚ.: *indra ṛbhubhīr brahmaṇā samvidānuḥ* ŚŚ.

§109. Remoter lexical variants are the following:

śyenasyeva dhrajaṭo (MS. KS. *dravato*) *añkasam pari* RV. VS. TS. MS. KS. ŚB. *dravataḥ* is a banal easing up of the poetic *dhraja-* with *śyena*; cf. RV. 1. 165. 2.

avocāma kavaye medhyāya RV. VS. TS. MS.: *pra vedhase kavaye vedyāya* (TB. ApŚ. MŚ. *medhyāya*) RV. KS. TB. ApŚ. MŚ: *krutkarṇāya kavaye vedyāya* AV. KS. ApŚ.

āpo asmān (MS. *mā*) *mātarah kundhayanu* (AV. MS. KS. *sādayantu*, TS. ApŚ. *kundhantu*) RV. AV. VS. TS. MS. KS. ŚB. AŚ. ApŚ. *sād** is evidently secondary. Note that in AV. 20. 136. 16d the word *suddham* of the vulgate is based on mss. readings *sudam* and *sunam* (Whitney, *Index*).

taṁ tvā bhrātaraḥ suvr̥dho (HG. *suhṛdo*, AV. *suvr̥dhā*) *vardhamānam* AV. ApMB. HG. *suvr̥dhā vardh**, 'growing with good growth', is original. In HG. there is a slipshod assimilation in sense to *bhrātaraḥ* ('brothers, friends').

spardhante dhiyaḥ (TS. KSA. *divaḥ*) *sūrye na* (SV. *sūre na*, TS. KSA.† *sūryeṇa*) *viśaḥ* RV. SV. TS. KSA. In RV., 'Pious thoughts (prayers) vie for him (Soma) as people (vie for) the sun,' poetic but intelligible, is done over in TS. KSA., into 'The people of the

sky vie with the sun (seated on Soma as on a steed).’ So at least the TS. comm., followed by Keith; this however implies emendation of the accent of *divah* to *divāh* (ignored by them). If correct, this concept is otherwise apparently unknown, and it is strange that it supplants the familiar notion of ‘conflicting prayers’ (Bloomfield, Acts 14th Congress Orientalists 242ff., or *Johns Hopkins Circulars* 25. 1ff.). The whole verse is obscure.

§110. The rest are obscure if not corrupt:

apa snehitā (KS. ms. *snihiṭi*, em. v. Schroeder; SV. *snihiṭiṣi*) *ṛṣṇamā* *adhutā* (SV. *adhutā rāh* [so divide], KS.† *ṛṣṇamā* *adadhutā*) RV. AV. SV. KS.: *upa atuhi taṁ ṛṣṇamā* (Poona ed. *snuhi taṁ ṛṣṇamā*) *athadrām* TA.—KapS. reads *snehiṭi ṛṣṇamā* *athandrā*. In RV. ‘He, the heroically minded, drove away the enemies.’ Cf. 1. 74. 2. Benfey takes *adhutā* as aorist of *dhā*, and *rāh* as ‘riches.’ The TA. comm. understands *snuhi* as *bhūmau prasarāya* (root *snu*), and glosses *athadrām* by *adhodravaṇaśīlam* (v. l. *atho*°, as if *atha* = *adhas* + *drā*!). Why these terrible readings instead of the simple version of RV.?

anāgaso adham it saṁkṣayema TB.: *anāgaso yathā sadam it saṁ kṣiyema* Vait. Comm. on TB. *adham id*, *anantaram eva*; but no adverb *adham* is otherwise known. It seems to be a nonce-formation = *adhā* by proportional analogy, on a pattern such as *sadā*: *sadam* = *adhā*: *adham*; note that the TB. comm. assigns to it the meaning of *sadam*, ‘always’. Cf. VV I p. 195.

upākṛtam kaśamānam yad asthāt (MŚ. *sadhassthāt*, v. l. *sad asthāt*) AV. TS. KS. MŚ. If *sadhassthāt* is more than a blunder it must depend on *upākṛtam*: ‘fetched from home’ or the like.

vanā vananti dhṛṣatā (MŚ. mss. *dhṛṣatā* and *dhṛṣatā*) *rujantaḥ* RV. TS. JB. ŚB. MŚ. See §60.

ud vanṣam iva yemire RV. SV. TS. KB. N.: *ūrdhvam kham iva menire* Mbh.

adhā viṣitaḥ pitum addhi prasūtaḥ KS.: *adomadam annam addhi pramuktaḥ* AV. And others, §870. *adomadam* is obscure; we suspect that it contains *adas* (pronoun).

[*layā madantaḥ sadhamādyeṣu* (RVKh. VS. *sadhamādyeṣu*) RVKh. VS. MS. KS. TB. And others; §325. Scheftelowitz prints °*mādhyeṣu* in RVKh.; but his ms. °*mādyeṣu*.]

p and ph

§111. Only in the synonymous roots *gusṣ* and *gulph*. Aspiration in the latter may be somehow connected with sibilation in *gusṣ*, but the

relation is obscured by other forms such as *guph*, *gumph* (Whitney, *Roots*); see Bloomfield, *Hymns of the AV.* 338, top, where *guphita* ŚB. 3. 2. 2. 20 is a misprint of that text:

- *mano yad asya guspitam* (ApŚ. *gulphitam*) MS. ApŚ.
yad asya guspitam (ApŚ. *gulphitam*) ḥṛdī MS. ApŚ.
viṣṭe vi ŷya guspitam (some mss. and comm. *gulphitam*) AV.

p and bh

§112. These sounds vary chiefly in rime-words of nearly synonymous meanings; most commonly the roots *pr* and *bhr*, in the meanings 'preserve' and 'support'. In AV. 3. 5. 4c, *taṁ priyāsam bahu rocamānaḥ*, we must read *bhriyāsam* with Whitney.

manas tanāṣu bibhrataḥ (TB.* ApŚ.* LŚ. *piprataḥ*) RV. VS. TB. LŚ. ApŚ. Kauś. Both readings in TB. ApŚ.

utem (ŚŚ. *uto*) *āṣu mānaḥ pipartī* (ŚŚ. *bibhartī*) AV. AB. GB. ŚŚ. One ms. of ŚŚ. *pipartī*, which should perhaps be read even in that text. *taṁ piprhi daśamāṣyo 'ntar ulare* ŚG.: *taṁ mātā daśa māso bibhartu* ApMB. HG.

sa tvā rāṣṭrāya subhṛtaṁ bibhartu AV. 13. 1. 1d; Ppp. according to Roth *pipartu* for *bi°*, which must be secondary if Ppp. has *subhṛtaṁ* as indicated by Roth's silence. This is just the converse of the following, which concerns three pādas of AV. 11. 5 (1d, 2c, 4d):

sa ācāryaṁ tapasā pipartī (Ppp. *bibhartī*),
sarvān sa devāṁ tapasā pipartī (Ppp. *bibhartī*), and
kramaṇa lokāṁ tapasā pipartī (Ppp. *bibhartī*), all AV. and Ppp.

§113. There are also two interchanges of the partly synonymous roots *yup* and *lubh*, the former being original both times; see Bloomfield, *AJP* 12. 414ff.:

samyopayanto duritāni viśvā RV. MG.: *samlubbhayanto duritā padāni* AV. *ayupitā* (ApŚ. *alubhitā*, and once *ayupitā* by misprint; see Errata to Vol. 2) *yonih* MS. ApŚ. MŚ.

§114. Finally two miscellaneous cases:

agner jīhvāsi suhūr (VSK. TS. TB. *subhūr*, KS. *supūr*) *devebhyah* (TS. TB. *devānām*) VS. VSK. TS. KS. TB. ŚB. ŚŚ. *suhū*, 'calling enticingly,' fits *jīhvā* best.

yā sarasvatī vaiśambhalyā (ApŚ. *°balyā*, vv. 11. *°phalyā*, *°bhalyā*) ... TB. ApŚ. The true form, derivation, and meaning of this epithet are unknown. TB. comm. has a fatuous explanation.

ASPIRATE MUTES AND H

§115. That there was in Vedic times, as in Prakrit, a tendency to reduce aspirates to *h* is indicated e.g. by Wackernagel 1 §218. Nearly all our cases concern *bh* and *h*; and a majority of these, again, the single root *grah* (*grabh*). Any rule as to early phonetic interchange between these two forms of the root (Wackernagel, l. c., p. 252) is cheerfully neglected. The same school or the same text will use *grabh* in one place and *grah* in another, under like conditions. The popular texts, AV. and most of the Gṛhya Sūtras, seem to like *grah* a little better, but they are not consistent; they are merely moving in the direction of Classical Sanskrit, with which they are in other respects more closely affiliated than the hieratic language. Perhaps the same preference may be discernible in TS. and KS. RV. and other archaizing texts—seemingly including VS., MS., ŚB. and ApMB.—and the RV. sūtras prefer *grabh* on the whole. But really the one stable factor is inconsistency.

bh and *h*

§116. We begin with *bh* and *h*, which includes *grah*: *grabh* and with it nearly all that may have historical significance. First, *grah* and *grabh*: *grbhñāmi* (AV. HG. *grhyāmi*) *te saubhagatēya* (ApMB. HG. *supra-jāsteya*) *hastam* RV. AV. AG. ŚG. SMB. PG. HG. ApMB. MG. *jagrhmā* (RV. *jagrbbhmā*, TB. *jagrbbhñā*) *te dakṣiṇam indra hastam* RV. SV. MS. TB. Svidh. In VV I p. 252 we have suggested that the form *jagrbbhñā* (comm. *vayam grhīlavantah*) may have been a 1st person subjunctive. [In the ms. of this section Bloomfield wrote: 'If this startling form is more than an old and inexplicable blunder, it seems to contain dissimilation of *m* to *ṇ* after the labial aspirate.' I myself am now inclined to see in it only a sort of confused blend-form; *jagrbbhmā* (in which *-mā* is the 1st plural ending) of RV. is stupidly altered to *-ñā* with thought of the present infix in forms like *grbh-ñā-ti*.—F E.]

na hy asyā (ApMB. *asyai*) *nāma grbhñāmi* RV. ApMB.: *nahī te nāma jagrāha* AV.

hiranyapāvēh paśum āsu (SV. *apsu*) *grbhñate* (AV.† *grh*°) RV. AV. SV. *śavitā* (AG. ApMB. HG. MG. °*tā te*) *hastam agrabhīt* (AV. SMB. MG. °*hīl*) AV. AG. ŚG. SMB. ApMB. HG. MG.: *devas te śavitā hastam grhñātu* AV.

idam rādhaḥ prati grbhñīhy (JB. *grhñīhy*) *aṅgiraḥ* AV. GB. JB. ŚŚ. *bhagas te hastam agrabhīt* (AV. °*hīl*) AV. ŚG. ApMB.

- agnis te hastam agrabhūt* (SMB. °hūt) SMB. ApMB. HG.
aryamā (ApMB. °mā te) *hastam agrabhūt* (SMB. °hūt) ŚG. SMB. ApMB.
oṣadhayaḥ prati grbhñta (TS. KS. *grbhñtāgnim etam*, MS. MŚ. *grbhñtāgnim etam*) VS. VSK. TS. MS. KS. ŚB. MŚ.
nākaḥ grbhñānāḥ (TS. KS. *grh°*) *kukṛtasya loke* VS. TS. MS. KS. ŚB.
agne brahma grbhñīṣva (MS. MŚ. *grbhñīṣva*, KS. *grhīṣva*) VS. MS. KS. ŚB. MŚ.
apo devīr (VS. ŚB. *devā*) *mādhumatīr agrhñan* (MS. KS. *agrbrhñām*, VS. ŚB. *agrbrhñan*) VS. TS. MS. KS. ŚB. ApŚ.
āpo devīḥ pratigrbhñāta (TS. KS. ApŚ.† °*grbhñta*) *bhasmaitat* VS. TS. MS. KS. ŚB. ApŚ. MŚ.
devo vah savitā hiranyapānīḥ prati (MS. MŚ. °*pānir upa*) *grhñātu* (VS. ŚB. *pratigrbhñātu* . . .; VSK. °*vah savitā pratigrhñātu* . . .) VS VSK. TS. MS. KS. ŚB. TB. ApŚ. MŚ.
adītis te (VS. MS. ŚB. °*tiṣ te*) *bilam grhñātu* (VS. MS. ŚB. *grbh°*) . . . VS. TS. MS. KS. ŚB. TA. ApŚ.
taṁ vo grhñāmy (MS. *taṁ te grbhñāmy*) *uttamam* VS. TS. MS. KS. ŚB. TA.
prati grhñāmi (MŚ. TB.† AŚ. *grbh°*) *mahate vīryāya* (MS. KS. *mahata indriyāya*) MS. KS. TB. AŚ.—TB. Poona ed. text and comm. *grbh°*.
yasya yonim patireto grbhāya (HG. *prati reto grhāya*) ŚG. HG.: *vy asya yonim prati reto grhāya* ApMB.

§117. The same variation occurs in the independent but semantically synonymous roots *bhr* and *hr*, without other motive than the close similarity in sound. The first two variants in §118 belong also here. *parāpuro nīpuro ye bharanti* (MŚ. *har°*) AV. VS. ŚB. AŚ. ŚŚ. ApŚ. MŚ. SMB.

rātrīm-rātrīm (VS. ŚB.* *ahar-ahar*, AV. TS. *rātrīm-rātrīm*) *aprayāvaṁ bharantaḥ* AV. VS. TS. MS. KS. ŚB. (both): *ahar-ahar balim it te harantaḥ* AV.

śarma varmedam ā bhara ApMB.: *śarma varmailad ā hara* AV,

viṣṇuḥ sambhriyamāṇaḥ VS.: *viṣṇur upāvahriyamāṇaḥ* TS.

prāṇāpānābhyāṁ balam aharanti (ApMB. *ābhar°*) SMB. ApMB.

(Other forms, see Conc.)

§118. Next come a number of shifts between the participles *-hita* (*-dhita*) and *-bhita* (*-hṛta*, cf. preceding). Tho quasi-Prakritic as regards both vowel and consonant change, this variation really concerns approximate synonyms. Cf. also *-dhita*: *-bhita*, §175:

hiraṇye 'smin samāhītāḥ (HG. *samābhṛtāḥ*) RVKh. HG. ApMB. Scheftelowitz reads °*hṛtāḥ* in RVKh.

devir devāḥ samāhṛtāḥ (TB. °bhṛtāḥ) SV. TB.: *devair devīḥ samāhṛtāḥ* RVKh. But Scheftelowitz, here also, reads °hṛtāḥ for RVKh.; if this is right the variant belongs in the preceding paragraph alone. *gandharvo dhāma vibhṛtāḥ guhā sat* VS.: *gan° nāma nihīlāḥ guhāsu* TA. MahānU. And others; §855.

sūryaraśmīm samābhṛtam TS. TB.: *sūryāṇ* (p. p. °yāt) *śukraṁ samābhṛtam* MS.: *sūrye santāṁ* (KS. TA. *śukraṁ*) *samāhīlāḥ* (KS. TA. °bhṛtāḥ) VS. KS. ŚB. TA.

yad agne pūrvāṁ prabhṛtāṁ (AŚ. *prahīlāḥ*; MŚ. *nihīlāḥ*) *padam hi te* TB. ApŚ. AŚ. MŚ.

§119. Next we group together a number of cases in which derivatives of the root *bhū* vary with others from *hū* and *hu*. All are ritualistic epithets compounded with *su-* or *ma-*, and in such language these epithets are very nearly interchangeable; one does about as well as another:

agner jīhvāsi suhūr (*subhūr*, *supūr*) *devebhyah* (*devānām*), see §114.

ekayā ca dābahiḥ ca svabhūte (AV. *cā suhūte*) AV. MS. ŚB. TA. AŚ.

ŚŚ. According to Roth Ppp. has *cā bhūte*, evidently intending *cā svabhūte*, which is presumably original. Vāyu is addressed.

a tvā subhava (AB. AŚ. *suhava*) *sūryāya* AB. KB. ŚB. AŚ. ŚŚ.

samudraṁ na suhavaṁ (AV. *subhavas*, TB. Poona ed. *sukraṁ*) *tasthivānsam* AV. TB. ApŚ.: *māhīzāṁ naḥ subhvaṁ tasthivānsam* MS.—AVPpp. reads as MS. except *subhavas*, for which Barret, JAOS 35. 46, reads *subhvas*. The root *hu* may be concerned here, despite TB. comm. (*sukhenāhvātum śakyam*).

suhutakṛtāḥ stha . . . AŚ.: *subhūtakṛta stha* ApŚ.: *subhūtakṛtāḥ subhūtāṁ naḥ kṛtā* ŚŚ.

§120. In two cases—besides the *grah*: *grabh* variants—the identical word, or a derivative of the same root, appears with *bh* and *h*:

kakubhaṁ (VSK. TS. ApŚ. *kakuhaṁ*) *rūpaṁ vṛṣabhāsya* (KS. *rūpaṁ vṛ°*) *rocate bṛhat* (VSK. *bṛhan*) VS. VSK. TS. MS. KS. ŚB. (pratikas, ApŚ. MŚ.).—*kakubha* occurs already in RV., which does not know *kakubha*. Cf. §23.

apām gambhan sīda VS. ŚB. KŚ.: *apām gambhīraṁ gacha* KS. ApŚ.: *apām tvā gahman sādāyāmi* . . . MS. MŚ.

§121. Miscellaneous cases:

brāhmaṇebhyo hy anujñātā (TA. °bhyanu°) TA. MahānU. *hi*: (a) *bhi*. *asambhavyāṁ* (JB. *asambheyāṁ*, perhaps for *asamkhyeyāṁ*) *parābhavaṁ* AV. JB.

abhi dyumnaṁ (RV. VS. *sumnaṁ*) *devabhaktam yariṣṭha* (MS. KS. *devahītam yariṣṭhya*) RV. VS. TS. MS. KS. ApMB.

nābhimṛ̥ṣe (MS. KS. *nābhidhṛ̥ṣe*) *tanvā* (TS. *tanuvā*) *jarbhurāṇah* (TS. MS. KS. *jarhṛ̥ṣāṇuh*) RV. VS. TS. MS. KS. ŚB.
asmān (MS. KS. *asmān*) *u devā avatā hareṣu* (MS. KS. *bhareṣu ā*) RV. SV. VS. TS. MS. KS.: *asmān devāso* †*vātā hareṣu* AV.

dh and h

§122. Here we find only a few variants. They are partly based on familiar phonetic alternates (imperative ending *dhi*: *hi*; participle *hita*: *dhita*), partly on lexical changes:

nṛ̥ṇh (MS. *nṛ̥ṇṣ*) *pāhi kṛ̥ṇudhī* (SV. °*hi*) *giraḥ* RV. SV. VS. MS. KS. ŚB. Cf. Wackernagel I p. 253.

uṣṇena vāya (ApMB. *vāyav*) *udakenchi* (SMB. GG. °*naidhi*, MG. *vāyur-udakenet*) AV. AG. SMB. GG. PG. ApMB. MG. *ihī*: *edhi*, both regular, the latter obviously secondary.

upasthe soma dhitaḥ (ApMB. *adhitaḥ*) RV. AV. ApMB. MG. Note archaism in ApMB.

ye bhakṣayanto na vasūṇy āṇḍhub (TS. *āṇḥuh*, MS. *ānakuh*) AV. TS. MS. Whitney (*Roots*) rubricates *āṇḥuh* under *arh*. The obscurity of the passage makes it impossible to say whether this is right or whether it is a phonetic form of *āṇḍhub*; see Whitney's note on AV. 2. 35. 1 and Keith on TS. 3. 2. 8. 3.

grāhvaḥ śitīkakṣī vārdhrāṇasas te divyāḥ (KSA. ms. *vārḥṇasas te 'dityāḥ*) TS. KSA. Von Schroeder emends to *vārdhrī*°, questionably; see Edgerton, *Studies in Honor of Hermann Collitz* 28, and above §23.
harṣamāṇāso dhṛ̥ṣitā (TB. °*atā*) *maruteuḥ* RV. TB. N.: *harṣamāṇā hr̥ṣitāso marutean* AV. Three mss. of AV. *dhṛ̥ṣitāso* Ppp. ms. *ṛṣamāṇāso ṛṣadā*, for which Barret, *JAOS* 35. 59f., reads *dhṛ̥ṣitā*. The form *hr̥ṣit*° is obviously suggested by the preceding *harya*°. *usrāe* (VSK. KS. *usrā*) *etaṁ dhūr̥ṣāhu* (VSK. MŚ. °*vāhu*, KS. °*bādhd*) ... VS. VSK. TS. KS. ŚB. MŚ.

gh and h

§123. We find only a few cases, which seem on the whole to concern phonetic reduction of *gh* to *h*:

arghaḥ HG.: *arghyam* ŚŚ. HG.: *arghyam bhoḥ* Kauś.: *arhanīyā āpaḥ* ApG. See §321, end. *arh* = *argh*.

aṅghārīr (ŚŚ. *aṅhārīr*, all mss.) *asi bambhārīh* VS. TS. MS. KS. PB. ŚŚ. LŚ. The word is obscure, but ŚŚ. looks like a phonetic reduction.

somaṁ te kr̥iṇāmy ūr̥jasvantam payasvantam tvīryāvantam abhimātiṣāham

(KS. *vīryāwantam bahvargham śobhamānam*) TS. KS.: *somavikrayin somam te kṛijāni mahāntam bahvarham bahu śobhamānam* MS. *taṁ ghed agnir vṛdhāvati* RV. TS.: *taṁ hed agnir vidhāvati* MS. Particles *gha* and *ha*.
vīram hi (read *avīraghnī*?) *vīravataḥ suśevā* MG.: *avīraghno* (ApMB.†
 *nī) *vīravataḥ* (ŚG. *vīrataraḥ*, HG. °*tamaḥ*) *suvirān* (HG. *suśevān*)
 AŚ. ApŚ. ŚG. HG. ApMB.

kh and *h*

§124. Only one real variant, which concerns an onomatopoetic word imitating the sound of a frog. With this cf. *asambhavyam* (JB. *asamheyam*) *parābhavan* AV. JB., where *asamheyam* may be for *asamkhyeyam*; see §121.

khaṇvakhā3i khaimakhā3i madhye taduri AV.: *haimahā3 haimahā3* KŚ. Cf. *haimahā3 idam madhye* . . . ŚŚ. LŚ. ApŚ.

CHAPTER IV. INTERCHANGES OF THE MUTE SERIES

1. GUTTURALS AND PALATALS

§125. Interchange between gutturals and palatals is of special interest, because both go back to identical IE sounds, namely velars or labio-velars, with the exception of the voiceless aspirates which are peculiar. The general rule that palatals appear before IE *e*, *ē*, *i*, *ī*, and *y*, much disturbed by analogies even in established words and classes of words, is still further rendered unstable by the more sporadic forms that mostly appear among the variants. Especially VSK. affects forms like *tanakmi* for *tanacmi*, *yunagmi* for *yunajmi* (§§127, 131), etc. It may be observed that in these particular forms VSK. is historically regular, the variant forms being analogical. But since VSK. also replaces *j* with *g* before *m* when *j* is an IE palatal, which should never appear as *g*, it is unlikely that it here preserves unchanged a real prehistoric form. Rather we are dealing with a secondary matter of school oddity. Wackernagel, I §§119ff., especially 121ff., deals fully and ably with the leading aspects of the interrelation of these sounds.

k and *c*

§126. The variants are not numerous. They occur occasionally in the same word, but more often in words which, while not identical, are available for interchange because of greater or less semantic proximity. Thus, first, in two derivatives of the root *cit*:

samānam ceto abhisamvīśadhvam (TB. *keto abhisamvīśadhvam*) AV, TB. *ā no agne suketunā* (TB. ApŚ. *suketunā*) RV, SV, MS, TB, AS, ŚŚ, ApŚ.

The *s*-stem *ketas* is *अ॒र॒क्ष॒*, and is doubtless due to confusion between *cetas* and *keta*, both of which are historically regular. TB. comm. *suhavāsasthānam*, the meaning of the Classical *keta* (perhaps from *cī*, 'pile', rather than *cit*). The form *-ketu* of the second instance is (to be sure with different meanings) commoner and more primary than *-cetu*, patterned after the prevalent *c* forms of the root. Cf. Wackernagel I p. 146, and further Oldenberg on RV. 5. 66. 4; Neisser, *ZWbch. d. RV.*, s. v. *ketunā*. Yet the reading *suketunā* is evidently secondary.

kokāt (TS. *śocāt*) *prthivya uta vā divas pari* VS, TS, MS, KS, ŚB, *śocāt* is *अ॒र॒क्ष॒* and analogical.

kanikhunad iva sâpayan TB.: *canikhudad yathâsapam* AŚ. *c-* is again analogical; for the intensive reduplication see Wackernagel I p. 147. *yatraitân* (VS. ApMB. °*nân*) *vettha nihitân parâke* (SMB. *parâcah*) VS. AG. Kauś. SMB. ApMB. HG. MG. *parā(ā)c-* and its extension *parāk-a-*.

nū cit (SV. *nakih*) *sa dabhyate janah* RV, SV. *cit* is, of course, in origin the regular neuter to the stem *ka-*; but equally of course no consciousness of this relationship can have been present at the time when this variation occurred.

atho adhivikartanam (ApMB. °*cartanam*) RV. AV. ApMB. Here the two roots are unrelated: *kṛt* 'cut' and *cṛt* 'tie'. In both the initial sound has been generalized (Wackernagel I p. 145). The primary reading of this variant was 'cutting off'; the secondary, 'untying'. *imā udbāsikāriṇa* . . . TB. ApŚ.: *imā uddhāvicāriṇa* . . . MŚ. See §59. The MŚ. reading is secondary and poor; it is felt as containing root *car*, as against the original *kṛ*.

§127. In a class by itself is the curious phonetic treatment of an established root-ending *c* as *k* before *m* in VSK., see §125:

indrasya (MS. MŚ. *indrāya*) *tvā bhāgaṁ somena tanacmi* (VSK. *tanakmi*, MS. MŚ. *somenātatanacmi*) VS. VSK. KS. ŚB.: *somena tvā tanacmīndrāya dadhi* TS. TB. ApŚ.

g and *c*

§128. An isolated case concerning unrelated words; the majority reading with *c* is presumably original:

na vai śvetasyādhyācāre (HG. °*bhyācāreṇa*, MG. °*bhyācāre*, AG. *śvetas cābhyācāre*) AG. PG. ApMB. MG.

k and *ch*

§128a. An isolated lexical variant:

chavīn (KSA. †*karīn*) *chavyā* TS. KSA. The latter is doubtless original; assimilation to the next word in TS., resulting in absurd repetition of the same stem.

kh and *ch*

§129. Two variants contain forms of *khid* and *chid*, identified by Haug, ZDMG 7. 517, and hesitatingly by Uhlenbeck, *Etym. Wbch.* Wackernagel however (I §§121, 131), with most scholars tho against Brugmann, denies any historic connexion between *kh* and *ch*. See his references §131b, end, and cf. Guntert, *Reimwortbildungen* 23, 32.

yataḥ (MS. *yena*) prajā akhidrā (MS. *achidrā*) ajāyanta . . . TS. MS. KS. akhidrāḥ (ApŚ. *aghorāḥ*) prajā abhivipaśya KS. ApŚ.: *achinnapatrāḥ* (MS. **trah*) prajā anuvikṣasva VS. MS. ŚB.

g and *j*

§130. The distinction between the two kinds of Sanskrit *j* (Wackernagel I §§120, 136ff.) is such that *j* from IE palatal *g* should properly never vary with *g*, whereas *j* of the velar (labio-velar) series should appear only before IE *e*, *ē*, *i*, *ī*, *y*. Nevertheless *j* from palatal *g* produces analogically some *g* forms (Wack. §138), and the velar voiced sound at the end of roots before consonantal endings (usually *m* and *v*) is regularly treated as *j* (Wack. §130c). The variants regard all historic distinctions of this sort little or not at all.

§131. To begin with, VSK. as we have remarked (and in one case SV.) shows *g* for *j* before *m* (§§125, 127). This applies equally to both kinds of *j* (root *yuj* with velar, roots *mṛj* and *ṣṛj* with palatal):

mītrāvaruṇayaj tvā praśāstroḥ praśiṣā yunajmi (VSK. **gmi*) . . . VS.

VSK. TS. MS. KS. ŚB. TB. ApŚ. MŚ.

agnīm yunajmi (VSK. **gmi*) śavasā ghṛtena VS. VSK. TS. MS. KS. ŚB.

KŚ. ApŚ. MŚ.

agnīṣomābhyaṁ juṣṭam nī yunajmi (VSK. **gmi*) VS. VSK. ŚB.

vājinaṁ tvā vājedhyāyai (TS. *sapatnasāham*; KS. *vājīn vājayatyāyai*)

saṁ mārjmi (VSK. **gmi*) VS. VSK. TS. KS. ŚB.

vājiniṁ tvā vājedhyāyai (TS. *sapatnasāhīm*; KS. *vājīni vājayatyāyai*)

saṁ mārjmi (VSK. **gmi*) VS. VSK. TS. KS. Corresponding

formulas of other schools all with *mārjmi*; see Conc. under *vāji tvā*.

upa tvā kāmān mahāḥ sasṛjmahe RV. AV.: *upa tvā kāmā īmahe sasṛjmahe* SV.

§132. Besides the above, derivatives of the roots *yuj* and *ṣṛj* show each a couple of variations between *g* and *j*:

hinwāno mānuṣā yugā (SV. *yujā*) RV. SV.

daivyaṁ mānuṣā yugā RV. SV. VS. TS. ŚB.: *viprāso mānuṣā yugā* KS.:

daivyaṁ mānuṣā yujā MS. The SV. form of the first variant may

be taken with Benfey as instrumental from root-stem *yuj*. In this

case both are phonetically normal, as the RV. has a neuter plural

of *yuga* (cf. Wackernagel I §128a, d). In the second case also

MS. may have an adverbial instrumental.

diṣṭāya rājṣusarjam (TB. **sarḡam*) VS. TB.

prajāpate viśvasṛj (MŚ. **ṣṛj*, mss. mostly *ṣṛk*, one *ṣṛj*) *ṛivadhanyah*

MS. TB. AŚ.† 2. 14, 12c [also in Conc. under *idam no deva pratiharya*

haryam, read AŚ. 2. 14. 12d| ApŚ.—The ἀπ. λεγ. *rajju*^o seems to mean 'rope-maker' (TB. comm. *rajjunām sraṣṭāram*), and the vocalism of the radical syllable points to an *a*-stem. Since *a*-stems from roots in velar *j* tend to have *g* (Wackernagel §128a), the root *srj* is carried away with the rest; cf. the familiar nomen actionis *sarga*. The 'historically correct' *sarja*, occurring here alone, may therefore be secondary. On *srj*; *srj* see Wackernagel I pp. 173f., 329. In the second variant *srj* before *j* might stand for *srt*; cf. below, §142, *brahman tām asi vīśvasrt* (^o*sṛk*).

§133. Once an intensive reduplication varies between *g* and *j*; cf. the same with *k* and *c*, §126, *kanīkhunad* etc.:

nī galgalīti dhārakā VS. ŚB.: *nī jalgulīti* (KSA.† mss. *jalgalūti*, ed. em. *jalgalīti*) *dhānikā* TS. KSA.

§134. The rest concern miscellaneous words of independent origin: †*prajāyāmaṣy agrataḥ* HG.: *prajāyāmaṣy agrataḥ* PG. ApMB.: *prajāyāmy asyāgrataḥ* MG. Verb forms of *pra-gai* and *pra-jan*, the latter obviously secondary, but found in other places besides HG.; see Kirste's note.

sadā yācann aham girā (SV. *jyā*) RV. SV. N. Comm. on SV. reads *girā* with RV. Since *jyā* is unaccented, Benfey posits a verb-form ('potential optative') of root *ji*, with loss of final *m*, for **jyām* = **jyām*. Very dubious.

apa (AV. *ava*) *śveta padā jahi* AV. AG. ŚG. PG. ApMB. HG.: *apah* (most mss. *apa*) *śvetapad āgahi* (so all mss.) MG. See §817.

punar brahmāṇo (AV. *brahmā*) *vasunītha* (^o*nītir*, ^o*dhītam*, ^o*dhīte*) *yajñaiḥ* (AV. MS. KS. **agne*) AV. VS. TS. MS. KS. (bis) ŚB. See §93.

2. GUTTURALS AND LINGUALS

§135. A single stray variant concerning obscure forms in *k* and *q*: *tekaś ca sasaramaṭaṅkaś ca* HG.: *tekaś ca sasaramaṭaṅkaś ca* ApMB. See §165.

3. GUTTURALS AND DENTALS

§136. The variations between gutturals and dentals are interesting, but none too numerous and for the most part difficult or dubious. To some extent they concern final consonants; in one of these cases the ultimate root concerned has a palatal ending, and the variation is really one of sandhi. The majority of guttural-dental variants are lexical in character; often the change is in consonant combinations, again bringing in (this time internal) sandhi or assimilation.

k and *t*

§137. We begin with lexical variants, where we find first the absolutely equivalent rime-roots *stabh* and *skabh*; see Bloomfield, *IF* 4. 74ff.; Güntert, *Reimwortbildungen* 26ff. Among the variants, RV. always has *stabh*, while AV. prefers *skabh*:

jagatā śindhum divy astabhāyat (AV. *aska*^o) RV. AV.

mahān mahī astabhāyad (AV. KS.† *aska*^o) *vi jālah* AV. TS. KS. AB. AŚ.

yam krandaśi avasā tastabhāne (AV. *avataś caska*^o) RV. AV. VS. VSK.

TS.: *ya ime dyāvāprthivī tastabhāne* MS. KS. AVPPP. (Barret, *JAOS* 35. 44f.)

vy astabhñā (VS. ŚB. *aska*^o, MS. *aśka*^o, KS. *aśta*^o, TS. *askabhñād*, TA. *aśtabhñād*) *rodasī viṣṇav* (^o*ṇa*, ^o*ṇur*) *eto* RV. VS. VSK. TS. MS. KS. ŚB. TA.

divān skabhāna KS.: *dyān stabhāna* KS.

§138. There are few other cases in which *k* and *t*, not final, exchange in a purely lexical or corrupt fashion:

stuhī kūram vajriṇam apratikam (TB. *apratitam*) MS. TB. The Bibl.

Ind. ed. of TB. has *apratittam*, but comm. and Poona ed. text correctly, *apratitam*, 'invincible'. MS. has a mere blunder.

anānyāns tantūn kirato dhatto anyān TB.: *prānyā tantūns tirato dhatte anyā* AV. See Whitney on AV. 10. 7. 42.

purā jatrubhya (TA. ApMB. *jatrbhya*, MS. *cakrbhyā*, p.p. *vaktrbhyah*!) *ātṛdah* (MS. ^o*da*) RV. AV. SV. MS. PB. TA. KŚ. ApMB. See §57.

ugro (HG. *ūrdhvo*, MG. *agne*) *virājann* (MG. ^o*jam*) *apa* (MG. *upa*-) *sedha* (AV. *śṛākṣva*) *śatrūn* (MG. *śakram*) AV. ApMB. HG. MG.

§139. Next a group of cases in which the combination *tt* varies with *kt* (and occasionally with other consonants before *t*); cf. §416, to which all these variants also belong:

vī no rāṣṭram unattu payasā svena TB.: *sam te rāṣṭram anaktu payasā ghr̥tēna* AV. For *vi-unattu* cf. RV. 1. 164. 47, 5. 83. 8; for *sam-anaktu*, RV. 10. 88. 4, 118. 4. The variation is lexical, hardly phonetic.

devair nyuptā (KS. *nuttā*, AV. *uktā*) *vyasarpo mahitvā* (AV. ^o*twam*) AV. KS. ApŚ. MŚ. 'Cast forth (KS. impelled, AV. spoken!) by the gods thou (earth) hast spread out greatly (to greatness).' PPP. reads *mahitvā*, and also *śṛṣṭā* for *uktā*, seemingly an ancient gloss which states in plain language what all the texts really mean.

anyām icha pitṛśadam vyaktām (ApMB. *vittām*) RV. ApMB.: *jāmim icha pitṛśadam nyaktam* (read ^o*tām*) AV. Here the assimilated form of ApMB. (with *samprasāraṇa*) is clearly secondary.

sarvā it tān anu vidur vasiṣṭhāh RV.; *sarvam uktam anuvīdur vasiṣṭhāh* JB. A more drastic reconstruction or Verballhornung in JB.

iha prasatto (AV. *prasakto*, TB. *prasapto*) *vi cayat kṛtam naḥ* RV. AV. MS. TB. *prasapto* (contra. *prakarṣeṇa samāgataḥ san*, as if from *pra-srp* with Prakritic *a* for *r*) has no standing. AV., the also secondary, makes fair sense, 'attached'; RV. probably 'gracious', in the sense of the later *prasanna*.

viviktyai (TB. *vivītyai*, read with Poona ed. *vivītyai*) *kṣattāram* VS. TB. *viviktyai*, 'for discernment', is certainly original. TB. comm. *viśeṣa-lābhābhīmāninyai*; but the form of root *vid* is isolated if *vi* be regarded as the preposition, and anomalous if it be taken as reduplication.

dhātuh kakṛaḥ (KSA. *kakṛaḥ*) TS. KS. Original form unknown; VS. 24. 32 has *kakṛa*.

avimuktacakra (v. l. °rā) *āśiran* PG.; *virṭtacakra āśināḥ* HG. ApMB.

§140. There are also several cases of variation between *kṣ* and *ts*, reminding us of the fact that both these combinations become *ch* in the Middle Indic languages, and to some extent in Vedic dialects, see below, §§183ff. These variants indeed really belong in that chapter; they manifestly concern the pronunciation of both combinations as something verging on *ch*. In five out of six cases the writing with *kṣ* (thrice in SV., once in AV., once in MS.) is secondary, and in three it is more or less foolish, if not utterly uninterpretable.

vṛṣaṇaṁ pṛtsu (SV. *pṛkṣu*) *sāsaḥim* RV. AV. SV. Here only *pṛtsu*, 'in battles', can be meant; 'in delights' (root *pṛc*) is silly.

yat te dītsu (SV. *dikṣu*) *prarādhyam* RV. SV. The RV. has a nom. sg. neut. of a desiderative adjective from *dā*, agreeing with *manas*. SV. clearly secondary and poor (Benfey, 'in aller Welt').

yad dītsasi (SV. *yac chikṣasi*) *stuvate māvate vasu* RV. SV. In this case the two forms are practically synonyms; *śikṣeyam* and *dīṭseyam* together in RV. 8. 14. 2; a similar passage RV. 1. 81. 2.

agnih (AV. *agnih*) *xruco adhvaṛeṣu prayatsu* (AV. *prayakṣu*) AV. VS. TS. MS. KS. Cf. *prayaty adhvaṛe*, familiar formula in RV. at the ends of *pādas* (RVRep. 660). Wackernagel I §156a, note, erroneously suggests that *prayatsu* may be for *prayatsu* = *prayakṣu* (*pra-yaj*), but the form does not really construe. The hymn AV. 5. 27, with its miserable corruptions (Bloomfield, *Atharvaveda* 54), does not call for any serious treatment of *prayakṣu* (the p.p. leaves it undivided); it is, like most of the SV. readings with *kṣ* for *ts*, a phonetic blunder for *prayatsu*.

āvitsi (MS. *āyukṣi*) *sarvā oṣadhīḥ* RV. VS. TS. MS. KS. Roots *ā-vid*: *ā-yuj*.

prāemān *ava pṛtanāsu pra vikṣu* (TB. *yutsu*) RV. TB. Here, of course, *kṣ* is original; *yutsu* is suggested by *pṛtanāsu*.

§141. There is also one isolated anomaly in which *kn* is substituted for *tn*, somewhat as in the preceding. Here too *kn* seems to be a phonetic variant or blunder, based merely on similarity of the sound combinations:

tādītṇā (TB. † *°knā*) *śatrum* (TB. *°ān*) *nā kilā vivitse* (TB. Conc. *vivalse*, read *vivitse* with Poona ed. text and comm.) RV. TB. *tādīknā* is repeated in the comm. (Poona ed.), which glosses *tādīśān*! It seems that it must mean simply *tādītṇā*.

§142. Finally, a few cases of interchange between *k* and *t* final. All concern the ends of *pādas*. Two concern adverbial forms in *-k* from *añc* stems; a third is simply a matter of external sandhi:

anamitram no adharāt (KS. *°rāk*, VSK. *me śadharāk*) AV. VSK. KS.

Equivalent adverbs, one abl. of *adhara*, the other acc. neut. of *adharāñc*. The same pair sonantized, below, §145, *ottarād adharād* (*°rāg*) *ā purastāt*.

tad vipro abrauid udak (ŚŚ. *u tat*) AV. ŚŚ. See §65.

brahmān (MahānU. *brahman*) *tvam asi viśvasṛt* (MahānU. *°sṛk*) TA.

MahānU. There is a v. l. *°sṛk* in TA; and as the next sentence begins with *t*, the variant may be graphic. Possibly, however, *sṛt* may be for *sṛt* by dissimilatory influence of the lingual vowel *r*; cf. Wackernagel I §156a, note, and as regards the final treatment of this root in general, §149a, α. [Delete *brahma tvam asi* etc. in Conc.]

samyak (TS. MS. TAA. ApŚ.* MŚ. *sam it*, KS.* *sarit*) *śravanti sarito na dhenūḥ* RV. VS. TS. MS. KS. ŚB. TAA. KŚ. ApŚ. MŚ. See §830.

sarāsvatī tvā maghavann abhiṣṇak (TB. ApŚ. *abhiṣṇāt*) RV. AV. VS. MS.

KS. ŚB. TB. ApŚ. Altho TB. comm. fatuously glosses by *bhiṣ-ajyatu*, *abhiṣṇāt* (*abhi + iṣṇāmi*) is doubtless an independent lexical word, 'inspire', into which the phonetic relation of *k t* enters as a factor. While *abhiṣṇak* is *āπ.λεγ.*, the word, as well as the treatment of its final consonant (Wackernagel I §138), is primary.

Note also: *yaśo bhagaś ca mā riṣat* MG. I. 9. 27c, where Knauer reports that practically all his mss. point to *riṣak* as the true reading; of course it must mean the same as *riṣat*. Cf. Wackernagel I §260a, β, small print; §277a.

Cf. also AV. I. 18. 2a: *nir arañim savitā sāviṣat padoh*; so the vulgate;

but all mss. *sāviṣak*, retained by SPP. and approved by Whitney; see Whitney, *Grammar* 151a, and the preceding variant. According to Whitney, the comm. and Ppp. both have *sāviṣat*. The same form occurs in the VSK. version of the following; on the subject of final *k*:2 see most recently Renou, *Ehrendgabe für Wilhelm Geiger* 163n.; Oertel, *ibid.* 137; and our §272a, *na me tad* etc.; our §145; and *abhiṣyak* for °*ṣyat*, PG. 3. 1. 3b (VV I p. 242, *infra*).

tasyāṁ no devaḥ (MS. *tasyāṁ devaḥ*) *śavitā dharmaṁ* (VS.† VSK.† TS.† ŚB.† *dharma*) *sāviṣat* (VSK.° *ṣak*) VS. VSK. TS. MS. KS. ŚB.

The next is an error of the Conc.:

[*trivṛd yad bhuvanasya rathavṛt* TB. ApŚ.: *trivṛd bhuvanāṁ yad rathavṛk* KS. Conc., but read *rathavṛt*; text °*erj jīvo*—.]

kh and *t*.

§143. In the single variant following, PG. has a corruption, due to assimilation to the word *sakhyāni* in the following; Stenzler on PG. 2. 11. 12 translates the AŚ. reading. See his note there, and his critical note.

pari satyasya dharmāṇā (PG. *sakhyasya dharmāṇā*) AŚ. PG.

g and *d*

§144. Except final, this interchange occurs in only a few stray variants. The first may possibly contain a phonetic confusion or assimilation:

ā galdā dhamanīnām (ApŚ. *galgā dhavanīnām*) ApŚ. MŚ. N. *galgā* is undoubtedly secondary (by assimilation to the preceding *ga*-?); *galdā* is Rīgvedic (8. 1. 20), but nevertheless obscure. Pischel, *VSt.* 1. 84, and *KZ* 41. 183ff., discusses the word without knowing the full stanza in ApŚ. MŚ. After him many others; see Oldenberg, *Noten*, on 8. 1. 20. The following word in ApŚ. is also a phonetic corruption for *dhamanīnām*; see §225. Caland leaves the *pāda* untranslated.

yad annam admi (PrāṇṣgU. *agnir*) *bahudhā virūpam* (etc., §619) AV. TA. PrāṇṣgU.

na vai gāvo maṅgīrasya (KŚ. *mandīrasya*) KŚ. Vait. MŚ. Proper names, of unknown etymology.

rudras (MŚ. *ugras*) *tanticaro vṛṣā* TB. ApŚ. MŚ. GG. KhG.

marudbhīr ugrā ahr̥ṇīyamānāḥ AV.: *marudbhī rudrāḥ samajānatābhī* TS. Whitney considers *ugrā* a corruption for *rudrā*.

āsmīn (KS. *ā sīm*) *ugrā* (MS. *ā samudrā*) *acucyavuh* TS. MS. KS. ApŚ.

In an obscure ritual verse; MS. doubtless a lect. fac.

§145. In the rest the sounds are final (either absolutely, or before pāda endings); as under *k:t* (§142), matters of external sandhi seem to some extent involved. But it is hard to isolate or define the extent of that influence; it is complicated by lexical confusions and corruptions. The first case is purely morphological, presenting (before a following sonant) the same two adverbs, *adharāt* and *°rāk*, which we met in §142, first variant:

ottarād adharād (TB. *°rāg*) *ā purastāt* RV. MS. KS. TB.

niyudbhīr (AV. *viyugbhīr*) *vāyav* (AV. VSK. MS. *vāya*) *iha tā vi muñca* (ŚŚ. *†muñcah*) AV. VS. VSK. MS. ŚB. TA. AŚ. ŚŚ. ApŚ. [Add to VV I §§25 and 156.] Also:

prayugbhya (TB. *prayud°*) *unmattam* VS. TB. In the first of these two *vīyugbhīr* is untenable, because the *niyutaḥ* are technically the span of Vāyu (Bṛhaddevatā 4. 140). In the second, *prayugbhyaḥ* of VS. is hardly translatable (not glossed by Mahidhara; Griffith, 'for Motives'). Comm. on TB. glosses *prayud°* by *prakarṣeṇa yodāhṛdebhyaḥ*, as if from *pra-yudh*. At TB. 3. 7. 9. 1, ApŚ. 12. 3. 2 occurs *prayutaḥ*, which TB. comm. glosses *prakarṣeṇa somam mīśrayantaḥ* (adopted by Böhtlingk, 'durcheinander mengend'). This idea fits *unmattam* 'mad', thus favoring the TB. reading. But PB. 1. 2. 5 reads *maruto* for *prayuto* in the corresponding passage; Caland gives up *prayutaḥ*.

nṛcakṣāḥ soma uta susrug (comm., and Poona ed. text, *śusrug*) *astu* TB.: *sucakṣāḥ soma uta sasrut astu* MŚ. The latter is not quite certain; the mss. record forms which look towards the TB. reading. But *sasrut* occurs several times in RV. TB. obviously contains root *śru* (comm. *śrotā*); so that apparently *g = k* must stand for *d = t*. It belongs with our §142, and Wackernagel I §§260a, β, note, 277a. See also our §283.

mayuṁ (also *gauram*, *gavayam*, *meṣam*, *śarabham*) *te śug ṛchatu* (KS. *te kṣut*) VS. MS. KS. ŚB. Mixed lexical and phonetic (sandhi). KS. actually reads *kṣud*, before a following sonant.

trīṣug (AŚ. *°śrud*) *gharmā vibhātu me* (KS. *gharmas aṣṭam in me vibhāti*) KS. TB. TA. AŚ. *°śrud* here is poor and doubtless corrupt.

yamasya dūtā ca vāg vidhāvati MS.: *yamasya dūtāḥ śvapād vidhāvati* TA. The subject is *grdhrah* 'vulture'; TA. is correct, and MS. an unintelligible corruption, in which the sandhi relations of *g(k)* and *d(t)* have a share.

dadhṛg (TA. *dadhad*) *vidhakṣyan* (AV. *°kṣan*) *paryāṅkhayāte* (TA. *°tai*, AV. *parīṅkhayātai*) RV. AV. TA. Roots *dṛh* and *dhā*.

ñ (for *k*) and *n* (?)

§146. One variant concerns an obscure name of a gandharva, of which the original form is uncertain; it is obvious that MS. (secondarily) etymologizes on it, changing it to *su-vāc* 'beautiful-voiced':

survāñ nabhrād . . . MS. MŚ.: *svāñ nabhrād* . . . KS.: *svāna bhrājāñghare*

. . . VS. TS. ŚB.: *svāna bhrāt* . . . TA.

amāsi sarvāñ (AŚ, *sarvāñ*) *āsi pravṛṣṭaḥ* AŚ. Kauś. The original is *sarvāñ* (*sarvāñc* 'turned in all directions'); AŚ. secondary.

Guttural and dental aspirates

§147. The few cases under this heading present little of interest: *grāme vidhuram* (HG. *vikhuram*) *ichanā svāhā* HG. ApMB. Both in wretched hocus-pocus, from which scarcely any meaning can be extracted.

aghadviṣṭā devajātā AV. Kauś.: *atharvyuṣṭā devajātāḥ* ApŚ. The latter is a mere corruption.

deva puraścara saghyāsam tvā TA. ApŚ.: *devapuraḥ carasa ṛdhyāsam tvā* MS. The former is original: 'may I be able to carry thee'. MS. has a slipshod substitute.

yad aghriyata (KS. **yathās*) *tad ghytam* (KS. adds *abhasas*) MS. KS.: *yad adhriyata tad ghytam abhavaṭ* TS. As Keith says, the TS. etymology is not too bad for a Brāhmaṇa; but the other is certainly original.

4. GUTTURALS AND LABIALS

§148. Wackernagel's treatment of this interchange (I §117b) receives additional illustrations from the variants. They almost all concern *k* and *p*, and reveal no new principle. For the peculiar Taittiriya treatment (not mentioned in TPr.) of the final sound of the stems *anuṣṭubh* and *triṣṭubh* as *k(g)* in all case-forms except before vocalic endings, and as word-finals in sandhi except before surds (occasionally however *k* before *p*), and before *j*, *d*, and *dh*, see Weber, *Isl.* 13. 109, n. 2; Keith, *HOS* 18. p. xxxviii. This applies to TB. as well as TS., but apparently not to ApŚ.:

anuṣṭup (TB. *anuṣṭuk*) *pañktyai* (MŚ. *pañktaye*) TB. ApŚ. MŚ.

anuṣṭup (TS. *anuṣṭuk*) *pañktyā saha* VS. TS. MS. KSA.

triṣṭub (TS. *triṣṭug*) *graiṣmī* VS. TS. MS. KS. ŚB.

§149. The word, of unstable form, which occurs in the next group refers to some kind of aquatic bird; AV. 11. 2. 25 adds *purikaya* (comm. *pulī*). It may be noted that most forms contain both *p* and *k* somewhere in the word. The original form cannot be determined:

mītrāya kulīpayān (MS. *puṭikayān*) VS. MS.

nākro makarāḥ kulīpayas (TS. *kuṭikayas*, MS. *puṭikayas*, KSA. *puṭi-rayas*) *te 'kūpārasya* (KSA. *†kūvarasya*) VS. TS. MS. KSA.

kuṭikā devajānībhyah VS.: *devānām putnībhyah puṭikāḥ* MS.

§150. Very varied also are the forms of the following words. It is impossible to say what the original form is, unless the solitary occurrence of *nicumpuṇa* in RV. decides. It may be onomatopoeic:

avabhytha nicumpuṇa (TS. TB. ApŚ. *nicañkuṇa*, MS. KS. MŚ. *nicuñkuṇa*) VS. TS. MS. KS. ŚB. TB. LŚ. ApŚ. N.

nicerur asi nicumpuṇah (TS. TB. *nicañkuṇa*, MS. KS. *nicuñkuṇah*) VS. TS. MS. KS. ŚB. TB. LŚ. In same passage as preceding; nom. changed to voc. in TS, TB. by form-assimilation to the adjoining formula.

§151. Other, isolated cases which concern chiefly textual decay, with more or less obscure phonetic bearings, are the following; lexical considerations enter in faintly with some of them:

kanātkābhām (AŚ. *pranākāphā*) *na ābhara* TB. AŚ. Note the dental *n* in AŚ., despite preceding *r*. Comm. on TB., desperately, *kanakavad bhāsamānām rūpavatīm kanyām*. Both forms are hopeless. *bajābojopakāśinī* HG.: *khajāpo 'jopakāśinī* ApMB. Again both are hopeless.

kūtanānām (VS. ŚB. *kukūnanānām*, MS. *pūtanānām*) *tvā patmann ā dhūnomi* VS. MS. KS. ŚB.: *kolandsu* (sc. *te śukra śukram ā dhūnomi*) TS. An otherwise unknown, perhaps onomatopoeic, epithet of waters.

śam te (AV.* *śam u*, TA. *śam u te*, KS. MŚ. *śam nah*) *sante anūpyāḥ* (TA. *anūkyāḥ*) AV. KS. TA. MŚ. *anūkyāḥ* might be considered a purely phonetic variant; it should be remembered that Tait. texts show a certain preference for at least final gutturals in place of labials (§148). The word is an epithet of waters and must mean about the same as *anūpyāḥ*, from *anūpa*; so comm., *anūpadese bhavā anūkyā āpah*. Formally, however, *anūkyā* is imaginable from the stem *anvañc* ('successive'? or 'going along with', approximately 'helping?'); and it is likely that influence from this sphere has been at work in TA.

pūlyāny (ApMB. *kulpāny*) *āvapanlikā* AV. ApMB.: *lājān āvapantikā* ŚG. PG. MG.: *agnau lājān āvapanti* SMB. HG. *kulpāny* may conceivably be understood in the light of the Tait. preference for gutturals, cf. the pre. and §148.

vanakraḥṣam (SV. *°prakṣam*) *udāprutam* RV. SV. 'Sounding in (vessels

of) wood'. The onomatopoetic root *krakṣ* also in *krakṣamāna*, *avakrakṣin*. SV. °*prakṣa* has no lexical basis and is doubtless phonetic, tho the comm., followed by Benfey, absurdly derives it from *pra-kṣi* 'abide'.

aṅśuṁ (AV. *aṅśūn*) *babhaṣī* (ApŚ. *gabh°*) *haritebhir āsabhīḥ* AV. KS. ApŚ. The ApŚ. stanza is otherwise corrupt, and *gabh°* is uninterpretable. Caland gives up the verse.

grīvāyām (KS. *grīvāsu*) *baddho apikakṣa āsani* (MS. *apipakṣa āsan*) RV. VS. TS. MS. KS. ŚB. N. Original is *apikakṣe*, a certain part of the body. MS. (p.p. *api-pakṣah*) may have been influenced by thought of *pakṣa* (cf. Keith on TS. 1. 7. 8. 3).

viśvalopa viśvadāvasya tvāsaṁ juhomi TS. GB. Vait.: *viśloka viśvadāve tvā sanjuhomi svāhā* MŚ. *viśloka* is perhaps a sort of lect. fac., but *viśvalopa* is itself not clear; cf. Keith on TS. 3. 3. 8. 2.

§152. The rest concern cases where lexical rather than phonetic considerations dominate; that is, words of independent origin seem more clearly to be involved.

agner (ApŚ. *devā*) *akṛvann* (RV. *apunann*) *ukījo amṣtyave* (RV. °*vah*, ApŚ. *amartyave*) RV. MS. ApŚ.

yad adya dugdham pṛthivīm asṛpta (TB. ApŚ. *asakta*, MŚ. *abhakta*) AB. TB. AŚ. ApŚ. MŚ. In MŚ., as in AB. AŚ., the parallel following *pāda* contains *asṛpad*; in TB. ApŚ., *asarad*.

iha prasatto (AV. *prasakto*, TB. *prasapto*) *vi cayat kṛtam naḥ* RV. AV. MS. TB. See §139.

krāṇā (SV. *prāṇā*) *śikṣa mahinām* RV. SV. And:

krāṇā (SV. *prāṇā*, AV. *prāṇah*) *sindkūnām kalasān acikradat* (RV. *avivāsat*) RV. SV. AV. The SV. is really inexplicable; AV. attempts to rationalize it. Cf. Oldenberg, *Proleg.* 279. On the much discussed *krāṇā* see last *RVRep.* 136.

devair nyuplā (KS. *nullā*, AV. *uktā*) *vyasarpo mahitvā* (AV. °*tam*) AV. KS. ApŚ. MŚ. See §139.

aktam (MS. MŚ. *aptubhī*, KS. °*artham*) *rihāṇā vyantu* (*vyantu*) *vayah* TS. MS. KS.* TB. MŚ. GG. KhG. And others, see §96. The stem *aptu* (certainly secondary here) is said to mean 'small'. It is hard to apply this meaning here; perhaps adverbially, 'daintily'. *asmin goṣṭhe kariṣiṇīḥ* (Kauś. °*vah*, MS. *purīṣiṇīḥ*) AV. MS. Kauś. The riming synonyms *kariṣa* and *purīṣa*; cf. Bloomfield, *AJP* 16. 409ff. Different context, hence different gender, in Kauś.

kriyanta (TB. *priyā ta* [so divide]) *ā barhiḥ* (TB. Conc. °*his*, Poona ed. °*hiḥ*) *sāda* RV. AV. KS. TB. Preceded by *imā brahma brahma-*

sāhaḥ (TB.†°ha). 'These prayers, O thou to whom prayers are offered, are made (TB., are pleasing to thee); sit upon the barhis.' [pra. so agne tavotibhiḥ] suvirābhis †tirate (SV. TS. tarati) vājabhar-mabhiḥ (SV. TS. °karmabhiḥ) RV. SV. TS. KS.

sugandhim (AV. subandhum) pativedanam AV. VS. ŚB. ApŚ.: sugandhim puṣṭivardhanam (KS. rayipoṣaṇam) RV. VS. TS. MS. KS. ŚB. TAA. Vait. LŚ. N. The AV. changes *sugandhim* by adaptation to the meaning of *pati-vedanam* (*pati* suggests *bandhu*).

§153. To the same category as the preceding section belong three cases of variation between the roots *pr* and *gr* (*gir*), which have a special interest because in each of the three derivatives of the root *yaj* are closely associated. These words are pivotal for the interpretation of the variants. The roots *yaj* and *gr* go naturally together (sacrifice and praise); and *abhi-gr* (as in the third variant) likewise goes with *yaj* because sacrifice gratifies the gods (*gūrta* = Lat. *grātus*); see e.g. RV. 1. 15. 3, 3. 6. 10, 10. 15. 6. On the other hand *yaj* and *pr* 'give' are perhaps even more constant companions (*iṣṭā-pūrta*); see Windisch, *Festgruss Böhrling* 115ff.; Bloomfield, *AJP* 17. 408ff. In the third variant *abhipūrtam* and *pūrtam* are clearly secondary, suggested by *iṣṭam* which recalls *iṣṭā-pūrta*. In the first variant text-history makes it equally clear that *gr* is secondary. In the second, KS. seems to give the best sense, but may be a *lectio facilior*. The fact is that the two roots, riming in sound and ritualistically so close in meaning, easily slip over into one another. Aside from the matter of rime, they contain little of phonetic significance:

indro yajvane prṇate (AV. gr°) ca śikṣati (AV. °te) RV. AV. TB.

aviṣṭam agne abhi tat prṇāhi (PG. prṇāhi, KS. tad grṇāhi) KS. TB. ApŚ. PG. HG.

iṣṭam vītam (AV. pūrtam) abhiḡūrtam (AV. °pūrtam) vaṣatḡrta RV. AV. VS. TS. MS. KSA. [Delete in Conc. reference to AV. under *iṣṭam vītam* . . .]

§153a. The following variants, too, concerning independent words each of which is suitable to the context, are interesting phonetically as involving the quasi-Prakritic equivalence of *kṣ* and *ps* (cf. §§182-6):

somasya drapsam (AV. bhakṣam) avṇāta pāṣā (AV. śakraḥ) AV. TS. MS. KS. Either a 'drop' or a 'draught' of soma will suit; it is hard to see any reason for preference.

hṛtsu kratum varuṇo (MS. °ṇam) vikṣo (RV. apsv, MS. dikṣo) agnim RV. VS. †TS. †MS. KS. ŚB.†

5. PALATALS AND DENTALS

§154. These variants are mostly lexical in character except before *y*; the combinations *dy* and *jy* exchange on a purely phonetic basis. A suggestion of a similar 'palatalization' of *t* before *i* or *y* seems to occur in the first variants quoted under §156.

c and *t*

§155. Here occur first a number of variations between the approximately synonymous riming roots *car* and *tar*:

yajñasyāyur anu sam caranti (AŚ. *tarantu*) TS. AŚ. Cf. *yajñayur anusamcarān* TB. ApŚ.

na tad (AV. *nainam*) *rakṣāṁsi na piśācā caranti* (VS. °*cās taranti*, AV. °*cāh sahante*) RVKh. AV. VS. But Scheffelowitz reads RVKh. as VS.

achinnam tantum anu sam tarema (TA. *carema*) AV. TA. Comm. on AV. *car*°.

śamyāḥ prataratām (Vait. °*tā*) *iva* (MŚ. *pracaratām iha*) Vait. KŚ. ApŚ. MŚ.

§156. The rest are sporadic, and partly corrupt; the first two have interesting phonetic aspects:

sā śamlati (SV. °*ta*; TB. ApŚ. °*cā*) *mayas karad apa sridhaḥ* RV. SV. TB. ApŚ. The TB. ApŚ. reading (conceived as an adjective agreeing with Aditi, the subject) is apparently felt as modelled on directional adjectives in -*ācī*, fem. to -*āc* (like *prācī*); so, perhaps, the comm. understood it (*anīṣṭasamanaprāpikā saṁ*). But it seems at least possible that palatalization of the original dental was not unrelated to the following *i*-vowel. Cf. next.

arciṣātriṇo nudatam prācāḥ AV.: *arciṣā śatrūn dahatam pratītya* AG. Here in the secondary AG. we have an essentially phonetic change, the reverse of the preceding.

satyaujasa ... TS. MS. KS: *sacetasa* ... AV. See §305. Here we suspect that AV. is secondary, with palatalization of *ty* to *c*.

agre (TB. *agne*, Poona ed. *agre*) *yajñasya cetataḥ* (RV. *locataḥ*) RV. KS. TB.

vidyām yām u ca (ŚŚ. *uta*) *vidmasi* AB. ŚŚ.

jagdhā vitṛṣṭir (HG. *vicarṣṭir*) ... HG. ApMB. And others, see §634.

Oldenberg on HG. assumes *vitṛṣṭi*, 'thirst'.

dīvo rābhīṣṭhām anu yo vicarṣṭe MŚ.: *devānām viṣṭhām* (ApŚ.† *niṣṭhām*) *anu yo vituṣṭhe* VSK. TB. KŚ. ApŚ.

yaj kṣureṇa marcayatā (MG. *vartayatā*) *śutejasa* (AG. PG. HG. ApMB. *śupeśasa*) AV. AG. PG. HG. ApMB. MG.—AVPpp. reads *varcayatā* (: *varcas*).

vācam (RV. AV. *vātam*) *viṣṇum sarasvatīm* RV. AV. VS. TS. MS. ŚB.: *viṣṇum vācam sarasvatīm* KS. *vācam* is secondarily suggested by *sarasvatīm*; note that KS. places it next to that word. AV. comm. also has *vācam*.

śraddhe kam indra carato vitarturam (TB. *vicar°*) RV. TB. The latter is perhaps mechanically assimilated to the preceding *car-ato*. Comm. regards it as an intensive formation from root *tear*! (*viśeṣeṇa tvarā yathā bhavati tathā*).

yuktās tisro vimṛjah sūryasya PB.: *yunajmi tisro vipṛcaḥ sūryasya te* (MŚ. *vimṛtaḥ sūryaḥ save*, or *savaḥ*) TS. ApŚ. MŚ. Here *j* as well as *c* is involved, cf. next. See §57.

j and *t*

§157. Besides the last variant quoted, we find several miscellaneous lexical variants; the phonetic aspects are faint:

śabali prajānām śaciṣṭhā vratam (ApŚ. *śaviṣṭhā vrajam*) *anugeṣam vāhā* PB. ApŚ. *vrajam* hardly makes sense and is clearly secondary. *tato yajñas tāyate viśvadānīm* KS. MŚ.: *tato yajño jāyate viśvadānīm* TB. ApŚ. *yajñas tāyate* is standard, cf. e.g. RV. 7. 10. 2. 9. 102. 7. 10. 90. 15. It is interesting that Knauer reports all mss. but one of MŚ. as reading *tyāyate*, a middle stage leading to the lect. fac. *jāyate*.

devā nō yajñam ṛtutā (TB. ApŚ. *ṛjudhā*) *nayantu* VS. TB. ApŚ. *yajñam ṛtutā* is supported by RV. 1. 170. 5. 8. 44. 8; but in RV. 2. 3. 7 the two points of view blend in *rju yakṣataḥ* . . . *yajantāḥ ṛtutā*. They are in fact nearly synonymous.

saṁ bāhubyām dhamati (etc., §853) *saṁ palatraiḥ* (KS. *yajatraiḥ*) RV. AV. VS. TS. MS. KS. TA. MahānU. ŚvetU.

c and *d*

§158. Four cases, all lexical, three with secondary *c* for *d*; in the first *ucyate* is due to assimilation of *sense* to the preceding *vacas*:

saṁāya vaca udyatam (SV. *ucyate*) RV. SV.

girā-girā ca dakṣase (KS. *cakṣase*) RV. SV. VS. MS. KS. PB. ApŚ.

sadā (MS. *śacyā*) *paśyanti sūrayaḥ* RV. SV. AV. VS. TS. MS. KS. ŚB.

NrpU. and other Up. One ms. of KS. has *sadyā*!

ajāiṣmādyāsanāma ca (AV. °*sanāmādyā*) RV. AV. *ca* and *adya*.

j and d

§159. Here occurs the purely phonetic variant of *dy* and *jy* in the roots *dyut*, *jyut* (Wackernagel, I §140a). It is flanked by a pair of hyper-Sanskritic readings in which *jyām* and *jman* are displaced by *dyām*, and by another case or two in which similar tendencies have had influence:

sahasriyo dyotatām (TS. TB. *dīpyatām*, MS. *°rīyo jyotatām*) *aprayuchan*
VS. TS. MS. KS. ŚB. TB.

ava jyām iva dhanvanah SV. Vait. Kauś. ApMB.: *ava dyām iva dhanvinah*
HG. See Edgerton, *Studies in Honor of Hermann Collitz* 29.

upa jmann upa vetase VS. TS. MS. KS. ŚB.: *upa dyām upa vetasam* AV.
Vait. Kauś. The absurd AV. reading involves, like the preceding,
a sort of hyper-Sanskritism; see Whitney's note.

pavamānah so adya nah RV. VS.: *pav° svarjanah* (*suvār°*) MS. KS. TB.
ApŚ. HG. BDh. In a secondary lect. fac., *dy* becomes *j*.

imam (MS. *imam ca*, VS. TS. ŚŚ. *ya imam*) *yajñam sudhaya* (KS.
AŚ. *°yā ca*, MS. *sudhaya*) *dadante* (AŚ. *yajante*, ŚŚ. *bhajante*) VS.
TS. MS. KS. AŚ. ŚŚ.

daivya dhatre joṣṭre (MS. *dhātre deṣṭre*) VS. TS. MS. KS. ŚB. Note
the palatal diphthong after *d*, which is however doubtless secondary.
uccairvāji pṛtanāṣāt (HG. *°sāham*; ApMB. *°vādi pṛtanāji*) RVKh. HG.
ApMB. If ApMB. is correct (v. l. *°vāji* is recorded) it is a hyper-
Sanskritic absurdity; no form of root *pad* can be concerned here.
prati śma (AV. *śma*) *raḁaso dāha* (AV. *jahi*) RV. AV.

ichanto 'paridākṛtān ApMB.: *ipsantah parijāktān* HG. See critical
notes on HG. 2. 3. 7. Both forms seem uninterpretable. Olden-
berg on HG., 'visiting those who wake (?)', apparently under-
standing *°jāgṛtān*.

erum tundānā (TS. *perum tuñjānā*) *patyeva jāyā* AV. TS. Roots *tuj*
and *tud* are practically synonyms. See Whitney on AV. 6. 22. 3,
Keith on TS. 3. 1. 11. 8, and cf. Oldenberg, *Noten* on RV. 1. 45. 4.
The AV. comm. reads *tuñjānā*.

mā na āyuh param avarah mīnadonaiḥ MS.: *mā nah param adharam*
(MŚ. *†adhanaiḥ*) *mā rajo 'naiḥ* (MŚ. *naiḥ*) TA. MŚ. See §836.

j and dh

§160. Only lexical variants:

mātā yad vīram dadhanad dhanīṣṭhā (MS. *jajanaḥ janiṣṭham*) RV. VS.
MS. KS. TB. Cognate verb and noun are both altered in MS. to
suit a more familiar aspect of the mother function, tho the super-

lative *janīṣṭha* is not otherwise recorded: 'when the mother has borne a most prolific son'. Cf. the following similar variant.
oṣadhībhyah paśubhyo me dhanāya (TS. *paśave no janāya*) TS. KS. ApŚ.† MS.

athāsya madhyam ejatu VS. LŚ.: *athāsya* (TS. MS. TB. °*syā*) *madhyam edhatām* (Vait. °*tu*, AŚ. LŚ. *ejatu*, ŚŚ. *ejatī*) VS. TS. MS. ŚB. TB. AŚ. ŚŚ. Vait.: *adhāsya madhyam edhatām* KSA.

y and *d*

§161. This seems a natural place to append two variants between *y* and *d*, in the first of which *y* seems to be secondary, while the second is dubious (*yaśo* seems to make better sense). The phenomenon may have phonetic meaning, continuing the relations between *j* and *d* on the one hand, and between *j* and *y* (below, §§192f.) on the other.

sūyavasini manave (RV. TA. *manuṣe*, KS. *mānuṣe*) *daśasyā* (TA. °*syē*; TS. MS. KS. *yaśasye*) RV. VS. TS. MS. KS. ŚB. TA.

diśo (TB. *yaśo*) *yajñasya dakṣiṇāḥ* (TB. °*ṇām*) TB. AŚ. Note that *d* is followed by *i*.

6. PALATALS AND LABIALS

§162. Only a few cases, hardly showing phonetic tendencies. We do not include here cases like *kakup* (TS. *kakuc*) *chandah*, where the TS. reading represents *t* in sandhi, since they belong under dentals and labials, §178:

tasyās te sahasrapoṣaṁ puṣyantyās carameṇa paśunā kriyāmi TS.: *parameṇa paśunā kriyase* (MS. *kriyasva*) VS. MS. KS. ŚB. Corruption in TS.; see Keith. Yet *carama* is not far from *parama* in meaning.

vīty arṣa canīṣṭhayā (SV. *panīṣṭhaye*) RV. SV. See §86.

vāyosāvitra (MS. *vāyusavitṛbhyām*) *āgomughbhyām caruḥ* (MS. *payah*) TS. MS. KSA.

7. LINGUALS AND DENTALS

§163. In the main, the Sanskrit linguals are derived from dentals, influenced by neighboring *r*, *r* (*l*, *l*) or *ṣ*, whether actually found or historically assumable (Wackernagel I §§145-7). There are also cases of analogical transfer of lingualization (ibid. §148a; cf. especially §133, note); and also of linguals due to dissimilation (ibid. §156a). In some cases, however, it seems that linguals are due to Prakritic influence. Namely: dentals are often replaced in Prakrit by linguals, without the

influence of any adjacent sound (Pischel, *Gram. d. Pkt. Sprachen* §§218-25); some dialects show the reverse tendency. Especially *n* becomes *ṇ* in almost all Prakrit dialects (Pischel §224). The same spontaneous interchanges between dentals and linguals occur in Sanskrit and Vedic under the influence of popular speech, giving rise to Vedic variants with both sounds. Classification of the individual sounds is unnecessary since the entire series is subject to the same tendencies. We include also the nasals *ṇ* and *n*, except when *n* is conditioned by the normal rules for lingualization of *n* (on which see §§945-54).

§164. We shall begin with cases in which there is no reasonable doubt of the lexical equivalence of the forms with dental and lingual, and in which we hold that the lingualization is spontaneous, that is, dialectic, in the same class with spontaneous lingualization in Prakrit. Here first we have three cases of *avaṭa* = *avata*, the latter each time in RV. We may remark that the derivation of this word from an adverb *avar* (Bartholomae, *IF* 3. 179, approved by Wackernagel I §146a), leaves *avata* unexplained and seems to us unlikely.

avalasya (SV. *avatasya*) *visarjane* RV. SV.

iṣṭtāhavam avatam RV.: *niṣṭtāhavam avatam* TS. ApŚ.

gāva upāvalāvalam (SV. *upā vadāvala*) RV. SV. VS.

§165. Next, some demonic names in the Gṛhya Sūtras, in which no influence of liquid or lingual sibilant, and no dissimilation, are at all imaginable; it is simply a case of lingual for dental spontaneously: *tekaś ca sasaramaṭaṅkaś ca* HG.: *tekaś ca sasaramaṭaṅkaś ca* ApMB. *manthākako* (HG. *maṇḍākako*) *ha vah pitā* HG. ApMB.

In the following doubtful word, the lingual of MS. KapŚ. may be due to the preceding *r*.

aīdamṛdā yavyudhaḥ KS.: *aiabṛdā* (MS. *°mṛdā*, KapŚ. *īlamṛdā*) *āyur-*

yudhaḥ (TS. *yavyudhaḥ*; MS. *vo yudhaḥ*) VS. TS. MS. See §241.

Cf. also *ahar* (MS. *vahad*, v. l. *vahaḥ*, p.p. *vahaḥ*) *divābhīr* (MS. *divyābhīr*)

ātibhiḥ VS. MS. ŚB. TA. ŚŚ. LŚ. See §§272, 272a.

Next an isolated variant concerning the root or roots *paṇ*, *pan*, which we think can best be explained as spontaneous (dialectic) lingualization, cf. Pischel, *Ved. St.* 1. 199ff. For attempts to explain *paṇ* as going back to an IE. root containing a liquid, see Wackernagel I §172b, note, d, note:

sā me satyāsīr devān gamyāj juṣṭāj juṣṭataraḥ panyāt panyataraḥ (KS. *panyāt panyataraḥ*) MS. KS. ApŚ. Cf. Durga on N. 6. 8 (Roth's Erläuterungen 76 foot).

§166. These are the only clear cases of 'spontaneous' lingualization.

The curious form *padbhis* which varies twice with *padbhis* has been explained in this way; this would be more likely if the lingualization were not restricted entirely to the instr. plural. Some obscure lingualizing influence may be suspected, but nothing so far proposed is very convincing. Cf. Bloomfield, *AJP* 11. 350ff.; *Johns Hopkins Circulars*, 1906, 15ff.; Oldenberg, *ZDMG* 63. 300ff.; Pischel, *Ved. St.* 1. 228ff.:

uro vā padbhir (Kauś. *padbhir*) *āhate* (Kauś. SMB. **ta*, but Jørgensen **ie*) TS. ŚŚ. KŚ. MŚ. Kauś. SMB.

padbhis (ApŚ. *padbhis*) *caturbhir akramit* AV. ApŚ. One ms. at AV. 3. 7. 3 also *padbhis*; but Ppp. *pad*°.

§167. In the case of one word the 'correct' form requires a lingual (final of root *vah*), and the dental is due to dissimilation from a preceding lingual; see Wackernagel I §156a, who quotes this form, noting that TS. has *ḍitya-vāt* and *turya-vāt* in the same passage where *paṣṭha-vāt* occurs. This proves that dissimilation is responsible for *t*:

paṣṭhavāḍ (TS. **vād*) *vayaḥ* VS. TS. MS. KS. ŚB. ApŚ.

paṣṭharāt (TS. **vāc*) *ca me paṣṭhauḥ ca me* (MS. omits *me*, twice) VS. TS. MS. KS.

§168. Next come a few cases in which it appears that the lingual is or may be due to the original presence of an *r*-sound or *ṣ*; in the first variant the dental occurs in a different verb-form where the conditions causing lingualization were lacking, in the others it may be due to dissimilation, since the preceding syllables contain *r*:

grhā mā bibhūta mā vepadhvam (LŚ. ApŚ. HG. *vepūdhvam*) VS. LŚ. ApŚ.

ŚG. HG. *vepūdhvam* is an *iṣ*-aorist, *vepadhvam* present.

purovāta (KS. **to*) *jinva rāvaḥ* (KS. *rāvat*) *svāhā* MS. KS.: *purovāto varṣaḥ jinva āvṛt svāhā* TS. ApŚ. And similarly other formulas, beginning *tapati* etc.; all in TS. 2. 4. 7. 2, MS. 2. 4. 7, KS. 11. 9; all containing the sacrificial exclamations *rāvaḥ* etc. in the same forms. A natural assumption would be that the lingual *ṭ* in MS. is due to an originally preceding vocalic *r*, as in TS. (which divides badly, *jinva-āvṛt* for *jinva-rāvṛt*); the dental *t* of KS. might be due to dissimilation to the initial *r*. But cf. §632. The words are mere interjections and any form would pass.

vīkīṛita (VS. **dra*, KS. **ḍa*) *vilohita* VS. TS. KS.: *vyakṛḍa vilohita* MS. Obscure epithets of Rudra; cf. TB. *ati-kīṛita*. The original presence of an *r*-sound, before or after *d*, seems indicated by VS. and MS. The dental of TS. may again be due to the *r* of the preceding syllable, thru dissimilation.

§169. Finally we come to lexical variants, tapering off into mere

corruptions. First, the ritualistic root *id* and its derivatives are confused several times with more or less similar but independent forms. Twice the SV. substitutes the more banal *indh*, 'kindle' (Agni is the object both times) for *id* 'revere':

agnim idita (SV. *indhita*) *martyaḥ* RV. SV.

yam sīm (SV. *sam*) *id anya idate* (SV. *indhate*) RV. SV.

The same *id* figures along with the similar *vid* (and adjective *vidu*) in exchange with other similar forms of different etymologies:

tigmam anikam viditam sahasvat AV.: *tigmam āyudham viditam* (KS. *°dham iditam*) *saahasvat* TS. MS. KS. In AV. *viditam* 'found', is evidently a poor reading for *viditam*; certainly KS. *iditam* is equally secondary.

dhizane vidū (VS. VSK. *vidā*, KS. *vile*, MS. MŚ. *idite*) *sati* (MS. KS. MŚ. omit) *vidayethām* (MS. MŚ. *idethām*) VS. VSK. TS. MS. KS. ŚB. ApŚ. MŚ. *vidū* or *videt* 'firm'; *vile* 'pleasant'; *idite* 'revered'. KS. is the only one that has an adjective not related to the verb, which we take as proof of its secondariness. KapŚ. has *idite idayethām*.

§170. The rest are sporadic:

pari no heti rudrasya vrjyāḥ (VSK. *°yāt*) RV. VSK.: *pari no heḍa varuṇasya vrjyāḥ* RV. *heti* and *heḍa* are quasi-synonyms. See the list of very similar formulas, RVRep. 573.

divo vābhiṣṭhām anu yo vicaste MŚ.: *devānām viṣṭhām* (ApŚ. †*niṣṭhām*) *anu yo vitasthe* VSK. TB. KŚ. ApŚ. See §156.

yajñam (KS. *yajñiṣṭā*) *yajñam prati devayadbhyaḥ* (KS. † ŚŚ. † *°yadbhyaḥ*) VSK. TS. KS. ŚŚ. KŚ. MŚ. The stem *deva-yaj* (in sandhi *°yad*) varies with the denominative participle *devayat*, virtually a synonym, but probably secondary.

sarasvatyā (AV. *°yām*) *adhi manāv* (KS. *mānā*, v. 1. *manā*; AV. *manā*; SMB. Conc. *vanāva*, Jørgensen *manāv*) *acarkṣuḥ* (KS. SMB. Jørgensen, *acarkṣuḥ*, SMB. Conc. *carkṣiḥ*, KS. v. 1. *acark°*) AV. KS. TB. ApŚ. MŚ. SMB. PG. The original reading is probably that of most texts (loc. of *manu*, 'on behalf of Manu'); but the AV. (loc. of *manī*) is capable of interpretation ('over a luckstone').

aśādhāya sahamāndya vedhase (TB. *mīdhuṣe*) RV. TB. N.

ghṛtaṁ duhānā visrataḥ prapītāḥ (TB. ApMB. *prapīnāḥ*, AVPpp. *pravīnāḥ*) RV. AV. VS. TB. ApMB. See §198.

pītā bhāsvaty aṇūpamā TA.: *pītābhā syāt taraṇpamā* MahānU. See §838. *nāvaś caranti svasica tyānāḥ* VS. TS. ŚB.: *nāvo viyanti susico na vīṇiḥ* MS. KS.

mā no agnīm (p.p. *agnih*) *nīrtir mā na āśīān* (p.p. *āśthām*) MS.: *mā no rudro nīrtir mā no astā* TA. See §87.

In ŚŚ. 17. 12: I *sarvā vinudya samitṛdyah* (cf. critical note, top of p. 276) is suspicious as regards its linguals.

8. DENTALS AND LABIALS

§171. Interchanges of dentals and labials is rarely if ever purely phonetic. It is chiefly lexical, concerning in large part words which approach one another in meaning, but are etymologically unrelated. It is, however, noteworthy that a very large proportion of these variants concern the voiced aspirates. Possibly a specially close phonetic relation may exist between *dh* and *bh*; we may recall that both exchange with *h* (§§115ff., 122).

dh and *bh*

§172. We shall begin with these, and first of all with the considerable list of variants between the prepositions *abhi* and *adhi*. Both of these vary with other prepositions, but far oftener with each other, chiefly on account of their similarity in sound no doubt, tho in some aspects they are not far apart in meaning too:

bhadrād abhi (AV. Kauś. *adhi*) *brejah prehi* AV, TS, AB, KB, AŚ, ŚŚ, ApŚ, MŚ, Kauś.

svapnah svapnādhikarane RVKh.: *svapna svapnābhikarane* AV.

brahmādhiguptah (PG. *brahmābhi*?) *svārā kṣarāṇi* (PG. *surakṣitah syām*) *svāhā* AG, PG.: *brahmābhigūrtam svarākṣāṇah* MG. See Stenzler's Translation of AG. 2. 4. 14 (p. 73, n. 2), and the critical note on MG. 2. 8. 6.

tayor devā adhisaṁvasantah ApŚ.: *tasyām devā adhi saṁvasantah* TS, TB.: *yasyām* (v. l. *asyām*) *devā abhi saṁviśantah* MŚ.

vīśvāvasur abhi tan no grṇātu RV, TA.: *vīrebhir adhi tan no grṇāno* etc. MŚ.

saṁānamūrdhnīr abhi (PG. *adhi*) *lokam ekam* TS, MS, KS, PG.: *tā ekamūrdhnīr abhi lokam ekam* AV.

ṛtīye ṛdhāmāny abhy (VS. *dhāmann adhy*) *airayanta* VS, TA, Mahān U, *idam* (PG. *iman*) *tam adhitiṣṭhāmī* (PG. MG. *abhi*?) ŚŚ, AG, MG, PG, *ṛtasya nābhāu adhi* (AV. *abhi*) *saṁ punāmi* (AV. *punāti*) RV, AV.

na vai śvetasyābhyācāre (AG. *śvetāś cābhyācāre*, HG. *śvetasyābhyācāreṇa*, MG. *śvetasyābhyācāre*) AG, PG, HG, ApMB, MG.

mā rudriyāso abhi gur vrdhānah (MS. *abhi gulbadhānah*) MS, TA.: *mā no rudrāso adhigur vadhe nu* (mss. *nuḥ*) MŚ.

adhi skanda vrayasva AV.: *abhi kranda vilayasva* ŚG.

ṛjīḡm putro adhirāja eṣah (AŚ. *avirāja eṣah*; AV. *abhiṣastipā u*; VS.

ŚB. *abhiśastipāwā*; TB. *abhiśastipā ayam*) AV. VS. TS. MS. KS.
 ŚB. TB. AŚ. SMB. N.

yamo rājābhitiṣṭhati (KS MŚ. *rājadhī**) KS. TA. ApŚ. MŚ.

§173. As the roots *skabh* and *slabh* were seen to interchange (§137), so the roots *śudh* and *śubh*, whose conjugations are parallel, interchange freely, without preference on the part of individual texts except that AV. seems to prefer *śubh* (five times); Whitney's *Index Verborum* confirms this tendency:

tena mā saha śundhata (AV. *śumbhantu*) RV. AV. See VV I p. 239.
lāni brahmā tu (AV. ApMB. *brahmota*) *śundhati* (AV. *śumbhati*; ApMB. *śansati*) RV. AV. ApMB.

śumbhantām lokāḥ pitṛśadanāḥ AV.: *śundhantām* etc. VS. MS. KS.

ŚB. MŚ.: *śundhatām lokāḥ pitṛśadanāḥ* TS. ApŚ.

śumbham mukham mā na āyuh pra moṣiḥ AV.: *śunddhi* (*śundhi*) *śiro māsyāyuh pra moṣiḥ* AG. PG. ApMB. MG.

āpah śundhantu (AV. *viśve śumbhantu*) *mainasah* AV. VS. KS. ŚB. TB.
antaḥ śubhrāvatā (SV. *śundhyāvatā*) *pathā* RV. SV.

§174. An interesting extension of the preceding correspondence appears in one case where *sūd*, instead of *śudh*, varies with *śubh*; this seems to be rooted in the rather standard relations of *śubh* and *śudh*, the latter being replaced by *sūd*:

asūśubhanta (TS. TB. *asūśudanta*) *yajñīyā rtena* TS. MS. KS. TB.

§175. In the remaining variants between *dh* and *bh* lexical similarity, to the point of synonymy, continues to enter in largely. Thus in two cases of the participles *dhita* and *bhṛta*, which must be appraised in the light of the relations of *hita* and *bhṛta*, §118:

sa tvā rāṣṭrāya subhṛtaḥ bibhartu (Ppp. *pipartu*) AV.: *sa no rāṣṭreṣu sūhṛtāḥ dadhātu* TB.

garbha iva (SV. KU., Poley's ed., *ivet*) *subhṛto garbhīṣṭhīḥ* (RV. *sudhito garbhīṣṭu*) RV. SV. KU.

§176. Some of the remaining examples show such a degree of synonymy that we might expect a larger number of variants:

dhartāras (ApMB. *bhar**) *te* (MG. *te subhage*) *mekhale mā riṣāma* SMB. ApMB. MG.

bhukṣimahi (TS. MS. KS. Vait. *dhukṣimahi*) *prajāṃ iṣam* RV. SV. TS. MS. KS. PB. Vait.

anādhrṣṭā apasyo vasāndh VS. MS. KS. ŚB.: *anibhṛṣṭā apasyuvo vasāndh* TS. Both mean 'undefeated'.

sam bāhubhyām dhamatī (AV. *bharatī*, TS. TA. *namatī*, KS. *namate*, MS. **bhyām adhamatī*) *sam patatṛaiḥ* (KS. *yajatraiḥ*) RV. AV. VS. TS. MS. KS. TA. MahānU. ŚvetU.

nikīrya (MŚ, KŚ. *niḡīrya*) *tubhyam madhye* (MŚ. *madhvaḥ*, Vait. *tubhyam abhya āsam*, KŚ. *arvā ādhīḥ*) KŚ. Vait. ApŚ. MŚ. See §47.
avikṣobhāya (KS. *°kṣobhāya*) *paridhīn dadhāmi* KS, TB, ApŚ. 'For non-disturbance': 'for non-hunger'. KS. makes inferior sense.
andha sthāndho vo bhakṣīya VS. ŚB. KŚ.: *ambhaḥ* (TS. ŚŚ. *ambha*) *sthāmbho vo bha°* TS. MS. KS. ŚŚ. ApŚ. MŚ. MG. *andhaḥ* '(soma-) juice': *ambhaḥ* 'waters'.
bhānsaso (ApMB. *dhvānsaso*) *vi vṛhāmi te* RV. AV. ApMB. Here ApMB. is meaningless.

Aspirate and non-aspirate dentals and labials

§177. There are a few sporadic cases of *bh* and *d*, *t*, and *dh* and *p*:
vī senābhīr dayamāno (SV. *bha°*) *vī rādhasā* RV. SV. *bhayamāno* is absurd, since the word is an epithet of Indra. Benfey renders 'furchtbar', which it cannot mean.

bhūrṇīn (MŚ. v. 1. *tūrṇīm*) *devāsa iha suśriyam dadhuh* RV. KS. ApŚ. MŚ.

dhanamjayam dharuṇam dhārayiṣṇu RVKh.: *bhūmidrāham acyutam pārayiṣṇu* AV.: *bhūmidrāho 'cyutaś' cyāvayīṣṇuh* AV. Quasi-synonyms: 'establishing', 'saving'.

§178. Ultimately, tho not superficially, here belong the variants of *kakup* (representing stem *kakubh*) and *kakuc*, *kakut*, *kakud*, *kakun*, all by regular sandhi for *kakud*. Of these two stems, which are perfect equivalents tho of independent origin, TS. and TB. use *kakubh* only before vocalic endings (cf. Weber, *IndSt.* 13. 109, Keith, *HOS* 18. p. xxxviii):

kakup (and, *trikakup*) *chandaḥ* VS. MS. KS. ŚB.: *kakuc* (and, *trikakuc*) *chandaḥ* TS.

kakup (TB. *kakuc*) *chanda ihendriyam* VS. MS. KS. TB.

apām nāpād āsuheman ya ūrmīḥ kakudmān . . . (MS. *ūrmīḥ pratūrtiḥ kakubheān . . .*, KS. *ūrmīḥ pratūrtiḥ kakudmān . . .*) TS. MS. KS.: *devīr āpo . . . yo vā ūrmīḥ pratūrtiḥ kakunmān . . .* VS. VSK. ŚB. *bṛhaty uṣṇīhā kakup* (TS. *kakut*) VS. TS. MS. KSA.

d and *b*

§179. A single variant between *dulā* and *bulā*, both obscure; applied to fire-bricks:

ambā ca bulā ca . . . MS. MŚ.: *ambā dulā . . .* TS.; cf. *ambāyai svāhā dulāyai svāhā* TB. 3. 1. 4. 1.

Another lexical variant:

abaddham mano . . . TS. KŚ BDh.: *adabdhāṃ mana* (MŚ. *cakṣur*) . . .
MŚ. ŚG.

t and *p*

§180. These two sounds interchange in quite a number of cases, usually in words which are near-synonyms, and seldom showing phonetic tendencies:

tiro rajāṃsi asṛtaḥ (SV. *asṛtaḥ*) RV. SV. Both mean 'unconquerable'.

The RV. version occurs also with accusative *asṛtam*, 8. 82. 9b. *ye cit pūrva ṛtasāpah* (AV. *°sātāḥ*) RV. AV. Cf. RV. 1. 179. 2a, *ye cid dhi pūrva ṛtasāpa āsan*, which confirms the RV. reading, if confirmation were necessary to condemn the unintelligent version of AV, ('won by *ṛta*', instead of the standard 'tending, loving the *ṛta*').

mutarāsaḥ prasupaḥ (SV. *°taḥ*) *sākam īrate* RV. SV. Epithets of Soma. The SV. rationalizes desperately a word it does not understand (comm. *prakarṣeṇa sūtāḥ* [!], *abhiṣūtāḥ*). Benfey, 'zeugend' = *pra-su(l)*, but the comm. is right to the extent of connecting SV.'s word with *su* 'press'. The RV. reading is obscure; cf. Oldenberg, *Noten* on 9. 69. 6 (suggesting a derivative of *sup* = *map*).

sahnāḥ śantaraṇo (TA. *śampārāṇo*) *bhava* VS. TA. Practically synonyms; both 'rescuing'.

devair nyuplā (KS. *nultā*, AV. *uktā*) *vyasarpo mahitvā* (AV. *°team*) AV. KS. ApŚ. MŚ. See §139.

yat kṣureṇa marcayalā (MG. *vartayalā*) *supēśasā* (AV. MG. *sutējasā*) AV. AG. PG. ApMB. HG. MG. Nearly synonyms. See §156.
upā (MS. *utā*) *no mītrāvaruṇāḥ ihāvatam* (MS. *°ṇā ihāvatam*) MS. TB. TA.

mitro (VS. *vipro*) *babhūva saprathāḥ* RV. VS. TS. MS. TA.

sacetasāḥ (VSK. *°sā*; delete 'MS.' in Conc.) *arepasau* VS. VSK. ŚB.: *sacetasau sacetasu* TB.: *samokasau sacetasā arepasau* MS.: *samokasāḥ* (KS. *°sā*) *arepasau* TS. KS. Kauś. The TB. has a lect. fac. to match *samokasau* which immediately precedes *sacetasau* (comm. *ekakarmapravartakau bhūtvā*).

yo gopā api (TB. ApŚ. *gopāyati*) *taṃ huve* RV. AV. TB. ApŚ. The denominative verb makes the same sense as the noun with copula 'understood.'

sūśevam somapitsaru (TS. *sumatitsaru*) VS. TS. MS. KS. ŚB. VāDh.: *sūśimam somasatsaru* AV.—Ppp. (Roth) *sūśevam* (intending *sūśevam*) *somapitsalam*. For *sūśimam*, Whitney 'well-lying', but

it is a mere corruption. Whitney and Keith regard the TS. reading as the correct one; in that case the reading ²*pītsaru* would contain dissimilation. But it is improbable that the isolated TS. has the original reading. With Mahīdhara, *somapi* may be taken as 'soma-drinker'; and *somasa* as 'soma-winner' (cf. *paśu-sa*, *priya-sa*, both RV.); both would refer to the *yajamāna*, and the epd. would mean 'having a handle (ready) for the *yajamāna*' (or perhaps AV. 'having a soma-winning handle').

dhīpsyam vā saṁcakara jānebhyah MS.: *aditsan vā saṁjagara jānebhyah* TA. 'Intending to deceive': 'not intending to give'. Others, §45. *āsannīzūn hṛtsvaso mayobhūn* RV. AV. TS. KSA. MS. N.: *āsann eṣām apsuwāho mayobhūn* SV. The latter is wholly secondary; see §820.

ṛṣān nā narṣam ertsamānah AV.: *nen nā ṛṣān ṛṣava it samānah* TA.: *nen nā ṛṣān ṛṣavān īpsamānah* MS. In AV. desid. of *ā* + *ṛdh*; but comm. *ecchamānah*, which suggests that TA. intends *iccha*° (phonetic confusion of *ts* and *ch*). MS. has a synonym, likewise with phonetic confusion of *ps* and *ch*.

tato nā (nā tato, nā tadā) vicikīṣati (vijugupsate) VS. VSK. ŚB. BṛhU. KU. IśāU. See §45. Here the variation between *ts* and *ps* is connected with the approach of both of them to the Prakritic *ch*; see §182.

n and *m*

§181. There are finally some cases of interchange between the dental and labial nasals. Sometimes this concerns the indicative and subjunctive personal endings *mi* and *ni*; these concern verbal inflection and may be found recorded in VV I §§104e, 118, 119, 124; to §119 should be added the following, omitted there:

pratilāmīti (AŚ. °*nīti*, TS. KSA. TB. *pra sulāmīti*) *te pitā* VS. TS. MS. KSA. ŚB. TB. AŚ. ŚŚ. The verbs concerned are obscure, and evidently taken from popular (vulgar) language.

The rest are scattering:

agdhād eko 'hutād ekah samasanād ekah TS.: *adhvād eko 'ddhād eko . . . sanāsanād ekah* MŚ. TS., 'eater of what is gathered' (Keith). Knauer takes the MŚ. form as *sana* + *a-sana* + *ad*. Both uncertain. Assimilation or dissimilation may be concerned.

mademendram (MS. *maden*°) *yajamānāḥ swarkāḥ* VS. MS. KS. ŚB. TB. Von Schroeder emends KS. to *maden*°, without justification; the opt. *madema* is probably the original form. The other, with instr.

sg. *modena*, is however construable, the pāda being then made dependent on the verb of the preceding sentence. Assimilation or dissimilation in MS.?

kad ra ṛtam kad anṛtam (SV. *amṛtam*) RV. SV. See Benfey's note in his translation of SV., which is obviously secondary.

ṛcam (ApMB. *ṛvām*) *rudanti vi mayante* (AV. *mayanty*) *adhvare* (AV. **ram*) RV. AV. ApMB. Clearly a secondary effort in AV. to make an obscure passage 'sensible'.

abhimān (TS. **mān*, MS. MŚ. v. 1. **mān*) *mahinā* (VS. MŚ. v. 1. **mā*) *divam* (MS. *divah*) VS. TS. MS. TA. ApŚ. MŚ. In the original the subject is Mitra, who encompasses 'this heaven by his greatness'; in the secondary VS. *mahimā* (see. to Mahidhara, Agni's 'greatness') is made the subject.

jāmīn (KS. *†camī*) *mā hīnśīr amuyā* (MŚ. *anu yā*) *ṣayānā* KS. TB. MŚ.: *mā jāmīn moṣīr amuyā ṣayānām* AV. The MŚ. is clearly secondary.

akṣāṇām vagnum (MS. *†vagnum*, AV. *gaṇam*, read *gatnum*) etc., AV. MS. TB. TA. See §832.

piteva putram jarase nayemam (MS. *mā emam*) MS. KS. ApMB. HG. See §835.

nen na ṛṇān ... TA.: *nem na ṛṇān* ... MS. See §180. Particles *id* and *im*.

śūra nṛṣṭā śavasaś (SV. MS. *śraś*) *cakānah* (SV. *ca †kāne*) RV. SV. TS. MS.

CHAPTER V. INTERCHANGES CONCERNING PALATALS

§182. Here we group a rather miscellaneous assortment of interchanges concerning palatal mutes, and the palatal semi-vowel and sibilant, which do not seem to fit well elsewhere. The regular correspondences between palatal mutes and those of other series (§§126-34, 154-61) contain some similar phenomena; and for the palatal sibilant and semi-vowel exchanging with other sibilants and semi-vowels, see the appropriate sections below. Notably the variations between *c* and *t* (§156), and still more those between *d* and *j* (§159) and *d* and *y* (§161), contain matters similar to the shift between *j* and *y* (below, §192). Also the exchange between *kṣ* and *ts* (§140), *kṣ* and *ps* (§153a), and *ts* and *ps* (§180, end) belong with the exchange of all these sounds with *ch*, as in the next following sections.

1. *ch* varying with *kṣ*, *ts*, *ps*

§183. These changes are distinctly Prakritic; cf. above, §26; and note the references mentioned in the last paragraph. The shift occurs in both directions; when *kṣ* etc. are secondarily substituted for *ch*, this is to be regarded as hyper-Sanskritism. Confusion often occurs in the mss., so that it is sometimes not certain what a particular text really read in a given passage. As examples of pure blunders in mss. we may mention *etatsarṇdah* for *etac chandah* MS. 3, p. 22, n. 3; *ārchata* for *āvṛtsata*, *ibid.* 1, p. 18, n. 7; *itsata* for *ichata* Kauś. 73. 15; *palsah* for *pacchah* Kauś. 82. 29. See further BR., s. vv. *kaputsala*, *ucchādana* etc. The pāda *parivādam parikṣavam*, AV. Nakṣ., is read *parichavam* in many AV. mss.; see Lanman's note ap. Whitney; and the Berlin ed. reads *uchantūnnā maruto ghytena* in 3. 12. 4, with all of R-Wh.'s mss. and most of SPP.'s, tho SPP. reads (correctly) *ukṣantūnnā* with three mss. and comm. (Ppp., Barret JAOS 32. 366, has *ukṣantūnā*, amended by Barret to *ādānā*). Finally—altho the list might easily be extended further—for the pāda *tena yo'smat samyachātai*, TA. 2. 4. 1c, the mss. at MS. 4. 14. 17c read twice (247. 1 and 3) corruptly *samṛtsātām*, which von Schroeder emends to the TA. reading.—Mention may also be made of Bloomfield's generally accepted etymology of RV. *kṣu*, as for **pśu* (*paśu*), IF 25. 185ff., which implies the same phonetic law.

§184. Most of the genuine variants, which are less numerous than one

might expect from the great confusion shown in the mss., concern *kṣ* and *ch*:

vācaspate vāco vīryeṇa sambhṛtatamenāyakṣase (TA. °*yakṣyase*, ŚŚ. °*yachase*) MS. TA. ŚŚ. Tho *āyachase*, 'procure', is a possible alternative for the other reading, derived from *ā-yaj* 'obtain by sacrifice', it is doubtless a mere phonetic corruption. See VV 1 p. 29.

somī ghoṣeṇa yachatu (SV. *vakṣatu*) RV. SV. The preposition *ā*, found in the preceding pāda, goes with the verbs; *ā-yam* and *ā-vah* are here synonyms, 'bring hither'. SV. is of course secondary, with a sort of hyper-Sanskritic change in phonology.

tām pūṣānu yachatu (AV. *pūṣābhi vakṣatu*) RV. AV. *anu-yam* 'guide'; *abhi-rakṣ* 'protect'. Quasi-synonyms; but since the object is the furrow in plowing, AV. is obviously slipshod and secondary, again with hyper-Sanskritic phonetics. The RV. original is much more neat and pointed.

achalābhiḥ (KSA. *acharābhiḥ*, MS. *atsarābhiḥ* in p.p., *matsarābhiḥ* in s.p., VS. *ṛkṣalābhiḥ*) *kapiñjalān* VS. MS. TS. KSA. In AV. 10. 9. 23 occurs the form *ṛcharā*, with v. l. *ṛtsarā*, which is supported by Ppp. The word is a name for a part of the horse's body; its original form is quite unknown. Note that *ts* as well as *kṣ* and *ch* occurs. Either *ts* or *kṣ*, or both, must be hyper-Sanskritic. See Edgerton, *Studies in Honor of Hermann Collitz* 29f.

§185. For *ts* and *ch*, besides the variant last quoted, we find:

namah kṛchrebhyaḥ kṛchrapatibhyaḥ ca vo namah MS. KS.: *namo grtsebhyo grtsapatibhyaḥ ca vo namah* VS. TS. See §45.

In AV. 19.34.2a the mss. read mostly *jāgrtsyas tripañcāśiḥ* (v. l. *yā gr°*; Berlin ed. *akṣakṛtyās*, certainly wrongly). For this Ppp. reads (with slight corruption, Barret, *JAOS* 44. 262) *yāḥ kṛcchrās*. For the true Śaunakya reading see §192.

§186. For *ps* and *ch* we have noted only this:

ichanto 'paridākṛtān' ApMB.: *īpsantaḥ parijākṛtān* HG. The two words are of course perfect synonyms. One is reminded of the false identification of the two stems *icha-* and *īpsa-* by Goldschmidt, *Gött. Nachr.* 1874, 525, note.

2. *sy* exchanging with *ś-c* or *s(h)* plus sibilant

§187. In an interesting little group of variants we find a genitive singular noun form in *-sya* varying with another form, generally the nominative case of the same noun, ending in a sibilant or *h*, the last

syllable of the genitive ending being represented by the first syllable of a different word (several times the conjunction *ca*, at other times a longer word beginning in a sibilant). All these cases, of course, involve different word divisions, and so belong to our later chapter on False Divisions. Either reading may be at times the older.

§188. We quote first the cases containing the conjunction *ca*, varying with *-sya*:

stomo yajñas ca (TB. *yajñasya*) *rādhyo haviṣmatā* (TB. °*taḥ*) RV. TB.

The TB. awkwardly detaches *stomo* from the rest of the pāda, and makes *rādhyo* agree with Viṣṇu, with genitives dubiously depending on it; comm., *yajñena tram ārādhanīyah*.—Here the nominative is the original form; in the next two it is secondary to the genitive;

na vai śvetasyādhyācāre (AG. *śvetas cābhyāgāre*, HG. *śvetasyābhyācāreṇa*, MG. *śvetasyābhyācāre*) AG. PG. ApMB. HG. MG. In AG. the epithet *śveta* is attracted to the noun *aḥir* in the next pāda. Tho the majority reading is undoubtedly original, AG. makes good sense; a snake-king is appealed to, to drive out snakes.

ubhāv indrā (ŚB. *indro*) *udīthah sūryas ca* VS. ŚB.: *aya(h)sthūnam* (TS. °*nāv*) *uditā* (TS. MS. KS. °*tau*) *sūryasya* RV. TS. MS. KS.

The Conc. unjustly stigmatizes *indro* of ŚB. as an error; it is a nom. sing., replacing the elliptic dual *indrā* (= Indra and Sūrya) of VS. to match the complementary nom. sing. *sūryas* which follows; cf. Edgerton, KZ 43. 110ff.

yad uttaradrāv uparāś ca khādataḥ AV.: *yad apsaradrūr uparasya* (ApŚ. *apsararūparasya*) *khādati* KS. ApŚ.

§189. In the rest the genitive *-sya* varies with a nominative in *h* followed by another, usually a longer word beginning in a sibilant; again the movement may be in either direction:

dyumattamā supratīkasya sūnoḥ (AV. *supratīkaḥ sasūnuḥ*) AV. VS. TS.

MS. KS. ŚB. The AV. secondarily alters the construction, making the epithets nominative to agree with the following, instead of genitive to agree with the preceding. Agni is meant both times. See Whitney on AV. 5. 27. 1.

dhiyā marataḥ śasamate (SV. *marasya śamataḥ*) RV. SV. The SV. has an unintelligent and far-reaching revision of the whole half-stanza; see VV I p. 164.

yaśo bhagaś ca mā vidat (MG. *riṣat*, mss. mostly *riṣak*) PG. MG.: *yaśo bhagasya vindatu* ArŚ. Conc. suggests *bhagaś ca* for ArŚ. No doubt PG. is original ('let glory and fortune find me'). But ArŚ. makes *yaśo* object; and since *bhagaś* cannot be accusative, changes it to a dependent genitive: 'let him find glory of fortune'.

viprasya dhārayā kavīḥ RV.: *viprah sa dhārayā sutah* SV. In SV, the stem *vipra* is attracted into agreement with the epithet *sutah*, for RV. *kavīḥ*, which is a synonym of *vipra* and which SV. contains in the preceding pāda.

somah sutasya madhvah RV.: *somah sutah sa madhumān* SV. Like the prec.; the genitives are (so naturally!) made to agree with *somah*.

yunajmī tisro viprcāḥ sūryasya te (MŚ. *viṛtaḥ sūryaḥ save, or savah*) TS. ApS. MŚ.: *yuktās tisro vinṛjaḥ sūryasya* PB.—MŚ. is clearly corrupt.

mānasya patnī śaraṇā syonā AV.: *mā nah sapatnah śaraṇah syonā* HG. The latter is hopelessly corrupt; Oldenberg follows AV. in translating.

3. Interchanges of *kṣ*, *kś*, and *khy*

§190. The closely analogous phenomenon of interchange between *kh* and *ṣ*, *kṣ*, is treated by Wackernagel I §118. Our variants, however, are concerned with the combination *khy* in variation with *kṣ* or *kś*. For the most part the forms involved are derived from the root *khyā* 'see', which regularly in MS., and once in KS., is spelled *kśā*; cf. von Schroeder, Introduction to MS., p. XLIII. In fact the mss. vary greatly; but von Schroeder has generalized the spelling in his edition. This writing is also known to the grammarians.

anukhyātre (KS. °*kśātre*) *namah* KS. GB. Vait. KŚ. The *kś* of KS. (both mss.) is the more remarkable since it is immediately preceded by two parallel forms written *-khyā-*.

vy akhyan (MS. *akṣan*) *mahiṣo divam* (AV.* TS. *mahiṣah s(u)rah*) RV. AV. (bis) SV. ArS. VS. TS. MS. KS. ŚB. The mss. of MS. vary; p.p. *akhyat*. AVPpp. agrees with RV.

indra rbhukṣā marutaḥ pari khyan (MS. *kṣan*) RV. VS. TS. MS. KSA. N. All mss. of MS. here *kṣyān*; p.p. *khyan*.

anv agnir uṣasām agram akhyat (MS. MŚ. *akṣat*) AV. VS. TS. MS. KS. ŚB. TB. ApS. MŚ. All mss. of MS. *akṣat* or *akṣyat*; p.p. *akhyat*. But most mss. of MŚ. *akṣat*.

vikhyāya (MS. *vikṣāya*) *cakṣuṣā team* VS. TS. MS. KS. ŚB.

soar abhivyakhyam (MS. MŚ. °*kṣam*) *jyotir vaiśvānaram* MS. KS. MŚ.: *mar* (KhG. *sur*) *abhivyakhyam* KS. ApS. GG. KhG.

nṛcakṣasāṁ tvā deva soma sucakṣā ava khyezam (MŚ. *kṣezam*) TS. MS. *duścakṣāḥ te māvakṣat* (KS. text with one ms. °*kṣat*, v. 1. °*khyat*) MS. KS.: *taṁ te duścakṣā māva khyat* TS.† (so read). Whatever be the writing of KS., the meaning can only be that of *ava-khyā*.

§191. In the following the reverse condition is found; the readings with *khy* are secondary to *kṣ*:

yas te agne sumatim maro akṣat (AV. *akhyat*, v. l. *akṣat*) RV. AV. If *akhyat* is the true reading, it makes quite good sense ('has seen', for the original 'has attained', a more recondite and difficult form). *viśvākṣam* (MahānU. °*khyam*) *viśvasambhavam* TA. MahānU. No doubt *viśvākṣam* 'having eyes all over', is the original; but *viśvākhyam* is felt as a synonym, 'all-seeing'.

idhmasyeva prakṣāyataḥ (ŚŚ. *prakhyā°*) TB. TA. ŚŚ. ApŚ. Both TB. and TA. comms. derive from root *kṣi* with intransitive meaning(!), 'of him perishing like fuel (in the fire)'; and similarly Caland on ApŚ. Better from *pra-kṣā* (*kṣai*) 'burning up'. In any case the ŚŚ. (all mss.) form shows phonetic decay; it makes no independent sense.

4. *j* and *y* exchanging

§192. The interchanges of these sounds are common enough to prove conclusively the genuine phonetic instability between them in the Vedic language, as in Prakrit. Cf. Wackernagel I §§188b, 140b; and above, our §§156, 159, 161. The change goes in either direction, and often appears in corruptions of the mss.; e.g. in AV. 3. 11. 6 several mss. read *yavam* for *yuvam*, and the comm. evidently had this reading before him. Some of our variants may perhaps fairly be called mere corruptions, and indeed some are eliminated in more recent editions of their respective texts. But when is a corruption a true variant? Note the first case:

uto (ŚŚ. and GB. Gaastra, *uta*) *padyaḥkhir yaviṣṭhaḥ* (AB. *ja°*) AV. AB. GB. ŚŚ. The Berlin ed. of AV. also reads *jaṣṭhaḥ*, against all mss. There is no doubt that this is the 'correct' form; the word can only mean 'swiftest'. But only AB. reads so in the mss., while not only AV. and its Brāhmaṇa, GB., but the independent ŚŚ., have the 'corrupt' reading! Under these circumstances it seems more conservative to keep the reading of the mss., regarding it as a case of dialectic phonology. Similarly in the next:

yajñā (*yajñā*) *netasann* (read, *ned asann*; GB. Gaastra *netar asann*) *apuroḡavāsah* (*avicetanāsah*); *yajñād eta sann apuro°*; see §62. Again there is no doubt that *yajñā* is the 'correct' reading, but *j* for *y* occurs persistently in the tradition of various texts.

tato ha jajñe (MŚ. *tato haṁ yajñe*) *bhuvanasya gopāḥ* (MŚ. *gopāḥ*) TB. ApŚ. MŚ.: *te ha jajñe bhu° gopāḥ* PB. Here the reverse change has occurred; MŚ. is clearly secondary.

śatam yo nah śarado ajātān (SMB. Conc. *ajātāt*, comm. *ajājanat*; PG. *ājān*) TS. SMB. PG. But Jørgensen reads for SMB. *ajiyāt*; comm. *ajiyād ajyāt, aja gatikṣepanayoh, . . . gamayatu ity arthah*.

Three mss. of the text read *ajyāt*. See VV I p. 92f.

saujāmim (ŚG. *sauyāmim*), sc. *tarpayāmi*, AG. ŚG. Here *saujāmim* (so v. 1. of ŚG.) is doubtless original. It is a n. pr.

yajñasya hi stha rviṣā (TB. ApŚ. *rtviṣau*) RV. SV. KS. PB. AŚ. ŚŚ. ApŚ. *yajñasya rviṣ-* is established from RV. 1. 1. 1 on.

tisro yāhvasya (MS. MŚ. *jihvasya*, v. 1. *yah^o*) *samidhah pariṣmanah* RV. MS. ApŚ. MŚ. *jihvasya* probably corrupt, and certainly secondary.

īśāno vi śyā (= *śiyā*; TS. *śjā*) *dṛtim* AV. TS. MS. KS. The two forms are synonyms; TS. is secondary.

jāgrtsyas tripañcāśīh AV. 19. 34. 2a, mss. (v. 1. *yā gr^o*); R-Wh. *akṣakṛtyās*, a bad emendation abandoned by Whitney, see his note. Read either *yā grtsyas*, or better *yāh* (or *yāś ca*) *kṛtyās*. Cf. §185.

añjanti suprajasaṁ pañca janāh RV. MS., 'the five tribes anoint him (Agni), possessed of good regalement': *yuñjanti suprajasaṁ* etc., AVPpp. 2. 74. 1 (Barret, JAOS 30. 244), 'the five tribes employ him of good offspring' (secondary but not bad Vedic sense).

§193. Somewhat remoter are the following:

hrdo astv antaram taj jujoṣat (TA. *tad yuyota*) RV. KS. TA.—TA. secondary.

samvatsarasya dhāyasā (AV. VS. *tejasā*) AV. VS. TS. KSA. HG.

ramayata (KS. *²tā*) *marutah byenam āyinam* (MŚ. *²tāh pretam vājinam*) TS. KS. ApŚ. MŚ.

āśum tvāṅau (ApŚ. *ākhum tvā ye*) *dadhire devayantah* KS. ApŚ. MŚ. Corrupt in ApŚ.; Caland translates the KS. reading. Explained in §296.

ya rte (TA. ApŚ. ApMB. *yad rte*, P.B. *†yakṣate*) *cid abhiṣiṣah* RV. AV. SV. PB. *†* 9. 10. 1a. TA. KŚ. ApŚ. MŚ. Kauś. GG.: *jari cetid* (mss. *cetid*, p.p. *cya iti, it*) *abhiṣiṣah* MS. (corrupt).

5. Palatal stops and *ṣ*(*ṣ*)

§194. There are next a number of cases of palatal stops varying with the palatal sibilant, or once with the lingual sibilant (which varies frequently, as we shall see, with the palatal sibilant, so that this variant may represent the same tendency). But in all cases the lexical element is so marked as to make uncertain the degree to which real sound change enters. The single case of *ṣ* is:

abhy arṣata (AV. Vait. Kauś. *arṣata*) *suṣṭutim gavyam ājim* RV. AV. VS. KS. Vait. ApŚ. Kauś. For the favorite formula *abhy-arṣ* with *suṣṭutim* see *RVRep.* 523ff. The AV. variant is a lect. fac. (root *stu* suggests the synonym *arc*).

§195. The rest concern ś:

pratyañ janān saṃcukośāntakāle N. in Durga (Roth, *Erläuterungen* 12, n. 4); *pratyañ janās tiṣṭhati sarvatomukhaḥ* (ŚvetU. and ŚirasU.* *tiṣṭhati saṃcukocāntakāle*) VS. ŚvetU. ŚirasU. Dhātup. has a root *kuś* 'embrace, enfold', with which Durga's form seems connected. *ayasmayam vicṛtā* (KS. *viśṭā*, v. 1. **ḍṛtā*) *bandham etam* VS. TS. MS. KS. ŚB.: *ayasmayān vi ṛtā bandhapāśān* AV. The original *vicṛtā* means 'loosen thou'. KS. seems felt as 2 plur. from *vi-ṣṭ* 'destroy', but there is no explanation of the plural.

viśvasya deṽ mṛcayasya (ŚŚ. *mṛśa*°) *janmanah* AB. AŚ. ŚŚ. *mṛcayasya* is rendered 'perishable'; perhaps better with causative force, 'injurious'. ŚŚ's *mṛśa*° may well be a corruption, but the word is obscure in either form.

prthivyāḥ saṃprcaḥ (MS. MŚ. °*cas*, VS. ŚB. *saṃsprśas*) *pāhi* VS. TS. MS. ŚB. TB. ApŚ. MŚ. Also: *divaḥ saṃsprśas* (MS. *samprcas*) *pāhi* VS. MS. ŚB. The two words are synonyms.

śvitro (MS. *citro*) *rakṣitā* AV. MS. TS. ApMB. Also: *śvitra* (MS. *citra*) *ādityānām* VS. MS. Again the two words are synonyms. Some AV. mss. have *citro* in the first variant; Ppp. ms. *śattro*, Barret *JAOS* 32. 370 em. *śvitro*.

yat kṣureṇa marcayatā (MG. *varcayatā*) *sutejasaḥ* (AG. PG. HG. ApMB. *supesasaḥ*) AV. AG. PG. HG. ApMB. MG.

agre (TB. *agne*, Poona ed. *agre*) *yajñasya cetataḥ* (RV. *śocataḥ*) RV. KS. TB.

ūrdhvacitaḥ (MS. KS. °*śritah*) *krayadhvam* (VS. text *ṣṇa*°, doubtless misprint tho repeated in comm., which glosses *sevadhvam*; ŚB. correctly *kra*°) VS. TS. MS. KS. ŚB. TA. Assimilation to *krayadhvam* in MS. KS.

mṛśase (SV. *mṛjyase*) *parase matī* RV. SV. The change from (*pari*-) *mṛś* 'thou dost embrace', to *mṛjyase* 'thou art purified', is suggested by the following *parase*, or by recollection of *mṛjyase soma sālaye* RV. 9. 56. 3.

chlitipu chlitigate ŚŚ.: *āślitipu ślitigate* AV. (mss.; R-Wh. em. *āślikṣum ślikṣate*). Unknown words.

tanūpās (TB. Conc. *tanūpāc*, Poona ed. text and comm. *ṭtanūnapāc*) *ca sarawatī* VS. KS. TB. The TB. (which obviously reads *tanū-*

napāc) has repeated this word from the preceding pāda, where it occurs as a name of Agnī. The other reading is clearly original.

6. Miscellaneous

§196. Finally, a couple of miscellaneous variants, in two of which *j* and *h* vary, in the other *kṣ* and *bj*:

mahnā jinoṣi (MS. *kinoṣi*) *mahini* RV. TS. MS. KS. ApMB. N. Synonymous rime-words.

āyurdā (*āyugmān*) *deva* (*agne*) *jarasam* (*haviṣo*, *haviṣā*) *vr̥ṇānah* (etc.), see §854.

dīvyah koṣah samukṣitah MS.; *daivyah koṣah* (AV. *devakoṣah*) *samubjitah* AV. TS. KS. The MS. reading is a riming corruption.

CHAPTER VI. LABIAL MUTES AND V AND M

§197. The variants in this chapter are in large part genuinely phonetic. Especially the section on *b* and *v* is related to the almost complete confusion between these sounds in the later dialects; and the interchanges of *v* and *m* also are rooted deeply in phonetic relations between these sounds. But morphological relations, as for instance the parallel noun suffixes in *v* and *m*, are also concerned; and merely graphic corruptions likewise have no doubt played an important part, especially as between *v*, *b*, and *p*.

p (once, *ph*) and *v*

§198. Here we have undertaken to separate the cases in which *p* is the more original; they are listed in the following:

yas tani (TA. MahānU. *tad*) *veda sa pituh* (AV. *sa pituṣ*, most mss. *pituh*, TA. *savituh*) *pitāsat* AV. VS. TA. MahānU.: *yas tā vijānāt sa pituṣ* (TA. *savituh*) *pitāsat* RV. AV. TA. N. 'He shall be Savitar's father' is an absurd but persistent mouthing over of 'he shall be the father's father'; cf. Bergaigne 2. 104, 108.

abhiśaster avasparat (SV. *avasarat*) RV. SV. 'Fight away': 'sound away'; in either case 'protect' (SV. comm. *pālayatu*). But *ava-spar*, and not *ava-svar*, is elsewhere used in this sense; see e.g. RV. 10. 39. 6, 8. 66. 14.

ṛtasya goptrī tapasah paraspī (SMB. °*vī*, MG. *tarutrī*) SMB. ApMB. MG. *paraspī* 'protectress (of *tapas*)'. *parasvī* (also in some mss. of ApMB.) may be a case of dissimilation from initial *p* (comm. *utkr̥ṣṭadhana-rūpā*).

spārḥā (TB. *svāruḥā*) *yasya śriyo dr̥śe* RV. KS. TB. And:

spārḥo (TB. *svāruho*) *deva nyutvatā* RV. SV. VS. TB. The TB. reading is of course secondary, and unmetrical. Comm., wobblingly, once *sugṭhu ratham ārūḍhaḥ*, once *śasmād eva prārūḍhāḥ*.

hiranyaparna śakune PG.: *hiranyavarṇah śakunah* MU.: *hiranyapakṣah śakunih* HG. Practically synonyms. Contrast *darbhah śr̥ṇāta* etc. under §200.

jāmim ṛtvā māva patsi lokāt AV.: *jāmim itvā mā vivitsi lokān* TA. The AV. original: 'may I, going to my kin, not fall from heaven'. Poona ed. of TA. reads *jāmi mitvā mā vivitsi lokāt* (v. l. *lokān*).

Its comm. regards the second person as addressed to the *yajamāna* (gloss, *lapayasi*). But neither reading of TA. really makes sense, tho they may contain a mechanical assimilation of *p* to preceding *v*. *nākro makarah kulipayas* (TS. *kuḷikayas*, MS. *pulikayas*, KSA. *pulī-rayas*) te 'kūpārasya' (KSA.† *kūvarasya*) VS. TS. MS. KSA. Von Schroeder suggests *kūvārasya*; certainly rightly. *kūvāra* and *kūpāra* are quoted lexically as equivalents for *akūpāra* 'ocean'.

nāpa vṛjāte na gamāto antam AV.: *nāvapṛjyāte na gamāte antam* TB. *ava-prj* is the original; it seems to be a technical term for bringing to an end the warp in weaving. Note *apa*: *ava* also (§201).

yatrāsprkṣat (HG. *yatrā vṛkṣas*) *tanuam* (AV. *tanvo*, HG. *tanuvai*) *yatra vāsah* (AV. *yac ca vāsasah*) AV. ApMB. HG. 'Wherever (defilement) has touched my body or my garment.' HG's corruption seems primarily due to the preceding line, *yadī vṛkṣāgrād abhyapatat phalam*.

yamasya dūtāś ce vāg vidhāvati MS.: *yamasya dūtāś śvapād vidhāvati* TA. See §145.

yunajmi tisro vipracā sūryasya te (MŚ. *tisro cīrtāś sūryāś savuḥ*, or *savē*) TS. ApŚ. MS. See §57.

ajāśvāḥ paśupā vājapastyah (TB. **vastyah*) RV. MS. TB. Comm. on TB., *vastyah gṛham* (= *pastyam*, see RVRep. 58). This, and the lexical statements that *vastya* means 'house', may be based on corruptions of *pastyā*, but thoughts of the root *vas* 'dwell' doubtless helped.

yat paśur (Kauś. *yad vaśā*) *māyum akṛta* (Kauś. *akṛata*) TS. ŚŚ. KŚ. ApŚ. MŚ. SMB. GG. Kauś. A synonym is substituted in Kauś. *sarpadevajanebhyah* (AŚ. *sarva*°) *svāhā* AŚ. AG. Tho the context is different, AŚ. looks suspiciously like a lect. fac.

śatāpāṣṭhādya (read, **ṣṭhā gha*, with both Poona edd.) *viṣā pari no vṛnaktu* TB. TA.: *śarā vāṣṭād dhaviṣā vārṇah* MS. See §86.

ghṛtaṁ duhānā viśvataḥ prapītāḥ (TB. ApMB. *prapīnāḥ*, AVPpp. *praviṇāḥ*) RV. AV. VS. TB. ApMB. Barret, JAOS 35. 88, would keep *praviṇāḥ*; but since this is a late word, it is probably only a corruption.

§199. The one case of *ph:v* concerns a senseless substitution of *śavam* for *śapham*, some sort of implement:

iśāṁ khr̥galyam śavam MS.: *iśāṁ khr̥galyam śapham* ApŚ. Tho corrupt in *śavam*, MS. seems to be correct in *khr̥galyam* (cf. *khr̥gala*, RV.), for which ApŚ. has a Prakritic *āx*, *λεγ*.

- §200. The *r* reading seems to be original in the following:
vr̥ṣṭim (SV.* *pr̥ṣ*) *divaḥ parisrava* RV. SV. (bis). *pr̥ṣṭim* can mean nothing but 'rain', as Benfey translates; perhaps the root *pruṣ* (which also appears as *pr̥ṣ*, §680) may have infected the word.
mahyam dattvā vrajata (TAA. *prajātum*) *brahmalokam* AV. TAA. The TAA. reading, at best a poor infinitive from *pra-jan*, is an untranslatable corruption. Comm. takes it for *prajātam* by Vedic license!
yathāpah pravatā yanti TA. TU. Kauś.: *yathā yanti prapadaḥ* SMB. See §60.
iheha vaḥ svatavasaḥ (TA. *svatapasah*) RV. MS. KS. TA. AŚ. Significant of the growth in importance of *tapas*, which here crowds out *svatavas*, a standard epithet of the Maruts.
tvē kratum api vr̥ṣjanti viśve (AV. *api pr̥ṣcanti bhūri*) RV. AV. SV. VS. AA. ApŚ. MŚ. See §57.
divyam suparnam vāyasam (AV. *payasam*, KS. VS. TS.* ŚB. *vayasa*, MS. TS.* *vayasam*) *bṛhantam* RV. AV. VS. TS. (bis) MS. ŚB. AŚ. Suparn. There is no point in calling the eagle 'milky'; but Ppp. agrees on *payasam* (twice). Once the AV. comm. has the hardihood to say that *payasam* is for *va*² by Vedic license.
payasvan māmakan vacaḥ (AV.* *payah*) RV. AV. (bis) KS. In AV. assimilation to preceding *payasvan*, obviously secondarily. But TS. TB. MŚ. have a further alteration: *payasvad vīrudhām payah*.
amba niṣpara (TS. ApŚ. *niṣvara*, KS. KapŚ. *niṣvara*, MS. *nismara*, p.p. *niḥ*, *smara*) VS. TS. MS. KS. ŚB. ApŚ. The majority (in which we count MS. with *m*) points to *r* rather than *p*; but the word is obscure in all forms.
suvarṇapakṣāya (MahānU. *suparṇa*²) *dhīmahi* TA. MahānU. 'Golden-winged' is doubtless original; see under next.
darbhāḥ str̥ṇā haritāḥ suparṇāḥ (KS. †*suvarṇāḥ*) KS. MŚ.: *hotṛgad-anam haritām hīranyayam* AV.: *hotṛgadāḥ haritāḥ suvarṇāḥ* TB. ApŚ. *suvarṇa-* is certainly original, as AV. shows; cf. preceding. and, for the reverse change, *hīranyaparṇa śukune* etc., §198.
parivādam parikṣavam (ms. mostly *parichavam*) AV. Nakṣ.: *parivādam parikṣapan* ApMB. The variant word must mean 'sneezing', see Lanman ap. Whitney. The ApMB. can hardly be anything but a corruption; one ms. has *°vam*.
tvāḥ rājāsi pradivāḥ (VS. VSK. *pratīpat*) *sutānām* RV. VS. VSK. TS. MS. KS. N. See §64.
lam ajurebhir vṛṣabhiḥ lava (ApŚ. *tapa*) *svaiḥ* RV. KS. ApŚ. Followed by: *lapā tapīṣṭha tapasā tapasvān* RV. KS. *tapa tapasva tapasā tapīṣṭha*

ApŚ., which has clearly changed *tava* under the influence of this pāda. Caland understands *tapa* as a voc., 'O Brennender.'
sa bhūmim viśvato (ArŚ. *sarvato*) *ṛtvā* (VS. *sarvata sprtvā*) RV. AV. ArŚ. VS. TA. Comm. on VS. *vyāpya* 'pervading', which is not far from *ṛtvā* 'encompassing'.
anupahvad (ApMB. *anu po* 'head') *anupahvayet* (ApMB. *anuhvayah*) HG. ApMB. In ApMB. *po* intends *eo* (pronoun); HG. is corrupt and obscure. See §732. There is no real variant here, both forms having *p*.

āñjanena sarpiṣā sam viśantu (AV. *sprśantām*, Ppp. [acc. to Roth] *viśanta*, TA. *mṛśantām*) RV. AV. TA.
jakṣivānsaḥ papivānsaḥ ca viśve VS. etc.; the text of VS. is misprinted as *papivānsaḥ*; corrected, p. XXII.]

§201. In a class by themselves and of notable bulk are the variants between the prepositions *apa* and *ava*. So close are they in meaning that it is sometimes hard to decide the relative originality, except in so far as it is indicated by general usage, by the preponderance of one form among the variants, or by the historic relations of the texts in general: *nāpa vr̥jāte* (*nāvaprjyāte*) . . . see §198.

ava (AV. *apa*) *tasya balaṃ tira* RV. AV. Note that RV. has only *ava-tr*, never *apa-tr*.

apa (TA. ApŚ.† *ava*) *bādhatām duritāni viśvā* MS. TA. ApŚ. Both familiar.

dviṣantam me 'vabādhasva' (Poona ed. °dhāsai, but v. l. and comm. °ava) TA.: *dviṣantam apa bādhasva* SMB. If the Poona ed. text is right, this should be added to VV I §152.

dhātā samudro apa (AG. 'va) *hantu pāpam* AG. PG.

yat tatraino apa tat suvāmi AV.: *yad atraino ava tat suvāmi* TA.

idam aham amuṣyāmuṣyāyaṇasya pāpmānam ava (ApMB. *apa*) *gūhāmi* HG. ApMB.

yad avāmṛkzac (ApŚ. *apā°*) *chakunih* KS. ApŚ. MŚ.

yenāpāmṛsatam (SMB. v. l. °mṛṣatam) *surām* ŚŚ. SMB.: *yendeamṛsatām surām* PG.

apa (AV. *ava*) *kveta padā jahī* AV. AG. ŚG. PG. ApMB. HG.: *apah kvetepad āgahī* MG.

ābhur anyo 'pa (ApMB. 'va) *padyatām* ApŚ. HG. ApMB.: *mātur anyo 'va padyata* ŚG.

sarvān ava yajāmahe KS.† TB. TA. ApŚ.: *sarvān apa yajāmasi* Kauś. *ava-yaj* is more archaic.

indur indum avāgāt (KS. *avāgan*, MŚ. *upāgāt*, v. l. *apāgāt*) KS. PB. TB. ŚŚ. KŚ. ApŚ. MŚ.

ava dīkṣām asṛkṣata (ApMB. adāstha) sevāhā AV. ApMB.: īyam apa (v. l. ava) dīkṣām ayaṣṭa SMB.

apa kṣudham nudatām arātim TB.: ava sedim tṣṣām kṣudham jahi Kauś.

§202. To these obviously belong two interchanges of *avānc* and *apānc*, both of which are contrasted with *prānc*, which makes it certain that *apānc* is intended; and indeed this should probably be assumed as the true reading in TB. in the first case:

apāpāco (TB. °vāco) abhibhūte nudasva RV. AV. AB. GB. TB. But

Poona ed. of TB. text and comm. *apāpāco*, clearly correctly.
āyus ca prāyus ca . . . prāñ cāpāñ (ApŚ. cāvāñ) ca MS. ApŚ.

p and m

§203. The few variants under this head are dubious or obscure, except for several cases of exchange between the roots *tap* and *tam*. A certain phonetic fluidity (or perhaps graphic confusion?) seems suggested by all of them.

§204. The roots *tap* and *tam* are quasi-synonyms since early times. They interchange three times, in two passages, so that *tap* occurs exclusively in RV. texts, *tam* in Tait. texts:

tapasas (TB. *tamasas*) *tan mahinājāyataikam* RV. TB.

mā tamo (AŚ. *tapo*) *mā yajñas tamat* (AŚ. *tapat*); followed by:

mā yajamānas tamat (AŚ. *yajñapatis tapat*) TB. ApŚ. AŚ.

§205. The rest are sporadic:

kṣumāsī VS.: *kṣupāsī* VSK. An arrow is addressed obscurely. Comm. on VS. 'shaker', thinking of the Dhātup. root *kṣmā*(i), perhaps confused with *kṣubh*-. Is VSK. influenced partly by *kṣip*?

amba nīṣpara (*nismāra*, etc.), see §200.

yuktās tīro vimrjah . . . : *yunajmi tīro vipreah* (*evrtaḥ*) . . . , see §57.

namo 'gnaye prthivikṣite (ChU. MU. *prthivī*°) *lokasprte* (MU. °*smpte*, ChU. °*kṣite*) TS. KSA. ApŚ. ChU. MU. And similarly *namo vāyave 'ntarikṣakṣite* . . . , *nama ādityāya* (*namaḥ sūryāya*, *nama ādityebhyaś*) . . . , each time with MU. alone reading *lokasprte*. All in the same passage. There is no doubt that *lokasprte* is original; Deussen renders MU. 'Weltgewährer', seemingly having °*sprte* in mind.

āñjanena sarpiṣā sañ viśantu (AV. *sprśantām*, Ppp. [Roth] *viśanto*, TA. *mṣantām*) RV. AV. TA.

apāma edhī mā mṛthā na indra SMB.: *amā mā edhī mā mṛdhā na* (AŚ. *†ma*) *indra* AŚ. ŚG. See §78.

viśvā sprdho (AV. *mṛdho*) *abhimātīr jayema* RV. AV. TA.

b and v

§206. This wide-spread interchange, tho partly graphic, is largely phonetic, and very common in later times. But it occurs also extensively in early times, applying both to original *b* and original *v*; see Wackernagel I §161. The mss. are unstable and inconsistent in their writing of the two sounds. There are indeed words like the prepositions *vi* and *ava*, or the roots *vid* and *vad*, or the noun *vira*, which are presumably never, or at most very rarely, written with *b*. On the other hand there is scarcely any original *b* which is not occasionally written *v* (*piāmi*, for instance, for *pibāmi*). This elusive theme (cf. Grassmann, KZ 12. 123) is, perhaps, rather illustrated than cleared up by the Vedic variants. The divergent readings of the printed texts are not to be regarded as 'school' differences, but as illustrations of the total of an unstable and largely untrustworthy tradition.

§207. Nearly all cases are purely phonetic variations, in so far as they are not, possibly, graphic. There are only a few which involve real lexical change. These are:

carnevāsādhus (TB. °*bādhus*) *tamo apsr antaḥ* RV. MS. KS. TB. ApŚ.

The original *avādhus* = *ava* + *adh* 'they have put away'. TB. understands it as an anomalous root-aorist from *bād* 'they have overcome'. Poona ed. of TB. has indeed *avādhus* in its text, but the comm. even there has *abādhus*, glossing *vināśitavantaḥ*.

devīm aham nirṛtim bādhamānaḥ (TS. *vandamānaḥ*) TS. KS. ApŚ.

'Subduing' or 'praising' the Goddess Destruction. TS. doubtless secondary, since its own sūtra agrees with KS.; but it is natural enough, since the preceding passage ends with 'Homage to Destruction'.

yatra-yatra vibhṛto (KS. *bibhrato*) *jātavedaḥ* AV. KS.: *yatra-yatra jāta-*

vedaḥ sambabhūtha (TB. *sambabhūva*, but Poona ed. text and comm.

°*tha*) TB. ApŚ. The form is dubious. The text tradition of AV.

(19. 3. 1) supports *bi-*, not *vi-*; mss. almost all *bibhṛto* or *bibhrato*,

tho the comm. reads *vi-*, and so both editions. All three mss. of

KS. *bi-* (vv. 11. *bibhṛto* and *bibhyato*). In spite of all this, it seems

hardly possible to construe anything but *vi-bhṛto* (note that the

accent must be also changed in both texts). Cf. next.

alandrāso yucalayo vibhṛtram (TB. Conc. *vibhartram*, Poona ed. text

and comm. *bibh°*) RV. TB. Cf. preceding; here we have adjective

epithets of Agni (TB. comm. *poṣakam*, understanding a redupli-

cated form of *bhr*).

sakhāyau saptapadāḥ abhūva (ApMB. °*padā babhūva*) ApMB. HG. The

absurd form of most ApMB. mss. is retained for reasons explained by Winternitz, *Introd.*, xvi.

usrā (MŚ. *usrāv*) *etan dhūrvāhu* (KS. *dhūrbādā*) . . . VSK. KS. MŚ. Others, §122.

yāv (MS. KS. *yā*) *ātmanvad bibhṛto* (KS.† *°tho*, AV. *viśatho*) *yau ca rakṣataḥ* (AV. KS. *°thah*) AV. TS. MS. KS.

[*tujo yujo ranam* (ŚŚ. text, *balam*) *sahah* AA. ŚŚ.: *tuje janā* (ArS. *jano*) *ranam* *swah* AV. ArS. This difficult passage only seemingly concerns our theme, since *balam* is Hillebrandt's emendation in ŚŚ.]

§208. All the remaining cases concern the same word which appears now with *b*, now with *v*, the meaning being precisely the same. There are no school customs governing the sounds as a whole, tho there are some as regards individual words. The variation is about equally common with original *b* and original *v*, and in not a few cases it is impossible to be sure which was original. Among indications of greater originality three criteria may be considered, aside from the number and relative antiquity of the texts concerned. First, general prevalence of one spelling in the language as a whole. Second, such prevalence in the older texts. Third, the evidence of etymology. When all are combined, the case becomes quite clear. But especially *b* is for the most part doubtful historically and etymologically (cf. Wackernagel I §§158b, 162), so that the variant words whose etymology is certain nearly all contain *v*.

Original *v*

§209. We begin with forms in which *v* is certainly or probably original. There are no less than nine variants (not all textually certain) containing forms of the root *vadh* or *badh*, of which the former seems older (*badh* not in RV.) and remains commoner thru the language. The occasional *b*-forms met with from AV. on are probably in part due to the suggestion of the root *bādḥ* (and perhaps of *bandh*). In several variants, VS. texts (particularly VSK.) seem to favor *badh*; but contrary instances occur:

drīṣato badho (MŚ. *vadho*) *°si* VS. KŚ. MŚ.

mā tvā samudra ud vadhīn (VSK. *badhīn*) *mā suparyāḥ* VS. TS. MS. KS. ŚB.

trayāyam vṛtram vadhyāt (VSK. *ba°*, VS. ŚB. *badhet*) VS. VSK. TS. MS. KS. ŚB.

mā me dīkṣām mā tapo nīr vadhiṣṭa (KŚ. *ba°*) TS. KŚ. MŚ.

abadhiṣma rakṣo *°badhiṣmāmum asau hataḥ* (VSK. *rakṣo* *°muṣya tvā badhāyāmum abadhiṣma*) VS. VSK. ŚB. KŚ.: *avadhiṣma rakṣah* TS. MS. KS. TB. ApŚ. MŚ.

vīrān mā no rudra bhāmilo (SMB. ŚvetU. °mino, Jørgensen °mito for SMB.) *vadhīh* (TAA. SMB. *badhīh*; but Poona ed. of TAA. and Jørgensen's of SMB. both *vā*°) RV. TS. MS. KS. TAA. ŚvetU. SMB.: *mā ne vīrān rudra bhāmīno vadhīh* VS.

avartyai badhāyopamanthitāram (TB. *avartyai tvadhā*°) VS. TB. (so Poona ed.)

nātārīd (TB. °rīr) *asya samptim vadhānām* (TB. *ba*°, but Poona ed. *vā*°) RV. TB.

ayanam mā vīvadhīr (TAA. *vīvā*°, but Poona ed. text and comm. *vīvā*°) *vikramasva* TA. TAA.

Cf. also the following, in which MS. is surely corrupt (see §260). Apparently MS. MŚ. understand forms of *vadh*, *badh*, while TA. has a form of *vrdh*:

mā rudriyāso abhi gur vrdhānah (MS. *abhi gulbadhānah*) MS. TA.: *mā no rudrāso adhi gur vadhe nu* (mss. *nuh*) MŚ.

§210. Another group of seven variants contains the name of the demon Vala, also written Bala from AV. on (under the influence of *bala* 'strength'?). Aside from the fact that Vala is the exclusive form in RV., the word is probably connected with root *vr*:

indro valam (MS. *balam*) *rakṣitāram dughānām* RV. AV. MS.

tvam valasya (AŚ. *balasya*) *gomatah* RV. †1. 11. 5, SV. AŚ.

bibheda valam (AV. AŚ. *balam* but many AV. mss. *valam*) *bhygur na sasāhe* (AV. *sasāhe*) AV. SV. AŚ. ŚŚ.

ud valasyābhinat (but all mss. °nas, which read) *tvacam* ApŚ.: *ud balasyābhī nas* (read *balasyābhīnas*) *tvacam* MŚ. The form *abhīnas* is for *abhinat*, 2d person imperf., with *s* for *t* by analogy with 2d persons in *s*. This curious and interesting form might be recorded in VV I §262; but there is no real variant, the true reading of both texts being *abhīnas*.

yo gā udājad apa (MS. *apī*) *hī valam* (MS. *balam*) *vah* RV. MS.

indro yad abhinad valam (GB. *balam*, but Gwastra *valam* with most of his mss.) RV. AV. SV. AB. GB.

sa bibheda balam (VS. and Poona ed. of TB. *valam*) *magham* (MS. *madyam*) VS. MS. KS. TB.

§211. There is no doubt that the words for fat, *pīvas* etc., have original *v*, as shown by the cognate languages as well as by the preponderance of *v* in Sanskrit. Nevertheless there are a few *b* forms, some of them of doubtful textual authenticity:

pīvo vrkka udārathih RV. KS.: *pīvasphakam udārathim* AV. In AV. Shankar Pandit prints *pīvaspākam* (comm. *pīvaspākam*, explained

as 'fat-cooking'), and declares this to be the unanimous reading of his authorities, which is at variance with Whitney's mss. Ppp. has *pīvasādkam* (Barret, *JAOS* 30. 191, em. *pīvaspākam*) *udāhṛtam*. Cf. Whitney on AV. 4. 7. 3, 3. 17. 3, and Index Verborum of AV. under *pīb°* and *pīv°*.

prapharvyaṃ ca pīvarīm VS, TS, MS, KS, ŚB, VāDh.: *pībarīm ca prapharvyaṃ* AV. (comm. *pīv°*; Ppp. according to Roth reads like VS. etc. except *prapharvyaṃ*).

nera māṃse na pīvasi AV.: *naiva māṃsena pīvari* PG.—SPP. with some mss. and comm. reads *pīvasi* in AV.; so also Ppp. (Barret, *JAOS* 26. 205). PG., tho with correct *v*, is corrupt otherwise (as if voc. sing. fem. of *pīvan*).

§212. In the root *vṛh* or *bṛh* 'tear', the original consonant is uncertain. It has no known etymology, and both *b* and *v* are traditionally recorded in RV. Wackernagel I §161 regards *v* as original, on not very substantial grounds. He also points out that confusion between this and the other root *bṛh* 'be great' etc., has helped the variation in spelling (cf. §215). Later, *bṛh* seems to be commoner in the sense of 'tear'. The two variants recorded amount practically to only one, as they are modulations of the same formula in the same passage. In them *vṛh* is the real reading of all texts; Weber erroneously prints *bṛh*- in TS. against nearly all his mss.

ādityās tvā pra bṛhantu (most mss. *vṛh°*) . . . TS.: *viśvebhyas tvā devebhyah pra vṛhāmi* . . . KS.: *ādityebhyas tvā pra vṛhāmi* . . . MS. Add to VVI §312.

vasavas tvā pra vṛhantu (TS. ed. *bṛh°*, most mss. *vṛh°*) *gāyatreṇa chandasā* TS. ApŚ.

§213. There are five examples, mostly dubious, of *vandhura* (*vandhur*): *bāndhura*; RV. always spells the word with *v*. Connexion with root *bandh* is therefore unlikely. Bloomfield, *RVRep.* 236, analyzes the word as *van* + *dhura* (*dhur*) 'board at the head of the wagon pole'; *trivandhura* (TB. *triban°*; Poona ed. *trivan°*, comm. *triban°*) *manasā yātu yuktah* RV. TB. (in Conc. by error, TS.) MS.

ā yāhy arvāṇ upa vandhureṣṭhāḥ (GB. AA. *ban°*; but Gaastra and Keith in both *van°*) RV. AB. KB. GB. AA. ŚŚ.

pra nūnam pūrṇavandhura (VS. ŚB. LŚ. *°ban°*) RV. VS. TS. MS. KS. ŚB, LŚ.

ratham hiraṇyavandhuram (TA. *śahasraban°*; but Poona ed. text and comm. *°van°*, with v. l. *°ban°*) RV. TA.

trivandhureṇa (KS. *triban°*) *trivṛtā rathena* RV. KS.

§214. In the following isolated cases *v* is also probably original:
vahiṣṭhebbhir (MS. *ba*°) *viharan yāsi* (TB. *pāhi*, but comm. and Poona ed. text, *yāsi*) *tantum* RV. MS. KS. TB. AŚ. ApŚ. The word can only mean 'swiftest', root *vah*.

etaḍ brahmann upavāhāmusi (AŚ. *apa*°, LŚ. *upabalihāmahe*) *tvā* VS. AŚ. ŚŚ. LŚ. The root is *valh*, apparently always except here in LŚ. It is perhaps a form of *vṛh*, §212.

cappam (TB. Poona ed. *cappam*) *na pāyur bhiṣag aśya vālah* (KS. *vārah*, TB. *bālah*, Poona ed. *vālah*) VS. MS. KS. TB. The word means 'sieve' and is regularly *vāla*, or in the older language *vāra*. The converse of this in the variant *kūrkuro bālabandhanah* (*vāla*°), where properly *bāla* 'child'; §215.

Original *b*

§215. In the following the *b* form is certainly or probably original. The VS. texts seem to show a tendency towards *v*, in spite of their seeming (?) preference for *b* in forms of *vadh* (§209). First, three cases in which etymology proves *b* the older:

savitṛprasūtā bṛhaspataye (PB. LŚ.* *†vṛh*°) *stuta* GB. PB. Vait. LŚ.

Twice in LŚ., once printed *vṛ*° and once *bṛ*°, but comm. both times *vṛ*° which must be correct (since quoted from PB. which has *vṛ*°).—On the other root *vṛh*, 'tear', see §212.

kūrkuro bālabandhanah (ApMB. *vāla*°) PG. ApMB. Both must intend *bāla*, 'child', probably connected with Russian *balovat* 'spoil' (treat as a child).

ya ābabhūva (PB. *āva*°) *bhuvanāni viśvā* (PB. *viśvāḥ*!, comm. *viśvāni*) VS. JB. PB. ŚŚ. Vait. Tho PB. comm. repeats the incredible *ābabhūva*, it is doubtless corrupt.

§216. In the following *b* forms are older or more usual, tho the etymologies of the words are unknown:

yad dhasṭābhyām cakṛma (MS. TB. TA. *caḥara*) *kilbiṣāni* (TA. *kile*°, but Poona ed. *kilb*°) AV. MS. TB. TA.

viśvasmād devakilbiṣāt AV. MS.: *sarvasmād devakilbiṣāt* (VS. °*kile*°, LŚ. *eva kilb*°) RV. VS. MS. LŚ. ApŚ.

kṛte yonau (KS. *kṛto yonir*) *vapateha bījam* (VS. ŚB. *vījam*) RV. AV. VS. TS. MS. KS. ŚB.

basto (VS. *vasto*) *vayah* VS. TS. MS. KS. ŚB. ApŚ.

dhamanti bākuram (JB. *vā*°) *dṛtim* RV. JB.

Original *b* or *v* uncertain

§217. In the rest there seems to be no decisive evidence as to the originality of *b* or *v*. The VS. texts again seem to favor *v*. First, three cases of *padbīṣa* or *°vīṣa* 'fetter'. It is always spelled with *b* in RV., which is not favorable to its connexion with Latin *vincio* (Wackernagel I §161); cf. Edgerton, *Studies in Honor of Hermann Collitz* 30, and on the false form *°vinīṣa*, *JAOS* 51. 170:

atho (LŚ. ApŚ. *nir mā*) *yamasya padbīṣāt* (VS. *°vīṣāt*, LŚ.† *ṣadvinīṣāt*) RV. AV. VS. LŚ. ApŚ.

sandānam arvantam padbīṣam (VS. MS. *°vīṣam*) RV. VS. TS. MS. KSA. *yac ca padbīṣam* (VS. MS. *°vīṣam*) *arcataḥ* RV. VS. TS. MS. KSA. Here the sole ms. of KS. has *°vīṣam*.

§218. Two variants contain the word *bāṇa* or *vāṇa* 'arrow', both Rigvedic. In later Sanskrit the *v* form is commoner:

yatra bāṇāḥ (VS. *vāṇāḥ*) *sampatanti* RV. SV. VS. TS. AG.

viśalyo vāṇavān (TS. *bāṇ°*, MS. *bāṇavan*, KS. *bāṇavān*, NīlarU. *vāṇavān*) *uta* VS. TS. MS. KS. NīlarU.

§219. The rest are sporadic, and all concern words of obscure origin: *māgadhaḥ punścali kīṭavāḥ klībo . . .* (VSK. *punścali klīvaḥ kīṭavo . . .*) *te prājāpatyāḥ* VS. VSK. *klībo* appears to be commoner, *digbhyo vadābe* (KSA. *vadave*) TS. KSA. *baḍabā* and *vā°* are also found. *dr̥vāsi* VS.: *dr̥bāsi* KŚ.: *drubāsi* VSK. An arrow is addressed; said to mean 'piercing' (root *dṛ*).

kṣatrasya yobam (VS. TB. *°vam*, but TB. Poona ed. *°bam*) *asi* VS. TS. MS.

KS. ŚB. TB. ApŚ. MŚ. Both common; RV. knows only *b* (once). *viśearūpā śabalīr* (KS. *śavaly*) *agniketūḥ* TS. KS. PG. *b* is commoner.

marudbhyo gṛhamedhibhyo (MS. *°dhebhhyo*) *baṣkīhān* (MS. *vaṣ°*, ApŚ. *bāṣkān*) VS. MS. ApŚ. Rare and obscure.

subirāṇa (HG. *suvirīṇaḥ*) *sr̥ja-sr̥ja* (ApMB. adds *śunaka*); and,

śunām agraṇ subirāṇaḥ (HG. *suvirīṇaḥ*) HG. ApMB. Anomalous name of a dog-demon. The ApMB. mss. are discordant.

aulaba (HG. *°va*) *it tam upā havyatha* (HG. *°ta*) HG. ApMB. In same context as the preceding.

bh and *v*

§220. These variants, few in number, are never purely phonetic but always involve tolerable lexical shifts. From out of the facile interchanges of all prepositions come a small group involving *abhi* and *vi*, in most, probably all, of which the *abhi* forms are prior:

viśvāny anyo bhuvanābhicaṣṭe (MS. *°nā vicaṣṭe*) RV. MS. TB.: *viśvānyo*

bhuvanā vicaste AV. Cf. *abhi yo vīsvā bhuvanāni caṣṭe* RV., and *abhi vīsvāni bhuvanāni caṣṭe* RV.

devānām viṣṭhām (ApŚ.† *niṣṭhām*) *anu yo vi tasṭhe* VSK. TB. KS. ApŚ.: *divo vābhiṣṭhām anu yo vi caṣṭe* MŚ.

mandrābhiṣṭhātī (MŚ. *mandrā vibhātī*) *ketur* . . . TS. TB. ApŚ. MŚ. *asṛṇmukho rudhīreṇābhyuktah* (TA. *avyuktah*) MS. TA. *abhyuktah* 'smeared', is clearly original. TA. comm. understands *avyuktah* (not *ā-*), explaining *ūrggātīr iti nīcetum asakyah*.

§221. The participles *ābhyatam* and *āvrtam* exchange in two pādas of the same stanza, the original form of which contained both; secondary texts variously assimilate each to the other; see Whitney on AV. 6. 125. 2:

vanaspatibhyah pary ābhyatam (MS. *āvrtam*) *sahah* RV. AV. VS. TS. MS. KSA.

apām ojmānam pari gobhīr āvrtam (AV. *ābhyatam*), same texts. SPP. with some mss. and comm. *āvrtam* for AV.

§222. The rest are sporadic:

yamīr yamasya bibhryād (AV. *vīrṣād*) *ajāmi* RV. AV. *vīrṣād* is unintelligible; it has intruded from the two preceding stanzas where it makes good sense. See Whitney's note.

ye no dviṣanty anu tām rabhasva AV.: *yo no dveṣṭi tanām rabhasva* MŚ.: *yo no dveṣṭy anu tam ravasva* ApŚ. See AJP 27. 413; Caland on ApŚ. 7. 17. 2.

adrūhathāḥ śarkarābhis triviṣṭapi (MŚ. *trībhrṣṭibhiḥ*) KS. ApŚ. MŚ. The original means 'Thou hast made thyself firm over heaven with pebbles'. The MŚ. assimilates the last word in meaning to *śarkarābhis*, 'thou hast made thyself firm with three-pointed pebbles'.

bhansaso (ApMB. *dhvansaso*) *vi vrhāmi te* RV. AV. ApMB. Cf. §176; *dhva*^o has a sort of assonance to *bha*^o.

v and *m*, phonetic changes

§223. This theme is important both for text-variation, and for the history of Indian dialects. Much is here added to Bloomfield's paper JAOS 13. xcvii ff., and it may be remarked that grammatical treatises since that time (1886) hardly credit the phenomenon with the degree of importance that attaches to it. See Wackernagel I §177 note.

§224. The cases which seem most clearly phonetic, in the sense that they defy independent lexical interpretation, are presented first. They are, to be sure, often mere corruptions; but even these contribute their

mite of evidence to the proof of instability between these sounds. First, with original *v*:

ue chvañcasva (TA. *chmañ*^o) *prthivi mā ni bādhatāh* (TA. *vi bādhitāh*)
RV. AV. TA. And:

ucchvañcamānā (TA. *ucchmañ*^o) *prthivi su tiṣṭhatu* (TA. *hi tiṣṭhasi*) RV.
AV. TA. (To be added to VV I §§116 and 332.) See Wackernagel I §177.

suśimam somasatsaru AV.: *suśevam somapitsaru* (TS. *sumatitsaru*)
VS. TS. MS. KS. ŚB. VāDh. Attempts are made to explain *suśimam* as *su-sīman*, or from root *ṣi* with suffix *ma*; but while some such influence may have contributed, probably the variant is essentially phonetic.

jyog jīema sarovārā vayan tama MG. (all mss.): *agne sakhye mā riṣāmā*
vayan tava RV. AV. SV. MS. SMB. HG. ApMB.: *mā riṣāmā*
vayan tava Vait. GB. AVPpp. (Barret, JAOS 26, 278). The formula
vayan tava 'we belong to thee' seems to have been mispronounced
in MG.; was the latter vaguely felt as vocative of an impossible
**vayantama* (as if superlative to *vayas*)?

ā tam (GB. *ātman*, Gaastra *ā tam* with v. l. *ātman*; LŚ. *ā svam*)
indrāya pyāyasva VS. TS. MS. KS. AB. GB. ŚB. AŚ. ŚŚ. Vait.
LŚ. (Probably *ā tam* is to be read in LŚ.; its edition is very untrust-
worthy.) The converse corruption in Kauś. 65. 15, where four of
seven mss. read *devā tvā* for *devātmā*.

anamivāsa idayā (MS. *anamimāsā idayā*, but p.p. *°vāsah, idayā*) *mad-*
antah RV. MS. TB. ApŚ. *anamimāsa*, if correct, might perhaps be a
case of assimilation; but it may be only a misprint which escaped
the editor's attention. The *pratīka* occurs as *anamivāsah* later
in MS. 4. 12. 6 (197. 8).

nī dūrākravase vaha (ŚŚ. *mahah*, all mss.; ed. em. *vahah*) AV. ŚŚ.

§225. On the other hand the *m* forms are original in the following,
the *v* forms being often mere corruptions; cf. JB. *pratītam dēvabhya*
juṣtam ha vyavasthāt, where *°havyam asthāt* is pretty certainly intended:
ā galdā dhamanīnām MŚ. N.: *ā galgā dhavanīnām* ApŚ. *dhamanī* 'vein'
is correct; indeed the whole *pāda* is corrupt in ApŚ., see §141.
Possibly thought of *dhav(dhu) = dhāv* 'run' may have flitted thru
the mind of the ApŚ. redactor.

agne yāhi dūtyam mā riṣanyah (TB. *dūtyam vāriṣanyah*) RV. MS. TB.
ApŚ. Comm. on TB. *vāriṣanyo mā ririṣah (=māriṣanyah)*.

punar dātām (TA. *dattāv*) *asum adyeha bhādrām* RV. AV. TA. 'Let
them (the two dogs of Yama) today give back happy life.' The

preceding *pāda* is *tāv asmabhyam dṛśaye sūryāya*; perhaps TA's *dattāv* is contaminated by the preceding *tāv*. The comm., at any rate, feels it as 3 dual impv. act. = *dattām* (*dattau prayachātām*). There is no accent on *dattāv*.

sa mā mṛta (MG. *mṛta*, one ms. *mṛtam*) AG. ApMB. MG.: cf. *tavā mā mṛihah* ŚG. *mṛta* is required: 'may he not die'.

sarasvatyā adhi manāv (KS. *mānā*, SMB. Conc. *vanāva*, Jørgensen *manāv*) *acarkṛṣuḥ* (*acarkṛṣuḥ*, *carkṛdhi*, see §170) KS. TB. ApŚ.: *sarasvatyām adhi manāv acarkṛṣuḥ* AV. The mss. of SMB. which read *vanāva* have simply a phonetic corruption.

bṛhaspatiḥ tvā (TS. KS. ApŚ. °*tis tvā*) *sumne ramātu* (TS. ApŚ. *raṇvatu*) VS. TS. MS. KS. ŚB. ApŚ. MŚ. And:

deva tvāṣṭar vāsu rama (TS. *raṇva*, MS. *raṇe*) VS. TS. MS. KS. ŚB. Here the verb stem *raṇva* of the Tait. school is based on the adjective *raṇva*, but surely promoted by the affinity between the sounds *m* and *v*. Comm. on TS. 1. 3. 7. 1, *raṇva ramaṇīyam kuru*. See VV I p. 121.

v and *m*, lexical variants

§226. Next we come to cases in which the lexical element is more prominent than the phonetic. That is to say, taken case by case, these interchanges might be regarded as involving synonymic *pādas* or formulas, in the sense in which they are dealt with in *RVRep.* 553ff. Yet, because a large number of such cases persist in showing variation between *m* and *v*, there is surely a phonetic basis for even these as a whole.

§227. Thus the roots *man* and *van*, and derivatives, interchange a number of times, beginning with the RV. itself:

śīdantu manuṣo yathā RV.: *śīdanto vanuṣo yathā* RV. SV. LŚ. In *RVRep.* 60ff. the first form is taken to be original. The mental operation at the bottom of the change reappears in the next variant (there discussed), in which, as in nearly all the cases in this paragraph, *m* is again prior:

manuṣvād (TB. *vanuṣvād*) *deva dhīmahi pracetasam* RV. TB.

etat tvātra (LŚ. *etat tām*) *pratimanvāno* (AŚ. °*vanvāno*) *asmī* (AŚ.† LŚ. *asmin*) VS. AŚ. ŚŚ. Vait. LŚ. 'Thinking in reply': 'offering, presenting in return'.

paratṛā te manulām (AV. *vanulām*) *viṣṭhitām jagat* RV. AV. VS. TS. MS. KSA. N. 'Take note of': 'acquire'; *jagat* is subject in RV. etc., object in AV. See VV I p. 266.

surilasya mandmahe (SV. *va*°) RV. SV. 'Have in mind, purpose': 'desire'.
urjūm bibhrad vasuwanīh (VS. LŚ. ŚG. ApŚ. * *vaḥ sumanāh*, ApŚ. * *vaḥ suvanīh*, ApŚ. * *vasumandh*) *sumedhāh* AV. VS. KS. LŚ. ApŚ. ŚG. HG. 'Winning wealth' or 'very acquisitive': 'well-minded' or 'minded to wealth'. Note three different readings in ApŚ. AVPpp. has *vasumatīh*. Epithet of an owner of a house; all epithets fit well enough, but the readings with *man* may be assimilated in meaning to the following *sumedhāh*.

§228. In three cases, somewhat dubious forms in *ūr-* and *ūr-* (*urv-*) interchange; perhaps this is partly a matter of genuine phonetics, and not lexical; cf. *ūrmilā*, in the Rāmāyaṇa personified as sister of Sītā, probably connected with Vedic *urvarā* 'field of grain', which is associated with *śītā* 'furrow' among the geniuses of the field PG. 2. 17. 9; see JAOS 13 p. xevii:

nama ūrvyāya (MS. *namā ūrmyāya*) *ca sūrvyāya* (TS. MS. *sūrmyāya*) *ca* VS. TS. MS.: *namas sūrmyāya cormyāya ca* KS. Mahidhara on VS. derives from *urvā* 'earth' with *ū* by Vedic license, or alternatively from *ūrva* 'submarine fire'. Keith adopts the first interpretation. Neither is plausible; and *ūrmya* is probably the true form; *ūrvya* possibly merely a phonetic equivalent.

ulsaṁ juṣasvā madhumantam ūva (KS. MŚ. *ūrmim*, VS. *arvan*, VSK. °*sa śatadhāram arvan*) VS. VSK. TS. KS. ApŚ. MŚ. The combination *ūrmi madhumat* 'honeyed flood' is frequent: RV. 4. 57. 2, 58. 1, 7. 47. 2, 96. 5. The vocative *ūva* in TS. is, as Keith remarks, probably incorrect (he renders 'ocean'). This vocative seems further corrupted into the common adjective *arvan* in VS. VSK.

rudrāyām ūrvyāyām (ApŚ. *ūrmyāyām*, ŚŚ. *omyāyām*) *svādityā aditaye śyāmānehasaḥ* (ApŚ. *aditaye 'nehasaḥ*, ŚŚ. *adityā anehasaḥ*) ŚB. ŚŚ. ApŚ. ŚB., 'in the vastness of the Rudras'; ŚŚ., 'in the favor of the Rudras'. ApŚ. seems secondarily to blend the forms of the other two; *ūrmyā* 'night' (RV.) gives no chance for intelligent interpretation.

§229. In two variations of the roots *mand* 'rejoice' and *vand* 'extol', each is once prior:

mandadvīrāyendave RV.: *vandadvīrāyendave* SV.

maghavan vandiṣimahi (TS. MS. KS. LŚ. *mand*°) RV. VS. TS. MS. KS. ŚB. LŚ.

§230. The noun *medhā* (*medhas*) 'hymn' and its derivative adjective *medhya*, vary with *vedhā* (*vedhas*) 'pious', or with *vedya* 'well-known': *vedhām aśāsata* (SV. *medhām aś*°) *śriye* RV. SV.†

avocāma karaye medhyāya RV. VS. TS. MS.: *pra vedhase karaye vedyāya* (TB. ApŚ. MŚ. *medhyāya*) RV. KS. TB. ApŚ. MŚ.: *śrutakarnāya karaye vedyāya* AV. KS. ApŚ.

§231. Somewhat similarly, the word *medin* 'ally' is replaced by a slovenly *vedin*, if Scheftelowitz's ms. of RVKh. is to be trusted (note also the corruption *kṛṇvo* for *kṛṇmo* in the ms. of AVPpp.):

asya (KS. and RVKh. Scheftelowitz, *iha*) *kurmo* (RVKh. *kulmo*, Scheft. em. *kurmo*; KS. *kṛṇmo*; AVPpp. ms. *kṛṇvo*, for *kṛṇmo*) *haviṣo medinam* (RVKh. Scheft. *vedinan*) *tvā* RVKh. TS. KS. TB. AVPpp. (Barret, *JAOS* 37. 263f.): *asmākam abhūr haryaśva medī* AV. Cf. §263.

§232. The words *mayas* and *vayas*, practically synonyms, exchange in two associated formulas:

haya dātra edhī vayo (VSK.† ŚŚ. *mayo*) *mahyam pratigrahitre* (ŚŚ. °*grhate*) VS. VSK.† ŚB. ŚŚ. And, in same passage:
prāṇo dātra edhī vayo (VSK. ŚŚ. *mayo*) *mahyam pratigrahitre* (ŚŚ. °*grhate*) VS. VSK. ŚB. ŚŚ. In two accompanying formulas all texts read *mayo*; VS. ŚB. vary the expression with *vayo*.

§233. In two cases the syllables *sama* are changed to *sava* on faint lexical suggestions issuing from the root *su* in the context:

sahasrasamam prasutena yantah PB. TB. ApŚ.: *sahasrasataprasavena yantah* MŚ.

tasmā u adya samanā (SV. *savane*) *sulam bhara* RV. AV. SV.

§234. The rest are sporadic:

śrīdānā apsu mṛñjala (SV. *mṛñjate*) RV. SV. Subject is *somāh*; 'are purified in the waters'. It is hard to see other than phonetic reasons for the SV. alteration of this pāda, which occurs twice in RV. Possibly, however, SV. means 'are worked, operated', assimilating the idea to the sphere of the *barhis*; cf. Bloomfield, *JAOS* 35. 273ff.

achā mā (SV. *Svidh. va*) *indrām matayah svarvidah* (SV. *svaryuṣah*) RV. AV. SV. GB. AŚ. ŚŚ. Vait. *Svidh.* Change of person as in *indro vah* (AV. *me*) *śarma yachatu* RV. AV. SV. VS. TS., or in the persons of the verb, VV I §§290, 307. For others of this sort see our future volume on Pronouns.

amba niṣpara (*niṣvara, niṣvara, niṣmarā*) VS. TS. MS. KS. ŚB. ApŚ.; see §200.

rdhag ayā (TS. MS. KS. *ayād*) *rdhag utāsamizthāh* (MS. KS. °*ṣta*) VS. TS. MS. KS. ŚB. N.: *dhruvam ayā* (AV. *ayo*) *dhruvam utāsamizthāh* (AV. *utā śariztha*) RV. AV. The AV. is clearly a phonetic variant or corruption (comm. and Ppp. *utāsamizthāh*). See §86.

yai kṣureṇa marcayatā (MG. *varṭayatā*) *sulejasā* (AG. PG. ApMB. HG. *supēśasā*) AV. AG. PG. ApMB. HG. MG. 'Injuring': 'moving'. In AVPPP, we find *varcayatā*, a sort of *vax media*, perhaps with thought of *varcaṣ*, but really of course corrupt.

yuktās tīrī vimṛjaḥ . . . : *yunajmī tīrī vimṛcaḥ* (*vivṛtaḥ*) . . . , see §57.

§235. In some of the preceding, other changes than this one are made in the words. In the remainder these changes are rather more drastic, so that the phonetic resemblance between the two words becomes much fainter; the variation in these is presumably almost purely lexical, with only the slightest phonetic tinge:

ā raśmīn (RV. *raśmīn*) *deva yamase* (TB. *yurase*) *śaśvān* (RV. TB. *śaśvāḥ*) RV. VS. ŚB. TB. Tho TB. is secondary, it makes about as good sense as the others; comm. *raśmīn pragrahān āyuvase ādāya mikrikuru*.

drapsas caskanda prthivīm anu dyām (RV. *prathamān anu dyān*) RV. AV. VS. TS. MS. KS. ŚB. TA. Interesting case of the spread of *dyu* in the sense of 'heaven', producing its opposite *prthivī* in all later texts against RV.

kauberakā viśvavāsah HG.: *miśravāsasah kauberakāḥ* ApMB. (probably original).

avimuktacakra (v. 1. °rā) *āsīran* PG.: *vivṛttacakra* *āsīnāḥ* HG. ApMB.

sa me mukham pra mārkyate (ApMB. *vekṣyati*) PG. ApMB. 'He will cleanse (enter) my mouth.' Probably PG. is original.

āñjanena sarpiṣā sam viśantu (AV. *spṛśantām*, TA. *mṛśantām*) RV. AV. TA.—PPP. (Roth) *viśanta*.

adharo mad asau vadāt svāhā ApMB.: *adharo vad asau vada svāhā* HG.†; *adho vadādharo vada* HG. ApMB. certainly original; the first form of HG. unquestionably intends the same, and *vad* is a corruption or phonetic variant for *mad*.

vṛtrasyāśi (KS. *mitro*°) *kanīnikā* (VS. ŚB. °*nakah*) VS. MS. KS. ŚB. MŚ. MG.: *vṛtrasya kanīnikāśi* (VSK. °*nakāśi*) VSK. TS. ApŚ. Secondary change in KS.

anu tvā harīṇa vṛṣā (ApŚ. *mṛgaḥ*) AV. ApŚ.

aśādhāya sahamāndya vedhase (TB. *mīdhuse*) RV. TB. N.

mitro (VS. *vipro*) *babhūva saprathāḥ* RV. VS. TS. MS. TA.

pra haṁśāsas tṛpalam manyum (SV. °*lā vagnum*) *acha* RV. SV.

kalpantām te (TA. °*me*) *dīśah sarvāḥ* (TA. °*śagmāḥ*) VS. ŚB. TA. (both)

§236. Deserving separate rubrication are a few cases which involve differences in word-division, or in division of parts of compound words. Here the partially phonetic character of the change seems particularly clear, even if the secondary reading yields good sense:

utem anamnamuḥ TS. MS. AB. AŚ. ApŚ. MŚ; *utera namnamuḥ* KB. ŚB. ŚŚ. KŚ.

athem ava sya (AV. *athemam asyā*) *vara ā prthivyā* AV. TS. AŚ. ŚŚ. MŚ.

The original is *ava sya* 'set free'; AV. secondarily brings in the familiar notion of *iyam . . . prthivī* (in genitive form).

turi-gaṇasam (TS. JB. *turiḥ-maṇasam*) *suyajam ghṛtaśrīyam* RV. TS. JB. ŚB. MŚ. The RV. supports its reading by numerous instances

of *turi-gaṇ-* (-i, -as), whereas *turiḥ-* does not occur in compounds.

viśva-vidam (AV. °*vido*) *vācam aviśvam-ivām* (AV. *aviśva-vinnām*) RV.

AV. The AV. change is due to preceding *viśva-vido*; see Edgerton, *Studies in Honor of Maurice Bloomfield* 128.

manmā didhyānā utā naḥ sakhāyā MS.; *anvādidhyāthām iha naḥ sakhāyā*

TB. See the context, quoted VV I p. 163; note that the preceding *pāda* ends in *m*.

dame-dame suṣṭutir (AV. KS. °*tyā*, TS. °*lir*, MS. °*ti*) *vāvr̥dhānā* (AV.

°*nau*, AŚ. ŚŚ. *vām iṣṭānā*) AV. TS. MS. KS. AŚ. ŚŚ. The *sūtra* texts mouth over the passage into a sort of nonsensical sense: 'good praise (is) going to you two in every house'.

bharatam uddhareṃ anuṣṭiṇca (MŚ. *uddharema vanuṣanti*) TB. ApŚ. MŚ.

The TB. comm. says that *im* (in *uddhara-im*) is for *inam*: *chāndaso 'yam mavarnalopah*. The corrupt MŚ. reading then seems to have a phonetic substitution of *v* for *m*.

vatsa virājo vṛṣabho matīnām AV.; *pīḍa virājām vṛṣabho rayīnām* TB.

See §359.

v and *m* in inflectional endings

§237. Variations in nominal and verbal inflection elicit interchange between acc. sing. and nom.-acc. dual; between nom.-acc. dual and gen. plur.; between 1st person dual and plural, and so on. Similar cases occur among corruptions of the mss.; thus in Kauś. 60. 19 two mss. read *manthantām* for *manthantāv*; and in Kauś. 71. 1 all mss. *aṇṣo rājā vibhajātīmām agnī*, where the ed. emends *imām* to *imāv*.

ṛtena (MG. *ṛte 'va*) *sthūnām* (ApMB. HG. *sthūnāv*, MG. *sthūnā*) *adhi roha vaṇṣa* (MG. *vaṇṣah*) AV. AG. ApMB. HG. MG. Kauś. Roth quotes Ppp. as *sthūnā dhi*.

aya(h)sthūnām (TS. °*nāu*) *uditā* (MS. TS. KS. °*tau*) *sūryasya* RV. TS. MS. KS. For the VS. ŚB. form see §188.

pūtrah pitarāv (AV. °*ram*) *avṛṇta pūṣā* RV. AV. The original dual refers to the Aśvins; AV. has a stupid simplification.

yena śrīyam (PG. *śrīyam*, ŚŚ. *śrīyāv*) *akṛṇutam* (PG. °*tām*, ŚŚ. *akuru-tam*) ŚŚ. PG. SMB. GG. The ŚŚ. is secondary and poor.

apsarāstv anu dattām ṛṇāṁ yat (TB. TA. *ṛṇāni*) AV. TB. TA.: *apsara-sām anudattāṅṛṇāni* MS. (p.p. *anu, dattāni, ṛṇāni*). MS. is hopeless; see VV I p. 282.

idaṁ vatsyāvah (AG. *vatsyāmo bhoh*) AG. HG. See VV I p. 249; others on the same page and on pp. 263, 276.

adhṛṣṭaṁ dhṛṣṇvojasam (SV. *dhṛṣṇum ojasā*) RV. AV. SV. 'Having terrible strength': 'terrible in strength'.

v and *m* in noun-suffixes

§238. On this subject cf. Bender, *Suffixes mant and vant*, Baltimore, 1910. The variation between *mant* and *vant* is there shown to depend on the next preceding vowel, without regard to intervening consonants. If that vowel was an *a*-vowel, the *v* form is regular; otherwise the *m* form. In prehistoric times perhaps the *m* form occurred only after *u*-vowels; cf. Sturtevant, *AJP* 50. 360ff., *TAPA* 60. 33ff. The difference between this and Bender's formula would concern practically only preceding *i*-vowels; and Bender's work shows that after them *v* is much commoner than after *u*-vowels, which looks towards Sturtevant's position. In any case the original conditions are, of course, much confused in the historic texts, and much more so in the later than in the earliest texts. Our variants, however, show one or two cases in which an irregular form in an older text is replaced by a regular one later. The same conditions appear to apply to other *m* and *v* suffixes that are found with *mant* and *vant*. Variants occur in the readings of individual mss.; thus at AV. 19. 42. 3 *sutrāmṇe* for *sutrāṇe*, and at Kauś. 89.1 four out of seven mss. *manvabhīḥ* for *manmubhīḥ*. We shall return to this subject in our volume on Noun Formation.

§239. We begin with variations of *mant* and *vant* (or, once, *vin*; once, *varī*):

udyan nakṣatram arcivat (TB. °*mat*) RV. SV. TB. Note that RV. also knows *arcimat*.

lapur yayastu carur agnīvān (AV. KS. °*mān*) *iva* RV. AV. KS. N. *agnīvān* is read by AVPpp.; *agnimant* not in RV. This may perhaps be used in support of Sturtevant's theory.

pūṣā jñātīmān . . . ŚG.: *pūṣā jātivin* (read *jñātī*°) . . . Kauś.

trītyasya saranasya ṛbhumato (ApŚ. °*syarbhū*°) . . . *bṛhaspativato* (KŚ. °*mato*) . . . KŚ. ApŚ. MŚ. The majority show *vat* after *i*.

indram ādityavāntam . . . *vājavāntam bṛhaspatimāntam* (AŚ. °*vantam*) *viśvadevyāvāntam āvaha* KB. AŚ. ŚŚ. Here only AŚ. has *vant*,

and it is doubtless secondary, since the Brāhmaṇa text has *mant*; *vant* may be due to the influence of the surrounding forms in *vant*. But cf. next.

lāse adhvaryo (ŚŚ. °*yav*) . . . *vājavate bṛhaspativate* (ŚŚ. °*mate*) *viśvade-vyāvate* AB. AŚ. ŚŚ. Here again we might suggest the surrounding *vant* forms as source of *bṛhaspati-vate*; but this time the older Brāhmaṇa text reads *-vate*. Note that AŚ. belongs to the school of AB., and ŚŚ. to that of KB. (cf. *prec*); the two schools seem to have affected different forms.

puṣparatīh (TS. ViDh. *puṣpā*°) *prasūvarīh* (AV. KS. °*sūmatīh*, TS. °*sūvatīh*) RV. AV. VS. TS. MS. KS. ViDh. The original form has suffixal part, fem. of *van*; according to any theory it must be judged as unhistoric. It is replaced in later texts by the more regular *matī*, or in TS. by the still irregular *ratī*, which looks like a blend of the other two.

apām napād . . . *kakudmān* (MS. *kakubhvān*) . . . TS. MS. KS.: *devīr āpo* . . . *kakunmān* . . . VS. VSK. ŚB. See §178.

hiraṇyavad annavad dhehi (ApŚ. [read] *anvamad dhehi*) *mahyam* KS. ApŚ. See AJP 27. 415.

tveṣam cakṣur dadhīre codayanvatī (RV. °*matī*) RV. TB. ApŚ. Psychologically, tho not formally, this variant belongs here; *codayan-matī* in RV. is a compound with the noun *matī*: 'they made (thee, Agni) a bright eye that inspires devotion'. Later texts conceive the word as containing a suffix, allowing it the *v* form required after an *a*-vowel. TB. comm., accordingly, *vidhāyakavākyayukte (karmanī)*.

§240. The rest concern *man* and *van* or related suffixal forms:

nṛṣadeś (SV. °*mā*) *śīdad apām upasthe* (SV. *apām vicarte*) RV. SV. *sadman* (also RV.) is in the mind of SV.

kṣīpreṣave devāya svadhāvne (TB. °*mne*) RV. TB. N. The otherwise unquoted form of TB. plays upon *dhāman* (*sva-dhāman*: *svadhāvan*).

ādityānām patvān (PB. °*mān*) *ihī* (KSA.† *ehi*) VS. TS. MS. KSA. PB. ŚB. TB. MŚ. ApMB. Both forms are Rigvedic; cf. next.

āyoh patmane svāhā KS.: *āyoh patvane svāhā* ApŚ. Cf. *prec*.

kavīn prchāmī vidmane (AV. *vidvāno*) *na vidvān* RV. AV. Assimilation to *vidvān* in AV.

mitajñavo varimann (TB. °*eann*, but Poona ed. *mitajmavo varimann*) & *prthivgāh* RV. MS. TB. *varican* is not recorded, unless here.

varṣmā (VS. *varṣimā*) *ca me drāghimā* (TS. *drāghuyā*, KS. *drāghvā*, MS. *drāghmā*, KapS. *drāghimā*) *ca me* VS. TS. MS. KS. The curious TS. form seems to contain in its *u* a relic of suffixal *van*.

[*āpataye tvā parīpataye gṛhāmi*] *tanūnaptre* (KS. adds *śakmane*) *śāk-varāya śakvana* (KS. *śakmann*) *oṣiṣṭhāya* VS. KS. ŚB.: *tanūnaptre śakmane śākvarāya śakmanā oṣiṣṭhāya* MS.; *tanū° śākvarāya śakmann oṣiṣṭhāya* VSK. In KS. the stem *śakman* is first used as an adjective 'strong', then as a noun 'strength'.

abhiḥyā bhāsā brhatā suśukranīh RV.: *dr̥śe* (MS. *dr̥śā*) *ca bhāsā brhatā suśukranīh* (KS. **vabhih*, MS. *suśikmanā*) VS. TS. MS. KS. ŚB. The MS. form owes its *i* to dissimilation or thought of the word *śikvan* 'able' (RV.); the change to *m* may be due to the feeling that *m* should occur after a non-*a* vowel.

avayayann asitam deva vasma (TB. ApS. *vasvāh*) RV. MS. KS. TB. ApS. Comm. on TB. explains *vasvāh* as acc. sing. of an agent noun, *vāsayitram āchādakam*. The form is very difficult, but one may think of *vasvāh* as voc. of a stem *vasvan* 'wealthy', agreeing with *deva*, in which case the accent in TB. must be deleted.

prathamāya januṣe bhuvanēṣṭhāh (ŚŚ. *bhūma neṣṭhāh*, AŚ. ed. *bhūmanēṣṭhāh*) AV. AŚ. ŚŚ. Ppp. has *bhūm°*. The ŚŚ. reading makes good sense: 'thou shalt lead the world'. AVŚ. has *bhuvano-ṣṭhāh*.

m and *b*

§241. The few variations of *m* and *b* are related to those of *m* and *v* thru the medium of the unstable conditions that govern the relation of *b* and *v*. A large number of interchanges between *mahat* and *brhat* are not included here, as being too simply and obviously lexical; see, provisionally, the Conc. under these words.

parā dehi sāmulyam (ApMB. *śābalyam*) RV. AV. ApMB. The bridal garment, defiled after the wedding night, is named here alone *sāmulyam*, which at least suggests *śamala* 'stain'. Apparently ApMB. is influenced by *śabala* 'spotted'. See §607.

asambādham badhyato (many AV. miss. *ma°*) *mānavānām* (Ppp. **veṣu*) AV. Kauś.: *asambādḥ yā madhyato mānavebhyah* MS. Sense and text tradition require *madhyato*. The form *ba°* is probably due to assimilation to the preceding *-bādham* (so Whitney); it is in any case a corruption. This is immediately followed by:

yasyā udvataḥ pravataḥ samam bahu (MS. *mahat*) AV. MS. Synonyms; cf. *brhat*: *mahat*, referred to above. But the occurrence of *b* for *m* twice in one stanza suggests phonetic moments.

aiḍamṛdā yavyudhaḥ KS.: *ailabyṛdā* (MS. °mṛdā; KapS. *ilamṛdā*) *dyuryudhaḥ* (TS. *yavyudhaḥ*, MS. *vo yudhaḥ*) VS. TS. MS. The belongings of the word in question are entirely obscure; Mahidhara on VS. desperately, 'bringers of food' (*bhṛtaḥ*!).
anuṣṭub (°tum) *mitrasya*, see §412.

m and *bh*

§242. The equally small group of *m* and *bh* variants is in general purely lexical:

indra ukthebbhir mandīṣṭhaḥ (ŚŚ. *bhand*°) SV. ŚŚ. Cf. next; the roots are quasi-synonyms.

divas (*divaḥ*) *prṣṭham* (PB. *prṣṭhe*) *bhandamānaḥ* (PB. *mand*°) *suman-mabhiḥ* RV. PB. TA. ApŚ. Cf. prec.

tāsām iśāno bhagavaḥ (MS. *maghavan*) VS. TS. MS. KS. Practically synonyms.

sarvaṁ taṁ (AV. *sarvān ni*, MS. KS. TA. *sarvāns tān*) *maymaṣā* (TS. ŚB. *masmasā*, MS. *†mṛsmṛsā*, v. l. *mṛsmṛdā*, VS. *bhasmasā*) *kuru* (AV. *-karam*) AV. VS. TS. MS. KS. ŚB. TA. The onomatopoeic word found in various forms in the others is made into *bhasmasā*, as if 'to ashes', in VS.

savitā bhṛtyām (KS. ms.† *manyām*) TS. KS.; von Schroeder emends to *bhṛtyām*.

aciṣyāma (p.p. *ami*, for *abhi*, *syāma*) *erjane viśva ūti* MS.: *abhi syāma erjane sarvavīrah* RV. KS. Corruption if not misprint.

yuktāś tiso vimṛjah (*vibhṛjah*) . . ., and others, see §57.

CHAPTER VII. INTERCHANGES OF Y, R, L, V, AND H

§243. Most of the sections included in this chapter are small and of little phonetic importance. That on *y* and *e*, however, is extensive, and while largely dealing with matters of noun formation (suffixes) or with lexical interchanges, contains also some curious and interesting phonetic shifts. And the large group of variations between *r* and *l* is almost purely phonetic in character, as is also the smaller group concerning *l* and *ḍ* which we add at the end of the chapter.

y and *r*

§244. Under this head occur chiefly variations between lexically different words, more or less close in meaning, and as usual often under suspicion of corruption:

dviṣas taradhyā (ApŚ. °*yai*) *ṛṇayā na iyase* (SV. *īrase*) RV. SV. KS. AB.

ApŚ.: *dviṣas tad adhy arṇaveneyase* AV. Roots *ir* and *i* (intensive), both 'go'.

śaṇḍikera (PG. *śaṇḍikeya*) *ulūkhalaḥ* PG. HG.: *śaṇḍerathaś śaṇḍikera ulūkhalaḥ* ApMB. Fanciful names of demons.

vāyosāvitra (MS. *vāyusavitr̥bhyaṁ*) *āgomugbhyaṁ caruḥ* (MS. *payah*) TS. MS. KSA.

saṁvatsarāya paryāyiniṁ (TB. *paryārinim*) VS. TB. Fanciful epithets of doubtful meaning.

ny āśvinā hṛtsu kāmā (ApMB. *kāmān*) *ayaṁsata* (AV. *araṁsata*) RV. AV. ApMB. *nī-yam* 'settle', and *nī-ram* 'rest'.

prāṇasya vidvān samare na dhīraḥ TS. MS.: *yajñasya vidvān samaye na dhīraḥ* AV. Both *samara* and *samaya* mean something like 'juncture'.

apo (RV. AŚ. *āpo*) *adyāne acāriṣam* RV. VS. MS. KS. ŚB. AŚ. LŚ. MŚ. ApMB. MG.: *apo anu acāriṣam* (JB. *†acārīṣam*) TS. TB. JB. ApŚ.: *apo divyā acāyīṣam* AV. *anu-car* 'follow after': *cāy* 'fear, revere'.

vasūni cārur (SMB. *cārye*, ApMB. *cāryo*, HG. *cāyyo*) *vi bhajāsi* (SMB. *bhṛjāsi*, HG. *bhajā sa*) *jīvan* AV. SMB. ApMB. HG. Stönnner on SMB. understands *ca ārye*, 'O lady'. Is HG. Prakritie for *ca āryo*? (cf. Pali *ayyo*.) One ms. of ApMB. also *cāyyo*. All very doubtful.

yasyedam ā rajo yujah AV. ArŚ.: *yasyedam ā rajah* AA.: *yasyedam oja*

ārajah ŚŚ. Obscure in all. ŚŚ's *ārajah* looks as if blended of *ā rajo* and *yujah*, whereas AA. seems to have lost (haplographically) two syllables, *āra(jo-yu) jah*. Or ŚŚ. may be regarded as showing a sort of metathesis of *r*; *ojah* vaguely = *ā(y)ujah*.

gohya *ṭupagohyo marūko* (PG. *mayūkho*) *manohāh* PG. SMB. See §81.

śulā yācann āhavi girā (SV. *jyā*) RV. SV. N. See §134.

rudra yat te kravī (*krivi*, *kravi*, *giri*-) . . . see §47.

tāh pūṣānu yachatu (AV. *pūṣābhi rakṣatu*) RV. AV. See §184.

antah śubhrāvatā (SV. *śundhyāvatā*) *pathā* RV. SV. See §173.

vijye *ṭvīye vikṣipe* (p.p. *vi-kṣepe*) MS.: *vijre vikṣipe vidhame* MŚ.

(Read *vikṣipe* in MS.) According to Knauer (note on MŚ.) these words are vocatives of cow-names. No etymology for **vijyā* or **vijrā* suggests itself which would seem appropriate to a cow.

vanīṣṭhor hrdayād (AV. **udarād*) *adhi* RV. AV. (both) ApMB.

agor arir (SV. *nāgo rayir*) *ā cikela* RV. SV. Wholly different words and constructions.

yena bhūyaś carāty (MG. *caraty*) *ayam* (AG. *ca rātryām*, PG. *bhūriś carā divam*) AG. PG. ApMB. MG. *bhūyaś* and *bhūriś* are different suffixal formations from the same root.

śukram te (TA. **rām*) *anyad yajataṁ* (TA. **raj*^o) *te* (TA. **vām*) *anyat* RV. SV. TS. MS. KS. AB. KB. TA. (both) AŚ. Svidh. N. The Poona ed. of TA. reads *yajataṁ* for *raj*^o, but with v. l. *raj*^o, which the comm. also reads; he has a labored and worthless explanation.

y and l

§245. Under this head we find only partly synonymous variants concerning the roots *yup* on the one hand, and *lubh* or *lup* on the other. The two instances of *yup*: *lubh* have been quoted in §113, which see. The other is:

mṛtyoh padān (MG. *padāni*) *yopayanto* (AV. *°ta*, MG. *lopayante*) *yad* (AV. omits) *etu* (RV. *aila*, TA. *aima*) RV. AV. TA. MG.

y and v

§246. Both *y* and *v* appear very frequently in suffixal and inflectional elements; among these must be included cases in which the *y* and *v* represent the vowels *i* and *u* under conditions required by morphology. There are, besides these, not a few variants of the kind which we call purely lexical, that is concerning radically different words. Not infrequently either the *y* or *v* form of a given variant is suffixal or inflectional while the other is radical. Indeed the rather numerous

variations in this section are unusually hard to classify. They present an aspect of great heterogeneity, suggesting in the large that the phonetic relations between the sounds *y* and *v* must have played some part in the matter, even tho in individual instances the precise extent of that influence is extremely hard to determine. It was probably most marked in the cases where a suffix containing *y*, such as *yin*, exchanges with one in *v*, such as *vin* (see the next paragraph). In the aggregate, these numerous variants form an important bulwark for the theory of interchange between the two sounds in Sanskrit and Prakrit, as recognized by Wackernagel I §188c, Pischel, *Gram. d. Pkt. Sprachen* §254.

§247. We begin with cases which seem most clearly to contain noun suffixes in both *y* and *v* forms. Prominent among them is a group of forms in suffixal *yin* and *vin*, found, as far as the variants are concerned, collectively only in YV. texts, and that too so that the *v* forms occur only in Taittiriya texts, the *y* forms in those of other YV. schools. We must associate this fact first with an apparent tendency of Tait. texts to prefer *v* in other suffixal forms (§248), and further with the preference of the same school for the vowel *u* in place of *i* (§622). The relation between *yin* and *vin* seems to be this. The *yin* forms contain really suffixal *in*, added to stems in *ā* (all the variants noted concern such stems). The *y* bridges euphonically the gap between *ā* and *i* (cf. §§338ff.), precisely as e.g. in aorist passives from roots ending in *ā* (*adhāyi* etc.) The *vin* of Tait. texts is best explained as a blend of *vant* or *van* with this *in*; e.g. *svadhā-vin*, product of *svadhā-vant* (RV.) and *svadhā-van* with *svadhā-y-in*. It is therefore likely that these *vin* forms are secondary to those in *yin*. See Whitney, *Grammar* §§258a, 1230e; Brugmann, *Zur Geschichte der hiatischen Vokalverbindungen*, *BKSGW* 65 (1913), part 3, pp. 211ff.; Wackernagel I §188c (where, however, it is represented that the *y* and *v* forms exchange at random). Besides the forms noted in the following list, note *yāyin*, *sthāyin*, *rābhā-dhāyin*, in addition to Whitney's list §1230e:

nama iṣumadbhyo dhanvāyibhyaś (TS. **vibhyaś*) *ca vo namaḥ* VS. TS. MS. KS.

namaḥ śrkāyibhyo (TS. **vibhyo*, MS. *śrgāyi**) *jighāṁsadbhyaḥ* VS. TS. MS. KS.

namo rudrāyātātāyine (TS. **vine*) VS. TS. MS. KS.

pītāmahebhyaḥ svadhāyibhyaḥ (TB. ApŚ. **vibhyaḥ*) *svadhā namaḥ* VS. KS. ŚB. TB. ApŚ. Also with *pitr̥bhyaḥ* and *prapītāmahebhyaḥ*.

ūrjastatib svadhāyiniḥ (TS. **vinib*) TS. KS.

§248. Besides these we find a considerable number of miscellaneous

cases in which *y* and *v* are in some sense suffixal; it is hard to classify them more precisely, and the degree of phonetic influence at work is likewise hard to determine. But it is to be noted that in not a few of them, also, Tait. texts seem to prefer the *v* forms, altho instances of the contrary are not lacking:

aramgamāya jagmaye (TB. ApŚ. *jagmave*) RV. SV. TB. Ap. Note stem *jagmu*, otherwise unknown, in Tait. texts, for regular *jagmi*. *duvasyave* (TA. *duvasvate*) *tvā vātāya svāhā* MS. TA. Stems *duvasyu* and *duvasvanti*; but MS. has v. l. *duvasvate*.

ojasvinī nāmāsi TS. ApMB.: *ojasyā nāmāsi* MS. Again Tait. texts with *v*:

atharya pitum me pāhi VS. ŚŚ.: *atharva pitum me gopāya* (AŚ. †*pāhi*) TB. AŚ. ApŚ. *atharva* looks like a phonetic variant, suggested by *atharvan*, for *atharya* (cf. RV. *athari*, *atharyu*), epithet of Fire. Note *v* in Tait. texts (to be sure also in AŚ.).

tapyatvai svāhā TS.: *tapatyai svāhā* KSA. TA. Stems *tapyatu* (RV.) and *tapati*. Poona ed. of TA. *tapyatvai*, v. l. *tapatyai*.

ye te agns medayo (KS. °*ro*) *ya indavaḥ* TS. KS. Here TS. has the regular *i*-stem *medi*, while KS. substitutes an otherwise unknown *medu*.

puṁse putrāya vettavai (ŚB. [so, for Conc. ŚG.] BṛhU. *vittaye*, MG. *kartavai*, KS.† and v. l. of MG. *kartave*) KS. ŚB. TB. BṛhU. ApŚ. ApMB.

nam no devatātaye (AV. *deva dātave*) RV. AV. N. See §61.

śrudhī śruta śraddhivam (AV. *śraddhivam*) *te vadāmi* RV. AV. The anomalous RV. form is, as it were, explained in AV.

viśvacarṣaṇiḥ sahurih sahāvān (AV. *sahīyān*) RV. AV. MS. Again AV. eliminates a rare hieratic form.

svā tanūr baladeyāya mehi (AV. *baladāva nā chi*) RV. AV. 'Come to me unto strength-giving' (RV. p.p. *mā*, *ā*, *ihi*): 'come to us, giving strength'.

namo hradayyāya (KS. *hradavyāya*) *ca niveṣyāya* (KS. *niveṣyāya*) *ca* TS. KS.: *namo niveṣyāya* (p.p. *nī*°) *ca hṛdyāya ca* MS.: *namo hṛdayyāya ca niveṣyāya ca* VS. Anomalous forms seemingly from *hṛd* and *hṛdaya* (but cf. §658), or from *hrada* (Keith, 'of the lake'). Stem *hradarya* quoted Pāṇ. 6. 1. 83, Vārtt. 2, Pat.

idā manuṣvad (AV. mss. *manuṣyad*) *īha cetayanti* RV. AV. VS. MS. KS. TB. N. The mss. reading of AV. is supported by APr. 4.65 (comm. *manuṣyavat*) and adopted by Whitney. The APr. comm. looks in the right direction; it is a blend of *manuṣvat* and *manuṣya*.

namah sūtāyāhantya (TS. *°hantya*, MS. KS. *°hantya*) VS. TS. MS.

KS. *a-hanti*, 'not smiting': *a-hantya* = *a-hantva* 'not to be smitten'.
arāyo śasmān abhiduchunāyate TB. AŚ. ApŚ.: *arāw yo no abhi duchu-*
nāyate RV. TAA. Vait. MŚ. The stem *a-rāy-a* (*rai*) is bahuvrīhi,
a-rā-vaṇ karmadhāraya. Caland would read *arāw yo 'smān* in
 ApŚ.; it seems indeed that the syllable *yo* is inherited from the
 RV. form of the pāda.

vasuranyo (MahānU. *°nyo*) *vibhūr asi* TA. MahānU. *anya* is from root
raṇ; as to *raṇya* we must remember the quasi-root *raṇv* (see last
 variant in §225). Both comms. have fatuous explanations; that
 on MahānU. divides *vasur anyo* (= *stutya*!).

etena tvam atra śirṣanyān (MŚ. *tvam śirṣanyām*, Conc., but Van Gelder's
 ed., 6. 1. 2, *śirṣanyān*) *edhi* KS. ApŚ. MŚ. The KS. ApŚ. reading
 alone makes sense: 'by this be thou headed' = 'let this be thy
 head'. The MŚ. form, if Van Gelder is correct, can only be a
 phonetic variant for *°ēn*.

unnetar un non (read *no*) *nayonnetar vasso abhy un nayā nah* AŚ.:
unnetar vasiyo na un nayābhi (KS. *vasyo 'bhy un nayā nah*)
 MS. KS. ApŚ. The AŚ. form may be felt as acc. pl. of *Vasu*
 (n. pr.), but is really only a phonetic variant or corruption for
vasyo (*vasīyo*): 'lead us unto welfare'.

§249. In a little group of three cases, AV. substitutes the more popular
varīyah for *varivah*, of which the *v* is certainly connected with the *u*
 of *uru*:

asmabhyam indra varivah (AV. *varīyah*) *sugam kṛdhi* RV. AV.: *asma-*
bhyam mahi varivah sugam kah RV.

sakhā sakhībhyo varivah (AV. **varīyah*) *kṛnotu* RV. AV. (both) TS. KS.
 GB. Here Ppp. has *varivah*; one ms. of GB. *varīyah*, which, it
 seems, ought to be read in GB. in accord with AV., unless GB.
 quoted from Ppp.

tvazā no atra varivah (AV. *varīyah*) *kṛnotu* AV. TS.

§250. In another small group the *y* is definitely part of a case-ending,
 while the *v* remains suffixal or is a stem final:

yābhīr indro vāṛdhe vīryāya (AV. *vīryāvān*) RV. AV. N. 'Increased unto
 heroism': 'increased, (so as to be) full of heroism'.

gārhapatyah (ŚŚ. **tyāt*) *prajāyā* (VSK. *prajāvān*) *vasuwillamah* VS. VSK.

ŚB. AŚ. ŚŚ. Objective gen. varying with possessive adjective.
projananam vai pratiṣṭhā loke sādhu prajāyās (MahānU. *sādhuprajāvāns*)
tantum tanevānā... TA. MahānU. But most mss. of MahānU.
 agree with TA.; the ed. follows one ms. and the comm.

namah śaṁgave (TS.† *śaṁgāya*) *ca paśupalaye ca* VS. TS. MS. KS. Wackernagel, II. 1 p. 315, plausibly takes *śaṁgāya* for *śaṁgayāya*. *sa ghā* (TB. *sadyā*, read *sa ghā* with Poona ed.) *no devah savitā sahāvā* (TB. *savāya*) RV. MS. ŚB. TB. AŚ. ŚŚ.

§251. In alternating verbal endings the same change between *y* and *v* occurs repeatedly. It is especially common in 3d person indicative-imperative variations; see VV I §§116, 104. We quote a single example here:

pra śomā yanty (SV. *yante*) *agnaye* RV. SV.

Another stray variant concerning verbal inflection has been noted: *brahmanā upāsvaitat* (MahānU. °*syaitat*) *tapah* TA. MahānU. The reading of TA. is uncertain; see VV I pp. 45, 125.

[*madhye poṣasya* (AG. °*sva*) *tr̥mpatām* (MG. *puṣyatām*, AG. *tiṣṭhantām*) AG. ŚG. MG. For *poṣasva* read °*sva* with Stenzler's Translation.]

And in different present stem-formations of verbs:

manse (ArŚ. *manye*) *vān dyāvūprthivī* (ArŚ. adds *subhojasau*) AV. ArŚ. Vait. See VV I p. 125.

§252. We now come to the more strictly lexical variants, in which at least one of the two sounds *y* and *v* is not in any sense suffixal or inflectional (usually both are not). They are fairly numerous, but so miscellaneous that it is hardly profitable to try to group most of them. There are several interchanges of the pronoun forms *tyam* (*tyat*) and *tvam*:

tam u tvam (SV. *tava tyan*) *māyayāvadhiḥ* RV. SV.

tvam (KS. *tyam*) *hy agne agninā* RV. TS. MS. KS. AB. KB. JB. ŚB. AŚ. ŚŚ. Kauś.

imam ū (MS. *u*, p.p. *ū[m]*) *śu tvam asmākam* (TA. ApŚ. *tyam asma-bhyam*) RV. SV. MS. TA. ApŚ. MŚ.

§253. Another little group concerns real or specious derivatives of the root *ī* 'go' in variation with *av*. They tend to confirm the use of *av* as a verb of motion; see Neisser, *ZWbch. d. RV* 123ff.:

āpo agre viśvam āvan AV. : *āpo ha yad bṛhatir* (TS. MS. KS. *yan mahatir*) *viśvam* (TA. *garbham*) *āyan* RV. VS. VSK. TS. MS. KS. TA. 'Went (rushed?) into the all'; AV. is of course secondary but perhaps intends substantially the same as the rest, rather than the banal 'helped all'.

atī setuṁ durāvyam (SV. *durāvyam*) RV. SV. The derivation of the RV. form is uncertain, see Oldenberg, *Naten* on 9. 41. 2. The SV. form, at least, is clearly meant to be taken from root *ī* ('hard to cross').

ayebhyaḥ (TB. *ave*?) *kilavam* VS. TB. *aya* 'dice-throws' is of course original; note that *av-* occurs in a Tait. text (see §247); is it a mere phonetic variant for *ay-*? (comm. 'to helpers'). Tho *aya* may not be derived from root *i*, the variant belongs to this group.

§254. Another group of cases is united by the circumstance that differences of word division produce different words in one form of the variant. In the instances first mentioned the *v* (or, once, the *y*) is suffixal, the other sound belonging to a separate word (particle or light monosyllable):

rṣiṇām pudro abhiṣastipā u (VS. ŚB. °*pāvā*, TB. °*pā ayam*) AV. VS. ŚB. TB.

tanūpādvānas (AV. *tanūpā ye nas*) *tanvas tapojāḥ* (AV. *tanūjāḥ*) AV. AB. AŚ, *tanūpāvan* = *tanūpā*.

svarevaj (AV. *svar yaj*) *jyotiḥ abhayaṁ svasti* RV. AV. KB. TB.

satyam (SV. ApŚ. *sa tūm*) *vr̥ṣan vr̥ṣed asi* RV. SV. ApŚ. The RV. original is less commonplace than the later substitute, which opens countless Vedic *pādas*.

utānyo asmad yajate vi cāvah (TB. *vicāyah*) RV. MS. TB. N. The original has *vī-ca-āvah*; *vicāyah* (comm. *viśeṣeṇa pājāyuktah*) is ἀπ.λεγ., corrupt, and untranslatable. See Kaegi, *Festgruss Roth* 159, 165.

yena bhūyaś carāty (MG. *caraty*) *ayam* (AG. *ca rātryām*, PG. *bhūriś carā divam*) AG. PG. ApMB. MG. The PG. reading is clearly secondary.

nāvaś caranti svastica iṅānāḥ VS. TS. ŚB.: *nāvo vi yanti susico na vāṇiḥ* MS. KS. The passage is mystical and obscure, tho the individual words are simple enough; VS. etc. may have a lect. fac.

pītā bhāsvaty anūpamā TA.: *pītābhā syāt tanūpamā* MahānU. See §838.

praty eva (ŚŚ. *pra tveva*) *gr̥bhāyata* AV. AB. GB. JB. ŚŚ.

§255. The rest we shall not attempt to classify; note that in some of them one or the other form still contains suffixal *y* or *v* (tho not both):

ghṛtaṁ ghṛtāyane (MS. *ghṛtavane*) *piba* AV. VS. VSK. TS. MS. KS.

ŚB. AŚ. ŚŚ. 'Home of ghee': 'rich in ghee'; *ghṛtāvani* is a secondary blend of the common epithets *ghṛta-vant* and *ghṛta-yoni* (both RV.).

anuvāsi (VS. *anuyā*, MS. *anuvāya*, GB.† Vait.† *ahnānsi*, em. Vait. ed. to *anuvāsi*) *rātriyaḥ* (VS. *rātryā*, MS. KS.† Vait.† *rātryai*) *tvā* (VS.

MS. omit) *rātrīm* (VS. MS. KS.† *rātrīm*) *jineva* VS. TS. MS. KS.

Vait. (pratika in GB.) The two forms are quite uncertain and may be phonetic variants. The lexicons take them as containing the

roots *vā* and *yā*. But note that MS. presupposes a stem *anuva*, with short *a*.

trātāram indram akr̥ṇor avadhyam (VSK. *ayudhyam*) VS. VSK. TS. MS. KS. ŚB. Synonyms; note the *u*, preserving a trace of original *v*. Something like the reverse process in Pāli *āvudha* = Skt. *āyudha*.

āritxi (MS. *āyukṣi*) *sarvā opadhīh* RV. VS. TS. MS. KS. Roots *ā-vid*: *ā-yuj*. Other interchanges of *vi*: *yu* in §805.

nādyā śatruṃ nanu (ŚB.† *na nu*) *purā vivitse* (ŚB. *yuyutse*) RV. ŚB. Metathesis of vowel and semi-vowel (*vi*: *yu*).

rāyah syāma rathyo vayasvalah (TB. *vivasvatah*) RV. MS. TB. The startling change in TB. is probably suggested by *su-yamasya* in the prec. pāda. *Vivasvant* goes well with *Yama*!

śaṅgayī (MS. ŚB. °*gavī*, TB. °*gaye*) *ñradānā* (ŚB. *ñradānū*) MS. ŚB. TB. AŚ. ŚŚ. *gaya* 'chattels': *go* 'cow'.

somī ghoṣeṇa yachatu (SV. *vakṣatu*) RV. SV. Substantially synonyms. *sparihante dhiyah* (TS. KSA. *divah*) *sūrye na* (SV. *sūre na*, TS. KSA.† *sūryeṇa*) *viśah* RV. SV. TS. KSA. See §109.

sarvasvatyaī yaśobhaginyai (KS. *reśubha*°) *svāhā* VS. KS. *br̥hann asi br̥hadravā* (TS. KS. °*dgrāvā*, MS. °*drāyāh*, MŚ. °*drāyah*)

VS. TS. MS. KS. ŚB. MŚ. The Maitr. texts obviously secondary. *malmalābhavanṭīm tvā* (N. °*itūyā*, corrupt) *ādayāmi* TS. MS. KS. TA. N. *ruḍra yut te krayī* (*krivi*, *kravi*, *giri*) . . . see §47.

dhūñkṣāgneṇī (VSK. vv. II. *dhūñkṣyā*° and *dhūñkṣvā*°) VS. VSK. MS.: *agnaye dhūñkṣyā* (KSA.° *ṣā*) TS. KSA. Wholly obscure words.

nigīrya (MŚ. *nigīrya*) *tubhyam abhya āsam* (ApŚ. *tubhyam madhye*, MŚ. *tubhyam madhvah*) Vait. ApŚ. MŚ.: *nigīrya sarvā ādhīh* KŚ. A desperate passage; see §47.

duṣṣvapnahan duruṣyaha TA. Bibl. Ind.; *duṣṣvapnahan duruṣṣaha* TA. Poona ed., text and comm.: *duṣṣvapnahan duruṣṣahā* MahānU. Comm. on TA. *duruṣṣaha duḥkham utkarṣeṇābhībhava*; comm. on MahānU. *duruṣṣahā tvam, duṣṭam uṣṣam* (!) *dāham hanti*. The word seems to be *durasyuha* (°*hā*) 'killing him who plans evil (*durasyu*)'.

anvān anaśṣato (KS.† ApŚ. *anabyato*, MŚ. Van Gelder *anaśvato*, without v. l.) *dānam* KS. TA. ApŚ. MŚ. Poona ed. of TA. reads *anaśṣato*, v. l. *anuśyato*; the comm. *ayahṣaphān*, with v. l. *anaśato*. Obscure. *revatī ramadhvam* (MS.* °*tir amedhyam*) VS. TS. MS. (both) KS. The variant of MS. is corrupt; see *AJP* 27. 403. But the reading of the ed. is an emendation; mss. °*ramadhyam*.

ayuktāso abrahmatā vidasāma (RV. *yad asan*) RV. VS. ŚB. *vi-dasāma*, taken by Mahīdhara as from *vī + das* 'fail'.

y and h

§256. A very few cases of miscellaneous character, consisting of easy lexical substitutions or corruptions. Cf. Weber, *ISt.* 4. 224;
dyutāno vājibhir yatah (SV. *hitah*) RV, SV.
saṁ aravantu diśo mahih (HG. *mayi*) ApMB. HG.
endram vagnunā vahata PB.: *vagnunendram hwayata* TB. ApŚ. Note the metathesis of *h* from the beginning of the original *hwayata* to the middle in *vahata*. PB. comm. glosses *āhwayata*.
yamīr yamasya bibhryād (AV. *virhād*) *ajāmī* RV. AV. See §222.
taṁ ahaṁ punar ādade KŚ. PG.: *imaṁ taṁ punar ādade 'yam* (read 'ham) HG. (plainly corrupt).
hinvaṇo hetrbhir yatah (SV. *hitah*) RV, SV.
ṣnuṣā sapatnā (TB. comm. and Poons ed. text °*nāh*) *śvaśuro 'yam astu* (AŚ. 'ham *asmī*) TB. AŚ.

r and l

§257. Nearly all the numerous variants under this heading are purely phonetic; the same word is spelled with *r* or *l*. The number in which lexical or other real difference is even conceivable is quite negligible. While the variants can hardly be said to establish any new principle, they furnish a large amount of new evidence for facts which have, on the whole, been fairly well recognized.

§258. There is a tendency towards *l* noticeable in younger and less hieratic texts. The RV., especially in its oldest stratum, has a marked fondness for *r*. In the RV. itself are found doublets such as the roots *pru:plu*, *mruc:mluc*, *car:cal*, *pruṣ:pluṣ*; the words *puru:pulu*, *aram:alakam* [despite Wüst, in *Ehrensorge W. Geiger* 185ff., which does not convince me—F. E.], *sahamūra:sahamūla*, and the intensive stems *jargur:jalgul*. Such instability continues after the Mantra period thru the history of the two sounds in Sanskrit and the medieval dialects, until in Māgadhī Prakrit, and sporadically elsewhere, *l* stands for any and every *r*. The reverse is also found, tho only sporadically in the Prakrit dialects recorded; Pischel §259, and cf. Wackernagel I p. 215f., Edgerton, *Studies in Honor of Hermann Collitz* 30f. This confusion is reflected in the earliest language and thruout the Vedic period, not only in the variations of parallel texts, but in the ms. readings of one and the same text.

§259. The variants confirm and extend by further examples the scope of these known facts. A few other stray instances which have come to our notice and are not included in Wackernagel: MS. 3. 7. 9 has *āśvāra* and *āśvāra* against *āśvāla* and *āś°* in the corresponding passages of KS. 24.8 and KapS. 38. 1 (see Von Schroeder, MS., p. xv). PG. 1. 15. 4 has *grapsa* 'tuft of grass' for AG. 1. 14. 4 *glapsa* (GG. 2. 7. 4 *grathna*). The variant *pleṅgha* for *preṅkha* 'swing' occurs in ApDh. 1. 11. 31. 16. Later on, similarly, derivatives of the roots *jvar* and *jval* figure on the same page of the Kathāsaritsāgara (5. 118, 122). In Aufrecht's edition of AB., p. 428, it has been pointed out that this text has a number of cases of *r* for more usual *l* (*urāka*, *bahura*, etc.). Such a thing is not surprising in a Rigvedic Brāhmaṇa; and certainly AB's *bahura* goes RV. one better, for that form is unknown in RV., where *bahula* is common. In fact, the AB. passage in question, 2. 20. 14 (also in AŚ. 5. 1. 15), containing *bahuramadhya*, imitates RV. 10. 42. 8, which contains *bahulāntāsa(h)*.—The statement was made by Von Schroeder, ZDMG 33. 196, that MS. has a general preference for *l* over *r*. But this is not repeated, so far as we can see, in his edition of the text; we gather that it was tacitly withdrawn. In fact, the variants do not show any such preference for *l* in MS. While Maitr. texts sometimes show *l* for *r* of other texts, one of these cases is a lexical variant (§260), and in most of the others the *l* form is more usual thruout the language generally. Per contra, note MS. *āśvāra* above in this section, and *khavāś* (to be sure with v. l. *khaś°*), the only recorded occurrence of this word with *r* (§265).

§260. The very small group of lexical variants is now given first; one of them, even (the last), may possibly be purely phonetic—if not that, it is certainly corrupt:

te no 'gnayah paprayah pārayantu (MŚ. MG. *pāla°*) TS. TB. PB. ApMB.

MŚ. PG. MG. The two words are practically synonyms, tho unrelated; both mean in effect 'preserve'. Note the adjacent *paprayah*, related to *pārayantu*.

adhī skanda (Ppp. *kranda*) *vīrayasva* AV.: *abhi kranda vīlayasva* ŚG. 'Play the hero': 'be strong' (*vīl°* for *vīd°*). See §272.

dhik te jāraṁ parasya janasya nirmārjmi . . . MŚ.: *dhik te jālmī* . . .

LŚ. The words are quite different in meaning and construction. *mā rudriyāso abhi gur vṛdhānaḥ* (MS. *abhi gulbadhānaḥ*) MS. TA.: *mā no rudrāso adhi gur vadhe nu* (mss. *nuḥ*) MŚ. See §209. *gulbadhānaḥ* is not divided in p.p.; it can only be a corruption (or phonetic variant) for *gur* (etc.) = *guh*, 3 pl. aorist.

§261. The rest are all purely phonetic in character. We begin with a group in which *r* is regular in RV., but *l* is regular in later or less hieratic texts. The *r* forms are either Rigvedic, and in later texts copied from RV., or conscious archaisms imitating Rigvedic diction, like *bahura* in AB. (§259):

āsrirā (AV. ApMB. *āślilā*) *tanūr bhuvati* RV. AV. ApMB. The *r* form is not recorded outside of RV., which is the more remarkable because of its obvious connexion with the common word *śrī*. For this the suffix *ra* is responsible, first by dissimilation of one of the liquids, then by reassimilation of the remaining *r* to *l*.

āsrīram (TB.† *āślilam*, both edd.) *cit kṛnuthā* (TB.† *°thāt*, comm. and Poona ed. text *°thā*) *supratikam* RV. AV. TB.

samūḍham (VSK. *samūlham*) *asya pāśsure* (SV. *°le*) RV. AV. SV. VS. VSK. TS. MS. KS. ŚB. N. The *l* form is regular after RV.; the *r* form in RV. only in this passage, directly repeated in all later texts. *mā tad bhūmyām ā śriṣan* (VSK. v. l. *śliṣan*) *mā tṛṇeṣu* RV. VS. VSK. TS. MS. KSA. Cf. *āśreṣā* (*āśreṣā*) . . . below, §265.

andhāhīn (TS. *°he*, KSA. *°heḥ*, em., ms. *°he*) *sthūragudayā* (TS. KSA. *°gudā*, VS. *sthūlagudayā*, and so MS. p.p.) VS. TS. MS. KSA. The RV. knows only *sthūra*, but *sthūla* is regular later (cf. however *sthavira*).

anu no mārṣtu (VS. TS. ŚB. TA. *anu mārṣtu*) *tanvo yad viriṣam* (VS. TS. KS.† ŚB. TA. ŚŚ. *virīṣam*) AV. VS. TS. MS. KS. ŚB. TA. ŚŚ. *riṣ* is Rigvedic, rare later.

cappam (TB. Poona ed. *cappam*) *na pāyur bhigag asya vālah* (KS. *vārah*, TB. *bālah*, Poona ed. *vālah*) VS. MS. KS. TB. The *r* form is almost limited to RV.; cf. however *aśvavāra* in MS., §259.

devāṇṣo yasmai tveḍe tat satyam uparīprutā (ApŚ. *aparīprutā*) *bhaṇgena* (ApŚ. *bhaṇḡyena*) VS. ŚB. ApŚ. The root is commonly *pru* in RV., only very rarely so later.

aślonā (comm. *aśronā*) *aṅgair ahrutāḥ svarge* AV.: *aślonāṅgair ahrutā* (read *ahrutāḥ* or *°tā* with Poona ed.) *svarge* TA. *śrona* chiefly RV.

§262. Next, a group concerning words in which both *r* and *l* are common in most periods of the language, but RV. as a rule has *r* almost or quite exclusively. Here are included two variants in which AV. goes RV. one better in its hieratic *r*; but both RV. passages are from the largely popular Book 10. Both cases, adjacent to each other, concern the root *rabh*: *labh*, which in RV. always has *r* except in a few passages of the tenth book, of which these are two. Both forms are common later:

utālabdham (AV. *utārabdhān*, Ppp. *utāl°*) *apryuhi jātavedaḥ*; followed by: *ālebhānād rṣibhīr yātudhānāt* (AV. *utārebhānād rṣ° yātudhānāt*) RV. AV.

The AV. is secondary and corrupt in its construction; see Whitney's note.

The other variants in this section do not involve RV. Two concern *śukla* and *śukra*, both fairly common later, but the former not in RV. Another concerns *rohita*: *lohita*, of which again RV. has only the *r* form. The case of *kṣudra*: *kṣulla*, where the *l* form is clearly Prakritic (with assimilated consonant group), also concerns words both of which are well known in the language as a whole:

śukrāya svāhā VS. MS. ŚB.: *śuklāya svāhā* VS. MS.

peśo na śukram (KS. TB. *śuklam*) *asitam* (MS. samh. mss. *aś°*) *caśāte* VS. MS. KS. TB.

varuṇāya rājñe trayo rohitalalāmāḥ (TS.† misprinted *rohito-la°*; KSA. *lohita°*) TS. KSA.

atho ye kṣullakā iva AV.: *hataḥ krimīṇām kṣudrakaḥ* SMB.: *atho athūrā atho kṣudrāḥ* TA. (perhaps consciously hieratic as regards both adjectives).

§263. Next, words in which *r* forms (all prehistoric) are more common in all periods, the *l* forms being largely problematic or textually uncertain (Wackernagel I §192b). In this group might perhaps have been placed *gulbadhānaḥ* of MS., see §260:

asya kurmo (RVKh. *kulmo*, AVPpp. ms. *krṇvo*) *harivo medinām tvā* RVKh. TS. TB. AVPpp. (Barret, JAOS. 37. 263f.): *asmākam abhūr haryakva medī* AV.: *ihā krṇmo harivo medinām tvā* KS. Scheftelowitz p. 112 reads for RVKh. *ihā kurmo ha° vedinām tvā*. But his *kurmo* is an emendation of a ms. reading *kutso*, which is probably a graphic corruption for *kulmo*.

upapravada (RVKh. *upapla°*) *maṇḍūki* RVKh. AV. N. Again Scheftelowitz reads *upapra°* in RVKh., this time with his ms. The form intended is *upa-pra-vada*, cf. *ā-vada* in next pāda. The reading with *pla*, if it is anything more than a ms. corruption, is mechanically assimilated to *plavasva* in the second half stanza.

antarikṣam puritatā (TS. *puri°*, MS. *puli°*, KSA. *puli°*) VS. VSK. TS. MS. KSA. The *r* forms are commoner.

salatam tu śirābhis tu MahānU.: *samtatam śirābhis* (Poona ed. *śir°*, but v. l. and comm. *śir°*, gloss *naḍībhiḥ*) *tu* TA. No *l* form of this word is otherwise recorded.

§264. Words in which *l* is regular, *r* rare. Here, first, eight passages containing *sarira* or *salila* 'ocean'. That MS. invariably has *salila*

cannot be considered significant (cf. §259, end), since this is the regular form in all periods, even RV.; neither RV. nor AV. knows *sarira*, which is practically restricted to YV. texts and, along with many other *r* forms, may be regarded as a conscious hieraticism:

aśvaṃ jajñānaṃ sarirasya (MS. *salilasya*) *madhye* VS. TS. MS. KS. ŚB. *prapīnam* (MŚ. v. 1. °*lam*) *agne sarirasya* (MŚ. *salilasya*) *madhye* VS.

KS. MŚ.: *prapyātām* etc. TS. ApŚ.

vibhrājamānaḥ sarirasya (MS. *salilasya*) *madhye* (TA. °*yāt*) VS. TS. MS. KS. ŚB. TA.

vyacyamānaṃ salilasya (VS. KS. ŚB. *sarirasya*, TS. TA. *bhuvanasya*) *madhye* AV. VS. TS. MS. KS. ŚB. TA.

sarirani chandaḥ VS. KS. ŚB.: *salilani ch°* TS. MS.

sarirāya svāhā VS.; *salilāya tvā* TS. MS. KS. ApŚ. MŚ.: *salilāya svāhā* ŚB.

sarirāya (MS. TA. *salilāya*) *tvā vātāya svāhā* VS. MS. ŚB. TA.

sarīre tvā sadane sādyaṃmi VS. KS. ŚB.: *salīle* etc. MS.: *salīle sadane sīda* TA.

§265. The rest are miscellaneous:

kṛṣṇagrīva āgneyo rarāṭe (MŚ. *lalāṭe*) *purastāt* VS. MS. The *l* form is commoner.

aśleṣā (TS. *āśreṣā*) *nakṣatram* TS. MS. KS. In MS. p.p. *aśl°*; KS may intend either *a-* or *ā-*. The word regularly has *l*. Cf. *mā tad bhūmyām* etc., §261.

adhoraṃa (HG. text *atho°*) *ulumbalaḥ* (HG. *ṭulumbaraḥ*) ApMB. HG. The word (usually *udum°*, probably related to *udumbara*, *uq°* 'fig-tree') appears in RV. AV. etc., always with *l* in the last syllable, except here in HG., which may show dissimilation to preceding *l*. Cf. §273.

mudgās ca me khalvās (MS. *khavās*, v. 1. *khal°*) *ca me* TS. MS. KS. A kind of grain; the *r* form not found elsewhere. Note that it occurs in MS. (cf. §259).

achalābhīḥ (KSA. °*rābhīḥ*, MS. [m] *atsarābhīḥ*, VS. *ṛkṣalābhīḥ*) *kapiñjalān* VS. TS. MS. KSA. See §184.

r and ʀ

§266. These interchanges, with the yet more scanty groups concerning *r* and *ʀ* and *h*, are sporadic and of slight phonetic importance. We record them on the chance that there may be a quasi-phonetic glide from one to the other in words that are lexically similar, which are regularly involved. In fact, so far as they do not concern corruptions

(as is often the case), they mean substitution of one word for another similar in sound. Thus the very hieratic word *jīra-dānu* is twice replaced by *jīva-dānu* at a time when the former is no longer understood: *udādāya pṛthivīm jīradānum* (TS. TB. ApŚ. °nuh; VS. ŚB. jīvadānum)

VS. TS. MS. KS. ŚB. TB. ApŚ.

kamgayā (TB. °ye, MS. ŚB. °gavī) *jīradānā* (ŚB. jīva°) MS. ŚB. TB. AŚ. ŚŚ.

§267. The rest are individual cases of more or less close synonymy, tapering off into doubtful or corrupt readings:

avakraśiṇam vṛṣabham yathājuram (SV. *yathā juram*) RV. AV. SV. 'Ageless': 'swift'.

ūrjastvāṁ oṣadhīr ā riśantām (KSA. *viś°*) RV. TS. KSA.† 'Graze on': 'enter', the latter an evident lect. fac.

purū reto dadhire sūryakṣitah (AV. °*śritah*) RV. AV. KS. The AV. is secondary and not very intelligent; 'sun-shining' and not 'sun-resorting' is original. Yet KapŚ. (see note on KS.) has °*śṛtah*, evidently intending °*śritah*.

rudra yat te krayī (*krivī*, *kravī*, *giri*)... see §47.

pālī priyam ripo (and *rupo*) *agram padam veḥ* RV. (bis): *pāty agnir ripo agram padam veḥ* AŚ.

dūredṣaṁ grhapatim atharyum (SV. *athavyum*) RV. SV. KS. ApŚ. MŚ. N. The SV. form is desperate. Benfey suggests *atharv-yan* with simplification of the group of three consonants (cf. §§419ff.). In some way the *v* of *atharvan* seems to be concerned.

akvīnā gharmaṁ pātām hārdvānam (TA. *hārddivānam*, read *hārdi°* with Poona ed.; LŚ. *pātām aharyānam*, MŚ. *pibatām hārdvānam*) VS. MS. ŚB. TA. ŚŚ. LŚ. The MS. corruptly mouths over an obscure form. Note that the *v* of the original, by a kind of metathesis, reappears as the vowel *u*.

hīteḥ (SV. *hiteḥ*) *śiro jīhvayā vāvadac* (SV. *rārapac*) *carat* RV. SV.

latra rayiṣṭhām anu sambharaitam (MŚ. °*retām*; AŚ. corruptly °*bharatām*) TB. AŚ. ApŚ. MŚ.

rathe akṣeṣe vṛṣabhasya (KS. TB. °*ṣu vṛ°*) *vāje* AV. KS. TB.: *ratheṣe akṣeṣu vṛṣabharājāḥ* ViDh. See §359.

miśravāsasaḥ kauberakāḥ ApMB.: *kauberakā viśravāsasaḥ* HG.

dyurdā (*āyusmān*) *deva* (*agne*) *jurasam* (*haviṣā*, °*ṣo*) *vṛṣānah* (etc.), see §854.

asmān (MS. KS. *asmān*) *u devā avatā hareṣu* (MS. KS. *bhareṣe ā*) RV. SV. VS. TS. MS. KS.: *asmān devāso vṛatā hareṣu* AV.

varuṇāya riśādase (KSA. *vidase*)... TS. KSA. So the ms. of KSA.: but von Schroeder emends to *riśādase*.

§268. In several cases assimilation or dissimilation is concerned: *ugram oṣiṣṭham tavasam* (SV. *tarasam*) *tarasvinam* RV, AV, SV. Assimilation to *tarasvinam* in SV.

vātajavair (HG. *vātājirair*) *balavadbhir manojavair* MS. HG. Either assimilation in MS., or avoidance by dissimilation in HG. of the banal sequence *vātajavair* . . . *manojavair*. Since the latter process seems almost too clever for a sūtra text, probably MS. is secondary. *dhanamjayan dharuṣam dhārayiṣu* RVKh.: *bhūmidrūham acyutam pārayiṣu* AV.: *bhūmidrūho 'cyutaś cyāvayīṣuḥ* AV. The last, unquestionably secondary, changes to *cyāv*° after *acyutaś*, 'unshaken (but) shaking (others)', an enticing mode of expression in the Veda (e.g. *ajuryam jarayantam*, RV, 2. 18. 1).

r or e and h

§269. These cases are yet fewer and slighter in phonetic significance; cf. §260:

areḍatā (KS.* *ahed*°, so ed., but ms. *īdatā*; read probably *ared*° with v. Schr. on KS. 32. 3, n. 3) *manasā devān gacha* (ApŚ. *gamyāt*, TS. *manasā tac chakeyam*) TS. MS. KS. ApŚ.: *ahedatā* (ŚŚ. *ahel*°) *manasedam juṣasva* AŚ. ŚŚ. The root *reḍ* in Naigh. 2. 12 is followed immediately by *hed* in a list of ten words for 'be angry'.

sahamānā sahasvatī (PG. *sarasvatī*) PG. ApMB. HG. *sarasvatī* is a blunder.

taṁ tvā bhrātaraḥ svrḍhā (ApMB. °*dho*, HG. *suhḍo*) *vardhamānam* AV. ApMB. HG. See §109.

tā (tāv) ehi (*cha*, *iha*, MG. *eva*) . . ., see §§578, 888.

sa ghā (TB. *sadyā*, Poona ed. *sa ghā*) *no devaḥ savitā sahāvā* (TB. *savāya*) RV. MS. ŚB. TB. AŚ. ŚŚ.

l and ḍ

§270. It is a familiar fact (Wackernagel I §222) that every *ḍ* and *ḍh* between vowels is changed in the Śākala and Bāskala recensions of the RV. to *l* and *lh*. This variation is ignored in the Cone., because it is carried out with mechanical completeness. Clearly related to it is the change between vowels of the same sounds to dental *l* and *lh* in later Vedic texts; Wackernagel I §194. This alteration is carried thru, with as absolute completeness as in RV., in two texts, VSK. and ŚŚ.; and also in the twentieth book of AV. These cases are recorded in the Cone., but we deem it a waste of space to list here the variants which concern VSK. and ŚŚ. alone. Elsewhere the same change occurs sporadically.

It is clear that ms. tradition in this regard is untrustworthy, and that editors have exercised their discretion to some extent. Thus N. seems to intend to write *l* thruout. In the following list all the variants with *l* in AV. occur in Book 20, and mainly in those parts of it which are copied from RV. So far as we have observed, these are the only variations from the text of RV. in those parts of AV. 20.

§271. The list follows:

idāsmān anu vastām ghṛtena ApŚ. MŚ.: *idāivāsmān* (RVKh. *ilāiva vām*) *anu vastām vṛatena* RVKh. AV. Vait. But Scheftelowitz reads *idāiva . . . ghṛtena* for RVKh.

aīdamṛdā yavyudhah KS.: *ailabṛdā* (MŚ. °mṛdā, KapŚ. *ilamṛdā*) *dyur-yudhah* (TS. *yavyudhah*; MS. *yo yudhah*) VS. TS. MS. See §241.

ādityā rudrā vasavas tvelate (AB. *tee*°, for *tee*°; GB. Gaastra †*tenute*, with all mss.) AV. AB. GB. JB. ŚŚ.

aśtrāni tādam pratināhā (ApŚ. † *tālam pratināham*) MS. ApŚ.

yad devā devahedanam (VSK. TA. °helanam, but TA. Poona ed. both times °hef°, with v. 1. °hed°) AV. VS. VSK. MS. KS. ŚB. TB. TA. (bin) Vait. ApŚ. MŚ. Kauś. BDh. GDh.

nahy anyam badākaram (AA. *balā*°) RV. AA. AŚ. But Keith reads AA. *balā*° (as is read in RV.).

aśrathman dṛghāvradata viditā RV.: *avradanta vilitā* (fragment) N. *indraś ca mṛdayāti* (AV. ŚG. mṛl°) *nah* RV. AV. ŚG.

ide (ŚŚ. VHDh. *ile*) *dyāvāpṛthivī pūrvacittaye* RV. AB. KB. AŚ. ŚŚ. KS. MŚ. VHDh.

īdenyo (AV. ŚŚ. Vait. *ilenyo*) *namasyah* RV. AV. SV. ŚB. TB. AŚ. Vait. *krīdanta* (N. *krī*°) *putrair naptṛbhīh* RV. AV. N.

yad vidāv (AV. *vīdāv*) *indra yat sthīre* RV. AV. SV. Svidh.

vīdu (AV. Vait. *vīlu*) *cīd ārajatnubhīh* RV. AV. SV. Vait.

vīhi sūra (TB. *sūra*) *puroḍāsam* (AV. °lāsam) RV. AV. KS. TB. N.

vausa (ŚBK. ŚŚ. *vausa*) AB. GB. ŚB. ŚBK. ŚŚ. Vait. MŚ. ApŚ.

vya āna (AV. *āna*) *indrah pṛtandh svaḥ* RV. AV.

ḍ and *ṛ*

§272. The same change occurs sporadically also between *ḍ* and *ṛ*. Twice this concerns the word *idā*, *ilā*, or *irā*; the other cases are lexical or corrupt. Cf. also *ahar divābhīr ātibhīh*, §360; here MS. has (for *ahar*) *vahad* (cf. next §), but one ms. *vahad* and p.p. *vaha*.

irāvati (KS. *idā*°) *dhenumatī hi bhūtam* RV. VS. TS. MS. KS. ŚB. TA. AŚ. ApŚ. MŚ.

idā (ŚŚ. *ilā*, MS. MŚ. *idā*, ApŚ. °*irā*, in the same passage with °*idā*) *chi* VS. TS. MS. KS. ŚB. TA. ŚŚ. LŚ. ApŚ. (both) MŚ.

dṛṇhasva vīdayasva (MS. *vīr°*) *su* TS. MS.; *adhiskanda vīrayasva* AV.; *abhi kranda vīlayasva* ŚG. See §260.

vīruc chapathayopanī AV.: *vīdu chapathajambhanī* ApŚ. The latter is a clear corruption of the AV. reading, which Caland adopts.

varenyakratūr (AV. *°tur*, ApŚ. *īdenya°*) *aham* RVKh. AV. ApŚ.: *vīrenyah kratur indrah suśastih* RV. See §§383, 554.

d and *r*

§272a. On this subject see Hanns Oertel's helpful review of VV I, in *GGA* 1931 236ff., especially 239f., and his article in *Ehrendebe für Wilhelm Geiger* 136f. He refers to Patañjali (Introd. to *Mahābhāṣya*, on Vārtt. 9, p. 11, 11, Kielhorn), who mentions the mispronunciations *yadvānas*, *tadvānas*, for *yadvānas*, *tadvānas*; and to Wackernagel I p. 212. Oertel would see in such variations as *nātārīd* (TB. *°rīr*) *asya samptim vadhānām* (TB. *ba°*) RV. TB., where a difficult 2d person sing. is substituted for a 3d person (cf. VV I p. 237), traces of this phonetic tendency. (Cf. ChU. 4. 1. 2 *pradhākṣīr* for *°ṣīd*, Oertel, II. cc.) It seems indeed possible that this has something to do with such variations, altho it should be remembered that there are many other equally curious variations in person of verbs which cannot be thus explained (VV I passim, especially p. 195f.). Other cases mentioned by Oertel (see also his note in *ZII* 8. 289f.) are:

mayī rāyo mayī rakṣah MS. 4. 9. 13: 134. 5, for which the Conc. suggests *dakṣah* for *rakṣah*: *mayī dakṣakratū* TS. ‡2. 5. 2. 4, ApŚ. AG. HG.: *mayī dakṣo mayī kratuh* VS. MS. ŚB. TB. TA. ŚŚ.

na me tad upadambhiṣar dhṛṣir brahmā yad dadau MS. (originally *°dambhiṣad ṛṣir°*, Caland, *ZDMG* 72. 10 *infra*): *na ma idam upadambhiṣag* (once erroneously *udambhiṣag*) *ṛṣir brahmā yad dade* ApŚ. (bis). Here the ApŚ. form seems to stand for *upadambhiṣad*, with final *g* for *d* (= *k* for *t*), see our §142.

yadā rāghaṣi varadaḥ Vait.: *yadā rākhāṣyau vadataḥ* ApŚ.: *yad adyārādhyam vadantaḥ* MŚ. See §70.

To these materials collected by Oertel may be added the following: *ahar* (MS. *vahad*) *divābhīr* (MS. *divyābhīr*) *ūtībhiḥ* VS. MS. ŚB. TA. ŚŚ.

IŚ. One ms. and p.p. of MS. *vahad* (*vahat*); see §360, and the preceding §272. The MS. is secondary, and may be considered hyper-Sanskritic.

dadhīr (SV. *dadhad*) *yo dhāyī sa te* (SV. *sute*) *vayāṁsi* RV. SV.

balim ichanto vitudasya (AG. *vī tu tasya*, v. 1. *vidurasya*) *preṣyāḥ* (MahānU. AG. *preṣṭhāḥ*) TAA. MahānU. AG. See §65.

dvīṣas taradhyā (ApŚ. °yāi) *rṇayā na tṛyase* (SV. tṛase) RV. SV. KS.
AB. ApŚ.: *dvīṣas tad adhy arṇaveneyase* AV.

l and *d* and *n*

§273. By way of appendix may be mentioned a few stray cases in which *l* varies with lingual *n* and with dental *d*; these evidently show tendencies related to the preceding. (A couple of variations between *l* and dental *n* might perhaps also be recorded here; but because of the ease of graphic confusion between these letters we have quoted them in §878, q.v.) In two contiguous passages *harikṇikā*, fem. of the color-adjective *harita*, is changed in ŚŚ. to *hariklikā*, perhaps by partial assimilation to the preceding *r*; but the characters are graphically much alike:

tāsām ekā harikṇikā (ŚŚ. °klikā) AV. ŚŚ.

harikṇike (ŚŚ. °klike) *kim ichasi* AV. ŚŚ.

There remain a couple of partly phonetic variants between *d* and *l*:
urūṇasāv (TA. *uru*°) *asutrṇā* (AV. TA. °pāv) *udumbalau* (TA. *ulum*°)
RV. AV. TA. AŚ. See Lanman apud Whitney AV. The TA. comm., fatuously, *prabhūtabalayuktau* (as if *uru-bala*!). See *adhorāma* etc., §265.

nī nirartana vartayendra nardabuda (KS. *nandabala*) TS. KS. ApMB.
Both āx. ley.; obscure epithets of Indra. KS. looks suspiciously like a case of popular etymology (as if 'rejoicing strength'), and is therefore probably secondary.

CHAPTER VIII. THE SIBILANTS

§274. The general confusion of the sibilants, doubtless due to popular quasi-Prakritic influences (since they all become fused in the Prakrit dialects), goes back to a very early date. From the Veda down to modern times instability in this regard is habitual rather than exceptional in certain roots and words. The sibilants of such words as *koṣa*: *koṣa* (cf. §289, end), *śrambh*: *śrambh*, are really never determined; and even so clear a root as *śru* 'flow' threatens surprisingly to become *śru*, as we shall see (§275). See Bloomfield and Spieker, *JAOS* 13, cxvii ff.; Bloomfield, *Kauṣika Sūtra*, p. lx; Winternitz, Introduction to ApMB., xvi, and Wackernagel I §197e. The following variants are in large measure purely phonetic, due to this traditional instability. But real lexical changes also occur often. Our treatment tries to consider both elements.

ś and s

§275. We begin with purely phonetic interchanges; and first those in which ś takes the place of regular or etymological s. In a number of cases the root *śru*, 'flow', of known etymology, appears as *śru*; the Pet. Lex. goes so far as to postulate a collateral root *śru* in that sense: *śam yor abhi śravantu* (MŚ. *śra*°) *naḥ* RV. AV. SV. VS. KS. TB. TA. ApŚ. MŚ. HG. So Conc. from Knauer's report of mss.; but Van Gelder's ed. reads *śra*° for MŚ. without v. 1.

vi śrutayo (AŚ. *visru*°, ŚŚ. *viśru*°) *yathā pathaḥ* SV. AŚ. ŚŚ. One ms. of ŚŚ. *visru*°.

dadhi mantham pariśrutam (ŚŚ. *manthām pariśrutam*, one ms. °*śrutam*) AV. ŚŚ.

ā tvā pariśrutah (MG. °*śṛtaḥ*, mss. °*śṛtam*; AG. °*śṛtaḥ*) *kumbhaḥ* (ApMB. † °*āḥ*) AG. PG. ApMB. MG.: *emām* (ŚG. *enam*) *pariśrutah kumbhaḥ* (ŚG. *kumbhyā*) AV. ŚG.—AVPpp. *ā tvā pariśṛtaḥ*, for which Barret *JAOS* 32. 366 °*śṛtaḥ*. The readings of AG. MG., tho certainly secondary, make sense.

pratyañ (VS. TS. ŚB.* TB. °*yañk*, MS. †* and KS. v. 1. °*yak*) *soma atidrutah* (AV. text *atī hrutaḥ*, VS. †* MS. *atīśrutah*, KS. v. 1. °*śrutah*) AV. VS. (bis) VSK. TS. MS. KS. ŚB. (bis) TB. ApŚ. The true reading of AV. is °*drutaḥ*, see Whitney's note.

§276. The small words *śam* 'weal', and *sam* 'together', interchange reciprocally; see §§278 and 280 for cases in which *śam* is original or both are justified:

śam ūdho romaśam hathaḥ ApMB.; *sam ūdho romaśam hataḥ* RV. Comm. on ApMB. takes *śam* as 'Vedic' for *sam*; see Winternitz, p. xx.

§277. The rest are sporadic:

indrāya tvā sṛmo 'dadāt' (ŚG. *śramo dadat*) MS. ŚG. MŚ. SMB. *Sṛma* is a name of an Asura; in the adjoining Brāhmaṇa of MS. it is explained by a myth which says that the earth, full of cattle, belonged to *Sṛma*, and that Indra got the cattle from him. There is no reason to question this myth; cf. *Sṛpa*, *Sṛmara*, and *Sṛmala*, names of Asuras (Harivaṃśa, see *Pet. Lex.*). ŚG. has a secondary or corrupt reading ('dem Indra gebe dich die Ermüdung', Oldenberg). The theme of the passage is branding cattle.

astām jālma (KS. *jalma*) *udaram* *braṇṣayitvā* (KS. *sraṇs*°) AV. KS. Both edd. of AV. read thus; some mss. *braṇs*° and some *sraṇs*, none the 'correct' *sraṇs*°.

śam te hiraṇyam śam u sante (ApMB. *sam u śante*) *āpaḥ* AV. Kauś. ApMB. Metathesis of *ś* and *s* in ApMB.; see Winternitz, p. xvi. *somaś caturakṣarasyāśrūt* (MS. °*śrūt*) *nakṣatrāṇi* MS. KS. A rare word, which however seems always to be written *asrūt* except here in MS.

peśo na śukram (KS. TB. *śuklam*) *asitam* (MS. all samhita mss. *akitam*, ed. em. *asitam* with p.p.) *vasāte* VS. MS. KS. TB.

ā śirṣṇaḥ śamopyāt AV.; comm. and Ppp. *samopyāt*, which is probably right and is assumed by Whitney. Cf. however Bloomfield, *SBE* 42. 255 (*keśam opyāt*).

śrūṇt tat HG. Kirste suggests *sv-āṇt*; the context gives no help in interpretation.

madhu vaṇṣiṣṭya AV. Read *vaṇs*°; cf. *JAOS* 13. cxviii, and Whitney on AV. 9. 1. 14.

§278. In the following *s* takes the place of regular or etymological *ś*:

śam te hiraṇyam śam u sante (ApMB. *sam u śante*) *āpaḥ* AV. Kauś. ApMB. See §277; and for other *sam*: *śam*, §§276, 280.

[*agnim ca viśvakambhutam* RV.† AV.†. KS. TB.†. ApŚ.†. No variant; correct Cone.]

śimāḥ (VS. *simāḥ*) *kṛṇvantu* (VS.* *śamyantu*) *śimyantah* (VS. *śamyantīḥ*) VS. TS. KSA.† The word can only be a form from *śim* = *śam*,

occurring in the same pāda; is the *s* of VS. due to dissimilation?
 Mahīdhara = *śīmāh*, glossed *rekhāh* or *maryādāh*.

parṇasado (ŚŚ. °*sado*) *jaritah* (AV. Vait. °*daḥ*, om. *jar*°) AV. AŚ. ŚŚ.
 Vait. Original certainly *śad-*, 'the fall of a leaf'. ŚŚ. possibly
 understands 'settling down of a leaf' (root *sad*).

viśve devā nātividhyantī sarve (KS. *śārāh*, ApŚ. *sārāh*) AV. KS. ApŚ.
 The latter can only intend *śārāh*. Other cases of these two words,
 capable of lexical explanation, §284.

yam eva vidyāh śucim (VāDh. *sucim*) *apramattam* ViDh. VāDh. N.
śukeṣu me (AV. *sukeṣu te*) *harimūṇam* RV. AV. TB. ApŚ. 3 of SPP.'s
 mss., comm., and Ppp. (Barret, *JAOS* 26, 228) read *śukeṣu*.

mṛgasya śṛtam (HG. *śṛtam*) *akṣṇayā* ApMB. HG. (vv. ll. *sṛutam* and
śṛutam in ApMB.) Kirste says 'probably *śṛtam*'. More likely
śṛutam is intended in both texts. It is a question of ill-omened
 sounds (*śakunai ruditam ca yat* is the preceding pāda of HG.).
 'Whatever (cry) of an animal is heard (that is) amiss.' For *śru*:
sru cf. §§275, 283.

preḍ u harivah śrutasya (SV. *sutasya*) RV. SV. TS. The word refers to
 Indra; SV. is perhaps thinking of Soma. Benfey abandons it
 and translates the RV.

namah śaṣpiṇjarāya (TS. *śaṣp*°) *twiṣimate* VS. TS. MS. †KS. See next.
ye vaneṣu śaṣpiṇjarāh KS.: *ye vṛkṣeṣu śaṣpiṇjarāh* (TS. *śaṣp*°) VS. TS.
 MS. MG. See prec. Except in TS. the word is always written
śaṣp°, and it is doubtless connected with *śaṣpa* (with haplogy,
 Wackernagel I p. 279). Perhaps TS. gets its *s* by confusion with
śasya 'grain', which is itself sometimes written *śasya*, cf. Wacker-
 nagel l. c., Keith on TS.

yā na ūrū usatī viśrayāte (AV. °*tī*, ApMB. HG. *visrayātai*) RV. AV.
 ApMB. HG. Comm. on ApMB., *kakārasya śakārah*; cf. Winter-
 nitz p. xvi.

krīḍī (VSK. °*ḍī*) *ca śākī corjjeṣī* (ApŚ. *śākī* †*corjjeṣī*, v. l. °*jīṣī*, *ca*) VS.
 VSK. ApŚ. Name or epithet of one of the Maruts. Doubtless
 'mighty', root *śak*; so Mahīdhara; and *śākī* seems incapable of other
 interpretation.

jīmūtān hṛdayaupasābhyām (VS. °*śena*; VSK. v. l. °*śena*) VS. VSK. TS.
 MS. KSA.

na jyotiṇṣī cakāṣati Suparn.: *jyotiṣaṇ na prakāṣate* RVKh.

trīṇaṁ piṣitam aśyate AV. 5, 19, 5b. Whitney accepts Zimmer's emenda-
 tion *aśyate*.

yad asṛavan paśava udyamānam AV. 7, 66, 1. Read or understand
aśṛavan with SPP., comm., and Whitney.

śarau parṇam ivādadhat AV. 5. 25. 1. Read or understand *śarau* with Whitney.

§279. In a couple of phonetic variants the words are so obscure that it is impossible to say which is original:

ṛkṣo jatūh suṣilika (MS. *śuśulūkā*) *ta itarajanānām* VS. MS. The p.p. of MS. reads *suṣiliketi suṣi-likā*, suggesting that VS. has the true reading. But *śuśulūkā* occurs once in RV. Both meaning and original form are obscure; folk-etymology may have been at work; Sāyaṇa thinks of *śiku* and *ulūka*; in RV. it is associated with *ulūka*.

grāmyamañkīradāsakau ApŚ.; *grāmyaṁ mañgīradāsakau* MŚ.; *vyāghram mañgīradāsa gauh* Vait. Obscure proper names; see §49.

§280. In some of the preceding there are perhaps possibilities of lexical variation, tho they seem to us too faint to be important. While the line is not hard and fast between the two groups, it seems to us that the following cases are lexically defensible in both forms. Thus the words *saṁ* and *śaṁ* each make sense in these passages; cf. §§276, 278: *saṁ abdhyaḥ* TS. MS. ApŚ. MŚ.: *saṁ adbhyaḥ* (supplying *śundhasva* from the preceding) KS.

mañḍūkyā su saṁ īgomah (TA. *gamaya*) RV. TA.: *mañḍūky apsu śaṁ bhuvah* AV. The latter reconstructs the passage secondarily.

yat ta āsthitam śaṁ u tat te astu TB.: *yat te viriṣṭam saṁ u tat ta etat* Vait. 'That shall be all right for thee': 'that which was torn shall be (put) together for thee'.

§281. When other changes accompany the alteration of the sibilant, the lexical element becomes clearer. Thus in three cases of the roots *saṁ-vas* and *saṁ-viś*, which are practically synonyms, we are evidently dealing with a primarily lexical substitution, affected by phonetic moments:

teṣv ahaṁ sumanāḥ saṁ viśāmi (AŚ. *viśāti*, for °*nī*; MG. *vasāma*) AŚ.

ApŚ. HG. ApMB. MG. See Knauer's note on MG.

amāvāsye saṁvasanto (MŚ. °*viśanto*) *mahitvā* AV. TS. MŚ.

tasyām devā adhisaṁvasantaḥ TS. TB.: *tasyām devaiḥ saṁvasanto mahitvā* AV.: *tayor devā adhisaṁvasantaḥ* ApŚ.: *yasyām* (v. l. *asyām*) *devā abhi saṁviśantaḥ* MŚ.

§282. The root *āś* 'sit' varies thrice with augmented forms of *āś* 'attain'; they are practically synonyms in these passages. The *āś* forms all occur in RV., the *aś* forms in SV., which is contaminated from such expressions as *barhiṣ āśāte* RV. 8. 31. 6 and 1. 144. 6: *sahasrasthūṇa āśāte* (SV. *āś*) RV. SV.

samīcināsa āsate (SV. *āsata*) RV. SV.

yatrāmptāsa āsate (SV. *āsata*) RV. SV.

§283. The particle *su* varies with the reduplicating syllable *śu*; in the first variant also the roots *śru* and *śru*, cf. §§275, 278:

nṛcakṣāḥ soma uta suśrug (comm. and Poona ed. text *śuśrug*) *astu* TB.;
sucakṣāḥ soma uta sasrud astu MŚ. See §145. *sasrud* is an em. for
 mss. *sasrad*, *saśrud*, *suśud*; Conc. suggests *suśrud*, but *sasrut* occurs
 in RV., and 'flowing' fits Soma as well as 'hearing'. Perhaps
suśrut should be read in MŚ.

dṛśe ca (MS. *dṛśa ca*, RV. *abhikhyā*) *bhāśā brhataḥ suśukvanīḥ* (RV.
śuś°, KS. *suśukvabhīḥ*, MS. *suśikmanā*) RV. VS. TS. MS. KS.
 ŚB. See §240.

§284. The words *sūra* and *śūra* interchange twice; cf. *viśve devā* etc.,
 §275:

śūro (TB. *sūro*) *na mitrāvaruṇā gaviṣṭiṣu* RV. TB. The Maruts yoke
 their chariots in battle 'like a warrior' or 'as the sun (yokes his
 chariot)'.

vīhi śūra (TB. *sūra*) *puroḍāśam* (AV. **lāśam*) RV. AV. KS. TB. N. The
 original is addressed to Indra, the 'hero'; TB. transfers it to an
 address to the sun.

§285. The word *sarva* varies a number of times with various words
 in ś, some of them rather remote in form:

sarvataḥ sarvaśarvebhyah (TA. *śarva sar*°, some mss. add *sarvaśarvebhyah*;
 MahānU. *sarva sarvebhyah*) MS. TA. MahānU. Sc. *namah*:
 'homage to every Śarva', or 'homage, O Śarva (or, O All [comm. on
 MahānU. *sarvātmaka*]), to all (the Rudras)'. MS. has v. l. *śarvataḥ*
 for *sarvataḥ*. Interesting for the thoro-going confusion of the two
 sounds; despite lexical possibilities, the case is fundamentally
 phonetic.

sarvān agnīn (AV. *śivān agnīn*) *apsuśado huve vah* (MS. *huve*, AV.
havāmahe) AV. TS. MS. AB.

kalpantān te (TA. **me*) *dīśah sarvāḥ* (TA. **śagmāḥ*) VS. ŚB. TA. (both)
viśve devā nātīvidhyanti sarve (KS. *śūrāḥ*, ApŚ. *sūrāḥ*) AV. KS. ApŚ.
 See §278.

§286. The root *sūd* varies with *śudh* and *śubh*; cf. §174, and note
 AV. *radantān śuddham uddharet* AV. 20. 136. 16d, where *śuddham* is
 based on mss. readings *śudam* and *śunam* (Index Verborum):

asūśudanta (MS. KS. *akūśubhanta*) *yajñīyā ṛtēna* TS. MS. KS. TB.
āpo asmān (MS. *mā*) *mātarah śundhayanu* (TS. ApŚ. *śundhantu*, AV.
 MS. KS. *sūdayantu*) RV. AV. VS. TS. MS. KS. ŚB. AŚ. ApŚ.

§287. The rest are sporadic, and rather remoter in the formal resemblance between the words in question:

yena śrīyam (PG. *śrīyam*) *akṛṇutam* (PG. *°tām*, ŚŚ. *śrīyāc akurutam*)

ŚŚ. SMB. PG. GG. *śrī* is certainly original.

śumbhānas (KS. *śtam*°) *tanvaṁ* (TB. *tanuwaṁ*, SV. *†tanvāṁ*) *śvām* RV. SV. MS. KS. TB.

śvām tanvaṁ (TS. TB. *tanuwaṁ*) *varuṇo 'suṣot* (TS. TB. *abīṣret*) TS. MS. KS. TB. 'Enlivened': 'entered into'.

śunaṁ ma iṣṭam . . . *śvaṁ ma (ma idam) iṣṭam* . . ., see §353.

tās tvā viśantu manasā śivena (TB. *mahasā svena*) AV. TB.

yad anena haviṣāsāste tad aśyāt (AŚ. *asyām*) MS. ŚB. TB. AŚ. ŚŚ. 'May he obtain that': 'that (is) in this (offering, sc. *hotrāyām*)', or, 'that here in this (offering) shall prosper' (the following words are *tad rāhyāt*). Earlier in the same section occurs *asyām rāhed dhotrāyām*.

śakma yat te goḥ KS. MS.: *saḡme te goḥ* VS. ŚB. KŚ.: *saṁyat te goḥ* TS. See §47.

tasthau nākasya śānavi (SV. *śarmanī*) RV. SV.

apāvṛṇod duro aśmavrajānām (MS. *asmadrathānām*) RV. MS. TA.

kvātrāḥ pītā (ViDh. *śnātāḥ prītā*) *bhavata yūyam āpaḥ* VS. ŚB. KŚ. ViDh.

sadā (MS. *śacyā*) *paśyanti sūrayaḥ* RV. AV. SV. VS. TS. MS. KS. ŚB. NṛpU. GopālU. VasuU. SkandaU.

tad aśya priyam abhi pātho aśyām (TB. *asthām*) RV. MS. AB. TB. AŚ. Poona ed. text and comm. *aśyām* for TB.; see VV I p. 86.

aryo naśanta (SV. *naḥ santu*) *sanīṣanta* (SV. *†tu*) *no dhīyaḥ* RV. SV. See Oldenberg, *Proleg.* 72.

āśuṁ jayantam anu (KS. *yā saṁjayantam adhi*) *yāsu vardhase* RV. VS. TS. MS. KS. ŚB. Even the original version is obscure.

ā sutrāṁṣe sumatīm āvṛṇānaḥ AV. Perhaps originally *āśutrāṁṣe*; see §355.

ś and ṣ

§288. Here the total number of variants is much smaller. More-over many involve lexical changes, while most of the rest concern rare and doubtful words, the true original form of which is uncertain. The genuine phonetic variants are few, and none too certain in some instances. In the following ś seems to replace proper ṣ phonetically: *nainad devā āpnuvan pūrvaṁ arṣat* (VS. *arṣat*) VS. VSK. IśāU. The word clearly means 'going' (root *ṛṣ*); VS. comm. *ṛṣa galau*. Cf. however *anarṣarātīm* (*alarṣirātīm*) . . . §292.

abhyajikṣi rājābhūm (MS. v. 1. °bhūt, ApŚ, °bhūvam) MS. ApŚ.; *abhi-
kṣikṣa rājābhūvam* (v. 1. °bhūvam) MS. (quoted from unedited mss.;
probably only a textual error).

§289. We find *ṣ* for proper *ś*, aside from a few corruptions, only in the name of an Asura, *Śaṇḍa* or *Ṣaṇḍa*. The weight of evidence seems to favor the spelling with *ś*:

śaṇḍāya (VSK. *ṣa°*) *tvā* VS. VSK. TS. MS. ŚB. ApŚ.

nirastah śaṇḍah (VSK. MS.† *4. 6. 3 *ṣa°*) VS. VSK. MS. (bis) ŚB. TB. KŚ. ApŚ. MŚ.

apanuttan (KS. °tā) *śaṇḍāmarkau* (MS. * *ṣa°*) . . . TS. MS. (bis) KS. TB. ApŚ. MŚ. See von Schroeder's note on MS. 4. 6. 3: 82. 16, which indicates that he then believed MS. to intend *ṣaṇḍa* thruout. But need it have been consistent? The mss. are unanimous for *ṣ* in some places, nearly unanimous for *ś* in others. Those of MŚ. vary.

Corruptions:

yenāpāmṣatām (SMB. v. 1. °ṣatām) *surām* ŚŚ. SMB.: *yenāvamṣatām* *surām* PG.

varuṣeti śapāmahe (MS.† °hai; LŚ. †*ṣayāmahe*) VS. TS. MS. KS. ŚB. TB. AŚ. ŚŚ. LŚ. The LŚ. has probably a mere misprint.

[*kavaṣyo koṣadhāvanīh* (MS. text *koṣa°*, all mss. *koṣa°*; TB.† °*koṣa°*) MS. KS. TB. Read °*koṣa* in all. There would be no variant but for the em. in MS., which is unjustified, altho the word meant is that more commonly written *koṣa*.]

§290. The following variants seem also to be purely phonetic, in so far as not mere corruptions; the obscurity of the words makes it impossible to decide which is original:

indrānyai kīrśā (KSA. °ṣā) TS. KSA.

ṛkṣo jātūh suṣulikā (MS. *kuṣulikā*) . . . VS. MS. See §279.

kūsmān (VSK.† v. 1., MS. *kūṣ°*) *chakapiṇḍaiḥ* (MS. *ṣa°*) VS. VSK. MS.: *kūsmān chakabhiḥ* TS. KSA.

kūṣmāṇḍāh, *ku°*, and *kūṣ°*, *kuṣ°*; also °*māṇḍyah* and °*māṇḍāni*, various Dharma texts, see Conc. Names of certain expiatory verses.

ākārṣye karṣyo yathā ApŚ.: *gūh koṣvoṣyaur yadā girah* Vait.: *madhe ity ākarṣaiḥ kuṣair yathā* KŚ. The meaning of the whole passage is obscure.

§291. Coming to lexical variations, we find three cases of *viśva* varying with *viṣu* (*viṣvak*); the meanings are fairly close:

viśvam satyam kṛṇuhi viṣvam astu RV.: *viṣvak satyam kṛṇuhi ciltam eṣām* AV. See Bloomfield, *The Atharvaveda* 50; Whitney on AV. 3. 1. 4; Oldenberg, *Noten* on 3. 30. 6. [But no emendation of AV.

is necessary. Render: 'Make accomplished on all sides the purpose of these (our party).' Ppp. (Barret, *JAOS* 32. 351f.) has *viśvam viśtam kṛnuhi satyam eṣām*, closer to RV. Same general sense in all. F. E.]

adhi kṣami viśurūpaṁ (ArS. *kṣamā viśva*?) *yad asti* (ArS. *asya*, MS.† *asta*) RV. AV. ArS. MS. TB. (Add to VV I §229 for the verbs.) *purudāsmo viśurūpa* (KS. °*dasmavad viśvarūpaṁ*, TS, ApS. *urudrapso viśvarūpa*) *induh* VS. TS. KS. ŚB. ApS.

§292. The rest are isolated and unclassifiable:

anarśarātīm (SV. *alarśirātīm*) *vasudām upa stuhi* RV. AV. SV. N. The RV. form is derivable from root *rs* 'injure'; cf. Neisser, *ZWbch. d. RV.*, s. v. The SV. form seems on the face of it to contain the root *r*; it may be corrupt. Benfey, 'rasche Spende habend'.

nābhimṛṣe (MS. KS. *nābhidhrṣe*) *tanvā* (TS. *tanvā*) *jarbhurāṇaḥ* (TS. MS. KS. *jarhṛṣāṇaḥ*) RV. VS. TS. MS. KS. ŚB. 'Not to be touched (attacked)'.

asya hotuḥ pradīśy (AV. *prāśiśy*) *ṛtasya vāci* RV. AV. VS. MS. KS. TB. N. Synonyms: 'at the command'.

prāṇān saṁkrośaiḥ MS.: *saṁkrośān prāṇaiḥ* (VS. °*krośaiḥ prāṇān*) VS. TS.: *saṁghośān* (ms. °*gośān*) *prāṇaiḥ* KSA. Synonymous roots *kruś* and *ghuś*.

yayor vām devau deveṣu anīṣitam (TS. *anīṣ*?) *ojah* TS. MS. KS. 'Undestroyed', from *a-* and pple. of *nī-śyati*; 'incessant', *a-nīṣita*.

saṁ teā śikanti (Vait. *śiṣ*?) Vait. LŚ. KŚ. Garbe takes *śikanti* from *śiṣ* 'leave'; it is more likely from *śās* (*śiṣ*) 'ordain'. Caland apparently rejects it as corrupt, for he translates *śikanti* ('sharpen').

vanaspatinṛ oṣadhī rāya eṣe (**rāye aśyāḥ*) RV. (both). Roots *iṣ* and *aś*, practically synonyms. The two versions in adjacent hymns; see *RVRep.* 258. Add to VV I §121, 324.

aspārṣam enam śataśārādāya RV. AV. In AV. most mss., SPP., and even Ppp. (Barret, *JAOS* 26. 257), read *aspārṣam*; in spite of Whitney, who keeps the RV. form in his Translation (root *ṣṛ*, aor.), we think that the AV. tradition intended *aspārṣam*, as a form of *ṣṛś*: 'I have touched him with (life of) a hundred years.' Of course the form is highly anomalous.

dirghām anu prasitīm (KS. *saṁṛtīm*) *dyuṣe dhām* (KS. *tvā*) VS. TS. MS. ŚB. TB.: *dirghām anu prasitīm saṁsprṣethām* MS. Cf. §78.

te iṣah (KS. *viśve*, MS. *te eṣah*) *saṁdadhur bhūriarparasaḥ* (TS.† *bhūriretasaḥ*) RV. SV. VS. TS. MS. KS. ŚB.

pratnāso agna ṛtam āśuṣānāḥ (AV. *āśabānāḥ*) RV. AV. VS. TS. 'Blowing upon': 'sharpening' (both practically 'furthering, tending').

abhiṣṭīr (HG, °*īr*, ApMB, *abhiṣṭīr*) *yā ca nō yṛhe* (RVKh, *ca me dhruvā*)
RVKh, ApMB, HG.

ā darṣate śavasā sapta dānūn RV, AV, N.: *ā darṣati śavasā bhūryojāḥ* AV.

The whole thought is made over in AV.

atrā te bhadrā raśanā apaśyam (KS, *bhadrā vr̥ṣṇā agr̥bhñām*) RV, VS, TS, KS.

akūśubhanta (TS, TB, *asūśudanta*) *yajñiṅā r̥tena* TS, MS, KS, TB.

See §286.

ṣ and *s*

§293. Here there are only a very few variants, and their phonetic interest is slight. Usually the change is due to a change in the preceding vowel from an *a* to an 'alterant' *i*, *u*, or to different word-division which brought *s* into another word where it follows an alterant vowel. The list is not complete:

daivya mīmānā manasā (VS, *manuṣaḥ*) *purutrā* VS, MS, KS, TB.

made sūṣipram (SV, *madeṣu śipram*) *andhasaḥ* RV, SV, Cf. PAOS 13, p. cxviii.

āpr̥ṇo 'si saṁpr̥ṇaḥ (ApŚ, *āpr̥ṇoṣi saṁpr̥ṇa*)... ŚŚ, ApŚ. The latter is corrupt.

vasiṣṭhahanuḥ... VS.: *oṣiṣṭhahanam*... TS, TA.

sugantuḥ karma karaṇaḥ kariṣyan JB.: *sugam tvaḥ karmaḥ karaṇaḥ karaḥ karasyuḥ* LŚ.

tenemām upa siñcatam RV, AV, TA, N.: *tena mām abhiṣiñcatam* ŚŚ.

asūrte (MS, KS, °*tā*) *sūrte rajasi nīzatte* (MS, °*tā*, KS, *na sattā*) RV, VS, MS, KS, N. See §828.

kratvā varīṣṭhaṁ vara āmurim uta RV, AV.: *kratve vare sthemany āmurim uta* SV.

r̥ṣiṇām ca stutīr (SV, *sūṣutīr*) *upa* RV, SV, VS, TS, MS, KS.

§294. The rest are scattering:

ye vṛkṣeṣu (KS, *vaneṣu*) *śaṣpiñjarāḥ* (TS, *śaṣpi**) VS, TS, MS, KS, MG.

See §§32, 278, and next.

namaḥ śaṣpiñjarāya (TS, *śaṣpi**) *triṣṭimate* VS, TS, MS, †KS.

sarvaṁ tuṁ (AV, *sarvān nī*, MS, KS, TA, *sarvāns lān*) *maṣmaṣā* (TS,

ŚB, *maṣmaṣā*, MS, †*mṛamṛā*, one ms. *mṛamṛā*, VS, *bhasmaṣā*)

kuru (AV, *-karam*) AV, VS, TS, MS, KS, ŚB, TA. The word is

sound-imitative (cf. Eng. *mash*, similar but independent). VS rationalizes with thought of 'ashes' (§242).

ā sūtrāṇe sumatim āvr̥ṇānāḥ AV.: *oṣiṣṭhadāṇe sumatim gr̥ṇānāḥ* TS.

Whitney suggests, attractively, *āsūtrāṇe* (to match *oṣiṣṭha-* in

TS.); but *su-trāman*, *su-trāta*, and *su-trātra* seem to support the tradition of AV. (*āsu* seems not used with the root *trā*).

kh, *kṣ* and sibilants

§295. In view of the common later confusion of *s* and *kh*, it is surprising to find practically no variants between these sounds; cf. the mss. reading *śudasi* at AV. 20. 135. 4, for *khudasi* of ŚŚ.: *kaṣṭkāya śvāhā* TA. TAA.: *khakḥolkāya śvāhā* MahānU. Neither word is interpretable.

§296. There are, however, a couple of cases of variation between *kh* and *s*, which point in a like direction; cf. the reading *khunā* for *śunā* (thru *śunā*) 'by a dog', Pārśvanātha Caritra 2. 268:

ākum tvāyau (ApŚ. *ākhum tvā ye*) *dadhīre devayantaḥ* KS. ApŚ. MŚ. The original is *ākum*, which refers to Agni. To make a 'mole' out of Agni seems sufficiently absurd, but the reason is plain. The viniyoga of the sūtra, in both ApŚ. and MŚ., reads *ity ākhukarīṣam* (MŚ. *°kirim*) *nirapati*, 'he throws down a mole-hill'. Hence the word *ākhu* has crept into the sūtra in ApŚ. (where Caland translates *ādum*).

ud vāśam iva yemire RV. SV. TS. KB. N.: *ūrdhvaṁ kham iva menire* Mahābh. 12. 284. 78.

§297. And one case of *kṣ* and *s* (lexical):

mayam te kuṣ ṛchatu (KS. *te kṣu*) VS. MS. KS. ŚB. The same with other animal names in the same passage.

s(*ś*) and *h*

§298. There is but faint evidence for this interchange. The few instances are all lexical or morphological, or else very much under suspicion of corruption. In so far as phonetics may be concerned as a contributory factor, we may call the change quasi-Prakritic; see Wackernagel I §221, Pischel §264. In the following it is to be presumed that an original *s* is replaced by *h*:

dhiyā na (SV. *no*) *vājān upa māsi* (SV. *māhi*) *śaśvataḥ* RV. SV. Verb endings; see VV I p. 104. The reverse is found in the first variant in §299.

dhruvāśaḥ (TB. ApŚ. *dhruvā ha*) *parvatā ime* RV. AV. KS. TB. ApŚ. SMB. MG. The obsolescent ending *āśaḥ* is replaced by the regular *ā(s)* plus the particle *ha*.

jātavedo nayā hy enam sukṛtām yatra lokāḥ JB: *jātavedo vahemam* (ŚŚ. *vahasvainam*) *sukṛtām yatra lokāḥ* (TA. *lokāḥ*) TA. ŚŚ. The Conc. suggests possibly *nayāsy* for *nayā hy* in JB.

āsanniṣūn hṛtvaso mayobhūn RV, AV, TS, MS, KSA, N.: *āsann eṣām apsuwāho mayobhūn* SV. See §820.

[*pratyañ* (etc.) *somo atidrutah* (^o*srutah* etc., AV, text ^o*hrutah*), see §275.

The true text of AV, is ^o*drutah*.]

§299. In the rest it appears that an older *h* is replaced by *s*:

stuto yāsi (RV, *yāhi*) *vaśān anu* RV, VS, TS, KS, ŚB, LŚ. See VV I p.

105. The converse of the first variant in §298.

turyāditya (VSK, *turyā^o*) *savanam* (RV, *hav^o*) *ta indriyam* RV, VS,

VSK, TS, MS, KS, ŚB. Synonymous roots *su* and *hu*,

ghṛtapruṣo haritas tvārahantu KS.: *ghṛtapruṣas tvā sarito vahanti* (AŚ, *harito vahantu*) TB, AŚ, ApŚ.

guhā hitām nihitām (KS,† omits *nihitām*, by haplology) *gahvareṣu* KS,

MŚ.: *guhā satīm gahane gahvareṣu* TB, ApŚ.

pratno hi (TA, *pratnoṣi*) *kam idyo adhvareṣu* RV, AV, TA, MahānU.

The TA, reading is corrupt; comm. *pratanoṣi*!

[*suhaveha* (AV, misprinted *susaveha*) *haviṁmahe* RV, AV, VS, MS, KS,

See Whitney on AV, 3. 20. 6.]

CHAPTER IX. PRESENCE OR ABSENCE OF NASALS, SEMI-VOWELS, LIQUIDS, SIBILANTS, H, AND VISARGA

1. Presence or absence of nasals and anusvāra

§300. This phenomenon occurs mainly but not exclusively before consonants. When it occurs before vowels, it is really a matter of sandhi; namely, of the use of a nasal as a sort of 'Hiatus-tilger', to bridge the gap between two vowels; the semi-vowels are used in the same way. Before consonants, it is to some extent rhythmic, and therefore of genuinely phonetic bearing, even tho rarely if ever purely phonetic, since morphological or lexical considerations play a part. This rhythmic shift is Prakritic in character: see Geiger, *Pali* §§5, 6; Edgerton, *Studies in Honor of Hermann Collitz* 32. It appears most clearly when a short vowel followed by a nasal or anusvāra varies with a long vowel without nasal. Thus in variant forms of the same word, or at least from the same root:

ya eṣa svapnanaṇṣanaḥ (AV. °nāṣanaḥ) RV. AV. N.

prūṣye 'āghrṇaye svāhā TA.: *pūṣṇa āghrṇaye* (em., mss. *āprṇaye*) *svāhā*

MŚ. *āghrṇi* is a regular epithet of Pūṣan. For *āghrṇi*, comm. *añjanena dīpyamānaḥ*; but it can only be a phonetic variant or semi-corruption for *āgh*°.

§301. From different and equally regular forms of the verb:

agnim naras triśadhasṭhe sam idhīre (SV. TS. *indhate*) RV. SV. TS. KS.

agnim idhe (SV. *indhē*) *vivasvatih* RV. SV.

atra pitaro yathābhāgam mandadhvam TS. TB. ApŚ.: *atra pitaro mādayadhvam* . . . VS.VSK.MS. KS. ŚB. AŚ. ŚŚ. LŚ. MŚ. Kauś. SMB.

GG. KhG. ViDh. Add to VV I §240.

krūrām ānāśa (KS.† ApŚ. *ānāśa*) *martyaḥ* (KS.† *martah*) AV. KS.

ApŚ. See VV I p. 187.

na pāpatvāya rāśīya (SV. *raśīyam*) RV. AV. SV. See VV I p. 109.

§302. In words not etymologically related, but more or less similar in sound:

atho (LŚ. ApŚ. *nir mā*) *yamasya padhātāt* (VS. °vīśāt, LŚ.† *zadrīśāt*)

RV. AV. VS. LŚ. ApŚ. See §217.

agnim idhīta (SV. *indhīta*) *martyaḥ* RV. SV. Cf. next; both verbs are common in Agni-worship.

yam sīm id anyā idate RV.: *yam sam id anyā indhate* SV. Cf. prec.

yāsad (SV. TS. KS. *yānsad*) *viśam ny atrīnam* RV. SV. VS. TS. MS. KS.

Roots *yā* and *yam*; quasi-synonyms.

ato no 'nyat pitaro mā yojā (HG. *yūdham*) ApŚ MŚ. HG.: *mā vo* (AŚ. *nó*) 'to 'nyat pitaro yoyuvata (AŚ. *yūṅgdham*) AŚ. Kauś. If we may trust *yūṅgdham*, the other verbs are from *yu* 'unite', therefore synonymic. Cf. VV I pp. 42, 150.

āpo asmān (MS. *mā*) *mātarah śundhayantu* (TS. ApŚ. *śundhantu*, AV. MS. KS. *śūdayantu*) RV. AV. VS. TS. MS. KS. ŚB. AŚ. ApŚ.

§303. Rather more numerous are cases in which the absence of the nasal does not involve a long preceding vowel, but is due to sundry morphological circumstances which admit of closely related forms with or without nasal. Accidents of nominal and verbal inflexion occasionally involve presence or absence of a nasal. These variations are of course primarily morphological; at most they may be said to have a certain phonetic aspect, so that they are not wholly unrelated to the phonetic shift here considered. It would hardly be profitable to list them all here. So far as they concern verb forms they will be found in VV I: see §192 there (interchange of nasal and non-nasal presents), §§210 and 217 (nasal presents or imperfects varying with non-nasal aorists, as *vida*: *vinda*, *vrjyāh*: *vrjyāt*, etc.); §279 (*maśiya*: *maśīya*); §280 (*adadr̥hanta*: *adadr̥hanta*); and many variations between 3d persons singular and plural in *tī*, *ntī*, *te*, *nte*, etc., on pp. 255 ff.

§303a. Twice subjunctives in *-(ā)si* are reported with an anomalous *n* before the *s*. We might be tempted to emend the sole ms. of KS. in the second; in the first no v. l. is reported for ŚG. and Oldenberg keeps **yānsi*, tho he translates **yāsi* (see his note, p. 36):

jātānām janayāḥ ca yān (ŚG. *janayānsi ca*; AVPpp. *janayāsi* [not **mī*, as Whitney says] *ca*) AV. ŚG. Barret, JAOS 32. 360, needlessly emends Ppp. to the Ś reading. Add to VV I §253.

vahāsi mā (KS.† *vahānsi mā*) *sukṛtām yatra lokāḥ* (KS.† *lokāḥ*) KS. TB.

§304. Similarly, such cases as *vr̥ṣā punāna āyusu* (SV. *āyānsi*) RV. SV., or *śvar devā* (TS. TB. ApŚ. *śvar devān*) *aganmā* (MS. MŚ. *agāma*) VS. TS. MS. KS. ŚB. TB. ApŚ. MŚ., belong to noun declension; and *ajāgram tām* (ApŚ. *tā*) *sabhāpālāḥ* TB. ApŚ. to pronominal declension. In the appropriate volumes of this series such matters will be fully treated; here we content ourselves with examples.

§305. Again, in other cases we find stem-forms with and without nasals, involving no real grammatical change. These concern stem or word formation:

urvi gambhīrā (TS. *gambhīrā*) *śumatīḥ te astu* RV. TS. MS. KS. In this

and the next TS. replaces an antiquated form with one which is regular in the later language.

gabhiram (TS. *gambh^o*) *imam adhvaram kṛdhi* VS. TS. MS. ŚB. Cf. prec.

samudra ivāsi gahmanā (TB. *gañh^o*, but Poona ed. *gah^o*) TB. ApŚ. *satyaujasā dṛñhaṇā* (KS.† *dṛhaṇā*, MS. *durhṛṇā*) *yam nudethe* TS. MS.

KS.: *sacetasau druhaṇo yau nudethe* AV. Both TS. and KS. understand a form of *dṛh*: *dṛñh* (cf. *adadṛhanta*: *adadṛñh^o*, VV I p. 187); AV. and MS. struggle in common with another idea.

antah kubhravātā (SV. *śundhyāvātā*) *pathā* RV. SV. Cf. §173.

samudrāya śikūmarah VS. MS.: *śindhoh śiñsumārah* (KSA.† *śiśu^o*) TS. KSA. The form *śiñsu^o* occurs in RV.; cf. Pali *suñsumāra*. Later *śiśu^o* is regular, but it may well be only a secondary adaptation by popular etymology to *śiśu* 'boy'. The long *ū* of KSA. may be a mere corruption in the single ms.

§306. The prefix *sa-* varies with its own reduced grade, *sa-*, and with a syllable *sa-* of other sorts (some of the cases textually dubious):

sathvṛd asi TS.: *savṛd asi* VS. KS. PB.: *savṛtā savṛte savṛj jinra* MS. *samstap chandaḥ* VS. MS. KS. ŚB.: *saṣṭup chandaḥ* TS.

namo vṛddhāya ca savṛthe (TS. *samvṛdhvane*, KS. *savṛdhvane*, MS. *savṛdhvane*) ca VS. TS. MS. KS.

satatam tu śirābhīs tu MahānU.: *samtatam śirābhīs* (Poona ed. *śilā^o*, v. 1. *śirā^o*) tu TA.

nakṣatrāṇām sakāśān mā yaṣam MS.: *nakṣatrāṇām mā samkāśāś ca pratikāśāś cāvalām* Vait. Kauś.

agne saṣṭmahe (MS. *samṣṭ^o*) *giraḥ* RV. SV. MS. KS. Here *sa-* is the reduplicating syllable.

sa (MS. *sam*) *dundubhe saṣṭur indreya devaḥ* RV. AV. VS. TS. MS. KSA. N. The MS. hardly makes sense; it is probably due to assimilation in meaning to *saṣṭur*.

sam (MS. *sa*) *dāṣuḥ kiratu bhūri vāmam* TS. MS. AŚ. ŚŚ. Again MS. is hardly interpretable; its change is the reverse of the prec.

sam yajñapatir (VSK. *yajamāna*) *āśiṣā* VS. VSK. TS. MS. KS. ŚB. ŚŚ. KŚ. ApŚ. MŚ.: *sa yajñapatir āśiṣā* Vait. (probably to be corrected to *sam*; see Caland on Vait. 4. 21).

§307. Other cases of final anusvāra before consonants (cf. also §401): *rajobbhūmis tvam mām* (MahānU. *tvam am*, so TA. Poona ed. with v. 1. *tvam mān*) *rodayasva pravadanti dhīrāḥ* TA. Mahān U.

tato (PB. *te*) *ha jajñe* (MŚ. *ham yajñe*) *bhuvanasya gopāḥ* (MŚ. *gopta*) TB. PB. ApŚ. MŚ. See §192; MŚ. clearly secondary.

ya im vahanta āsubhih RV.: *yadī vahanty āsavah* SV.

svahpatir yadī vṛdhe SV.: *svarpatim yad im vṛdhe* RV. AV.

yo rayivo (SV, *rayim vo*) *rayintamah* RV. SV. KB. ŚŚ. ŚG. The SV. doubtless corrupt.

tasyām no devah (MS. *tasyām devah*) *śavitā dharmam* (VS.† VSK.† TS.† ŚB.† *dharmā*) *sāviṣat* (VSK.° *ṣak*) VS. VSK. TS. MS. KS. ŚB. Stems *dharmā*: *dharmam*.

mā mā yūnarevā hāsīt (JB. *yono vām hārasih*) PB. JB. LŚ. Incomprehensible in either form.

sa im (TS. *i*) *mandrā* . . . (see §374) VS. TS. MS. The particle *im* becomes *i* in TS., before *m*; this might be put with §401.

sam im (SV. *u*) *rebhāso asvaran* RV. AV. SV.

Nasal as 'Hiatusstilger'

§308. The Rīgveda itself has a number of instances of nasalization of a final vowel before an initial vowel, in lieu of regular sandhi. Here the nasal (in the recognized RV. cases always *anusvāra*) acts as 'Hiatusstilger'. See most recently Oldenberg, *Noten* on 1. 33. 4. The variants present one of these instances in which secondary texts leave the hiatus unrelieved; and in another case ApMB. MG. read *tanūn* for RV. *tanū*, all intending a loc. sing.:

svāyām tanūn (RV. *tanū*) *ṛtviṣe* (RV.†° *vye*) . . . RV. ApMB. MG.

See Winternitz, *Introd. to ApMB.*, XIX. Knauer mistakenly considers the form an abbreviation of *tanvām*.

ā te suparṇā aminantañ (MS. TS. °*ta*) *evaiḥ* RV. TS. MS. KS. AB.

§309. Somewhat similar are cases in which other nasals, *n* or *m*, seem to act in the same way as 'Hiatusstilger' between vowels; or, conversely, we find in some texts omission of final *m* before an initial vowel, either with secondary sandhi of the two vowels thus brought into proximity, or leaving hiatus:

yadīm (AV. *yadīy*) *ṛṇam saṃguro devatāsu* AV. TA. Comm. on TA.

yadīm ṛṇam, *yad eva prasiddham ṛṇam*. We must apparently understand *im* for *īm* (aliter *i*), the particle of emphasis; the TA. form is unprecedented and suggests an attempt to avoid hiatus. A heavy syllable is favored as the second syllable of the pāda, cf. §438.

abhīm ṛtasya (SV. *abhy ṛtasya*) *śudughā ghṛtāscutah* RV. SV. The SV., tho secondary, suggests light pronunciation of the final nasal, felt as if mere Hiatusstilger.

abhi (SV. *abhīm*) *ṛtasya dohanā anūṣata* RV. SV.

yenāḥṣā (SMB. °kṣān, PG. °kṣyāv, ŚŚ. *yenā kṣām*) *abhyāṣicyanta* (ŚŚ. SMB. *abhyāṣiñcutam*, PG. °tām) AV. ŚŚ. SMB. PG. Nom.: acc. forms.

ā puṣā etv ā vasu TS.: *ā puṣām etv ā vasu* AV. If TS. has the original form, AV. may be regarded as a lect. fac., with avoidance of hiatus. *agnir jihvām abhi* (MS. *jihvābhi*, p. p. *jihvām*, *abhi*; AV. KS. *jihvayābhi*) *ṭṣṇitam* (AV. *ṣṇata*) AV. VS. TS. MS. KS. 'Sing to (with) the tongue of Agni.' MS. might intend an instrumental, but note the p.p.

§310. Miscellaneous non-final nasals, before consonants:

agnir ukthena vāhasā VS. TS. MS. KS. AŚ. ŚŚ.: *agnir uktheṣv aṇhasu* AV. *apām rasam udayasam* (KS. *udayaṇsam*, TA. *udayaṇsan*) VS. TS. MS. KS. ŚB. TB. TA.

agnim adya hotāram arṇātāyam yajamānah pacan paktiḥ (VSK. *pañktiḥ*) *pacan* . . . VS. VSK. MS. KS. TB. (See also Cone. under *sīsena agnim adya* etc., TB.; but Poona ed. of TB. lacks the word *sīsena*, which is also shown to be an intrusion by the lack of sandhi.) *pañktiḥ* 'heaps' is secondary or corrupt. The same blunder in Kauś. 22. 10; see Bloomfield, *GGA* 1902. 492.

§311. Miscellaneous non-final nasals before vowels (once before *y*); to these should be added a few cases of presence or absence of initial nasal consonants which we have placed below in §421, where they seem more properly to belong:

lam āhulam nakimahi (AV. °*lam aś*°) RV. AV. AB. Parallel roots *aś* and *naś*.

tasya rathagṛtsaś (MS. °*kṛtsnaś*, KS. °*kṛtsaś*) ca . . . VS. TS. MS. KS. ŚB. See §46.

namah kṛtsnāyatāya (VS. °*yatayā*, KS. *kṛtsamvītāya*, TS. MS. *kṛtsnavītāya*) *dhūrate* VS. VSK. TS. MS. KS. A sort of metathesis of nasal in KS.

na kir devā minīmasi RV.: *na ki devā inīmasi* SV. Svidh. The strange *inīmasi* is questioningly classed by Whitney (Roots) as an isolated 9th class present from *i(-noti)*. Benfey equates it with *min*° with unexplained loss of *m*. Reverse of Hiatusstilger?

eam tvā tataksuh (LŚ. °*kṣṇuh*) Vait. KŚ. LŚ. See VV I p. 146. The monstrous form of LŚ. may be influenced by its viniyoga: *itī takṣṇuyuh* (itself somewhat anomalous).

agnaye dhūñkṣṇā (KSA. °*kṣā*) TS. KSA.: *dhūñkṣāgneṣi* (VSK. vv. 11. °*kṣyā* and °*kṣvā*) VS. VSK. MS. Possibly the second nasal of TS. is due to the influence of the first.

annam me (ApŚ. **no*) *budhya* (ApŚ. **dhnya*) *pāhi*, and . . . **yājjugupah*
MS. ApŚ. One ms. of MS. writes *buddhya* each time; perhaps
budhya is intended.

Cf.: *jivām rlebhyah* (read *mṛ*° with SPP., comm., and many mss.)
pariṇīyamānām AV.

§312. Note finally the following curious variant:

kāyamāno (MŚ. *kāmayamāno*) *vanā tam* RV. SV. MŚ. N. Sāyaṇa
glosses by *kāmayamāno*, the later regular form, which is secondarily
introduced in MŚ.

2. Presence or absence of *y*

§313. A large proportion of the variants under this head concern the presence or absence of suffixal *ya*. A form containing this suffix varies with a corresponding form without it, usually either a primary noun or adjective in *a*, or a secondary derivative in suffixal *a*. These cases belong to Noun Formation and are to be dealt with there more fully. To some indeterminate degree they also concern phonetics; notably where *y* appears after a double consonant in such pairs as *bhakṣa*: *bhakṣya*, etc. Metrical considerations enter to some extent; the form with *y* may be read as a syllable longer than the other form, and this occasionally has import for our judgment of the variation, as will be pointed out in individual cases.

(a) Words equivalent in meaning; *y* follows two consonants

§314. We begin with cases where the *y* follows two consonants (and is often written, and regularly pronounced, *īya*, see §784), and in which the form in *y* is equivalent in meaning to that without *y*. The latter in a few instances is formally proved to contain the secondary suffix *a* by showing vriddhi of the first syllable, while the *y* form lacks vriddhi: *aghoreṇa cakṣuṣā mitriyeṇa* (ApMB. *maitreṇa*, KS. ApŚ. *cakṣuṣāham śivena*) AV. KS. ApŚ. ApMB. But *maitreṇa* may be a noun, 'friendship'; *mitriyeṇa* must be an adjective.

māhaṁ pautram (KBU. *putryam*) *aghaṁ rudam* (AG. *niyām*, see §724; SMB. *nigām*, and *riṣam*) AG. SMB. ApMB. HG. KBU.

ya āntarikṣāḥ (sc. *sarpās* etc.) HG.: *ye sarpāḥ pārthivā ye antarikṣyā* . . . AG.

vāyur na īdita īditavyair devair antarikṣyaiḥ (ApŚ. *āntarikṣaiḥ*) *pātu*
KS. ApŚ.: *vāyuḥ (vāntarikṣāt pātu sūryo divaḥ* MŚ. The latter contains the primary noun and belongs with §321.

prabhāyā agnyedham (TB. *āgnendham*) VS. TB. On the troublesome TB. form see §491.

§315. In the rest, the great majority, secondary vridhhi appears in neither form or in both:

sumndya sumninī sumne mā dhattam TS. TB. ApŚ.: *sumndyuvah* (KS. °yavas) *sumnyāya sumnam* (KS. *sumnyam*) *dhatta* MS. KS.: *sumne sthah sumne mā dhattam* VS. ŚB. Both *sumna* and *sumnya* are used as both adjectives, 'gracious', and nouns, 'grace'.

agnir devebhyah suvidatriebhyah (TA. °trebhyah) RV. AV. TA. N. *svaryāsi* KS.: *svargyāsi* ApŚ.

ūrdhvaṁ manah svargyam (TA. *suwargam*) MS. TA.

na yajñasya manvāle martyānah (TB. ApŚ. *martānah*) RV. KB. TB. ApŚ. The reading *martānah* is poor metrically.

krūram ānāṣa (KS.† ApŚ. *āṇṣa*) *martyah* (KS.† *martah*) AV. KS. ApŚ. Again *martah* is unmetrical.

marṣe (VS. MS. KS. *marṣeṣu*) *agnir amṛto nī dhāyi* RV. VS. TS. MS. KS. ApMB.

sumitrā (VS. ŚB. MahānU. ŚŚ. KS. *sumitriyā*, AŚ. LŚ. *sumitryā*) *nā* (KS. *ṇa*) *āpa oṣadhayah santu* (KS.† °yo bhavantu) VS. TS. MS. KS. ŚB. TB. TA. MahānU. AŚ. ŚŚ. LŚ. BDh. Followed by:

durmitrās (VS. ŚB. MahānU. KS. °triyās, AŚ. ŚŚ. LŚ. °tryās) *lasmai santu* (KS.* TS.† TB. TA. MahānU. BDh. *bhūyāsur*) *yo . . .*, same texts.

śārgah śrjayah (TS. KSA. *ākhuh śrjayā*) *śayāṇḍakas* (KSA. °kās, em. v. Sehr. °kas, TS. *śayāṇḍakas*) *te maitrāḥ* (KSA. °tryāḥ, em. unnecessarily to °trāḥ in ed.) VS. TS. MS. KSA.

abhi dyumnān (RV. VS. *sumnām*) *devabhaktam yaviṣṭha* (MS. KS. *devahitam yaviṣṭhya*, MS. p. p. °ṣṭha) RV. VS. TS. MS. KS. ApMB. *yaviṣṭha* and °ṭhya are perfect equivalents; the former seems to be preferred at the end of a triṣṭubh pāda, the latter of eight and twelve syllable pādas.

teām agne samidhānam yaviṣṭha (RV. °ṭhya) RV. TB. ApŚ. The stanza is pure jagati in RV.; half of it is made triṣṭubh in the others.

kalam pūrbhīr yaviṣṭhya RV.: . . *yaviṣṭha pāhy anhasah* RV. TA. See RVRep. 539.

gambhīrebhīḥ (AV. TS. HG. °raih) *pathībhiḥ pūrvīrebhīḥ* (MS. *pūrvēbhīḥ*, AV. *pūrvāraih*, TS. HG. *pūrvyāih*) AV. TS. MS. KS. SMB. AŚ. HG.

bṛhat sāma ksatrabhyd vṛddhavṛṇyam (MS. °ṇam, so ed. with p. p.; other mss. °ṇim; read probably °ṇyam; TS. °vṛṇiyam) TS. MS. KS. AŚ.

tāsām viśānānām (KS. °nyānām) MS. KS.

namo niveṣyāya (p. p. *ni°*) *ca hṛdyāya ca* MS.: *namo hṛdayyāya ca niveṣyāya ca* VS.: *namo hradayyāya* (KS. *hradayyāya*) *ca niveṣyāya* (KS. *°ṣyāya*) *ca* TS, KS. From the noun *niveṣyā* 'whirlpool', is derived *niveṣyā* 'of the whirlpool'. The stem *niveṣyā* (or *ni°*; note accent) is equivalent to this latter and is probably merely a phonetic simplification of it; practically a question of mere orthography. One KS. ms. *niveṣyāya*.

namaḥ śighryāya (TS. *śighryāya*) *ca śibhyāya ca* VS TS.: *namaḥ śibhāya ca śighrāya ca* MS. KS.

tau te bhakṣam (LŚ. *°ṣyam*) *cakratur agra etam* VS. JB. TB. ApŚ. LŚ. ŚŚ. *tayor anu bhakṣam bhakṣayāmi* TB. ApŚ.: *tayor aham anu bhakṣam* (LŚ. *°ṣyam*) *bhakṣayāmi* VS. LŚ.: *tayor aham bhakṣam anubhakṣayāmi* JB. ŚŚ.

jaitrāyā (ApMB. *°tryāyā*) *viśatād u* (HG. *°tām*, ApMB. *°tām*) *mām* RVKh. VS. ApMB. HG.

devāṅko yasmai tvede . . . bhaṅgena (ApŚ. *bhaṅgyena*) VS. ŚB. ApŚ.

yamaṁ bhaṅgyaśraṇo (KS. MŚ. *bhaṅga°*) *gāya* KS. TA. ApŚ. MŚ.

yamaṁ gāya bhaṅgyaśraṇaḥ (KS. MŚ. *bhaṅga°*) KS. TA. ApŚ. MŚ.

maṇḍūkāṁ jambhyebhū (KSA. *jambhaiḥ*) TS. KSA. TB. ApŚ.

jambhābhyaṁ taskaraṁ (p. p. *°rān*) *uta* MS.: *jambhyais* (KS. *°yebhis*) *taskarān* (KS.† *°rān*) *uta* VS. TS. KS.

aśvarya vāje (KS. *krande*, TB. *krandye*) *puruṣasya māyau* AV. KS. TB. *yo 'sya* (MŚ. *asya*, but Van Gelder *'sya*) *kauṣṭhya* (KS. *kauṣṭha*) *jagataḥ* KS. TS. ApŚ. MŚ.

śvetāya vaidarvāya (PG. *°vyāya*, AG. ŚG. *°dārvāya*, MG. *vaitahavyāya*) . . . AG. PG. ŚG. ApMB. HG. MG.

pāpāḥ swapnyād abhūtyāḥ AV.: *pāpāḥ swapnād abhūtyai* KŚ. It would be pedantry to see in *swapnya* any really different meaning from *swapna*. [*inalamam āptyam* (AV. *āptam*) *āptyānām* RV. AV. N. The AV. must doubtless be emended to *āptyam* with Whitney.]

(b) Words equivalent in meaning; *y* follows one consonant

§316. Next, forms in which the *y* follows a single consonant; both forms still equivalent in meaning. A small group shows the vridhhi of secondary derivation in the form without *y*, not in that with *y*:

meghā (VS. *maiḥkūr*) *vidyuto vācaḥ* VS. TS. MS. KSA.

brhanto daivāḥ (VS. *divyāḥ*) VS. MS. ApŚ. *divya* from *div*, *daiva* from *deva*, but meaning the same.

achinno divyas (KS. ApŚ. *daivyas*) *tantur mā mānuṣaś* (KS. ApŚ. *manuṣyaś*) *chedi* MS. KS. ApŚ. See next.

bṛhaspatir devānām (ŚŚ. *daivo*; this belongs to §324) *brahmāhaṃ manuṣyānām* (ŚŚ. *mānuṣaḥ*) VSK. TB. ŚŚ. KŚ. ApŚ. MŚ.: *bṛhaspatir brahmāhaṃ mānuṣaḥ* LŚ. *mānuṣa* and *manuṣya* are precisely equivalent in all uses, tho here the former happens to be an adjective, the latter a noun. Cf. prec.

kalpayataṃ mānuṣāḥ TB. ApŚ.: *dr̥ṇhanlām daivir viśaḥ kalpanlām* †*manuṣyāḥ* KS.

dhīṣṇāsti pārvatī (VS. ŚB. *par°*, TS. TB. ApŚ. *parvatyā*) VS. TS. MS. KS. ŚB. TB. ApŚ. MŚ. Adjectives *pārvata* and *parvatya* (and, if VS. ŚB. are right, *parvata*; Mahidhara, *parvatātmikā*); all 'of the rock'. The VS. ŚB. reading is supported by the ms. readings (two occurrences) of KS., *parvatī* both times; von Schroeder has emended, with doubtful justice.

araṇyāya (MS. *āraṇāya*, but p. p. *araṇyāya*) *ṣmarah* VS. TS. MS. KSA.

§317. The rest show vridhhi either in both forms or in neither. Among them stands out a considerable group of cases of the perfectly equivalent stems *daiva* and *daivya*:

daivo (HG. °*vyo*) *yo mānuṣo gandhaḥ* ApMB. HG.

daivā hotāraḥ saṇiṣan na etat AV.: *daivyaḥ hotāro* (TS. °*rā*) *vanuṣanta* (TS. *vani°*, KS. †*vanīṣan na*) *pūrre* (KS. *etat*) RV. TS. KS.

daivya (AV. °*vā*) *hotārā* (TS. °*rāv*, AV. °*rā*) *ūrdhvam* (MS. adds *imam*, KS. *hotārōrdhvam imam*) *adhvaram naḥ* AV. VS. TS. MS. KS. 18. 17a (†).

daivyaṃ (MS. °*vam*) *mānuṣā yugā* (MS. *yujā*) RV. SV. VS. TS. MS. ŚB.

pauruṣeyād daivyaṃ KS.: *pauruṣeyān na daivāt* AV. 4. 26. 7c.

mānuṣād daivyaṃ (MŚ. °*vam*) *upaimi* TB. ApŚ. MŚ.

sam daivena (VS. ŚB. both also °*vyena*; TA. *devena*) *savitṛā* VS. ŚB. TA.

Mahidhara glosses both forms by *devena*.

§318. Another compact group is formed by variants of *sūra* and *sūrya*, agniṃ perfect equivalents:

bṛhat sūro (KS. *sūryo*) *arocata* RV. KS.

sūryāso (SV. *sūrāso*) *na darsatāsaḥ* RV. SV.

sojāḥ sūra (MS. *sūrā*, TS. *sūrya*) *etaśena* VS. TS. MS. KS. ŚB.

sa sūra ā (ŚŚ. *sūrye*) *janayaṃ jyotir indram* (ŚŚ. *indrāḥ*) TB. ŚŚ.

spardhante dhīyaḥ (TS. KSA. *divaḥ*) *sūrye na* (SV. *sūre na*, TS. KSA. † *sūryena*) *viśaḥ* RV. SV. TS. KSA.

§319. The rest are sporadic:

āpura slā mā prajayā paśubhiḥ pūrayata ŚŚ.: *āpāryā sthā mā pūrayata prajayā ca dhanena ca* TS. AŚ.

agneḥ puriṣavāhanah (MS. *puriṣya*°; VS.† ŠB.† °*vāhanah*) VS. TS. MS.

KS. ŠB. *puriṣa* and °*ṣya* are equivalent; Pāṇ. 3. 2. 65.

kāmāyui svāhā MG.: *kāmāyui svāhā* MS. MŚ. Probably MG. corrupt.

śakalyam (AG. *śākalam*; sc. *tarpayāmi*) ŚG. AG. Both patronymies from *śakala*. Since Oldenberg's translation of ŚG. reads *śak*°, we assume that *śakalyam* is the true reading; *śa*° probably misprint. *yakṣmaṇ śronibhyāṁ* (ApMB. *śroni*°) *bhāsadāt* RV. AV. ApMB.: *yakṣmaṇ bhasadyaṁ śronibhyāṁ bhāsadam* AV. In RV. *bhāsada* is a noun; in the second AV. version it and *bhasadya* are both adjectives, and one (probably *bhasadyaṁ*, but Whitney suggests *bhāsadam*) must be omitted as an ancient gloss.

rāyas poṣam audbhīdam (ApMB. °*dyam*) RVKh. VS. HG. ApMB.

pāvamānāḥ, °*nyāḥ*, and °*nyah*, various Dharma texts. All adjectives from *pavamāna*.

māyobhavyāya (ŚG. *āyo*°) *catuspadī* AG. ŚG.: *cātvarī māyobhavyā* TB. ApŚ. ApMB. SMB. PG. HG. MG. Equivalent nouns.

adveṣe (MS. °*ṣye*) *dyāvāpṛthivī huveṁa* (MS. *huve*) RV. VS. MS. 'Having no hostility' = 'not hostile'.

[*mitrāvaruṇābhyām ānuṣṭubhābhyām* ... VS. TS. MS. KSA.† Conc. wrongly quotes KSA. as *ānuṣṭubhyā*°.]

anyan te aśman (NṛpU. 'śman, AV. *asmat te*) *nī vapantu senāḥ* (AV. *senyam*) RV. AV. TS. NṛpU. *Senyam* must = *senā*.

(c) Words not equivalent in meaning; *y* follows two consonants

§320. In the rest, the two variant stems are not precisely equivalent to each other. In many cases the derivative adjective in *ya* is paralleled by a case-form of the primary noun or its equivalent, or by the primary noun used appositionally, or by a compound of it. In other cases the difference is yet greater, and sometimes the phonetic resemblance becomes rather remote, so that the extent of real phonetic influence is especially tenuous.

§321. As before, we list first cases in which the *y* follows two consonants, being then sometimes written *iy*:

mandrābhūtiḥ (MŚ. *mandrā vibhūtiḥ*) *ketur yajñānām* (MŚ. *yajñīyā*) *vāg* ... TS. MŚ.

viśve devā mama śṛṇvantu yajñīyāḥ (ArŚ. *yajñām*) RV. ArŚ. ŚŚ.

yajñān-yajñān (KS. *yajñīyā yajñām*) *prati devayadbhyoḥ* (KS.† ŚŚ.† °*yadbhyoḥ*) VSK. KS. TS. ŚŚ. KŚ. MŚ.

mā no rudrāso adhiḡur vadhe nu (mss. *nuh*) MŚ.: *mā rudrīyāso abhi gulbadhānah* (TA. *gur vṛdhānah*) MS. TA.

iyam pitryā (AB. *vai pitre*, AŚ. ŚŚ. *pitre*) *rāstry ety* (AV. GB. *etc*) *agre* AV. AB. GB. AŚ. ŚŚ.

putrah pitre (KŚ. *pitrye*) *lokakṛj jātavedaḥ* TB. KŚ. ApŚ. 'As a son to his father'; 'as a son at the (rite) of the fathers'.

yā (AV. omits) *antarikṣa* (KS. AG. °*kṣyā*) *uta pāṛthivīr yāḥ* (KS. *pārthivīśaḥ*, AV. *vā pṛthivyām*) AV. KS. TB. ApŚ. AG. (AVPpp. . . . *pārthivā yāḥ*.)

namaḥ kātyaṃ ca gahvareṣṭhāya (MS. °*ṣṭhāya*, p. p. °*ṣṭhāya*) *ca* VS. TS. MS. KS.

indro jyeṣṭhānām (MS. KS. *jyaisṭhyānām*, VS. ŚB. *jyaisṭhyāya*) VS. TS. MS. KS. ŚB. 'Of the noblest'; 'of the highest nobilities'; 'for highest nobility'.

adhvanām adhvapate śreṣṭhaḥ svastyasyādhvanah (ApMB. *śreṣṭhasyādhvanah*; MG. *śraisthyasya svastasyādhvanah*) *pāram aśtīya* AŚ. ApMB. MG. Read *svastyasyā°* in MG. with most mss.

arghaḥ HG.: *arghyam* ŚŚ. HG.: *arghyam bhoḥ* Kauś.: *arhanīyā āpah* ApG. *arghyam* '(water) of the argha'.

adhyakṣāyānukṣattāram TB.: *ādhyakṣyāyānukṣattāram* VS.

§322. A considerable group concerns *uktha* and *ukthya*, the latter meaning 'a ceremony accompanied by *ukthas*', or 'one to be revered with *ukthas*':

uktham vācīndrāya TS. AB. GB. AŚ. Vait. ApŚ. MŚ.: *uktham avācīndrāya* ŚŚ.: *ukthyaṃ vācīndrāya śṛṇvate te* AŚ.

mantram vadaty ukthyaṃ (NṛpU. *uktham*) RV. VS. MS. KS. AA. ApŚ. NṛpU.

aṅgāni ta ukthyaḥ pātu MS. ApŚ.: *ukthas* (! read *ukthyas*?) *te* (°*āgāni pātu asau* AŚ.

ukthebhyas tvokthāvyam gṛheṇāmi KS.: *uktheyebhya ukthāyavam* ApŚ. *uktham* (AŚ. *ukthyaṃ*) *indrāya kṛṇṣyam* RV. SV. AŚ.

(d) Words not equivalent in meaning; *y* follows one consonant

§323. Coming to the cases in which a single consonant precedes the *y*, we find first a number of interchanges between *vīra* 'hero' and *vīrya* 'heroism':

yau vīryair vīratamā śaviṣṭhā AV.: *vīrebhir vīratamā śaviṣṭhā* MS.: *vīryebhir vīratamā śaviṣṭhā* (TB. *śac*°) VS. ŚB. TB. ŚB. AŚ. ŚŚ. *eṣa te yajño yajñāpate sahasāktavākah suvīrah* (AV. *suvīryah*; VS. *sarva-vīras* . . .) AV. VS. TS. MS. KS. ŚB.

anāmi kṣatram ajaram suvīryam (MS. KS. *suvīram*) RV. TS. MS. KS. *sa* (also: *sā*) *no dohatām suvīryam* (MŚ. *suvīram*) TB. ApŚ. MŚ. (In all texts with both *sa* and *sā*.)

purukṣu teaṣṭā (MS. °*ṭāḥ*) *suṛīyam* (VSK. TS. *suṛīram*) VS. VSK. TS. MS.

nīrdevam nīrūtram (KSA. °*ryam*) *kṛtā* . . . TS. KSA.

prajāṁ suṛīdām (PG. *suṛīpām*) *kṛtā* TS. PG.

§324. Next a group containing forms of stems *div* and *divya*, or once *deva* and *dairya*; cf. several similar cases at the beginning of §316: *divaś chadmāsi* AG.: *divyam chadmāsi* . . . LŚ.

divo dhārām bhindhi KS.: *bhindhīdam* (MS. *bhindhy ado*) *divyam nabhaḥ* AV. TS. MS. KS.

madhye divo (MS. °*divyo*) *nūhītaḥ prēnir āsmā* VS. TS. MS. (both) KS. ŚB.

aḥar divābhir (MS. *vahad divyābhir*) *ūtībhiḥ* VS. MS. ŚB. TA. ŚŚ. LŚ. *divābhir* is for *divā + ābhir*, but is understood by comm. on TA. as one word, = *dyotamānābhir*. This misunderstanding is responsible, also, for the variant of MS., which furnishes the only possible form if the word is to be taken as a single adjective.

vācā tvā hotrā prāṇenodgātrā . . . *pañcabhir dairyair* (MŚ. *devair*) *ṛtvigbhir uddharāmi* ApŚ. MŚ.

§325. The rest require no subdivision:

ātīr (TS. KSA. *ātī*) *pāhaso darvidā te vāyave* (TS. KSA. *vāyavyāḥ*) VS. TS. MS. KSA.

pāra (p. p. of TS. *pāre*) *ikṣavo 'vāryebhyah* (KSA.† 'vāriyebhyah) *pakṣma-bhyah svāhā* TS. KSA.: *avāra* (p. p. of TS. °*re*) *ikṣavah pāryebhyah* (KSA. *pāriye*°) *pakṣmabhyah svāhā* TS. KSA.: *pāryāṇi pakṣmāṇy avāryā ikṣavah*, and: *avāryāṇi pakṣmāṇi pāryā ikṣavah* VS. MS.

pāryāya kairvartam TB.: *pārāya mārḡāram* VS.: *avāryāya mārḡāram* TB.: *avārāya kairvartam* VS.

eṣa u sya vṛṣā rathah RV. SV.: *eṣa sya rāthyo vṛṣā* VS. ŚB.

sugam ca me supatham (VS. KapŚ. °*thyam*) *ca me* VS. TS. MS. KS. KapŚ.

mā tvat kṣetrāṇy aragāni (MS. °*nyāni*, p. p. °*nāni*) *gunma* RV. TS. MS. KS. TB.

bṛhatī tvā rathandareṇa traigṛubhyā (KS. *trigṛubhā*) *vartanyā* . . . MS. KS.: *bṛhadrathandareṇas tvā stomena trigṛubho varlanyā* . . . TS.

sūpasthā asī vānaspatyah MŚ.: *sūpasthā devo vanaspatih* TS. ApŚ.

agne tvam purīṣyāḥ VS. KS. ŚB.: *agneḥ purīṣam asī* VS. VSK. TS. MS.

KS. ŚB. TB. ApŚ. MŚ. And others, see Cone.

namah śobhyāya ca pralīsarīyāya (MS. °*zarāya*) *ca* VS. TS. MS. KS. *namo lopyāya colapyāya* (MS. °*pāya*) *ca* VS. TS. MS. KS.

namaḥ parṇāya (TS, KS.† *parṇyāya*) *ca parṇasādāya* (VS. °*sadāya*, TS. °*śadyāya*) *ca* VS. TS. MS. KS.

kukras te grahaḥ (VS. ŚB. *grahyaḥ*) VS. TS. MS. KS. ŚB. MŚ. 'Draught': '(juice) for the draught'.

atho varuṇyād uta RV. AV. VS.; *nir mā varuṇād uta* (ApŚ. *adhi*) LŚ. ApŚ. Inferior meter in the latter.

sa budhnyād (TS. KS. AŚ. °*nād*) *āṣṭa januṣo 'bhy* (TS. KS. AŚ. *januṣābhy*) *agram* AV. TS. KS. AŚ. (AVPpp. agrees with the others; Barret, JAOS 37.260.)

tayā gr̥ṇantaḥ sadhamādeṣu AV.: *tayā madantaḥ sadhamādyeṣu* (RVKh. VS. °*mādeṣu*) RVKh. VS. MS. KS. TB.: *tasthur gr̥ṇantaḥ sadhamādyāsaḥ* RV. AV. (Scheftelowitz prints °*mādyeṣu* for RVKh., but his ms. °*mādyeṣu*.) In MS. KS. TB. *sadhamādyā* means the same as °*māda* 'feast'; but in RV. AV. 'participant in a *sadhamāda*'.
nir mā muñcāmi śapathāt LŚ. ApŚ.; *muñcantu mā śapathyāt* RV. AV. VS.

agne devānām ava heḍa iyakṣva (KS. *ikṣva*) KS. ApŚ.: *ava devānām yaja heḍo agne* (KS. *yaje hidyāni*, MŚ. *yaje heḍyāni*) AV. KS. MŚ.: *ava devān yaje heḍyān* TB. ApŚ.

namo dundubhyāya cāhananyāya (MS. *dundubhaye cāhananīyāya*) *ca* VS. TS. MS. KS.

anhasaspataye tvā VS. ŚB. KŚ.; *anhaspatyāya tvā* TS. MS. TB. ApŚ.

§326. We conclude the cases concerning the noun-suffix *ya* with a few variants which are in one way or another anomalous or at least peculiar:

ārjassvatī rājasvaś (TS. *rājasūyāya*, MS. KS. °*sūyās*) *citānāḥ* VS. TS. MS. KS. ŚB. *rājasūya*, adjective in MS. KS., is equivalent to *rājasū*; the suffix *ya* is here added after a vowel. In TS. it appears as a noun. Phonetically, the interchange in this and the next is between -ūy- and -v-.

svadhā rājasūyāḥ (VS. ŚB. °*svaḥ*, TS. °*sūyāya citānāḥ*) VS. TS. MS. ŚB. MŚ. Cf. prec.

mahādevam antahpārśvena (VS.† °*parśavyena*) VS. TS. TA. Formally, the VS. form is based on *parśu* 'rib'. Mahidhara: *antar... pārśvāsthisaṃbandhinā mānsena*. The form *antahpārśvya* occurs in the next formula.

āganma mitrāvaruṇā varenyā (KS. °*yam*; MS. *varena*) TS. MS. KS. Here the adjective *varenya-* is corrupted in MS. to *varena*, instr. sing. of *vare-*.

Other cases of *y* in formative and inflexional elements

§327. There remain a few other cases which concern the presence or absence of a *y* which, when present, is still a formative or inflexional element, tho not the familiar secondary noun suffix which has been dealt with above. Thus, first, a couple of cases concerning the gerund or gerundive endings *ya*:

upastutyaṃ mahi jātam (MS. °*tyam jānima tat*; TS.* *upastutaṃ jānima tat*) *te jarvan* RV. VS. TS. (both) MS. KS. Vait. Gerundive varies with past pple.

uta prahāṃ atidivyaḥ jayāti (AV. °*divā jayati*) RV. AV. The RV. has a gerund form; the AV. a nom. sg. of stem -*divan*.

In another case an infinitive *martave* varies with *mṛtyave*, dative of *mṛtyu* (equivalent in meaning):

jivātave na mṛtyave (PB. *martave*) RV. PB.

§328. A few variants concern noun inflexion. Thus change of gender accounts for the following (fem. forms in *y-ah* varying with masc. or neut. forms without *y*):

āpo me hotrāśaṃsinah (AG. °*śinyah*) ŚB. ApŚ. AG. 'The waters are my Hotrāśaṃsins'; the priest-name is once made fem. to agree with *āpah*.

varṣāś cākṣuṣyah VS. ŚB.: *varṣāṇi cākṣuṣāṇi* TS. MS. KS. Here the noun itself changes gender.

Or different case-forms vary:

vi śloka etu (AV. *eti*; TS. ŚvetU. *śloka yanti*) *pathyeva* (KS. *pathava*) *sūreḥ* (AV. MS.† *sūriḥ*, KS.† *sūrah*, TS. ŚvetU. *sūrāḥ*) RV. AV. VS. TS. MS. KS. ŚB. ŚvetU. Alternative forms *pathā* and *pathyā*. The latter may be nom. in RV. (so Oldenberg, *Noten* on 10. 13. 1); in most texts it is certainly instrumental.

imāṃ narāḥ (MŚ. ApŚ.* *narah*) *kṛṇuta vedim etya* (MŚ. *etat*, but read *eta* with all mss. but one; ApŚ.† 2. 2. 6a *eta*) TB. ApŚ. MŚ. Caland recognizes *eta* as secondary to *etya*. The reading *etat* (actually *etad*, before *d*-) has no standing; were it anything but a blunder it would belong to §401.

rāṇ ma āsan (MŚ. PG. *āsye*) AV. TS. GB. TAA. Vait. ApŚ. MŚ. Kauś. PG. BDh. Both these forms are regular, from the related and equivalent stems *āsan* and *āsya*. Interest attaches to the form *āsyān*, which is read by Gastra in GB. with all his mss., and which is also the reading of most mss. of AV. and Kauś., so that it seems to be the true Atharvan reading and should be adopted in all three texts. (Curiously, however, Garbe reports no such reading from

the mss. of Vait.; possibly this is an editorial oversight.) The form *āryan* is evidently a blend of the other two forms.

§329. In the inflexion of the verb, likewise, variant forms with and without *y* occur. Thus, first, an inserted *y* is all that distinguishes a verb-form of the fourth present class from one of the sixth (and sometimes of the first); the same root now and then forms both, cf. VV I p. 125, where other instances are quoted, less close to each other in sound than the following:

tapate svāhā TS. KSA. TA.: *tapyate svāhā* VS.

tapatyai (TA. Poona ed. *tapyatvai*, v. l. *tapatyai*) *svāhā* KSA. TA.: *tapyatvai* (v. l. *tyai*) *svāhā* TS. The form *tapyatvai*, if correct, would be from the Rigvedic adjective *tapyatu*, which is based on the present stem *tapyā-* as much as *tapatyai* (pres. ppl.) is based on stem *tapa-*.

§330. So the *y* of the passive, in forms which vary with active or middle forms; see VV I pp. 49 ff., where other cases, most of them more remote from each other in sound:

yenākṣā (ŚŚ. *yenā kṣām*, SMB. *yenākṣān*, PG. *yenākṣyās*) *abhyāśicyanta* (ŚŚ. SMB. *gñicatam*; PG. *gñicatām*) AV. ŚŚ. SMB. PG.

§331. Other verbal variants will be mentioned in the sections immediately following, where phonetic tendencies are more clearly at work. We will add here a single stray instance of verb forms:

ubhau lokau sanem (MŚ. *sanomy*) *aham* TB. TAA. ApŚ. MŚ. See VV I p. 78.

Presence or absence of *y* after palatal sounds and *kṣ*, *ṣ*, etc.

§332. Deserving of special treatment and emphasis are a considerable number of variants in which this evanescent *y* follows palatal consonants, or sibilants; especially *kṣ*. Here it is not to be doubted that the appearance and disappearance of the sound *y* is phonetic in character; connected, that is, with the difficulty of distinguishing pronunciation or non-pronunciation of *y* after such consonants. The *y* may sometimes be interpreted as an inflectional element, as in the following verb forms (most of them collected in VV I pp. 28-9):

vācaspate vāco vīryeṣa sūbhṛtātumenūyaksase (TA. *°yaksyase*, ŚŚ. *°yachase*) MS. TA. ŚŚ. Aorist in MS., future in TA.; in ŚŚ. a further phonetic variation (see §184), bringing the form into the sphere of *ā-yam*.

(*net tvā . . .*) *dadhry* (TA. *dadhad*) *vidhakṣyan paryāṅkhayāte* (TA. *°tai*, AV. *vidhakṣan pariṅkhayātai*) RV. AV. TA. Many mss. of AV. *vidhakṣyan*, which is certainly intended.

śardhāṁsy agne ajarāṇi (SV. *ajarasya*) *dhakṣataḥ* (ApŚ. *dhakṣyase*) RV. SV. MS. ApŚ. See VV I p. 29.

bhakṣo bhakṣyamāṇaḥ (KS. *bhakṣa*°) VS. KS. So the single ms. of KS.; ed. emends to *bhakṣya*°. If the ms. reading were kept we should have to assume a pple. middle in form but passive in meaning. *mekṣyāmy ūrdheas tiṣṭham* AV., so emended by RWh.; all mss. *mekṣāmy yonākṣā* (°*kṣyāv*, etc.)... (see §330). In PG. *akṣyāv* is taken to be from *akṣi* 'eye', but is really a phonetic corruption.

§333. In one verb form the *y* appears after *ts*; it may be regarded as belonging with the *kṣ* cases in view of §§182 ff.:

tenārātsyam (GG. ŚŚ. MŚ. °*sam*; so also p. p. of MS.; most mss. of MŚ. °*syam* with MS. text) MS. ŚŚ. MŚ. GG. The proper form is *arātsam*, aorist; the conditional does not fit. See VV I p. 29.

§334. Other verb forms which belong in this category:

ratho na vījāṁ sanīṣyann (SV. °*ṣann*) *ayāsīt* RV. SV. Clearly a phonetic slip in SV., making a sort of aorist pple.; Benfey, tho he interprets the form as nor., translates a future.

ā vīścyantām (AV. *vīścantām*) *adīṭaye durenāḥ* RV. AV. The AV. form is evidently a phonetic blunder; cf. VV I pp. 29, 51 f.

§335. Besides the verb forms quoted in §332, and a few containing the noun suffix *ya*, §§314 ff., we find the following cases of *y* present or absent after *kṣ*:

dhuñkṣāgneṣṭi (VSK. °*syāgneṣṭi* or °*ṣvāg*°) VS. VSK. MS.: *agnaye dhūñkṣā* (TS. °*ṣṇā*) TS. KSA. See §255.

tarakṣuḥ (KSA. † °*kṣaḥ*) *kṛṣṇaḥ śvā caturakṣo* (KSA. °*kṣyā*) *gaddabhas ta itarojanānām* TS. KSA. The ed. emends to *caturakṣo*, which seems necessary.

akṣyos (mss. *akṣos*) *tanvo rapaḥ* AV.

Cf. further such mss. readings as *vibhuñkṣamāṇa* for *vibhuñkṣya*° at Kauś. 23. 9, 38. 26.

§336. The other cases concern *y* present or absent after palatal consonants. Prominent among them are several cases concerning the root *ścut* (Wackernagel I p. 268). The forms written with *ścyut* may be partly contaminated with *cyu*; indeed the mss. also show forms which might be derived from that root, and sometimes their confusion is such that their intentions are doubtful:

prasthitā vo madhuścutaḥ (VSK. MS. °*ścyutaḥ*) VS. VSK. MS. TB. So the editions. But Poona ed. of TB. records a v. l. °*ścyutaḥ*; and per contra, all *sarṇhitā* mss. of MS. read °*cyutaḥ* or °*scutaḥ*.

srucā decam ghṛtaścutā (KS. and v. l. of MS. °*ścyutā*) RV. TS. MS. KS.

ghṛtāścūto madhuścūtaḥ TS. MS. KS. ŚB.: *ghṛtāścyuto madhuścyutaḥ* VS. MS. So v. l. and p. p. of MS. in the other passage. Moreover KS. has v. l. *ghṛtacyuto*, and for *madhu*^o its two mss. read *°ścyutaḥ* and *°cyutaḥ*.

dyaur yataś cyutad agnāv eva tat ApŚ.: *prthivyaṁ avacūscotaitad* TB. ApŚ.: *yata ścutad dhutam agnāv tad astu* KŚ.: *yatra cūscutad agnāv evaitat* MŚ. (but the latter is a dubious emendation; better, *yatra ścutad*); *yata ścutad* (so read) *agnāv eva tat* AŚ. See on this variant VV I p. 139.

§337. Other, miscellaneous cases after palatals:

viṣṇoḥ śnaptre (TS. *śnyaptre*, MS. *śipre*) *athah* VS. TS. MS. KS. ŚB. KŚ. ApŚ. The pronunciation of *n* after *ś* must have been approximately *ñ*; this is indicated by the TS. variant (v. l. and p. p., however, *śnaptre*); so the Vyāsaśikṣā 248 prescribes (cf. Keith, *HOS* 18. xxxvii).

apāśnyuṣṇim apā rakṣaḥ (and, *apā ragham*) TA.: *apāśnyuṣṇim* etc. TA. So, correctly, Poona ed. *Aśn(y)uṣṇi* is an otherwise unknown epithet of Agni. The comm. explains only the form with *y*, monstrously: *aśnānāḥ bhoktṛṇām uṣṇir dāhako yo 'gnih*. Cf. prec. *mano jyotir* (VS. ŚB. LŚ. *jūtir*) *jusātām ājyasya* (TS. TB. Vait. *ājyam*, AŚ. *ājyam me*) VS. VSK. TS. MS. KS. TB. ŚB. AŚ. Vait. LŚ. KŚ. *divo jyote* (KS. **²tir*) *vivasva* (MS. *devajūte vivasvann*) . . . MS. KS.: *vivasvān aditir devajūtis* . . . TS.

mṛśase (SV. *mṛjyase*) *pavase matī* RV. SV.

śyāmā sarūpankaraṇī AV. I. 24. 4a. Here the Berlin ed. reads *sāmā* with nearly all mss., but against comm., Ppp., and the evident sense, which demands *śyāmā*; see Whitney's note.

Presence or absence of *y* before initial vowel

§338. To a considerable extent *y* is evanescent when unconnected with any consonant. That is, first, at the beginning of a word, and most commonly (tho not always) when the preceding word ends in a vowel. Secondly, or better as a special case under the preceding, there are cases in which the *y*, when it occurs, is not initial, but joins into one word two words which are unconnected in the form without *y*. In either case the forms without *y* often show a hiatus between two vowels, so that *y* presents the aspect of a kind of 'Hiatusstilger', reminding us of the similar use of this sound in Prakrit (Pischel §353) and Pāli (Geiger §73); cf. Edgerton, *Studies in Honor of Hermann Collitz* 31. The phenomena are, to be sure, accompanied by all sorts of etymological and grammatical changes; rarely do they show such purely phonetic character as in this:

agne akṣīṇi (HG. *agneyakṣīṇi*) *nir dāha svāhā* ApMB, HG. As Kirste observes, HG. must intend *agne ak°*, so that *y* is a simon-pure 'Hiatusilger' and nothing else. See also *anāmāyaidhī* etc., §344.

§339. The cases of initial *y* are:

punar brahmāṇo (AV. *brahmā*) *vasunūtha* (AV. °*nūtir*, KS. °*dhītam* and † °*nūtha*, MS. °*dhūta*) *yajñaiḥ* (AV. MS. KS.* *agne*) AV. VS. TS. MS. KS. ŚB. *agne* is probably original; it is preceded by *r* or *m* in AV. KS., by *e* in MS.; the latter would be specially apt to lead to the development of initial *y*.

añjanti suprayasaṁ (AVPpp. *yñjanti suprajasaṁ*) *pañca janāḥ* RV. AVPpp. MS. See §192.

pitṛvaidhī sūnava ā (MS. *sūnave yaḥ*) *subevāḥ* VS. TS. MS. KS. TB. ApŚ. *devabhīr aklam* (VS. TS. *yuktam*) *aditih sajoṣāḥ* VS. TS. MS. KSA.

kāṣṭhā ajmezv (SV. *yajñeṣv*) *atnata* RV. SV. A lect. fac. in SV.

viśvakarmā vimaṇā ād vihāyāḥ (KS. °*nā yo vyomā*; MS. *vimame yo vīhāyāḥ*; TS. *manasā yad vīhāyāḥ*) RV. VS. TS. MS. KS. AŚ. N. *ameṣṭam asi svāhā* VS. ŚB.: *yameṣṭam asi* (with or without *svāhā*) TS. MS. KS. TB. 'Sacrificed at home (to Yama).' Preceded by *asi* in all. The preceding vowel *i* makes insertion or omission of *y* particularly easy.

āśuṁ jayantam anu yāsu vardhase RV. VS. TS. MS. ŚB.: *yā sañjayantam adhi yāsu vardhase* KS. The latter is doubtless secondary. Preceded by *girā*. KapŚ. *āśraṁ*, doubtless intending *āśuḥ*.

§340. In some instances case-forms of the relative stem *ya* exchange with similar forms of the demonstrative stem *a*. This may be assumed to be partly due to the instability of initial *y*:

trīṇśad yasyā (TB. *asyā*) *jaghanan yojanāni* MS. KS. TB.

asya (SV. *yasya*) *te cakhye vayam* RV. SV.

ghorā rāyo namo aste ebhyaḥ (MŚ. *aste adya yebhyaḥ*) AV. TS. MŚ. *cakṣur yad eṣām manasaś ca satyam* AV.: *cakṣur yeṣām* (v. l. *hy eṣām*)

tapa uccabhīmam MŚ.: *cakṣuṣa eṣām manasaś ca samdhau* TS. *yasyām* (v. l. *asyām*) *devā abhi samvīśantaḥ* MŚ. Others with *tasyām*, see §281.

§341. And the same with adverbial forms derived from the same stems:

mitro no atra varuṇo yujyamānaḥ AV.: *mitro yatra varuṇo ajyamānaḥ* RV. Double case; the *y* of *yatra* seems as it were to jump the next word and attach itself to the participle in AV.

yaded (KS. *ad id*) *antā adadṛhanta* (TS. *adadṛhā°*) *pūrve* RV. VS. TS. MS. KS. This *pāda* precedes or (in KS.) follows the next; the

words *yad* (*yadā*) and *ād* are transposed in KS. owing to the transposition of the two *pādas*.

ād (KS. *yad*) id *dyāvāprthivī aprathetām*, same texts. See *prec.*

athā (TB.* *yathā*; AV. MS. TB.* *yatra*) *devaiḥ sadhamādam madema* (AV. *madanti*, comm. *madema*) AV. MS. KS. TB. (all three) ApS.

Preceded by a vowel all three times in TB.

yathā (RV. *atho*, VS. ŚB. *athā*) *na* (RV. *ta*) *indrah kevaliḥ* (VS. TS. ŚB. *indra id viśaḥ*) RV. AV. VS. TS. KS. ŚB.

yathainam jarase nayāt AV.: *athainam jarimā nayet* HG.

Cf. also: *yasya* (sy *asyā*) *yonim prati reto* etc., §363, and *yasyām idam viśvam* (*viśvam hy asyām*) etc., §386.

§342. Less common is the second class of cases, in which *y* in one reading connects two words which are unconnected in the form without *y*. In some cases it is scarcely to be doubted that the appearance of the form with *y* is related to avoidance of hiatus, as in the variant quoted at the end of §338. While no other case is as clear as that, lexical reinterpretation and other sound-changes being always involved, it is significant that the form containing the *y* is more often secondary, namely in the following group:

vaiśvānaram ṛta ā (TS. *rtāya*) *jātam agnim* RV. SV. VS. TS. MS. KS. PB. ŚB. 'Born for the *ṛta*' is obviously secondary.

sudevam indre āsvinā (MS. *indrāyāsi*°) VS. MS. TB. As in the last, a dative is substituted for a locative; both depend on *dadhuḥ* in the context.

sahasrākṣo (VSK. TS. KS. °*kṣa*) *medhāyu* (TS. KS. *medha ā*) *cīyamānaḥ* VS. VSK. TS. MS. KS. ŚB. 'For (at) the sacrifice'; the latter probably original. Keith on TS. 4. 2. 10. 1 translates 'for'; his text seems to require 'at'.

graha viśvajānīna nyāntar viprāyāma te (MS. p. p. *viprāya*, *māte*; KS. *nyāntar vipra ā-ṣati*) MS. KS. As in *prec.*, a loc. with *ā* varies with a dat.

yo gopā apī (TB. *gopāyati*) *tav huve* RV. AV. TB. ApS.

ta ā vahanti (MS. *tayāvahante*; KS. *tad āharanti*) *kavayaḥ purastāt* TS. MS. KS. TB. See Keith on TS. 1. 1. 2. 1. The original reading probably in TS.; Keith thinks that MS. may intend the same, with *tay* for *te*, altho its Brāhmaṇa explains *tayā* as referring to the *dhiṣṇā*.

datto asmabhyam (KS. *dattāyāsma*°, AŚ. *dattāyāsma*°, corrupt for *dattva*°, SMB. *dattāsma*°) *draviṇcha bhadram* AV. KS. AŚ. SMB.: *dadhatha no draviṇam yac ca bhadram* MS. See §367.

mahyam vātaḥ pavatām (KS. *te) *kāme asmin* (AV. *kāmāyāsmāi*) RV. AV. TS. KS.

§343. In some cases, however, an original single word is broken up by omitting *y*, and leaving hiatus secondarily:

pāvakayā yaś (TS. *pāvaka ā*) *citayantyā kṛpā* RV. VS. MS. KS. ŚB. Cf. Oldenberg, *Proleg.* 453.

pāhi gāyāndhaso (SV. *gā andh°*) *māde* RV. SV. The RV. has a regular 2d sing. impv. pres. from *gai*; the SV. an aor. inj., *-gās*. Add to VVI §158.

pīteva putraṁ jarase nayemam (MS. *ma emam*) MS. KS. ApMB. HG. The MS. p. p. reads *jarasena, ā, imam*, corruptly pointing to the reading of the other texts.

§344. Consider also the following peculiar case:

amā ma edhi mā mṛdhā na (AŚ† *ma*) *indra* AŚ. ŚG.: *apāma edhi mā mṛthā na indra* SMB.: *anāmāyaidhi mā riṣāma indo* Kauś. The mss. of Kauś. read *anāmāyedhi*; the emended **yaidhi* is supposed to contain double sandhi, for **ya(h) edhi*: 'be free from disease'. But the Kauś. reading may really intend *amā ma(y) edhi*, like AŚ. ŚG., with 'Hiatusstilger' *y* as in §338. See Bloomfield's Introduction, p. lviii; and cf. §78.

§345. We have now considered the cases of plus or minus *y* which seem most clearly phonetic in character, in addition to those in which suffixal *y* is concerned. There is little else to record, except a group of variations between the pronominal stems *ta* and *tya*. The more archaic *tya* is generally the original, but twice it replaces *ta* in secondary texts: *yad dha syā* (AV. *sā*) *te parilyasī* RV. AV. SV. TS. MS. KS.

mayi tyad (MS. *tad*) *indriyam bṛhat* (KS. TB. TA. *mahat*, MS. *vāryam*) VS. MS. KS. TB. ŚB. TA. AŚ. ŚŚ. Pratīka in MŚ.: *mayi tyad* (so Knauer, but mss. mostly *tād*).

yathā ha tyad (TS. ApŚ. HG. *tad*) *vasavo gauryam cit* TS. MS. KS. ŚŚ. ApŚ. HG. TA. AŚ. ŚŚ.

ā nu tac (SV. *tyac*) *chardho divyam vṛṇīmahe* RV. SV.

prati te (AV. *tye*) *te ajardas tapisthāh* RV. AV.

ud it te vasuvittamāh ApŚ.: *ud u tye* (MS. MŚ. *ud-ut te*) *madhumattamāh* RV. AV. SV. MS. GB. PB. AŚ. ŚŚ. Vait. MŚ.

§346. Other lexical variants, except those considered above where phonetic conditions are favorable, are very few:

peśasvañ tanūnā samvayanā (KS. TB. **vayanā*) MS. KS. TB. Roots *vā* and *vya*.

endram vagnunā vahata PB.: *vagnunendram hvayata* TB. ApŚ. (with metathesis of *h*).

§347. We conclude with a few textual errors and false readings which should probably all be eliminated:

susatyam id gavām asyasi pra khudasi ŚŚ.: *susadam id gavām asti pra khuda* AV. Berlin ed., violently emending the mss. which agree precisely with ŚŚ. but for the slight corruptions *gavom* and *sudasi*. *vidad garyam saramā dṛdham ūrvam* (TB, *ūreyam*) RV. TB. But Poona ed. of TB. has the correct *ūrvam*, text and comm., without v. 1. *satāsati* (comm. *satjasati*) *prajāpatih* TB. But Poona ed. comm. *satāsati*.

hiraṇyavad annavad dhehi (ApŚ. *annam adhyehi*, read *annamad dhehi*) *mahyam* KS. ApŚ. The corruption may be graphic in nature. *prayapsyann iṣa sakthyan* (TB. text *sakthau*) TB. ApŚ. But Poona ed. text and comm. *sakthyan*, the only possible reading.

oṣiṣṭhaṇanah śiṅgīni koṣyābhyām (TA. *°koṣābhyām*) TS. TA.: *oṣiṣṭhaṇanuh śiṅgīni koṣyābhyām* VS. Poona ed. of TA. *°koṣyā°*. *ayoddheva* (TB. *°dhyeva*) *durmada ā hi juhve* RV. TB. Tho Poona ed. has the same reading, it is surely corrupt; perhaps graphic. The comm. has the same, but explains it as tho *ayodihā-iva*.

3. Presence or absence of r

§348. Owing to the rarity of r in formative syllables, this interchange appears mainly in radical syllables, producing lexical variations which are naturally along the line of least resistance; that is, the variant words are more or less synonyms. It may be assumed that the relatively faint pronunciation of the liquid was a contributory cause. The materials are very heterogeneous, however, and of less phonetic significance than was the case with y.

§349. We begin with groups of variants concerning nearly synonymous words and roots; and first, *śravas* and *śavas* and related words: *śūro urṣātā śavasaś* (SV. MS. *śra°*) *cakānah* (SV. ca *†kāme*) RV. SV. TS. MS.

grṇānāḥ śravase (SV. *śra°*) *mahe* RV. SV.

satvā dadhānam apratiṣkutaḥ śavāḥsi (SV. *śracāḥsi bhūri*) RV. AV. SV. TB.

ā yo viśvāni śavasaś (SV. *śra°*) *tatāna* RV. AV. SV.

śravīṣṭhāḥ stha MS. KS.: *śravīṣṭhā stha rāṣṭradāḥ* VS. ŚB.

§350. The roots *dhā* and *dhr* and the like, in virtual synonyms:

sado vaneṣu dadhiṣe (SV. *dadhriṣe*) RV. SV.

vrṣā dharmāṇi dadhiṣe (SV. *dadhriṣe*) RV. SV. TS. MS. KS. ApŚ.

yo naḥ pitā janitā yo vidhātā (MS. *vidhartā*) RV. VS. TS. MS. KS. AŚ.

dhātā vidhātū (MS. *dhartā vidhartā*) *paramota samudṛk* (KS. *paramo na samudṛk*) RV. VS. TS. MS. KS.

daivyaḥ dhartre joṣtre (MS. *dhātre deṣtre*) VS. TS. MS. KS. ŚB.

devayor dharme (MS. *°mā*, AV. *dhāmann*) *asthīran* AV. TS. MS. KS.

kṣayasyāsi vidhataḥ (SV. *vidhartā*) RV. SV. Here *vidhataḥ* from root *vidh*.

§351. Roots *pā* and *pṛ*:

atirātram vacarṣvān pūrta rāvaḥ (KS. *vavṛṣvān pūrta rāvat*, TS. *varṣan pūrtir āvṛt*) *svāhā* TS. MS. KS.

apālām indra (MG. *indras*) *triṣ* (ApMB. MG. *triḥ*) *pūtrī* (AV. *pūtṛā*, MG. *pūtrī a°*, ApMB. *pūtrī a°*) RV. AV. JB. ApMB. MG.

§352. Roots *pṛ* and *pā*:

śvātrūḥ pītā (ViDh. *śvātūḥ pītā*) *bhavata yūyam āpaḥ* VS. ŚB. KŚ. ViDh.

pra vām adheuryuḥ carati prajasyvān (AV. *°tu payasyvān*) AV. AŚ. ŚŚ.

Comm. on AV. *prajasyvān*.

§353. Miscellaneous synonyms or near-synonyms, with some corruptions involving no further changes, or very slight ones, in the words; in the first case *r* possibly plays the rôle of 'Hiatusstilger':

ahim budhnyam (TS. *°niyam*) *anu rīyamānāḥ* (TS. *saṁcarantīḥ*, MS.

KS. *anu iyamānāḥ*) VS. TS. MS. KS. ŚB. Practically synonyms;

note that *r* is initial, after a vowel, and probably secondary; a sort of 'Hiatusstilger'? *r* is used in this way in Pāli.

antarikṣe pathibhir iyamānāḥ (GB. *hrīyamānāḥ*, so Gastra without the *v*. I. *hrīyamānāḥ* recorded in Bibl. Ind. ed.) RV. GB. The AVPpp. 1. 107. 4 (Barret, JAOS 26.290) has the RV. reading; GB. perhaps corrupt, certainly secondary. Note the final *r* of the preceding word.

vanasade (MS. *vanarṣade*, KS. *vanyṣade*) *veḥ* (TS. MS. *vaḥ*) VS. TS. MS. KS. ŚB. See §650.

mā tvam hārṣiḥ śrutam mayi PG.: *śrutam me mā pra hāsiḥ* RVKh. 'Take away': 'abandon'.

purā jatrūbhya (TA. ApMB. *jatrūbhya*, MS. *cakrūbhya*, p.p. *vaktṛbhyaḥ*) *ātrdaḥ* (MS. *°da*) RV. AV. SV. MS. PB. TA. KŚ. ApMB. Comm. on TA. tries to derive its corrupt form from root *jar* (*jr*).

vikirīda (KS. *°da*, VS. *°dra*, MS. *vyakṛḍa*) *vilohita* VS. TS. MS. KS. See §168.

ya rte (TA. ApŚ. ApMB. *yad rte*, PB.† *yakṣate*) *cid abhiśṛṣaḥ* RV. AV. SV. PB. TA. KŚ. ApŚ. MŚ. Kauś. GG. ApMB.: *jari cetid abhiśṛṣaḥ* MS. (corrupt, see §193).

jāgrtasyas (mss., v. I. *yā gr°*) *tripañcāśiḥ* AV.: *yā(h) kṛcchrāḥ tri°* AVPpp. See §§185, 192.

śunam ma iṣṭam śunam śāntam (p.p. *śrāntam*) . . . MS.: *śvam ma* (AB. *ma idam*) *iṣṭam* . . . *śvam śrāntam* (TB. text *śrāntam*, Poona ed. *śrāntam*) . . . AB, TB, ApŚ.: *śvam ma iṣṭam astu śunam śāntam* . . . KS.

hold yakṣat sarasvatīṣu (KS. *bṛhaspatīṣu*) . . . *śronīṣu* (KS. *śonīṣu*; Conc. suggests reading *śro*?) . . . VS. KS.

prthivi bhūvari (KS. *vibhā*°) *sinivāly urandhra* (KS. *urandha*) *ācille* . . . KS ApŚ. An obscure epithet of earth; perhaps belongs in §350.

agne 'dabdhāyo 'śritatano pāhi vidyot KS.: *agne 'dabdhāyo 'śritatano pāhi mādyā divah* . . . TS. TB. ApŚ.: *agne 'dabdhāyo 'śritatano pāhi mā didyoh* VS. ŚB. In KS., apparently the original, 'having uninjured body'; TS., 'having not cold body', an over-sophisticated lect. fac. VS. has a further change, by haplogy, and is really uninterpretable; comm. either 'most eating' or 'most obtaining', of which the former is adopted by BR. and fits Agni well enough, but is formally unsatisfactory.

vi jihīṣa lokam kṛṇu AV.: *vi jihīṣa lokam kṛdhī* TA. The AV. is original: 'go apart (root *hā*), make room.' TA. comm. takes it as desiderative from *hr* (*vihartum icha*), which would require *jihīṣasva*. *anādhṛṣṭam sahasyam* (TS. KS. *sahasriyam*) *sahasvat* TS. MS. KS. AŚ. 'Thousandfold mighty', probably original: 'powerful and mighty', lect. fac.

yo agniḥ kravyavāhanah (VS. KS. *kavya*°) RV. VS. KS. AŚ.: *yad agne kavyavāhana* TS. Euphemistic change of *kravya*° to *kavya*°.

yata āttas (AŚ. *ārttas*) *tad agan punah* TS. AŚ. 'Whence it was taken, to it it has returned.' AŚ. mere blunder or misprint.

prati eastor aha (AV.* *ahar*) *dyubhiḥ* RV. AV. (both) SV. ArS. VS. KS. ŚB.: *praty asya vaha dyubhiḥ* TS. The comm. on AV. has *aha*; *ahar* is a blunder suggested by *dyubhiḥ*.

apām tvā sadhiṣi (MS.† *sadhriṣu*) *sādayāmi* VS. MS. KS. ŚB. *sadhiṣ-i*, 'in the seat'; *sadhriṣu* ('mere blunder', Keith on TS. 4, 3, 1, 1) perhaps with thought of RV. *sadhri*.

anābho mṛḍa dhūrta (MS. °ta, v. l. °ta) MS. MŚ.: *anārbhava mṛḍa* KS. ApŚ. See §749.

śam na bhava hṛda ā pīta indo RV. GB. AŚ. Vait. MŚ. According to Gastra, all his mss. read *intro* for *indo*, a stupid blunder which he disregards, printing *indo* in his text.

ā na indra (and, *indo*) *māhim iṣam* RV. (both)

vyrdhīya apagalbham (TB. *apra*°, but Poona ed. text and comm. *apa*°) VS. TB. Probably mere misprint.

potrāgnūdhro (read with Gaastra *potā°*) *nihitam pādam ekam GB.*

§354. The following involve different word-divisions:

yasya (ApMB. *vy asya*) *yonim patireto grbhāya* (ApMB. HG. *prati reto grhāya*) ŚG. HG. ApMB.

āyuhpati rathamtarām (MŚ. *āyuh pratirath°*) *tad aśiya* etc. ApŚ. MŚ. The latter corrupt.

yena bhūyās (PG. *bhūriś*) *carāty* (MS. *caraty*) *uyam* (AG. *ca rātryām*, corrupt; PG. *carā divam*) AG. PG. ApMB. MG. See §61.

tan mā jineva (KS. *mārjite*) TS. MS. KS. 'Quicken me': 'cleansing it'. *sa vah sarvāh sam carati prajānan* AV.: *sarvah sarvā* (p.p. *sah, sarvāh*) *vī caratu prajānan* MS. The latter carelessly assimilates to the following *sarvāh*.

mā mā yūnarevā hāsū (JB. *yono vām hārasūh*) PB. JB. LŚ. Both forms obscure.

agnir hotreṇedam (ŚŚ. *hotreṇa*) *haviṣ ajuṣata* MS. ŚŚ.: *agnihotreṇedam haviṣ* . . . TB. AŚ. But *agnir ho°* must certainly be read in all texts, with Poona ed. of TB.

ud vanśam iva yemire RV. SV. TS. KB. N.: *ūrdhvaṁ kham iva menire* Mbh.

§355. In the next group accompanying changes in adjoining vowels or consonants make the two variant words less close phonetically:

ūrdhvacitāh (MS. KS. *°śritah*) *śrayadhvam* VS. TS. MS. KS. ŚB. TA.

See §195.

vām tanvaṁ (*tanuvam*) *varuṇo 'suṣot* (TS. TB. *akṣret*) TS. MS. KS. TB.

See §287.

pred u harivaḥ śrutasya (SV. *sutasya*) RV. SV. TS. See §278.

triśug (AŚ. *triśrud*) *gharmo vibhātu me* (KS. *gharmas sadam in me vibhātī*) KS. TB. TA. AŚ. See §145.

śivā rutasya (TS. and v. l. of MS. *rudrasya*, VSK. *śiva rtasya*) *bheṣajī* (MS. *°ja*) VS. VSK. TS. MS. KS. See §684.

apūlapā adhūyamānaḥ TS.: *viṣṇur āprūlapā āpyāyāmānaḥ* VS. 'Drinker of unpurified (soma)': 'protecting when propitiated (?)'.

rudrāyām urvyāyām (ApŚ. *ūrmyāyām*, ŚŚ. *omyāyām*) . . . ŚB. ApŚ. ŚŚ. See §228.

amoci (AV. *amukthā*) *yakṣmād duritād avartyai* (AV. *avadyat*) AV. PB. ApMB. See §60.

anu dāha sahamūrān kravyādah (SV. *kayādah*) RV. SV.: *sahamūrān anu dāha kravyādah* AV. Benfey explains the SV. form as from *kaya* = *kāya* + *ad*, 'body-eating'. This would imply metric shortening of *ā* to *a*. There may be involved euphemistic avoidance of the word *kravyād*, as in *kravyasāhana: kavya°*, §353.

ā sūtrāṇe (MS. KS. *bhāṣiṣṭhadāṇe*) *sumatim āvṛṇāṇāḥ* AV. MS. KS.: *oṣiṣṭhadāṇe sumatim grṇāṇāḥ* TS. It is likely that the original form was *āsūtrāṇe*, cf. Whitney on AV. 19. 42. 3. The TS. form, tho impeccable, is secondary.

§356. Among the rarer cases of presence or absence of *r* in formative elements, we begin with a miscellaneous group concerning verb inflexion: *ghṛtaṁ duhata* (RV.* *duhrata*) *āśīram* RV. (both) SV. See RVRep. 137, 562, and VV I p. 169.

te dakṣiṇām duhate (AV. *te duhrate dakṣiṇām*) *saptamātaram* RV. AV. See VV I, l. c.

utainam (NīlarU. *uta teā*) *gopā adṛṣan* (TS. NīlarU. *adṛṣan*) VS. TS. MS. KS. NīlarU. See VV I p. 170. Followed by:

adṛṣana (TS.† *adṛṣann*) *udahāryaḥ* VS. TS. See *ibid*.

apa snihīṣṭe (SV. *snihitīm*) *nṛmanā adhata* (SV. *adhata* *raḥ*, KS.† *nṛmanā* *adadhrām*) RV. AV. SV. KS.: *apa stuhi* (Poona ed. *snuhi*) *taṁ nṛmyām athadrām* TA. See §110, and VV I p. 170.

sarasvatyā (AV. °yām) *adhi mānā* (KS. *mānā*, v. l. *manā*; SMB. *randva*, but Jørgensen *manā*; AV. *manā*) *acarkṣuḥ* (KS. and SMB. Jørg. *acak*°; SMB. Conc. *carkṛdhi*) AV. KS. TB. ApS. MŚ. SMB. PG. The KS. also has v.l. *acak*°, which perhaps should be read thruout. Jørgensen assumes dissimilation; see VV I p. 149.

Compare further variants between the verbal endings *-re* and *-rīre*, VV I p. 170, and: *ghṛtaṁ mimikṣe* (TA. °kṣīre) *ghṛtaṁ asya yonih* RV. VS. TA., *ibid*. p. 214.

§357. Finally, another not much larger group concerns suffixal or inflexional syllables of nouns. These cases belong to noun formation or inflexion. It may be noted, however, that in a number of cases—those listed first—the *r*, when present, follows a consonant group. In these, especially, some phonetic element in the shift may be suspected; cf. the similar cases with *y*, §§314-5, 321-2, and our chapter on Consonant Groups below:

bhūri bastam (SV. *bastram*) *prthuh svaruh* RV. SV. VS. Synonyms; but here the form without *r* is older.

atividdhā vithareṇā cid astrā (MS. *astah*) RV. MS. KS. The MS. is secondary and may be a phonetic simplification or corruption.

na kīr devā minīmasi RV.: *na kī devā inīmasi* SV. Anomalous reduction of *na-kīs* to *na-kī*.

sūro rathasya naptyaḥ (ArS. *naptryaḥ*, TB. *naptriyah*) RV. AV. ArS. KS. TB. Feminine stems *naptrī* and *naptrī*, the latter influenced by *naptar*.

tvastṛimati (TA. Cone. *tvastṛi*^o, which is a v. l. in Poona ed., its text *tvastṛi*^o) *te sapoya* TS. ApŚ. TA.; *tvastṛimantas* (MS. MŚ. *tvastṛi*^o, ApŚ. *tvastṛu*^o) *tvā sapema* VS. MS. KS. ŚB. ApŚ. The MS. MŚ. ApŚ. forms are Prakritic in vocalism. In the Tait. school form, which concerns us here, the stem *tvastṛ* is, as it were, feminized. Add to VV I §345.

praty etā vīmā . . . pratiṣṭhotopavaktar (ŚŚ. °vaktā, v. l. °vaktar) *uta . . .* KB. ŚŚ.: *praty etā sunvan . . . pratiṣṭhotopavaktar uta . . .* AŚ. The form can only be construed as nom.; °vaktā, if it is intended, must stand for °vaktā with partial sandhi (ā shortened, §991). But it looks as if all texts intended °vaktar. Hillebrandt, on ŚŚ., p. 252 note, suggests that *ru* is a bad writing for *u*; but it is pretty widespread to be a mere graphic error. Is *r* a kind of sandhi consonant or Hiatusstilger, as in Pāli? Cf. the first variant in §353. Or is °vaktar used as nom.? Cf. the nom. neut. (?) forms in -*tari*, Wackernagel III p. 205 supra.

vīśvā amīvāḥ pramuñcan mānuṣībhiḥ (KS. °ṣebhyaḥ) AV. KS.: *vīśvā āśāḥ pramuñcan mānuṣīr bhīyaḥ* VS. TS. See §783.

vaptā (ApMB. *vaptrā*, HG. MG. *vaptar*) *vapasi* (PG. °tī) *keśakmaṣru* (AG. PG. MG. *keśān*) AV. AG. PG. ApMB. HG. MG. *vaptrā* is an assimilation to preceding instrumentals.

ā mā stutasya stutaḥ gamyāt (Vait. *gamet*) TS. Vait.: *ā mā stotrasya stotraḥ gamyāt* PB. Synonyms.

matyai śrutāya (mahe śrotṛāya) *cakṣase* AV. (both)

gharman pāla vasavo yajata (TA. °tā, MS. °trā) *vāt* (MS. *vet*, TA. *vaṭ*) VS. MS. TA. ŚB. *yajata* (°tā) is a verb, 'sacrifice ye'.

gaur dhenubharyā (HG. *dhenur bhavyā*) ApMB. HG. See §818.

agner agneyāny (KS. *agniyāny*) *asi* (one ms. and p.p. of MS. *agner agner yāny asi*) MS. KS.: *devānām agneyāny asi* TS.: *agner yāny asi* TS. MS. KS. ApŚ. MŚ. *agneyānī*, certainly the true reading of TS. and probably of MS., is a curious tatpuruṣa compound in which the stem vowel of the first member is assimilated to the vowel of the genitive ending. 'Path of Agni' is meant in every case. KS. has the regular form, and for that reason may be suspected of being secondary.

bṛhaspatistutasya (TS. MS. add *ta*, VS. VSK. ŚB. add *deva soma ta*) *inda* (TS. *indo*, VS. ŚB. *indor*) *indriyāvataḥ . . .* VS. VSK. TS. MS. KS. ŚB. Gen.: voc.

sā vīśvācīr (KS. °cī) *abhi caṣṭe gṛtācīḥ* (KS. °cī) RV. VS. TS. MS. KS. ŚB. *The KS. changes an accus. plur., with which a noun has to be

supplied (the commentators and translators are at sea as to what noun), into a dual form agreeing with *rodasi* in the preceding *pāda*. *deṣi dvārau* (Vait. *devīr dvāro*) *mā mā samlāptam* TS. AŚ. Vait. Cf. prec., and §732.

asmadrātā madhumatīr (KS. °rī) . . . MS. KS. ŚŚ. and others; §800. *gaurīr* (°rī) *mimāya* . . . , see §545.

4. Presence or absence of *v*

§358. Doublets with or without *v* seem to have existed to some slight extent in IE times, and still exist historically in the Veda and even in Sanskrit (cf. Wackernagel I §232c). Among the variants they are fairly numerous. Undoubtedly most interesting is the large class in which *v* is initial before a vowel. Frequently, tho not always, the preceding word ends in a vowel, so that we seem to be dealing with a tendency to bridge over hiatus by the sound *v*, as in the case of *y* (§§335-44), and to a much slighter extent *r* (§353). As with those sounds, however, the form with *v* is not by any means always secondary in text history.

v initial before a vowel

§359. Here the place of honor belongs to the rime-words *rṣabha* and *vṣabha*, perfect synonyms, which exchange on a large scale. In some cases we seem to detect quite clearly the above-mentioned tendency to avoid hiatus by using the form with *v* when the last word ends in a vowel. But this is by no means universal.

vṣabheṇa (TS. *rṣ*°) *tvastā* TS. KS. This is an instructive case; it is preceded by a word ending in a vowel in KS., in a consonant in TS. We can hardly believe that it is entirely accidental that KS. begins with *v*.

vatsō virājo vṣabho matinām AV.: *pitā virājām rṣabho rayinām* TB. Observe that *rṣ*- is preceded by a final -*m*, *vṣ*- by a final vowel. It is as if *v* shifted to *m* (§238).

vṣabheṇa (TS. *rṣ*°) *gāh* (KS. *gāvah*) TS. KS. KSA. The single ms. of KSA. has corruptly *āsvā-vṣa*°, which Von Schroeder emends to *āsvān vṣ*°, but he adds a note that perhaps the TS. reading (*āsvān rṣ*°) should be adopted.

vṣabham (VS.* *rṣ*°) *naryāpasam* RV. AV. SV. VS. (both) MS. TB. Here preceded by a consonant.

rṣabhāja (MS. *vṣ*°) *gavayī* (TS. KSA. *rājne gavayah*) VS. TS. MS. KSA. A consonant precedes.

rṣabho (KS. *vṣ*°) *gaur vayo dadhuḥ* VS. MS. KS. TB. A consonant precedes.

vr̥ṣabho 'si *svargah* AV.; *ṛṣabho* 'si *svargo lokah* TB. Initial in verse. *kakubham* (VSK. TS. ApŚ. °ham) *rūpam vr̥ṣabhasya* (KS. *rūpam ṛṣ°*) *rocate bṛhat* (VSK. *bṛhan*) VS. VSK. TS. MS. KS. ŚB. ApŚ. MŚ. *astabhnād dyām vr̥ṣabho* (TS. MS. *dyām ṛṣ°*) *antarikṣam* RV. VS. TS. MS. ŚB. TB. KŚ.

bṛhad ṛṣabham (TB. *vr̥°*, but Poona ed. text and comm. *ṛ°*) *gām vayo dadhat* VS. TB.

śakvarā (LŚ. *ye śāk°*) *ṛṣabhā* (AV. *vr̥ṣ°*) *ye svarājah* AV. LŚ. Note the vowel preceding.

rathe akṣeṣu ṛṣabhasya (KS. TB. °ṣu *vr̥°*; so AV. comm., and so Ppp. intends, Barret, *JAOs* 30. 204) *vāje* AV. KS. TB.: *ratheṣu akṣeṣu vr̥ṣabharājāh* ViDh.

§360. There are no other forms with and without *r* that are precisely identical in meaning. But we find a considerable number of other cases of presence or absence of initial *r* before a vowel, in many of which the preceding word ends in a vowel, so that we may suspect influence of the tendency to avoid hiatus, even tho lexical considerations always play their part, and even tho the form with hiatus is sometimes secondary, reversing the direction of the process:

te arṣantu te varṣantu . . . LŚ.: *te varṣanti te varṣayanti* AV. Roots *arṣ* 'rush' and *varṣ* 'rain'. One is inclined to suspect assimilation to the following *varṣ-* in AV.

rjīte (KS. *vr̥j°*) *pari vr̥ndhī nah* RV. VS. TS. MS. KSA. ApŚ. Initial in the verse: Von Schroeder says on KSA., 'wohl fehlerhaft für *rjīte*'. Perhaps assimilated to the following *vr̥ndhi*.

śalmalir vr̥ddhyā (KSA. *ṛddhyā*) VS. TS. KSA. ŚB. Synonyms.

agne vājajid vājam tvā . . . VS. ŚB. TB. Vait. ApŚ.: *ājim tvāgne* . . . MŚ.

Synonyms since earliest times. Note preceding vowel before *vāja°*. *varenyakratūr* (AV. °tur, ApŚ. *idenya°*) *aham* RVKh. AV. ApŚ.: *virenyah kratur indrah suśastih* RV.

hṛtsu kratuh varuṇo (MS. °ṛam) *vikṣe* (RV. *apṣe*, MS. *dikṣe*) *agnim* RV. VS.† TS.† MS. KS. ŚB.† For the RV, original is substituted *vikṣe* after preceding vowel, with quasi-'Hiatusstilger' *v* and other phonetic changes (cf. especially §153a). On MS. see §869 (a further, graphic change).

tad āyuh (ApŚ. *vāyuh*) MS. KS. ApŚ. 'That is life (wind, breath)'. *asum* (AV. TS. *vasum*) *gharmam divam* (VS. *svaṛ*) *ā tiṣṭhalānu* (AV. *rohalānu*) AV. VS. TS. MS. KS. ŚB. *asu* 'life': *vasu* 'weal' (with ungrammatical *m*); preceded by vowel; *asu* is original, as shown by RV. 10. 14. 12. 15. 1 (cf. 10. 15. 9, 10).

devā gāturido gātum vittā (VSK. *gātum itā*) *gātum ita* AV. VS. VSK. TS. MS. KS. ŚB. TB. Cf. *gātum vittā gātum ihi* MS. ApŚ.; *devā gāturido* (MŚ. adds *gātum vittā*) *gātum yajñāya vindata* . . . TB. ApŚ. MŚ. 'Finding' and 'going upon' the way are much the same thing, but the former is obviously original; VSK. assimilates to the following *ita*.

tee iṣah (KS. *viṣre*, MŚ. *tea eṣah*) *zandadhur bhūri-carpaṣah* (TS.† *bhūri-retasah*) RV. VS. TS. MS. KS. ŚB. On MS. see §694. KS. clearly secondary, with quasi-epenthetic *v* between vowels.

dhiṣaṇe vidā (VS. VSK. *vidū*, KS. *vīte*, MS. MŚ. *idite*) *satī* (MS. KS. MŚ. omit) *vidayethām* (MS. MŚ. *idethām*) VS. VSK. TS. MS. KS. ŚB. ApŚ. MŚ. See §169.

tigmam anikam viditam sahasvat AV.; *tigmam ayudham viditam* (KS. *dhām iditam*) *sahasvat* TS. MS. KS. 'Implored' of KS. is secondary to 'strong'; AV. is still farther afield, see §169.

yo antaro mitramaho ranusyāt (KS. *anu*°) RV. KS. ApŚ. 'Who . . . fights against us.' KS. seems to feel a form from *anu* + *as*, as in English slang, 'who is after us'. Reverse of 'Hiatusstilger'. KapŚ. *vanuṣyā*.

namo vidhryāya (MS. *vidhryāya*, p.p. *vidhryāya*; TS. *nama idhryāya*) *cālapya ca* VS. TS. MS. KS. Both forms are obscure; TS. probably secondary. See Keith's note.

isāna imā bhuvanāni viyase (SV. *iyase*) RV. SV. Note absence of sandhi (complete hiatus) in SV.; reverse of 'Hiatusstilger' with a vengeance!

mahīca dyaur adha (AV. *vadha*) *tmanā* RV. AV. *vadhatmānā* (sic) not divided in p.p., and regarded by Whitney as a mere corruption; he translates the RV. Still, the AV. may be rendered: 'slay (our assailant, O Soma) by thyself'.

ahar (MS. *vahad*) *divābhir* (MS. *divyābhir*) *atibhiḥ* VS. MS. ŚB. TA. ŚŚ. LŚ. *ahar*, adverb. 'by day'. One ms. of MS. with p.p. *vahad* (*q* or *d* for *r*, §§272, 272a); preceded by a vowel, so that it is a case of 'Hiatusstilger'.

viśām eavarjūṣṇām (AV. *viśām avar*°) RV. AV. The original means, 'of the folk who have prepared (the *barhis*)', Bloomfield, *JAOS* 35. 275. The AV. uses it in a patchwork hymn dealing with a wholly different situation; the initial *a-* must be taken as privative, 'who have not defended themselves' (*erj* = *pari-erj* as in Classical Skt.). Cf. Whitney ad loc. The retention of the perfect pple. form shows the badness of the AV.

mahl no vātā iha vāntu bhūmau AV.: *mīham na vāto vi ha vātī bhūma* RV. Reverse of 'Hiatusstilger'.

abhūr āpinām (HG. °nām; AV. mss. *v āpi*°) *abhiśastipāsā* (AV. °pā u) AV. HG. ApMB. Others, §46.

ramayata (KS. °tā) *marutaḥ syenam āyinam* (MŚ. *marutaḥ pretam rājinam*) TS. KS. ApŚ. MŚ.

mā tvā ke cin nī (AV. *cid fvi*) *yemur vim* (SV. *cin nī yemur in*, TA. *cin nyemur in*) *na pāśinah* RV. SV. AV. VS. TA. *vim*, acc. of *vi*, secondarily reduced to the particle *in* (*id*).

vidvīr yāmann avaradhayan VS.: *vidvīr yāman varardhayan* TB. (Conc.). But Poona ed. of TB. has correctly *yāmann avar*°.

§361. In two cases of this kind the secondary form with initial *v* (after a vowel; 'Hiatusstilger') is felt as containing the preposition *ava*: *pro ārata* (TB. 'ārata) *maruto durmadā iva* RV. TB. 'Rush along, Maruts, like madmen.' Comm. on TB. *avārata dhāvata*.

urugya rāya igo (VSK. *rāyo* 'reço, i.e. *ava*, *igo*; TS. MS. KS. *rāyah sam igo*) *yajasva* VS. VSK. TS. MS. KS. ŚB. *ava-gaj* 'remove by sacrifice' with object *igo*, is peculiarly inept.

§362. A couple of other peculiar cases seem also to belong in this category, altho the *v*, when found, is not initial in its word:

agninendrena samena... *upa te huve savāham* (KSA. *huve* 'sā aham') TS. KSA. 'I summon for thee, O offering': 'I, so and so (*asau* 'N.N.'), summon for thee'. If, as we are inclined to assume, KSA. is original, the TS. reading uses *v* as a sort of 'Hiatusstilger', yielding a different lexical result. The same with *brāhmaṇān rtviḥ devān* ... *iṣṭena pakvam* ... *devān sendrān* ...

añkāñkaṁ (MS. *añkāṁ-añkaṁ*, so divided in p.p.; KS. *añkañkaṁ*) *chandaḥ* VS. TS. MS. KS. ŚB. Nothing is known of the original form or meaning of this word (said by comms. to mean 'water'); note the curious KS. variant, with short *a*. It may be that MS. has a kind of 'Hiatusstilger' with its *v*.

v initial before a consonant

§363. So far initial *v* before a vowel. In a few cases the same *v* appears or disappears before an initial consonant:

reśināṁ (VS. ŚB. *vre*°) *tvā patmann ādhūnomi* VS. MS. KS. ŚB. MŚ.: *reṣiṣu* (sc. *te* *ṣukro* *ṣukram ādhūnomi*) TS. An epithet of water, of unknown etymology and meaning; *v*-presumably unoriginal.

agne yajasva (AV. *vyacasva*) *rodast urūcā* RV. AV. MS. See §57.

apācṛnod duro aśmarajānām (MS. *asmad-rathānām*, p.p. *asmin*, *ra*°) RV. MS. TA. The MS. is hardly interpretable.

yasya (ApMB. *vy asya*) *yonih prati reto grhāṇa* (ŚG. *patireto grhāṇa*)
 ŚG. ApMB. HG. Cf. §354. *vy asya* 'open' must be intended;
yasya makes no sense.

r not initial

§364. Coming to non-initial *r*, present or absent, we shall find that strictly phonetic influences are more indeterminate, tho even here we believe that they are not absent. We shall, however, begin with several groups of cases which concern lexical interchanges between familiar forms both well established in the language. In them probably the phonetic moment is evanescent. Thus, first, the prefixes *sva-* and *sa-* vary. Comment is hardly necessary, except that both vary equally easily with *su-*, see §§612 and 741:

satavasamañ (KS. *sva*°) *yajñam divi deveṣu dhattām* MS. KS. TB.
sūro na svayugvabhīḥ (SV. *sayu*°) RV. SV.
viśvā devāṅsi taratī svayugvabhīḥ (SV. *sayu*°) RV. SV. Better meter in RV. (anapest after cesura).

indra svayugbhīr matseha (ApŚ. *sayugbhīr didyūn na matseḥ madōḥa*)
mahe ranāya AV. ApŚ.

yajño bhūtvā yajñam āśida . . . sakṣaya (MŚ. *svakṣaya*) *chi* TB. ApŚ. MŚ.

§365. There is, of course, a much clearer change of meaning in the rather numerous cases of shift between various forms of the pronouns in *te-* and forms of the demonstrative stem *ta-*. At the end of the list we add, because of the phonetic similarity, a single case each of shift between a *te-* form and the enclitic *te* (2d person), and between *kva* and *kā* (both from the interrogative stem):

tam id arbhe haviṣy ā samānam it RV.: *tvām arbhasya haviṣaḥ samānam it* SV. KS. TB. ApŚ. Followed by:

tam in mahe vṛnate nānyam tvat RV.: *tvām maha vṛnate* (TB. ApŚ. *vṛnate nara*) *nānyam tvat*, same texts.

tam (TA. *tvām*) *u nir vāpayā punaḥ* RV. TA.

tvām (MS. *tām*) *śulvanta* (MS. °*tā*) *upa yanti vājāḥ* RV. SV. VS. TS. MS. KS.

paramām tam (TB. ApŚ. *tvā*) *parāvalam* AV. TB. ApŚ.

etat tvātra pratimanvāno (AŚ. °*vanvāno*) *asmi* (AŚ. *īasmin*) VS. AŚ ŚŚ.

Vait.: *etat tān pratimanvāno asmīn* IŚ.

yā tān rātrīm upāśmahe PG.: *yām tvā rātry upāśmahe* (TS. *upāśate*, SMB. *rātrī yajāmahe*) AV. TS. SMB.: *ye tvā rātry* (MG. *rāt-rin*) *upāśate* KS. MG.

tvām gopāya MG.: *tām gopāya* etc., see Conc.

prajāyai mṛtyave tvā (TA. *ta*) RV. TA. Here the stem *tvā-* is not the 2d personal pronoun.

tayānantam (MŚ. *tvayāgne*) *kāmam* (ŚŚ. *lokam*) *aham jāyāni* (MŚ. °*mī*) AŚ.† ŚŚ. ApŚ. MŚ. ApMB.

layā (ApMB. *tvayā*) *prattam svadhayā madantu* (ApMB. °*ti*, v. l. °*tu*) ApMB. HG.

tayāham (MŚ. *tvayā*°) *śāntiā... śāntim karomi* MS. TA.: *tābhiḥ śāntibhiḥ... śamayāmy aham* AV.

tvayā (TAA. 10. 1. 9 *tayā*) *hatena pāpena* TA. TAA.† MahānU.

yajuryuktam sāmabhūr āktakham tvā (MS. *ṛktakham tā*) MS. TA. The words are bad enough in either case. MS. p.p. *ṛkta-khām, tā*, making *tā* an independent enclitic; *ṛktakham* is not in any lexicon. But *āktakham* is little better. TA comm.: *āktāny āpyāyitāni khānīndriyāny asayavā yasya pravargyasya so 'yam āktakhas tādṛśam; sāmagaṇena hi pravargya āpyāyito bhavati*. (!)—Boehtlingk, p.w. 2. 293, 'dessen Büchse geschmiert ist'.

puras tvā (ŚŚ. *purastāt*) *sarve kurmahe* AB. ŚŚ. Here *-tāt* is an adverbial ending, not a pronoun. The sense requires object *tvā*. Simplification of three consonants to two (§§419 ff.) in the secondary ŚŚ.

yat tvemahe (SMB. *te mahe*) *prati tan no* (Kauś. *prati nas taj*) *juṣasva* RV. TS. MS. Kauś. SMB. PG. ApMB. All mss. and comm. of SMB. agree, but it can only be a (phonetic?) blunder for the other reading. Comm., unbelievably: *te tvām (!) yat phalam mahe (!) tan no 'smabhyam juṣasva prayachety arthah*.

kva (SV. *kā*) *pratnā va āhutiḥ* RV. SV.

§366. Further, *e* is occasionally found in formative elements, varying with other forms without *e*. Thus in nasal present stems of verbs, cf. VV I p. 121:

deva tvāṣṭar vasu rama (TS. *raṇva*, KS. *raṇa*, MS. *raṇe*) VS. TS. MS. KS. ŚB. (In MS. *raṇe* is a noun.)

āpas tvā sam ariṇan (MS. *ariṇvan*) VS. MS. ŚB.: *āpaḥ sam ariṇan* TS. KS.

manai (MS. *manve*) *nu babhṛūḍm aham* RV. VS. MS. KS. ŚB. N. See VV I pp. 76, 121.

With these may be grouped the following, tho here the two verbs are lexically unrelated:

jananta (SV. *jinanta*) *uṣaso bhagam* RV. SV.

§367. Larger is the list of variations between gerund forms in suffixal *tvā* (*tvā*) and other forms lacking *r*; but they are mostly under suspicion of corruption:

asya pītā (SV. *pītā*) *searvidah* RV. SV. Lect. fac. in SV. for *pītā*, loc. sing. of *pītā*, 'in the drinking of it'.

yenendro haviṣā kṛtā (ApMB. *kṛtā*) RV. ApMB. The ApMB. form (v. l. *kṛtā*) may be interpreted as nom. sg. of *kṛtā*, but is doubtless corrupt. It is a case of simplification of three consonants to two (§§419 ff.); the next word begins with *a-*, and the actual reading is *kṛ(v)y-a-*.

dalto asmabhyam (KS. *dattāyāsmā*^o, AŚ. *dattāyāsmā*^o, corrupt for *dattā*^o, SMB. *dattāsmā*^o) *draviṇha bhadrām* AV. KS. AŚ. SMB.: *dadhatha no draviṇam yac ca bhadrām* MS. 'Give ye (giving) to us riches, prosperity.'

hotā viṣṭimena (ŚŚ. *viṣṭei me*) *jaritar* AV. 20. 135. 5, AŚ.† 8. 3. 24, ŚŚ. Vait. This pāda is omitted in the Berlin ed. of AV. and therefore in Conc. Most ŚŚ. mss. *viṣṭi*; per contra, v. l. of AV. *viṣṭei*. It is very obscure in any case.

daśasyantāmṛtāya (ApMB. *°tāmṛtāya*) *kaṁ* RV. ApMB. The ApMB. form is doubtless felt as a gerund, in sense equal to RV's pple., but may fairly be called corrupt; cf. Winternitz, p. xx.

yuktā (TB. Conc. *yuktā*, Poona ed. text and comm. correctly *yuktā*) *havi vṛṇā yāhy arvāk* (MS. KS. *arvāk*) RV. MS. KS. TB.

apālām indra (MG. *°ras*) *triṣ* (trih) *pātā* (AV. *°vā*, ApMB. *pūrtā*, MG. *pūrtā a-*) RV. AV. JB. ApMB. MG. The last seems clearly corrupt. [*indrah pāṣena tṛiktā raḥ* ApMB.: *indrah pāṣena raḥ tṛiktā* (so intended, see Index of Words) HG.: *indrapāṣena sītā* PG. The true reading is *sītā*.]

§368. A few stray cases concerning noun inflexion or different noun suffixes:

madhvo (SV. *madho*) *rasam sadhamāde* RV. SV. These alternative forms of gen. sing. of *madhu* occur frequently in the pairs *madhvah*: *madhoh*; see Conc. p. 681a.

ed u madhvo (SV. PB. *madhor*) *madintaram* RV. AV. SV. PB. AŚ. ŚŚ. *vaso vāsvoh puruṣprah* RV.: *vasor vaso puruṣprah* SV.

asaukṛtyo jāyase mātroh (TB. *mātrvoh*) *śuciḥ* RV. TB. With *mātrvoh*, guaranteed by all mss. and Vaidikas, cf. perhaps *pūtrya*; and note that *mātrvoh* in RV. is trisyllabic.

mahāntam gahvareṣṭhām SV.: *tanūr varṣiṣṭhā gahaneṣṭhā* MS. Root *gah*, with different suffixes.

gambhīraḥ pathibhiḥ pūryānāḥ (AV. *pūryānāḥ*) AV. TS. HG. The AV. is clearly secondary, and contains a phonetic simplification. Cf. next.

prehi-prehi pathibhiḥ pūreyebhiḥ (AV. *pūryānāḥ*) RV. AV. MS. AŚ. AG. Cf. prec.

aprajastām pautramṛtyum ApMB. HG.: *aprajāstvam mātṛtavalśam* AV.

Others, §650. Suffixes *tā* and *trā*.

§369. Of the lexical variations which remain, special phonetic interest attaches to this, on which cf. Wackernagel I §232c:

saumyā trayah śvitiṅgāḥ (KSA. *śi°*) TS. KSA.

With *śvit-* and *śit-*, synonyms, is to be compared also the synonymous *cit-*; see §195:

citra (VS. *śvitra*) *ādityānām* VS. MS.

citro (AV. *śvitra*) *rakṣitā* AV. MS.

§370. After two consonants—as in a few stray cases already mentioned under other heads, especially in §367—we find cases which belong with §§419 ff. below:

śiṣṭe kṛṇge rakṣase (AV. *rakṣobhyo*) *vi nakṣe* (KS. *nakṣe*, AV. mss. *nikṣe*), RV. AV. TS. MS. KS. The Berlin ed. and Whitney's translation adopt the RV. reading for AV, despite the absurd statement of the comm. that the superfluous *r* is *chāndasa*. See Whitney's note, which points out that *vinikṣva* occurs in the next verse.

dhuñkṣāgneṃ (VSK. *°śvā°* or *°śyā°*) VS. VSK. MS. And others; see §255.

svaṛṣām (TB. *suvar°*) *apsām* (TB. Poona ed., twice, *ṭapsvām*, in text and comm.) *erjanasya gopām* RV. VS. MS. TB. *apsām* is uninterpretable.

mā tvāgnir dhvanayit (MS. *dhana°*, TS. *°yid*, KSA. *°yed*) *dhūmagandhiḥ* RV. VS. TS. MS. KSA. The text of MS. is based on p.p.; the sañh. mss. are all corrupt but have *r* in place of *dh* (*tvāgnir vūnairddhamagandhir*). It seems that *vu* in these mss. is a graphic corruption for *dha*, which should probably be read in MS. as in the other texts.

§371. After or before single consonants; a miscellaneous group:

āpo devīḥ svadantu (VSK. *sad°*) *svāttam cit sad devahaviḥ* VS. VSK. ŚB.: *svāttam sad dhavir āpo devīḥ svadantu* MS.: *svāttam cit sadevam havyam āpo devīḥ svadatainam* TS. ApŚ. The reading of VSK. is poor (cf. *svāttam*). Cf. next.

em enad adya vaśavo rudrā ādityāḥ sadantu (MS. *svad°*) MS. KS. TB. Here *svad°* does not belong; the reverse of the prec.

aparihṛtāḥ (MS. *°hṛtāḥ*) *sanuyāma vājam* RV. MS. KS. Intended for synonyms; MS. slovenly, and suggesting phonetic corruption.

turidyumnāḥ vibhāsaham (SV. *vibhā°*) RV. SV. *vibhā* 'glory' and *vibhā*

(for *van) 'excellent'. Grassmann calls SV's reading false, which is rather harsh since it makes good sense, 'winning glory'.

apām rasam udvayasam (KS. *udayaṅsam*, TA. *udayaṅsan*) VS. TS. MS. KS. ŚB. TB. TA. The original has an adjective 'strength-arousing'; KS. and TA. a verb form, which in TA. is 3 plur. aor. of *ud-yam*. KS. may intend the same with *udayaṅsam* followed by *s*; but in VV I p. 214 we have allowed it to pass as 1st person sing.

viśvam tu tvāhutayaḥ sarvā yatra brahmā viśvāmṛto 'si PrānāgU.: *vīkvanu tvām āhutayaḥ cā sarvāḥ prajāḥ tatra yatra viśvāmṛto 'si* MU. The Cone. says, 'read *viśantu*' for both. In the Poona ed. (*Upaniṣadāḥ Samuccayah*, An. Skt. Ser., 1895), the MU. passage (p. 406) reads *viśantu* in text and comm.; but the PrānāgU. (p. 307), *viśvam tu* in both. Certainly *viśantu* must be read.

anvītīr asi dīve . . . TS. KS. JB. PB. Vait.: *anītir asi* GB. The Cone. calls the latter a 'blunder'; yet, curiously, Gaastra also has *anītir*. *mitrāvaruṇā śaradāhnām* (MS. *hna*) *cikītnū* (MS. *cikittam*, KS. *jigatnū*, AŚ. *cikītvam*) TS. MS. KS. AŚ. See §45. The AŚ. form is difficult and suspicious.

satyaṁjasaḥ dṛhiṇaḥ (MS. *durhṛṇā*, KS.† *dṛhaṇā*) *yam nudethe* TS. MS. KS.: *sacetasaḥ druḥvaṇo yam nudethe* AV. See §305.

vande dāruṇā vandamāno vivakmī RV.: *vandadevā vandamānā vivaṣṭu* SV. See VV I p. 218.

anu dāha sahamārāṇaḥ kravyādaḥ (SV. *kavyādaḥ*) RV. SV.: *sahamārāṇaḥ anu dāha kravyādaḥ* AV. See §355.

anukāśena bāhyam MS.: *anukāśena bāhyam* VS.: *antareṣṇānukāśam* TS. KSA. The VS. reading is apparently a blunder; comm. reads *bāhyam*, which must be right, as the contrasting *antaryam* in the preceding formula shows.

§371a. One anomalous case involving false word-division:

uror ā no deva riṣas pāhī TS. MS. KS. TB.: *pururāṇo deva* etc. VS. ŚB. LŚ. 'The former (original) means 'Protect us, O god, from wide hostility'. The Vāj. reading is only an ancient phonetic corruption: Eggeling, 'fiercely howling (demon)', which probably comes close to what was felt as the meaning; but Mahidhara derives *rācan* from *rā* 'give'.

5. Presence or absence of *s*

§372. Beginning with IE times, and continuing into the life of the individual languages of the family, combinations of *s* + stop (also *s* + nasal) vary with the consonant alone minus the *s*. Hindu speech

not only reproduces some of these doublets, but out of its own impulses (analogy and phonetic combinations) extends the process (roots *spaś*; *paś*, *kr*: *skr*, etc.). See Wackernagel I §230 in lieu of the almost endless bibliography of the subject. The variant combinations are always initial, and the evanescence of the *s* is perhaps connected with old conditions of sentence euphony (external sandhi).

§373. Thus easy opportunity is offered for various readings in this respect. Moreover genuinely different roots exist which are sufficiently synonymous for purposes of exchange. However, the entire phenomenon operates among the variants to a very limited extent. There are also a few cases, all lexical so far as not suspicious, in which initial *s* before a vowel varies with a form without *s*, a sort of psilosis comparable to presence or absence of *h*, below. In addition a very few miscellaneous cases medially.

§374. Beginning with the cases of initial *s* before consonants (those which occur are *k*, *t*, and *p*), we present first the few strictly phonetic cases, in which we are certainly or probably dealing with alternative forms of the same word:

sa prathamah samkṛtīr viśvakarmā TS. TB. ApŚ.: *sā* (MS. MŚ. *yā*) *prathamā samkṛtīr viśvavārā* (MS. *yajñe asmin*) VS. MS. ŚB. (Pratīka, MŚ.) The root *kr* regularly appears as *skr* with *sam*, so that the Tait. form is irregular.

ut te stabhnāmi (TA. *tabhnomi*) *prthivīm utat pari* RV. AV. TA. Cf. Whitney §233c. In TA. this law operates in spite of tmesis; this is not without parallel.

tegān (TS. TB. ApŚ. *stegān*) *durāṣṭrābhyām* VS. TS. MS. KSA. TB. ApŚ. No doubt the same word is meant in all, but its etymology and meaning are uncertain. RV. has *stega*. Perhaps the root *tiḡ* (originally *stiḡ*) is concerned. It may be significant that in VS. MS. KSA. the word is preceded by one ending in *s*, while in TS. it is initial in its section. As suggested in §372, this is probably the way in which this whole class of variants originated.

tārī mandrāsu prayakṣu AV.: *stānī mandras suprayakṣuh* KS.: *sa īn* (TS. 1) *mandrā suprayasah* (TS. *mandrāsu prayasah*; MS. *mandrā suprayasā starīman*) VS. TS. MS. Probably all the forms may be corrupt; at least they are all difficult. But note *starīman* in MS. (*tārī* AV.).

§375. The rest are lexical, that is different words are concerned; and they are also accompanied by other changes in sounds:

divah samspṛśas (MS. *santiprasas*) *pāhi* VS. MS. ŚB. And:

prthivyāḥ samprcas (TS. TB. ApŚ. °caḥ, VS. ŚB. *samaprasas*) *pāhi* VS. TS. MS. ŚB. TB. ApŚ. MŚ. *saṁ-prc* and *sarṁ-sprś*, practically synonyms. See §195.

divam agreṇāsprkṣaḥ (VSK., wrongly quoted in Conc. as °*āprkṣaḥ* *divam agreṇāsprkṣat* (TB. °*āprāt*) VS. TB. And others. *viśvā sprdho* (AV. *mr̥dho*) *abhimātīr jayema* RV. AV. TA.

āñjanena sarpiṣā saṁ viśantu (AV. *spr̥santām*, Ppp. [Roth] *viśanta*, TA. *mr̥santām*) RV. AV. TA.

yatrāsprkṣat tanvo yac ca vāśasaḥ (ApMB. *tanuvam yatra vāśaḥ*) AV. ApMB.: *yatrā vṛkṣas tanuvai yatra vāśaḥ* HG.

sa bhūmim viśeato (ArS. *sarvato*, VS. *sarvata*) *vṛtvā* (VS. *spr̥tvā*) RV. ArS. AV. VS. TA. See §200.

tuttha 'si janadhāyāḥ (PB. °*yāḥ*) MS. KS. PB. MŚ. LŚ.: *stuto 'si janadhāḥ* TB. ApŚ. See §93.

saṁsarāvabhāgā (VS. ŚB. *saṁsarava*°; MS. °*gāḥ*, KS. Kauś. °*gās*) *stheṣā* (Kauś. *tanṣā*) *brhantaḥ* VS. TS. MS. KS. ŚB. Kauś. See §§96, 747.

§376. Initially before vowels, we find a pair of cases of interchange between *sa* conjunctive and *a* privative (antonyms); the rest is sporadic: *ajosa* (SV. *soj*°) *vṛṣabham patim* RV. AV. SV. *ajosa* 'unersättlich, gierig'. *sacetasaḥ* (VSK. °*sā*) *arepasau* VS. VSK. ŚB.: *sacetasau sacetasau* TB. And others; see §180.

ā (VaradapU. *sā*) *naḥ śṛṇvann ūtibhiḥ sīda sādhanam* (VaradapU. *śaśvat*) RV. TS. KS. VaradapU. The comm. is hard put to it to explain *sā*; he takes it for *sa* with Vedic lengthening. It is in fact inexplicable.

yavā ayavā ūmā abdaḥ (KS. *yavā ayavā ūmā* † *evā abdas*) *sagaraḥ sumekāḥ* MS. KS. MŚ.: *yāvā ayāvā evā ūmāḥ sabdaḥ sagaraḥ sumekāḥ* TS. The form *sabda* of TS., for regular *abda*, is wholly obscure; doubtless due to some analogy.

anāgaso yathā sadam it saṁ kṣiyema Vait.: *anāgaso adham it saṁkṣayema* TB. See §110.

§377. The very few cases of evanescent medial *s* are entirely sporadic, except a few cases of precative and other optative forms (as *bhūyāma*: *bhūyāsma*), which are found in VV I §175 and are not repeated here: *agnir na vanate* (VSK. *vanute*, SV. TS. KS. *vaṁsate*) *rayim* RV. SV. VSK. TS. MS. KS. Present and *s*-aorist.

tasya te bhaktivānsaḥ syāma (MS. KS. °*vāno bhūyāsma*) AV. MS. KS.: *tasyās te bhakṣivāṅgaḥ syāma* (MS. KS. ApŚ. 4, 13, 7† *bhaktivāno bhūyāsma*) MS. KS. TB. ApŚ. (both). Suffixes *raṁs* and *van*.

6. Presence or absence of visarga

§378. This change, of course, can occur only at the ends of words or parts of a compound word (or before pāda endings); and in fact it is most commonly found at the ends of pādas. Included are some cases where the actual reading of the text does not show visarga, owing to conditions of sandhi. Altho the modern Indian pronunciation makes this sound regularly an aspiration followed by a vowel, which takes the coloring of the preceding vowel (Wackernagel I §225b), there seems reason to believe that its pronunciation in ancient times was much fainter; and certainly it was never followed by a vowel. The variants support this theory by showing not a few cases in which visarga is evanescent. In the majority of cases both forms are morphologically explicable, involving different forms of noun or verb inflexion or the like; some must be considered mere corruptions.

§379. In VV I §25 we have already presented a group of cases in which verb forms with final *h* vary with corresponding forms without *h*, a fairly frequent phenomenon:

pra-pra yajñapatiḥ tira (TA. *tiraḥ*, Poona ed. *tira*) AV. VS. TS. MS. KS. TA. AŚ. ŚŚ. ApŚ.

sūryasya tapas tapa (MS. MŚ. *tapah*) MS. TA. ApŚ. MŚ.

nī dūruśravase vaha (ŚŚ. *vahah*, em., mss. *mahah*) AV. ŚŚ.

niyadbhir (AV. *viyugbhir*) *vāyav* (AV. VSK. MS. *vāya*) *iha lā vi muñca* (ŚŚ. *†muñcaḥ*) AV. VS. VSK. MS. ŚB. TA. AŚ. ŚŚ. ApŚ. Add to VV I §25.

viśvasmāt (TA. *divo vi*) *sīm aghāyata uruṣya* (TA. *°yah*) RV. TA.

tā imā upa sarpataḥ SV. JB.: *emām anu sarpata* MS.

agne vittād dhariṣo yad yajāma (TB. *°mah*) RV. TB.

āsvinā bhiṣojāvataḥ (MS. *°tam*, TB. *†°ta*, both odd.) VS. MS. TB.

anyavratasya (TA. *anyad vra*) *saścima* (TA. *°mah*, RV. *saścire*) RV. VS. MS. ŚB. TA. (corrupt).

prati bhāgah na itidhima (SV. *°mah*) RV. AV. SV. VS. N.

viratāḥ smaḥ (ŚG. *sma bhoḥ*) ŚG. PG.

abhiratāḥ smaḥ (YDh. *sma ha*) VIDh. YDh. BṛhPDh. Here, in late texts, we find what may be a trace of the modern pronunciation (*smaḥ*: *sma-ha*).

tasmin vayam upahūtās tava smaḥ (MŚ. *sma*) TB. MŚ.

tan saha (VS. ŚB. *lā ubhau*) *caturah* . . . *prasārayāvahai* (ŚB. *°yāva*, MS. *°yāvah*) VS. TS. MS. KSA. ŚB. ApŚ.

ciśvāḥ pinvataḥ (TB. *°tha*) *svasarasya dhenāḥ* RV. MS. TB. (comm. *°thah* in Bibl. Ind. ed., but Poona ed. *°tha*). This is probably only a case of sandhi before *s* + consonant; cf. §978 ff.

ata ū su madhu madhundbhi yodhi TS.: *adaḥ su madhu madhundbhi yodhiḥ* RV. SV. AV. AA. MŚ. See VV I p. 101.

agne (MS. *agnir*) *deveṣu pra vocaḥ* (MS. *voca*) RV. SV. MS. TA. Add to VV I §§25, 156.

sam agnis tapasāgata VS. MS. ŚB. (preceded by *svāhā*, probably felt as part of the formula tho in MS. edition separated by a mark of punctuation): *svāhā sam agnis tapasā gata* (**gataḥ*, Poona ed. *gata*) TA.* As pple. *gataḥ* is defensible. See VV I p. 101.

varebhir varān abhi su prasīdataḥ (ApMB. *pra sīdata*) RV. ApMB. A participle (gen. sing., Grassmann; acc. pl., Oldenberg) is made into a 2d plur. in ApMB.

iha rama (HG. *ṛamaḥ*) MS. AB. AŚ. ApŚ. HG. Here *ramaḥ* is a noun form.

§380. In noun inflection the variation occurs between nominative and vocative case-forms:

punar āgāḥ punarnava (AV. °*nava* and °*navaḥ*) RV. AV. (his)

nicerur asi nicumpunah (TS. TB. *nicanīkuna*, MS. KS. *nicunīkunaḥ*) VS.

TS. MS. KS. ŚB. TB. LŚ. Vocative in TS. TB. by assimilation to an adjoining formula; see §150.

ṛtena (MG. *ṛte 'va*) *sthūnām* (MG. °*nā*, ApMB. HG. °*nā*) *adhi roha vanša* (MG. *vanśaḥ*) AV. AG. ApMB. HG. MG. Kauś. Here the nom. is secondary.

agne ghr̥tendhuta (KS. °*taḥ*) AV. VS. TS. MS. KS. ApŚ.

yājñāḥ praty u sthāt (KS. *pratyasthāt*, v. l. *praty u*°; MŚ. adds *sumatau matinām*) KS. MŚ.: *yājña pratitiṣṭha sumatau mīśvāḥ* TB. ApŚ.

indrah (indra) *somasya pītaye* (also: °*ye vṛṣāyate*) RV. (all three)

indra (MS. *indrah*) *stomena pañcadaśena madhyam* (KS. °*daśenaujah*) TS. MS. KS. AŚ.

paramajyā rcīṣamah (SV. † °*ma*) RV. SV. AV.

devabhyo (ApŚ. *deveṣu*) *havyavāhanah* (RV. °*na*) RV. (both) ApŚ.

sahasrākṣo amartyah AV.: *sahasrākṣāyāmartya* AV.

pavamānah (SV. °*na*) *saṁtanim egi kṛṇoan* RV. SV.

tvaṣṭā devaiḥ sahamāna indrah MG.: *tvaṣṭar devebhis sahasāma indra* ApMB.

yo agnir̥ kravyavāhanah (VS. KS. *kavya*°) RV. VS. KS. AŚ.: *yad agne kravyavāhana* TS. See §353.

hiranyapakṣah śakunih HG.: *hiranyaparṇa śakune* PG.: *hiranyavarṇah śakunah* MU.

subhṛṇa ṣṛja-ṣṛja śunaka ApMB.: *suṣṛinah ṣṛja-ṣṛja* HG. The latter is doubtless corrupt; a voc. is required.

indra kṛtvā (MS. *indrah kṛtvā*) *maruto yad vaśāma* RV. MS. KS. See §664.

ayā somaḥ (SV. *soma*) *sukṛtyayā* RV. SV. See VV I §328.

ā tiṣṭha mitravardhana (KS. TB.† ApŚ.† °*naḥ*) AV. KS. TB. ApŚ.

āpr̥ṇo 'si sampr̥ṇaḥ (ApŚ. *āpr̥ṇoṣi sampr̥ṇa*) . . . ŚŚ. ApŚ. The latter is secondary and poor.

indra karmasu no 'vata VS. KS.: *indrah karmasu no 'vatu* TB. (but read *indra* . . . 'vata, see VV I p. 260).

indra (MS. *indrah*) *śrutasya mahato mahāni* RV. MS. The nom. is hardly construable.

indrah (SV. PB. *indra*) *suteṣu someṣu* RV. SV. PB. AŚ. ŚŚ.

indra (MS. *indrah*) *svadhām anu hi no babhūtha* RV. MS. KS.

kāmena kṛtaḥ (RV. and p.p. of MS. *kṛta*) *śrava ichamānaḥ* RV. MS. TB.

tiṣṭhā ratham (TB. *rathṣ*) *adhi tam* (VS. ŚB. *yam*, TB. *yad*) *vajrahasta* (TB. °*taḥ*) RV. VS. ŚB. TB.

dhānāsomān manthina indra (MŚ. *indrah*) *śukrāt* TS. KS. MŚ. The nom. is not construable; see Knauer's note.

mitra satyānām pate (ŚŚ. *satyānām adhipate*) TB. ŚŚ.: *mitrah satyānām* (VS. ŚB. *satyaḥ*) VS. TS. MS. KS. ŚB. PG.

viśvā (KS. PG. *viśvāś ca*) *†deva* (PG. *devaḥ*) *pṛtanā abhiṣya* (KS. °*ṣyaḥ*, PG.† °*ṣyak*) KS. TB. ApŚ. PG. HG.

vṛhīnām medha (MŚ. *medhaḥ*) *sumanasyamānaḥ* TB. ApŚ. MŚ.

suddho mamaddhi somyaḥ (SV. *somya*) RV. SV.

sajoṣā indra (TB. *indrah*) *sagaṇo marudbhīḥ* RV. VS. TS. MS. TA. MahānU. AŚ.

§381. In miscellaneous other forms of nouns and adjectives, commonly with change of construction which can be more or less justified; sometimes involving different but related stems:

pibāt somam amadann (AV. *somam mamadad*) *enam iṣṭayaḥ* (AV. *iṣṭe*)

AV. AŚ. ŚŚ. See VV I p. 88; loc. sing. of *iṣṭa*: nom. pl. of *iṣṭi*.

ghṛtavatī savitar (MS. KS. °*tur*) *ādhipatyṣ* (TS. °*yatiḥ*) TS. MS. KS. AŚ.

Loc. sing.: instr. pl. Cf. §706.

avyo (SV. *avyā*) *vāre* (SV. °*vāraiḥ*) *pari priyaḥ* (and: *priyam*) RV. SV. As prec.

candreṇa jyotir amṛtaḥ dadhānāḥ (KS. TB. comm. and Poona ed. °*nā*)

VS. KS. TB.: *śukraṁ na jyotir amṛtaḥ dadhānā* MS. (but p.p.

°*nāḥ*). The plural agrees with *āśvinā* and *sarasvatī* together as subject; the fem. sing. with the nearest subject, *sarasvatī* alone.

dhanaṁjayaṁ dharuṇaṁ dhārayiṣṇu RVKh.: *bhūmidṛṇham acyutaṁ*

pārayiṣṇu AV.: *bhūmidṛṇho 'cyutaś cyāvayiṣṇuḥ* AV. Change of

gender, neuter to masculine; the latter certainly secondary; see §268.

sa viśvācār (KS. °cī) *abhi caṣṭe ghr̥tācī* (KS. °cī) RV. VS. TS. MS. KS. ŚB. Change of acc. pl. to dual, explained in §357. But the actual reading is *ghr̥tācī* (before initial vowel following).

tarī mandrāsu prayakṣu AV. (taken by Whitney as loc. plur.): *stanī mandras suprayakṣu* KS. (apparently felt as nom. sing.) And others; all forms dubious and likely to be corrupt; see §374.

samhitāsi vīkārūpā (VS. ŚB. ŚŚ. °pī, TS. ApŚ. * °pīh) VS. TS. MS. KS. ŚB. ŚŚ. ApŚ. (bis) In TS. the old nom. fem. of the *vr̥kī* type.

khajāpo 'jopakāśinī ApMB.: *bajābojopakāśinī* HG. Both words unintelligible; §69. Perhaps *h* in ApMB. ending of *vr̥kī* type.

anāhanasyam vasanam carīṣṇu (ApMB. HG. *ja*°, PG. *jarīṣṇu*) ŚG. PG. ApMB. HG. See §57. The nom. masc. transfers the epithet, whose meaning is not very clear, from the garment to the person who is the subject.

yeṇā samateu sāśahā (SV. °hīh, MŚ. °hī) RV. SV. VS. ApŚ. MŚ. See §584.

aghadviṣṭā devajātā AV. Kauś.: *atharvyuṣṭā devajūtā* ApŚ. In AV. nom. sing. fem. In ApŚ., which is otherwise corrupt, the actual text has °jūtā followed by a sonant, and Caland understands a sing.; but the verb is plural, and the Conc. gives what seems intended as the reading of the text (nom. plur.).

śīrāḥ (TS. MS. KS. *sarāḥ*, AV. *sarā*) *patatrinī* (TS. MS. KS. °vīh) *sthana* (KS. *stha*, AV. *bhātva*) RV. AV. VS. TS. MS. KS. Sing. in AV., plur. in the others.

ya ābābhūva (PB. *āva*°) *bhuvandni viśvā* (PB. *vīśvā*!, comm. *vīśvāni*) VS. JB. PB. ŚŚ. Vait. *vīśvā* is certainly wrong.

viruc chapathayopani AV.: *vidu chapathajambhanī* ApŚ. (corrupt; Caland adopts the AV. reading). See §272.

ula vām uṣaso budhi RV. GB. Conc. *budhih* for GB., and so all mss. apparently read, but Gastra emends to *budhi* (loc. sing. 'at the awakening of dawn').

arāddhyā edidhiṣūpatim VS.: *arādhyai* (read with Poona ed. *ar*°) *īdidhiṣūpatim* TB. The VS. form is anomalous; as a fem. word the stem can only end in *u*, and the nom. form in composition is absurd.

avasyurdātā br̥hattī (TS.° *tīr*) *na* (TS. *nu*, AŚ. *tu*) *śakvati* (TS. °rīh) TS. MS. KS. AŚ. Sing.: plural.

imam yajñam avantu no ghr̥tācī (MS. KS. AŚ. *avatu yā* [AŚ. *no*] *ghr̥tācī*) TS. MS. KS. AŚ. Sing.: plural.

- paraśur* (TS. *parśur*) *vedih paraśur nah svasti* (TS. °*tih*) AV. TS. *svasti* is familiar as both fem. and neut.
- viṣṭhitāḥ* (AV. °*tā*) *prthivīm anu* RV. AV. VS. AB. TB. SMB. Fem. pl.: neut. pl. (in different contexts).
- śam rātrī* (VS. *rātrīḥ*, VSK. TA. *rātrīḥ*) *prati dhīyatām* AV. VS. VSK. TA. MS. All noms. sg.
- śatamūlā śatāṅkurā* TA. MahānU.: *śatamūlāḥ śatāṅkurāḥ* MahānU. Fem. sing.: plur.
- śrñvante āpo dhiṣaṇāś ca devīḥ* (MS.* *dhiṣaṇā ca devī*) VS. TS. MS.* KS. ŚB. Sing.: plur.
- viśo* (SV. *diśo*) *viśvā anu prabhuh* (TB. *prabhu*) RV. SV. MS. TB. Agni is meant, and a nom. or voc. masc. is required; *prabhu*, repeated in the comm., is apparently understood as an adverb, but is probably only a phonetic error.
- saṁśitam kṣatram* (MS. KS. TA. add *me*) *jigṇu* (AV. *kṣatram ajaram asu jigṇuh*) AV. VS. TS. MS. KS. ŚB. TA. The AV. form would be masc., which cannot be construed; Whitney accordingly adopts *jigṇu*.
- vatso jarāyu* (KS. *garbho jarāyuh*) *pratidhuk pīyūṣaḥ* AV. TS. MS. KS. The regularly neuter word is here masc. in KS., perhaps attracted to the gender of the preceding masc.
- sa nah pṛthu* (TB. *pṛthuh*) *śravāyāṃ* RV. SV. ŚB. TB. Transference of the epithet with change of gender from neut. to masc.
- sīsam ca me trapu* (TS. °*puś*) *ca me* . . . VS. VSK. TS. MS. KS. The rare stem *trapuś*, for the regular *trapu*.
- zapatnīr śabhībhūvārī* (ApMB. °*rīḥ*) RV. ApMB. Only a nom. sing. fem. can be construed. See Winternitz, *Introd.*, xxii.
- sarasvatī* (AV. TB.† °*tīḥ*) *svapasaḥ sadantu* (AV. *sadantām*) RV. AV. VS. MS. KS. TB. N. Whitney calls the °*tīḥ* form a blunder and emends. This is perhaps going too far; but of course it is a nom. sing. like the other.
- sarasvatīyā* (TV. °*tyāḥ*) *supippalāḥ* VS. MS. TB. Instr.: gen.
- śahasraśrīṣā* (ArS. °*ṣāḥ*) *puruṣaḥ* RV. ArS. VS. ŚB. TA. ApŚ. Both nom. sing.; °*śrīṣāḥ* as if from an *s*-stem (contamination from *śiras*?).
- ativeddhā vithureṇā cid aśtrā* (MS. *aśtāḥ*) RV. MS. KS. The MS. is doubtless corrupt.
- varṣman kakubhī* (TB. Conc. °*bhīḥ*, MS. *kakubhīḥ*) *śīśriyāṇaḥ* (TB. *śrayasva*) TS. MS. TB. See §400.
- upahūtāḥ sapta hotrāḥ* TS. TB. ŚŚ.: *upahūtā saptahotrā* ŚB. Sing.: plur.

agne tvam purīṣyaḥ VS. KS. ŚB.: *agneḥ purīṣyam asi* VS. VSK. TS. MS. KS. ŚB. TB. ApŚ. MŚ. Voc.: gen.

hiranyayāḥ (MS. *yā) *śucayo dhārapātāḥ* RV. MS. The only grammatically construable form is *yāḥ; MS. seems corrupt.

so 'haṁ vājam saneyam agne (KS. *sanāmy ṭagneḥ*) VS. TS. MS. KS. Voc.: gen.

saprathā (MŚ. *thah) *sabhāṁ me gopāya* (MŚ. *pāhi*, and *jugupah) TB. ApŚ. MŚ. Both voc.; stems in *a* and *as*.

imā brahma brahmanāḥ (TS.† *ha) RV. AV. KS. TB. As prec.

svadhā tvā subhava (VSK. TS. ApŚ. *vah, KS. *subho*) *sūryāya* VS. VSK. TS. MS. KS. KB. ŚB. ApŚ. Vocatives; *s* and *a*-stems. On KS. see §749.

dātum cec chikṣān sa svarga eva AV.: *dātum cec chakṣvānsaḥ* (Poona ed. *chakṣvān sa*) *svarga eṣām* TA. See §826.

dyumad vibhāti bharatebhyaḥ śuciḥ (VS. *śuci*, comm. *śuciḥ*) RV. SV. VS. TS. MS. KS. *śuci* might pass as an adverb.

dūrē rohatu puṣpīṇī (RV. *rohantu puṣpīṇīḥ*) RV. AV. Sing.: plur. *tripadā yā ca śatpadā* (VS. *yāḥ ca śatpadāḥ*) VS. TS. MS. KSA. Sing.: plur.

ṭṛṇam vasānā (HG. *nāḥ) *sumanā asas* (HG. *asi*) *tvam* AV. HG. The form can only be nom. sing. fem.; HG. is impossible.

prthivyā (MS. *vyāḥ) *sanibhava* VS. TS. MS. (both) KS. ŚB. KŚ. ApŚ. Probably the only correct reading is *vyā (see von Schroeder's note). §382. In adverbial forms:

adhā (AV. *adhah*, comm. *adha*, but Ppp. *adhah*) *sapatnī yā mama* RV. AV. ApMB.: *adhā sapatnān māmakān* AV. See §74.

śṛṇvanty (PB. *tu) *āpo adha* (PB. *dhah) *kṣarantīḥ* RV. PB.

parā swapnamukhāḥ śucaḥ AV.: *parāḥ swapna mukhā kṛdhi* KŚ. See §820. The variation *-mukhāḥ* (*bahuvrīhi*): *mukhā* belongs to the preceding section.

§383. Involving different divisions of words:

samudrād udajani vah (ApŚ. *ulacann iwa*) *śrucā* MS. ApŚ. See §53.

idam aham rakṣo 'bhi (MS. *rakṣobhiḥ) *sam āhāmi* (TS. *sam dahāmi*) TS. MS. (both) KS. MŚ. As the Conc. suggests, *rakṣobhiḥ* must be a corruption.

girā ca (AV. *virājah*) *śṛṣṭīḥ sabharā asan naḥ* RV. AV. VS. TS. MS. KS. ŚB. See §57.

harītram yajñakamalaṁ (MahānU. *yajñah śa*°)... TS. KSA. TA. MahānU. See §818.

tigmāyudhāya bharatā śṛṇotu naḥ (TB. *śṛṇotana*) RV. TB. N.

āsann ā (SV. PB. *āsan nah*) *pātram janayanta* (KS. °tu) *devāh* RV. SV. VS. TS. MS. KS. PB. ŚB.

pra su (HG. *sa*) *mṛtyuṣi* (SMB. *pra sumartyaṣi*, MG. *prathamam artini*) *yuyotana* (MG. *yuyotu nah*) SMB. ApMB. HG. MG.

ūrjāṁ bibhṛad vasuvāṇiḥ (*vah sumanāḥ, vah suvanīḥ, vasumanāḥ*) . . ., see §227.

upānasah saparyan RV.†: *upo nu sa sup°* SV.

kavir yah putrah sa im ā (TA. Conc. *sā imāḥ*, Poona ed. *sa imā*) *ciketa* RV. AV. TA. N. *imāḥ* has no standing.

ava (RV. *abhi*, MS. *ā vah*, VS. ŚB. *vācā*) *somaṁ nayāmasi* (RV. *mṛśāmasi*, VS. ŚB. *avanayāmi*) RV. AV. VS. TS. MS. KS. ŚB. The reading of MS. is secondary but simple.

indrah pāsena tśiktvaḥ vah (HG. *pāsena vah tśiktvaḥ*) ApMB. HG.: *indra-pāsena sitvā* PG. See §819.

ṛtasyartena mām uta (TA. *ita*) TB. TA.: *ṛtasya tv enam āmulaḥ* MS. (corrupt; see §838).

adyā mamāra sa hyaḥ sam āna (MS. *Samhitā, sahyah samānah*) RV. AV. SV. MS. N. *sam āna*, verb; *samānah*, adj.

virenyah kratur indrah sūastih RV.: cf. *varenyakratūr* (°tur, *idenya-kratūr*) *aham*, §554. Conc. suggests *virenyakratur*; Oldenberg, *Nolen*, goes further and suggests *varenyā-* (or °yah) *kratur*.

vāṁmanasacakṣuḥśrotrajihvāghrāṇaretobuddhyākūtisamkalpā (TA. TAA. °ākūtiḥ *samkalpā*) *me śudhyantām* TA. TAA. MahānU. Despite the persistence of the reading °ākūtiḥ (to be sure, one ms. of TA. reads like MahānU.), it seems to leave us with an impossible ending for the long compound.

§384. Miscellaneous:

purā jatrubhya (TA. ApMB. *jatṛbhya*, MS. *cakṛbhya*, p.p. *vaktṛbhyaḥ*) *ātṛdah* (MS. °da) RV. AV. SV. MS. PB. TA. KS. ApMB. See §57; *ātṛdah* apparently abl. sing. of a noun; MS. corrupt, perhaps feels *ātṛda* as imperative.

apa (AV. *ava*) *śveta padā jahi* AV. AG. ŚG. PG. ApMB. HG.: *apah śvetapad ā gahi* MG. (but most mss. *apa*; so read; cf. §817).

apa (MG. *apah*) *prāgāt tama ā jyotir eti* RV. MG. Here all mss. of MG. have the visarga, which is certainly near to nonsense.

parīṣāt tad arpitha ApŚ.: *pari doṣād ud arpithaḥ* KS. The true reading in both seems to be *udarpithaḥ*; see §63.

sugantuḥ karma karaṇaḥ kariṣyan JB.: *sugam teah karmaḥ karaṇaḥ karaḥ karasyuḥ* LŚ. On the obviously corrupt LŚ. see §739.

gharmam śocantaḥ (AŚ. °ta, ŚŚ. °tahi) *pravaveṣu* (AŚ. ŚŚ. *pranaveṣu*) *bibhṛataḥ* AB. AŚ. ŚŚ. Cf. VV I p. 165.

aghāya bhūma harivaḥ parādai (MS. **daīh*) RV. AV. TS. MS. *parādai* is an infinitive; *parādaiḥ* is a very poor reading, perhaps felt stupidly as a second person aorist injunctive (addressed to Indra; despite the 1st person verb *bhūma!*); or else as an instr. plur. 'by betrayal'. *tām ha jarilar na pratyagr̥bhyan* AV. AB. GB. JB. ŚŚ. Gastra reads *naḥ* in GB. (v. l. *na*); but the sense clearly requires *na*, *na śisaridata* (HG. †*śisaridataḥ*) ApMB. HG. Both hopelessly corrupt; Winternitz p. xxvi suggests *śisari dataḥ*. *adr̥hathāḥ śarkarābhīś trivṛṣṭapī* (MŚ. *trībhṛṣṭibhiḥ*) KS. ApŚ. MŚ. *samudraṁ naḥ subhvaṁ* (AVPpp. ms. *subhavas*) *tasthivāṁsam* AVPpp. MS.: *samudraṁ na subhvaḥ vā abhiṣṭayaḥ* RV.: *samudraṁ na subhvas tasthivāṁsam* AV. And others, §§119, 789. *naḥ*, pronoun: *na*, comparative particle. *bhīṣajam na* (MS. *naḥ*) *sarasvatīm* VS. MS. TB. *na*, comparative particle.

7. Presence or absence of *h*

§385. The small number of cases of this sort at the beginning of words shows something that resembles occasional psilosis, or its reverse. In the interior of words it is even rarer, and entirely sporadic, partly a matter of corruptions; but cf. the startling *sanjigāire* in the first variant under §387.

§386. Initially *h* appears and disappears before vowels and *y*, once *r*. The variation is almost wholly lexical; it occurs especially with particles and light words, and sometimes involves different divisions of words: *sa ugrāḥ sa hi* (PG. *i*) *havyo babhūva* TS. PG. This has most the appearance of a purely phonetic variant; an otherwise unknown *i* (said to mean 'and'; the mss. are unanimous) seems to be substituted for *hi*, and may be suspected of being only a phonetic variant for *hi*. *hinkārāya* (and, *hinkṛtāya*) *vāhā* VS. MS. ŚB.: *in̄kārāya* (and, *in̄kṛtāya*; KSA. *ṭin̄**) TS. KSA. TB. ApŚ. Interjections. *tasminn* (AV. *yasminn*) *ā* (VS. *tasmin ha*) *tasthur bhuvanāni viśvā* RV. AV. VS.: cf. *tasminn ārpitā bhu^o vi^o* RV.

cakṣur yeṣām (v. l. *hy eṣām*) *tapa uccabhimam* MŚ. And others; see §340. *yasyām idam viśvam* (MS. *viśvam hy asyām*) *bhuvanam āvīcā* VS. TS. MS. KS. ŚB.

mahaś (MS. *mahī*) *cid yasya mīdhuṣo yavyā* RV. VS. VSK. MS. ŚB.: *mahī hy asya mīdhuṣo yavyā* TS.

dhiyo hinvāno (MS. *dhiya invāno*) *dhiya in no ayyāt* (RV. *avyāḥ*) RV. MS. TS. Rime words.

antarikṣe pathibhīr iyamānaḥ (GB. *hriyamānaḥ*, v. l. *hīyamānaḥ*, but no v. l. in Gastra) RV. GB. See §353.

ula no brahmann ariṣaḥ (MŚ. **maṇ haviṣaḥ*) RV. MS. KS. AB. ŚB. ŚŚ. KS. The secondary *haviṣaḥ* is unaccented in MS., perhaps felt as a verb form from root *hu*: 'and do thou sacrifice for us in the brahman'.

tena samhanu kṛṇmasi AV.: *tena sann anugṛhṇāsi* HG. See §47.

atho mātātho pitā TA.: *hatā mātā hataḥ pitā* SMB.: *halo hatamātā krimiḥ* AV. The TA. probably secondary.

rakṣohāmīvacātanaḥ (AV.* *atho amīva*°) RV. AV. (both) VS. TS. MS. KS. ApŚ. If the AV. variant is based on the other, which is not certain, it is clearly secondary.

āntrimukhaḥ ... HG.: *ālikhann animiṣaḥ* ... *hantrimukhaḥ* ... PG. Barbaric names of demons, with vague suggestions of popular etymology (as if related to *āntra* and a fem. form of *hantr*).

atho ye kṣullakā iva AV.: *hataḥ krimiṇām kṣudrakāḥ* SMB.: *atho sthūrā atho kṣudrāḥ* TA.

āsanniṣūn hr̥tsvaso mayobhūn RV. AV. TS. MS. KSA. N.: *āsann eṣām apsuṣāho mayobhūn* SV. See §820.

vanīṣthor hr̥dayād (AV.* *ularād*) *adhi* RV. AV. (both) ApMB.

§387. Medially this phenomenon is even rarer, and in general it has no particular phonetic interest. Only the first variant deserves special attention; in it all mss. of Vait. are reported as agreeing on the remarkable form *saṁjigāire*, which is certainly for °*hire* and shows an unquestionable 'paliosis' between vowels which, just because it runs counter to all expectations in Sanskrit, must apparently be assumed to be a genuine (dialectic) phonetic variant:

tāḥ prācyā (Vait. °*yah*, MŚ. *prācīr*) *ujjigāhire* (KŚ.† °*hīre*, Vait. *saṁjigāire*) Vait. KŚ. MŚ.: *prācīḥ cojjagāhire* ApŚ.

sā (read *sa*) *naḥ prajāṁ paśūn pāhy arañīyamānaḥ* (p.p. *ahāḥ, ānī* (sic!), *yāmānaḥ*) MS.: *sa no rucāṁ dīkhy ahr̥ṇīyamānaḥ* TA. Read doubtless *ahr̥ṇīyamānaḥ* in MS.; the absurd p.p. points in this direction.

marudbhyo gr̥hamedhibhyo (MS. °*dhebhyo*) *bāṣkīhān* (MS. *vaṣ*°, ApŚ. *bāṣkān*). The word is wholly obscure.

tujo janā (ArŚ. *jane*) *vanam̐ svah* AV. ArŚ.: *tujo yujo vanam̐* (ŚŚ. *balam̐*, emend.) *sahāḥ* AA. ŚŚ. The passage is obscure; we see little to choose between *svah* and *sahāḥ*.

pary agnim ahr̥ṣata (VSK.† *arṣata* or *aharṣata*) RV. VS. VSK.: *parime 'gnim arṣata* AV. (v. l. in AV. *arizata*). Ppp. (Barret, JAOS 43. 99) reads as in RV. except *aharṣata*, with one m. of VSK.; Barret em. *ahr̥ṣata*.

CHAPTER X. CONSONANT GROUPS

§388. In this chapter we include, first, variations between identical double consonants (or aspirates with preceding non-aspirates) and the same consonant alone; second, cases of assimilation of one consonant to an adjoining consonant, or the reverse; and finally, some cases of partial simplification of groups of more than two consonants, by the omission of one consonant (or the reverse)—in so far as the consonant omitted or inserted is not one of those whose character particularly lends itself to such treatment, that is, a nasal, semi-vowel, liquid, sibilant, *h*, or visarga, all of which have been treated in Chapter IX.

1. Double and single consonants

§389. The principal subject of this section is double and single consonants between vowels, that is, not immediately preceded or followed by another consonant. When associated with other consonants, the tradition is so confused that a detailed record would hardly be profitable. Thus, after other consonants, especially after nasals and *r*, consonants are very commonly written either single or double in the mss. Editors have followed very different courses; sometimes they attempt, with more or less consistency, to regularize the discordant spellings of their mss.; sometimes they add to the confusion. Cf. on the whole subject Whitney, *Grammar* §§228-232; Wackernagel I §98. The plain fact is that after or before other consonants it was in practice virtually impossible to distinguish between pronunciation of single and double consonants, as Wackernagel says l. c. It seems therefore fruitless to collect such variants as the following:

śunddhī (PG. MG. *śundhī*) *śiro māsyāyuh pra moṣṭh* AG. PG. ApMB.

MG. Many mss. of ApMB. read *śundhī*.

o ṣu (MS. *ṣū*) *vartha* (MS. KS. *varta*) *maruto vipram aha* RV. MS. KS.

The spelling *vartha* (2d plural) is etymological; Müller prints *varta* in his one-volume edition (1873) of RV.

§390. Similarly before another consonant, a double consonant which would be required by etymology is very often written single (Whitney and Wackernagel ll. cc.). Very little value is or can be attached to the readings of mss. and editions in such cases. Thus the word *patra*

'wing', from root *pat* with suffix *tra*, may be spelled *patra* at any time, as in:

kyenasya patram (MS. *patram*) *na plihā śacibhiḥ* VS. MS. KS. TB., where only MS. has the etymological spelling. So in:

ukthapatra (MS. **rā*, TS. **patra*) *idyō grbhitaḥ* VS.† TS. MS. KS.† ŚB.†, the editor of TS. alone prints **patra*, all others (contrary to the Conc.) **patra*; but most mss. of TS. actually read **patra*. The same arbitrary procedure is applied to TS. in:

yena (yenā) r̥yayā (yenar̥yā) tapasā satram (TS.† *saltram*) *āsate* (VS. ŚB. *āyan*) VS. TS. MS. KS. ŚB., where again most mss. of TS. read *satram*, with the others, but against the etymology (root *sad*). We have not burdened this book with a list of such cases.

§391. Equally a matter of orthographic convention, and unworthy of prolonged consideration, are such variant spellings as occur in the following verb forms:

tā yā devā . . . ā ca śāsvā (VS. and Poona ed. of TB. *śāssvā*) *ca gurāsva* VS. TB. The root is *śās*, the ending *sva*.

iyam vah sā satyā . . . yām indreṇa samadhaddhvam (MS. **dadhvam*) TS. MS.: *ezā vas sā satyā . . . yām indreṇa samadhaddhvam* KS. Reduplicated stem *dhad* or *dad* plus ending *dhvam*.

§392. Before dismissing this subject, however, we shall record a number of variations where real lexical or morphological shifts occur, or at least may possibly be felt as occurring; to be sure we shall find that some of them are mere corruptions or orthographic variants of the same sort as those just illustrated.

arhann idam dayase viśvam abhvam (TA. *abbhuvam*, MS. *ā dhanvā*) RV. MS. TA. The TA. may quite possibly have intended *abhvam* (on the epenthetic *u* cf. §790). But if the comm. is right it would be a lexically different word; he analyzes it as *ab-bhuvam* 'produced from water (and the other four elements)'. This is implausible as to sense, but formally possible.

ut tvā (SV. PB. Svidh. *u †tvā*, two words) *mandantu somāḥ* RV. AV. SV. PB. ŚŚ. Vait. Rvidh. Svidh. The Conc. prints *utvā* as one word, implying belief that *ut tvā* is intended. This is probably right, since the interjection *u* (of most doubtful authenticity even later) can hardly be assumed for SV., and the other *u* is enclitic, and could not stand first.

ya ātr̥ṇatty (SāṃhitopaniṣadB. *ātr̥ṇoty*) *avitathena* (VāDh. *avida*?) *karṇau* SāṃhitopaniṣadB. VāDh. N. *ātr̥ṇoty* is an impossible form and must be an error.

ayanā yāh puro vibhinatty (SV. ²*naty*) *ojasā* RV. SV. The form *vibhinaty* is not noted by Benfey in his Glossary or the notes to his translation, and is doubtless a mere orthographic variant if not a misprint. *agnir hotā vetu* (ŠB. *vetu*) *agnir* (ŠB. AŠ. *agner*) *hotram vetu prāvitrām* ... ŠB. TB. AŠ. ŚŚ. So the Cone.; TB. Poona ed. reads *vetto* and *vettu*. In any case there is here probably a real lexical variation between roots *vī* 'enjoy' and *vid* 'know' (ŠB. comm. *jānātu*). Cf. next, and the variations between the participles *vīta* and *vitta*, §398 below.

prati tvādityās tvag vetu (TB. Poona ed. † *vetu*) VS. TS. MS. KS. ŠB. TB. : *prati tvā diva* (TB. *diva*) *skambhanir vetu* (TB. Poona ed. † *vetu*) TS. TB. And others in the context. The text of TB. actually reads *vetv-ity āha*; doubtless *vettu* is intended.

āprā (AV. * *āprād*) *dyāvāprthivī antarīkṣam* RV. AV. Aś. VS. TS. MS. KS. ŠB. TB. AA. TA. N. See VV I pp. 27, 129.

yad ūrdhvas tiṣṭhā (KS. *tiṣṭhād*) *draviṇeha dhātāt* RV. MS. KS. AB. TB. N. Here the KS. form assimilates, perhaps, to the following *dhātāt*, which however is originally and properly 2d person. Cf. VV I p. 27.

agnir dād (TS. *dā*) *draviṇam vīrapesāh* RV. TS. See VV I p. 26.

satvānām (KS. † *sattv^o*) *pataye namaḥ* MS. KS. This is certainly not a real lexical variant, for the gen. plur. of *satva* would be *satvanām* (cf. §494); MS. must intend gen. plur. of *sattva*, like KS.

bṛhaspataye mahiṣa (TS. *mahiṣad*) *dyuman namaḥ* AV. TS. The AV. has a corruption (called by Whitney 'senseless') based on the pronunciation of *dḍy* as *dy*, and bringing in its train a false division of words; see §826.

sadanān (Vait. *sa dahan*) *pradahan v* (Vait. *nv*) *agāh* GB. Vait. Particles *u* and *nu*; the passage is metrical and *v(nv)* is read consonantically.

lokam (RV. *ulokam*) *u* (ApŚ. *id*) *dve upa jāmi* (RV. *jāmin*) *īyatuh* RV. MS. ApŚ.

Double and single consonants between vowels

§393. The shift between double and single consonants when both preceded and followed by a vowel is more worthy of attention. Here we seem to find traces of the Prakritic tendency to treat a short vowel plus a double consonant as the phonetic equivalent of a long (or nasalized) vowel plus a single consonant, so that (in Pāli and Prakrit) the two may interchange at random, without regard to etymology. See Geiger,

Pāli §§5, 6; Edgerton, *Studies in Honor of Hermann Collitz* 32 f. While other considerations regularly enter in with the variants, it seems to us hardly to be doubted that this phonetic tendency existed in the Vedic language. It appears most clearly, of course, when the preceding vowel is long before the single consonant, but short before the double consonant.

§394. In some variants the preceding vowel is the diphthong *e*. This sound, of course pronounced as a monophthong from early times, may be either long or short in Pāli and Prakrit; there it is always short when followed by two consonants, long when followed by one. In Sanskrit it is invariably considered long. But we find variations in the mss. between single and double consonants after it, as in AV. 15. 10. 2 (see Whitney's note), where nearly all mss. read *mānaye tathā* for *mānayet tathā*. And so in the variant:

sa no jīveṣu ā yame AV.: *sa no deveṣu ā yamat* RV. TA.,

where most mss. of AV. read *yame*, but the comm. *yamed*, which is certainly intended; the next word begins with *d-*, and the actual reading of RV. TA. is *yamad*. See Whitney's note on AV. 18. 2. 3, and VV 1 p. 74. This is clearly a phonetic simplification.

§395. The other variations, first where the quantity of the preceding vowel shifts with the doubling of the consonant, involve lexical or morphological shifts. Thus in equivalent noun stems of different declensions; the stem *apsaras* appears also as *apsarā* independently; *apsarassu* (HG. °rāsu ca) *yo gandhaḥ* ApMB. HG.

yā medhā apsarāsu (MG. *medhāpsarahsu*; Scheftelowitz reads *medhāpsarassu* for RVKh.) RVKh. MG.: *apsarāsu ca yā medhā* TA. MahānU. HG. ApMB. ApG.

Here the fem. gender of the word, and its nom. sg. *apsarāḥ*, may have helped in the change. But the like is found with neuters, where no such influence can be suspected:

yā te agne 'yāśayā (VS. ŚB. 'yāśayā; TS. 'yāśayā *rajāśayā*) . . . VS. TS.

MS. KS. ŚB. MŚ.: *yā te agne rajāśayā* (VS. ŚB. *rajahśayā*) . . .

VS. MS. KS. ŚB. MŚ.

§395a. The adjective *mahad* varies with its composition-form *mahā-*: *agne vājasya bhajate mahādhanam* (SV. *bhajase mahad dhanam*) RV. SV.

§396. The forms *rāye* and *rāyus* vary with *rāyyai* and *rāyyās* (see Edgerton, l. c., §393). Undoubtedly the former are from *rai*, while the latter are from the parallel stem *rayi* (which by the way is usually masculine, but occasionally feminine). But the phonetic shift here considered seems also likely to be involved; the *rai* forms seem original: *agne samrād iṣe rāye* (ApŚ. *rāyyai*) . . . AŚ. ApŚ.: *iṣe rāye* . . . VS. MS.

ŚB. TB. (The Conc. quotes AŚ. ApŚ. under this form too, but it refers to the same passage, *agne samrād* etc.)

rayas poṣeṇa (MS. *rayyā*) *mā paśyata* (and: *vaḥ paśyāmi*) TS. MS. KS.

§397. The base *su*, used as a root noun, must appear as *sut*; a superlative from it, *-suttama*, varies with the parallel base *-sū-īama*:

indrāya (MS. MŚ. *ya teā*) *suṣuttamam* (VS. ŚB. *suṣūtamam*) VS. MS. KS. ŚB. MŚ.

§398. The roots *vi* 'enjoy' or the like, and *vid* 'find' with dental suffixes, produce forms which are lexically independent but show the same phonetic shift; it appears that in both the variants recorded, the forms of *vi* are older. Cf. §329, *agnir hotā rete* (*vette*) . . .

iṣṭam ca vītam (ŚB. AŚ. *vittam*) *ca* (ŚŚ. *cābhāt*) MS. ŚB. TB. AŚ. ŚŚ.

śocasa devavītamah (KS. *vittamah*) RV. RVKh. VS. TS. MS. KS. ŚB. TA.: *rocasa devavītamah* VS.

§399. More numerous are the cases in which the preceding vowel is either short or long in both forms of the variant. They are chiefly lexical. We begin with those in which the vowel is short. Forms of the root *cit*, with dental suffixes, vary several times with derivatives of *ci* or *cyu*:

acittapājā (TA. *acyuta*°) *agnit*; and:

acittamanā (TA. *acyuta*°) *upavaktā* MS. TA. ŚŚ. Proper names of rishis; 'unthinkable' and 'unshakable' both make good sense; the latter is secondary.

cittim (MS. KS. MŚ. *citiṁ*) *jūhami manasā* (VS. TS. ŚB. add *ghṛtana*) VS. TS. MS. KS. ŚB. MŚ. ApŚ. See Keith on TS (HOS 19. p. 444, n. 1). *Citiṁ* is perhaps, as Keith says, a mistake for *cittim*; but it seems widely attested, and we doubt whether it 'should have been corrected' by the editors of the texts where it occurs. To be sure, one ms. of MS. has *cittim*; but MŚ. *citiṁ*. The passage belongs to the ritual of 'piling' (*citi*) the fire-altar. In the same context occurs:

cittim acittim (KS. ms. *icitim acitiṁ*, emended by van Schroeder) *cinavad* KS.† *vo* *vi vidoān* RV. TS. KS. Add to VV I §337. Cf. prec. *mā teā ni kran pūrvacito* (AV. *cittā*, MS. *cittau*) *nikāriṇah* AV. VS. TS. MS. KS. Lexical, but the reading with *it* seems to correspond better to what is expected (contrary to the view of Whitney and Keith). It refers to people who may 'get ahead of' us in the favor of the gods. 'Having thoughts (devotion, or magic?) first', or, in MS., 'in first thought': 'piling (the altar) first'.

§400. One case concerns different case-forms of the same stem:

varṣman kṣatrasya kakubhi (TB. Conc. °bhiḥ, Poona ed. °bhi; MS. *kakubbhiḥ*) *kṣiriyāṇaḥ* (TB. *śrayasva*) TS. MS. TB. Loc. sing.: instr. plur. of *kakubh*. The form *kakubhiḥ* is an impossible blend of the two, and should doubtless be removed from the text with Poona ed.; yet the comm. seems to have read so (but he glosses *uttamāṅge*, as if loc.).

§401. The rest are miscellaneous, and in part concern mere corruptions and false readings:

nama ākḥidate ce prakḥidate ca VS. MS. KS.: *nama ākḥidate ca prakḥidate ca* TS. The curious doubling in TS. is authorized by TPr. 14. 8; but the mss. show all sorts of variations, see Whitney's note on TPr., and Weber's on TS. 4. 5. 9. 2.

ayā san (*ayāḥ san*, *ayās san*) *manasā hitaḥ* (MS. *kṛtaḥ*, p.p. *kṛtaḥ*; KS. *kṛtaḥ*) MS. KS. TB. ApS. ApMB. HG.: *ayāsā manasā* (*vayasā*) *kṛtaḥ* AŚ. ŚŚ. Kauś.: *ayasā manasā dhṛtaḥ* ApS. ApMB. *kṛtaḥ* is obviously a blunder. Cf. §402.

vicṛtāya (VS. *vicṛtāya*) *svāhā* VS. TS. MS. KSA. *vicṛtāya* probably an error.

nivṛtaḥ (ŚŚ. *nivṛtaḥ*) *puruṣād ṛtiḥ* AV. ŚŚ. The passage where this occurs is rank nonsense, and any reading will do as well as any other.

vaiśvānaraḥ pratnathā nākam āruhat (PB. †*āruha*) AV. PB. TA. ApS. In all followed by *diva-*; *āruhad* is the actual reading. PB. has a phonetic simplification or corruption; a 2d sing. impv. is inappropriate (subject nominative, and parallel 3d person verb in last pāda). Add to VV I §332.

phalāya, and *phallāya*, KhG.: *bhalāya*, and *bhallāya*, SMB. GG. See §79.

samudrād udajani vaḥ (ApS. *udacann iva*) *srucā* MS. ApS. See §53.

imān narāḥ (*narāḥ*) *kṛṇuta vedim etya* (*eta*, *etat*), see §328.

yamasya loke adhirajjur āyat (TA. *āya*, MS. *loke nidhīr ajarāya*) AV. MS. TA. Corruption in MS.

vivṛti (*vicṛti*, *vivṛṭtyai*, *vivṛṭtyai*) *svāhā*, see §866.

māyādevā avataram HG.: *adevā devavattaram* ApMB. Several HG. mss. read *avattaram*, pointing to probable corruption in its text.

ava tara (TS. *avattaram*) *nadiṣv ā* VS. TS. MS. KS. ŚB.: *avattaro nadīndm* AV. See §832.

iṣṭo yajño bhṛgubhīr dravinodā yatibhīr (MS. once *yattibhīr*) *āśṛdā*... MS.† KS.† ApS.† The isolated *yattibhīr* can only be a mistake.

pitvo (VS. MS. *pidvo*) *nyañkuḥ kakkaḥas* (MS. *kakuḥas*, TS. *kaḥas*) . . . VS. TS. MS.

daridra (TS. *dran*) *nīlaloḥita* VS. TS. MS. KS. ŚB. Epithet of Rudra; the TS. form apparently felt as a participle. Keith, 'waster'.

apā vṛdhī parivṛtaṁ (TB. Conc. *°vṛttim*, comm. *°vṛtim*; Poona ed. text and comm. *°vṛtim*) *na rādhaḥ* RV. TB.

ātmāsy ātmann ātmānaṁ (GB. Conc. *ātmānātmānaṁ*) *me mā hiṁsiḥ* GB. Vait. Kauś. Gastra reads correctly like the others for GB.

rajani (AV. Berlin ed. *rajjuni*, by emend.) *granther dānam* (AŚ. *dhānam*) AV. AŚ. Vait. The emendation is probably right, at least in giving the true original reading of the passage; but there is no variant. Caland in his translation of Vait. quotes it as reading *rājani*, perhaps by a slip.

jīvebhyas tva samude vāyur indraḥ AV. 8. 1. 15a. Conc. says read *samude*, but Whitney would keep the text, analyzing with p.p. *sam-ude* 'conversation'. The comm. however connects the word with root *mud*. If this were right the variant could be classed with §306. Uncertain.

svarido abhi gā adrim uṣṇan (SV. *iṣṇan*) RV. SV. Conc. suggests *muṣṇan* in RV.; see however Oldenberg, *Noten*, ad loc.

§402. Next we come to cases in which the vowel preceding the single or double consonant is long in both cases. Particularly interesting, as suggesting the Prakritic influence to which we alluded above, are cases where a secondary or corrupt reading appears with a single consonant after a long vowel, the proper form having double consonant. This seems to point towards a tendency to simplify double consonants in that position. Thus:

sarvasmād devakilbiṣāt (VS. *°viṣāt*, LŚ. *eva kilb°*) RV. VS. MS. LŚ. ApŚ. The LŚ. obviously has a secondary lect. fac., altho it makes good sense.

ayā (MS. *ayāḥ*, KS. *ayās*) *san* (KS. mss. *ayāsā*) *manasā kilah* (MS. *kṛtaḥ*, p.p. *kṛtaḥ*, KS. *kṛtaḥ*) MS. KS. TB. ApŚ. ApMB. HG.: *ayāsā manasā* (AŚ. *vayāsā*) *kṛtaḥ* AŚ. ŚŚ. Kauś.: *ayasā manasā dhṛtaḥ* ApŚ. ApMB. Cf. §401.

jīvaṁ rṣebhyaḥ pariṇīyamānām AV.: *mṛtāya jīvām pariṇīyamānām* TA. Read *mṛtebhyaḥ* in AV. with some mss. and SPP.

sarvaṁ nī svāpayā janam RVKh. AV. Edgerton, *AJP* 35. 439, has suggested *svāpayāj janam* as the true reading.

§403. There are several variations concerning the synonymous adverbs *paścā* and *paścāt*, before following *d-*. In the first, at least, the

form with double *d* is the older, so that the same tendency is involved: *apaścāddaghvane* (SV. *apaścāda°*) *nare* (SV. *naraḥ*) RV. SV. TB. ApŚ. *apaścāddaghvānnaḥ* (AV. *apaścādaghvānnasya*) *bhūyāsam* AV. MS. ApŚ. MŚ.

paścādoṣāya glāvinam VS.: *paścāddoṣāya glāvam* TB.

§404. There is some confusion between *pratīta* (and *parī°*), pple. of root *dā* in composition, and *pratīta* (*parī°*), similar form from root *i* in composition (and, once, an anomalous *apratīkam*). In the first two cases the form with double *t* is the proper or original one, and the other may be a phonetic (Prakritic) simplification. In the other two the true reading has single *t*, and the double *t* is textually very dubious:

yat kusīdam apratītam (TS. *°tītam*, and so TA. Poona ed., with v. l. *°tītam*; SMB. *apradattam*) *mayeha* (TS. *mayi*) TS. MS. TA. MŚ. SMB.: *apamityam apratītam yad asmi* AV.: *yāny apāmityāny apratītāny* (TB. Poona ed. *°tītāny*) *asmi* TB. ApŚ. It seems that the original form must be *apratītam*, from *prati-dā* (cf. SMB.); but possibly the pple. of *prati-i* may be defended. So the comm. on TA. reads (*apratītam*), glossing *na pratyarpitam*.

kyene parīto (VSK. *parīto*) *acarac ca tvāte* VS. VSK. ŚB.: *kyene vīta uta yo 'carat parītah* AV. Here the true form is certainly from *pari-dā*.

apah siṣāsan svar (TB, ApŚ. *suvar*) *apratītaḥ* (TB. Conc. *°tītaḥ*, Poona ed. text and comm. *°tītaḥ*) RV. AV. KS. TB. ApŚ. Here the double *t* has no standing.

stuhī kūraṇ vajriṇam apratīkam (TB. Conc. *apratītam*, Poona ed. *°tītam*) MS. TB. The only correct reading is *apratītam* 'invincible'. On MS. see §138.

§405. In the few remaining cases the doubling is secondary or corrupt: *atrā* (AV. *tatra*) *yamaḥ sādana* (TA. *°nāl*) *te minotu* (AV. *kṛnotu*) RV. AV.†TA. A clear error in TA.: see note of Whitney-Lanman on AV.

ugraṇpakyā (MS. *ugraṇ paśyāc*) *ca rāṣṭrabhṛc ca tāni* MS. TA. Names of Apsarases. The MS. has a corruption, probably due to mechanical form-assimilation to the final of *rāṣṭrabhṛt*; see §820.

nama ākhidate ca prakhidate ca VS. MS. KS.: *nama ākhi° ca prakhi° ca* TS. See §401.

svāna bhrājā° . . . VS. TS. ŚB. KŚ. ApŚ.: *svāna bhrāḥ* . . . TA.: *svān nabhrāḥ* . . . KS.: *svān nabhrāḥ* MS. MŚ. Keith on TS. suggests *svāna nabhrāj-* as the original form.

2. Assimilation of two consonants to one double consonant

§406. The variants seem to show clear traces of the common Middle Indic tendency to assimilate two adjoining consonants. Especially a semi-vowel or liquid is assimilated to a different consonant, and an adjoining different consonant is assimilated to a nasal. With these cases we shall group a few instances of the converse, in which the double consonant appears to be older than the two different consonants. Here we have then a sort of dissimilation, which indirectly points perhaps to a feeling of phonetic correspondence between two like consonants and a group consisting of one of them and (especially) a semi-vowel or liquid.

§407. We begin with cases concerning *r*, the weakest of all the consonants (Geiger, *Pāli* §51; Jacobi, *Ausgewählte Erzählungen in Māhārāṣṭrī* xxxi).

usrā (VSK. KS. *usrā*) *elan* . . . *anāsrā* (KS. *anāśśā*, v. l. *śrā*) . . . *brahmacodanau* VS. VSK. TS. KS. ŚB. MŚ. See Keith on TS. 1. 2. 8. 2; he points out that *anāśśā*, as well as *anāsrā* and *anāśrā*, is capable of a kind of interpretation. Yet it is probably secondary, if not corrupt.

manyor mṛdhrasya (HG. *mṛddhasya*) *nāśinī* ApMB. HG.: *manyoh* *krodhasya* *nāśanī* PG. Kirste suggests reading *ṛddhasya*, saying that *manyoh* seems superfluous. But the parallels show that *manyoh* is original and that HG. has a phonetic assimilation in *mṛd*.

krīḍi ca śāki cojjeṣi (ApŚ. *sāki* *ṭcorjiṣi* *ca*) VS. VSK. ApŚ. Here the dissimilated form is secondary; it is no doubt vaguely felt as meaning 'food-seeking' (*ārj* + root *iṣ*).

āvat tam (TA. read *āvar tam*, §873) *indrah śacyā dhamantam* RV. AV. SV. KS. TA.

§408. The next-weakest consonant, that is most apt to be assimilated to another consonant, in Pāli-Prakrit is *y*. We have a number of cases concerning it; to them should be added a few cases of final *ny* varying with *nn* before an initial vowel, which really concern morphology but which we have placed with similar phenomena under Sandhi, §928. *abhinne khilye* (TB. *khille*) *nīdadhāti devayam* RV. AV. TB. Comm. on TB. *khilbhāte*; the clearest possible case of purely phonetic assimilation.

duṣṣvapnahan duruṣṣyaha TA. Bibl. Ind.: *duṣṣvapnahan duruṣṣaha* TA. Poona ed., text and comm.: *duṣṣvapnahan duruṣṣahā* MahānU. See §255.

āśān anaśśato (KS. *ṭApŚ. anāśyato*, MŚ. van Gelder, *anaśyato*) *dānam* KS. TA. ApŚ. MŚ. See §255.

ud u tye (MS. MŚ. *ud-ut te*) *madhumattamāḥ* RV. AV. SV. MS. PB. GB. AŚ. ŚŚ. Vait. MŚ. The secondary MS. MŚ. reading involves substitution of *te* for the older *tye*.

yad annenā tirohah RV. ArŚ. VS TA.: *yad anyenābhavat saha* AV. Here the form with *ny* is secondary, but interesting as pointing to the light pronunciation of *y*. On the nonsensical reading of AV. (the comm. has *annena*) see Edgerton, *Studies in Honor of Maurice Bloomfield* 127.

pītā bhāsvaty aṇūpamā TA.: *pītābhā syāt tanūpamā* MahānU. See §838. The assimilation is secondary.

cāpyam (TB. Poona ed. *cappam*) *na pāyur* . . . VS. MS. KS. TB. *cāpya* seems well established, tho etymologically obscure; *cappam* may be a graphic blunder.

sūryācandramasau ṛkṣyābhyām (KSA. *ṛkkā*°) TS. KSA. The TS. form is a secondary and (as shown by Av. *ṛṛṣka*) unhistorical form, dissimilatory in character, quite analogous to the preceding. It has caused quite unnecessary trouble for etymologists (cf. Uhlenbeck's plaintive query s.v. *ṛkka*).

§409. A single case concerns *l*:

gūvo gulgulugandhayaḥ (Vait. *guggulu*°) Vait. KŚ. ApŚ. MŚ. The usual Sanskrit form is *guggulu*; but *gulgulu* occurs so persistently in Vedic texts that one is constrained to accept it as the original form.

§410. As to *v*, it was already found involved in two cases mentioned in §408. Besides, we find:

tan nas trāyatām tanvaḥ sarvato (ApŚ. *tan no viśvato*) *mahat* KS. ApŚ.: *tan me tanvaḥ trāyatām sarvato bṛhat* AV. An obvious secondary assimilation in ApŚ., assisted of course by the preceding *tan nas*. *yathāyatham nau tanvau* (AŚ. *tanvā*, MŚ. *tan nau*) *jātavedaḥ* KS. AŚ. MŚ. The MŚ. is obviously corrupt; no *v*. l. quoted.

mītrāvaruṇa śaradāhnām (MS. °*hnā*) *cikitnā* (MS. *cikittam*, KS. *jigatnū*, AŚ. *cikitvam*) TS. MS. KS. AŚ. See §45.

viśvanidam (AV. °*do*) *vācam aviśvaminvām* (AV. *aviśvarinnām*) RV. AV. See §236.

apa durhārdiṣo jāhi Kauś. Read °*dviṣo*; the corruption may be graphic (§869).

§411. Of cases concerning the assimilation of non-nasal consonants to adjoining nasals, there occur the following, besides one or two mentioned in the preceding sections as concerning semi-vowels:

aganma yatra praliranta (MG. *prataram na*, mss. °*ran na*) *āyuh* RV. AV. MG.

daivya (AV. *daivā*) *hotāre* (TS. °rā, AV. °rah) *vanuṣanta* (TS. *vani*°, KS.† *vanīṣan na*, AV. *sanīṣan na*) *pārve* (AV, KS. *etal*) RV. AV. TS. KS.

akṣatam ariṣṭam ilādam SMB.: *akṣatam aṣy ariṣṭam ilānam gopāyanam* ŚG. Epithets of the cow; cf. the cow-name *ilāndā*, MS. 4. 2. 1: 22. 7, 10, and 4. 2. 7: 28. 12. Altho SMB. comm. says *ilāndam ilānam kṣīrādīlakṣanam*, it is probable that both this explanation and ŚG's form are due to secondary etymologizing.

yad ejati jagati yac ca ceṣṭati nāmno (MahānU. *nānyo*) *bhāgo yan* (TAA. Poona ed. 'yam) *nāmne* (MahānU. *yatnān me*, v. l. *yan nāmne*) *svāhā* TAA. MahānU. Here probably MahānU. is secondary if not corrupt, and the (partially) assimilated form with two nasals is original.

ukṣantūdā maruto ghr̥tena AV. 3. 12. 4. So Conc., with Whitney's Transl., the comm., and SPP. But according to Whitney no ms. reads so, except one of SPP's *śrotīyas*; most of them have °ūnā, a few °ūnā. Ppp. (Barret, JAOS 32. 366) has °ūnā. See §183. [*svāhāṣṭasya sam u tṛpyuta r̥bhavaḥ* (TB. Conc. *tṛpyutarbh*°; ApŚ. and TB. Poona ed. *tṛpyutarbh*°) RV. TB. ApŚ. *tṛpyu*° probably misprint.]

§412. When a final mute is followed by an initial nasal, the rules of external sandhi require nasalization of the mute. Lack of assimilation is here the exception, not the rule. But it occurs in a couple of cases: *sahasrāpsāḥ pṛtanāṣāḥ* (SV. °ṣāḍ) *na yajñah* RV. SV.

anuṣṭum (MS. °ṭub) *mītrasya* (GB. Vait. add *patnī*) MS. KS. GB. Vait. It is perhaps not accidental that both the sounds here concerned are of very rare occurrence as finals.

§413. In a case or two *m* at the end of a reduplicating syllable, or absolutely final, is alternatively assimilated to a following *n*, or remains anusvāra. This may be merely a matter of writing:

devya (ApŚ. *divyā*) *āpo nannamyadhvam* (KŚ. *nannam*°) . . . PB. KŚ. ApŚ.

vājasya hi prasave (TS. °vo) *nannamīti* (TS. *nannam*°) TS. MS. KS. ā *yam* (MS. MŚ. *āyan*) *narah sudānawo dadāṣuḥ* RV. TS. MS. KS. AŚ. MŚ. Lect. fac. in MS. MŚ. (verb form, 'they have come').

§414. Conversely, before initial *m*, final *n* varies with anusvāra. But two cases are purely morphological, concerning the masculine and neuter (adverbial) forms *taṁ* and *tad* (*tan*); and the third is regarded by Whitney and the Conc. as a mere corruption:

taṁ (MS. *tan*) *mā devā avantu śobhāyai* (MS. °yi) TS. MS. TA.

tan (JB. *tan*) *mā puṣi kartary erayadhvam* JB. KBU.

trita etan manuṣyeṣu māmṛje TB.; *trita enan manuṣyeṣu mamṛje* AV.

Conc. and Whitney's note say, read *enan* with SPP. At any rate a neuter and not a masculine form is intended.

§415. Finally we come to assimilation of other consonants to adjoining mutes. In every case a preceding mute may be regarded as assimilated to a following mute (precisely as in Prakrit), with one exception which is extraordinary and may be corrupt; in it a following nasal (*ṇ*) seems to be assimilated to a preceding mute:

śiṣuṇ nadīnām harim adribudhnam (TS. °*buddham*) VS. TS. MS. KS.

ŚB. Keith assumes *adribudhnam* in his translation.

§416. The other cases present the order of sounds which would be expected as a basis for assimilation. Nevertheless in several of them the dissimilated form is historically secondary. All happen to belong also in §139, where they are discussed individually; there is, then, no need to repeat them here.

§416a. To complete the subject of assimilation and dissimilation, as it appears among the variants, a general remark may be added on the not very numerous traces of assimilation and dissimilation of vowels, details of which will be found in later parts of this book. We shall find some signs of a tendency towards *u* coloring in vowels associated with labial consonants. This appears in the variation of *av* with *ue*, §§601-4, and in that of *r* with *ru*, §§678-80. We have also noted, among the variants of *u* with *a* and *i*, what appear to be sporadic cases of assimilation to, or dissimilation from, similar vowels in adjoining syllables. These will be found in §§605, 607, 609, 622-4.

3. Simplification of Consonant Groups

§417. Under this heading there are first one or two special cases to be distinguished. On the insertion of *t* and *k* after final *n* and *ṇ* before a sibilant, see §§938 f. On the optional dropping of a mute etymologically required between a nasal and another consonant, see Whitney, *Grammar* §231; Wackernagel I §233a. The dropping of the mute is required by APr. 2. 20. The VPr. 6. 30 requires it before a voiced mute; the variants show also a case where the dropping occurs before a voiceless mute in writing, but as this case involves dropping of *t* before another *t*, it may be considered merely a matter of writing a double consonant as single after a nasal (§389). The other Prātisākhya ignore it. All texts seem to show it sporadically. But editorial as well as scribal vagaries have helped to make the record of little value. Note Weber's disregard of the

TS, mss. in the first two variants, which is typical; other less conscientious editors have doubtless been equally arbitrary, without troubling to record the actual readings of their mss.

§418. We quote the following variants for what they are worth, which in our opinion is not much, for the reasons just stated:

bṛhaspate †yāmyām (KS. ms. °yā emend. °yām) *yuṅgdhī* (AŚ. *yuṅdhī*)
vācam TS. MS. KS. AŚ. But practically all mss. of TS. *yuṅdhī*.
parivṛdhi (TS. MS. ŚB. °vṛṅgdhī) *harasā* . . . VS. TS. MS. KS. ŚB.

But here too all mss. of TS. *vṛdhi*; and so p.p. of MS.

ādityam garbham payasā sam aṅgdhī (VS. *aṅdhī*, TS. KS. *aṅjan*) VS. TS.
 MS. KS. ŚB.

athāmṛtena jaritāram aṅdhī (ApŚ. *aṅgdhī*) TB. ApŚ. But TB. Poona
 ed. *aṅdhī*, text and comm.

śucir aṅkte (SV. *aṅte*) *śucibhir gobhir agnih* RV. SV.

yah pauruṣeṇa kraviṣā samaṅkte (AV. *samaṅte*) RV. AV. Kauś.

udno (VS. MS. *apo*) *dattodadhīm bhintā* (VS. MS. *bhinta*) VS. TS. MS.:
udno dehy udadhīm †bhindhī KS.

śunddhī (PG. MG. and v. l. of ApMB. *śundhī*) *śiro māsyāyuh pra moṣiḥ*
 AG. PG. ApMB. MG.

ayam sa śiṅkte (AV. *śiṅte*) *yenā gaur abhīrtā* RV. AV. JB. N.

sampāṣyan paṅktīr (AV. *paṅtīm*) *upatiṣṭhamānaḥ* RV. AV.

achā vīram naryam paṅktirādhasam (SV. *paṅti*°) RV. SV. VS. MS.
 ŚB. TA.

[*pāṅktrah* (KSA. em. †*pāṅktaḥ*) *kaṣo mānthilavas* (KSA. †*man*°) *te*
pīṭṇām (KSA. †*pīṭṇām*) TS. KSA. The mss. of both texts all
 read *pāṁtra*, intending *pāṅtra*; TS. comm. *pāṁtra-kaśān*, as a
 dvandva.]

§419. There remains a miscellaneous group of cases in which a consonant is alternatively present or absent in a group of consonants, numbering three (or two at the beginning of the word) when the evanescent consonant is present. We do not include here cases in which the variant consonant is a nasal, a semi-vowel, a liquid, or a sibilant, since these have been treated in Chapter IX. (Such cases are common when the evanescent consonant is *y* or *r*; see §§314-5, 321-2, 332-7, 357, 367, 370.) The only prominent group which stands out among them concerns derivatives of the roots *su* and *stu*. The ritualistic use of these words is such that the interchange is easy; there are many situations in which *suta* and *stuta*, *soma* and *stoma* will do about equally well:

giraḥ somah (SV. *gīra stomān*) *pavamāno manīṣāḥ* RV. SV. Here there is a change in syntax; but cf. the next, where there is none.

ghṛtāhutaḥ somapṛṣṭhaḥ (MŚ. *stoma°*) *suwīraḥ* AV. MŚ.: *stomapṛṣṭhō ghṛtavān supratīkaḥ* KS. TB.† 3. 7. 2. 7b, AŚ. ApŚ. The originality of AV. is supported by the RV. epithet *somapṛṣṭha* (fashioned on the model of *ghṛtapṛṣṭha*).

apsu dhātasya te deva soma nṛbhīḥ (TS. tr. *soma deva te*) *zutasya* (KS. *stu°*, MS. *ṣtu°*) . . . TS. MS. KS. PB.: *apsu dhātasya deva soma te mativido nṛbhī ṣṭulasotrasya* (AŚ. *nṛbhīḥ zutasya*) . . . AŚ. ŚŚ.

nārāsaṁsena stomena (RV. *somena*) RV. VS. TS. MS. KS. AB. SB. LŚ. Kauś. See Oldenberg, ZDMG 54. 54 and 56; Hillebrandt, *Lieder des RV.* 124. Grassmann would emend RV. to *stomena*, but this is undoubtedly a later lectio facillior.

[*stulā* (mss. *stulā*) *mayā varadā vandamānā* (mss. *vedamātā*) AV.: *stulo mayā varadā vedamātā* TAA. Whitney's Translation abandons the unfortunate emendations of the AV. edition. Weber, *ISt.* 2. 144, discusses the TAA. passage; he would understand *stuto* as *stulā-u*.]

§420. The rest need no subdivision:

parijmā cū kramate (AŚ. ŚŚ. *cū ramate*) *asya dharmayā* AV. AŚ. ŚŚ. 'Even a wanderer walks (rejoices) in his (Savitar's) ordinance.' Whitney's note implies that he regards *ramate* as a preferable reading; to us it seems merely a lect. fac.

taṁ tvāṁ viśvebhyo devebhyah kratūn (KS. *°bhya ṛtūn*) *kalpaya* KS. ApŚ. Apparently KS. has the true reading, cf. Caland on ApŚ. 10. 25. 1; *kratūn* is suggested by the following phrase, *dakṣiṇāḥ kalpaya*.

ahorātrābhyāṁ puruṣaḥ samena (GB.* *kṣaṇena*) GB. (both) ŚB.

yena śriyam akṛṇutam PG.: *yena śriyam akṛṇutam* (ŚŚ. *striyāḥ akurutam*) ŚŚ. SMB. GG. *śriyam* is clearly a secondary simplification with phonetic aspects.

bṛhanu asi bṛhadravā (TS. KS. *bṛhadgrāvā*, MS. *bṛhadrāyāḥ*, MŚ. *bṛhad-rāyāḥ*) VS. TS. MS. KS. ŚB. MŚ. The form containing *g* seems to be the older.

śumbhānas (KS. *stam°*) *tanvaṁ* (TB. *tanuvam*, SV. *ṭtanvām*) *svām* RV. SV. MS. KS. TB. 'Adorning (establishing) his own person.'

anyāvratasya (TA. *anyādera°*) *saścima* (TA. *°maḥ*, Poona ed. *°ma*; RV. *saścire*) RV. VS. MS. ŚB. TA. Tho the comm. on TA. takes *anyāvratasya* as two words, accent and sense agree in showing that it was felt as one; *anyad* is the 'stem' form.

mātesa putraṁ bibhṛtā m (VS. ŚB. *bibhṛtāpse*) *enat* (TS. KS. *enam*) VS. TS. MS. KS. ŚB. The verse is addressed to the waters, which accounts for the secondary change of VS. ŚB.

namah śuṣkyāya (MS. *śuṣyāya*) *ca harityāya ca* VS. TS. MS. KS. Von Schroeder thinks MS. is probably to be emended to *śuṣkyāya*; but it may be the true reading (a phonetic simplification).

bhayaṁ śtīmabhyām (KSA. ° *madbhyām*) TS. KSA. Stems in *-man*; *-mant*; obscure names for some part of the horse's body.

§421. In some cases an initial consonant, or even two initial consonants are dropped altogether (or added):

kṛtān nah pāhy anhasaḥ (TA. *enasah*) MS. TA.: *ṛtān mā muñcatānhasaḥ* TB. The latter is poor; comm. *ṛtāt prāptāt tasmād anhasaḥ*.

ṛtasya dhāmno amṛtasya yoneḥ TS.: *ṛtasya yonim mahiṣasya dhārām* VS. KS. ŚB.: *ghṛtasya dhārām mahiṣasya yonim* MS.: cf. *ghṛtasya dhārām amṛtasya panthām* TS.KS.ApŚ. Ritualistic rigmarole. The MS. *pāda* may be a blend of the other two, both of which are found in KS.

kravo (RV. VS. *avo*) *devasya sāsasi* (TS. TA. ° *sim*) RV. VS. TS. MS. KS. TA.

stavāno (VS. TS. KS. ŚB. *avā no*) *devyā kṛpā* (VS. ŚB. *dhīyā*) RV. VS. TS. MS. KS. ŚB. *avā no* is a facile and slipshod substitution.

āyobhavyāya (AG. *māyo*°) *catuṣpaḍī* AG. ŚG.: *catvāri māyobhavyā* TB. ApŚ. ApMB. SMB. PG. HG. The ŚG. is obviously secondary and poor; it must be understood as a quasi-derivative from *āyu(s)*. *yāsām agnir iṣṭyā* (KSA. *niṣṭyā*) *nāmāni veda* RV. TS. KSA. The KSA. reading is an attempt to 'correct' an obscure passage. 'Whose names Agnī knows by the sacrifice': 'whose foreign (external) names Agnī knows'.

erum tundānā patyeva jāyā AV.: *perum tuñjānā patyeva jāyā* TS. The original form of *eru*: *peru* is unknown; it probably means the male organ.

purudasmō viṣurūpa (KS. *purudasmavad viṣvarūpam*) *induh* VS. KS. ŚB.: *urudrapso viṣvarūpa induh* TS. ApŚ. Synonyms.

madhvā (VS. *adhvā*) *rajānsīndriyam* VS. MS. KS. TB. Comm. on VS. *madhvā*, the only possible reading. Is *adhvā* a misprint?

[*tvayā jvasena sam aśimahi tvā* ŚG.: *tvayāvasena* etc. TS. KS. TB. AŚ. MŚ. Kauś. SMB. PG. *jvasena* is a misprint, corrected SBE 29. 98, note.]

CHAPTER XI. VARIATIONS BETWEEN SHORT AND LONG A

§422. The outstanding feature of these variants is the light they throw on the matter of rhythmic lengthening, and, to a less extent, rhythmic shortening. They are supported in these respects to a much smaller degree by the variations between short and long *i* and *u*, recorded in the next chapter.—In §§300–2 we have referred to variations between *ā* and short *a* plus nasal; they will not be repeated here. See likewise §§395–8 for the same variation before single and double consonants.

§423. Particularly important are the cases in which the variant vowel is final, either absolutely, or in the seam of a compound, or before a suffix that is treated as if it were a part of a compound. It is in these that we detect most clearly the lengthening of a short vowel due to sentence rhythm. We shall present them first, following them with variations between initial and medial long and short *a*, in stem formations of nouns and verbs (where we still seem to find traces of rhythmic lengthening), and in inflexional elements (where it seems to be virtually non-existent). Finally there will be presented a group of purely lexical and miscellaneous variants of non-final *a* and *ā*.

§424. In all these classes there are instances of shortening as well as lengthening; that is, cases in which *ā*, not short *a*, is historically the more original, not to speak of different formative elements where both forms may be justified. Shortenings of *ā* before more than one consonant seem occasionally to suggest the Prakritic tendency to shorten long vowels in closed syllables (cf. §§393 ff.). But other considerations usually enter in, so that the extent of this purely phonetic shortening is problematic.

§425. The relation of rhythmic lengthening to meter is well stated by Wackernagel I §206a. The poets make free use of the license to lengthen a final short *a* in syllables where the meter requires a long. But fundamentally it is a matter not of metrical requirements but of sentence rhythm. Among lengthenings of final short *a* which can with certainty be regarded as rhythmic, the majority do not occur in syllables required to be long by meter. As stated by Wackernagel, the rhythmic lengthening is prehistoric and occurred originally when the syllable would otherwise be short (that is, when a single consonant followed the vowel), and when the neighboring syllables were short,

especially the following one. Analogical extension has obscured without obliterating the original conditions.

1. Final *a* and *ā*

§426. Under this head are included *a* and *ā* not only as absolute finals in a word, but also as stem-finals in parts of compounds, or before such suffixes as *vant* (treated as compounds in respect of sandhi), or even in the reduplicating syllable, which as regards sandhi behaves in the same way, tho it may be regarded as closing the gap between final and medial conditions. But to avoid possible vitiation of results thru this grouping, we shall separate the absolutely from the relatively final cases.

§427. To show the precise extent of genuine rhythmic lengthening, some further distinctions will be necessary. In some of the words concerned, the regular final is *ā*, not short *a*, either in all periods of the language, or at least in the earliest. In others, both *a* and *ā* can be more or less justified morphologically or lexically, or the lengthening may have been assisted by some formal analogy. Take as an instance the gerund ending *ya* or *yā*. Altho *ya* prevails entirely in the later language, *yā* is much the commoner in RV., and is probably the older form (a stereotyped instrumental case-form; whether *ya* is to be regarded as an originally distinct ending, not identical with *yā*, need not here be discussed; cf. Wackernagel III p. 34 f. and references in small print there). Or again, the instrumental singular ending of *ā*-stems (*ena*) often ends in *ā*; it is at least possible that other instrumental forms in *ā* may be concerned in this (as suggested by Wackernagel I p. 312 *infra*; rather different is the implication of III p. 92). Obviously such forms must be separated from cases of purely rhythmic lengthening. We shall therefore begin with—

(a) Absolutely final *a*, originally short, varying with rhythmically lengthened *ā*.

§428. Here we include thirty-eight variants in which the lengthening is certainly secondary and seems due to the sole and exclusive operation of the law of sentence rhythm; at least there is no apparent morphological or analogical justification for it. The principle is ably discussed by Wackernagel I §§264-6. The *pada-pāṭhas* regard the lengthening as one of sentence rhythm, for they regularly substitute short *a*. Their opinion is confirmed by the fact that the lengthening practically never occurs at the end of a *pāda* or sentence; nor, in TS., at the end of a

kaṇḍikā (Wackernagel I §265a, note); cf. VV I p. 174. Originally it depended on the quantity of the surrounding syllables. The typical case was that in which final *a* followed by a single consonant (so that the syllable was light) was both preceded and followed by light syllables. This succession of three light syllables was avoided by lengthening the *a*.

§429. Most of the cases are verb forms ending in *a*: thirteen of the 2d sing. impv. *-a*, eight of 2d plur. *-ta* and *-tha*, two of 2d sing. middle *-svā*, four of 1st plur. *-ma*, and one each of 1st sing. perfect *-a*, 2d sing. perfect *-tha*, and 2d plur. perfect *-a*. There are seven other cases: two of *sma* and *pra*, and one each of *ca*, *uta*, *adya*, and *sapta*. On *prā*, probably not to be connected with IE **prō*, see §§439, 449, 465.

§430. No school tendencies are revealed by the variants. Late and popular texts replace an older or hieratic *a* by *ā*, and vice versa, with perfect indifference. But some general considerations suggest themselves:

§431. First: the variant word never occurs at the end of a *pāda* or sentence, except in one or two peculiar cases. (Note that in AV. 19. 39. 10d *suā* is a misprint for *suva*, see Whitney's note; the *pāda* is repeated without variant from AV. 5. 22. 3d.) One exception has been explained in VV I p. 174: *vanaspate 'va sṛjā* (KS. *sṛja*) AV. VS. TS. MS. KS. For another see *nihāram* etc., §446.

§432. Secondly: only once does the lengthened syllable occur before an initial vowel, leaving hiatus:

indra somam pibā imam RV. AV. SV. MS.: *indra somam imam pibā* RV. ŚŚ. Here indeed one might be tempted to understand *pibās* in the first form; but p.p. of RV. MS. both *pibā*. Cf. Oldenberg, *Noten* on 8. 17. 1.

§433. Thirdly: Otherwise the word following the *a.ā* always begins with a single consonant, except in two cases, in both of which the *ā* is secondary (AV.; short *a* RV.) and seems due to special reasons. In both cases, as it happens, the following word is *pra*. We are not inclined to see any significance in the conjunction mute plus liquid (as if this group failed to make the preceding syllable heavy); possibly more important is the fact that *p* is a labial consonant (cf. §464):

ut tiṣṭhata (AV. Kauś. °*tā*) *pra taratā sakhāyah* RV. AV. VS. ŚB. TA. Kauś. The *ā* may be attracted to match the ending of *taratā*, where *ā* is in every way regular and demanded by the meter.

juhota (AV. °*tā*) *pra ca tiṣṭhata* RV. AV. VS. TA. This *pāda* of AV. (18. 2. 2b) is RV. 10. 14. 14b; the preceding one is RV. 10. 14. 15a (these two RV. verses are jumbled in AV., see Whitney-Lanman).

yamāya madhumattamam. But further, RV. 7. 102. 3b has *juhota madhumattamam*; the first word is the first word of AV. 18. 2. 2b, and the second is the last word of the preceding pāda. Apparently the secondary *ā* of AV. *juhota* is a reminiscence of *juhota* RV. 7. 102. 3b, where the *ā* is regular; in that RV. passage it was immediately followed by *madhumattamam*, in AV. it is immediately preceded by that word.

§434. With these, the only two real exceptions, are to be compared two others in which two following consonants are or seem to be concerned:

ekayā ca daśabhiḥ ca subhūte (AV. *cā subhūte*) AV. VS. MS. ŚB. TA. AŚ. ŚŚ. Both are regular; in AV. *cā* plus one consonant, in the others *ca* plus two.

agne puriṣyādhipā bhava (TS. *bhavā*) *tram naḥ* VS. TS. MS. KS. ŚB. Intended for a triṣṭubh pāda. Perhaps *tram* is surplussage; whether it is or not, a long syllable is required by the meter before it, and *tram* (if kept at all) must be read *tuam*. But since vocalic *y* and *v* do not count as consonants for the purposes of the law of rhythmic lengthening (Wackernagel I §265a, note), the *ā* is not followed by two consonants and the lengthening is demanded. It is the other texts, with *bhava*, that are irregular.

§435. Fourthly, as to the quantity of the surrounding syllables, the variants do not support quite so strikingly the principle stated above, that they should both be short. We may remember that, in fact, one form of the variant always keeps short *a*. In about half the variants the preceding syllable is long. The following syllable conforms better; it is short in about three fourths of the cases. In eight cases both the adjoining syllables are long. In five of these, the older form of the variant has short *a*; but in the other three *ā* is older. It is, however, probably not accidental that in six of the eight cases the following syllable is an enclitic pronoun, that is a 'light word', lacking in accentual prominence, even tho metrically long. It is also worth noting that in half the cases the variant vowel is in the second syllable of the pāda; this is a favorite position for rhythmic lengthening, as we shall presently see.

§436. The eight cases where long syllables both precede and follow are:

hinva (Vait. **vā*) *me gātrā* (KŚ. *gātrāṇi*) *harivaḥ* TS. Vait. KŚ. ApŚ. MS. Lengthening only in the late and pseudo-hieratic Vait.
parv ā ṣa pra dhanva (AV. **vā*) *vājasūtaḥ* RV. AV. SV. KS. AB. ŚB. Lengthening secondary.

abhi vāñīr ṛṣṇām sapta (SV. ²tā) *nūgata* RV. SV.

vidma (Kauś. text ²mā; read ²ma with AV.?) *te swapna janitram* AV. Kauś. (pratīka only).

adha sma (MS. *smā*) *te vrajanam kṛṣṇam asti* (MS. *astu*, KS. ²nam *astu* *kṛṣṇam*) RV. SV. VS. TS. MS. KS. ŚB. Lengthening secondary.

vidmā te nāma (AV. *vidma te dhāma*) *paraman guhā yat* RV. AV. VS. TS. MS. KS. ŚB. ApMB.

asti hi smā (TS. MS. KS. *astu sma*) *te śuṣminn awayāh* RV. VS. TS. MS. KS. ŚB.

adyā (SV. GG. Svidh. *adya*) *no deva savitah* RV. SV. AB. KB. AA. TA. MahānU. AŚ. ŚŚ. ApŚ. AG. ŚG. GG. Svidh.

§437. The only other cases of a following long syllable, not final in its pāda, are:

vahā (TB. N. *vaha*) *devatrā didhiṣo* (MS. *dadh^o*) *havīṣi* MS. KS. TB. N. *upa* (MS. *ulā*) *no mītrāvaruṇāv ihācatam* (MS. ²nā *ihācatam*) MS. TB.

TA.

indrasya nu vīryāṇi pra vocam (AV. *nu pra* [read *prā*, §449] *vocam vīr^o*) RV. AV. MS. ArS. AB. KB. TB. AA. N. Note that *ā* is clearly secondary and is followed by a labial consonant (§464).

§438. In quoting the full list of these variants we shall classify them according to the position which the variant syllable occupies in the verse. All but one of the thirty-eight variants are metrical; and that one is cadenced prose and imitates a triṣṭubh pāda. In two cases the order of words is so changed that the variant syllable occurs in different positions. Of the rest, the variation occurs most often in the 2d, 3d, and 4th syllables of the pāda, viz., six, four, and six times respectively. It occurs three times in the fifth syllable of triṣṭubh-jagatī pādas before the cesura, and once as the initial syllable, so that it occurs twenty times in the first part of the verse, and fifteen in the last. But of these sixteen, eleven concern the eighth syllable and two the tenth; one case each concerns the seventh and ninth syllables of jagatī pādas, and the sixth of an anuṣṭubh. This summary indicates that, except where metrical requirements have caused the lengthening, the occurrences tend to be pretty closely restricted to the first part of the verse, and specifically to the second, third, and fourth syllables (and the fifth when that precedes the cesura). In the last part they occur as a rule only when the meter requires a long syllable.

§439. In the first syllable of a pāda:

pra (KS. *prā*) *ya āyur jīvaṣe soma tārti* RV. KS. AB. GB. Vait. MŚ.

It is unlikely that a rather late text like KS. has preserved a historic

representative of IE **prō*. Cf. *pra* (*prā*) *smā minaty* (*minoty*) *ajarah*, §512, which probably belongs here, and §449.

§440. In the second syllable:

hinva (Vait. °*vā*) *me gātrā* (KŚ. *gātrāṇi*) *harinaḥ* TS. Vait. KŚ. ApŚ. MŚ.
vahā (TB. N. *vaha*) *devatrā didhiṣo* (MS. *dadh°*) *havīṇsi* MS. KS. TB. N.
vidmā te nāma (AV. *vidma te dhāma*) *paramaṁ guhā yat* RV. AV. VS. TS.
 MS. KS. ŚB. ApMB.

vidma (Kauś. °*mā*) *te svapna jānitram* AV. Kauś.

adyā (SV. GG. Svidh. *adya*) *no deva savitaḥ* RV. SV. AB. KB. TB. AA.
 TA. MahānU. AŚ. ŚŚ. ApŚ. AG. ŚG. GG. Svidh.

upa (MS. *utā*) *no mītrāvaruṇāv ihāvatam* (MS. °*ṇā ihāgatam*) MS. TB. TA.

§441. In the third syllable:

juhota (AV. °*tā*) *pra ca tiṣṭhata* RV. AV. VS. TA.

pretā (TS. *upa preta*) *jayalā naraḥ* RV. SV. AV. VS. TS. Read *pra-itā*
 in RV. etc. TS. seems to have tried to improve the meter, but
 only makes it worse.

janiṣvā (MS. °*ṣva*, RV. KS. °*ṣta*) *hī janyo agre aḥnām* RV. TS. MS. KS.
 ApŚ.

adha sma (MS. *smā*) *te vrajanam kṛṣṇam asti* (MS. *astu*, KS. °*ṇam astu*
kṛṣṇam) RV. SV. VS. TS. MS. KS. ŚB.

§442. In the fourth syllable:

varivasya mahāmaha (SV. °*syā mahonām*) RV. SV.

taṁ ā prṇa (TB. *prṇā*) *vasupate vasūnām* RV. TB.

ut tiṣṭhata (AV. Kauś. °*tā*) *pra taratā sakhāyaḥ* RV. AV. VS. ŚB. TA.
 Kauś. See §433.

ā juhota (TB. ApŚ. °*ta*) *divasyata* RV. ŚB. TB. ApŚ. (*pratīka*)

ramayata (KS. °*tā*) *marutaḥ syenam ājinam* (MŚ. *marutaḥ pretaṁ vājinam*)
 TS. KS. ApŚ. MŚ. Three mss. of KS. *ramayata*.

asti hī ṣmā (TS. MS. KS. *astu sma*) *te śuṣminn avayāḥ* RV. VS. TS. MS.
 KS. ŚB.

§443. In the fifth syllable, before the cesura:

udīrayathā (MS. MŚ. °*tā*, AV. KS. °*ta*) *marutaḥ samudrataḥ* RV. AV. TS.
 MS. KS. AŚ.

yatrā naś cakrā (Conc. *cakra* for KS. with one ms., but ed. *cakrā* with
 others) *jārasam tanūnām* RV. VS. MS. KS. GB. ŚB. ApŚ. ApMB.
 HG.

prāñco agāma (TA. *prāñjo 'gāmā*) *nṛtaye haṣāya* RV. AV. TA.

§444. In the sixth syllable of *anuṣṭubh*:

indra somam pibā imam RV. AV. SV. MS.: *indra somam imam piba*
 RV. ŚŚ. See §432.

§445. In the seventh syllable of jagatī:

pary ā zu pra dhanva (AV. *dhanvā*) *vājasātaye* RV. AV. SV. KS. AB. ŚB. The third syllable after the cesura in triṣṭubh-jagatī meter tends to be long.

§446. In the eighth syllable of triṣṭubh-jagatī:

apo devīr upa sṛja (MS. *sṛjā*) *madhumatīh* VS. TS. MS. KS. ŚB.
brhaspate pari dīyā (TS. *dīya*) *rathena* RV. AV. SV. VS. TS. MS. KS.
 No real variant, since *dīya* ends a *kanḍikā* in TS.; see §428 and VV I p. 174.

agne purīṣyādhipā bhava (TS. *bhavā*) *tvam naḥ* VS. TS. MS. KS. ŚB.
 An irregular verse, which psychologically belongs here unless *tvam* be deleted; see §434.

vanaspate 'va sṛjā (KS. *sṛja*) AV. VS. TS. MS. KS. Also belongs here properly, see §431 and VV I p. 174.

dyumantam śuśmam ā bharā (SV. *bharā*) *svaroidam* RV. SV.

aditsan vā (MS. *dhīpsyam vā*, TB. *yad vādāsyam*) *saṃjagara* (TB. °*jagārā*, MS. °*cakara*) *janebhyaḥ* MS. TB. TA.

vayam rāṣṭre jāgryāma (MS.† KS.† °*mā*, MS. p.p. and TS. *jāgriyāma*) *purohitāḥ* VS. VSK. TS. MS. KS.

yasmād yoner udārītā (KS. °*lha*) *yaje* (MS. KS. *yajā*) *taṃ* RV. VS. TS. MS. KS. ŚB.

sapta yonīr (KS. *yonīr*) *ā pr̥hasva* (TS. KS. TB. °*svā*) *ghṛtēna* VS. TS. MS. KS. ŚB. TB.

ekayā ca daśabhiś ca svabhūte (AV. *cā suhūte*) AV. VS. MS. ŚB. TA. AŚ. ŚS.

bhagemām dhiyam ud avā (TB.† ApMB.† *ava*) *dadān naḥ* RV. AV. VS. TB. ApMB.

nihāram in ni me hara (TS. *ḥarā*) TS. KS. The TS. form is quoted as a case of lengthened final *a* in TPr. 3. 12; the actual quotation there includes the following word *nihāram*, which is the initial of the next pāda. There is no doubt of the pāda-division; the pāda is anuṣṭubh, not triṣṭubh. But the lengthening of *a* final in its pāda is so utterly anomalous that one of two things must be assumed. Either the lengthening was due to a careless assumption that the pāda was triṣṭubh (including the following *nihāram*); or (and this we believe is the correct explanation), the real reading intended in the saṃhitā-pāṭha is not *hara* but *harā*, subj. and not imperative. This was wrongly analyzed by the p.p. as *hara*, and hence arose the TPr. rule on the subject. This variant should then be added to VV I §152. We do not count it in our figures for this section.

§447. In the ninth syllable of jagati:

abhi vānīr ṣṣṇām sapta (SV. °tā) *nūṣata* RV. SV.

§448. In the tenth syllable of triṣṭubh:

virebhir āsvair maghavā bhavā (TS. °va) *naḥ* RV. VS. TS. MS. KS. No true variant, since *bhava* ends a *kaṇḍikā* in TS.; cf. §428 and VV I p. 174.

gharmam pāta vasavo yajata (TA. °tā, MS. °trā) *vāt* (MS. *vet*, TA. *vaṭ*) VS. MS. ŚB. TA. Cadenced prose, imitating triṣṭubh meter; hence lengthening secondarily in TA. Note that TA. is the only text that has a short vowel in the following syllable.

§449. Different syllables, with change of meter:

idam me prācatā vacaḥ RV. VS. TS. KS. TB.: *oṣadhayaḥ prāvata vācam me* MS.: *asyā avata vīryam* Kauś. Where the lengthening occurs it is favored by its metrical position.

indrasya nu vīryānī pra vocam (AV. *nu pra vocam vīr*°, but most mss., SPP., and Whitney Transl. *prā* for *pra*) RV. AV. ArS. MS. AB. KB. TB. AA. N.—Ppp. (Barret, *JAOS* 48. 47f.) like RV. On *prā* cf. §439 and 437.

(b) Words in which absolutely final *a* varies with *ā*, the *ā* being capable of more or less justification on formal grounds.

§450. Here other considerations enter in and make it impossible to regard the law of rhythmic lengthening as the sole determinant, altho it remains an important and perhaps in many cases the decisive factor. We include here adverbs in *tra* or *trā*; adverbs in *tha* or *thā*, *dha* or *dhā*; gerunds in *ya* or *yā*; instrumentals from *a* stems in *na* or *nā*; and neuter nom.-accs. in *ma* or *mā*; also one variant of *acha:achā*. It is noteworthy that in nearly all the cases, except the gerunds (in which the ending *yā* is probably older than *ya*), the variant vowel occurs in the second syllable of the pāda (cf. §438). Furthermore, it nearly always (with only one exception) is followed by a word beginning in a single consonant. Except in the case of gerunds, it never comes at the end of a pāda.

§451. Adverbs in *tra:trā*; viz. *yatra*, *tatra*, *atra*. There is a suffix *trā*, whose independence of *tra* seems indicated by a difference of accent (Whitney, *Grammar*, §1099a); the former is accented on the suffix, the latter on the stem. So far as we have noted, our variant forms in *trā* always accent the stem. Still, the existence of the *trā*-suffix cannot be ignored in considering these variations. While they are probably to be regarded as primarily rhythmic lengthenings, some influence from the suffix *trā* may be at least suspected.

§452. In all eight cases the adverb comes at the beginning of the pāda, so that the variant syllable is second. It is always followed by a single consonant; the following syllable is short three times, long five times. In nearly all cases the older version has *ā*:

yatrā (MS. **yatra*, AV. **yenā*) *naḥ* (AV. **te*) *pūrve pitarah̄ parelāḥ* (RV. MS. **pareyuh̄*) RV. AV. (bis) MS. (tris).

yatrā sapta ṛṣin (TS. KS. *yatra saptarṣin*) *para ekam āhuḥ* RV. VS. TS. MS. KS. N.

yatrā (TS. *yatra*) *suhārdah̄ sukr̥to madanti* (TS. **te*) AV. TS.

atrā (AV. *tatra*) *yamah̄ sādānā* (TA. **nāl*) *te minotu* (AV. *kṛnotu*) RV. AV. TA.

latrā sadah̄ (SV. *tatra yamim̄*) *kṛṇavase* RV. SV. KS.

tatrā (SV. *tatra*) *no brahmaṇaspatih̄* RV. SV.: *tatra indro brhaspatih̄* VS.

yatra (SV. *yatrā*) *devā iti bravan* (SV. *bruvan*) RV. SV.

atrā (VS. *atra*) *jahīmo* (RV. TA. *jahāma*, AV. *jahīta*) *ye asann aśevāḥ* (AV. *aśivāḥ*, and *asan āśevāḥ*; VS. ŚB. **śivā ye asan*) RV. AV. VS. ŚB. TA.

§453. Adverbs in *tha*, *thā*, and *dha*, *dhā*. Among the variants are found only *atha*, *athā*, *adha*, *adhā*, and one case of *itha*, *ithā*. Here there is less reason for assuming rhythmic lengthening, or more reason for suspecting formal analogy, because most adverbs of this type regularly have *ā*. The only form that usually ends in *tha* is *atha*, and *adha* is the only one usually ending in *dha*. The numerous forms in *thā* and *dhā* may therefore be supposed to have had some influence in producing the (not uncommon) forms *athā* and *adhā*. There is this time no difference in accent. The *ithā:itha* variant really belongs below, with §477, since the word regularly has *ā*.

§454. In the seven *atha* and *adha* variants, the adverb is always initial in the pāda. The following word begins with a single consonant in every case but one; but the following syllable is long also in every case but one.

atha (AV. *adhā*) *māsi punar āyāto no gṛhān* AV. HG.

adha (TB. *adhā*) *vāyuh̄ nigutah̄ śāscata svāḥ* RV. VS. MS. TB.

atha viśve arapā edhate gṛhah̄ TS.: *adhā viśvāhārāpa edhate gṛhe* VS.

atha jivir̄ (read *jivir̄*, see Whitney) *vidatham ā vadāsi* AV.: *athā jivir̄* ... ApMB.: *adhā jivir̄ vidatham ā vadāthah̄* RV.

adha syāma (MS. *athā syāta*) *śurabhayo* (ApŚ. corruptly, *syām asur ubhayaṃ*) *gṛheṣu* AV. MS. KS. ApŚ.

athā (AV. *atha*) *devānām vaśanir̄ bhavāti* RV. AV. TA.

athā (TS. * *atha*) *bhava yajamānāya śaṁ yoh* RV. TS. MS. KS. AŚ. No true variant; the short *a* once in TS. (3. 2. 11. 2) is due to the fact that the word happens to end a *kaṇḍikā*; see §428. This shows that after all the lengthening to *athā* was at least partly rhythmic, and felt as a matter akin to *sandhi*.

§455. For completeness we add here the single case of *ithā* varying with *ittha*. The latter is not recorded in the lexicons, tho it occurs in this variant in four texts. It is, however, clearly analogical, due to thought of *atha*. Of course the original and regular form is *ithā*, and the variant properly belongs with shortening of original final *ā*, §477: *ihettha* (AV. °*thā*) *prāg apāg udag adharāk* AV. GB. AŚ. ŚŚ. Vait.

§456. *Gerunds in ya:yā*. According to Whitney, *Grammar* §993a, 'fully two thirds' of the RV. forms in *ya* have *ā*, as if instr. sing. forms of *i* or *ti* stems. This, together with the fact that these *yā* gerunds are not governed by the laws which govern rhythmic lengthening, indicates that the variation is of a different sort. It is likely that the gerund ending was originally *yā*, and that the later regular ending *ya* is secondary.

§457. In a majority of the variants the gerund occurs at the end of a *pāda*, a striking proof that we are not dealing with rhythmic lengthening: *hiraṇyayāt pari yoner nīṣadyā* (MS. °*ya*) RV. MS. ApŚ.

vanaspate raśanayā niyūyā (MS. °*ya*, KS. TB. *raśanayābhīdhāya*) RV. MS. KS. TB. AŚ. N.

nīṣed agne abhiyujō vihatyā (AV. TB. °*ya*) RV. AV. MS. KS. TB.

rudrāḥ saṁsrjya (MS. °*yā*, TS. ApŚ. *sambhṛtya*) *prthivīm* VS. TS. MS. KS. ŚB. ApŚ.

mitrāḥ saṁsrjya (MS. °*yā*) *prthivīm* VS. TS. MS. KS. ŚB. ApŚ.

§458. *Instrumentals of a-stems in na:nā*. In the few variants occurring under this head we may suspect that the analogical influence of other instrumental forms in *ā* assisted the tendency to rhythmic lengthening of the *a*. There are only four cases, three of which concern the pronouns *tena* and *yena*; these three forms are initial in their *pādas*. In the remaining case the variant vowel is in the eighth syllable of a triṣṭubh *pāda*, so that the meter requires a long, which RV. has, while SV. substitutes short *a* against the meter. In all four cases the next word begins with a single consonant, and the following syllable is short:

kavir girōhāḥ kāyena (SV. °*na*) *kaviḥ san* RV. SV.

tenā (AV. TB. Poona ed. and MŚ. ed. *tena*, but all mss. of MŚ. *tenā*) *sahasrakāṇḍena* AV. TB. ApŚ. MŚ.; *tena vayan sahasravalsena* TB. ApŚ.

tena (AV. *tenā*) *vayan bhagavantah syāma* RV. AV. VS. TB. ApMB.

yena rahasi sahasram VS. MS. ŚB.: *yenā* (KS. *yenā*) *sahasram rahasi* AV. TS. KS. Vait.

§459. *Nominatives and accusatives neuter (or nom. masc.) in mā:mā* (once, *a:ā*). Here the phenomena of noun declension play a rôle. Sometimes a change of gender is certain or possible (masc. *ā*: neut. *a*). Sometimes there is a change of number; altho the ending short *a* in the neuter plural is twice as common as *ā* (Whitney, *Grammar* §425d), nevertheless *ā* is in a sense characteristic of the plural, and when found there cannot be regarded as merely a rhythmically lengthened *a*, despite the fact that the p.p. regularly writes *a*. Note the fact that twice among the variants it occurs at the end of a pāda, where rhythmic lengthening is impossible; and cf. Wackernagel III §145h. There is, indeed, among the variants only a single case (the first quoted) where both *ma* and *mā* appear to be certainly neut. sing., so that the lengthening must surely be rhythmic (cf. Wackernagel III §145b).

§460. The variant vowel occurs in the second syllable of the pāda five times, in the fourth twice, and in the fifth of a tristubh once; thus in the first part of the verse eight times out of eleven. In the other three cases it is final in the pāda, and certainly not rhythmically lengthened. The following word begins with a single consonant in every case but two, where it begins with *pr*- (cf. §§433, 464). The preceding syllable is always long; the following one is long just half the time. *śarmā* (TA. °*ma*) *saprathā āvr̥ṇe* KS. TA.: *śarma yachātha saprathah* (read °*thāh* with all mss., cf. Lanman, *NInfl.* 560) AV. The form must be singular, as the adjective shows, and KS. has a clear rhythmic lengthening. This is the only indubitable case.

vyomā (TS. °*ma*) *saptadaśaḥ* VS. TS. MS. KS. ŚB. KŚ. MŚ.—BR. assume a change of gender here in *vyoman*. The formula is so devoid of meaning that anything is possible, but it may be merely a phonetic variant.

ayam sahasram ānava . . . vidharma (ApŚ. °*mā*) SV. ApŚ. MŚ. Certainly not rhythmic lengthening, as it is final in the formula; rather change of gender, neut. to masc., in ApŚ. Even the original neuter is used as an epithet ('Weltordner', Benfey).

brahma (ApŚ. °*mā*) *devānām prathamajā rtasya* PB. ApŚ. Here there is certainly a change of gender (in ApŚ. masc., 'priest of the gods'). *rtasya brāhma* (AV. *bhūtānām brahmā*) *prathamota* (emended by RWh. in AV. to *prathamoha*) *jajñe* AV. TB. The difference of accent proves that different genders are intended. But the pāda is hard to interpret without some emendation; see Whitney's note.

tan no brahmā (TA. °ma) *pracodayāt* MS. TA. MahānU. Here also there is change of gender (MS. *brahmā'*).

trīṅśad dhāma (MS. MŚ. *trīṅśadddhāmā* as one word) *vi rājati* RV. AV. SV. ArS. VS. TS. MS. KS. ŚB. The MS. understands its compound as of masc. gender.

brahma devakṛtam upahūtam TS. MS. TB. AŚ. ŚŚ.: *brahmā devakṛto-pahūtā* ŚB. Here the number is changed from singular to plural in ŚB.

varma (AV. °mā) *śreyadhvam bakulā pṛthūni* RV. AV. KS. ApŚ. Both forms here are plural; and so in the next.

yatra pavām nīhitā sapta nāma (AV. *nāmā*) RV. AV. Cf. *prec.*; note the variation at the end of a pāda.

tava śravāṅsy upamāny ukthyā (SV. °yo) RV. SV. The only case of a n. pl. in *a:ā* not from an *n*-stem.

§461. One case of the preposition *acha:achā*. The original quantity of the final *a* is uncertain; but in RV. it is always long except before a pause and in two other cases (Grassmann, s. v.). One of the two exceptional cases is concerned here. Wackernagel II. 1 p. 131, believes that *achā* is original.

acha yāhy ā īroḥā daivyaṁ janam RV.: *achā no yāhy ā vaha* RV.SV.

We consider that *vahā.vaha* in this variant does not deserve quotation above under final *a:ā* in verb forms, because the second form of the text actually reads *vahābhi*, fusing *vaha* with following *ābhi*. The p.p., of course, always reads short *a*.

(c) Short *a* as final of stems in composition, and in analogous cases, optionally lengthened.

§462. Just as the general laws of external sandhi are applied to the combination of parts of noun compounds, and even of stem-finals with certain suffixes (as *vant* and *vin*), so short *a* as stem-final may be rhythmically lengthened in these conditions. And the final vowel of the reduplicating syllable seems to be treated in the same way.

§463. The conditions of the lengthening are in large part similar to those where *a* is absolutely final. So the *ā* is invariably followed by a single consonant, without one exception among the variants. But the surrounding syllables are rather more apt to be long, instead of short as we should expect. The preceding syllable in fact is almost always long in the variants, and the following syllable is long in nearly half the cases. Most of the variants are prose, so that they furnish little evidence as to meter or position in the verse. There are five metrical

variants of *aā* before the suffix *vant*; in every one the variant syllable is second in the *pāda*.

§464. Wackernagel, who discusses this question in II. 1 §56, recognizes an influence of a following consonant on the lengthening to this extent, that he finds it especially common before *v*. If the evidence of the variants is to be trusted, it would seem that other labial consonants, especially *p* and *m*, exert the same influence; cf. above, §§433, 460. Nearly all the cases occur before one of these three consonants.—For compounds of *a* privative, sometimes lengthened to *ā*, see §§469 f.

§465. *Prepositions in final a*, optionally lengthened in composition. All the cases are prose. In two out of three the following consonant is *m* or *v*.

apamityam apratīlām yad āsmi AV. (pratikas in GB. Vait. Kauś):
yāny apāmityāny apratītāny (TB. Poona ed. ²īlāny) *asmī* TB.
ApŚ. (Metrical in AV., but prose in TB. ApŚ.)

upāvir (TS. ApŚ. *upa*²) *asi* VS. TS. MS. KS. ŚB. KŚ. ApŚ. MŚ. See
pw. VII p. 325.

prayāsāya (VS. *prā*²) *svāhā* VS. TS. KSA. TB. TA. On *prā*, not to be
identified with IE. ²*prō*, cf. §§429, 439.

[*prāraṇebhiḥ* (MS. KS. *prāraṇena*) *śaśośasaḥ* RV. VS. TS. MS. KS. ŚB.
Probably to be derived from root *pru*, rather than *pra* + *vana*.
See §491.]

§466. Other compounds. The variation occurs thrice before *p* and twice before *v*. The first three cases are metrical, the others prose. For variations of the adverb *uttarā* with the stem *uttara* in composition see §476.

āvīte dyāvāpṛthivī rāveṛāhu MS. KS.: *āvinne dyāvāpṛthivī dhṛtaurate*
TS. TB. And (in same passage): *āvītau* (TS. *āvinna*) *mītrā-*
varuṇau dhṛtaurate (TS. ²yāv rāveṛāhu) VS. TS. MS. KS. ŚB.
Note *ā* before *v* alone, but short *a* before *vr-* (the syllable being
long already). Cf. §665.

sahasrapoṣaṁ subhage (TS. ²gā) *varāṇā* RV. TS. MS. KS. SMB.
ApMB.: *sahasrāpoṣaṁ subhage varāṇā* AV. Kauś.

īde agnim svavasam (AV. *svāvasam*) *namobhiḥ* RV. AV. MS. TB. AŚ.
Only the AV. truly belongs here, as a compound of *sva* with *vasu*.
The others have a compound of *su* with *avas*.

deva samasphāna sahasrapoṣasyeśiṣe (AV. *sahasrā*²) AV. TS.: *sahasra-*
poṣasyeśiṣe SMB. (Conc. quotes the latter again for AV. TS.;
but it occurs in them only as part of the longer phrase.)

dvārapāya svāhā; *dvārapāya svāhā*; *dvārapopa sprāa*; *dvāropy upa sprāa*,
all HG.; *dvārā*² etc., ApMB.

[*bṛhaspatinā rājā svagākṛtāḥ* TS.: †*svagākārakṛto mahyam* MŚ, Conc. *svagak°* for MŚ.]

§467. *Formations in vant and vin.* The variants seem to suggest a tendency for Tait. texts to prefer *ā* before these suffixes, and Maitr. texts short *a*; but they are not unanimous, and are probably too few in number to justify such an inference. It may be noted that similar variants before the parallel suffixes *mant* and *min* have not been observed; we have seen (§§238 ff.) that they did not occur originally after *a* vowels. The first five variants are metrical.

āśvat (RV. *āśvā°*) *soma vīśvat* RV. SV. VS.

indravanto (TS. *indrā°*) *maruto viṣṇur agniḥ* RV. AV. TS. KS. †40. 10b.

puṣpavatīḥ (TS. *puṣpā°*) *supippalāḥ* VS. TS. MS. KS. ŚB.

puṣpavatīḥ (TS. ViDh. *puṣpā°*) *prasūvarīḥ* (TS. *°vatīḥ*, AV. KS. *°matīḥ*) RV. AV. VS. TS. MS. KS.

ṛṣkāhastā (TS. KS. *ṛṣkāvanto*, MS. *ṛṣgavanto*) *niṣaṅgiṇāḥ* VS. TS. MS. KS.

indravān *bṛhad bhās svāhā* KS.: *indrāvān svāhā* TS. TB.: *indravān svavān bṛhad bhāḥ* MS.

dūrehetir indriyāvān (PB.† *°yāvān*) *patatrī* (PB. *°trīḥ*) TS. PB. TB. PG. ApMB.

vātāvān varṣaṇ bhīma rācaḥ svāhā MS.: *vātāvad varṣam ugrar ārt svāhā* TS.: *vātāvān varṣann ugra rācat svāhā* KS.

agnīndrayor ahaṁ devayajyayā vīryavān indriyavān bhūyāsam MŚ.: *indrāgniḥyor* (MŚ. *°nyor*) *ahaṁ devayajyayendriyādy annādo* (MŚ. *°driyavān vīryavān*) *bhūyāsam* TS. MŚ.: *indrasyāhaṁ devayajyayendriyādi* (KS. *°yāvān*, MŚ. *°yavān*) *bhūyāsam* TS. KS. MŚ.

juṣṭam devetihyo havyam ghṛtāvat (TS. *ghṛtāvat svāhā*) TS. MS.

dhīṣaṇās teā devīr viśvadevyāvatīḥ (MS. MŚ. *dhīṣaṇā teā devī viśvadevyāvatī*) *prthivīyāḥ sadhasthe* . . . VS. TS. MS. KS. ŚB. And so with *aditiḥ* (*teā* (*°tis teā*) *devī* . . .; *devānām teā patnīr devīr* . . .; *janayas teāchinnapatrā devīr* . . .; *varūtrayo janayas* (*varūtrī*, etc.) . . .; *gnās teā devīr* . . . All in same texts, Maitr. always reading *viśvadevyā°*, the others *°vyā°*.

[*somaṁ te kṛṇāmy ūrjasantam payasantam vīryāvantam* . . . TS. KS. Conc. *vīryasantam* for TS.]

§468. *The reduplicating syllable.* Two cases; in both the following consonant is *m* or *v*.

trita etan (AV. *trita enam*, comm. *etat*, read *etan* or *enan*) *manuṣyeṣu māmrje* (AV. *mamrje*) AV. TB. The AV. form is more usual but bad metrically; TB. (probably secondarily) improves the meter by using the stem *māmrj-* (found RV.).

kucanto agnir̥i vasyadhanta (AV. *vā°*) *indram* RV. AV. KS. The regular form is *vā°*, but forms with *vā°* are found in RV.

(d) Final *ā* optionally shortened to *a*; and other *a:ā* either absolutely final, or in the seam of compounds.

§469. We group here a varied assortment of cases which complete the list of what may be called in a large sense 'final' *a:ā*. Real phonetic shortening of *ā* is not common. In most of the following variants both short and long *a* can be justified morphologically. We begin with an interesting group concerning *a* privative and the preposition *ā*. Some of these concern lengthenings of *a* privative and properly belong in the preceding sections, but are mentioned here because of their similarity to those which involve the preposition *ā*.

§470. Thus, it has long been recognized that the RV. form *a'deva*, 'godless', is the same as *ādeva*, which varies with it in two of our variants, one of which occurs in both forms in RV, itself. A somewhat dubious theory on *ādeva*, rejected by Oldenberg, *Noten* on RV. 6. 49. 15, is put forward by Wackernagel II. 1 p. 131.

viśā ādevīr abhy āśnavāma RV.; *viśo ādevīr abhy ācarantīh* RV. AV. AB. *bhuvad* (SV. *bhuvo*) *viśam abhy ādevam* (SV. *ad°*) *ojasā* RV. SV. Here the *ā* may be due to the tendency towards an anapest after the caesura; with short *a* we have a tribrach.

§471. Less certain cases of lengthening of *a* privative are:

adāyo (TS. *adāyo*, MS. *ādāyo*) *vīrah* (AV. *adaya ugrah*) *katamanyur indrah* RV. AV. SV. VS. TS. MS. KS. In pw. I p. 297 it is said that *ādāya* is an error for *adaya*. But the p.p. repeats the form; it might be interpreted as 'taking, seizing', from *ā-dā*.

yavā ayavā ūmā abdah (KS. *yavā āyavā ūmā īvā abdas*) *sagarah sumekah* MS. KS. MŚ.: *yāvā ayāvā evā ūmāh sabdah sagarah sumekah* TS. ApŚ. The forms *yava(n)*, *yā°*, and *ayava(n)*, *ayā°*, are used with great confusion, but the *ā*- seems to be felt as privative; the *y*-forms designate the first half of the lunar month, the *ay°* forms the latter half. The form with *āy°* is not noted except here and in the next; it seems to be equivalent to *ay°*.

sajūr abdo (MS.* *abdā*) *āyavobhih* (TS. ApŚ. *yāvabhih*, MS. MŚ. *āyavabhih*, KS. *āyavobhih*) VS. TS. MS. KS. ŚB. ApŚ. MŚ. Cf. preceding.

§472. In the next we have a clear case of the preposition *ā* varying with *a* privative:

yām āpīnīm upasīdantī āpah AV.: *yām apitā upatīṣhanta āpah* LS.

'Whom, fattened, the waters wait upon': 'whom the waters, undrunk, wait upon'.

§473. In the rest, real phonetic shortening of *ā* seems at least possible, especially in the couple of cases where it occurs before conjunct consonants; cf. the similar law in Pāli and Prakrit (§§393 ff.). The words are however largely problematic, and in some of them a privative may be involved; so in the first:

svastidā āghṛṇī (TB. TA. *agh^o*) *sarvānīrah* RV. AV. MS. TB. TA. This familiar epithet of Pūṣan certainly contains the preposition *ā*. The form *aghṛṇī* is recorded in no lexicon. Comm. on TB. desperately takes the *a* as privative: *asodhavyadīptī* (!). The comm. on TA. varies in different mss.; one reading is *āgatadīptī* (taking *a* as = *ā*). The reading adopted in Poona ed. is *adīptī*, *asmāse anugrāhī*, which is not utterly unreasonable, cf. the classical *aghṛṇin* (pw. II p. 286, 'nicht verachtend'). But cf. also *pūṣye 'āghṛṇaye svāhā*, §300, where the yet different form *āghṛṇi* occurs, and is certainly a phonetic variant for *āghṛṇī*.

āśleṣā (TS. *āśreṣā*) *nakṣatram* TS. MS. KS. Name of a nakṣatra, more commonly *āśleṣa*; both these forms are otherwise unknown. BR. derive *āśleṣa* from a privative, but *āśleṣa* (*āśr^o*) from the preposition *ā*; this is hardly credible. The two forms must be of the same origin, one a phonetic variant of the other. The prevalence of *ā*-forms suggests that *a*- is a case of shortening before two consonants.

ā no viśva (MS. *°vā*) *āskrā* (TB. *viśve askrā*) *gamantu* (MS. *°ta*) *devāḥ* RV. MS. TB. AŚ. The word is obscure; *askra* seems to be otherwise unknown. Comm. on TB. *ābhimukhyena kartārah santah*, which implies *ā* and supports BR's derivation from *ā* plus root (*s*)*kr* (Sāyaṇa derives from *kram*). This would then be another case of shortening before a two-consonant group.

§474. There are three other cases which would be counted as rhythmic lengthenings of a privative, but for the fact that they seem to be misprints or textual blunders. The *ā* forms occur each time only in TB. Bibl. Ind. ed., and each time the Poona ed. reads short *a* in text and comm. without report of variant, agreeing thus with the other texts: *arādhyā edidhiṣūpatim* VS.: *ārādhyai ididhiṣūpatim* TB. Conc.

'For misfortune.'

aśādham (TB. Conc. *aś^o* or *āś^o*) *yutsu pṛtanāsu paprim* RV. VS. VSK. MS. TB. AŚ. ŚŚ. 'Unconquerable.'

aśādham (TB. *āś^o*, Conc.) *ugraṁ sahamānam ābhīh* RV. AB. TB.

§475. Next, a few cases of final *ā* of feminine stems, optionally shortened to *a* in composition and before *vant*. They hardly confirm, but are not numerous enough to dispute, the statement of Wackernagel II. 1 §56e that the shortening is specially common before consonant combinations and in the neighborhood of long syllables. Perhaps by chance, a labial consonant follows the vowel in nearly every case.

nāzikāvale (TS. [°]*karate*) *svāhā* TS. KSA.

anāyān māyavattarah ŚB.: *māyān māyāvattarah* AB.

idaprajaso (KS. *idā*[°]) *mānavih* TS. MS. KS.

śirahpānīpādapārīvaprṣṭhorūdarajāñghaśiśnopasthapāyavo (MahānU. [°]*prṣṭhodarajāñghā*[°]) *me śudhyantām* TA. TAA. MahānU.

ūrnamradasaṁ (TS. TB. ApŚ. *ūrṇā*[°]) *tvā strṇāmi* (KS. *ūrnamradah prathasva*; Kauś. *ūrnamradam prathasva*) *svāsastham* (VS.† ŚB.† [°]*sthām*) *devebhyaḥ* VS. TS. KS. ŚB. TB. KŚ. Kauś.: *uru prathas-vornamradam svāsastham devebhyaḥ* MS.

§476. The adverb *uttarā* varies with the adjective stem *uttara* in composition:

mitrāvaruṇanetrebhyo vā marunnetrebhyo vā devebhyo uttarāsadbhyaḥ (VSK. *uttara*[°]) *svāhā* VS. VSK. ŚB.

ye devā mitrāvaruṇanetrā vā marunnetrā vottarāsadaḥ (VSK. *vottara*[°]) *tebhyaḥ svāhā* VS. VSK. ŚB.

§477. The rest are sporadic. The stem *aṣṭa:aṣṭā* belongs with noun formation rather than here; *ā* occurs in the regular inflexion of the stem (cf. Wackernagel II. 1 p. 131, III p. 358). On *itthā:ittha* see §455; on *achā:acha*, §461. Otherwise we record here only the form *viśvāhā* or [°]*ha*, and a couple of lexical variants:

śivā viśvāha (VS. and p.p. of MS. [°]*hā*) *bheṣajī* (MS. [°]*jā*; TS. *viśvāha-bheṣajī*) VS. TS. MS. KS. (Cf. *vratam rakṣanti viśvāhā* etc., §511).

The reading of MS. p.p. suggests interestingly that we may have a case of shortening for the sake of rhythm or meter (note surrounding long syllables). If the word is a compound of *viśva* and *ahan*, as Grassmann believed, the variation would rather be one of noun declension (neut. plur. in *a:ā*, cf. §§459 f.).

atī vā (AV. *aṭīva*) *yo maruto manyate naḥ* RV. AV. *vā:iva*.

yad indra citra mehanā (SV. PB. *ma iha na*) RV. SV. PB. AŚ. ŚŚ. N. See §832.

athem ava sya (AV. *athemam azyā*) *vara ā prthivyāḥ* AV. TS. AŚ. ŚŚ. MŚ. 'Then set him free upon the choice spot of earth': 'then him upon the choice spot of this earth . . .'

2. Non-final *a:ā* in verb inflexion

§478. In various verbal stem-formations and a few verbal inflexional forms, *a* medial varies with *ā*. Rhythmic considerations play a part in some of these, notably in the well known variation between *āya* and *aya* in denominative stems (VV I p. 155), with which must properly be classed verbal adjectives in *u* from denominative stems, showing the same shift:

devān devayate (TB. ApŚ. MŚ. *devā°*) *yoja* (MŚ. *yojamāndya svāhā*)
RV. SV. KS. TB. ApŚ. MŚ.

agne prehi prathamo devayātām (AV. *devātānām*, MS. KS. *devāyatām*)
AV. VS. TS. MS. KS. ŚB. The verse is meant for jagatī in all except AV.; meter favors *devā°*.

apānudo janam amitrayantem (AV. *amitrā°*) RV. AV. TS. KS.

devayuvam (TS. TB. *devā°*) *viśvadrām* (AŚ. *°re*) TS. ŚB. TB. AŚ. ŚŚ.
devir āpo agreguvo . . . devayuvam (VSK. *devā°*) VS. VSK. ŚB.

§479. Similar conditions exist in the radical syllable of the causative (VV I p. 155):

vasoṣpate ni ramaya (N. *rām°*, so v. l. of AV.) AV. N.: *vasupate vi ramaya*
MS.

yāvayāsmad dveṣam KS.: *yacayāsmad dveṣaḥ* VS. TS. ŚB. Kauś.: *yaraya*
(v. l. *yā°*) *dveṣo asmat* MS.: *yāvayāsmad aghā dveṣānsi* TA.

yāvayārātīm KS.: *yāvayārātīḥ* (MS. Kauś. *°tim*) VS. TS. MS. ŚB. Kauś.
The p.p. of MS. has *yāvaya*.

tatra havyāni gāmaya (KS. *ga°*) RV. KS. TB. ApŚ. MŚ. But von Schroeder reads *gāmaya* in KS. with one of his three mss.

§480. There are shifts between strong and weak perfect stems which involve this variation; see VV I p. 187, to which our first variant should be added:

adīṣan vā (MS. *dhīpsyam vā*, TB. *yad vādāsyam*) *saṃjagara* (TB. *°jagārd*,
MS. *°cakara*) *janebhyah* MS. TB. TA. These are first person forms,
so that either *a* or *ā* is permissible by regular grammar.

yat sāsahat (SV. *sāsāhā*, KS. *†sāsāhat*) *sadane kaṃ cid atriṇam* RV. SV.
KS.

bibheda valam (AV. AŚ. *balam*) *bhrqur na sasāhe* (AV. *sasāhe*) AV. SV.
AŚ. ŚŚ. The *ā* is probably due to the meter here; in the middle it
is highly irregular, tho not unknown (Whitney, *Grammar* §793h).
But the AV. form is itself not regular; it should be *sehe*.

svān cāgne tanvam (TA. *tanuvam*) *piprayasva* (AV. *piprā°*) RV. AV. TA.
MahānU. See VV I p. 187. The *ā* here disturbs the meter, but
is otherwise hardly much worse than the rival form.

§481. There are a number of cases of sigmatic aorists containing *a* or *ā*, or sigmatic aorists with *ā* varying with other aorists or presents in medial *a*. They are mostly collected in VV I pp. 128 f., 186. On the latter page, under §277, is to be added the following:

ānyāvākṣid (VS. *ānyā vakṣad*) *vasu vāryāni* VS. TB. Cf. also:
grāvēvādīd (ApŚ. *grāvē raded*; so KS. ed., with v. l. as Cone.) *abhi somasyānīsum* (ApŚ. **śunā*) KS. ApŚ.

§482. Subjunctive forms with an ending containing *ā* often vary with indicative or imperative (injunctive) forms with endings containing short *a*. They hardly concern phonetics, and can be found in VV I, in the appropriate places (§§117, 124, 137, 152-4, 167f.). Nor shall we list here the different modal forms of the roots *dā* and *dhā* which show alternatively *a* and *ā* (VV I §193); or augmented and augmentless verb forms in initial *ā:a*, VV I pp. 180f., and elsewhere, of which the following may be mentioned here as examples:

ayann (TB. ApŚ. *āyann*) *arthāni kṛṇavann apāṇisi* RV. KS. TB. ApŚ.
ahā yad dyāvo (AV. *devā*) *asuntim ayan* (AV. *āyan*) RV. AV. *āyan* is imperfect indicative, *ayan* subjunctive.

There are yet other variations in verbal endings showing this shift. We shall quote only one of the dual endings *-tam* and *-tām*, 2d and 3d persons, which should be added to VV I §337:

ā mā gantām (VSK.† **tan*) *pitarā mātara ca* (VSK.† *iyuvam*) VS. VSK.
 10.3.12c, TS. KS. ŚB. Subject voc. in VSK., nom. elsewhere.
 Surrounding *pādas* have 3d person verbs.

3. Non-final *a:ā* in noun formation

§483. In this class nearly all traces of rhythmic or metrical influence disappear; the variants are almost exclusively morphological (occasionally lexical), and concern phonetics only to a slight extent. Yet even here it is hard to rule out altogether phonetic considerations. Our volume on Noun Formation will deal more extensively with this group.

§484. Most of them fall into two classes. First, there are variants in which two primary noun formations interchange, one having *a* and the other *ā* in the radical syllable, the suffix being usually tho not always the same. Included here are some obscure words of doubtful origin, where the original form is uncertain and the variation may be phonetic in some sense. Second, there are cases of variation between secondary formations with the *vriiddhi* of secondary derivation and other, primary or secondary, formations without this *vriiddhi*. The distinction between the two classes is not always clear or definite.

§485. Under primary formations with radical *a* or *ā*, we may call attention first to a number of variations between the stems *yava(n)*, *yavas*, *yāv°*, and *ay°*, *āy°*, to which attention has already been drawn in §471. The original form of the word in question is unknown:

sajūr abdo (MS. **abdā*) *ayavobhih* (KS. *āy°*, TS. ApS. **yāvabhih*, MS. MŚ. *āyavabhih*) VS. TS. MS. KS. ŚB. ApS. MŚ.

yavā ayavā ūmā abdah (KS. *āyavā ūmā tēvā abdas*; TS. ApS. *yāvā ayāvā evā ūmāh sabdah*) *sagarah sumekah* TS. MS. KS. ApS. MŚ.

yavānām (TS. *yāv°*) *bhāgo* 'si VS. TS. MS. KS. ŚB.

ayanānām (TS. *ayāv°*) *ādhipatyam* VS. TS. MS. KS.

yavās cāyavās cādhipataya āsan VS. MS. KS. ŚB.; *yāvānām cāyāvānām cādhipatyam āsit* TS.

§486. Rather numerous are cases in which the primary suffix *a* is used with well-known roots in forming primary derivatives with either *a* or *ā* in the root syllable; type *bhaga*:*bhāga*. They call for no comment: *subhagānīkaraṇī mama* AV.: *subhagānīkaraṇam mama* SMB. Most *samhitā* mss. of AV. *subhag°*.

mām agne bhāginam kuru ApMB.: *mām indra bhāginam kṛṇu* AV.

saṁsārabhāgā (°*gāh*, °*gās*, VS. ŚB. KŚ. *saṁsraṇa°*) *sheṣā* (Kauś. *taviṣā*) *bṛhanth* VS. TS. MS. KS. ŚB. Kauś.

namah parṇāya (TS. KS.† *parṇyāya*) *ca parṇasādāya* (TS. °*sadyāya*, VS. °*sādāya*) *ca* VS. TS. MS. KS.

prātaḥ prātaḥsavasya (ApS. MŚ. °*sāvasya*) *śukravato*... ŚB. KŚ. ApS. MŚ. *prātaḥsāva* is the only form known to RV., but the other is commoner later.

prātaḥ prātaḥsavasyendrāya (ApS. MŚ. °*sāvasyen°*)... KŚ. ApS. MŚ. *krāvaś* (VS. *śravaś*) *ca me krutiś ca me* VS. VSK. TS. MS. KS. *kravaś* might be taken as an *s*-stem, but not *krāvaś*.

kṣuro bhrājaś (TS. *bhrjvāñ*, MS. *bhrjaś*, VS. *bhrājaś*) *chandaḥ* VS. TS. MS. KS. ŚB.: *bhrājaś* (KS. ed. †*bhrā°*, v. l. *bhra°*) *chandaḥ* VS. (in next verse) TS. KS. (in same verse) ŚB. Comm. on VS. *bhrājaś* for *bhrā°*.

vahnīḥ samitarāṇo (TA. *sampāraṇo*) *bhava* VS. TA. Different but synonymous roots.

§487. Forms in primary *ya*, practically gerundives in meaning:

yad bhūtaḥ yac ca bhavyam (AV. *ArS. VS. *bhā°*, AV. **yad evā bhāvyam*) RV. AV. (bis) ArS. VS. TA. Comm. on AV. and Ppp. *bhav°*. Metrical lengthening, possibly.

uttarasyaṁ devayajyāyām upahūtaḥ (TB. also °*tā*) TS. ŚB. TB.: *upahūto 'yam yajamāna* (MS. °*nā*) *uttarasyaṁ devayajyāyām* (MS. °*yājyāyām*) MS. AŚ. ŚŚ.

§488. Forms in other suffixes:

haranaśrun (TB. *hāvanaśrūr*) *no rudreha bodhi* RV. TB. *hāvana-* is not otherwise recorded from root *hā*.

dūṣikābhīr hrādunim (KSA.† *hra°*) TS. KSA.: *hrādunīr dūṣikābhīḥ* VS. MS. The word is not otherwise recorded with short *a*; if KSA. is correct, it has probably suffered analogical influence from the sphere of *hrada*.

divācarebhyo (MG. °*cārībhyo*) *bhūtebhyah* MG. VIDh.: *ahaścārebhyah* ŚG. (Se. *namah* in both.) Also: *naktamācarebhyah* ŚG. VIDh.: *naktamācārībhyo bhūtebhyah* MG. Stems *cara* and *cārin*.

tataḥ me āpas (TB. ApŚ. *ma āpas*) *tad u tāyate punaḥ* RV. KB. TB. AŚ. ApŚ. Both *apas* and *āpas* are Rigvedic.

vrātāni (MS. TB. ApŚ. *vrātā nu*) *bibhrad vrātāpā adabdhah* (TB. ŚŚ. ApŚ. ŚG. *adābhyah*) MS. AB. TB. AŚ. ŚŚ. ApŚ. ŚG. Here the gerundive varies with a participle.

§489. The remaining variants under this head are in some way or other doubtful or obscure, but seem generally to be primary formations; occasionally they may be lexically different in origin:

adāyo (TS. *adāyo*, MS. *ādāyo*) *vīrah* (AV. ed. with p.p. *adaya ugrāh*, but mss. *adā°*, and so comm.) *śatamanyur indrah* RV. AV. SV. VS. TS. MS. KS. On the initial *ā* of MS. see §471. The second *ā* is anomalous if the word means 'pitiless' (so AV. comm.). Possibly 'without a share' (*dāya*), tho this fits none too well. For other suggestions see Keith's translation of TS. and note.

marudbhyo gṛhamedhibhyo (MS. °*dhebhyo*) *baṣkihān* (MS. *vaṣ°*, ApŚ. *baṣkān*) VS. MS. ApŚ. Cf. §219. The word is obscure; is the *ā* somehow connected with the suppression of the second syllable in ApŚ.?

vāṣaṭ ApŚ.: *vaṣaṭkārah* AG. ŚG. If Garbe's conjecture is right (all mss. of ApŚ. *vaṣaṭ*) it is a deliberate and artificial variation of the familiar exclamation *vaṣaṭ*.

ākhuḥ kaśo mānthālas (MS. *mānthālavas*, VSK. *māndhālas*) *te pītṛnām* VS. VSK. MS.: *pāṇktrah* (KSA.† *pāṇktaḥ*, but mss. of both texts *pāṇtra-*) *kaśo mānthālavas* (KSA.† *man°*) *te pītṛnām* (KSA.† *pītṛ°*) TS. KSA. See §77.

hemantāya kakarān (KSA.† *kakārān*) VS. MS. KSA. ApŚ. Name of an unknown animal or bird.

[*śikīrāya vikakarān* (KSA.† *vikārān*, Cone. *vikārān*; ApŚ. *vikīrān*) VS. KSA. ApŚ.]

astām jālma (KS. *jālma*) *udaram braṇṣayitvā* (KS. *grāṇs°*) AV. KS.

nākrō makarah kulīpayas (TS. *kulīkayas*, MS. *pulīkayas*, KSA. *pulī-rayas*) *te 'kūpārasya* (KSA.† *kūvarasya*) VS. TS. MS. KSA. Read *kūvarasya* in KSA.; see §198.

śaṇḍerathāś śaṇḍikera ulākhalaḥ ApMB.: *śaṇḍikera* (PG. *śaṇḍīkeya*) *ulākhalaḥ* HG. PG. Fanciful names of demons.

ākhuḥ śrjayā śayāṇḍakas te maitrāḥ (KSA. *śayāṇḍakās te maitryāḥ*, em. in ed. to *°kas te maitrāḥ*) TS. KSA.: *śārgaḥ śrjayāḥ śayāṇḍakas te maitrāḥ* VS. MS. The word *śay°* is obscure, and may have been originally a compound.

vāsā stha VS. TS. ŚB. TB. ApŚ.: *vaśāḥ stha* MS. KS. MŚ. Addressed to waters. *vāsā* probably 'bellowing' (BR. and Keith 'obedient', implausibly following one of Śāyana's guesses); *vaśāḥ* 'cows'. It is held by some that *vāsā* is connected with the root *vās*, 'bellow'.

§490. Coming to secondary noun formations, we find first a number of cases in which two secondary stems exchange, one having *vridhī* in the first syllable and the other lacking it:

tisraś ca rājabandhavāḥ (HG. *°vaiḥ*) HG. ApMB.: *prajāḥ sarvāś ca rājabāndhavāḥ* (MG. *°vyaḥ*) PG. MG.: *sarvāś ca rājabāndhavāḥ* (ŚG.† *°bāndhavāḥ*) AG. ŚG. (Oldenberg suggests reading *°vāḥ* in ŚG.) Alternative stems *bandhava* and *bān°*, both from *bandhu*.

mitrāvaruṇau praśāstārau praśāstrāt (KŚ. *prā°*) KŚ. ApŚ. MŚ. The office of the *praśāstr* is *praśāstra* or *prā°*.

divyaṁ suparṇaṁ vāyasaṁ (AV. *payasaṁ*, KS. VS. ŚB. TS.* *vayasaḥ*, MS. TS.* *vayasaṁ*) *brhantam* RV. AV. VS. TS. KS. MS. ŚB. AŚ. *Suparṇ. vāyasa* and *va°* both 'bird'; *vayasaḥ* is instr. of the unrelated *vayas* 'strength'.

dhiṣaṇḍasi parvatī (TS. TB. ApŚ. *°tyā*, MS. KS. MŚ. *pārvatī*, but KS. mss. *par°*) VS. TS. MS. KS. ŚB. TB. ApŚ. MŚ. In the Tait. texts a secondary adjective *parvatya*, in the Maitr. school an equivalent *pārvata*; the form *parvatī* must also have the same meaning (Mahīdhara seems to explain it as having 'Vedic' shortening); it is too well attested to make emendation advisable. See next.

pratī tvā parvatī (TS. TB. *°tir*, MS. KS. MŚ. *pārvatī*) *vettu* VS. TS. MS. KS. ŚB. TB. MŚ. See prec. Twice in KS.; once the sole ms. has *parv°*; the other time *pārv°*, but KapS. *parv°*.

gārgī (AG. *gārgī*) *vācakanavī* (sc. *trpyatu*) AG. ŚG. Patronymies; *gārgī* is to be expected. See next.

śakalyam ŚG.: *śakalam* AG. (with both sc. *tarpayāmi*). Read no doubt *śakalyam* in ŚG. (misprint; Oldenberg's translation has *Śākalya*). Cf. prec.

ya antarikṣāḥ (sc. *sarpās tebhya imam baliṃ harāmi*) HG.: *ye sarpāḥ pāṛthivā ye antarikṣyā ye divyā* . . . AG.

vāyur na idita iditavair devair antarikṣyair (ApŚ. *antarikṣair*) pātu KS. ApŚ.

āṅgūṣṭhām (SV. *aṅgoṣṭham*) *avāśanta vāṇī* RV. SV. The SV. form in this and the next is dubious.

āṅgūṣṭhām (SV. *aṅgoṣṭham*) *paramānam sakṭīyaḥ* RV. SV. Cf. prec. *śvetāya vaidarvāya* (*°vyāya*, *°dārvāya*, *vaitahavyāya*), see §315.

svarṇastainyam avratyam (BDh. *avratyam*) ViDh. BDh. Perfect equivalents.

narāśaṅse (VS. *nār°*) *somapūtham ya āśuḥ* (KS. *ānāśuḥ*) VS. MS. KS. TB.

It is at least conceivable that *narāśaṅsa*, as name of a certain libation, is a secondary derivative without vridhhi.

[*narāśaṅsa stavīṣyate* AV. AŚ. ŚŚ. In the Berlin ed. of AV. is printed the false emendation *nārā°*.]

sūyavasiniṃ manave (RV. TA. *manuṣe*, KS. *mānuṣe*) *daśasyā* (TA. *°sye*, TS. MS. KS. *yāsusye*) RV. VS. TS. MS. KS. ŚB. *mānuṣa* of KS. = *manuṣa* of TA. (*manuṣe* in RV. is dative of *manuṣ*, a more primitive form; all ultimately connected with *manu*, whence the dative *manave*.)

agnīd rājānarauhiṇau (so ed., v. l. *rāja°*; p.p. *rājan*, *rau°*) *puroḍāśāv adhiśraya* MS. A name of a *sāman*; see note in MS., and BR. s. v. *rājana*, which seems to be the true form; *rajana* would perhaps be an equivalent formation if it were acceptable.

yakṣmaṃ śronibhyām (ApMB. *śronī°*) *bhāśadāt* RV. ApMB.: *yakṣmaṃ bhāśadyam śronibhyām bhāśadam* AV.

araṇyāya (MS. *araṇyāya*) *śṛmarah* VS. TS. MS. KSA. Both mean 'of distance'.

kalpayatam mānuṣīḥ TB. ApŚ.: *dṛṇhantām daivīr viśaḥ kalpantām* †*manuṣyāḥ* KS.

achinno divyas (KS. ApŚ. *daivyas*) *tantur mā mānuṣaḥ* (KS. ApŚ. *manuṣyaḥ*) *chedi* MS. KS. ApŚ.

bṛhaspatir devānām (ŚŚ. *daivo*) *brahmāham manuṣyāṇām* (ŚŚ. *mānuṣaḥ*) VSK. TB. ŚŚ. KŚ. ApŚ. MŚ.

§491. In other cases a secondary formation with vridhhi of the initial syllable varies with some form of the primary word from which it is derived, or with a related word:

śunam vāhāḥ śunam naraḥ (TA. *nārāḥ*) RV. AV. TA. *naraḥ*, plur. of *nṛ*; *nārāḥ*, plur. of *nāra*, from *nṛ* or *nara*.

namas te rathantarāya (AA. *rāth°*) . . . AA. IŚ. ŚŚ. Both words refer to

the Rathantara sūman; AA. forms an adjective from the noun *rath°*, with *sāmn* understood.

bhuvanam asi sāhasram (MS. **sah°*, ŚG. *sahasrapoṣam*, MS. **sahasrapoṣapūṣi*, ApŚ. *sahasrapoṣam puṣa*) MS. SMB. ApŚ. MŚ. ŚG. Probably read *sāhasram* in MS.*; note that MŚ. has this.

vāyosāvitra (TS. p.p. **trah*; MS. *vāyusavitṛbhyaṁ*) *āgomughhyaṁ caruḥ* (MS. *payah*) TS. MS. KSA. Both = 'of Vāyu and Savitar.'

tasmai brahma ca brāhmāś (TA. *brahmā*) *ca* AV. TA.

nāsām amitro (TB. *nainā amitro*) *vyathir ā dadharṣoti* RV. AV. TB. *āmītra* = 'belonging to the enemy (*amitra*)'.

agneṣ trā (MS. *agneṣ trā*) *mātrayā jagatyai* (KS. **tyā*, MS. *jāgatyā*) *vartanyā* . . . TS. MS. KS. 'with the path of the jagati' or 'with the jagati as path'. KS. v. 1. *jāgatyā*.

jagad asi MS. MŚ.: *jāgatam asi* MS. TA. ApŚ.: *jāgatāsi* MS.: *jāgato 'si* MS. MŚ. All 'composed in jagati meter'.

prabhāyā agnyedham (TB. *āgnendham*) VS. TB. The TB. form is problematic; comm. *agneḥ prajvalanakarāram*, which would make it equal to *agnyedham*. Should we read *āgnyedham*, 'having to do with fire-kindling'? Or *āgnīndham*?

sadyahkṛīś (ApMB. *sādyaskṛīś*) *chandasā saha* ŚG. ApMB. *sadyaskṛī* (masc.!), name of an ekāha. The ApMB. form would seem to be a secondary derivative, but in that case would have to be fem., and there seems to be no fem. noun with which it could agree.

prāvaṇebhīḥ sajoṣasaḥ RV. VS. TS. ŚB.: *pravaṇena sajoṣasaḥ* MS. KS. The *ḍr. λer. prāv°* is doubtful; Grassmann as secondary adj., '(fires) of the abyss'. But RV. p.p. *prāv°*; possibly rhythmic lengthening (note that the following consonant is *v*, cf. §464). The primary word is probably to be derived from root *pru*, tho it has been interpreted as a compound of *pra* and *rana*; in that case it would belong to §465.

śāsvatibhyaḥ (AV. ApŚ. and TB. Poona ed. *śas°*) *samābhyaḥ* AV. VS. TB.

IsāU. ApŚ. The adjective *śāsvata* = *śasvat*; fem. forms of both. *yadi vārunasyāsi* . . . Kauś.: *yadi vāruny asi* . . . Rvidh. ApG.: *yady asi vārunī* . . . GG.

pathā yamāya harmyam (TA. *hā°*) AV. TA.; and

evā (TA. *evam*) *vapāmi harmyam* (TA. *hā°*) AV. TA. *harmya* is recorded only here, and may mean the same as *harmya*, or be a corruption of that; but TA. takes it as a secondary adj., 'suitable for the house', supplying a noun; and this is also possible.

sūpasthā asi vānaspatyah MŚ.: *sūpasthā devo vānaspatiḥ* TS. ApŚ.

eṣa u sya vṛṣā rathah RV. SV.: *eṣa sya rāthyo vṛṣā* VS. ŚB.

adhyakṣyānukṣattāram TB.: *īadhyakṣyānukṣattāram* VS.

somo vaiṣṇaro rājā (AŚ. ŚŚ. *somo vaiṣṇaras*) . . . *aṅgirasō* (AŚ. *īaṅg*°, ŚŚ. *āṅgirasō vedo*) *vedaḥ* . . . ŚB. AŚ. ŚŚ. 'The Aṅgirasas (i.e., the AV.) are the Veda'; so ŚB. 'The others mean the same thing: 'the (Veda) of the Aṅgirasas'.

§492. There remain a number of other cases which seem to concern noun formation in a broad sense. First a group of variants between *āgrayana* and *āgrā*°, name of the first soma offering at the Agniṣṭoma, which is apparently derived from *agra*; the *ā* may be rhythmic in character. The variants seem to suggest a preference for the *ā* form in MS. MŚ. and KS., with short *a* elsewhere:

nidhanavata āgrayanaḥ (MS. KS. *āgrā*°) VS. TS. MS. KS. ŚB.

āgrayanaś (MS. KS. *āgrā*°) *ca me* . . . VS. TS. MS. KS.

āgrayanāt (KS. MS. *āgrā*°) *trinavatrayastrinśau* VS. TS. MS. KS. ŚB.

āgrayano (MS. MŚ. *āgrā*°) 'si *svāgrayanaḥ* (MS. MŚ. *svāgrā*°) VS. TS. MS. ŚB. MŚ.

āgrayanas te dakṣakratū pātu asau AŚ.: *ātmānam ta āgrayanaḥ* (ApŚ. *īāgrā*°) *pātu* MS. ApŚ.

§493. When roots ending in *ā* are used as final parts of compounds, the *ā* is frequently shortened, bringing the word into the common *a* declension:

ūrnamradasam (etc., see §475) . . . *svāsastham* (VS.† ŚB.†° *sthām*) *devebhyah* VS. TS. KS. ŚB. TB. KŚ. Kauś.: *uru prathasvornamradam svāsastham devebhyah* MS.

kṛṣṇo 'sy ākhareṣṭha (MS. KS. and most mss. of MŚ. **ṣṭhā*) VS. TS. MS. KS. ŚB. TB. MŚ. ApŚ.

yuvā kavīḥ puruniṣṭha (KS. **ṣṭhā*) *ptāwā* RV. TS. MS. KS.

mītro na (MS. MŚ. *nā*) *chi sumitradhaḥ* (TS. KS. °*dhāḥ*, MS.*° *dhaḥ* *saha rāyas poṣṇa*) VS. TS. MS. KS. ŚB.

yo devānām nāmadhā (AV. °*dha*) *eka eva* (KS. *eko asti*) RV. AV. VS. TS. MS. KS.

adabdhō gopāḥ (KS. †*gopah*) *pari pāhi nas team* (KS. *pari pātu viśrataḥ*) RV. TS. KS.

pravāyāhne 'har jinva MS.: *pravayāhnāhar jinva* VS. The MS. form is suspicious in the light of the surrounding parallel formulas, which are instrumental in form. If correct it is a dative from *pra-vā*; VS. has instr. of *pra-vā*. The root is *vā*, 'blow'.

§494. Other variants involving different related or quasi-related noun stems:

aprajastān pautramṛtyum ApMB. HG.: *aprajasyam pautramṛtyam* SMB.; *aprajāstvam mātavatsam* AV. On stems *prajas* and *prajā* (: *prajā*) see Wackernagel II, 1 p. 95 f.

sa tvā manmanasām karotu (ApMB. °*sam kṛnotu*) PG. ApMB. 'He shall make thee (fem.) me-minded.' Stems *man-manas* and *man-manasa*.

agnir adhyakṣaḥ (TA. °*ṣāḥ*) MS. TA. 'Agni is overlord.' There is no apparent explanation of the anomalous *ā* of TA., as if from stem *adhyakṣas*! It is repeated in the comm., with gloss *svāmī*.

satvanām (MS. *satvānām*, KS. *ṣatvānām*) *pataye namaḥ* VS. TS. MS. KS. Stems *satvan* and *sattoa*; MS. has a bad writing for *satto*°, cf. §392.

īmām narāḥ (*narāḥ*) . . ., see §328. Nom. pl. of stems *nara* and *nṛ*. *tisraḥ kṣapas* (TA. °*pās*) *trīr ahātivrajadbhiḥ* RV. TA. Stems *kṣap* and *kṣapā*.

tābhīr (TB. *yābhīr*) *yāsi dūtyām* (MS. °*yam*) *sūryasya* RV. MS. TB. Stems *dūtyā* and °*ya* (Pischel, *VS.* 1. 22; Oldenberg, *Noten* on 6. 58. 3).

agne prthivīpate . . . varuṇa dharmanām pate . . . TB.: *agne prthivya . . . varuṇa dharmānām . . .* ŚŚ. Stems *dharma* and °*man*. (Also listed in Conc. under *varuṇa* . . .)

§495. The numeral for 'eight' has stem final, in declensional forms as well as in composition, ending in both *ā* and *a*; the former predominates earlier, the latter in the later language; cf. Wackernagel III p. 358 f.

aṣṭasthūṇo daśapakṣaḥ Kauś.: *aṣṭapakṣām daśapakṣām* AV.

aṣṭābhyah (KSA. *aṣṭa*°, but ed. em. *aṣṭā*°) *śatebhyah svāhā* TS. KSA.

[*aṣṭābhyah* (Conc. wrongly KSA. *aṣṭa*°) *svāhā* TS. KSA.]

[*agnaye gāyatrāya trierte rathantarāyāṣṭākopālah* (with varr.) VS. TS. MS. KSA. All texts *aṣṭa*°; Conc. *aṣṭa*° for VS.]

§496. A couple of doubtful cases:

samudrasya tvāvakayā (TS. ApŚ. *tvāvā*°) VS. TS. MS. KS. ŚB. ApŚ. MŚ. *avakā*, name of a water-plant, from *ava*; *avākā* presumably the same, perhaps with rhythmically lengthened *ā* before suffix *ka*, cf. similar cases before *vant* and *vin*, §467, and Edgerton, *JAOS* 31.118, where this should in that case be added. Boehtlingk, 'die untere Eihaut' for *avākā*, evidently thinking of *avā(n)c*; Keith, 'wind'; we see little reason for either interpretation.

nirṛtīm nirjarjalpena (MS. *nirjalpena*, TS. *nirjālmakena*, KS. *nirjālmāka-*) *śiṣṇā* VS. TS. MS. KS. Obscure word; see §810. TS. comm., followed by Keith, 'bald'.

4. Non-final *a:ā* in Noun Declension

§497. In inflexional forms of nouns the shift between *a* and *ā* is regularly accompanied, and no doubt wholly determined, by morphological or syntactic changes. Rhythmic or other phonetic considerations enter in hardly at all. We begin with purely formal shifts, not accompanied by change of syntax; that is, the variant forms are felt as of the same case, number, and gender.

§498. First, the forms *apas* and *āpas* are frequently interchanged as nom. and acc. of stem *ap* (Wackernagel III p. 240):

śam na bhavante āpa oṣadhayaḥ (6. 23. 3 *apa oṣadhīḥ*) *śivāḥ* AV. 2. 3. 6, 6. 23. 3. But mss. at 2. 3. 6 also *apa* (comm. *āpaḥ*), which Whitney's Translation restores; and this despite the fact that both forms are nominatives! The shortening may be influenced by the meter; it furnishes the desired anapest after the caesura.

apo (RV. AŚ. *āpo*) *adyānu* (TS. TB. JB. ApŚ. *anu*; AV. *divyā*) *acāriṣam* (JB. *īacārṣam*, AV. *acāriṣam*) RV. AV. VS. TS. MS. KS. ŚB. TB. JB. AŚ. LŚ. ApŚ. MŚ. ApMB. ApG. MG. Here the form is accusative.

§499. Stems in *d* do not usually show ablaut in the stem syllable except in the case of *pad*, which shows some fluctuation in composition and in case-forms (Whitney §387.4; Wackernagel III p. 235 f.). The variants present a couple of cases of this stem, and also one of *sad*, not recognized as lengthening the stem *a* by Whitney §387 or Wackernagel III p. 237, foot:

dvipac catuṣpad (SV. *dvipāc catuṣpād*) *arjuni* RV. SV.

dvipac catuṣpad (AV. VS. Kauś. *dvipāc catuṣpād*) *asmākam* RV. AV. VS. VSK. TS. Kauś.

catuṣpadām uta yo (TS. *ca*) *dvipadām* AV. TS.; *catuṣpāda uta ye dvipādāḥ* KS. MŚ. Here the ablaut is regular; different case forms.

viśvā āśā dakṣiṇasat (AB. AŚ. **sāt*, ŚŚ. **taḥ*, LŚ. **dhak*) VS. MS. AB. ŚB. TA. AŚ. ŚŚ. LŚ. ApŚ.

§500. Twice Tait. texts present vriddhi-grade forms of *pitr* in the bahuvrīhi compound *dākṣa-pitr*, which Wackernagel II. 1 p. 101 (cf. also III p. 200) properly compares with *tvāt-pitārāḥ*:

sudakṣā dakṣapitārā (TB. **lārā*) RV. TB.

ye devā manoḥātā (MS. KS. MŚ. *manu*^o) . . . *sudakṣā dakṣapitaras* (TS.† **lāras*) . . . TS. MS. KS. BDh. ViDh.

§501. Of *n*-stems, there is one case of nom. pl. *vr̥ṣaṇaḥ* (Wackernagel III p. 267) replaced in a later text by the more regular-seeming *vr̥ṣāṇaḥ*: *vr̥ṣaṇaḥ* (TB. *vr̥ṣāṇaḥ*) *samidhīmahi* RV. AV. SV. ŚB. TB.

§501a. And once a form with irregularly lengthened *a*, *paśumānti*, from a *mant* stem (noted RPr. 589 = 9. 30), is replaced in SV. by the regular form:

mīleva śadma paśumānti (SV. °*mantī*) *hotā* RV. SV.—Similarly:
ava droṇāni ghṛtavānti śīda (SV. °*vanti roha*) RV. SV.

§502. As to *s*-stems, the ending *as* in the neuter nom.-acc. of adjectives may be lengthened to *ās* (Wackernagel III p. 288):

śarmā (TA. °*ma*) *sapraṭhā āveṇe* KS. TA.: *śarma yachātha sapraṭhah* AV. But all mss. of AV. °*thāh*, which should doubtless be read; comm. °*thah*.

yachā nah (AV. *yachāsmā*) *śarma sapraṭhah* (AV. VS. KS. TA. ApS. ApMB. HG. °*thāh*) RV. AV. VS. MS. KS. TA. ApS. SMB. HG. ApMB. N.

viśām agnim atithim suprayasam (KS. °*yāsam*) RV. KS. The meter favors a long, and this may be the reason for KS's secondary reading; v. Schr. emends to °*yasam*, rather rashly, we think. Cf. Whitney §415b, 2, 3. (But Wackernagel III p. 282 denies *ās* to other words than *uśas*.) Oldenberg, *Noten*, denies ground for emending the RV., which is unquestionably conservative and wise; but the meter is nevertheless poor, and he offers no explanation of it.

ayā san (so read; MS. *ayāh san*, KS. ms. *ayāsā*, ed. emend. *ayās san*) *manasā hitah* (MS. *kṛtah*, p.p. *kṛtah*, KS. *kṛtah*) MS. KS. TB. ApS. ApMB. HG.: *ayāsā manasā* (AŚ. *vayasā*) *kṛtah* AŚ. ŚŚ.: *ayāsā manasā dhṛtah* ApS. ApMB. HG. See next.

ayā san (MS. ŚŚ. *ayāh san*, KS. *ayās san*, Kauś. *ayāsyan*) *haryam ūhiṣe* MS. KS. TB. AŚ. ŚŚ. ApS. Kauś. ApMB. HG.: *ayāsā ha° ā°* ApS. ApMB. HG. The old adjective *ayās* becomes *ayas* in oblique cases in some secondary texts; a natural change owing to the rarity of stems in *ās*, and to the agreement of the nom. form with nouns of stems in *as*. See Geldner VSt. 3. 122 n. 5; Neisser, ZWbch. d. RV., s. v.; Wackernagel III p. 282.

§503. A couple of miscellaneous equivalent noun forms:

agne yan ma tanvā (TS. *tanuvā*) *ūnan* (ŚŚ. *yan ma ūnan tanvas*) *tan ma ā prya* VS. TS. ŚB. ŚŚ. PG. Abl.-gen. sing. of *u*-stem.

anadvāṇs tapyate vahan (MŚ. *talpate vahan*) ApS. MŚ. The passage of MŚ. is unpublished; if correctly reported, the ending of the nom. sing. pres. pple. would be lengthened by analogy with *mant* and *vant* stems.

§504. Concerning pronoun declension, we have one case in which the dual stem *yuva-* is replaced by the later *yuvā-*:

athā somasya prayati yuvabhyām RV.: *adhā somasya prayati yuvābhyām* KS. But v. 1. of KS. *yuvā*°.

§505. Coming now to forms involving some syntactic shift, we find first exchanges between forms of masculine and feminine gender in adjectives modifying nouns of common gender:

svām (MS. KS. *svām*, MG. *sva*.) *yonim gachā svāhā* AV. VS. TS. MS. KS. ŚB. MG. *yonī* may be masc. or fem.; the Tait. school makes it fem. in all the variants.

agne svām (TS. TB. *svām*, ŚB. *ivām*) *yonim ā sīda sādhyā* (VS. ŚB. *sādhuyā*) VS. TS. MS. KS. ŚB. TB. See prec.

svām (TS. *svām*) *yonim ihāsadaḥ* VS. TS.† MS. KS. (No *svām* in TS.) *yajño bhūtvā yajñam ā sīda svām* (MŚ. *svām*) *yonim* . . . TB. ApŚ. MŚ. [*svānūkṛto* (KS. *svām*°) 'si VS. TS. MS. KS. ŚB. KŚ. ApŚ. MŚ. Here both forms are quasi-adverbial, in a compound verb form.]

dhruvam (TS. °*vām*) *yonim ā sīda sādhyā* (VS. ŚB. *sādhuyā*) VS. TS. MS. KS. ŚB.

mā mā (KS. *mām*) *hinsīṣam svām* (KS. *yat svām*) *yonim* . . . MS. KS.: *mā mā hinsīṣ svām* (KS. *svām*) *yonim* . . . VS. KS. ŚB. TB. ApŚ.: *mainam hinsīṣam svām yonim* . . . AB.

sa no dadātu tam (AV. *tām*) *rayim* AV. AA. ŚŚ. *rayi*, masc. or fem.

athāsmabhyam saharīrām (AV. VSK. MS. KS. °*rām*) *rayim dāḥ* AV. VS. VSK. TS. MS. KS. HG. Cf. prec.

abhīmam (TS. °*mām*, MS. MŚ. v. 1. °*mām*) *mohinā* (VS. MŚ. v. 1. °*mā*) *divam* (MS. *divah*) VS. TS. MS. TA. ApŚ. MŚ.

yā (MS. *yā*) *iṣavo yātudhānānām* VS. TS. MS. ŚB. NilarU. ApMB. *iṣu*, m. or f.

§506. These are the only cases noted of this change due to change in gender of the noun modified (the words concerned being *yonī*, *rayi*, and *div*). There are not a few others in which the epithet is transferred to a different noun, involving change of gender. These will be treated in our volume on Noun Declension, and we deem it unnecessary to list them here. We may, however, quote a few examples of forms in *-am*: *-ām*, which are both adverbs equivalent in meaning, or of which the form in *-ām* is an adverb, that in *-am* a masc. or neut. adjective:

indremam pratarām (VS. TS. ŚB. °*rām*) *kṛdhī* (VS. MS. ŚB. *naya*) AV. VS. TS. MS. KS. ŚB.

ud enam uttaram (VS. TS. KS. ŚB. °*rām*) *naya* AV. VS. TS. MS. KS. ŚB. Vait. ApŚ. MŚ. Kauś.

jīdāvas pratarām (RV. °*rām*) *sādhayā dhīyah* RV. SV. SMB.

drāghīya āyuh pratarām (TA.† °*rām*, MG. *pratiram*) . . . RV. AV. TA. AG. MG. And others, see §575.

asmin kṣaye pratarāṁ didyānāḥ SV.: *adhi kṣamī pratarāṁ didhyānāḥ* RV. AV.

§507. In the declension of nouns, pronouns, and adjectives there are quite a few case forms which differ from one another only or chiefly in the quantity of an *a* vowel. This is, for instance, true as between the instr. sing. and other singular oblique cases of *ā*-stems, and between the nom. masc. sing. and plur. of *a*-stems; as well as between masc. or neut. and fem. forms, treated in §§505-6. We give merely a couple of examples of these, followed by an exchange between the nom. and accus. pronouns *tvam* and *tām*. Since this matter does not properly concern phonetics, we shall reserve a full list and discussion for our volume on declension:

surayā (MS. KS. *surāyā*) *mūtrāj janayanti* (VS. †MS. °*ta*) *retah* VS. MS. KS. †TB. 'By (from) *surā* they generate(d) seed from urine.'

surayā (MS. *surāyāḥ*) *somah suta āsuto madāya* VS. MS. KS. ŚB. TA. *dīkṣayedam* (KS. *dīkṣāy°*) *havir āgachataṁ nah* KS. TB. ApŚ. All mss. and ed. of KS. read so; but it seems that it must be an error for *dīkṣay°*.

ā yat tṛpan maruto vāsaśānāḥ (MS. °*nah*) RV. TS. MS. KS. The originally plural epithet is transferred to a singular noun in MS.

pra candramās tirate (TS. †°*ti*, AV. †°*mas tirase*) *dirgham āpuḥ* RV. AV. TS. MS. KS. N. Nom. voc.

bhaga eva bhagavān astu devāḥ (AV. †*devaḥ*) RV. AV. VS. TB. ApMB. *devāḥ* voc. pl.; *devaḥ* (lect. fac.) nom. sing. Ppp. ms. *devāḥ*, wrongly emended to *devaḥ* by Barret JAOS 35. 88.

namah kṛtsnāyatayā (VSK. °*yatāya*) . . . VS. VSK. Others, §311. Metathesis of quantity in VS., which simulates an instr. fem. but is really uninterpretable.

tām (TB. *tvam*) *rāja ubhayāso janānām* RV. MS. KS. TB. The construction is changed; both readings are construable.

5. Non-final *a*; *ā* lexical and miscellaneous:

§508. In a considerable group of cases forms with the prepositional prefix *ā* vary with forms beginning in short *a*, of different origins; cf. the cases of *ā* and *a* privative, §§469 ff. First, cases in which the short *a* is the augment:

vedhām āśāsata (SV. *medhām āśā°*) *śriye* RV. SV. †

ākṛān (TA. *ākṛān*) *samudrah pratham vidharman* RV. SV. PB. TA.

MahānU. N. Comm. on TA. *ākṛān ākrāntarān vyāptavān*.
āgan apāna ātmānam . . . ŚŚ.: *agan prānah svargam* . . . ŚŚ.

āṇama (AŚ. *ag°*) *viśvavedasam* VS. ŚB. AŚ.
āṇama (SV. *ag°*) *vrtrahantamam* RV. SV. AA. ŚŚ.
ūrdhvo adhvaro asthāt (VS. ŚB. 'dhvara asthāt, KS. 'dhvare sthāh, ApŚ. adhvare sthāt) VS. MS. KS. ŚB. ApŚ.
agnaye samidham āhārṣam (ŚG. GG. *ahārṣam*) AG. ŚG. SMB. GG. PG. HG, ApMB.
yad gharmah paryavartayat (MŚ. *paryā°*) TB. ApŚ. MŚ.
ājagan rātri sumanā iha syām AV. SPP.; Berlin ed. *ajagan*, with slight ms. authority; some mss. *ājagan*; see Whitney's note on AV. 19. 49. 3.

§509. Other cases involving presence or absence of the preposition *ā*, before forms in short *a*:

agne (RV. *agne*) *yāhi sūśastibhiḥ* RV. VS. TS. MS. KS. ŚB.
aryamāyāti vṛṣabhas turīṣmān TS.: *āryamā yāti vṛṣabhas turīṣāt* MS. KS.
patho anuktu (AV. KS. °ti, TS. *patha ānakti*) *madhvā gṛtēna* AV. VS. TS. MS. KS.
āsmāsu (KB. *as°*) *nṛṇaṃ dhat* (KB. *dhāh*) MS. KB. TA. ŚŚ.
kāny antaḥ puruṣe arpitāni (AŚ. °ṣa ār°) VS. AŚ. ŚŚ. LŚ.
tāny antaḥ puruṣe arpitāni (AŚ. Vait. °ṣa ār°) VS. AŚ. ŚŚ. LŚ. Vait.
yasmīn sūryā arpitāh (KS. †TB. TA. *ar°*) *sapta sākam* AV. KS. TB. TA.
indram yajñe prayaty ahvetām (TB. Conc. *āhv°*, Poona ed. *ahv°*, comm. *ahv°* with v. l. *āhv°*) VS. TB.

agnaya upāhvayadhvam Vait.: *agnir me hotā sa mopahvayatām* SMB.:
agne grhapata upa mā hvayasea KS. ApŚ. MŚ. In Vait. *upa + ā*.
[antarikṣam (VS. *ān°*) *prthivīm adṛhāt* VS. TB. But Poona ed. of TB. *ān°*, which is clearly right.]

§510. The pronouns *asmā* 'from us' and *asmāt* 'from him, it' exchange:

kṛtām cid enaḥ pra mumugdhy (AV. TS.* *mumuktam*) *asmā* (KS. *asmāt*) RV. AV. TS. MS. KS.
praty auhatām (MS. *āh°*) *āsvinā mṛtyum asmāt* (AV. *asmāt*) AV. VS. TS. KS. MS. TA.

§511. The rest are miscellaneous:

vratam rakṣanti viśvāhā AV.: *vratā rakṣante viśvāhā* RV. Probably both forms are adverbial (not compounded with *-ahan*), and the penultimate vowel lengthened in the RV. form for some obscure reason; cf. *živā viśvāhā* (°ha) etc., §477.

ye te panthāno bahavo janāyanāh AV.: *ye te 'ryaman* (KS. *arya°*) *bahavo devayānāh* TS. MS. KS.† 10. 13a. *jana-ayana: deva-yāna*. But rhythmic or metrical considerations may be involved here.

gharman pāta vāsavo yajata (TA. **ū*, see §448; MS. **trā*) *vāt* (MS. *vet*, TA. *vat*) VS. MS. ŚB. TA. *vat*, *vāl*, or *vet*, a meaningless sacrificial exclamation.

āhalag (MS. *ah*°, TS. TB. *āhalam*, KSA. *ahalam*) *iti vañcati* (TS. TB. *sarpati*) VS. TS. MS. KSA. ŚB. TB. An onomatopoeic interjection. All texts may intend *āh*°, since the vowel is fused with a preceding final -ā; comm. on VS. TS. *āh*°; p.p. of MS., to be sure, *ah*°; in default of comm. or p.p. there is no evidence as to which KS. intended.

apñārasya parah putrah ŚB.: *āhñārasya parasyādah* ŚŚ. Proper names of barbaric appearance and unknown relationships.

śataksaraś chandasānuṣṭubhena ApŚ.: *śatākṣarachandasā jāgalena* Kauś. The Conc. suggests *śatākṣ*° in ApŚ., but probably wrongly; Caland, 'der hundertströmige' (*sruva*).

agdhād eko . . . *samasanād ekah* TS.: *adhvād eko* . . . *sanād ekah sanāsanād ekah* MŚ. See §181.

agnaye tvā mahyam . . . *āyur* (MS. *mayo*) *dātra edhī* . . . VS. VSK. MS. ŚB. ŚŚ. Near-synonyms.

añkāñkam (MS. *añkāñ-añkam*, so p.p.; KS. *añkāñkam*) *chandaḥ* VS. TS. MS. KS. ŚB. The curious shortening in KS. seems secondary, and may be related to the fact that two consonants follow (Prakritic shortening). Cf. §362.

āptye (AV. *apriye*) *sañ nayāmasi* RV. AV. See §878.

vātajavair (HG. *vātājirair*) *balavudbhīr manojavaiḥ* MS. HG. See §268.

gāva upavātāvatam (SV. *upa vadāvaṭe*) RV. SV. See §60.

āntrīmukhaḥ . . . HG.: *ālikhann* . . . *hantrīmukhaḥ* . . . PG. See §386.

vīśvakurman bhavama nām didāsitha (ŚB. *manda āsitha*) AB. ŚB. ŚŚ. See §840.

§512. Finally, a few cases with readings which are dubious or clearly erroneous:

pra smā mināty ajarah RV. KS.: *prāsmā minoty ajarah* ApŚ. We cannot interpret *prāsmā*, unless as *prā* (for *pra*) *smā* (for *sma*). In that case the writing of the two words together is merely an editorial error, and the variant should be added to §439.

nīlagaleślā AV. 6. 16. 4c.: *nīlagalamālah śivah paśya* NīlarU. 22b. The true reading of NīlarU. is certainly that of AV., see Jacob's *Concordance* s. v.; two mss. and the comm. read so, and the comm. quotes AV. 6. 16. 4.

aśrṣṇā ahaya (SV. **ṣṇā* 'haya) *iva* RVKh. SV.: *aśrṣṇa vāhayah* AV. But we must read in RVKh. as in SV., with Scheftelowitz (p. 106).

- agnis ca dahatam prati* AV. SV. Misprinted *āgnis* in AV., see Whitney's note.
- atrā* (AV. *tatra*) *yamaḥ sādānā* (TA. °nāl) *te minotu* (AV. *kṛṇotu*) RV. AV. TA. Conc. *sādānā* for AV.
- asmān devāso 'vatā* (Conc. °vata) *haveṣu* AV.† And others, all with *avatl*.
- ā na indo śatagvinam* (SV. misprinted *śāta°*) RV. SV. See Benfey's Corrigenda.
- arvān* (GB. *ārvān*) *chi somakāmanā tvāhuḥ* GB. etc. Gastra correctly *arvān*.
- viśve devā udīcyām tu abhiśiñcantu* (error for °cyām tvābhi°) *kreyase* Rvidh.: *udīcyām tvā diśi viśve devāḥ . . . abhiśiñcants . . .* AB.
- jāmin* (KS.†cam) *mā hīnsīr amuyā* (MŚ. *anu yā*) *śayānā* KS. TB. MŚ.: *mā jāmin moṣīr amuyā śayānām* AV. The KS. (one ms. only) must certainly be emended to *jāmin*.
- pavamāna vidharmanī* RV. SV. Once misprinted *pavamānā* in SV.: corr. Benfey's Corrigenda.
- vedrṣāharam sāma gāya* (correct Conc.) MS. ŚB. MŚ.: *prastotar vdrṣāharam sāma gāya* ApŚ.

CHAPTER XII. VARIATIONS BETWEEN SHORT AND LONG I AND U

§513. In contrast to the *a:ā* variants, those between *i* and *ī* and between *u* and *ū* are both fewer in number and more miscellaneous in character. In particular they show relatively little clear evidence of the rhythmic lengthening which was so prominent a feature of the last chapter. This is perhaps partly due to the fact that variations between *i:ī* and *u:ū* as finals of noun stems are more often matters of morphology. To put it otherwise, there is great confusion in the Vedic language between the short and long *i* and *u* declensions, and only occasionally can such variation be plausibly attributed to rhythmic or other phonetic influences. On the other hand, these variants show a rather noteworthy number, proportionately speaking, of cases of 'phonetic' shortening of an *ī* or *ū* historically long. By this we mean a shortening which seems to have no justification in any known morphological category or any analogical influence.—See §§300-2 for variations between *ī*, *ū*, and short *i*, *u*, plus nasal, and §§395-8 for the like before single and double consonants.

1. Final short *i* lengthened phonetically

§514. We begin with cases in which final *i*, originally short, is lengthened, apparently as a matter of straight phonetics. As in the case of *a:ā*, we include not only absolutely final *i*, but *i* in the seam of compounds, before the suffix *vant*, and in the reduplicating syllable. Except the last, nearly all the cases concern prepositional adverbs in final *i*.

§515. The variants do not conform very well to the general principles established at the beginning of Chapter XI, except that the following syllable regularly begins with a single consonant, and that as a rule they do not occur at the end of a *pāda*. (On the one exception to this last, see §518.) The syllables surrounding the variant syllable are as apt to be long as short. A majority of the variants are prose; of the metrical ones, about half have the variant syllable as the second of the *pāda*. Only in one case can the lengthening be said to be required by the meter (*obhe aprā rodasi vi* [*vī*] *ṣa devaḥ*, §516). There seems to be a special tendency for *i* to be lengthened before *v*, but also before *r* and sibilants (cf. §464, and Wackernagel I §§38, 41).

§516. First the cases of prepositional adverbs. Note that the following consonant is most commonly *v* (once *b*); but *r* is also frequent, and there are several cases of *ṣ*. The first five variants have *i* absolutely final, not in composition; in four of them the older form of the variant has short *i*. We add one case of the conjunction *yadi*:

vidad yadi (MS.† *yadi*, TB, ApŚ. *yati*) *saramā* . . . RV. VS. MS. KS. TB, ApŚ. See §63.

abhi (SV, PB. *abhi*) *no vājasātāmam* RV. SV. PB.

tena somābhi rakṣa naḥ RV.: *tebhīḥ somābhi* (TA. °*bhi*) *rakṣa naḥ* (TA. *ṇaḥ*) RV. TA.

abhi na ā varṣtsva RV.: *agne 'bhyāvartinn abhi mā ni varṣtsva* (with variants; Kauś. *abhi na ā varṣtsva*) VS. TS. MS. KS. ŚB. Kauś. See §648.

mā tvā sūryo 'bhi (KS. *sūryaḥ pari*; ApŚ. *sūryaḥ parī*) *tāpśm māgnir* (ApŚ. *mo agnir*) *vaiśvānaraḥ* VS. MS. KS. ŚB. ApŚ.

obhe aprā rodasi vi (SV. *vī*) *ṣa āvaḥ* RV. SV. Here the meter favors *i*, which SV. introduces secondarily.

agnim atirugbhyām (MS. *atī*°) VS. MS.

adhivāsam (MS. *adhi*°) *yā hiraṇyāny asmai* RV. VS. TS. MS. KSA.

abhiṣartah (TS. *abhi*°) *sarīṇśaḥ* VS. TS. MS. KS. ŚB.

abhiṣāhe (and *abhi*°) *svāhā* MS. (both)

abhiṣāt (so ed. em., Conc. with ms. °*ṣās*) *†cābhiṣāhyaś ca* KS.: *abhiṣāt cābhiṣāhi cābhimātihaś* . . . IŚ.: *abhiṣāc cābhiṣarī ca* ApŚ.

nīroho (PB. *nī*°) *'ai* TS. PB.

namo niveṣyāya (p.p. *nī*°) *ca hrdayāya ca* MS.: *namo hradayyāya* (VS. *hrdayyāya*, KS. *hradayyāya*) *ca niveṣyāya* (TS. °*ṣyāya*) *ca* VS. TS. KS.

paritoṣāt tad arpitha ApŚ.: *pari doṣād ud arpithaḥ* KŚ.

parivādam parikṣaram AV.: *parivādam parikṣapam* ApMB.

ṛṣi bodhapratibodhau AV.: *bodhaś ca tvā pratibodhaś ca rakṣatām* AV.:

bodhaś ca mā pratibodhaś (KS. †*prati*°) *ca purastād gopāyatām* KS.

MŚ.: *bodha pratibodhāsvapnānavadrāṇa gopāyamāna* . . . KS.

vivadhaś (KS. *vī*°, MS. *vīradham*) *chandaḥ* VS. TS. MS. KS. ŚB.

vivarto (MS. KS. *vī*°) *'ṣṭācatvārīṇśaḥ* (KS. *aṣṭā*°) VS. TS. MS. KS. ŚB.

§517. To these may be added a case of *antarikṣa* for *antari*°; the old adverb *antari* is fairly comparable with prepositions in *i* (most of which, presumably, were ancient prehistoric locatives, like *antari*). The form *antarikṣa* crops up again in Buddhist Sanskrit; e.g. *Saddharma-puṇḍarīka*, ed. Kern and Nanjio, 149. 1.

śradhā pīṭbhya 'ntarikṣasadbhyaḥ (AV. *antari*°, GG.† *'ntari*°) AV. ApŚ. MŚ. GG. HG.

§518. The only other absolutely final *i*: \ddot{a} concerns the imperative ending *dhi*, which appears sometimes as *dhi*, probably under the same general conditions as final *ā* for *a* in verb endings. It happens that almost no variants of this sort occur; we may note that in the pāda: *sa no bodhi śrudhī havam* RV. VS. MS. KS. ŚB. ApŚ. several mss. of MS. read *śrudhi*; but the printed texts are all alike. The single variant noted is, in fact, not recorded in the Cone. Strangely enough, the variant syllable is at the end of its pāda, where rhythmic lengthening is generally not allowed. The following pāda begins with *havam*, and it has been plausibly suggested by Benfey (*Quant.* II. 51), and approved by Oldenberg (*Proleg.* 421), that the lengthening in RV. is due to the common cadence *śrudhī havam* (cf. *RVRep.* 673, top). In all texts but one this pāda has *śrudhī*, and that one (AŚ.) is the only one in which the word *havam* does not immediately follow (the pāda being quoted in isolation there):

imam me varuṇa śrudhī (AŚ. *śrudhi*) RV. SV. VS. TS. MS. KS. AŚ. ApMB.

§519. Next we find three cases concerning the reduplicating syllable. The lengthening here is doubtless rhythmic, except in the first variant where it is obviously secondary and late (occurring before two consonants; the only case of this kind among the phonetic lengthenings of *i*):

imam agne camasam mā vi jihvarah (TA. *jī^o*) RV. AV. TA. AG. *yiyaṣyata* (AŚ. *yī^o*) *iva te manah* (AŚ. *mukham*) AŚ. ŚŚ. Desiderative from *yabh*; the form with *yī^o* is not recorded lexically nor in Whitney's Roots.

udgrābhenod ajigrabhat (KS. *ajigrabham* and *ajigrbham*) MS. KS.

§520. There are two cases of apparently rhythmic lengthening of *i* before the suffix *vant*:

mādhyamādinasya savanasya niṣkevalyasya bhāgasya śukravato (ApŚ. adds *manthivato*) *madhuścuta* (KŚ.* *manthivata*, v. l. *manthi^o*) *indrāya* (MŚ. *savanasya śukra^o manthivato niṣk^o bhāgasyendraya*) . . . KŚ. (bis) ApŚ. MŚ. Stem is *manthin* (weak *manthi*) + *vant*.

paramesṭhī tvā sādayatu . . . *raśmivatīm* (MŚ. *raśmī^o*) MS. KS.

§520a. In one case *i* is required in composition with a derivative of the root *ky*, while the *i*-form (otherwise textually dubious) may possibly represent an *in*-stem before *cārin*:

ima udeśikāriṇa ime . . . TB. ApŚ.: *imā uddhāsicāriṇa ime* . . . MŚ. Cf. §59.

§521. And finally, a single case of a noun compound, with what looks

like genuine rhythmic lengthening of *i* as stem final of its first member; *yā te agne harisayā* (VSK. *harī°*, MS. MŚ. *harā°*) *tanūr varṣiṣṭhā gahvar-
eṣṭhā* VS. VSK. ŚB. (Pratīkas MS. MŚ.)

2. Final *i* in the seam of compounds shortened phonetically

§522. No wholly satisfactory formulation of the circumstances of this not uncommon phenomenon has yet been attained. We cannot improve on Wackernagel II. 1 §56 e-g (cf. also Leumann, *Gurupājakaumudī* 13 ff.). It seems most likely to have been dependent originally on the opposite conditions to those which caused rhythmic lengthening; that is, to avoid a succession of long syllables, *i* was shortened before two consonants and between long syllables. The variants are on the whole favorable, or at least not unfavorable, to this hypothesis.

§523. Radical *i* is shortened in the word *senāni*, not only in composition but in case-forms (below, §527); the following group of variants occurs all in one passage, where TS. alone has the shortening:

tasya rathagṛtsaś (KS. *°gṛtsaś*, MS. *°gṛtsnaś*) *ca rathaujāś ca senāni-
grāmaṇyau* (TS. *senāni°*) VS. TS. MS. KS. ŚB. And so with *tārkyas cāriṣṭanemiś ca*, *senajic ca susenaś ca*, *rathaprolaś* (TS. *rathe°*) *cāsamavathaś ca*, *rathusvanāś ca rathecitraś ca*.

§524. The other cases concern the feminine nouns *prthivī* and (once) *prapharvī*:

yā devy asīṣṭake prāṇadā . . . prapharvīdāh (ApŚ. *°vidāh*) . . . KS. ApŚ. *namo 'gnaye prthivikṣite lokasṛte* (ChU. *prthivikṣite lokakṣite*, MU. *prthivikṣite lokasṛte*) TS. KSA. ChU. MU.

prthiviṣadam (MS. *prthivī°*; VS.† *°sadam*) *tvāntarikṣasadam* (VS. *†adde
divisadam devasadam*) . . . VS. TS. MS. KS. ŚB. TB.

prthivisprū (MS. *prthivī°*) *mā mā hīṣṭh* MS. TA.

ye devā divībhāgā . . . ye prthivībhāgās (TS. KS. *prthivī°*, but 2 mss. of KS. *°rī°*) . . . TS. MS. KS.

svadhā pītṛbhyah prthiviṣadbhyah (MŚ. GG. *prthivī°*) AV. ApŚ. MŚ. Kauś. GG. HG.

3. Miscellaneous final *i*:i

§525. There is very little else. On *na ced avedī* (*avedī*) etc., see §530 below; it does not belong here except by grace of Boehtlingk's emendation, which is not justified. Otherwise we have noted only a few stray cases concerning noun declension, which really belong later and are placed here only because both forms happen to have final *i* or *i*:

agne tean sāktavāg asy upasṛuṣi (MS. *°ti*, TB. *°sṛito*) *divas* (TB. *divah*) *prthivyoh* MS. ŚB. TB. AŚ. ŚŚ. The form is locative of an *i*-stem:

MS. is anomalous (or possibly felt as a sort of neuter accusative adverb?).

ado (MŚ. *ato*, AV. *ado yad*) *devī* (AV. KS. *devī*) *prathamānā pṛthag yat* (AV. °*mānā purastāt*) AV. KS. ApŚ. MŚ. Nominative and vocative.

stomatrayastriṅśe bhuvanasya patnī TS. KS. AŚ.: *stomas trayastriṅśe bhu° patnī* MS. As prec.: see §818.

saṁ devī (KS. *devī*) *devyorevāyā*... TS. KS. ApŚ.

rātri (TB. *rātri*, v. 1. of KS. *rātriḥ*) *stomaṁ na jigyuṣe* (KS.† TB. °*ṣi*) RV. KS. TB.

satyād ā (ApŚ. *satyā tā*) *dharmaṇas patī* (Vait. MŚ. *parī*) AŚ. Vait. ApŚ. MŚ.

abvinendram na jāgrvi (TB.° *vi*) VS. MS. TB. The -*vi* form is a dual adj., and so Mahīdhara takes the -*vi* form also; but possibly it may be a neut. sing. adverb.

gāyatrī (MG. °*tri*) *chandasām mātā* (MG. *mātāḥ*) TA. TAA. MahānU. MG. Nom.: voc.

na śīsarīdata (HG.† *śīsarīdataḥ*) ApMB. HG. See §384.

4. Noun stems in *i*:*i*

§526. It is well known that the division between short and long *i*-stems is lax; many words slip over from one category to the other sporadically or even frequently, and in some cases it is hard to be sure to which they originally belonged. Practically all the variants in this division concern such fluctuations. Little evidence for rhythmic influence can be discerned.

§527. We begin with cases where the original is certainly or probably *i*. First, a case of the stem *senānī*, where the root *nī* 'lead' guarantees the original length of the vowel. In §523 we have seen that the shortening occurs also in composition:

namaḥ senābhyah senānībhyas (VS. TS. °*nībhyas*) *ca vo namaḥ* VS. TS. MS. KS.

§528. In the same context occurs the following variant. Boehtlingk takes the form in short *i* from a stem *śvan-in* 'having dogs', while he derives the other from *śva-nī* 'leading dogs'; this seems improbable in the light of the variants; both are probably from *śva-nī*, with (possibly rhythmic) shortening in the one case (so Mahīdhara, followed by Griffith and Keith):

namaḥ śvanībhyo (MS. *śvanī°*) *mṛgayubhyas ca vo namaḥ* VS. MS. KS.: *namo mṛgayubhyah śvanībhyas ca vo namaḥ* TS.

Other cases of probably original *i* are:

sucakṣā aham akṣibhyām (MG. *akṣi*?) *bhūyāsam* AG. PG. MG. N. The

i-form is regular in the older language; Wackernagel III p. 303.

varūtrīn (KS.† *varu*°, TS. *varūtrīn*) *tvastur varuṇasya nābhim* VS. TS.

KS. ŚB.: *tvastur varuṇīm va*° *nā*° MS. MŚ.

rātrīn-rātrīm (AV. TS. *rātrīn-rātrīm*) *aprayāvaṁ bharantaḥ* AV. TS.

MS. KS. ŚB.

rātrīm (KS. *rātrīn*) *jineva* TS. KS. PB. Vait.

rātrīn (TS. *rātrīm*) *pīvasā* TS. KSA.

saṁ rātrī (VS. *rātrīh*, VSK. TA. *rātrīh*) *prati dhīyalām* AV. VS. VSK.

MS. TA.

rātrīn (SMB. PG. MG. °*rīn*) *dhenum ivīyatīm* (AV. *upāyatīm*) AV.

HG. ApMB. SMB. PG. MG.

ye rātrīm (KS. °*rīm*) *anulīthanti* (KS.† °*gṛhatha*) AV. KS.

prati teḍ parvatī (TS. TB. °*tīr*, MS. KS. MŚ. *pārvatī*) *vettu* VS. TS. MS.

KS. ŚB. TB. MŚ. See §490.

veṣāsrīr (TS.° *śrīr*) *asī* TS. KS. GB. PB. Vait. IŚ.

mahinām (VSK. *mahinām*) *payo 'si* VS. VSK. TS. KS. ŚB. KŚ. ApŚ.

MŚ. ŚG. Even from the stem *mahi*, the VSK. form would be

anomalous.

hrādunibhyah (KSA. °*nibhyah*) *svāhā* VS. TS. KSA. This is uncertain;

both short and long *i* are otherwise known. RV. has *hrādunīm*,

but *hrādunī-ṛt*. See also *dūṣkābhīr hrādunīm* etc., §543.

śimibhīh (KSA.† *śimī*°, VS. *śamī*°) *śimiyantu* (VS. *śamī*°) *teḍ* VS. TS. KSA.

§529. But in the rest stems in short *i* seem to be primary:

svāhākṛtibhyah (TS. ApŚ. and most mss. of MŚ. °*kṛtī*°) *preṣya* TS. ŚB.

KŚ. ApŚ. MŚ. 'To hail-makings'; suffix *tī*.

ayāś cāgne 'sy anabhiśastīś (AŚ. ApMB. HG. °*tīś*) *ca* MS. KS. AŚ. ŚŚ.

KŚ. ApŚ. Kauś. ApMB. HG. Suffix *tī*, as in the last.

ākūlīm (SMB. °*tīm*) *devīm manasaḥ* (SMB.°*sā*, AV. *subhagām*) *puro*

dadhe (SMB. *prapadye*) AV. TB. SMB. As prec.

ātīr (TS. KSA. *ātī*) *rāhaso darvidā te vāyave* (TS. KSA. *vāyavyāh*) VS.

TS. MS. KSA. *ātī* is Rigvedic.

abhiṣṭīr (HG. °*fīr*, ApMB. *abhiśrīr*) *yā ca na grhe* (RVKh. *ca me dhruvā*)

RVKh. ApMB. HG.

diva (*divas*, *divah*) *skambhanir* (VS. ŚB.° *nīr*, VSK.† *skambhany*) *asī*

VS. VSK. TS. KS. ŚB. TB. ApŚ. Here fem. gender is responsible

for the long *i*.

śīrah-śīrah prati sūri vi caṣṭe TS. ApŚ.: *śiro devī prati sūrīr vi caṣṭe* KS.

Here too *sūri* is made fem., agreeing with a fem. entity.

śronibhyān (TS. *śronī*^o) *vāhā* TS. KSA.

yakṣman śronibhyān (ApMB. *°ṣī*^o, v. 1. *°ṣī*^o) *bhāsodāt* RV. ApMB.;

yakṣman bhāsadyan śronibhyān bhāsadam AV.

mātravarunau śronibhyām (TS. *śronī*^o) TS. KSA.

śam methir (ApMB. *śam te methī*) *bhavatu śam yugasya tardma* (ApMB. *tardma*) AV. ApMB.

ṛtūn prṣṭibhiḥ (KSA. em. *prṣṭibhiḥ*, ms. *bhr*^o) TS. KSA. Cf. Macdonell and Keith, *Vedic Index* 2. 358 f.

prṣṭibhyah (KSA.† *prṣṭi*^o) *vāhā* TS. KSA.

īmān khanāmy oṣadhīm (ApMB. *°dhīm*) RV. AV. ApMB.

oṣadhībhyah MG.: *oṣadhībhyah* ŚG.

kratvā varigṣham vara āmurim uta RV.: *kratve vare sthemany āmurim uta* SV.

sam arir (VS. ŚB. *arīr*) *vidām* (KS. *vidah*) VS. MS. KS. ŚB. Nom. sing. of stem *ari*; the anomalous VS. ŚB. form is noted in BR., s. v. 2 *arī*.

adhā jivri (AV. *atha jivir*, ApMB. *athā jivri*) *vidatham ā vadāsi* (RV. *vadāthah*) RV. AV. ApMB. Stem *jivri* (or, with most mss. of AV., *jivri*). RV. has a dual form; ApMB. an isolated sing. from a stem in *i*, perhaps due to confusion between the RV. and AV. forms. On the *i* of the initial syllable see §544.

plāśir (TB. *°śir*) *vyaktah satadhāra utsah* VS. MS. KS. TB.

ambā ca bulā ca nitatnī... MS.: *ambā dūlā nitatnī*... TS.

apo mahi vyayati cakṣase tamah RV.: *apo mahi vṛṇute cakṣuṣā tamah* SV. TB. Here we have a complete change of construction, in addition to (or perhaps rather than?) a change of stem-form.

vi te bhinadmī takarīm (KS. *°rim*, AVPPP. [Roth] *tagarim*, AV. *mehanam*) AV. TS. KS. ApŚ. See §49. There is no way to determine the original quantity of the *i* here.

§529a. There are also cases in which a nom. sing. in *i*, apparently from a stem in *in*, varies with one in *iḥ* from a stem in *i*:

vyānāśiḥ (SV. *°śi*) *pavase soma dharmabhiḥ* (SV. *dharmāṇā*) RV. SV. *tan no dantī* (TA. *°tiḥ*) *pracodayāt* MS. TA. MahānU. Comm. on TA. *mahādantah*.

dūrehetir indriyān (PB.† *°yavān*) *patatrī* (PB. *°triḥ*) TS. PB. TB. PG. ApMB.: *dūr*^o *patatrī vājiniṣvān* MŚ. MG.

suparṇo avyathir (SV. *°thī*) *bharat* RV. SV.

§530. In one variant there is multiple confusion, involving also verb forms:

na ced aveḍi (BṛhU. *avedi*) *mahatī rinaṣṭiḥ* ŚB. BṛhU. So Conc., with

the printed texts. But *avedi* is only Boehtlingk's emendation; mss. *avedī*. The Kāṇva recension, however, has *avedir*; and Kena Up. (not in Conc.) *avedin*, a verb-form ('if he has not known [this, it is] a great disaster'). *avedir* would be nom. sing. of a noun stem *avedi*: 'if not, (there is) ignorance, a great disaster.' *avedī* is taken by comm. as nom. sing. of *avedin*: 'if not, (he is) ignorant', etc. These are surely enough variants, without Boehtlingk's additional one!

5. Verb forms containing *i:ī* and *i:ī* in the second syllable of dissyllabic bases

§531. This variation occurs in a considerable number of miscellaneous cases in the inflection of the verb, oftenest in root or stem syllables, in which may be included the second syllable of dissyllabic bases. Among the latter we find cases which may plausibly be interpreted as rhythmic or at least phonetic in character. We include with them also nouns which show the same shift in the second syllable of dissyllabic bases, since they are of the same phonetic character:

susami śamīva (TS. TB, *śamīva*, KS. *śamīva*) VS. TS. MS. KS. TB. *aranti asya pavitāram* (SV. *pavī*) *āśavaḥ* RV. SV. The shortening of SV. improves the meter (anapest after cesura).

§532. The next two concern noun forms which may possibly contain dissyllabic bases in their first elements, but they are very obscure:

antarikṣam puritātā (TS. *purī*, MS. *purī*, KSA. *purī*) VS. VSK. TS. MS. KSA.

ūlo halikṣo (TS. *ūlo halī*) . . . VS. TS. MS. KSA. Name of some animal. A theory as to the origin of this *ī* in Wackernagel, I §39 note.

§533. At least in origin, the *i* of the *iḥ* aorist represents likewise an IE *schwa*, the second syllable of dissyllabic bases. For well-known phonetic reasons, it is regularly long in the 2d and 3d persons singular, short in the rest of the inflexion. When we find divergences from this scheme, they are to be regarded as analogical extensions in one direction or the other, cf. VV I p. 189:

tana (TB. *tato*) *no mitrāvaruṇdv* (MS. *ṇā*) *aviṣtam* (TB. *avi*) RV. MS. TB. The root *ar* is undoubtedly dissyllabic in origin. The *i* of TB. is due to the analogy of singular forms like *avit*. So in the next.

amīnadanta pitaro (Kauś. also *patayo*) *yathābhāgam* (. . .) *anṛṣāyīṣatā* (AŚ. *ṇīṣatā*) VS. VSK. ŚB. AŚ. IŚ. Kauś. SMB. GG. KhG. Cf. prec.

mā tsāgnīr dhvanayīd (TS. °yīd, KSA. °yed, MS. *dhvanayīd*) *dhūmaḡandhih* RV. VS. TS. MS. KSA. This is the converse of the preceding;

TS. shortens the vowel by analogy with dual and plural forms.

ata ū su madhu madhunābhi yodhi TS.: *adaḡ su madhu madhunābhi yodhih* RV. AV. SV. AA. MŚ. On the anomalous TS. form see VV I p. 27.

ā gharṃ agnīm ṛtayan asādi (TA. °dūt) RV. TA.: *ā gharṃ agnīr amṛto na sādī* MS. See VV I §84.

§534. Probably rhythmic in character is the *i* which varies with *ī* in denominative stems before the *ya*-sign; cf. VV I p. 155, and above §478 where the same shift occurs between *a* and *ā*:

putrīyantaḡ (AV. *putriyanti*) *sudānavah* RV. AV. SV.

janīyanto ne (AV. *janīyanti nāv*) *agravaḡ* RV. SV. AV. AŚ. ŚŚ.

§535. In some cases we seem to have rhythmic or metrical lengthening of *i* in stem syllables; at least it occurs in positions where the meter favors a long:

prati śma (SV. *śma*) *deva riṣataḡ* (SV. *riṣ*°, and so p.p. of RV. and MS.)

RV. SV. MS. KS. TB. The p.p. readings confirm our opinion that the *i* is metri gratia.

avāmba (VS. ŚB. KŚ. *ava*) *rudram adīmaḡi* (VS. ŚB. KŚ. *adī*°, and so v. l. of MS. KS. MŚ., and p.p. of MS.) VS. TS. MS. KS. ŚB. TB. KŚ. ApŚ. MŚ.

§536. But the same shift in root or stem syllables occurs in some cases where it cannot be rhythmic; the explanation varies and is sometimes obscure:

sarvān patho anṛṇā ā kṣīyema (AV. *kṣī*°) AV. TB. TA. ApŚ. The root *kṣī* 'dwell' here presents an exceptional form with *i*, perhaps under the influence of the other root *kṣī* 'perish', from which *i* forms are familiar.

yūpāyocchrīyamāṇāyānubrahī (MŚ. °chriya°) ApŚ. MŚ. Here the *i*, in the passive of *śri*, is regular, and is probably to be read also in MŚ. with most mss.

samīṅgayati (ŚB. *samī*°) *sarvataḡ* RV. ŚB. BṛhU. The root *iṅg* appears sporadically as *iṅg* in the Brāhmaṇas; the true reading of BṛhU. is *samīṅg*° in this passage (text emended).

§537. Jumbled participial forms of the parallel roots *ji* and *jyā*, *ji*: *ajitāḡ* (TA. *ajitāḡ*, ApMB. and one ms. of HG. *ajitā*) *syāma saradaḡ satam* TA. ApMB. HG.

vājino vājūḡilo vājam sasṛvāṇso (KS *jigivāṇso*, TS. *sasṛvāṇso vājam jigivāṇso*) . . . VS. TS. KS. ŚB.

§538. We have classified the form *iyāna* 'going', as a reduplicated present from root *i*; see VV I p. 126:

iyānaḥ (SV. *iy^o*) *kṛṣṇo daśabhiḥ sahasraiḥ* RV. SV. AV. KS. TA.
stotr̥bhyo dhr̥ṣṇav iyānaḥ (SV. *iy^o*) RV. AV. SV.

§539. The participle *idita* appears as *id^o*, probably under the influence of the nouns *id*, *idā*:

idito (MS. KS. *id^o*, VSK. *id^o*) *devair harivān abhiṣṭiḥ* VS. VSK. MS. KS. TB.

§540. The present and past passive participles of root *kṣi* 'perish', *kṣiṇat* and *kṣiṇa*, are concerned in the following:

namo vikṣiṇatkebhyaḥ (TS. KS. *vikṣiṇak^o*) VS. TS. KS. ŚB.: *nama ākṣiṇakebhyaḥ* MS. If MS. is right it has a blend of the other two readings; but the mss. vary, and it is likely that *ākṣiṇak^o* was intended.

The 3 plur. perfect ending *ire* appears once as *irē*:

tāḥ prācyā (Vait. *°yāḥ*, MŚ. *prācīr*) *ujjigāhire* (KŚ.† *°irē*, Vait. *saṃjī-gāire*) KŚ. Vait. MŚ.: *prācīḥ cajjagāhire* ApŚ.

6. Noun suffixes containing *i*:

§541. Twice in MS. the suffix *-iya*, representing *ya* after two consonants, appears as *īya*; but both times the p.p. of MS. has *īya*:

namo agrīyāya (VS. KS. *'gryāya*, MS. *'grīyāya*) *cā prathamāya cā* VS. TS. MS. KS.

sahasriyo dyotatām (TS. TB. *dīpyatām*; MS. *sahasriyo jyotatām*) *aprayu-chaṇ* VS. TS. MS. KS. ŚB. TB.

§541a. We have quoted in §249 (q. v.) three variants in which AV. reads *varīyaḥ* for older *varivah*:

asmabhyam indra varivah (AV. *varīyaḥ*) *sugam kṛdhi* RV. AV.: *asmabhyam mahi varivah sugam kah* RV.

sakhā sakhībhyo varivah (AV. **varīyaḥ*; so one ms. of GB.; Ppp. *varivah*) *kṛnotu* RV. AV. *TS. KS. GB.

tvagā no atra varivah (AV. *varīyaḥ*) *kṛnotu* AV. TS.

§542. Several times forms in *ina* vary with other forms containing short *i*:

yā sarasvatī veśabhaginā (ApŚ. **viśobh^o*, KS. *veśabhaginī*)... MS. KS.

ApŚ. *-bhaginā*, from *bhaga*, seems to be found only here; KS. substitutes a more regular form (fem. of *bhagin*).

tiraścīrājī (MS. *tiraścīnarājī*) *rakṣita* AV. MS. Again *ina* varies with *in* (weak stem *i*).

namo yuvabhyo nama āśinebhyaḥ RV. ApŚ.: *namo yuvabhya āśinebhyaś*

(MS. *āśī*^o, p.p. *āśī*^o) *ca vo namah* (MS. *namo-namah*) MS. KS. *āśina* is *ἀσιν*. *λεγ.* in RV.; in MS. it seems to be secondarily adapted in form to words in *ina*.

§543. The shortening of *i* to *i* before suffixal *ka* may properly be classed with rhythmic shortenings. Cf. Edgerton, *JAOS* 31. 95 f., 111. *dūṣikābhīr hrādunim* (KSA. *†hra*^o) TS. KSA.: *hrādunīr dūṣikābhīh* VS. MS.

7. Miscellaneous *i* and *i*

§544. Here, first, a few variants which seem to concern what are fundamentally related forms, one being usually more or less suspicious: *imkāṛāya*, and *°kṛtāya* (KSA. *im*^o, VS. MS. ŚB. *him*^o) VS. TS. MS. KSA. ŚB. TB. ApŚ.

īryatāyā (TB. *ir*^o) *akitavam* VS. TB. From the equivalent adjective forms *īrya* (RV.) and *īrya*, doubtless ultimately the same, tho the etymology is doubtful (cf. Neisser, *ZWsch. d. RV.*, s. v. *īrya*). *uṣṭārayoh pīlavayoh* (ApŚ. *pīlavayoh*) MS. ApŚ. MŚ. Cf. the word *pīlu* or *pīlu*, name of a tree. Obscure.

vidēir yāman avardhayan VS.: *vidēir yāman varardhayan* TB. Comm. on TB. *dr̥ghasaktayah*, that is equivalent to *vidu*, for which *vidu* is not recorded.

adhā jivī (AV. *atha jivir*, most mss. *jivir*, which Whitney would restore; ApMB. *athā jivī*) *vidatham ā vadāsi* (RV. *vadāthah*) RV. AV. ApMB. Various theories connect the obscure word with either *jyā*(*jī*) or *jī*. The *i* in the first syllable in ApMB. is isolated and no doubt due to popular etymology, thinking of *jīu* or of the *i* forms of *jyā* or *jī* (*jīrṇa* etc.). See §529.

anāmīdāsa idayā (MS. *anamīmāsa idayā*, p.p. *idayā*) *madantah* RV. MS. TB. AŚ. The MS. form is probably a mere corruption (due to thought of *id*? cf. the lexically quoted *idā*), corrected in p.p. *dame-dame sugtulyā* (TS. *°tir*, MS. *°ti*, AŚ. ŚŚ. *°tir*) *vārṇhānā* (AV. *°nau*, AŚ. ŚŚ. *vām iyānā*) AV. TS. MS. KS. AŚ. ŚŚ. Different case forms of an *i*-stem. See §236.

śaṇḍerathāś śaṇḍikera ulūkhalah ApMB.: *śaṇḍikera* (PG. *śaṇḍikera*) *ulūkhalah* HQ. PG. See §489.

§545. The rest are more definitely lexical in character, but even they occasionally show traces of phonetic relations; thus in the first:

subhūtāya pīpīhi (MS. *pīpīhi*) MS. TA. ApŚ. And others, with *iṣe*, *ūrje*, *brahmavarcasāya*, etc. In MS. always *pīpīhi*, probably from *pā* 'drink', while *pīpīhi* is from *pīā*(*pī*) 'swell'. The result, how-

- ever, gives the semblance of a mutual (quasi-rhythmic) shift of quantity; cf. VV I p. 182.
- sarasvatī tvā maghavann abhiṣṇak* (TB. ApŚ. *abhīṣṇāt*) RV. AV. VS. MS. KS. TB. ŚB. ApŚ. See §142.
- sudītīr asi* TS. PB.: *suditīr asi* KS. GB. Vait.: *suditinādityebhya ādityān jineva* MS. Boehtlingk: *suditi* Anklang an Aditi; *suditi* glanzvoll (dī). *Suditi* is Rigvedic.
- visram id dhītam* (MS. *dhītam*) *ānāsuḥ* (SV. *āṣata*) RV. AV. SV. MS. ApŚ. Roots *dhī* and *dhā*.
- tigmam āyudham* (AV. *anīkam*) *vidītam* (AV. *viditam*; KS. *°dham iḍitam*) *sahasvat* AV. TS. MS. KS. See §169.
- kavir yaḥ putrah sa im ā* (TA. *sā imāḥ*, Poona ed. *sa imā*) *ciketa* RV. AV. TA. N.
- ati vā* (AV. Kauś. *atīva*) *yo maruto manyate naḥ* RV. AV. Kauś. Metathesis of quantity.
- saṁ padam magham trayīṣiṇe na kāmam* (AA. *rayiṣaṇi na somah*) SV. AA. *rayi-īṣin*: *rayi-san* (so Keith; or, *-sanī*).
- ghasīnā* (ApŚ. *ghasīnā*) *me mā samprkthāḥ* VSK. ApŚ. Corruption in ApŚ.; perhaps for *ghāsīnā* (RV. *ghāsi*), with metathesis of quantity? Cf. Caland's note.
- ā yāhi sūra haribhyām* (SV. KB. ŚŚ. *hariha*, AŚ. *harī iha*) AV. SV. KB. AŚ. ŚŚ. Doubtless read, in all except AV., *harītha* (= *harī iha*), with Whitney on AV. and Keith on KB.
- gaurīr* (TB. TA. *°rī*, AV. *gaur in*) *mimāya satilāni takṣati* RV. AV. KS. TB. ApŚ. SMB. MG.
- indrāpāsya phaligam* ApMB.: *indrāyayāsya śephām atīkam* . . . HG. See §46.
- samidhho ognir vṛṣanāratiḥ* (AV. *°ṛā rathī*, ŚŚ. *°ṛā rayir*) *divaḥ* AV. AB. AŚ. ŚŚ.
- rūlhanṣit* (MS. MŚ. *°sī*) *samprcānāv* (MS. MŚ. *°nā*) *asam°* MS. ŚB. KS. ApŚ. MŚ.
- nen nā ṛṇān ṛṇava it samānaḥ* TA.: *nem na ṛṇān ṛṇavān īpsamānaḥ* MS. And others; see §180.
- [*atikirīṣam* (comm. *°rīṣam*) *atidanturam* TB. So Conc. with Bibl. Ind. ed.; probably misprint; Poona ed. comm. with text *atikirīṣam*.]
- [*ṛṇākrīr* (so all!) *āśvarya madhitiḥ sam eti* RV. VS. TS. KSA.]

8. Final u lengthened

§546. As with the *a* and *i* vowels, we include here cases in which the vowel is relatively final, that is, final in its stem as prior member of

compounds, or before the suffix *mant*, or in the reduplicating syllable. The cases are still less numerous than those of *i*: *ī*, and add nothing further to the subject.

§547. Of absolutely final *u* lengthened to *ū* we have noted only four cases, three of the particle *u*, and one of *su*. All occur before single consonants (once *v*, twice a sibilant), and in most of them the surrounding syllables are short. In only one are both long, but here the original form has short *u*, and *ū* is introduced in a secondary text (MS.):

o-ṣu (MS. *ṣū*) *varita* (MS. KS. *varita*) *maruto vipram ācha* RV. MS. KS. *taṁ ū* (MS. *u*) *śucin śucayo dīdivāṁsam* RV. ArS. TS. MS. KS. *imam ū* (MS. *u*, p.p. *ū[ri]*, and MŚ. *ū*) *ṣu team asmākam* (TA. ApS. *tyam asmabhyam*) RV. SV. MS. TA. ApS. MŚ.

idaṁ tā ekam para ū (TB.† ApS.† *u*) *tā ekam* RV. AV. SV. KS.† TB. TA. AŚ. ŚŚ. ApS. MŚ. (*u-ta* = *uta*.) On *puru*: *purū*, a matter of noun inflexion, see §555.

§548. In the reduplicating syllable the change occurs in reduplicated aorists of root *gup*; the *ū* form is here more usual, and is doubtless a matter of rhythmic lengthening. Cf. VV I p. 182:

grhān ajūgupatam yuvam AŚ.: *grhān* (MŚ. *grhān*) *jugupatam yuvam* MS. MŚ.

prajān me (ApS. **no*) *naryājūgupah* (ApS. and MŚ. v. l. **jūgupah*) MS. KS. ApS. MŚ.

paśūn me (ApS. **nah*) *śaṁsyājūgupah* (ApS. and MŚ. v. l. **jūgupah*) MS. MŚ. ApS.: *dhanam me śaṁsyājūgupah* KS.: *śaṁsya paśūn me 'jugupas tān me pāhy eva* ŚŚ. And others in the same passages. *ahīrhudhnya mantram me 'jugupah* (v. l. 'jū°) . . . MŚ.

§549. There is one doubtful case before the suffix *mant*:

śavitre tvārbhumate (VS. ŚB. *tvā rbhu°*, MS. *tvārbhū°*) . . . VS. MS. ŚB. TA. If MS. understands a form of *rbhu°*, as do the others, we have rhythmic lengthening in it. But this would imply anomalous sandhi for MS. (see §916); and two mss. read *tvārbhūmate*.

§550. In the seam of compounds, we find first several variants of the preposition *anu*, lengthened to *anū*. The change occurs before either *v* or *r* in every case but one (cf. under §516).

anuroham jinsa Vait.: *anuroho* (KS. *anū°*) 'si TS. KS. GB. PB. Vait.: *anurohāya teā* PB. Vait.: *anūrohenānūrohāyānūroham jinsa* MS. (with p.p. and v. l. each time *anu°*).

anurj (KS. *anū°*) *asī* KS. GB. PB. Vait.: *anurj* (KS. *anū°*) *teā* KS. PB. Vait.: *anurjān jinsa* Vait.: *anūrjānūrj* 'nūrj *jinsa* MS. *panthām anūrybhyām* (KSA. *anu°*) TS. KSA.

anukāśena bāhyam MS.: *anūkāśena bāhvyam* VS.: *antareṇānūkāśam* TS. KSA.

§551. Among other compounds, we find several which quite clearly contain rhythmic lengthening of *u*; in the first two this is the older form, and is shortened in secondary texts:

saṁdhātā saṁdhīm (MS. °*dhīr*) *maghavā purūvasuḥ* (TA. ApMB. and p.p. of MS. *puro*°; MS. *puru*°) RV. AV. SV. MS. PB. TA. KŚ. ApMB.

urūṇasāv (TA. *uru*°) *asutrpā* (AV. TA. °*pāv*) *udumbalau* (TA. *ulu*°) RV. AV. TA. AŚ.

mithucarantam (TS. *mīthūś ca*°, KS. *mīthū*°, AV. *mīthuyā ca*°) *upayāti* (AV. *abhiyāti*) *dūṣayan* AV. TS. MS. KS.

sindhoh śīśumārāḥ (KSA.† *śīśū*°) TS. KSA.: *samudrāya śīśumārāḥ* VS. MS. See §305. Whether this is really a compound or not is wholly uncertain.

§552. Aside from one or two compounds where the *ū*:*u* concerns noun stem formation or inflexion (§§554 ff.), we find further only compounds of *su* (*suyama*) and its opposite *ku*, appearing also as *sū*, *kū* (cf. also §563):

brahmanas pate suyamasya (MS. *sū*°, p.p. *sū*°) *viśvāḥ* RV. MS. TB. The *ū* is secondary and not favored by the meter (anapest after cesura).

suyame me adya ghṛtācī bhūyāstam svāṛtau sūpārtau ApŚ.: *suyame me bhūyāstam* VS. ŚB: *sūyame me 'dya stam svāṛtau sūpārtau* MS. MŚ.

kuyavam ca me 'kṣitīś (VS. °*taṁ*) *ca me* VS. MS. KS. (v. l. *kū*° in MS.); *akṣitīś ca me kūyavāś ca me* TS.

9. Final *ū* shortened

§553. Only one variant, concerning the old adverb *kū* 'where?', which appears in SV. as *ku* before a consonant combination, so that it may be regarded as a case of rhythmic or quasi-Prakritic shortening:

kūṣṭho (read *kū ṣṭho*) *devāv aśvinā* RV.: *ku ṣṭhaḥ ko vām aśvinā* SV.

See Oldenberg, *Noten* on 5. 74. 1.

10. Long and short *u* in noun stem formation and inflexion

§554. The words *hanu* and *tanu*, compounds of *-bhū*, and a few others, vary between *u* and *ū* forms, in case-forms and in composition:

hanūbhyām (KSA. *hanu*°) *svāḥ* TS. KSA. TB, ApŚ.

hanūbhyām (TS. *hanū*°) *stenān bhagavāḥ* VS. TS. MS. KS. In this and the prec. Tait. texts alone have *ū*, the others *u*.

agne sadakṣaḥ satanur (KS.† °nūr) *hi bhūtvā* TS. KS.; *agnih sudakṣaḥ satanur ha bhūtvā* MŚ.

śūrāso ya tanūtyajah (TA. tanu°) RV. AV. TA. Note that two consonants follow the ā, which opposes the possible theory of rhythmic lengthening.

iyam te yajñīyā tanūh (VSK. tanuh) VS. VSK. ŚB. ApŚ.

avasayur (VS. ŚB. °syūr) *asī duvasvān* VS. TS. MS. KS. PB. ŚB. ŚŚ.

śundhyur (VS. TS. °yūr) *asī mārjāṇīyah* VS. TS. MS. KS. PB. ŚŚ.

Only -yu in RV.

ārādhyai (see §474) *†didhizūpatim* TB: *arāddhyā edidhizūpatim* VS (on the latter see §381).

warenyakratūr (AV. °tur, ApŚ. *īdenyakratūr*) *aham* RVKh. AV. ApŚ.

Whitney calls °tūr 'an improvement'. See also §383.

vibhūr (PB. *vibhur*) *asī pravāhayaḥ* VS. TS. MS. ŚB. TB. PB. ApŚ. MŚ.

vibhūr (KSA. *vibhur*) *mātrā prabhūh* (KSA. *prabhuḥ*) *pitṛā* VS. TS. MS.

KSA. ŚB. TB. ApŚ. MŚ.

śambhūr (KS. °bhur) *mayobhūr abhi mā vāhi svāhā* VS. TS. MS. KS. ŚB.

Note *mayobhūr* even in KS.

ābhūr (VS. TS. *ābhur*) *asya niṣaṅgathih* (VS. °dhih) VS. TS. MS. KS.

savitṛe tvarbhumate (etc., §549) *vibhumate* (MS. *vibhū°*) ... VS. MS. ŚB.

TA.

phalgūr (KSA. °gur) *lohitorñi* ... VS. TS. MS. KSA.

havanāśruṇ (TB. *hāvanāśrūr*) *no rudreha bodhi* RV. TB. Comm. on

TB. *āhvānasya śrotā san*. Irregular lengthening of *śru* in composition.

§555. Neuter *u* stems in the Veda have nom.-acc. forms, both sing. and plur., in either *u* or *ū*:

sa hi purū (SV. *puru*) *cid ojasā virukmatā* RV. SV. Adverbial.

[*saṁ grbhāya purū* (TB. *puru*, Poona ed. *purū-*) *śatā* RV. AV. MS. KS. TB.]

Different forms of related stems *āyu* and *āyus*:

dadhad ratnaṁ ... *āyuni* (AV. *āyūṇṣi*) AV. AŚ. ŚŚ. See §819.

vrṣā punāna āyusu (SV. *āyūṇṣi*) RV. SV.

§556. In the first member of a dual *devatādyvandva*, the *ū* may be understood as the dual ending, rather than lengthened stem vowel: *kratūdakṣābhyām me varcodā varcase pavasva* VS. VSK. ŚB.: *dakṣakratubhyām* (sc. *me* etc.) TS. ApŚ.: *dakṣakratubhyām me varcodāḥ pavasva* MŚ.

§557. The stem *dhur* regularly appears as *dhūr* before a consonantal ending (Wackernagel III §134c). In the ApŚ. form of the following

variant *ur* appears before the ending *bhih*; and conversely in the KS. form *ūr* before vocalic endings. Both must be analogical, if textually sound; note that in the 'correct' MŚ. form both *dhur* and *dhūr* forms occur. Von Schroeder, followed by the Conc., stigmatizes KS. *dhūro* and *dhūran* (for **rañ*) as corrupt; and Knauer proposes to emend KS. on the basis of MŚ. But mechanical form-assimilation may account for all the variants:

yathādhuram (KS. ms. **dhūran*) *dhuro* (KS. *dhūro*) *dhūrbhih kalpanām*
KS. MŚ.: *yathāyatham dhuro dhurbhih kalpanām* ApŚ.

11. Other *u*: *ū*

§558. The remaining variants are so miscellaneous that they seem hardly worth subdividing. In verb inflexion there is practically nothing. Once TB. presents an anomalous *ūh* for the regular 3d plural secondary ending *uh*; it occurs at the end of a pāda, and remains unexplained:

upo ha yad vidatham vājino guh (TB. *gūh*) RV. MS. TB.

§559. The various forms of the root *su*, *sū*, 'beget, enliven' etc., show some confusion as to the quantity of the radical vowel. Thus: *praśāstah pra suh* (KS. *sūhi*, MŚ. *suva*, ApŚ. *suva pra suhi*) AŚ. ŚŚ. KS.

ApŚ. MŚ. Both *sūhi* and *suva* are regular forms, and in VV I p. 189 it is suggested that *suh* is a blend of the two. Cf. next.

ardhamāsyam prasūtāt pitryāvatāh JB.: *pañcadakāt prasūtāt pitryāvatāh* KBU. Both must apparently be from the same root, of which the regular participle is *sūta*, but *sūta* is recorded otherwise. JB. 1. 18 has v. l. *prasūtāt* (see Oertel, JAOS 19 [2], 112, 115; delete in Conc. *tam ardamāsam* . . .).

1st and 2d aorists of *bhū*:

abhyāṣikṣi rājābhūm (ApŚ. **bhūvam*) MS. ApŚ.: *abhiṣikṣa rājābhuvam* (v. l. **bhūvam*) MŚ.

§560. Quite similarly *vah* (weak stem *uh*) and *ūh* are 'in some forms and meanings . . . hardly to be separated' (Whitney, *Roots*); indeed, Whitney gives some forms (such as passive *uhyate*) as identical from the two roots. Of course they are ultimately variants of each other:

mā hīnsiṣur vahatum uhyamānam (ApMB.† *ūhyamānam*) AV. ApMB.

Here *ūh* does not fit very well; AV. means 'may they not injure the procession as it proceeds'. (In ApMB. the pple. is made to agree with the bride—'as she is being carried off'.)

samūhyo 'si viśvabharāh ŚŚ.: *samūhyo 'si viśvabharāh* ApŚ.: *samūhyo 'si viśvavedā* . . . VSK. KS. Here, contrary to the prec., it is *sam-ūh* that is meant, even in ŚŚ.

phalgunībhyām vy ūhyate ApG.: *phalguniṣu vy uhyate* AV. Kauś.

§561. The present participle of the 'root' *tūr* varies with the related adjective *tura*:

tūrvan (KS. *turo*) *na yāmann etakasya nū rage* RV. VS. TS. MS. KS.

§562. Several times the word *varutrī*: *varātrī*, from the dissyllabic root *vr* 'cover', varies in its two forms:

varātrīḥ tvā (KS. *varutrīs tvā*) *devīr viśvadevyāvatīḥ* . . . VS. KS. ŚB. KŚ.;

varātrayo janayas tvā devīr . . . TS.: *varātrī* (once, 2. 7. 6, *tearu*^o, and so v. 1. in the other passage) *tvā devī viśva*^o . . . MS. (bis)

tvagfur varutrīm varuṇasya nābhīm MS. MŚ.; *varātrīm* (VS. ŚB. ^o*trīm*, KS.† *varutrīm*) *tvagfur var*^o *nā*^o VS. TS. KS. ŚB.

varudrīr avayan KS.: *varātrayas tvātrayan* ApŚ.

§563. The word *sumna* or *sū*^o has been interpreted by some as a compound of *su*, but can scarcely have been felt as such in Vedic times; yet it is possible that the not infrequent *ū* in it may have been due to confusion with compounds of *su*, which as we saw (§552, cf. §547) also appear with *sū*:

sumnāya (VS. *sū*^o) *nūnam imāhe sakṛubhyah* RV. SV. VS. TS. MS. KS. ŚB. Kauś.

dhitrā devesu sumnayā (AV. ^o*yau*; VS. *sūmnayā*) RV. AV. VS. VSK. TS. MS. KS. ŚB.

The word *stūpa*, of unknown origin, ordinarily appears in that form; but two variants show that the form *stupa* was fairly widespread:

viṣṇo (^o*noḥ*, ^o*nos*) *stupo* (TS. TB. ApŚ. *stūpo*) ^o*si* VS. TS. MS. KS. ŚB. TB. ApŚ. MŚ.: *viṣṇoḥ stupah* MS. MŚ.

reṣmāṇam stupena (MS. *stū*^o, but p.p. *stu*^o!) VS. MS.

§564. The word *ūrva*, on which see last Neisser *ZWbch. d. RV.*, s. v., may be ultimately connected with *uru*. At any rate forms which look like derivatives of these two words vary with each other in a confused way which usually suggests textual corruption:

urvīm gavyām pariṣadam no akran AV.: *ūrvaṁ gavyām pariṣadanto agman* RV. KS. See §46.

urv (AŚ. once *urvy*, once *ūrvy*) *antarikṣam vāhi* MS. KS. ŚB. Vait. AŚ. (bis) ApŚ. MŚ. We might be tempted to see in *ūrvy* a phonetic lengthening before *r* + consonant (cf. Wackernagel I §38), but it is probably only a misprint.

ūrva (TB. *urva*) *iva paprathe kāmō asme* RV. †3. 90. 19c, TB. N. Comm. on TB. *urva iva*, *vāḍavāgnīr iva*, connecting the word with *aurea*, a derivative of *ūrva*.

rudrāṇam urvyāyām (ApŚ. *ūrmāyām*, ŚŚ. *omyāyām*) . . . ŚB. ŚŚ. ApŚ. See §228.

§565. The word *kulyā* 'stream' is written *kūlyā* certainly once, and probably twice, probably under the influence of *kūla* 'bank':

kulyābhyah (TS. *kū*^o) *svāhā* TS. KSA. Here the TS. comm. takes *kū*^o as a secondary adjective from *kūla*; but it is probably only an equivalent of *kulyā*, cf. next. Keith, 'to those of the pools'.

medasaḥ (HG.* *ājyasya*) *kulyā* (HG. *kū*^o) *upa tām* (AG. *upainān*, SMB. *abhi tām*) *srauantu* (HG. ApMB. *kṣarantu*) VS. AG. ŚG. Kauś. SMB. HG. ApMB.: *medaso ghṛtasya kulyā abhīnīḥsrauantu* MG. Cf. also *ghṛtasya kulyā(m)* . . . in Cone., and prec. Here there can be no question of the precise equivalence of *kūlyā* and *ku*^o.

§566. The form *pūruṣa* for *puruṣa* is familiar in all periods of the language, beginning with RV., but is almost if not quite restricted to positions where the first syllable must be metrically long, such as the following variant, where TA. Poona ed. reads *pu*^o with v. l. *pu*^o:

ato (AV. ArS. ChU. *tato*) *jyāyānś ca pūruṣaḥ* (TA. *pu*^o) RV. AV. ArS. VS. TA. ChU.

§567. Twice the RV. writes *ūgra* for *ugra*. According to Oldenberg, *Noten* on I. 165. 6, following an earlier suggestion of Haug's, the *ū* would be due to the fact that the syllable has *kampa* (*swarita* accent followed by an accented syllable; cf. Wackernagel I p. 293 f.). One might think of understanding the particle *u* plus *ugra*, but p.p. *hi, ugraḥ*. Both *pādas* occur in the same hymn:

aham hy ugras (RV. *ū*^o) *taviṣas taviṣmān* RV. MS. KS. TB.

aham hy ugro (RV. *ū*^o) *maruḥ vidānaḥ* RV. MS. KS.

§568. Other cases concerning different readings of what is apparently the same word or related words:

ūlena parimīḍho 'si HG.: *ulena pariṣito 'si* ApMB. Followed by: *parimīḍho 'sy ūlena* HG.: *pariṣito 'sy ulena* ApMB.: *utūla parimīḍho 'si* PG. The meaning of *ula* or *ūla* is unknown. Cf. next.

ulo halikṣṇo (TS. *ūlo halī*^o) . . . VS. TS. MS. KSA. Cf. prec. Here apparently some animal is meant.

godhūmāś ca me masūrāś (TS. and KapS. *masu*^o) *ca me* VS. TS. MS. KS.

Both forms are otherwise known; *masūra* seems to be commoner.

hotā vediṣad atithir duroṇasat (VS. *dū*^o, but comm. *du*^o) RV. VS. VSK. TS. MS. KS. AB. ŚB. TA. MahānU. KU. NṛpU. VaradapU. The word *dūroṇa*, for the usual *duroṇa* 'house', seems to be otherwise unrecorded.

kurkuro nīlabandhanah HG.: *kūrkuro bālabandhanah* (ApMB. *vāla*^o) PG. ApMB. The usual form is *kurkura*; perhaps cf. Wackernagel I §38 (lengthening before *r* + consonant). Cf. next.

kurkuraḥ sukurkuraḥ HG.: *kūrkurah* (ApMB. °ras) *sukūrkurah* PG.
ApMB. Cf. prec.

kuṣmāṇḍāḥ, °dāni, °dyah, and *kuś*°, *kūś*°, *kāś*°. See §290.

prathamāya januḥ bhūmanēṣ(hāḥ) (AV. *bhuvane*°, ŚS. *bhūma ne*°) AV. AŚ.

ŚS. Different but related stems *bhuvana* and *bhūma(n)*.

ā pūṣā etv ā vasu TS.: *ā puṣtam etv ā vasu* AV.

āpura stā ŚS.: *āpūryā sthā* . . . TS. AŚ.

atikulvaṁ (VSK. °kulēam) *cātilomaśam ca* VS. VSK. *kulea* 'bald', regularly with short *u*.

agnaye dhūnḥṣṇā (KSA. °kṣā) TS. KSA.: *dhūnḥṣṇagneyi* (VSK. °kṣvā° or °kṣyā°) VS. VSK. MS. Said to mean a sort of bird; original form and precise meaning unknown.

uṣo (PB. *ūṣā*) *dadṛkṣe* (PB. *dadṛṣe*) *na punar yaṭīva* RV. PB. Conc. suggests reading *uṣā* in PB.

pūlyāny (ApMB. *kulpāny*) *āvapantikā* AV. ApMB. The latter is secondary if not corrupt (note metathesis of consonants). Cf. §151.

§569. The rest concern lexically different words, and are all isolated, except that there are two cases of interchange between the stems *ugra* and *ūrdhva*:

ugro (HG. *ūrdhvo*, MG. *agne*) *virājann* (MG. °jam) *apa* (MG. *upa*-) *sedha* (AV. *vrñkṣva*) *śatrūn* (MG. *śakram*) AV. ApMB. HG. MG.

ugradhanvā (TS. MS. KS. *ūrdhvadha*°) *pratihitābhīr astā* RV. AV. SV. VS. TS. MS. KS.

ud vaṇṣam iva yemire RV. SV. TS. KB. N.: *ūrdhvaṁ kham iva menire* Mbh.

yad annam admi (PrāṇāgU. *agnir*) *bahudhā virūpam* (PrāṇāgU. *virād-dham*, vv. ll. *virājam*, *viruddham*) AV. TA. PrāṇāgU.

brahmādhiguptah (etc.) . . . : *brahmābhigūrtam* . . . , see §742.

athā jīvaḥ (KS. *adhā viṣitah*, VS. ŚB. *athaitam*, AV. *adomadam*) *pitum* (AV. *annam*) *addhi prasūtah* (TS. MS. KS. *pramuktah*) AV. VS. TS. MS. KS. ŚB.

aghnyau śūnam (AV. *aghnyāv akunam*) *āratām* RV. AV. *śūna* 'want': *akuna* 'unprosperity'.

suhṛtakṛtaḥ stha AŚ.: *suhṛtakṛta stha* ApŚ.

utem (SV. *ūtim*) *arbhe havāmahe* RV. AV. SV. MS. In RV. etc. *uta-īm*, in SV. acc. of *ūti*. But the Samhitās contain no actual variation in quantity of the *u* vowel, since in all it is fused with a preceding final *u*.

sā brahmajyāyā vi dūnotī rāṣṭram AV.: *sā rāṣṭram ava dhūnute brahma-jyasya* AV. 'Burns up': 'shatters'.

trīṇi padāni rūpo anu arohat AV.: *pañca padāni ruṇo anu aroham* RV.

Read *ruṇo* in AV., with many mss., comm., and Whitney's Transl. *udno* (AV. text *ūdno*) *divyasya nō dehi* (AV. MS. *dhātah*) AV. TS. MS.

KS. *ūdno* is a false emendation, withdrawn in Whitney's note. Cf. §106.

namo vaḥ pitarah śuśmāya (VS. ŚŚ. *śoṣāya*, SMB. GG. KhG. *śūṣāya*)

VS. VSK. TS. MS. KS. TB. AŚ. ŚŚ. SMB. GG. KhG. See §720.

CHAPTER XIII. QUALITATIVE INTERCHANGES OF A, I, AND U VOWELS

1. Short *a* and *i*

§570. The variations between *a* and *i* are numerous, but also rather miscellaneous. One large group stands out among them as concerning noun suffixes which differ only or chiefly in containing the vowels *a* and *i* respectively. These have little phonetic interest. At the opposite pole stands the only other considerable group which appears prominently in this section, namely *ā*: *i* in radical syllables which concern ablaut, or quasi-ablaut. That is, the *i* forms are, or have the aspect of being, reduced ablaut grades corresponding to full-grade forms in *a*, which vary with them. That *ir* and *ur* may appear historically in such relations to *ar* is recognized by all (cf. Wackernagel I §21). Whether the same is true of *i* in relation to short *a* (as distinguished from *ā*) before other consonants, is a disputed question. Cf. Wackernagel I §15 note, where this possibility is denied and the attempt is made to explain otherwise some of the seeming instances.

§571. We shall content ourselves with recording the variants which seem to concern this real or supposed ablaut; it will of course be understood that we do not claim that they prove or disprove either side. We shall begin with one in which an otherwise unrecorded *sikya* appears persistently for the common *śakya* (by which TA. comm. glosses *sikya*). One naturally thinks of comparing *sikvan* and other forms of the sort with *i* (*sikman*, *sikvas*); according to Wackernagel (l. c., p. 17) *sikvan* would be etymologically unrelated to root *śak*, which seems to us doubtful. But the forms in *i* might perhaps be influenced by *śikṣ*: *śatām śikṣyaḥ* (MahānU. śa^o, v. I. śi^o) *provācopaniṣat* TA. MahānU.

A form of *śikṣ* itself varies with one from *śak* in:
dātum cec chikṣān sa (TA. *chaknātānsaḥ*, or **edān sa*) *svarga eva* (TA. *esām*) AV. TA. See §826.

§572. Several variants concern the root or roots *śam*: *śim*, which certainly are synonymous, but according to Wackernagel (p. 18) ultimately unrelated. In the variant *pādas* VS. uses only *śam*, TS. KS. only *śim*:

śamībhīḥ śamyantu te VS.: *śimībhīḥ* (KSA. †*śimi*^o) *śimyanu te* TS.

KSA.

kas te gātrāṇi śamyatī (TS. KSA. śim°) VS. TS. KSA.

māsā āchyanu śamyantaḥ VS.: *māsāś chyanu śimyanataḥ* TS. KSA.

śimāḥ (KSA. Conc. śimām, ed. with v. 1. śimāḥ; VS. śimāḥ) *kṛṇvantu* (VS.* śamyantu) *śimyanataḥ* (VS. śamyantāḥ) VS. TS. KSA. Note that VS. denies consciousness of relation between the verb and the noun by reading *śimāḥ* with *s*, not *ś* (comm. interprets by *śimā rekḥāḥ*).

sūcibhiḥ śamyantu (TS. KSA. śim°, MS. śamayantu) *tvā* VS. TS. MS. KSA.

§573. Next a few variants which either contain or have the aspect of containing ablaut between *ir* and *ar* (or *ri* and *ra*), cf. Wackernagel I §21; but most of the cases are obscure or dubious; only the first is a clearly genuine instance, and there too both forms are familiar; SV. has merely substituted a more commonplace synonym (*hari*) for the old and rarer *hiri*:

hīrīmaśruḥ (SV. *hari*°) *nārvāṇaḥ* (SV. *nā varmaṇā*) *dhanarcam* (SV. °cim) RV. SV.

asyai nāryā upastare (ApMB. °stire) AV. ApMB. Infinitive forms; Whitney emends to °stire with Ppp.

śiśirāya vikakarān (KS. *īvikarān*, ApŚ. *vikirān*, vv. 11. *vikakarān*, *vikikirān*) VS. KS. ApŚ. Name of an animal, of uncertain form, origin, and meaning.

sugantuḥ karma karaṇaḥ kariṣyan JB.: *sugantḥ tvaḥ karmaḥ karaṇaḥ karaḥ karasyuḥ* LŚ. With *karasyu* cf. the noun *kāras*, RV.?

rudra yat te krayī (VS. KS. *krivi*, VSK. *kravi*, MS. MŚ. *giri*°) *paraṇ nāma* . . . VS. VSK. TS. MS. KS. ŚB. TB. ApŚ. MŚ. See §47; all the forms are unintelligible.

§574. There is a sort of superficial resemblance to these cases in certain verb forms (e.g. the desideratives mentioned in §583), to be dealt with presently; and ablaut of a different kind (*ay* for *e*: *i*) also appears among the verbal variants (§582). Here we shall append a number of variations between words which, while actually of independent origin, simulate the kind of ablaut relation here considered, being usually quasi-synonyms and (but for the shift between *a* and *i*) nearly or quite homonyms.

§575. First, cases in which *r* follows (cf. §578). Here we find two cases in which *pratara*, that is *pra-tara*, a comparative from *pra*, varies with forms in *pra-tir-* (verbal or nominal), in which *tir* is connected with the root *tr* 'cross'. The psychological affinity between this root as commonly used in Sanskrit and the comparative suffix is evident.

drāghīya āyuh pratarām (TA. †*pratarām*, MG. *pratiram*) *dadhānāh* (AV. **te dadhāms*) RV. AV. TA. AG. MG.: *dirgham āyuh pratirad bheṣajāni* TB.: *āyur dadhānāh pratarām navīyah* AV. Here *pratirad* is a verb-form (*prakarṣeṇa dadātu*, comm.); *pratarām* an adverb (comm. *prakarṣeṇa*); *pratiram*, if correct, is the Rigvedic infinitive *pratiram*, but all but one of Knauer's mss. read *pratarām* in MŚ.

aganma yatra pratiranta (MG. *pratarām na*) *āyuh* RV. AV. MG.

§576. Before other consonants than *r* (cf. §§570 ff.); here might be mentioned, first, the three variants concerning the synonymous roots *saṁ-vas* and *saṁviś*, which are listed in §281. Formally even closer are two variants between *kṣan* 'injure' and *kṣi* 'destroy', also virtual synonyms:

indra ivāriṣṭo akṣatah (AV. *akṣitah*) RV. AV.

akṣatam asy (SMB. omits *asy*) *ariṣṭam* . . . SMB. ŚG.: *akṣitam* (*akṣitir*) *asi* . . . (see §586).

prthivī dareiv akṣitāparimitānupadastā (ViDh. *akṣatā*) . . . Kauś. ViDh.: *yathāgnir akṣito* . . . ApMB. HG.

§577. Other near-synonyms:

yajñam devebhīr anvitam (TS. TB. *inv*^o) TS. MS. ApŚ. TB. †l. 4. 4. 5b. 'Accompanied' (*anu* + *i*): 'impelled'.

śiśīte śrṅge rakṣase (AV. *rakṣobhyo*) *vinikṣe* (KS. *vinakṣe*, AV. mss. °*nikṣe*) RV. AV. TS. MS. KS. *nikṣ* 'pierce': *naś* (as if causative) 'destroy'. But no such form of *naś* is otherwise recorded, and the KS. form is questionable.

pavamāno daśasyati (SV. *diś*^o) RV. SV. Benfey would derive the SV. form from stem *diśas* = *diś* (lex., and class. in composition).

§578. Since it is impossible to draw a sharp line between these cases and other lexical variants, we shall add here other cases which seem to us purely lexical, concluding with some false readings or corruptions. First, there are a number that concern pronouns (the bases *a* and *i*) and particles (*ha*; *hi*, etc.):

ato (AV. MahānU. *ito*, TB. *tato*) *dharmāyī dhārayan* RV. AV. SV. VS. TB. MahānU.

pūrvo ha (TA. MahānU. *hi*) *jātaḥ* (JUB. *jajñe*) *sa u garbhe antaḥ* VS. TA. MahānU. SvetU. ŚirasU. JUB.

ṛṣir ha (ŚŚ. *hi*) *dirghairuttamaḥ* TS. MS. KS. TA. AŚ. ŚŚ.

eṣo (TA. MahānU. *eṣa*, ŚirasU. *eko*) *ha* (TA. MahānU. *hi*) *devaḥ pradīṣo* 'nu *sarvāḥ* VS. TA. MahānU. SvetU. ŚirasU.

viśvam hi (KS. *ha*) *ripram pravahanti* (MS. °*tu*) *deviḥ* RV. AV. VS. MS. KS. ŚB.

agnih sudakṣaḥ sultanur ha bhūtvā MŚ.: *agne sadakṣaḥ satanur* (KS.†
°nūr) *hi bhūtvā* TS. KS.

kreṣṭho ha (Sāyaṇa, AV. Intro. p. 5, *hi*) *vedas tapaso 'dhijātaḥ* GB.
amutrabhūyād adha (AV. *adhī*) *yad yamasya* AV. VS. TS. MS. KS. TAA.
anūdhā yadi jījanad (SV. *yad ajījanad*) *adhā ca nū* (SV. *adhā cid ā*)
RV. SV. Two cases in the same pāda.

vācā cit prayataṁ (AŚ. *ca prayutī*) *devahedanam* TB. AŚ. ApŚ.

duraś ca viśvā avṛṇod apa svāḥ RV.: *turaś cid viśvam arṇavat tapasvān*
AV.

tāv ehi (AV. *iha*, AB. *eha*, MG. *tā eva*) . . . AV. AB. AG. ŚG. PG. MG.
Others, §888. *ehi* contains the verb *ihi*; *eha* is probably corrupt
(Weber, *IST.* 10, 160), and *eva* is certainly secondary.

anu manyasva suyajā yajāma (MŚ. *yaje hi*, most mss. *yajeha*) TS. MŚ.
asūrte (TS. MS. KS. °tā) *sūrte* (TS. °tā) *rajasi* (TS. °so) *niṣatte* (MS.
°tā, KS. *na sattā*, TS. *vimāne*) RV. VS. TS. MS. KS. N.

mā no agne 'va (MG. *vi*) *srjo aghāya* RV. AG. MG.

sūryo apo vi (MG. 'va) *gāhate* MS. ApŚ. MG.

Miscellaneous pronominal forms:

āre asman (MS. NīlarU. *asmin*) *nī dhehi tam* VS. TS. MS. KS. NīlarU.
asmat 'from us': *asmin* 'in it' or 'in him'. MS. has v. l. *asman*,
and its p.p. *asmat*.

prajāyati kam (AV. *kim*) *amṛtaṁ nāvṛṇta* RV. AV. Both forms are used
as particles here.

yad vā me api (LŚ. 'pi, Vait. *apa*) *gachati* AŚ. Vait. LŚ.

yo gā udājad apa (MS. *apī*) *hi valaṁ* (MS. *balam*) *vaḥ* RV. MS.

ahir jaghāna (PG. *dadarṣa*) *kaṁ* (AG. MG. *kih*) *cana* AG. PG. ApMB.
HG. MG. Here true pronoun forms; 'no one': 'nothing'.

māmīṣāṁ kaṁ canoc chiṣaḥ RV SV. VS.: *maiṣām kaṁ canoc chiṣaḥ* TS.
TB. ApŚ.: *maiṣām uc cheṣi kih cana* AV. As in prec.

§579. Remoter lexical variants:

mā no vidad (KS. *vadhīd*) *abhibhā mo aśastih* AV. KS. TB. ApŚ. These
forms are still quasi-synonyms; 'find' (in a hostile sense): 'injure'.
dyutāno vājibhir yataḥ (SV. *hitah*) RV. SV. 'Guided': 'placed'.

jāmim itvā (Poona ed. *jāmi miteā*) *mā vivitsi lokān* (Poona ed. *lokāt*)
TA.: *jāmim itvā māva patsi lokāt* AV. See §198.

śukrāṁ vayanty asurāya nirṇijam RV.: *śukrā vi yanty asurāya nirṇije*
SV.

vātajavair (HG. *vātājirair*) . . ., see §268.

anarṣarātīm (SV. *alarṣirātīm*) *vasudām upa stuhi* RV. SV. AV. N. See
§292.

hṛtsu kratunḥ varuṇo (°ṇam) *vikṣv* (apsv, dikṣv) *agnim*, see §360.

mītrāvaruṇā śaraddāhnām (MS. °nā) *cikitnā* (MS. *cikittam*, KS. *jīgatnā*, AŚ. *cikitvam*) TS. MS. KS. AŚ. See §45.

tisro yajvasya (MS. MŚ. *jihvasya*) *samidhaḥ pariṣmanah* RV. MS. ApŚ. MŚ. See §192.

viśvakarman bhauvana mām didāsiha (ŚB. *manda āsiha*) AB. ŚB. ŚŚ. See §840.

abhi dyumnam (RV. VS. *sumnam*) *devabhaktam yaviṣṭha* (MS. KS. *devahitam yaviṣṭhya*) RV. VS. TS. MS. KS. ApMB.

rāyaḥ syāma rathyo vayasvataḥ (TB. *vivasvataḥ*) RV. MS. TB. See §255.

yaśo (AŚ. *diśo*) *yajñasya dakṣiṇām* (AŚ. °vāḥ) TB. AŚ.

agniḥ pareṣu (AŚ. *pratneṣu*, SV. VS. ŚB. *priyeṣu*) *dhāmasu* AV. SV. VS. ŚB. AŚ. ŚŚ.

hinwāno hetrbhir yataḥ (SV. *hitah*) RV. SV.

alivandāya svāhā KSA.: *iluvardāya svāhā* TB. ApŚ. Followed by *balivardāya* (KSA. °vandāyo), which suggests that KSA. has an assimilated form.

śamḥ padaṁ magham ṭrayiṣiṇe na kāmam (AA. *rayiṣaṇi na somah*) SV. AA. See §545.

vasūni cārur (SMB. *cārye*, ApMB. *cāryo*, HG. *cāyyo*) *vi bhajāsi* (SMB. *bhṛjāsi*, HG. *bhajā sa*) *jīvan* AV. SMB. HG. ApMB.

mīham na vāto vi ha vāti bhūma RV.: *māhī no vātā iha vāntu bhūmau* AV. Metathesis of *a* and *i*.

§580. The following seem to be false readings:

ahim (RVKh. *ahan*) *daṇḍenāgatam* RVKh. AV. Both words make good sense; but Scheftelowitz (p. 62) reads *ahim* for RVKh. with his ms. *tādītā* (TB. Poona ed. *†tādīknā*) *śatrum* (TB. *śatrūn*) *na kilā viritse* (TB. *viritse*) RV. TB. But Poona ed. *viritse*; comm. gloss *na labhase*.

gāvo bhago gāva īndro me achān (AV. *ma ichūt*; TB. with two AV. mss. *†achāt*) RV. AV. KS. TB. *achān* is the only intelligible reading and is adopted by Whitney; see VV I p. 130.

[*aṇḥisakthāya* (KSA. °ṣak°, Conc. °ṣik°) *svāhā* TS. KSA.]

[*namah śaspiṇjarāya* (TS. *sasp°*; Conc. wrongly *ṣiṣp°* for MS.) *twiṣimate* VS. TS. MS. KS.]

[*mā no vadhiḥ* (Conc. *vidhiḥ* for TS., wrongly) *pitaram* . . . RV. VS. TS. TAA. MŚ.]

§581. In verbal inflexion there are a number of miscellaneous variants. Thus the reduplicating syllable contains variously *a* or *i*; included are some noun or adjective forms based on reduplicated stems:

pra bhānavah sisrate (SV. *sa°*) *nākam acha* RV. AV. SV. VS. TS. MS.

On this and the two next see VV I §272.

vr̥ṣāva cakradad (and *°do*) *vane* RV.: *vr̥ṣo acikradad vane* SV. See prec. *lāḥ prācyā* (Vait. *°yah*, MŚ. *prācīr*) *ujjigāhire* (KŚ. *°īre*, Vait. *saṁji-gāire*) KŚ. Vait. MŚ.: *prācīs cojjagāhire* ApŚ. See prec. two.

stotāram id didhiṣeya (SV. *dadhiṣe*) *radāvaso* RV. AV. SV. See VV I p. 90.

hastagrābhasya didhiṣos (AV. *da°*) *tavedam* (TA. *tvam etat*) RV. AV. TA.

Manymss. of AV. *di°*, which Whitney would read. Cf. however next. *vahā* (TB. N. *vaha*) *devatrā didhiṣo* (MS. *da°*) *haviṁṣi* MS. KS. TB. N. Cf. prec. The MS. reading is not certain; several mss. *di°*.

§582. In present formations of different classes:

suvirābhis tīrate (SV. TS. *tarati*) ... RV. SV. TS. KS. Note the following *r* (§573).

anāgaso adham it saṁkṣayema TB.: *anāgaso yathā sadam it saṁkṣiyema* Vait. 1st and 4th class presents; VV I p. 125. In the latter *y* is epenthetic.

yac ca prāṇiti (AV. *°ati*) *yac ca na* AV. ŚB.† TB. BṛhU.† 1st and 2d class presents; VV I p. 123.

yah prāṇiti (AV. *prāṇati*) *ya im śṛṇoty uktam* RV. AV. Cf. prec.

kati kṛtvah prāṇati cāpānati ca (ŚB. *prāṇiti cāpa cāniti*) GB. ŚB. Cf. prec. two.

nī ślanihi (AV. *abhi ślana*) *duritā bādhamānaḥ* RV. AV. VS. TS. MS. KS. Cf. prec. three.

§583. The *i* of the following is of desiderative character, cf. Whitney §1030:

na yac chūdreṣv alapsata (ŚŚ. *ali°*) AB. ŚŚ. An aorist in AB. See VV I p. 87.

sa bhikṣamāṇo (SV. *bha°*) *amṛtasya cāruṇaḥ* RV. SV. Both *bhikṣ* (a sort of desiderative) and *bhakṣ* are derived from *bhaj*, but function as quasi-independent roots.

§584. In various miscellaneous verb forms;

ajījapata (TS. TB. *°jīpata*) *vanaspatayaḥ* TS. MS. TB. MŚ. See VV I p. 192. Both are reduplicated (causative) aorists; the form with radical *a* is influenced by the vocalism of the causative, the other by that of the simple root.

grhā mā bibhīta mā vepadhvam (LŚ. ApŚ. HG. *vepiḍhvam*) VS. LŚ. ApŚ. ŚG. HG. See VV I p. 133.

nābhā saṁdāyi navyasi (SV. *°dāya navyase*) RV. SV. *saṁdāyi* is 3d sing. passive aor.; *saṁdāya* gerund (but awkward, with no finite verb).

yenā samatsu sāsahāḥ (SV. °hīḥ, MŚ. °hī) RV. SV. VS. ApŚ. MŚ.
 'Whereby thou shalt conquer in battles', RV. (perfect subj.): 'where-
 by (thou shalt be) conqueror in battles' SV. (adjective). In MŚ.
 the adjective is made neuter, agreeing with *manas* '(thy) mind' in
 prec.

sam indra no (no) manasā neṣi (AV. *neṣa*) *gobhīḥ* RV. AV. VS. TS. MS.
 KS. ŚB. TB. See VV I p. 105.

pītā no bodhī (TA. *bodha*) VS. ŚB. TA. See VV I p. 123.

a: i in noun formation

§585. The remaining cases, considerable in number, concern different noun suffixes. Phonetics has little to do with them; at most they show how easily different suffixal forms containing *a* and *i* may exchange. Most of the variants are in fact practically synonymous. Thus there are many interchanges of past participles in *ta* with nouns of action or abstracts in *tī*; the change may or may not be accompanied by slight changes in the psychology of the passages. Thus the participial forms may be used as nouns, practically equivalent to the nouns in *tī*; or the nouns in *tī* may become concrete in meaning, approaching the meaning of the participles. Besides these cases, we find suffixal forms in *na: nī* (the latter sometimes influenced by feminine stems), and *ra: rī*; patronymics in *ka: kī*; heteroclitic stems in *a(an): i*; stems in *ana: in(a)*; stems in *in* (in composition *i*): *a(n)*; stems in *a-ka: ikā*; and a remnant of unclassifiable *a: i* forms.

§586. We begin with the suffixes *ta: tī*, and first with those in which the participles stay close to their original meaning; see also §599 below:
yam akṣitam (ŚŚ. N. °tim) *akṣitayaḥ pibanti* TS. ŚŚ. N.: *yam akṣitam akṣitā bhakṣayanti* AV.: *yathākṣitim akṣitayaḥ pibanti* (KS. °yo *madanti*) MS. KS. 'Which imperishable one (imperishableness) the imperishablenesses (AV. imperishable ones) drink (or the like).'

akṣitam asi mā pītṛṇām (with variants) *kṣeṣṭhā*... ApG. ApMB. HG. BDh.: *akṣitam asi mā me kṣeṣṭhāḥ* TS.: *akṣitam asy akṣitam me bhūyaḥ* MS.: *akṣitir asi mā me kṣeṣṭhā*... VSK. AŚ. ŚŚ. KŚ. And other variations.

apā vṛdhi parivṛtaḥ (TB. Conc. °vṛttim, Poona ed. text and comm. °vṛtim) *na rādhaḥ* RV. TB. 'Open up as it were hidden treasure': 'open up treasure, as it were a fence'.

bradhnaś cid atra (SV. *yasya*) *vāto na jūtaḥ* (SV. *jūtim*) RV. SV. *jūtaḥ* 'speedy', adj. with *vāto*; *jūtim* 'speed', with change of construction.

pra samrājo (SV. °jam) *asurasya praśastim* (SV. °tam) RV. SV. KB. *atirātram varṣan pūrtir āvrt* (MS. *vavarṣvān pūrta rāvat*, KS. *vavṛṣvān pūrta rāvat*) *svāhā* TS. MS. KS.

§587. These are supported by other cases in which the participle is used as a noun, practically equivalent to the noun in *tī*:

puṣṭapate cakṣuṣe . . . MS.: *puṣṭipataye* (AŚ. °pate) *puṣṭiś* . . . AŚ. ApŚ. *pro ayāsīd indur indrasya niṣkṛtam* RV. SV. PB.: *pra vā etindur indrasya niṣkṛtīm* AV.

nyañ (AV. *ni yan*) *nī yanty uparasya niṣkṛtam* (AV. °tim) RV. AV. KS. *ākūtim* (MS. MŚ. MG. °tam) *agnim prayujam svāhā* VS. TS. MS. KS. ŚB. MŚ. MG.

vāco vidhṛtim (MS. °tam) *agnim prayujam svāhā* VS. TS. MS. KS. ŚB. In same passage with prec.

sviṣṭam (MŚ. v. l. °ṭim) *no 'bhi vasyo nayantu* KS. MŚ.: *sviṣṭim no abhi* (KŚ. 'bhi) *vasīyo* (AV. *vasyo*) *nayantu* AV. TS. KŚ.

krṇutam naḥ sviṣṭim (MS. KS. °tam) VS. TS. MS. KS.

mayi puṣṭim (AV. °am) *†puṣṭipatir* (AV. *puṣṭa*°, KS. **puṣṭipatnī*) *dadhātu* (AG. †*dadātu*) AV. MS. KS. (four times) TAA. MahānU. ApŚ. AG. SMB.

kuyavam ca me 'kṣitīś (VS. 'kṣitam) *ca me* VS. MS. KS.: *akṣitīś ca me kūyavāś ca me* TS.

[*ādityās te citim* (KS. Conc. wrongly *citam*) *āpūrayantu* KS. ApŚ.]

punar brahmāṇo (AV. *brahmā*) *vasunītha* (AV. °nītīr, KS.* °dhītām, v. l. °dhītīm; KS.* [38. 12b] †°nītha, KapS. °dhītām or °tīm, MS. °dhīte) *yajñanī* (AV. MS. KS.* *agne*) AV. VS. TS. MS. KS. ŚB. °nītha is a variant for °nīta, see §93.

§588. Coming to variants between *na* and *nī*, we find in several cases that the *i* is apparently due to influence of the feminine ending *ī*:

asapatnā sapatnaghñī (ApMB. °nighñī) RV. ApMB. ApG. Cf. *sapatnī*, for which *sapatnī* is recorded in the Rāmāyaṇa (BR.).

gandharvāya janavide (ApMB. *jani*°) *svāhā* ApMB. MG. Cf. the stems *jani* and *janī*. Here, strictly speaking, the *i* and the *n* are both radical, not suffixal (dissyllabic root *jan*).

somāya janivide (MG. *jana*°) *svāhā* ApMB. MG. In same passage as prec. *teṣām yo ajyānim* (PG. 'jyānim) *ajitīm āvahāt* (SMB. Conc. *ajījim āvahāt*, but Jørgensen text and comm. as others) TS. SMB. PG. BDh.: *teṣām ajyānīm* (MŚ. °nam) *yatamo vahāti* (KS. MŚ. *na āvahāt*) AV. KS. MŚ. *a-jyā-nī*, 'non-oppression': *a-jyā-na* id., not recorded lexically, contains properly the suffix *ana*, which appears as *na* after *ā*.

hiraṇyapakṣaḥ śakunīḥ HG.: *hiraṇyaparna śakune* PG.: *hiraṇyavarṇaḥ śakunaḥ* MU.

pururūpaṁ suretasaṁ maghonam (TB. °nim) VS. TB. *maghonam* may be taken either as an irregular acc. sing. of *maghavan* (cf. RV. *maghonas*, nom. plur.) or as from an *a*-extension of the weak stem; *maghonim* (masc.) can only be from an *i*-extension of the same. TB. comm. *annavantam*; VS. comm. *maghavantam dhanavantam*.

§589. Of the suffixes *ra*: *ri* we have only noted one variant, of the word *tittiri*: °*ra*. The usual form is °*ri*, but °*ra* occurs elsewhere; however in this passage the MS. p.p. reads *tittiriḥ*:
maṇḍūko mūṣikā tittiris (MS. °*ras*) *te sarpaṇām* VS. MS. Cf. §598, *varṣābhyas*...

§590. The suffixes *ka* and *ki* exchange in patronymics; really the exchange is doubtless between *a* and *i*, since probably in all cases the primary noun contained *k*; all occur in the same passage:

śaunakam (ŚG. °*kim*) AG. ŚG.

kaholaṁ kauṣītakam (ŚG. °*kim*) AG. ŚG.

mahākauṣītakam (ŚG. °*kim*) AG.†ŚG.

§591. Next, *a* and *i* as finals in inflexion or composition of heteroclitic stems in *an* (weak grade *a*, always used in compounds, and tending to pass into the *a*-declension) and *i*, of the type *asthan*: *asthi*:
asthabhyaḥ (KSA. *asthi*°) *svāhā* VS. TS. KSA.

ut tiṣṭha puruṣa harita piṅgala lohitaḥkṣi (MahānU. *puruṣāharitapiṅgala lohitaḥkṣa*) *dehī dehī dadāpayitā me śudhyantām* TA. TAA. MahānU.

And extensions of such stems in suffixal *ka* (in compounds):

anakṣikāya (KSA. °*akāya*) *svāhā* TS. KSA.

anasthikāya (KSA. °*akāya*) *svāhā* TS. KSA.

§592. A few cases of interchange between adjectives in *i* and participles (or quasi-participles, *mahat*) in *at*:

dhruvas tiṣṭhāvicācaliḥ (AV. MS. KS. °*calat*) RV. AV. VS. TS. MS. KS. ŚB. TB.

parvata ivāvicācaliḥ (AV. MS. KS. °*calat*) RV. AV. VS. TS. MS. KS. ŚB. TB.

dadhīr (SV. *dadhad*) *yo dhāyi sa te* (SV. *sute*) *vayāṁsi* RV. SV.

enāś cakṛvān mahī baddha eṣām TS.: *eno mahac cakṛvān baddha ṛeṣa* MS.

§593. Variations between suffixal *ana* and *in* (*ina*):

tan nau samvnananam kṛtam MG.: *lena samvnanināu svake* HG. *samvnanana* 'concord': *samvnanin* 'concordant'.

manyoh krodhasya nāśanī PG.: *manyor mṛddhasya* (ApMB. *mṛdhrasya*) *nāśinī* ApMB. HG. Feminines of *nāśana*: *nāśin*.

mā no vidad (KS. *vr̥dhad*) *vr̥jinā* (KS. TB. ApŚ. °anā) *droṣyā* †*yā* AV. KS. TB. ApŚ. Both words mean 'deceit', and seem to be otherwise unknown.

śunām agraṁ suvīraṇaḥ (ApMB. *subīraṇaḥ*) ApMB. HG. Cf. next. *subīraṇa śrja-śrja śunaka* ApMB.: *suvīraṇaḥ śrja-śrja* HG. Epithets of dogs, of unknown origin and meaning.

§594. Variations between stems in *in* (in composition *i*) and stems in *a* or *an* (once *an* by sandhi for *at*):

tasya te †*vājipīṭasyopahūṭasyopahūṭo* (Vait. *vājipīṭasyopahūṭo*, LŚ. *vājapīṭasyopahūṭa* [text °hata] *upahūṭasya*) *bhakṣayāmi* AŚ. LŚ. Vait.: *tasya te vājibhir bhakṣamkṛtasya vājibhiḥ sutasya vājipīṭasya vājinasyopahūṭasyopahūṭo bhakṣayāmi* ApŚ.: *vājy ahaṁ vājinasyopahūṭa upahūṭasya bhakṣayāmi* VSK. KŚ.

vājaṁ tvāgne ... Vait.: *vāji tvā* ... ApŚ. MŚ.: *vājinam tvā vājin* ... KS.: *vājinam tvā vājedhyāyai* (*sapatnasāham*) ... VS. VSK. TS. ŚB.

ava jyām (HG. *dyām*) *iva dhanvanah* (HG. *dhanvinah*) AV. ApMB. HG. See §159.

matṣvā suśipra (SV. °*prin*) *harivas tad* (SV. *tam*) *īmahe* RV. SV.

bodhinmanā (SV. *bodhan*°) *id astu naḥ* RV. SV. In SV. pres. pple., *bodhat*.

§595. Before feminine forms of the suffix *ka*, most commonly *i* replaces *a*, see Edgerton, JAOS 31. 95 f.:

vidyutam kanīnikābhyām (VS. *kanīna*°) VS. MS. KSA.: *vidyutau kanānakābhyām* TS.

vr̥trasyāsi (KS. *mītrasy*°) *kanīnikā* (VS. ŚB. °*akāḥ*) VS. MS. KS. ŚB. MŚ. MG.: *vr̥trasya kanīnikāsi* (VSK. °*akāsi*) VSK. TS. ApŚ.

agner akṣṇaḥ kanīnakam (VSK. °*kām*, TS. MS. KS. °*ikām*) VS. VSK. TS. MS. KS. ŚB.

nī galgalīti dhārakā VS. ŚB.: *nī jalgalīti* (KSA. ms. †*jalgalīti*, em. °*līti*) *dhānikā* TS. KSA.

avajihvaka nijihvaka ApMB.: *avajihva nijihvika* HG. Here, in a masculine form, the *i* before *ka* is anomalous; it may be corrupt, or may be based on thought of a form **jihvin*, with suffixal *in*.

§596. The rest are miscellaneous cases of *a*: *i* in suffixes and endings: *tasmīn ma indro rucīm ā dadhātu* AV.: *tasmīn somo rucam ā dadhātu* HG. ApMB. Stems *ruci* and *ruc*. Cf. next.

hriṣmaśruṁ nārvaṇaṁ dhanarcam RV.: *hriṣmaśruṁ na varmaṇā dhanarcīm* SV. Stems *rc* and *rc-i* (possibly with confused thought of *arcis*?).

kuwayah (KSA. °yih, VS. TS. *kuwayih*) *kuṭarur dātyauhas te vājinām* (TS. KSA. *sinivālyai*) VS. TS. MS. KSA. A name of an unknown animal; p.p. of MS. also *kuwayih*.

indrah (ŚŚ. °as) *patīs tuviṣṭamo* (AA. ŚŚ. *lavastamo*) *janeṣu ā* (ŚŚ. *janeṣu*) AV. AA. ŚŚ. Stems *lavas* and *tuviṣ-* (the latter not used as a separate word).

tilvilāstām (ed. misprinted *tilva*°, see Stenzler's Transl. p. 83 n.) *irāvatīm* AG.: *tilvilā sthājirāvatī* ŚG.: *tilvalā sthirāvatī* MG.† 2. 11. 12b: *tilvilā syād irāvatī* ApMB. The word is otherwise *tilvīla*; probably MG. is to be emended.

vi śloka etu (AV. *eti*, TS. ŚvetU. *ślokā yanti*) *pathyeva* (KS. *patheva*) *sūreh* (AV. MS.† *sūrih*, TS. ŚvetU. *sūrāh*, KS. †*sūrah*) RV. AV. VS. TS. MS. KS. ŚB. ŚvetU.

agne varcasvīn (VSK. °van) *varcasvāns* (ŚŚ. °vī) *tvam deveṣu asi varcasvān* (ŚŚ. °vy) *aham manuṣyeṣu bhūyāsam* VS. VSK. ŚB. ŚŚ.

pradakṣiṇīn (AV. °ṇaṁ) *marulām stomam rāhyām* (MS. *aśyām*) RV. AV. MS. TB. The old adverb *pradakṣiṇī*, of anomalous appearance, is replaced by a more ordinary form in AV.

mānasya patnī śaraṇā syonā AV.: *mā naḥ sapatnah śaraṇah syonā* HG. *harṣamāṇāso dhṛṣṭā* (TB. °atā) *marutah* RV. TB. N. See §122 and VV I §86.

kṛkalāśah (KSA. *kṛki*°) *pippakā śakunis* (TS. KSA. *śak*° *pi*°) *te śaravyāyāi* VS. TS. MS. KSA. Of uncertain origin; simulates a compound of a stem *kṛka-* or *kṛki-*.

2. Long ā and ī

§597. These variants are few. The most interesting group concerns ā varying with ī as ending of the first part of a compound or seeming compound. We seem justified in thinking of the parallel feminine stem-endings ī and ā in this connexion. These feminine endings exchange themselves a number of times, as we shall see in our volume on Noun Inflection, which we may anticipate here by quoting the following examples:

samhitāsi viśvarūpā (VS. ŚB. ŚŚ. °pī, TS. ApŚ. *°pīh) VS. TS. MS. KS. ŚB. ŚŚ. ApŚ. (bis)

upasthāvarābhyo dāśam VS.: *upasthāvarābhyo †baindam* (so Poona ed. text and comm.) TB.

sakhā saptapadī (ApMB. °padā) *bhava* AG. ŚG. Kauś. SMB. ApMB. MG.

śivā rutasya (TS. and v. l. of MS. *rudrasya*, VSK. *śiva rtasya*) *bheṣajī* (MS. °jā) VS. VSK. TS. MS. KS. See §684.

The compounds in question are, however, so obscure that it is hardly ever possible to be sure that they contain such feminine stems, or indeed even that they are really compounds (the last one certainly is not):

grāhrah śitīkakṣī vārdhrānasas te divyāḥ (KSA. *vārhi*°, ed. em. *vārdhri*°, te 'dityāḥ) TS. KSA. The word (otherwise spelled with ī) seems at least to be felt as a compound; cf. *vārdhra*?

uṣṣro ghrṇvān vārdhrānasas (MS. *ghṛṇvān vārdhrā*°) te *matyāi* VS. MS. Cf. prec.; p.p. of MS. *vārdhri*°. In *ghṛ*° we have another animal name, of unknown meaning and apparently found only here.

ākhuḥ kaśo mānthālas (MS. °thālavas, VSK. *māndhālas*) te *pitrṇām* VS. VSK. MS.: *pāṅktrah* (KSA. *†pāṅktaḥ*; mss. of both *pāṅtra*-) *kaśo mānthālavas* (KSA. *†man*°) te *pitrṇām* (KSA. *†pitṛ*°) TS. KSA. See §77.

yā te agne hariṣayā (VSK. *harī*°, MS. MŚ. *harā*°) *tanūr* ... VS. VSK. ŚB. (Pratikas MS. MŚ.) *harāśaya* is doubtless influenced by *haras*.

vidyutam kanīnikābhyām (VS. *kanīna*°) VS. MS. KSA.: *vidyutau kanānakābhyām* TS. Certainly not a compound, but seems to belong psychologically here.

§598. The other variations of ā and ī are very miscellaneous; mostly they concern inflexional endings of some sort.

agne tejasvīn tejasvī tvam deveṣu bhūyāḥ TS.: *agna āyuhkārāyusmāns tvam tejasoān deveṣu edhi* MS. See also *agne varcasvīn* etc., §596. *indrasyāham devayajyendriyāṁ* (KS. °yāvān, MŚ. °yavān) ... TS. KS. MŚ.

śivā viśvāḥ (VS. °hā) *bheṣajī* (TS. °habheṣajī; MS. °jā) VS. TS. MS. KS. *viśvacarṣanyīḥ sahurīḥ sahāvān* (AV. *sahīyān*) RV. AV. MS.

śilpā vaiśvadevīḥ (VS. °vyaḥ) VS. MS.: *śilpās trayo vaiśvadevāḥ* TS. KSA. Fem. and masc. forms, nom. plur.

samānī va ākūtiḥ RV. AV. TB. AG.: *samānā vā* (KS. *va*) *ākūtāni* MS. KS. MG. ī of fem. sing.; ā of neut. plur.

varṣābhyas tittirīn (MS. °rān) VS. MS. KSA. ŚB. ApŚ. Acc. plur. of the words which vary in §589.

dhiyā manotā prathamō manīṣī (SV. °mā *manīṣā*) RV. SV. 'The foremost intelligent one': '... intelligence'.

sā śantātī (SV. °tā, TB. ApŚ. °cī) *mayas karad apa eridhaḥ* RV. SV. TB. ApŚ. *śantātī* acc. neut., and *śantātā* loc. sing., from *śantātī*; on *śantācī* see §156.

aṅgāni ca me 'sthāni (VS, and v. I, of MS. 'sthāni) *ca me* VS. TS. MS. KS.

Stems *asthan*: *asthi*.

teṣāṃ saṃ hanmo akṣāṇi (AV. *saṃ dadhmo akṣāṇi*) RV. AV. (Ppp. has *akṣāṇi*.) Stems *akṣan*: *akṣi*.

bahu ha vā ayam avarṣād . . . MS.: *bahu hāyam avṛṣād* (KS. °ṣad) . . . TS. KS. See VV I p. 129.

tisro ha prajā atyāyam āyan (JB. *īyuh*) AV. JB. Imperfect and perfect of *i*.

In VV I p. 185 are collected some variations between strong and weak verb stems in (n)*ā*: (n)*ī*, which we shall not repeat here. Add the following:

śṛṇīhi viśvataḥ prati RV.: *śṛṇāhi viśvatas pari* SV.

§598a. There are a number of cases of interchange between gerunds in *tvā* and *tvī*. As was to be expected, the form in *tvī* is regularly the older: *avāḍ dhavyāni surabhīṇi kṛtvā* (RV. VS. *kṛtvī*) RV. AV. VS. TS. ApŚ. SMB.

kṛtyaiṣā padvatī bhūtvā (RV. °*tvī*) RV. AV. ApMB.

kṛtvī (AV. *kṛtvā*) *devair nīkilbiṣam* RV. AV.

kṛtvī (AV. *kṛtvā*) *savaryām adadur* (AV. *adadhur*) *viśvate* RV. AV. N.

pūtvī (SV. TS. *pūtvā*) *śipre avepayah* RV. SV. AV. VS. TS. ŚB.

vayo ye bhūtvī (AV. °*tvā*) *patayanti naktabhiḥ* RV. AV.

svinnah snātvī (AV. °*tvā*, VS. ŚB. *snāto*) *malād iva* AV. VS. MS. KS. ŚB. TB.

hītvī (SV. *hītvā*) *kiro jihvayā vāvadac* (SV. *rārapac*) *carat* RV. SV.

apālām indra (MG. °*ras*) *triṣ (triḥ) pūtvī* (AV. *pūtvā*, ApMB. *pūrtvī*, MG. *pūrti a-*) RV. AV. JB. ApMB. MG.

3. *a* and *i* with shift of quantity

§599. Here are found only a few stray variants: too few to classify. Some of the variants in the preceding sections show shift of quantity as well as quality; these will not be repeated. We begin with variants of *ā* and *i*; the first two belong with those of *a* and *i* in §586:

prācīm jīvātum akṣilām (ŚŚ. ŚG. °*tīm*) AV. TS. MS. AŚ. ŚŚ. ŚG. AG.† (Stenzler's Translation, p. 36 n.) ApMB. N.

vyacasvatīṣayanī subhūtiḥ AŚ. MS.: *viśvavyacā iṣayanī subhūtiḥ* (KS. °*tvā*) TS. KS. In the latter *subhūtvā* is an adjective going with *aditir* in the next pāda.

tan no durgā (TA. °*gīh*) *pracodayāt* TA. MahānU. Durgi for Durgā seems to occur only here.

kriyo (AV. TB. °*yam*) *vasānaś carati svarociḥ* (TB. °*cāh*) RV. AV. VS. KS. TB.

āṅgūṣāṇām (SV. *āṅgoṣiṇām*) *avāśanta vāṇīḥ* RV. SV. Different case-forms of *a* and *i* in stems.

adhā kṣami viṣurūpaḥ (ArS. *kṣamā viśva*^o) *yad asti* (ArS. *asya*, MS.† *āsta*) RV. AV. ArS. MS. TB.

kara ād (SV. *id*) *arthayāsa it* RV. SV.

anādhṛṣṭā . . . VS. MS. KS. ŚB.: *anibhṛṣṭā* . . . TS. See §176.

§600. Between *a* and *i* the cases are even fewer and equally sporadic: *sirāḥ* (TS. MS. KS. *sarāḥ*, AV. *sarā*) *patatṛiṇī* (TS. MS. KS. *ṛiṇīḥ*) *sthana* (KS. *stha*, AV. *bhūtvā*) RV. AV. VS. TS. MS. KS. Besides the synonymous *sarā* and *sirā*, *sirā* is also found (RV.). All are from root *sr*; cf. §§570, 573.

amṛtenāṇṛtām puram (TA. *purīm*) AV. TA. Equivalent stems *pur* and (later) *puri*.

yātudhānebhyaḥ kaṇṭakīkārīm (TB. *kaṇṭakakāram*) VS. TB. Both the stem of the first member, and the entire cpd., show shift in gender. *nayanto garbhām vanān dhiyaḥ dhuḥ* RV.: *nayantam gīrbhīr vanā dhiyaḥ dhāḥ* SV. Lexical.

āsminn (KS. *ā sm*) *ugrā* (MS. *ā samudrā*) *acucyavuh* TS. MS. KS. ApS. Lexical.

virenyaḥ kratur indrah subastih RV.: *varenyakratūr* (AV. *ṛtur*, ApS. *īdenya*^o) *aham* RVKh. AV. ApS. See §§383, 554.

4. Interchange of short *a* and *u*

§601. Under this head we find a clearly defined group of cases, which seems to have no parallel among the *a*:*i* variants, in which *a* varies with *u* before a following *v*, the influence of which must be partly concerned in the shift. To be sure both forms can as a rule be explained historically, the *av* forms as full ablaut grade, the *uv* as weak grade forms, representing *ū* before a vowel, or—in the few forms concerning roots in short *u*—epenthesis of *v* between *u* and following vowel. Phonetic and morphological matters are no doubt blended here. But the occurrence of some forms which are morphologically anomalous confirms us in the belief that phonetics cannot be entirely excluded. The great majority of the forms concern roots in *ū*. There is to be observed a striking tendency to prefer the *u* forms in SV.; and the like seems to be largely true of MS.

§602. In VV I §23 we have already collected most of the verb forms which show this variation. The following are those from *ū* roots:

acikradat svapā iha bhuvat (Ppp. *bhavat*, Barret, JAOS 30, 244) AV.

Ppp. Add to VV I.1. c.

tasmai devā adhi bravan (MS. KS. TB.† [Poona ed. text and comm.]

ApŚ. *bruvan*) VS. TS. MS. KS. TB. ApŚ.

tasmai somo adhi bravat (KS. *bruvat*) RV. AV. KS.

yatra (SV. *yatrā*) *devā iti bravan* (SV. *bruvan*) RV. SV.

pra bravāma (MS. *bruvāma*, v. l. *bra°*) *śaradaḥ śatam* VS. MS. TA. ApMB.

ApG. HG. MG.

sahmiślo aruḥ bhava (SV. *bhuvah*) RV. SV.

uta trātā śivo bhavā (SV. *bhuvo*) *varūthyah* RV. SV. VS. TS. MS. KS.

Kauś.

nemiś cakram ivābhavat (SV. MS. *°bhuvat*) RV. SV. TS. MS.

yat some-soma ābhavaḥ (SV. *°bhuvah*) RV. SV.

yad dūre sann ihābhavaḥ (SV. *°bhuvah*) RV. SV. MŚ. N.

tatra pūṣābhavat (SV. *°bhuvat*) *sacā* RV. SV. KS.

asapatnā kilābhuvam (ApMB. *°bhavam*) RV. ApMB.: *asapatnah kilābhuvam* RV.

sahpriyah (TA. *°yam prajayā*) *paśubhir bhava* (TB. TA. ApŚ. *bhuvat*)

MS. TB. TA. ApŚ.

marutvantam sakhyāya havāmahe (SV. *†huvemahi*) RV. †1. 101. 1-7, SV.

[*svāveśo anamīvo bhavā* (Conc. wrongly *bhuva* for ApMB.) *naḥ* RV. TS.

MS. SMB. PG. ApMB.]

§603. From roots in short u the cases are much fewer:

abhi pra nonuvur (SV. *nonavur*) *girah* RV. SV. (It is not quite clear whether this is originally a short or long u root.) Here SV. goes counter to its usual tendency, with *av* for RV. *uv*.

upa śravat (MS. *śruvat*, p.p. *śra°*) *subhagā yajñe asmin* RV. MS. On the anomalous and doubtful MS. form cf. VV I p. 106.

tad aham niḥnave (ŚŚ. *°nuve*) *tubhyam* AB. ŚŚ. To be added to VV I §193, since it is a case of 1st and 2d class presents; the latter (*hnute*) is more regular.

nedīya it sṛṇyah pakvam ā yavan (Ppp. *yuvan*, Barret, JAOS 30. 207)

AV. Ppp. (Others, see Conc.) Add to VV I l. c.

§604. The same shift is found in noun formation and declension, both ā stems (placed first in the list) and short u stems:

abhibhuve (MS. *°bhve*, KS. *°bhave*) *svāhā* MS. VS. KS. TB. ApŚ. And, in same passage:

vibhuve (MS. *vibhve*, KS. *†vibhave*) *svāhā*, same texts.

samudraṁ na suhavaṁ (*suhavaṁ*, *subhavas*) . . .; *mahiṣaṁ naḥ subhvaṁ* (*subhavas*) . . ., see §119.

indrah (ŚŚ. *°as*) *patis turīṣṭamo* (AA. ŚŚ. *tarastamo*) *janeṣv ā* (ŚŚ. *janeṣu*)

AV. AA. ŚŚ. Cf. §596.

śitibhravo (MS. °*bhravo*) *vasūnām* VS. MS.

puṣṣavanam *puṣṣavanam* AG.: *puṣṣavanam aśi* ApMB. The form in *av* is regular in the earlier language, but that in *uv* occurs first (in AV.).

tad viprāso vipanyavaḥ (SV. °*yuvah*) RV. SV. VS. NṛpU. VasuU. SkandaU. AruṇU. MuktiU.

tā vām gīrbhir vipanyavaḥ (SV. °*yuvah*) RV. SV.

sumnāyuvah (KS. °*yavas*) *sumnyāya sumnam* (KS. *sumnyam*) *dhatta* MS. KS. MŚ.

tasya prajā apsaraso bhīruvaḥ (MS. *bhīravo nāma*) TS. MS.

§605. Of other variations in radical syllables between *a* and *u*, analogous to the variations between *a* and *i* treated in §§570 ff., we have noted surprisingly little. We might have expected to find a number of cases especially before *r* (cf. §573, and Wackernagel I §21), as in the two forms of the present stem *karo*: *kuru*. The chief cases we have noted, however, concern adverbs and adjectives in *par*:- *pur*-, which we shall list below in §615, along with other variations in adverbs and particles. Otherwise the only case we have noted—the first in the following list—is of very dubious character. In it and practically all the others in this section assimilation or dissimilation seems to have been at work:

sukarīrā svopaśā (v. I. *svau*°) MS.: *sukurīrā svaupaśā* VS. TS. KS. ŚB.

The usual form is *kurīra*; the etymology is unknown. If MS. is correct, it may have dissimilation to the preceding *u* (*su*).

avahṛtha nicumpuṇa (TS. TB. ApŚ. *nicañkuṇa*, MS. KS. MŚ. *nicuñkuṇa*) VS. TS. MS. KS. ŚB. TB. LŚ. MŚ. ApŚ. N. See §150.

Here dissimilation seems highly likely as an explanation of the *a* form, despite the obscurity of the words.

nicerur aśi nicumpuṇaḥ (TS. TB. *nicañkuṇa*, MS. KS. *nicuñkuṇaḥ*) VS. TS. MS. KS. ŚB. TB. LŚ. Cf. prec.

saṁkasuko vikasukah AV. MS.: *saṁkusuko vikusukah* TA. ApŚ. The root is *kas* and the *kus* forms are certainly secondary, and apparently assimilated to the suffixal *u* which follows. Cf. next.

asmin vayan saṁkasuke (ApŚ. °*kusuke*) AV. ApŚ. Cf. prec.

nī nīartana vartayendra nardabuda (KS. *nandabala*) TS. KS. ApMB.

See §273. Note that the variant vowel is preceded by *b*, a labial consonant.

elām saṁkṛṣya (MS. MŚ. °*kaṣya*, v. I. °*kuṣya*) *juhudhi* MS. ApŚ. MŚ.

Here the original form was neither *a* nor *u*, but *r*; see §631.

tuce tanāya (SV. Svidh. *tunāya*) *tal su nah* RV. SV. Svidh. The SV. form is isolated, and probably due to the adjoining and synonymous *tuce*.

Benfey tries to explain it independently, which seems to us highly improbable.

§606. Next comes a rather interesting, if somewhat heterogeneous, group in which the *a: u* is found in the second syllable of a word, yet is not clearly suffixal; assimilation or dissimilation may again explain some of the changes, but in one or two, at least, it seems that we are dealing with dissyllabic roots, or root-determinatives, in *u*, of the type *karo-*, *karu-* (VV I p. 116 f., and references there quoted). Most of the other words are obscure; often one is inclined to suspect that the variations in spelling point to a real uncertainty or ambiguity in the pronunciation of an unaccented vowel:

karanam (TS. *karuṇam*) *asi* TS. AŚ. ŚŚ. Both words occur in the sense of 'religious work'; but *karanam* is much commoner, and is secondarily substituted for the rarer but original *karuṇam* in this variant. *varaṇo vārayātai* (and, *vārayiṣṣati*) AV.: *varuṇo vārayāt* TA. The root *vr*, like *kr*, has dissyllabic forms in *u*. It is unnecessary here to consider the old question whether *Varuṇa* is derived from it; the god's name (if the reading is correct; Poona ed. has *varaṇo* with v. l. *varuṇo*) is here used obviously with punning intent.

So with the verb-forms *vanate*: *vanute* and the like, on which see VV I p. 121; whatever their grammatical classification (discussed l. c.), they seem ultimately to have a sort of root determinative *u*:

agnir no vanate (VSK. *vanute*, SV. TS. KS. *vaṇsate*) *rayim* RV. SV. VS. VSK. TS. MS. KS.

tad agnir devo devebhyo vanate (MS. ŚB. ŚŚ. *vanutām*) TS. MS. ŚB. TB. AŚ. ŚŚ.

§607. The rest are more dubious in character:

pitvo (VS. MS. *pidvo*, KSA. *bidvo*) *nyaṇkuḥ kakkaṭas* (MS. *kakuṭhas*, TS. KSA. *kaṭas*) *te 'numatyai* (KSA. °*yāḥ*) VS. TS. MS. KSA. There may be assimilation in VS. or dissimilation in MS., but the forms are wholly obscure.

tad vo astu sucetanam (JB. °*tunam*, ŚŚ. *sojoṣanam*) AV. AB. GB. JB. ŚŚ.

Here both *a* and *u* may perhaps be called suffixal; yet the variant seems to belong in feeling to this group. No uncompounded *cetuna* is found, but *sucetuna* is recorded later, and cf. RV. *cetu*.

somasya rājñah kuluṅgaḥ TS.: *somāya kuluṅgaḥ* (MS. *kulaṅgaḥ*) VS. MS.: *somāya rājñe kuluṅgaḥ* KSA. The usual form is *kuraṅga*, and the medial *u* is apparently due to assimilation to *u* of the first syllable. In both this and the next variant MS. p.p. has *kulu*°; contrariwise VS. comm. reads in both *kula*°, glossing *kuraṅga*.

sādhyebhyah kuluṅgān (MS. *kulaṅgān*) VS. MS. Cf. prec.

yādase śābalyām (TB. *śābulyām*) VS. TB.: *parā dehi śāmulyam* (ApMB. *śābalyam*) RV. AV. ApMB. Popular etymology has confused two originally distinct words; *śāmulya* means a kind of woolen garment, and is not connected with *śabala* 'spotted'. A derivative of the latter is concerned in VS. TB., whose comms. interpret 'a woman with spotted skin'; the *u* of TB. is either due to vague reminiscence of *śāmulya*, or to phonetic influence of the labial consonant *b*. ApMB. is clearly thinking of *śabala*, and intends the meaning 'spotted garment'; in RV. AV. ApMB. reference is made to the bridal garment, spotted and impure after the wedding night. Cf. §241.

§608. Next we come to cases in which the variant vowels are more definitely suffixal, and matters of noun formation. First a group in which the common synonyms *cakṣas* and *cakṣus* interchange. Note the misreading *cakṣaṣi sāmavedasya* in GB. Bibl. Ind. ed., which is a mere misprint for *cakṣuṣi* as shown by the following §; Gaastra reads correctly *cakṣuṣi*. *Cakṣas* is an older form, which later texts tend to replace by *cakṣus*:

namah samudrasya cakṣase (PB. *cakṣuṣe*) TS. MŚ. KS. JB. PB. LŚ.
apo mahi vyayati cakṣase tamah RV.: *apo mahi vṛṇute cakṣuṣā tamah* SV.
āyus ca prāyus ca cakṣaṣ ca vicakṣaṣ (ApŚ. *cakṣuṣ ca vicakṣuṣ*) ca ...
 MS. ApŚ.

§609. Other, miscellaneous cases of noun formation:

tarakṣuh (KSA.† °*kṣah*) *kṛṣṇah* ... TS. KSA. Both forms otherwise recorded; original unknown.

sādhu (SV. *sādhaḥ*) *kṛṇwantam avase* RV. SV. As the accent of *sā'dhu* shows (see Wackernagel II. 1 p. 20), it is a noun, not an adjective or adverb. It occurs only here, and is replaced in SV. by the equally unknown *sā'dhas*.

tā mandasānā manuṣo duroṇa ā RV. ApMB.: *sā mandasānā manasā śivena* AV. Really a lexical variant, even tho the words may be related prehistorically; but resembles the case of *cakṣas*: *cakṣus*, §608, superficially.

daivya mīnānā manasā (VS. *manuṣah*) *purutrā* VS. MS. KS. TB.
sugantuḥ karma karaṇah kariṣyan JB.: *sugam tvaḥ karmaḥ karaṇah*
karah karasyuh LŚ. Cf. §573.

ārdrah prathasnu (MŚ. †*prthasnu*, v. l. *prathasnu*) *bhuvanasya gopāḥ*
 TB. ApŚ. MŚ. Knauer, note on MŚ., would understand *prathasnu*
 (TB. comm. *prathanāśilo*) as dialectic by-form of *prthasnu*.

sahsṛṣṭam ubhayaṁ kṛtam (KŚ. *abhayaṁ kratum*) KS. TB. KŚ. ApŚ.

Note metathesis of *a: u* in KŚ., which is poor and secondary; and cf. next.

puṇjikasthalā (KS.† *puṇjiga°*) *ca kṛtasthalā* (VS. ŚB. *kratu°*) *cāpsarasau* VS. TS. MS. KS. ŚB. Proper names, compounded of *kṛta: kratu:* cf. prec. Really lexical, since the words are radically not related.

ghanasṛtaṁ (MS. *dhanu°*, but p.p. *dhana°*) *kūśueāṁsaṁ sudakṣam* RV. MS. *dhanu°* could only mean 'winning by the bow', instead of 'wealth-winning'; it is doubtless a blunder, perhaps helped by assimilation to the *u* vowels of the following.

§610. We have noted only one case concerning noun inflection, a shift between the genitive and vocative forms of the stem *savitar:* *ghṛtaviṭ savitar* (MS. KS. °*tur*) *ādhipatyē* (TS. °*tyaiḥ*) TS. MS. KS. AŚ.

'In Savitar's overlordship' or 'in (thru) thy overlordship, O Savitar'.

§611. In verb inflexion, morphological change between *a* and *u* vowels is fairly common in shifts between imperative and injunctive (imperfect indicative) endings, (*n*)*tu:* (*n*)*ta*. The instances are gathered in VV I, mainly in §§136, 156, 159, and need not be repeated here, since phonetics are hardly concerned. We add a few other stray cases:

adārasṛd bhavata (AV. °*tu*) *deva soma* AV. TB. ApŚ. *bhavata* seems uninterpretable and may be a mechanical form-assimilation, see VV I p. 283.

ā pīlaraṁ vaiśvānaram avase kaḥ (PB. *kuḥ!* comm. *akaḥ*, glossed *kuru*) PB. KŚ. ApŚ. MŚ. *kuḥ* is impossible and, if not a misprint, must be a gross corruption for *kaḥ* ('*kaḥ*'); VV I p. 283.

§612. The remaining cases of *a: u* are purely lexical. A large group concerns the prefix *sa* and the particle *su*, which are practically synonyms as used in composition, and which exchange often with each other; also the pronoun *sa*, and other exchanges of the syllables *sa: su*, of various character, are included here:

ye sajātāḥ samanasah (Kauś. *su°*) TB. ApŚ. Kauś.: *ye samānāḥ samanasah* VS. MS. KS. ŚB. TB. ApŚ. MŚ.

śataḥ jīvema śaradaḥ sarvavīrāḥ (TB. *savīrāḥ*, ApŚ. *svīrāḥ*) AV. TB. ApŚ.

ā tvā vahantu harayaḥ sucetasah (ApMB. *sa°*) MS. ApMB. HG.

ādityāsah sumahasah (SV. *sa°*) *kṛṇótana* RV. SV.

agnih sudakṣah sultanur ha bhūtvā MŚ.: *agne sadakṣah sultanur* (KS.† °*nūr*) *hi bhūtvā* TS. KS.

namo vṛddhāya ca savṛdhe (TS. *sahvṛdhvane*, KS. *savṛdhvane*, MS. *svṛdhvane*) *ca* VS. TS. MS. KS.

śajātānām śraīṣṭhya ā dhehy enam AV. TS.: *śa° madhye śraīṣṭhyā ā dhehī mā* MS.: *śujātānām śraīṣṭhya ā dhehy enam* KS.

tad vo astu sucetanam (JB. °*tunam*, ŚŚ. *śajoṣaṇam*) AV. AB. GB. JB. ŚŚ.

marutvān astu gaṇavān śajātavān (AŚ. *śujātaih*) TB. AŚ.

akāḥ su (TS. *sa*) *lokaṁ sukṛtaṁ pṛthivyāḥ* (VS. ŚB. °*vyām*) VS. TS. MS.

KS. ŚB. Here and in the next the pronoun *sa* exchanges with *su*. *ayaṁ sa* (ŚŚ. *su*) *vām aśvinā bhāga ā galam* AV. AŚ. ŚŚ.

pra sumartyaṁ (*su mṛtyuṁ*) *yuyotana* SMB. ApMB.: *pra sa mṛtyuṁ yuyotana* HG. Here *sa* seems uninterpretable; Conc. would read *su*.

dadhad yo dhāyī sute vayāṁsi SV.: *dadhir yo dhāyī sa te vayāṁsi* RV.

Here and in the next the pronoun *sa* varies with a syllable *su* of different character, involving false divisions of words.

śaṁśraṣṭā sa yudha indro gaṇena RV. AV. SV. VS. TS. KS.: *śaṁśraṣṭāsu yutsv indro gaṇeṣu* MS.

ṛcākṣāḥ (MŚ. *sucākṣāḥ*) *soma uta suśrug* (comm. and Poona ed. *śuśrug*; MŚ. *sasruḍ*) *astu* TB. MŚ. If Poona ed. is right, TB. has *śu-*, the reduplicating syllable. See §145.

§613. Similarly, the particle *u* varies with *a-* of the augment, or with other *a-*:

yajñah pratyashāt (v. l. *praty u ṣhāt*) KS.: *yajñah praty u ṣhāt sumatau matinām* MŚ.

tam ahve (SV. *u huve*) *vājasātaye* RV. SV. In VV I p. 26 we have suggested here possible influence of the following *v*, separated from the vowel only by the aspirate.

irām u ha (AV. *aha*) *praśaṁsatī* AV. ŚŚ. AG.

§614. The particle *nu* varies with the negative *na*, or with other *na*, sometimes involving false division of words:

taṁ te vi śyāmy āyuṣo na madhyāt (MS. KS. *nu madhye*) VS. MS. KS. ŚB.: *idam te tad vi śyāmy āyuṣo na madhyāt* TS.

yajñāyate vā paśuṣo na (MS. *nu*) *vājān* RV. MS. KB.

upānasaḥ saparyan RV.†: *upo nu sa saparyan* SV.

avasyurātā brhātī (TS. °*tīr*) *na* (TS. *nu*, AŚ. *tu*) *śakavāri* (TS. °*rīh*) TS. MS. KS. AŚ.

mahān indrah paraś ca nu (SV. *puraś ca nah*) RV. AV. SV. Metathesis of *a*: *u*.

§615. Various adverbs and adjectives in *pur-*, *par-* interchange; this goes back to the same prehistoric phonetic relations dealt with in §605, q. v. Besides the last variant in §614, the following occur:

pari pūṣā parastāt (AV. *pu°*) RV. AV.

yasmāj jāta na parā naiva kiṃ canāsa TA.: *yasmāj jātaṃ na purā kiṃ canaiva* VS.: *yasmāj jāto na paro 'nyo* (ŚŚ. *anyo*) *asti* JB. ŚŚ.: *yasmāt paraṃ nāparam asti kiṃcīl* TA. MahānU. N.: *yasmād anyan na paraṃ kiṃ canāsti* Vait.: *yasmād anyo na paro asti jātaḥ* PB.: *yasmān na jātaḥ paro anyo asti* (NrpU. 'sti) VS. TB. ApŚ. MahānU. NrpU.

[*ye devāḥ paraḥsado* . . . TS. MS. KS. ApŚ. MŚ. BDh.: *ye devā agni-netrāḥ paraḥsadas* . . . VS. ŚB. Conc. quotes *paraḥsado* for TS.]

§616. Miscellaneous variations involving other particles, adverbs, and light words; sometimes with false division of words:

pra na (SV. *na*) *indo mahe tane* (SV. *tu naḥ*) RV. SV.

sarve rādhyāḥ stha (ŚŚ. °*yās tu*) *putrāḥ* AB. ŚŚ.

devānāḥ yasmai tvede tat satyam upariprutā (ApŚ. *apariprutā*) *bhaṅgena* (ApŚ. *bhaṅgyena*) VS. ŚB. ApŚ.

ugro (MG. *agne*, HG. *ūrdhvo*) *virājann* (MG. *virājam*) *apa* (MG. *upa*) *sedha* (AV. *vrñkṣva*) *śatrūn* (MG. *śakram*) AV. ApMB. HG. MG. *upaśṛṇvate* (ŚŚ. *apa*°; corrupt?) *tvā* AŚ. ŚŚ.

apa snehitir etc. RV. AV. SV. KS.: *upa stuki* etc. TA. See §110.

tāni brahmā tu (AV. ApMB. *brahmota*) *śundhati* (AV. *śumbhati*, ApMB. *śaṃsati*) RV. AV. ApMB.

§617. The same change occurs in other lexical variants, in words still fairly close in meaning to one another:

mitro yatra (AV. *no atra*) *varuṇo ajyamānaḥ* (AV. *yuyja*°) RV. AV.

devebhīr aktam (VS. TS. *yuktam*) *aditiḥ sajoṣāḥ* VS. TS. MS. KSA.

vācā cit prayataṃ (AŚ. *ca prayutī*) *devahedānam* TB. AŚ. ApŚ.

pramade (TB. °*mude*) *kumārīputram* VS. TB.

anu stomāṃ mudīmahi (PB. *mademahi*) RV. AV. PB.

asmin goṣṭhe kariṣyīṇi (Kauś. °*ṇaḥ*, MS. *purīṣyīṇi*) AV. MS. Kauś.

See §152; note *p* before *u*.

sā saṃnaddhā sanuḥi vājam emam (MŚ. *sunuḥi bhāgadheyam*) AV. MG.

(Others, §52.) *ā-san*: *su*, near-synonyms.

añjanti suprayasaṃ (Ppp. *yuyñjanti suprajasaṃ*) *pañca janāḥ* RV. AVPpp. MS. See §192.

vāyosāvitra (MS. *vāyusavitṛbhyām*) *āgomugbhyām caruḥ* (MS. *payah*) TS. MS. KSA.

pratnāso agna ṛtam ākṣāṇāḥ (AV. *āśāśānāḥ*) RV. AV. VS. TS.

aśimahi (MS. *uś*°) *tvā* MS. TA.

ā rāśmīn (RV. °*mīm*) *deva yamase* (TB. *yuvase*) *svaśvān* (RV. TB. °*vah*) RV. VS. ŚB. TB.

nī galgalitī dhārakā VS. ŚB.: *nī jalgalitī* (KSA. ms. *tjalgalitī*, ed. *em. litī*) *dhānikā* TS. KSA. Onomatopoetic forms?

ye pūrvāso ya uparāsa (AV. *ye apa°*, some mss. *ya upa°*; comm. *u. parāsaḥ*) *īyuh* RV. AV. VS. TS. MS.

[*yaje samrāadhanīm aham* ŚB. BṛhU. AŚ. SMB. ApMB.: *yaje* (but read *yaje* with most mss., Hillebrandt, p. 250) *†samardham im aham* ŚŚ.: *agnau samrāadhanīm yaje* HG.]

§618. And finally, in words that are psychologically more remote: *prāṭipam prātisutvanam* (AB. *°satvanam*) AV. AB. ŚŚ. Boehtlingk regards the reading *°sutr°* as a corruption of the other. But the word is probably a proper name, and may as well contain *sutvan* as *satvan*.

svasti nah putrakṛtheṣu (MG. *pathyākṛtheṣu*, v. l. as RV.) *yonīṣi* RV. AB. MG.

vasiṣṭhahanuḥ śiṅgīni koṣyābhyām VS.: *oṣiṣṭhahanam śiṅgīnikoṣyābhyām* (TA. *°koṣā°*) TS. TA.

yamasya loke adhirajjur āyat (TA. *āya*, MS. *loke nidhir ajarāya*) AV. MS. TA. See §401.

adha syāma (MS. *athā syāta*) *surabhayo* (ApŚ. *syām asur ubhayor*) *grheṣu* AV. MS. KS. ApŚ. See §840.

pratiśrutkāyā artanam (TB. *ṛtulam*) VS. TB. See §651.

śumbhānas (stambh°) . . ., see §287.

vi no rāṣṭram unattu . . . TB.: *sam te rāṣṭram anaktu* AV. See §139.

bhakṣīmahi (TS. MS. KS. Vait. *dhukṣ°*) *prajāṃ iṣam* RV. SV. TS. MS. KS. PB. Vait.

rajanī . . ., *rajjunī* . . ., see §107.

īde agniṃ svarasam (AV. *svāvasam*) *namobhiḥ* RV. AV. MS. TB. AŚ. See §466.

īmau stām anupakṣitau (ApMB. *anapekṣ°*) AV. ApMB.

āśum jayantam anu (KS. *yā sanjayantam adhi*) *yāsu vardhase* RV. VS. TS. MS. KS. ŚB.

abhi sprdha usro vedim tatarā ŚŚ.: *vy usridho asro adrir bibheda* TB.

The TB. looks generally secondary. Comm. *asro nirasanakusalo*.

priyāny aṅgāni svadhītā parūṇṣi (Vait. *aṅgā sukṛtā purūṇṣi*) TB. Vait.

[*hotā yakṣat tvaṣṭāram aciṣṭum* (TB. Conc. *°tam*, Poona ed. *°tum*, which certainly read) . . . MS. KS. TB.]

[*haviḥ haviṣṣu* (SV. *haviḥṣu*) *vandyah* (SV. Conc. wrongly *°yuh*) RV. SV.]

[*asmākam anśum maghavan puruṣpṛham* SV. Conc. 'read *anśam*' for *anśum*; but cf. Benfey's Glossary; perhaps *anśum* is correct.]

[*upa drava payasā godhug oṣam* (ŚŚ. *† oṣum*, AŚ. *† payasā goṣam*) AV. AB. AŚ. ŚŚ. Both AŚ. and ŚŚ. probably contain misprints, as suggested by Whitney on AV.]

5. Other interchange of *a* and *u* vowels

§619. The variations between long *ā* and *ū*, and between *a* and *u* with shift of quantity, are negligibly few and scattering. We have noted only the following of *ā* and *ū*:

divyo gandharvaḥ ketapūḥ (VSK. °pāḥ) *ketamī naḥ* (MS. KS. omit *naḥ*) *punātu* VS. VSK. TS. MS. KS. ŚB. SMB. 'Purifying (protecting) the will'; the verb *punātu* is cognate with -*pāḥ* of the original reading.

pītā devānām janitā vibhūvasuḥ (ApŚ. MŚ. *vibhā*°) RV. SV. ApŚ. MŚ. *drapsaś caskanda prthivīm anu dyām* (RV. *prathamān anu dyān*) RV. AV. VS. TS. MS. KS. ŚB.

aghadviṣṭā devojātā AV. Kauś.: *atharvyuṣṭā devojūtāḥ* ApŚ.

yad annam admi (PrāpāgU. *agnir*) *bahudhā virūpam* (PrāpāgU. *virāddham*, vv. ll. *virājam*, *viruddham*) AV. TA. PrāpāgU.

§620. Besides the last, which also includes a form with short *u*, we find short *u* and *ā* varying in:

sakhā suṣevo adwayāḥ (Mahānāmnyah °yuh) RV. KS. AA. Mahānāmnyah. Nom. sing. masc. of *as*: *u* stems.

yo naḥ (AV. *mā*) *kadācid abhidāsatī druḥā* (AV. *druhuḥ*) RV. AV. *druḥā*, instr. sing. of stem *druḥ*; *druhuḥ*, nom. sing. of adj. *druhu*.

sā prasūr (ŚG. *suprasūr*) *dhenukā* (HG. °gā) *bhava* AV. ŚG. ApMB. HG. Pronoun *sā*: prefix *su*.

pumānsam u (ŚG. *ā*) *dadhad* (ŚG. †*dadhād*) *iha* AV. ŚG. Add to VV I §167, 193.

§621. Variants of *a* and *ū*:

yad adya hotvārye (ŚŚ. °vūrye) ŚB. ŚŚ. ApŚ. °vūrya is Rigvedic; its long *ū* seems anomalous. For the *u*-vocalism cf. *virūta* etc. (VV I §10).

nakih (RV. *nū cit*) *sa dabhyate janah* RV. SV. *nū* = *nu*.

druhaḥ pāsān (TS. KS. *pāsam*) *prati sa* (KS. *ṣū*) *muctṣṭa* RV. TS. MS. KS. See §612.

utsam juṣasva madhumantam ūrva (KS. MŚ. *ūrmim*, VS. *arvan*, VSK. °*sva śatadhāram arvan*) VS. VSK. TS. KS. ApŚ. MŚ. See §228.

6. Interchanges of short *i* and *u*

§622. These variants are not numerous, and chiefly morphological or lexical. Of phonetic interest is, however, a small but striking group of cases in which texts of the Taittiriya school show a tendency to substitute *u* for *i*, in various formative syllables. These are to be considered in connexion with the tendency of the same school to substitute suffixal

v for *y* (§§247-8). The tendency seems to us undeniable, even tho in nearly every case one or another special consideration may have contributed to the change; so in:

pareyivānsam (TA. ApŚ. *pareyu*^o) *pravato mahīr anu* (AV. *iti*) RV. AV. MS. TA. AŚ. N. (Pratīkas, ŚŚ. ApŚ. Kauś. Rvidh.) This form of the perfect active participle of *parā* + *i* is certainly anomalous enough in appearance; possibly the *u* may be partly due to assimilation to the following *v*.

hlādike hlādikāvati (TA. *hlāduke hlādu*^o) RV. AV. TA. Here, too, another motive is discernible. The word is felt as a kind of primary derivative of root *hlād*, 'cooling'. This meaning in the Brāhmaṇa language is expressed by the suffix *uka*; cf. Edgerton, *JAOS* 31. 104 ff. But again the form appears only in a Tait. text.

goṣṭv aśveṣu śubhriṣu (TB. *uṣu*) RV. AV. KS. TB. The stem *śubhru* occurs only here; the surrounding *u* vowels may have assisted (assimilation).

made-made hi no dadīh (TB. *daduh*) RV. AV. MS. KS. TB. AŚ. *daduh* can only be a noun form equal to *dadīh*, and otherwise unknown (a 3d plural verb is not construable). The saṁhitā mss. of MS. have a different phonetic corruption, *dadrk*; ed. follows p.p.

§623. In other texts *i* and *u* occasionally interchange in formative elements of the same type, but in these the *u* forms are less anomalous: *acety agniś cikituḥ* (SV. KS. *tiḥ*) RV. SV. KS. Perhaps assimilation in SV. KS.

daivya (AV. *daivā*) *hotāro* (TS. *ra*, AV. *rah*) *vanuṣanta* (TS. *vaniṣ*^o, KS.† *vanīṣan na*, AV. *sanīṣan na*) *pūrve* (AV. KS. *etat*) RV. AV. TS. KS. The ancient aorist *vanuṣanta* is based on *vanu-*, the same element mentioned above in §606, end. It is historically quite as justified as *vaniṣanta*, which is substituted for it in later texts (TS., contrary to its general trend!) to bring it into a commoner type of aorist formation.

§624. In two other rather obscure words assimilation or dissimilation may be concerned:

rkṣo jatūh suṣīlikā (MS. *śuśulūkā*) *ta itarajanānām* VS. MS. (p.p. of MS. *suṣīliketi suṣī-likā*). See §279.

dṛṣe ca (MS. *dṛṣā ca*, RV. *abhikhyā*) *bhāsā bṛhatā śukukvanīh* (RV. *śuśu*^o; KS. *vabhiḥ*; MS. *śuśikmanā*) RV. VS. TS. MS. KS. ŚB. See §240.

§625. In verb inflexion there are many cases of variation between indicative endings in *i* and imperatives in *u*. They need not be listed here; see VV I, e.g. §116. Otherwise the remaining variants seem to be

sporadic and purely lexical, so far as not corrupt; unless one make an exception of the following which shows two mere interjections, *him* and (commoner) *hum*:

paśūndām tvā himkāreṇābhijighrāmy (GG. °mi; HG. *hum*°) *asau* . . .
SMB. GG. ApMB. HG.

§626. In several variants forms of root *śri* exchange with *śru* or *śru*:
agne tvam sūktavāg asy upaśruti (ŠB. AŚ. ŚŚ. °ti; TB. *upaśrito*) *divas*
(TB. *divah*) *prthivyoh* MS. ŠB. TB. AŚ. ŚŚ.: *upaśrito divah prthivyoh*
TS.

śavasā hy asi śrutah (AV. *śritah*) RV. AV. But SPP. *śrutah* for AV., with many mss. (other mss. *śrtah*); and so Whitney's Transl.

ā tvā parisrutah (MG. °śrtah, mss. °tam; AG. °śritah) *kumbhaḥ* (ApMB. † °ah) AG. PG. ApMB. MG. And others; see §275.

§627. The rest are sporadic:

prajāvatīḥ sūyavasām (AV. °se) *ruśantīḥ* (RV. TB. comm. *riś*°) RV. AV. TB. See Whitney's note on AV. *ruś*° 'shining', tho no doubt secondary to *riś*° 'grazing', is not impossible of interpretation and is clearly the reading of AV. tradition.

priyo me hṛdo (MŚ. *hito*, v. l. *huto*) 'si (MŚ. †bhava) TS. MŚ. This, as between *i* and *u*, concerns of course only a textual corruption in the mss. of MŚ.

svarvido abhi gā adrim uṣṇan (SV. *iṣṇan*) RV. SV. See §401.

pāti priyam ripo (and, *rupo*) *agram padam veh* RV. (both): *pāty agnir ripo agram padam veh* ApŚ. Read *rupo* in both RV. passages; cf. Ludwig ad loc., Bloomfield, JAOS 27. 75, and RVRep. 184.

apām tvā sadhiṣi (MS. † *sadhriṣu*) *sādayāmi* VS. MS. KS. ŠB. See §353. The MS. is mangled; is its ending felt as loc plur.? (*sadhiṣi* loc. sing.)

upa yajñam asthita (MŚ. *astu no*, AV. comm. *astṛta*) *vaiśvadevi* RV. Kh. AV. ApŚ. MŚ.

ā śuṣe (SV. *ākiṣe*) *rādhase mahe* RV. SV. The RV. has a verb form from *ā-śvas*: 'I fan (instigate) you unto great bounty'. In SV. we have an interesting case of assimilation in sense to outward form. The ending *e* suggests a dative matching the following *rādhase*; hence *ākiṣe* 'unto blessing', which leaves the sentence without a verb. Benfey supplies 'we summon'.

ṛtasyartena mām uta (TA. *ila*) TB. TA.: *ṛtasya tv enam āmutah* (p.p. *tū, enam, mā'm, utām ma!*) MS. (corrupt in both forms). TA. comm. takes *ila* as a verb form (= *prāpnuta*).

mandāna ud vṛṣāyate (SV. *id vṛṣāyase*) RV. SV.

ṣaḍ id yamā (TA. *udyamā*) *ṛṣayo devajā iti* RV. AV. TA. N.

ud it te vasuvittamāḥ ApŚ.: *ud u tye* (MS. MŚ. *ud-ut te*) *madhumattamāḥ*

RV. AV. SV. MS. GB. PB. AŚ. ŚŚ. Vait. MŚ.

sarvān it tān anu vidur vasiṣṭhāḥ RV.: *sarvam uktam anuvaidur vasiṣṭhāḥ* JB.

viśvair devai rātibhiḥ samravarāṇaḥ (MG. *devair rtubhiḥ samvidānaḥ*) ApMB. MG.

sugandhinī (*subandhunī*) . . ., see §152.

lokam (RV. *ulokam*) *u* (ApŚ. *id*) *dve upa jāmi* (RV. *jāmin*) *tyatuh* RV. MS. ApŚ.

[*vātāpe pīva id bhava* RV. KS.†—Conc. *ud* for KS. *id*.]

nāḍya śatrum namu (ŚB.† *na nu*) *purā vivitse* (ŚB. *yuyutse*) RV. SV.

See §255; and other interchanges of *vi*: *yu* in §805.

alivandāya svāhā KSA.: *iluvardāya svāhā* TB. ApŚ. See §579.

achidrā uśijah padānu takṣuh TS.: *achidrośijah kavayah padānutakṣiṣuh* (so text; em. by Caland; ms.† *padānitakṣiṣvat*) KS.

vratāni (MS. TB. ApŚ. *vratā nu*) *bībhrad vratapā adabdhah* (TB. ŚŚ. ApŚ. ŚG. *adabhyah*) MS. AB. TB. AŚ. ŚŚ. ApŚ. ŚG.

7. Interchanges of long *i* and *ū* (*u*)

§623. Here are found only a few stray variants:

ūrjam samśūdēna (KSA. °*śūdēna*) TS. KSA. Parts of a horse's body; wholly obscure. TS. comm.: *samśūdān samśatalakṣaraṇo nāsikādih*.

viṣṇur āprītapā āpyāyyamānaḥ VS.: *apūtāpā ādhūyamānaḥ* TS. The passages are rather low bathos.

ahir na jūrṇām (TB. *ahir ha jīrṇām*) *atī sarpati tvacam* RV. SV. TB. Both participles of the dissyllabic root *jṛ*. The *i* form is regular in Sanskrit, but the Vedic *ū* form survives in Prakrit (Edgerton, *Ind. Stud. C. R. Lanman* 27).

rkṣo jatūh suṣīlikā (*śuśulūkā*) . . ., see §624.

sam im (SV. *u*) *rebhāso asvaran* RV. AV. SV.

dhūmrā babhrunīkāśāḥ . . . VS.: *pitrbhyo barhiṣadbhyo dhūmrān babhrvanūkāśān* ApŚ. See §742.

CHAPTER XIV. VOCALIC LIQUIDS AND OTHER VOWELS

§629. With this chapter we once more enter definitely into the sphere of Prakritism. In a considerable number of cases the variations seem to be, in fact, strictly Prakritic. That is, *a*, *i*, or *u* vowels are historically secondary, and are derived from *r* (*l*) by phonetic changes as in the Prakrit dialects. These are flanked by cases of hyper-Sanskritism, in which an older *a*, *i*, or *u*, which is conceived (perhaps wrongly) as Prakritic, is replaced by *r* in a secondary text. These are not less interesting than the other cases from the phonetic standpoint, as helping to show the wide spread of Prakritism in Vedic times.

§630. We also find not a few variations between vocalic *r* and consonantal *r* with another vowel; especially when that other vowel is *i* or *u*, we are reminded of the later pronunciation of *r* as *ri* or *ru*. On the other hand the not infrequent variations between *r* and *ra* or *ar* are mainly matters of ablaut, in so far as they are not lexical. Perhaps the majority of variants in the entire chapter are indeed in some sense lexical; that is they concern, or at least may concern, lexically independent forms. But even then it is still perfectly possible, and indeed highly likely, that Prakritic influences have been influential in the shift, even tho the exact extent of that influence cannot be determined. Cf. our remarks in §20.

1. *r* and *a* (one anomalous case of *a*)

§631. We shall quote first the cases which can with most confidence be classed as purely phonetic (Prakritic), beginning with one in the Rigveda itself:

ava sma durhañyataḥ (SV, *durhṛṇ*^o) RV. SV. The SV. has (secondarily, of course) restored Sanskritic vocalism in the Prakritized form of the RV. The root is originally *hṛṇ*, and this form continued to flourish by the side of the early Prakritism *hañ*.

iṣāṁ khr̥galyaṁ kavam (ApŚ, *kh̥galyaṁ śapham*) MS. ApŚ. An uncertain part of a wagon is meant. The natural presumption of Prakritism arising from the juxtaposition of the two forms is supported by the form *khr̥gala*, RV., if that word (of uncertain meaning) may be assumed to be related.

paṣṭhavād (MS, *pr̥ṣṭhavād*, p.p. *paṣṭavād*) *gaur vayo dadhuḥ* VS. MS. KS.

TB. The p.p. form of MS. suggests that its *samhitā* form may be a hyper-Sanskritism; in any case it is hardly to be doubted that it gives the original form of the word.

etām saṁkṛya (MS. MŚ. °*kaṛya* or °*kuṛya*) *juhudhi* MS. ApŚ. MŚ. The MS. MŚ. forms are not incapable of interpretation as lexically independent words; Boehtlingk chooses the form °*kuṛya*. But they are probably Prakritic after all.

achalābhiḥ (KSA. °*rābhiḥ*, MS. [m]atsarābhiḥ, VS. ṛkṣalābhiḥ) *kapiñjalān* VS. TS. MS. KSA. See §184. The AV. knows ṛcharā; probably ṛ is older than a.

§632. The following cases seem more or less clearly to contain hyper-Sanskritism in the forms with ṛ:

sarvaṁ taṁ mazmasā (VS. *bhas*°) *kuru* VS. TS. ŚB.: *sarvāḥ tām mazmaṣā* (MS. ṛmṛsmṛsā) *kuru* MS. KS. TA.: *sarvān ni mazmaṣākaram* AV. In this onomatopoetic word (cf. Eng. *mash*) there is no doubt that the *a* vowel is original; MS. pedantically tries to make it sound Sanskritic and 'hifalutin'.

atirātram varṣan pūrtir āvṛt (MS. *vavarṣvān pūrta rāvat*, KS. *vavṛṣvān pūrta rāvat*) TS. MS. KS. And various other formulas in the same passages, all containing the same exclamations. Despite the lingual *t* in MS. *rāvat*, which might be argued to point to an original *r*, we believe with Keith that *āvṛt* is a mere hyper-Sanskritism, without real standing. Cf. §168.

vanasode (MS. *vanarṣade*, KS. *vanṛṣade*) *veṭ* (TS. MS. *vaṭ*) VS. TS. MS. KS. ŚB. See §650.

vasūni cārur (SMB. *cārye*, ApMB. *cāryo*, HG. *cāyyo*) *vi bhajāsi* (SMB. *bhṛj*°, HG. *bhajā sa*) *jīvan* AV. SMB. ApMB. HG. The SMB. form is certainly a hyper-Sanskritism if it is not corrupt; one ms. *bhajāsi*; Stönnner 'geniessen' (as if *bhaj*).

yajuryuktaṁ sāmabhir āktakham tvā (MS. *ṛktakham tā*, p.p. *ṛktakhām iti ṛkta-khām*, *tā* [unaccented]) MS. TA. This is the only case of *ā* varying with *ṛ*; it is highly problematic. See §365.

§633. The remaining cases are more clearly lexical in character. In the first we have probably a mere textual error:

jīvasūr devakāmā (HG. *vīrasūh*) *ṣyonā* ApMB. HG.: *prajāvatī ṣvīrasūr devṛkāmā* AV.: *vīrasūr devakāmā* (AV. *devṛ*°, SMB. °*sūr jīvasūr deva*°, GG. °*sūr jīvasūr*) *ṣyonā* (AV. omits; GG. *jīvapatnī*) RV. AV. SMB. GG. PG. MG. Most mss. of AV. read *deva*° both times, and this is doubtless the true AV. reading, as Whitney observes. Either reading would however make sense.

indro nāma hruto gr̥ne (TB. ApŚ. *gaṇe*) SV. TB. AŚ. ŚŚ. ApŚ. *gr̥ne* is dubious; Benfey suggests taking it as 3d sing. passive; *gaṇe* is simple enough but may be a lect. fac.

jālena jālam ati sa pra sars̥te (TB. *ati srt pra s̥rsate*) RV. MS. TB. Comm. on TB. *srt pras̥tam, ati pras̥rsate 'tiṣayena pras̥rsasaty adhah karoti*. TB. is evidently secondary.

§634. In the other lexical changes the two forms are less close to each other in form, the vowel change being accompanied by other changes in the words. We omit cases of *bṛhat* and *mahat*, cf. §241.

vadhūr jājana (AV. *jigāya*, MS. KS. *mimāya*) *navagaj* (ŚG. *navakrj*) *janitrī* AV. TS. MS. KS. ŚG. ApMB. See §46.

jagdhā vitṛṣṭir (HG. *vicaṣṭir*) . . . ApMB. HG.: *jagdho maśako jagdhā vitṛṣṭir* (HG. *vicaṣṭir*) . . . ApMB. HG.: *jagdho vyadhvaro jagdho maśako jagdhā vitṛṣṭi evāhā* ApMB.: *jagdho vyadhvaro jagdhā vicaṣṭir jagdho maśakah* HG. See §156.

ud usriyāḥ sṛjate (TB. *sacate*) *sūryaḥ sacā* RV. SV. TB. See §3.

dadhr̥g (TA. *dadhad*) *vidhakṣyan* (AV. **kṣan*) *paryāṅkṣayāte* (TA. **tai*, AV. *pariāṅkṣayātai*) RV. AV. TA. See §145.

ajanti (SV. *mṛjanti*) *vahnin̄ sadanāny* (SV. **neṣv*) *acha* RV. SV.

sacilā bhr̥tyām (KS. *†manyām*) TS. KS. So ms. of KS.; ed. em. *bhr̥tyām*. *yad adya dugdham̄ pṛthivīm asṛpta* (TB. ApŚ. *asakta*, MŚ. *abhakta*) AB. TB. AŚ. ApŚ. MŚ. See §152.

satyaujasā dṛṇhaṇā (MS. *durhṛṇā*, KS. *†dṛhaṇā*) *yam nudethe* TS. MS. KS.: *sacetasau druhaṇo yam nudethe* AV. See §305.

somah sutaḥ pūyate ajyamānaḥ (SV. *suta ṛcyate pūyamānaḥ*) RV. SV. See §57.

rasena sam asṛkṣmahi (RV. *agasmahi*, KS. LŚ. *aganmahi*, AV. JB. *apṛkṣmahi*) RV. AV. VS. TS. MS. KS. JB. ŚB. TB. LŚ. ApMB.

yāu (MS. KS. *yā*) *ātmanvad bibhṛto* (KS. *†*tho*, AV. *viśato*) *yau ca rakṣataḥ* (AV. KS. *†*thah*) AV. TS. MS. KS.

deva puraścara saghyāsam̄ (MS. *devapuraś carasa ṛdhyāsam̄*) *tvā* MS. TA. ApŚ. MŚ. But cf. §838; it is doubtful if this belongs here.

ye bhakṣayanto na vasūny āṇḍhuḥ (TS. *āṇḍhuḥ*, MS. *ānaṣuḥ*) AV. TS. MS.

āsannīṣūn hṛtvaso mayobhūn RV. AV. TS. MS. KSA. N.: *āsann eṣām apsuḍho mayobhūn* SV. See §820.

2. *r* and *i* (once *i*)

§635. Here most of the variants can be justified lexically in either form. Perhaps the clearest cases of Prakritism are the two following.

The first is striking because of the persistence with which the Prakritic form occurs, in three out of four texts; and even in the fourth a v. l. has it:

tejo yaśasvi sthasiram samiddham (ŚG. *saṃyddham*, v. l. *sami*°) ŚG. PG. ApMB. HG. See Edgerton, *Studies in Honor of Hermann Collitz* 34; *samiddham* is pretty clearly for *saṃyddham*.

dadhiṣa ehi ApŚ.: *dadhr̥ṣy ehi* MS. The forms are voc. sing. fem., and the first can hardly be anything but a Prakritic form of root *dhr̥ṣ*; so apparently Caland, who renders 'Kühne'.

To these may be appended another, in which however *i* for *r* seems to be a textual corruption:

ayam śatrūn jayatu jarhṣāṇaḥ (AŚ.† *jarhiṣ*°) VS. VSK. TS. MS. KS. ŚB. TB. AŚ. But elsewhere AŚ. has the vikāra: *aham śa*° *jayāmi jarhṣāṇaḥ*, indicating that *jarhiṣ*° is corrupt.

§636. An interesting case, with a sort of lexical hyper-Sanskritism, is the next; *gotrabhṛd* is probably felt sophistically as 'supporting the gens', but is fundamentally hyper-Sanskritic (the true epithet of Indra can only be the familiar *gotrabhid*), cf. Edgerton, *Studies in Honor of Hermann Collitz* 34:

purāṇdaro gotrabhid (MS. °*bhṛd*, all mss.; TB. *maghavān*) *vajrabāhuḥ* VS. MS. KS. TB.

§637. In words closely related in meaning, when the only or chief difference of form is the shift between *i* and *r*, it is fair to assume some degree of Prakritic influence, even if the forms are both historically correct:

jāmim ṛtvā māva patsi lokāt AV. *jāmim itvā mā vivitsi lokān* TA. The roots *r* and *i* are synonyms. But Poona ed. of TA. *jāmi mitedā*.

ādityānāṁ prasitir (MS. °*ṣtir*) *hetir ugrā* MS. TB. TA. 'Extension': 'progress'. Cf. next two.

prayatiṣ ca me prasitiṣ (MS. KS. °*ṣtiṣ*) *ca me* VS. TS. MS. KS. Cf. prec. and next.

dirghām anu prasitim (KS. *saṃrtim*) *dyuṣe dhām* (KS. *tvā*) VS. TS. KS. ŚB. TB.: *dirghām anu prasitim saṃspr̥ṣethām* MS. Cf. prec. two.

tām dhīrāso anudṛṣya (VSK. °*diṣya*) *yajante* (KS. †*anudṛṣyāyajanta kavayaḥ*) VSK. TS. KS. TB.: *tām dhīrāsaḥ kavayo 'nudiṣyāyajanta* MS.: *tām u dhīrāso anudiṣya yajante* VS. ŚB. *anu-diṣ* 'assign': *anu-dṛṣ* 'survey'.

taṁ ghed (MS. *hed*) *agnir vṛdhāvati* (MS. *vidh*°) RV. TS. MS. In the original there are two words, *vṛdhā avati*. MS. is obscure and probably corrupt; p.p. *vadhā* (sic!), *avati*.

§638. To this same group belongs the single case involving long *i*; it is of doubtful validity, since most MŚ. mss. read °*mṛte* with the rest, and probably this should be adopted in the text. But the form as printed can be interpreted as a negative past participle of root *mī* 'change, alter':

tasmīn sīdāmṛte pratiliṣṭha (MŚ. text *sīdāmīte pratiliṣṭhan*) TB. ApŚ.

MŚ. Add to VV I §250.

§639. Still pretty close to each other in meaning are the variants between *hita* (or *dhita*), participle of *dhā*, in compounds, and *bhṛta* (once *hṛta*), from *bhr* (*hr*):

sa tvā rāṣṭrāya subhṛtaṁ bibhartu (Ppp. *pipartu*) AV.: *sa no rāṣṭreṣu sudhṛtaṁ dadhātu* TB.

gandharvo dhāma vibhṛtaṁ guhā sat VS.: *gaⁿ nāma nihitaṁ guhāsu* TA.

MahānU. And others; §855.

devair devīḥ samāhitaḥ RVKh. (but Scheftelowitz °*hṛtāḥ*): *devīr devaiḥ samāhṛtāḥ* (TB. °*bhṛtāḥ*) SV. TB.

yad agne pūrvam prabhṛtaṁ (AŚ. *prahitaṁ*, MŚ. *nihitam*) *padam hi te* TB. AŚ. ApŚ. MŚ.

hiraṇye 'smin samāhitaḥ (RVKh. Scheftelowitz °*hṛtāḥ*, HG. °*bhṛtāḥ*) RVKh. ApMB. HG.

garbha iva (SV. KU. [Poley's ed.] *ivet*) *subhṛto garbhiniḥ* (RV. *sudhito garbhiniṣu*) RV. SV. KU.

sūryaraśmīṁ samābhṛtam TS. TB.: *sūryāṁ* (p.p. °*yāt*) *śukraṁ samābhṛtam* MS.: *sūrye santam* (KS. TA. *śukraṁ*) *samāhitam* (KS. TA. *samābhṛtam*) VS. KS. ŚB. TA.

§640. Rather remoter are the remaining lexical variants:

priyo mā hṛdo (MŚ. *hito*, v. l. *huto*) 'si' (MŚ. *ḥbhava*) TS. MŚ.

imā (MS. *idam*) *brahma pīpihi* (MS. *piprhi*, v. l. *pipīhi*) *saubhagāya* VS. MS. KS. ŚB.

vr̥ṣajūtīr no 'vṛtāḥ (SV. 'vītā) RV. SV. *a-vṛ-tāḥ*: *av-i-tā* (nom. ag., root *av*). *hotrāvidaḥ* (RV. °*vida*, TB. °*vṛdha*) *stomataṣṭāso arkaiḥ* RV. AV. MS. TB. *mā no vidad* (KS. *vṛdhad*) *vr̥jinā* (KS. TB. ApŚ. °*and*) *dveṣyā* † *yā* AV.

KS. TB. ApŚ.

indrartubhīr brahmaṇā vāvṛdhānaḥ TB. ApŚ.: *indra r̥bhūbhīr brahmaṇā suhvidānaḥ* ŚŚ.

āñjanena sarpiṣā sam viśantu (AV. *spṛśantām*, TA. *mṛśantām*) RV. AV. TA.

utrāha tad urugāyasya viṣṇoḥ (RV. N. *vr̥ṣṇaḥ*) RV. VS. TS. MS. KS. ŚB. N. Viṣṇu is meant even in RV.; later texts substitute the name for the epithet.

prāntar ṛṣaya sthāvīr (SV. *prāntarīkṣāt sthāvīrī te*) *asṛkṣata* RV. SV. *vācaspute hṛdvidhe nāman* (MS. MŚ. *hinvidhe*) MS. TA. ŚŚ. MŚ. All mss. and p.p. of MS. agree on the strange form. Even *hṛdvidhe* is none too clear (TA. comm. *hṛdayasya vidhātāḥ cillaprakety arthāḥ*).

vṛtrasyāsi (mitra°) . . . see §235.

made-made hi no dadīh (TB. *daduh*; MS. *sañh*. mss. *dadṛk*) RV. AV. MS. KS. TB. AŚ. See §622.

adṛnḥathāḥ śarkarābhis triviṣṭapi (MŚ. *tribhṛṣṭibhiḥ*) KS. ApŚ. MŚ. See §222.

Iśāno vi ṣyā (= *ṣiyā*; TS. *ṣjā*) *dṛtim* AV. TS. MS. KS.

upa yajñam asthita (AV. comm. *astṛta*, MŚ. *astu no*) *vaiśvadevī* RV. Kh. AV. ApŚ. MŚ.

dame-dame suṣṭutyā (TS. °tīr, MS. °tī, AŚ. ŚŚ. °tīr) *vāvrḥdhānā* (AV. °nau, AŚ. ŚŚ. *vām iyānā*) AV. TS. MS. KS. AŚ. ŚŚ. See §236.

[*ēṣa iṣḍya* (AV. Berlin ed. *ṛṣaye*, emendation) *māmahe* AV. ŚŚ. Keep *iṣḍya* with AV. mss.]

3. *ṛ* (ṛ) and *u* (ū)

§641. The not very numerous variants under this head seem to be prevaillingly Prakritic in character. We should expect *u* for *ṛ* especially in the vicinity of labial consonants; but except in the first variant (before *m*), we hardly find this to be the case; the only other instances with labials (e.g. *bhṛ* and *bhū*) are lexical. The most clearly Prakritic cases are:

tvāṣṭrīmantas (MS. MŚ. *tvāṣṭrī*°, ApŚ. *tvāṣṭu*°) *tvā sapema* VS. MS. KS. ŚB. KŚ. ApŚ. MŚ. Cf. *tvāṣṭrīmatī* (TS. ApŚ. and TA. Poona ed. *tvāṣṭrī*°) *te sapeya* TS. TA. ApŚ. The Taittirīya form is feminized. *ut* (Vait. *adhūma*) *sakthyā* (ŚŚ. Vait. °yor) *ava gudaṁ* (TS. KSA. ApŚ. *sakthyor gṛdaṁ*) *dhehi* VS. TS. KSA. ŚB. ŚŚ. Vait. ApŚ. Altho *gṛda* seems not to be recorded elsewhere, it may be presumed to be the original form of *guda*.

etām saṁkṛṣya (MS. MŚ. °kaṣya or °kuṣya) *jūhudhī* MS. ApŚ. MŚ. See §631.

ṛtaprajābī (MŚ. *uta pra*°) *bhaga id vaḥ syāma* TS. MŚ. This may be called a lexical variant, since MŚ. makes sense; but it is doubtless fundamentally Prakritic.

§642. Some variants are on their face hyper-Sanskritic, but probably both are mere textual errors or corruptions:

sa nīrudhyā nahuṣo (TB. Conc. *nahrṣo*) *yahvo agnīh* RV. TB. But Poona ed. of TB. text and comm. *nahuṣo*, the only possible reading.
devaṃ manah kuto (AV. *kṛto*) *adhi prajātam* RV. AV. Altho all mss. of AV. apparently agree on *kṛto* (if we understand Whitney's meaning), it seems that we must read *kuto*, with Whitney.
made-made hi no dadih (*daduḥ*, *dadṛk*), see §§622, 640.

§643. More purely lexical variants are:

priyo me hṛdo (MŚ. *hito* or *huto*) 'si (MŚ. *ṭbhava*) TS. MŚ. See §640.
agner (ApŚ. *devā*) *akṛvann* (RV. *apunann*) *uśijo amṛtyave* (RV. °*vah*; ApŚ. *amartyave*) RV. MS. ApŚ.
vanīṣṭhor hrdayād (AV. **udarād*) *adhi* RV. AV. (both) ApMB.
upa yajñam asthita (*astṛta*, *astu no*) . . ., see §640.
avimuktacakra (°*rā*) *āsīran* PG.: *virṭtacakrā āsīnāḥ* HG. ApMB.

Note labial consonants preceding *r*: *u*.

āyurdā deva (AV. *agne*) *jarasam vṛṇānah* (ApMB. ApG. HG. *grṇ°*) AV. MS. KS. MŚ. ApMB. HG. ApG.: *āyurdā* (VS. ŚB. *āyugmān*) *agne haviṣo juṣānah* (VS. ŚB. ŚG. *haviṣā vṛdhānah*) VS. TS. ŚB. TB. TA. AŚ. ApŚ. ŚG.

§644. The only cases of long *ū* and *ṛ* concern compounds of the roots *bhū* and *bhr*, which are practically synonyms here:

adbhyaḥ sambhṛtaḥ (TA. MahānU. ApŚ. *sambhūtaḥ*) *prthivyai* (MS. KS.† °*vyā*) *rasāc ca* (KS. *rasaḥ*) VS. MS. KS. TA. MahānU. KŚ. ApŚ. PG.

samvేశāyopaveśāya gāyatriyā (PB. ŚŚ. KŚ. also *triṣṭubhe* and *jagatyai*; TS. ApŚ. *gāyatriyās triṣṭubho jagatyā anuṣṭubhaḥ pañktyā*) *chandase* (TS. ApŚ. omit) *'bhībḥūlaye* (TS. ApŚ. *abhibhūtyai*, ŚŚ. *'bhībḥṛtyai*, KŚ. *'bhībḥūtyai*) *svāhā* TS. PB. ŚŚ. KŚ. ApŚ.: *ariṣṭyā avyathyai samvేశāyopaveśāya gāyatriyā* (also *triṣṭubho*, *jagatyā*, *anuṣṭubho*, *pañktyā*) *abhibhūtyai svāhā* ApŚ.

Once *ṛ* is corruptly written *ū* in a single ms.:

lāsāṃ svasṛr ajanayat (MS. *svar ajanan*, KS. ms.† *svasūr* [ed. em. *svasṛr*] *ajanān*) *pañca-pañca* TS. MS. KS.

4. *l* and *u*

§645. There are two cases, both concerning the same very interesting form. A perfect middle participle of root *kṛp* appears twice in ApŚ. with *u* for *l*. There is no doubt whatever of the correct interpretation of the form, which is established by the KS. variant, with correct Sanskrit vocalism. It is the clearest kind of Prakritism, but seems not to be recorded in any grammar or lexicon, nor in Whitney's Roots.

saṁvatsara ṛtubhiḥ saṁvidānaḥ (KS. °bhiḥ cākḷpānaḥ, ApŚ. °bhiḥ cākupānaḥ) MS. KS. ApŚ.

satyaṁ pūrvair (KS. °vebhīr) ṛtibhiḥ saṁvidānaḥ (KS.† °bhiḥ cākḷpānaḥ, ApŚ. cākupānaḥ) MS. KS. ApŚ.

5. *r* and *o*

§646. In a single lexical variant, showing forms from the roots *grh* and *guh*:

grhyopagrhyo mayobhār ... ŚG.: *gohya ṭupagohyo* ... SMB. PG.

6. *r* and *ar*

§647. The variants under this head are not very numerous, and are almost exclusively concerned with ablaut. That is, the variant forms are nearly all nil-grade and full-grade formations from the same root, in verb inflexion or noun formation. Usually both forms can be justified by regular grammar, altho a number of them are grammatically more or less irregular.

§648. The following concern various finite verb forms:

pary agnīm ahr̥ṣata (VSK. †ar̥ṣata or ahar̥ṣata) RV. VS. VSK.: *parīme 'gnīm ar̥ṣata* AV. (Ppp. ms. ahar̥ṣata; Barret JAOS 43. 99 em. ahr̥ṣata.) Sigmatic aorists from *hr̥*, weak-grade or guṇa; the latter is ungrammatical, and if it is to be accepted (cf. VSK. and AVPpp.) it is to be regarded as a blend of *ahr̥ṣata* and *ar̥ṣata*.

bahu hāyam (MS. *ha vā ayam*) *avṛṣad* (TS. *avṛṣād*, MS. *avarṣād*) *itī śrūta rāval* (MS. °vaṭ, TS. *śrutar āvṛt*) *svāhā* TS. MS. KS. See VV I p. 129.

pratya u adar̥ṣy (TB. *ue †adṛṣy*) *āyatī* RV. SV. TB. AŚ. ŚŚ. This can only be a 3d sing. nor. pass., with *r* in TB. anomalously for *ar* (comm. *ḍṛṣyate*). To be added to VV I §281.

bhartam (VS. ŚB. *bhṛtam*) *agnīm puriṣyam* VS. TS. MS. KS. ŚB. See VV I p. 188.

agne 'bhyāvartinn abhi mā nī vartasva (TS. *abhi na ā vartasva*, KS. *abhi no nīvartasva*, MS. *abhi māvartasva*, Kauś. *abhi na ā vartasva*) VS. TS. MS. KS. ŚB. Kauś.: *abhi na ā vartasva* RV. See VV I p. 126. *punar ūrjā nī vartasva* (Kauś. *ūrjā vartasva*) SV. VS. TS. MS. KS. ŚB. LŚ. MŚ. Kauś.

ime jīvā vi mṛtaṛ āvartan (TA. *āvarttin*, Poona ed. °rtin) RV. AV. TA. See VV I p. 42.

nādhr̥ṣa ā dadhr̥ṣate (AA. *dadhar̥ṣa*, ŚŚ. *dadhar̥ṣayā*) AV. AA. ŚŚ. See VV I p. 89.

§649. In various participles and gerundives:

atirātram varṣan pūrtir āvṛt (MS. *vavarṣvān pūrta rāvat*, KS. *vavṛṣvān pūrta rāvat*) *svāhā* TS. MS. KS. See VV I p. 147.

jāgaritāya (KSA. *jāgrtāya*) *svāhā* TS. KSA. Both equivalent participles. *adhā te viṣṇo viduṣā cid ardhyah* (TB. *rdhyah*) RV. TB. Gerundives; cf. Whitney §963b, 4.

dāma grīvāsv avimokṣyaṁ yat (TS. *avicartyam*) AV. TS.: *pāśaṁ grīvāsv avicartyam* (VS. ŚB. °*cṛtyam*) VS. MS. KS. ŚB. Cf. prec. AVPpp. according to Whitney has °*cṛtyam*.

§650. In other noun and adjective formations:

śaṁ methir (ApMB. *śaṁ te methī*) *bhavatu śaṁ yugasya tardma* (ApMB. *ṛdma*) AV. ApMB. No stem *ṛdman* is otherwise known.

atandṛāso yuvatayo vibhṛtram (TB. *vibhartram*) RV. TB. Poona ed. of TB. text and comm. *bibhartram*. Agni is referred to; TB. comm. *poṣakam*.

aprajastām putramṛtyum ApMB. HG.: *aprajasyaṁ putramartyam* SMB. Comm. on SMB. repeats the form, glossing *putrasaṁ-bandhimarāyam*.

pra-sa (tead *su*?) *mṛtyuṁ yuyotana* HG.: *pra-sumartyaṁ* (ApMB. *su-mṛtyuṁ*) *yuyotana* ApMB. SMB.: *prathamam artim yuyotu nah* MG.

agner (ApŚ. *devā*) *akṛṇvann* (RV. *apunann*) *uśijo amṛtyave* (RV. °*evah*, ApŚ. *amartyave*) RV. MS. ApŚ. In ApŚ. a blended stem *-martyu* (fused from *marta*, *martya*, and *mṛtyu*); cf. prec.

jīvalave na mṛtyave (PB. *martave*) RV. PB. Infinitive in PB.

sarūpavarṣā ehi MS.: *sarūpa vṛṣann ā gahi* SV. JB.

vanasade (MS. *vanarṣade*, KS. *vanṛṣade*) *veṭ* (TS. MS. *vaṭ*) VS. TS. MS. KS. ŚB. The stem *vanar*, equivalent to *vana*, is found in RV. in compounds. It does not occur independently, and *vanṛ* is not recorded even in compounds except here. The next preceding phrase in KS. is *nṛṣade veṭ*; the *r* of *nṛ* has perhaps been responsible for *vanṛ*°.

devāḥ pāntu yajamānam nyarthāt (AV. *nirṛthāt*) RV. AV. TS. Synonyms, both meaning 'perdition'; *nirṛtha* also Rigvedic.

[*niṣkarta* (RV. KŚ. *iṣ*°, ApMB. Conc. wrongly *niṣkṛtā*) *vihrutam* (PB. TA. ApMB. *vihṛtam*) *punaḥ* RV. AV. SV. MS. PB. TA. KŚ. ApMB.]

§651. Miscellaneous and apparently unrelated words:

pratiśrutkāyā artanam (TB. *ṛtulam*) VS. TB. *artanam*, comm. *duḥkḥinam*; BR. 'reviler'; *ṛtulam*, comm. *deśarājavārtākathanaśīlam*.

sarṇikāya tvā TS.: *sṛḍikāya tvā* MS. Both words wholly obscure; said to mean 'water'.

dviṣas taradhyā (ApŚ.^o *yai*) *ṛṇayā na iyase* (SV. *īrase*) RV. SV. KB. AB. ApŚ.: *dviṣas tad adhy arṇaveneyase* AV.

7. *r* and *ār*

§652. Here we find only a few cases, in most of which *ār* shows the vridhhi of secondary derivation, varying with the primary word with *r*. Once a form with prefixed preposition *ā* varies with the same form without *ā*:

aprajāstvam mōrtavatsam AV.: *aprajastām paultramṛtyum* ApMB. HG. Others, §650.

ārtavā (MS. KS. *ṛtavo*) *adhīpataya* (MS. KS. 'dhi^o) *āsan* VS. MS. KS. ŚB.: *ārtavo 'dhipatir āsīt* TS.

ṛtavo 'srjyanta VS. TS. ŚB.: *ārtavā asrjyanta* MS. KS.

agnir gṛhapatīnām (MS. KS. *gārhapatyānām*) VS. TS. MS. KS. ŚB.

ārtiyai (TB. *ṛtyai*) *janavādinam* VS. TB. Stem *ṛti*, from *r*: *ārti*, from *ā + r*.

8. *r* and *ir*, *ur*, *ūr*

§653. Here are found only a handful of cases, almost all of which seem highly questionable or certainly corrupt. Even corruptions are interesting in such a case, however, as signs of phonetic tendencies in later times at least. As to *r*: *ir*, we find just two cases in which the *samhitā* mss. of MS. (the same text each time!) read *r* for proper *ir*. In both cases the p.p. points to the reading *ir*. Von Schroeder inconsistently retains *r* in one case and emends to *ir* in the other; there is as much, or as little, justification in one as the other:

nama ānirhatebhyah (MS. *ānr^o*, p.p. *ānir^o*) VS. TS. MS. KS. ŚB.

anullam ā te maghavan nakir nu (MS. mss. *nakṛnu*, ed. em. *nakir nu*; p.p. *nakis, tu*) RV. VS. MS. KS.

§654. Under *r*: *ur* we also find only a couple of cases, equally dubious: *agnir dvārā vy ṛvati* RV. TB. Conc. quotes *urṇvati* for TB.; but Poona ed. text and comm. *ṛn^o* without v. l.

satyaujasā drāhaṇā (MS. *durhṛṇā*, KS. *†drāhaṇā*) *yam nudethe* TS. MS. KS. And others: see §305.

nābhimṛṣe (MS. KS. *nābhidhṛṣe*) *tanvā* (TS. *tanuvā*) *jarbhurāṇah* (TS. MS. KS. *jarhṛṣāṇah*) RV. VS. TS. MS. KS. ŚB. Might also be classed in §643.

§655. Of *r*: *ūr* we find only the following, in which the root *r* varies with the so-called 'root' *ūrṇu*, really a form of *vr*:
tveṣas te dhūma rṇvati (AV. *ūrṇotu*) RV. AV. SV. LŚ. KŚ. MŚ.

9. *r* and *ra*, *rā*

§656. In so far as this variation is properly phonetic, it is mainly a matter of that form of ablaut which is called by modern westerners 'Samprasāraṇa', with a misapplication of a term used differently in Hindu grammar. On this see Wackernagel I pp. 69-71, and cf. the similar variations of *i* and *u* with *ya* and *va* in the next chapter. There is one case, also, of *r* varying with *ra* which stands for *ar* before *ṣ* plus consonant, by the phonetic law formulated in Wackernagel I p. 212 f. There are likewise a few variants which concern morphology (verb inflexion, and noun formation): and a few that are purely lexical, with some border-line cases which seem to be half-lexical, half-morphological.

§657. The cases of so-called Samprasāraṇa concern to some extent roots which are familiarly known in both forms (such as *grah*, *grabh*), to some extent rarer and more doubtful cases which are not recorded in Wackernagel's excellent treatment of the subject. They thus supplement our previous knowledge on the point. We begin with several variations of *grabh*, *grbh*, on which see especially VV I §281:

agrbbhūt VSK.: *agrabbhūt* VS. AŚ. ŚŚ.

agrbbhīyata VS.: *agrabbhīyata* KS.

udgrābheṇod agrabbhūt (MS. *ajigrabhat*, KS. *ajigrabham*, and *ajigrbham*) VS. TS. MS. KS. ŚB.

agnaye tvā mahyaṁ . . . pratigrahītre (ŚŚ. °*grhṇate*) VS. VSK. MS. ŚB. ŚŚ.
prāṇo dātra edhi . . . pratigrahītre (ŚŚ. °*grhṇate*) VS. VSK. ŚB. ŚŚ. The same with *haya* dātra . . .

Similarly ablaut grades of another root, in various verb forms:
viṣe viṣam aprkthāh (*aprāg api*) AV. (both)

§658. In radical syllables of various noun formations the same change is familiarly known. Most of the following cases are sporadic and are not recorded in Wackernagel I. c.; some of the forms are so obscure that no theory of historic origin can be regarded as certain, and the phonetic shift may perhaps be secondary and analogical:

hradam (MS. *hṛdam*) *na hi tvā nyrṇanty ūrmayah* RV. MS. 'Like streams to a pool, flow down to thee (the hymns, *brahmāṇi*).'
 The ultimate etymology of *hrada* is not clear, but surely *hṛda* can be nothing but a phonetic variant for it, presumably *samprasāraṇa*. Cf. next.

namo nīveṣyāya (p.p. *nī°*) *ca hṛdyāya ca* MS.: *namo hradayyāya* (VS. *hṛdayyāya*, KS. *hradavyāya*) *ca nīveṣyāya* (TS. *°ṣyyāya*) *ca* VS. TS. KS. See §248. The MS. and VS. forms simulate derivatives of *hṛd* and *hṛdaya*, but these can hardly be in place here; the adjoining word means 'whirlpool' and apparently we must think of the same form *hṛda* = *hrada* found in MS. in the preceding variant.

prkṣasya (ArS. *prakṣ°*) *vṛṣṇo aruṣasya nū sahaḥ* (ArS. *mahaḥ*) RV. ArS. AB. KB. AŚ. ŚŚ. Svidh. *prkṣa* is a name or epithet of a horse; its etymology is obscure, and *prakṣa* has not been recorded elsewhere.

nimrado (ApŚ. *nimṛdo*) 'si MS. KS. ApŚ. MŚ. Apparently different grades of root *mṛd*, Wackernagel p. 71.

avātīratāṁ bṛṣayasya (TB. *prathayasya*) *śeṣaḥ* RV. TB. See §69.

bhrjaś chandaḥ MS.: *bhṛjaś chandaḥ* VS. TS. ŚB.: *bhrājaś chandaḥ* KS.† (but v. l. *bhra°*). The word is said to mean 'fire', and apparently comes from the root *bhrāj*, which is not mentioned as such by Wackernagel l. c. but may be related to *bhrāj*, Wackernagel p. 69; cf. also *bhargas* etc. There is much confusion in the forms of this root or these roots. Cf. next.

kṣuro bhṛjaś (TS. *bhrjvān*, MS. *bhrjak*, VS. *bhrājaś*, stigmatized by Conc. as erroneous, hardly with justice) *chandaḥ* VS. TS. MS. KS. ŚB. Cf. prec.

ādraḥ prathasnur (MŚ. *†prthasnur*, v. l. *pratha°*) *bhuvanasya gopāḥ* TB. ApŚ. MŚ. See §609, and Wackernagel p. 71.

svasty apsu vṛjane svarvatī (MG. *†vrajane svarvataḥ*) RV. AB. MG. Really a lexical variant; *vrajana* 'way' is suggested by *pathyāsu* of the preceding pāda. But some MG. mss. read with RV.

[*digbhyaś cakravākaḥ* (KSA. Conc. *cakrv°* with the sole ms.; ed. em. *cakrav°*) TS. KSA. This is probably a mere corruption; if genuine it would have to be a purely phonetic variant, for the meaning is certainly the same.]

§659. The roots *rādḥ* and *ṛdh*, tho separated in the history of the language, and tho often regarded as unrelated, are at least quite possibly of identical origin; and certainly the repeated variation between them belongs phonetically with this group. Cf. also §806:

ṛdhyāsam adya makhasya śiraḥ MS. TA. ApŚ.: *makhasya te 'dya śiro rādhyāsam devayajane pṛthivyāḥ* VS. ŚB. [The references to MS. MŚ. in Conc. seem to be erroneous.]

tan me rādhyatām VS. TS. ŚB. TB. TA. ŚŚ. MŚ. Kauś. SMB.: *tan me samṛdhyatām* (Kauś. *samṛddham*) TB. SMB. Kauś.

harivatō graham ṛdhyāsam KS.; *harivatō hariyojanasya harivantam graham rādhyāsam* MS.

§660. The single case noted of *r* varying with *ra* for *ar* before *ṣ* plus consonant (Wackernagel I p. 212 f.) is:

samśṛṣṭānu yutsu indro ganeṣu MS.; *samśṛaṣṭā* (AV. v. 1. *samśṛṣṭā*) *sā yudha indro gaṇena* RV. AV. SV. VS. TS. KS.

§661. From the root *ṣṛ*, also quoted as *ṣrā* 'boil', are found the two participles *ṣṛta* and *ṣrāta*, which exchange in the following, in which *ṣṛta* happens to be secondary, but it is equally old otherwise:

sūśrātam (AV. *sūṣṛtam*) *manye tad ṛtam navīyaḥ* RV. AV.

§662. The remaining variants cannot be called purely phonetic. In verb inflexion forms in *r* vary repeatedly with other forms in which a morphological *a* (thematic vowel, or part of a different personal ending) is added, producing *ra*:

āpo grheṣu jāgrata HG.; *āpo jāgrta* MS. KS. MŚ.; *āpo haviṣu jāgrta* ApŚ.; *āpo deveṣu jāgratha* PG. See VV I p. 123.

ye ca bhūteṣu jāgrati (KS. *jāgrtha*) AV. KS. See VV I p. 221.

yajamānāya jāgrta ApŚ.; *saputrikāyām jāgratha* PG. See VV I p. 96.

te na ātmasu jāgrati (KS. † *jāgrta*) AV. KS.

yat paśur māyum akrta TS. ŚŚ. KŚ. ApŚ. MŚ. SMB. GG.; *yad vaśā māyum akrata* Kauś. See VV I p. 257.

yatra-yatra vibhṛto (KS. *bibhṛato*) *jātavedāḥ* AV. KS. Both forms are textually uncertain (for variants see VV I p. 158), and obscure as to interpretation.

§663. Similarly in noun formation, a stem in *r* varies with a derivative in suffixal *a*:

hotrakāṇām (MŚ. *hotṛk°*, v. 1. *hotrak°*) *camasādhvaryavah* . . . ApŚ. MŚ.

The words *hotṛka* 'secondary *hotṛ*' and *hotraka* 'pertaining to the sacrifice (*hotra*)' are finally synonymous names for a certain priest. See Caland on ApŚ. 12. 23. 4.

§664. Finally, we find similar shifts in words which are lexically quite unrelated; notably three between the stem *kratu* and forms of the root *kr*. Both are important in the ritual, and the repeated interchange may well signify an association of them in the minds of the Vedic poets, by popular etymology:

puṇjikasthalā (KS. *ṭpuṇjiga°*) *ca kṛtasthalā* (VS. ŚB. *kratu°*) *cāpasarasau* VS. TS. MS. KS. ŚB. Proper names, and so naturally flexible.

samśṛṣṭam ubhayaṁ kṛtam (KŚ. *abhayaṁ kratum*) KS. TB. ApŚ. KŚ. *indra krataṁ* (MS. *indrah kṛtā*) *maruto yad vaśāma* RV. MS. KS. The

MS., which is certainly secondary and poor in *indrah*, reads the

gerund *krteā* for *kratā* by a phonetically easy slip, which is banal to the point of senselessness.

mainā arā reṇukakāḷaḥ prṇak (MS.† [v. l. *prṇak*] KS. *praṇak*) MS. KS.

TB. *pra-ṇak*, from *naś*, 'attain', with *pra*; *prṇak* from *prc*.

indrāya tvā śrmo 'dadāt (ŚG. *śramo dadat*) MS. MŚ. ŚG. SMB. See §277.

§665. The other lexical variants are more remote from each other in sound, and the resemblance becomes very vague:

drapsaś caskanda prthivīm anu dyām (RV. *prathamān anu dyān*) RV.

AV. VS. TS. MS. KS. ŚB. Vague assonance only.

taṁ tvam viśvebhyo devebhyah kratūn (KS. °*bhya rtūn*) *kalpayā* KS. ApŚ. *sā* (read *sa?*) *naḥ prajān paśūn pāhy arañīyamānaḥ* (p.p. *ahāh, ānī, yāmānaḥ*) MS.: *sa no rucan dhehy ahṇīyamānaḥ* TA. The MS. is hopelessly corrupt; probably read *ahṇīyamānaḥ*.

atrā te bhadrā raśanā apaśyam (KS. *bhadrā vṛṣṇā agrbhayām*) RV. VS. TS. KS.

idāsmān anu vastām ghṛtena ApŚ. MŚ.: *idāivāsmān* (RVKh. *ilāiva vām*) *anu vastām vratena* RVKh. AV. Scheftelowitz reads *ghṛtena* in RVKh.

idam aham sarpānām . . . grathnāmi (MŚ. mss. *krtsnāmi*) TS. ApŚ. MŚ. See §47; MŚ. perhaps corruption for *grath*°.

nadayor vivratayoh śūra indrah RV.: *na devo vṛtaḥ śūra indrah* SV. See §828.

viśvair devai rātibhiḥ samrarāṇaḥ (MG. *devair rtubhiḥ samvidānaḥ*) ApMB. MG.

āvittē dyāvōprthivī rtāvṛdhau MS. KS.: *āvinne dyāvōprthivī dhṛtavrata* TS. TB. In this and the next, TS. has interchanged the two old adjectives *rtāvṛdh* and *dhṛtavrata* (both RV.).

āvittau (TS. *āvinnau*) *mitrāvaruṇau dhṛtavratau* (TS. °*ṇāv rtāvṛdhau*) VS. TS. MS. KS. ŚB. Cf. prec.

10. *r* and *ri*, *rī*

§666. Since *r* and *ri* have been pronounced alike for centuries by most Hindus, it follows on the one hand that such variations are especially open to the suspicion of corruption, and on the other that genuine variations of this sort may be expected to occur fairly early, as forerunners of the later change of *r* to *ri* (which occurs, sporadically but not seldom, in the middle Indic dialects). On the whole subject see provisionally Wackernagel I pp. 31 ff. It is a well-known fact that Hindu mss., including those of Vedic works, show much fluctuation in this regard. As a single instance, which might be multiplied indefinitely,

we call attention to Whitney's note on AV. 5. 14. 3, apropos of the pāda: *riṣasyeva pariśāsam*. So the Berlin ed. prints it. But Whitney informs us that most mss. read *rṣasyeva*, and observes that this is a common phenomenon in them. In this case Whitney advises adopting their reading into the text; we agree with him. Against most mss., but with some of them and with the comm., Whitney would also read *rṣyapadīm vṛṣadatīm* in AV. I. 18. 4a, where both editions have *riśya*°.

§667. These AV. cases do not differ in principle in the slightest degree from the following readings of MS., which presents *triṣu* for *trṣu* (adverb 'eagerly', from root *trṣ*) and *tvāṣtri* for the god-name *tvāṣṭr*. We agree with Von Schroeder's judgment in keeping the readings of his mss., despite the unquestionable meaning of the words. In short, we believe that the Maitrāyaṇīyas pronounced the words in this way, and that we are dealing with real phonetic (dialectic) variants, not 'corruptions' in any proper sense of that word:

trṣu (MS. *triṣu*) *yad annā vevīṣad vitiṣṭhase* RV. SV. MS. ApŚ.

trṣucyavaso (MS. *triṣu*°) *juhvo nāgneḥ* RV. MS.

tvāṣṭrmantas (MS. MŚ. *tvāṣṭri*°; ApŚ. *tvāṣṭu*°) *tvā sapema* VS. MS. KS.

ŚB. KŚ. ApŚ. MŚ. Others, see §641.

§668. Similarly, but in a very much more wide-spread and insistent fashion, the word for 'worm' is frequently and in many texts written *krimi*, altho its original form seems to have been *kṛmi* (Wackernagel I p. 33; Uhlenbeck, *Etym. Wbch.*, s. v.). Several variants show both forms of this common word:

hataś te atriṇā krimiḥ (GG. *kṛ*°) SMB. GG.: *atriṇā tvā krime hanmi* TA.

ApŚ.: *atrivad vah krimayo hanmi* AV.

hataḥ krimayaḥ (but Jørgensen text and comm. *kṛ*°) *sāśatikāḥ sanilamākṣikāḥ* SMB.: *āśatikāḥ kṛmaya* (but Poona ed. *kṛi*°, v. 1. *kṛ*°)

iva TA. Note that different editions differ on both texts!

nilaṅgoḥ (MS. °gave) *kṛmiḥ* (TS. *kṛi*°) VS. TS. MS. KSA.

§669. So far we have mentioned only cases in which it appears that the regular or original form had *r*, not *ri*. But the opposite is also not uncommon. It may be regarded as a kind of hyper-Sanskritism; or at least, it presupposes a tendency to pronounce *r* and *ri* in a similar manner, at any rate in certain linguistic spheres. In some cases, to be sure, as in the preceding group, the tradition of the mss. is confused and we may be confronted with late corruptions. But it would be very rash to make this assumption as a general explanation of the most of such cases. The fact seems to be that this pronunciation of *r* as *ri* is much more ancient than has often been supposed, and must have had some

sort of existence in Vedic times, however limited geographically or socially.

§670. Take for instance the proper name *Trita*, which is quite definitely established in that form as prehistoric (Avestan *Thrīta*). Yet thrice in a single hymn of AV. (6. 113. 1 and 3) it is spelled *Tṛta*, according to all mss. known to both editions. In such cases we should not emend, as Shankar Pandit does, even tho the TB. parallel for two of the pādas (the third is not recorded elsewhere) gives the usual and proper form *Trita*. In short, we feel no right to assume that the Atharvan tradition had any other form than that presented by all mss.:

tṛta enaḥ (read *enan*; TB. *trita etan*) *manuṣyeṣu mamrje* (TB. *mā*)
AV. TB.

tṛte (TB. *trite*) *devā amṛjaitad enaḥ* AV. TB.

§671. There is little doubt that the MS. form *āpaprvān*, which evidently gave Whitney considerable trouble in his *Roots*, is simply a phonetic variant for *āpaprivān* (perfect active participle to *prā*) instead of an independent participle of *pr*, as Whitney questioningly suggests. The MS. p.p. has °*pri*°.

āpaprivān (MS. *āpaprvān*) *rodasī antarikṣam* RV. VS. TS. MS. KS. ŚB.

§672. The verb *sredhati* makes it clear that *sridh* is the proper form of the stem found in the next variant. In fact many AV. mss. read *sridhaḥ*, which Whitney regards as the true AV. reading:

ati niho ati sridhaḥ (AV. MS. *sṛdhaḥ*) AV. VS. TS. MS. KS.

§673. In the next *krivi* is the only form known to RV., and so may perhaps be assumed as the original; both etymology and meaning of the word are unknown:

ā va indraṁ kriviṁ (SV. Svidh. *kṛeivṁ*) *yathā* RV. SV. ŚŚ. Svidh.

adha tviṣṁtān abhy ojasā kriviṁ (SV. *kṛeivṁ*, v. l. *kriviṁ*) *yudhābhavat*
RV. SV.

§674. According to Wackernagel I §180b, *r* was regularly replaced by *ri* before *y*, by phonetic law; when *r* appears before *y*, as in the majority of texts in the next variant, it would then be due to analogy. In the second variant the original (AV.) reading was pronounced *pitṛiyāc*, and for this TA. *pitṛyāc* is merely a phonetic variant, with *r* for proper *ri*: *vayam rāṣṭre jāgryāma* (MS.† KS.† °*mā*, TS. and p.p. of MS. *jāgriyāma*) *purohitāḥ* VS. VSK. TS. MS. KS. ŚB.

dyaur naḥ pitā pitṛyāc (TA. *pitṛyāc*) *chaṁ bhavāti* (TA. *bhavāsi*) AV. TA.

Cf. the next where the RVKh. reading is doubtful:

āvyaṣam jāgrtād aham AV.: *avyaṣam jāgriyād aham* RVKh. Aufrecht.

but Scheftelowitz *āyusaṁ jāgryām* (em., for ms. °yāmy) *aham*. Cf. VV I. p. 102.

§675. The epithet of Rudra concerned in the next is of wholly obscure origin and meaning; presumably MS. is secondary:

vikirida (KS. °ḍa, VS. °dra, MS. *vyakṛḍa*) *vilohita* VS. TS. MS. KS.

§676. Finally a few corruptions and false readings:

ya rīe (TA. ApŚ. ApMB. *yad rīe*, PB. *tyakṛṣate*) *cīd abhiśṛiṣaḥ* RV. AV. SV. PB. TA. KŚ. ApŚ. MŚ. Kauś. GG. ApMB.: *jari cetid* (mss. *cetid*, p.p. *cya iti it*) *abhiśṛiṣaḥ* MS. (grossly corrupt; cf. §193).

saṁ tvā riṇanti (Vait. *ṛṇanti*) LŚ. KŚ. Vait. Note the anomalous sandhi in Vait.; *saṁ-r* and *saṁ-ri* would be virtual synonyms; but a 9th class present from *r* is anomalous (allowed by the Dhātup., but not known in literature according to Whitney's *Roots*). The Vait. reading is therefore doubly suspicious. See §992.

[*imaṁ te pakṣāṁ* (°ṣā) *ajarāu palatṛiṇau* (VSK. TS. KS. °ṇaḥ; Conc. wrongly quotes TS. as *palatṛṇaḥ*) VS. VSK. TS. MS. KS. ŚB.]

§677. Twice *r* varies with *rī*; both forms are morphologically justifiable in both cases:

śṛtas tvam śṛto 'ham ApŚ.: *śṛtas tvam śṛto* 'ham KS. Participles of the root which appears somewhat confusedly as *śr*, *śrā*, *śrī* 'cook, mature'.

adbhir viśvasya bhartṛbhiḥ ApMB.: *adbhiḥ sarvasya bhartṛbhiḥ* ŚG.

In ApMB. a distinctively feminine stem *bhartṛī* is used, to agree with *adbhiḥ*; ŚG. uses the stem *bhartṛ* as of common gender.

11. *r* and *ru*

§678. The shift between *r* and *ru* is only slightly less frequent than that between *r* and *rī*. There is equally good reason to regard it as having genuine phonetic bearings. In standard modern Marāṭhī the *r* of Sanskrit is regularly pronounced with an *u* coloring (practically *ru*, instead of *rī* as in most other vernaculars). That this tendency is very ancient is proved by RPr. 14. 12 (796), which states that some erroneously 'make the *r*-vowels like the labial vowels' (*svarau kurvanti oṣṭhyanibhau sarephau*). There are, to be sure, not so many variants that seem to be purely phonetic in character as was found to be the case with *r*:*rī*. They seem to tend to associate with neighboring labial consonants, and perhaps justify an assumption that the vocalic *r* in conjunction with labials was apt to have *u* coloring.

§679. Among the clearest phonetic variants are:

bhṛmīm (TB. *bhṛumīm*) *dhamanto apa gā avṛṇata* RV. TB. Note that the sound occurs between two labial consonants. The original *bhṛmi* is not very clear; one of Sāyana's theories is that it means 'cloud', which is the meaning assigned to *bhṛumi* by TB. comm., who derives it from root *bhram*.

drvāsi VS.; *drbāsi* KŚ.; *drubāsi* VSK. An obscure word; note the following *b*. There is no way of determining the original form.

§680. A clear case of hyper-Sanskritic *r* for original *ru* is the stem *prṣvā*, found several times in Tait. texts for regular *pruṣvā*; note the preceding *p*. BR. call *prṣvā* a 'falsche Form', but it is too persistent to be thus lightly dismissed. TA. comm. explains by *jalabinduh*. It seems clear that it was the established Tait. school form of *pruṣvā*, tho there has been much confusion about it among interpreters; see e.g. Keith on TS. 7. 4. 13. 1.

pruṣvā aśrubhiḥ VS. MS.; *aśrubhiḥ pruṣvām* (TS. *prṣ°*) TS. KSA.

pruṣvābhyah (TS. *prṣ°*, KSA. ed. *pruṣtābhyas*, ms. *pruṣtā°*, read probably *pruṣvā°*) *svāhā* VS. TS. KSA.

śam u prṣthāva (read with Poona ed. text and comm. *prṣvāva*) *śiyatām* TA.; *śam te pruṣvāva śiyatām* AV.

§681. Hyper-Sanskritic, again, is the *r* in the following cases; we do not venture to say whether the following labial *bh* (part of an inflexional ending) is concerned in the change. At least the *r* form seems quite well established in the Tait. school; the MS. is more seriously corrupt; *purā jatrubhya* (TA. ApMB. *jartṛbhya*, MS. *cakṛbhyā*, p.p. *vaktṛbhyah*!) *ātṛdah* (MS. *°da*) RV. AV. SV. MS. PB. TA. KŚ. ApMB.

§682. The remaining variants contain at least a semblance of independent lexical interchange. Thus, the roots *sr* and *sru* are virtual synonyms, and their derivatives *ṣṛti* and *sruti* both mean 'course, way': *dve srutī* (VS. KS. ŚB. BṛhU. KŚ. *ṣṛti*, and so TB. Conc., but Poona ed. *srutī*) *aśṛṇavam pītṛṇām* RV. VS. MS. KS. ŚB. TB. BṛhU. ŚŚ. KŚ. ApŚ. MŚ. (Von Schroeder needlessly emends KS. 38. 2 to *srutī*.)

namah srutyāya (KS. *ṣṛt°*) *ca pathyāya ca* VS. TS. KS.: *namah pathyāya ca srutyāya ca* MS. Derivatives of the words concerned in the prece. *ā teā parisrutah* (AG. *°ṣṛtah*, MG. *°ṣṛtah*) *kumbhaḥ* (ApMB. *†°āḥ*) AG. PG. ApMB. MG.: *enam parisrutah kumbhyā* ŚG.: *emām parisrutah kumbhaḥ* AV.: *pārṇān parisrutah kumbhān* ŚB. No form *parisṛt* is otherwise recorded; despite the equivalence of the two roots, it is probable that MG. (all mss.) has a phonetic variant or corruption for *parisrutah*.

hiranyam asṛtaṁ (ŚB. BṛhU. GP. *asṛtaṁ*) *bhava* ŚB. BṛhU. KBU. AG. SMB. PG. ApMB. HG. MG. Here *sru* varies with *str*; 'indestructible' or 'unmolten' (gold).

Cf. *mṛgasya sṛtaṁ* (HG. *sṛtaṁ*, ApMB. vv. ll. *sṛtaṁ*, *śṛtaṁ*) *akṣṇayā* ApMB. HG. See §278.

§683. Similarly *hr* with *vi* becomes a synonym of *hru* with *vi*; the participles of both, exchanging twice, mean 'confounded, gone astray' or the like. A third variation between *hr* and *hru* is merely a textual corruption.

avinagṣṭān avihṛutān (AŚ. °*hṛtān*) MS. KS. AŚ. ApŚ. ŚG.

iṣkartā vihrutāṁ punaḥ RV. KŚ.: *niṣkartā* (Conc. wrongly °*kṛtā* for ApMB.) *vihrutāṁ* (PB. TA. ApMB. *viḥṛtāṁ*) *punaḥ* AV. SV. MS. PB. TA. ApMB. In TA. there is a v. l. *vihrutāṁ*, adopted in the text in Poona ed.; but the comm. even there reads *viḥṛtāṁ*, and glosses *viṣeṣeṇa bhagnam*.

aślonā (comm. *aślonāḥ*) *aṅgair ahrutāḥ svarge* AV.: *aślonāṅgair aḥṛtā svarge* TA. But Poona ed. text and comm. *ahrutāḥ*, v. l. °*tā*, for TA., and this is the only possible reading. The simple *hr* is not a synonym of *hru*; *aḥṛtā* would make no sense; comm. *kauṭil-yarahitāḥ* (= *ahrutāḥ*).

§684. Miscellaneous cases, largely suspicious:

ruvāḍ dhokṣā (TB. *nṛvādhyo 'kṣā*) *paprathānebhīr evaḥ* RV. MS. KB. TB. The original has *ruvāḍ dha-ukṣā* 'the bull roared'. This is misunderstood and corrupted in TB.

śiēā rutasya (VSK. *śiva ṛtasya*, TS. and v. l. of MS. *śiēā rudrasya*) *bheṣajī* (MS. °*jā*) VS. VSK. TS. MS. KS. Original is certainly *rutasya*: 'healer of what is injured'. *Rudrasya*, 'Rudra's healer', is an obvious lect. fac., and *ṛtasya*, 'healer of the ṛta' or 'the ṛta's healer', while formally intelligible, is clearly a stupid change conditioned by the phonetic relations between *r* and *ru*.

satyaujasā drūhanā (MS. *durhṛnā*, KS. †*drūhanā*) *yaṁ nudethe* TS. MS. KS.: *sacetasau druhvaṇo yau nudethe* AV. Multiple confusion; see §305, etc.

mayobhūḥ śantamā yad dhrudo (comm. *dhrdo*) 'si TB. So Conc.; but Poona ed. text with comm. *dhrdo*.

CHAPTER XV. THE I AND U DIPHTHONGS AND SAMPRASĀRANA

§685. In most of the variants collected in this chapter, phonetics can be said to be only an ancillary motive in the shift. That is, nearly all of them present interchanges between forms both of which can be justified by recognized principles of morphology or lexicography. They mostly concern ablaut, in radical or suffixal or inflectional syllables, or various details of the inflection of nouns, pronouns, or verbs, with a sprinkling of purely lexical variants. Yet in some parts of the chapter, dialectic (Prakritic) phonology is certainly suggested as a contributing factor. This is especially true as regards the exchanges of the short and long diphthongs, *e: ai* and *o: au*, and the interchange between *e* and *aya*, *o* and *ava*, and the like. Altho some sort of independent interpretation of both the forms is regularly possible, their number is too large to make it reasonable to ignore the corresponding (tho purely phonetic) shifts between Sanskrit and the Middle Indic dialects, in view of the now well established fact that Prakritic phonology played a large rôle in the speech of Vedic times.

1. *i: e*

§686. The not very numerous cases collected here are mostly matters of ablaut in the radical syllables of nouns and verbs, or of different case-endings of the same or related noun stems; with a residuum of lexical variants. We begin with those which present different ablaut grades in the radical syllables of the same or related nouns and adjectives:

atra (ŚB. *atrā*) *jahāmo 'śivā ye asan* VS. ŚB.: *atrā jahāma* (AV. *jahāta*) *ye asann aśevāh* (AV. **aśivāh*, **asan durevāh*) RV. AV. TA. The meter properly requires *aśevāh* if the word be final (VS. ŚB. transposition).

yā sarasvatī viśobhagīnā (MS. ApŚ. **veśa*²; KS. *veśabhagīnī*) . . . MS. KS. ApŚ. *viśo-* is gen. sing. of *viś*.

divyaḥ kośaḥ samukṣitaḥ MS.: *daivyaḥ kośaḥ* (AV. ŚīrasU. *devakośaḥ*) *samubjitaḥ* AV. TS. KS. ŚīrasU.

divo jyote (KS. **jyotir*) *vivasva* (MS. *devajūte vivasvann*) . . . MS. KS.: *vivasvān aditir devajūtis* . . . TS.

devya (ApŚ. *divyā*, v. l. *devyā*) *āpo nannamyadhvam* . . . PB. KŚ. ApŚ

sūryo divo (TS. KS.* *devo*) *diviṣadbhyaḥ* (TS. KS. °*bhyo*...) TS. KS.* MS.

puṇse putrāya vettavai (ŚB. BṛhU. *vittaye*) ŚB. TB. BṛhU. ApMB. ApŚ. HG.

pra sūvānāso (SV. *svā°*) *bṛhaddiveṣu* (SV. °*deveṣu*) *harayaḥ* RV. SV. *lekah salekah*... TS.: *salilah saligah*... MS. KS. See §49.

§687. Of different origin and only superficially resembling these cases is the numeral adverb *tredhā*, which is originally trissyllabic and therefore probably to be regarded as representing a contraction of something like **trayadhā* (cf. §§744 ff. below; Wackernagel I p. 53, III p. 347):

tridhā (MS. *tredhā*) *baddho vṛṣabho roravāti* RV. VS. MS. KS. GB. TA. ApŚ. MahānU. N.

§688. In the stem-syllable of verbal forms:

maiṣām uc cheṣi kim cana AV.: *maiṣām kam canoc chiṣah* TS. TB. ApŚ.: *māmiṣām kam canoc chiṣah* RV. SV. VS.

yah prāṇato nimiṣataś (v. I. KS. *nimeṣ°*) *ca rājā* MS. KS.: *yah prāṇato nimiṣato* (VS. *nimeṣ°*) *mahitā* RV. AV. VS. TS. KSA. Present participles for 6th and 1st class present stems of *ni-miṣ*; the 1st class stem seems not to be otherwise recorded. Add to VV I §197.

vāmī te saṁdṛṣi viśvam reto dhiṣīya (MS. *dhe°*)... MS. KS.: *viśvasya te*... *vāmīr anu saṁdṛṣi viśvā retānsi dhiṣīya* TS. Cf. next. The form *dheṣīya* seems to be established in the Maitr. school. It can hardly be interpreted except as an aorist of *dhā* 'place', yet is highly anomalous if so understood (as if the root were *dhi*, with guṇa *dhe*! perhaps by confusion with root *dhi*?). See VV I p. 186.

somasyaḥam devayajyayā suretā (MŚ. *viśvam*) *reto dhiṣīya* (MŚ. *dhe°*) TS. ApŚ. MŚ.

§689. In inflectional endings of verbs *i* and *e* exchange very commonly as between active and middle-passive forms and elsewhere. See VV I §§39-79 and 82 *et passim*.

§690. Coming to noun case forms, we find first a little group of dat.-abl. plur. forms in *ibhyas*: *ebhyas*, from stems in *i(n)*: *a*.

divācarebhyo (MG. °*cāribhyo*) *bhūtebhyah* (sc. *namah*) MG. VIDh.: *ahaścārebhyah* (sc. *namah*) ŚG.

naktamācarebhyah ŚG. VIDh.: *naktamācāribhyo bhūtebhyah* MG.

maruḍbhyo gṛhamedhibhyo (MŚ. °*dhebhyo*) *'nubrūhi* ŚB. MŚ.

maruḍbhyo gṛhamedhibhyo (MS. °*dhebhyo*) *baṣṭhān* (MS. *vaṣ°*, ApŚ. *bāṣṭhān*) VS. MS. ApŚ.

svāheṣṭibhyah (Kauś. °*tebhyah svāhā*) KS. Kauś.: *iṣṭebhyah svāhā vaṣad anīṣṭebhyah svāhā* TB. ApŚ.

§691. The others are miscellaneous case-forms; since they are of slight interest here we shall content ourselves with a few examples, referring to our volume on Noun Inflection for full lists:

pūṣṇe śarase (MS.† °*si*) *svāhā* MS. TA. ApŚ.: *svāhā pūṣṇe śarase* VS.

ŚB. KŚ. The majority reading (dat.) is certainly not easily intelligible (labored and worthless explanations in the comms.); but the loc. of MS. is also difficult and may be only an attempt to rationalize an unintelligent passage.

hiranyapakṣaḥ śakuniḥ HG.: *hiranyaparna śakune* PG. Nom.: voc. *pra vo mahe mahivṛdhe* (SV, PB, *mahevr̥dhe*) *bharadvham* RV. SV. AV.

PB. AŚ. ŚŚ. The SV. seems to have a mechanical form-assimilation to the surrounding datives (note especially the identical form *mahe* preceding).

vī śloka etu (AV. *eti*, TS. ŚvetU. *ślokā yanti*) *pathyeva* (KS. *patheva*) *sūreḥ* (AV. MS.† *sūriḥ*, TS. ŚvetU. *sūrah*, KS.† *sūrah*) RV. AV. VS.

TS. MS. KS. ŚB. ŚvetU. Nom.: gen.

agnir hotā vetu agnir (AŚ. *agner*) *hotram vetu* (*vettu*) . . . TB. AŚ. ŚŚ.: *agnir hotā vetu agner hotram vetu* . . . ŚB. Nom.: gen.

kratvā varigṛhaṁ vara āmurim uta RV. AV.: *kratve vare sthemany āmurim uta* SV.

§692. Oddities of noun stems:

agner agneyāny (KS. *agni*°) *asi* (MS. v. l. and p.p. *agner agner yāny asi*)

MS. KS.: *devānām agneyāny asi* TS.: *agner yāny asi* TS. MS. KS.

ApŚ. MŚ. See §357, and cf. *vāyosāvitra* . . . , §716.

śrudhī śruta śraddhivam (AV. *śraddheyam*) *te vadāmi* RV. AV. See §248; both forms have the force of gerundives.

§693. The remaining variants are lexical; but in the first we have a shift which simulates ablaut, as in §688:

sā idhāno (KS. *edh*°) *vasuḥ* (MS. *vasuḥ*) *kaviḥ* RV. SV. VS. TS. MS. KS.

The roots *idh* and *edh* are quite independent, but superficially the change looks like a change from nil-grade to guṇa.

ā yāhi (and, *a no yāhi*) *tapasā janeṣu* (ŚŚ. °*ṣv ā*, MS. *janiṣva*) MS. AB. AŚ. ŚŚ. ApŚ. The MS. form could be interpreted as a 2d sing. impv. from *jan* but for the accent (*jāniṣva*), which seems to call for emendation.

ino (AV. *enā*) *viśvasya bhūvanasya gopāḥ* RV. AV. N. *ino*, nom. of stem *ina*; *enā*, adverbial pronominal form.

utem (SV. *ūtim*) *arbhe havāmahe* RV. AV. SV. MS. *uta-im*: acc. sing. of *ūti*.

krīḍī ca śakī cojjeṣī (ApŚ. *sākī* †*corjiṣī* *ca*) VS. VSK. ApŚ. See §407.

āsanniṣūn hr̥tevaso mayobhūn RV. AV. TS. MS. KSA. N.: *āsann eṣām apsuwāho mayobhūn* SV. See §820.

[*vācā mendriyāviśa* TS. KS. MŚ. Conc. *vācam indr*^s for KS.; so ed. reads at 4. 14, but at 31. 15 (p. 18, n. 1) it is corrected.]

§694. Several times a word beginning in *i* varies with the same word preceded by *ā*:

indram (SV. *endram*) *agnim ca vodhase* RV. SV.

iha (MS. AŚ. ŚŚ. *eha*) *gatiṃ vāmasya* TS. MS. TB. ŚB. AŚ. ŚŚ. †1. 14. 19.

tve iṣaḥ (KS. *viśve*; MS. *tva eṣaḥ*) *samdadhur bhūrivarpasah* (TS. † *bhūri-retasah*) RV. SV. VS. TS. MS. KS. ŚB. See Von Schroeder's note. If correct, MS. must intend *tve, ā, iṣaḥ*; but the p.p. reads *tve iti tve, iṣaḥ*.

tāv (tā) ehi (*eha, eva*, AV. *iha*) . . ., see §§578, 888.

ṛṇān no naryam ertsamānaḥ AV.: *nen na ṛṇān ṛṇava it samānaḥ* TA. See §180.

ādityānān patvān (PB. °*mānv*) *ihi* (KSA. †*ehi*) VS. TS. MS. KSA. PB. ŚB. TB. MŚ. ApMB.

2. I: e

§695. Here the variants are few and scattering, except for a considerable group concerning case-endings of the same or related nouns and adjectives. Often the stems presupposed by the case-forms involved are slightly different:

viśo yantre (KS. *yantri*) *nudamāne arātīm* KS. TB. ApŚ. Duals from stems *yantrā* and *yantri*.

śamgayī (MS. ŚB. °*gavi*, TB. °*gaye*) *jīradānā* (ŚB. *jīva*^o) MS. ŚB. TB. AŚ. ŚŚ. Also feminine duals.

vairāji (KSA. † °*je*) *puruṣi* (so KSA. †) TS. KSA. Also fem. duals; there seems no reason to emend KSA. as von Schroeder would do. *rātri* (TB. °*rī*, KS. v. l. °*riḥ*) *etoman na jigyūṣe* (KS. † TB. °*ṣi*) RV. KS. TB.

mahī viśpatnī sadane (KS. °*nī*) *ṛtasya* KS. TB. ApŚ. MŚ. Here *sadane* is loc. sing.: '(come) to the seat of the *ṛta*'. KS. makes *sadanī* fem. dual, 'as two seats of the *ṛta*' (addressed to the *arāṇis*); the other reading is simpler and most likely original.

vaiśvānarāya matir navyasī (ArS. °*se*) *śuciḥ* RV. ArS. Nom. sing. fem.: dat. sing. masc. (with *agnaye* in next *pāda*).

nābhā samdāyī navyasī (SV. °*dāya navyase*) RV. SV. As prec.

rāyas poṣaṃ cikituṣe (AV. °*ṣi*) *dadhātu* (ŚŚ. *dadātu*) AV. TS. MS. KS. ŚŚ. As prec.

ūrṇamradā yuvatir (AV. °dāh prthivī) *dakṣiṇāvate* (TA. °ti) RV. AV. TA.
As prec.

tava praśastayo mahīh (SV. °taye mahe) RV. SV. Nom. pl.: dat. sing.
satyaśya dharmāṇas patī (ApŚ. pale) ŚŚ. ApŚ. Vocatives, dual and sing.
graha viśvajanīna niyantar viprāyāma te (KS. nyantar vipra ā śati)
MS. KS. See §838.

sa suprayāte (ŚŚ. °ti) *ṇṛtamaḥ svarād asi* AA. ŚŚ. Both forms are
uncertain. The two text mss. of ŚŚ. have °te; comm. apparently
°ti which Hillebrandt adopts, seemingly taking it as loc. ('in good
guidance?'). Sāyaṇa on AA. takes °te as loc., and Keith follows
him, rendering 'when (the rite) is duly paid'; but in his note Keith
suggests deleting the accent and understanding a voc., 'O good
leader'.

idīṣvā hi mahe (ApŚ. mahī, v. l. mahe) *vṛṣan* SV. ApŚ. Acc. dual (with
dyāvāprthivī): dat. sing. (with *hotrāya*).

śruṣṭi (SV. °te) *jātāsa indavaḥ svarīdāh* RV. SV. Instr. (?) of *i*-stem;
loc. of *a*-stem. SV. comm. in one of two places reads *śruṣṭi*.

īyam oṣadhe (PG. °dhī) *trāyamāṇā* PG. HG. ApMB. The voc. cannot
be construed; see Winternitz on ApMB., Introduction, xxiv.

mṛgā na bhīmās taviṣṭibhir arcinaḥ (TB. °ṣebhir ūrmibhiḥ) RV. TB. The
adverbial instr. of RV. (from the noun *taviṣṭi*) is made an adj. agreeing
with *ūrmibhiḥ* in TB.

dairibhyas (KS. *devebhyas*) *tanūbhyah* (KS. °yas) *svāhā* KS. TB. ApŚ.
Kauś. 'To the bodies of the gods', or 'to the gods, to (their)
bodies.'

viśvā amīvāḥ pramuñcan mānuṣibhiḥ (KS. °ṣebhyah) AV. KS.

§696. A few cases involve different ablaut grades, or forms which
simulate that relationship:

agne devānām ava heḍa iyakṣva (KS. *ikṣva*) KS. ApŚ.: *ava devānām yaja*
heḍo agne (KS. *yaje hīdyāni*, MŚ. *yaje hedyāni*) AV. KS. MŚ.: *ava*
devān yaje hedyān TB. ApŚ.

apa snehitir (SV. *snihitim*) *ṇṛmaṇā adhatta* (SV. *adhad rāh*, KS. *ṇṛma-*
ṇām adadhrām) RV. AV. SV. KS.: *upa stuhi* (Poona ed. *snuhi*) *tam*
ṇṛmaṇām (Poona ed. *ṇṛmaṇām*) *athadrām* TA.

suśīman somasatsaru AV.: *suśevan somapitsaru* (TS. *sumatitsaru*) VS.
TS. MS. KS. ŚB. VāDh.

dhenā'm antaḥ sabardughām SV.: *dhīnām antaḥ sabardughah* RV. The
gen. pl. of *dhī* is changed to an acc. sing.; but the accent of SV.
shows that it has a false form (the true stem is *dhénā*); cf. Oldenberg,
Noten on RV. 9. 12. 7.

lālilāya (MahānU. *lāle*°) *dhīmahi* TAA.† (not TA.) MahānU. Names of Agni, of unknown origin. Hardly to be classed as ablaut. The two comms. have different and equally ridiculous explanations *aṣṭādhāya sahamāndya vedhase* (TB. *mīdhuse*) RV. TB. N. Lexical.

In the reduplicating syllable:

aindraḥ prāṇo aṅge-aṅge ni dīdhyat (TS. *ni dedhyat*, VSK. *nidhītaḥ*) VS. VSK. TS. MS. KS. ŚB. The reduplicating syllable with *e* should mark an intensive, and probably the isolated form of TS. is felt as such; cf. VV I pp. 149, 160.

§697. Cases concerning verb inflection. An aor. ind. varies with a present opt. But the KS. ed. reads as ApŚ., with v. l. as Cone.: *grāvāvādīd* (ApŚ. *grāvā vaded*) . . . KS. ApŚ. VV I p. 86.

anu stomam mudīmahi (PB. *made*°) RV. AV. PB. Optatives of different verbs.

mā tvāgnir dhanayīd (TS. °*yīd*, KSA. °*yed*, MS. *dhanayīd*) . . . RV. VS. TS. MS. KSA.

§698. Twice the presence or absence of the preposition *ā* is responsible for the variant, cf. §694:

vāman pitṛbhyo ya idam samerire (AV. *samī*°) RV. AV. ApMB.

ṛṇān no narṇam ertsamānaḥ AV.: *nem na ṛṇān ṛṇāvān īpsamānaḥ* MS.

See §180.

3. *i: ai*

§699. Nearly all the variants noted here concern derivative noun and adjective stems with the vridhhi of secondary derivation, varying with primary or secondary formations without the vridhhi:

vaiśvānara ula viśvadāvyah AV. KS.: *yo vaiśvānara ula īviśvadāvyah* (ApŚ. *vaiśvadavyah*) MS. ApŚ. Whitney's Transl. adopts for AV. *viśvadavyah*, which he states is the reading of Ppp., but this is an error; Ppp. (Barret, JAOS 32. 358) has °*davyah*, intending °*dāvyah*. Only ApŚ. has a derivative of *viśvadeva*.

divyah koṣaḥ samukṣitaḥ MS.: *daivyah koṣaḥ* (AV. ŚirasU. *devakoṣaḥ*) *samubjitaḥ* AV. TS. KS. ŚirasU.

achinno divyas (KS. ApŚ. *daivyas*) *tantur mā mānuṣaḥ* (KS. ApŚ. *manuṣyaḥ*) *chedi* MS. KS. ApŚ.

brhanto daivāḥ (VS. *divyāḥ*) VS. MS. ApŚ.

nirbādhyena (AV. *nair*°; Ppp. *nir*° according to Whitney) *haviṣā* AV. TB. ApŚ.

brhatā teā rathamitareṇa triṣṭubhyā (KS. *triṣṭubhā*) *vartanyā* . . . MS. KS.: *brhadrathamitarayos tvā stomena triṣṭubho vartanyā* . . . TS.

aghoreṇa cakṣuṣā mitriyeṇa (ApMB. *maitreṇa*, KS. ApŚ. *cakṣuṣāham śitena*) AV. KS. ApŚ. ApMB.

indrasya vaimṛdhasyāham (KS. *indrasyāham vimṛdhasya*) *devayajyayā-sapatno* (ApŚ. but not fMS. adds *vīryavān*) *bhūyāsam* KS. ApŚ. MŚ.

kapota (MS. °tā) *ulūkaḥ śaśas te nirṛtyai* (TS. KSA. *nairṛtāḥ*) VS. TS. MS. KSA.

nirṛtyai svāhā MŚ.: *nairṛtyai* (sc. *dīśe*) *svāhā* VāDh.

vihāyaso (PG. *vaiḥ*°) 'dhi *bhūmyām* HG. PG. *vi*°, abl. of *vihāyas*; *vai*°, nom. of adj. *vaihāyasa*.

indrasya śuśmam īrayann apasyubhiḥ RV. SV.: *aindraḥ śuśmo viśvarūpo na āgan* AV.

vaivasvato (AV. *vivasvān*) *nō abhayaṁ kṛṇotu* AV. TB. TAA. ŚŚ. ApŚ. SMB. PG. HG. *vai*°, of course, means *Manu*.

hairanyanābhah (ŚŚ. *hir*°) *kausalyah* ŚB. ŚŚ.

indropānasyakehamanaso (MŚ. *aindro*°) ... ApŚ. MŚ. The formula is so obscure, that emendation of MŚ. to *indro*°, while tempting, is hardly safe.

§700. Otherwise we find only miscellaneous cases, two concerning noun inflection:

indrādhipatiḥ (MS. KS. °*patyatiḥ*) *pīptād ato naḥ* TS. MS. KS. AŚ. 'O Indra, as overlord (by overlordships)' etc.

tanī (MS. *tan*) *mā devā avantu śobhāyai* (MS. °*yi*) TS. MS. TA. The form in *yai* is dat. of stem *śobhā*, 'unto splendor'. The *yi* form would seem to be acc. neut. of a stem *śobhāyin* (cf. §247), perhaps used adverbially.

Two concerning aorist verb forms:

āpo malam iva prāṇaikṣīt (ApŚ. *prāṇijan*) AV. ApŚ. See VV I p. 129. *pitur iva nāmāgrabhiṣam* (ApMB. °*bhaiṣam*) ApMB. HG. See VV I pp. 139, 186.

And one in which *ai* contains the augment:

yam aichāma (ApŚ. *ichāmi*) *manasā so 'yam āgāt* RV. ApŚ.

4. ī: ai

§701. Most of the few variants noted here concern interchange between instr. plur. and nom.-acc. plur. (fem.) forms:

indreṇa devīr (MŚ. *devair*) *vīrudhaḥ saṁvidānāḥ* TS. MŚ.

devīr devīr (ApŚ. *devair*) *abhī mā nivartadhvam* MS. ApŚ. MŚ.

sapta ca vāruṇīr (PG. °*ṇair*) *imāḥ* AG. PG. ŚG. MG.: *sapta ca mānuṣīr imāḥ* ApMB. HG. Followed in all by:

tisraś ca rājabāndhavaiḥ (HG. °vaiḥ) HG. ApMB.: *prajāḥ* (this word belongs to pree. pāda) *sarvāś ca rājabāndhavaiḥ* (MG. °vyah) PG. MG.: *sarvāś ca rājabāndhavaiḥ* (ŚG.† °bāndhavaiḥ) AG. ŚG.
ā dadhnaḥ kalaśair (ApMB. °śir, MG. °śam) *aguh* (AG. ApMB. *ayan*, ŚG. *gaman*, PG. *upa*, HG. *ayann iwa*, MG. *airayam*) AV. AG. ŚG. PG. ApMB. HG. MG.

§702. There are three cases of *vriddhi* of the first syllable, the first two (especially the second) anomalous; and one aorist verb form, also anomalous:

strīṣūyam anyatra dadhat AV.: *strīṣūyam anyān sv* (read *anyāsv*) *ā dadhat* ŚG.

madhvā yajñam nakṣati (VS. TS. *nakṣase*) *prīṇānaḥ* (AV. *prai*°) AV. VS. TS. MS. KS. In the pres. mid. pple. the *vriddhi* is quite out of place; 'blundering corruption', Whitney.

yad adīvyann (MS. *daiṣyam*) *ṛṇam aham babhūva* (AV. *kṛṇomi*) AV. MS. TA. BDh.: *adīvyann ṛṇam yad aham cakāra* TB. The original is *adīvyann* 'not gambling'; MS. has a stupid lect. fac. Add to VV I §231.

indra enam (TB. ApŚ. *enam*) *parāśarīt* AV. TB. ApŚ.: cf. *indro vo 'dya parāśarait* AV. But for the last SPP. with most mss. and Ppp. °*śarīt*, the regular form. See VV I p. 186.

5. *e: ai*

§703. Altho both forms can be defended morphologically in most of these variants, it seems to us very clear that the Prakritic change of *ai* to *e* must be largely concerned in them. They are fairly numerous; the great majority fall into three classes, to wit: dative (or locative) forms in *e: ai*; forms with *e: ai* in the root syllable, in which *ai* is generally the *vriddhi* of secondary derivation; and verb forms, chiefly indicative and subjunctive endings.

§704. First, there is a large group of interchanges between the pronominal forms *asme* (dat. or loc.) 'for, to, in us', and *asmai* 'for him, it'. *asmai* (TB. *asme*) *dyāvāpṛthivī bhūri vāmam* (Conc. divides AV. before *vāmam*) AV. TB. *asme* is secondary.

asme devāso vapuṣe cikitsata TS. ApŚ.: *śrad asmai naro vacase dadhātana* VS. KŚ. Keith assumes that TS. intends *asmai*.

asmai (MS. *asme*) *rāṣṭrāya mahi śarma yachatam* TS. MS. AŚ. *asmai* is certainly simpler.

supippalā oṣadhīḥ kartanāśme (AV. *kartam asmai*, VSK. *kartam asme*) AV. VS. VSK. MS. 'For him': 'for us', equally possible.

savitṛā prasavitṛā . . . indreṇāsme (VSK. °smai) . . . VS. VSK. As prec. *asme* (AV. *asmai*) *dhārayatam* (MŚ. °tām) *rayim* RV. AV. MŚ. Different contexts; both possible.

asme (AV. *asmai*) *dhatta vasavo vasūni* AV. VS. TS. MS. KS. ŚB. N. Equally possible.

asme (KBU. *asmai*) *prayandhi maghavann rjīṣin* RV. KBU. AG. PG. N.

asme rāṣṭrāṇi dhārāya (KS. *rāṣṭram adhiṣṭrāya*) MS. KS.: *asme kṣatrāṇi dhārāyer anu dyūn* RV. TS. MS. KS.: *asmin rāṣṭram adhi ṣṭrāya* TS.: *asmai kṣatrāṇi dhārayantam agne* AV. Kauś. Different contexts.

asmai (MS. *asme*) *karmāye jātaḥ* MS. ApŚ. 'For our rite': 'for this rite'. Probably lect. fac. in ApŚ.

asme (AŚ. *asmai*) *indrābhraspati* RV. TS. MS. KS. AŚ. Probably misprint in AŚ.

§705. Other dative forms in *e*: *ai*, including infinitives:

tā (VS. ŚB. *yā*, TS. *te*) *te* (RV. KS. N. *vām*) *dhāmāny* (RV. KS. N. *vāstūny*) *uśmazi gamadhyai* (TS. °ye) RV. VS. TS. MS. KS. ŚB. N. The TS. form is anomalous; cf. Keith's note and Whitney, *Grammar* §976a. Infinitives.

havyāyāsmāi voḍhave (KS. °vai) *jātavedaḥ* TS. MS. KS. Kauś. Infinitives.

sugam meṣāya meṣyai (RV. °ye) RV. VSK. TS. MS. KS. LŚ.: *sukham meṣāya meṣyai* VS. ŚB.

agne samrāḍ iṣe rāye (ApŚ. *rayyai*) . . . AŚ. ApŚ.: *iṣe rāye* . . . VS. MS. ŚB. TB. Cf. §396.

ābhīṣ tvāham . . . sūlave (HG. °vai) HG. ApMB.

kuhvai (KSA. *kuhve*, ed. em. °vai) *trayo 'ruṇaitāḥ* TS. KSA.

puṇise putrāya vettavai (ŚB. BṛhU. *vittaye*, KS. †*kartave*, MG. *kartavai*, v. l. °re) KS. ŚB. TB. BṛhU. ApŚ. ApMB. HG. MG.

śakrāya sunavai (JB. °re) *tvā* RV. JB.

śriyai (MG. *śriye*) *putrāya vettavai* (MG. *vedhavai*) ApMB. MG.

śam tokāya tanuve (SMB. *tanvai*) *syonah* TS. TB. ApŚ. SMB. PG.

paridhāsyai yaśodhāsyai PG.: *paridhāsyē yaśo dhāsyē* MG.: cf. *paridam vāso adhithāḥ* (HG. °dhāḥ, ApMB. *adhi dhā*) *svastaye* AV. ApMB. HG. These forms are taken as datives by the PG. comm., followed by Stenzler and Oldenberg. It is uncertain whether this is correct, or whether they are verb forms; see VV I p. 112.

§706. Another stray case or two concerning noun endings (loc. sing. and instr. pl.):

ghṛtavatī savitar (MS. KS. °tur) *ādhipatyē* (TS. °yaiḥ) TS. MS. KS. AŚ.

avyo (SV. *avyā*) *vāre* (SV.* *vāraiḥ*) *pari priyaḥ* (and, *priyam*) RV. SV.
punar brahmāṇo (*brahmā*) . . . *yajñaiḥ* (*agne*), see §339.

§707. When *e* and *ai* vary in radical syllables of nouns, it is generally a matter of secondary formations with *vriiddhi* varying with other related forms without *vriiddhi*:

daivīm (VS. *devīm*) *nāvaṁ svaritrām anāgasam* (AV. °*saḥ*) RV. AV. VS.
 TS. MS. KS.

deviḥ (AV. *dai°*) *ṣaḍ urvīr uru naḥ* (TS. ApMB. *ṇaḥ*, and so Whitney for AV. with most mss.) *kṛṇota* RV. AV. TS. ApMB.

daivibhyas (KS. *devebhyas*) *tanūbhyah* (KS. °*yas*) *svāhā* KS. TB. ApŚ.
 Kauś.

bṛhaspatir devānām (ŚŚ. *daivo*) *brahmāham manuṣyāṇām* (ŚŚ. *mānuṣaḥ*)
 VSK. TB. ŚŚ. KŚ. ApŚ. MŚ.

devān mā bhayāt iti SMB.: *daivān mā bhayāt pāhi* ŚŚ.

imā yā deviḥ pradiśaś catasraḥ AV.: *yā daivīś catasraḥ pradiśaḥ* TB.
 ApMB. HG.

saṁ devena savitrā TA.: *saṁ daivena* (and, *daivena*) *savitrā* VS. ŚB.
divyaḥ koṣaḥ samukṣitaḥ MS.: *daivyaḥ koṣaḥ* (AV. ŚirasU. *devakoṣaḥ*)
samubjitaḥ AV. TS. KS. ŚirasU.

vācā tvā hotrā . . . pañcabhir daivyaḥ (MŚ. *devaḥ*) *ṛtvigbhir uddharāmi*
 ApŚ. MŚ.

mā devānām (TA. *daivyaḥ*) *tantuś chedi mā manuṣyāṇām* (TA. *manu-*
ṣyaḥ) MS. KS. TA. ŚŚ.

indro jyēsthānām (MS. KS. *jyaisṭhyānām*, VS. ŚB. *jyaisṭhyāya*) VS. TS.
 MS. KS. ŚB. PG.

raiśvednaram kṣaitrajityāya (TB. *kṣetra°*) *devaḥ* VS. TB.

somaindrā (KSA. †*saumendrā*) *babhrulālāmāś tūparāḥ* TS. KSA.

adhvanām adhvapate śreṣṭhaḥ svastyasyādhvanah (ApMB. *śreṣṭhasyādhva-*
naḥ, MG. *śraṣṭhyasya svastasyādhvanah*, read *svastyā°* with most
 mss.) *pāram aśīya* AŚ. ApMB. MG.

meghyā (VS. *maighīr*) *vidyuto vācaḥ* VS. TS. MS. KSA.

§708. A couple of cases with *e*: *ai* in the first syllable of nouns seem to differ from the preceding; it is very questionable whether the *ai* form has secondary *vriiddhi* or is in any morphological way different from the form with *e*. In short, it is at least likely that these are pure phonetic variants.

avārāya kevarṭam VS.: *pāryāya kaivarṭam* TB. The usual form is *kaī°*, evidently of non-Aryan origin; and it is, to say the least, very possible that *ke°* is a Prakritism.

veśantābhyo dāśam TB.: *vaiśantābhyo baṇdam* VS. Here again we have

a word probably of foreign origin; but this time the usual form is *re*°. Perhaps hyper-Sanskritism in VS.

§709. Several cases are complicated by the possibility that the form *e*, where *ai* seems to be expected, may be due to elision instead of contraction of final *a* (Wackernagel I §269c). The same phenomenon occurs with *o* for *au*, §731. Wackernagel, l. c. (small print), thinks of the possibility of influence of the Prakritic change of *ai*, *au* to *e*, *o*; besides this, it should be remembered that in Pāli and Prakrit any final vowel may be elided before any initial vowel, without regard to the quality of either. Thus there are two different tendencies of Middle Indic phonology which may possibly have been at work here. But furthermore, in some of the cases independent lexical or morphological explanations are conceivable for the *e* form:

adhi na indraiṣām (VS. *indreṣām*) RV. VS. Here there can be no doubt that the intention of VS. is *indra-eṣām*. This is the most certain case.

neva māṁse na pibasi AV.: *naiva māṁsena pīvari* PG. The AV. p.p. reads *na, iva*; according to Barret *JAOS* 26. 205, Ppp. also reads *neva* (contrary to Whitney's note). Yet it is possible that AV. really intended *naiva*, which certainly is a more natural reading.

jagatyainam (AŚ. °*tyenam*) *vikṣv ā veṣayāmaḥ* (MS. KS. °*mi*, AŚ. °*nī*) TS. MS. KS. AŚ. In VV I p. 75 we have stigmatized *jagatyenam* as erroneous, which is unnecessarily harsh; to be sure the edition of AŚ. inspires little confidence. But it may be a phonetic variant of the sort here considered, or even—possibly—a real morphological change (voc. *jagaty* instead of instr. *jagatyā*).

enāhnedam ahar aṣṭiya svāhā KS. (prec. by *-mānā*; actual text, *-mānai-nāhne*°): the MŚ. version quoted in Conc. as *idāhna id āharam aṣṭiya* is Knauer's emend. of corrupt mss. which begin [*-mān*]-*enāhned*-, doubtless intending the same as KS.

See also *anāmayaidhi* etc., §344.

§710. In verb inflection there are a number of cases in which indicative or subjunctive endings in *e* vary with subjunctives in *ai*; see VV I p. 28:

vī sakhyāni sṛjāmahe (ŚŚ. °*hai*, MŚ. *visṛjāvahai*) AŚ. ŚŚ. Vait. ApŚ. MŚ. PG.

yam jīvam akṣavāmahai (MS. °*he*) RV. AV. VS. TS. MS. KS.

devān yajñīyān iha yān yajāmahai (TS. *havāmahe*) TS. MS. KS.

rayim yena vanāmahai (SV. °*he*) RV. SV.

sacāvahe (MS. °*hai*, p.p. °*he*) *yad aryam purā cit* RV. MS.

brahmāham antaram kṛve (KŚ. *karave*, read °*vai*) AV. KŚ. (? the proper subjunctive form would be °*vai*; °*ve* either corruption or purely phonetic variant).

anu nau sūra maṁsate (TS. °*tai*) RV. TS. KSA.

yā na ūrū uśatī vikrayāte (AV. °*ti*, ApMB. HG. *visrayātai*) RV. AV. ApMB. HG.

pari śvajāte (AV. °*tai*) *libujeva vṛkṣam* RV. AV. N.

pra yaḥ satrācā (TB. *sa vācā*) *manasā yajāte* (TB. °*tai*, text and comm. in Poona ed.) RV. TB.

dadhad vidhaksyan paryaṅkhayātai TA.: *dadhgy vidhaksyan paryaṅkhayāte* (AV. *vidhaksyan pariṅkhayātai*) RV. AV.

manai (MS. *manve*) *nū babhrūṇām aham* RV. VS. MS. KS. ŚB. N. *yayā gā ākarāmahe* (SV. °*hai*) RV. SV.

varuṇeti śapāmahe (MS. † °*hai*; AV. *yad ūcima*, LŚ. † *śayāmahe*) AV. VS. TS. MS. KS. ŚB. TB. AŚ. ŚŚ. LŚ.

§711. There are a few cases in which the *ai* is due to the preposition *ā* preceding *e*, cf. §§694, 698; or, in the first two cases, to the augment: *mṛtyoh padaṁ* (MG. *padāni*) *yopayanto* (AV. °*ta*, MG. *lopayante*) *yad* (AV. omits) *eta* (RV. *aita*, TA. *aiṁa*) RV. AV. TA. MG. *vācaspate 'chidrayā . . . hotrām airayat* (KŚ. °*yant*, TA. *erayasva*, ŚŚ. *airayasva*) *svāhā* ŚB. TA. KŚ. ŚŚ. Augmented forms in ŚB. KŚ.; the ŚŚ. is uninterpretable.

ā te garbho yonim etu (AG. *aitu*) AG. ApMB. HG.: *ā te yonim garbha etu* AV. ŚG.: *ā yonim garbha etu te* AV.: *ā garbho yonim etu te* ApMB. HG. The preceding *ā* proves AG. secondary.

aigu (AŚ. *eṣu*) *dyumnāṁ svar yamat* AV. AŚ. ŚŚ. Perhaps misprint in AŚ., as Whitney on AV. suggests.

etat te agne rādha aiti (MS. KS. *eti*) *somacyutam* TS. MS. KS.

grhān aīmi (LŚ. HG. *emi*) . . . AV. VS. LŚ. ApŚ. ŚG. HG.

abhyaiti (SV. *abhyeti*) *na ojasā sparḍhamānā* RVKh. SV. VS.

§712. Miscellaneous cases:

he 'lavo he 'lavo ŚB.: *hailo hailo* ŚBK. Interjections.

mā bheḥ VS. TS. ŚB. TB. KŚ. ApŚ.: *mā bhair mā* MS. KS. MŚ. Aorist verb forms, see VV I p. 129, and next.

mā bher mā . . . VS. VSK. TS. ŚB.: *mā bhair mā* . . . MS. KS. See prec.

uṣṇena vāya (ApMB. *vāyav*) *udakenēhi* (SMB. GG. °*naidhi*, MG.

vāyur udakenet) AV. AG. SMB. GG. PG. ApMB. MG. See §122;

and on the MG. form, VV I p. 87.

uttamāṁ nākam (VS. MS. KS. ŚB. *uttame nāke*) *adhi rohayemam* (VS.

MS. KS. ŚB. °*yainam*, TA. °*rohemam*) AV. VS. TS. MS. KS. ŚB.

TA. Pronouns *imam*; *enam*.

tatra rayiṣṭhām anu sambharaitam (MŚ. °relām, AŚ. °bhavalām) TB. AŚ. ApŚ. MŚ. In TB. ApŚ. fusion of *sambhara* and *elam*; in the others dual verb forms.

śatruhaṇam amitrahaṇam (KS. *śatru° asi śatruhaṇam*) *bhrātṛvyahaṇam asuraṇam tvaindraṇam* (ApŚ. text *tvendram*) *vajraṇam sādāyāmi* KS. ApŚ. Here *tvendram*, if not a corruption or misprint, can only be a phonetic reduction of *tvaindraṇam* (*tvā + aindraṇam*).

[*endram* (TB. *aindraṇam*, but comm. and Poona ed. text *endram*) *acucyaruḥ* . . . TB. ApŚ.]

6. u: o

§713. The variants under this head are relatively not numerous, and quite miscellaneous in character. A fair number have to do with ablaut in stem syllables; thus, in nouns and adjectives:

namo vaḥ pitarah kuṣmāya (VS. ŚŚ. *koṣāya*, SMB. GG. KhG. *śūṣāya*)

VS. VSK. TS. MS. KS. TB. AŚ. ŚŚ. SMB. GG. KhG. See §720. *matyāi śrutāya* (*mahe śrotrāya*) *caḥṣase* AV. (both)

ā mā stutasya stutaṁ gamyāt (Vait. *gamel*) TS. Vait.: *ā mā stotrasya stotraṁ gamyāt* PB.

duṣcyavanah pṛtanāṣād (°ṣāl) *ayudhyah* (AV. MS. *ayodhyah*) RV. AV. †19. 13. 7c, SV. VS. VSK. TS. MS. KS. Gerundives.

deva gharma rucitas tvaṁ deveṣv ā MS.: *rocitas tvaṁ deva gharma deveṣv asi* TA. Causative and simple participles. Cf. next.

rucito gharmaḥ MS. KB. ŚB. TA. etc.: *rocito gharma ruciya* TA. Cf. *prece*.

ānandā modāḥ pramudāḥ AV.: *ānando modāḥ pramodāḥ* TB.: *modāḥ pramoda ānandāḥ* TB.: *mudāḥ pramuda āsate* RV. Stems (*pra*)*mud* and (*pra*)*moda*.

druṇā (SV. *drone*) *sadhasatham aśnuṣe* (and *āsadat*) RV. SV. Stems *dru* and *droṇa*.

714. With these may be grouped certain other cases which are really lexical, and partly involve different word divisions, but which in their external form simulate ablaut relations:

dyumnī śloki (KS. *śukti*) *sa somyah* (TB. *sau°*) RV. AV. SV. MS. KS. TB. *suṣevam somapitsaru* (TS. *sumatitsaru*) VS. TS. MS. KS. ŚB. VāDh.: *suśīmanī somasatsaru* AV. See §180.

sumitraḥ soma no (Kauś. *sumano*) *bhava* RV. TS. MS. KS. ŚB. KŚ. Kauś. An obvious lect. fac. in Kauś.

§715. Ablaut relations also occur in the inflection of the verb. Variations between *no* and *nu* as strong and weak stems of 5th and 8th class

presents have been collected in VV I p. 185, and need not be repeated. In the radical syllable different Ablaut grades are found in perfects, and are especially frequent in aorists:

yan me mātā pralulubhe (ApMB. HG. *pralulobha*) ŚG. ApMB. HG. MDh.

sūryasya cakṣur āruham (VS. *āroha*) VS. TS. MS. KS. ŚB. ApŚ. MŚ. Aorist and present; see VV I p. 82.

āditya (AV. also *sūrya*) *nāvam ārukṣaḥ* (SMB. *ārokṣam*) AV. SMB. See VV I p. 130.

amoci (AV. *amukthā*) *yakṣmād duritād avartyai* (AV. *avadyāt*) AV. TB. ApMB.

mā bher mā roṇ (VSK. *mo roṇ*, TS. *māro*) *mo ca naḥ* (TS. *mo eṣām*) *kiṁ canāmamat* VS. VSK. TS. ŚB.: *mā bhair mā ruṇ mo ca* (KS. *rauṇ mā*) *naḥ kiṁ canāmamat* MS. KS. See VV I p. 129.

mā dyāvāprthivī abhi śocth (TS. *kūśucaḥ*, KS. *śucaḥ*, MS. *hinsth*) VS. TS. MS. KS. ŚB. See *ibid.* p. 128.

devasya (*°syāham*) *savituh . . . ruheyam* (GB. *roh°*) VS. VSK. TS. MS. KS. ŚB. TB. GB. Vait. MŚ. ApŚ. LŚ. See *ibid.* p. 132.

sa yathā tvaṁ rucyā . . . ruciṣṭiya (MS. *rociṣṭiya*) AV. MS. See VV I p. 186.

On the following form see VV I p. 281; the MG. form is quite uninterpretable by regular grammar, and must be understood as a phonetic variant or corruption for *tiṣṭhatu*:

antas tiṣṭhatu (MG. *°to*) *me mano 'mṛtasya ketuh* SMB. HG. MG.

§716. In several cases, the *o* pertains to the genitive ending of noun stems in *u*, either as independent words or in composition:

vasuh (TS. ApMB. *vasoh*) *sūnuh sahaso apsu rājā* RV. VS. TS. MS. KS. ApMB. Nom. and gen. forms; the former an adjective, the latter a noun ('son of Vasu, of Strength' etc.).

dyumattamā supratikasya sūnoḥ (AV. *°tikah sasūnuh*) AV. VS. TS. MS. KS. ŚB. See §189.

āyusṛte (ApŚ. *āyoṣ°*) *vāhā* KS. ApŚ. Both 'maker of life'.

vāyosāvitra (TS. p.p. *°trah*; MS. *vāyusavitrbhyām*) *āgomugbhyām caruh* (MS. *payah*) TS. MS. KSA. TPr. 6. 8 explains *vāyo°* by *vāyusavitrbhyām*; it is a secondary adj. in suffix *a*, and evidently the *o* is due to influence of the genitive form *vāyos*; cf. *agner agneyāny* etc., §692.

uror ā no (VS. ŚB. LŚ. *pururāno*) *deva riṣas pāhi* VS. TS. MS. KS. ŚB. TB. LŚ. See §371a.

madhu reto (TS. *madhor ato*, KS.† *madhur ato*) *mādhavaḥ pātu asmān* TS. MS. KS. AŚ. See §37.

§717. The stem *puru* in composition varies with *puro*, for *puras*; cf. below, §721:

saṁdhātā saṁdhīm (MS. °*dhir*) *maghavā purūvasuḥ* (TA. ApMB. MS. p.p. *puro*°; MS. text *puru*°) RV. AV. SV. MS. PB. TA. KŚ. ApMB. *puru viśvāni jūrvan* RV.: *puro rakṣāṁsi nijūrvan* AV.

§718. Twice the *o* is due to a prefixed *ā*, cf. §§694, 698, 711:

ubhe prṇāsi (TS. *ubhe prṇakṣi*) *rodasi* RV. TS. MS.: *prṇakṣi rodasi ubhe* RV. SV. VS. KS. ŚB.

ā yā dyām (MS. *divāṁ*) *bhāsy ā prthivīm orv* (KS. *urv*) *antarikṣam* VS. TS. MS. KS. ŚB.

§719. The remaining variants are miscellaneous, and certainly for the most part lexical. The first may be some sort of phonetic variant: *sajūr devair vayoṇādhaiḥ* (MS. MŚ. *vayu*°) VS. TS. MS. KS. ŚB. MŚ. *vayunā-dha* is certainly a compound of *vayuna*; *vayo*° is ordinarily taken as a cpd. of *vayas* with a derivative of *nah*, which seems highly improbable. The form is difficult and may be based on *vayuna-* with a phonetic alteration, perhaps due to some obscure analogy.

ye devā manojātā (MS. KS. MŚ. *manu*°) *manoyujah* (KS. *manu*°, ViDh. *manujūṣah*) . . . VS. TS. MS. KS. ŚB. BDh. ViDh. ApŚ. Stems *manas* and *manu*.

agnir havyānumanyatām (MŚ. *havyā no man*°) TB. ApŚ. MŚ.

pra nu (TA. ApMB. HG. *ṇu*; Kauś. *ṇo* with all mss. but *ono*, and the two paddhatis, but probably read *ṇu*) *vocam cikituṣe janāya* RV. TA. SMB. Kauś. GG. ApMB. HG. MG.

pra nu vocam (ArS. *no vaco*) *vidathā jātavedasah* (ArS. °*se*) RV. ArS. *yas te stanah śasayo* (AV.° *yur*) *yo mayobhūḥ* RV. AV. VS. MS. AB. ŚB. TA. BrhU. AŚ. Equivalent stems, *śasaya*: °*yu*.

yā coditā yā ca noditā (TA. *yā cānuditā*) . . . MS. TA. *na-uditā*: *an-uditā*. *yatheyam strī pautram agham na rodāt* SMB. PG. ApMB. HG.: *yathedaṁ strīpautram aganma rudriyāya* MG. See §801.

agnaye tvā mahyam . . . *āyur* (MS. *mayo*) *dātra* . . . VS. VSK. MS. ŚB. ŚŚ. Near-synonyms.

rudrāyām uryāyām (ApŚ. *ūrmyāyām*, ŚŚ. *omyāyām*) . . . ŚB. ŚŚ. ApŚ. See §228.

śidanto vānuṣo yathā RV. SV. LŚ.: *śidantu manuṣo yathā* RV. See §227. *karma kṛṇvantu* (MŚ. °*to*) *mānuṣāḥ* AV. MŚ. The MŚ. form can only be construed as a participle hanging in the air, without finite verb. It is really a phonetic variation.

[*ato* (TB. *tato*) *no rudrā uta vā* †*nv* (Cone. *no*; TB. *nur*, Poona ed. '*no*, comm. *anu*) *asya* RV. TB.]

7. *ū: o*

§720. The majority of variants in this group concern forms which resemble shifts of ablaut; but only partially are the forms in question really related to each other in this way. Some, such as *jyotis* and *jūti*, are quite unrelated words but quasi-synonyms. Others are wholly obscure, and while the change of vowel is probably due to some sort of phonetic consideration, the precise nature of it is problematic. One is tempted to think of the fact that in some Prakrit dialects *u* is a phonetic shortening of *o*, implying that the relation of *o* to *u* is not far from the same as that of *ū* to *u* (cf. Pischel, *Gram. d. Pkt. Sprachen* §84).

abhi tyam devam savitāram onyoh (TS. *ūnyoh*) *karikratum* AV. SV. VS. TS. MS. KS. KB. AB. ŚB. AdB. AŚ. ŚŚ. The isolated TS. stem *ūyi* must mean the same as the regular *oyi*.

namo vah pīlaraḥ kuṣmāya (VS. ŚŚ. *śoṣāya*, SMB. GG. KhG. *śuṣāya*) VS. VSK. TS. MS. KS. TB. AŚ. ŚŚ. SMB. GG. KhG. Comm. on SMB, *śuṣa iti balanāma*.

saṁ pūṣā (ApŚ. adds *saṁ dhātā*; MS.* *poṣā*) *saṁ bṛhaspatih* (KS. *dhātā*) AV. MS. (bis) KS. ApŚ. *poṣā* is either a textual corruption or due to the analogy of *guṇa* forms of root *puṣ*. The mantra is repeated in fragments in a Brāhmaṇa passage immediately following its quotation with *poṣā*, and in the Brāhmaṇa *pūṣā* is read. Cf. next.

api (PG. *iha*) *pūṣā ni śidatu* (AV. ŚŚ.* *°ti*) AV. ŚŚ. (bis) LŚ. SMB. PG. HG.: *rāyas poṣo ni śidatu* ApMB. ApŚ. Cf. prec.; *rāyas poṣo* is here evidently secondary, but sensible.

kukūnanānām (KS. *kūtanānām*, MS. *pūtanānām*) *tvā* . . . VS. MS. KS. ŚB.: *kotanāsu* TS. Wholly obscure words.

yamasya pāṭuraḥ (KSA. *pāto*°) TS. KSA.: *yamyai pāṭuraḥ* TS.: *yamyāḥ pāṭoraḥ* KSA. Uncertain part of the horse's body.

aṅgoṣṇam (RV. *āṅgūṣṇām*) *arvāsanla vāṇih* RV. SV. Cf. §490 and next.

aṅgoṣṇam (RV. *āṅgūṣṇām*) *pavamānam sakhāyah* RV. SV. Cf. prec. *mano jyotir* (VS. ŚB. LŚ. *jūtir*) *jūṣatām ājyasya* (TS. TB. Vait. *ājyam*, AŚ. *ājyam me*) VS. VSK. TS. MS. KS. ŚB. TB. AŚ. Vait. LŚ. KŚ. ApŚ. MŚ. Unrelated words but quasi-synonyms.

divo jyote (KS. **°tir*) *vivasma* (MS. *devajūte vivasvann*) . . . MS. KS.: *vivasvān adītir devajūtis* . . . TS.

§721. The stem *purā*, for *puru* in composition, varies with *puro* for *puras*, in the first variant quoted in §717, q. v., and also in: *taṁ sakhāyah purorucam* (SV. *purā*°) RV. SV.

§722. The *o* is due to a prefixed *ā*, cf. §718 etc.:

yat kin cāṇṭam odima (TA. *ūdima*) MS. TA.

yad vācāṇṭam odima (TB. TA. *ūdima*) MS. TB. TA.

devatrā havyam ūhiṣe (RV. *ohiṣe* and *ohire*) RV. SV. TB. A complicated case, on which see *RVRep.* 131 f., VV I p. 237 f.

§723. The rest are miscellaneous:

amo 'ham asmi sā (AB. *sa*) *tvam* AV. KS. AB. ŚB. BṛhU. JUB. AG. ŚG. Kauś. PG. MG.: *amūham asmi sā tvam* TB. ApŚ. ApMB. HG.: *sā* (AB. *sa*) *tvam asy amo 'ham* (ŚB. BṛhU. PG. *aham*, ApMB. *amūham*, MG. *asy āpy amo 'ham*) KS. AB. JUB. ŚB. BṛhU. AG. ŚG. PG. ApMB. MG. *amo*, for *amas*, stem *amo*; *amūham*, peculiar sandhi connecting some form of stem *amu* (*amū?* *amus*, *amūs?*) and *aham*; see Winternitz, Introduction to ApMB., p. xxvii.

aṅghriṇā viṣṇo (KS. *viṣṇū*, twice; ms. once *viṣṇu*) *mā tvāva* (KS. *vām ava*) *kramiṣam* VS. KS. ŚB.: *agnāviṣṇū mā vām ava kramiṣam* TS. TB. ApŚ. See Von Schroeder on KS. 1. 12 and Keith on TS. 1. 1. 12. 1. *viṣṇo*, voc. sing.; *-viṣṇū* in TS. *devatādevandva*, in KS. elliptic dual (note *vām* in KS.); but note also the phonetic resemblance between *aṅghriṇā* and *agnā* of TS.

tapūṣṣy (MS. *tapobhir*) *agne juhvā patamgān* RV. VS. TS. MS. KS.

Different case forms of related stems *tapus* and *tapas*.

tanūpā ye nas tanvas tanūjāḥ AV.: *tanūpāvānas tanvas tapojāḥ* AB. Aś. *sa tū* (SV. *sato*) *dhanam kārīṇe na pra yaṅsat* RV. SV.

mā mā yūnarvā hāsīt (JB. *yono vām hārasīt*) PB. JB. LŚ. Both forms obscure.

8. u: au

§724. Nearly all the few variants recorded here seem to concern the *vriddhi* of secondary derivation as regards their *au* forms; but one or two of them are strange forms. (For the aorist forms *ruk*, *rok*, *rauk*, see §715, *mā bher* etc.)

suślokyāya (ApMB. *sau°*) *svastaye* ApMB. AG. PG. MG.

māham pautram (KBU. *putryam*) *agham rudam* (AG. *niyām*, read *nigām*, with SMB.*; SMB. **nigām*, **riṣam*) AG. SMB. ApMB. HG. KBU.

ulūkhalā (ApMB. *aul°*) *grāvāṇo ghoṣam akrata* (MG. *akurvata*) ApMB. HG. MG.: *aulūkhalāḥ saṁpravradanti grāvāṇaḥ* SMB.

udbhinnam (ApŚ. *audbhidyam*) *rājñāḥ* MS. ApŚ.

āśīr ṇa (*nā*, *ma*) *ūrjam ula suprajāstvam* (AV. *sau°*) AV. TS. MS. KS. KŚ. Whitney rightly calls the AV. form 'anomalous'.

kumbhīnasah (KSA. *kaun^o*) *puṣkarasādo lohitaḥis te tvāṣṭrāḥ* TS. KSA.

Here, as in the last, it is hard to account for the *vriiddhi*; the meaning seems to be the same as that of the primary noun.

vāce krauñcaḥ (VS. *kruñcaḥ*) VS. TS. MS. KSA. Again the two forms are apparently synonyms. In this case the form with *vriiddhi* is commoner, at least in the later language. The origin and primary form of the word are unknown.

dyusamantasya ta ādityo 'nukhyātā BDh.: *dyauḥ samā tasyāditya upadrasṭā* . . . HG. See §833.

iyam eva sā yā prathamā vyauchat (ŚG. *vyuchat*) AV. TS. MS. KS. TB. ApŚ. ŚG. HG. ApMB. Augmented and augmentless forms.

vy uchā (and, *aucho*) *duhitar divaḥ* RV. SV. (both in each). As prec.

9. *ū: au*

§725. Here we find, first, a number of cases concerning *vriiddhi* of secondary derivation:

†aindrāsūrāḥ śyetalalāmās (KSA. *†aindrāsaurāḥ †śyāmalalāmās*) *tūparāḥ* TS. KSA.

pauṣṇo (VSK. *pūṣā*) *viṣpandamāne* (sc. *mahāvīrah*) VS. VSK.

svarmārdhnyāya svāhā KS.: *svarmūrdhā vaiyuṣāno vyaśyann* . . . MS.

dhruvāya bhūmāya (PG. *bhav^o*) *svāhā* TA. MahānU. PG.

ārvaiḥ ŚŚ. Vait.: *aurvaiḥ* LŚ. With both sc. *pitṛbhiḥ*.

§726. There are several variants of the participles *dhūta* and *dhauta*, from roots *dhu*(*dhū*) and *dhāv* 'rinse', which are no doubt related in origin tho they are kept distinct in the history of the language:

nṛbhīr dhūtaḥ (SV. *dhautaḥ*) *suto aśvaiḥ* RV. SV.

nṛbhīr dhūto (SV. *dhauto*) *vicakṣaṇaḥ* RV. SV.

apsu dhautasya (AŚ. ŚŚ. *dhū^o*) . . . TS. MS. KS. PB. AŚ. ŚŚ. ApŚ. MŚ.

apsu dhūto (SV. *dhautam*) *nṛbhiḥ sutaḥ* (SV. *sutam*) RV. SV.

§727. In one case the *au* is due to prefixing of the augment:

praty auhatām (MS. *ūh^o*) *aśvinā mṛtyum asmāt* (AV. *asmāt*) AV. TS. VS. MS. KS. TAA.

10. *o: au*

§728. Here again the largest group concerns the *vriiddhi* of secondary derivation:

dyumni śloki (KS. *śukli*) *sa somyaḥ* (TB. *sau^o*) RV. AV. SV. MS. KS. TB.

namo mauñjyāyormyāya rasuvindāya . . . GDh.: *namo mauñjyāyaur-myāya* . . . Svidh.

yat somyasyāndhaso (ApMB. *sau^o*) *bubodhati* RV. ApMB.

iuzantān somyaṁ (TB. *sau^o*) *madhu* VS. MS. TB.

somaindrā (KSA. †*saumendrā*) *babhrulalāmās tūparāḥ* TS. KSA.

somāpauṣṇāḥ (KSA. *sau*°) *śyāmalalāmās tūparāḥ* TS. KSA.

yadi somasyāsi rājñāḥ somāt . . . Kauś.: *yadi saumy asi somāt* . . . AG.

Rvidh.: *yady asi saumī somāya* . . . GG.

caurasyañnam (TAA. BDh. *cor*°) *navāśrāddham* TAA. MahānU. ViDh. BDh.

[*tvaṁ rauhiṇam* (AV. misquoted *roh*° in Conc.) *vyāsyah* AV. ŚŚ.]

§729. Several times the two diphthongs interchange in the radical syllable of aorist stems:

mā (VS. ŚB. add *vayam*) *rāyaspoṣeṇa vi yauṣma* VS. MS. ŚB.: *māham rāy*° *vi yōṣam* TS. KS. TA. ApŚ.

ihaiva stam mā vi yauṣtam (ApMB. *yōṣtam*) RV. AV. ApMB.

mā bher mā etc., see §715.

§730. Once the *au* form is due to prefixed *ā*, cf. §722 etc.:

ā no (VS. ŚB. *mā*) *goṣu viśate ā tanūzu* (TS. *auṣadhīzu*; MS. *oṣadhīzu*)

VS. TS. MS. KS. ŚB.

§731. A few cases, not all textually certain, concern the elision of *a* before *o* instead of fusion. These are parallel to the similar cases of *e*: *ai*, §709, q. v.:

upayāmam adharenauṣṭhena (TS. °*noṣṭhena*, KSA. *adharoṣṭhena*) VS. TS.

MS. KSA. See TPr. 10. 14.

saha ojaḥ (VS. *sahaujaḥ*, VSK. *sahojah*) VS. VSK. AB. GB. AŚ. Vait.

Adverb *saha* plus *ojaḥ* in VS. VSK., the latter with irregular sandhi; the other texts *sahas* + *ojaḥ*.

ya āriveśoṣadhīr (MS. °*śauṣadhīr*) *yo vanaspatīn* AV. MS. There is a v. l. °*auṣadhīr* in AV., which Whitney adopts in the text.

[*sukurīrā svaupaśā* VS. TS. KS. ŚB.: *sukarīrā svopaśā* MS. But several mss. and p.p. of MS. *svaup*°, which should probably be read in the text. The second part of the epd. is certainly *opaśa*, and the first probably *sva*, tho it is sometimes assumed to be *su*; doubtless this was Von Schroeder's assumption when he printed *svopaśā* in MS.]

§732. Miscellaneous:

asthūri nau (*nau*, *no*, *no*) etc., see §950. Dual and plural pronouns *nau* and *no* (*nas*).

[*ye ke cobhayādātāḥ* (TA. *cau*°, Poona ed. correctly *co*°) RV. VS. TA.: *ye ca ke cobhayādātāḥ* AV.]

anupauhvad (ApMB. *anu po* 'head') *anupahvayet* (ApMB. *anuhvayah*) HG. ApMB. The ApMB. surely means *po* for *vo*; comm. says *p* is 'chāndasa' for *v*; cf. Winternitz, p. xxi. The HG. seems to intend a form containing *upa*, but it is corrupt and obscure.

devī dvārau (Vait. *devīr dvāro*) *mā mā samitāptam* TS. AŚ. Vait. The dual verb shows that the plural of Vait. is impossible.

sūryo rūpaṁ kṛṇute dyor (MS. *dyaūr*) *upasthe* RV. AV. VS. MS. TB.

Only a gen. can be construed here. On *dyaūḥ* as abl.-gen. see Wackernagel, III p. 224, *infra*.

yatrādhi sūra udito vibhāti (TS. *uditau vyeti*) RV. VS. VSK. TS. Others, §63.

mā tvā nī kran pūrvacito (AV. °*cittā*, MS. °*cittau*) *nikāriṇaḥ* AV. VS. TS. MS. KS. See §399.

imau (Kauś. *yau*) *te pakṣāv* (VSK. MS. KS. °*ṣā*) *ajarau patatṛiṇau* (VSK. TS.† KS. °*ṇo*—so all texts, before following sonant) VS. VSK. TS. MS. KS. ŚB. Kauś. Nom. dual: gen. sing.

11. 'Samprasāraṇa'; *i(i)*: *ya*, *yā*, and the like

§733. We have already referred in §§656 ff. to the phenomena of so-called samprasāraṇa as they concern *r* in variation with *ra*, *rā*. Similar exchanges occur between *i* and *ya*, but in almost every case they concern morphologically or lexically independent forms. There is hardly a trace among them of the genuine ablaut relations that exist in such roots as *yaḥ*: *ij*, etc. The phonetic importance of these variants is therefore secondary and contributory. They show that fluctuation occurred between such sounds or sound-groups, and so tend to support the ablaut relations of *i*: *ya* as a live factor in the language. Indeed so live was this factor that it was capable of producing secondary and analogical developments where it did not belong historically, as in the following case, which is the most interesting of all these variants from the phonetic standpoint:

agne yal te tejas tena tam prati titigdhī (KS. *tityagdhī*, AV. *tam alejasam kṛṇu*) . . . AV. MS. KS. ApŚ. For the 'adventurous' *tityagdhī*, from root *tij* but apparently influenced in form by thought of *tyaḥ* or the like, see VV I p. 191.

§734. All our other variants are morphologically or lexically quite independent, except possibly the following:

prapīnam (MŚ. v. 1. °*tam*, TS. ApŚ. *prapyātam*) *agne sarirasya* (MŚ. *salilasya*) *madhye* VS. TS. KS. ApŚ. MŚ. The 'roots' *pī* and *pyā* are ultimately one.

yatrāsate sukrto yatra te yayuḥ (AV. *ta iyuh*) RV. AV. VS. ŚB. TA. 'Roots' *yā* and *i*; the latter form here metrically poor.

vikirida (KS. °*da*, VS. °*dra*, MS. *vyakṛḍa*) *vilohita* VS. TS. MS. KS. It is barely possible that the first syllable of this obscure epithet of

Rudra may show a variation which properly belongs here; but nothing is really known of the word.

agne devānām ava heḍa iyakṣva (KS. *ikṣva*) KS. ApŚ. *iyakṣva* is a desiderative from *yaj*; possibly for metrical reasons, KS. presents a sort of contraction of it, which in VV I p. 123 we have doubtfully classed as a root present.

ghanāni kakro dhanyah (AŚ. *ghanih*) *surādhaḥ* TB. AŚ. The reduction of the commonplace adjective *dhanyah* to the monstrous *ghanih* can only be a phonetic corruption or blunder (or should we read *ghanī*, from *ghanin*?).

§735. Of the lexical variants, several concern monosyllabic forms like *id*, *im*, varying with *yad*, *yam*; or the like:

apām payasvad it (KS. *yat*) *payah* RV. KS.: *apām payaso yat payah* AV. TS. TB. MŚ.

gomān id (SV. *yad*) *indra te sakha* RV. SV.

muṣṭāv id (VSK. *°ka id*, LŚ. *°kau yad*) *asyā ejataḥ* AV. VS. VSK. ŚŚ. LŚ.

mītram na yam (TB. *im*) *śimyā goṣu gavyavaḥ* (TB. *°cat*) RV. TB.

samyak (TS. MS. TAA. ApŚ. * MŚ. *sam it*, KS. * *sarit*, all mss.) *śravanti sarilo* (TAA. *°tā*, Poona ed. *°to*) *na dhendh* RV. VS. TS. MS. KS. * ŚB. TAA. KŚ. ApŚ. * MŚ.

yadi tvam atra (Vait. *tvam tatra*) *manasā jagantha* VS. AŚ. ŚŚ. Vait.: *yad-yat tvam atra manasānuvettha* LŚ.

iti cid dhi (AV. **yadi cin nu*) *tvā dhanā jayantām* RV. AV. (both).

§736. In others the variation is accounted for by the presence or absence of the augment or a particle or the preposition *ā* before a verb form or derivative noun, and after a preposition ending in *i*:

mā dhenur atyāsāriṇī (HG. *atisā°*) HG. ApMB. The true reading is manifestly that of ApMB.; HG. has a phonetic reduction (it should mean 'having diarrhea').

yajña pratitiṣṭha sumatau suśevāḥ TB. ApŚ.: *yajñah pratyasthāt* (v. l. *praty u sthāt*) KS.: *yajñah praty u sthāt sumatau matinām* MŚ.

toyena jivān tvīsasarja (TA. text *vya ca sarja*, comm. v. l. *vyasasarja*) *bhūmyām* TA. MahānU. The only possible reading in TA. is *vyasasarja*, which is itself anomalous enough; see VV I p. 140.

abhyāṣikṣi rājābhūm (ApŚ. *°bhūvam*) MS. ApŚ.: *abhiṣikṣa rājābhuvam* (v. l. *°bhūvam*) MŚ.

§737. Stems or endings in *i* varying with extensions in *(y)a*:

agnir gṛhapatnām (MS. KS. *gārhapatyānām*) VS. TS. MS. KS. ŚB. *sūpasthā asī vānaspatyah* MŚ.: *sūpasthā devo vanaspatih* TS.

ye 'gnayah puriṣyah (*puriṣyah*), and others, see §907.

antimitraś (TS. *antyaṃ*^o) *dūre-amitraś* (MS. 'mitraś') *ca gaṇaḥ* VS. TS. MS. KS. Both probably mean 'having near friends'; *anti* and adj. *antya*. Weber and Keith follow the comm. on TS. in dividing *anty-amitraś*, 'with foes within,' which is less plausible.

agnir havyaḥ (RV. KS. *haviḥ*) *śamitā śūdayāti* (AV. *śūdayatu*) RV. AV. VS. TS. MS. KS.

ahāḥ śarīratā (TB. *ahāc char*^o) *payasā śameti* (TB. *tya*) TB. Vait. (also AVPPP.) The correct reading is doubtless the gerund *śametya*; the 3d sing. *śameti* may almost be considered a case of genuine 'Samprasāraṇa'. Cf. VV I p. 164.

kim ite viṣṇo paricakṣyaṃ bhūt (SV. *paricakṣi nāma*) RV. SV. TS. MS. N. The SV. form is scarcely interpretable (see Benfey's *Glossar* for two suggestions), and is probably a sort of phonetic corruption of the other.

tāḥ prācya (*yaḥ, prācīr*) . . . , see §387. Equivalent case-forms; others will be found in the volume on Noun Inflection.

§738. Remoter lexical variants and corruptions:

satyaṃ vadanty anu icha (KS. *anu yacha*) *etat* TS. KS. PG. *anu-iz* 'seek after'; *anu-yam* 'follow'.

yebhir viśvam (SV. *vy āsvam*) *airayaḥ* RV. SV. *Vy āsvam* doubtless a corruption, favored by this sort of phonetic shift. Benfey takes *āsva* as a proper name.

anyām icha pitṛgadam vyaktām (ApMB. *vittām*) RV. ApMB.: *jāmin icha pitṛgadam nyaktam* (read *lām*) AV. *vittām* is certainly secondary. Note that in *jāmin*: *anyām* we also have a kind of *satprasāraṇa* in the final syllable.

acittapājā (TA. *acyuta*^o) *agnī* MS. TA. ŚŚ. Also: *acittamanā* (TA. *acyuta*^o) *upavaktā*, same texts. Here *yu*: *i* vary; cf. the second variant in §736, and next.

bhujyah (MS. *bhuji*) *suparṇo yajño gandharvaḥ* VS. TS. MS. KS. ŚB. *yu*: *i*, cf. prec.

pāhi mā didyoḥ (TS. TB. *mādyā divaḥ*) VS. TS. ŚB. TB.

ayam yo 'si (MŚ. *yo asya*) *yasya ta idam śiraḥ* KS. ApŚ. MŚ. The latter certainly secondary.

vena bhūyaś ca rātryām (ApMB. *carāty ayam*, MG. *caraty ayam*, PG. *bhūriś carā divam*) AG. PG. ApMB. MG. See §61.

12. *Samprasāraṇa*: *u(ū)*: *ea*, *eā*, and the like.

§739. Here, as in the preceding division, there are very few purely phonetic variants; almost all of them involve lexical or morphological divergences. The most clearly phonetic cases are:

sva (KhG. *sur*) *abhivyaḥkhyam* KS. ApŚ. GG. KhG.: *sva* *abhivyaḥkhyam* (MS. MŚ. **kṣam*) *jyotiḥ vaiśvānaram* MS. KS. MŚ. *sva* is certainly for *sva*; cf. the Dhātupāṭha root *sva* 'shine'.

kati dhāmāni kati ye vivāśāḥ MS.: *ko asya dhāma katidhā vyvāśā* AV. Different ablaut grades of the root *vas* 'shine'.

agnir havyaḥ (RV. KS. *haviḥ*) *śamitā sūdayāti* (AV. *svadayatu*) RV. AV. VS. TS. MS. KS. The roots *sūd* and *svad* are distinct historically, but no doubt related prehistorically.

agnir havyāni siśvadat RV.: *agnir havyā suśūdati* RV.

aya no yajñam vahāsi KŚ.: *ayasaḥ havyam āhiṣe* ApŚ. ApMB. HG.

And others; see §502. Related roots *vah* and *āh*.

And similarly in suffixal elements:

vidyullekheva bhāsvarā (MahānU. *bhāsurā*, v. 1. *bhāsvarā*) TA. MahānU.

Both these stems are familiar adjectives.

madhūntamānām (VSK. *madhvant*°, MS. *madughānām*) *tvā patmann ādhūnomi* VS. VSK. ŚB. MS. The VS. form is a kind of superlative to *madhu*, modeled upon *madin-tama*, which occurs in the preceding formula. The VSK. form is a variation on the other, suggested by suffixal forms in *van(t)*.

sugantuh karma karanah karisyan JB.: *sugam trah karmah karanah karah karasyuh* LŚ. So the printed ed. of LŚ.; BR. read *sugantvāḥ* 'leicht gangbar'; but no **gantva* is recorded. The text is evidently very corrupt.

§740. Several times the AV. presents the word *abhiśastipā(h)*, 'protector against imprecation', followed by the particle *u*, while other texts read *abhiśastipāva*, as nom. of a suffixal form in *-van*; cf. Lanman's note in Whitney on AV. 19. 24. 5, which suggests that AV. is secondary: *bhavā kṛṣṇānām* (AV. *gr*°) *abhiśastipāvā* (AV. °*pā u*) AV. PG. ApMB. HG. *abhūr gṛṣṇānām* (AV. **vaśānām* in text, mss. *v āpīnām*; HG. *āpīnām*,

ApMB. *āpīnām*) *abhiśastipāvā* (AV. °*pā u*) AV. HG. ApMB.

ṛṣṇānām putro abhiśastipāvā (AV. °*pā u*) AV. VS. ŚB.

And similarly, the particles *vā* and *u* interchange once:

yad vā (RVKh. *u*) *devī sarasvatī* AV. RVKh.

§741. The prefix *su* exchanges a number of times with the stem *va* in composition, just as both of them exchange with *sa* (§§364, 612): *nāvaś caranti svasica iyānāḥ* VS. TS. ŚB.: *nāvo riyanti svasica na vāṇiḥ* MS. KS.

imam yajñam svadhaya ye yajante (KS. *dadante*) KS. AŚ.: *imam ca yajñam svadhaya dadante* MS.: *ya imam yajñam svadhaya dadante* (ŚŚ. *bhājante*) VS. TS. ŚŚ.

svagā (TS. ApŚ. *svagā*) *vo devāḥ sadanā* (TS. N. *sadanam*) *akarma* (MS. *kṛnomi*, KŚ. Kauś. ApŚ. *sadanāni santu*, KS. *devās sadanedam astu*) AV. VS. TS. MS. KS. ŚB. KŚ. Kauś. ApŚ. N.

sunītā wayāśastaram (SV. *su*°) RV. SV.

avabhṛthaś ca svagākāraś (KS. *su*°) *ca* MS. KS. So the one ms. of KS.; but ed. em. *svagā*°, no doubt rightly; cf. *ava*° *ca me svagā*° *ca me*, in Cone.

ekayā ca daśabhiś ca svabhūte (AV. *cā suhūte*) AV. VS. MS. ŚB. TA. AŚ. ŚŚ. See §119.

priyāny aṅgāni svadhītā parūṅṣi (Vait. *aṅgā sukṛtā purūṅṣi*) TB. Vait. §742. The rest are sporadic lexical variants:

urudrapso viśvarūpo induh TS. ApŚ.: *purudrasmo viśurūpa* (KS. °*das-mavad viśvarūpam*) *induh* VS. KS. ŚB. KŚ. Other cases of *viśu*: *viśva* in §291.

dhūmrā babhruṇīkāśāḥ pītṛnāḥ somavatām VS.: *pītṛbhyo barhiṣadbhyo dhūmrān babhruṇīkāśān* ApŚ. *babhru* + *nikāśa* (*anūkāśa*).

brahmādhiguptaḥ (PG. *brahmābhi*°) *svārā kṣarāṇi* (PG. *surakṣitaḥ syām*) *svāhā* AG. PG.: *brahmābhigūrtam svarākṣāṇaḥ* (most mss. *svārākṣāṇaḥ*) MG. For AG. Stenzler says: 'möge ich Lieder ergießen'.

asmān (MS. KS. *asmān*) *u devā avatā haveṣu* (MS. KS. *bhareṣu ā*) RV. SV. VS. TS. MS. KS.: *asmān devāso †vatā haveṣu* AV.

svādhyo (TB. °*dhiyo*) *vidathe apsu jījanan* (TB. *apsv aj*°) RV. TB.

purutrā te manutām (AV. *vanutām*, comin. *vanutām*) *viṣṭhitam jagat* RV. AV. VS. TS. MS. KSA. N. Sing.: plur.; see VV I p. 266.

indrah (ŚŚ. °*as*) *patiḥ tuviṣṭamo* (AA. ŚŚ. *tarastamo*) *janeṣu ā* (ŚŚ. *janeṣu*) AV. AA. ŚŚ.

ā yāhi (and, *ā no yāhi*) *tapasā janeṣu* (ŚŚ. °*ṣv ā*, MS. *janiṣṭva*) MS. AB. AŚ. ŚŚ. See §§693, 826.

§743. A number of times, in lexical or morphological variants, *vi* or *vī* is found varying with *u* or *ū*:

vidyutām (PG. MG. *udyatām*) *iva sūryaḥ* ŚŚ. AG. PG. MG.

adyā kṛṇuhi vīlaye (SV. °*hy ūlaye*) RV. SV.: *nrvat kṛṇuhi vīlaye* (SV. °*hy ūlaye*) RV. SV. The variation may also be considered one between *yū* and *vī* (§805).

achidraṇi pārayiṣṭum (SMB. °*yīṣṭvīm*) TS. SMB. Fem. acc. of *u* stem. *ḍṛṣāno rukma urvyā* (RV. KS. *urviyā*, MS. *uruyā*) *vy adyaut* (MS. *vī bhātī*) RV. VS. TS. MS. KS. ŚB. ApMB. Cf. §791, and next variant. The form *uruyā* seems to be characteristic of MS.

cakṣur ma urvyā (KS. *urviyā*, MS. *uruyā*) *vī bhāhi* VS. TS. MS. KS. ŚB.

Cf. pree.

dhīṣaṇe vidū (*vidvī*) . . . , and others, see §169.

yatrādhi sūra uditō vibhāti (TS. *uditau vyeti*) RV. VS. VSK. TS.: *yasminn adhi vitataḥ sūra eti* MS. KS.: *yasyāsau sūro vitato mahitvā* AV. See §63.

13. *aya*: *e* and the like.

§744. On this general subject see Bloomfield, *AJP* 5. 27 ff.; Wackernagel I p. 53 f. It is clearly Prakritic in character. The variants are few, and mostly capable of different lexical or morphological explanations. Perhaps the only purely phonetic variant is the following; the MS. form is not otherwise recorded and is reasonably supposed to be merely a dialectic form of the other:

namah kinśilāya ca kṣayaṇāya (MS. *kṣeṇāya*) *ca* VS. TS. MS. KS. Epithet of land.

§745. In several verb forms we find the same variation, where the *aya* forms may (with more or less forcing) be explained as causatives, or as 1st class presents, the alternative forms being derived from the non-causative, or from root-class presents; but undoubtedly the phonetic tendency in question is involved in them:

arejēlām (TB. *arejayalām*) *rodasī pājasā girā* RV. TB. Cf. VV I p. 154; a sort of hyper-Sanskritism in TB., which spoils the meter.

uttamaṁ nākam (VS. MS. KS. ŚB. *uttame nāke*) *adhi rohayemam* (VS. MS. KS. ŚB. °*yainam*; TA. *rohemam*) AV. VS. TS. MS. KS. ŚB. TA. See VV I p. 152. The contracted form of TA. is unmetrical.

sed u rājā kṣayati (TB. *kṣeti*) *carṣaṇinām* RV. MS. TB. The contracted form is again unmetrical. Cf. VV I p. 123.

agnir (also: *vāyur*, *prajāpatir* etc.) *dikṣitaḥ* . . . *dikṣayatu* (JB. *dikṣeta*) JB. ApŚ. See VV I §160.

§746. Otherwise we find a few miscellaneous cases, concerning noun inflection or particles:

pibāt somaṁ mamadad (AŚ. ŚŚ. °*mam amadann*) *enam iṣṭe* (AŚ. ŚŚ. *iṣṭayaḥ*) AV. AŚ. ŚŚ. See VV I p. 88.

tasyed (AV. *tasya yad*) *āhuḥ pippalaṁ svādv agre* RV. AV. The AV. expansion is hypermetric; according to Whitney, Ppp. agrees with RV.

§747. As showing analogous tendencies, we append a miscellaneous group of cases of variation between *e(ai)* and *avi*, *ayi*, *iye*, *iya*, *ā-yā*. For *e*: *ya*, *yā*, see §803:

saṁśrāvabhāgā (VS. ŚB. *saṁśrava*°; MS. °*gāh*, KS. Kauś. °*gās*) *stheṣā* (Kauś. *taviṣā*) *bṛhantaḥ* VS. TS. MS. KS. ŚB. Kauś. See §96.

TS. p.p. *stha, iṣāḥ*; and accordingly Keith, 'well-nourished'; but this is implausible. The original doubtless means *stha iṣā* 'ye are great by food'; Kauś., 'by strength'.

tebhya gḥtasya kulyaitu (TA. *dhārayitum*) AV. TA. The AV. form intends *kulyā-etu*; TA. suggests *dhāraitu* (*dhārā-etu*) as an intermediate stage between AV. and its secondary reading.

āruroha tve sacā (KS. *tvayy apī*) KS. TB. AŚ. Vait. ApŚ. MŚ.

revati predhā yajñapatim ā viśa MS. KS.: *revati yajamāne priyaṁ dhā ā viśa* VS. ŚB.: *revatīr yajñapatim priyadhāviśata* TS. ApŚ. The old adverb *predhā* (doubtless original), 'kindly', becomes *priyadhā* in TS., and this is further broken up into *priyaṁ dhāḥ*, 'establish the pleasant', in VS.

vi dhūmam agnē aruṣaṁ miyedhya (MS. *medhya*) RV. VS. TS. MS. ŚB. TA. *miyedha* and *medha*, both RV., are synonyms; it is a disputed question whether there is any ultimate relation between them.

agnir devebhyah suvidatriebhyah (TA. *suvidatrebhyah*) RV. AV. TA. N.

In the original form °*datriebhyah* stands for °*datryebhyah* (suffix *ya*). *pratiravebhyah* (TA. *pratirebhyah*) *svāhā* MS. TA. The correct reading is certainly that of MS.; *pratirava* in the soma ritual means the

'echo-hole', otherwise called *uparava*. TA. comm. *pratirebhyo* 'bhivṛddhihetubhyah prānadevebhyah' (as if *pra-tira* 'extending' [life]).

ā yāta (SMB. GG. ViDh. *eta*) *pīlaraḥ somyāsaḥ* (HG. *somyāḥ*) AV. SMB. GG. HG. ViDh. *ā-yā* and *ā-i*, synonyms.

Compare the interesting case *agnim* (SV. *agnim u*) *śreṣṭhasociṣam* RV. SV.; see §843.

14. *ava*: *o* and the like

§748. See the references quoted in §744. The variants are even fewer than those concerning *aya* and *e*. The most clearly phonetic instance shows the peculiar pronominal genitive form *to* (Wackernagel p. 54):

to-to (MS. KS. MŚ. *tava-tava*, TS. ApŚ. *to-te*) *rāyah* VS. TS. MS. KS. ŚB. KŚ. ApŚ. MŚ.

§749. Other stray cases which involve the same phonetic tendency: *yatra yanti srotyaḥ* (KS. *sravatyas*) *taj jītaḥ te* AV. TS. MS. KS. The fuller form of KS. improves the meter. RV. knows the stems *srotya* (found here) and *sravanti* = KS. *sravati*, both meaning 'stream'. But note that several mss. of KS. read *sravatyās*, which points to a hyper-Sanskritic form based on *srotyaḥ*.

sā naḥ priyā supratūrtir maghonī TS.: *sā naḥ supratūrtiḥ priyā naḥ*

suhār nah priyavanir maghavanir antā ehi MS. In TS. the regular fem. of *maghavan*, based on the weak stem *maghon-*; in MS. an *i*-extension of the strong stem.

svāhā tvā subhava (VSK. TS. ApŚ. °*vaḥ*, KS. *subho*) *sūryāya* VS. VSK. TS. MS. KS. KB. ŚB. ApŚ. The KS. probably has really a phonetic contraction, but may be understood as from stem *su-bhu* (-*bhū*), parallel to *-bhava(s)*.

anābho mṛḍa dhūrte (read °*ta* with some mss. of MS. and all of MŚ.) MS. MŚ.: *anārbhava mṛḍa* KS. ApŚ. Cf. p. w. 5 Nachträge, s. v. Possibly here also forms of root *bhū* may be involved, as in the last; but the readings are very obscure. Epithets of Rudra. KS. ms. reads *anānbhava*; KapŚ. *anār*°.

§750. We append a stray lexical variant of *ava* and *ū*;

avamais ta ūrvais te kāvyais te pitṛbhīr . . . bhakṣayāmi PB. LŚ.: *ūmaih pitṛbhīr . . . bhakṣayāmi* AB, ŚŚ. Vait. It is possible that the latter form intends *avama* 'nether', instead of *ūma* 'helper', which does not fit *pitṛbhīr* so well. We should then have a sort of Prakritic reduction. Caland does not translate the word in Vait.

For *o: va, vā*, see §804.

CHAPTER XVI. INSERTION OR EXPULSION OF VOWELS

1. EPENTHESIS OF VOWEL BETWEEN TWO CONSONANTS

§751. In this chapter we shall consider mainly two kinds of variation. One, the more extensive, is the writing of *iy* for *y* and *uv* for *v*; it is, as we shall see, primarily a matter of orthography, since it occurs almost exclusively where *y* and *v* have vocalic function. The other, which we shall take up first, is epenthesis of a vowel (usually *i*) between two consonants. It is dealt with in Wackernagel I §§49-53; also, in so far as it concerns aorist verb forms containing *-rṣ-* or *-riṣ-*, in VV I pp. 189-191. As Wackernagel says (p. 57), this epenthesis is clearly related to the Prakritic tendency to avoid a succession of dissimilar consonants by a similar epenthesis.

§752. In the variants it is almost always a matter of genuine epenthesis, that is insertion of a vowel which was originally absent. The older form of the variant is regularly that which lacks the vowel; and moreover in most cases the history of the word justifies the assumption that the original form of the word lacked it.

§753. Perhaps the only two cases in which beyond any question an original vowel is expelled in one form of the variant are the following, on which see VV I pp. 190-1, and Wackernagel I p. 60. As Wackernagel observes, the forms without the vowels are hyper-Sanskritic. They show a straining to avoid what is felt as dialectic and incorrect, carried to the point of dropping vowels which properly belong in the words: *pra ṇa* (MS. *nā*, SV. PB. *na*) *āyūṅṣi tāriṣat* (VS.*TS.*KS.*ŚŚ. N.* *tāriṣah*, Kauś. *tārṣat*) RV. AV. SV. VS.*TS.*MS. KS.*PB. TB. TA. AŚ. ŚŚ. ApŚ. Kauś. N.* The Kauś. form is bad metrically. *āchettā te* (TB. ApŚ.* *vo*) *mā riṣam* (KS. *riṣat*, MS. and all mss. of MŚ. *mārṣam*) TS. MS. KS. TB. ApŚ. MŚ. Since the root is *riṣ*, the Maitr. form (to be read also in MŚ.) is formally impossible, except as a purely phonetic (hyper-Sanskritic) variant for *mā riṣam*.

§754. In the next group of variants, aorists of the root *car*, both forms with and without *i* are otherwise known, but at least in two of the three cases the older forms of these particular variants show forms without *i*, so that they may also be counted as hyper-Sanskritisms:

apo (RV. AŚ. *āpo*) *adyānw* (TS. TB. JB. ApŚ. *anv*, AV. *diṣyā*) *acāriṣam* (JB.† *acārṣam*, AV. *acāyīṣam*) RV. AV. VS. TS. MS. KS. ŚB. TB.

JB. AŚ. LŚ. ApŚ. MŚ. ApMB. ApG. MG. Add to VV I §286a, p. 190. Note that JB. is unmetrical.

agne vṛatāpate vṛatam acāriṣam (MS. MŚ. v. 1. *acārṣam*), VS. TS. MS. KS.† ŚB. ŚŚ. ApŚ. MŚ. HG.

vṛatānām vṛatāpate (Kauś. °*palayo*) *vṛatam acāriṣam* (MS. *acārṣam*) MS. TA. Kauś.

§755. The original form of *paraśu* or *parśu* is uncertain; Wackernagel §51 believes that it was *parśu*, but *paraśu* seems commoner and is apparently supported by Greek *πῆλεος*. In the variant which follows the meter is indeterminate (reading *suastih*, the form *parśur* can be made to fit metrically); but note that in TS. both forms of the word occur in the same pāda, which makes *parśu* suspicious:

paraśur (TS. *parśur*) *vedih paraśur nah svasti* (TS. °*tiḥ*) AV. TS.

§756. There are other cases in which double forms, with and without the vowel, are more or less familiar in the language generally. But it appears that in most if not all the other variants, these particular formulas originally contained the form without the vowel, so that the form with epenthesis may be regarded as secondary at least in the context considered.

§757. The vowel inserted is regularly *i*, seldom *a* or *u*. It is found commonly before or after a liquid, generally *r*, and most frequently of all between *r* and a sibilant or *h*. In addition there are a number of cases in which the epenthetic vowel *i* seems to be inserted before a labial consonant, especially *v*; this principle is not recognized in Wackernagel, nor, so far as we know, elsewhere. The insertion is as a rule injurious to the meter; to make the text metrical it has to be omitted.

§758. First, between *r* and sibilants: the only certain cases except that mentioned in §755 are aorist forms. We have mentioned above those in which the vowel *i* is certainly or probably original. Those in which it is secondary are (see on them all VV I, 1. c.):

yad rātriyā (MahānU. TA. v. 1. *rātryā*) *pāpam akārṣam* (TA. v. 1. *akāriṣam*) TA. MahānU.

diteḥ putrāṇām aditer akārṣam (MS. *akāriṣam*) AV. MS.

tan nah parṣad (MS. *pariṣad*) *ati dviṣaḥ* TS. MS.

dakṣaṁ te bhadram ābhārṣam (AV. *ta ugram ā bhāriṣam*) RV. AV.

§759. The only other case is probably no genuine variant, since the Poona ed. of TB. text and comm. reads *dhūrṣadam*. It is therefore probably to be deleted in Wackernagel I p. 56; likewise delete there the form *dhūruṣaḥ*-, which is supported by only one ms. in TS. 1. 2. 8. 2; the other mss. all read *dhūrṣaḥ*-.

ghṛtapratikāṃ va (TB. *ca*) *ṛtasya dhūrṣadam* (TB. Bibl. Ind. *dhūruṣadam*)
RV. TB. ApŚ.

§760. There is one variant vowel between *l* and a sibilant; most mss. of MS. (in three occurrences) and of MŚ. (in two) read with epenthesis *-valiśā*, which should no doubt be read in all the Maitr. passages, altho Von Schroeder, for no apparent reason, reads twice *-valśā* and only once *-valiśā*:

śahasravalśā (MS.* MŚ. v. l. *°valiśā*) *vi vyaṃ ruhema* RV. VS. TS. MS.*

KS. ŚB. TB. ApŚ. MŚ. The epenthetic *i* is bad metrically.

§761. Between *r* and *h*, there are two instances of the same word. The variation is really lexical (*spārha*: *svāruha*), but is certainly helped along by the tendency we are considering:

spārḥā (TB. *svāruḥā*) *yasya śriyo dṛṣe* RV. KS. TB.

spārḥo (TB. *svāruho*) *deva nīyutātā* RV. SV. VS. TB.

§762. A single instance between *l* and *h*:

etad brahmann upa valhāmasi (AŚ. *apa°*; LŚ. *upabalihāmaḥ*) *tvā* VS. AŚ. ŚŚ. LŚ.

§763. Likewise one between *h* and *r*:

dahraṃ (v. l. *daharam*) *vipāpmavaraveśmabhūtam* (TA. Poona ed. *vipāpaṃ* [v. l. *vipāpma*] *vara°*; MahānU. *vipāpman varam* [v. l. *vara-*] *veśma°*) TA. MahānU. Both *dahara* and *dahra* are known; the latter is required by the meter here.

§764. Before labial consonants, generally *v*:

puru tvā dāśvān (SV. *dāśivān*) *voce* RV. SV. The inserted *i* in SV. is doubtless meant to improve the meter. In RV. *dāśvān* was trisyllabic (probably *dāśvān*, Oldenberg).

sutaḥ sudakṣa dhanva (SV. *dhanīva*) RV. SV. Read *dhanua* in RV.; the *i* of SV. is to be explained as in the prec.

aśvinā gharman pātāṃ hārdvānam (TA. *hārddivānam*, read with Poona ed. *hārdi°*) VS. ŚB. TA. ŚŚ. And others; see §267.

varṣmā (VS. *varṣimā*) *ca me drāghimā* (TS. *drāghuyā*, MS. *drāghmā*, KS. *drāghvā*) *ca me* VS. TS. MS. KS. The *i*-forms of VS. are exceptional. Interesting is the TS. form, which suggests a middle stage **drāghivā* (blend of KS. *drāghvā* and VS. *drāghimā*), which has suffered metathesis of vowel and semi-vowel (*ie*: *uy*).

Here we may also mention the common forms *prthivī* and *prthivī*. In the one variant noted, the meter requires the shorter form. It is a disputed question which is the original; Wackernagel thinks *prthivī* (I p. 58), but there is something to be said on the other side (cf. e.g. Avestan *parəθwī*):

prthivī (VaradotU. *prthivī*) *suvarcā yuvatīh sajoṣāh* TB. VaradotU.

§765. Finally, an isolated corruption:

yad asyā anhubhedyāh (LŚ. *anubhedyāh*) AV. VS. GB. ŚB. AŚ. ŚŚ.

Vait. LŚ. The LŚ. form is an uninterpretable corruption. The word *aṇu* doubtless floated before the mind of whoever first spoke or wrote it.

2. WRITING OF *iy* FOR *y* AND *uv* FOR *v*

§766. The fullest previous account of this subject is found in Wackernagel I §181a, note; a briefer statement in Whitney 129d. The Prā-tiśākhya seem to take no note of it, not even the TPr., altho the resolution is peculiarly characteristic of TS, and other Tait. texts. In the commentary on TPr. 2, 25 Whitney believed he detected a reference to it in the term *sphurita*, but the passage is by no means clear.

§767. The arbitrary and capricious nature of the Vedic tradition comes out nowhere more clearly than here. Certain broad general tendencies appear; the most striking is the tendency just mentioned of all Taittiriya texts to prefer the spellings *iy* and *uv*. Yet even this is cut across by counter-currents in individual cases. The participle of the root *kṣi*, which in all non-Tait. texts beginning with RV. itself is regularly spelled *kṣiyant* with resolution, in Tait. texts alone keeps or rather restores the historically 'regular' spelling *kṣyant*, in defiance of meter which shows that even there it must have been pronounced *kṣiyant* (§795). In some other cases where resolution is regular, Tait. texts perversely show the unresolved form, thus going counter to their general practice. For instance, in two variant formulas (§797) they read *prorṇvāthām* (this time with VSK.) against *prorṇu*^o of all other texts, which is the regular form in the present of the fifth class when the present-sign *nu* is preceded by a consonant (Whitney 697a). Again, the word which in most texts is written *kuvala* seems to have in the Tait. school the definitely established form *kvāla* (§782); nor can this be explained as due to metrical considerations, since it is found in prose Brāhmaṇa passages. Similarly the adverb *urviyā* (so RV. always) is spelled *urevā* in TS. (also in VS., §791); and *kuwayi* or ^o*ya* of MS. KS is written *kvayī* in TS. and VS. A Tait. text (TA.) even contains one of the three cases (*nyemur*, for *nī-yemur*) in which the final vowel (*i* or *u*) of a preposition is suppressed before the related semi-vowel (*y* or *v*) which follows it, thus leaning over backward to avoid even the semblance of the resolution of which the Tait. school is otherwise so fond (§770).

§768. Nor is the Tait. school the only one which displays this capri-

cious character. KS. in general does not favor *iy* for *y* or *uw* for *v*. Yet in the case of the single word which all other texts write *triyavi*, KS. in three different variants shows the invariable spelling *triyavi* (§776). The RV. itself is guilty of one strange anomaly: the pres. mid. participle of the root *au* 'press', is always written *suṽāna*, despite the fact that, as the meter shows, it was always pronounced *svāna*; the SV. in the case of this word writes always *svāna*, in accord with the actual pronunciation (§794).

§769. Generally speaking, this matter is one which concerns orthographic convention alone, not phonetics in a proper sense. This is proved by the fact that in practically all metrical passages the *y* or *v* was syllabic. Thus the writing *iy* or *uw* represents the actual pronunciation of all texts better than the other writing. Nevertheless it is almost invariably secondary. In nearly every case the older version writes *y* or *v*, and a secondary text (generally of the Tait. school) substitutes *iy* or *uw*.

§770. To such an extent was *y* or *v* felt as a proper way of writing the actual sounds *iy* or *uw* that in three variant texts we find an original *i* or *u*, as final vowel of a preposition, suppressed in certain texts before a following initial *y* or *v*. Cf. Wackernagel I p. 59. These three cases are curious enough to be worth special mention. They are:

mā tvā ke cin ni (AV. *ke cid tvī*) *yaman viñ* (SV. *ke cin nī yemur in*; TA. *ke cin nyemur in*) *na pāśinah* RV. AV. SV. VS. TA. The TA. form, which defies meter as well as etymology, can only be interpreted as standing for *ni yemur*; so the comm. There is, to be sure, a v. l. *nī yemur*, but *nyemur* is well attested and appears to have been the actual reading of TA.

graha viśvajana niyantar (KS. *nyantar*) . . . MS. KS. This and the next passage are prose. KS. can only intend *ni-nyantar*.

anvāsi PB.: *anvāsi* . . . TS. KS. (not GB. Vait., see §255): *anuvāya* . . . MS. Here PB. can only have in mind *anu-vā*.

§771. In a handful of cases this resolution is attended by false divisions which lead to real lexical variations in secondary texts, as when *apsv ā* is resolved to *apsuv ā* which is then read *apsu vā* in TS. (§778), or when an original *nyañ* (from *nyañe*) is broken up into *ni yan* (thru the middle stage *niyañ*) in a secondary reading of AV. (§778). Again the adjective *apyā* is made into the two words *api yā* in SV. (§785), and the RV. *abhvam* (two syllables, not **abhvam*) is revamped by TB. into *ab-bhuvam*, thinking of *ap* 'water' (§790). Other variants which have lexical bearings are *suṽān*: *svān(a)*, §778; *nv* for *nu* varying

with *'uv* for *anu* (wrongly printed *nuv* in TB. Bibl. Ind. ed., §778); and the few cases in which suffixal forms in *īya(n)*, with *ī*, vary with forms in *ya(n)*, the *ī* proving that we are not dealing with mere resolution of *y* to *iy* (§786). With these exceptions, all the cases listed here are purely phonetic, or rather orthographic.

§772. The variants fall into five clearly defined groups. First, *i* or *u* final (either absolutely or in the seam of compounds), written *iy* or *uv* as well as *y* or *v* before an initial vowel; most commonly after more than one consonant. Second, non-final *y* and *v* in radical (initial) syllables; chiefly the one word *svar* (*suvar*) and its compounds, plus several words beginning in *k-* (in which the *iy* or *uv* form seems to be more primary). Third, the suffix *ya* pronounced *īya*, and written so in secondary texts; in practically all cases after more than one consonant. Fourth, the stem-final of noun stems in long or short *i* or *u*, before inflectional endings beginning with a vowel; again the *y* or *v*, even when not written *iy* or *uv*, is regularly pronounced syllabically, but written so only in secondary texts. Fifth, a few miscellaneous verb-forms, either finite verbs or participles.

§773. In all of these groups except the last, the writing *iy* or *uv* is secondary to *y* or *v*, but accords with the actual pronunciation as shown by the almost unvarying testimony of the meter. Again in all except the last, it is regularly Tait. texts which show this secondary writing. Typical is their treatment of the word *svar*, which they practically always write *suvar*; the few exceptions are mostly instances in which ancillary texts of the Tait. school have borrowed formulas from other, non-Tait. texts (such as KS., from which ApŚ. frequently quotes), and have retained the characteristic spelling of those other texts. It would not be unreasonable to see in the writing of *iy* and *uv* an attempt to represent the actual pronunciation. The same tendency may be noted occasionally in other schools, and in the reverse change, as when SV. always writes *svāna*, in accord with the meter, for the unmetrical RV. *suwāna* (§794). Yet, as we saw above, changes in both directions are sometimes introduced in defiance of meter.

A. *uv* and *iy* for *v* (*u*) and *y* final before vowels

§774. Most of the variants are metrical, and of course the *y* or *v* is always syllabic. We begin with the particle *u*, which in the RV. etc. is always written not *v* but *u* before a following vowel when it is preceded by a word ending in a vowel (or in *y* for final *i*), but *v* when preceded by a consonant (Wackernagel I §270a):

ghṛte śrīto ghṛtam v (TA. *uv*) *asya dhāma* RV. VS. TA. AŚ. MŚ.
praty u (TB. *uv*) *adarśy* (TB. *†adṛśy*) *āyati* RV. SV. TB. ŚŚ. AŚ.
na vā u (TS. TB. ApŚ. *uv*) *etan mriyase na riṣyasi* RV. VS. TS. KSA.
 ŚB. TB. ApŚ.

sa u (TS. *uv*) *ekaviṃśavartaniḥ* TS. MS. Prose.

§775. The spelling *uv* was regular from RV. times in the word *svita* (*svita*). It is therefore not surprising to find it not limited to Tait. texts: *śarad dhemantaḥ svite dadhāta* (MŚ. °tu) KS. MŚ.: *śarad varṣāḥ svite* (TS. SMB. *svitam*) *no dadhāta* (TS. SMB. *astu*) AV. TS. SMB. The meter requires *uv*, but even with that is poor in TS. SMB. because of their change to *astu*.

svite mā dhaḥ TS. MS. KS. ŚŚ. LŚ. ŚG. N.: *svite* etc. VS. GB. ŚB. AŚ. Vait. Prose.

§776. The word *tryavi*, so spelled in nearly all texts, is thrice spelled *triyavi* in KS., altho this text rarely resolves *y* to *iy*, and altho Tait. texts write this word *tryavi* (!). Two of the variants are prose; the other requires syllabic *y* or *iy*:

tryavir (KS. *triyavir*) *gaur vayo dadhuḥ* VS. MS. KS. TB.

tryavir (KS. *triyā*°) *vayah* VS. TS. MS. KS. ŚB. ApŚ. Prose.

tryaviś (KS. *triyā*°) *ca me tryavi* (KS. *triyā*°) *ca me* (MS. MŚ. omit *me* twice) VS. TS. MS. KS. MŚ. Prose.

§777. The rest are sporadic:

śrutudri stomani sacatā paruṣṇy (TA. °ṇiy) *ā* RV. TA. MahānU. N. In a jagati stanza; RV. certainly pronounced °ṇiy-ā.

asikny (TB. °niy) *asy oṣadhe* AV. TB.

dhārāvarā maruto dhṛṣṇvojasah (TB. *dhṛṣṇuwo*°) RV. AB. KB. TB.

§778. False divisions resulting in lexical variations or corruptions are found in the following:

yad oṣadhīḥ apse ā (TS. *apsu vā*) *yajatra* RV. VS. TS. ŚB. *apsu vā* clearly based upon the intermediate stage *apsur ā*. As a matter of fact, this may be what TS. really intends; but p.p. divides *apsu vā*, and so Weber and Keith.

nyañ (AV. *nī yan*) *nī yanty uparasya niṣkṛtam* (AV. °tim) RV. AV. KS. The AV. has a corruption based upon *niyañ* for *nyañ*.

svāna bhrājā° . . . VS. TS. ŚB. KŚ. ApŚ.: *svān nabhrāḍ* . . . KS.: *svāna bhrāḍ* . . . TA.: *svāñ nabhrāḍ* . . . MS. MŚ. In the latter *su-vāk* (*vāk*) is meant.

[*ato no rudrā uta nā tās asya* RV.: *tato no rudrā uta vā nuv* (but Poona ed. 'nu, and comm. *anu*) *asya* TB. We assume that the Poona ed. is right, so that the variant does not belong here.]

We have listed above (§770) the three variants in which just the reverse tendency occurs, namely, a final *i* or *u* is suppressed before an initial *y* or *v*.

B. Non-final *y* (*v*), in radical (initial) syllables

§779. These mostly concern the one word *svar* and its compounds. Numerous variant pādas begin with this word itself. They can be got so easily from the Concordance, and show so little interest individually, that we have not taken the space to copy them out here. It will be seen that the form *svar* is practically limited to Tait. texts, but that in them it is nearly universal. The rare cases in which Tait. texts write *svar* are generally due to quotations (in such texts as ApŚ.) from non-Tait. sources, retaining the non-Tait. spelling. We note that in the variant *s(u)varge loke samprorṇvāthām* TS. KSA. TB., the true reading of KSA. is *ṣvarge loke ṣamprorṇvāthām*; correct Conc.

§780. In addition to formulas beginning with *svar* we find for example (the list is far from complete):

pari lokān pari diśaḥ pari svah (TA. MahānU. *svah*) VS. TA. MahānU. *divi mūrdhānam dadhiṣe svarṣām* (TS. TB. *svu°*) RV. VS. TS. MS. KS. TB.

hiranyavāśīr iṣirah svarṣāḥ (TB. *svu°*) RV. TB.—The compound stem *svarṣā* occurs also once initially, viz.:

svarṣām (TB. *svu°*) *apsām* (TB. Poona ed. twice *ṣapsvām*, text and comm.) *vrjanasya gopām* RV. VS. MS. TB.

§781. There is, finally, at least one variant in which a Tait. text (TB.) reads *svar* contrary to metrical requirements; if it was quoted from some other text, that text has not been discovered. The later texts of the same Tait. school, TA. and MahānU., write *svar*:

tapasarsayah (MahānU. *ṛṣayah*) *svar* (TB. *svar*) *anvavindan* TB. TA. MahānU.

§782. Next we come to three words, all etymologically obscure, in which an apparently older or more regular form in *iy* or *uv* (always preceded by *k*; is this accidental?), is replaced by *y* or *v* alone. Most curious of all, in each case a Tait. text has the secondary reading with *y* or *v* alone; and in the first of the three this form seems to be known only in the Tait. school and to be regularly used there in this particular word—despite the obvious inconsistency with the usual Tait. tendency. Meter evidently has nothing to do with any of these variations.

pakṣmāṇi godhūmaiḥ kvalair (TB. *kvalair*) *ulāni* VS. MS. KS. TB.

Here, to be sure, the form *kvalair* makes better meter. But this

cannot account for the change, since the word seems regularly to appear as *kvāla* in the Tait. school, and is so written e.g. in a prose Brāhmaṇa passage, TS. 2. 5. 3. 5.—The same word in:

ajo dhūmro na godhūmaiḥ kuvalair (TB. *kvalair*) *bheṣajam* VS. MS. TB. *kiyāmbv atra rohatu* RV.: *kyāmbūr atra rohatu* (TA. *jāyatām*) AV. TA.

Here the later texts go counter to the meter by expelling *i*.

kuwayaḥ (KSA. and p.p. of MS. °*yih*) . . . MS. KSA.: *kvayih* . . . VS. TS.

§783. Of the remaining cases under this heading one concerns the somewhat doubtful participle *saṁdhvānā*, which TS. substitutes (in defiance of meter) for *saṁdhvānā* of other texts. We take it to be merely a phonetic or orthographic variant for *saṁdhvānā*, differing from Whitney, *Roots*, who quotes it under root *dhu* (*dhū*):

saṁdhvānā (TS. °*dhvānā*) *vātā abhi no grṇantu* TS. MS. KS. AŚ.

The other presents a lexical variation involving false word division, see §832; the word *bhiyaḥ* 'from fear', is evolved out of the case-ending *-bhiyaḥ* (KS., or *-bhiḥ* AV.):

viśvā amivāḥ pramuñcan mānuṣibhiḥ (KS. °*ṣebhyaḥ*) AV. KS.: *viśvā āśāḥ pramuñcan mānuṣīr bhiyaḥ* VS. TS.: *vy amivāḥ pramuñcan mānuṣāṇām* MS.

C. Suffixal *y* in noun formations, pronounced and sometimes written *iy*

§784. Here we include chiefly nouns and adjectives in suffixal *ya*, but also a few forms in (i)*yañc*, (i)*yac*, where the *y* is treated in the same way. In all genuine instances of this variation, the *y* follows two consonants, and was pronounced as a vowel in all texts (the cases listed §786 are different in character). In practically every case the writing *iya*, tho in accord with metrical requirements, is obviously secondary. It occurs almost exclusively in Tait. texts. The following are the metrical pādas concerned, beginning with the few (i)*yañc* stems:

asmadryak (TS. °*driyak*) *saṁ mimihī śravāṁsi* RV. TS. MS. KS.

asmadryag (TS. TB. °*driyag*) *vārdhe vīryāya* RV. VS. TS. MS. KS.

ŚB. TB.

te pāyavaḥ sadhryaṁco (TS. *sadhriyaṁco*) *niśadya* RV. TS. MS. KS.

mā te mano viśvadryag (TS. °*driyag*) *vī cārīt* RV. TS. MS. KS.

vī mucyadhvam aghnyā (TA. ApŚ. *aghniyā*) *devayānāḥ* VS. MS. KS. ŚB.

TA. ApŚ. MŚ.

vājam arvatsu payo aghnyāsu (TS. *aghniyāsu*) TS. KS.

payo grheṣu payo aghnyāyām (TB. ApŚ. *aghniyāsu*) AB. TB. AŚ. ApŚ.

yad āpo aghnyā (TS. TB. *aghniyā*) *iti* (omitted in TS. TB. MS. KS. LŚ.)

- AV. VS. TS. MS. KS. ŚB. TB. AŚ. ŚŚ. IŚ.: *yad āhur aghnyā iti* VS. ŚB.
nī vīram (TS. *vīravād*) *gavyam aśvyaṃ* (TS. *aśviyaṃ*) *ca rādhaḥ* RV. TS.
 MS. KS. Several mss. of MS. *aśviyaṃ*.
sugavyaṃ no vājī svaśvyaṃ (TS. *°viyaṃ*) RV. VS. TS. KSA. AŚ.
parā duṣvapnyaṃ (TB. TA. ApŚ. MahānU. *°niyaṃ*) *suva* RV. SV. TB.
 TA. ApŚ. Kauś. MahānU.
achā devān ūciṣe dhiṣṇyā (TS. *dhiṣṇiyā*) *ye* RV. VS. TS. MS. KS. ŚB.
sa budhnyā (TS. TB. TA. *budhniyā*) *upamā asya viṣṭhāḥ* AV. SV. VS. TS.
 MS. KS. ŚB. TB. TA. AŚ. ŚŚ. TA.
pra budhnyā (TS. *°niyā*) *va īrate* (TS. *īrate vo*) *mahānsi* RV. TS. MS. KS.
 AŚ. ŚŚ.
ahim budhnyam (TS. *°niyam*) *anu rīyamānāḥ* (MS. KS. *anv īyamānāḥ*,
 TS. *anu samcarantīḥ*) VS. TS. MS. KS. ŚB.
svāyām tanū (ApMB.†MG.†*tanūn*) *rtviye* (RV.† *rtvyē*) *nādhāmānām*
 (ApMB. *nātha°*, MG. *bādha°*) RV. ApMB. MG.
sa yo vr̥ṣā vr̥ṣṇyebhiḥ (TB. *°ṇiyebhiḥ*) *samokāḥ* RV. AB. KB. TB.
taṃ sadhr̥ic̥r ūlayo vr̥ṣṇyāni (TB. *vr̥ṣṇiyāni*) RV. MS. KS. TB.
br̥hat sāma kṣatrabh̥ṛd vrd̥dhavr̥ṣṇyam (MS. *°ṇam*, see §315; TS. *°ṇiyam*)
 TS. MS. KS. AŚ.

§785. There is one case of a false division resulting in a lexical variant (cf. §771):

ya usriyā apyā (SV. *api yā*) *antar aśmanāḥ* (SV. *°ni*) RV. SV. The adjective *apyā*, pronounced *apiyā*, is falsely divided in SV.

§786. In several variants suffixal *y*, of various kinds, varies with *īy*; that is, the epenthetic vowel is long. The forms concern secondary noun formations in (*ī*)*ya* sometimes; the rest are either comparatives in *yaṃs*: *īyaṃs*, or denominative participles. In some cases the form in *īy* is shown by the meter as well as by text history to be original, that in plain *y* secondary; note that, most curiously, one of these secondary forms without *ī* occurs in TS.!

apo vr̥ṇānaḥ pavale kavīyan (SV.† *°yān*, TS. *kavyan*) RV. SV. TS. KSA.

In SV. nom. of a comparative stem; in the others, of denominative participles.

turiyāditya (VSK. *turiyā°*) *savanam* (RV. *hav°*) *ta indriyam* RV. VS. VSK. TS. MS. KS. ŚB.

But in others the longer form is secondary, at times even unmetrical, and is twice found in Tait. texts alone:

taṃ teā gr̥ṇāmi tavasam atavyān (TS. *°vīyān*) RV. SV. TS. MS. KS. N.

Comparatives.

saninī gāyatraṁ navyāṁsam (TA. *navīyāṁsam*) RV. SV. MS. TA. Comparatives. In the next case the meter is ambiguous:

devā devebhyo adhvaryanto (KS. *adhvariṇanto*) *asthuh* VS. TS. KS. ŚB. *sviṣṭīm* (°*ṣam*) *no abhi* (°*bhi*) *vasyo* (TS. KS. *vasīyo*) *nayantu* AV. TS. KS.

KS. MS. Here the meter shows that *y* was vocalic, tho the spelling *vasyo* seems older.

yathā no vasyasas (TS. °*saḥ*, LŚ. *vasīyasas*) *karat* VS. TS. MS. KS. ŚB. LŚ.

unnetar vasiyo (KS. *vasyo*) . . . MS. KS. ApŚ. Prose.

namo dundubhyāya cāhananyāya (MS. *dundubhaye cāhananīyāya*) *ca* VS. TS. MS. KS. Prose.

pāra ikṣavo 'vāryebhyaḥ (KSA.† 'vārīye°) *pakṣmabhyaḥ svāhā* TS. KSA.: *avāra ikṣavaḥ pāryebhyaḥ* (KSA. *pārīye*°) TS, KSA. Prose.

§787. The following are the prose variants of *ya* and (short) *iya*: *etāni te aghniye* (PB. 'ghniye) *nāmāni* TS. PB.: *etā te aghniye nāmāni* VS. ŚB. MS. In the latter form quasi-meter.

ā pyāyadhvam aghnyā (TS. TB. ApŚ. *aghniyā*) . . . VS. TS. MS. KS. ŚB. TB. ApŚ. MS.

yāsyā apuṭryā (ŚG. °*triyā*) *tanūs* . . . ŚG. SMB.

ahir asi budhnyah (TS. ApŚ. *budhniyah*) VS. TS. MS. KS. PB. ŚŚ. ApŚ. *ahirbudhnya mantraṁ me pāhi* MS.: *ahē budhniya mantraṁ me gopāya* TB. ApŚ.

ahir budhnyo (TS. °*niyo*) *devatā* TS. MS. KS.

namo jaghanyāya ca budhnyāya (TS. °*niyāya*) *ca* VS. TS. MS.: *namo budhnyāya ca jaghanyāya ca* KS.

namo agriyāya (VS. KS. 'gryāya, MS. 'grīyāya) . . . VS. TS. MS. KS.

namo vātyāya ca reṣmyāya (TS. °*miyāya*) *ca* VS. TS. KS.

namo vidhryāya (MS. °*riyāya*, p.p. °*ryāya*; TS. *nama idhriyāya*) *cāta-pyāya ca* VS. TS. MS. KS.

namaḥ śighryāya (TS. °*riyāya*) *ca śibhyāya ca* VS. TS.: *namaḥ śibhāya ca śighrāya ca* MS. KS.

sumitrā (VS. ŚB. MahānU. ŚŚ. KS. °*triyā*, AŚ. LŚ. *sumitryā*) . . . VS. TS. MS. KS. ŚB. TB. TA. MahānU. AŚ. ŚŚ. LŚ. BDh. ApŚ. KS. MS.

And similarly *durmitrās* etc., see §315.

āsvibhyāṁ tiroahniyānām (MS. *tirohnyānām*) . . . ApŚ. MS.

tiroahniyān (MS. *āsvibhyāṁ tirohnyān*) *somān* . . . ApŚ. MS.

D. Stem-final of nouns in *i* or *u*, long or short

§788. Here again the meter shows that the *y* or *v* was in nearly every case pronounced as a vowel, so that the resolution to *iy* or *uw* is in

accord with the pronunciation. Yet it is always secondary and is practically limited to Tait. texts. The variants fall naturally into four groups. First, monosyllabic (radical) *i* and *u* stems. In these we expect regularly *iy* and *uv* before vocalic endings in the uncompounded stems, and in compounds after two consonants (Wackernagel III §§91a, 100a); consequently there is opportunity for this variation only in compounds after a single consonant, where the regular forms show *y*, *v*, but Tait. texts (and rarely others) show *iy*, *uv*. Second, derivative *i* stems of the *devī* type, and very rarely *ū* stems in forms that imitate the *devī* declension (see Wackernagel III §97d; only one such variant has been noted). Here the only cases that occur show the variation after two consonants. Third, genitive-locative duals of short *i* and *u* stems (see §792). Fourth, *ū* stems of the *vrkī*s type; the variants are practically limited to the one word *tanū*.

§789. Monosyllabic (radical) stems in *i*, *ū*. Most of the variants are metrical; we call attention specifically to the prose ones. They nearly all concern compounds of the stems *dhī*, *bhū*, and *pū*.

svādhyam (TS. °*dhiyam*) *janayat sūdayac ca* RV. VS. TS. MS.

svādhyo (TB. °*dhiyo*) *manasā devayantaḥ* RV. MS. KS. AB. TB. PG.

svādhyo (TB. °*dhiyo*) *vidathe apsu jījanan* (TB. *apsv aji*°) RV. TB.

taṁ tvā vayam sudhyo (TB. *sudhiyo*) *navyam agne* RV. MS. KS. TB.

pāhi mām yajñanyam (TS. TB. °*niyam*) VS. TS. MS. KS. ŚB. TB. ŚŚ.

vaneṣu citraṁ vibhvaṁ (TS. *vibhuvam*) *viṣe viṣe* RV. VS. TS. MS. KS. ŚB.

vibhuve (MS. *vibhve*, KS.† *vibhave*) *svāhā* VS. MS. KS. TB. ApŚ. Prose.

abhibhuve (MS. *abhibhve*, KS. *abhibhave*) *svāhā* VS. MS. KS. TB. ApŚ.

Prose.

kalam yazya subhvaḥ (SV. *subhuvah*) *sākam īrate* RV. SV.

mahiṣam naḥ subhvaṁ (AVPpp. ms. *subhavas*, Barret JAOS. 35. 46 *subhuvās*) *tasthivāṁsam* AVPpp. MS.: *samudraṁ na subhvaḥ svā abhiṣṭayaḥ* RV.: *samudraṁ na subhuvās tasthivāṁsam* AV. Others, see §119.

ghṛtena no (MS. KS. *mā*) *ghṛtapvaḥ* (TS. °*puvaḥ*) *punantu* RV. AV. VS. TS. MS. KS. ŚB. According to Roth, AVPpp. also °*puvaḥ*.

devas tvā savitā punātu vasaḥ pavitreṇa . . . supvā (ApŚ. *supuvā*) VS. ŚB. ApŚ.: *devas tvā savitotpunātu . . . supvotpunāmi* Kauś. Prose.

§790. A peculiar case which may involve lexical reinterpretation of the variant word is the following:

arhann idam dayase viśvam abhvaṁ (TA. *abbhuvam*) RV. TA. The *pāda* occurs in a triṣṭubh verse, and *abhvaṁ* was undoubtedly a dissyllable in RV. In TA. it is reinterpreted as *ab-bh(u)vam* 'originating in water', according to the comm.; see §392.

§791. Derivative *i* and *ū* stems of the *devī* type. The stem-final is here always preceded by two consonants, and the *y* or *v* has vocalic function in nearly all metrical cases. The first is the only case of an *ā* stem:

samrājñī śvaśroṇi (ApMB. ^o*ruvām*) *bhava* RV. SMB. ApMB. On this form cf. Wackernagel III p. 189, l. 1.

asiknyā (TA. ^o*niyā*) *marudvṛdhe vitastayā* RV. TA. MahānU. N. *sūro rathasya naptyaḥ* (ArS. *naptyaḥ*, TB. ^o*triyah*) RV. AV. ArS. KS. TB.

ubhayor ārtnyor (TS. ^o*niyor*) *jyām* VS. TS. MS. KS.

devyo vamryo (VSK. *vamriyo*) . . . VS. VSK. ŚB. KŚ. Prose.

ḍṛśāno rukma urvyā (RV. KS. *urviyā*, MS. *uruyā*) *vy adyaut* (MS. *vi bhāti*) RV. VS. TS. MS. KS. ŚB. ApMB. This adverb is always spelled *urviyā* in RV.; the spelling *uruyā* (§743) seems to be peculiar to MS.; cf. next.

calṣur ma urvyā (MS. *uruyā*; KS. *urviyā*) *vi bhāhi* VS. TS. MS. KS. ŚB. Prose. Cf. prec.

apīparo mā rātriyā (MŚ. *rātryā*) *ahno mā pāhi* TA. ApŚ. MŚ. Also: *apī^o māhno rātriyai (rātryai)* etc., same texts.

yad rātriyā (MahānU. and v. l. of TA. *rātryā*) *pāpam akārṣam* (TA. v. l. *akārṣam*) TA. MahānU.: *yad rātriyāt kurute pāpam* TAA. Here by exception the meter favors the unresolved form.

rātryai (TB. ^o*triyai*) *kṛṣṇam piṅgākṣam* VS. TB.

rātryai (TS. *rātriyai*) *tvā* TS. KS. PB. Vait.

rātryai (TA. ApŚ. *rātriyai*) *mā pāhi* TA. ApŚ. MŚ.

rātryai (TS. TB. *rātriyai*) *svāhā* TS. MS. KS. KSA. TB.

viśvapsnyā (TS. ^o*psniyā*) *viśvatas pari* SV. VS. TS. MS. KS. Kauś.

Here, by exception, the meter favors the unresolved form.

samveśāyopaveśāya gāyatryai (TS. ApŚ. ^o*triyās*) . . . TS. KS. PB. ŚŚ. KŚ. ApŚ.

sa gāyatryā (TS. TB. ^o*triyā*) *triṣṭubhā* . . . VS. TS. MS. KS. ŚB. TB. AŚ. Kauś.

gāyatryai (TS. ^o*triyai*, MS. KS. ^o*triyā*) *gāyatram* VS. TS. MS. KS. ŚB.

mano gāyatryai (TB. ApŚ. ^o*triyai*) VSK. TB. KŚ. ApŚ.

§791a. The following case is peculiar:

vīlīptī yā (*vīlīptyā*) *bṛhaspate* AV. (both). In two nearly adjoining stanzas, 12. 4. 44 and 46, which except for this change are practically identical. Whitney would emend *vīlīptyā* to *vīlīptī yā*; but this is unnecessary; *vīlīptyās* would be a correct genitive form, depending on *aśniyāt* of pāda c: 'of the *vīlīptī* (cow) the non-brahman shall not eat'.

§792. Genitive-locative duals of short *i* and *u* stems. On these cf. Wackernagel III §22b, which is not quite accurate in stating that all texts write *-yoh* and *-voh* (rather than *-iyoh* and *-uoh*) 'durchweg'; the occurrence of the Tait. spellings in the following variants, at least, seems to have been overlooked. As Wackernagel observes, the *y* and *v* in these forms is regularly vocalic in RV.:

indrāgnyor (TS. ApŚ. °*gni*yor) . . . (prose formulas, see Conc.) VS. TS. MS. KS. ŚB. KŚ. ApŚ. MŚ.

ayāḍ agnir indrāgnyoḥ . . . TB.: *ayāḍ indrāgnyoḥ* . . . MS.

bāhvor balam TS. TAA.: *bahu bāhvor balam* AV.: *bāhvor balam* Vait. MŚ. PG.

bāhvos (TS. *bāhu*vos) *tava hetayaḥ* VS. TS.: *hetayas tava bāhvoḥ* MS. KS. *palāti didyur naryasya bāhvoḥ* (TS. *bāhu*voḥ) RV. TS. MS. KS.

ūrvoor (TS. TAA. *ūru*vor) *ojaḥ* AV. TS. TAA. Vait. MŚ. PG.

§793. The stem *tanū* and its type. The only form from another stem than *tanū* itself is the fem. accus. sing. *sudrvam* (from **sudrū*, fem. to *su-dru*), which is of course pronounced *sudruvam* and is so written in SV.—The very numerous cases in which *uv* for *v* is written in forms of *tanū* in Tait. texts alone are not listed in full.

nemim tagḥeva sudrvam (SV. *sudruvam*) RV. SV.

yasyai bahvī tanuḥ vīlapṛṣṭhāḥ TB.: *yasyā bahvīyas tanvo vīlapṛṣṭhāḥ* MS.

na dhvasmānas tanvī (TS. *tanuvī*) *repa ā dhuḥ* RV. TS.

tanūs tanvā (TS. TAA. *tanuvā*) *me saha* AV. TS. TAA. PG. Vait.: *tanūr me tanvā saha* MŚ. The AV. mss. read °*me sahed antāḥ* or the like; the vulgate presents a violent emendation, abandoned by Whitney in his Transl. Properly speaking this passage is cadenced prose, rather than verse.

śamī tokāya tanuvē (SMB. *tanvai*) *syonāḥ* TS. TB. ApŚ. SMB. PG. Note that PG. has the characteristic spelling of TS. from which it here quotes (there is a v. l. *tanvai*).

tayā nas tanvā (TS. ŚvetU. *tanuvā*) *śamīlamayā* VS. TS. MS. KS. ŚvetU. NīlarU. Here the meter is intended for anuṣṭubh, and the resolution makes it even worse than the original form.

tanvaṁ (TS. ApŚ. ApMB. HG. *tanuvam*) *me pāhi* VS. TS. MS. KS. AB. ŚB. JB. ŚŚ. ApŚ. PG. HG. ApMB. Prose.

E. Verbal forms.

§794. The materials here are scattering and miscellaneous. A large group contains the participle *suwāna*, from *su* 'press', which is always

written thus in RV. altho pronounced *svāna*; SV. changes the spelling to match the pronunciation:

pra suvānāso (SV. *svā°*) *brhaddiveṣu* (SV. *°deveṣu*) *harayaḥ* RV. SV.

brhat somo vārvdhe suvāna induh (SV. *svāno adriḥ*) RV. SV.

soma u suvāṇaḥ (SV. PB. *ṣvā°*) *sotrbhiḥ* RV. SV. PB.

mitrāḥ suvānā (SV. *svānā*) *arepasah* RV. SV.

indre suvānāsa (SV. *svā°*) *indavaḥ* RV. AV. SV.

ā soma suvāno (SV. *svāno*) *adribhiḥ* RV. SV.

pari śya suvāno akṣāḥ (to be read *akṣāḥ*, cf. Oldenberg *Noten ad loc.*)

RV.: *pari śya svāno akṣarat* SV.: cf. *pari śya suvāno aryayam* RV.

pari suvānaś (SV. *svā°*) *cakṣase devamādanah* RV. SV.

pari suvānāsa (SV. *svā°*) *indavaḥ* RV. SV.

pari suvāno (SV. PB. *svāno*) *giriṣṭhāḥ* (to be read *°ṣṭhāḥ*) RV. SV. PB.

suvānā (SV. *svānā*) *devāsa indavaḥ* RV. SV.

svāno (SV. *svāno*) *arṣa pavitra ā* RV. SV.

svāno (SV. *svānair*) *yāti kavikratuh* RV. SV.

§795. We have already referred (§767) to the Tait. spelling *kṣyant* for regular *kṣiyant*, participle of root *kṣi* (*kṣeti*, *kṣiyanti* etc.), in defiance of meter:

prati kṣiyantaṁ (TS. *kṣyantam*) *bhuvanāni viśvā* RV. VS. TS. MS. KS.

ŚB.

ādityasya vratam upakṣiyantaḥ (TB. *°kṣiyantaḥ*) RV. MS. TB.

§796. Conversely to this, but more in accord with the general usage of the school, Tait. texts show *vyantu* for *vyantu* (root *vī*) in numerous variants, conforming to the meter always in those which are metrical. *samidho agna ājyasya vyantu* (TB. *vyantu*) MS. KS. TB.

aktam (MS. MŚ. *aptubhī*, KS. **artham*) *rihāṇā vyantu* (TS. TB. KhG.

vyantu) *vayaḥ* TS. MS. KS. TB. MŚ. GG. KhG.: *vyantu vayo*

'ktam (VSK. *ripto*) *rihāṇāḥ* VS. VSK. ŚB. KŚ. The comms. on

both VS. and TS., followed by Keith, take the verb form from

vī + root *i*.

vasuvane vasudheyasya vyantu (TB. *vyantu*) VS. MS. KS. TB. AŚ. ŚŚ.

vyantu (TS. *vyantu*) *devā haviṣo me asya* TS. MS. KS.

vyantu (TS. *vyantu*) *devīr ya ṣtur janīnām* RV. AV. TS. MS. N.

vyantu (TB. *vyantu*) *ājyasya* VS. MS. KS. TB.

uta gnā vyantu (TB. *vyantu*) *devapatnīḥ* RV. AV. MS. TB. N.

pībantu madantu (MS. *°lāṇ*) *vyantu* (TB. *vyantu somam*) VS. MS. TB.

prati na tm surabhīni vyantu (TS. *vyantu*) RV. TS. MS. KS.

lekah salekah . . . vyantu TS.: *salilah saligah . . . vyantu* MS. KS.

§797. In two prose variants Tait. texts, with VSK., read *prorvādhām* for the more regular *prorvādhā°* (above, §767):

svargeṇa lokena saṁprorṇuvāthām Vait.: *svarge loke prorṇuvāthām* (MS. °tām, VSK. *prorṇuvāthām*) VS. VSK. MS. ŚB.: *suvarge* (KSA.† *svarge*) *loke saṁprorṇuvāthām* (KSA.† °ṇuvā°) TS. KSA. TB.
ghṛteṇa dyāvāpṛthivī prorṇuvāthām (VSK. TS. ApŚ. *prorṇuvāthām*; MS. MŚ.† *prorṇuvātām*) VS. VSK. TS. MS. ŚB. KS. ApŚ. MŚ.:
vapayā dyāvā° prorṇuvāthām Kauś.

§798. Finally, we find two cases of forms of the root *hū* (of the 6th, *tud*-class?) with *v* exchanging with *w*. The latter are commoner in most texts:

mano nv ā huwāmahe (Vait. °hi; VS. ŚB. KŚ. Kauś. *hwāmahe*) RV. VS. VSK. TS. MS. KS. AB. ŚB. AŚ. ŚŚ. Vait. LŚ. KŚ. ApŚ. Kauś.

See VV I §2.

tam ahve (SV. *u huve*) *vājasātaye* RV, SV.

CHAPTER XVII. METATHESIS, HAPLOLOGY, AND DITTOLOGY

1. Metathesis

§799. On metathesis in Sanskrit in general see Wackernagel I §239, and references. The cases we have noted are almost entirely lexical, but are not without interest as evidence for the extensive operation in the Vedic tradition of this wide-spread linguistic phenomenon. Even when the metathetized form gives a different sense, the fact that metathesis has taken place in a repeated formula remains unquestionable and has linguistic importance.

§800. We begin with metathesis of consonants, and first with a small group in which a single consonant is moved from one place to another: *pālyāny* (ApMB, *kulpāny*) *āvapantikā* AV. ApMB. Here mss. of both texts present both readings; and the variation between *lp* and *ly* may be considered graphic.

asmaddātrā devatrā gachata madhumatī TS.: *asmadrātā* (MS. KS. ŚŚ. add *madhumatī* or °*ti*) *devatrā gachata* (KS. *gacha*) VS. MS. KS. ŚB. ŚŚ. The TS. is doubtless secondary: 'having us as givers' means 'given by us' (so Keith translates; this is of course the meaning of the other variant).

yasyedam ā rajo yujah AV. ArS.: *yasyedam ā rajah* AA.: *yasyedam oja ārujah* ŚŚ. See §244.

endram vagnunā vahata PB.: *vagnunendram hvayata* TB. ApŚ.

§801. Interchange in position between two adjoining consonants occurs a couple of times:

yad ejati jagati yac ca ceṣṭati nāmno (MahānU. *nānyo*) *bhāgo yan* (TAA. Poona ed. 'yam') *nāmne* (MahānU. *yatnān me*) *svāha* TAA. MahānU. In MahānU. v. 1. *mānyo* for *nānyo*, and *yan nāmne* for *yatnān me*. The comm. understands 'let that (all) be my (*ātmanah*) portion by effort—no other'. TAA. comm. says *nāman* = *paramātman*!

yatheyam strī putram agham na rodāt AG. SMB. PG. ApMB. HG.: *yathedam strīputram aganma rudriyāya* MG. The latter is simply a bad corruption: original, 'that this woman may not weep over harm to her children'.

adha jivri (AV. *atha jivri*, mss. *jirvir*; ApMB. *athā jivri*) *vidatham a vadāsi* (RV. *vadāthah*) RV. AV. ApMB. See §544.

§802. More frequent is interchange in position between two not adjoining consonants:

yena turyeṇo brahmaṇā bṛhaspataye 'pavathās tena mahyaṁ pavasva JB.: *yena rūpeṇa prajāpataye †'vapathās tena mahyaṁ pavasva* KS. The original is 'vapathās, as shown by the preceding formula in KS., *trīr vasubhyo 'vapathās* etc. (see Conc.). If the JB. reading is correct, it contains metathesis of *p* and *v*, with assimilation to the following *pavasva*.

mītrāya kulīpayān (MS. *pulīkayān*) VS. MS. See §149, and next. *nākrō makarāḥ kulīpayas* (TS. *kulīkayas*, MS. *pulīkayas*, KSA. *pulī-rayas*) *te 'kūpārasya* (KSA.† *kūvarasya*) VS. TS. MS. KSA. See under prec.

svasti naḥ putrakṛtheṣu (MG. *pathyākṛteṣu*, v. 1. as RV.) *yonīṣu* RV. AB. MG.

viśvasmai bhūtāyādhwaro (KS. MŚ. *bhūtāya dhruvo*) *astu devaḥ* (TS. °*dhvaro 'sī*) TS. KS. ApŚ. MŚ.

abaddhaṁ mano daridraṁ cakṣuḥ sūryo . . . TS. KŚ. BDh.: *adabdhāṁ mana iṣiraṁ cakṣuḥ* (MŚ. *adabdhāṁ cakṣur ariṣṭaṁ manaḥ*) *sūryo . . .* MŚ. ŚG.

gharmaṁ śocantaḥ (AŚ. °*ta*, ŚŚ. °*taṁ*) *pravaṇeṣu* (AŚ. ŚŚ. *praṇaveṣu*) *bībhṛataḥ* AB. AŚ. ŚŚ.

chandonāmānām (VSK. *chandomānām*, TS. °*mānām*) *sāmṛājyaṁ gacheti* (VSK. *gachatād iti*, MŚ. *gached iti*) . . . VS. VSK. TS. ŚB. MŚ.

jari cetīd (mss. *ceṭīd*, p.p. *cya iti it*) *abhiśiṣaḥ* MS.: *ya* (TA. ApŚ. ApMB. *yad*) *ṛte* (PB. †*yakṣate*) *cid abhiśiṣaḥ* RV. AV. SV. PB. TA. KŚ. ApŚ. MŚ. Kauś. GG. ApMB. See §193.

ye no dviṣanty anu tān rabhasva AV.: *yo no dveṣṭi tanūṁ rabhasva* MŚ.: *yo no dveṣṭy anu taṁ ravasva* ApŚ. Here MŚ. transposes the syllables *nu-ta*.

apa snehīr (SV. *snihitīm*) *nṛmaṇā adhatta* (SV. *adhad rāḥ*, KS.† *nṛma-ṇām adadhrām*) RV. AV. SV. KS.: *upa stuhi taṁ nṛmaṇām* (Poona ed. *stuhi taṁ nṛmaṇām*) *athadrām* TA. See §110. The KS. reading looks like a metathesis of *adhad rām*.

agne dakṣaiḥ punīhi naḥ (TB. *mā*, MS. *punīmahe*) RV. MS. TB. The MS. reading may be a metathesis of that of TB., which is secondary to RV.

śam te hiraṇyaṁ śam u santu (ApMB. *sam u śantu*) *āpaḥ* AV. Kauś. ApMB. See §277.

brahmādhiguptaḥ (PG. *brahmābhi*°, MG. *brahmābhigūrtam*) *svārā kṣarāṇi*

(PG. *surakṣitaḥ syām*, MG. *svarakṣāṇaḥ*, most mss. *svārarakṣāṇaḥ*)

AG. PG. MG. Evident corruption in MG.

divas (SV. *divaḥ*) *prsthān adhi tiṣṭhantī cetasā* (SV. *trahantī tejasā*)

RV. SV. With change of surd *c* to sonant *j*, cf. §57.

vājaś ca prasavaś . . . vasuś (TS. *suvaś*) *ca . . .* TS. KS. The syllables *va-su* exchange position yielding *suvaś* (= *sva*).

§803. When a vowel and an adjoining semivowel are interchanged, the result, if the vowel is *a*, is a diphthong in one of the forms. These cases are related to §§747 and 748ff. above, q.v. The following are instances of *e* (= *ay*, *āy*) varying with *ya*, *yā*:

arthaś ca mā emaś (VSK. *me yāmaś*; MS. *ca mā ema*) *ca me* VS. VSK. TS. MS. KS.

vr̥ṣṭidyāvānam (ApŚ. *vr̥ṣṭīm devānām*) *amṛtaṁ svarvidam* MS. KS. ApŚ. *ahā yad dyāvo* (AV. *devā*) *aminūtim ayan* (AV. *āyan*) RV. AV.

āyur vasāna upa vetu (AV. TA. *yātu*) *śeṣaḥ* (TA. *śeṣam*) RV. AV. TA.

itīdam viśvaṁ bhuvanam sam eti (AV. *vi yāti*) RV. AV. N. Synonymous and related roots *i* and *yā*.

ahorātre ūrvaśṣīve (VS. *°ṣṭhīve*, TS. *ahorātrayor vr̥ṣṭyā*) . . . VS. TS. MS.

See §840.

īyaṁ pitryā (AB. *vai pitre*, AŚ. ŚŚ. *pitre*) *rāṣṭry ety* (AV. GB. *etv*) *agre* AV. AB. GB. AŚ. ŚŚ.

tvayāyaṁ vr̥traṁ vadhyāt (VSK. *ba°*, VS. ŚB. *badhet*) VS. VSK. TS. MS. KS. ŚB. Cf. VV I §175, and next.

ā mā stulasya stutaṁ gamyāt (Vait. *gamet*) TS. Vait.: *ā mā stotrasya stotraṁ gamyāt* PB. See pree.

vanaspathīnṛ oṣadhī rāya eṣe (*rāye aśyāḥ*) RV. (both)

ghṛtaṁ eva (BDh. *ghṛtaṁ yavā*) *madhu yavāḥ* BDh. ViDh.

§804. Instances of *o* (= *av*, *āv*) and *va*, *vā*:

sāmāni cakruḥ tatarāṇy otave (AV. *°ṇi vātave*) RV. AV.

vasiṣṭhahanuḥ śiṅgīni kośyābhyām VS.: *oṣiṣṭhahanam śiṅgīnikośyābhyām* (TA. *°kośā°*) TS. TA.

sam eta viśvā (AV. *tr̥iṣve*) *vacasā* (SV. *ojasā*) *patim divaḥ* AV. SV. Roth quotes Ppp. as reading *oham ā-*, evidently for *ojasā*. See §52.

pari ghr̥aṇsam omanā (TB. *parighraṇsa vān manā*) *vān vayo gāt* (TB. *gām*) RV. MS. TB. N. Bad corruption in TB.

§804a. A special case of this interchange involves alternative genitive-ablative forms of *u*-stems, such as *madhoḥ*: *madhvaḥ*. While this concerns noun inflection more than phonetics, we quote the following examples here:

madhvaḥ (SV. *madhoḥ*) *pavanta ūrmayaḥ* RV. SV.

madhvaḥ (SV. *madhoḥ*) *pavasva dhārayā* RV. SV.
madhoḥ pibatam aśvinā VS. MS. ŚB. TA. LŚ.: *madhvaḥ* etc. RV. VS.
 AŚ. ŚŚ.

madhvaḥ (SV. *madhoḥ*) *pibanti gauryaḥ* RV. SV. AV. MS.
madhoḥ cakānaś cōrur madāya AV. SV.: *madhvaś* etc. AŚ. ŚŚ.
vasvaḥ (TB. TA. MahānU. *vasoḥ*) *kuvid vanāti naḥ* RV. KS. TB. TA.
 MahānU.

§805. Instances of *vi*, *vī*, and *yu*, *yū*:

achā ma (SV. *va*) *indram matayaḥ svaridaḥ* (SV. *svaryuvah*) RV. AV. SV.
 GB. Vait.

adyā (also *ṇvat*) *kṛṇuhi vītaye* (SV. °hy *ūtaye*) RV. SV. Cf. §743.
āvitsi (MS. *āvukṣi*) *sarvā osadhīḥ* RV. VS. TS. MS. KS.
nādya śatruṃ nānu (ŚB. †na nu) *purā vivitse* (ŚB. *yuyutse*) RV. ŚB.
vivalam (MS. KS. *yuvalam*) *chandaḥ* VS. TS. MS. KS. ŚB.
mā te vyoma (= *viyoma* or *vioma*; AV. *yuyoma*) *sandṛśi* (AV. °śaḥ, LŚ. †
 °śaḥ or °śe) AV. AA. TA. AŚ. LŚ. MG.

yajñam praṇaya (TS. *pra suva*) *devāyam* (TS. MS. *devāyuvam*) VS. TS.
 MS. KS. ŚB.

devēbhyas tvā devāyuvam (KS. *devāyam*) *prṇacmi* etc. MS. KS. ApŚ. MŚ.
devēbhyas tvā devāyam (VSK. *devāyuvam*) *grhṇāmi* etc. VS. VSK. ŚB.
prāsmān ava prtanāsu pra vikṣu (TB. *yutsu*) RV. TB.

ukthebhyas tvokthāyān grhṇāmi KS.: *uktheyebhya ukthyāyuvam* ApŚ.
varzmā (VS. *varṣimā*) *ca me drāghimā* (TS. *drāghuyā*, MS. *drāghmā*,
 KS. *drāghvā*) *ca me* VS. TS. MS. KS. See §764. TS. apparently
 has a metathetized form for **drāghivā*.

§806. With the following interchanges of *ar* and *rā* are to be compared §§656ff. In fact the *ar* forms in the following concern the *r* vowel, either directly (as containing sandhi of *a* + *r*), or as *guṇa* derivatives of a root in *r*:

tenā rādhyāsam VS. MS. ŚB. TB. AŚ. ApŚ. MŚ. Kauś.: *tenardhyāsam*
 KS. SMB. The latter stands for *tena rādh*°; cf. §659.

agnau samrāadhanīm yaje HG.: *yaje samrāadhanīm aham* ŚB. BṛhU.
 AŚ. SMB. ApMB.: *yuje* (read *yaje* with most mss., Hillebrandt
 p. 250) *ṣamardham im aham* ŚŚ.

ahā avarim (AV. *arātim*) *avidat* (AV. °dah) *syonam* AV. TB. ApMB.

2. Haplology

§807. On this general subject see especially Bloomfield, *PAOS* 16. xxxiv, *AJP* 17. 418; Wackernagel I pp. 278ff., where further references may be found; we may add Lanman in Whitney, AV. 4. 5. 5, and other

references below. We shall content ourselves here with merely printing the variant cases, arranging them in three groups: those in which the longer reading seems to be the original, so that we may assume haplogy; those in which it seems to be secondary, involving dittology; and those in which the question of originality is too uncertain to make classification advisable.

§808. The following are the cases which seem to involve haplogy: *prthivi vibhūvari* (ApŚ. *bhūvari*) . . . KS. ApŚ. This is a very clear case.

On the strength of the isolated ApŚ. form Boehtlingk (pw. 6. 304) set up a goddess *Bhūvari*, who is nothing but a ghost, the shade of the adjective *vibhūvari* after *prthivi*.

viśvasyām viśi pravivīśānsam (KS. †*pravivīśānam*) *īmahe* TS. MS. KS.: *viśo-viśaḥ pravivīśānsam īmahe* AV. Lanman, in Whitney's Transl., has already suggested that the lack of reduplication is due to haplogy. But it may be noted that it improves the meter, also.

ya āste yaś ca carati (AV. *yaś carati*) RV. AV. The haplogy is again noted by Lanman.

trīṇi padāni (TA. MahānU. *padā*) *nihitā guhāsya* (TA. MahānU. *guhāsu*) AV. VS. TA. MahānU. The ms. of Ppp. *padānihatā guhāsu*, em. Barret JAOS 30. 195 to the AVŚ. reading. Clear haplogy in TA. MahānU.

agne 'dabdhāyo 'śītatano ('śīrtatano, 'śīlana) pāhi . . ., see §353.

yāni kāni ca cakṛma (ApŚ. mss. omit *ca*, by haplogy) MS. ApŚ.: cf. *duritāni yāni kāni ca cakṛma* MS.: *duritā yāni cakṛma* TS. TB. TA. (here not really haplogy; *ca* is needed only after *kāni*).

ye vā (MS. omits *vā*) *vanaspatīn anu* (MS. NīlarU. °*patinām*) VS. TS. MS. KS. ŚB. NīlarU. ApMB. Supposed to be metrical even in MS., which is clearly haplogical. In the same verse:

ye vāvaṇṣu (MS.†KS. *ye 'vaṇṣu*) *śerate*, same texts. Here the shorter version can be read metrically by pronouncing *avaṇṣu*, but is nevertheless certainly haplogical.

tena vardhasva cā ca pyāyasva (MS. *vardhasva cā pyāyasva*) VS. MS. ŚB. TA.: cf. *eṣā te agne samit tayā* (MŚ. *tayā teah*) *vardhasva cā ca pyāyasva* VS. ŚB. ŚŚ. MŚ. ApŚ. ŚG. ApMB. ApG. HG. The second *ca* is clearly required.

yad eva kiṃ ca pratijagrahāham (TA. °*jagrāham*) AV. TA. The TA. form (also found in Poona ed.) is indefensible formally and metrically, and is obviously haplogical.

nyag vāto 'va vāti (AV. *vāto vāti*) RV. AV. Lanman notes the haplogy. *yuyuyātām ilo rapo apa sridhaḥ* RV.: *yūyātām asmad rapo apa sridhaḥ* TB. ApŚ. The loss of a syllable leaves its trace in the long ā.

añhomuce pra bhareṃ (AV. *bhare*) *mañṣām* AV. TS. MS. KS. See VV I p. 253.

anādhṛṣṭā apasyo vasānāḥ VS. MS. KS. ŚB.: *anibhṛṣṭā apasyuo vasānāḥ* TS. See Keith on TS.

chandonāmānām (VSK. °*mānānām*, TS. °*mānām*) *sāmraṣṭyaṃ gacheti* (with variants) ... VS. VSK. TS. ŚB. MŚ. 'Lordship of the meters' names' or even of their 'measures' (on VSK. see §802) is better than 'of the Chandomas', a ritualistic slip.

yad ṭapsaradrūr uparasya (ApŚ. *apsararūparasya*) *khādati* KS. ApŚ. The latter corrupt.

guhā hītām nihītām (KS.† omits *ni*°) *gahvareṣu* KS. MŚ.

namah śaṃgave (TS.† *śaṃgāya*, for °*gayāya*?) ... VS. TS. MS. KS. See §250.

yasyedam ā rajo yujah AV. ArŚ.: *yasyedam ā rajah* AA. Others, see §244.

viśvāny anyo bhuvanābhicaṣṭe (MS. °*nā vi*°) RV. MS. TB.: *viśvānyo bhuvanā vicaṣṭe* AV.

parīdam vājy ajinam (PG. °*dam vājinam*) *dadhe 'ham* (HG. *ajinam dhatsvāsau*) ŚG. PG. HG. ApMB. The PG. is not construable. [*yo no agne niṣṭyo yo 'niṣṭyo* ... KS. ApŚ. Conc. quotes ApŚ. as omitting the second *yo*; a modern haplology!]

§809. The following cases are less certain:

mama ca nāma tava ca (KS. once omits *ca*) *jātavedaḥ* KS. (both). The reading with *ca* is prose, the other metrical; this may account for the change, omitting *ca* (before *jā-*).

puru viśvāni jūrvan RV.: *puro rakṣāṃsi nijūrvan* AV. (Ppp. *viśvāni-jūrvan*.) Whitney suggests *viśvā nijūrvan* for RV.; Lauman, *viśvāni ni*°, assuming haplology. As Oldenberg (*Noten* on I. 191. 9) points out, this would make poor meter for a second pāda; he would read *jūrvan*.

svādā nabhrād āṅghāre bambhāre ... MS.: *svāna bhrājāṅghāre bambhāre* ... VS. TS. ŚB.: *svāna bhrāṭ, anghārīr bambhārīḥ* TA.: *svān nabhrād anghāre bambhāre* ... KS. See Keith on TS. 1. 2. 7. 1; he suggests *svāna nabhrāj* as the original.

3. Dittology

§810. The following variants contain the reverse of the preceding, in that the shorter version seems to be the original, and dittological influence has produced the variation:

kukūnanānām (KS. *kūtanānām*, MS. *pūtanānām*) *tvā* ... VS. MS. KS. ŚB.: *kolanāsu* TS. Note double dittology in VS. ŚB.

namo babhluśāya vyādhine (TS. *viryā°*) VS. TS. MS. KS. Either form makes good sense; we assume that the majority have the original. *athem enam pra hignāt pitrbhyaḥ* (AV. *†pitṛñr upa*); and:

athem enam (AV. *athemam enam*) *pari dattāt pitrbhyaḥ* RV. AV. TA.

See Whitney on AV. 18. 2. 4, 5. There is no doubt of the dittology in AV. (note the meter); in 18. 2. 5 it seems textually certain, being read by nearly all mss. and both editions. In 18. 2. 4 there is more variation in the mss., and SPP. reads *athem enam* with the comm.

devā (AV. *devā vā*) *etasyām avadanta pūrve* RV. AV. The meter proves AV. secondary, and Ppp. (Barret, *JAOS* 42. 127) also omits *vā(i)*.

namo giriśāya (VS. *°śayāya*) VS. TS. MS. KS. The stems *-śa* and *-śaya* are both unexceptionable; probably the majority indicate the original.

na sīm adeva āpat (SV. *āpa tat*) RV. SV. ŚŚ. The RV. has an aorist of *āp*, to be read as a trissyllable. SV. tries to improve the meter; cf. VV I p. 138.

nirṛtiḥ nirjarjalpena (MS. *nirjalpena*, TS. *nirjālmakena*, KS. *nirjālmāka-*) *śrṇnā* VS. TS. MS. KS. Obscure word; VS. simulates an intensive from *jalp*.

ye te agna (MS. *agnā*) *indavo yā u nābhayaḥ* (TA. *urṇunābhayaḥ*, but Poona ed. *u nā°* with v. l. *urṇunā°*) MS. KS. TA. The absurd corruption of some TA. mss. seems to be read by the comm. also; perhaps it was influenced by thought of *ūrṇanābhi* 'spider', but this would be as inappropriate as possible here.

anhaspatyāya (VS. ŚB. KŚ. *anhasaspataye*) *tvā* VS. TS. MS. ŚB. TB. KŚ. ApŚ. Stem varying with genitive case form in composition.

ṛtur janitrī tasyā apas (GB. *apasas*) *pari* RV. GB. If GB. is correct it attempts to improve the meter and at the same time furnish a form which can be governed by *pari* (in RV. *apas* is governed by a verb in the next pāda, and *pari* governs *tasyāḥ*). But Gastra reads *apas*, with v. l. *apasas*.

tanūpās (TB. Poona ed. text and comm. *tanūnapāc*) *ca sarasvalī* VS. KS. TB. See §195.

trir asmai sapta dhenavo duduhre (SV. Svidh. *°hrire*) RV. SV. Svidh. See VV I p. 170.

vṛṣā pavitre adhi sāno ayye (RV.* *avyaye*) RV. (both) SV. TA. MahānU. N. Both *avya* and *avyaya* (from *avya?* or *avi?*) are well known, and both are metrically possible; they are triṣṭubh and jagati forms of the same expression. But the latter occurs in a verse

(9. 86. 3) which seems to be a patchwork of older materials (*RVRep.* 453), so that *avye* is probably original.

ājīm na gīrvāho jigyur āsvāh SV.: *ājīm na jagmur gīrvāho āsvāh* RV. For metrical reasons Grassmann considers SV. the original. Against this Oldenberg, *Noten* on 6. 24. 6. The SV. form is unique, the other familiar, and Grassmann's suggestion is unlikely.

§811. Vaguer dittologies seem involved in the following:

nīdhedhāsi . . . puruṣpārham (so KS. and TB. Poona ed., and p.p. of MS.; MS. text *puruṣaspārham*) *yaśasvat* MS. KS.† TB.†.

tato vākā (TS. *tataḥ pāvakā*) *āśiṣo no juṣantām* VS. TS. MS. KS. ŚB. 'Holy words and prayers' or 'purifying prayers'; TS. spoils the meter. Dittology with *p* for *v*.

tena yo 'smat (TA.* *tenānyo 'smat*) *saṃr̥chātai* (MS. mss. *saṃr̥tsātām*) MŚ. TA. The variation is deliberate and intelligent, and scarcely belongs here. TA. repeats a verse in successive stanzas, with this purposeful change; the first version means 'whoever comes against us therewith', the second 'whoever else' etc.

indrāpāsya (v. l. *°yāsya*) *phaligam* ApMB.: *indrāyayāsya śephām alikam* HG. Kirste, 'read *indra āyāsya*'.

4. Haplology or Dittology

§812. In a smaller group we find either haplology or dittology, but it is not certain which, because the original form of the variants is hard to determine. Several of these contain variations between the accusative personal pronouns *mā* and *mām*:

āyur bṛhat tad āśiya tan māvatu (MŚ. *mām avatu*) ApŚ. MŚ.

tan mām āvīt TA. TU.: *tan māvīt* MG.

tan māvatu PB. TA. TU. ApŚ.: *tan mām avatu* MŚ. AG. MG.

punar mām aite (AV. Vait. Kauś. *maite*) *indriyam* AV. ŚB. TA. BṛhU.

ŚŚ. Vait. AG. Kauś. SMB. GG. HG. MG.

§813. Other, miscellaneous cases:

vājajityāyai (KS. *°jityai*) *tvā* TS. MS. KS. ApŚ. MŚ. Stems *jityā* and *jiti*. While the majority agree on the longer form, this is hardly conclusive. KS. is probably on the whole the most original YV. text; only two other schools differ from it; and *jiti* is a much commoner stem than *jityā*, which latter seems to be found only in composition with *vāja* and *āji*.

śiśirāya vikakarān (KSA. † *vikarān*, ApŚ. *vikirān*, vv. ll. *vikakarān*, *vikikirān*) VS. KS. ApŚ. Original form and precise meaning unknown (seemingly some bird). Cf. the preceding formula, *hemantāya kakarān* (KSA. † *kakarān*).

aneṣann asya yā iṣavaḥ (TS. KS. NīlarU. *asyeṣavaḥ*) VS. TS. MS. KS. NīlarU. The presence or absence of the articular relative makes little difference; and the meter is no better in one reading than in the other.

bharatam uddhareṃ anuṣiṅca (MŚ. *uddhareṃ anuṣanti*) TB. ApŚ. MŚ. See §236, end. Either haplology in TB. ApŚ., or dittology in MŚ. which is in any case corrupt, with *v* for *m*.

anu no mārṣtu (VS. TS. ŚB. TA. *anu mārṣtu*) *tanvo yad viriṣṭam* (*vili*^o) AV. VS. TS. MS. KS. ŚB. TA. ŚŚ.

CHAPTER XVIII. FALSE DIVISIONS AND PATCH-WORDS

§814. Except for Sandhi, to be treated in our final chapter, we have now concluded what may be called phonetic variants in the strict sense. In this chapter we shall deal chiefly with variants involving different divisions of words. It may be questionable whether they belong strictly in this volume. Yet they certainly deserve mention, as revealing, perhaps as well as any other groups of variants, the general break-down of sound and sense alike in the Vedic tradition (see §16). There seems no better place than this volume to present these materials, which do not exhaust the subject but illustrate the main types sufficiently.

1. A compound word divided, or vice versa, without further change

§815. In a considerable number of cases the difference between the variant words consists solely in this, that what in one form of the variant is a single compound word appears in the other as two separate words. There being no change in the form of either part, we can sometimes tell only by the accents whether one word or two is intended, and sometimes, indeed, we can not tell at all with confidence. At other times other changes in the formulas suggest a reinterpretation.

§816. We begin with cases in which the original and true form of the variant has one word, the separation into two being secondary, and sometimes uninterpretable:

jagāma sūro adhvano vimadhyam (AV. *vi madhyam*) RV. AV. Whitney rightly says that the AV. reading is a corruption of the other.

oṣiṣṭhahanam śiṅgīnikośyābhyām (TA. *°kośābhyām*) TS. TA.: *vasiṣṭha-hanuḥ śiṅgīni kośyābhyām* VS. The VS. reading is very poor and perhaps should be emended.

yathēyam strī pautram agham na rodāt SMB. PG. ApMB. HG.: *yathedaṁ strīpautram aganma rudriyāya* MG. See §801.

aghoraghoratarebhyaś ca MS.: *ghora ghoratarebhyaḥ* TA. MahānU. Preceded by *aghorabhyo 'tha ghorebhyah*. The forms of Rudra are meant. The tradition is unstable. One ms. of MS. has two accents; but MS. p.p. takes it as one word, which seems likely to be original. TA. has two accents; yet its comm. understands one word, 'more terrible than the terrible', and Poona ed. prints it so (but with two accents!). Comm. on MahānU., however, takes *ghora* as a separate vocative, addressed to Rudra.

manasaspata imam deva yajñam (KS. *devayajñam svāhā vāci*) *svāhā vāte dhāh* VS. KS. ŚB. The variants in AV. 7. 97. 8 and TS. 1. 1. 13. 3, 4. 44. 3, have *deveṣu yajñam*, which supports KS. in meaning. The separate *deva yajñam* is secondary, if indeed it is really the intention of the texts (so comm. on VS., but the accentless voc. is indistinguishable from *deva-* as part of a cpd.).

vācaspate 'chidrayā vācāchidrayā juhvā divi devāvr̥dham (ŚŚ. *devā vr̥dhan*) *hotrām airayat* (KŚ. **yant*, TA. *erayasva*, ŚŚ. *airayasva*) *svāhā* ŚB. TA. KŚ. ŚŚ. The ŚŚ. is uninterpretable.

§817. In the rest it seems more likely that the form with two words is original, altho in some of them there is little to choose:

yajur yuktam (TA.† *yajuryuktam*) *sāmabhīr āktakham tvā* (MS. *ṛkta-khamtā*) MS. TA. Comm. on TA., 'provided with the *yajus*'. In MS. two accents: 'the *yajus* is joined' or the like.

madhu śaspair (MS. *madhuśaspair*) *na teja indriyam* VS. MS. TB. In either case the word *madhu* is a quasi-adjective, modifying either the preceding *bheṣajam*, or *śaspair*. MS. p.p. divides *madhu śaspair* as two words; Poona ed. of TB. prints it as one, but with two accents! (and against the comm.)

madhu havir (MS. *madhuhavir*) *asī* MS. TA. ApŚ. MŚ. So according to the accents of MS. and TA. Probably MŚ. must be read *madhuhavir* like MS.; Knauer separates the words because of the parallel *hutam havir* in MŚ. 4. 3. 34; but MS. also reads *hutam havir* in its version of that passage and follows it immediately with *madhuhavir*, as one word. Cf. prec.

devabarhiḥ (KS. *deva barhiḥ*) *śatavalśam vi roha* TS. KS. TB. ApŚ.: *atas tvam deva vanaspate śatavalśo* (MS. *tvam barhiḥ śatavalśam*) *viroha* VS. MS. ŚB. The latter version suggests taking *deva barhiḥ* as two words, as von Schroeder does in KS. The words are voc., so that the accent proves nothing; TS. p.p. takes it as one word. But Poona ed. of TB. prints it as two.

avīvarata vo hi kam (TS. *hikam*; so printed also in KS.†) AV. TS. MS. KS.

Comm. on AV. (as also that on TS.) as a single, compound particle.

upa prakṣe (AA. ŚŚ. *upaparakṣe*) *madhumati kṣiyantaḥ* SV. AA. ŚŚ. Svidh. This is hard to interpret, whether as one word or as two. For various guesses that have been made see Keith, AA. Transl., p. 285 n. 7. Keith's text of AA. prints *upa prakṣe* with most mss., but against comm., who understands *upaparakṣe* as a prepositional cpd., 'near the *prakṣa*'. Cf. also the infinitive (?) *upaparakṣe*, RV. 5. 47. 6.

- namas te rudra rūpebhyo namaḥ* MS.: *namas te astu rudrarūpebhyah* TA. MahānU. 'Homage to thee, O Rudra! to (thy) forms homage': 'homage be to thy Rudra-forms (terrible forms)'.
- śivā viśvāha bheṣajī* (TS. °*habheṣajī*, VS. °*hā bhe*°; MS. °*ha* [p.p., °*hā*] *bheṣajā*) VS. TS. MS. KS. There is no difference in the meaning, whether the adverb be taken as compounded with the next word or not.
- devīh* (AV. *daivīh*, KS. *trayīṣ*) *ṣaḍ urvīr* (TS. p.p. *ṣaḍurvīh*; and so Conc. assumes for ApMB. HG.) *uru naḥ* (TS. ApMB. *naḥ*, KS.† *naḥ*) *kṛṇota* RV. AV. TS. KS. ApMB. HG. The words are voc. and there are no accents. RV. and AV. p.p. interpret as two words, which seems more natural. No doubt all texts except possibly the Tait. school separate *ṣaḍ urvīr*.
- deva puraścara saghyāsaṁ* (MS. *devapuraś carasa ṛdhyāsaṁ*) *tvā* MS. TA. ApŚ. MŚ. See §147, and §838. MS. p.p. divides *deva* from *puraś* (which it reads by error for *puraś*).
- imāṁ su nāvam āruham* TS. KS. ApŚ.: *sunāvam ā ruheyam* VS. (pratika PG.)
- pra su* (HG. *sa*, read *su*) *mṛtyuṁ* (SMB. *sumartyaṁ*) *yuyotana* SMB. ApMB. HG. The reading of ApMB. is original.
- apa* (AV. *ava*) *śveta padā jāhi* AV. AG. ŚG. PG. ApMB. HG.: *apaḥ śvetapad ā jāhi* MG. Read *apa śveta padā* in MG.; there is no good ground for Kanuer's editing of the text. See his note and comm., and our §134.

2. A compound word divided, or vice versa, with change of form in the prior member

§818. Next we come to cases in which the prior part of what is a compound word in one form of the variant appears in the other with somewhat altered form. Again we begin with the variants in which it appears that the original form contained a compound, which is broken up in secondary texts:

- stomatrayastrīṣe bhuvanasya patnī* TS. KS. AŚ.: *stomaś trayastrīṣe bhuvanasya patnī* MS. The latter corruptly turns the vocs. into nouns, apparently making *stomaś* subject and *patnī* predicate, despite the divergence in gender.
- vāṇmanaścakṣuḥśrotrajihvāghrāṇaretobuddhyākūṭisaṁkalpā* (TA. TAA. °*ākūṭīh saṁkalpā*) *me śudhyantām* TA. TAA. MahānU. See §383.
- śarīraṁ yajñāśamalaṁ* (MahānU. *yajñāḥ śa*°) *kusīdam tasmin śidatu yo* °*smān dveṣṭi* TS. KSA. TA. MahānU. The latter is clearly second-

ary; comm. makes *śarīraṁ yajñāḥ* a sentence, 'the sacrifice is the body'. On the interpretation of the original, which is troublesome, see Keith on TS.

gaur dhenubhavyā (HG. *dhenur bhavyā*) ApMB. HG. The meaning is the same, 'that is to become a milch cow'; but the compound *dhenubhavyā* seems to be the standard expression.

tām vidyām brahmayoniṁ svarūpām (VaradapU. *brahmayoniṣva°*) NrpU. VaradapU. 'The identical womb of brahman', or 'which is identical with the womb of brahman'; either is possible.

adhr̥ṣṭaṁ dhr̥ṣṇvojasam (SV. *dhr̥ṣṇum ojasā*) RV. AV. SV. 'Of irresistible strength': 'irresistible in strength'.

mithucarantam (KS. *mithū°*, TS. *mithus car°*, AV. *mithuyā car°*) *upayāti* (AV. *abhiyāti*) *dūṣayan* AV. TS. MS. KS. There is really no way of deciding the original.

agner (TS. *devānām*) *agneyāny* (KS. *agniyāny*) *asi* TS. MS. KS. One ms. and p.p. of MS. *agner agner yāny asi*. Cf. *agner yāny asi* TS. MS. KS. ApŚ. MŚ. See §357.

devajūte vivasvann āditya te no devāḥ . . . MS.: *vivasvān aditir devajūtiḥ te na ādityā* . . . TS.: *divo jyote* (and, *jyotir*) *vivasva āditya te no devā* . . . KS. Both parts of the epd. are changed to different, tho quasi-synonymous, words.

syond māviśateraṁmadah (TS. *terā madah*) TS. MS. KS. The TS. may be original, as it certainly seems simpler and more natural: 'kindly enter into me as food and drink'. But it is probably a lect. fac. for the other: 'kindly enter into me as Iraṇmāda (Agni, lighting?)'.

rtaprajātā (MŚ. *uta pra°*) *bhaga id vaḥ syāma* TS. MŚ. The latter is secondary but intelligible; §641.

sarvasmād devakilbiṣāt (IŚ. *eva ki°*, VS. *devakilv°*) RV. VS. MS. IŚ. ApŚ.: *viśvasmād deva°* AV. MS. The IŚ. is secondary but sensible; §402.

[*†aindrāsūrāḥ* (KSA. *†aindrāsaurāḥ*) *śyetalalāmās* (KSA.† *śyāmala°*) *tūparāḥ* TS. KSA. Conc. quotes KSA. as *aindrāḥ saurāḥ*.]

[*anyavrataṣya* (TA. *anyādvra°*, printed by Conc. as *anyad vra°*; the accent proves that it is a epd., tho the comm. seems to take it as two words) *saścima* (RV. *saścira*, TA. *saścimah*, Poona ed. *°ma*) RV. VS. MS. ŚB. TA.]

§819. In the following, on the other hand, it seems more likely that the version with two separate words is the original:

svāhā yajñam manasah (KS. 2, 3 *yajñamanasah*) VS. MS. KS. †2, 3 and

23. 5, ŚB. ApŚ. KŚ. MŚ. A verb like *ā rabhe* is understood; the accus. *yajñam* is necessary to the sense, and KS. 2. 3 should be so corrected. In 23. 5 KS. has correctly *yajñam ma°* (not noted in Conc.). '(I take) sacrifice from mind.'

māgadhaḥ puñścali kitavaḥ klībo 'śūdrā abrahmanāḥ (VSK. *puñścali klīvaḥ kitavo 'śūdrābrahmanāḥ*) *te prājāpatyāḥ* VS. VSK.

śatakṣaraḥ chandasānuṣṭubhena ApŚ.: *śatakṣarachandasā jāgatena* Kauś. In Kauś. v. l. *śatakṣaraḥ*. The original reading of ApŚ. (cf. §511) makes the adjective agree with *ayan sruvo* preceding; with change to *śatā°*, having a totally different meaning, it is drawn into composition with *chandasā*.

dahraṁ (v. l. *daharaṁ*) *vipāpmavaraveśmabhūtam* (MahānU. *vipāpman varam veśma°*) TA. MahānU. The Poona ed. of TA. reads *vipāpman vara°*, with v. l. *vipāpmavara°*. MahānU. also has v. l. *varaveśma°*. The most plausible original seems to be *dahraṁ vipāpman varaveśmabhūtam*. This is stylistically better than *vipāpmavara°*, an awkward compound.

dadhad ratnam (AŚ. *ratnā*) *dakṣam pitrbhya* (AŚ. ŚŚ. *dakṣapit°*) *āyuni* (AV. *āyūṅṣi*) AV. AŚ. ŚŚ. Doubtless AV. is original. The edition of AŚ. separates *dakṣa* from *pi°*, evidently regarding it as a voc. *indrah pāśena ṣiktvā vaḥ* (HG. *pāśena vaḥ ṣiktvā*) ApMB. HG.; *indrapāśena sūtrā* PG. See note in Oldenberg's Translation of HG. *aślonā* (AV. comm. *aśro°*) *aṅgair* (TA. *°ṅāṅgair*) *ahrutāḥ* (TA. *ahrūtā*, Poona ed. *ahrutāḥ*, v. l. *°tā*) *svarge* AV. TA. 'Not lame in their limbs', or 'with not-lame limbs'. AVPPP. agrees with TA., but this is the kind of error that occurs very commonly in PPP.; meter indicates that the other version is original.

rudra yat te krayi (VS. KS. *krivi*, VSK. *kravi*, MS. MŚ. *giri-*) *param nāma tasmai* (VS. MS. ŚB. *tasmin*) *hutam asi* VS. VSK. TS. MS. KS. ŚB. TB. ApŚ. MŚ. See §47.

yasya (ApMB. *vy asya*) *yonim prati reto* (ŚG. *patireto*) *grhāṇa* (ŚG. *grbhāya*) ŚG. ApMB. HG. *patireto* looks like a secondary adaptation, tho a very natural one.

ṣaḍ id yamā (TA. *ṣaḍ udyamā*) *ṛṣayo devajā iti* RV. AV. TA. N. Apparently TA. must understand *udyamā* as an adjective.

3. A compound word divided, or vice versa, with change of form in the second member

§820. In other cases the form of the variant containing two separate words shows a change in the form of the second member (sometimes

in the first one too) when compared with the form containing a compound. The second member of the compound, when used as a separate word, has a different inflectional ending, or is otherwise changed in form; sometimes it even appears as a different part of speech (a verb). We begin as before with those variants in which the original form seems to be that containing a compound word:

vr̥ṣṭidyāvānam (ApŚ. *vr̥ṣṭīm devānām*) *amṛtaṁ svarīdam* MS. KS. ApŚ.

The original of MS. KS. means 'nectar of the dwellers in the rain-sky, heaven-finding'; the sacrifice is referred to. In ApŚ. by a lect. fac. the sacrifice is called 'rain, nectar of the gods', etc.

parā swapnamukhāḥ śucaḥ AV.: *paraḥ swapna mukhā kṛdhi* KŚ. 'Away the dream-faced pains': 'away, O sleep, put (thy) faces (appearances).' But KŚ. may intend a compound.

indrāsūrā janayan viśvakarmā TB.: *indraḥ sūrah prathamo viśvakarmā* AŚ. Comm. on TB. takes *indrā sūrā* as two words (and they are so printed in Poona ed.), interpreting as noms. sing. But they must surely be acc. dual of a *devatā dvandva*, object of *janayan*. The whole verse is pretty low bathos. AŚ. has a lect. fac.

bhuvanam asi sahasrapoṣaṇuṣi (ApŚ. *sahasrapoṣaṇ puṣa*) MS. ApŚ. 'Thou art ground prospering with thousand-fold prosperity': 'prosper thou with thousand-fold prosperity'. Verb form introduced secondarily, cf. next.

agne tvāmkāmayaḥ (SV. *tvām kāmaye*) *girā* RV. SV. VS. The original means 'O Agni, with thee-desiring song'. By a lect. fac. SV. introduces a verb form, as in the preceding and next: 'O Agni, I desire thee with song'.

revati predhā . . . , revati yajamāne priyam dhā . . . , revatīr yajñapatiṁ priyadhāviśata, see §747.

āre śatrūn (AV.† *āreśatrum*) *kṛṇuhi sarvasīrah* (AV. °*ram*) AV. TS. AŚ. ŚŚ. MŚ. 'Make him one whose enemies are remote,' AV., doubtless original: 'make [his] enemies remote,' lect. fac. The AV. comm. stumbles over the form and understands two words.

ugraṁpaśyā (MS. *ugrām paśyāc*; TB. *dūrepaśyā*) *ca rāṣṭrabhṛc ca tāni* MS. TB. TA.: *ugraṁpaśye ugrajitau tad adya* AV. In this and the next MS. is hopelessly corrupt; note accents.

ugraṁpaśye (MS. *ugrām paśyéd*) *rāṣṭrabhṛt kilbiṣāṇi* AV. MS. TA. Cf. prec.

āsanniṣūn hṛtsvaso mayobhūn RV. AV. TS. MS. KSA. N.: *āsann eṣām apsūdhō mayobhūn* SV. The latter misunderstands and simplifies the strange cpd. *āsann-iṣūn* 'having arrows in the mouth'. SV. means: 'carrying water in their mouths'.

mama padyāya vi rāja ApMB.: *mayi dohaḥ padyāyai virājah* (MG. adds *kalpalām*) AG. HG. MG.: *mayi padyāyai virājo dohaḥ* ŚŚ. ŚG. PG. The original is *virājah*, gen. of *virāj*.

[*subhagaṁkaraṇī mama* AV.: *subhāgaṁ karaṇaṁ mama* SMB. But Jørgensen properly prints SMB. *subhāgaṁkaraṇaṁ*, as one word.]

§821. In the rest it appears that the form of the variant with two words is the original:

sarūpa vṛṣann ā gahi SV. JB.: *sarūpavarṣā ehi* MS. In the latter nom. of stem *sarūpavarṣa* (with sandhi peculiar to MS.). The other texts, most likely original, have two vocatives.

pari ghraṇsam omanā (TB. *parighraṇsa vān manā*) *vān vayo gāt* (TB. *gām*) RV. MS. TB. N. Hopeless corruption in TB. See §828.

agnir hotā prthivī antarikṣam AŚ. ApŚ.: *agnihotraṁ prthivīm antarikṣam* MŚ. The latter has a careless assimilation to the accusatives of the preceding *pāda*: *ukhām sravanīm agadām akarma*.

pari doṣād udarpithaḥ KŚ.: *paritoṣāt tad arpiṭha* ApŚ. See §63.

mā rudriyāso abhi gulbadhānaḥ (TA. *gur vṛdhānaḥ*) MS. TA.: *mā no rudrāso adhiḡur vadhe nu* (mss. *nuḥ*) MŚ. See §§209, 260; MS. has a gross corruption.

sahasradhāraṁ vṛṣabhaṁ divo duhuḥ (SV. *divoduham*) RV. SV. Verb form in RV.: 'the thousand-streamed bull of heaven they milked'. SV.: 'the thousand-streamed heaven-milking bull'.

uror ā no (VS. ŚB. LŚ. *pururāvno*) *deva riṣas pāhi* VS. TS. MS. KŚ. ŚB. TB. LŚ. See §371a.

4. Last syllable of a word, not a compound, replaced by a patch-word, or vice versa

§822. In not a few cases the last syllable of a word (not an independent member of a compound) is replaced in a secondary text by a separate word, generally a light word (preposition, particle, or pronoun), which may be called a 'patch-word' ('Flickwort'); or the reverse. The cases recorded here differ from those included in the separate sections (§§841-850) on Patch-Words below only in that the degree of phonetic resemblance is here greater; there is no hard and fast line between them.

§823. Since the change in both directions is quite common, it is at times hard to tell, unless on the ground of general text-chronology, which form of the variant is the more original. In the following cases we do not venture to decide this question:

apsarasāv anu dattām ṛṇāni (AV. *ṛṇaṁ naḥ*) AV. TB. TA.: *apsarasām anudattānṛṇāni* MS. (p.p. *anu, dattāni, ṛṇāni*). Either the plur. *ṛṇāni*, or the sing. *ṛṇaṁ* with the pronoun *naḥ*, is quite satisfactory.

vratāni (MS. TB. ApŚ. *vratā nu*) *bībhrad vratapā adabdhah* (TB. ApŚ. ŚŚ. ŚG. *adābhyah*) MS. AB. TB. AŚ. ŚŚ. ApŚ. ŚG. In MS. etc. the older or hieratic form *vratā* is patched by the particle *nu*; in the other the alternative form *vratāni* is used.

mā mā yūnarvā hāsīt (JB. *yono vām hārasih*) PB. JB. LŚ. Both forms incomprehensible.

§824. In the following the form of the variant with the longer word seems to be the original, being replaced in a secondary version by a shorter word plus a patch-word. Here may be mentioned RV. 4. 20. 9b (also in KS., where there is no evidence as to the division intended), *yayā kṛṇoti muhu kā cid ṛvoh*; read *muhukā* with Ludwig and Conc., cf. Oldenberg, *Noten* ad loc.

jāmim (KS. *†camī*) *mā hiṁsīr amuyā* (MŚ. *anu yā*) *śayānā* KS. TB. ApŚ. MŚ.: *mā jāmim moṣīr amuyā śayānām* AV. Acc. to AV. comm. the darbha-grass used in strewing the vedi is addressed; *amuyā* is adverbial. The MŚ. variant makes *śayānā* refer to *jāmim*, conjectured by Ludwig and Henry to mean the uttaravedi, so that in general sense it agrees.

gaurīr (AV. *gaur in*, TB. TA. *gaurī*) *mimāya salilāni takṣati* RV. AV. TB. AA. TA. N.

dhruvāsah (TB. ApŚ. *dhruvā ha*) *parvatā ime* RV. AV. KS. TB. ApŚ. SMB. MG.

stavāno (VS. TS. KS. ŚB. *avā no*) *devyā kṛpā* (VS. ŚB. *dhiyā*) RV. VS. TS. MS. KS. ŚB.

mā rudriyāso abhi gulbadhānah (TA. *gur vṛdhānah*) MS. TA.: *mā no rudrāso adhigur vadhe nu* (mss. *nuh*) MŚ. Altho the MŚ. reading is by all means the most reasonable, it is probably only a lect. fac. TA. accents wrongly *vṛdhā'nah*, and its comm. takes the apparently uninterpretable singular quite calmly as a plural (*vardhamānāḥ*)! Cf. §821.

yō rayivo (SV. *rayin vo*) *rayintamah* RV. SV. KB. ŚŚ. ŚG. VHDh. Benfey ignores the uninterpretable *vo* in his translation, taking *rayin* as accus. of specification.

rṣiṇām putro abhiśastipāvā (TB. *°pā ayam*, AV. *°pā u*) AV. VS. ŚB. TB. See §740.

bhavā kṛṣṇām (AV. *gr°*) *abhiśastipāvā* (AV. *°pā u*) AV. PG. ApMB. HG. See prec.

abhār grṣṇām (ApMB. *āpīnām*, HG. *āpīnām*, AV. mss. **v āpīnām*, em. wrongly *raśānām*) *abhiśastipāvā* (AV. *°pā u*) AV. HG. ApMB. See prec. but one.

ya usriyā apyā (SV. *api yā*) *antar āsmanah* (SV. °nā) RV. SV. See §785.

SV. misunderstands and misdivides the epithet *apyā* 'of the waters'.
achāyam eti (KS. °yam yanti) *śavasā ghṛtena* (AV. *ghṛtā cit*, KS. *ghṛtācīh*)
 AV. VS. TS. MS. KS. The AV. reading looks secondary to that
 of KS., which has an adjective agreeing with *śrucah*, the subject of
yanti; *ghṛtā* can only be construed as an accus. of goal after *eti*,
 whose subject is Agni.

divas cid antād (RV. *antān*) *upamām* (RV. °mām; TA. *upa mām*, so AV.
 v. I. adopted by Whitney, and comm.) *ud ānaḥ* RV. SV. AV. TA.
 While RV. is of course original, the AV. TA. reading is not bad:
 'even from the end of heaven he has attained unto me'. This
 should doubtless be read in SV.

te brahmalokeṣu (TA. °loke tu) *parāntakāle* TA. MahānU. MuṇḍU.
 KaivU.

viprasya dhārayā kavīh RV.: *viprah sa dhārayā sutaḥ* SV. See §189.
somah sutasya madhvaḥ RV.: *somah sutaḥ sa madhumān* SV. See §189.
na vai śvetasyādhyācāre (AG. *śvetas cābhyāgāre*; others all *śvetasyā-*)
 AG. PG. ApMB. HG. MG. Secondary but intelligible reading in
 AG.; see §188.

ubhāv indrā (ŚB. *indro*) *udithaḥ sūryas ca* VS. ŚB.: *aya(h)sthūnam*
 (°nāv) *uditā* (°tau) *sūryasya* RV. TS. MS. KS. See §188.

ūrvam gavyam pariśadanto agman RV. KS.: *urvīm gavyām pariśadant*
 no *akran* AV.

aganma yatra pratiranta (MG. *prataram na*) *āyuh* RV. AV. MG.

sugantuh karma karaṇah kariṣyan JB.: *sugam tvaḥ karmaḥ karaṇah*
karah karasyuh LŚ. See §739.

apa snehitir (SV. *snihitim*) *nṛmanā adhatta* (SV. *adhad rāh*, KS. *†nṛma-*
nām adadhrām) RV. AV. SV. KS.: *upa stuhi tam nṛmān athadrām*
 (Poona ed. varies) TA.

saṁ takṣā hanti cakrī vah (HG. *cakriṇah*) ApMB. HG. Very obscure
 passage; HG. seems to approach closer to a sensible reading.

ṛtena (MG. *ṛte* 'va) *sthūnām* (°nāv, °nā) *adhī roha vaṇsa* (MG. *vaṇṣah*)
 AV. AG. ApMB. HG. MG. Kauś. Knauer says 'wohl nicht *ṛtā*
iva'; yet that would seem to give better sense than *ṛte ava*. In any
 case MG. is secondary.

starevaj (AV. *svaṛ yaj*) *jyotir abhayam svasti* RV. AV.

grāmyamañkīradāsakau ApŚ.: *grāmyam mañgīradāsakau* MS.: *vyāgh-*
ram mañgīradāsa gauḥ Vait. See §49.

§825. In verbal endings (cf. §827):

svastī rāye maruto dadhātana (MG. *dadhātu nah*) RV. KS. AB. MG.
 See VV I p. 281.

pra su (HG. *sa*) *mṛtyuṁ* (SMB. *sumartyaṁ*, MG. *prathamam artin*)
yuyotana (MG. *yuyotu naḥ*) SMB. ApMB. HG. MG.

viśvaṁ tu tvāhutayaḥ sarvā . . . PrāṇāgU.: *viśvanta tvām āhutayaś ca . . .*

MU. Read *viśantu*; see §371.

kriyanta (TB. *priyā ta*, so divide) *ā barhiḥ sīda* RV. AV. KS. TB.

daivya (AV. *°vā*) *hotāro* (TS. *°rā*, AV. *°rah*) *vanuṣanta* (TS. *vani°*, KS.

†vanīṣan na, AV. *sanīṣan na*) *pārve* (AV. KS. *etat*) RV. AV. TS. KS.

vasūni cārur (*cārye*, *cāryo*, *cāyyo*) *vi bhajāsi* (SMB. *bhrjāsi*, HG. *bhajā sa*)

jīvan AV. SMB. ApMB. HG. Cf. VV I p. 96.

jātavedo nayā hy (read *nayāsy*?) *enam suktām yatra lokāḥ* JB.: *jātavedo*
vahemaṁ (ŚŚ. *vahasvainam*) *suktām . . .* TA. ŚŚ.

§826. In the rest it seems that the form containing two words is the older; a secondary version joins a short word on to the preceding word, usually with some further change:

samudreṇa (and *°dre na*) *sindhavo yādamanāḥ* RV. (both). Read *samudre na* in both; Bloomfield, JAOS 27. 77 ff., RVRep. 197; Oldenberg, *Noten* on 3. 36. 7.

tvīṣim indre na (MS. *indreṇa*) *bheṣajam* VS. MS. TB. Bathos in either case; but MS. p.p. *indre, na*. VS. comm. says that *na* means *ca*! *spardhante dhiyaḥ* (*divaḥ*) *sūrye na* (SV. *sūre na*, TS. KSA.† *sūryeṇa*) *viśaḥ* RV. SV. TS. KSA. Change to instr. in TS. KSA. because this is the case naturally construed with *spardh-*.

neva mānse na pībasi AV.: *naiva mānsena pīvari* PG.: *na mānseṣu na snāvasu* ApMB. Perhaps PG. should be divided *mānse na*; at least this is the original reading.

saṁsraṣṭā sa yudha indro gaṇeṇa RV. AV. SV. VS. TS. KS.: *saṁsraṣṭāsu yuṭsv indro gaṇeṣu* MS. 'This Indra the joiner of battle'; 'Indra in the joined battles'.

trīṇi padāni (*padā*) *nihitā guhāśya* (TA. MahānU. *guhāsu*) AV. VS. TA. MahānU. Pronoun *asya* replaced by loc. ending *-su*.

māteva putram bibhṛtā sv (VS. ŚB. *°tāpsv*) *enat* (TS. KS. *enam*) VS. TS. MS. KS. ŚB. The verse is addressed to waters; hence the secondary reading *apeu*.

idam aham rakṣo 'bhi (MS. **rakṣobhūḥ*) *saṁ āhāmi* (TS. *sah dahāmi*) TS. MS. (bis) KS. MŚ. See §383.

āvat tam (TA. Conc. *prāvaritam*, comm. and Poona ed. text *āvaritam*) *indrah śacyā dhamantam* RV. AV. SV. KS. TA. The sole ms. of KS. also reads *āvaritam* (ed. emends). TA. comm. interprets as a gerund (*āvaritya*).

samid dīśām āśayā naḥ (MS. *āśayānaḥ*) *svarvit* (TS. *suvar°*) TS. MS.

KS. AŚ. ApŚ. Both accent and sense show that no pres. mid. pple. (mase.) can be intended, altho MS. p.p. does not divide the word.

yajā no (MS. *yājāno*) *devo* (TB. AŚ. ApŚ. *devān*) *ajarah* *suvirah* MS. TB. AŚ. ApŚ.: *bhavā no dūto ajarah* *suvirah* ŚŚ. ŚG. Again (cf. prec.) the accent shows that MS. p.p. is wrong in not dividing the word, tho this time the participle would be interpretable.

vi ca naśan na iṣo arātayah RV.: *vi cid aśnānā iṣayo arātayah* SV. Benfey renders SV. 'devoured' (root *aś* 'eat', middle pple. in passive sense). It is a Verballhornung; the orig. itself is rather obscure; *vi-naś* is peculiarly used.

yato bhayaṁ abhayaṁ tan (KS. 35. 1c *ṭabhayatvaṁ*) *no astu* (AV. ed. *astī*, misprint) AV. KS.* TB. ApŚ. MŚ.

imam indra vardhaya kṣatriyaṁ me (TB. *kṣatriyāṇām*) AV. TB. Kauś. *viṣṇūvaruṣā* (TB. *ṇān*) *abhisastipāvā* (TB. *ṇā vām*) MS. TB. Followed by *devā yajanta haviṣā ghṛtena*. 'O V. and V., let the 'gods' (TB. comm. *ṛtvijah*) sacrifice to you two as protectors from imprecation' etc. The variant form must be dual, and as MS. can be so interpreted only by understanding it in a bizarre way (stem *ṇāva*, or irregularly from *ṇāvan*), we assume that TB. is orig.

bṛhaspataye (MŚ. *ṇate*) *mahiṣa* (TS. *mahi ṣad*) *dyuman namaḥ* AV. TS. MŚ. Comm. on AV. agrees with TS., which has the correct reading; see §392.

dātum cec chikṣān sa svarga eva AV.: *dātum cec chaknūvānsāḥ* (so, with double accent, Calc. ed.) *svarga eṣām* TA. For the latter read *chaknūvān* (or better *ṇān*) *sā* with Poona ed.; see VV I p. 165.

purastāt (AB. *purastā*) *sarve kurmahe* AB. ŚŚ. See §365.

sumitraḥ soma no (Kauś. *sumano*) *bhava* RV. TS. MS. KS. ŚB. KŚ. Kauś.

stomo yajñas ca (TB. *yajñasya*) *rādhyo haviṣmatā* (TB. *ṇatā*) RV. TB. See §188.

arepasah (ApŚ. adds *samokasah*) . . . *cite goḥ* (SV. *citā goḥ*, ApŚ. *cidākoḥ*) SV. AV. ApŚ. MŚ. See §47.

turaś cid viśvam ṭarṇavat tapasvān AV.: *duraś ca viśvā avṛṇod apa svāḥ* RV.

tam id arbhe haviṣy ā samānam it RV.: *tām arbhasya haviṣah samānam it* SV. KS. TB. ApŚ.

anupūrvān yalamānā yati śtha (AV. *stha*, TA. *yatiṣṭha*) RV. AV. TA. See §86.

agne vitatam antar ā (LŚ. *antarom*) RV. VS. MS. KS. TB. LŚ. VHDh. Assimilation in LŚ. to *vitalam*.

ā no yāhi (also, *ā yāhi*) *tapasā jāneṣu* (MS. *jāniṣṭa*, ŚŚ. *janeṣu ā*) MS. AB. AŚ. ŚŚ. The accent proves MS. wrong; it seems to presuppose *janeṣu ā*.

yad uttarādrāv uparaś ca khādatah AV.: *yad †apsaradrūr uparasya* (ApŚ. *apsararūparasya*) *khādati* KS. ApŚ. In AV. complementary sing. after elliptic dual (Edgerton, KZ. 43. 110 ff.). See VV I p. 270 f.

§827. Verbal endings are concerned in the following (cf. §825): *srucā juhuta no* (ŚŚ. *juhutanā*) *haviḥ* TB. ŚŚ. ApŚ.

tigmāyudhāya bharatā śṛṇotu naḥ (TB. *śṛṇotana*) RV. TB. N. Assimilation of form to the preceding *bharatā* in TB.

yatheyaṁ strī pautram aghaṁ na rodāt AG. SMB. PG. ApMB. HG.: *yathedaṁ strīpautram aganma rudriyāya* MG. See §801.

āprṇo 'si samprṇaḥ (ApŚ. *āprṇoṣi samprṇa*)... ŚŚ. ApŚ. The latter inferior.

ramadhvaṁ mā bibhīta mat (Kauś. *bibhīlana*) AV. Kauś.

pratno hi (TA. *pratnoṣi*) *kam idyo adhvareṣu* RV. AV. TA. See §299.

5. First syllable of a word, not a compound, replaced by a patch-word, or vice versa

§828. Fairly numerous also are the cases in which a light word replaces the initial, instead of final, syllable of a longer word, or vice versa. In the list now following the form with one word is original, the 'patched' form secondary:

śūro nṛṣātā śavasaś (SV. MS. *śra*°) *cakānaḥ* (SV. *ca †kāme*) RV. SV. TS. MS. Assimilation in SV. to the preceding loc. *nṛṣātā*: 'hero in men-winning and in desire for glory'.

vasavaś cātīṣṭhan vasudhātaraś ca AV.: *vasuś cetiṣṭho vasudhātamaś ca* VS. TS. MS. KS. The bad meter and feeble sense of AV. show that it is a corruption of the other; moreover Ppp. agrees with the other texts (Barret, JAOS 42. 108).

śukrāṁ vayanty asurāya nirṇijam RV.: *śukrā vi yanty asurāya nirṇije* SV. 'They weave a bright garment for the Asura': 'the bright (soma-drops) stream variously for the adornment of the Asura'. *nadayor vivratayoh kūra indraḥ* RV.: *na devo vṛtaḥ śūra indraḥ* SV. The 'uncontrolled bulls' of RV. seem to be Indra's horses; lect. fac. in SV.

asūrte (MS. KS. °tā) *sūrte rajasi nīṣatte* (MS. °tā; KS. *na satta*) RV. VS. MS. KS. N.: *asūrtā sūrtā rajaso vimāne* TS. Here *na* seems to be the comparative particle; it is of course secondary.

aryo naśanta (SV. *naḥ santu*) *saṁśanta* (SV. †°tu) *no dhiyaḥ* RV. SV.

- Again a lect. fac. in SV. (*santu* taken with preceding, 'devoured ... be our foes').
- ūrjam bibhrad vasuwanīḥ* (VS. LŚ. ŚG. ApŚ. **vaḥ sumanāḥ*, ApŚ. **vaḥ suranīḥ*, ApŚ. **vasumanāḥ*) *sumedhāḥ* AV. VS. KS. LŚ. ApŚ. (thrice) ŚG. HG. See §227.
- ailabrdā* (MS. °*mṛdā*, KS. *aiḍamṛdā*) *yavyudhah* (VS. *āyuryudhah*, MS. *vo yudhah*) VS. TS. MS. KS. See §241.
- pari ghrāṁsam omanā* (TB. *parighraṁsa vām manā*) *vām vayo gāt* (TB. *gām*) RV. MS. TB. N. The original: 'he shall go thru the heat by your aid unto strength'. Corruption in TB.
- dame-dame suṣṭutya* (TS. °*tīr*, MS. °*tī*, AŚ. ŚŚ. °*tīr*) *vāerḍhānā* (AV. °*nau*, AŚ. ŚŚ. *vām iyyānā*) AV. TS. MS. KS. AŚ. ŚŚ. See §236.
- amanmahīd anāśavaḥ* (PB. °*hit tad āśavaḥ*) RV. AV. PB.
- brāhmaṇebhyo 'bhyanuñātā* (MahānU. *hy anu*°) TA. MahānU.
- tam ahve* (SV. *u huse*) *vājasātaye* RV. SV.
- tilvilā* (misprinted *tilvalā*) *stām irāvatīm* AG.: *tilvilā sthājirāvatī* ŚG.: *tilvalā sthīrāvatī* MG.: *tilvilā syād irāvatī* ApMB. A desperate passage; all forms corrupt. Oldenberg (on ŚG., p. 144) suggests something like *sthāvarāvatī* for the original. In ApMB. a mistaken rationalization; a third person verb is out of place here, since there is a direct address.
- [*pra yaḥ satrācā* (TB. Conc. *sa vācā*) *manasā yajāte* (TB. °*taī*) RV. TB. But Poona ed. of TB. text and comm. *satrācā*.]
- §829. In the rest the form with two words seems to be the original: *adyā mamāra sa hyaḥ samāna* (MS. *sahyaḥ samānaḥ*; p.p. *sah, hyaḥ, sam, āna*) RV. AV. SV. MS. TA. N. The MS. makes no sense, and its p.p. gives the true reading.
- yas tā vijānāt* (TA.* MahānU. *yas tad veda*, AV.* VS. *yas tāni veda*) *sa pituḥ* (VS. MahānU. *pituḥ*, TA. *ṣavituh*) *pitōsat* RV. AV. VS. TA. MahānU. N. See §198.
- sa dahan* (GB. *śadanān*) *pradahan nv* (GB. *v*) *agāḥ* GB. Vait. One ms. of Vait. has the same absurd reading as GB.
- sā prasūr* (ŚG. *suprasūr*) *dhenukā* (HG. °*gā*) *bhava* AV. ŚG. ApMB. HG. *garbhe* (MS. °*bhaḥ*) *sañ* (VS. ŚB. *san*, KS. MS. *sañ*°) *jāyase punaḥ* RV. VS. TS. MS. KS. ŚB. But it is likely that MS. KS. really intend *san* (so MS. p.p.).
- sa eva jātaḥ* (TA. MahānU. *sa vijāyamānaḥ*) *sa janīṣyamānaḥ* VS. TA. MahānU. ŚvetU. ŚirasU.
- svasāra āpo abhi gā ulāśaran* (SV. *udā*°) RV. SV. See §60.
- agne yāhi dūtyaṁ mā riṣanyaḥ* (TB. °*yaṁ vāriṣnyaḥ*) RV. MS. TB. AŚ. See §225.

tan mā jinva TS. MS.: *tan mārjita* KS. See §354. KS. probably secondary.

amun ma iṣāṇa, and: *sarvalokaṁ ma iṣāṇa* VS.: *amun manīṣāṇa*, and: *sarvaṁ manīṣāṇa* TA. The form *iṣāṇa* can properly only mean 'send', but is doubtless felt confusedly as meaning 'wish', as if from *icchatī*: 'send (as if, 'wish') me that (world)',... 'every world'. TA. has a monstrous quasi-imperative middle (with ending *āna*!), as if from the aorist of root *man*; comm. *prayaccha*.

ā samudrā (KS. *ā sīm ugrā*, TS. ApŚ. *āsminn ugrā*) *azucyavuh* TS. MS. KS. ApŚ. Obscure and difficult with any reading, but MS. seems clearly secondary.

apān na yanty (SV. *apo nayanta*) *ūrmayah* RV. SV. 'Like streams of water go (the somas)': '(the somas) lead on the waters'.

upākṛtaṁ kaśamānaṁ yad asthāt (MŚ. *sadhassthāt*, v. l. *sad asthāt*) AV. TS. MŚ. MŚ. If *sadhassthāt* is right (see Knauer's note), it must depend on *upākṛtaṁ*.

pariṣṭaḥ kveṣyasi ApMB.: *pariṣṭaḥ kleṣyasi* HG. The true reading is *kva iṣyasi*, or more properly *eṣyasi*, 'whither wilt thou go?' The HG. has foolishly attempted to rationalize the reading by connecting it with the quasi-root *kliṣ* (thinking of *kliṣ*).

6. Dissyllabic words broken up into two 'light words', and vice versa

§830. Next comes a group which may be said to belong to both the two preceding classes at once. That is, a dissyllabic word is broken up into two light words, or vice versa; often with further changes. We begin as before with cases in which the dissyllabic word seems to be the original:

tad vipro abravīd udak (ŚŚ. *u tat*) AV. ŚŚ. See §65.

ava (RV. *abhi*, MS. *ā vah* [text *vah* preceded by *haviṣā*], VS. ŚB. *vācā*) *somaṁ nayāmasi* (RV. *mṛśāmasi*, VS. ŚB. *avanayāmi*) RV. AV. VS. TS. MS. KS. ŚB.

sanraṇ (KŚ. *sa tvaṁ*) *sanīṁ zavimucā vimuñca* KŚ. ŚŚ. ApŚ. The secondary KŚ. reading may be graphic.

yamasya dūtāḥ kvaṇāḍ vidhāvasi TA.: *yamasya dūtāḥ ca vāg vidhāvati* MS. See §145.

satyaṁ (SV. ApŚ. *sa tvaṁ*) *vṛṣaṇ vṛṣed asi* RV. SV. ApŚ.

irām u ha (AV. *aha*) *praśaṁsati* AV. ŚŚ. ŚG.

pra ṇa (SV. *na*) *indo maha tane* (SV. *tu naḥ*) RV. SV.

samyak (TS. MS. TAA. ApŚ.* MŚ. *sam it*, KS.* *sarit*) *zravanti sarito*

(TAA. Conc. °tā, Poona ed. text and comm. °to) *na dhenāḥ* RV. VS. TS. MS. KS.* ŚB. TAA. KŚ. ApŚ.* MŚ. The second reading of KS., *sarīt*, tho given by all mss., is evidently a mistake for *sam it*, which is secondary to *samyak*.

nyañ (AV. *nī yan*) *nī yanty uparasya niṣkṛtam* (AV. °tim) RV. AV. KS. *tarī mandrāsu prayakṣu* AV.: *sa im* (TS. ī) *mandrā suprayasaḥ* (TS. *mandrāsu prayasaḥ*, MS. *mandrā suprayasā starīman*) VS. TS. MS.: *stanī mandras suprayakṣuḥ* KS. As all commentators realize, the passage is hopelessly corrupt; but *sa im* (ī) looks like a secondary lect. fac. for some single word (as in AV. KS.).

§831. In the following the version with two light words seems to be original:

idaṁ ta ekam para ū ta (TB. ApŚ., but not KS., *uta*) *ekam* RV. AV. SV. KS.† TB. TA. AŚ. ŚŚ. ApŚ. MŚ. Comm. on TB. *uta, api ca*; but the text leaves the word accentless, which, as well as the bad sandhi (*uta ekam*, with hiatus), indicates that the true reading was *u ta* (*te*).

sā tū (SV. *sato*) *dhanam kārīṇe na pra yañsat* RV. SV. 'He verily shall give wealth to the singer': 'he shall give wealth to the virtuous, to the singer'. The genitive, followed by a dative in the same construction, is an indication of the badness of SV.

kavir yaḥ putrah sa im ā (TA. Conc. *sā imāḥ*, Poona ed. text and comm. *sa imā*) *ciketa* RV. AV. TA. N. Comm. on TA. *imā, etāni dṛṣya-mānāni sarvāni bhūtāni*.

vidyām yām u ca (ŚŚ, *uta*) *vidmasi* AB. ŚŚ.

ā yaṁ (MS. MŚ. *āyan*) *narah sudānava dadākuḥ* RV. TS. MS. KS. AŚ. MŚ. The corruption of MS. is indicated by the fact that the verb *ācucyavuh* in the next pāda still has the accent, tho it is no longer in a relative clause, and there is no other reason for the accent.

ku ṣṭhaḥ ko vām aśvinā SV.: *kūṣṭho devān aśvinā* RV. It is universally recognized that RV. must be read *kū ṣṭho*.

utem (SV. *ūtim*) *arbhe havāmahe* RV. AV. SV. MS. *uta-im: ūtim*, 'aid'. *mahī no vātā iha vāntu bhūmau* AV.: *miham na vāto vi ha vāti bhūma* RV. *ā tvā* (AV. *emām*, ŚG. *enam*) *parisrutaḥ* (AG. °kritaḥ, MG. °ṣṛtaḥ) *kumbhaḥ* (ApMB. †*kumbhāḥ*, ŚG. *kumbhyā*) AV. AG. ŚG. PG. ApMB. MG.

tee ā (SV. *teyā*) *bhūṣanti vedhasaḥ* RV. SV. Note resolution of *e* to *ay*. *svaḥpatir yadī vṛdhe* SV.: *svarpatiṁ yad im vṛdhe* RV. AV.

sarvaḥ sarvā vi caratu prajānan MS.: *sa vaḥ sarvāḥ sam carati prajānan* AV. The MS. p.p. *saḥ, sarvāḥ*; in the saṁhitā text stupid assimilation to the following word.

yatrāsprkṣat tanu yac ca vāsasaḥ (ApMB. *tanuwaṁ yatra vāsah*) AV. ApMB.: *yatrā vrkṣas tanuwaṁ yatra vāsah* HG. Probably *yac ca* of AV. is original and *yatra* due to assimilation to the preceding *yatrā*.

[*ā tvam* (GB. *ātman*, but Gaastra correctly *ā tvam*; LŚ. *ā swam*) *indrāya pyāyassa* VS. TS. MS. KS. AB. GB. ŚB. AŚ. ŚŚ. Vait. LŚ.]

[*name tad upadambhiṣar* . . MS. MŚ.: *na ma idam upadambhiṣag* . . . ApŚ. We must read *nā me* in MS. MŚ.; there is no p.p. here, and *name* is simply bad editing.]

[*vī gā indra vicaran spāśayassa* TA. ApŚ. In TA. text printed *vīgā*, but both syllables accented; clearly *vī gā(h)* is intended; so comm.]

7. Longer words, not compounds, broken up into two or more shorter words, and vice versa

§832. We come next to a group of variants in which a word of more than two syllables, generally at least four, is split up into two or more shorter words; or vice versa. Excluded are divisions of compounds into parts, which have been treated above. First come cases in which the longer word is original:

balim icchanto vitudasya (AG. *vi tu tasya*, v. l. *vidurasya*) *preṣyāḥ* (MahānU. AG. *preṣ(hāḥ)*) TAA. MahānU. AG. See §65.

upānasah (*ṣaparyan* RV.: *upo nu sa saparyan* SV. Indra is meant; SV. has obvious earmarks of secondariness.

yad indra citra mehanā (SV. PB. *ma iha na*) RV. SV. PB. AŚ. ŚŚ. N. As in the preceding, a rather obscure word (*mehana*, adv.) is broken up into a series of harmless particles in SV.

na me (so read, §831) *tad upadambhiṣar* . . MS. MŚ.: *na ma idam upadambhiṣag* (once erroneously *udam bhiṣag*) . . . ApŚ. A simple and obvious blunder, possibly only a misprint.

mā (AG. MG. *ā*) *tvā prāpann aghāyavaḥ* (MG. *adyāyavaḥ*) AG. ŚG. ApMB. MG. See §868.

akṣāṇām vagnum (AV. em. *gaṇam*, true reading probably *gatnum* with SPP., see Whitney's note; MS. *ṭvagnum*) *upajighnamānah* (AV. *upalipsamānāḥ*, MS. *avajighram āpah*) AV. MS. TB. TA. The MS. is corrupt; its p.p., yet worse: *akṣṇā*, *avagmam ity ava-gmam*, *avajighram ity ava-jighram*, *āpah*. But the original is obscure enough.

viśvā amīvāḥ pramuñcan mānuṣībhiḥ (KS. *°ṣebhyaḥ*) AV. KS.: *viśvā āśāḥ pramuñcan mānuṣīr bhīyāḥ* VS. TS.: *vy amīvāḥ pramuñcan mānuṣāṇām* MS. Evidently VS. TS. are secondary, tho interpretable; cf. §783.

yasya te viśvamānuṣaḥ (SV. *viśvam ānuṣaḥ*) RV. AV. SV. It is surprising to find the simple and commonplace RV. reading distorted in SV. into one that is much more recondite, and hard to interpret. See Benfey's note in Translation, p. 259.

anvādīdyāthām iha naḥ sakhāyā TB. TA.: *manmā dīdhyānā utā naḥ sakhāyā* MS. The latter seems clearly corrupt; p.p. *dīdhyānān*, the nasal perhaps preserving a trace of the original, which means: 'make us shine here, O ye two friends (Mitra and Varuṇa)'.

yebhyo madhu pradhāvatī (AV. *pradhāv adhi*) RV. AV. TA. The AV. comm., followed by SPP. and Whitney's Transl., reads *pradhāvatī*, correctly.

tvam no devatātaye (AV. *deva dātave*) RV. AV. SV. See §61.

prathamāya januṣe bhūmanesṭhāḥ (AV. *bhuvane*°, ŚŚ. *bhūma nesṭhāḥ*) AV. AŚ. ŚŚ. If ŚŚ. intends this division, it would seem to mean 'that thou shalt lead the world'. Obscure.

yajñāḥ pratyasṭhāt (v. I. *praty u ṣṭhāt*) KS.: *yajñāḥ praty u ṣṭhāt* (v. I. *pratyasṭhāt*) . . . MS.: *yajña pratitiṣṭha* . . . TB. ApS.

apāmityam (AŚ. *apām iltham*) *iva sambhara* MS. KS. AŚ. A graphic error in AŚ.

ubhe yatete ubhayasya (AV. *ubhe asya*) *pratyataḥ* RV. AV. Cf. next.

ubhe id asyobhayasya (AV. *asyobhe asya*) *rājataḥ* RV. AV. In same verse as pree.; here Whitney adopts the RV. reading. See §911.

§833. Next cases in which the reading with one long word is secondary:

ava tara (TS. *avattaram*) *nadiṣv ā* VS. TS. MS. KS. ŚB.: *avattaro nadīnām* AV. *ava tara* 'descend in the rivers' is original; in TS. AV. there is no verb, and one must be awkwardly supplied. The double *t* is suspicious (cf. §401); BR. take it, following the Indian tradition, as from the participle of root *av*, which is not at all likely to lead to the original sense (however it may have been felt in TS. AV.). Keith rejects the comm. and connects with *ava*, while Whitney follows the tradition. MS. p.p. *avattaram*.

prāntar ṛṣaya sthāvīr (SV. *prāntarikṣāt sthāvīr* *te*) *aṣṭkṣata* RV. SV. *pra dhārā yantu madhunāḥ* AB.: *pra dhārayantu madhuno ghṛtasya* AG. (corrupt; abandoned by Stenzler for the other reading).

dyusamantasya ta ādītyo 'nukhyātā BDh.: *dyauḥ samā tasyādītya upadrasṭā* . . . HG. The BDh. reading seems like a secondary adaptation of HG., which is typical stylistically.—The next two variants are in the same passage.

antarikṣasamantasya te vāyur upakrotā BDh.: *antarikṣam samam tasya vāyur upadrasṭā* . . . HG. As pree.

prthivīsamantasya te 'gnir upadragā BDh.: *prthivī samā tasyāgnir upadragā* . . . HG. See pree. two.

sutarasi tarase (MahānU. *sutarasiddhatarase*) *namaḥ* RVKh. TA. MahānU. The latter has a v. l. like the others, but its comm. reads the recorded version, which is obviously a secondary attempt to make the meaning simpler. *Sutarasi* is voc. sing. fem., and *tarase* an infinitive.

śīle vāte punann iva (AŚ. LŚ., mss. of Vait., most mss. of ŚŚ., and v. l. of KSA. *punarniva*) VS. TS. MS. KSA. ŚB. TB. AŚ. ŚŚ. Vait. LŚ. Doubtless a graphic corruption; but its wide spread is curious.

antarā dyāvāprthivī apah suvaḥ TB. ApMB. HG.: *antarā dyāvāprthivyor apasyuḥ* MG. Is *apasyuḥ* understood as *apa-syuḥ*, from *apa-as* 'be away'? It is hard to construe a nom.-sing. of *apasyu*. In any case it is secondary.

anupauhvad anupahvayet HG.: *anu po 'head anuhvayaḥ* ApMB. See §732.

yajñapataye (ŚŚ. adds *vasu*; TA. *yajamānāya*) *vāryam ā swas kaḥ* (TA. *ā swas kar asmai*, ŚŚ. *āsamskarase*) MS. TA. ŚŚ. The latter secondary.

tanūpā ye nas tanvas tanūjāḥ AV.: *tanūpāvānas tanvas tapojāḥ* AB. AŚ. The AV. is probably original. See §254.

ayan sahasram ānavo dr̥ṣaḥ kavīnām matir jyotir vidharma (ApŚ. °mā) SV. ApŚ. MŚ.: *ayan sahasram ā nō dr̥ṣe . . . vidharmanī* AV. Benfey is forced to interpret the corrupt SV. reading *saahasramānavo* as one compound word, against the accents: 'der tausendbewachende'. Probably AV. is original, tho it too is not very sensible.

agnir hotreṇedaṁ (*hotreṇa*, *agnihotreṇedaṁ*) *haviḥ* . . ., see §354.

vande dāruṁ vandamāno vivakmī RV.: *vandadvārā vandamānā vivazṣu* SV. On this troublesome and disputed passage see references quoted in VV I p. 218.

8. Different divisions of two or more independent words

§834. Finally we come to a large class in which two or more independent words are involved in both forms of the differently divided variant. They fall into three subdivisions. Perhaps the simplest (a) are those which concern different resolutions of a final or initial vowel between the two words, so that in one form of the variant the vowel belongs exclusively to either the preceding or the following word, while in the other it (not necessarily the same vowel) contains a fusion of the final of one word with the initial vowel of the next. Secondly, (b)

there are cases in which a final consonant is detached from one word and affixed to the next. And thirdly, (c) cases with more extensive alterations, at least one entire syllable being detached from one word and attached to another; sometimes a whole series of words is affected, resulting in complete revision of the passage.

(a) Different resolution of final-initial vowels

§835. We begin with the cases concerning final-initial vowels. In one form of these variants a vowel at the end of one word or at the beginning of the next belongs exclusively to the one word, while in the other it (not always the same vowel) contains a fusion of a final with an initial vowel. Either form may be the older; we begin with those in which sandhi, combination of two vowels, seems to be the original reading, which is much more frequently the case:

avakrakṣiṇam vṛṣabham yathājuram (SV. *yathā juvam*) RV. AV. SV. *ajuram* 'ageless'; *juvam* 'swift'.

na māṁsam asi nodalam (HG. *no dalam*) ApMB. HG. If the division is so intended, HG. must mean 'thou art not flesh, nor a fragment'. The comm. on ApMB. (Winternitz, Introduction, p. xxiv) takes *nóddalam* for *nd-udāram*, 'nor a (part of the) belly'.

ya ājagma (N. °*muḥ*) *savanemā* (TS. KS. *savamedam*, N. *savanam idam*, VS. MS. ŚB. *ya ājagmedam savanam*) *juṣāṇāḥ* AV. VS. TS. MS. KS. ŚB. N. Conc. suggests *savanemā* (*savanā-imā*) for AV., and Whitney notes that the AV. text (p.p. *sāvanē*, *mā*) is a corruption of this, tho he translates 'ye that have come enjoying me at the libation'.

samidhyamānaḥ prathamānu ḍdharmā (TB. ApŚ. *prathamō nu dharmah*) RV. TB. ApŚ. The later texts stumble over the antiquated forms *prathamā* . . . *dharmā* (neut. plur.) of RV. 'According to ancient ordinances': 'as the very first law'.

prasthāyendragñibhyām somaṁ vocatopo (KB. *vocatō yo*) *asmān brāhmaṇān brāhmaṇā hwayadhvam* KB. AŚ. ŚŚ. As Keith says in his Transl., KB. must be read *vocatopo*. A graphic corruption.

jihvā pavitram akṣināsan (TB. °*nā sam*) *sarasvatī* VS. MS. KS. TB. The original, of which TB. is an uncomprehending corruption, contains *āsan* 'in his mouth'.

viśvalopa viśvadāvasya tvāsaṁ juhomi TS. GB. Vait. ApŚ.: *viśloka viśvadāvyē tvā samjuhomi svāhā* MŚ. Precisely like the prec., except that here the secondary reading is verbally intelligible.

gāva upāvalāvalam (SV. *upa vadāva(e)*) RV. SV. See §60.

yatrāsr̥kṣat tanvo yac ca vāsasah (ApMB. *tanuvam yatra vāsah*) AV. ApMB.; *yatrā sr̥kṣas tanuvai yatra vāsah* HG. The latter corrupt; see §198.

rdhag (RV. AV. *dhruvam*) *ayā* (AV. *ayo*, TS. MS. KS. *ayād*) *rdhag* (RV. AV. *dhruvam*) *utāsamigīhāh* (MS. KS. **śa*, AV. *utā śaviṣha*) RV. AV. VS. TS. MS. KS. ŚB. N. See §234.

yat tvemahe (SMB. *te mahe*) *prati tan no* (Kauś. *prati nas taj*) *juṣasva* RV. TS. MS. Kauś. SMB. PG. ApMB. Original has *tvā-īmahe*. SMB. comm. alternatively takes *mahe* as a verb, *pūjayāmi*, or as a noun, *utsave*, supplying *pūjādikaṁ karma* with *yat*. All mss. agree on it.

āśum tvājau (ApŚ. *ākhum tvā ye*) *dadhīre devayantah* KS. ApŚ. MŚ. *hriṣmaśrum na varmaṇā dhanarcim* SV.: *hriṣmaśrum nārvaṇam dhanarcam* RV.

dhātā vidhātā (MS. *dhartā vidhartā*) *paramola samdṛk* (KS. *paramo na samdṛk*) RV. VS. TS. MS. KS. N. Graphic change in KS., §871.

hotā viṣṭimena (ŚŚ. *viṣṭi me*) *jaritar* AV. AŚ. ŚŚ. Vait. See §367. *tenemām upa siñcatam* RV. AV. TA. N.: *tena mām abhiṣiñcatam* ŚŚ. SMB. Different contexts; *imām* or *mām*.

tena tvam agna iha vardhayemam AV.: *tenāgne tvam uta vardhayemam* (MS. **yā mām*) TS. MS. KS. *imam* or *mām*.

pīteva putram jarase nayemam (MS. *ma emam*) MS. KS. ApMB. HG. The corruption of MS. is indicated by its p.p.: *jarasena*, *ā*, *imam*, pointing to the other reading.

yaded (KS. *ād id*) *antā adadṛhanta* (TS. *adadṛnh*°) *pūrve* RV. VS. TS. MS. KS.

yenākṣā (SMB. **kṣān*, PG. **kṣyār*, ŚŚ. *yenā kṣām*) *abhyāṣicyanta* (ŚŚ. SMB. *abhyāṣiñcatam*, PG. **tām*) AV. ŚŚ. SMB. PG. For the original 'dice' ŚŚ. lamely substitutes 'earth'.

[*tvayāvasena* (ŚG. text *tvayā jvasena*) *sam aśmahī tvā* TS. KS. TB. AŚ. MŚ. Kauś. ŚG. SMB. PG. The ŚG. seems to be a misprint.]

§836. We come now to the much fewer cases in which the original reading assigns the vowel exclusively to one of the two variant words, the form with vocalic sandhi being secondary:

yadārāghatī (read *yadā rā*°) *varadaḥ* Vait.: *yadā rākhātīyau vadataḥ* ApŚ.: *yad adyārādhyam vadantah* MŚ. See §70.

praty eva (ŚŚ. *pra treva*, i.e. *tvā-iva*) *grbhāyata* AV. AB. GB. JB. ŚŚ. *grāvāvadīd* (ApŚ. *grāvē vaded*) *abhi somasyānśum* (ApŚ. **śunā*) KS. ApŚ.

But KS. ed. prints the ApŚ. reading, with v. l. **vādīd*.
śrutakakṣo aram (SV. **kakṣāram*) *gave* RV. SV. Nom.: voc.

vīhi svām āhutīm juṣāṇo manasā AV.: *vīhi svāhāhutīm juṣānaḥ* TS. TB.
The ritualistic exclamation *svāhā* is always allowable, but is here secondary.

viśvasmai bhūtāyādhraro (KS. MŚ. *bhūtāya dhruvo*) *astu devāḥ* (TS. °*dhvaro 'si*) TS. KS. ApŚ. MŚ. *adhvara: dhruva*; it is not certain that the latter is more original.

mā na āyuh param avaram mānadonaiḥ MS.: *mā naḥ param adharam mā rajo 'naiḥ* (MŚ. †*param adhanam mā rajo naiḥ*) TA. MŚ. The MS. is corrupt, and its p.p. is worse: *mā, anat, ā, unaiḥ*! Cf. VV I p. 93.

ā māśiṣo (or *ām āśiṣo*, so MS. understands) *dohakāmāḥ* MS. KS.: *emā agmann āśiṣo dohakāmāḥ* TS. ApŚ. It is possible that KS. also intends *ām* (interjection) *āśiṣo*. It seems that TS. ApŚ. (*ā-imās*) have a lect. fac.

[*ātmāsy ātmann ātmānam* (GB. *ātmanātmānam*, but Gastra as the others) *me mā hīnīḥ* GB. Vait. Kauś.]

(b) Final-initial consonant transferred from one word to another

§837. Next there are a few cases in which a consonant is mobile between words, being attached to the preceding word in one form of the variant, to the following word in another. This process may be illustrated within the RV. itself, in the pāda traditionally recorded as *agner avena marutām na bhojyā*, 1. 128. 5b. Here we must surely read *agne ravena*; see Conc. and Neisser, *ZWbch. d. RV.* I. 127. This is commonly recognized, altho Oldenberg, *Noten*, has some slight doubts. Similarly, it is commonly recognized that for *nrbhir yad yukto vive rapāṇsi*, RV. 1. 69. 8, we must read *viver apāṇsi*; and for *muṣāyus cakram avive rapāṇsi*, RV. 6. 31. 3, *aviver apāṇsi*. Also in AV. 6. 116. 1a, *yad yāman cakrur nikhananto agre*, read probably *yady āman*; see Bloomfield, *AJP* 17. 428, *SBE* 42. 457, and Whitney *ad loc.*

āsann ā (SV. PB. *āsan naḥ*) *pātram janayanta* (KS. °*tu*) *devāḥ* RV. SV. VS. TS. MS. KS. PB. ŚB.

madhu reto (TS. *madhor ato*, KS. †*madhur ato*, AŚ. text printed *madhu-reto*) *mādhavaḥ pāte asmān* TS. MS. KS. AŚ. Keith on TS. thinks the KS. reading is correct. He calls the MS. 'nonsense', which is a little strong considering that we are dealing with a yajus formula; *madhu* and *reto* might be taken as coordinate with either subject or object. But the MS. p.p. reads *madhuh, aṁtaḥ*, pointing towards the KS. reading.

revatī ramadhvam, revatīr amedhyam, see §255.

- d māṣiṣo* (MS. text *ām āṣiṣo*) *dohakāmāḥ* MS. KS. And others; see §836. MS. and KS. may intend the same reading.
- agor arir ā ciketa* RV.: *nāgo rayir ā ciketa* SV. Benfey understands *na-ago(s)*, from *agu* 'nicht preisend' = 'böse'. Doubtful; the SV. is hardly interpretable.
- ubhayor ārtnyor* (TS. *ārtniyor*, NilarU. *ubhayo rājñor*) *jyām* VS. TS. MS. KS. NilarU. An absurd corruption in the last; it can only refer to the two ends of the bow, and so the comm. calmly takes it.
- satyād ā* (ApŚ. *satyā tā*) *dharmanas patī* (ŚŚ. *dharmanā*, and so mss. of MS.; Vait. MS. *pari*, ŚŚ. omits *patī*) AŚ. ŚŚ. Vait. ApŚ. MS.
- purovāto varṣaṇ jinvar āvṛt svāhā* TS. ApŚ.: *purovāta* (KS. °to) *jinva rāvaṭ* (KS. °vat) *svāhā* MS. KS. And other formulas in same passage; see §168. TS. is secondary.
- yam āśvinā namucer āsurād adhi* (ŚŚ. *†namucāv āsure dadhi*) VS. MS. KS. ŚB. TB. ŚŚ. Vait. LŚ. Followed by: *sarasvaty asunoḍ indriyāya*. Some verb, probably a form of *su*, is understood: 'which (soma) the Aśvins pressed out (Caland on Vait. *entnahmen*) from the asuric N.' ŚŚ. is secondary and poor; *dadhi* 'sour milk' conceals *adhi*, to which is affixed the *d* of the abl. which preceded in the original form. For the myth in question see Bloomfield, *JAOS* 15. 144-63.

(c) More extensive false divisions between separate words

- §838. In the rest the alteration involved in the false division is more extensive: at least one syllable is detached from one word and attached to another. Sometimes a whole series of words is affected, as in:
- śatāpāṣṭhādya* (read with Poona ed. of both °*ṭhā gha*) *viṣā pari ṇo vṛṇaktu* TB. TA.: *śarā vāṣṭād dhaviṣā vārṇaḥ* MS. (corrupt).
- pītā bhāsvaty aṇūpamā* TA.: *pītābhā syāt tanūpamā* MahānU. In MahānU. a v. l. agrees with TA. but for *aṇūp*°; but the comm. keeps to the text as printed. He explains *pītābhā* by *pītavarṇā*, and *tanūpamā* by *sūkṣmeṇopamīyate kuṇḍalinīti yām naigamā āhuḥ*. The TA. makes *pītā bhāsvatī* = *pītavarṇā*, and *aṇūpamā* is explained by *laukikānām tanūnām sūkṣmarastūnām upamā bhavitum योग्या*.
- acikradat svapā iha bhuvat* AV.: *adidyutat sv apāko vibhāvā* RV. MS. Whitney says the AV. has 'an adaptation, or corruption, or both' of the other reading. Ppp. *bhavat* for *bhuvat* (§602).
- deva puraścara saghyāsam* (MS. *devapuraś carasa rihyāsam*) *tvā* MS. TA. ApŚ. The MS. is corrupt: p.p. *deva*, *punar iti punaḥ*, *carase*. See §817.

dviṣas taradhyā (ApŚ. °yai) ṛṇayā na īyase (SV. *trase*) RV. SV. KS. AB. ApŚ.: *dviṣas tad adhy arṇaveṇeyase* AV. 'A simple corruption' (Whitney) in AV.

ṛtaṣyartena mām ula (TA. *ita*) TB. TA.: *ṛtāsyā tv ēnam ā'mūtaḥ* MS. (p.p. *tū, enam, mā'm, utdm ma*, in part pointing to the TB. reading). MS. is corrupt; in TB. supply *muñcata* from preceding *pāda*.

graha viśvajānīna niyantar viprāyāma te (MS. p.p. *viprāya*, 'mate'; KS. *nyantar vipra ā ṛsatī*) MS. KS.

§839. In several instances the prefix *su* exchanges with *su* as locative ending:

made suśipram (SV. *madeṣu śipram*) *andhasaḥ* RV. SV.

larī mandrāsu prayakṣu AV.: *sa im* (TS. *i*) *mandrā suprayasaḥ* (MS. °sā *starīman*, TS. *mandrāsu prayasaḥ*) VS. TS. MS.: *stanī mandras suprayakṣuḥ* KS.

maṇḍūky apsu śam bhuvah AV.: *maṇḍūkyā su sam ṛgamah* (TA. *gamaya*) RV. TA. The familiar association of the frog with waters leads to the secondary reading of AV.

§840. The rest hardly need classification:

yas te soma prajāvat so 'bhi so aham MahānU.: *yās te soma prajā vatso 'bhi so aham* TA. Both are obscure, and the far-fetched interpretations of the comms. give little help. For instance, the TA. comm. explains *soma* as *sa + uma*, from *umā* = *brahmadevī*, so that *soma* = *paramātman*!

viśvakarman bhauvana mām didāsitha (ŚB. *manda āsitha*) AB. ŚB. ŚŚ. *didāsitha* is taken as a desiderative from *dā*. 'O V. Bh., thou didst seek to give me (the earth) away': '... thou wast slow of wit (so comm., *mandamatih*)'. Either meaning is possible.

bhrātāntarikṣam abhiṣastyā naḥ (TA. *abhiṣasta enah*) AV. TA. Comm. on TA.: *yad eno 'smābhīḥ kṛtam tad abhiṣastah śatrusthānīyam*! It would be better to understand *abhiṣaste*, 'upon the accursed one (may) the sin (light)'. Whitney understands a verb 'save' in AV. *samudrād udajāni roḥ* (ApŚ. *udacann iḥ*) *srucā* MS. ApŚ. The ApŚ. reading seems better.

yā samjāyantam adhi yāsu vardhase KS.: *āśum jāyantam anu yāsu vardhase* RV. VS. TS. MS. ŚB.

mānasya patnī śaraṇā syonā AV.: *mā naḥ śapatnaḥ śaraṇaḥ syonā* HG. See §189.

jyēṣṭhasya dharmam dyukṣor anīke SV.: *jyēṣṭhasya vā dharmam kṣor anīke* RV. The bad form *dyukṣor* is taken by Benfey as for *dyukṣayor*, from *dyukṣa*.

- brahmādhiguptaḥ* (PG. *brahmābhi*°, MG. *brahmābhigūrtam*) *svārā*
kṣarāṇi (PG. *svarakṣitaḥ syām*, MG. *svarakṣāṇaḥ*, most mss. *svārā-*
rakṣāṇaḥ) *svāhā* AG. PG. MG. The original is probably AG.,
 see §742. PG. has a simple lect. fac.; MG. is corrupt.
- yena bhūyās ca rātryām* (ApMB. *carāty ayam*, MG. *caraty ayam*, PG.
bhūriś carā divam) AG. PG. ApMB. MG. See §61.
- sarasvatyaī vāco yantur yantriye* (VSK. *vāco yan turye turyam*) *dadhāmi*
 VS. VSK. ŚB. Corruption in VSK.
- āyuhpati rathamtarām* (MŚ. *āyuh pratiratham*°) *tad aśīya* . . . ApŚ. MŚ.
 Caland would read °*pati* (nom.) in ApŚ., and observes that MŚ. is
 yet more corrupt.
- ud vaṇśam iva yemire* RV. SV. TS. KB. N.: *ūrdhvaṇ kham iva menire*
 Mbh.
- krateḥ varigṭham vara āmurim uta* RV. AV.: *kratve vare sthemany āmurim*
 uta SV.
- ruvad dhokṣā* (TB. *nṛvadbhyo 'kṣā*) *paprathānebhīr evaiḥ* RV. MS. AB.
 KB. TB. See §684.
- prathamachad* (KS. *parama*°) *avarān* (TS. *paramachado vara*) *ā viveśa*
 RV. VS. TS. MS. KS. Keith takes *paramachado* as a gen. depend-
 ing on *vara* (*vare*). The result is close to nonsense.
- ā devo yāti bhuvanāni paśyan* (TS. MS. *bhuvanā vipaśyan*) RV. VS. TS.
 MS.
- tena saṁharau kṛṇmasi* AV.: *tena sann anugrṇāsi* HG. See §47.
- pathā madhumatā bharan* (MS. °*mad ābharan*) VS. MS. TB. Either
 makes good sense.
- ahorātre ūrvaṣṭīve* (VS. °*sthīve*, TS. *ahorātrayor vṛṣṭyā*) *bṛhadrathanitare*
ca me yajñena kalpetām (VS. †*kalpanām*) VS. TS. MS. Cf. §803;
 TS. secondary.
- pumānsam vardhatām mayi* ŚG.: *pumān saṁvartatām mayi* PG.: *pumān*
garbhas tarodare SMB. See §97. Despite the Conc., ŚG. is quite
 correct, and may well be the original reading.
- jāmim itvā mā vivitse lokān* TA.: *jāmim pteḥ māva patsi lokāt* AV. See
 §198.
- hiranyavad annavad dhehi* (ApŚ. *annam adhyehi*, read *annamad dhehi*)
mahyam KS. ApŚ.
- utem ananṇamuh* (KB. ŚB. ŚŚ. KŚ. *uteva naṁ*°) TS. MS. AB. KB. ŚB.
 AŚ. ŚŚ. KŚ. ApŚ. MŚ.
- athem ava sya vara ā prthivyāḥ* TS. AŚ. ŚŚ. MŚ.: *athemam asyā vara ā*
prthivyāḥ AV. See §236.
- ulānyo asmad yajate vi cāvah* (TB. *vīcāyah*) RV. MS. TB. N. See §254.

anūdhā yadi jījanad (SV. *yad ajījanad*) *adhā ca nu* (SV. *adhā cid ā*) RV. SV.

pra su (HG. *sa*) *mṛtyuṃ* (SMB. *pra sumartyaṃ*, MG. *prathamam artim*) *yuyolana* (MG. *yuyotu naḥ*) SMB. ApMB. HG. MG. The last is secondary.

yaśasendrābhraspatī (ArS. *yaśo mendrā*) ArS. PG. MG. Graphic change.

dyumattamā supratīkasya sūnoḥ (AV. **tīkaḥ sasūnuḥ*) AV. VS. TS. MS. KS. ŚB. See §189.

dhiyā martāḥ śaśamale (SV. *martasya śamataḥ*) RV. SV. See §189.

yaśo bhagaś ca mā vidat (MG. *riṣat*, most mss. *riṣak*) PG. MG.: *yaśo bhagasya vindatu* ArS. See §189.

yunaḥmi tisro vipṛcaḥ sūryasya te (MŚ. *viṛtaḥ sūryaḥ save, or savah*) TS. ApŚ. MŚ. See §189.

pragāyāmasy agrataḥ PG. ApMB.: *pragāyāmy asyāgrataḥ* MG.: *†prajāyāmasy agrataḥ* HG. *asya* in MG. is to be taken in a cosmic sense; it is of course secondary.

yamasya loke adhirajjur āyat (TA. *āya*, MS. *loke nādhir ajarāya*) AV. MS. TA. Whitney describes the MS. as a 'corrupt guess'.

māyādevā avataraṇ HG.: *adevā devavattaram* ApMB. See §401.

ā gharṇo agnīm ṛtayanu asādi (TA. *asādīt*) RV. TA.: *ā gharṇo agnir amṛto na sādī* MS. The latter is of course secondary.

adha syāma surabhayo (ApŚ. *syām asur ubhayor*) *grheṣu* AV. KS. ApŚ.: *athā syāta surabhayo grheṣu* MS. The ApŚ. is worthless; Caland tacitly adopts the other reading.

[*iṣur nāvīrastāram* ŚŚ.: *iṣum na vīro astā* AV. RWh. by emendation; but mss. as ŚŚ. except for *iṣum*.]

[*pātaṃ mā dyāvāpṛthivī adyāhnaḥ* (Kauś. text *aghān naḥ*) TS. ApŚ. Kauś. Read *adyāhnaḥ* in Kauś.; cf. critical note, p. 295, n. 4 of ed. In the reading quoted for ms. Bū *hna* should be read for *dna*.]

9. Patch-words

§841. In the earlier parts of this chapter, and especially in §§822-31, we have met many cases of variation between a longer word and a shorter word 'patched' by a light word. We shall now add a group of variants involving such light words—'patch-words', Flickworte, Lückenbüsser—to which 'false division' in the strict sense seems not to apply, because the phonetic resemblance between the variant words is insufficiently close. There is no hard and fast line between the two groups, however, and we are far from regarding the separation we have

made as absolute. Doubtless many of the variants which follow might with justice have been classed above. At least they all belong in the same chapter.

§842. For instance, in a pāda like

syonam patye (AV. *patibhyo*) *vahatum kṛṇusva* (AV. *kṛṇu tvam*) RV.
AV. SMB. ApMB. MG. N.,

it is clear that AV. has substituted an active imperative form for a middle, filling out the meter with the pronoun *tvam*. There is still a certain resemblance in sound between the syllables *tvam* and *-sva*. This resemblance approaches the vanishing point in

nī no rayīm subhojasam yuvasva (TS. *yuweha*) RV. VS. TS. MS. KS., where TS. likewise uses an active for a middle imperative, patching the pāda with the adverb *iha*. And in a pāda like

āpas tad ghnantu sarvadā (MG. *te sadā*) MG. YDh.,

it would obviously be impossible to speak of 'false division', since *sarvadā*, if it is the original reading, cannot be thought of as divided into *te sadā*; rather, the synonym *sadā* is substituted, and the line is then patched by inserting the light word *te*. If, as we suspect, the original form of this pāda was that of MG., the order of change is reversed, but the principle is the same.

§843. Prevailing these variants are concerned with metrical requirements, as is clearly suggested by the above examples. The use of a patch word is designed to fill out a metrical unit which would otherwise be defective. This comes out very interestingly in a small group of cases where the original reading had or seemed to have defective meter, and in a secondary text this is corrected by inserting a patch word:

agnīm (SV. *agnim u*) *śreṣṭhaśociṣam* RV. SV. In RV. *śreṣṭha-* constituted three syllables (Wackernagel I p. 51). The SV. has lost consciousness of this fact, feels that a syllable is lacking, and inserts the harmless *u*.

viṣe viṣam aprkthāḥ (*aprāg api*) AV. (both). The shorter form (with ending read as two syllables?) was probably the original.

yataḥ sūrya udeti AV.: *yataś codeti sūryaḥ* ŚB. BṛhU. KaṭhaU. †4. 9a. *āsūn huve suyamān ūtaye* TS. MS. KS.: *āsūn iva suyamān ahva ūtaye* AV. Here the longer form of AV. may be original; at least it is better not only metrically but in sense.

§844. There are, however, a few cases in which the addition of a patch word spoils, or at least injures, the meter. In one of these the form without the patch word is probably historically secondary, and due to an attempt to improve the meter by omitting (instead of adding) a light word:

tasmai no (AV. *mā*) *devāḥ paridatteha* (AV, PG, °*dhatteha*, KS. MŚ. °*dhatta*) *sarve* (MŚ. *viśve*) AV. TS. KS. MŚ. SMB. PG. BDh.

Even the KS. MŚ. form, lacking *iha*, is not really good in meter.

§845. But in most cases of this sort the light word appears to have been added secondarily, to the detriment of the meter:

śatena pāśair varuṇābhi dhehi KS.: *śatena pāśair abhi dhehi varuṇainam* AV. The reading of Ppp. (Barret, JAOS 37. 298) is that of KS., and this is doubtless original.

taṁ ahaṁ punar ādade KŚ. PG.: *imaṁ taṁ punar ādade 'yam* (read 'ham, as Kirste suggests) HG.

tasmā u rādhaḥ kṛṇuta praśastam (AV. *kṛṇuhi supraśastam*) RV. AV. The superfluous *su* is ignored by AV. Anukramaṇi and omitted in Ppp. (Barret, JAOS 41. 266).

§846. Once SV. omits a pronoun from a good and simple pāda of RV., thereby spoiling the meter; the change was possibly conditioned by the use of the hieratic case form *sulāsaḥ* (straining for archaic effect), which made the pāda too long, altho the omission of *ime* leaves is too short: *tubhyaṁ somāḥ sulā ime* RV.: *tubhyaṁ sulāsaḥ somāḥ* SV.

§847. Change of meter makes both forms passably metrical in the following:

anumate 'nu idaṁ manyasva AV.: *anumate 'nu* (KapS. *ṣanu*) *manyasva na idaṁ* KS. Cf. *anumate 'nu manyasva* (prose) GG. KhG. HG. ApG.

apāṁ napātāṁ aśvinā huve dhiyā (TS. *ṭhayantam*) AV. TS. The mss. of AV. read *aśvinā* (accented) and *dhiyaḥ*. Neither text makes sense as presented in the mss., but both are metrically correct. See Whitney's and Keith's notes.

§848. In the next AV. by a later resolution gets two syllables out of one of RV., and to save the meter omits the light word *u*:

agnir vidvān sa yajāt sed u hotā (AV. Kauś. *sa id dhotā*) RV. AV. TS. MS. KS. ŚB. See §996.

§849. In the remainder the variants with and without patch word are metrically equivalent. We shall begin with those in which the form with patch word is probably secondary; they are, as we should expect, far the more numerous group:

imaṁ (AV. **taṁ u*) *me agadaṁ kṛta* (AV. *kṛdhi*) RV. AV.* VS. TS. *anu manyasva suyajā yajāma* (MŚ. *yaje hi*, most mss. *yajeha*) TS. MŚ. *taṁ manyeta* (ViDh. *taṁ vai manyet*) *pīlaraṁ mātaraṁ ca* SaṁhitopaniṣadB. VāDh. ViDh.

asmān (AV. *sā naḥ*) *sīte payasābhyāvartsva* AV. VS. TS. MS. KS. ŚB.

upa yajñam asthita (MŚ. *astu no*) *vaiśvadevī* RVKh. AV. ApŚ. MŚ. *apasedhan* (SV.† °*dhan*) *duritā soma mṛdaya* (SV. *no mṛda*) RV. SV. See VV I §194. In RV. *r* in *mṛdaya* is long; in SV. it was pronounced short, and the change with insertion of *no* is intended to improve the meter.

marutām pītas tad aham grṇāmi (MS. *grṇe te*) TS. MS.: *marutām pītar uta tad grṇimahi* KS.

tasya doham aśimahi (KS. *aśīya*, AŚ. *aśīya te*) VS. MS. KS. TB. ŚB. TA. AŚ. ŚŚ. In KS. prose.

tvaṣṭā sudatro (TA. *no atra*) *vi dadhātu rāyaḥ* RV. VS. MS. KS. ŚB. TA. ŚŚ. N.

sa naḥ pīto madhumān ā viśeḥa (Kauś. *viveṣa*) KS. Kauś.: *sa no mayobhūḥ pīlav* (TS. TB. *pīto*, MŚ. *pītur*, SMB. Jørgensen *pīlar*) *āviśasva* (AŚ. *āviśeḥa*, MŚ. *āviveṣa*) TS. TB. AŚ. MŚ. ŚG. SMB. PG.

aṅgirobhīr ā gahi yajñīyebhīḥ RV. TS. MS.: *aṅgirobhīr yajñīyair āgahīha* AV.

dadhad ratnāni (RV. once *ratnā vi*) *dāśuḥ* RV. (thrice) SV. VS. TS. MS. KS. TB.: *dhattam ratnāni dāśuḥ* RV.: *dadhad ratnā dāśuḥ vāry-āṇi* RV. VS.

tvīṣir apsu goṣu yā puruṣeṣu AV.: *tvīṣir aśveṣu puruṣeṣu goṣu* TB. The Ppp. agrees with TB. (Barret, *JAOS* 30. 204).

anāgā devāḥ śakuno grheṣu (AV. *grham naḥ*) RV. AV. MG. The Ppp. according to Roth agrees with RV.; and the AV. text makes poor sense as Whitney observes.

abhān mama (KS. *nu naḥ*) *sumatau viśvavedāḥ* TS. KS. PG.

ahnā yad enaḥ kṛtam asti pāpam (AŚ. *asti kimcit*; ŚŚ. *enaḥ cakṛmeha kimcit*) AŚ. ŚŚ. ApŚ. MŚ. ApMB.

edaṁ barhīr nī ṣīdata (AŚ. ŚŚ. *ṣīda naḥ*) RV. VS. KB. AŚ. ŚŚ. Change of context in AŚ. ŚŚ. requires a singular verb, and the pāda is nestly patched with *naḥ*.

devēbhyo havyam (MS. MŚ. MG. *havyā*) *vahatu* (TB.* AŚ. ŚŚ. ApŚ. *vaha naḥ*, Kauś. **vaha*) *prajānan* RV. AV. VS. TS. MS. KS. ŚB. TB.* AŚ. ŚŚ. Vait. ApŚ. MŚ. Kauś.* MG. In one form Kauś. is unmetrical, lacking *naḥ*.

pra tad voced amṛtasya (VS. *amṛtam nu*, TA. MahānU. *voce amṛtam nu*) *videān* AV. VS. TA. MahānU.

vīryebhīr (MS. *vīrebhīr*, AV. *yau vīryair*) *vīratamā śaviṣṭhā* (TB. *śaci*^o, Poona ed. *śavi*^o) AV. VS. MS. ŚB. ŚB. TB. AŚ. ŚŚ.

punantu viśvā bhūtāni (MS. *bhūtā mā*) AV. VS. MS. KS. Is the MS. reading a reminiscence of *viśve devāḥ punīta mā*, which is the RV. form of this pāda?

katam pavitrā vitatā hy (MS. *vitatāny*) *āsu* MS. ApŚ. ApMB. Undoubtedly MS. is original; form assimilation to *pavitrā* in the others. *hwayāmi* (AV. SV. TS. MS. *huve nu*) *lakram puruhūtam indram* RV. AV. SV. MS. VS. TS. KS. MahānU.

apriye (AV. **apriyaḥ*) *prati muñcatām* (Kauś.† °*lam*, AV. **muñca tat*) AV. (bis) Kauś.

sarvān agnīn (AV. *śivān agnīn*) *apsuśado huve vah* (MS. omits *vah*; AV. *havāmahe*) AV. TS. MS. TB. See VV I p. 253.

§850. The much fewer cases in which the form with a light word seems to be the older are:

ṛṣiṇām ca stutir (SV. *suṣtutir*) *upa* RV. SV. VS. TS. MS. KS.

agnim indram (TB. *agnī indrā*) *ṛtrahanā huve 'ham* (TB. *vām*; MS. °*hanam huvema*) AV. MS. TB.

yā antarikṣyā (TB. ApŚ. °*kṣa*) *utā pārthivāsah* (TB. ApŚ. AG. *pārthivir yāḥ*) KS. AG. TB. ApŚ. Since the adjectives are feminine (agreeing with *āpah*), the KS. form is less regular (Wackernagel III §62); but it may nevertheless be the original.

yā akṛntann awayan yā atanvata (AV. *yās ca tatnire*) AV. SMB. PG. ApMB. HG.: *yā akṛntan yā atanvan* MG. Discussed in VV I §§46, 218.

jarām gachāsi (PG. *gacha*, AV. *su gacha*) *pari dhatsva vāsah* AV. PG. ApMB. HG. Only the relative antiquity of AV. favors greater originality of its reading; and perhaps this is not conclusive.

CHAPTER XIX. RIME WORDS

§851. A large majority of all the variant words treated in this volume are rime words, in so far as they are not different forms of identical words. But in addition to these, there are found not a few other variants which rime with each other and tend to be associated, at least partly on that account. It seems worth while to present some examples of such variants; the list includes, of course, only words which do not seem to be explicable by any of the phonetic changes treated above, nor yet by graphic confusion. Even so restricted, the list could no doubt be extended. We hope, however, that we have included at least all cases of the repeated occurrence of such rime words in variation. They are sufficiently numerous to illustrate the phenomenon as a whole. It is to be noted that the words are as a rule fairly close to one another in sense as well as sound; that is, they are mostly quasi-synonyms.

§852. We begin with the roots *jīva* and *pinv*, closely associated from early times, and semi-synonyms: 'inspire' and 'make to prosper'. The ease with which they interchange is illustrated well by the first two formulas, which follow one another in the *Sarīhitās*; both verbs are found in all texts that have both *pādas*, but the two are exchanged in different texts:

mano me jīva (MS. KS. *pinva*, Vait. *mano jīva*) VS. TS. MS. KS. Vait.

Followed by:

vācam me pinva (MS. KS. ŚŚ. *jīva*) VS. TS. MS. KS. ŚŚ.

tad indrāgnī jīvatam (MŚ. † *pinvatām*) *sūṇṇāvat* TB. ApŚ. MŚ.

jīva (AŚ. † *pinvam*, read *pinva*) *gā jīvārvatāḥ* TB. ApŚ. AŚ. Cf. *pinvatam gā jīvatam arvato naḥ* RV. KS.

§853. Other verb forms are:

ūrjā prthivīm gachata (MS. *yachata*) TS. MS. KS. TB.

paramam padam ava bhāti (VS. ŚB. *bhāri*) *bhūri* (TS. *bhūreḥ*) RV. VS.

TS. MS. KS. ŚB. N. The comm. on VS. calmly says: *avabhāri avabhāti, takāsthāne chāndaso rephaḥ!* BR. derive from root *bhṛ*, as aor. pass. 'wurde eingedrückt', which is at least possible.

trikadrūkebhīḥ patati (AV. *pavate*) RV. AV. KS. TA. ApŚ. Cf. Hilbrandt, *Ved. Myth*¹, I. 500.

pratilāmīti (AŚ. °*nīti*, TS. KSA. TB. *pra sulāmīti*) *te pitā* VS. TS. MS. KSA. ŚB. TB. AŚ. ŚŚ. Derived by the comms. from roots *tī* and *sul*, both with obscene meanings, and both unknown otherwise.

saṁ bāhubyām dhamati (AV. *bharati*, TS. TA. *namati*, KS. *namate*, MS. *°bhyām adhamati*) *saṁ patatraiḥ* (KS. *yajatraiḥ*) RV. AV. VS. TS. MS. KS. TA. MahānU. ŚvetU. *saṁ-dham* and *saṁ-nam* practically synonyms here, 'weld together'. Note also the noun forms *patatra*: *yajatra* (graphic change).

asadan (TS. *asanan*) *mālarām purah* (TS. *punah*) RV. AV. SV. ArS. VS. MS. KS. ŚB. Practically synonyms: 'has seated himself': 'has reached'.

yābhyām svar ajanann (TB. *suvar ajayann*) *agra eva* MS. TB. MŚ.: *yābhyām ajayan svar agra eva* AV. 'By which they created (won) light in the beginning.'

saṁ grāvabhir nasate (SV. *vasate*) *vīte adhware* RV. SV. Both 'unite with'; SV. lect. fac. (*saṁ-nas* was obsolete).

rasena saṁ asṛkṣmahi (RV. *agasmahi*, KS. LŚ. *aganmahi*, AV. JB. *aprkṣmahi*) RV. AV. VS. TS. MS. KS. JB. ŚB. TB. LŚ. ApMB. *saṁ-srj* and *saṁ-prc* practically synonyms. Cf. *saṁ-prc* and *saṁ-sprś*, §375.

aṅgād-aṅgāt saṁbhavasi (SMB. **saṁśravasi*) ŚB. BṛhU. KBU. AG. SMB.* GG. ApMB. HG. MG. N. Mahābh. In SMB. a synonym is introduced in one occurrence for the sake of variety: 'thou flowest together' for 'thou arisest'. The pāda is immediately repeated with the reading of the other texts. In both cases some mss. of SMB. have the alternative reading.

pra ketunā bṛhatā yāty (AV. TA. *bhāty*) *agnih* RV. AV. SV. TA. 'Agni goes (shines) forth with mighty beam.' Perhaps graphic?

śocasva (VS.* *rocasva*) *devavītamah* (KS. *°vittamah*) RV. RVKh. VS.* TS. MS. KS. TA. Synonyms.

tataś (RV. *ataś*, KS. *tatra*) *cakṣāthām* (RV. *°the*, MS. KS. *cakrāthe*) *aditim ditiṁ ca* RV. VS. TS. MS. KS. ŚB. Root *cakṣ*: perfect of *kṛ*.

adhi skanda vīrayasva AV.: *abhi kranda vīlayasva* ŚG. Quasi-synonyms. AVPpp. also reads *kranda*, which therefore may be original, tho *skanda* seems more appropriate ('mount', of sexual approach).

mā chetthā (v. l. *bhetthā*) *mā vyathigṛhāh* KBU.

[*varṣmā rathasya ni jihīṣate* (ŚŚ. *jihīlate*) *divaḥ* AV. ŚŚ. So RWh.; but the mss. of AV. read *jihīdate*, which should be kept.]

§354. Riming participles occur in the following:

pratyag enam śapathā yantu tṛṣṭāḥ (AV. *sṛṣṭāḥ*) RV. AV. Comm. and one ms. of AV. *tṛṣṭāḥ*, for which *sṛṣṭāḥ* may be called a lect. fac.: 'Let the curses go back upon him, the harsh ones', or 'those emitted (by him)'.

yā dabhrāḥ parisaśruṣiḥ ŚG.: *yā tārdroghnīḥ pari tathuṣiḥ* ApMB.
Pples. of roots *śru* and *athā*.

āyurdā deva (AV. *agne*) *jarasaṃ vṛṇānaḥ* (ApMB. ApG. HG. *gr̥ṇ*°)
AV. MS. KS. MŚ. ApMB. ApG. HG.: *āyurdā* (VS. ŚB. *āyusmān*)
agne haviṣo juṣānaḥ (VS. ŚB. ŚG. *haviṣā vṛdhānaḥ*) VS. TS. ŚB.
TB. TA. AŚ. ApŚ. ŚG. The ApMB. etc. readings are an interest-
ing blend of those which contain *vṛṇānaḥ* and *juṣānaḥ*. Perhaps
gr̥ṇānaḥ was felt as meaning 'praising' rather than 'devouring';
even this would be none too sensible in the context. Oldenberg
adopts *vṛṇānaḥ* for HG. Still a different version ('thriving by the
oblation') is adopted in VS. etc.; this is an easy lect. fac. in a
passage relating to Agni.

ā sutrāṇe (MS. KS. *bhūyishhadāne*) *sumatim āvṛṇānaḥ* AV. MS. KS.:
oṣishhadāne sumatim gr̥ṇānāḥ TS. 'Choosing to myself (praising)
his kindness.'

§855. Among riming nouns and adjectives, the pair *dhāman*: *nāman*
stands out. In the mystical religious language of the Veda they are
easily interchangeable; the 'name' and the 'station' of anything both
mean its mystic essence. In some cases the change from one to the
other is due to the influence of adjoining words, as in:

yat te 'nādhr̥ṣṭam nāma yajñīyam (KS. *nāmānādhr̥ṣṭyam*, MS. *dhāmānā-
dhr̥ṣṭyam*) *tena tvādadhe* VS. TS. MS. KS. ŚB. The change in MS.
was suggested by *ādadhe*.

śedam priyeṇa dhāmānā priyam sada tāsīda (VSK. *priyeṇa nāma priye
śadasi śīda*) VS. VSK. ŚB. Also:

priyeṇa dhāmānā (TS. TB. ApŚ. *nāmānā*, VSK. *nāma*) *priyam sada tāsīda*
(VSK. TS. TB. ApŚ.* *priye śadasi śīda*) VS. VSK. TS. ŚB. TB.
KŚ. ApŚ. In this and the pree. (which are variants of each other)
only the VS. texts have *dhāman*, and it is reasonable to suppose
that it was substituted there for *nāman* because it is a synonym
of *śadas*.

vidmā te nāma (AV. *vidma te dhāma*; Ppp. *gandharvo nāma*) *paramaṃ
guhā yat* RV. AV. VS. TS. MS. KS. ŚB. ApMB.: *gandharvo dhāma
paramaṃ guhā yat* (VS. *vibhṛtaṃ guhā sat*) AV. VS.: *gandharvo
nāma nihitaṃ guhāsu* TA. MahānU. Here two different pādas
have become confused; one began originally with *vidmā te nāma*,
the other with *gandharvo dhāma*. The AVPpp. reading (not in
Conc.) occurs in the verse where AV. has *vidma te dhāma*.

puruṣatasya dhāmabhiḥ (MS. *nā*°) RV. AV. MS. Vait.

§856. Twice the RV. phrase *pratnena manmanā* 'by ancient hymn'

is changed in SV. to *pratnena janmanā* 'by ancient generation (birth)', much to the detriment of the sense. In one case TB. follows SV.:

aham pratnena manmanā (SV. *jan°*) RV. SV. AV.

agnih pratnena manmanā (SV. TB. *jan°*) RV. SV. MS. KS. AB. TB. AŚ. MŚ.

§857. Other nouns and adjectives:

aktam (MS. MŚ. *aptubhī*, KS. **artham*) *rihāṇā vyantu* (TS. TB. *viyantu*) *vayaḥ* TS. MS. KS. * TB. MŚ. GG. KhG.: *vyantu vayo* 'ktam *rihāṇāḥ* VS. A very obscure passage; the isolated *artham* may possibly be due to graphic confusion.

karīram me vicakṣanam (RVKh. *vicakṣanam*) RVKh. TA. TU.: *pratīkam me vicakṣanam* PG. 'My body (face) be active (glorious)'. Schefelowitz on RVKh. reads *vicakṣana*, but it seems that °*nam* must be the true reading.

paktā (KSA. *panthā*) *sasyam* TS. KSA. The latter is called 'ludicrous' by Keith. On *paktā* see Wackernagel III p. 204; he takes it as a masculine form used as neuter, rendering 'die Saat pflegt reif zu werden'; cf. Oertel, *Syntax of Cases* I p. 171.

kuhūm aham (AV. Vait. *kuhūm devīm*) *svartam* (AV. MS. KS. *sukrtam*, TS. *subhagām*) *vidmanāpasam* AV. TS. MS. KS. AŚ. ŚŚ. N. Quasi-synonyms.

dyumnā sukṣatra maṇhaya RV.: *dyumnāṁ sudatra maṇhaya* SV.

ghananījayam dharuṇam dhārayiṣṣu RVKh.: *bhūmidṛṇham acyutam pārāyiṣṣu* AV.: *bhūmidṛṇho* 'cyulaś *cyāvayiṣṣuḥ* AV. The evidently secondary *cyāu°* is suggested by 'cyulaś: 'unshaken (but) shaking (others)'.
aśloṇo 'piśācadhītaḥ ApMB.: *anandho* 'śloṇo 'piśācadhīraḥ HG. The latter is a strange corruption; the original means 'not sucked by demons'.

adroghavācam matibhiḥ śaviṣṭham (RV. * °*bhīr yavi°*) RV. * AV. See RVRep. 275 f.

abhi dyumnāṁ (RV. VS. *sumnāṁ*) *devabhaktam yaviṣṭha* (MS. KS. *devahitam yaviṣṭhya*) RV. VS. TS. MS. KS. ApMB. Quasi-synonyms.

nagnahur dhīras (KS. *vīras*) *tasaram na vema* VS. MS. KS. TB. Synonyms.

pāhi no agna enase (ŚG. *edhase*) *svāhā* TA. MahānU. ŚG. *edhase* is certainly right: 'protect us unto prosperity'. TA. comm. quotes the text as *enaso*, tho both editions print *enase*. The corruption is due to recollection of other phrases in which *enasah* or the like is

associated with the root *pā* in the sense of 'protect from evil' or 'sin'.

punar brahmāṇo (AV. *brahmā*) *vasunītha* (AV. °*nītir*, KS. °*dhītam* and †°*nītha* [so 38. 12b], MS. °*dhīte*) *yajñaiḥ* (AV. MS. KS.* *agne*) AV. VS. TS. MS. KS. ŚB. The form with *n* is apparently original; in MS. KS. it is contaminated from such forms as *vasudhā*, *vasudhiti*. *kuvin no asya sumatir navīyasī* (SV. *bhavīyasī*) RV. SV. 'His very fresh (abundant) favor'.

sthīrā cin namayişṇavaḥ RV.: *drdhā cid yamayişṇavaḥ* SV. Practically synonyms, 'bending': 'subduing'.

añdhi kham vartayā pañim (SV. *pavim*) RV. SV. Benfey and Grassmann would read *pavim* in RV. The emendation is exceptionally tempting, but one must be cautious about it; cf. Oldenberg's judicious remarks (*Noten ad loc.*). It is easy to see how *pavim* could be substituted for an original *pañim* under the influence of *kham*; a reason for the reverse change in the tradition is not so apparent.

tās tvā viśantu manasā śivena (TB. *mahasā svena*) AV. TB. The English words 'mind' and 'might' substantially reproduce the rime, and are derived from the same roots. Cf. next.

ut satvanām māmakānām manāṇsi (TS. *mahāṇsi*) RV. SV. VS. TS. Cf. prec.

dviṣadbhyaḥ prati muñcāmi pāśam (HG. *pāpam*) SMB. ApMB. HG.

The two words are near-synonyms; *pāśam* is clearly original.

upa śreṣṭhā na āśiṣaḥ (MS. *āśirah*) AV. TS. MS. KS.

panasyuwaḥ saṁvasaneṣu (SV. °*varaneṣu*) *akramuḥ* RV. SV. Quasi-synonyms; 'at the dwelling-places (enclosures, sanctuaries?)'.

asya (AŚ. *mama*) *enuṣā śvaśurasya prakṣiṭim* (AŚ. *praviṣṭau*) TB. AŚ.

Complete change of meaning as well as syntax.

svāhā tvā sūryasya (MS. *vādyā sūr°*) . . . *vr̥ṣṭivanaye* (MS.° *sanaye*) . . .

MS. TA. ApŚ.

CHAPTER XX. GRAPHIC VARIANTS

§858. There are not a few variants in which it seems at least possible that graphic confusion between letters written similarly may have been a contributing cause. Some of them, such as variations between *b* and *r*, *th* and *dh*, *ṭ* and *ṭh*, *p* and *v*, have been treated above, as having also phonetic aspects. Those which follow in this chapter would appear to be purely graphic. We have no doubt that the list could be considerably extended, especially with the help of experts in Indian paleography, a title to which we lay no claim. We have merely noted down such variations as have struck our attention between certain letters which resemble one another in well-known modern Indian alphabets. Even so limited, the collection seems to us important enough to suggest that graphic confusion must have played a considerable part in the variants of the Vedic tradition. It will be seen that different manuscripts and even different editions of the same work not infrequently vary regarding words of this group, which confirms that conclusion; it may be fairly assumed that in many other instances, where no manuscript variants are recorded, we nevertheless may be dealing with phenomena of the same sort. At the same time we would emphasize the fact that we do not mean to assert that all the variations here collected are due solely or even chiefly to graphic confusion. For, of course, there are many cases where neither phonetic nor graphic matters can be concerned. We mean only that this is one feature of the Vedic variants which cannot be ignored.

§859. The largest number of variants here collected concerns the letters *n* and *r*. Fairly numerous, also, are shifts between *p* and *y*, *c* and *v*, *gh* and *dy*, *d* and *v*, *s* and *m*, *t* and *n*. The rest are more sporadic. We shall present the cases in the approximate order of their frequency.

n and *r*

§860. The variation between *n* and *r* is fairly common, and may certainly be due to graphic confusion. The signs for these two letters when not combined with other consonants are not very dissimilar in the principal Indian alphabets. They are still more similar in Devanāgarī, for instance, when they follow other consonants in combined characters. When in such consonant combinations they precede other consonants,

the Devanāgarī, to be sure, clearly distinguishes between *n* and *r*, so that a misreading would be unthinkable. But this is by no means true of all Indian alphabets. Notably in Śāradā *n* and *r* before other consonants are written almost alike, and confusion is very easy and frequent.

§861. We present first cases of *n* and *r* not combined with other consonants:

indhāna enaṁ jarate (MS. KS. *janate*, but MS. p.p. *jarate*, KS. v. 1. *jarite*) *svādhīh* RV. VS. TS. MS. KS. ŚB. ApMB. N. One ms. of KS. reads *jarite*, and the p.p. of MS. *jarate*; this is clearly the proper reading.

mṛttike hana (MahānU. *hara*) *me pāpam* TA. MahānU. Here the change is facilitated by the nearly equivalent meanings of the roots *han* and *hr* in such a context ('destroy' and 'take away').

asadan (TS. *asanan*) *mātaram purah* (TS. *punah*) RV. AV. SV. ArS. VS. TS. MS. KS. ŚB.

avimuktacakra (v. 1. °rā) *āsiran* PG.: *viṣṭtacakrā āsīnāh* HG. ApMB. *tarī mandrāsu prayakṣu* AV.: *stanī mandras suprayakṣuh* KS. Others, §830.

tanūr varṣiṣṭhā gahaneṣṭhā MS.: *mahāntam gahvareṣṭhām* SV.

nirṛtho (MS. °to) *yak ca nisvanah* (AV. °rah) AV. MS. TA.

nigalgalīti dhārakā VS. ŚB.: *ni jalgalīti* (KS.† *jalgalūti*, mss., em. °līti) *dhānikā* TS. KSA.

deva puraścara saghyāsam (MS. *devapuraś carasa ṛdhyāsam*; p.p. *deva, punar iti punah, carase*, etc.) *tvā* MS. TA. ApŚ. MŚ. The text of MS. is corrupt in both readings.

mā na āyuh param avaram mānadonaiḥ MS.: *mā nah param adharam* (MŚ. *param adhanam*) *mā rajo 'naiḥ* (MŚ. *naiḥ*) TA. MŚ. Two cases; *adhanam*: *adharam*, and *mā rajo*: *mānado-* (corrupt).

ruvad dhokṣā (TB. *nṛvadbhyo 'kṣā*) *paprathānebhīr evaiḥ* RV. MS. AB. KB. TB. But *r* may be regarded as a phonetic substitute for *ru*; §684.

§862. Next, *n* and *r* before other consonants; note one case in RV. itself:

viśvāny anyo (RV.*KS. *aryo*) *bhuvanā jajāna* RV. (both) MS. KS. TB. In different contexts.

balivardāya (KSA. °vandāya) *svāhā* KSA. TB. ApŚ. Apparently *balivardāya* is intended.

iluvardāya (KSA. *alivandāya*) *svāhā* KSA. TB. ApŚ. Follows the prec. *gaurīr* (TB. TA. *gaurī*, AV. *gaur in*) *mimāya salilāni lakṣatī* RV. AV. TB. AA. TA. N.

vidyur (ApMB. *vidyun*) *me asya devāḥ* RV. AV. KS. ApMB. See Winternitz, Introduction to ApMB., xxiv. *vidyun* is doubtless a corruption due to unintelligent thought of *vidyut*; it is read by all mss. and confirmed by the comm., who says that *t* for visarga is *chāndasa*! *vidyur* is 3d plural verb form.

śīle vāte punann iva (AŚ. LŚ., mss. of Vait., most mss. of ŚŚ., and v. l. of KSA. *punarniva*) VS. TS. MS. KSA. ŚB. TB. AŚ. ŚŚ. Vait. LŚ.

The persistence in the mss. of the impossible *punarniva* is striking. *nī nivartana vartayendra nardabuda* (KS. *nandabala*) TS. KS. ApMB. See §273.

adyā tvā varwan (KS. *vardhan*) *surekṇāḥ* RV. KS. TB.

ukhām śravanīm agādām aganma (MŚ. *akarma*) KŚ. MŚ.

anārbhava mṛḍa KS. ApŚ. The ms. of KS. reads *anārbhava*, em. v. Schroeder; see p. w. 5, Nachträge. Cf. *anābho mṛḍa dhūrte* (read *dhūrta* with some mss. of MS. and all of MŚ.) MS. MŚ. See §749.

§863. As to *n* and *r* after other consonants, most of the variants contain forms of the stems *agnī* and *agra*. A special historic, and as it were romantic, interest attaches to this variation on account of the famous falsification of RV. 10. 18. 7d, *ā rohanu jānayo yonim agre*, into which by substituting *agneḥ* for *agre* there was introduced a justification for widow-burning: 'Let the women mount upon the (proper) place in the beginning' was made to mean 'Let the women mount into the seat of fire'. In the Vedic occurrences of this pāda, which is found also in AV. and TA., there is no authority for this change. There are, however, a number of other Vedic passages where a like change occurs, always, with one exception, between the locative *agre* and the vocative *agne*. It is noteworthy that in most instances the stem *agra* is evidently original, and the stem *agni* secondary. The explanation is that the context is regularly one that concerns the god Agni, whose name is secondarily introduced by a natural confusion.

§864. The list is as follows; the first is the only variant which does not concern the forms *agre* and *agne*:

dhvāntam vātāgram anusamcarantam (PB. *abhisam*°) TS. PB. TB. PG.

ApMB.: *dhvāntā vātā agnim* (mss. of both *vātāgnim*) *abhi ye samcaranti* MŚ. MG. Clearly *agnim* is secondary.

agre vikṣu pratīdayat RV.: *agne vikṣu pratīdayat* TB. (Poona ed. *agre* without v. l., but comm. *he agne*.)

tubhyam agre (MG. *agne*) *pary avahan* RV. AV. PG. ApMB. MG.

agre (MS.*KS.*MŚ. *agne*) *brhann uṣasām ūrdhvo asthāt* RV. VS. TS. MS.*KS.*ŚB. ApŚ., and *Pratīkas* AŚ. ŚŚ. KŚ. MŚ. Rvidh. BrhD.

tenemam agra (TB. *agna*) *iha varcasā tsamañgdhi* KS. TB. Here, by exception, *agna* (= *agne*) may be the original reading; one accented ms. of KS. leaves *agra* unaccented, suggesting that a vocative (which could only be *agna*) was intended.

tavāham nāma bibharāṇy agne (AŚ. *agre*) TS. AŚ.: *tavāham agne bibharāṇi nāma* MŚ. Here it seems even more probable that *agne* is the older reading.

[*agre* (TB. *agne*, but Poona ed. text and comm. *agre*) *yajñasya śocataḥ* (KS. TB. *cetataḥ*) RV. KS. TB.]

[*agne* (AV. *agre*) *samidham āhārṣam* AV. Kauś. *agre* is only an emendation in the Berlin ed., which is rightly withdrawn by Whitney in his Translation.]

§865. Aside from variants of these two stems, we have noted only the following:

akṣāṇāṁ vagnum (MS. *ṭvagnum*) *upajighnamānaḥ* (MS. *avajighram āpaḥ*) MS. TB. TA. The MS. is certainly wrong. TB. comm. *upahataṁ kurvan*.

girā ca (AV. *virājāḥ*) *śruṣṭiḥ sabharā asan naḥ* RV. AV. VS. TS. MS. KS. ŚB. Whitney on AV. adopts *śruṣṭiḥ* with most mss.; Ppp. *sunigṣas*. See §57.

ūrdhvacitaḥ (MS. KS. °*śritaḥ*) *śrayadhvam* (VS.† *śna*°) VS. TS. MS. KS. ŚB. TA. Doubtless corruption, if not misprint; see §195.

c and v

§866. Under this heading we find first a few cases of shift between the roots *vi-crt* and *vi-vrt*, in all of which the sense is more favorable to *vi-crt*, 'unloose'; also a few, the majority being of very doubtful authenticity, between the synonymous bases *śac* and *śav*. The others are sporadic.

agnīṁ hotāram antarā vivṛtāḥ AŚ.: *hotāram agnim antarā vicṛtāḥ* ApŚ. 'Bonds' are referred to, which are 'loosened' by this stanza, so that *vicṛtāḥ* is very natural, but it may for that reason be regarded as a secondary lect. fac. It is not necessary to the sense, as the following pāda declares that the bonds shall 'bind the fool, but the wise shall go past them'.

ṛtasya tantuṁ vitataṁ vivṛtya (VS. *vicṛtya*, AV. *ḍṛṣe kam*) AV. VS. TA. MahānU. The true reading is probably *vicṛtya*. So Poona ed. of TB. text and comm., tho with v. l. *vivṛtya*; comm. gloss *guruśāstra-mukhān niścītya*, which looks as if he had read *vivṛtya* and taken it from *vi-vṛ* 'elucidate', a meaning which can hardly be right in any

- case. MahānU. reads *viṛtya* without recorded variant; comm. gloss *vṛtī sandīpena sandīpiya*, which is obscure to us.
- [*vi pāṣaṁ madhyamaṁ cṛta* (TB. and MŚ. v. 1. *vṛta*) RV. KS. TB. MŚ. So Conc., seemingly erroneously; MŚ. has *cṛta* without recorded variant, and Poona ed. of TB. likewise *cṛta* text and comm. with no v. 1.]
- śabali prajānām kaciṣṭhā vratam* (ApŚ. *śaviṣṭhā vrajam*) *anugeṣaṁ svāhā* PB. ApŚ.
- [*vīryebhir* (MS. *vīrebhir*, AV. *yau vīryair*) *vīratamā śaviṣṭhā* (TB. *śaci*°) AV. VS. MS. ŚB. ŚB. TB. AŚ. ŚŚ. But Poona ed. of TB. *śaviṣṭhā* in text and comm. without v. 1.]
- [*devānām devatamā śaviṣṭhā* (TB. *śaci*°) MS. TB. Again Poona ed. of TB. *śavi*° without v. 1.]
- viciṭi* (or *viviṭi*) *spāhā* MahānU.: *viviṣṭyai svāhā* TA. TAA. There is also a v. 1. *civiṭi* in MahānU. The word is meaningless. Comm. *viciṭi*, which he does not explain; he quotes also a v. 1. *vidhiṣṭā*. Poona ed. of both TA. and TAA. *viviṣṭyai*, explained by comm. as for *viviṣṭyai* by Vedic license.
- vakratuṇḍāya* (TAA. *cakra*°) *dhīmahi* TA. TAA.† MahānU.
- sam arvanto raghudruvaḥ* (VSK. °*drucaḥ*) RV. SV. VS. VSK. MS. Meaningless corruption in VSK.
- ghṛtapratikam va* (TB. *ca*) *ṛtasya dhūrṣadam* (TB. *dhūruṣ*°, Poona ed. *dhūrṣ*°) RV. TB. ApŚ. The sandhi shows that TB. is secondary and poor.
- yatra cābhimṛśāmasi* (HG. *vābhi*°) ApMB. HG.

p and y

- §867. A miscellaneous but fairly numerous group:
- indrāpāsya* (two mss. *indrāyāsya*) *phaliḡam* ApMB.: *indrāyayāsya* (corrupt; Kirste suggests *indra āyāsya*) *śephām alikam* . . . HG.
- hriyai śalyakah* (VS. *śalpakah*) VS. MS. The *p* is a false reading; VS. comm. *śvāvit*.
- bṛhaspataye śitpuṭaḥ* (KSA.† *śimyuṭaḥ*) TS. KSA. An otherwise unknown word; said to be a kind of cat.
- prasthāyendrāgnibhyām somam vocatopo* (KB. *vocatopo*) *asmān* . . . KB. AŚ. ŚŚ. Read in KB. as the others (Keith).
- sam bāhubyām dhamatī* (etc., §853) *sam patatraiḥ* (KS. *yajatraiḥ*) RV. AV. VS. TS. MS. KS. TA. MahānU. ŚvetU.
- prapūnwantā upa spr̥ṣata prapūnvaḍbhyā svāhā* ApMB.: *prayuneanta upaspr̥ṣata prayunvaḍbhyā svāhā* HG. Both anomalous forms and scarcely interpretable.

susasyāḥ (VSK. °pāḥ) *kṛṣṇis kṛdhī* VS. VSK. ŚB. KŚ.: *kṛṣṇai tvā susas-yāyai* (KS. *ṣumanasyāyai*, bis) TS. KS. ApŚ. With the VSK. reading cf. *śaṣpa*.

pūlyāny (ApMB. *kulpāny*) *āvapantikā* AV. ApMB. The mss. of both texts vary between *lp* and *ly*.

anadvāns tapyate vahan (MŚ. *talpate vahan*) ApŚ. MŚ. If MŚ. is correct (it occurs in an unedited part of the text), it is a mere corruption. *tvān hi rādhaspata* (text °yata, wrongly) *eka īśiṣe* ŚŚ.

ubhe ca no (etc.) . . . *anhasaḥ* (°sas) *pātām* (TB. Conc. *syātām*, Poona ed. *anhasaḥ spātām*, AŚ. text *ṭanhasa syātām*) MS. ŚB. TB. AŚ. ŚŚ. The true reading can only be *anhasaḥ* (or °sas) *pātām*.

[*tanūpā* (TB. °yā, Poona ed. °pā) *bhiṣajā sute* VS. MS. KS. TB.]

[*vahiṣṭhebbhir viharan yāsi* (TB. Conc. *pāhi*, comm. and Poona ed. text *yāsi*) *tantum* RV. TB. KS. AŚ. ApŚ.]

[*tvaṣṭā turīpo* (TB. *turiyo*, Poona ed. text and comm. °po) *adbhutaḥ* VS. MS. KS. TB.]

[*āpataye* (GB. *āya*°, Gaastra *āpa*°) *tvā gṛhṇāmi* VSK. TS. MS. GB. Vait. ApŚ. MŚ.]

[*varuṇeti śapāmahe* (MS.† °hai, LŚ. *ṣayāmahe*) VS. TS. MS. KS. ŚB. TB. AŚ. ŚŚ. LŚ. Probably a double misprint in LŚ.]

[*viśvatoḥasta uta viśvataspāt* (TA. °taḥ *syāt*, but Poona ed. correctly °*iaspāt*) TS. MS. KS. TA.]

gh and dy

§868. The variants are again miscellaneous, tho fairly frequent: *mā* (AG. MG. ā) *tvā prāpann aghāyavaḥ* (MG. *adyāyavaḥ*) AG. ŚG. ApMB. MG. The correct reading is *mā . . . aghāyavaḥ* 'Let not the malicious ones reach thee'. It is strange that apparently all mss. of AG. MG. read ā at the beginning, preceded by anusvāra at the end of the preceding pāda. (Stenzler assumes *mā*.) The further corruption in MG. seems an attempt to patch up a bad job; it implies *adya-āyavaḥ* 'may lives today reach thee.'

magham (MS., but not KS.†, *madyam*) *indrāya jabhrive* VS. MS. KS. TB. 'Brought a gift (liquor) unto Indra.' Indra's well-known bibulous habits are responsible for the secondary change in MS., involving the misreading of *gh* as *dy*. Cf. next.

sa bibheda balan (VS. and Poona ed. TB. *valan*) *magham* (MS. *madyam*) VS. MS. KS. TB. Cf. prec.

śatāpāṣṭhādya viṣā (read with Poona ed. of both °ṣṭhā *gha viṣā*) *pari no vṛṇaktu* TB. TA.: *śarā vāṣṭād dhaviṣā vārṇaḥ* MS. (Poona ed. of

TB. records v. l. 'dya, and comm. v. l. adya.) The MS. is hopelessly corrupt but has another graphic corruption, *ddh* for *gh*, cf. §875; see also §838.

pātaṁ mā dyāvāpṛthivī adyāhnaḥ (Kauś. *aghān naḥ*, read *adyāhnaḥ*) TS. ApŚ. Kauś. See §840.

[*kevalāgho* (TB. *kevalādyo*, but Poona ed. text and comm. *lāgho*) *bhavati kevalādi* RV. TB. N. Gloss in TB. comm.: *pāpam eva saṁpādayati na tu kiṁcid api puṇyam*.]

[*sa ghā* (TB. *sadyā*, read with Poona ed. text and comm. *sa ghā*) *no devaḥ savitā sahāvā* (TB. *savāya*) RV. MS. ŚB. TB. AŚ. ŚŚ.]

[*yad vā ghā* (TA. *vādyā*, but Poona ed. *vā ghā*, and comm. *vā gha*) *satyam uta yan na vidma* RV. TS. MS. KS. TA. There is a v. l. *vādyā* in TA. Poona ed., but gloss in comm. (*yad eva kiṁcid*) proves that he read *vā ghā*.]

d and *v*

§869. Under this head we find principally a group of variants between the stems *diś* and *viś*; both stems always appear in the plural number, cf. Wackernagel II. 1 p. 48, foot. These are of course rime words. In every case except the first mentioned the original form seems to contain *viś*. There are, in addition, a couple of other miscellaneous variants between *d* and *v*.

devānām patnīr (VS. *patnyo*, MS. *patnayo*) *diśaḥ* (MS. KSA. †*viśaḥ*) VS. TS. MS. KSA. The 'wives of the gods' must apparently be the 'directions', not 'tribes'. This is the only case of original *diś*, and even it is perhaps not certain.

ye vā nūnam surjanāsu vikṣu (AV. *dikṣu*) RV. AV. A v. l. *vikṣu* occurs in AV., and so Ppp. reads.

śakvad viśaḥ (TB. *diśaḥ*) *savitur daivyaśya* RV. TB. The change in TB. was perhaps due to assimilation in meaning to the parallel *bhuvanāni* in the next pāda.

viśām (TB. *diśām*) *patir abhavad vājinīvān* MS. TB. Indra is referred to, and the original is doubtless *viśām*.

viśo (SV. *diśo*) *viśvā anu prabhuḥ* (TB. *prabhu*) RV. SV. MS. TB. Agni is meant.

hṛteu kratuṁ varuṇo (MS. *varuṇam*) *vikṣv* (RV. *apṣv*, MS. *dikṣv*) *agnim* RV. VS. † TS. † MS. KS. ŚB. †

apa durhārdiśo jahī Kauś. (read *durhārdviśo*, Conc.)

ut parjanyaśya dhāmabhiḥ (TS. TA. ApMB. *śuśmena*, MS. *dhāmnā*, KS. *vrṣtyā*, PG. *dṛṣtyā*) VSK. TS. MS. KS. TA. AŚ. PG. ApMB.

dhātā vidhātā (MS. *dhartā vidhartā*) *paramota saṁdyk* (KS. *paramo na saṁdyk*) RV. VS. TS. KS. MS. N. *saṁdyk* perhaps 'seizer'; certainly inferior.

arasphūrjan vidyud (TS. *didyud*) *varṣan* . . . TS. MS. KS.

bhūmir iti tvābhipramanvate janāḥ AV.: *yān tvā jano bhūmir iti praman-date* VS. MS. KS. ŚB. The latter secondary and poor; Mahīdhara, *stauti*, which the verb can hardly mean.

s and m

§870. Here the variants are quite miscellaneous:

kṛṣyai tvā susasyāyai (KS. *ṣumanasyāyai*, bis) TS. KS. ApŚ. Others, see §867. The original is clearly *susasyāyai*.

agne yān devān ayāḍ . . . tān sasanuṣīm (KS. ms. *tān samanoṣīr*, ed. em. *samanaiṣīr*) *hotrām* . . . MS. KS. TB. The corrupt ms. reading of KS. seems to point towards the reading of MS. TB., rather than towards Von Schroeder's emendation, which should probably be replaced by the other version.

prkṣasya (ArS. *prak°*) *vṛṣṇo aruṣasya nū sahaḥ* (ArS. *mahaḥ*) RV. ArS. AB. KB. AŚ. ŚŚ. Svidh. Synonyms.

athā jivah (KS. *adhā viṣitaḥ*, VS. ŚB. *athailam*, AV. *adomadam*) *pitum* (AV. *annam*) *addhi prasūtaḥ* (TS. MS. KS. *pramuktaḥ*) AV. VS. TS. MS. KS. ŚB.

graha viśvajanaṇa niyantar viprāyāma te (MS. p.p. *viprāya, mate*; KS. *nyantar vipra ā ṣati*) MS. KS.

yaśasendrābṛhaspati (ArS. *yaśo mēdrā°*) ArS. PG. MG.

mā brāhmaṇasya (3c *sā br°*) *rājanya* AV. 5. 18. 1c, 3c. In the Berlin ed. *mā* is misprinted for *sā* in 3c, hence this is not recorded in Conc. But it is a deliberate variant with change of meaning, not a graphic error.

mahas te sato mahimā panasyate (SV. *paniṣṭama*) RV. AV. SV. VS.: *mahāns te mahato mahimā* AV. The related words in the context have, of course, helped in the secondary change to *mahato*.

vahāsi mā (KS. *ṣvahānsi sā*) *sukṛtām yatra lokāḥ* (KS. *lokaḥ*) KS. TB. Certainly KS. is secondary and inferior, but *sā* may refer to the *juhū*.

tvazṣā devaiḥ sahamāna indraḥ MG.: *tvazṣar devebhis sahasāma indra* ApMB.

nīlagalasālā AV.: *nīlagalamālāḥ śivah paśya* NīlarU. See §512. Some copyist tried to correct the reading in NīlarU., thinking of *nīla-gala* and *mālā*.

t and n

§871. The variants we have noted are less numerous than might have been expected from the frequency of the sounds and the similarity of the forms of the letters. Our list may be incomplete:

sa tvam (ŚŚ. ApŚ. *sanvan*) *sanīm* *svimucā vimuñca* KŚ. ŚŚ. ApŚ. See §830.

tan mā jinva (KS. *mārjiteā*) TS. MS. KS. See §§354, 829.

dhātā vidhātā (MS. *dhartā vidhartā*) *paramola samdr̥k* (KS. *paramo na samv̥rk*) RV. VS. TS. MS. KS. N. See §835.

yad ejati jagati yac ca ceṣṭati nāmno (MahānU. *nānyo*, v. 1. *mānyo*) *bhāgo yan* (TAA. Poona ed. *'yam*) *nāmne* (MahānU. *yatnān me*, v. 1. *yan nāmne*) *svāhā* TAA. MahānU.

upa stuhi (Poona ed. *snuhi*) *tañ n̄mnām* (Poona ed. *n̄manām*) *athadrām* TA. (Other forms, see §110.) The mss. of the comm. vary between *stuhi* and *snuhi*; gloss *bhūmau prasadraya*, pointing to *snuhi*.

yām apitā upatiṣṭhanā āpaḥ LŚ.: *yām āpīnām upasīdantya āpaḥ* AV. *prapīnam* (MŚ. v. 1. *°tam*, TS. ApŚ. *prapyātam*) *agne sarirasya* (MŚ. *salīlasya*) *madhye* VS. TS. KS. ApŚ. MŚ.

ghṛtañ duhānā viśvataḥ prapītāḥ (TB. ApMB. *prapīnāḥ*, AVPPP. *pravīṇāḥ*) RV. AV. VS. TB. ApMB.

āvillā dyāvāprthivī r̥tāvṛdhau MS. KS.: *āvinne dyāvāprthivī dhṛtavrate* TS. TB.

āvillau (TS. *āvinnau*) *mītravaruṇau dhṛtavratau* (TS. *°nāv r̥tāvṛdhau*) VS. TS. MS. KS. ŚB. Others with *āvitta*: *āvinna*, see Conc. 188.

grāmañ sajānayo ṅgachantī ApMB.: *grāmāñ sajātayo yanti* HG.

jāmim itvā mā vivitsi lokān TA.: *jāmim r̥tvā māva patsi lokāt* AV.

vīrān mā no rudra bhāmīto (°no) . . . , *mā no vīrān rudra bhāmīno* . . . , see §209.

savitā bhṛtyām (KS. ms.† *manyām*) TS. KS. See §242.

ṣ and p

§872. The variants are few:

atho (LŚ. ApŚ. *nir mā*) *yamasya padbīśāt* (VS. *°viśāt*, LŚ. *†ṣadvīśāt*) RV. AV. VS. LŚ. ApŚ. See §217.

vājinam śepena VS.: *śeṣo vājinena* MS. But MS. p.p. *śepaḥ*; read certainly *śepo*.

ye tālṛpur (TB. *tālṛpur*) *devatrā jehamānāḥ* RV. AV. MS. TB. AŚ. ŚŚ. Kauś. 'Thirsted': 'delighted'.

ā and prā

§873. In Devanāgarī, at least, these letters are easily confused. It is interesting that we find one variant here within the RV. itself:

āvo (and *prāvo*) *yudhyantaṁ vṛṣabhaṁ daśadyum* RV. (both)

āsmā aśṛṇvann āsāh AV.: *prāsmā āsā aśṛṇvan* TA.

āval tam (TA. Conc. *prāvarlam*, comm. *āvarlam*; Poona ed. text and comm. *āvar tam*; so also KS. ms.) *indrah śacyā dhamantam* RV. AV. SV. KS. TA.

s and p, pt, pr, bh, t

§874. The remaining graphic variants are more sporadic and we shall group them in our arrangement. In this paragraph are included various other letters exchanging with *s* (on *s* and *m* see §870):

suśīmāṁ somasatsaru AV.: *suśevāṁ somapitsaru* (TS. *sumatitsaru*) VS.

MS. KS. ŚB. VāDh. See §180. *s* and *p* (*t*).

rasena sam aśṛkṣmahi (RV. *agasmahi*, KS. LŚ. *aganmahi*, AV. JB. *apṛkṣmahi*) RV. AV. VS. TS. MS. KS. JB. ŚB. TB. LŚ. ApMB.

s and *p*.

[*āptam manah* TS. MS. KS. TB. MŚ. ApŚ. So read in TB., for which Bibl. Ind. ed. has *āsam*.]

sacyutim (AŚ. *pracyutim*) *jaghanacyutim* MS. TB. AŚ. Preceded by a *pāda* ending in *sacyutim* (MS. *hastacyutim*). Perhaps the AŚ. variant (*s*: *pr*) is not so much graphic as deliberately stylistic (for the sake of variety).

anugrāsaś (PB. *anugrābhaś*) *ca vṛtrahan* RV. AV. PB. The original is a nom. pl. of *an-ugra*. PB. misunderstands and rationalizes it, with graphic change of *s* to *bh*.

yad adya dugdham pṛthivīm aśṛpta (TB. ApŚ. *asakta*, MŚ. *abhakta*) AB. TB. AŚ. ApŚ. MŚ. Again *bh* is secondary to *s*.

agne svam (TS. TB. *svām*, ŚB. *tvam*) *yonim ā sīda sādhyā* (VS. ŚB. *sādhuyā*) VS. TS. MS. KS. ŚB. TB. *sv*: *tv*, the latter secondary.

gh and dh and other similar letters

§875. The only common graphic interchange of *gh*, that with *dy*, has been treated in §868. The shift between *dh* and *gh* has phonetic aspects, see §147. The rest are sporadic:

grhāṇāṅgāny apve (SV. *aghe*) *parehi* RV. AV. SV. VS. N. The SV. is certainly corrupt; see Benfey's *Nachträge* to SV. text, p. 258. Benfey curiously retains *aghe* in his Glossary, but in his Translation substitutes the proper name *Apvā*. *gh*: *pv*.

agdhād eko 'hutād ekaḥ . . . TS.: *adhvād eko 'ddhād eko hutād ekaḥ* . . . MŚ.
gāh: *dhv* or *ddh*.

ima udevāsikāriṇa ime . . . TB. ApŚ.: *imā uddhāsikāriṇa ime* . . . MŚ.
ddh: *dv*.

ruvād dhokṣā (TB. *ṛvadbhyo 'kṣā*) *paprathānebhīr evaiḥ* RV. MS. AB.
KB. TB. The TB. is secondary; *ddh*: *dbhy*.

v and *j*, *ṣ*, *tr*, *th*

§876. Compare §§866, 869 for *v* and *c*, *d*.

pra viṣṭīminam āviṣuḥ AV. VS. ŚŚ.: *pra samhr̥ṣṭinam ājiṣuḥ* LŚ. The whole passage is obscure; LŚ. doubtless secondary, with *j* for *v*.

usrāu (VSK. *usrā*) *etaṁ dhūrṣāhau* (VSK. MŚ. *dhūrṣāhau*) . . . VS. VSK. TS. ŚB. MŚ. Others, §122. *ṣ*: *v*.

[*vairājl* (KSA.† °*je*) *puruṣī* (so also KSA.†, Conc. wrongly *puruṣī*) TS. KSA.]

[*pra yaḥ satrācā* (TB. *sa vācā*, but comm. and Poona ed. text *satrācā*) *manasā yajāte* (TB. °*lai*, Poona ed. text and comm. °*te*) RV. TB.]

[*śam te pruvāva śīyatām* AV.: *śam u prṣṭhāva* (read *pruvāva* with Poona ed. text and comm., tho v. l. *prṣṭhāva*) *śīyatām* TA.]

y and *ṣ*, *th*

§877. For *y* and *p* see §867; for *dy* and *gh*, §868.

ṛṣvāḥ satīḥ kavayaḥ (KSA. *kavayaḥ*) *śumbhamānāḥ* VS. TS. MS. KSA. See Keith's note on TS. While the meaning of *kavayaḥ* is quite uncertain, *kavayaḥ* (found also in some TS. mss.) is probably only a graphic lect. fac.

tad asya priyam abhi pātho aśyām (TB. *asthām*, Poona ed. *aśyām*) RV. MS. AB. TB. AŚ. See §287.

apāmityam (AŚ. *apām ittham*) *iva sambhara* MS. KS. AŚ. The AŚ. is an absurd graphic blunder.

samiddho agnir vṛṣayāratir (AV. °*ṇā rathī*, ŚŚ. °*ṇā rayir*) *divaḥ* AV. AB. AŚ. ŚŚ. Here the reverse error, *y* for *th*, has occurred in ŚŚ.; see §93.

Miscellaneous

§878. Other miscellaneous variants which may be graphic in character:

āptye (AV. **apriye*, **deviṣate*) *saṁ nayāmasi* RV. AV.* The AV. comm. reads *āptye* for *apriye*. But the variant *deviṣate* suggests that *apriye* must have been known in very early times; and indeed Ppp. reads

apriye (Barret, *JAOS* 30. 220). The RV. says: 'We collect and heap (evils) upon (the scapegoat, Trita) Āptya'. The AV. charm-monger knows little and cares less about this old mythological character; with characteristic practicality he heaps evils on 'the enemy'. Without this intermediate step, in which the graphic resemblance to *pty* to *pr* may have shared, the further change to *dvīṣate* would be unintelligible.

tāsdm viśiśnānām (KS. *viśiśnyānām*) MS. KS.: *teṣām viśipriyānām* (VS. ŚB. °ṇām eo 'ham) VS. TS. ŚB. *śn(y): pr*. Both words are obscure; Keith renders 'without handles' and conjectures that MS. KS. meant the same.

pratiśrutkāyā artanam (TB. *ṛtulam*) VS. TB. *n: l*. Possibly phonetic; cf. §273.

khanyābhyah (KSA. *khalyā°*) *svāhā* TS. KSA. Von Schroeder suggests reading with TS. *n: l*; cf. preceding.

anarśarātīm (SV. *alarśirātīm*) *vasudām upa stuhī* RV. SV. AV. N. See §292. *n: l*.

śaśvat parikupitena (HG. °*pīlena*) ApMB. HG. *t: l*. Oldenberg abandons the HG. reading.

abhi yo na irasyati (AV. *no durasyati*) RV. AV. The AV. reading (found also in Ppp. as *durasyatu*, Barret, *JAOS* 26. 210) is nearly a synonym for that of RV., which is antiquated and limited to RV. *du: i*.

aciṣyāma (p.p. *ami*, for *abhi*, *syāma*) *vrjane viśva ūti* MS.: *abhi syāma vrjane sarvavīrah* RV. KS. *c: bh* (note p.p. of MS.).

CHAPTER XXI. SANDHI

§879. In the great mass of variants concerning phonetic relations of various individual sounds, already treated, not a few really relate to sandhi. This has been pointed out in individual instances as we have come to them. They are, however, mostly so sporadic that they can hardly be said to throw much light on the rules of sandhi as applied in the texts in general. As instances we may refer to §§142 and 145 (gutturals and dentals), 148 (gutturals and labials), 308 f. (nasal as 'Hiatusstilger'), 338 ff. and 359 ff. (*y* and *r* as 'Hiatusstilger'), 709 and 731 (elision of final *a* before initial *e* and *o*), and various parts of Chapter X, on internal consonant assimilation.

§880. We shall now present, as an appendix, a collection of variants showing different treatments of vowels or consonants in sandhi, which are sufficiently numerous in each rubric to make worth while an investigation of their bearings on the rules of sandhi. We believe that the results of this investigation will be found very fruitful; not a few new principles have come out of the study.

§881. Regarding the interpretation of these materials, a general word of caution will not be out of place. Changes in external sandhi are matters of great delicacy and finesse. In actual speech they probably always varied to some extent, in different communities, in different speakers, perhaps even in the same speaker at different times. On a number of points the Vedic grammatical authorities, the Prātiśākhyaś, reflect this variation by their apparent confusion of statement. The manuscripts on which our editions are based are in general at least equally confused. Modern editors sometimes increase the confusion. And if they are conscientious and desire to bring order into the chaos, they are often (quite naturally and inevitably) at a loss how to proceed. Shall they treat each occurrence of a given sandhi-combination as a separate problem without reference to similar cases, and print what the best manuscript evidence seems to suggest for each individual word? Shall they, on the other hand, try to determine the usual procedure of their text, by considering all analogous cases together, and then standardize by printing them all alike? To what extent shall they be influenced by the usual procedure of other Vedic texts, of the same or

different schools? These are some of the problems which confront every conscientious Vedic editor. Different scholars have chosen different solutions; and in some cases a rather careful study of their critical notes is necessary to determine the actual usage of the texts.

§882. For these reasons the variants gathered from our actual printed texts in certain of the sections on sandhi are of doubtful value. At times they tell us less about Vedic usage than about the ideas of some modern editor. We refer particularly to such matters as the treatment of final *s* before sibilants, §§969 ff. But in spite of such considerations, for which we have tried to make all due allowance, there is no doubt of the value of most of the sections which follow. And they frequently add a good deal to our knowledge of the usages of various Vedic schools. This is notably the case, for instance, with the 'abhinihita' sandhi (initial *a* after final *e* and *o*).

§883. The following matters of sandhi will be taken up, in the order indicated. First, final *au* and *o* before initial vowels (except, in the case of *o*, initial *a*). Next, the 'abhinihita' sandhi, final *e* and *o* before initial *a*. This is one of the most interesting sections. The variants seem to us to indicate clearly that an attempt was made, at some time or other, to standardize the writing of *a* after *e* and *o* in accordance with the pronunciation in metrical passages; for details see the section itself. The only other case of vocalic sandhi is that of final *a* vowels followed by initial vocalic *r*; here new and interesting results regarding the usage of various Vedic schools appear.

§884. Coming to consonantal sandhi, we take up first the treatment of final *ṇ*, before vowels, and then before consonants. Then the change of dental to lingual *ṇ*, in which again the various schools are shown to have individual rules or tendencies. Next the cases of final *s* before initial *t*, lingualized after non-*a* vowels in most texts, but regularly retained in the Taittiriya school (often also in KS.). Regarding final *s* before initial *k* and *p*, the Taittiriya school is again exceptional in that it usually has *h*, as in classical Sanskrit, especially after *a* vowels. After a few cases of final *r* before *k* and *p*, we come to final *s* before an initial sibilant alone, and then before initial sibilant plus consonant; here, as stated above, we are more than usually doubtful of the value of the evidence. No clear school tendencies appear in the matter of initial *s* after final non-*a* vowels (sometimes kept, sometimes changes to *ṣ*). We conclude with a section on secondary crasis or double vocalic sandhi, and its converse, hiatus between vowels, which proves to be in considerable part due to metrical considerations.

FINAL *au* AND *o* BEFORE INITIAL VOWELS

§885. Here are treated variants concerning *au* before all initial vowels and *o* before all except short *a* (abhihiṭa sandhi), which is treated in the next section. We find very definite school rules observed in this matter, to wit:

(a) AV. writes *āu* for *au*, but *a* for *o*, without regard to the character of the following vowel. This is required by APr. 2. 21 f. But once, in a passage inherited from RV., AVŚ. shows *ā* for *au* before *u*; Ppp. has the regular *āu*.

(b) All other schools treat *au* and *o* in a quite analogous manner. Thus Maitrāyaṇīya and Kāthaka texts, and VSK, write *ā* for *au* and *a* for *o* before all vowels. This is prescribed by VPr. 4. 124; for the practice of VS. see just below. The rule is not quite without exceptions in Maitr. texts; cf. *kṛyutām tāv adhvārā jātavedasau* MŚ. 5. 1. 3. 27. So, at least, Knauer reads with no report of v. l. On the other hand, at MŚ. 3. 5. 14c Knauer reads *yatra cūścutad agnāv evaitat*, without any ms. authority; the corrupt mss. are closer to *agnā*, the expected form.

(c) Taittirīya texts write *āv* and *av* before all vowels. This is contrary to TPr. 10. 19, which prescribes *ā* and *a*. But 10. 21 adds the opinion of another teacher who says *āv* and *av* should always be written; this is favored by the comm. on TPr., and is according to Weber the regular usage of the mss. of TS. The variants indicate that it is also the regular usage of Tait. school texts, at least in their mantra materials.

(d) Other schools—that is, those of RV., SV. (very few instances), and VS.—write *ā* and *a* before *u*-vowels, but *āv* and *av* before other vowels. So RPr. 129 (2. 9) and 135 (2. 11); and so VPr. 4. 125 gives the opinion of 'some', opposed to its own rule 4. 124, quoted above.

(e) To summarize: before *u*-vowels, Tait. texts write *āv* and *av*; AV. writes *āv* for *au* but *a* for *o*; others *ā* and *a*.

(f) Before other than *u*-vowels, Maitr. texts, KS., and VSK. write *ā* and *a*; AV. writes *āv* but *a*; all others *āv* and *av*.

(g) In a few sporadic instances the final *o* of voc. sing. forms is retained without change before a following vowel. Cf. Wackernagel I §273b; the variants show that the phenomenon is not quite so limited as Wackernagel represents it.

§886. The variants of *au* before *u*-vowels are the following:
āśvinau dvyakṣureṇa (MŚ. KS. ^arayā) *prāṇāpānāv* (MŚ. KS. ^anā) *ud*
ajayutām TS. MŚ. KS.

asā (ApŚ. *asāu-asāv*) *upahvayasva* ŚŚ. ApŚ.
asmākaṇ yonā (ApŚ. *yonāv*) *udare suśevāḥ* MŚ. ApŚ.

imam yajñam juṣamāṇā (TB. °ṇā) *upetaṁ* MS. TB.
upasthe mātuh surabhā (TS. °bhā) *u loke* RV. TS. MS. KS.
ubhā (AV. ubhāv) *upānāu prathamā pibāva* RV. AV.
urūṇasāv (TA. uru°) *asutpā* (AV. TA. °pāv) *udumbalau* (TA. ulu°)
 RV. AV. TA. AŚ.

kā (TA. kāv, AV. VS. kim) *ārū pādā* (TA. † pādāv) *ucyete* RV. AV. VS. TA.
 The only exception to the rule in AV. Ppp. (Barret, JAOS 42.
 113) reads *pādāv*, regularly.

daivya hotārāv ārdhvam (VS. MS. °rā ārdhvam; KS. *hotārordhvam*)
 VS. TS. MS. KS. †18. 17a. In KS. the form *hotārā*, not °rā, is
 concerned.

na yonā (TS. yonāv) *uṣṣā°* VS. TS. MS.
rakṣohanau (VS. ŚB. °ṇau vām) *valagahanā* (TS. ApŚ. °hanāv) *upa°*
 . . . VS. VSK. TS. KS. ŚB. ApŚ.

syona kṛṇudhvam surabhā (TS. °bhāv) *u loke* VS. TS. MS. KS. ŚB.

§887. The variants of *o* before *u*-vowels are:

uṣṣena vāya (ApMB. vāyav) *udakenehi* (with varr.) AV. SMB. ApMB.
 AG. GG. PG.

deva viṣṇa (ApŚ. viṣṇav) *urv . . .* PB. KŚ. ApŚ. MŚ.

divo vā viṣṇa (TS. viṣṇav) *uta vā pṛthivyāḥ* VS. TS. KS. ŚB.: *divo viṣṇa*
 etc. AV. MS.

maho vā viṣṇa (AV. *maho viṣṇa*) *uror antarikṣāt* (TS. viṣṇav *uta rān-*
tarikṣāt) AV. VS. TS. KS. ŚB.

viṣṇa (TS. ApŚ. viṣṇav) *urukrama . . .* VS. TS. MS. ŚB. ApŚ. MŚ.

§888. The variants of *au* before other than *u*-vowels are:

agnāv (VSK. MS. KS. MŚ. *agnā*) *agnis carati praviṣṭaḥ* AV. VS. VSK.
 TS. MS. KS. ŚB. AŚ. ApŚ. MŚ. SMB.; *pratīka*, Vait. KŚ. Kauś. GG.
agnīṣomāv (MS. KS. MŚ. °ṣomā) *imam su me* RV. TS. MS. KS. TB.
 AŚ. ApŚ. MŚ. ŚŚ.

aśasya nābhāv (MS. KŚ. *nābhā*) *adhy ekam arpitam* RV. VS. TS. MS. KS.

asāv (MS. KS. MŚ. *asā*) *anu mā . . .* MS. KS. LŚ. MŚ. ApŚ.

āyur dadhad yajñapatāv (MS. KS. °tā) *avihrutam* RV. SV. ArS. VS. MS.
 KS. LŚ. ApŚ.

imau bhadrāu dhuryāv (MS. °yā) *abhi* SV. MS. JB.

usrāv etam . . . VS. TS. ŚB. MŚ. ApŚ. KŚ.: *usrā etam . . .* VSK. KS.

In MŚ. the rule is violated; no v. l. reported.

gośaphe śakulāv (VSK. °lā) *iva* AV. VS. VSK. ŚŚ. LŚ.

tāv (KS. tā) *ehi sam . . .* TS. KS. ŚB. TB. ApŚ. HG. BṛhU.: *tāv iha*
sam . . . AV.: *tāv ehi* (MG. tā *eva*) *vi . . .* AG. ŚG. PG. MG.:
tāv eha sam . . . AB.

dikṣito 'yam asā āmuṣyāyaṇaḥ MS. MŚ.: *adikṣiṣṭāyaṇ brāhmaṇa 'sāu amuṣya* . . . ApŚ.

daivā hotārāgnā (KS. AŚ. °gna, ŚŚ. °rā agna) *ājyasya vītam* MS. KS. AŚ. ŚŚ. Since ŚŚ., if it stands for *hotārau*, is contrary to the rule which requires °rāv, we should perhaps read *hotārāgna* also in ŚŚ., or consider it a case of hiatus between *hotārā* and *agna*; the other texts of course have the form *hotārā*, not °rau. No v. l. reported for ŚŚ.

nabhaś ca nabhasyaś ca vārṣikāv (VSK. MS. KS. °kā) *ṛtū* VS. VSK. MS. TB. ŚB. KS.

namucāv (VSK. MS. KS. °cā) *āsuraś sacā* RV. AV. VS. VSK. MS. KS. ŚB. TB. ApŚ.

pañcabhir dhātā vi dadhāv (MS. KS. *dadhā*) *idam* . . . TS. MS. KS. But MS. p.p. *dadhe*.

putram ica pītārāv (VSK. MS. KS. °rā) *aśvinobhā* RV. AV. VS. VSK. MS. KS. ŚB. TB. AŚ. ApŚ.

praiṣān sāmīdhenīr āghārāv ājyabhāgāu (KSA. *āghārā ājyabhāgā*) *āsrutam* TS. KSA.

madhavyau stakāu (MS. °kā) *apa tau rarādha* TS. MS.

muṣkāv (VSK. *muṣkā*) *id asyā ejataḥ* AV. VS. VSK. ŚŚ.

yajñasya yuktau dhuryā (TB. ApŚ. °yāv) *abhūtām* (MS. °thām) MS. KS.† TB. ApŚ.

yadā carīṣṇū mīthunāu (MS. °nā) *abhūtām* RV. MS. N.

yo 'sāv (MU. 'sā) *ādītye puruṣaḥ so 'sāv* (MU. 'sā) *aham* VS. MU.

rādhnānsīt sariprñcānāv (MS. MŚ. °si °nā) *asam* . . . MS. ŚB. KŚ. ApŚ. MŚ.

viṣṇuḥ śipivīṣṭa ṭūrāv (VSK. ṭūrā) *āsannaḥ* VS. VSK.: *śipivīṣṭa ṭūrā āsādyamānaḥ* KS.

sacetasāv (VSK. °sā, MS. *samokasau sacetasā*) *arepasau* VS. VSK. MS. ŚB.: *samokasāv* (KŚ. °sā) *arepasau* TS. KS. Kauś.

sumiddhe agnāv (VSK. MS. KS. *agnā*) *adhi māmahānaḥ* VS. VSK. TS. MS. KS. ŚB.

samrājāu (MS. °jā) *asya bhuvanasya rājataḥ* RV. MS.

sarasvatīm aśvināv (VSK. MS. KS. °nā) *indram agnim* VS. VSK. MS. KS. ŚB. TB.

sahaś ca sahasyaś ca haimantikāv (VSK. MS. KS. °kā) *ṛtū* VS. VSK. TS. MS. KS. ŚB.

upa (MS. *utā*) *no mītrāvaruṇāu ihāvatam* (MS. °hā *ihāvatam*) MS. TB. TA.

ṛtena sthūyāv (MG. *ṛtena sthūyā*) *adhi* . . . ApMB. HG. MG.

tena (TB. *tato*) *nō mītrāvaruṇā* (MS. °ṇā) *aviṣṭam* (TB. *avī*°) RV. MS. TB.

madhuś ca mādhaveś ca vāsantikā (VSK. MS. KS. °kā) *ṛtū* VS. VSK. TS. MS. KS. ŚB.

viṣṇūvaruṇā (TB. °ṇā) *abhikastīpā* (TB. °pā *vām*) MS. TB.

yā (MS. KS. *yā*) *ātmanvad* . . . AV. TS. MS. KS.

agnim sve yonā (VSK. MS. KS. *yonā*) *abhār ukhā* VS. VSK. TS. MS. KS. ŚB.

ahāv (MS. KS. *ahā*) *anadatā hate* AV. TS. MS. KS.

ā tasthāv (VSK. MS. KS. *tasthā*) *amṛtam divi* RV. VS. VSK. TS. MS. KS. ŚB.

indravāhāv (KS. °hā) *ṛbhavo vājaratnā* RV. KS.

mītrāvaruṇā (VSK. °ṇā, MS. *indrāvaruṇā*) *algābhyām* VS. VSK. MS.

vāsantikā (KS. *ime vās*°, MS. KS. °tikā) *ṛtū abhikalpamānā* VS. MS. KS. TB.

śaiśirāv (MS. °rā, KS. *ime śaiśirā*) *ṛtū abhikalpamānā* TS. MS. KS. ŚB.

iṣaś corjaś ca śaradāv (VSK. MS. KS. °dā) *ṛtū* VS. VSK. TS. MS. KS. ŚB.

ubhā dātārāv (VSK. MS. KS. °rā) *iṣāṁ rayīṇām* RV. VS. VSK. TS. MS. KS. ŚB.

ko nu vām mītrāvaruṇāv (MS. °ṇā) *ṛtāyan* RV. MS. KB. ŚB.

tapas ca tapasyaś ca śaiśirāv (VSK. MS. KS. °rā) *ṛtū* VS. VSK. TS. MS. KS. ŚB.

devī uṣṇsāv (VSK. MS. °sā) *aśvinā* VS. VSK. MS. TB.

daivya (VSK. °yā) *adhvaryū ā galam* VS. VSK. ŚŚ.

dhanasātār (VSK. MS. KS. °tā) *ihāvatu* VS. VSK. TS. MS. KS.

praharṣiṇo (KS. *ma. °ṇam*, ed. em.) *madirasyo made mṛṣāsāv* (KS. °sā) *astu* . . . KS. ApŚ.

mahāntāv (MS. °tā) *indrāvaruṇā mahāvasū* RV. MS.

yajñasya pakṣā (TS. °ṣāv) *ṛṣayo bhavanti* TS. MS. KS.

yat pṛthivyāṁ yad urāv (VSK. MS. KS. *urā*) *antarikṣe* VS. VSK. TS. MS. KS. ŚB.

yā (AV. omits) *rājanye dundhubhāv* (KS.† °bhā) *āyatāyām* AV. KS. TB.

yo nō mītrāvaruṇā abhidāsāt sapatnā (TS. °varuṇā *abhidāsati*) TS. MS.

imau (Kauś. *yau*) *te pakṣāv* (VSK. MS. KS. *pakṣā*) *ajarau patatṛiṇau* (VSK. TS.† KS. °ṇā) VS. VSK. TS. MS. KS. ŚB. Kauś.

rājānāḥ samitāv (VSK. MS. KS. °tā) *iva* RV. VS. VSK. TS. MS. KS.

vāyava ārohanavāhāv (KSA. °hā) *anadvāhu* TS. KSA.

veyubhāram girāv (KSA. *girā*) *iva* TS. KSA. TB.

kācyā harī dhanularāv (KS. °rā) *ataṣṭa* RV. KS.

kukraś ca śuciś ca graiṣṇāḥ (VSK. MS. KS. °mā) *ṛtū* VS. VSK. TS. MS. KS. ŚB.

śūdrāryāv (VSK. MS. KS. °yā) *aṣṛjyetām* VS. VSK. TS. MS. KS. ŚB.

śrīś ca te lakṣmīś ca paṭnyāv (VSK. °nyā) [ahorātre] VS. VSK.

saṁ yāv apnastho (MS. *yā apnastho*) *apaseva janān* RV. MS.

sajoṣasāv (VSK. °sā) *aśvinā daṁsobhiḥ* VS. VSK. ŚB.

sahasrasā (RV. also °sām) *medhasātāv* (VSK. °tā) *iva tmanā* RV. (bis) VSK. KB. (This RV. repetition is omitted in *RVRep.*)

somārurdrāv (MS. °drā) *iha su mṛḍatām naḥ* RV. AV. MS.

staumi devāv (MS. KS. *devā*) *aśvinau nāthito johanīmi* TS. MS. KS.

hatāghaśaṁsā (TB. °sāv) *ābharadvasā* MS. KS. TB.

hatāghaśaṁsāv (VSK. °sā) *ābhārṣṭām vasu vāryāni* VS. VSK. TB.

hemantaśiśirāv (VSK. MS. KS. °rā) *ṛtū* (TS. *ṛtūnām*) VS. VSK. TS. MS. KS. ŚB.

hotārāv (VSK. MS. °rā) *indram aśvinā* VS. VSK. MS. TB.

holdārāv (VSK. MS. KS. °rā) *indram prathamā suvācā* VS. VSK. MS. KS. TB.

§889. The variants of *o* before other than *u*-vowels are:

ubhayaebhyah pra cikitsā gaviṣṭau (VSK. *gaiṣṭau*) RV. VS. VSK.

kuviḥ su no gaviṣṭaye (MS. KS. *gaiṣṭaye*) RV. SV. TS. MS. KS. AB. AŚ. ApŚ.

ye śāmbare harivo ye gaviṣṭau (VSK. *gaiṣṭau*) RV. VS. VSK. AB. KB.

eko bahūnām aśi manyav iḍitah (AV. *manya iḍitā*) RV. AV.

taḥ te ghr̥tasnav (VSK. °sna) *īmahe* RV. SV. VSK. ŚB.

tava vāyav (VSK. *vāya*) *ṛtaspatē* RV. VS. VSK. ŚB.

nīyutvān vāyav (VSK. *vāya*) *ā gahi* RV. ArŚ. VS. VSK.

nīyudbhīr vāyav (VSK. MS. KS. *vāya*) *iṣṭaye durone* RV. VS. VSK. TS. MS. KS.

nīyudbhīr (AV. *viyugbhīr*) *vāyav* (AV. VSK. MS. *vāya*) *iha* . . . AV. VS. VSK. MS. ŚB. TA. AŚ. ŚŚ. ApŚ.

matrāvaruṇasya camasādhvaryav (MŚ. °ya) *ādrava (ehi)* TS. ŚB. KŚ. ApŚ. MŚ.

vasaḥ te viṣṇav (KS. *viṣṇa*) *āsa ā kṛnomi* RV. SV. TS. KS. AŚ.

vy astabhnā (etc., §137) *rodasī viṣṇav* (VSK. MS. KS. *viṣṇa*) *ete* RV. VS. VSK. MS. KS. ŚB. TA.

sahasah sūnav (MS. KS. *sūna*) *āhuta* RV. TS. MS. KS.

§890. In the following *o* of voc. sing. is retained without change:

sa no mayobhūh pito (AŚ. ŚG. PG. SMB. [Jørgensen] *pituv*) *āvisasva* (AŚ. *āviścha*) TS. TB. AŚ. ŚG. PG. SMB.

tāse adhvaryav ādhāve . . . ŚŚ.: *tāse adhvaryo indrāya* . . . AB. AŚ.

brhaspatisutasya ta (MS. *tā*; KS. omits) *indo* (MS. KS. *inda*) *indri*^o
TS. MS. KS.: *brhaspatisutasya deva soma ta inda indri*^o VSK.

INITIAL *a* AFTER FINAL *e* AND *o*

§891. In the great mass of variants under this heading, the initial *a* is in one form elided as in classical Sanskrit (*abhinihita*), while in the other form both the *a* and the final diphthong are left unchanged in writing. A few cases of different and anomalous treatment will be mentioned at the end of the section. Disregarding them for the moment we shall consider the writing or elision of *a*. On the probable actual pronunciation of *e*, *o* when followed by written *a*, see Wackernagel I p. 324; the diphthong was, as he says, no doubt regularly pronounced in some way as a short vowel, but the variants throw no light on this question.

§892. On the principles governing writing or elision of initial *a* after *e* and *o* the Prātiśākhya give no help. Boiled down, their statements amount only to this, that the *a* is sometimes written and sometimes elided. VPr. 4. 78 specifies that it is generally written in verses (*ṛkṣu*).

§893. Early statements in western grammars add little except that in metrical passages the meter shows that the *a* was generally pronounced, whether written or not, tho it is generally omitted in writing, whether pronounced or not. Whitney, *Grammar* §135c, says specifically that there is no 'accordance in respect to the combination in question between the written and the spoken form of the text.'

§894. Yet as long ago as 1862, in his note to APr. 3. 54, Whitney himself showed, from a count of AV. instances, that:

(a) In prose passages, *a* is omitted seven times out of eight.

(b) In metrical passages where the meter indicates elision (we shall use this familiar term, altho doubtless 'absorption' would be more accurate, cf. Wackernagel, l. c., p. 324, bottom) of *a*, it is omitted in writing six times out of seven.

(c) In metrical passages where the meter indicates pronunciation of *a*, it is written nine times out of ten; except that at the beginning of a *pāda* in the middle of a verse-line, where of course it is always pronounced, it is omitted in writing four times out of five.

§895. If these facts are at all typical of Vedic works in general, and there is reason to believe that they are, they seem to indicate that at some time in the history of our tradition an attempt was made to make the writing conform to certain definite standards, which had some relation to actual pronunciation. The statement quoted above from

Whitney's *Grammar* is therefore exaggerated, to say the least. To be sure, the attempt was either incompletely carried out, or else its results have been somewhat disturbed by later copyists and redactors. Cf. Oldenberg, *Proleg.* 460 f., Wackernagel I p. 325.

General practice of Vedic texts

§896. Before summarizing the evidence of the variants, we shall venture a statement of what seems to us to have been the general procedure in the Vedic tradition. Apparently this tradition was fixed at a time when the usual custom was to elide the *a*, as in classical Sanskrit. But those who established the norm in the Vedic texts were quite aware of the fact that these texts themselves, by their meter, indicated that the *a* frequently, if not usually, had to be pronounced. As a concession to this observed fact, or perhaps, more accurately, in order to help in the proper recitation of the Vedic texts, they undertook to write the *a* in cases where the meter required its pronunciation, leaving it unwritten in the comparatively rare cases where the meter required its omission, and in prose generally. Only when the *a* came at the beginning of a pāda in the middle of a line, the *a* was elided in writing, in accordance with the general custom of the time when the redaction was carried out; perhaps for the very reason that no confusion or error of pronunciation could well arise in such cases. That is: since the *a* would have to be pronounced in every such case, its omission in writing, according to the usual rule of the time, was considered allowable.

§897. Thus, except in the last-mentioned case, an attempt was made to conform spelling to original pronunciation of the metrical texts; while in prose texts the *a* tended to be omitted. Exceptions may often be explained as due to carelessness or ignorance, whether on the part of the original redactors who applied the rules, or on the part of later copyists or reciters.

Evidence of the variants

§898. In interpreting the bearing of the variants on these rules, we must remember that they are a specially selected group, and make allowance for the principle of selection. Thus, first, they cannot in the nature of things take note of the cases in which initial *a* is elided at the beginning of a pāda. All such pādas are necessarily printed in the Concordance, and in the Variants, with initial *a*; whereas, as we have seen, according to Whitney the *a* is elided in four-fifths of such cases

in the AV.; and much more regularly in the RV. In fact, RPr. 138 (2. 13) requires that *a* should never be written in this position.

§899. Secondly, every one of our variants contains, by definition, at least one instance, in some text or other, of both possible forms: *a* written and *a* elided. This means that invariably, except in the few cases in which a *pāda* can be read metrically either with or without pronunciation of *a*, at least one of the texts quoted violates the general rule. Consequently, statistics based on our variants cannot possibly be expected to agree precisely with the rules laid down in §896. If, despite this artificial weighting of the scales in favor of the *advocatus diaboli*, the variants nevertheless show a definite tendency in favor of the rules as stated, this may be considered a valuable confirmation of them. And such, we think, is the case.

§900. The extent to which variants may be trusted as representing general usage may be tested by comparing the AV. passages found among them with Whitney's statistics for the entire AV., mentioned in §894. Thus: in metrical passages where *a* is pronounced, Whitney found it written in nine-tenths of the cases; the variants have it written in more than two-thirds, or nearly five-sevenths of such cases (26 out of 38). In metrical passages where *a* is not pronounced, Whitney found it omitted in six-sevenths of the cases; the variants show it omitted in all the six cases which occur. The prose variants from AV. are very few (only 5); in two of them *a* is written, in three elided, whereas Whitney reports elision in seven-eighths of the prose cases. These correspondences suggest that when the variants occur in considerable numbers, they may be taken as a fair index of conditions in the texts as a whole.

Metrical passages

§901. The *a* is pronounced in 59 metrical *pādas* among the variants; it is not pronounced in 10. In 24 it may be read either way, or the readings are changed in other respects so that both forms of the variant are metrical as written.

§902. When the *a* is shown by the meter to be pronounced, it is also written in nearly two-thirds of the cases in all texts together (213 to 117). In general, the proportion is higher in the older texts. Thus RV., written 21 times, omitted 4; AV. 25 to 12; TS. 19 to 7; MS. 24 to 9. But it is lower than the general average in VS. (10 to 6) and KS. (20 to 16). SV. forms a striking exception; among the variants it has *a* written only once, omitted 4 times. Its school texts show that this is no

accident due to the small numbers; they also write *a* 3 times and omit it 8 times. The SV. school clearly tended against the writing of *a*, in accord with classical Sanskrit usage (we shall see below that in prose texts, also, the dropping of *a* predominates in the SV. school much more than in the others). While the SV. and its school texts are the only ones that show a majority for dropping *a* when it is pronounced, later texts in general show a growing tendency to do so, approaching the classical norm. Thus RV. school texts have it written 14 times, omitted 11 times (against RV. itself 21 to 4).

§903. When the *a* is shown by the meter not to be pronounced, it is also omitted in writing in five-sevenths of the cases in all texts together (46 to 19). The cases are too few to make it safe to set up rules for the individual schools.

§904. Thus we see that in all metrical pādas the writing is consistent with the pronunciation in nearly two-thirds of the cases (259 to 136), whether the meter requires pronunciation of *a* or the reverse. In the few cases where it is possible to read the pāda metrically either way, we have given the written text the benefit of the doubt, assuming that it was pronounced when written, not pronounced when omitted in writing. They are not numerous enough to affect the result, and our procedure seems justified by the evidence of other cases where there is no ambiguity.

Prose passages

§905. In the prose variants the school texts of SV. show a considerable preponderance of elided over written *a* (12 to 1), and the same tendency, tho less decisive, is noticeable in the Taittiriya school, which shows elision in two-thirds of the cases (49 to 25). Other texts show no very marked tendency in either direction. MS. has a majority for *a* written (21 to 15), but its school texts are nearly even. The totals for all prose passages are 105 written, 151 elided. Contrast this with 232 written, 163 elided among the metrical variants (213 to 117 where the meter shows that *a* was pronounced).

Table of final a written or omitted after e and o

§906. The figures in the following table are worth quoting, tho perhaps not to be taken too absolutely. As stated above, when the meter permits either pronunciation or elision of *a*, we assume consistency of writing and pronunciation. Repetitions of the same formula in the same text, with or without modulations in the adjoining words, are not counted.

TEXTS	METRICAL PASSAGES				PROSE PASSAGES	
	Writing and pronunciation consistent		Writing and pronunciation inconsistent		a written	a elided
	a written and pronounced	a not written, not pronounced	a not written, but pronounced	a written, not pronounced		
RV	21	0	4	0	0	0
RVKh	1	0	1	0	0	0
RV school texts	14	2	11	1	9	14
SV	1	0	4	0	0	0
SV school texts	3	0	8	1	1	12
AV	25	6	12	0	2	3
AV school texts	4	1	1	0	1	2
VS	10	2	6	2	13	13
VSK	2	1	0	0	0	2
ŚB	8	0	5	1	8	10
Other Vāj. school	5	1	4	0	0	3
TS	19	6	7	2	10	20
TB	17	2	9	0	3	8
ApŚ	10	0	7	4	8	11
Other Tait. school	10	3	6	2	4	10

TEXTS	METRICAL PASSAGES				PROSE PASSAGES	
	Writing and pronunciation consistent		Writing and pronunciation inconsistent		a written	a elided
	a written and pronounced	a not written, not pronounced	a not written, but pronounced	a written, not pronounced		
MS	24	6	9	3	21	15
Maîtr. school	14	5	2	0	9	7
KS	20	8	16	3	15	18
Late and misc.	5	3	5	0	1	3
Totals	213	46	117	19	105	151

§907. We now proceed to list the variant passages, beginning with the metrical ones, and first with those in which the meter indicates that the *a* was pronounced, whether written or not (59 items):

so *adhvarān* (AV. Kauś. 'dhvarān) *sa ṛtūn kalpayāti* RV. AV. TS. MS. KS. ŚB. Kauś.

anumate 'nu (KapS.† *anu*) *manyasva na idam* (AV. 'nu *idam manyasva*) AV. KS. KapS. (quoted in note to KS.): *anumate 'nu manyasva* (prose) GG. KhG. HG. ApG.

nir amuñ bhaja yo 'mitro asya TB.: *niṣ tam bhaja yo amitro asya* AV. *tatra śiśriye 'ja ekapādaḥ* AV.† 13. 1. 6: *tasmiñ chīśriye aja ekapāt* TB. *teṣāñ yo ajyānim* (PG. 'jyānim) *ajūtim āvahāt* (SMB. Conc. *ajijim āvahāḥ*, but Jørgensen as other texts) TS. SMB. PG. BDh.

ṛco akṣare (NrpU. 'kṣare) *parame vyoman* RV. AV. GB. TB. TA. ŚvetU. NrpU. N.

yasmāj jāto na paro 'nyo (ŚŚ. *anyo*) *asti* JB. ŚŚ.: *yasmād anyo na paro asti jātaḥ* PB.: *yasmān na jātaḥ paro anyo asti* (NrpU. 'sti) VS. TB. ApŚ. MahānU. NrpU.

ye agnayah (TS. KS. TB. ApŚ. 'gnayah) *samanasah* (KS. adds *sacetasah*) VS. TS. MS. KS. ŚB. TB. ApŚ. MŚ.

tam tvā viśve avantu (AV. 'vantu) *devāḥ* AV. ApMB. HG. A very poor pāda but intended for *triṣṭubh*.

- yo 'syeśe dvipado yaś catuṣpadaḥ AV.: ya īśe asya (MS. KS. * īśe yo asya) dvipadaś catuṣpadaḥ RV. VS. TS. MS. KS. (both),
 vaiśvānaro aṅgirasām (AV. 'ṅgi°, AŚ. aṅgīrobhyaḥ) AV. AŚ. ŚŚ.
 śuciḥ śukre ahany ojaśinā (MS. ahann ojaśine; KS. †śukro ahany ojaśye; AŚ. 'hany ojaśinām) TS. MS. KS. AŚ.
 sūryo ahobhīr (KS. sūryo [misprint] 'hobhīr) anu tvāvat KS. TB.
 so asmān (MŚ. asmān) adhipatīn karotu TS. MŚ.: so 'smān adhipatīn kṛṇotu ŚŚ.
 svām tanvaṁ (TS. TB. tanuvaṁ) varuṇo 'sugot (TS. TB. aśīśret) TS. MS. KS. TB. It would be forcing probabilities to compress the MS. KS. reading to an *anuṣṭubh*.
 agnir ajaro 'bhavat saḥobhīḥ MS.: agnir amṛto abhavad vayoḥbīḥ (KS. saḥobhīḥ) RV. VS. TS. KS. ŚB. ApMB.
 nā tā arvā reṇukakāḥ aśnute (AV. 'śnute) RV. AV. KS. TB. AŚ. Many AV. mss. read aśnute.
 adhi bruvantu te 'vantu (TS. TB. ApŚ. arante) asmān RV. AV. VS. TS. MS. KS. TB. ApŚ.
 anīkair dveṣo ardaya (ŚŚ. 'rdaya) MS. ŚŚ.
 annaṁ payo reto asmāsu (ŚB. 'smāsu) dhatta (MS. ApŚ. dhehi) VS. MS. KS. ŚB. TB. ŚŚ. ApŚ.
 anyān te asman (NṛpU. 'sman) ni vapantu senāḥ RV. TS. NṛpU.
 anyo- 'nyo (Vait.-anyo) bhavati varṇo asya TB. Vait.
 avīṣṭjo apo (TB. 'po) achā samudram RV. MS. KS. TB.
 pra varlaya divo aśmānam (AV. 'śmānam, v. l. aś°) indra RV. AV.
 prothad aśvo na yavase 'viṣyan (TS. aviṣyan) RV. SV. VS. TS. MS. KS. ŚB.
 namo astu (MŚ. 'stu) parōyate AV. MŚ.
 prāñco agāma (TA. prāñjo 'gāmā) nṛtaye hasāya RV. AV. TA.
 payo grheṣu payo 'stu tan naḥ MŚ.: payo valseṣu payo astu tan mayi AB. TB. AŚ. ApŚ.
 ye agnayāḥ pāñcajanyaḥ (MŚ. puriṣṇayāḥ) VS. ŚB. MŚ.: ye 'gnayāḥ puriṣṇayāḥ (KS. °ṣṇayāḥ) TS. KS. ApŚ. JUB.
 dhātā samudro apa (AG. 'va) hantu pāpam AG. PG.: dh° so° abhayaṁ kṛṇotu MG.
 śikū kṛīdantaṁ pari yāto adhvaram (AV. arṇavam, and 'rṇavam) RV. AV. MS. TB.
 namo astu (VS. ŚB. KŚ. PG. NīlarU. 'stu) sarpebhyāḥ RVKh. VS. TS. MS. KS. ŚB. KŚ. ApŚ. MŚ. PG. ApMB. HG. MG. NīlarU.
 ye 'do (MS. amī) rocane divaḥ RVKh. TS. MS. ApMB.
 yo asyāḥ pṛthivyāś tvaci TB. ApŚ.: yo 'syāḥ (so all mss. but one, and so Conc., but ed. † asyāḥ) pṛthivyā adhi tvaci MŚ.

- yo nah svo (AV. svo yo) arañah (SV. 'rañah) RV. SV. AV. AG. ŚG.
Oldenberg, *Proleg.* 40, thinks of inserting yo in RV., tho he fails to
note that AV. reads so.
- vaiśvānaro adabdhās (AV. no adabdhās, TA. me 'dabdhās, MS. ApŚ.
'dabdhās) tanūpāh AV. VS. MS. ŚB. TA. ApŚ. SMB.
- ko ambādādate (AŚ. 'mbā°) dadat MS. AŚ.
- mayā so annam (AV. 'nnam) atti yo vipaśyati RV. AV.
- indra vājeṣu no 'va (TB. ava, KS. vaha) RV. AV. SV. ArS. MS. KS. TB.
- yad vā me api (LŚ. 'pi, Vait. apa) gachati AŚ. Vait. LŚ.
- ye agnayo divo ye pṛthivyāh MS. ApŚ. MŚ.: ye 'gnayo divo ye 'ntarikṣāt
KS. (wrongly printed as prose in ed.)
- ye agnidagdā ye anagnidagdāh (TB. Poona ed.† 'nagni°; so v. l. of AV.)
RV. AV. TB. AŚ.: ye agniṣvāllā ye 'nagniṣvāllāh (VS. anagni°)
VS. TB. ApŚ.
- sā tvam asy amo 'ham (ŚB. BṛhU. PG. amo aham, ApMB. amūham,
MG. āpy amo 'ham) KS. JUB. ŚB. BṛhU. AG. ŚG. PG. ApMB.
MG.: sa tvam asy amo 'ham AB.
- kikasābhyo anūkyāt (ApMB. 'nū°) RV. AV. ApMB.
- te asmat (TS. 'smat) pāsān pra muñcantv enasah (TS. anhasah) AV. TS.
- divo antebhyas (KS. 'nte°) pari RV. SV. KS.
- yo adya (PB. 'dya) saumyo (AV. senyo) vadhaḥ AV. PB. AŚ.—Ppp.
'dya acc. to Roth.
- vyāghro vaiyāghre adhi (TB. 'dhi) KS. TB.: vyāghro adhi vaiyāghre AV.
ye anneṣu (VS. KS. 'nneṣu) vividhyanti VS. TS. MS. KS.
- varṣiṣṭhe adhi (KS. 'dhi) nāke TS. KS. TB.
- rājā me prāṇo amṛtam (TB. 'mṛtam) VS.† MS. KS. TB.
- idam (KS. ā mā) varco (AŚ. rādho) agninā (KS. 'gninā) daltam āgāt (AV.
āgan, KS. etu) AV. MS. KS. TB. AŚ.
- vṛṣṭyamūṇo 'vṛṣṭa (AV. av°) somam RV. AV. TB.
- śatodaye 'bhimātiṣāhe (PG. abhi°) TS. KS. MŚ. SMB. PG.
- kṛṇvāno (KS. kurvāno) anyān (TS. KS. ApŚ.† anyān, MS. anyan, KŚ.†
'nyān) adharān sapatnān AV. TS. MS. KS. KŚ. ApŚ.
- śṛṇvanty (PB. °to) āpo adha (PB. 'dhaḥ) kṣarantīh RV. PB.
- so adhvarā (AB. 'dhvarā karati) jātavedhā AB. ŚB. Cadenced prose; cf.
kṛṇotu so . . .
- annapate 'nnasya (MS. KS. MŚ. MG. an°) no dehi VS. TS. MS. KS. ŚB.
TB. ApŚ. MŚ. PrāpāgU. AG. ŚG. MG. SMB. Intended for
triṣṭubh.
- ayam yo asya yasya ta idam śīrah MŚ.: ayam yo 'si yasya ta idam śīrah
KS. ApŚ.

[*yo asya kauṣṭhya jagataḥ* MŚ.: *yo 'sya kauṣṭhya* (KS. °*tha*) *ja*° KS. TA. ApŚ. So Conc.; but Van Gelder's ed. reads 'sya for MŚ. without v. 1.]

[*anamitram no* (VSK. *me*) *adharāk* (AV. °*rāt*) AV. VSK.† KS. Conc. 'dharāk for VSK.]

[*brhaspate abhiṣaster* (AV. ed. 'bhi°) *amuñcaḥ* AV. VS. TS. MS. KS. TAA. But read *abhi*° in AV.; see Whitney's note.]

§908. In the next group, a much smaller one, containing 10 items, the *a* seems not to have been pronounced, whether written or elided: *namo 'stu* (TS. KS. *astu*) *nīlagrīvāya* (NīlarU. *nīlasikhaṇḍāya*) VS. TS.

KS. NīlarU. BrhPDh.

viśvasmai bhūtāya dhruvo (TS. ApŚ. *bhūtāyādhvaro*) *astu* (TS. 'si, MŚ.† 'stu) *devāḥ* (TS. omits) TS. KS. ApŚ. MŚ.

ye apsu śadānsi (KS. 'psu *sa*°) *cakrire* MS. KS.

ye te 'ryaman (KS. *arya*°) *bahavo devayānāḥ* TS. MS. KS.† 10. 13a.

vājinām vājo 'vatu bhakṣo asmān VSK.: *vājinām bhakṣo avatu vājo asmān* ApŚ.

yo 'gnīm (AŚ. *agnīm*) *hotāram avṛthāḥ* TS. AŚ. ŚŚ.†

jāṭavedo maruto adbhis (TB. 'dbhis) *tamayitvā* TB. ApŚ.

kṣāmad devo 'ti duritāny (TA. MahānU. *ati duritāny*) *agnih* AV. TA. MahānU.

aghorebhyo 'tha (MS. *atha*) *ghorebhyah* MS. TA. MahānU.

yāś ca devyo antān abhilo tatantha SMB.: *yāś ca gnā devyo 'ntān abhilo 'tatananta* (ms. *tatantha*) MG. See §63. The meter is poor in any case.

§909. We now come to the third group of metrical variants, 24 in number, in which the surrounding conditions are so flexible metrically that the *a* may either be pronounced or not (in which case we assume that it was pronounced when written, and not pronounced when not written); or in which there are further changes in the pāda which alter the metrical conditions:

anv adya no anumatiḥ (AV. Kauś. 'nu°) AV. MS. ŚŚ. MŚ. Kauś.

yān agnayo anvatapyanta (TS. 'nva°) *dhiṣṇyāḥ* AV. TS. MS.

ye asmīn (KS. 'smīn) *mahaty arṇave* MS. KS. MŚ.

jyok kṣatre 'dhi jāgarat AV.: *jyog rāṣṭre adhi jāgarat* HG.

jyok kṣotre 'dhi (HG. *adhi*) *jāgarat* AV. HG.

antarikṣe adhy (TS. KS. 'dhy) *āsate* TS. MS. KS. MŚ.

sarvābhyo abhayaṁ (TB. 'bhayaṁ) *karat* RV. AV. TB. N.

garbho asy (MS. 'sy) *oṣadhīnām* AV. VS. TS. MS. KS. ŚB. Vait.—Ppp. also 'sy (Barret JAOS 48. 38).

tanvo adya (MS. 'dya) *dadhātu me* AV. MS.

rasanto asyāsīd (VS. 'syāsīd) *ājyam* RV. AV. VS. TA. The meter of VS (with *ājyam*) seems easier.

satyam it tan na tvāvaṇ (MS. °vaṇ) *anyo asti* (MS. 'sti) RV. MS. KS. TB.

The meter of MS. (tuāvaṇ?) is inferior.

ye 'smān abhyaghāyanti AV.: *yo asmān abhyaghāyati* AV.

ūrubhyām te aṣṭhivadbhyām (ApMB. 'ṣ(hi°) RV. AV. ApMB.

te asmā agnayo (MS. °ye, v. I. °yo) *draviṇān dattvā* MS. ApŚ.: *te 'smā agnaye draviṇāni dattvā* KS. The meter of MS. ApŚ. is very poor.

sviṣṭīm no abhi (KŚ. 'bhi) *vasiyo* (AV. *vasyo*) *nayantu* AV. TS. KŚ.: *sviṣṭām no 'bhi vasyo nayantu* KS. MŚ.

sūryāyā ūdho 'dityā (VSK.† KŚ.† *adityā*; KS. *aditer*) *upasthe* VSK. TS. KS. ŚŚ. KŚ.

eko vo devo apy (AV. 'py) *atiṣṭhat* AV. MS.: *eko devo apy atiṣṭhat* TS. KS.

Only MS. is certainly inconsistent (*a* written but not pronounced).

bheṣajam gave 'śvāya (MS. *aśvāya*) VS. TS. MS. ŚB. LŚ.: *bheṣajam gave 'śvāya puruṣāya* KS. In the last the attaching of *puruṣāya* to this pāda makes the elision of *a* better metrically.

mā va eno anyakṛtaṁ bhujema RV.: *mā vayam eno 'nyakṛtaṁ bhujema* KS. In both forms of this variant the writing and pronunciation are consistent.

tām u dhīrāso anudīśya yajante VS. ŚB. (*a* not pronounced): *tām dhīrāsaḥ kavayo 'nudiśyāyajanta* MS. (*kavayo* looks like a secondary intrusion, cf. KS. in next form; without it *a-nu°* would have to be pronounced): *tām dhīrāso anudīśya* (VSK. °dīśya) *yajante* (KS. *anudīśyāyajanta kavayaḥ*) VSK. TS. KS. TB. (*a* pronounced).

anyāns te asman (KS. *anye 'sman*) *nivapantu tāḥ* MS. KS. Both writings are metrical. VS. TS. have *anyam asman nivea° tāḥ*, which is inferior to both MS. and KS.

yad vāto apo (MS. MŚ. 'po) *aganīgan* (TS. KSA. ApŚ. *agamat*) VS. TS. MS. KSA. ApŚ. MŚ. Writing and pronunciation are consistent in all texts except VS., where one of the initial *a*'s must be omitted in reading, tho both are written.

yo agnau rudro yo apsu antaḥ AV. (intended for triṣṭubh, reading *agnau*, *apsu*, and perhaps *rud-r-o*, but more likely a syllable short): *yo 'gnau rudro yo 'psu antaḥ* ŚirasU. (meant for anuṣṭubh; 'gnau, 'psu): *yo rudro agnau yo apsu* (MŚ. *rudro 'psu yo 'gnau*) *ya oṣadhīṣu* TS. ApŚ. MŚ. (triṣṭubh; 'gnau, 'psu—inconsistent with the writing of TS. ApŚ.): *yo rudro agnau yo apsu*, (then as new pāda, correct Conc.) *ya oṣadhīṣu yo vanaspatiṣu* KS. (writing and pronunciation consistent).

so *asmān pātu sarvataḥ* AV.: so 'smān pātu (prose) TS.

§910. There follow the prose variants, which number 53:

abhayaṁ vo 'bhayaṁ no astu (AB. AŚ. *me 'stu*) AB. AŚ. ŚŚ.: *abhayaṁ me astu* (AB.† 'stu) AB. ApŚ.

iṣe rāye (ApŚ. *rayyai*) . . . *dyumnāyorje* (VS. ŚB.† *dyumna ūrje*) 'patyāya (VS.† ŚB.† *apa°*, TB.† *patyāya*, ApŚ. °*yorjapatyāya*) VS. MS. ŚB. TB. AŚ. ApŚ.

etāni te aghniye (PB. 'ghniye) *nāmāni* TS. PB.: *etā te aghniye nāmāni* VS. ŚB. MŚ. In the last, an attempt has been made to make metrical a passage which was most assuredly prose to begin with. This metrical form is not counted in our table; the *a-* may or may not have been pronounced (*aghniye* or 'ghniye).

vīvarto aśtācatvāriṅśaḥ (MS. 'ṣṭā°) MS. KS.: *vivarto 'ṣṭā°* VS. TS. ŚB. *yo 'smān* (MS. MŚ. *asmān*) *dveṣṭi yaṁ* (AV. adds *ca*) *vayaṁ dvigmaḥ* AV. VS. TS. MS. KS. ŚB. TB. TA. MahānU. KBU. JUB. AŚ. ŚŚ. LŚ. KŚ. ApŚ. MŚ. Kauś. HG. BDh. This extremely common phrase seems always to be written with *asmān* in texts of the Maitr. school, with 'smān in all others, if the editions are to be trusted. For other formulas containing it see the Conc. under it, and also: *taṁ abhi śoca yo 'smān* etc.; *agne yat te tapaś* (*tejas*, 'rcis, śocis, haras) etc.; *tasya nāmnā vṛścāmi* etc.; *ny ahaṁ taṁ mṛdyāsam yo tasmān* (ApŚ. 'smān) etc. MS. ApŚ.† 6. 18. 2; *abhy ahaṁ taṁ bhūyāsam* etc.; *prāhaṁ taṁ atibhūyāsam* (ApŚ. †*abhi°*) etc.; *vj asau yo* etc.; *durmitrās* (or the like) etc.

devānām tvā patnīr devīr . . . *sadhasṭhe aṅgirasvad* (TS. 'ṅgi°) VS. TS. MS. KS. ŚB. The same with *aditiṣ* (*tvā* °tis tvā), *dhiṣaṇās tvā*, *varūtrayo* (etc.), *gnās tvā*.

ākūtyai prayuje 'gnaye (MS. KS. *agnaye*) *svāhā* VS. TS. MS. KS. ŚB. ApŚ. The same with *medhāyai manase*, *sarasvatyai pūṣṇe*, and *dikṣāyai tāpase*.

agneḥ (also, *indrasya*, *viśveṣām devānām*) *priyaṁ pātho 'pīhi* (TS. *apīhi*) VS. 8. 50, VSK. 8. 22. 4, TS. ŚB. 11. 5. 9. 12.

yo maitasyā diśo abhidāsāt . . . (five formulas) MS.: *agnim* (also, *indram*, *mitrāvaruṇau*, *somaṁ*) *sa* (TB. *sa diśām* . . . *devatānām*) *ṛchatu yo maitasyai* (KS. °*syā*) *diśo 'bhidāsati* KS. TB. ApŚ.

namo agriyāya (VS. KS. 'griyāya, MS. 'griyāya) . . . VS. TS. MS. KS. *namo agrevadhāya* (MS. KS. 'gre°) . . . VS. MS. TS. KS.

namo aparasadbhyaḥ (PB. and v. 1. of MŚ. 'para°) PB. MŚ.

namo 'śvebhyo (TS. aś°) 'śvapatribhyaś *ca* . . . VS. TS.† MS. KS.

namas te astu (PB. JB. LŚ. SMB. 'stu) VS. TS. MS. KS. AB. PB. JB.

ŚB. TB. TA. TAA. AŚ. ŚŚ. LŚ. ApŚ. MŚ. AG. Kauś. SMB. ApMB ApG. Occurs frequently, and apparently always with *astu* except in SV. texts, which read '*stu*.'

namo vo 'stu (AŚ. ŚŚ. *astu*) VS. PB. AŚ. ŚŚ. Vait. SMB. Here, in curious contrast with the preceding, the SMB. reads *astu* according to Jørgensen's edition (not in the Conc.), while '*stu*' is read by VS. and Vait.

tebhyo namo astu (PG. '*stu*') VS. MS. KS. PG. ŚB.

namo 'gnaya (ApŚ. *agnaya*) *upādrazṣre* ŚŚ. ApŚ.

namo astu (VS. ŚB. '*stu*') *rudrebhyo ye antarikṣe* (VS. KS. ŚB. '*ntari*'°)

... VS. MS. KS. ŚB. MŚ. Also: *namo astu* (VS. ŚB. KŚ. '*stu*')
ru° *ye divi* (and, *prthivyām*) ... VS. MS. KS. ŚB. KŚ. MŚ.

namo mahadbhyo arbhakebhyaś (KS. '*rbha*'°) *ca* ... VS. KS.: *namo*

bṛhadbhyo 'rbhakebhyaś ca ... MS. MŚ.

namo rathibhyo arathebhyaś (TS. '*rathe*'°) *ca* ... VS. TS.

yo no anli śapati tam etena jeṣam MŚ.: *yo me 'nti dūre 'rātīyati tam*
etena jeṣam TS.

rudro 'gnit (MS. *agnit*) MS. TA. ŚŚ.

rudro 'dhipatib (MS. *adhi*'°) MS. TA.

tasyāpo apsarasa (KS.† '*psa*'°, MS. '*psarasā*') *ūrjo nāma* (TS. '*psaraso*
mudāḥ') VS. TS. MS. KS. ŚB.

dhūrta (KS. °*te*) *namas te astu* (KS. '*stu*') KS. ApŚ.: *dhūrte namante*
 (?) *astu* MS.

praty elā vāmā ... *yajamāno 'grabhīd* (ŚŚ. *agra*'°) ... KB. ŚŚ.

prāṇo agniḥ ... PrāṇāgU.: *prāṇo 'gniḥ* ... MU.

madhu hutam indratame agnau (LŚ. '*gnau*') VS. ŚB. LŚ.: *hutam havir*
 ... *indratame 'gnau* MS. AB. TA. AŚ. ŚŚ.

ye devā divibhāgā (MS. °*gāḥ stha*) *ye antarikṣabhāgā* (TS. KS. '*ntari*'°)

... TS. MS. KS.

śivanḥ prajābhyo 'hinsantam (KS.† *ahin*'°) ... *sadhasthe* (VS. ŚB.° *sthād*)

agnim (TS. '*gnim*') ... VS. TS. MS. KS. ŚB.—KS. punctuates

before *agnim*, so that elision of *a* is impossible.

sajūr abdo ayawobhiḥ (TS. ApŚ. '*yāvabhiḥ*') VS. TS. ŚB. ApŚ.

samidhah-samidho 'gne-'gna (ŚŚ. °*dho agna*; MŚ.† °*dho 'gnā*) *ājyasya*

vyantu AŚ. ŚŚ. MŚ.: *samidho agna* (MS. *agnā*) *ājyasya* ... MS.

KS. TB. MŚ.

śuyame me adya ... ApŚ.: *śāyame me 'dya* ... MS.

agnir adhi viyatto asyām KS.: *agnir viyatto 'syām* TS.

agne yat te 'rcis (MS. *arctis*) *tena* ... AV. MS. KS. ApŚ.

aṅgīraso me asya (KS. '*syā*') *yajñasya prātaranavākair aharuḥ* MS. KS.

tañ (KS.† *tat*) *tvendragraha* . . . *saha yan me 'sti* (ApŚ. *asti*) *tena* KS.
ApŚ.: *tañ tvā pra viśāmi* . . . *saha yan me 'sti tena* AV.

diśo abhy abhūd ayam MS. KS. MŚ.: *diśo 'bhy ayam rājābhūt* TS. TB.
Semblance of meter; perhaps to be classed with metrical variants.
antimitraś (TS. *antyami*°) *ca dūre-amitraś* (MS. 'mitraś) *ca gaṇaḥ* VS.
TS. MS. KS.

andho ačetaḥ (TS. ApŚ. 'chetah) VS. TS. KS. ApŚ. Ed. of KS. 'chetah,
but the sole ms. *aščetaḥ*.

apāgne agnim (TS. MS. TB. MŚ. ApŚ. 'gnim) *āmādam jahī* VS. TS. MS.
KS. ŚB. TB. ApŚ. MŚ.

apsu dhautasya . . . *yo aśvasanis* (KS. 'śva°) . . . MS. KS.: . . . *yo*
bhakṣo aśvasanir . . . TS.

aśvibhyān tirohnyānām (MŚ. *tirohnyānām*) *somānām anubrūhi* ApŚ.
MŚ. Also: *tirohnyān* (MŚ. *aśvibhyān tirohnyān*) *somān pras-*
thitān preṣya ApŚ. MŚ.

ūrdhvo adhearo asthāt (VS. ŚB. 'dhvara āsthāt, KS. 'dhvare sthāh, ApŚ.
adhvare sthāt) VS. MS. KS. ŚB. ApŚ.

āpo devīr agrepuvo agreguvo . . . TS. TB.: *devīr āpo 'greguvo 'greṇīyo*
. . . MS. MŚ.: *devīr āpo agreguvah preman* . . . KS.

ye devāḥ purahsado (so also TS., for which Conc.† *parah*°) 'gninetra
(MS. *agni*°) . . . TS. MS. KS. BDh.

dhūrva tañ yo 'smān dhūrvaṭi VS. TS. ŚB. TB.: *dhvara dhvarantañ yo*
asmān dhvarāt MS.

agnis te 'gram . . . TS.: *agnis te agram* . . . MŚ.

somo 'smākam (KS. *asm*°) *brāhmaṇānām rājā* VS. VSK. TS. MS. KS.
ŚB. TB. MŚ. ApŚ.

svadhā pitrbhyo 'ntarikṣasadbhyah (AV. *antar*°; GG.† 'ntarī°) AV. ApŚ.
MŚ. GG. HG.

yo asmi so asmi AV.: *yo 'smi sa san yaje* MS. KS. AB.: *yo 'ham asmi sa*
san yaje TB. ApŚ.

tulho vo viśvavedā vibhajatu varṣiṣṭhe adhi (KS. 'dhi) *nāke* . . . TS. MS.
KS.

nirasto aghaśaṁsah (ApŚ. 'gha°) KS. ApŚ.

[*devo narāśaṁso 'gnau* (ŚŚ.† 'gnā) *vasuvane vasudheyasya vetu* AŚ. ŚŚ.
Conc. quotes *agnā* for ŚŚ.]

[*yena turyeṇa brahmaṇā hr̥haspataye 'pavathās* . . . JB.: *yena rūpeṇa*
prajāpataye 'vapathās (Conc. *ava*°) . . . KS.]

§911. Very sporadically, other forms of sandhi between final *e* and
initial *a* occur among the variants. For a single case of *y* as 'Hintus-
tilger' developed between *e* and *a*, see §338. In addition, there are a few

variants which seem to point to a possible resolution of *ε* into *ay* before *a* and *ā*; but formal differences are always concerned, so that the variation is never one of sandhi pure and simple:

tve ā (SV. *tvaṣā*) *bhūṣanti vedhasaḥ* RV. SV. A loc. in RV. is replaced by an instr. in SV., with resolution of *ε* to *ay*, this time however before long *ā*.

ubhe id asyobhayasya (AV. *asyobhe asya*) *rājataḥ* RV. AV. Followed by: *ubhe yatete ubhayasya* (AV. *ubhe asya*) *puṣyataḥ* RV. AV. The verse is mystic and obscure. If the AV. text is right, it seems to have understood the original *ubhay-* as representing *ubhe*, perhaps under influence of suggestion from the preceding *ubhe*; so that we should have just the reverse of the resolution in question. Whitney translates the prior pāda according to the RV. reading, but keeps the AV. reading in the second.

§912. By a misquotation in the Conc. we would seem to have a single similar case of *av* for *o* before *a*:

dyāvāprthivī uro antarikṣa VS. VSK. MS. KS. ŚB.; the Conc. quotes *urav* for *uro* in VSK. But the actual text is *urv*. If the text as printed (with *antarikṣa*, not **kṣam*) is right, it is an illogical blend of this with the other form of the variant, *dyāvā^o urv antarikṣam* AV. TS.

SANDHI OF *a*-VOWELS WITH FOLLOWING *r*

§913. The variants indicate the following school tendencies. Rig-vedic and Vājasaneyin texts write *a-r* for both *ā* and *a* followed by *r*. This is prescribed by RPr. 136 (2. 11) and VPr. 4. 48 (which gives *a-r* for *ā-r* and makes no reference to *a-r*, implying no change).

§914. Taittirīya texts and KS. write *ar* for both *ā* and *a* followed by *r*, as prescribed by TPr. 10. 8. So does LŚ. in the single variant noted.

§915. The rule of APr. 3. 46 is like that of TPr., *ar* for both *ā-r* and *a-r*. But the mss. of AV., according to Whitney's note on this passage, follow this rule in general only when the *r* is not followed by a sibilant; when a sibilant follows they generally write *a-r* (because of *svrabhakti*, Whitney on APr. 1. 101). There are exceptions in the mss., and the Berlin edition, says Whitney, does not always follow either the mss. or the Prātiśākhya rule, nor any consistent practice. As to the variants noted, the Berlin edition (and consequently the Conc.) agrees thruout with what Whitney tells us is the general practice of the mss., namely, *ar* for both *ā-r* and *a-r* except when a sibilant follows, in that case *a-r*. Both Vait. and Kauś. sometimes write *ar* even when a sibilant follows; the instances recorded are few.

§916. Maitrāyaṇīya texts regularly write *ā-r* and *a-r* without change. Occasionally, however, they seem to shorten *ā* to *a*; so in one variant, see *yad dīdayac* (°*yañ*) etc., §918. Two variants occur in which final *a* is lengthened to *ā* before *r* in MS.; these may be regarded as cases of rhythmic lengthening of final *a*, cf. §§452 and 458. They are found below in §919: *yatrā r̥ṣayo jagmuḥ* and *yeṇā r̥ṣayas tapasā* . . . There is even one variant in which complete sandhi, *ar*, is apparently found for *ā-r* in MS.:

savitre tvārbhumate (VS. ŚB. *tvā r̥bhu*°; MS. *tvārbhū*°) . . . VS. MS. ŚB.

TA. This sandhi is unique among the MS. variants. It is perhaps worth noting that two mss. read *svārbhū*°; but p.p. *tvā, r̥bhu*°. Cf. §549, and Wackernagel I §267aa, note, which is somewhat misleading or at least incomplete as regards MS.

§917. It may be noted that in metrical passages the meter regularly indicates complete fusion (as if *ar*) in all variants, even for texts which write the *r*-vowel separately.

There are a very few real or apparent exceptions to the above rules, besides those noted for MS.; attention will be called to them as they occur.

§918. The following are the cases concerning *ā* followed by *r*:

savitre tvārbhumate (VS. ŚB. *tvā r̥bhu*°, MS. *tvārbhū*°) . . . VS. MS. ŚB.

TA. See §916.

yad dīdayac chavasa (MS. °*yañ śavasa*; TS. °*sā*) *ṛtaprajāta* (KS. *chav-asarta*°) RV. VS. TS. MS. KS. AB. This is the only case in which MS. shortens *ā* to *a*; see §916. The TS. reading is due to the fact that the word happens to end a *kaṇṭhikā*, which always suspends all sandhi; it is no real exception to the Tait. practice.

dvā yantārā bhavalas tatha ṛtuh (TS. KSA. *tathartuh*, MŚ. *tathā ṛtuh*) RV. VS. TS. KSA. MŚ.

agnijihvebhyaḥ (MS. *agnihvarebhyaḥ*) *tvartāyubhyaḥ* [h] (MS. *tvā ṛtā*°) . . . TS. MS. KS.

yatha ṛṇaṁ saṁnayāmasi (AV. *yatharṇaṁ saṁnayanti*) RV. AV.

yatha ṛtava (AV. TA. *yathartava*) *ṛtubhir yanti sādhu* (AV. *sākam*, TA. *klptāh*) RV. AV. TA.

svāha r̥ṣabham (MS. *svāhā r̥ṣ*°, TB. *svāhar̥ṣ*°) . . . VS. MS. TB.

vivakarma ṛṣib (MS. °*mā ṛṣib*, KS. °*mar̥ṣib*) VS. MS. KS. ŚB.

tapasarṣayah (MahānU. °*sar̥ṣayah*) *svavar* (TB. *svar*) *ansavindan* TB. TA.

MahānU. The MahānU. reading is exceptional, but is repeated in the comm., which calls special attention to the sandhi, referring to Pāṇ. 6. 1. 128.

yayo rathah satyavartmarjuraśmih AV.: *yo vān ratha rjuraśmih satya-dharmā* TS. MS. KS. Here only AV. has this sandhi; the other texts stand for *rathas* plus *rju*^o. Note, however, that the meter favors the pronunciation *ratharju*^o, with double crasis, even in the YV. texts.

[*viśvādhiko rudro maharṣih* (TA. Conc. *maharṣih*, but Poona ed. correctly *maharṣih*) TA. MahānU.]

§919. The rest are cases of short *a* followed by *r*:

yatra ṛṣayo (MS. *yatrā* *r*^o, KS. *yatrar*^o) *jagmuḥ* . . . VS. MS. KS. ŚB.

On the MS. forms of this and the next cf. §916.

yena ṛṣayas (MS. MŚ. *yenā* *r*^o, TS. KS. ApŚ. *yenar*^o) *tapasā* . . . VS.

TS. MS. KS. ŚB. ApŚ. KŚ. MŚ. Cf. prec.

yatrarṣayah (Kauś. *yatra* *rṣ*^o) *prathamajā ye* (Kauś. *°jāh*, om. *ye*) *purāṇāḥ* TS. TB. ApŚ. Kauś.

śāradena (also, *śaīśireṇa*, *vasantena*, *hemantena*) *ṛtunā* (KS. TB. *°nar-tunā*) . . . VS. MS. KS. TB. KŚ.

ṛtuṣṭhā (MS. *°āh*, KS. *°ās*) *stha ṛtāvṛdhah* (KS. *sthartuṣṛṣṭhah*) VS. MS. KS. ŚB.

ṛtava (KS. *°vas*) *stha ṛtāvṛdhah* (KS.† *sthartō*) VS. KS. ŚB.: *ṛtasthā sthartāvṛdhah* TS.

medhām sapta ṛṣayo (ApMB. *saptar*^o) *daduḥ* ApMB. RVKh. But Scheftelowitz reads *saptarṣayo* also in RVKh.

śāhāḥṛṣaya sam u ṛṣṇuta ṛbhavaḥ (TB. [so Poona ed.] ApŚ. *ṛṣṇu-tarbhavaḥ*) RV. TB. ApŚ.

brāhmaṇam adya ṛdhyāsam (KS. *adyardh*^o) . . . MS. KS. MŚ.

ṛṣya ṛksāmāny (TS. KS. *ṛṣyark*^o) . . . VS. TS. MS. KS. ŚB.

tvām adya ṛṣā āṛṣeya ṛṣīṇām (KS.† TB. *adyarṣa āṛṣeyarṣīṇām*) . . . VS. MS. KS. TB.

avartyai badhāyopamanthitāram (TB. *avartyai tvadhā*^o, so Poona ed.) VS. TB.

yathāham bharata ṛṣabha (ŚŚ. *bharatarṣ*^o) AB. ŚŚ. The only irregular case in ŚŚ. or any RV. text among the variants. No v. l. is recorded.

yebhyo na ṛte (TS. KS. *narte*) *parate dhāma kimcana* VS. TS. MS. KS. ŚB.

varuṇasya ṛtasadanam (KS. *°syarta*^o) *asi* VS. KS. ŚB.

varuṇasya ṛtasadany (ApŚ. *°syarta*^o) *asi* VS. ŚB. KŚ. ApŚ.

ṛṣiyasya savuṇasya ṛbhumato (ApŚ. *°naryarbhū*^o) . . . KŚ. ApŚ. MŚ.

tenarṣiṇā (MS. AŚ. *tena ṛṣiṇā*) . . . TS. MS. TB. AŚ. ApŚ.

śrūta ṛṣim (TB. *śrutarṣim*) *ugram abhimātiṣāham* RV. MS. TB.

kivo me saptarṣīn (KŚ. MŚ. *sapto ṛṣīn*) . . . TS. Vait. KŚ. MŚ. Note *ar* in Vait. even before a sibilant; cf. §915.

satyaś (VS. *kukraś*) *ca r̥tapāś* (TS. KS. *cartaś*°) *cātyañhāś* VS. TS. MS. KS. *saptar̥ṣayaś* (VS. MS. *sapta r̥*°) *sapta dhāma priyāni* VS. TS. MS. KS.

TB. In TS. 1. 5. 3. 2b *sapta r̥ṣ*° is read without sandhi merely because a *kandikā* ends here; it is no real exception to the rule.

sapta r̥ṣayo (TS. KS. *saptar̥*°) *śr̥jyanta* VS. TS. MS. KS. ŚB.

saptar̥ṣiṇām (ApŚ. Kauś. *saptar̥*°) *sukṛtām yatra lokāś* Vait. KS. MŚ.

ApŚ. Kauś. Note *ar* in Kauś. even before a sibilant (one ms. *ar*); cf. §915.

saptar̥ṣiṇ (ApŚ. *saptar̥ṣiṇ*) *jinva* ApŚ. KŚ.

upahūta dhenuḥ (ŚB. *gāvah*) *sahar̥ṣabhā* (ŚB. °*bhāḥ*, AŚ. ŚŚ. † *sahar̥ṣabhā*)

TS. TB. ŚB. AŚ. ŚŚ. Irregular sandhi in ŚB.

upa mā (AŚ. ŚŚ. *mām*) *dhenuḥ sahar̥ṣabhā* (AŚ. ŚŚ. *sahar̥ṣ*°) . . . TB. AŚ. ŚŚ.

indrartubhir brahmaṇā vāyrdhūnah TB. ApŚ.: *indra r̥bhubhir brahmaṇā sahidhūnah* ŚŚ.

indra vidyāt saha r̥ṣibhiḥ (KS. *sahar̥ṣ*°) RV. AV. KS. ApMB. In ApMB. we must certainly read *sahar̥ṣibhiḥ* with four mss., in accord with Tait. usage; Winternitz prints *saha r̥*° with only one ms.

upa r̥ṣabhasya (TB. LŚ. *upar̥ṣ*°) *retasi* (AV. *yad retah*) RV. AV. TB. LŚ.

indrāya r̥ṣabheṇa VS.: *indrāyar̥ṣabheṇāśvibhyām sarasvatyaś* TB.

r̥ṣān na nar̥ṣam ertsamānah AV.: *nen na r̥ṣān r̥ṣava ī samānah* TA.: *nem na r̥ṣān r̥ṣavān īpsamānah* MS. Only AV. has this sandhi (*na, r̥ṣam*); the others *nas, r̥-*.

yatrā sapta r̥ṣiṇ (TS. KS. *yatra saptar̥ṣiṇ*) *para ekam āhuḥ* RV. VS. TS. MS. KS. N.

yathaika r̥ṣir (KS. °*kār̥ṣir*) *vijānate* KS. TA. ApŚ. Only KS. has this sandhi; the others *eka(h) r̥ṣir*, two words.

SANDHI OF FINAL *n*

§920. On this subject the variants throw little new light. School tendencies are seldom discernible; when they do seem to appear, other known facts sometimes throw doubt on the value of this evidence.

I. Final *n* before initial vowels

§921. All the variant passages concern forms which originally (pre-historically) ended in *s*, except a small group, mainly locative singulars of *n*-stems, in which the ending *n* (appearing as *nn*) varies with *ny*. These, of course, really concern morphology and not phonetics; they hardly belong in this place.

1. Final *ān* before vowels

§922. The Prātiśākhya in general (RPr. 284 [4. 26], VPr. 3. 141, APr. 2. 27) make *anuvāra* the rule, but with numerous exceptions; Whitney's note says that AV. more often retains *n*. TPr. 9. 20-24 gives detailed rules and exceptions, without any generalization; Whitney's note (p. 225) states that TS. retains *n* five times out of six.

§923. Our variants are as confused as would be expected from these statements. It happens that those occurring in TS. show *anuvāra* more often than *n*; but this is probably accidental in view of Whitney's statement just quoted. Maitr. texts and KS. show about as many cases of one alternative as of the other. But as to Maitr. texts, when they change *n* to *anuvāra*, they generally also shorten the preceding *ā* to *a*; cf. Schroeder, MS., Einleitung, p. XXIX. When this shortening of *ā* is the only difference in the readings of a variant, we have not troubled to record it. The variants fall naturally into three divisions: accusatives plural, nominatives singular, and *s*-aorists (only one of the last).

§924. The cases involving accusatives plural in *ān* are:

agnis tān (MS. † *tān*, KS. † *tān*, TS. TA. *agnis tān*) *agre pra* . . . AV. TS.

MS. KS. TA. The same with *vāyuḥ* (AV. † *tān*).

agne devān (MS. *devān*, ŚG. *devān*) *ihā vaha* RV. AV. SV. VS. TS. MS. KS. TB. AŚ. ŚŚ. ApŚ. ŚG. The isolated form of ŚG. is suspicious (misprint or error?).

aty anyān (VS. ŚB. *anyān*) *agām nānyān* (VS. ŚB. *nānyān*) *upāgām* VS. TS. MS. KS. ŚB. MŚ. ApŚ.

athā (VS. ŚB. *adhā*) *sapatnān* (KS. twice† *°nān*; TS. twice† *°nān*, once *°nān*) *indro me* VS. TS. MS. KS. ŚB. ApŚ. MŚ.

asmān (MS. KS. *asmān*) *u devā* . . . RV. SV. TS. VS. MS. KS.

idāsmān anu vastām ghṛtēna ApŚ. MŚ.: *idāvāsmān anu vastām vratēna* AV.

unmayāmi svān (MS. *svān*, AV. *svān*) *aham* AV. VS. TS. MS. KS. ŚB. TA.

etat tvam deva soma . . . *devān* (TS. KS. ApŚ. *devān*) *upāgāh* VS. KS. TS. ŚB. ApŚ.: . . . *devān upāvēta* MS.

kṛvāno (KS. *kurvāno*) *anyān* (TS. KS. ApŚ. † *anyān*, KŚ. *°nyān*) *adharān sapatnān* AV. TS. MS. KS. KŚ. ApŚ.

jambhyais (KS. *°yebhis*) *taskarān* (KS. *°rān*) *utā* VS. TS. KS.: *jambhābhyām taskarān* (p.p. *°rān*) *utā* MS.

puroḥśān (MŚ. *°śān*, GB. Vait. *°śān*) *alamkuru* TS. GB. ŚB. Vait. KŚ. ApŚ. MŚ.

mā so asmān avahāya parā gāt TS.: *ned eṣo asmān avahāya parāyat MS.:*
maiṣo asmān avahāya parāgāt KS.

yān (AV, TS, MS, KS, Vait. yān) āvaha usato deva devān AV, VS, TS,
MS, KS, ŚB, KŚ, Vait.

yā devīr antān abhito 'dadanta AV.: *yās ca devīr (SMB, devyo) antān etc.*
ApMB, SMB, HG.: *yās ca gnā devyo 'nlān etc. MG.*

*rakṣohāmitrān (VS, *trān) apahādhamānaḥ RV, AV, SV, VS, TS, MS,*
KS.

vājo devān (MS, KS, devān) rtubhiḥ kalpayāti VS, TS, MS, KS.

sarvān (MS, °vān) agnīr apsuṣado huve vah (MS, omits vah) TS, MS,
AV.: *śivān agnīn apsuṣado harāmahe AV.*

sarvān apa yajāmasi Kauś.: *sarvān ara yajāmahe KS,† TB, TAA, ApŚ,*
so asmān (MŚ, asmān) adhipatīn karotu TS, MŚ.: *so 'smān adhipatīn*
kṛnotu ŚŚ.

yo 'smān abhyaghāyanti AV.: *yo asmān abhyaghāyati AV.*

§925. Nominatives singular in *ān* are concerned in the following:

agnīḥ praviḍvān (MS, °vān, KS, °vān) iha tat . . . MS, KS, ApŚ.

idāvān (MS, °vān) eṣo asura prajāvān RV, TS, MS, KS.

iṣṭo yajño bhṛgubhir . . . āśīrvān (ApŚ, °vān) atharvabhiḥ KS, ApŚ.

cikitevān (MŚ, °vān) anu manyatām TS, KS, MŚ.

pumān enam tanuta ut kṛṇatti RV.: *pumān enad vayatya udgrṇatti AV.*

viśalyo vāgavān (TS, MS, KS, bā°; MS, °vān, v. 1. °vān; KS, NīlarU,
°vān) uta VS, TS, MS, KS, NīlarU.

payasvān (TS, TB, ApMB, °vān) aṅna āgamam AV, VS, TS, MS, KS,
JB, ŚB, TB, LŚ, ApMB.

prā yo jajñe vidvān (AV, vidvān) asya bandhum (AV, °dhuh) AV, TS, KS,
harīṣmān (KS, °mān) astu sūryaḥ VS, TS, MS, KS, ŚB.

[*adha tvīṣīmān abhy ojasā . . . RV, SV,† (Conc. tvīṣīmān for SV.)*]

§926. We have noted only a single case involving an aorist form:

savitā jyotir ud ayān (KS, ayān, MS, ayañ) ajasram RV, VS, TS, MS,
KS, ŚB.

2. Final *īn* and *ūn* before vowels

§927. For this sandhi RPr. 289 (4. 29) requires *īār, ūār*. The other Prs. allow this also in specific cases, but it is very rare in other texts than RV. See APr. 2. 29 and Whitney's note; TPr. 9. 20 and Whitney's note; VPr. 3. 140. The variants include very few cases, not enough to justify deductions:

sarvān (MS, °vān) agnīr apsuṣado huve vah (MS, omits vah) TS, MS,
AB.: *śivān agnīn apsuṣado harāmahe AV.*

padā pañīr (SV. *pañīn*) *arādhasaḥ* RV. SV. AV.

ṛtūr (TB. *ṛtūn*) *anyo vidadhāj* . . . RV. AV. MS. TB.

ṛtūn (AV. *ṛtūr*) *utsrjate vaśī* AV. SV. TB. AŚ. ŚŚ.

[*tisro bhūmīr dhārayan* (MS. °*yañs*) *trīr uta dyūn* RV. TS. MS. KS. AŚ.

In this variant the printed text of MS. reads *†trīr*, with nasal consonant *n*, instead of *trīr*. This reading, which the Conc. ignores, is no doubt merely a slip, or a bad writing, for *trīr*.]

3. Final *nn* varying with *ny* before vowels

§928. As remarked above, §921, this is really a morphological matter, not one of phonetics. The few cases are chiefly locatives singular of *n*-stems:

asmin brahmany asmin karmany . . . AV.: *asmin brahmany asmin kṣatre* (ŚŚ. adds 'asmin karmany) . . . KS. ŚŚ.: *asmin brahmann . . . asmin karmann* (PG. *karmany*) . . . TS. ApŚ. PG.: *te naḥ pāntv asmin brahmany asyām pūrodhāyām asmin karmany* . . . MS.

ātmann (IśāU. °*ny*) *evānupaśyati* VS. IśāU.

śuciḥ śukre ahany ojasinā (MS. *ahann ojasīne*; KS.† *śukro ahany ojasye*; AŚ. 'hany ojasinām) TS. MS. KS. AŚ.

[*divye dhāmann* (once °*ny* acc. to Conc.) *upahūtaḥ* (once °*tā*) TB. (both).

But Poona ed. *dhāmann* both times.]

[*trītye dhāmany abhy* (VS. *dhāmann adhy*) *airayanta* VS. TS. MahānU.

So Conc., but TA. MahānU. both have *dhāmāny*, acc. plur.]

One isolated case concerning verb forms:

ajany agnir hotā (ApŚ. *ajann agnīḥ*) . . . KS. ApŚ. See VV I p. 51.

II. Final *n* before initial consonants

§929. Before voiceless mutes, as is well known, the usage varies. The insertion of a sibilant, before which *n* becomes *anusvāra*, is commoner in later texts than in RV.

1. Final *n* before *c*

§930. RPr. 228 (4. 4) requires *ñ*; but numerous exceptions are mentioned; cf. 293f. (4. 32). VPr. 3. 133 and APr. 2. 26 require *ñś*, and so does TPr. 5. 20f., with a few exceptions. Whitney's note on APr. I. c. says that this rule is universally followed in the mss. and text of AV., a statement which is true only if the twentieth book of AV. be excluded from consideration (the Pr. in fact does not deal with Book 20). In AV. 20, and occasionally elsewhere, we find *n* represented by *anusvāra* without an inserted sibilant. The variants are:

acikiteāñ (AV. °eāñś) *cikituṣaś cid atra* RV. AV.
anaḍvāñś (TS. °vāñ) *ca me* VS. TS. KS.: *dhenuś cānaḍvāñś ca* MS. MŚ.
asmāñś (RV. KS. *asmāñ*) *cakre mānyasya medhā* RV. MS. KS. Most
 mss. of MS. *asmāñ* (with dental *n*); v. l. of KS. *asmāñś*.
ghoṣeṇāmivāñś cātayata (PB. °mivāñ *cātayadhvam*) TB. PB. ApŚ.
tām airayañś candramasi svadhābhīḥ MS. KS.: *yām airayañś* (TS. °yañ)
 etc. VS. TS. ŚB.
mahaḥ pitum papivāñ (AV. 20, °vāñ) *cāre annā* RV. AV.
vajriñ (AV. 20, SV. *vajriñ*) *citrābhīr ūtibhīḥ* RV. AV. SV. MS.
asmāñ (SV. *asmāñ*) *citrābhīr avatād abhiṣṭibhīḥ* RV. SV.

2. Final *n* before *t*

§931. The usage fluctuates here also. RPr. 295 (4. 33) implies that it is exceptional to insert the sibilant, by quoting a few cases in which this is done. So also TPr. 6. 14. In the few variants found, the RV. and TS. schools, and KS., generally keep the nasal unchanged. On the other hand APr. 2. 26 and VPr. 3. 134 require *ñs*, tho both allow exceptions. The variants from these schools are not inconsistent herewith; and Maitr. texts seem also to favor *ñs*. But the number of variants is too small to be conclusive. Besides the writings *n* and *ñs*, a couple of cases of *n* alone without the sibilant occur, as before *c*, above, and before *j*, below; probably this is to be regarded as a bad writing for *n*.

§932. The following variants occur;

agnir āyusmāñ sa vanaspatibhīr āyusmāñ (PG. KS. °māñś) *tena* (KS. *taṣyā*) . . . TS. KS. PG. ApMB. (in the last with punctuation after *āyusmāñ*).
aśmañś (KS. *aśman*) *te kṣut* VS. TS. MS. KS. ŚB. KŚ. ApŚ.
ihaiva san tatra sato vo agnayah TB.: *ihaiva san* (MŚ. *sañś*) *tatra santam tvāgne* TB. AŚ. MŚ.
tasmin (Vait. MŚ. °miñś) *tad eno* . . . RV. TAA. Vait. MŚ.
tisro bhāmīr dhārayan (MS. °yañś) *trīñr* (MS. text *†trīñr*) *uta dyūñ* RV. TS. MS. KS. AŚ.
paśūñś (RV. *paśūñ*) *tāñś cakre vāyavyāñ* RV. AV. VS. TA.
pūṣañ (ŚB. TB. *pūṣañś*) *tava vrate vayam* RV. AV. VS. ŚB. TB. AŚ. ŚŚ.
śarman (MS. *śarmañś*) *te syāma* . . . MS. KS. TA.: *tava syāma śarmañś trivarūtha* . . . VS.: *tava syām śarman trivarūtha* . . . TS.
dhāman (AG. *dhāmañ*) *te viśvam* . . . RV. VS. KS. AŚ. ApŚ. AG. ŚG.
brahmañś (MS. KS. *brahmāñś*) *tvam* (MŚ. *tvam me*) *brahmāsi* VS. MS. KS. ŚB. MŚ.: *brahmāñ* (TB. °māñś) *tvam rājan brahmāsi* TS. TB. ApŚ. (in the last with punctuation after *brahmāñ*).

[*brahman tvam asi* . . . MahānU.; acc. to Cone. *brahmaṇ* etc. in TA.; but the Poona ed. of TA. reads *brahman*.]

3. Final *n* before *j*

§933. The usual statements (e.g. Wackernagel I §280a) make no mention of any other possibility than assimilation of *n* to *ñ*. This is prescribed by the Prātiśākhya: RPr. 228 (4. 4), APr. 2. 11, TPr. 5. 24, VPr. 4. 92. For *ñ* the spelling *n̄* occurs very commonly in mss. of many, perhaps most, texts. Thus in the AV. mss., according to Whitney (note to APr. 1. c.), it is the commonest writing in this case, and has been generalized in the Berlin ed.; Whitney, however, feels it as merely another way of writing *ñ* before *j*, and as such it is doubtless always to be taken. A modern editor would no doubt prefer to write *ñ*. We find, in fact, *n̄* in all the AV. variants; and also in SV. in the two variants recorded there. (But in ArS. once *ñ*.) Compare the like writing before *c* and *t*, above.

§934. The variants from VS. and ŚB., following Weber's editions, print dental *n* before *j*, not *ñ*. Why Weber adopted this practice does not appear; his note on VPr. 1. c. (ISt. 4. 237) seems to indicate that at least the excellent Chambers mss. follow the Prātiśākhya. Perhaps some of his other mss. keep dental *n*; if he gives information on the subject we have not noted the fact. Altho we can hardly attribute any importance to the recorded readings of VS. and ŚB. on this point, we report them in accordance with Weber. Note that the comm. on VPr. 4. 92 quotes as an example of the rule *ayam vājāñ jayatu*, VS. 5. 37, which Weber prints *vājān*.

§935. According to Von Schroeder's edition, MS. also reads *n*, not *ñ*, before *j* in all the variant passages noted. The sole variant noted from another Maitr. school text is MŚ. 1. 6. 3. 15b, where Knauer's edition reads *grhāñ jugupatañ yuvam* with a majority of his mss., but against that which he regards as the best; its reading is *grhān*, which is the reading found in the corresponding MS. passage according to Von Schroeder.—KS. usually reads *ñ*, but once *n* (*yat te asmin* etc., below). Most other texts read *ñ*, except in so far as they show *n̄* (cf. above).

§936. The following are the variants:

adyā devāñ (VS. *devān*) *juṣṭatamo hi gamyāñ* RV. VS. TS. KSA.
ahīñś ca sarvāñ (TS. KS. *sarvān*) *jambhayan* (KS. °*ya*) VS. TS. MS. KS.
āyusmāñ (PG. ApMB. °*māñ*; RVKh. VS. °*mān*) *jaradaṣṭir* . . . RVKh.
 AV. VS. AG. PG. ApMB. Scheftelowitz reads *āyusmāñ* for RVKh. The mss. of PG. have corruptly *āyusyam*.

- kam agaṇ* (AV. *agaṇ*) *janayopanaḥ* RV. AV. N.
garbhah samjōyase punaḥ MS.: *garbhe saṇ* (VS. ŚB. *san*, KS. *sam-*) *j° p°*
 RV. VS. TS. KS. ŚB.
taṃ arcīṣā sphūrjayaṇ (AV. *°yaṇ*) *jātavedaḥ* RV. AV.
team etāṇ (AV. *etāṇ*) *janarājño dvir daśa* RV. AV.
te asmin (TS. KS. *asmiṇ*) *javam ādadkuḥ* VS. TS. MS. KS. ŚB.
devān (RV. TB. *devāṇ*) *jigāti sumnayuḥ* RV. MS. ŚB. TB.
paśyaṇ (AV. *°yaṇ*) *janmāni sūrya* RV. AV. ArS. N.
pitṛṇ (KŚ. *pitṛṇ*) *jinva* TS. KS. PB. Vait. KŚ. ApŚ.: *ojasā pitṛbhyah*
pitṛṇ jinva MS.
prajāḥ kṛṇvan janayan virūpāḥ MS.: *prajā vikṛṇvaṇ* (ApŚ. *vikurvaṇ*)
janayan virūpam (ApŚ. *°pāḥ*) KS. ApŚ.
praty ajātān (AV. *°tān*, TS. KS. TA. *°tāṇ*) *jātavedo nudasva* AV. VS.
 VSK. TS. MS. KS. TA.
māre asman maghavaṇ (SV. *°vaṇ*) *jyok kaḥ* RV. SV.
yaṭ te asmin ghora āsan juhomi KS.: *yad adya te ghora āsan juhomi* MS.:
yasyās te ghora āsan ju° VS. ŚB.: *yasyās te asyāḥ krūra āsaṇ ju°* TS.
 ApŚ. Exception in KS.
yāṇs (TA. Poona ed. *†yās*) *te soma prāṇāṇs tān* (Poona ed. *tān*; MahānU.
tāṇ) *juhomi* TA. MahānU.
vibhrājaṇ (AV. SV. *°jaṇ*) *jyotiṣā svaḥ* RV. AV. SV.
vṛtrāṇi vṛtrahaṇ (AV. *°haṇ*) *jahi* RV. AV.
satyāṇṛte avapaśyaṇ (AV. *°yaṇ*; MS. *°yan*) *janānām* RV. AV. TS. MS.
 ApMB. This is quoted by APr. 2. 11 as an example of *ñ* before *j*!
saptarṣiṇ (KŚ. *saptarṣiṇ*) *jinva* KŚ. ApŚ.
[grhān (MŚ. *grhāṇ*, read *grhān*, see above, §935) *jugupataṃ yuvam* MS.
 MŚ.]

4. Final *n* before *ś*

§937. Before *ś*, the regular sandhi of *n* requires *ñ*, which however is often written *n*, and seems regularly to be printed so in the editions of SV. and AV. The *ś* changes to *ch* (representing *t-ś*). But in the single variant noted from the YV. Samhitās, TS. alone has this regular *ñ-ch*; MS. and VS. keep *ś* unchanged, MŚ. writing *ñ* before it and VS. *n*; the sole ms. of KSA. reads like VS., but von Schroeder emended to *ñ-ch* in his edition. This exceptional treatment is due to the fact that a mute follows *ś*, in which case *ś* is retained by VPr. 4. 94. We begin with this variant:

ādityāṇ chmaśrubhiḥ (VS. and ms. of KSA. *°tyāṇ śma°*, MS. *°tyāṇ śma°*)
 VS. TS. MS. KSA.

asmiñ (AV. *asmiñ*) *chūra savane mādayasva* RV. AV.
tām nañ pūṣaṇ chivatamām erayasva HG.: *tām pūṣaṇ* (AV. *pūṣaṇ*)
chi° . . . RV. AV. ApMB.
divi ṣaṇ (AV. *ṣaṇ*, SV. *ṣaṇ*) *chakra ātataḥ* RV. AV. SV.
maghavañ (AV. SV. PB. TB. Conc. °*vañ*, TB. Poona ed. °*vañ*) *chagdhī*
 . . . RV. AV. SV. PB. TB. TA. ApS. MahānU.
yācchreṣṭhābhīr maghavañ chūra jinva RV.: *yāvacchreṣṭhābhīr maghavañ*
chūra . . . AV.
yat te rājañ (AG. *rājañ*) *chrtam haviḥ* RV. AG. ŚG.
sūro na rurukvāñ (SV. °*vāñ*) *chatātmā* RV. SV.
parārciṣā mūradevāñ (AV. °*vāñ*) *chrñīhi* RV. AV.
pratyañcam arkam anayañ (AV. °*yañ*) *chacibhiḥ* RV. AV.
śatam hemanlāñ (AV. °*lāñ*) *chatam u vasantāñ* RV. AV. N.

5. Final *n* before *s*

§938. Before *s*, the insertion of *t* after final *n* is required by APr. 2. 9 and TPr. 5. 33, and authorized by 'some' according to RPr. 236 (4. 6); cf. the divergent views recorded in VPr. 4. 14f. It is quite common in all texts; likewise the analogous insertion of *k* after final *ñ* before *s*. Cf. Wackernagel I §282. The Concordance ignores altogether the writing of *t* in such cases. It has not seemed profitable to try to collect and sift its occurrences. We therefore record here only a few stray cases in which final *n* before *s* varies with *anusvāra*; most of them concern *sañ*; *sañ*, in the latter case the preposition *sañ* being felt as involved.

brahman (LŚ.* *brahmañ*) *stoṣyāmaḥ praśāstaḥ* KB. GB. ŚB. AŚ. ŚŚ.
 Vait. LŚ. (bis) ApS. MŚ.

sasavāñ sañ (MS. *sañ*) *stūyase* . . . RV. VS. TS. MS. KS. ŚB. The p.p. of MS. *sañ*; all *sañh.* mss. *sañ*. The other texts all actually read *sant*, except KS. *sañ*.

pumāñsañ vardhatāñ mayi ŚG. (Conc. says that this is an error for *pumāñ sañvar*°, but the text is correct; see §97); *pumāñ sañ-vartatāñ mayi* PG.

jīhvā pavitrām aśvināsañ (TB. °*nā sañ*) *sarasvatī* VS. MS. KS. TB.

§939. To these may be added a couple of cases—probably not a complete list—in which *k* is alternatively added after final *ñ* before *s*: *pratyañ* (VS. TS. MS.† ŚB.* TB. *pratyañk*) *somo atidrutaḥ* (with var.) AV. VS. VSK. MS. TS. KS. ŚB. TB. ApS. Poona ed. of TB. *pratyañ*.

prāñ (VS. TB. *prāñk*) *somo atidrutaḥ* VS. VSK. ŚB. TB. ApS. Again Poona ed. of TB. *prāñ*.

6. Final *n* before *p*

§940. The only cases noted concern *nṛñṣ* or *nṛñh* for *nṛn*; since this variation really concerns final *s* before *k* and *p*, we quote the variants below under that heading, §965.

7. Final *n* before *k*

§941. Only a single case has been noted; AV. writes *jayan* (*jayan*) for *jayan* according to the edition, but Whitney and the Conc. would read *jayan*. In any case it is purely a matter of orthography: *saṃjayan* (AV. ed. *jayan*) *kṣetrāṇi* . . . AV. TS. MS. KS. KŚ.

8. Final *n* before *y*

§942. See RPr. 287 (4. 28), VPr. 3. 135, Wackernagel I §281a, Macdonell 77. 2d.

dadhanvān (MS. KS. °vān; VS. ŚB. TB. °vā) *yo naryo apsv antar ā* RV. SV. VS. MS. KS. ŚB. TB.

9. Final *n* before *l*

§943. Two variants:

agniṣ t̄ān (VS. *t̄ān*, AŚ. *t̄āl*) *lokāt pra ṇudāty* (etc.) *asmāt* VS. ŚB. AŚ. ŚŚ. ApŚ. SMB.: *agniṣ t̄ān asmāt* . . . AV. MŚ. Inconsistent with RPr. 227 (4. 4) and Wackernagel I §281b; the VS. reading also inconsistent with VPr. 4. 13, which requires nasalized *l*. Cf. further APr. 2. 35, TPr. 5. 26. A nasalized *l* is required by all authorities and was probably pronounced in all texts.

eṣa me 'muṣmīn (GB. 'muṣmīnī, Gastra) *loke prakāśo 'sat* PB. GB.† 2. 5. 8.

[*viṣṇus tryaksareṇa trīnī lokān* (VSK. *trīn imānī lokān*; TS.† *trīn lokān*) . . . VS. VSK. TS.]

10. Final *n* before *v*

§944. One variant:

puru tvā dāśvān (SV. *dāśivān*) *roce* RV. SV. N. Cf. RPr. 287 (4. 28), APr. 2. 28, Wackernagel I §281a, Macdonell 77. 2d.

CHANGE OF DENTAL *n* TO LINGUAL *ṇ*

§945. The variants of course mainly concern the change of *n* to *ṇ* under the influence of a lingual sound in a preceding word (in the same word the lingualization occurs almost invariably). In general, the

greater degree of psychological propinquity between the alterant sound and the *n*, the greater is the likelihood of lingualization. That is, both verbal and nominal compounds show a tendency to be treated as single words for the purposes of this change; and enclitics, and other monosyllabic particles, tend to be regarded as parts of the preceding word. (For a few cases of variation between *n* and 'spontaneous' *ṇ*, not conditioned in the normal way, see §§163, 165, 170.)

§946. The school tendencies which appear are capricious and unstable; one sometimes has a feeling as if Taittirīya texts, in particular, took a perverse delight in violating their own general principles.

§947. (1) The *n* is the initial of monosyllabic words, especially enclitics; or in forms of the enclitic pronoun *ena-*. Here we find that Sāmavedic and Maitrāyaṇīya texts rarely alter to *ṇ*, while Taittirīya texts generally alter to *ṇ*; but there are exceptions in both cases. Other schools seem to show no definite tendencies among the variants.

§948. We have separated the cases in which the alterant sound is a final *r* of the preceding word from those in which it occurs earlier in that word. But so far as the variants indicate, we find no reason to suppose that lingualization was any more apt to occur in the former case than in the latter. This is, indeed, what we should expect on the analogy of the classical rule, by which lingualization is not in the least dependent on close proximity of the alterant to the altered sound. Note that after a final *r*, Taittirīya texts keep dental *n* in a case or two where all other texts (in one instance even SV. and MS., which generally avoid lingualization) show lingual *ṇ*; and yet, as we have said, Tait. texts generally favor lingualization.

§949. In the following cases the alterant sound is final *r*:

svar ṇa (TS. ApŚ. *svar na*) *gharmah* (ApŚ.* *gharma*) *svāhā* VS. TS. KS. ŚB. ApŚ. The same with *jyotiḥ*, *śukrah*, *sūryah*, *arkah*; all in the same passage, but not all in the same texts (see Conc.). Only TS. has *n* in the rest (they are not in ApŚ.)

svar ṇa (TS. *svar na*) *jyotiḥ* RV. SV. VS. TS. MS. KS.

asya sutasya svar na (AŚ. ŚŚ. *ṇa*) AV. SV. AŚ. ŚŚ.

āśir ṇa (MS. MŚ. *nā*) *ūrjam* . . . AV. MS. Vait. MŚ.

anuttam ā te maghavan nakir nu (MS. *ṇu*) RV. VS. MS. KS. The mss. of MS. read corruptly *nakṛnu*; p.p. *nakih*, *tu*.

vratāt nō (TB. *ṇo*) . . . MS. TB. (two variants in the same passage).

§950. In the rest the alterant sound is not final in the preceding word:

pra ṇa naya vasyo acha RV.: *pra nō naya pratarāṁ vasyo acha* RV.

pra ṇa (SV. MS. PB. *na*) *āyāṅsi* . . . RV. AV. SV. VS. TS. VSK. MS. KS. PB. TB. TA. AŚ. ŚŚ. ApŚ. Kauś. N.

pra na (SV. *na*) *indo* . . . RV. SV.

pra nah (SV. *nah*) *pinva* . . . RV. SV.

pra nu (TA. ApMB. HG. *nu*, Kauś. *no*, read *nu*) *vocam cibituzē janāya* RV. TA. SMB. ApMB. Kauś. PG. HG. MG. Jørgensen reads *nu* for SMB., but with v. l. *nu*, which should undoubtedly be read in accord with the usage of SV. texts.

pra no (also, *no*) *jāyantām mithunāni rūpaśah* Kauś. (both)

pra no (TS.† JUB. *no*) *jīvātare suva* VS. TS. KS. ŚB. MŚ. JUB. Conc. wrongly *no* for TS. 5. 5. 7. 5. Note JUB. *no*, contrary to SV. usage.

pra no (TB. *no*) *navyebhis* . . . RV. MS. KS. TB

pra no (AV. TS. *no*) *yachate aryamā* RV. AV. VS. TS. MS. KS. ŚB.

pra no (AV. TS. *no*) *yacha* (KS. *rāva*) *viśaspate* (AV. *viśam*°, TS. *bhuvas*°, VS. ŚB. *sahasrajit*) RV. AV. VS. TS. MS. KS. ŚB.

parainān (AV. *°nān*) *devah savitā dadātu* RV. AV.

pari nah (SV. *nah*) *śarmayantīyā* RV. SV.

pari no (SV. *no*) *āścam āśvavit* RV. SV.

pari no (VS. MS. *no*) *rudrasya* . . . VS. TS. MS. KS. TB.: *pari no hefi rudrasya* . . . RV. VSK.: *pari no hedō* . . . RV.

ataś cid indra na (SV. *na*) *upa* RV. SV. ŚŚ.

indra enam (KS. *enam*) *prathamo adhyatiṣṭhat* RV. VS. TS. KS.

indra enam (AV. *enam*) *parāśarīt* AV. TB. ApŚ.

sam indra no (AV. MS. KS. Kauś. *no*) *manasā* . . . RV. AV. VS. TS. MS. KS. ŚB. TB. ŚŚ. KŚ. Kauś.

sumitrā (etc.) *na* (KS. *no*) *apa* . . . VS. TS. MS. KS. ŚB. TB. TA. MahānU. AŚ. ŚŚ. IŚ. BDh. ApŚ. KŚ. MŚ.

uruzyā no (MS. *no*) *aghāyatah samasmāt* RV. VS. MS. KS. ŚB. ApŚ. N.

tebhīh (RV. also *tena*) *sonābhi* (TA. *°bhi*) *rakṣa nah* (TA. *nah*) RV. (bis) TA.

śikṣā no (TS. *no*!) . . . RV. AV. VS. TS. KS. AB. Note that TS. perversely avoids lingualization, despite its general tendency.

devth (AV. *dai*°, KS. *trayīṣ*) *ṣaḍ urvīr uru nah* (only RV. *nah*; AV. ed. *nah*, but read *nah*, see Whitney's note; KS.† *nas*) *kṛṇota* RV. AV. TS. KS. ApMB.

asthūri nau gārhapatyam . . . MS. KS.: *tayor* (ApŚ. *tayor nāv*) *asthūri* (MŚ. *°ri nau*) *gārḥ*° . . . ŚB. KŚ. ApŚ. MŚ.: *asthūri nau gārhapatyāni* . . . Kauś.: *asthūri nau* (VSK. *no*; ŚŚ. *no*) *gārhapatyāni* . . . VS. VSK. ŚB. ŚŚ.: *asthūri no* (TS. TB. *no*, KS. *nau*, MŚ. [van Gelder] *†nau*) *gārhapatyāni santu* RV. TS. MS. KS. TB. MŚ. In the first-quoted version, the two best mss. of MS. read *nau*, in accord with MS. usage; but the MŚ. form of it (*tayor* etc.) has *nau* according to all Knauer's mss.

§951. (2) The *n* occurs in a longer word, or in the second part of a compound, the alterant being in the preceding word or the prior member of the compound. Note that in compounds initial *n* is nearly always, and medial *n* often, lingualized in the RV. just as in simple words: Wackernagel I §170.

§952. We begin with cases in which the *n* is initial. Here lingualization is standard and regular in verb forms from roots in *n*- compounded with *pra* (and certain other prepositions; Wackernagel I §169). When SV. shows three times forms of *pra-nu* with dental *n*, it is therefore exceptional. But otherwise, with independent words, lingualization is only sporadic. Among the variants, TS. twice lingualizes the *n* of *nāman*; and the *n* of *nāsatya* is twice lingualized, once in VS. and once in MS. (! despite the tendency of MS. to avoid lingualization):

abhi pra nonumo (SV. *no*^o) . . . RV. SV. SV.

abhi pra nonuvur (SV. *nonavur*) . . . RV. SV.

tvām abhi pra nonumah (SV. *no*^o) RV. SV. KB.

pra nāmāni (TS. *nā*^o) . . . RV. TS. MS. KS.

athainam jarimā nayet HG.: *yathainam jarase nayāt* AV.

tasmād vār nāma (TS. *nāma*) . . . AV. TS. MS. KS.

gomad ū ṣu nāsatyā (VS. *nā*^o) RV. VS. AŚ.

nāsatyā (MS. *nā*^o) *bhīṣajāśvinā* VS. MS. TB. Preceded in all by *bhīṣaj*, which may be meant for part of this pāda.

punar āgāh punarnava (AV. *ṇava*, and *ṇavaḥ*) RV. AV. (bis)

uṣtro ghr̥ṇvān vārdhr̥nāsas (MS. *ghr̥ṇvān vārdhr̥nāsas*) . . . VS. MS.:

gr̥dhr̥aḥ śitikakṣi vārdhr̥nāsas (KS. *ms. vārdhr̥nāsas*, ed. *em. vārdhr̥*^o)
. . . TS. KSA.

sahasranīthah (SV. *ṇīthah*) *padavīh kavīnām* RV. SV.

§953. Of the rest, in which *n* is not initial, there are only a few sporadic cases:

sādhyebhyaś carmamnam (VS. *ṇmam*) VS. VSK. TB. The form *ṇma* occurs in RV.

agne deva paṇibhir vīyamānah (MS. MŚ. *ṇah*; VS. ŚB. *guhyamānah*:
KS. *īdhyamānah*) VS. TS. MS. KS. ŚB. MŚ. TB.

abhūr āpīnām (HG. *ṇām*, v. l. *ṇām*) . . . ApMB. HG.

dyutadyubhir namasyair iyānā MS.: *mīlajñubhir namasyair iyānā* RV.

devaśrīḥ śrīmanah (VSK. TS. *ṇah*) . . . VS. VSK. TS. MS. KS. ŚB.

agneḥ purīṣarāhanah (MS. *purīṣya*^o; VS.† ŚB.† *ṇah*) VS. TS. MS.
KS. ŚB.

§954. (3) The alterant is in the same part of the same word as the *n*, so that lingualization would be expected. The variation is due:

(a) to secondary origin of the alterant sound, due to sandhi; in some texts the analogy of the uncompounded word keeps the *s* dental: *śugumṣah* (TS. N. °*nah*) *sūryaraśmih* . . . VS. TS. MS. KS. ŚB. In TS.

N. there is thought of the simple *sumnah*.

(b) to the use of the word as first member of a compound; in one text the *n*, in the seam of the compound, is felt as final and hence not lingualized, while in the other it is treated as internal and lingualized:

amṛmayam (ApŚ. *amṛn°*) . . . TB. ApŚ.

FINAL *s* AFTER NON-*a* VOWELS, BEFORE INITIAL *t*

§955. On this point the various schools show markedly different tendencies. As to the Prātiśākhya rules: RPr. 349 requires *ś* regularly before *taḍ* and *te* (but cf. 356), and 350-354 allows it also before other words, mostly pronouns. APr. 2. 84, 85 also makes *ś* the rule especially before pronouns, but allows various exceptions; according to Whitney, *ś* is commoner in AV. VPr. 3. 75, 76 (cf. 70ff.) likewise makes *ś* the rule particularly before monosyllables (mostly pronouns). TPr. 6. 5 allows the change to *ś* in only a few specified cases.

§956. Wackernagel I §286b says that the change to *ś* occurs, outside of compounds, mainly before pronouns, and 'die andern Samh. kennen solches *ś* im Satz ausser in den mit dem RV. gemeinsamen Stellen nur vor Pronominalformen.' This statement is copied by Macdonell 78, 2, b. It is, however, not quite correct, as is shown by the following two variants, in which SV. shows *ś* for RV. *s*, not before pronouns. These are, incidentally, the only variants where this sandhi occurs before other than pronouns:

dhanuḥ tancanti (RV. *dhanus ta°*) *pauṇṣyam* RV. SV.

uṣā apa svasus tamah (SV. †*svasuḥ tamah*) RV. AV. SV. AŚ.

§957. All the other variants concern cases with following pronouns. (Cf. *agneḥ taḍ tejasā sūryasya* . . . MG., to which the parallels in other texts show *s*, because no pronoun follows: *agneḥ tejasā sūryasya* . . . MS. KS. AB. TB. TA.) They show that the schools of RV., AV., VS., and TS. follow fairly well the rules of the Prātiśākhyas to their respective Samhitās. To be sure, only one case happens to concern RV., and that is exceptional in showing *ś*; but the RV. school texts show 12 cases of *ś* to 1 of *s*. AV. shows 4 of *ś* to 1 of *s*, and its school texts 3 to 0. VS. has 17 to 2, and other Vāj. texts (incl. VSK.) 22 to 1. TS., on the other hand, is unanimous for *s* (24 cases), and so are its school texts (28 cases). This is the only school which, on the evidence of the variants, overwhelmingly prefers *s*; but KS. also has 14 of *s* to 8 of *ś*. SV. itself has

only one instance (of *ṣ*), and its school texts have 2 of each. MS. is as unanimous for *ṣ* as TS. is for *ś* (20 cases, and 16 from MŚ. and MG.). Summarizing: the schools of RV., AV., VS., and MS. regularly write *ṣ*; that of TS. always, and KS. usually, *ś*; the variants from SV. are indecisive.

§958. There follows the list of variants, all before pronouns:

aṅśur-aṅśus te (TS. KS. ApŚ. °*śus te*) *deva somā pyāyatām* VS. TS. MS.

KS. AB. GB. ŚB. AŚ. ŚŚ. Vait. LŚ. ApŚ. MŚ.

agnis te 'gram (MŚ. *agnis te agram*) . . . TS. MŚ.

agnis te tanvaṁ . . . MŚ.: *agnis te tanuam* (KS. *tanvaṁ*) . . . TS. KS. TB.

ApŚ.: *agnis te tvacā* . . . VS. ŚB. KŚ.

agnis te tejo . . . AŚ. MŚ.: *agnis te tejo* . . . TS. TB. JB. ApŚ.

agnis te (TS. *agnis te*) 'dhipatiḥ VS. TS. MS. KS. ŚB.

agnis tvābhi (TS. *agnis tvā*) *pātu* . . . VS. TS. MS. KS. ŚB.

agnis tvā (TS. KS. *agnis tvā*) *śrīṇātu* VS. TS. MS. KS. ŚB.

agnis tvā (MS. *agnis tvā*) *hwayati* . . . TS. MS. KS. TB.

agnis tvaṁ agre . . . MS.: *agnis tvaṁ* (AV. *tvaṁ*, TS. TA. [but not KS.†])

agnis tvaṁ *agre* . . . AV. TS. KS. TA.

agnes tvā (KS. ApŚ. *agnes tvā*) *tejasā sādāyāmi* VS. MS. KS. ŚB. ApŚ.

KŚ. MŚ.

agnes tvā (TS. KS. *agnes tvā*) *mātrayā* . . . TS. MS. KS. MŚ.

agnes tvāsyena (TS. ApŚ. *agnes tvā*) . . . VS. VSK. TS. GB. ŚB. KB.

ŚŚ. LŚ. ApŚ.

aditiḥ te (TS. KS. TA. ApŚ. °*his te*) . . . VS. TS. MS. KS. ŚB. TA. ApŚ.

KŚ. MŚ.

aditiḥ tvā (TS. KS. ApŚ. [but not MŚ.†] °*his tvā*) . . . VS. TS. MS. KS.

ŚB. ApŚ. MŚ. KŚ.

avatatyā dhanuḥ tvam (TS. KS. NilarU. °*nus tvam*) VS. TS. MS. KS.

MŚ. NilarU.

gopāya mā (VāDh. *mām*) *śevadhis te* (N. °*dhiḥ te*) VāDh. VīDh. N.

tābhiḥ tvam (KS. TA. *tābhis tvam*) *ubhayābhiḥ samvidānaḥ* MS. KS. TA.

tebhiḥ tvam putram janaya ŚG.: *tais tvam putram (putrān) vindasva*

AV. ApMB.

dyaus tvā (ŚŚ. *dyaus te*) *pitū prthivī mātā* AV. ŚŚ.

prajāpatiḥ tvā sādāyatu . . . VS. ŚB. MS. MŚ.: *prajāpatiḥ tvā sāt* . . .

TS. TB. TA. ApŚ. KS.

prajāpates tvā (MŚ. °*tes tvā*) *prāṇena* . . . TB. ApŚ. MŚ.

prabhoḥ te (SV. °*bhoḥ te*) *śśataḥ* . . . RV. SV.

bahis te (AV. KS. *bahiḥ te*) *astu* . . . AV. TS. KS. ApŚ.

bṛhaspates tvā (TS. TB. °*tes tvā*) . . . VS. VSK. TS. ŚB. TB.

brhaspatīṣ tvā (TS. KS. ApŚ. °tis tvā) *sumne* . . . VS. TS. MS. KS. ŚB. ApŚ. MŚ.

brhaspatīṣ tvā (SMB. HG. °tis tvā) *nīyunaaktu* . . . AG. ŚG. SMB. HG. MG.

brhaspatīṣ tvā (TA. °tis tvā) *viśvair* . . . MS. TA.

brhaspatīṣ tvā (TS. ApŚ. °tis tvā) *sādayatu* . . . TS. MS. ApŚ. MŚ.

brhaspatīṣ tvopasīdatu (TA. ApŚ. °tis tvō) MS. TA. ApŚ. MŚ.

manoṣ tvā . . . MS. KS. MŚ.; *manoṣ tvā* . . . KS. TB. ApŚ.

varūtrīṣ tvā . . . VS. ŚB.; *varutris tvā* . . . KS.

vāyus tātā (MŚ. tātā, KS. tātā, TS. TA. vāyus tātā) *agre* . . . AV. TS. KS. TA. MŚ.

vāyus te (TS. vāyus te) *'dhipatih* VS. TS. MS.

vāyus te (TS. vāyus te) *vājin yañ* TS. KSA.

vāyus tvābhipātu (TS. vāyus tvā°) . . . VS. TS. MS. KS. ŚB.

śivebhīr arcibhīṣ tvam (TS. °bhis tvam) VS. TS. MS. KS. ŚB.

savitus tvā (AG. ŚG. °tuṣ tvā) *prasava* . . . VS. ŚB. KS. AG. ŚG.

svadhīta te (ŚG. °tiṣ te) *pitā* VS. ŚG. ApMB.

FINAL *s* BEFORE INITIAL *k* AND *p*

§959. Here the rules of the *Prātisākhya*s (RPr. 260 [4. 14] ff.; APr. 2. 62ff.; TPr. 8. 23-35; VPr. 3. 10f., 20ff., especially 29, 36) give a mass of detailed prescriptions, which may be summarized thus: in compounds *s* (or *ś* after non-*a* vowels) prevails, otherwise *h* (or *upadhmāniya* and *jihvāmūliya*). But there are numerous exceptions to both parts of the rule.

§960. European grammarians have added practically nothing (cf. Macdonell 78. 2, c). Wackernagel I §286c, β, note, thinks he detects a tendency for the ending of the first part of an *āmreḍita* compound to be made like that of the second part, so as to make the two exactly alike in form, where that is possible.

§961. Among the variant formulas we find only one which concerns an *āmreḍita*, and very few others concerning compounds. They show no clear tendency to be treated differently from uncompounded words; but in view of the traditional distinction just mentioned, we shall list them separately. The sole *āmreḍita* noted is the following:

paraṣaḥ-paraṣas (KS. *paraṣas-paraṣas*, TS. TA. MahānU. *paraṣaḥ-paraṣaḥ*) *pari* VS. TS. MS. KS. ŚB. TA. MahānU. Note that in the VS. and MS. schools the final sound is dissimilar in the two parts of the compound, altho a *p* follows in both cases; and that the distinction made by these schools is exactly the reverse of that laid

down in the Prātiśākhya, namely: we find *h* in the prior member, *s* in the last member. VPr. 3.36 mentions this as an exception; likewise TPr. 8.33, which states that *h* remains in compounds when the following vocable contains *s* or *dh*, covers the case; this might be regarded as a kind of dissimilation, but is probably merely an artificial rule made up to cover actual occurrences.

§962. The other compounds noted are the following (in the first the *s* is preceded by *a*, in the others by *i* or *u*):

sādyaskrīś . . . ApMB.: *sadyahkrīś* . . . ŚG.

kociṣkeśan (MS: **lociḥ*°) *purupriya* RV. VS. TS. MS. (both) KS.

upahūto bhūyasi haviṣkarāṇe (MS. *haviḥ*°, but p.p. *haviṣ*°) MS. AŚ. ŚŚ.:
bhūyasi haviṣkarāṇa upahūtaḥ (TB.**ta*) TS. TB. ŚB.

āyukṛd āyuhpatnī . . . ApŚ.: *āyushkṛd āyushpatnī* . . . AV.

§963. In uncompounded words, contrary to the statements of the Prātiśākhya, the variants indicate if anything that *s* or *ṣ* is commoner in most texts than *h*. Perhaps, however, the numbers are not sufficiently large to justify such an inference. The Taittirīya school, to be sure, seems definitely to prefer *h*, especially after *a*-vowels; but most other schools show a majority for *s* or *ṣ* in both groups (curiously, and perhaps by mere accident, the Maitrāyaṇīya school shows a majority for *s* after *a*-vowels, but for *h* after others). We give the lists for what they are worth, separating the two classes. The statistics for all occurrences among the variants—including the few cases of compound words mentioned above—are as follows:

	After <i>a</i> -vowels		After non- <i>a</i> -vowels		
	<i>h</i>	<i>s</i>	<i>h</i>	<i>ṣ</i>	<i>s</i> (dental)
RV.	7	9	3	12	
RV. school	5	12	1	2	
SV.	5	4	3	2	
SV. school	1	3	1	3	
AV.	4	7	1	8	
AV. school	0	4	0	1	
VS.	3	15	5	7	
VS. school	3	16	4	8	
TS.	21	2	2	4	
TS. school	24	7	16	6	2
MS.	6	15	10	5	1
MS. school	2	2	5	1	1
KS.	9	9	5	7	1
Others	0	2	0	1	

	After a-vowels		After non-a-vowels		s (dental)
	h	s	h	s	
Total RV. school	12	21	4	14	
Total SV. school	6	7	4	5	
Total AV. school	4	11	1	9	
Total VS. school	6	31	9	15	
Total TS. school	45	9	18	10	2
Total MS. school	8	17	15	6	2
Total all texts	90	107	56	67	5
Total all minus TS. school	45	98	38	57	3

1. The s is preceded by an a vowel

§964. Here s remains in a majority of variants in all schools except that of the Taittirīyas; the latter is nearly unanimous for h. Besides the two cases concerning compounds (§§961f.), the following occur: *somah* (SV. *somas*) *patī rayīṇām* RV. AV. SV.

sa no divā sa riṣah (VS. MS. *riṣas*) *pātu naklam* RV. AV. VS. TS. MS. KS. TB.

śam nas (RV. *nah*) *karato aśvinā* RV. TB. ApŚ.

manyāsai śam ca nas (TS. *nah*) *kṛdhi* VS. TS. MS. KS. AŚ. ŚŚ. N.

devīh (dairīh) *śad* . . . *uru nah* (nah) *kṛṇota* RV. AV. TS. ApMB.: *trayīś śad* . . . *uru tṛṇas kṛ* KS.

uru kṣayāya nas (TS. *nah*) *kṛdhi* RV. AV. VS. VSK. TS. MS. KS. ŚB. AŚ. ŚŚ.

varivas (RV. *°vah*) *kṛṇvan* . . . RV. SV.

ayam no agnir varivas (TS. KS. AŚ. ApŚ. *°vah*) *kṛṇotu* VS. TS. MS. KS. ŚB. AŚ. ApŚ. MŚ.

urvī rodasī varivas (TS. KS. *°vah*) *kṛ* TS. MS. KS.

divah (VS. *divas*) *parjanyaḍ* . . . VS. TS. MS. KS.

divah prthivyāh pary antarikṣā TS. KS. TB. ApŚ.: *divas* etc. RV. AV. MS.

divah prthivyāh pary oja udbhṛtam VS. TS. KSA.: *divas* etc. RV. AV. Vait. Kauś.

divah prṣṭham svar (savar) . . . TS. MS. KS.: *divas* etc. AV. VS. ŚB.

divas (SV. *divah*) *prṣṭham adhī* . . . RV. SV.

divas (SV. *divah*) *prṣṭhāny* . . . AV. SV.

divah (RV. *divas*) *prṣṭham* (PB. *°the*) . . . RV. PB. TA. ApŚ.

abhi priyā divas padā (SV. *divah kavīh*) RV. SV.

agne tvam sūktavāg . . . *divas* (TS. TB. *divah*) *prthivyoh* TS. (fragment) MS. ŚB. TB. AŚ. ŚŚ.

parameṣṭhi tvā sādāyatu divaḥ (VS. ŚB. *divas*) *prṣṭhe* . . . VS. TS. MS. KS. ŚB. ApŚ.

kr̥ṣṭhi viśvataḥ prati RV.; *ṭṣṛṇāhi viśvatas pari* SV. Add to VV I §275. *gīrir na viśvatas* (SV. °*taḥ*) *pr̥thuh* . . . RV. AV. SV.

yathā naḥ śreyasas (TS. °*saḥ*) *karat* VS. TS. MS. KS. ŚB. LŚ.

yathā no vasyasas (TS. °*saḥ*, LŚ. *vasīyasas*) *karat* VS. TS. MS. KS. ŚB. LŚ.

viśvābhyo mā nāṣṭrābhyah (VS.† ŚB. PG.† °*bhyas*; MS. *daṣṭrābhyas*) *pāhi* (TS. TB. *pāta*, PG. *paripāhi* . . .) VS. TS. MS. ŚB. TB. TA. PG.

yeṣām apsu sadas (TS. ApMB. *sadaḥ*) *kṛtam* VS. TS. ŚB. NīlarU. ApMB.† 2. 17. 6c.

mitrās (RV. *mitraḥ*) *pānty adruhaḥ* RV. SV.

pr̥thivyāḥ sampr̥cas (TS. TB. ApŚ. °*caḥ*; VS. ŚB. *sam̐spr̥cas*) *pāhi* VS. TS. MS. ŚB. TB. ApŚ. AŚ.

nānā hi vām derahitam sadas (TB. ApŚ. *sadaḥ*) *kṛtam* VS. MS. KS. AB. ŚB. TB. ApŚ. AŚ.

diva oṣadhayas (TS. °*yaḥ*) *pari* RV. VS. TS. MS.

ubhe ca no (etc.) . . . *añhasaḥ* (MS. ŚB.† AŚ. °*sas*) *pātām* (TB. Conc. *syātām*, Poona ed. *añhasaḥ spātām*!; AŚ. text, *ṭañhasa syātām*) MS. ŚB. TB. AŚ. ŚŚ.

indrah (ŚŚ. *indras*) *patis* . . . AV. AA. ŚŚ.

idāyās (ApŚ. *idāyāḥ*) *padam* . . . AV. AŚ. ApŚ. MŚ. SMB. Vait. Kauś.

apah (TS. TB. ApŚ. *apas*) *pinva* VS. TS. MS. KS. ŚB. TB. KŚ. ApŚ.

MŚ. Note the perverseness of the Tait. texts in reading *s*, contrary to their usual rule, against all other texts!

agne trātar ṛtas (SV. *ṛtaḥ*) *kaviḥ* RV. SV.

pūṣādhrvanah (VS. KS. ŚB. °*nas*) *pātu* VS. TS. MS. KS. ŚB. ApŚ.

pr̥ṇasya tvā . . . *tanuwaḥ* (MS. *tanvas*) *pāhi* MS. TA.

praitu brahmanas (MŚ. °*ṇaḥ*) *patnī* TS. ApŚ. MŚ.

ṣaṇ morvīr añhasas (ŚŚ. °*saḥ*) *pāntu* . . . ŚB. AŚ. ŚŚ. ApŚ.

2. The *s* is preceded by a non-*a* vowel

§965. Here the variants are less numerous, and there seems to be a larger element of chance. In general, however, *ṣ* prevails. The dominance of *h* in the Tait. school is less marked; TS. itself has only half a dozen variants, a majority of which happen to contain *ṣ*. More curious is the fact (which may be accidental, since the total number of cases is not very large) that the Maitr. school this time favors *h*, tho after *a*-vowels it shows a majority for *s*. Nevertheless, in the three

variants where the preceding vowel is an *r*-vowel, MS. alone shows *ṣ*; other texts *h*. These all concern the single form *nṛn*, acc. plur. of *nṛ*; the vowel *r̥* alters the *s* across the intervening nasal which becomes *anunāsika* (cf. §940 above):

hotā yakṣad uśāsānaktā . . . nṛñh (MS. *nṛñṣ*) *patibhyo . . . MS. KS. TB.*
hotā yakṣan nardānsan nṛśastan nṛśspranetram (TB. *nṛñh*^o) MS. TB.
nṛñh (MS. *nṛñṣ*) *pāhi . . . RV. SV. VS. MS. KS. ŚB.*

§966. Anomalously, dental *s* is preserved without change in two variants; both times before a form of root *kr̥* (does the form *skṛ* exercise an influence here?):

supippalā oṣadhī (ApŚ. **dhīh*) *kr̥dhī* MS. KS. ApŚ. MŚ.
śam agnir agnibhis (RV. **bhih*) *karat* RV. TB. ApŚ.

§967. Besides these and the cases concerning compounds (above, §962), we find the following variants:

dyauh (RV. *dyauṣ*) *pītaḥ pṛthivī mātā adhruk* RV. MS. TB.
dyauh pītā . . . TB. ApŚ.: dyauṣ pītā . . . AV.

dyauh pṛṣṭham pṛthivī śarīram ŚŚ. 10. 17. 4 (as two separate mantras):
dyauṣ pṛṣṭham antarikṣam . . . ŚB. KŚ.

upakūto dyauṣ (TB. ApŚ. *dyauh*) *pītā* VS. ŚB. TB. ApŚ.
upa mām dyauṣ (TB. ApŚ. *dyauh*) *pītā hwayatām* VS. ŚB. TB. ApŚ.
jyotiḥ (MS. LŚ. *jyotiḥ*) *paśyanta* (MS. **tā*) *ullaram* RV. MS. KS. CbU. LŚ.

jyotiḥ (SV. **tiḥ*) *paśyanti vāsaram* RV. SV. KS.

yas tāni veda sa pītus (VS. and most mss. of AV. *pītuh*) *pītāsat* AV. VS.:

yas tā vijānāt sa pītus (TA. *savituh*) *pītāsat* RV. AV. TA. N.: *yas tad veda savituh* (MahānU. *sa pītuh*) *pītāsat* TA. MahānU.

aham id dhi pītus (MG. *pītuh*) *pari* RV. AV. SV. Vait. MG.

sa idhāno (KS. ms. *edh*^o, ed. emends) *vasuṣ* (MS. *vasuh*) *kaviḥ* RV. SV. VS. TS. MS. KS.

haviṣ (HG. MG. *haviḥ*) *kr̥vantah parivatsarīnam* (HG.† SMB.† **hām*, MG. **yam*) AV. SMB. ApMB. HG. MG.

yasya dvārā manuṣ (SV. *manuh*) *pītā* RV. SV.

mṛtyoh (VSK. **yoḥ*) *pāhi* VS. VSK. MS. KS. ŚB. MŚ.

citraḥ śiśuh (MS. *śiśuṣ*) *pari . . . RV. VS. TS. MS. KS. ŚB.*

āyoh patmane svāhā KS.: *āyoḥ patvane svāhā* ApŚ.

āviṣ (MS. *āvih*) *kr̥nuṣva dairyaṇy agne* RV. VS. TS. MS. KS.

apālām . . . triṣ (ApMB. MG. *trih*) *pā*^o RV. AV. JB. ApMB. MG.

parṇe vo vasatiṣ (TS. MS. **tiḥ*) *kr̥tā* RV. VS. TS. MS. KS. ŚB.

nīḥ kravyādām nudāmasi (MS. *nudassa*) AV. MS.: *nīḥ kravyādām sedha* VS. TS. KS. ŚB. TB. ApŚ.: *nīḥ kravyādām anīnabat* RV. AV. MG.

[*svādus* (AV. °*duh*; but most mss., SPP., and Whitney °*duṣ*) *kilāyaṁ madhumān ulāyam* RV. AV. AB. ApŚ.]

ALTERATION OF FINAL *r* BEFORE *h* AND *p*

§968. Among the variants occur only three *pādas* belonging here, and they all concern the word *svarpati*. This occurs in that form in RV. (three times), AV. and KS. (once each), while in SV. (three times) and PB. (once) it occurs in the form *svahpati*. This accords with RPr. 258 (4. 12), which requires *sva* before any voiceless sound in composition (otherwise *h*). APr. ignores the case, which does not come within its purview since it occurs in Book 20, which the Pr. does not treat. The *pādas* are:

yuvam hi śthaḥ svarpatī (SV, PB. *svahpatī*) RV. SV, PB.

dātrasyāgne svarpatih (SV. *svahpatih*) RV. SV, KS.

svahpatir yadī vṛdhe SV.; *svarpatim yad im vṛdhe* RV, AV.

FINAL *s* BEFORE INITIAL SIBILANT (NOT FOLLOWED BY A CONSONANT)

§969. In this case RPr. 251, 253 allows either *h* or retention of the sibilant, except in cases where the initial is altered to *ṣ* by the influence of a non-*a* vowel preceding the final *s*, in which case the final *s* must be assimilated to *ṣ*. A violation of this rule is permitted in Aufrecht's edition and Müller's *editio princeps* in the first variant quoted below, *niṣṣahamāno* . . .; Müller's editions of 1873 and 1877 read *niṣṣah*° in accordance with the Pr. rule. VPr. 3. 8 f. quotes opposing views of different authorities and does not decide between them; according to Weber the mss. of both VS. and VSK. generally write *h*. APr. 2. 40 requires assimilation of the sibilant, but according to Whitney the mss. of AV. generally write *h*, and the edition usually follows them. TPr. 9. 2 also requires assimilation of the sibilant, but Whitney says that the mss. of TS. generally write *h*, and this practice Weber seems to have generalized in his edition.

§970. The few variants recorded in the Concordance indicate that in most texts *s* in these circumstances appears as *h*, whether absolutely final or in compounds. In KS. however it is always retained or assimilated, according to Von Schroeder's edition (cf. his *Einleitung*, p. XII); the Concordance rarely takes note of this habit of KS., and it has not seemed worth while to collect such cases here. Among the variants, the RV. retains or assimilates the sibilant in about half the cases (five in all); but in several of these Müller prints *h* instead. According to the Concordance (based on the Bibl. Ind. edition), TB. also

retains the sibilant three times; but in all of these the Poona ed. has *h*. ApMB. also retains or assimilates the sibilant (see Winternitz, p. xlviii); but again the Concordance usually ignores this. All other texts would seem to write *h*. [But it is impossible to say how much this is due to editorial systematization on the one hand, and on the other to the failure of the Concordance to record readings with the sibilant, which evidently did not seem to Bloomfield worth recording when he was preparing the Concordance. In this opinion I agree with him; and I consider the following list of variants of extremely slight value. F. E.]

§971. The following variants have been noted:

nihzahamāno (SV. *niṣṣa*) *yamate nāyate* RV. SV. On the RV. reading see the preceding paragraph.

vakṣaḥsu (RV. *vakṣassu*; but Müller *°hsu*) *rukma upaśiriyānāḥ* RV. MS. TB.

vardhanam puruniṣṣidhe (SV. *°niṣṣidhe*) RV. SV.

pr̥ṣtūtūr̥ṣu kravassu (AV. and Müller's RV. *°hsu*) *ca* RV. AV.

ur̥ṣā na kruddhaḥ patayad rajasse (AV. and Müller's RV. *°hsv*) *ā* RV. AV.

haviṛ haviṣṣu vandyah (SV. *haviṣṣu tvandyah*) RV. SV.

kriyanta (TB. *priyā ta*) *ā barhiḥ* (KS.† TB. *°his*, but TB. Poona ed. *°hiḥ*) *sīda* RV. AV. KS. TB.

uto aranyāniḥ (TB. *°nis*, but Poona ed. *°niḥ*) *sāyam* RV. TB.

upa nah (KS.† TB. *nas*, but TB. Poona ed. *nah*) *sūnavo girah* RV. SV. VS. KS. TB.

idam devānām idam u nah (KS. *idam nas*) *saha* TS. MS. KS. TB. ApŚ. MŚ.

satyā eṣām (AG. *etā*) *āśiṣaḥ* (ApMB. *°ṣas*) *santu* . . . VS. VSK. AG. SMB. Kauś. ApMB. HG.

FINAL *s* BEFORE SIBILANT PLUS CONSONANT

§972. RPr. 255 (4. 12) prescribes the dropping of the *s* before sibilant plus surd consonant. So also VPr. 3. 12. TPr. 9. 1 quotes a rule of one teacher to the same effect; the comm. and Whitney regard this as intended to be binding, and according to Whitney the mss. of TS. generally follow it. APr. contains no such prescription, but the AV. mss. observe the practice in a majority of cases, and Whitney says that it has been observed uniformly in the Berlin edition (see his note on APr. 2. 40). This appears to be not quite true; cf. the variants *hotrā-vidah stomataṣṣāso* . . . AV. 18. 3. 47b, and *maithvah ścotanty* . . . AV. 20. 88. 3d.

§973. None of the *Prātiśākhya*s authorize the dropping of final *s* before sibilant plus sonant consonant; but the comm. on TPr. 9. 1 says that 'some' prescribe the dropping even then.

1. Final *s* before sibilant plus surd consonant

§974. The usage varies somewhat arbitrarily in manuscripts and editions; and it is not always clear to what extent editors have been guided by the actual readings of the mss. Aufrecht's edition of RV. follows the *Prātiśākhya* rule, dropping *s* before sibilant plus surd; but Müller's edition always prints *h*, at least in the variant *pādas*, and we believe otherwise. Benfey's edition of SV. is apparently not wholly consistent: of the two variant *pādas* noted, one drops the *s*, the other reads *h*. On AV. see above, §972. In TS., Weber's edition apparently always drops the *s*; at least the variants record no contrary case. The same is true of Weber's edition of VS. Von Schroeder's edition of MS. always prints *h*; but the editor tells us (*Einleitung* to Vol. 1, p. XLII) that this was done in defiance of his mss., which generally follow the custom of most texts and drop *s*. On MŚ. and MG. cf. Knauer, *Einleitung* to MG., p. xxxviii; it appears that the mss. of these texts vary greatly, but that Knauer undertook to print *h* generally; among the variants we have noted only one case where he failed to do so, *yas te drapsa skandati* MŚ. 2. 4. 3. 29a. The mss. of KS. usually, and von Schroeder's edition apparently always, keep the final sibilant, assimilating it to a following palatal or lingual sibilant; in most cases the Concordance ignores this habit of KS., quoting its readings with *h* like those of MS.

§975. Most other texts seem usually to drop the *s*, at least in the repeated mantras. But evidently the mss. of many of them are inconsistent. It will be noted, in our list of variants, that TB. especially varies, seemingly at random, and that the Bibl. Ind. and Poona editions are often at variance on the point. ŚŚ. likewise shows a number of cases of *h* where other texts drop the sibilant. Instructive is the repetition in the same text of ŚG. of the mantra *mā no hiṁsīḥ* (*hiṁsē*) *sthaviram* . . ., with and without *h*; we must assume that so careful an editor as Oldenberg followed his mss. in both cases, and he reports no v.l. to either.

§976. [In recording the variants on this point, I have taken the liberty of applying certain *paribhāṣā* rules. It would certainly have been futile to record individually all the cases in which Von Schroeder and Knauer insert *h* in MS., MŚ., and MG. against the evidence of their mss.

Likewise in the case of KS. there would be no point in recording every occurrence of the retained or assimilated sibilant, altho in this case the editor appears to have followed the general custom of his mss. The Concordance itself, as stated above, usually ignores this habit of KS. When, therefore, in the following list, a variant is stated to be found in MS., MŚ., MG., or KS., it is to be understood, in default of statement to the contrary, that the printed editions of the three first-named texts read *h*, and that of KS. reads *s* (or *ś*, *ṣ* when these sibilants follow). Likewise in quotations from the RV. it is to be understood that the form quoted, without sibilant or *h*, is found in Aufrecht's edition, while Müller's edition in every case reads *h*.—I would add that in view of the evidently arbitrary way in which this matter is treated both in mss. and by editors generally, I cannot attribute very much significance or importance to the variants recorded.—F. E.]

§977. The list of variants concerning final *s* before sibilant plus surd—to be interpreted in accordance with the *paribhāṣā* just stated—is as follows:

pra tad viṣṇu (TB. Poona ed. *viṣṇuḥ*; AV.† *viṣṇu*; ŚŚ. [pratiśa] †*pra tad viṣṇur iti*) *stavate* . . . RV. AV. VS. MS. KS. ŚB. TB. ApŚ. MŚ. NrpU.

ya (ŚŚ. *yah*) *strīṇām* . . . VS. TS. KSA. ŚŚ.

viṣṇo (TB. *viṣṇoh*) *stupo* (*stāpo*) 'ai VS. TS. MS. KS. ŚB. TB. ApŚ. MŚ.

viṣṇo (TB. *viṣṇoh*) *sthānam asi* VS. TS. MS. KS. ŚB. TB. ApŚ. MŚ.

saṁsṛābhāgā (or, *saṁsṛavā*°; TB. °*bhāgāḥ*) *sthegā* . . . VS. TS. MS. KS. ŚB. TB. MŚ.

huta (TB. *hutaḥ*) *stokah* TS. MS. KS. TB. ApŚ. MŚ.

hotrāvida (AV. °*vidah*, TB. °*ṛdha*, Poona ed. °*ṛdhaḥ*) *stomataḥśāso* . . . RV. AV. MS. TB.

vipreca (TB. Poona ed. 1. 3. 3. 6. °*caḥ*) *stha* VSK. KS. ŚB. TB. (both readings) KŚ. ApŚ. MŚ. The same with *sashprca* . . .

andha sthāndho . . . VS. ŚB. KŚ.: *ambha* (ApŚ. *ambhaḥ*) *sthāmbho* . . . TS. MS. KS. ŚŚ. ApŚ. MŚ. MG.

ā na (ŚŚ. *nah*) *stuta* . . . RV. ŚŚ.

āyu stha ApŚ.: *āyuh stha* TB.

ṛtava (TB. °*vaḥ*) *stha* . . . VS. KS. ŚB. TB.

indravanta (AB. °*taḥ*) *stuta* (*studhvam*) AB. GB. Vait.

diva (TB. *divaḥ*) *skumbha*° . . . VS. VSK. KS. TS. ŚB. TB. ApŚ.

pra va (KB. ŚŚ. *vaḥ*) *spad* . . . RV. KB. ŚŚ.

prokṣitā (TB. Cone. °*tā* and °*tāḥ*, Poona ed. both times °*tāḥ*) *stha* VS. TS. MS. KS. TB. ŚB. KŚ. MŚ.

- balavijñāya* (SV, °yah) *sthavirah* . . . RV, AV, SV, VS, TS, MS, KS.
bṛhadbhīr vājai (TB, Poona ed. *vājaiḥ*) *sthavirebhīr* . . . RV, MS, KS, TB.
bṛhaspati (TB, Conc. °ti and °tiḥ, Poona ed. both times °tiḥ) *stotram* VS.
 MS, KS, TB.
madhva (AV, °vah) *ścotanty* . . . RV, AV.
mā no hīnsīḥ (and, *hīnsī*) *sthaviram* . . . ŚG. (both)
mānta (ApŚ. *māntaḥ*) *sthur* . . . RV, AV, AB, JB, ApŚ, MŚ.
mā na stena . . . RV, KS.: *mā ra* (TB, Poona ed. *ra* and *vah*) *stena* . . .
 RV, AV, VS, TS, MS, KS, ŚB, TB.
yaś te drapsa (ŚŚ, Vait. *drapsaḥ*; MŚ, *drapsa*) *skandati* . . . RV, VS, TS.
 KS, GB, ŚB, Vait. MŚ, ŚŚ.
ye devā devasūva (TB, °vah) *stha* . . . TS, TB.
vāyava (TB, °vah) *stha* VS, TS, MS, KS, GB, ŚB, TB, KŚ, ApŚ, MŚ.
upāyava (TB, °vah) *stha* TS, KS, ŚB, TB, KŚ, ApŚ.
prāṇaḥ sthaḥ TB.: *prāṇa sthaḥ* ApŚ.
stokā (TB, Poona ed. *stokāḥ*) *ścotanti* . . . RV, MS, KS, AB, TB.
subhūtakṛta stha ApŚ.: *subhūtakṛtaḥ stha* AŚ.
sūryatvacasa (TB, Poona ed. °saḥ) *stha* VS, TS, MS, KS, ŚB, TB, MŚ.
gīra (ApŚ. *gīraḥ*) *stomāsa vrate* RV, AV, SV, MS, ApŚ.
caḥṣu (TB, *caḥṣuḥ*) *sthaḥ* . . . TB, ApŚ.
cita (TB, *citāḥ*) *stha* TS, MS, ŚB, TB, ApŚ, MŚ.
cita (ApŚ. once out of four times, and TA. twice out of three times acc.
 to Conc., all three times acc. to Poona ed., *citāḥ*) *stha pari*° . . .
 VS, TS, KS, TA, ApŚ, KŚ.
prati tvā diva (TB, *divaḥ*) *skambhanir vettu* (TB, Poona ed. *†vetu*) TS, TB.
[triṇave †maruḥ] (Conc. °taḥ for VS.) *stutāḥ* (°tami) VS, MS, KS.]
[dhruvam asi dhruvata] (Conc. °taḥ for ApMB.) *sthitam* ApMB, HG.]

2. Final *s* before sibilant plus sonant consonant

§978. Here the regular usage of nearly all texts, and the prescriptions of all the Prātiśākhya, require *h*. In KS., just as before sibilant plus surd, the final *s* is retained, or assimilated to an initial palatal or lingual sibilant; again, as in the preceding group, the Concordance usually ignores this, and quotes KS. as reading *nīarga* like other texts. The only text noted which regularly drops the final *s* is ApMB.; see Winternitz's Introduction, p. xlviii. It appears, however, that the mss. of some other texts show the same dropping of *s* not infrequently. Especially is this true of AV.; see Whitney's note on APr. 2, 86, and on his Translation of AV., 6. 121. 1. The Bibl. Ind. editions of TB. and TA. show the dropping of *s* a number of times, but the Poona editions of the same

works print *h* in most of these cases. There is even one case in MS. which seems to have eluded the editorial vigilance of von Schroeder: *syonā* (for *syonāh*, so ApŚ.) *syonena ghr̥tena mā samukṣata*, MS. 4. 2. 5. Otherwise the variants which show lack of *h* are rare and sporadic.

§979. [Again, as in the preceding section, the following list is to be interpreted with two *paribhāṣā* rules, viz.: 1. KS. always retains or assimilates the sibilant, tho this fact is usually not recorded in the Concordance.—2. Variants in which the sibilant is dropped in ApMB. alone are excluded from the list, since this dropping takes place universally in that text.—F. E.]

§980. The variants of final *s* before sibilant plus sonant consonant are as follows:

stapnaḥ svapnādhikaraṇe RVKh.: *svapna svapnādhikaraṇena* AV. The latter is to be understood with *svāpna(h)* nom., not voc.; Edgerton, *AJP* 35. 438ff.

medasaḥ (VSK. °sa) *svāhā* VS. VSK. MS. TB.

yā devy asiṣṭake prāṇadā . . . cakṣurdāś (ApŚ. °dā) *śrotradā . . . dyaurdāś* (ApŚ. °dā) *svardāḥ . . . KS. ApŚ.: yā devy asiṣṭaka āyurdāḥ . . . cakṣurdāḥ śrotradāḥ* MS.

saṃjñānaḥ naḥ (TB. *na*, but Poona ed. *naḥ*) *sre° . . . RVKh. AV. MS. KS. TB.*

ādityebhyaḥ preṣya . . . mahasvasarasya (MŚ. *mahaḥ sva°*) . . . ŚB. MŚ. ApŚ. See Knauer's note, and pw., Addendum to Vol. 5, s. v. *mahasvasara*.

avidahantāḥ (TB. °ta) *śrapayata* TB. ApŚ. MŚ.

uṣasaḥ śreyasīḥ-śreyasīr dadhat ApŚ.: *uṣasa śreyasī-śreyasīr dadhat* TB. Conc., but Poona ed. as ApŚ.

jyog ajitā (MŚ. *jīdā*, SMB. *jītā*, but Jørgensen *ajitā*) *ahatāḥ* (SMB. °tā) *syāma* TS. KS. MŚ. PG. SMB.

śrotapāḥ (AŚ. °pā) *śrotam . . . TS. MS. AB. AŚ.*

svar (TS. ApŚ. *suvar*) *ṇa* (TS. ApŚ. *na*) *gharmaḥ* (ApŚ. °ma) *svāhā* VS. TS. KS. ŚB. ApŚ. (both).

stutāḥ (TB. *stuta*, but Poona ed. *stutāḥ*) *śravasyann . . . RV. MS. KS. TB.*

syonāḥ (MS. °nā) *syonena ghr̥tena mā samukṣata* MS. ApŚ.

supāṇiḥ (TA. °ṇi, but Poona ed. °ṇiḥ; ŚŚ. *subahūḥ*) *svaṅguriḥ* VS. TS. MS. KS. ŚB. TA. ŚŚ.

cittīḥ (TA. °ti, but Poona ed. °tiḥ) *sruk* MS. TA. ŚŚ. MŚ.

paro martāḥ parāḥ (ApŚ. all mss., and TB. Conc. *para*, but TB. Poona ed. *parāḥ*) *svā* VS. TS. MS. KSA. TB. ApŚ. MŚ.

pary āvarte duṣṭapnyāt (KŚ. *duḥgva°*, v. 1. *duṣṭa°*) AV. KŚ. See Whitney's note on 6. 121. 1c for the spelling of this word in the AV. mss.

duṣvapṛyaṃ duritaṃ niḥ (AV. **nī*) *ṣvāsmat* AV. (both). Whitney, however, would read *niḥ* in both places—with the Prātiśākhya, but against nearly all the mss.

duṣvapṛnahan duruṣṣaha (Poona ed. *duṣṣvap^o duruṣṣaha*) TA.: *duḥsvap-nahan duruṣṣahā* MahānU. Cf. preceding two.

aślonā (AV. comm. *akro^o*) *aṅgair ahrulāḥ* (TA. *aślonāṅgair ahrīā*, Poona ed. *ahrulāḥ* with v. l. *ā*) *svarge* AV. TA.

snuṣā sapatnā (TB. comm. and Poona ed. text *śnāḥ*) *śvaśuro 'yām astu* (AŚ. *'ham asmi*) TB. AŚ. *sapatnāḥ*, nom. pl. masc. (!), seems to be intended in both.

INITIAL *ś* VARYING WITH *ṣ*

§981. Nothing approaching general rules on this subject comes out of the Prātiśākhyas (RPr. 318 (5. 1) ff., APr. 2. 96 ff., TPr. 6. 1 ff., VPr. 3. 58 ff.). The variants hardly throw much new light on the excellent treatment in Wackernagel, I §§204-7. In practically every case the altered *ś* is preceded by an *i* or *u* vowel; TS. reads *ṛkṣama* for *rkṣama* of other texts (§985), and in a few cases *ṣ* appears after *a*-vowels, always owing to the influence of analogy from other words where an *i* or *u* vowel occurred (§984). *Visarga* after *i* or *u* does not interfere with the alteration: Wackernagel I p. 237, bottom.

§982. In compound verbs the change was regular in all texts (Wackernagel I §204), and we find no variants except one or two compounds of the copula (§987), and except forms where the augment intervenes between the altering sound and the initial *ś*. In these latter cases *ṣ* is extremely rare in RV., but becomes common in the other Samhitās (Wackernagel I §205a); two of our variants show *ṣ* under such circumstances for RV. *ś* (§983). The largest group of variants concerns noun compounds. Here the conditions are confused: the change is quite common, yet by no means universal, in all periods of the Vedic language (Wackernagel I §206). We find in the variants no evidence of school or other tendencies; earlier *ś* is replaced by later *ṣ* and vice versa, so far as we can see quite at random. Next comes a somewhat smaller group of cases in which 'light words', monosyllables or forms of the copula, are concerned. Lingual *ṣ* in these is common in the RV., but relatively rare later (Wackernagel I §207); accordingly we find that in most of our variants a later text substitutes *ś* for earlier (generally RV.) *ṣ*; but the reverse is also found (§987). Finally, there are a very few sporadic cases of longer uncompound words; in these the change is very rare in post-Rigvedic language; yet our variants show at least one case of *ṣ* in TB. substituted for *ś* of RV. (§988).

§983. The following are the variants concerning augmented forms of compound verbs. As stated above, there are no other variants of compound verbs except a few of the copula, see §987:

vy astabhñā (VS. ŚB. *askabhñā*, MS. *aṣkabhñā*, KS. *aṣṭabhñā*, TS. *askabhñād*, TA. *aṣṭabhñād*) *rodasi* . . . RV. VS. VSK. TS. MS. KS. ŚB. TA.

ād id dhotāraṃ ny asādayanta (TB. *aṣā*°) RV. VS. TB.

abhy aṣṭhān (TS. KS. ApŚ. *asthād*, MS. *asthām*) *viśvāḥ pṛtanā arāṭh* AV. TS. MS. KS. MŚ. ApŚ.

tena dasyūn vy asahanta devāḥ TS. KS.: *tena devā vy asahanta śatrūn* AV. *yasmād bhīṣā nyasadaḥ* (ŚŚ. *nyasadaḥ*) TB. ŚŚ. ApŚ.

§984. Coming to noun compounds, we mention first the few anomalous cases in which an *a* vowel precedes, so that the change to *ṣ* is irregular. Four of them contain the Rigvedic words *pṛtanāṣaḥ* (**ṣāḥ*, °*ṣāhya*), which are several times changed in later texts to the more regular °*sah* etc. Whitney's statement (*Grammar*, 186a) about this form is not correct, as the variants show. The *ṣ* is evidently due to the analogy of compounds like *śatrūṣaḥ*, *bhāriṣaḥ*, *abhiṣaḥ* etc.—The only other case contains the TS. form *saṣṭubh*, which is obviously analogous to *triṣṭubh*, *anusaṣṭubh*, as noted by Wackernagel I §206b:

samstup (TS. *saṣṭup*) *chandaḥ* VS. TS. MS. KS. ŚB.

ā vīraṃ pṛtanāṣaḥ (SV. °*saham*) RV. AV. SV.

tam agne pṛtanāṣaḥ (TS. °*saham*) RV. TS.

pṛtanāṣāhyāya (TB. °*sāhyāya*) *ca* RV. AV. VS. TB.

uccairvāji pṛtanāṣāḥ (HG. °*sāham*) RVKh. HG.

§985. Twice in the same passage of TS. occurs the stem *ṛksama*, for *ṛksama* of the others; this is the only case where the alteration is due to a preceding *k* (cf. Wackernagel I p. 237, top):

jagatyā ṛksamam (TS. *ṛksamam*) VS. TS. MS. KS. ŚB.

ṛksamāc (TS. *ṛksamāc*) *chukraḥ* VS. TS. MS. KS. ŚB.

§986. The remaining cases concern a preceding *i* or *u* or diphthong. In GB. I. 5. 25d, quoted in Conc. as *viskandham enavā vidhṛtaṃ prajāni*, Gastra reads *viskandham* . . . *visṛtaṃ* . . .

abhiṣiro abhisatā (KS. °*ṣatvā*) *sahojāḥ* (AV. MS.† KS. *sahojit*) RV. AV.

SV. VS. TS. MS. KS. Many mss. of AV., followed by the comm. and SPP.'s ed., also read *abhiṣatvā*.

etotā me goṣakhā (SV. *gosakhā*) *ṣyāt* RV. AV. SV.

pṛthivīśadam (MS. *pṛthivī*°; VS.† °*sadam*) *teāntarikṣasadam* (VS.† adds, *divisadam devasadam*) . . . VS. TS. MS. KS. ŚB. TB.

deva savitāḥ susāvitram (ApŚ. *suṣā*°) . . . PB. KŚ. ApŚ.

rayisthāno (AV. °sthāno) *rayim asmāsu dīehi* RV. AV.
susamiddho (RV. *susa*°) *na ā vaha* RV. SV. PB. LŚ.
susamiddho (KS. TB. *susa*°) *vareṇyah* VS. MS. KS. TB.
susamiddham (TB. *susa*°) *vareṇyam* VS. TB.
susadam (ŚŚ. *susatyam*) *id gavām . . .* AV. ŚŚ.
ye triṣaptāḥ (MS. *tris*°) *pariyanti* AV. MS.
triṣaptāso (TB. *tris*°) *marutaḥ . . .* AV. TB.
utkūlanikūlebhyas triṣṭhinam VS.: *utkūlavikūlābhyām trisṭhinam* TB.
amba niṣpara (TS. ApŚ. *niṣvara*, KS. *nisvara*, MS. *nismara*) VS. TS.
 MS. KS. ŚB. ApŚ. In VS. ŚB. divide *niṣ-para*; the rest belong here.
somanētrebhyo . . . uparisadbhyo (VSK. °ṣadbhyo) . . . VS. VSK. ŚB.
ye devāḥ somanetrā uparisado (VSK. °ṣado) . . . VS. VSK. ŚB.: *ye devā upariṣado* (KS. °*das*) . . . MS. KS.
vrajam gacha gosthānam (VS. ŚB. TB. *goṣṭhānam*, but TB. Poona ed. °*sth*°) VS. TS. MS. KS. ŚB. TB. ApŚ. MŚ.
kṣṇagrīvaḥ śīlikakṣo 'ñjisakṭhas (MS. °*ṣakṭhas*) *ta aindrāgnāḥ* VS. MS.
añjisakṭhāya (KSA.† °*ṣakṭhāya*) *svāhā* TS. KSA.
duṣvapnahan duruṣyaha (Poona ed. *duṣṣvap*° *duruṣṣaha*) TA.: *duḥvapnahan duruṣvaha* MahānU.

§987. Next we come to the group of monosyllables or forms of the copula. In one or two of these *s* of RV. is replaced by *ṣ* in a later text: *drūhaḥ pāśan* (TS. KS. *pāśam*) *prati sa* (KS. *ṣū*) *mucīṣa* RV. TS. MS. KS.

apo su (MS. *ṣu*) *myakṣa . . .* RV. MS.

But in most of them the change is in the opposite direction:

krdhī ṣv (TS. *sv*) *asmān . . .* RV. TS. MS. KS.
prati śma (SV. *śma*) *deva riṣataḥ* (SV. *ri*°) RV. SV. MS. KS. TB.
prati śma (AV. *śma*) *rakṣaso dāha* (AV. *jahī*) RV. AV.
astī hi śmā (TS. MS. KS. *astu śma*) *te śuṣminn avayāḥ* RV. VS. TS. MS. KS. ŚB.

vayam ghā te apī śmasi (SV. *śmasi*) RV. SV.
anupūrvaṁ yatamānā yatī ṣṭha (AV. *stha*) RV. AV.
divī ṣaṇ (AV. *ṣaṇ*, SV. *saṇ*) *chakra ātataḥ* RV. AV. SV.
divī śad (RV. *ṣad*) *bhūmy ā dade* RV. SV. VS.
ūti ṣa (SV. *sa*) *brhato divaḥ* RV. SV.
pari śya surāno akṣāḥ RV.: *pari śya svāno akṣarāt* SV.: cf. *pari śya surāno arayam* RV.
tasmād āpo anu ṣṭhana (TS. *sthana*) AV. TS. MS. KS.

§988. Finally, we come to the few sporadic cases of longer uncom-

pounded words. Note that in the first a later text introduces *ṣ* where RV. has *s*:

trīṇi śatā trī sahasrāṇy (TB. *ṣa*°) *agnim* RV. VS. TB.

ye apsu śadānsi (KS. 'psu *śadānsi*) *cakrire* MS. KS.: *teṣām apsu śadaḥ kṛtam* RVKh.

apsu dhautasya te deva soma (TS. tr. *soma deva te*) *nṛbhīḥ śtulasya* (KS. *nṛbhīḥ stu*°, TS. PB. *nṛbhīḥ śtulasya*) . . . TS. MS. KS. PB. The mss. of MS. read *nṛbhi*, which von Schroeder as always (cf. §974) changes to *nṛbhīḥ*; but the presence of final *h*, as noted above, would have no influence here in any event.

pari bhrātuh pari ṣvasuh HG. ApMB.: *pari mātuh pari ṣvasuh* PG.

vāyo ve (TS. ApŚ. *vīhi*) *ślokānām* (VSK. °*nām juṣāṇah*, KS. *ślokānām*) VS. VSK. TS. ŚB. ApŚ. KS.† 3. 6 (with *ṛve*, not *veṣ*).

SECONDARY CRISIS, AND HIATUS

§989. Secondary crisis or double sandhi occurs rarely among the variants. Most of the cases quoted below are capable of different morphological or lexical interpretations without assumption of double sandhi. There are however a few cases where it is clearly found, and we shall begin with one from MG., which according to Knauer (p. xxxviii f.) has it quite frequently:

dhruvā strī patikule iyam (MG. °*kuleyam*) SMB. MG. In SMB., also, the v. l. °*kuleyam* is recorded, as well as °*kula iyam*, which is the regular form and would seem preferable to the reading adopted by the editor, °*kule iyam* (with complete hiatus).

uo chuṣmā oṣadhīnām (AV. *chuṣmauṣ*°) RV. AV. VS. TS. MS. KS. Whitney would 'probably' read *chuṣmā* (for °*māh*) *oṣ*°; this is supported by Ppp., cf. Whitney's note and Barret, JAOS 35. 50 f. *viśvādityāḥ* [pratikā] MG. This probably refers to the formula *viśva* (PG. text *ṛviśve*, with hiatus) *ādityā vasavaś ca devāḥ* (MG. *sarve*) AG. PG. MG. All mss. of MG. (in the *pratikā*) read *viśvād*°.

sahasradhāre 'va (AV. °*dhāra eva*) *te sam asvaran* RV. AV. KS. ApŚ. Whitney, note on AV. 5. 6. 3, suggests that RV. stands for °*dhārāḥ*, with double sandhi. The RV. p.p. reads °*dhāre, ava*. Oldenberg, *Noten*, would read *avate* as one word, keeping °*dhāre* of p.p. The whole verse is difficult and obscure.

anāmayaiddhi etc., see §344.

§990. All the remaining cases permit, if they do not compel, interpretations of both forms of the variant without assuming double sandhi.

They are, however, similar enough to the foregoing to be worth quoting in this context:

ado ma āgachatu ApŚ.: *ado māgachatu* MS. KS. MŚ. (not ApŚ. which in 4. 13. 8 reads *†ma āga°*)—In ApŚ. *me*, in the others *mā*.

māgadhaḥ punścali kitavaḥ klībo 'śūdrā abrahmanās (VSK. . . . 'śūdrā-brāhmayās) *te prājāpatyāḥ* VS. VSK. Two separate words in VS., a compound in VSK. So also in the following; cf. the section on False Divisions, which contains other somewhat similar cases that might perhaps also be mentioned here.

aśloṇā (AV. comm. *āśro°*) *aṅgair ahrutāḥ* (TA. *aśloṇāṅgair ahrūtā*, Poona ed. *ahrutāḥ*, v. 1. *°tā*) *svarge* AV. TA. 'Unmaimed in limbs', or 'with unmaimed limbs'. Cf. preceding.

ākrayāyā ayogūm VS.: *ākrayāyāyogūm* (so Poona ed. text and comm.) TB. Different genders; fem. in VS., masc. in TB.

saha ojaḥ (VS. *sahaujaḥ*; VSK. *sahojah*) VS. VSK. AB. GB. AŚ. Vait. In VS. VSK. *saha* plus *ojas* (on VSK.'s sandhi see §731); in the others, *sahas* plus *ojas*. The latter form is probably original.

yathaika r̥ṣir (KS. *°karṣir*) *viśānate* KS. TA. ApŚ. See §919, end.

yā (MS. *ya*) *iṣavo yātudhānānām* VS. TS. MS. ŚB. NīlarU. ApMB.: *yeṣu vā yātudhānāḥ* KS. Serpents are referred to: 'who are missiles of sorcerers' is certainly original, yet KS. makes reasonable sense: 'either in whom are sorcerers' . . . (correlative with the following, which see). But it is clearly based on *yā* (or *ya*) *iṣavo*, mispronounced with secondary crasis.

§991. From a purely external standpoint, the variants concerning hiatus are indistinguishable from those concerning double sandhi; or they may be called the converse of them. In the cases of double sandhi, the form with hiatus is regular; in those we are about to give, it is irregular. A fitting bridge between the two is formed by a group of variants in which a secondary text resolves a long vowel or diphthong incorrectly, leaving a secondary hiatus, or at least one whose historicity is questionable:

utā śravasā (MS. *śravasa ā*) *pṛthivīm* VS. TS. MS. TA. The p.p. of MS. reads *śravasah, ā*; but both meter and sense show that the MS. has a stupid blunder.

yad indra citra mehanā (SV. PB. *ma iha na*) RV. SV. PB. AŚ. ŚŚ. N. See §832.

vasneva (KS. *vasna ieva*) *vikrīṇāvahai* VS. TS. MS. ŚB. AŚ. Since the uncombined form was a neuter nom.-acc. plur. of an *a*-stem (*vasna*), it seems that we are to understand it as *vasnā* (so MS. p.p.), rather

than *rasna*. We have, then, in KS, perhaps a case of what may be called partial sandhi, that is shortening of a long vowel before a following vowel, as in *ā-ṛ* = RV. etc. *a-ṛ*; cf. Wackernagel I §267b for such shortenings before other vowels than *ṛ*. Otherwise KS. would be a mere blunder, like MS. in the preceding. Cf. the next *sapatnā vācam manasā* (AŚ. °sa) *upāsātām* TB. AŚ. 'His (or, my) rivals shall obey his (or, my) word with their minds'. Both texts must intend *manasā*; TB. has complete hiatus, while AŚ. (if the text is correct; we have not much faith in the edition) shows 'partial sandhi'; see under the preceding variant. The meter is against fusion. See also the variant *praty etā vāmā* (*sunvan*) etc., §357.

§992. The rest concern cases of complete hiatus, except in so far as they may be capable of different formal or lexical explanations. It will be noticed that the meter sometimes favors the hiatus, as in the variant last quoted:

bhūyo vā atah somo rājārhati (MŚ. *rājā arhati*) ŚB. KŚ. ApŚ. MŚ. All Knauer's mss. read thus for MŚ.; Knauer suggests *pluti*. The passage seems to be prose, but with hiatus as in MŚ. It could pass for a fair jagatī pāda.

parasva deva āyusak (RV. *devāyusak*) RV. SV. PB. The accent in SV. (*devd*) indicates a nom. form; but Benfey translates a voc. In any case SV. is secondary, and metri gr.

pāpmānam uta vāgham (SMB. *vā agham*) SMB. ApMB. HG. Another case of hiatus for metrical reasons.

ā pūṣā etv ā vasu TS.: *ā puṣtam etv ā vasu* AV. Hiatus for metrical reasons in TS.; in AV. the meter is improved without fusion.

tatra indro bṛhaspatiḥ VS.: *tatrā* (SV. *tatra*) *no brahmaṇaspatiḥ* RV. SV. Hiatus metri gratia in VS.

tan mā (Vait. *mā*) *āpyāyatām punaḥ* GB. Vait. Not only the hiatus, but the meaning of the verb is strange in Vait. Garbe and Caland take it with active meaning, which it has according to BR. only in one epic passage (Mbh. 5. 508). In GB. (with *me*) there is no hiatus and the verb is intransitive, both improvements. But if *mā* be read, hiatus is necessary to give good meter.

sam teṣa rinanti (Vait. *rinanti*) LŚ. KŚ. Vait. The hiatus in Vait. may be connected with pronunciation of *ṛ* as *ri*, see §676.

punantu ṛṣayaḥ TA. MahānU. Hiatus in both forms.

daivya hotārāgna (MS. °gnā, ŚŚ. *hotārā agna*) *ājyasya eitām* MS. KS. AŚ. ŚŚ. Probably ŚŚ. stands for *hotārā*, not °rāu, and therefore has hiatus; see §885d. For *hotārāu* we should expect °rāu in ŚŚ.

achidrā usijah padānu takṣuh TS.: *achidroṣijah kavayah padānutakṣuh* (see §627) KS. Keith, 'flawless abodes', as if *achidrā* went with *padā* as in KS.; but TS. p.p. *achidrāh*, with *usijah*, and so comm. *abhīm* (SV. *abhī*) *ṛtasya dohanā anūgata* RV. SV. Cf. *abhīm ṛtasya* (SV. *abhy ṛtasya*) *sudughā ghṛtaścutah* RV. SV. On *m* as "Hiatus-tilger" see §309.

pitr̥bhyah svadhāstu (MahānU. *svadhā astu*) TA. MahānU.

§993. With the last variant belongs the next group, all in like contexts; in them we might indeed think of nominatives of the radical *ā* declension (in *ās*) varying with nominatives of the derivative *ā* declension in *ā*. But the uncombined forms occur only in Tait. texts, and according to TS. p.p. and TPr. 5. 2, 10. 13, are to be regarded as uncombined forms of *-mā*, without *s*:

māsi MS. MŚ.: *mā asi* TA. ApŚ. Likewise (in MS. TA.) *pramā*, *unmā*, *vimā*, *śaṁmā*, *pratimā*.

sahasrasya pramāsi (TS. *°mā asi*) VS. TS. MS. KS. ŚB. The same with *pratimā*, and *sahasrasyonmā*.

§994. The next is different in character:

manāsi (KS. *manā asi*) VS. TS. MS. KS. ŚB. ApŚ. MŚ. N. All texts have a curious feminine stem (the gender doubtless due to attraction to parallel feminines in the context) which is supposed, no doubt correctly, to mean the same as the normal neuter *manas*. In KS. it has the form of a feminine *s*-stem (nom. *manā's*). In the others it becomes an *ā* stem.

§995. The next group contains textually dubious cases:

pīlaraś ca upāsate (VS. *copā°*) RVKh. VS. The hiatus improves the meter; but Scheftelowitz reads *copāsate*, with all his authorities except the late Prayogaratna, which reads *copa dsate*, with hiatus in a different place.

yā medhā apsarāsu (MG. *medhāpsarāsu*) RVKh. MG. The meter is better, tho still poor, with hiatus. However, most of Knauer's mss. read *medhā aps°* in MG.; and on the other hand Scheftelowitz reads *medhāps°* in RVKh. without report of variant; he also reads *°psarassu*.

devā brahmāṇya āgachata āgachata GB., Cone.: *de° bra° āgachatāgachatagachata* LŚ. But Gaastra reads for GB. *āgachatāgachata*; he notes a v. l. *āgachatā āga°*.

vibhur vibhāvā suṣakhā (AV. *sakha ā*) *sakhīyate* RV. AV. So the mss. of AV., leaving *sakha* unaccented; SPP. follows them; the vulgate ed. reads *sākhā ā'*. It seems at least possible that the AV. mss. correctly

present the Atharvan tradition; the verse is addressed to Kāma, so that a vocative *sakhe* is conceivable. If we were to accept the vulgate text, we should have a case of hiatus. Whitney in his Transl. assumes *sākhā'* (fusion of *sākhā* and *ā'*).

§996. The variants concerning the pronoun *sa* followed by a vowel constitute a special case. Here crasis was originally the rule, but (especially in late texts) there is a tendency to approach the Classical Sanskrit rule which requires hiatus. The variants are not numerous; in some of them the meter favors hiatus, notably in the first where the RV. itself (tho it writes a combined form) seems by its meter to call for hiatus:

semān (AV. *sa imān*) *no havyadātīm juṣāṇaḥ* RV. AV. VS. TS. MS.
KSA. Oldenberg, *Noten*, thinks that RV. should probably be read *sa imān*.

agnīr vidoān sa yajāt sed u hotā (AV. Kauś. *sa id dhota*) RV. AV. TS. MS.
KS. ŚB. Kauś. Here both forms are metrically correct, since AV. omits the particle *u*.

sa imān (ŚG. *semān*) *devaḥ pūṣā* (also *aryamā*, and *varuṇaḥ*) ŚG. AG. SMB.

soma āyusmān sa oṣadhībhir (PG. *sauṣa°*) *āyusmān* TS. KS. PG. ApMB.
This passage is prose. PG. is hyper-archaizing.

INDEXES

INDEX OF SOUNDS, SOUND GROUPS, AND LETTERS

Note.—Here are indexed all sounds, combinations, and letters which are treated as varying from a phonetic or graphic standpoint. In so far as they have semantic significance, they are to be sought rather in the following Sanskrit Index. For example, *ā* as a sound, and *ya* as a phonetic combination (which varies with *i*, *ī*, and *e*), are treated here; but *d* the preposition or privative prefix, and *ya* the suffix, are listed in the Sanskrit Index. All references in all the indexes are to sections.

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Note.—Here are indexed the most important words, roots, stems, and formative elements which are treated in this book as having semantic value (cf. Note at the head of the Index of Sounds etc.): with this exception, that (to save space) words which occur *first* in their respective mantras are, as a general rule, not listed here, since they can be located in the Index of Mantras. The Index of Mantras is therefore to some extent supplementary to this Index, and should be consulted if a word sought is not found here. Of course, not all variant words could be listed here, even with this deduction. It has been the intention to include (a) those of greatest interest and importance, and (b) those which could least easily be found by other means. Nor are the references in this Index completely given to all occurrences of the variant word; only those references are given which deal with the matters most apt to be sought in connexion with the words listed. The Index of Mantras will supply complete references to all occurrences.—In this Index the colon (:) is used in the sense of 'varying with' or 'as a substitute for.' References are to sections.

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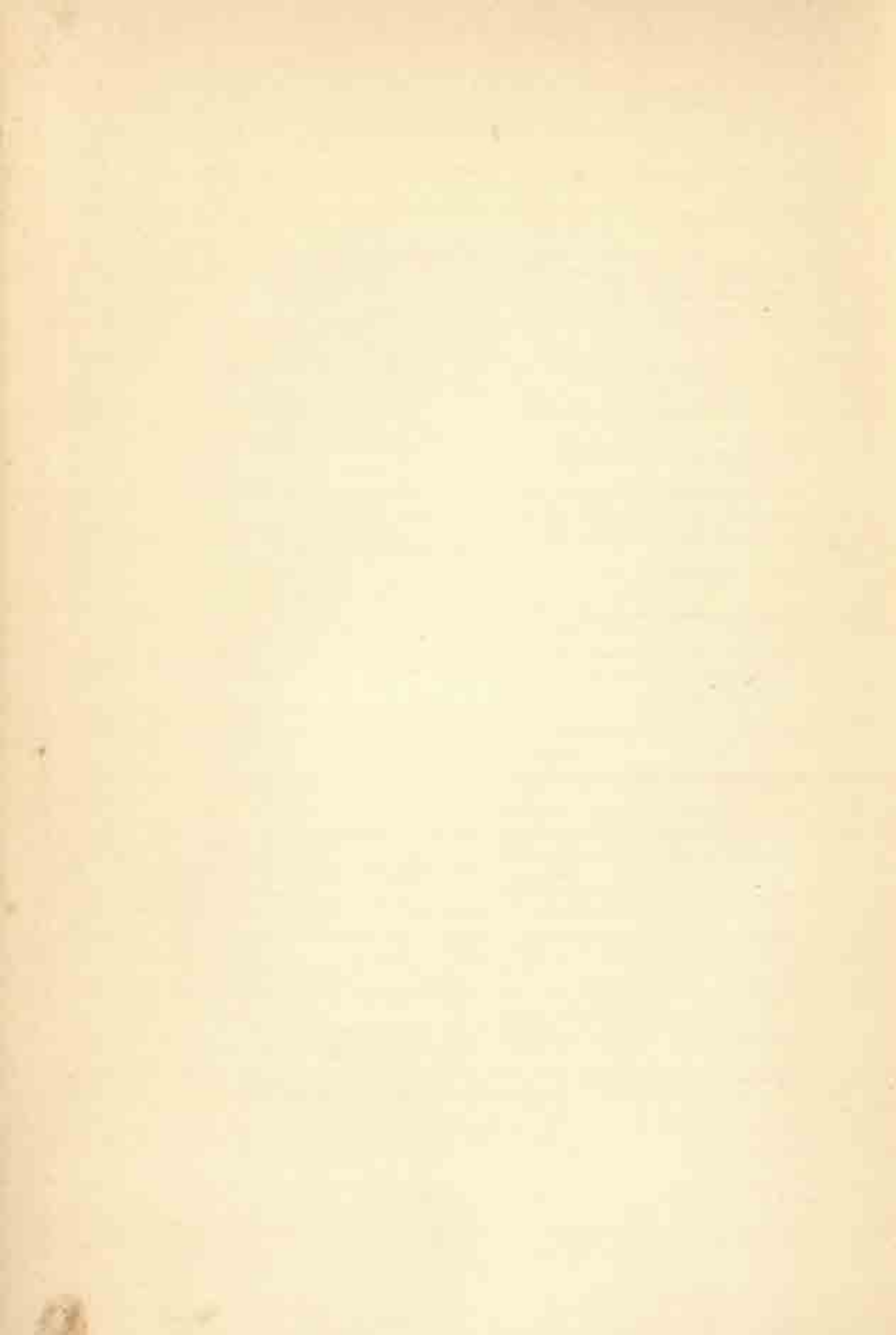
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