A VEDIC GRAMMAR FOR STUDENTS

BY

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INCLUDING A CHAPTER ON SYNTAX AND THREE
APPENDIXES: LIST OF VERBS, METRE, ACCENT

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

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

In carrying out the parallelism of this grammar with the other I have experienced a good deal of difficulty in numbering the corresponding paragraphs satisfactorily, because certain groups of matter are found exclusively in the Vedic language, as the numerous subjunctive forms, or much more fully, as the dozen types of infinitive compared with only one in Sanskrit; while some Sanskrit formations, as the periphrastic future, are non-existent in the earlier language. Nevertheless, I have, I think, succeeded in arranging the figures in such a way that the corresponding paragraphs of the two grammars can always be easily compared. The only exception is the first chapter, consisting of fifteen paragraphs, which in the *Sanskrit Grammar* deals with the Nāgarī alphabet. As the present work throughout uses transliteration only, it seemed superfluous to repeat the description of the letters given in the earlier work. I have accordingly substituted a general phonetic
survey of Vedic sounds as enabling the student to understand clearly the linguistic history of Sanskrit. The employment of transliteration has been necessary because by this means alone could analysis by hyphens and accentuation be adequately indicated. Duplication with Nāgarī characters, as in the Sanskrit Grammar, would have increased the size and the cost of the book without any compensating advantage. An account of the accent, as of vital importance in Vedic grammar, would naturally have found a place in the body of the book, but owing to the entire absence of this subject in the Sanskrit Grammar and to the fulness which its treatment requires, its introduction there was impossible. The accent is accordingly dealt with in Appendix III as a substitute for the 'Chief Peculiarities of Vedic Grammar' appearing at the end of the Sanskrit Grammar.

The term Vedic is here used to comprehend not only the metrical language of the hymns, but also the prose of the Brāhmaṇas and of the Brāhmaṇa-like portions of the Atharvaveda and of various recensions of the Yajurveda. The grammatical material from the later period is mainly given in small type, and is in any case regularly indicated by the addition of the letter B (for Brāhmaṇa). Otherwise the phase of the earlier language presented is that of the Rigveda, as being both the oldest and furnishing the most abundant material. But forms from the other Vedas are often also supplied without any distinguishing mark as long as they conform to the standard of the Rigveda. If, however, such forms are in any way abnormal, or if it seemed advisable to point out that they do not come from the Rigveda, this is indicated by an added abbreviation in brackets, as '(AV.)' for '(Atharvaveda).' On the other hand '(RV.)' is sometimes added in order to indicate, for some reason or other, that a form is restricted to the Rigveda. It is, of course, impossible to go much into detail thus in
a practical work; but the exact source of any particular form can always be ascertained by reference to the large *Vedic Grammar*. The grammatical usage of the other Vedas, when it differs from that of the Rigveda, is regularly explained. The reference is given with precise figures when syntactical examples are taken from the Rigveda, but with abbreviations only (as TS. for Taittirīya Saṃhitā or ŠB. for Šatapatha Brāhmaṇa) when they come from elsewhere. Syntactical citations are not always metrically intact because words that are unnecessary to illustrate the usage in question are often omitted. The accent in verbal forms that happen to occur in Vedic texts without it, is nevertheless given if its position is undoubted, but when there is any uncertainty it is left out. In the list of verbs (Appendix I) the third person singular is often given as the typical form even when only other persons actually occur. Otherwise only forms that have been positively noted are enumerated.

I ought to mention that in inflected words final s, r, and d of endings are given in their historical form, not according to the law of allowable finals (§ 27); e.g. dūtās, not dūtāḥ; tāsmād, not tāsmāt; pitūr, not pitūḥ; but when used syntactically they appear in accordance with the rules of Sandhi; e.g. devānāṃ dūtāḥ; vṛtrāṣya vadhāt.

The present book is to a great extent based on my large *Vedic Grammar*. It is, however, by no means simply an abridgement of that work. For besides being differently arranged, so as to agree with the scheme of the *Sanskrit Grammar*, it contains much matter excluded from the *Vedic Grammar* by the limitations imposed on the latter work as one of the volumes of Bühler's *Encyclopaedia of Indo-Aryan Research*. Thus it adds a full treatment of Vedic Syntax and an account of the Vedic metres. Appendix I, moreover, contains a list of Vedic verbs (similar to that in the *Sanskrit Grammar*), which though all their forms appear in their
appropriate place within the body of the *Vedic Grammar*, are not again presented there in the form of an alphabetical list, as is done here for the benefit of the learner. Having subjected all the verbal forms to a revision, I have classified some doubtful or ambiguous ones more satisfactorily, and added some others which were inadvertently omitted in the large work. Moreover, a full alphabetical list of conjunctive and adverbial particles embracing forty pages and describing the syntactical uses of these words has been added in order to correspond to § 180 of the *Sanskrit Grammar*. The present work therefore constitutes a supplement to, as well as an abridgement of, the *Vedic Grammar*, thus in reality setting forth the subject with more completeness as a whole, though in a comparatively brief form, than the larger work. I may add that this grammar is shortly to be followed by a *Vedic Reader* consisting of selected hymns of the Rigveda and supplying microscopic explanations of every point on which the elementary learner requires information. These two books will, I hope, enable him in a short time to become an independent student of the sacred literature of ancient India.

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

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

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6 CHADLINGTON ROAD, OXFORD.

March 30, 1916.
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## PART I

### CHAPTER I: PHONETIC INTRODUCTION

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### LIST OF ABBREVIATIONS

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<td>MS.</td>
<td>Maitrāyaṇi Saṃhitā.</td>
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<td>N.</td>
<td>nominative case.</td>
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<td>P.</td>
<td>Parasmaipada, active voice.</td>
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<td>Paścavimśa (= Tāṇḍya) Brāhmaṇa.</td>
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<td>pl.</td>
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<td>V.</td>
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<td>YV.</td>
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**N.B.**—Other abbreviations will be found at the beginning of Appendix I and of the Vedic Index.
CORRECTIONS

P. 25, line 24, for amī iti read amī iti.
P. 27, line 29, last word, read ā-srat.
P. 138, line 5, for bibhṛmāhe read bibhṛmāhe.
P. 144, line 31, for strīde read strike.
P. 156, lines 6 and 10, for ci-ket-a-t and ci-ket-a-thas read ci-ket-a-t and ci-ket-a-thas.
P. 158, line 21, for (vaś desire) read (vaś bellow).
P. 174, lines 30 and 31, delete cuyuvīmāhi and cuyavirāta (cp. p. 382 under cyu).
P. 188, footnote, for ‘gerundive’ read ‘gerund’.
P. 200, line 6, for ‘f yaj’ read ‘of yaj’.
P. 215, line 32, for tāvāṁ read tāvāṁ; similarly, pp. 220, line 15, 221, line 4, 222, line 4, 238, line 9, 242, line 30, for ā read ē.
P. 278, footnote, last line but one, for ‘chiefly’ read ‘chiefly’.
P. 286, line 15, for ‘follows’ read ‘precedes’.
P. 340, line 17, for táni read tyāni.
P. 347, at the end of line 10, add (i. 81').
,, ,, line 17, for vā read vá.
,, ,, line 21, for duścārmā read duścārmā.
P. 348, line 28, for vēttu read vēttu.
P. 350, line 20, after wisdom add (i. 427).
P. 351, line 28, for abhi read abhi.
. 352, line 31, for vāyum read vāyūm.
,, ,, line 34, for (v. 69') read (vi. 59').
CHAPTER I

PHONETIC INTRODUCTION

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

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

The linguistic material of the Rigveda, being more ancient, extensive, and authentic than that of the other Saṃhitās, all of which borrow largely from it, is taken as the basis of this grammar. It is, however, considerably supplemented from the other Saṃhitās. The grammatical forms of the Brāhmaṇas, where they differ from those of Classical Sanskrit, have been indicated in notes, while their syntax
is fully dealt with, because it illustrates the construction of sentences better than the metrical hymns of the Vedas.

2. The hymns of the Vedas were composed many centuries before the introduction of writing into India, which can hardly have taken place much earlier than 600 B.C. They were handed down till probably long after that event by oral tradition, which has lasted down to the present day. Apart from such tradition, the text of the Samhitās has been preserved in manuscripts, the earliest of which, owing to the adverse climatic conditions of India, are scarcely five centuries old. How soon they were first committed to writing, and whether the hymns of the Rigveda were edited in the form of the Samhitā and Pada texts with the aid of writing, there seems insufficient evidence to decide; but it is almost inconceivable that voluminous prose works such as the Brāhmaṇas, in particular the Śatapatha Brāhmaṇa, could have been composed and preserved without such aid.1

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

\[ a. \] Nine simple vowels: a ā i ī u ū ŋ ŋ; four diphthongs: e o ai au.

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

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

\[ (β) \] five palatals: c ch j jh 2 ŋ;

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

2 This sound is very rare, occurring only once in the RV. and not at all in the AV.
3-4] THE VOWELS

(y) seven cerebrals: ṭ th, ḍ and ḍh and ḷh, ṅ;
(δ) five dentals: t th d ḍh n;
(ε) five labials: p ph b bh m;
c. Four semivowels: y (palatal), r (cerebral), l (dental), v (labial);
d. Three sibilants: ś (palatal), ṣ (cerebral), s (dental);
e. One aspiration: h;
f. One pure nasal: m (m) called Anusvāra (after-sound).
g. Three voiceless spirants: ḥ (Visarjantya), ḷ (Jihvāmūhīya), ḷ (Upadhmānīya).

4. a. The simple vowels:
   ā ordinarily represents an original short vowel (IE. ā ē ō); but it also often replaces an original sonant nasal, representing the reduced form of the unaccented syllables an and am, as sat-ā beside sānt-am being; ga-tā gone beside ā-gam-at has gone.
   ā represents both a simple long vowel (IE. ā ē ō) and a contraction; e.g. mātār (Lat. māter) mother; āsām = ā-as-am I was. It frequently also represents the unaccented syllable an; e.g. khā-tā dug from khan dig.
   i is ordinarily an original vowel; e.g. div-i (Gk. διή) in heaven. It is also frequently the low grade of e and ya; e.g. vid-mā (iδιεν) we know beside vēd-a (oδa) I know; nāv-īsthā newest beside nāv-yas newer. It also represents the low grade of radical ā; e.g. śis-tā taught beside śās-ti teaches.
   i is an original vowel; e.g. jīv-ā living. But it also often represents the low grade of yā; e.g. ās-i-māhi we would attain beside ās-yām I would attain; or a contraction; e.g. īsūr they have sped (= i-is-ūr 3. pl. pf. of īs); mati by thought (= matiā).

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1 This is much the rarest class of mutes, being scarcely half as common as even the palatals.
2 These two sounds take the place of ḍ ḍh respectively between vowels in the RV. texts; e.g. ēle (but ēlYa), miḥūṣe (but miḍhvān).
u is an original vowel; e.g. mádhu (Gk. μέθυ) honey. It is also the low grade of o and va; e.g. yug-á n. yoke beside yóg-a m. yoking; sup-tá asleep beside sváp-na m. sleep.

ú is an original vowel; e.g. bhrú (ó-φρύ-ς) f. brow. It is also the low grade of au and vá; e.g. dhú-tá shaken beside dhau-tárí f. shaking; súd sweeten beside svád enjoy; and often represents a contraction; e.g. úc-úr = u-uc-úr they have spoken (3. pl. pf. of vac); báhú the two arms = báhú-ā.

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

ř occurs only in the acc. and gen. pl. m. and f. of ar stems (in which it is the lengthened low grade); e.g. pitřn, mätř; pitṛnám, svásṛnám.

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

b. The diphthongs.

ė and ō stand for the original genuine diphthongs āi āu. They represent (1) the high grade corresponding to the weak grade vowels i and u; e.g. séc-ati pours beside sík-tá poured; bhój-am beside bhúj-am aor. of bhuj enjoy; (2) the result of the coalescence of ā with i and ā in external and internal Sandhi; e.g. ēndra = ā indra; ē cit = ā u cit; padé = padá ī du. n. two steps; bháveta = bháva īta 3. s. opt. might be; maghón (= maghá un) weak stem of maghávan bountiful; (3) e = az in a few words before d, dh, h; e.g. e-dhi be 2. s. impv. of as beside ás-ti; o = az before bh of case-endings, and before y and v of secondary suffixes; e.g. dvéso-bhis inst. pl. of dvéṣas n. hatred;
4-5] VOWEL GRADATION

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

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

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

a. The Guṇa series. Here the accented high grade syllables e, o, ar, al, constituting the fundamental stage and called Guṇa (cp. 17 a) by the native grammarians, interchange with the unaccented low grade syllables i, u, r, l respectively. Beside the Guṇa syllables appear, but much less frequently, the syllables ai, au, ār (āl does not occur), which are called Vṛddhi by the same authorities and may be regarded as a lengthened variety of the Guṇa syllables. Examples are: didéš-a has pointed out: diś-tá pointed out; é-mi I go: i-más we go; āp-nó-mi I obtain: āp-nu-más we obtain; várdhāya to further: vṛdhāya, id.

b. The Samprśāraṇa series. Here the accented high grade syllables ya, va, ra (corresponding to the Guṇa stage e, o, ar) interchange with the unaccented low grade vowels i, u, r; e.g. i-yáj-a I have sacrificed: iṣ-tá sacrificed; vāṣ-ti desires: uš-mási we desire; ja-gráh-a I have seized: ja-grh-ūr they have seized.
a. Similarly the long syllables yā, vā, rā are reduced to ĩ, ū, ūr; e.g. jyā f. might: ji-yā-te is overcome; brū-yā-t would say: bruv-ī-tā id.; svād-ū sweet: süd-āya-ti sweetens; drāgh-īyas longer: dirgh-ā long.

c. The ā series.
1. In its low grade stage ā would normally disappear, but as a rule it remains because its loss would in most cases lead to unpronounceable or obscure forms; e.g. ás-ti is: s-ānti they are; ja-gám-a I have gone: ja-gm-ūr they have gone; pād-ya-te goes: pi-bd-anā standing firm; hán-ītī slays: ghn-ānti they slay.

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

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

a. Sometimes it is ā owing to analogy; e.g. pu-nā-til purifies: pu-ni-hī purify. Sometimes, especially when the low grade syllable has a secondary accent, it is ā; e.g. gāh-ate plunges: gāh-ana n. depth.

d. The ai and au series.
The low grade of ai (which appears as āy before vowels and ā before consonants) is ā; e.g. gāy-ati sings, gā-thā m. song: gī-tā sung.
The low grade of au (which is parallel to vā: 5 b ā) is ū; e.g. dhāv-ati washes: dhū-tā washed; dhau-tāri f. shaking: dhū-ti m. shaker, dhū-mā m. smoke.

e. Secondary shortening of ā, ū, ū. The low grade syllables ā, ū, ūr and ūr (= ū) are further reduced to ā, ū, ū, owing to shift of accent from its normal position in a word to its beginning, in compounds, reduplicated forms, and vocatives; e.g. ā-huti f. invocation: -hūti call; dīdi-vi shining: dī-pāya kindle; căr-kr-še thou commemoratest: kir-tī f. praise (from root kr); pi-pr-tām 3. du.: pūr-tā full (root pūr); dévi voc.: devī nom. goddess; śvāsru voc.: śva-śrū-s nom. mother-in-law.
The Consonants.

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

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

a. Original palatals are represented by ch and š, and to some extent by j and h.

1. The aspirate ch is derived from an IE. double sound, s+ aspirated palatal mute; e.g. chid cut off = Gk. σχίδ. But in the inchoative suffix cha it seems to represent s+ unaspirated palatal mute; e.g. gáchā-mi = Gk. βάρκω.

2. The sibilant š represents an IE. palatal (which seems to have been pronounced dialectically either as a spirant or a mute); e.g. šatām 100 = Lat. centum, Gk. ἐκατόν.

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

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

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

a. The original gutturals were changed to palatals by the palatal sounds i, i, y immediately following; e.g. cit-ta noticed beside kēt-a m. will from cit perceive; ōj-iyas stronger beside ug-rā strong; druḥ-yū, a proper name, beside drōgh-a injurious.
8. The cerebrals are entirely secondary, being a specifically Indian product and unknown in the Indo-Iranian period. They are probably due to aboriginal, especially Dravidian, influence. They are still rare in the RV., where they never occur initially, but only medially and finally. They have as a rule arisen from dentals immediately following the cerebral š (= original s, š, j, h) or r-sounds (r, ř, ī); e.g. duṣ-tára (= dus-tára) invincible; vás-ṭi (= vás-ti) wishes; mṛṣ-tá (= mṛj-tá) cleansed; nīḍá (= nizdá)⁴ nest; dū-ḍhí (= duz-ḍhí) ill-disposed; drḍhá ² (= dṛh-tá) firm; nṛ-ṇām (= nṛ-ṇám) of men.

Final cerebral mutes represent the old palatals j, š, h; e.g. rāṭ (= rāj) m. ruler nom. s.; vípāṭ (= vī-pāṣ) f. a river; śāṭ (= sāh) overcoming; á-vāṭ (= á-vāh-t) has conveyed (3. s. aor. of vah).

9. a. The dentals are original sounds, representing the corresponding IE. dentals. The mutes t and d, however, sometimes take the place of original s before s and bh respectively; e.g. á-vāṭ-sīs (AV.) aor. of vas dwell; mād-bhīṣ inst. pl. of máś month.

b. The labials as a rule represent the corresponding IE. sounds. But b is very rarely inherited; the number of words containing this sound has, however, been greatly increased in various ways. Thus it often replaces p or bh in Sandhi and bh in reduplication; e.g. pi-bd-anā firm beside pad-á n. place; rab-dhá taken beside rābhante they take; ba-bhūva has been from bhū be. There are also many words containing b which seem to have a foreign origin.

10. The nasals. Of the five nasals belonging to the corresponding five classes of mutes, only the dental n and the labial m appear independently and in any part of a word,

¹ š (= s or old palatal zh), the soft form of s, has always disappeared after cerebralizing d or dh and lengthening the preceding vowel.
² Though written as a short vowel the r is prosodically long.
initially, medially, and finally; e.g. māṭi f. mother, nāman n. name. The remaining three are always dependent on a contiguous sound. The guttural ŋ, the palatal ŋ, and the cerebral ŋ are never initial, and the last two are never final. The guttural ŋ appears finally only when a following k or g has been dropped, as in stems ending in ŋc or ŋj and in those compounded with ḍġś; e.g. pratyāṅ nom. s. of pratyāṅc facing; kī-ḍṛṅ nom. s. of kī-ḍīś of what kind?

a. Medially ŋ appears regularly only before gutturals; e.g. ankhā m. hook; aṅkhāya embrace; āṅga n. limb; jáṅghā f. leg. Before other consonants it appears only when k or g has been dropped; e.g. yuṅ-dhi for yuṅg-dhi (=yuṅj-dhi)

2. s. impv. of yuṅ join.

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

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

d. The dental ŋ is the commonest of the nasals; it is more frequent than m, and about three times as frequent as the other three taken together. As a rule it represents IE. n; but it also appears in place of the dental d or t, and of labial m before certain suffixes. It is substituted for d before the suffix -na; and for d or t before the m of secondary suffixes; e.g. án-na n. food (from ad eat); vidyūn-mant gleaming (vidyūt f. lightning); mṛṅ-maya earthen (mṛḍ f. earth). It is substituted for m before t; before suffixal m or v; and before suffixal s or t that have been dropped as final; e.g. yan-trā n. rein (yam restrain); á-gan-ma, gán-vahi (aor. of gam go); á-gan (=á-gam-s, á-gam-t) 2. 3. s. aor. of gam go; á-yān (=á-yam-s-t) 3. s. aor. of yam restrain; dán gen. of dóm house (=dam-s).
e. The labial m as a rule represents IE. m; e.g. nāman, Lat. nomen. It is by far the commonest labial sound, being more frequent than the four labial mutes taken together.

f. The pure nasal. Distinct from the five class nasals is the pure nasal, variously called Anusvāra and Anunāsika, which always follows a vowel and is formed by the breath passing through the nose unmodified by the influence of any consonant. The former is usually written with a dot before consonants, the latter as \( \ddot{w} \) before vowels. The proper use of Anusvāra is not before mutes, but before sibilants and h (which have no class nasal). When final, Anusvāra usually represents m, sometimes n (66 A 2). Medially Anusvāra regularly appears before sibilants and h; e.g. vamśā m. reed; havīṃsi offerings; māṃśā n. flesh; sīṃhā m. lion. It usually appears before s, where it always represents m or n; e.g. māṃsate 3. s. subj. aor. of man think; pīṃśanti beside pīnāṣti from pīṣ crush; kramaṃsyāte fut. of kramaṃ strike. When Anusvāra appears before \( \ddot{s} \) or h (= IE. guttural or palatal) it represents the corresponding class nasal.

11. The semivowels. The semivowels y, r, l, v are peculiar in having each a vowel corresponding to it, viz. i, r, l, u respectively. They are called anta(h)sthā in the Prātiśākhya, or 'intermediate', as standing midway between vowels and consonants.

a. The semivowel y is constantly written for i before other vowels within the Veda itself. It also sometimes appears without etymological justification, especially after roots in -ā, before vowel suffixes; e.g. dā-y-i 3. s. aor. pass. of dā give. Otherwise it is based either on IE. \( \ddot{i} \) (= Gk. spiritus asper) or voiced palatal spirant y (= Gk. \( \dot{\iota} \)); e.g. yā-s who (Gk. ὃ), yaj sacrifice (Gk. ἀγοραί); but yas boil (Gk. ἤφαι), yuj yoke (Gk. ὄψ). It is probably due to this difference of origin that yas boil and yam restrain reduplicate with ya in the perfect, but yaj sacrifice with i.
b. The semivowel v is constantly written for u before other vowels within the Veda itself. Otherwise it seems always to be based on IE. u, that is, on a v interchangeable with u, but never on an IE. spirant v not interchangeable with u.

c. The semivowel r generally corresponds to IE. r, but also often to IE. l. As Old Iranian invariably has r for both, it seems as if there had been a tendency to rhotacism in the Indo-Iranian period. In order to account for the Vedic relation of r to l, it appears necessary to assume a mixture of three dialects: one in which the IE. r and l were kept apart; another in which IE. l became r (the Vedic dialect); and a third in which IE. r became l throughout (the later Māgadhi).

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

a. Metathesis of r takes place when ār would be followed by s or h + consonant. It appears in forms of drī see and srj send forth; e.g. drāṣṭum to see, sāmrāṣṭṛ one who engages in battle; also in brahmān m. priest, brāhman n. devotion beside barhīs n. sacrificial litter (from bh or barh make big); and in a few other words.

d. The semivowel l represents IE. l and in a few instances IE. r. It is rarer than in any cognate language except Old Iranian, in which it does not occur at all. It is much rarer than r, which is seven times as frequent. A gradual increase of l is apparent in the RV.; thus in the tenth book are found the verbs mluc and labh, and the nouns lōman, lōhitā, which in the earlier books appear as mruc sink, rabh seize, rōman n. hair, rohitā red. This letter occurs eight times as often in the latest parts of the RV. as in the oldest; and it seems seven times as common in the AV. as in the RV. It seems likely that the recorded Vedic dialect
was descended from an Indo-Iranian one in which rhotacism had removed every 1; but that there must have been another Vedic dialect in which IE. r and 1 were kept distinct, and a third in which IE. r became 1 throughout; from the latter two 1 must have found its way into the literary language to an increasing extent. In the oldest parts of the RV. there are no verbal forms preserving IE. 1, and only a few nouns: (u)loká m. free space, śloka m. call, and -miśla mixed.

a. In the later Samhitās 1 occasionally occurs both medially and finally for ḍ; e. g. ṭle (VS. Kanva) = ṭle (RV. ṭle); bāl itti (AV.), cf. RV. bāḷ itṭhā. In a good many words 1 is probably of foreign origin.

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

a. The palatal sibilant ś represents an IE. palatal (mute or spirant). Besides being the regular substitute for dental ṣ in external Sandhi before voiceless palatals (e. g. īndraś ca), it occasionally represents that sibilant within words by assimilation; e. g. śvāśura (Lat. socer) father-in-law; śaśā (IE. kasō) m. hare. Sometimes this substitution takes place, without assimilation, under the influence of allied words, as in kēśa m. hair beside kēśara (Lat. caesaries). It is also to some extent confused with the other two sibilants in the Samhitās, but here it interchanges much oftener with ś than with ṣ. Before ś the palatal ś becomes ḍ, regularly when medial, sometimes when final; e. g. dṛk-ś-a-se 2.s. aor. subj. mid., and -dṛk[ś] nom. s. from dṛś see.

b. The cerebral ṣ is, like the cerebral mutes, altogether secondary, always representing either an original palatal or an original dental sibilant. Medially it represents the palatals ś (= I-Ir. ś) and j (= I-Ir. ẓ) and the combination kṣ before the cerebral tenues ṭ ṭh (themselves produced from dental tenues by this ś); e. g. naṣ-ṭā from naś be lost; mrṣ-ṭa 3. s. impf., from mrj wipe; taṣ-ṭā from takṣ hew.
Medially it is regularly, and initially very frequently, substituted for dental s after vowels other than ā and after the consonants k, r, ś; e.g. tiṣṭhati from sthā stand; su-ṣūr 3. pl. pf. from svap sleep; ṭṣabhā m. bull; uksān m. ox; varṣā n. rain; havīṣ-su in oblations; ānu śtvanti they praise; go-ṣāṇi winning cattle; divī ṣāṇi being in heaven.

Occasionally ś represents dental s as a result of assimilation; e.g. śāś six (Lat. sex); śāṭ victorious nom. s. from sāḥ overcoming.

c. The dental s as a rule represents IE. s; e.g. āśva-s horse, Lat. equo-s; ās-ti, Gk. ἕσ-τ. In Sandhi it is often replaced by the palatal ā and still oftener by the cerebral ś.

13. The breathing ḍh is a secondary sound representing as a rule the second half of an original guttural or palatal aspirate, but occasionally of the dental dh and the labial bh. It usually stands for palatalized gh, this origin being recognizable by the appearance of the guttural in cognate forms; e.g. ḍhan-ti strikes beside ghn-ánti, jaghāna; dudrōha has injured beside drōgha injurious. It sometimes represents an old palatal aspirate (= I-Ir. žh), as is recognizable by its being replaced as final or before t by a cerebral; e.g. vāḥ-ati carries beside ā-vāṭ has carried, ūḏhā (= uz-dhā) for vah-tā. It stands for ḍh e.g. in gāḥ-ate plunges beside gāḍhā n. ford; hi-tá placed beside dhi-tá from dhā put. It represents bh in the verb graḥ seize beside grabh. The various origins of h led to a certain amount of confusion in the groups of forms from roots containing that sound. Thus beside mugdḥā, the phonetic past participle of muḥ be confused, appears mūḍhā (AV.) bewildered.

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

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

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

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

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

b. The diphthongs e and o were already pronounced as the simple long vowels ē and į in the time of the Prātiśākhyaś; and that this was even the case in the Samhitās is shown by the fact that their Sandhi before a was no longer āy and āv, and that the a was beginning to be elided after e and o. But that they represent the original genuine diphthongs āi and āu is shown by the fact that they are produced in Sandhi by the coalescence of a with ī and u.

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

c. Lengthened vowels. The vowels ī and u were often pronounced long before suffixal y; e.g. sū-ya-te is pressed (√su); janī-yānt desiring a wife (jānī); also before r when a consonant follows; e.g. gir-bhīs (but gir-as); a, ī, u often become long before v; e.g. ā-vidh-yat he wounded (a is augment); ji-gī-vāms having conquered (√ji); r̥ta-vān observing order (r̥ta); yā-vānt how great; as compensation for the loss of a following consonant; e.g. gū-ḍhā for guh-tā (15, 2 ki); they are also often pronounced long for metrical reasons; e.g. ērūdhī hávam hear our prayer.

d. Svarabhakti.1 When a consonant is in conjunction with r or a nasal, the metre shows that a very short vowel2 must often be pronounced between them; e.g. īndra = īndhra; yajñā = yajñānā sacrifice; gnā = gānā woman.

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1 A term used in the Prātiśākhyaś and meaning 'vowel-part'.
2 Described by the Prātiśākhyaś as equal to ⅛, ⅜, or ⅝ mora in length and generally as equivalent to a in sound.
e. Loss of vowels. With very few exceptions the only vowel lost is initial a which, in one per cent. of its occurrences in the RV. and about 20 per cent. in the AV. and the metrical portions of the YV., is dropped in Sandhi after e and o. In a few words the disappearance of initial a is prehistoric; e.g. ví bird (Lat. avi-s); sánti they are (Lat. sunt).

f. Hiatus. In the written text of the Samhitās hiatus, though as a rule tolerated in diphthongs only, appears in Sandhi when a final s, y, v has been dropped before a following vowel; when final ī, ū, e of dual endings are followed by vowels; and when a remains after final e and o.

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

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

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

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

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

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

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

g. The semivowel y is the voiced palatal spirant produced in the same place as the palatal vowel i. The semivowel v is described by the Prātiśākhyas as a voiced labio-dental spirant. It is like the English v or the German w. The semivowel r must originally have been a cerebral, as is shown by its phonetic effect on a following dental n. By the time of the Prātiśākhyas it was pronounced in other positions also. Thus the RV. Prātiśākhyā speaks of it as either post-dental or produced farther back (but not as cerebral).

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

h. The sibilants are all voiceless. The dental s sounds like s in 'sin'; the cerebral s like sh in 'shun' (but with the tip of the tongue farther back); while the palatal is produced midway between the two, being the sibilant pronounced in the same place as the spirant in the German ich. Though the voiced sibilants z, ž (palatal = French j),
z, zh (cerebral) have entirely disappeared, they have generally left traces of their former existence in the phonetic changes they have produced.

i. The sound h was undoubtedly pronounced as a voiced breathing in the Samhitas. The Prātiśākhyaas describe it as voiced and as identical with the second element of voiced aspirates (g-h, d-h, b-h). This is corroborated by the spelling ṣ-h (= ḍh) beside ṭh (= ḍ).

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

k. Loss of consonants. This is almost entirely confined to groups of consonants. When the group is final, all but the first element, as a rule, is dropped in pause and in Sandhi (28). In initial consonant groups a sibilant is often lost before a mute; e.g. candra shining beside ścandra; stanayitnū m. beside tanayitnū thunder; tāyū m. beside stāyū thief; tṛ beside stṛ m. star; pāṣyati sees beside spāṣ m. spy, -spāṣ-ta seen. In a medial group the sibilants s and ś regularly disappear between mutes; e.g. ā-bhak-ta, 3. s. aor. for ā-bhak-ṣ-ta beside ā-bhak-ṣ-i. A mute may disappear between a nasal and a mute; e.g. yuṅ-dhī for yuṅg-dhī.

a. Medially, voiced sibilants, the dental z, the cerebral ż, and the palatal ž, have disappeared before the voiced dentals d, dh, and h, but nearly always leaving a trace of their former existence. Only in the two roots containing ā,
ās sit, śās order, the sibilant has disappeared without a trace: ā-dhvam, sā-sā-dhi. But when a preceded the z the loss of the sibilant is indicated by e taking the place of az; e.g. e-dhī (for az-dhī) from as be; sed, perfect stem of sad sit for sazd; similarly in de-hī give (for daz-dhī) beside dad-dhī. When other vowels than ā preceded, the z was cerebralized and disappeared after cerebralizing the following dental and lengthening the preceding vowel; thus ā-sto-dhvam (= ā-stoṣ-dhvam for ā-sto-s-dhvam) 2. pl. aor. beside ā-stoṣ-ṭa; similarly mīḍhā n. reward (Gk. μορθό-ς). Similarly the old voiced palatal ṣ disappeared after cerebralizing a following d or dh and lengthening the preceding vowel; e.g. tā-ḍhi for taṣ-ḍhi (= tak-ṣ-dhī) from takṣ fashion; ṣo-ḍhā for ṣaṣ-ḍhā (= sak-ṣ-dhā) beside ṣaṣṭhā sixth. Still commoner is the loss of the old aspirated palatal žh represented by h, which was dropped after cerebralizing and aspirating a following t and lengthening the preceding vowel; e.g. sā-ḍhr for sāḥ-tr conqueror from sath; guḍhā concealed for guh-tā (from gužh-tā).

l. Haplology. When two identical or similar syllables are in juxtaposition, one of them is sometimes dropped; e.g. tuvi-rā[va]-vāṇ roaring mightily beside tuvī-rāva; ir[adh]ādhyai inf. of iradh seek to win; ma-duṅga m. a plant yielding honey, beside ma-duṅga shedding sweetness; šīrṣa-[sa]kti f. headache.
16. Though the sentence is naturally the unit of speech, which forms an unbroken chain of syllables euphonically combined, it is strictly so only in the prose portions of the AV. and the YV. But as the great bulk of the Vedas is metrical, the editors of the Samhitā text treat the hemistich (generally consisting of two Pādas or verses) as the euphonic unit, being specially strict in applying the rules of Sandhi between the verses forming the hemistich. But the evidence of metre supported by that of accent shows that the Pāda is the true euphonic unit. The form which the final of a word shows varies according as it appears in pausā at the end of a Pāda, or in combination with a following word within the Pāda. With the former is concerned the law of finals in pausā, with the latter the rules of Sandhi. Avoidance of hiatus and assimilation are the leading principles on which the rules of Sandhi are based.

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

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

A. External Sandhi.

Classification of Vowels.

17. Vowels are divided into

A. 1. Simple vowels: a ā; i ī; u ū; r ṛ; l.

2. Guṇa vowels: a ā; e o ar al.

3. Vṛddhi vowels: ā; ai; au; ār.¹

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

B. 1. Vowels liable to be changed into semivowels: i, ī; u, ū; r³ and the diphthongs e, ai, o, au (the latter half of which is i or u): consonantal vowels.

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

Combination of Final and Initial Vowels.

18. If the same simple vowel (short or long) occurs at the end of one word and the beginning of the next, contraction resulting in the long vowel⁴ is the rule in the written text of the Saṃhitās. Thus ihāṣṭi = ihā asti; índrā = índra ā; tvāgne = tvā agne; vídām = ví idām; sūktām = su uktām.

¹ The Vṛddhi form of l (which would be āl) does not occur.
² In this vowel gradation, as Comparative Philology shows, the Guṇa vowel represents the normal stage, from which the simple vowel was reduced by loss of accent, while Vṛddhi is a lengthened variety of Guṇa (5a). The reduction of the syllables ya, va, ra (which are parallel with the Guṇa stage) to the corresponding vowels i, u, r (5b) is termed Samprasarāṇa (distraction).
³ r never appears under conditions rendering it liable to be changed into r (cp. 4 a, p. 4).
⁴ r does not occur because r r never meet in the Saṃhitās, and final r does not even occur in the RV.
a. The contraction of ā + a and of ū + ū occasionally does not take place, even in the written text of the RV., both between the Padas of a hemistich and within a Pada; thus maniśā āgnīḥ; maniśā abhī; vīlū utā; sū ārdhvāḥ; and in a compound, su-ūtāyāḥ.

b. On the other hand, the metre requires the contracted vowels of the written text to be restored in pronunciation. In such cases the restored initial is long by nature or position, while the preceding final, if long, must be shortened.¹ Thus cāsāt is pronounced as ca āsāt; cārcata as ca arcata; mápēḥ as má āpēḥ (for má āpēḥ); mṛlatidīśe as mṛlati idīśe; yānti ndavaḥ as yānti índavaḥ; bhavantuksāṇaḥ as bhavantu uksāṇaḥ. When the first word is a monosyllable (especially vī or hī), the written contractions i and ū are usually to be pronounced with hiatus; thus hindra as hī ĭndra.

19. a and ā

a. coalesce with the simple vowels ī² and ū to the Guṇa vowels e and ō³ respectively; e.g. ihéha = ihā iha; pitēva = pitā iva; ēm = ā īm; óbhā = ā ubhā.⁴ They are never contracted to ar in the written text of the RV. or VS.;⁵ but the metre shows that the combination is sometimes to be pronounced as ar, for instance in the compound sapta-ṛśāyaḥ the seven seers = saptarśāyaḥ.

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¹ Because of the prosodical rule that a long vowel is always shortened before another vowel. Cf. note 5.
² Occasionally ā + i remain uncontracted in the written text of the RV., as jyā iyām, pibā imām, raṇaya iḥā.
³ This contraction is a survival because ē and ō are simple long vowels, but they were originally = āi, āu.
⁴ But in many instances where the contraction is written, the original simple vowels must be restored with hiatus; thus subhāgoṣāḥ = subhāgā usāḥ.
⁵ ā is always shortened or nasalized before r in the written text; e.g. tātha rtūḥ (for tāthā); vipanyāṁ rtāya (for vipanyā).
b. coalesce with Guṇa vowels to Vṛddhi; e.g. áibhiḥ = ā ebhiḥ.¹

c. are absorbed by Vṛddhi vowels; e.g. sōmasyauṣijāḥ = sōmasya auṣijāḥ.

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

a. Final r (which does not occur in the RV.) becomes r before a dissimilar vowel; an example is vijnātr étāt = vijñāṭṛ étāt (ŚB.).

21. The Guṇa vowels e and o

a. remain unchanged before a,³ which is generally⁴ elided in the written text of the Saṃhitās, but according to the evidence of the metre, must almost invariably in the RV., and generally in the AV. and YV., be pronounced,⁵ whether written or not.⁶ In devāṣo aptūrah (i. 3⁵) the a is both

¹ ā instead of contracting with e is sometimes nasalized before it: aminantaṁ evaiḥ (for a e); upāsthāṁ ēkā (for ā e). Again ā is sometimes elided before e and o; as ʿupʿeṣatu (for a e), yāthʿohiṣe (for ā o).

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

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

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

⁵ In the RV. it must be pronounced in 99 per cent., in the AV. and the metrical parts of the YV. in about 80 per cent. of its occurrences.

⁶ The frequent elision of the a in the written text compared with its almost invariable retention in the original text of the RV., indicates a period of transition between the latter and the total elision of the post-Vedic period.
written and pronounced; in sūnāvé 'gne (i. 1) it must be restored as sūnāve tāgne.

b. before every other vowel (or diphthong) would naturally1 become ay and av (the form they assume within a word), but the former drops the semivowel throughout, while the latter does so only before ū; e. g. agna ihá (for agnay); váya ukthébhiḥ (for váyav); but váyav ā yāhi.

22. The Vṛddhi vowels ai and au are treated before every vowel (including a) or diphthong exactly in the same way as e and o before vowels other than a. Thus ai becomes ā (through āy) throughout, but au only before ū 2 (through āv); e. g. tásmā aksī (for tásmāy), tásmā indrāya; sujihvā úpa (for sujihvāv), but táv ā, táv indrāgni.

a. The (secondary) hiatus caused by the dropping of y and v in the above cases (21 b and 22) as a rule remains. But further contraction is sometimes actually written in the Samhitās; e. g. sártavājáu for sártavā ājáu (through sártavāy for sártavāi); vásáu for vā asáu (through váy for vái). Sometimes, again, the contraction, though not written, is required by the metre. Thus ta indra must be pronounced as tendra, and gośţhá úpa (AV.) for gośţhé úpa (through gośţháy) as gośţhópa.

Irregular Vowel Sandhi.

23. Vṛddhi instead of Guna results from the contraction of

a. the preposition ā (in the AV. and VS.) with initial r in ārti = ā rti and in āṛchatu = ā rchatu. In the case of the latter verb, the TS. extends this contraction to prepositions ending in a: úpārchati = úpa rchati and avārcharáti = ava rcháti.

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1 Because e and o were originally = āi and āu.
2 This is also the Sandhi of the AB. and KB.
Absence of Vowel Sandhi.

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

25. a. The ī and ū of the dual (nom. acc.) never change to y and v. This dual ī is never to be pronounced short, but the ū sometimes is; e.g. hārī (ο-) rtāṣya, but sādhū (ο-) asmai. This ī may remain before ī, as in hārī īva, but in several instances the contraction is written, as in rōdāsimē = rōdasī imē, while in several others, though not written, it must be pronounced.

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

c. The ī of the nom. plur. m. (of the pronoun asāu) amī is always given as unchangeable in the Pada text (amī iti), but it never happens to occur before a vowel in the RV.

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1 This is perhaps a survival of a prehistoric contraction of ā (the original form of the augment) with ĩ, u, r to āī, āu, ār.

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

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

4 Except vēdy asyām, to be pronounced vēdī asyām.
26. The diphthong e is unchangeable in various nominal and verbal forms.
   a. The e of the nom. acc. dual (= a + ı), fem. and neut. of a stems, is not liable to Sandhi;  
      e. g. rődasī ubhē rghāyāmāṇam.
   b. The verbal dual e of the 2. 3. pres. and perf. mid. never combines, though it is nearly always prosodically shortened; e. g. parimamnāthē asmān.
   c. The e of the locative of the pronominal forms tvē in thee, asmē in us, yuśmē in you are unchangeable; e. g. tvē īt; asmē āyuḥ; yuśmē itthā.

Combination of Final and Initial Consonants.

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

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1 The unchangeableness of the vowel here being only occasional is not indicated with īti in the Pada text.
2 Except dhīṣṇyemē for dhīṣṇye imē, as it is also probably to be pronounced.
3 Under the influence of the nominal dual ē; for there was originally no difference between this dual ē and any other ē in middle forms, such as the dual vāhe, sing. te, and the plur. ante.
4 Also used as dat. in the RV.
5 They are always written with īti in the Pada text.
6 Final n and r are, however, to a considerable extent treated not on the basis of their pausal form, but of etymology.
the following eight as permissible in pausa:—k, ŋ; t; t, n; p, m; Visarjanīya.

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

ś (3 d) is replaced by t, s (3 d) and r (3 c) by Visarjanīya.

The nasal ŋ (3 b γ) and the three semivowels y, i, u (3 c) do not occur.

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

a. k, t, or t, when they follow an r and belong to the root, are allowed to remain;¹ e.g. vārk 3. s. aor. of vṛj bend (for vārk-t); ūrk nom. s. of Ļrj strength; á-mārt 3. s. impf. of mrj wipe; ā-vart 3. s. aor. of vṛt turn; su-hārt nom. s. of suhārd friend.

b. There are seven instances in the Śamhitās in which a suffixal s or t is retained instead of the preceding radical consonant. (1) s thus appears in the following four nominatives sing.: sadha-mās beside sadha-māt (for sadha-mād-s) companion of the feast; ava-yās (for ava-yāj-s) f. sacrificial share; ávayās (for ávayāj-s) m. a kind of priest; puro-dās sacrificial cake (for puro-dāś-s).² (2) s or t similarly appears in the following four singular verbal preterite forms: á-yā-s (for á-yaj-s) beside a-yāt 2 s. aor. of yaj sacrifice; á-srās (for á-sraj-s) 2. s. aor. of srj omit; á-bhanas (for á-bhanak-s) 2. s. impf. of bhaṅj break; and á-sraṣ (for a-sras-t)³ 3. s. aor. of sras fall.

¹ The only instance of a suffix remaining after r is in dar-t 3. s. aor. of dr cleave beside á-dar 2. s. (for á-dar-s).
² The s is probably due to the analogy of nominatives, like máś moon, dravino-dā-s wealth-giver, &c.
³ The appearance of s or t here is due to the beginnings of the
Classification of Consonants.

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

a. Contact of the tongue with the throat produces the gutturals, with the palate the palatals, with the roof of the mouth the cerebrals, with the teeth the dentals, while contact between the lips produces the labials.

b. In forming the nasals of the five classes, the breath partially passes through the nose while the tongue or the lips are in the position for articulating the corresponding tenuis. The real Anusvāra is formed in the nose only, while the tongue is in the position for forming the particular vowel which the Anusvāra accompanies.

c. The semivowels y, r, l, v are palatal, cerebral, dental, and labial respectively, pronounced in the same position as the corresponding vowels i, r, l, u, the tongue being in partial contact with the place of articulation in the first three, and the lips in partial contact in the fourth.

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

tendency to normalize the terminations so as to have s in the 2. s. and t in the 3. s. Some half-dozen examples of this have been found in the Brāhmaṇas; e.g. ā-ves 2. s. impf. (= ā-ved-s) from vid know.
e. ḷ and ḷ are respectively soft and hard spirants produced without any contact, and articulated in the position of the vowel that precedes or follows. ḷ occurs only before soft letters, ḷ only after vowels and before certain hard letters.

30. Quality of consonants.

Consonants are

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

2. either aspirated: kh gh, ch jh, ṭh ḷh lḥ, th dh, ph bh, ḷ ḷ ḷ, ś s s;
   or unaspirated: all the rest.

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

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

Hence final k, ṭ, t, p before vowels and soft consonants become g, d, d, b respectively; e.g. arvāg rádhah (through arvāk for arvāc); havyavāḍ juhvāsyah (through -vāṭ for -vāh); sāḷ urvīḥ (through sāṭ for sāś: cp. 3 ȳ Ḹ); gāmad
vājebhiḥ (for gāmat); agnīd ṛtāyatāḥ (through agnīt for agnīdh); triṣṭūb gāyatīṛ (through triṣṭūp for triṣṭūbh); abjā (for ap-jā).

33. Final k, t, p before n or m may, and in practice regularly do, become the nasal of their own class; e. g. prāṇaṁ mártyasya (through prāṇag for prāṇak); virāṇ mitrāvārūṇayoh (through virāḍ for virāṭ); śān-ṇavati (TS.) (through śāt-) for śās-ṇavati; āsīn nó (through āsīd for āsīt); tán mitrāsya (for tād); trikakūṁ nivārtat (through trikakūb for trikakūb).

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

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

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

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

II. Changes of Position.

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

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

b. Visarjaniya and m adapt themselves to the phonetic position of the following consonant.

1. Final t.

38. Final t before palatals (c, j, ch, ś) is changed to a palatal (c or j); e.g. tác cákṣuḥ for tát cákṣuḥ; yátyáy-jana for yátyáy-t-jana; rohíc chyává for rohít śyává.

2. Final n.

39. Final n before vowels is changed, after a long vowel, to Anusvāra: if the preceding vowel is á, to ñ, if it is ĩ, ū, ḍ, to ŭr; e.g. sárgām īva for sárgān; vidvāṁ agne for vidvān; paridhiṁr áti for paridhín; abhǐśūṁr īva for abhǐśūn; nṛṁṛ abhī for nṛn.

40. 1. Final n before all palatals that occur becomes palatal ŋ; e.g. ūrdhvān carāthāya for ūrdhvān; táũ juṣethām for táu; vajriũ śnathihi for vajrin; but since before ś a transitional t may be inserted, vajṛnt śnathihi may (through vajriũc śnathihi) become vajṛũ chnathihi.

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

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

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

3 Both ōṁ and ūṁ here represent original ns through ōṁ, the Sandhi of ō being here the same as that of āṁ āṁ ūṁ ōṁ before vowels. ān in ān remain unchanged at the end of a Pāda (as being in pausa) before a vowel; e.g. devayānānātandroh (i. 727).

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

5 That is, t before ś becomes c (38).

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

7 There are no examples of the inserted sibilant before ch in the Samhītas.
insertion takes place, only when the sibilant is etymologically justified, but almost exclusively (though not without exception even here) before ca and cā; e.g. anuyājāṁś ca, amenāṁś cit. In the later Śāṃhitās the inserted sibilant becomes commoner, occurring even where not etymologically justified.

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

3. Final n before initial 1 always becomes nazalized ū; e.g. jigīvāl laksām.

4. Though final n generally remains unchanged before y, r, v, h (36, 4), ān, īn, ūn sometimes become āṁ, īṁ, ūṁ as before vowels (39); e.g. devāṁ havāmahe; but svāvāṅ yātu (for svāvān); dadvāṁ vā (for dadvān); pīvo-annāṁ rayivīdhaṁ (for annān); paṇīṁr hatam (for paṇīn); dās-yūṁr yonau (for dāsyūn).

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

3. Final m.

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

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1 That is, in the nom. s. and acc. pl. m., which originally ended in ns.
2 E.g. paśuṇ ca sthātīṇ carātham (i. 726).
3 As in the 3. pl. impf., e.g. ābhāvan (originally ābhāvan-t) and the voc. and loc. of n stems, e.g. rájan (which never ended in s).
4 No initial th occurs in the RV.
a. In a very few instances the m is dropped and the vowels thereupon contract. This Sandhi is mostly indicated by the metre only: thus rāstrāṃ ihā must be pronounced rāstrēḥā. It is very rarely written, as in durgāhātāt for durgāham etāt. The Pada text, however, neither here (durgāhā etāt) nor elsewhere analyses a contraction in this way.

42. Final m before consonants is changed
1. before the semivowel r, the three sibilants ś, ś, s and the breathing h to Anuvāra; e.g. hōtāram ratnaḥatam (for hōtāram); vārdhamāṇam svē (for vārdhamāṇam); mitrāṃ huve (for mitrāṃ).1
2. before y, l, v it becomes nasalized ū, ī, ū; but the printed texts regularly use Anuvāra2 instead; e.g. sām yudhī; yajñāṃ vaṣṭu.3
3. before mutes it becomes the class nasal,4 and n before n5; e.g. bhadrān kariṣyāsi; tyāḥ camasām; nāvan tvāṣṭuḥ; bhadrān naḥ. Most MSS. and the printed texts, however, represent this assimilated m by Anuvāra6; e.g. bhadrāṃ kariṣyāsi; tyāṃ camasām; nāvaṃ tvāṣṭuḥ; bhadrāṃ naḥ.

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

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1 Anuvāra seems to have been used originally before the sibilants and h only. Compounds like sam-rāj show that m originally remained unchanged before r (49 b).
2 The Taittiriya Prātiṣākhya allows the optional use of Anuvāra before these semivowels.
3 Forms with internal m like yam-yāmāna and āpa-mlukta show that m originally remained unchamged in external Sandhi before y and l; and forms like jagan-vān (from gam go) point to its having at one time become n before v in Sandhi.
4 Before labials it of course remains.
5 This assimilation before n being identical with that of d, led to ambiguity in some instances and consequent wrong analysis by the Padapātha.
6 Max Müller in his editions prints Anuvāra throughout, even before labials; Aufrecht has Anuvāra except before labials, where he retains m.
4. Final Visarjaniya.

43. Visarjaniya is the spirant to which the hard s and the corresponding soft r are reduced in pause. If followed by a hard sound,

1. a palatal (c, ch) or a dental (t) mute, it becomes the corresponding sibilant; e.g. devāś cakṛmā (through devāḥ for devās); pūṣ ca (through pūḥ ca for pūr ca);¹ yās te (for yāḥ); ánvībhīs tānā (for -bhīḥ).

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

2. a guttural (k, kh) or labial (p, ph) mute, it either remains or becomes Jīhvamūliya (h) before the gutturals and Upadhmanlya (h) before the labials; e.g. viṇoḥ kārmāṇi (for viṇos); īndraḥ pāṇca (for īndras); pūnah-punah (for pūnar); dyāuḥ prthivī.

a. After ī it often, in the RV., becomes s, and ś after ī, ū, ī;³ e.g. divaḥ pārī; pātnīvatas kṛdhi; dyāuṣ pīta. In compounds this change takes place regularly in all the Saṃhitās; e.g. paras-pār far-protecting; haviṣ-pār drinking the offering; duṣ-kṛt evil-doing, duṣ-pād evil-footed.

3. a simple sibilant, it either remains or is assimilated; e.g. vah śivātamaḥ or vaś śivātamaḥ; dévīḥ śat or dévīṣ śat; naḥ sapātnāḥ or naš sapātnāḥ; pūnah sām or pūnas sām.⁴ Assimilation is undoubtedly the original Sandhi;

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

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

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

⁴ This combination (in which Visarjaniya represents original r), though contrary to etymology, is universal in external Sandhi; but
but the MSS. usually employ Visarjanīya and European editions regularly do so.

a. Before a sibilant immediately followed by a hard mute, a final Visarjanīya is dropped; e. g. mandībhiḥ stōmebhīḥ (through mandībhiḥ for mandībhis); du-ṣṭuti f. ills-praise (for duṣṭutī). The dropping is prescribed by the Prātiṣākhyaṣ of the RV., the VS., and the TS., and is applied by Aufrecht in his edition of the RV.

b. Before a sibilant immediately followed by a nasal or semivowel, a final Visarjanīya is optionally dropped; e. g. kṛta śrāvaḥ (for kṛtaḥ); ni-svarām (through niḥ- for nis-).

44. Visarjanīya (except after a or ā) before a soft sound (vowel or consonant) is changed to r; e. g. śṣibhir īḍyāḥ (through śṣibhiḥ for śṣibhis); agnīr hōtā (through agnīḥ for agnīs); paribhūr āsi (through -bhūḥ for -bhūs).

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

2. The final syllable aḥ (= as)
   a. drops its Visarjanīya before vowels except a; e. g. khyā ā (through khyāḥ for khyas).
   b. before soft consonants and before a, is changed to o, after which a may be elided (21 a); e. g. āndavo vām (through āndavaḥ for āndavas); no āti (through naḥ for nas) or nó ’ti.

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

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

¹ r is original in dvār door, vār protector, vār water; āhar day, usār dawn, ādhar udder, vādhar weapon, vānār wood, svār light; antār within, avār down, pūnar again, prātār early; the voc. of r stems, e. g. bhrātar; the 2.3. s. of past tenses from roots in r, e. g. āvar, from vr cover.
47. r followed by r is always dropped, a preceding short vowel being lengthened; e.g. púna rúpaṇi for púnar.¹

48. The three pronouns (nom. m. s.) sāḥ that, syáḥ that, eśāḥ this, drop the Visarjanīya before all consonants;² e.g. sā vánāni, syā dūtāḥ, eśā tām. The Visarjanīya is here otherwise treated regularly;³ at the end of a Pāda, e.g. padīṣṭā sāḥ i cakra eśāḥ i, and before vowels, e.g. só apāḥ, eśo asura, eśo 'mandan (for amandan); sá ōśadhīḥ, eśā īndraḥ.

a. sā, however, generally combines in the RV. with a following vowel; e.g. sásmai for sā asmai; sēd for sā īd; sāuṣadhīḥ for sā ōśadhīḥ.

Sandhi in Compounds.

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

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

a. In viś-pāti lord of the house and viś-pāt̄ni mistress of the house s remains instead of the t required by external Sandhi.

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

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¹ In a few instances o appears instead of ā (= ar) under the influence of aḥ as the pausal form of neuters in as; e.g. údhoo romaśām (for údhā = údhar); also in the compoundaho-rātra for ahā-.

² sāḥ, however, twice retains it in the RV.; sāḥ pāliknīḥ (v. 24) and sās tāva (viii. 3316) for sāḥ.

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

⁴ viś-pāti has in post-Vedic Sanskrit become viṭpati.
c. A group of compounds formed with dus ill as first member combine that adverb with a following d and n to dū-ḍ (= dūṣ-d) and dū-ṇ (= dūṣ-n) instead of dur-d and dur-ṇ:1 dū-ḍābha (for dus-dābha) hard to deceive, dū-ḍās not worshipping (for dus-dās), dū-ḍḥī malevolent (for dus-dḥī); dū-ṇāsā hard to attain (for dur-ṇāsā), dū-ṇāsā (for dus-ṇāsā) hard to attain and hard to destroy.

d. Final (etymological) r in the first member is preserved in the RV. before hard sounds where the rules of external Sandhi require Visarjaniya or a sibilant (43): vār-kāryā producing water; svar-caksas brilliant as light; pūr-pati lord of the stronghold, svār-pati lord of heaven; vanar-sād and vanar-ṣād sitting in the wood, dhūr-ṣād being on the yoke; svar-ṣā winning light; svār-ṣāti acquisition of light.2 The VS. also has anār-पती lord of day, and dhūr-ṣāh bearing the yoke.3

e. Radical stems in ir, ur mostly lengthen their vowel before consonants (as they do within the simple word);2 e.g. dhūr-ṣād being on the yoke, pūr-yaṇa leading to the fort.4

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

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

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

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

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

3 External Sandhi gradually encroaches here in the later Saṃhitās; e.g. svāh-pati in the SV.

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

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

6 In post-Vedic Sanskrit only dustara, duḥṣaha.
c. A dental n in the second member is cerebralized after r, r, s in the first member:

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

B. predominantly in other compounds when the second member is a verbal noun; e.g. grāma-nī chief of a village, dur-gāṇi dangers, pitr-yāṇa trodden by the fathers, rakṣo-hāṇi demon-slaying; but puro-yāvan beside prātar-yāvan going out early. Cerebralization never takes place in -ghan the weak form of -han killing; nor in akṣa-nāh tied to the axle, kravya-vāhana conveying corpses, carma-mnā tanner, yuṣmā-nīta led by you.

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

d. The final vowel of the first member is often lengthened, especially before v; e.g. annā-ṛvṛdh prospering by food. This is often due to an old rhythmical tendency (also appearing in the sentence) to lengthen a vowel before a single consonant between two short syllables; e.g. rathā-sāh able to draw the car.

e. Final ā or ĕ of the first member is often shortened before a group of consonants or a long syllable; e.g. ūrṇa-mṛadas soft as wool (ūrṇā); pṛthivi-ṣṭhā standing on the earth (pṛthivī); amīva-cātana driving away disease (āmīvā).

Doubling of Consonants.

51. The palatal ch etymologically represents a double sound and metrically lengthens a preceding short vowel. For the latter reason the RV. Prātiṣākhya prescribes the doubling of ch (in the form of cch) after a short vowel, and, as regards long vowels, after ā only, when a vowel follows.¹ This rule is followed by Max Müller in his editions of the RV.; e.g. utā cchadīḥ, ā-cchad-vidhaṇa, but me chantsat.

¹ The Vedic MSS. almost invariably write the simple ch, and this practice is followed by Aufrecht in his edition of the Rigveda and L. v. Schroeder in his edition of the MS. It is also followed in the present work.
52. Before vowels final ū and ŋ, if preceded by a short vowel, are doubled; e.g. kīdṛūṁ īndraḥ; āhann īndraḥ. Though the nasal is always written double, the metre shows that this rule is only partially applied as regards pronunciation in the RV.

a. The compound vṛṣaṁ-āsvā with stallions as steeds (n = n) is an exception.

Initial Aspiration.

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

a. The same change occasionally takes place after t; thus vīpāt chutudrī (for śutudrī) ; turāṣāt chuṣmī (for śuṣmī).

54. Initial h, after softening a preceding k, t, p, is changed to the soft aspirate of that mute; e.g. sadhryāg ghita for hitā; ávāḍ ḍhavyāṇi for ávāṭ havyāṇi; sīdād dhōtā for sīdāt hōtā.

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

B. Internal Sandhi.

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

¹ This is not really compensation but the survival of the original initial aspiration of such roots, which was lost owing to the avoidance of an aspirate at the beginning and end of the same syllable. Hence when the final aspirate disappeared, the initial returned.
57. In many cases before a vowel i is changed to iy; u and ū to uv; e. g. dhī + e = dhiy-ē dat. s. for thought; bhū + i = bhuv-i on earth; yu-yuv-ē has joined (√ yu).

58. Final r before y becomes ri (154, 3); e. g. kr make: kri-yāte 3. s. pres. pass. is done. Final ū before consonant terminations is changed to īr, after labials to ūr; e. g. ġr swallow: gīr-yāte is swallowed, gīr-ńā swallowed; pūr fill: pūr-ńā is filled, pūr-ńā filled.

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

Final Consonants.

60. The most notable divergence from external Sandhi is the unchangeableness of the final consonants (cp. 32) of roots and verbal or nominal stems before suffixes and terminations beginning with vowels, semivowels and nasals (while before other letters they usually follow the rules of external Sandhi); e. g. vāc-ya to be spoken, duras-yū worshipping, yāsas-vat glorious; vāc-mi I speak (but vákti speaks); voc-am I will speak, papṛc-yāt would mix; prāṇa-ḥ nom. pl. forward.

a. Before the primary suffix na, d is assimilated; e. g. ān-na n. food (for ad-na), chin-nā cut off (for chid-na); and before the secondary suffixes mant and maya, t and d; e. g. vidyūn-mant accompanied by lightning (vidyūt) and mṛn-máya consisting of clay (mṛd). In the nominal case-form śāṇ-ńām (for śat-ńām) of six (śaś) the final t is assimilated.

61. Nominal or verbal stems ending in consonants and followed by terminations consisting of a single consonant, drop the termination altogether, two consonants not being tolerated at the end of a word (28). The final consonant that remains is then treated according to the rules of external
Sandhi. Thus prāṅc+s nom. s. forward becomes prāṅ (the s being first dropped, the palatals being changed to gutturals by 27, and the k being then dropped by 28); similarly a-doh+t = á-dhok he milked (55).

62. Aspirates followed by any sounds except vowels, semivowels or nasals (60) lose their aspiration; e.g. randh+dhi = rand-dhi1 2. s. aor. impv. subject; labh+syā-te = lap-syate (B.) 3. s. fut. will take; but yudh-ī in battle; ā-rābh-ya seizing.

a. A lost soft aspirate is, if possible, thrown back before dhv, bh, s (55); e.g. ind-dhām 2. pl. impv. of indh kindle; bhūd-bhīs inst. pl., bhūt-sū loc. pl. But before s this rule applies only partially; thus from dabh harm: des. dip-sa-ti desires to injure, dip-sū intending to hurt; bhaš chev: bāps-a-ti chevs; guh hide: des. jù-guk-ṣa-taś beside aghukṣat; dah burn: part. dākṣat beside dhākṣant; duh milk: aor. á-duḥṣat beside á-duḥkṣat.

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

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

1 For the Vedic language tolerates two aspirates neither at the beginning and the end of the same syllable, nor at the end of one and the beginning of the next. On the other hand, there is no loss of aspiration in the root if an aspirate (after a vowel) which belongs to a suffix or a second member of a compound follows; e.g. vibhū-bhīs with the Vibhūs; garbha-dhi m. breeding-place. (The two imperatives bodhi be for bho-dhī, and ja-hi strike for jha-hi, follow the general rule.)

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

3 j always becomes k before a conjugalional s (cp. 144, 4); e.g. mṛk-ṣva 2. s. impv. of mṛj wipe.
e. g. uk-tá spoken (√ vac); yuk-tá joined (√ yuj); rug-ňá broken (√ ruj; cp. 65); but ráň nom. s. king (for ráj + s); mṛd-dhi 2. s. impv. wipe (for mṛj-dhi); rāş-trā kingdom (for rāj-tra: cp. 64).

b. The palatal ś before bh (73 a) normally becomes ḍ;¹ k before s;² always ś before t and th (cp. 64); e. g. paď-bhís with looks (páś), vid-bhís with tribes (viś); vek-şyáśi fut. of viś enter; vik-şú loc. pl. (viś); dúk nom. s. of dúš direction; nák nom. s. of náš night; viš-ťá entered (√ viš).

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

d. The ch of the root prach ask is treated like ś: á-prāk-şit 3. s. siš-aor., á-prāť 3. s. s-aor. (= á-prach-s-t); pṛṣ-ťá asked, prāš-tum inf. to ask.

64. Cerebrals change following dentals to cerebrals (39); e. g. iš + tā = iš-ťā; av-iš + dhi = avid-ňhí 2. s. impv. iš-aor. of av; śan + nám (for šat-nám) = šan-ňám (cp. 33, 60 a).

a. While the cerebral sibilant ś seems always³ to become a cerebral mute (ṭ or ḍ) in declension and becomes ḍ in conjugation, it regularly becomes k before s in conjugation (cp. 63 b and 67); e. g. dviš+s = dvīť nom. s. hating, vi-prúś+s = vi-prúť drop, vi-prúḏ-bhís inst. pl.; av-iš+dhi = avid-ňhí 2. s.impv. iš-aor. of av favour; dviš+sa-t = dvik-şat 3. s. inj. sa-aor. of dviš hate.

65. Change of dental n to cerebral ň.

A preceding cerebral r, ř, r, ś (even though vowels, guttural or labial mutes or nasals, y, v, or h intervene) changes a dental n (followed by a vowel or n, m, y, v) to cerebral ň; e. g. nr+nám = nṛṇám of men; pitř+nám = pītṛṇám of fathers; var+ná = várṇa m. colour; us+ná = uṣṇá hot;

¹ g in cases of dúš and dúś: dig-bhyás, drg-bhís.
² But in the nom. viś (viš), vi-pāť (vi-pāś) and spāť spy (spāś) the cerebral has taken the place of the phonetic k owing to the influence of other forms in which the cerebral is phonetic.
³ No example occurs of this sound before the su of the loc. plur.
CEREBRALIZATION OF DENTAL N

krāmaṇa n. step (vowels and labial nasal intervene), arkēna (guttural and vowel); gṛbhṇāti seize (labial mute); brahmaṇyā devotion (vowel, h, labial nasal, vowel; n followed by y).

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

a. The cerebralization of n takes place almost as regularly in verbs compounded with the prepositions prā before, pārā away, pārī round, nir (for nīr) out, as well as in nominal derivatives of these combinations; e.g. parā-nūde (nud thrust), pra-ṇetī guide (nī lead); pārī-hnūta denied; prāniti breathes (ān); nir hāṇyāt (hān strike), but not in forms with ghn (e.g. abhi-pra-ghanánti); prā hiṇomi, but pari-hinōmi (hi impel).

b. In nominal compounds n is usually cerebralized when it is the initial of the second member in the RV.; e.g. dur-ṇāman ill-named, pra-ṇapāt great-grandson; but tri-nākā n. third heaven. It is less frequent medially; e.g. pūrvāṇā forenoon, vṛṣa-манās manly-spirited, but āsi-манās of far-seeing mind; nṛ-पāṇa giving drink to men, but pari-pāṇa n. drink (cp. 50 c β).

c. Cerebralization is even extended to external Sandhi in a closely connected following word, most often initially in the enclitic nas us, rarely in other monosyllables such as nū nov, nā like, occasionally in other words also; 2 e.g. sahō śu nau; pārī netā... visāt. It sometimes occurs medially, oftenest in the enclitic pronoun ena this; e.g. indra eṇam. It occasionally appears in accented words also after final r; e.g. gōr ōhena.

Table showing when n changes to n.

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

1 There are two exceptions to this rule in the RV., the gen. plur. uṣṭrāṇām and rāṣṭrāṇām.
2 After the final cerebral t of sāt (for sas six), assimilated to the following n (33), initial dental n is cerebralized in sān-ṇavati ninety-six (TS.) and in sān niṇamīmita (B.).
66 A. The dental n
1. remains unchanged before y and v; e.g. han-yáte is slain; tan-v-āná stretching, indhan-van possessed of fuel (indhana), āsan-vánt having a mouth.

2. as final of a root becomes Anusvāra before s; e.g. jí-ghám-sa-ti wishes to kill (√han); also when it is inserted before final s or ū in the neuter plural (71c; 83); e.g. énāms-i n. pl. of énas sin; havīms-i n. pl. of havís oblation (83).

B. The dental s
1. becomes dental t as the final of roots or nominal stems
   a. before the s of verbal suffixes (future, aorist, desiderative) in the three verbs vas dwell, vas shine, and ghas eat; thus a-vāt-sīs thou hast dwelt; vāt-syati will shine; ji-ghat-sati wishes to eat (171, 5) and jīghat-sū hungry.¹
   b. before case-endings with initial bh in the reduplicated perf. participle and in four other words: thus jāgrvād-bhis inst. pl. having awakened; uṣād-bhis from uṣās f. dawn; mād-bhīs, mād-bhyās from mās m. month; svātavād-bhyās from svā-tavās self-strong. This change was extended without phonetic justification² to the nom. acc. s. n. in the RV., as tatan-vāt extending fur.

2. disappears
   a. between mutes; e.g. á-bhak-ta 3. s. s-aor., for á-bhak-s-ta beside á-bhak-ś-i, of bhaj share; caš-te for caks-te (= original caś-s-te) 3. s. pres. of caks speak; a-gdha uneaten for a-ghs-ta from ghas eat.

A similar loss occurs in verbal compounds formed with

¹ The change of s to t before the t of the 3. s. of a past tense, as in vy-avāt has shone forth from vi-vas, is probably not a phonetic change, but is rather due to the influence of the 3. s. of other preterites with t; *ā-vās-t having thus become ā-vāt instead of *āvās.
² There having been no case-ending s here. No example occurs in the RV. and AV. of a loc. pl. in vāt-su.
the preposition ud and the roots sthā stand and stambh support; e.g. út-thita and út-tabhita raised up.

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

67. Change of dental s to cerebral ś.

A preceding vowel except ā (even though Anusvāra intervenes) as well as k, r, ś change dental s (followed by a vowel, s, t, th, n, m, y, v) to cerebral ś; e.g. from havis oblation: havīṣ-ā inst. s., havīms-i nom. pl.; cáḳṣus n. eye: cáḳṣus-ā inst. s., cáḳṣūṃs-i nom. pl.; havis-śu loc. pl.; sráj f. wreath: srak-śu loc. pl.; gir f. song: gir-śu loc. pl.; ti-śhāti stands from sthā stand; cáḳṣus-mant possessing eyes; bhavi-śyāti will be from bhū be; su-śvāpa has slept from svap sleep. But sarpīḥ (final); mánas-ā (a precedes); us-rā matutinal.

a. The cerebralization of s regularly takes place in the RV. initially in verbal compounds after prepositions ending in i and u, as well as in nominal derivatives from such compound verbs; also after the preposition nīs out; e.g. nī śīda sit down, ānu śīuvanti they praise; nih-śāhamāṇah conquering.

b. In nominal compounds, s is more usually cerebralized than not, when the initial s of the second member is preceded by vowels other than ā; e.g. su-gōma having abundant Soma. But s is often retained in the RV., not only when r or r follows, as in hrddi-spīṭ śāta touching the heart, ṛṣi-svarā sung by seers, but also when there is no such cause to prevent

---

1 The s, however, remains in forms of hims injure, nims kiss, and pums man, probably under the influence of the strong forms hināsti, pūṁsamsam, &c.

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

3 s remains when immediately followed by r or r, e.g. tīrsṛśa, tīsṛbhīśa, tīsṛnām f. of trī three; usṛśa gen., usṛi and usṛām loc., beside usar voc. dawn.

4 The s remains unchanged when followed by r (even when t intervenes) or r (even though a intervenes, with additional m or v in smar remember and svar sound).
the change; e.g. gò-sakhi beside gò-ṣakhi possessing cattle. After r the s becomes ś in svar-ṣā light winning, svār-ṣāti f. obtainment of light.

c. Cerebralization is even extended to external Sandhi in initial s after a final i and u in the RV, when the two words are syntactically closely connected. This change chiefly takes place in monosyllabic pronouns and particles, such as sā, syā, sīm, sma, svid, and particularly sū; e.g. ū sū. It also occurs in numerous verbal forms and participles; e.g. yūyām hi ṣṭā for ye are, divi ṣān being in heaven. In other words the change is rare; e.g. trī ṣādhāsthā.¹ In the later Saṃhitās this form of external Sandhi is very rare except in the combination ū sū.

Table showing when s changes to ś.

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

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

69. a. The breathing h becomes k in all roots before s; e.g. dhāk-ṣī 2. s. pres. from dah burn; sak-ṣī 2. s. pres. from sah prevail.

b. In roots beginning with d it is treated like gh before t, th, dh; e.g. dah + tā = dag-dhā burnt (62 b), duh + tām = dug-dhām 3. du. pres. Similarly treated is the oldest form of the perf. pass. participle of the root muh: mug-dhā bewildered.

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

¹ In the RV. occurs the Sandhi yājuḥ ṣkannām (for skannām) without cerebralization of the nn (cp. 65).
lengthening a preceding short vowel, is dropped; e.g. 
sah + ta = sā-ḍhā ¹ overcome; rih + ta = rī-ḍhá  licked; 
muh + ta = mū-ḍhá (AV.) bewildered; vah + ta = ū-ḍhá; ² 
vah + dhvām = vo-ḍhvām (VS.). ³

d. An exception to c is the root naḥ bind, in which h is 
treated as dh: nad-ḍhá bound. An exception to both b 
and c is the root dṛḥ: dṛ-ḍhá firm (begins with d and has 
a short vowel). ⁴

CHAPTER III

DECLENSION

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

In Vedic there are

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

¹ In all these past participles the dh is in the RV. written as ḷh.
² With Samprasāraṇa.
³ Through vaṣh-dhvām: aṣḥ here becoming o just as original as 
   (through aṣ) becomes o (cp. 45 b).
⁴ Before this dh the vowel r never appears lengthened, but it is 
   prosodically long (cp. 8, note 2).
⁵ This is the order of the cases in the Hindu Sanskrit grammarians, 
   excepting the vocative, which is not regarded by them as a case. It 
   is convenient as the only arrangement by which such cases as are 
   identical in form, either in the singular, the dual, or the plural, may 
   be grouped together.
71. The normal case-endings added to the stem are the following:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>M. F.</td>
<td>N.</td>
<td>M. F.</td>
</tr>
<tr>
<td>N. s</td>
<td>— b</td>
<td>au</td>
</tr>
<tr>
<td>V. — a</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>A. am</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>I. ā</td>
<td>—</td>
<td>bhyām</td>
</tr>
<tr>
<td>D. e</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>Ab. as</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>G. os</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>L. i</td>
<td>—</td>
<td>su</td>
</tr>
</tbody>
</table>

a. The vocative is the same (apart from the accent) as the nominative in all numbers except the masc. and fem. sing. of vowel stems generally and the masc. sing. of consonant stems in -an, -man, -van; -mant, -vant; -in; -as; -yāms, -vāms; -tar.

b. The nom. acc. sing. has the bare stem excepting the words in -a, which add m.

c. The nom. voc. acc. plur. neut. before the ending i insert n after a vowel stem and before a single final mute or sibilant of a consonant stem (modifying the n according to the character of the consonant: ep. 66 A 2).

72. An important distinction in declension is that between the strong and the weak stem. It is fully developed only in derivative consonant stems formed with the suffixes -ānc, -an, -man, -van; -ant, -mant, -vant; -tar; -yāms, -vāms. In the first four and in the last the weak stem is further reduced before vowel endings. The stem here has three forms, which may be distinguished as strong, middle, and weakest.

a. Shift of accent was the cause of the distinction. The stem, having been accented in the strong cases, here naturally preserved its full form; but it was shortened in the weak cases by the accent falling on the endings. For a similar reason the last vowel of the strong stem, if long, is regularly
shortened in the vocative, because the accent always shifts to the first syllable in that case.

73. The strong stem appears in the following cases:

Nom. voc. acc. sing.
Nom. voc. acc. dual
Nom. voc. (not acc.) plur.
Nom. voc. acc. plural only of neuters.

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

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

NOUNS.

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

I. Stems ending in consonants \(^3\) may be subdivided into

A. unchangeable; B. changeable.

II. Stems ending in vowels into those in A. a and ā; B. i and u; C. ī and ū.

---

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

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

3 Some Sanskrit grammars begin with the vowel declension in a (II. A) since this contains the majority of all the declined stems in the language. But it appears preferable to begin with the consonant declension which adds the normal endings (71) without modification.
I. A. Unchangeable Stems.

75. These stems are for the most part primary or radical, but also include some secondary or derivative words. They end in consonants of all classes except gutturals (these having always become palatals, which however revert to the original sound in certain cases). They are liable to such changes only as are required by the rules of Sandhi before the consonant terminations (op. 16 a). Masculines and feminines ending in the same consonant are inflected exactly alike; and the neuters differ only in the acc. s. and nom. voc. acc. du. and pl.

76. The final consonants of the stem retain their original sound before vowel terminations (71); but when there is no ending (i.e. in the nom. sing., in which the s of the m. and f. is dropped), and before the ending su of the loc. pl., they must be reduced to one of the letters k, ṭ, t, p or Visarjaniya (27) which respectively become g, ḍ, d, b or r before the terminations beginning with bh.

a. The voc. sing. m. f. is the same as the nom. except in stems in (derivative) as (83).
b. Forms of the nom. voc. acc. pl. n. seem not to occur in the Samhitās ¹ except in the derivative as, is, us stems, where they are common; e.g. ápāmsī, arciṃsī, cáksūmsī.

Stems in Dentals.

77. Paradigm trivṛt m. f. n. threefold.

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Dual.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. m. f. trivṛt</td>
<td>N. trivṛt</td>
<td>N.A.</td>
<td>{trivṛt-ā, N. m. f. trivṛt-as</td>
</tr>
<tr>
<td>A. m. f. trivṛt-am</td>
<td>N. trivṛt</td>
<td>m.f.</td>
<td>{trivṛt-au, A. m. f. trivṛt-as</td>
</tr>
<tr>
<td>I.</td>
<td>trivṛt-ā</td>
<td>I.</td>
<td>[trivṛd-bhyām]</td>
</tr>
<tr>
<td>D.</td>
<td>trivṛt-e</td>
<td>Ab.</td>
<td>D.</td>
</tr>
<tr>
<td>Ab. G.</td>
<td>trivṛt-as</td>
<td>G.</td>
<td>[trivṛt-os]</td>
</tr>
<tr>
<td>L.</td>
<td>trivṛt-i</td>
<td>L.</td>
<td>trivṛt-os</td>
</tr>
</tbody>
</table>

¹ But in the Brāhmaṇas are found from -bhṛt bearing, -vṛt turning, -hun-t sacrificing the N. pl. n. forms -bhṛnti, -vṛnti, -hunti.
1. Of the stems in t most are radical, nearly thirty of them being formed with a determinative t added to roots ending in the short vowels i, u, r; e.g. jí-t conquering, śrú-t hearing, kṛ-t making. Nearly all of them, however, appear as the last member of compounds, except cít f. thought; dyú-t f. brilliance; nṝt f. dancing; vṛ-t f. host. From sarva-hu-t offering completely occurs in N. pl. n. the form sarva-hunti in the AB. There are also a few derivative stems formed with the suffixes -vat, -tāt, -it, -ut, and secondary -t; e.g. pra-vát f. height, devā-tāt f. divine service; sar-īt f. stream; mar-ūt m. storm-god; yāṁ-r-t n. liver, sāṁ-r-t n. excrement.

2. There are only three stems in th: kāṁ-th, n. penis, pāth m. path, abhi-śnāth adj. piercing.

3. a. About 100 stems end in radical d, all but a few being roots used as the final member of compounds; e.g. nom. adri-bhid mountain-cleaving. Only eight occur as monosyllabic substantives: nīd f. contempt, bhid f. destroyer, vīd f. knowledge, ūd f. wave, mùd f. joy, mād f. clay, hīd n. heart (used in weak cases only); and pād m. foot. The latter lengthens its vowel in the strong cases:

G. pad-ām. L. pat-sū.  

b. There are also six stems formed with derivative d (suffixal -ad -ud), seemingly all feminine: dṛṣ-ād and dhṛṣ-ād nether millstone, bhas-ād hind quarters, van-ād longing, śar-ād autumn, kak-ūd summit, kāk-ūd palate.

4. There are about fifty radical stems in dh, simple or compound. They are almost restricted to m. and f., no distinctively n. forms (N. A. du. pl.) occurring and only four forms being used as n. in the G. L. s. Seven stems appear
as monosyllabic nouns: vīdh strengthening as a masc. adj.,
the rest as fem. substantives: nādh bond; srīdh foe; ksūdh hunger;
yūdh fight; mṛdh conflict; vīdh prosperity; spīdh battle.

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

Stems in Labials.

78. These stems, which end in p, bh, and m only, are not
numerous. No neuters occur in the first two and only one
or two in the last.

1. All the monosyllabic stems in p are fem. substantives.
They are: āp water, kṛp beauty, ksāp night, ksīp finger;
ṛp deceit, rūp earth, vīp rod. There are also about a dozen
compounds, all adjectives except vi-ṣṭāp f. summit. Three
of the adjectives occur as f., the rest as m.; e. g. paśu-tīp
m. delighting in cattle.

a. āp lengthens the stem in the N.V. pl. āp-as, a form
sometimes used for the A. also. The forms occurring are:

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

¹ The accent of these stems is irregular in remaining on the radical
syllable (App. III. 11, 1), except tanā (beside tānā) and vanām.
no neuters. The cases of tri-stúbh f. triple praise (a metre) are: Sing. N. trištúp. A. trištúbh-am. I. trištúbh-ā. D. trištúbh-e. Ab. trištúbh-as. L. trištúbh-i; Pl. A. trištúbh-as.

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

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

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

**Stems in Palatals.**

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

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

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

---

1 Stems in derivative añc are changeable (93).
Similarly declined are:—tvāc skin\(^1\); sic hem; rúc lustre, súc flame, srúc ladle; ſe stanza, mře injury; ni-mřuc sunset and other compounds. Krůňc forms its N. s. krůň, du. krůňceu.

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

3. a. Uncompounded radical stems in j are mostly f. substantives; but áj driver, víj stake at play are m., and yúj,\(^2\) ráj, bhráj are m. as well as f. Neut. forms occur in compound adjectives, but never the distinctively n. endings of the N.A.V. du. and pl.\(^3\)

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

Thus in the N. úrk (úrj) vigour; nir-ṇík (nir-ṇíj) bright garment; but bhráṭ m. shining (bhráj), ráṭ m. king, f. mistress; L. pl. srak-śú garlands (sráj), pra-yák-śu offerings (pra-yáj).

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

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

---

\(^1\) From vyac extend occurs the strong form uru-vyāṅcam for extending, and from sac accompany only the strong forms A. -sāc-am, and N. pl. -sāc-as.

\(^2\) This word meaning companion also has a nasalized form in N.A. s. du.: yúń (for yúńk), yúńj-am, yúńj-ā.

\(^3\) But in a Brāhmaṇa -bhāj sharing forms the N. pl. n. form -bhāṇji.

\(^4\) Except in ṛtv-ik from ṛtu-ij m. sacrificing in due season, priest (from yaj sacrifice).
STEMS IN PALATALS AND ś

dhṛṣ-āj bold, san-āj old; uṣ-īj desiring, bhur-īj f. arm, vaṇ-īj m. trader. There is also the n. āṣṛ̥ 1 blood.

uṣīj m.f. would be declined as follows:

G. uṣīj-as.
G. uṣīg-ām.

4. There are about sixty monosyllabic and compound stems in ś formed from about a dozen roots. Nine monosyllabic stems are f.: dāṣ worship, diṣ direction, dṛṣ look, nāṣ night, pāṣ sight, piṣ ornament, prāṣ dispute, viṣ settlement, vṛiṣ finger. Two are m.: īṣ lord and spāṣ spy. All the rest are compounds (about twenty of them formed from -dṛṣ). Some half-dozen cases of the latter are used as neuter, but no distinctively n. forms (N.A. du. pl.) occur.

The ś, as it represents an old palatal, normally becomes cerebral q before bh, but in dīṣ and dṛṣ a guttural. Before the su of the L. pl. it phonetically and regularly becomes k. It usually also becomes k in the N. s. (which originally ended in s), as dīk, nāk; but cerebral t in spāṣ and vi-spāṣ spy, viṣ and vi-pāṣ a river.

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

L. vīṣ-i.
Du. N.A. vīṣ-ā, vīṣ-au.
L. vīṣ-ṣu.

a. The N. of some compounds of dṛṣ is nasalized, as kī-dṛṅ (for kī-dṛṅk) of what kind? , but tā-dṛṅk such.

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

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

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

There are a number of stems from about a dozen roots ending in ş preceded by i, u, r, or k. Seven of these are uncompounded: ış f. refreshment, tvış f. excitement, dvış f. hatred, rış f. injury; úş f. dawn; práks f. satiation; dadıhs bold. The rest are compounds of the above or of mıs wink, srış lean, ukş sprinkle, muş steal, pruş drop, drıhs dare, vrış rain; áks eye. The ş becomes t in the N., and q before bh, but is of course dropped when k precedes; e.g. N. dvış, vi-pruţ f. drop, an-ak eyeless, blind; I. pl. vi-pruţ-bhis.

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

Stems in h.

81. There are some eighty stems formed from about a dozen roots. All three genders are found in their inflexion, but the neuter is rare, occurring in two stems only, and never in the plural. Of monosyllabic stems nıh destroyer, mıh mist, güh hiding-place, rüh sprout are f., drüh fiend is m. or f., säh conqueror is m., máh great, m. and n. All the rest are compounds, more than fifty being formed from the three roots druh hate, vah carry, sah overcome; over thirty of them from the last.1 The two stems uşnih f. a metre, and sarah bee are obscure in origin.

a. As h represents both the old guttural gh and the old palatal jh it should phonetically become g or q before bh, but the cerebral represents both in the only two forms that occur with a bh ending. In the only L. pl. that occurs,

1 upā-nāh f. shoe occurs only in the L. s. upā-nāh-i. Judging by the inflexion of the word in classical Sanskrit the h would become a dental in the N. s. and before consonant endings.
anaḍút-su (from anaḍ-váh), the h unphonetically became ŭ, which has been dissimilated to t. In the N. the phonetic k appears in the six forms -dhak, -dhuk, -dhruk, -ruk, -spra, usníc, and the unphonetic ŭ in the three forms -vāt, šāt, sarāt.

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

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

Du. N.A.V. m. f. sáh-ā and sáh-au. N.A. n. sah-í.
Pl. N.A.V. m. f. sáh-as. A. m. sáh-as and sah-ás; f. sáh-as. D. šaḍ-bhyás. G. m. sah-ám. L. m. šaṭ-sú.

Stems in r.\(^3\)

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

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

\(^2\) When h becomes ŭ the initial s is cerebralized.

\(^3\) There are no stems in 1; while the five which may be regarded as ending in the semivowels y or v are treated below (102) as ai, o, or au stems.

\(^4\) The stems in which the r is derivative (and preceded by a), in the suffixes -ar and -tar, are treated below (101) as r stems.

\(^5\) gir praise, dvār door, dhūr burden, pūr stronghold, tār star, pṣūr victuals, stār star.

\(^6\) gir praising, vār protector, múr destroyer.

\(^7\) vār water, svar light.
is lengthened in the N. s. and before consonant endings. The forms occurring, if made from púr, would be:
L. pur-í.
Du. N.A. púr-ā, púr-au.
G. pur-ám. L. púr-ṣú.
a. dvār has the weakened A. pl. form dūras (also once durās and once dvāras), the only weak case occurring.
b. tār occurs in one (strong) form only, N. pl. tār-as, and stār in one (weak) form only, I. pl. stībhīs.¹
c. svār n. light has the two contracted forms D. sūr-ē, G. sūr-as.²
It drops the case-ending in the L. s.³ suār.

Stems in s.

83. 1. The radical s stems number about forty. A dozen are monosyllabic, five being m.: jnās relative, más month, vās⁴ abode, pūms male,⁵ śās ruler; two f.: kās cough, nās nose; five n.: ās face, bhās light, más flesh, dōs arm, yōs welfare. The rest are compounds, e.g. su-dās giving well, liberal.

a. Before bh the s becomes d in the two forms I. mād-bhīs and D. mād-bhyās, and r in the only other one that occurs: dor-bhyām.
b. The A. pl. has the accentuation of weak cases in mās-ās and jnās-ās.

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

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

¹ With irregular accent. ² With the accent of a disyllabic. ³ Like the an stems (90, 2). ⁴ This word might be a feminine. ⁵ This word will be treated later (96, 3) as an irregular changeable stem.
are accented on the root, as mán-ás mind, but these as final members of adjective compounds may be inflected in all three genders. There are also a few primary masculines, which are accented on the suffix, being either substantives, as raks-ás m. demon, or adjectives (some of which occur also in the f. as well as n.), as ap-ás active; and one primary f., us-ás dawn.

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

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


Similarly N. n. yāsás glory, m. f. yaśás glorious; f. apsarás nymph.

a. A number of forms have the appearance of being contractions in the A. s. and N.A. pl. m. f.: ām = asam and ās = asas; thus mahām great, vedhām ordainer, uṣām dawn, jarām old age, medhām wisdom, vayām vigour, ān-āgāṁ sinless, apsarām. Pl. N. m. ángirās, án-āgās, nā-vedās cognisant, sa-jośās united; f. medhās, ā-jośās insati-able, nā-vedās, su-rādhās bountiful. A. m. án-āgās, su-medhās (?) intelligent; f. uṣās.

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

2 The ending au is here very rare and occurs chiefly in the later Saṁhitās.
b. The is stems, numbering about a dozen, consist primarily of neuters only. When they form final members of compounds, they are secondarily inflected as m.; only one single such form, N. s. svá- sócis *self-radiant*, occurs as a f.

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

Sing. N. sócís; A. sócís; m. - sócis-am. I. sócís-ä.

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

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

e. g. N. cákṣus *seeing*, A. du. tápus-ä *hot*.

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

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

Nouns with Two Stems

85. Stems in -ant comprise present,¹ future, and aorist participles (156) active (m. and n.).² The strong stem is in -ant, the weak in -at³; e.g. ad-ānt and ad-āt eating from ad eat. These participles are inflected in the m. and n. only, the f. having a special stem in ī.² The n. inflexion differs from the m. in the N.V.A. s. du. pl. only. The accent, if resting on the suffix, shifts in weak cases to the endings that begin with vowels.

¹ Excepting those of the reduplicating verbs and a few others that follow their analogy (85 b).
² On the formation of the f. stems see 95.
³ In Latin and Greek the distinction was lost by normalization: G. edentis, ἐδοντος.
### Masculine.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
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</thead>
<tbody>
<tr>
<td>N. adán₁ (Gk. ἄδων)</td>
<td>adánt-ā -au</td>
<td>adánt-as (Gk. ἄδωντες)</td>
</tr>
<tr>
<td>V. ádan</td>
<td>ádant-ā -au</td>
<td>ádantas</td>
</tr>
<tr>
<td>A. adánt-am (Lat. edentem)</td>
<td>adánt-ā -au</td>
<td>adat-ás</td>
</tr>
<tr>
<td>I. adat-ā</td>
<td></td>
<td>I. adad-bhis</td>
</tr>
<tr>
<td>D. adat-ē</td>
<td>D. adad-bhyām</td>
<td>D. Ab. adad-bhyas</td>
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<tr>
<td>Ab.G. adat-ās</td>
<td>G. adat-ōs</td>
<td>G. adat-ām</td>
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<tr>
<td>L. adat-ī</td>
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<td>L. adat-su</td>
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</tbody>
</table>

### Neuter.

| N.A. adát         | adat-ī      | adánt-ī       |

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

a. The analogy of these participles is followed by a few adjectives that have lost their old participial meaning: r̥hánt weak, pṛṣant spotted, bṛhánt great, rūṣant brilliant; also the substantive dánt² tooth. The adj. mahánt great, also originally a participle,³ deviates from the participial declension in lengthening the vowel of the suffix in the strong forms:


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1. For original adánt-s, cp. Lat. edens.
2. Probably an old participle of ad eat with prehistoric loss of the initial a like s-ánt being from as be.
3. From the root mah (originally magh). Cp. Lat. mag-nu-s.
b. The participles of verbs with a reduplicating present base, i.e. those of the third class (127, 2) and intensives (172), do not distinguish a strong stem,\(^1\) in other words, have at throughout; e.g. bibhyat fearing, ghānighn-at **repeatedly killing** (√han). The analogy of these participles is followed by a few others formed from unreduplicated bases: dáś-at **worshipping**, sās-at **instructing**; also dáks-at and dhāks-at aor. part. of dah burn. A few others, again, originally participles, have come to be used as substantives with a shift of accent to the suffix. Three of these are f. and two m.: vahát,\(^2\) sravát\(^3\) f. stream; vehát\(^4\) f. barren cow; vāghát m. sacrificer; saścát\(^5\) m. pursuer. Besides the first three substantives just mentioned there are no feminines except the adjective a-saścát **unequalled**\(^6\) when used as a f. Hardly any n. forms occur except from the old reduplicated participle jág-at going, living (from gā go), used chiefly as a substantive meaning the animate world. The inflexion of these reduplicated stems in at is like that of the compounded radical t stems (77), the accent never shifting to the endings.

The forms occurring if made from dádat giving (√dā) would be:


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

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\(^1\) Which has been weakened because here the accent is regularly on the reduplicative syllable.

\(^2\) But vāh-ant carrying as a participle.

\(^3\) But srav-ant flowing.  

\(^4\) The derivation of this word is uncertain.

\(^5\) But saśc-at as a participle (from sac accompany).

\(^6\) Lit. having no equal; but a-saścánt-ī as the f. of the participle saścát.

\(^7\) The f. is formed with ā from the weak stem: mat-ā, vat-ā (95).
is regularly formed with mas and vas; e.g. hávis-mas from havis-mant; bhága-vas from bhága-vant.

From gó-mant possessed of cows would be formed:
Sing. N. m. góman; n. gómat. A. m. gómant-am. L. gómat-i. V. m. gómas.
Pl. N. m. gómant-as; n. gómant-i. A. m. gómat-as. L. gómat-su.

87. Adjective stems are formed with the suffixes -in, -min, -vin, which mean possessing. Those in -in are very common, those in -vin number nearly twenty, but there is only one in -min: rg-min praising. They are declined in the m. and n. only; but the n. forms are very rare, occurring in the s. N. I. G. only. These stems sometimes come to be used as m. substantives; e.g. gath-in singer.

As in all derivative stems ending in n, the vowel of the suffix is lengthened in the N. s. m., and the n disappears in that case (in the n. also) and before consonant endings.

The forms actually occurring, if made from hast-in having hands, would be as follows:
Sing. m. N. hastí. A. hastín-am. I. hastín-ā. D. hastín-e.
Ab.G. hastín-as. L. hastín-i. V. hástin.

1 There are sixteen in the RV. in vas and only three in the later van (of which there are eight more in the AV.). There are six vocatives in mas in the RV., but no example of the form in man.
2 There are also vocatives in vas from stems in van and vāms (cp. the V. in yas from stems in yāms).
3 The only two forms that occur are ghṛtavānti and pāsumānti. The Padapāṭha reads vanti and manti in these forms, and the lengthening of the vowel seems metrical.
4 The f. stem is formed with i: aśvin possessing horses; f. aśvin-i.
88. 3. Comparative stems are formed with the suffix yāṁs, which is nearly always added with the connecting vowel i to the accented root. Only two stems are formed with yāṁs exclusively: jyā-yāṁs greater and sān-yāṁs older; six others are formed with yāṁs as well as i-yāṁs; e.g. bhū-yāṁs and bhāv-īyāṁs more. The strong stem is reduced in the weak cases, by dropping the nasal and shortening the vowel, to yas. These stems are declined in the m. and n. only.¹ No forms of the du. occur, and in the pl. only the N. A. G. are found. The V. s. ends in yas.² The forms actually occurring, if made from kān-īyāṁs younger, would be as follows:

**Masculine.**

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<td>N. kānīyān</td>
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<td>kānīyas-as</td>
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<td>Ab. G. kānīyas-as</td>
<td>G. kānīyas-ām</td>
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<td>L. kānīyas-i</td>
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<tr>
<td>V. kānīyas</td>
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</tbody>
</table>

**Neuter.**

N.A. kānīyas          kānīyāṁs-i

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

**Nouns with Three Stems.**

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

¹ The f. is formed by adding i to the weak stem, e.g. préyas-ī dearer.
² Cp. the mant, vant (86), and the vāṁs (89) stems.
and shortening the vowel) to *vas* which becomes *vat*; and before vowel terminations (by loss of the nasal accompanied by *Samprásārāṇa*) to *us* which becomes *uṣ*. There are thus three stems: *vāms*, *vat*, and *uṣ*. The accent always rests on the suffix in uncompounded forms. The inflexion is restricted to the m. and n. The only specifically n. form occurring is the A. s. The V. s. is regularly formed with *vas*. The forms actually occurring, if made from *cakṛvāms* *having done*, would be as follows:

**Masculine.**

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<tr>
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<td><em>cakṛvāṁs-as</em></td>
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<td><em>cakṛuṣ-as</em></td>
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<td></td>
<td><em>I. cakṛvād-bhis</em></td>
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<tr>
<td>D. <em>cakṛuṣ-e</em></td>
<td></td>
<td>G. <em>cakṛuṣ-ām</em></td>
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<tr>
<td>Ab.G. <em>cakṛuṣ-as</em></td>
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<tr>
<td>V. <em>cákṛ-vas</em></td>
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**Neuter.**

N.A. [cakṛ-vāt]

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

*jajñi-vān* (from *jñā* *know*), *tasthi-vān* (stha *stand*), *papī-vān* (pā *drink*), *yayi-vān* (yā *go*), *rari-vān* (rā *give*); *i-yi-vān* (i *go*), *jagm-i-vān* (beside jagan-vān: gam *go*), *papt-i-vān* (pat *fly*), *pros-i-vān* (pra+vas *dwell*), *viviś-i-vān* (viś *enter*);

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1 On the change of *s* to *t* cp. 66 B 1 b.
2 The f. is formed with *i* from the weakest stem: e.g. *cakṛuṣ-ī*.
3 Cp. the mant, vant (86), and the *vāms* stems (88).
4 On the change of m to n see 68.
ok-i-vān¹ (uc be wont). This i is dropped before uṣ; e. g. tasth-uṣ-ā, iy-uṣ-as, jagm-uṣ-e.

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

In the strong cases the a of the suffix is usually lengthened, e. g. ādvān-am; but in half a dozen an and man stems it remains unchanged, e. g. aryamān-am. In the weak cases the a is often syncopated before vowel endings, though never when man and van are preceded by a consonant, e. g. I. s. grāvṇā from grāvan pressing stone (but ās-man-ā stone), while before consonant endings the final n disappears,³ e. g. rāja-bhis. In the RV. syncopation never takes place in the N.A. du. n., nor with one exception (śata-dāvni) in the L. s.

As in all other n stems, the nasal is dropped in the N. s., e. g. m. ādhvā, n. kārma. But there are two peculiarities of inflexion which, being common to these three groups, do not appear elsewhere in the consonant declension. The ending of the L. s. is in the RV. dropped more often than not; e. g. mūrdhān beside mūrdhān-i on the head. In the N.A. pl. n. both the final n of the stem and the termination i are, in the RV., dropped in nineteen stems, e. g. kārma;⁴ while they are retained in eighteen, e. g. kārmāṇi.

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

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¹ With reversion to guttural, lack of reduplication, and strengthened radical vowel.
² The stems in an and man form their f. with i added to their weakest form; those in van substitute varī.
³ That is, the a represents an original sonant nasal.
⁴ Seven of these appear with ā in the Saṁhitā text, but with a, like the rest, in the Pada text. The evidence of the Avesta indicates that the ā form of the Saṁhitā is the older.
⁵ Six or seven adjectival forms are used as f.
one f. yóšan, are not numerous. In the strong forms rbhu-ksán chief of the ḫbhus, pūš-án, a god, and yóš-an
woman retain short a; uks-án ox and vṛś-an bull fluctuate between a and ā. In the inflexion of these stems (unlike
those in man and van) the concurrence of three consonants is not avoided; e.g. sīrṣ-ā, I. of sīrṣ-án.

a. Six stems belong etymologically to this group though seeming to belong to one of the other two. They are: yú-v-an¹ m. youth, śv-án¹ m. dog, ḫi-śvan² m. a man, mātari-śvan² m. a demi-god, vi-bhv-an³ fur-reaching, pāri-jm-an⁴ going round. sīrṣ-án n. is an extended form of sīras head = sīr(a)s-ān.

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

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
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<tbody>
<tr>
<td>N. rājā</td>
<td>N.A. rājān-ā, -au</td>
<td>N. rājān-as</td>
</tr>
<tr>
<td>A. rājān-am</td>
<td></td>
<td>A. rājān-as</td>
</tr>
<tr>
<td>V. rājan</td>
<td></td>
<td></td>
</tr>
<tr>
<td>I. rājān-ā</td>
<td>I.D. rājā-bhyām</td>
<td>I. rājā-bhīs</td>
</tr>
<tr>
<td>D. rājān-e</td>
<td></td>
<td>D. rājā-bhyas</td>
</tr>
<tr>
<td>Ab.G. rājān-as</td>
<td>G. rājān-os</td>
<td>G. rājān-ām</td>
</tr>
<tr>
<td>L. rājān-i</td>
<td></td>
<td>L. rājā-su</td>
</tr>
<tr>
<td>rājan</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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

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

¹ See below, 91. 3, 4.
² Probably from śu grow.
³ From bhū be.
⁴ From gam go.
⁵ The V. of mātari-śvan is mātari-śvas as if from a stem in van.
⁶ No certain examples of f. formed with ī from man stems are found in the RV., though the AV. has five such at the end of compounds.
the strong forms aryā-mān m. a god, t-mān m. self, jē-mān victorious retain the short vowel in the suffix. In the weak forms, even when the suffix is preceded by a vowel, about a dozen forms do not syncopate the a, e.g. bhū-mān-ā, dā-mān-e. In the I. s. seven stems not only syncopate, but drop either the m or the n as well: prathī-n-ā, pre-ṇ-ā, bhū-n-ā, mahī-n-ā, vari-ṇ-ā; drāghm-ā, raśm-ā.

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

Sing. N. āśmā. A. āśmān-am. I. āśman-ā.1 D. āśman-e.1

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


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

---

1 When the suffix is preceded by a vowel, the a is generally syncopated, as mahī-mm-ā, also mahī-n-ā, &c.
2 The f. of these stems is otherwise formed with ī, which is, however, never added to van, but regularly to a collateral suffix vara. Twenty-five such stems in vārī are found in the RV.
3 Cp. the mant, vant, yāṁs, vāṁs stems.
The normal forms occurring, if made from grá-van m. pressing-stone, would be:

Pl. N.V. grávān-as. A. grávān-as. I. gráva-bhis. D.

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

Irregular Stems in an.

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

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

3. sv-án m. dog, otherwise inflected like rájan, takes
Samprasāraṇa in its weakest stem sūn,² which, as represent-
ing an originally disyllabic stem,³ retains the accent:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. svā (kuvōs)</td>
<td>svān-ā, -au</td>
<td>svān-as</td>
</tr>
<tr>
<td>A. svān-am</td>
<td>svān-ā, -au</td>
<td></td>
</tr>
<tr>
<td>I. sūn-ā</td>
<td></td>
<td></td>
</tr>
<tr>
<td>G. sūn-as (kuvōs)</td>
<td>I. svā-bhis</td>
<td>D. svā-bhyās</td>
</tr>
<tr>
<td></td>
<td></td>
<td>G. sūn-ām</td>
</tr>
</tbody>
</table>

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

² So also in Greek : kuvōs = sūn-as.

³ Cp. Greek kuvōv.
4. *yú-v-an*, m. *youth*, otherwise regular, forms its weakest stem, *yún*, by Samprasāraṇa and contraction\(^1\) (*yú-un*):

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. <em>yuvā</em></td>
<td>N.A. <em>yuvāna</em></td>
<td>N.V. <em>yuvānas</em></td>
</tr>
<tr>
<td>V. <em>yuvan</em></td>
<td></td>
<td></td>
</tr>
<tr>
<td>A. <em>yuvāna</em></td>
<td>A. <em>yūn-as</em></td>
<td></td>
</tr>
<tr>
<td>D. <em>yūn-e</em> (^2)</td>
<td>I. <em>yuvā-bhis</em></td>
<td></td>
</tr>
<tr>
<td>G. <em>yūn-as</em></td>
<td>D. <em>yuvā-bhyas</em></td>
<td></td>
</tr>
</tbody>
</table>

5. *maγhā-van* \(^3\) *bountiful*, an epithet of Indra, also forms its weakest stem, *maγhón*, by Samprasāraṇa and contraction (*maγhā-un*):

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. <em>maγhā-vā</em></td>
<td><em>maγhā-vāna</em></td>
<td><em>maγhā-vānas</em></td>
</tr>
<tr>
<td>V. <em>máγhā-van</em></td>
<td></td>
<td></td>
</tr>
<tr>
<td>A. <em>maγhā-vāna</em></td>
<td><em>maγhón-as</em></td>
<td></td>
</tr>
<tr>
<td>G. <em>maγhón-as</em></td>
<td><em>maγhón-os</em></td>
<td><em>maγhón-ām</em></td>
</tr>
</tbody>
</table>

6. *ūdhan* n. *udder* supplements the N. s. with *ūdhar* and *ūdhas*; before consonant endings, the latter stem also occurs: pl. L. *ūdhas-su*.

92. The root *han*, which forms the final member of thirty-five compounds in the RV., follows, for the most part, the analogy of derivative stems in an. The strong stem is

---

1. Cp. Lat. *juven-is* and *jūn-ior*.
2. The stem retains the accent because it represents a disyllable; cp. *āvān*.
3. The supplementary stem *maγhā-vant* is also used in the following cases: N. *maγhāvān*. Pl. L. *maγhāvad-bhis*. D. *maγhāvad-bhyas*. L. *maγhāvata-su*.
-han (with a long vowel in the N. s. only), the middle is -há, and the weakest -ghn.  

The cases that occur would in the compound vrtra-hán Vrtra-slaying be:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. vrtra-há</td>
<td>N.A. vrtra-hán-ā, -au</td>
<td>N. vrtra-hán-as</td>
</tr>
<tr>
<td>V. vrtra-han</td>
<td></td>
<td>A. vrtra-ghn-ā</td>
</tr>
<tr>
<td>A. vrtra-hánam</td>
<td></td>
<td></td>
</tr>
<tr>
<td>I. vrtra-ghn-ā</td>
<td>I. vrtra-há-bhis</td>
<td></td>
</tr>
<tr>
<td>D. vrtra-ghn-ē</td>
<td></td>
<td></td>
</tr>
<tr>
<td>G. vrtra-ghn-ás</td>
<td></td>
<td></td>
</tr>
<tr>
<td>L. vrtra-ghn-ī</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

3. Adjectives in añc.

93. These words, the suffix  of which generally expresses the meaning of -ward, form the strong stem in añc, the middle in íc or ûc  (according as ac is preceded by y or v). About fourteen stems have a weakest form in íc, and about six in ûc, which, if they are the contractions of accented syllables, shift the accent to the endings.  

They are inflected in the m. and n. only, the f. being formed with ì from the weakest stem. The only cases occurring in the pl. are the N.A. and in the du. N.A.L.

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

---

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

2 Properly the root añc bend, which has, however, practically acquired the character of a suffix.

3 Here ya and va irregularly contract to ì and ù, instead of i and u.

4 This is the general rule of the RV., but not of the AV. Thus A. pl. pratic-ás RV., pratic-ás AV.
## ADJECTIVES IN AṆC

### Masculine.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. pratyán (61)</td>
<td>N.A. pratyáñc-ā, -au</td>
<td>N. pratyáñc-as</td>
</tr>
<tr>
<td>A. pratyánc-am</td>
<td></td>
<td>A. pratic-ás</td>
</tr>
<tr>
<td>I. pratic-ā</td>
<td></td>
<td></td>
</tr>
<tr>
<td>D. pratic-ē</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ab.G. pratic-ás</td>
<td></td>
<td></td>
</tr>
<tr>
<td>L. pratic-í</td>
<td></td>
<td>L. pratic-ós</td>
</tr>
</tbody>
</table>

### Neuter.

| N.A. pratyák | pratic-í |

### a. Other words similarly declined are:

<table>
<thead>
<tr>
<th>Strong Stem</th>
<th>Middle Stem</th>
<th>Weakest Stem</th>
</tr>
</thead>
<tbody>
<tr>
<td>ny-áñc downward</td>
<td>ny-ák</td>
<td>nic¹</td>
</tr>
<tr>
<td>sam-y-áñc ² united</td>
<td>sam-y-ák</td>
<td>sam-īc</td>
</tr>
<tr>
<td>tir-y-áñc ³ transverse</td>
<td>tir-y-ák</td>
<td>tiráś-c</td>
</tr>
<tr>
<td>úd-añc upward</td>
<td>úd-ák</td>
<td>úd-īc⁴</td>
</tr>
<tr>
<td>anv-añc following</td>
<td>anv-ák</td>
<td>anūc</td>
</tr>
<tr>
<td>vīsv-añc all-pervading</td>
<td>vīsv-ak</td>
<td>vīṣūc</td>
</tr>
</tbody>
</table>

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

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

² The y is here inserted by analogy.

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

⁴ ī, though no y precedes the a of the suffix, by analogy.
cases occurring in the du. and pl. are the N.A. m. The inflexion of these words may be illustrated by ápāṇc:
Sing. m. N. ápāṇ (61). A. ápāṇc-am. I. ápāc-ā.
L. ápāc-i.
Du. N.A. ápāṇc-ā, ápāṇc-au.
Pl. N. ápāṇc-as. A. ápāc-as.

The only distinctively n. form is N.A. s. prák.1 The f. is formed from the weak stem with ī: prāc-ī.

94. The points to be noted about changeable stems are:
1. The vowel of the suffix is lengthened in the N. s. m. except in ant and aṅc stems: gó-mān, agni-vān; kāṇīyān;
cakṛ-vān; rájā; āśmā, grāvā, yūvā; hastī, rg-mī, taras-vī; but ad-ān, pratyān.
2. The N. sing. ends in a nasal in all changeable stems except those in n, which drop it.
3. All changeable stems that lengthen the vowel in the N. s. m. shorten it in the V. Those that drop the n in the N., retain it in the V., while those that have n (after ā) in the N. drop it in the V., and add s:
thus rájān (N. rájā),2 āśman (N. āśmā), grāvan (N. grāvā), yūvan (N. yūvā);3 hávīmān (N. hávīmān), márutvas 4 (N. márutvān); kāṇīyas (N. kāṇīyān); cákrvas (N. cákrvān).

a. The only changeable stems in which the V. does not differ in form (though it does in accent) from the N. are the ant and aṅc stems: ádan (N. adān); prátyān (N. pratyān).

95. The feminines of nouns with changeable stems are

---

1 In B. some half-dozen N.A. plur. n. forms occur: prāṇci, praty-āṇci, arvāṇci, samyāṇci, sadhrayaṇci, anvaṇci.
2 One an stem has a V. in as: mātari-sv-as (p. 68, n. 5).
3 Four van stems form their V. in vas: rta-vas, eva-yā-vas, prātar-it-vas, vi-bhā-vas.
4 The RV. has three vocatives in van: arvan, satāvan, śavasāvan.
   The AV. has five others, but none in vas.
formed by adding \( \tilde{i} \) to the weak stem (when there are two stems) or the weakest (when there are three); e.g. adat-\( \tilde{i} \) (m. adánt); dhenumát-\( \tilde{i} \) (m. dhenumánt), ámavat-\( \tilde{i} \) (m. ámavant); arkín-\( \tilde{i} \) (m. arkín); návyas-\( \tilde{i} \) (m. návyáms); jagmús-\( \tilde{i} \) (m. jagm-i-váms); sam-rájü-\( \tilde{i} \) (m. rájan), maghón-\( \tilde{i} \) (m. maghávan), -ghn-\( \tilde{i} \) (m. -hán); pratíc-\( \tilde{i} \) (m. pratyáñc); avitr-\( \tilde{i} \) (m. avitár).

a. The f. of the present participle active of the first conjugation (125) is made from the strong m. stem in ant (cp. 156); that of the second conjugation from the weak stem in at; e.g. bhávant-\( \tilde{i} \) being, uchánt-\( \tilde{i} \) \( ^1 \) shining, púśyant-\( \tilde{i} \) obtaining abundantly, codáyant-\( \tilde{i} \) urging; but ghnat-\( \tilde{i} \) (m. ghnánt) slaying, píprat-\( \tilde{i} \) furthering (m. píprat), krñvat-\( \tilde{i} \) (m. krñvánt), yuñjat-\( \tilde{i} \) (m. yuñjánt) yoking, punat-\( \tilde{i} \) (m. punánt) purifying.

b. The f. of the simple future participle is formed like the present participle of the first conjugation: sú-śyant-\( \tilde{i} \) about to bring forth, san-śyánt-\( \tilde{i} \) going to obtain.

c. Adjectives in van form their f. in var-\( \tilde{i} \); e.g. pí-van (\( \tilde{\text{p}} \text{i} \)ow) fat, f. pí-var-\( \tilde{i} \) (\( \pi \text{i} \text{ep} \text{a} = \text{pi} \text{ep} \text{a} \)). The f. of the irregular yú-v-an young (91. 4) is yuva-\( \tilde{\text{t}} \).

Irregular Nouns with Changeable Stems.

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


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

\(^1\) The weak stem appears once in siñc-at-\( \tilde{i} \) sprinkling beside the regular siñc-ánt-\( \tilde{i} \).

\(^2\) In a compound.
for anad-úd). The N. is irregularly formed as if from a stem in vant. The forms occurring are:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. anad-ván</td>
<td>N. anad-váh-au</td>
<td>N. anad-váh-as</td>
</tr>
<tr>
<td>A. anad-váh-am</td>
<td>A. anad-váh-au</td>
<td>A. anad-úh-as</td>
</tr>
<tr>
<td>G. anad-úh-as</td>
<td></td>
<td>D. anad-úd-bhis</td>
</tr>
<tr>
<td>L. anad-úh-i</td>
<td></td>
<td>L. anad-út-su</td>
</tr>
</tbody>
</table>

3. pú-mams¹ m. man has three forms: its a is lengthened in the strong stem, and syncopated in the weakest to pumás, in the middle to pum.² The forms occurring are:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. púmán (89.1)</td>
<td>púmáms-as</td>
</tr>
<tr>
<td>V. pumas</td>
<td>pumás-ás</td>
</tr>
<tr>
<td>A. pumáms-am</td>
<td></td>
</tr>
<tr>
<td>Ab.G. pumás-ás</td>
<td>G. pumás-ám</td>
</tr>
<tr>
<td>L. pumás-í</td>
<td>L. pum-sú</td>
</tr>
</tbody>
</table>

II. Stems ending in Vowels.

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

---

¹ Probably an old compound, with the second part of which the Lat. mās 'male' may be allied.
² With necessary loss of the s between consonants: cp. 28 and 16 a.
³ N. -as, -am = Gk. -os, -ov; Lat. -us, -um.
⁴ -á = Gk. -a, -η; Lat. -a.
These two declensions\(^1\) are also the most irregular since the endings diverge from the normal ones here more than elsewhere. The a declension is the only one in which the N.A. n. has an ending in the singular, and in which the Ab. s. is distinguished from the G. The inflexion of the n. differs from that of the m. in the N.A.V. s. du., and pl. only. The forms actually occurring, if made from priyá dear, would be:

**Singular.**

<table>
<thead>
<tr>
<th>MASC.</th>
<th>FEM.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. priyá-s</td>
<td>priyá</td>
</tr>
<tr>
<td>A. priyá-m</td>
<td>priyá-m</td>
</tr>
<tr>
<td>I. priyá́na(^2)</td>
<td>priyá́yā (^2)</td>
</tr>
<tr>
<td>D. priyá́ya</td>
<td>priyá-yai (^5)</td>
</tr>
<tr>
<td>Ab. priyát (^4)</td>
<td>priyá-yās (^5)</td>
</tr>
<tr>
<td>G. priyásyá (^3)</td>
<td>priyá-yās (^5)</td>
</tr>
<tr>
<td>L. priyé</td>
<td>priyá-yām (^5)</td>
</tr>
<tr>
<td>V. priya</td>
<td>priye (^6)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>MASC.</th>
<th>FEM.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. priyá́s</td>
<td>priyás</td>
</tr>
<tr>
<td>A. priyá́n</td>
<td>priyás</td>
</tr>
<tr>
<td>I. priyá́is</td>
<td>priyábhis</td>
</tr>
<tr>
<td>D. Ab. priyébhyas</td>
<td>priyábhyas</td>
</tr>
<tr>
<td>G. priyá-ń-äm</td>
<td>priyá-ń-äm</td>
</tr>
<tr>
<td>L. priyé-su</td>
<td>priyúsu (^11)</td>
</tr>
<tr>
<td>V. priyás</td>
<td>priyás</td>
</tr>
<tr>
<td></td>
<td>priyásas</td>
</tr>
</tbody>
</table>

**Plural.**

<table>
<thead>
<tr>
<th>MASC.</th>
<th>FEM.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dual. N.A. m. priyá,(^13)</td>
<td>priyáú ; f. priyé.</td>
</tr>
<tr>
<td>I.D.Ab. m. f. n. priyábhýam.</td>
<td></td>
</tr>
<tr>
<td>G.L. m.f.n. priyá-y-os.</td>
<td></td>
</tr>
</tbody>
</table>

\(^1\) Certain adjectives in -as -a -am follow the pronominal declension (110).

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

\(^3\) This form, made with the normal I. ending ā, is rare.

\(^4\) This ending is preserved in the Lat. o for od (e.g. Gnaivos in inscriptions) and in the Greek (Cretic) adverb τῶ-δε hence.

\(^5\) The terminations yai (=yā-e), yās (= yā-as), yām are due to the influence of the feminines in ī (originally yā), e.g. devyāi, devyās, devyām (cp. 100).

(For notes 6-13 see next page.)
a. The N.A. neuter forms are: Sing. priyā-ṃ. Du. priyé. Pl. priyāḥ and priyā-ṇ-i.¹⁵

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

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

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₆ The form amba, occurring thrice in the RV., may have a V. meaning, O mother! The VS. and TS. have the V. āmbe as from a stem āmbā mother.

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

₈ That the ending was originally -ns is shown by the Sandhi (40. 2); cp. Gothic -ans, Gk. inscr. -ovs.

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

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

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

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

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

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

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

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

₁₇ These stems become less common in the later Samhitās, where they often shorten the final vowel to a, and are then inflected like derivative a stems.
rare that some endings, such as those of the L. s., the G.L. du., and the G. pl. are not represented at all. The m. always takes s in the N. s., but the f. often drops it, doubtless owing to the influence of the derivative á stems. The radical vowel is dropped before the endings e¹ and as of the D. and G. s. The forms actually occurring, if made from já child m. f., would be:


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


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

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

From the adverb tathā āthus is formed the sing. N. á-tathā-s not saying ‘yes’.

uśānā m., a seer, has a N. like a f.: uśānā. A. uśānā-m. D. uśān-e.

mánthā churning stick and mahá great form the A. mánthā-m and mahā-m.

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

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

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

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

² Contrary to the rule generally applicable to monosyllabic stems, the accent remains on the radical syllable throughout.
rare in it, not occurring at all in several cases. In the 
u declension the masculines greatly preponderate, being 
about four times as numerous as the f. and n. stems taken 
together, while the neuters here greatly outnumber the 
feminines. The inflexion, which is closely parallel in both 
groups, is practically the same in all genders except that 
the N.A. s. and pl. n. differ from the m. and f., and the 
A. pl. m. and f. differ from each other. The final vowel of 
the stem shows Guṇa in three of the weak cases of the s. 
(D.Ab.G.), as well as in the V. s. and the N. pl. m. f., 
while it is abnormally strengthened in the L. s. The 
normal ending as of the Ab.G. s. is reduced to s, while 
that of the L. s. is always dropped in the i declension and 
usually in the u declension. The inflexion of the n stems 
has influenced the i declension in the I. s. only, but the 
u declension in the G.Ab. and L. also. Oxytone stems, 
when i and u are changed to y and v, throw the accent on 
a following vowel, not as Svarita, but as Udātta, and even 
on the nām of the G. pl., though the stem vowel in that 
case does not lose its syllabic value.

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

<table>
<thead>
<tr>
<th></th>
<th>m.</th>
<th>f.</th>
<th>n.</th>
<th>m.</th>
<th>f.</th>
<th>n.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>ṛuc-i-s</td>
<td>ṛuc-i-s</td>
<td>ṛuc-i</td>
<td>ṛuc-i-m</td>
<td>ṛuc-i-m</td>
<td>ṛuc-i</td>
</tr>
<tr>
<td>A.</td>
<td>ṛuc-y-ā</td>
<td>ṛuc-y-ā</td>
<td>ṛuc-y-ā</td>
<td>ṛuc-y-ā</td>
<td>ṛuc-y-ā</td>
<td>ṛuc-y-ā</td>
</tr>
<tr>
<td>I.</td>
<td>ṛuc-n-ā</td>
<td>ṛuc-n-ā</td>
<td>ṛuc-n-ā</td>
<td>ṛuc-n-ā</td>
<td>ṛuc-n-ā</td>
<td>ṛuc-n-ā</td>
</tr>
</tbody>
</table>

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

2 This is the normal formation, but the contracted form in i is more 
than twice as common in the RV. The latter is in the RV. further 
shortened to i in about a dozen words.

3 The normally formed I. in ā is made in the m. by only four stems, 
but that with nā by thirty in the RV.; in the n. the nā form is used 
almost exclusively.
m.  f.  n.  m.  f.  n.
1. śúcay-e  śúcay-e  śúcaya  mádHAV-e  mádHAV-e  mádu-n-e
2. śúce-s  śúce-s  [śúce-s]  mádho-s  mádho-s  mádhu-n-as
3. śúce-s  śúce-s  śúce-s  mádho-s  mádho-s  mádhu-n-as
4. śúcau  śúcau  śúcau  mádHAV-i  mádHAV-i  mádhu-n-i
5. śúcā  śúcā  śúcā  mádHAV-as  mádHAV-as  mádhu
6. śúcī  śúcī  śúcī  mádHU  mádHU  mádHV-i

Dual.

A.V. śúcī  śúcī  śúcī  mádHU  mádHU  mádHV-i

D.Ab.  śúcī-bhyām

L.  śúcy-os  mádHV-os  mádHV-os  mádhu-n-os

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

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PLURAL.

<table>
<thead>
<tr>
<th>m.</th>
<th>f.</th>
<th>n.</th>
<th>m.</th>
<th>f.</th>
<th>n.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.V. súcay-as¹</td>
<td>súcay-as³</td>
<td>súci⁴</td>
<td>mádham-ás⁵</td>
<td>mádham-ás⁶</td>
<td>mádhu⁷</td>
</tr>
<tr>
<td>A. súcī-n²</td>
<td>súcī-s</td>
<td>súcī-n-i</td>
<td>mádhu-n²</td>
<td>mádhu-s</td>
<td>mádhu-su</td>
</tr>
</tbody>
</table>

I. súcī-bhis  | mádhu-bhis  |
D.Ab. súcī-bhyas | mádhu-bhyas |
G. súcī-n-ām  | mádhu-ām    |
L. súcī-śu    | mádhu-śu    |

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

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

¹ The only stem not taking Guṇa is arī devout which has the N. pl. ary-ās m. f.
² The original ending ns is in both súcīn and mádhūn preserved in the Sandhi forms of ms or mr (39, 40).
³ About ten stems in i in the RV. have N. pl. forms according to the derivative i declension; e.g. avānīs streams beside avānayās.
⁴ The normal type súcī (= súcī-ī) is of about the same frequency as its shortened form súcī, both together occurring about fifty times in the RV. The secondary type súcīnī occurs about fourteen times.
⁵ There is only one example of the N. pl. m. without Guṇa: mádhav-ās itself occurring four times.
⁶ There are two examples of the N. pl. f. without Guṇa: mádhav-ās and āṭā-kratv-ās having a hundred powers.
⁷ The type without ending is made from twelve stems, the form with shortened vowel being nearly twice as common as that with ā. The secondary type mádhumī is more frequent than mádhū.
⁸ In B. the D. s. f. ending ai is here regularly used instead of the Ab.G. ās.
also some forms following the analogy of the ā declension: A. ā-bhīrv-am from ā-bhīru fearless and N. du. and pl. in yuv-ā and yuv-as from several stems derived with the suffix yu. Besides the numerous I. singulars m. and n., there are many alternative n. forms, in the remaining cases of the s. and N. A. pl., following the n declension: D. mādhu-ne, kaśīpu-ne; Ab. mādhu-nas, sānu-nas; G. cāru-nas, dāru-nas, drū-nas, mādhu-nas, vāsu-nas; I. āyu-ni, sānu-ni; dāru-ṇi; N.A. pl. dārū-ṇi, &c.

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

c. Adjectives in u often use this stem for the f. also; e.g. cāru dear; otherwise they form the f. in ū, as tanū m., tanū f. thīn (Lat. tenu-is); or in i, as urū m., urv-ī f. wide.

d. There are about a dozen stems in which final i seems to be radical in a secondary sense as representing a reduced form of roots ending in a. They are mostly m. compounds formed with -dhi; e.g. ni-dhī treasury. There are also about eight stems formed from roots in u, all of which except dyū day are final members of compounds; e.g. raghu-drū running swiftly; besides some twelve stems in which u is radical in a secondary sense, as representing the shortened form of the vowel of three roots in ū; e.g. su-pū clarifying well (from pū purify), pari-bhū surrounding (from bhū be).

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

Irregularities.

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

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1 The anomalous ending appears to be due to the influence of the Ab.G. in the names of relationship (101) in r like pitūr, G. of pitī father.
a. The f. jāni wife takes the anomalous ending ur in the G.: jāny-ur.\(^1\) It has the further anomaly of forming its N. jāni like the derivative ī declension.

2. sākhi-m. friend, besides having irregularities like pāti in the weak cases of the s., has a strong stem formed with Vṛddhi: N. sākhā, A. sākhāy-ām, I. sākhī-ā, D. sākhī-ē, Ab.G. sākhī-ur,\(^1\) V. sākhe.\(^2\) Du. sākhāy-ā and sākhāy-au; Pl.N. sākhāy-as, A. sākhi-īn, I. sākhi-bhīs, D. sākhi-bhyas, G. sākhī-n-ām.

a. In the RV. sākhi occurs as the final member of eight compounds in which it is inflected in the same way and is also used as a f.; e.g. marūt-sakhā N. m. f. having the Maruts as friends.

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

a. The VS. has also the N. s. arī-s, beside the regular arī-s of the RV. āvi sheep (Lat. ovī-s) also takes the normal ending as in the -G. s.: āvy-as. ví m. urcl has in the RV. the N. s. vé-s beside ví-s.

4. The neuters áksi eye, āsthi bone, dādhi curds, sākthī thigh, form their weakest cases from stems in ān; e.g. I. dadhn-ā, sakhthn-ā; G. akṣn-ās, asthn-ās, dadhn-ās. Du.N. áksi-ṇī (AV.), I. sākthī-bhyām, G. akṣn-ōs, but sākthīy-ōs (VS.). In the pl. the an stems are used in the N.A. also: akṣān-ī (beside áksi-ṇī, AV.), asthān-ī (beside āsthi-ṇi, AV.), sakthān-ī; I. akṣā-bhīs, asthā-bhīs; D. asthā-bhyas.

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

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\(^1\) Influenced, like pāturyur, by the names of relationship in ī (101).

\(^2\) Formed regularly like sūce from sūcī.
Sing. N. dyāu-s ($\text{Ze}u\text{s} = \Delta j\text{e}u\text{s}$). A. dīv-am.\(^1\) I. dīv-ā.
D. dīv-ē. Ab.G. dīv-ās ($\Delta t\text{f}o\text{s}$). L. dīv-ī ($\Delta t\text{f}\text{i}$). V. dyāu-s\(^2\) ($\text{Ze}\text{u}$).
Pl.N. dīv-as.\(^1\) A. m. dyūn,\(^3\) f. dīv-as. I. dyū-bhis.\(^3\)

100. C. Stems in ī and ū are mostly f. when substantives, but a great many as final members of compounds are adjectives used in the m. as well as f.

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

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

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

\(^2\) i.e. dīau-s to be pronounced as a disyllable. The s of the N. is retained in this form.

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

\(^4\) Except accented -dhī, as ā-dhīam (but su-dhī follows the general rule, as su-dhīy-as).
compounds only when two consonants precede,\(^1\) as yajña-priy-am sacrifice-loving, but yajña-nyām (= yajña-niām) leading the sacrifice. Otherwise i is always written as y, but is invariably to be pronounced as i, as nady-ām pronounced nadīam\(^2\) stream.

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

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

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

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\(^1\) In the secondary radical group (a 2, p. 87) the ī is split only in samudrī and partly in eakrī.

\(^2\) The resolved forms given below are spelt with ů (not iy as they may have been pronounced) so as to avoid confusion with the written forms of the Samhitā text that are spelt with iy. Again the resolved vowel is given as ů (not ī) because long vowels are regularly shortened in pronunciation before vowels (p. 22, notes 1 and 5).

\(^3\) The exceptions are mostly stems in which the preceding syllable, having been reduced, throws the accent forward, e.g. urū, f. urv-', viđa; or in which, as proper names, the accent has shifted to indicate a change of meaning, e.g. asiknī a river, but āsiknī black.
which are proper names: Tiraścī, Nāmī, Pīthī, Mātalī, Sōbharī, besides rāṣṭrī ruler, sirī weaver.

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

\[\text{a. Radical Stems.} \quad \text{b. Derivative Stems.}\]

1. dhī f. thought. 
2. rathi m. f. charioteer. 

devī f. goddess.

**Singular.**

| N. dhí-s | rathi-s | deví |
| A. dhíy-am | rathi-am | deví-m |
| I. dhíy-ā | rathi-ā | devy-ā |
| D. dhíy-é | rathi-ē | devy-ái |
| G. dhíy-ás | rathi-ás | Ab.G. devy-ás |
| V. | ráthi | V. dévī |
| | | L. devy-ām |

**Dual.**

| N.A. dhíy-ā, -au | rathi-ā | N.A. deví |
| | | V. dévī |
| I. dhí-bhyām | rathi-bhyām | D.Ab. deví-bhyām |
| G.L. dhíy-ós | rathi-ós | devy-ós |

\(^1\) In the later language the derivative group (b) absorbs the secondary radical group (a 2), while borrowing from the latter the N.A.V. du. and the N.V. pl. forms.
### Plural

<table>
<thead>
<tr>
<th>Case</th>
<th>Stem</th>
<th>Inflection</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. dhíy-as</td>
<td>rathí-as</td>
<td>deví-s</td>
</tr>
<tr>
<td>A. dhíy-as</td>
<td>rathí-as</td>
<td>deví-s</td>
</tr>
<tr>
<td>I. dhí-bhis</td>
<td>rathí-bhis</td>
<td>deví-bhis</td>
</tr>
<tr>
<td>D. ratht-bhyas</td>
<td>deví-bhyas</td>
<td></td>
</tr>
<tr>
<td>G. dhí-n-ám</td>
<td>G. rathí-n-ám</td>
<td>deví-n-ám</td>
</tr>
<tr>
<td>L. dhí-su</td>
<td>L. rathí-su</td>
<td>deví-su</td>
</tr>
<tr>
<td>V. dévi-s</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

a. Other words belonging to the secondary radical class (a 2) are:
- kumárf girl (A. kumáram),
- tandří weariness (N. tandríś),
- dútří messenger (N. dútříś),
- nádří stream (A. nádíam),
- lakšní mark (N. lakšníś, A. lakšníam),
- simhí lioness (N. simhīś, A. simhīam).

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

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

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

---

1 dhí-n-ám occurs seven times in the RV., dhíy-ám only once, the latter being the only example of the normal ending.

2 In B. this form is used for the G.; e. g. striyai payāh woman's milk.
b. The derivative class comprises two divisions: the one consists of about eighteen oxytone f. substantives, several of which correspond to m. or n. stems in u accented on the first syllable, e.g. a-gré (m. á-gré) maid; the other and more numerous division consists of oxytone f. adjectives corresponding to m. oxytones, e.g. babhré (m. babhré) brown.

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

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

| SINGULAR | | |
|----------|----------|
| SINGULAR | | DERIVATIVE |
| N. bhú-s | tanú-s |
| A. bhuv-am | tanú-am |
| I. bhuv-á | tanú-á |
| D. tanú-e | |
| Ab.G. bhuv-ás | Ab.G. tanú-as |
| L. bhuv-i | L. tanú-i |
| V. tánú | |

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

2 Judging by the only two forms that occur, bhuvám and jóguvám.

3 It is, however, split in the derivative stems a-grué, kadrú Soma vessel, in adjectives when ú is preceded by y, and in bibhatsú loathing.

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

N.A. bhúv-ā  
I. bhú-bhyáṃ  
L. bhuv-ós  

N.A. tanú-ā  
D. tanú-bhyáṃ  
L. tanú-os

PLURAL.

N. bhúv-as  
A. bhúv-as  
G. bhuv-ám  

N. tanú-as  
A. tanú-as  
I. tanú-bhis  
D. tanú-bhyas  
G. tanú-n-ām

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

1. The stems in ar are: m. dev-ṛ husband’s brother, nṛṛ man; f. us-ṛ dawn, nánandr husband’s sister, svásṛ sister; n. áh-ṛ day, údh-ṛ udder, vádh-ṛ weapon, which

---

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


2. This group includes two subdivisions, the one forming its strong stem in tar, the other in tār (Gk. -τηρ, Lat. -tor). The former consists of a small class of five names of relationship: three m., pi-tār father, bhrā-tar brother, nāp-tār grandson, and two f., duh-i-tār daughter and mā-tār mother, together with the m. and f. compounds formed from them. The second division consists of more than 150 stems (including compounds) which are either agent nouns accented chiefly on the suffix, or participles accented chiefly on the root. These stems are never f., and only four are n.

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

---

1 áh-ar and údh-ar form their other cases from the an stems áh-an and údh-an. Cp. 91. 6.  
2 Often to be pronounced nṅnām.  
3 Following the analogy of the derivative i declension.  
4 svās-ām and nar-ām are the only two forms of the ṭā declension in which ām is added direct to the stem.  
5 The strong stem nāp-tār does not occur in the RV., nāpāt taking its place.
strong stem. The inflexion of the m. and f. differs in the A. pl. only. The sing. G. is formed in ur, the L. in ari, the V. in ar; the pl. A. m. in tēn, f. tēs, G. in tēnām.

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

### SINGULAR.

<table>
<thead>
<tr>
<th>N.</th>
<th>A.</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>dātā</td>
<td>dātā-am</td>
<td></td>
</tr>
<tr>
<td>I.</td>
<td>dātr-ā</td>
<td>pitr-ā</td>
</tr>
<tr>
<td>D.</td>
<td>dātr-ē</td>
<td>pitr-ē</td>
</tr>
<tr>
<td>Ab.G.</td>
<td>dātur</td>
<td>pitur</td>
</tr>
<tr>
<td>L.</td>
<td>dātar-i</td>
<td>pitāri (πατερ-ι)</td>
</tr>
<tr>
<td>V.</td>
<td>dātar (δωτερ)</td>
<td>pītar (Jū-piter)</td>
</tr>
</tbody>
</table>

<p>| | | |</p>
<table>
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<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>mātā</td>
<td>mātā-am</td>
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</tbody>
</table>

### DUAL.

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

### PLURAL.

<p>| | | |</p>
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<th></th>
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</thead>
<tbody>
<tr>
<td>N.</td>
<td>dātār-as</td>
<td></td>
</tr>
<tr>
<td>A.</td>
<td>dātr-īn</td>
<td>pitr-īn</td>
</tr>
<tr>
<td>I.</td>
<td>dātr-bhis</td>
<td>pitr-bhis</td>
</tr>
<tr>
<td>D.A.</td>
<td>dātr-bhyās</td>
<td>pitr-bhyās</td>
</tr>
<tr>
<td>G.</td>
<td>dātr-ām</td>
<td>pitr-ām</td>
</tr>
<tr>
<td>L.</td>
<td>dātr-ṣu</td>
<td>pitr-ṣu</td>
</tr>
<tr>
<td>V.</td>
<td>dātār-as</td>
<td>pītar-as</td>
</tr>
</tbody>
</table>

<p>| | | |</p>
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<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>mātār-ā, -au</td>
<td>mātār-ōs</td>
<td></td>
</tr>
<tr>
<td>mātr-bhyām</td>
<td>mātr-ōs</td>
<td></td>
</tr>
<tr>
<td>mātār-as</td>
<td>mātār-īn</td>
<td></td>
</tr>
<tr>
<td>mātr-bhis</td>
<td>mātr-bhyās</td>
<td></td>
</tr>
<tr>
<td>mātār-ām</td>
<td>mātr-ṣu</td>
<td></td>
</tr>
<tr>
<td>mātār-as</td>
<td>mātār-ṣu</td>
<td></td>
</tr>
</tbody>
</table>
STEMS IN DIPHTHONGS

101-102


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

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

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


2. go has as its strong form gau which appears as gā in the A. s. and pl. The Ab.G. are irregular in adding s only instead of as.2 The forms occurring are: Sing. N. gāu-s (βoū-ς). A. gā-m (βoū-ν). I. gāv-ā. D. gāv-e. Ab.G. gó-s. L. gāv-ī.—Du. gāv-ā, -au.— Pl. N. gāv-as. A. gā-s. I. gó-bhis. D. gó-bhyas. G. gāv-ām and gó-n-ām.3 L. gó-su. V. gāv-as.

1 Rarely rāy-as; once rā-s (SV.).
2 As regards accentuation this word is not treated as a monosyllabic stem, never shifting the accent to the endings.
3 This form, which follows the vowel declension and is much less common than gāv-ām, occurs at the end of a Pāda only.
3. dyó m. f. sky (cp. 99. 5) is declined like gó. The forms occurring are: Sing. N. dyáu-s¹ (Zeús). A. dyám (Lat. diem). Ab.G. dyó-s. L. dyáv-i. V. dyáu-s and dyáu-s² (Zeó).—Du. N.A. dyáv-ā.—Pl. N.V. dyáv-as.


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

Degrees of Comparison.

103. 1. The secondary suffixes of the comparative tara⁴ (Gk. -τερό) and the superlative tama (Lat. -timo) are regularly added to nominal stems (both simple and compound), substantives as well as adjectives, generally to the weak or middle stem; e.g. priyá-tara dearer, tavás-tara stronger, vápuś-tara more wonderful, bhágavat-tara more bounteous; vṛtra-tára a worse Vṛtra; bhūri-dávat-tara giving more abundantly; šaśvat-tamá most constant; ratna-dhá-tama best bestower of treasure; híraṇya-váśi-mat-tama best wielder of the golden axe; rathi-tama best charioteer.

a. The final n of the stem is retained before these suffixes; e.g. madín-tara more gladdening, vṛşán-tama most manly. An n is sometimes even inserted; e.g. surabhí-n-tara more fragrant; rayín-tama very rich.

¹ The same as the N. of dyu (99. 5).
² That is, dian-s with the proper V. accent, but with anomalous retention of the N. s.
³ The N. pl. gláv-as also occurs in the AB.
⁴ These secondary comparatives and superlatives are commoner than the primary in the proportion of three to two.
b. In a few instances the strong stem of a present participle is used; e.g. vrádhán-tama being most mighty, sahán-tama most victorious; and the weakest stem of a perfect participle: vidús-tara wiser; mihús-tama most gracious.

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

d. They also form a comparative and superlative from the preposition úd up: út-tara higher, ut-tamá highest.

e. These suffixes form their f. in ā; e.g. māṭ-tamā most motherly.

2. The primary suffix of the comparative Ģyáms (Gk. -ων, Lat. -ior) and that of the superlative Ģštʰa (Gk. -τό) are added directly to the root, which is regularly accented and gunates ĭ and ľ, but leaves a unchanged apart from nasalization in a few instances. Final radical ā combines with the initial of the suffix to e, which is, however, usually to be read as two syllables. Examples are: téj-iyáms sharper, téj-istha very sharp (tij be sharp); jáv-iyáms quicker, jáv-istha quickest (jū be swift); yáj-iyáms sacrificing better, yáj-istha sacrificing best; máṃh-istha most liberal (mah bestow abundantly); jyeśṭha greatest and jyeśṭhā eldest (jyā overcome).

a. In many instances these superlatives attach themselves in meaning to derivative adjectives, being formed from the root which the latter contain; e.g. án-iyáms smaller, án-istha smallest beside án-u minute; dáv-iyáms farther beside dū-rá far; drágh-iyáms longer, drágh-istha longest beside dirgh-ā long; lágh-iyáms lighter beside lagh-ū light; vár-iyáms wider, vár-istha widest beside ur-ū wide; sáś-iyáms more frequent beside sás-vant constant; óś-istha very quick beside óś-am quickly; bárh-istha very lofty beside bh-ánt great; yáv-istha youngest beside yuv-ān youth; vár-istha most excellent beside vār-a choice; sádh-istha straightest beside sādh-ū straight.

1 With the accent of the ordinal suffix tamā.
2 When used as an ordinal suffix tama forms its f. in accented ī (cp. 107).
3 Except jyeśṭhā meaning eldest and kaniśṭhā meaning youngest.
\[ \text{DECENSION} \]

\[ \beta. \text{In a few examples the suffix is added to the derivative form of } \]

\[ \text{the root which appears in the adjective; thus } \text{āś-īṣṭha (āk-īṣṭo-s)} \text{ beside } \]

\[ \text{āś-u (āk-ū-s) swift (from } \text{āś reach); } \text{tīksṇ-īṣṭha} \text{ sharper beside } \text{tīksṇā } \]

\[ \text{sharp (from } \text{tij be sharp); } \text{nāv-īṣṭha} \text{ newer, } \text{nāv-īṣṭha} \text{ newest beside } \text{nāv } \]

\[ \text{new; } \text{svād-īṣṭha (ḥīṣion, suāv-īor) sweeter, } \text{svād-īṣṭha (ḥī-īṣto-s)} \text{ beside } \]

\[ \text{svād-ū (ḥī-ū-s, suāv-ī-s) sweet (from } \text{svad be sweet).}^1 \]

\[ a. \text{Beside the usual forms in } \text{īṣṭa} \text{ there occur about } \]

\[ \text{half a dozen alternative comparatives made with the shorter } \]

\[ \text{form of the suffix, } \text{yāms: tāv-īṣṭa (tāv-īṣṭa) stronger; } \]

\[ \text{nāv-īṣṭa (nāv-īṣṭa-s) newer; } \text{pān-īṣṭa (pān-īṣṭa) } \]

\[ \text{more wonderful, bhū-īṣṭa }^2 \text{ (bhāv-īṣṭa) becoming more, } \]

\[ \text{greater; } \text{rābh-īṣṭa (rābh-īṣṭa) more violent; } \text{sāh-īṣṭa } \]

\[ \text{(sāh-īṣṭa) stronger. Some half-dozen more have no } \]

\[ \text{alternative form beside them: jyā-īṣṭa} \text{ greater, older; } \]

\[ \text{prē-īṣṭa} \text{ dearer, prē-ṣṭha dearest (priyā dear); } \text{vās-īṣṭa } \]

\[ \text{better, vās-ṣṭha best (vāsu good); } \text{śrē-īṣṭa (kpeion) better, } \]

\[ \text{śrē-ṣṭha best (śri be bright), } \text{sān-īṣṭa (Lat. sen-ior) older } \]

\[ \text{(sāna old), sthē-īṣṭa most steadfast (sthī-ṝa firm).} \]

\[ b. \text{Some comparatives and superlatives belong to their } \]

\[ \text{positives in sense only; e.g. } \text{kān-īṣṭa }^3 \text{ lesser, younger, } \]

\[ \text{kān-ṣṭha smallest}^4 \text{ and kan-ṣṭhā youngest (ālpa small); } \]

\[ \text{nēd-īṣṭa (Av. nazd-yah) nearer, nēd-ṣṭha (Av. nazd- } \]

\[ \text{iṣṭa) nearest (antikā near), vārṣ-īṣṭa higher, vārṣ-ṣṭha }^5 \text{ highest (vṛddhā grown up).} \]

---

1 From the adj. pāpa \text{bad}, the radical element of which is uncertain, 

2 is formed direct the comparative pāp-īṣṭa in the TS.

3 Here the vowel remains unchanged. This is also the case in the 

corresponding superlative bhū-y-ṣṭha, which moreover adds the suffix 

4 with an intervening y.

5 Cp. \text{kan-ya girl (= kanīa), Gk. karvō-s (= karvē-s).}

6 Appears in this sense in the TS.

7 Cp. \text{vārṣ-man n., varṣ-mān m. height.}
## CARDINALS

### Numerals.

<table>
<thead>
<tr>
<th>104.</th>
<th>Cardinals</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>é-ka.</td>
</tr>
<tr>
<td>2.</td>
<td>dvá (δύο, Lat. duo).</td>
</tr>
<tr>
<td>3.</td>
<td>trí (τρί, Lat. tri).</td>
</tr>
<tr>
<td>4.</td>
<td>catúr (Lat. quattuor).</td>
</tr>
<tr>
<td>5.</td>
<td>pánca (πέντε).</td>
</tr>
<tr>
<td>6.</td>
<td>sás (ἐξ, Lat. sex).</td>
</tr>
<tr>
<td>7.</td>
<td>saptá (ἐπτά).</td>
</tr>
<tr>
<td>8.</td>
<td>aštā¹ (ὀκτώ, Lat. octó, Gothic ahtau).</td>
</tr>
<tr>
<td>9.</td>
<td>náva (Lat. novem).</td>
</tr>
<tr>
<td>10.</td>
<td>dáśa² (δέκα).</td>
</tr>
<tr>
<td>11.</td>
<td>ékā-daśa.³</td>
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<tr>
<td>12.</td>
<td>dvā-daśa⁴ (δώ-δέκα).</td>
</tr>
<tr>
<td>13.</td>
<td>tráyo-daśa.⁵</td>
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<td>14.</td>
<td>cátur-daśa.⁶</td>
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<td>15.</td>
<td>pánca-daśa.</td>
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<tr>
<td>16.</td>
<td>só-daśa.⁷</td>
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<td>17.</td>
<td>saptá-daśa.</td>
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<tr>
<td>18.</td>
<td>aštā-daśa.¹</td>
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<tr>
<td>19.</td>
<td>náva-daśa.</td>
</tr>
<tr>
<td>20.</td>
<td>vimśatí⁸ (Lat. vīginī).</td>
</tr>
<tr>
<td>30.</td>
<td>trimśat.</td>
</tr>
<tr>
<td>40.</td>
<td>catvārimśat.⁹</td>
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<tr>
<td>50.</td>
<td>pańcāśat (πεντάκα).</td>
</tr>
<tr>
<td>60.</td>
<td>saś-ti.¹⁰</td>
</tr>
<tr>
<td>70.</td>
<td>saptat-ti.</td>
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<tr>
<td>80.</td>
<td>aśi-ti.¹¹</td>
</tr>
<tr>
<td>90.</td>
<td>nava-ti.</td>
</tr>
<tr>
<td>100.</td>
<td>satām (έκατόν, Lat. centum).</td>
</tr>
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<td></td>
<td>1,000. sahāsra n.</td>
</tr>
<tr>
<td></td>
<td>10,000. a-yūta n.</td>
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<td>100,000. ni-yūta n.</td>
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<tr>
<td></td>
<td>10,000,000. árbuda n.</td>
</tr>
<tr>
<td></td>
<td>100,000,000. nyārbuda n.</td>
</tr>
</tbody>
</table>

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¹ aštā is an old dual form.
² The cardinals between 10 and 20 are Dvandva compounds formed by prefixing the accented unit to daśa ten.
³ Here ékā stands for éka under the influence of dvā-daśa.
⁴ Here the N. du. is retained instead of the stem form dva.
⁵ tráyo, for trayas (45. 2), is the N. pl. (105).
⁶ cátur as first member of a compound is regularly accented cátur-.
⁷ For saś-daśa through saś-daśa (ep. 69 c, note 3).
⁸ This and the remaining cardinals are substantives. Those from twenty to ninety are either old compounds (adj. and substantive: two decades, &c.) or derivatives formed with -ti.
⁹ catvārim for catvāri, n. pl. (105), like vimśatí and trimśat.
¹⁰ Sixty to ninety are abstract f. nouns derived from the simple cardinals (except aśi-ti) meaning hexad of tens, &c.
¹¹ aśi- is radically cognate to aś-tā.
a. The numbers intermediate between the decades 20–100 are Dvandva compounds formed by prefixing the accented unit to the decade; e.g. aśṭā-vimśati 28; éka-trimśat 31; tráyas-trimśat 33; náva-catvárimśat 49; náva-śaṣṭī 69; návāśīti 89; pāńca-navati 95, śaṁ-navati 96, aśṭā-navati 98; éka-śatam 101, cátuḥ-śatam 104, trimśāc-chatam 130.

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

b. In the TS. the number preceding a decade is also expressed by ékān nā by one not = minus one; thus ékān nā vimśatí twenty less one = 19; ékān nā catvárimśat 39; ékān nā śaṣṭī 59; ékān nāśīti 79; ékān nā śatām 99.

b. There are two ways of forming multiples. The larger number in the du. or pl. may be multiplied by the smaller used as an adjective; e.g. dvé śaté 200; saṣṭīm sahāsrā 60,000; tríṇi śatá trí sahāsrāṇi trimśāc ca náva ca 3,339. Otherwise the multiplier prefixed to the larger number forms with it a possessive (adjective) compound accented on the last syllable; e.g. tráyastrimśat tri-śatáḥ ṣaṭ-sahasrāḥ 6,333.

a. Multiples of numbers below 100 are sometimes formed in these two ways; e.g. navatīr náva nine nineties = 810; tri-saptá 21, tri-ṇavá 27.

Declension of Cardinals.

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

1. éka is declined like the pronominal adjectives viśva

---

1 A N. f. du. form of éka in the sense of a certain appears in éke yuvatī (AV.) a certain pair of maidens.
and sárvā1 (120 b). The forms occurring in the Saṃhitās are:

n. s. N. ēkam. Pl. N. ēkā.

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

f. N. dvē. I. dvābhyaṃ.
n. N. dvē. L. dvāyos.

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

nn. N.A. trí, trīṇi.

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

---

1 The only form of the Ab. s. occurring, ēkāt, follows the nominal declension; it is used in forming compound numerals, ēkān nā trimśāt 29, &c. (TS.); ēkasmat, used in the same way, occurs in a B. passage of the TS.
2 The dual form is retained in the numeral compound dvā-daśa 12. Otherwise dvi is used as the stem in compounds, as dvi-pād biped, and in derivation, as dvi-dhā in two ways, &c.
3 Probably for tri-sṛ, formed like svā-sṛ (101. 1, note 5).
4 Except nar-ās (101. 1 c).
5 Once written tisṛṇām, though the r is actually long metrically.
a consonant, n is inserted before the case-ending. The f. stem is cátasṛ, which is inflected exactly like tisṛ and shifts its accent like pāṇca. The forms occurring are: m. N. catvār-as. A. catúr-as. I. catúr-bhis. D. catúr-bhyas. G. catur-ṇām.  


106. The cardinals from five to nineteen, though used adjectivally, do not distinguish gender and take no ending in the N.A. They also have in common the peculiarity of accenting a before the consonant terminations and the final syllable in the G.  

a. The forms of sāṣ six occurring in the Saṃhitās are:  

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

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

1 Like san-nām, the G. of sāṣ, which, however, does not seem to occur in any of the Saṃhitās.  
2 With accent on the final syllable like the G. of pāṇca, &c.  
3 Except aṣṭā and aṣṭāu which are N. A. dual forms.  
4 Except aṣṭā, which acccents the terminations.  
5 Meaning probably the two tetrads (perhaps with reference to the fingers of the two hands).  
6 aṣṭā is the stem used as the first member of compounds in the RV., but aṣṭa begins to be used in the AV.
The cardinals for the decades from twenty to ninety with their compounds are f. substantives, nearly always inflected in the sing. and according to the declension of the stem final; e.g. N. viṃśatí-s. A. viṃśatí-m. I. viṃśaty-ā. N. triṃśat. A. triṃśat-am. I. triṃśat-ā. L. triṃśat-i. If the sense requires it these numerals may be used in the pl.; e.g. nava navatīs nine nineties; navānām navatīnām of nine nineties.

śatā hundred and sahāsra thousand are neuters, which may be declined in all numbers; e.g. dvē satē two hundred; saptā satāni seven hundred; tri sahāsrāni three thousand.

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

Ordinals.

The ordinals, being all adjectives ending in a, are declined in the m. and n. like priyā. The f. is formed with i (declined like devī) except in the first four, which take ā.

The ordinals from first to tenth are formed with various suffixes, viz. (t)īya, tha, thama, ma. The formation
of the first four is somewhat irregular. The stems of the ordinals from eleventh to nineteenth differ from those of the corresponding cardinals only in being accented on the final syllable; their inflexion differs from that of the latter in following priya. Thus ekādaśa eleventh forms the cases: m. s. A. ekādaśa-m. Pl. N. ekādaśāsas. A. ekādaśān. I. ekādaśāis.

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

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

1st pra-thamā,³ f. ā.⁴
2nd dvi-t-īya,⁵ f. ā.
3rd trt-īya,⁶ f. ā (Lat. tert-iu-s).

\[
\begin{align*}
\text{tur-īya,} & \quad f. ā (\text{for catur-īya through k-tur-īya).} \\
\text{catur-thā,} & \quad f. ī (\text{Lat. quartu-s).} \\
\end{align*}
\]

5th pańca-mā, f. ī.
6th śaś-thā (Lat. sex-tu-s).
7th saptā-tha.
8th aṣṭa-mā.
9th nava-mā.
10th daśa-mā (Lat. deci-mu-s).

¹ Only about three examples of this formation have been noted in the Sāmhitās, and four in the Brāhmaṇas.
² Sahasra-tamā has been noted in B. only.
³ Probably for pra-tamā foremost, the th being due to the influence of catur-thā, &c.
⁴ Both prathamā and trtīyā have one case-form each according to the pronominal declension in the AV.: G. prathamāsyāṃ and L. tṛṭi-yasyāṃ.
⁵ From an older dvi-tā second.
⁶ From an older tr-tā third.
⁷ When used in the fractional sense of one-fourth accented on the first syllable: tūriya (AV.); similarly in B. cāturtha one-fourth, tṛtīya one-third.
<table>
<thead>
<tr>
<th>Ordinal</th>
<th>Numeral Derivative</th>
</tr>
</thead>
<tbody>
<tr>
<td>11th</td>
<td>ekā-daśā.</td>
</tr>
<tr>
<td>21st</td>
<td>eka-viṃśā.</td>
</tr>
<tr>
<td>34th</td>
<td>catus-triṃśā (B.).</td>
</tr>
<tr>
<td>40th</td>
<td>catvāriṃśā.</td>
</tr>
<tr>
<td>48th</td>
<td>aṣṭā-catvāriṃśā.</td>
</tr>
<tr>
<td>52nd</td>
<td>dvā-paṇcāśā (B.).</td>
</tr>
<tr>
<td>61st</td>
<td>eka-śaś-ṭā (B.).</td>
</tr>
<tr>
<td>100th</td>
<td>sata-tamā.</td>
</tr>
<tr>
<td>1000th</td>
<td>sahasra-tamā (B.).</td>
</tr>
</tbody>
</table>

**Numeral Derivatives.**

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

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

b. Adverbs of manner formed with the suffix dhā: dvi-dhā in two ways or parts, trí-dhā and tre-dhā, catur-dhā, paṇca-dhā, sō-dhā, sapta-dhā, aṣṭa-dhā, nava-dhā, sahasra-dhā.

c. A few multiplicative adjectives derived with the suffixes a, taya, vaya meaning -fold: tray-ā threefold, dvay-ā twofold; dāśa-taya tenfold; cātur-vaya fourfold.

**PRONOUNS**

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

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

### SINGULAR.

<table>
<thead>
<tr>
<th>N. ah-ám</th>
<th>tv-ám</th>
<th>vay-ám</th>
<th>yú-ý-ám</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. má-y-ā</td>
<td>tvá</td>
<td>asmá-bhis</td>
<td>tvá-y-ā</td>
</tr>
<tr>
<td>A. mám</td>
<td>tv-áminttvá</td>
<td>asmán</td>
<td>yuśmán</td>
</tr>
<tr>
<td>D. má-hyan</td>
<td>tú-bhyam</td>
<td>asmá-bhyam</td>
<td>yuśmá-bhyam</td>
</tr>
<tr>
<td>Ab. mád</td>
<td>tvád</td>
<td>asmád</td>
<td>yuśmád</td>
</tr>
<tr>
<td>G. má-ma</td>
<td>táva</td>
<td>asmáka-m</td>
<td>yuśmáka-m</td>
</tr>
<tr>
<td>L. má-y-i</td>
<td>tvé²</td>
<td>asmá-su</td>
<td>yuśmé</td>
</tr>
</tbody>
</table>

### PLURAL.

<table>
<thead>
<tr>
<th>N. tu</th>
<th>vay</th>
<th>yuś</th>
</tr>
</thead>
<tbody>
<tr>
<td>A. theetvám</td>
<td>asmán</td>
<td>yuśmán</td>
</tr>
<tr>
<td>I. tvá</td>
<td>asmá-bhis</td>
<td>us</td>
</tr>
<tr>
<td>D. tú-bhyam</td>
<td>asmá-bhyam</td>
<td>us</td>
</tr>
<tr>
<td>Ab. tvád</td>
<td>asmád</td>
<td>us</td>
</tr>
<tr>
<td>G. táva</td>
<td>asmáka-m</td>
<td>us</td>
</tr>
<tr>
<td>L. tvé²</td>
<td>asmá-su</td>
<td>us</td>
</tr>
</tbody>
</table>

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1 Cp. Lat. *mihi* and *tibi*.
2 Only this, the normal form (=tvá-i), is found in the RV. The irregular tváyi appears in the later Samhitás.
3 asmán and yuśmán are new formations according to the nominal declension. The stems are compounds of the pronominal elements a+sma and yu+sma. The VS. twice has the distinctly f. new formation yuśmás.
4 asmákam and yuśmákam are properly the A. n. s. of the possessives asmáka *our*, yuśmáka *your*.
5 asmásu is a new formation following the analogy of asmábhísh.
6 asmé is also used as D.
7 Changed from original yuś-ámt by the influence of vay-ámt.
Dual. N. vām ¹ and āvām (SB.) we two. A. āvām ² (SB.) us two. Ab. āvā-bhyām (K.) and āvād (TS.) from us two. G. āvāy-os (SB.) of us two.

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

a. The following unaccented forms, inadmissible at the beginning of a sentence, are also used: Sing. A. mā, tvā. D.G. me ⁴ (Gk. με), te ⁴ (Gk. τε). Du. A.D.G. nau (Gk. νοι), vām. Pl. A.D.G. nas (Lat. nōs), vas (Lat. vōs).

b. The usual stems of these pronouns used in derivation or as first member of compounds are: ma, asma; tvā, yuva, yuṣma; thus asma-drūh hating us; tvā-yata presented by thee; yuva-yū desiring you two; yuṣma-yānt desiring you. But the forms mad, asmad, tvad occur a few times as first member of compounds; thus māt-kṛta done by me; asmāt-sakhi having us as companions; tvād-yoni derived from thee.

B. Demonstrative Pronouns.

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

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

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

¹ vām (probably abbreviated for āvām), occurring once in the RV., seems to be the only N. du. form found in the Samhitās.
² The N. āvām (SB.) and A. āvām (K. SB.) seem to have been the normal forms judging by yuvām and yuvām.
³ yuv-ōs occurs in the RV., yuvāy-os in the TS.
⁴ me and te, originally L., have come to be used as D. and G.
**Singular.**

<table>
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<tr>
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<tbody>
<tr>
<td>N.</td>
<td>sá-s¹</td>
<td>tá-d</td>
<td>sá</td>
</tr>
<tr>
<td>A.</td>
<td>tá-m²</td>
<td>tá-d</td>
<td>tá-m</td>
</tr>
<tr>
<td>I.</td>
<td>téná³</td>
<td>tá-y-ā</td>
<td>téná</td>
</tr>
<tr>
<td>D.</td>
<td>tá-smai⁴</td>
<td>tá-syai⁴</td>
<td>tén-bhis, táis tá-bhis</td>
</tr>
<tr>
<td>Ab.</td>
<td>tá-smād⁵</td>
<td>tá-syās</td>
<td>tá-bhyas</td>
</tr>
<tr>
<td>G.</td>
<td>tá-sya⁶</td>
<td>tá-syās</td>
<td>té-s-ām⁸</td>
</tr>
<tr>
<td>L.</td>
<td>tá-smin⁷</td>
<td>tá-syām</td>
<td>tás-su</td>
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**Plural.**

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<tbody>
<tr>
<td></td>
<td>té (rói)</td>
<td>tá</td>
<td>tá-s</td>
</tr>
<tr>
<td></td>
<td>and</td>
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<tr>
<td>I.</td>
<td>téná</td>
<td>tání</td>
<td>tá-s</td>
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<tr>
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<td>(rói)</td>
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<tr>
<td>D.</td>
<td>tá-bhyas</td>
<td>tá-bhyas</td>
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<tr>
<td>Ab.</td>
<td>tá-syās</td>
<td>tá-syās</td>
<td></td>
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<tr>
<td>G.</td>
<td>té-s-ām⁸</td>
<td>tá-s-ām⁹</td>
<td></td>
</tr>
<tr>
<td>L.</td>
<td>tás-su</td>
<td>tá-su</td>
<td></td>
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</tbody>
</table>

**Dual.**

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

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

b. There are three other demonstratives derived from tá:

1. e-tá¹⁰ this here is inflected exactly like tá. The forms that occur are:

---

¹ On the Sandhi of sás cp. 48; sá, sá, tá-d = Gk. ô, ṇ, ró; Gothic sa, só, that-a (Eng. that, Lat. is-tud).
² tá-m, tá-m, tá-d = Gk. ró-v, ró-v, ró.
³ Sometimes ténā.
⁴ These forms have the normal ending e: = tásmā-e, tásyā-e. In B. tásyai is substituted for the G. tásyās.
⁵ The Chāndogya Upaniṣad once has sasmād.
⁶ Homeric Gk. róio (for tósio).
⁷ sásmin occurs nine times in the RV., tásmin twenty-two times.
⁸ Cp. Lat. is-tūrum.
⁹ Gk. táov (for ráov), cp. Lat. is-tārum.
¹⁰ The stem used in derivation and composition is eta; e. g. etā-vant so great, etā-drś such. In B. etad is sometimes thus used: etad-dā giving this, etan-māya consisting of this.
2. tyá is derived from tá with the suffix ya and means that. It is common in the RV., but rare in the later Samhitás. Unlike tá it is used adjectivally only, hardly ever occurring without its substantive. It never begins a sentence except when followed by the particles u, cid, nú, or sú.

The forms occurring are:


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

a. simá seems to have the sense of an emphatic demonstrative. The forms occurring are: Sing. N. simás. V. síma. D. simásmai (n.). Ab. simásmád. Pl. simé.

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

---

1 It is also found a few times in B.
2 See 48, note 3.
3 It is generally given the meaning of every, all, but the above is the more probable sense.
roots i (which nearly always has a double ending) and a¹ are employed, the former in the N. (except the m. s.) and A., the latter in all the other cases. The A. s. m. f. starts from i-m (the A. of i), which appears in the du. and pl. also, so that all these cases have the appearance of being formed from a stem imá.²

**Singular.**

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<tbody>
<tr>
<td>N.</td>
<td>a-y-ám</td>
<td>i-d-ám</td>
<td>i-y-ám</td>
<td>i-m-é</td>
<td>(i-m-á)</td>
</tr>
<tr>
<td>A.</td>
<td>im-ám³</td>
<td>i-d-ám</td>
<td>i-m-ám</td>
<td>i-m-án</td>
<td>(i-m-áni)</td>
</tr>
<tr>
<td>I.</td>
<td>e-ná⁴</td>
<td>a-y-á⁷</td>
<td>e-bhís</td>
<td>å-bhís</td>
<td></td>
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<tr>
<td>D.</td>
<td>a-smáí</td>
<td>a-syáí</td>
<td>e-bhyás</td>
<td>å-bhyás</td>
<td></td>
</tr>
<tr>
<td>Ab.</td>
<td>a-smád⁵</td>
<td>a-syás</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>G.</td>
<td>a-syá⁶</td>
<td>a-syás</td>
<td>e-s-ám</td>
<td>å-s-ám</td>
<td></td>
</tr>
<tr>
<td>L.</td>
<td>a-smín</td>
<td>a-syám</td>
<td>e-śú</td>
<td>å-sú</td>
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**Plural.**

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<tbody>
<tr>
<td>N.</td>
<td>a-y-ám</td>
<td>i-d-ám</td>
</tr>
<tr>
<td>A.</td>
<td>im-ám</td>
<td>i-d-ám</td>
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<tr>
<td>I.</td>
<td>e-ná⁴</td>
<td>a-y-á⁷</td>
</tr>
<tr>
<td>D.</td>
<td>a-smáí</td>
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<td>G.</td>
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<td>a-syás</td>
</tr>
<tr>
<td>L.</td>
<td>a-smín</td>
<td>a-syám</td>
</tr>
</tbody>
</table>

**Dual.**

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

¹ These two roots are frequently used in derivation; e.g. á-tra here, á-tha then; i-dá now, i-há here, i-tara other.
² From this stem is formed the adverb imá-thá thus.
³ Here i-m is the A. of i, from which is also formed the A. f. i-m and the n. i-d, both used as particles.
⁴ Also twice ená. ená and the remaining oblique cases, when used as nouns and unemphatic, may lose their accent.
⁵ The Ab., according to the nominal declension, åd is used as a conjunction.
⁶ Both asya and asmai may be accented ásysa and ásmai when emphatic at the beginning of a Páda. The form imásya occurs once in the RV. instead of asyá; and imasmai in the AA. for asmai.
⁷ Instead of ayá the form anáyá occurs twice in the RV.: it is the only form from ana found in the Sámshitás.
112. The demonstrative corresponding to ayám employed to express remoteness in the sense of *that* *there*, *you*, and having in the N. s. the curious forms m. f. a-s-áu, n. a-d-ás, uses throughout its inflexion the root *a*, but always in an extended form. The fundamental stem used in every case (except the N. s.) is a-m A. m. of *a*. This is extended by the addition of the particle u to amu,\(^1\) which appears throughout the sing. (with ü in A. f.) except the N. In the pl. amú is the f. and amí the m. stem (except the A.).

The forms occurring are:

m. Sing. N. a-sáu.\(^2\) A. a-m-ú-m. I. amú-n-á. D. amú-
smai. Ab. amú-smád. G. amú-śya.\(^3\) L. amú-śmin.—
f. Sing. N. a-sáu.\(^2\) A. a-m-ú-m. I. amu-y-á.\(^4\) D. amú-
śyai. G. amú-śyás.—Du. N. amú.—Pl. N. amú-s.
A. amú-s.

n. Sing. N. a-d-ás.\(^5\) Pl. N. amú.

\(a\). The unaccented defective pronoun of the third person e-na\(^6\) (*he, she, it*) is declined in the A. of all numbers, besides the I. s. and the G. du.

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

I. sing. enena. G. du. en-os (RV.), enay-os (AV.).

\(a\). Another unaccented demonstrative pronoun restricted to the RV. (excepting one form in the AV. and the TS.) is tvā meaning *one, many*

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\(^{1}\) This stem is used in derivation; e.g. amú-tas *thence*, amú-tra *there*, amú-thá *thus* (B.).

\(^{2}\) Here the pronominal root *a* seems to be compounded with sa extended by the particle u: a-sá-u and a-sá-u.

\(^{3}\) This is the only example of *śya* being added to any but an *a* stem.

\(^{4}\) Used adverbially, with shifted accent.

\(^{5}\) Here the neuter a-d of the pronominal root *a* is extended with the suffix *as*.

\(^{6}\) Here we have the same e (L. of *a*) as in *ē-ka* *one*, e-vá *thus*.  

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

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

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

γ. The pronoun āma this occurs only once in the AV. (also in the AB.) in the formula āme 'hām asmi this am I.

C. Interrogative Pronoun.

113. The interrogative kā who? which? what? used as both substantive and adjective, is inflected exactly like tā, excepting the alternative neuter form kī-m, which instead of the pronominal d has the nominal m (never elsewhere attached to a stem in i). The forms occurring are:


n. Sing. N.A. kā-d and kī-m.—Pl. N. kā and kāni.

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

As first member of a compound kād occurs twice: kat-payā greatly swelling, kād-artha having what purpose? kim is similarly used a few times in the later Samhitās and the Brāhmana; e.g. kim-kaṇa servant.

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

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1 From this pronoun are derived the I. and Ab. adverbs (with shifted accent) amā at home and amād from near.
2 The N. s.m. is preserved as a petrified form in nā-ki-s and mā-ki-s no one, nothing.
3 The relative frequency of kā-d and kī-m is in the RV. as two to three.
D. Relative Pronoun.

114. The relative pronoun 

\[ \text{yá who, which, what} \]

is declined exactly like 

\[ \text{tá}. \]

The forms occurring are:

\begin{itemize}
  \item m. Sing. N. 
  \item A. 
  \item I. yénā\(^1\) and yéna. 
  \item D. yá-
  \item smai. 
  \item Ab. yá-smād.\(^2\) 
  \item G. yá-sya. 
  \item L. yá-smin.
  \item Du. N. yá, yáu. 
  \item D. yá-bhyām. 
  \item G. yá-y-os. 
  \item L. yá-y-os and y-ós.\(^3\)
\end{itemize}

\begin{itemize}
  \item Pl. N. yé. 
  \item A. yán. 
  \item I. yé-bhis and yáis. 
  \item D. yé-bhyas.
  \item G. yé-ś-ām. 
  \item L. yé-sū.
\end{itemize}

\begin{itemize}
  \item f. Sing. N. yá. 
  \item A. yá-m. 
  \item I. yá-y-ā. 
  \item G. yá-syās.
  \item L. yá-syām.
\end{itemize}

\begin{itemize}
  \item Du. N. yé. 
  \item G.L. yá-y-os.
  \item Pl. N. yá-s. 
  \item A. yá-s. 
  \item I. yá-bhis. 
  \item D. yá-bhyas. 
  \item G. yá-s-ām. 
  \item L. yá-su.
\end{itemize}

\begin{itemize}
  \item n. N.A. Sing. yá-d. 
  \item Du. yé. 
  \item Pl. yá, yáni.
\end{itemize}

\textit{a.} The stem of yá is used to form derivatives; e.g. yá-thā \textit{as}. 

It also appears as first member of a compound in yá-dēś \textit{which like}. 

The neuter yád is also once used thus in the RV. : yat-kāma desiring \textit{what}; 

and a few times later, as yad-devatyā having \textit{what deity} (K.), yat-kārīn doing \textit{what} (SB.).

\textit{b.} A form of the relative extended with the diminutive suffix ka, 

\textit{ya-kā who}, occurs only in the sing. N. m. ya-kā-s, f. ya-kā, and the pl. 

N. m. ya-kē.

E. Reflexive Pronouns.

115. \textit{a.} The reflexive indeclinable substantive sva-y-ām \(^4\) 

\textit{self} is properly used as a N. referring to all three persons. 

Sometimes, however, its N. nature being forgotten, it is

\footnotesize

\(^1\) yénā is twice as common in the RV. as yéna, but the Pada text always reads yéna.

\(^2\) The Ab., formed according to the nominal declension, yád is used as a conjunction.

\(^3\) y-ós for yá-y-os like yuv-ós for yuvā-y-os (p. 105, note 3).

\(^4\) Derived from svá with suffix am and interposed y (like a-y-ām from a).
used as an A.; e.g. áyuji svayám dhurí I have yoked myself to the pole; or as agreeing in sense with another case. It occasionally means spontaneously.

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

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

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


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

a. As first member of compounds svá several times appears in the substantive (as well as the adj.) sense; e.g. svá-yukta self-yoked. svayám is similarly used in the Samhitás; e.g. svayam-já self-born.

F. Possessive Pronouns.

116. Possessive pronouns are rare because the G. of the personal pronoun is generally used to express the sense which they convey.
a. The possessives of the first person are máma-ka and máma-ká₁ my and asmá-ka our. The forms occurring are:
Sing. N. m. mámakā-s. n. mámakā-m. Pl. G. mámakā-nām.
Sing. N.A. n. asmáka-m.² I. asmákena. Pl. N. m. asmákāsas. I. asmáke-bhis.

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

b. The possessives of the second person are tāva-ká₈ thy (only D. pl. tāvakēbhyas), tvā thy (only I. pl. f. tvá-bhis), and yuṣmá-ka your. Of the latter, three forms occur: I. s. m. yuṣmákena, pl. f. yuṣmákā-bhis, and the N.A. n. yuṣmákam used as the G. pl. of the second personal pronoun = of you.

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

G. Pronominal Compounds and Derivatives.

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

₁ Both formed from the G. of the personal pronoun máma. There also occurs once in the RV. the derivative má-k-īna my.
² The VS. has once the N. s. āsmākā-s our formed like mámakā beside mámakā.
₃ Formed from the G. tāva.
⁴ In the Brāhmaṇas (SB.) -drśa begins to appear: i-drśa, tā-drśa, yā-drśa.
⁵ N. s. m. kī-dṛśu.
⁶ With the very anomalous L. s. yāḍṛśāmin.
a. With the suffix -ka, conveying a diminutive or contemptuous meaning, very rarely used derivatives are formed from the pronouns ta, ya, sa, and asau: ta-ká that little (110. 3), yá-ka who, which (114 b), sa-ká (only N. s. f. sa-ká), asakáu N. s. f. that little (VS.).

b. With the comparative suffix -tara derivatives are formed from i, ká, ya, and with the superlative suffix -tama from the latter two (cp. 120): i-tara other, ka-tará which of two? ya-tará who or which of two; ka-tamá who or which of many? ya-tamá who or which of many.

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

b. With yant expressing the quantitative meaning of much derivatives are formed from i and ki: i-yant so much: n. s. N. íyat, pl. íyánti; f. s. D. iyatyai; ki-yant how much?: sing. N. n. kiyat; f. kíyatí. D. m. kíyate. L. kíyáti (for kíyati).

c. With vant are formed derivatives from personal pronouns with the sense of like, attached to; and from others in the quantitative sense of great; thus tvá-vant like thee, má-vant like me, yuvá-vant devoted to you two (only D. yuvávate); yuşmá-vant belonging to you (only L. pl. yuşmávatsu); étá-vant and tá-vant so great; yá-vant as great; í-vant so great (s. N. n. ívat. D. m. n. Ívate. G. ívatas; pl. A. m. ívatas); ki-vant how far? (G. s. kívatas).

Indefinite Pronouns.

119. a. The only simple pronoun which has an undoubtedly indefinite sense is sama (unaccented) any, every. The six forms that occur are: m. s. A. samam. D. samasmai. Ab. samasmād. G. samasya. L. samasmin. Pl. N. same.
b. Compound indefinite pronouns are formed by combining the particles ca, cana, or cid with the interrogative ká; thus káś ca any, any one; káś caná any one soever, every; káś cid any, some; any one, some one.

Pronominal Adjectives.

120. Several adjectives derived from or allied in meaning to pronouns, follow the pronominal declension (110) altogether or in part.

a. The adjectives that strictly adhere to the pronominal type of inflexion are anyá other and the derivatives formed with tara and tama from ká and yá. The specifically pronominal cases of the latter that have been met with are:

Sing. N. n. katará-d, yatará-d; katamá-d, yatamá-d. D. katamá-smai. G. f. katamá-syās. L. f. yatamá-syām. Pl. N. m. katamé, yatamé, yataré (K.). From itara occur in the Kāḍhaka Saṁhitā m. D. s. itarasmái and N. pl. itare. The forms of anyá that occur are:


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

Sing. D. viśvasmai.1 Ab. viśvasmād.1 L. viśvasmin.1
Pl. N. víṣve. G. m. víṣvesām. f. víṣvāsām; but sing. N. n. víṣvam.
Sing. D. m. sárvasmāi. f. sárvasyai. Ab. m. sárvasmād.
Pl. m. N. sārve. G. sárvesām. f. sárvāsām; but sing. N. n. sārvam.
Sing. G. f. ékasyās. L. m. ékasmin.1 Pl. N. m. éke; but sing. N. n. ékam.

c. More than a dozen other adjectives, having pronominal affinities in form or meaning, occasionally have pronominal case-forms (but always m instead of d in the N.A. s. n.):
1. Eight adjectives formed with the comparative suffixes -tara and -ra, and the superlative suffix -ma: út-tara higher, later:
   Pl. N. m. ápare, ávare, úpare beside áparasās, āvarāsās, úparāsās and úparās.
   ava-mā lowest: L. s. f. avamāsyām.
   upa-mā highest: L. s. f. upamāsyām.
2. Five other adjectives with a comparative or pronominal sense:
   pára ulterior: sing. D. m. párasmai. Ab. m. párasmād.
   L. m. párasmin beside páre. G. f. párasyās. Pl. m. N. páre beside párasās. G. párešām.
   L. pūrvasmin (K.), f. pūrvasyām. Pl. N. m. pūrve (very common) beside pūrvāsās (very rare). G. m. pūrvesām, f. pūrvāsām.

1 The AV. once has ēke as L. sing.
nēma\(^1\) \textit{other} : sing. L. m. nēmasmin. Pl. N. m. nēme, but G. nemānām (unaccented).

svā \textit{own} (116c), otherwise following the nominal declension, has once sing. G. f. svāsyās and once L. n. svāsmīn.

samānā \textit{similar, common} has once sing. Ab. n. samānāsmād beside samānād.

3. Four adjectives, numerical in form or meaning, have occasional pronominal endings: prathamā \textit{first} has the sing. G. f. prathamāsyās;\(^2\) tṛṭiya \textit{third} has sing. L. f. tṛṭiyasyāyām;\(^2\) úbhaya \textit{of both kinds} has pl. m. G. úbhayēśām and N. úbhaye beside úbhayāsas and úbhayās;\(^3\) kévala \textit{exclusive} has once pl. N. m. kévale.

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121. Vedic verbs are inflected in two voices, active and middle. The middle forms may be employed in a passive sense, except in the present system, which has a special passive stem inflected with the middle endings. Some verbs are conjugated in both active and middle, e.g. kṛṇo-\textit{ti} and kṛṇu-\textit{tē} \textit{makes}; others in one voice only, e.g. ās-\textit{ti} \textit{is}; others partly in one, partly in the other; e.g. vārta-\textit{te} \textit{turns}, but perfect va-vārta-\textit{a} \textit{has turned}.

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

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\(^{1}\) Perhaps from nā+ ima \textit{not this}.

\(^{2}\) Cp. 107, note 4.

\(^{3}\) úbhā \textit{both} is declined in the Du. only: N.A. m. ubhā, f. ubhē. I. ubhābhīyām. G. ubhāyovs.
with three persons in each (except the imperative in which the first persons are wanting).

122. There are five tenses in ordinary use, the present, the imperfect, the perfect, the aorist, and the future. The terms imperfect, perfect, aorist are here used in a purely formal sense, that is, as corresponding in formation to the Greek tenses bearing those names. No Vedic tense has an imperfect meaning, while the perfect sense is generally expressed by the aorist.

a. Besides the indicative there are four moods, the subjunctive, the injunctive, the optative, and the imperative, all of which are formed from the stems of the present, the perfect, and the aorist. The imperfect has no moods; and the only modal form occurring in the future is the unique subjunctive kariṣyās from kr make.

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

The subj. adds a to the indicative stem: when the latter distinguishes a strong and a weak stem, the a is attached to the former, while it coalesces to ā with the final of a stems. Thus the pr. subj. stem of duh milk is dōh-a, of yuj join yunāj-a, but of bhū be bhāvā.

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

The inj. is identical in form with an unaugmented past tense (impf., aor., plup.). It is very common in the RV., but has almost disappeared from the Brāhmaṇas, except when used with the prohibitive particle mā.

The impv. has no modal affix, adding its endings direct to the tense stem; e. g. 2. s. pr. vid-dhī know, pf. mumug-dhī release, aor. śru-dhī hear. In the 2. 3. du. and 2. pl. act. and mid. (ending in tam, tām; āthām, ātām; ta; dhvam) it is identical with the inj.

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

c. There are also gerunds, which are stereotyped cases (chiefly instrumentals) of verbal nouns and having the value of indeclinable active participles with a prevailingly past sense; e.g. gatvī and gatvāya having gone.

d. There are about a dozen differently formed types of infinitives, which are cases of verbal nouns made directly or with a suffix from the root, and hardly ever connected with a tense stem; e.g. ādha-ām to kindle; gān-tavāi to go.

The Present System.

123. While the perfect, aorist, and future tenses add the endings directly (or after inserting a sibilant) to the root, the present group (that is, the present with its moods and participles, and the imperfect) forms a special stem, which is made in eight different ways by primary verbs.

The Eight Classes.

124. These eight classes are divided into two conjugations. In the first, which comprises the first, fourth, and sixth classes, the present stem ends in a and remains unchanged throughout (like the a declension). The secondary conjugations in a (desideratives, intensives, causatives, denominatives) as well as the future follow this conjugation in their inflexion. The second or graded conjugation is characterized by shift of accent between stem and ending, accompanied by vowel gradation. It comprises the remaining five classes, in which the terminations are added directly to the final of the root or to the (graded) suffixes no or nā, and the stem is changeable, being either strong or weak.
A. First Conjugation.

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

2. The sixth or Tud class adds an accented á to the root, which being unaccented has no Guṇa. Before this a final ɪ̂ is changed to ɪr.

3. The fourth or Div class adds ya to the last letter of the root, which is accented;¹ e.g. nah bind: nāḥ-ya; div play: dúv-ya (cp. 15, 1 c).

B. Second Conjugation.

126. The strong forms are:
1. The singular present and imperfect active;
2. The whole subjunctive;
3. The third person singular imperative active.
In these forms the vowel of the root or of the affix, being accented, is strengthened; while in the weak forms it is reduced because the terminations are accented.

a. In the ninth class the accented form of the affix is nā, the unaccented nī or n; in the seventh they are respectively nā and n.

127. 1. The second or root class adds the terminations directly to the root (in the subjunctive and optative with the intervening modal suffix). The radical vowel in the strong forms is accented² and takes Guṇa if possible (125, 1);

¹ The weak form in some instances assumed by the root points to the ya having originally been accented (cp. 183 B 1).
² Except in the augmented (128 c) imperfect singular because the augment is invariably accented.
127]

FORMATION OF PRESENT STEM 121

e. g. from i go: sing. 1. é-mi, é-śi, é-ti; dvīṣ hate: dvēś-mi, dvēk-śi, dvēś-ṭi.

2. The third or reduplicating class adds the terminations directly to the reduplicated root, which in the strong forms takes Guṇa if possible. Contrary to analogy, the accent is not, in the majority of verbs belonging to this class, on the root in the strong forms, but on the reduplicative syllable (which is also accented in the 3. pl. act. and mid.).

Thus hu sacrifice: Sing. 1. ju-hō-mi, pl. 1. ju-hu-mās; bhṛ bear: Sing. 1. bí-bhar-mi, pl. 1. bibhr-mās, 3. bí-bhr-āti.

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

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

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

5. The ninth or nā class adds to the root in the strong forms the accented syllable nā, which in the weak forms is reduced to nī before consonants and n before vowels. The root shows a tendency to be weakened. Thus grāḥh seize: grbḥ-ṇā-mi, pl. 1. grbṭ-ṇī-māsi and grbḥ-ṇī-mās, 3. grbḥ-ṇ-ānti.

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

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

3 The u is dropped before the m of the 1. pl. ind. act. and mid.
The Augment.

128. The imperfect, pluperfect, aorist, and conditional generally prefix to the stem the accented syllable a which gives to those forms the sense of past time.

a. This augment sometimes appears lengthened before the n, y, r, v of seven or eight roots: aor. á-naṭ (naṣ attain); impf. á-yunak, aor. á-yukta, á-yukṣātām (yuj join); impf. á-riṇak and aor. á-raik (ric leave); aor. á-var (vr cover); impf. á-vṛṇi (vr choose); impf. á-vṛṇak (vrj turn), impf. á-vidhyat (vyadh wound).

b. The augment contracts with the initial vowels i, u, r to the Vṛddhi vowels ai, au, är; e.g. áichat impf. of is wish; áunat impf. of ud wet; ár-ta (Gk. ὧρ-το) 3. s. aor. mid. of ṅ go.

c. The augment is very often dropped: this is doubtless a survival from the time when it was an independent particle that could be dispensed with if the past sense was clear from the context. In the RV. the unaugmented forms of past tenses are much more than half as numerous as the augmented ones. In sense the forms that drop the augment are either indicative or injunctive, these being about equal in number in the RV. About one-third of the injunctives in the RV. are used with the prohibitive particle mā (Gk. μῆ). In the AV. nearly all the unaugmented forms are injunctives, of which four-fifths are used with mā.

Reduplication.

129. Five verbal formations take reduplication: the present stem of the third conjugational class, the perfect (with the pluperfect), one kind of aorist, the desiderative, and the intensive. Each of these has certain peculiarities, which must be treated separately under the special rules of reduplication (130, 135, 149, 170, 173). Common to all are the following:
General Rules of Reduplication.

1. The first syllable of a root (i.e. that portion of it which ends with a vowel)\(^1\) is reduplicated; e.g. budḥ perceive: bu-budḥ.

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

3. Gutturals are represented by the corresponding palatals,\(^2\) h by j; e.g. gam go: ja-gam; khan dig: ca-khan; han smile: ja-ghan.

4. If the root begins with more than one consonant, the first only is reduplicated; e.g. kram stride: ca-kram.

5. If a root begins with a sibilant followed by a hard consonant, the latter is reduplicated; e.g. sṭhā stand: ta-sṭhā; skand leap: ca-skand. But svaj embrace: sa-svaj (v is soft); smi smile: si-smi (m is soft).

6. If the radical vowel, whether final or medial, is long, it is shortened in the reduplicative syllable;\(^3\) e.g. dā give: da-dā; rādh succeed: ra-rādh.

Special Rule of Reduplication for the Third Class.

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

a. Thirteen roots also reduplicate ā with i,\(^4\) while nine do so with a.

---

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

\(^2\) There are some exceptions to this rule in the reduplication of intensives (178, 3).

\(^3\) This rule does not apply to intensives (178), nor for the most part to the reduplicated aorist (149, 2), and in the reduplicated perfect it is subject to numerous exceptions (139, 9).

\(^4\) Three of these, pā drink; sṭhā stand, han slay, have permanently gone over to the a conjugation, while ghrā smell is beginning to do so.
Terminations.

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

The following distinctions between the two conjugations should be noted. In the first or a conjugation (as in the a declension) the accent is never on the terminations, but always on the same syllable of the stem (the root in the first and fourth, the affix in the sixth class), which therefore remains unchanged. On the other hand, in the second conjugation (as in the declension of changeable stems) the accent falls on the strong stem, which is reduced in the weak forms by the shifting of the accent to the endings. In the second conjugation therefore the endings are accented except in the strong forms (126). The same applies to the unaugmented imperfect (128).

¹ That is, i coalescing with the final a of the stem; e.g. bháv-e =bháva-ī.
² That is, the modal affix shows vowel gradation (5 6).
### Active.

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<thead>
<tr>
<th></th>
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<tbody>
<tr>
<td>1st conj.</td>
<td>2nd conj.</td>
<td></td>
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</tr>
<tr>
<td>1. mi¹</td>
<td>(a)-m⁵</td>
<td>īyam⁸</td>
<td>yām</td>
<td>āni, ā</td>
</tr>
<tr>
<td>2. si</td>
<td>s</td>
<td>īs</td>
<td>yās</td>
<td>a-si, a-s</td>
</tr>
<tr>
<td>3. ti</td>
<td>t</td>
<td>īt</td>
<td>yāt</td>
<td>a-ti, a-t</td>
</tr>
<tr>
<td>1. vas¹</td>
<td>va¹</td>
<td>īva</td>
<td>yāva</td>
<td>ā-va</td>
</tr>
<tr>
<td>2. thas</td>
<td>tam</td>
<td>ītam</td>
<td>yātam</td>
<td>a-thas</td>
</tr>
<tr>
<td>3. tas</td>
<td>tām</td>
<td>ītām</td>
<td>yātām</td>
<td>a-tas</td>
</tr>
<tr>
<td>1. mas², mas¹</td>
<td>ma¹</td>
<td>ima</td>
<td>yāma</td>
<td>ā-ma</td>
</tr>
<tr>
<td>2. tha, thana³</td>
<td>ta, tana⁶</td>
<td>īta</td>
<td>yāta</td>
<td>a-tha</td>
</tr>
<tr>
<td>3. (a)-nti⁴</td>
<td>(a)-n, ur⁷</td>
<td>īyur</td>
<td>yūr</td>
<td>a-n</td>
</tr>
</tbody>
</table>

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

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

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

⁴ Reduplicated verbs and others treated as such drop the n in the 3. pl. ind. pr. and impv. act. In the whole second conj. the n is dropped in the 3. pl. pres. impf. impv. mid.

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

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

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

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

⁹ Verbs of the a conjugation have normally no ending in the 2. s. impv.; but they not infrequently add tāt, which occurs in B. also. In the graded conjugation dhi, hi, tāt are added to the weak stem, and āna in some verbs of the ninth class: e.g. ad-dhi, śrṇu-dhi; śrṇu-hi, puni-hi; aś-āna; vit-tāt, krṇu-tāt.

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

PRESENT.  IMPF.  OPTATIVE.  SUBJUNCTIVE.  IMPERATIVE

1. e  i  ýa  ai  —
2. se  thās  i-thās  a-se, a-sai  sva
3. te  ta  i-ta  a-te, a-tai  tām  ām

1. vahe  vahi  ī-vahi  ā-vahai  —
2. ethe  etām  āthe  aithē  etām  āthām

3. ete  etām  āte  aite  etām

1. mahe  mahi  ī-mahi  ā-mahai  ā-mahe  —
2. dhve  dhvam  ī-dhvam  a-dhvai  dhvam
3. nte  nta  āte  ata  ī-r-an  a-ntai  ntām  āntā

1 The final a of the first conjugation is lengthened before m and v.
2 This i combines with the final a of the first conjugation to e: bhāve.
3 In these forms e takes the place of the final a of the a conjugation.
4 This modal ī combines with the final a of the first conjugation to e: bhāveya, &c.
5 The RV has a-se only, the AV. and the Brāhmaṇas a-sai only.
6 The form a-te is almost exclusively used in the RV., while a-tai is the prevailing one in the AV., and the only one later.
7 The ending a-ntai occurs in B. only.
8 The form in a-nta in the a conjugation, where it is very common, e.g. bhava-nta, is an injunctive; but in the graded conjugation a subj., e.g. kṛṇav-a-nta (inj. kṛṇvata).
Paradigms.

132. Since the three classes of the first conjugation, as well as all the secondary verbs the stems of which end in a, are inflected exactly alike,¹ one paradigm will suffice for all of them. The injunctive is not given here because its forms are identical with the unaugmented imperfect. Forms of which no examples are found in the Śaṁhitās are added in square brackets.

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

*First Class: bhū be:*

**Present.**

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

**Imperfect.**

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. á-bhava-m</td>
<td>[á-bhavā-va]</td>
<td>á-bhavā-ma</td>
</tr>
<tr>
<td>2. á-bhava-s</td>
<td>á-bhava-tam</td>
<td>á-bhava-ta</td>
</tr>
<tr>
<td>3. á-bhava-t</td>
<td>á-bhava-tām</td>
<td>á-bhava-n</td>
</tr>
</tbody>
</table>

**Imperative.**

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<tr>
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</thead>
<tbody>
<tr>
<td>2. bháva</td>
<td>bháva-tam</td>
<td>bháva-ta</td>
</tr>
<tr>
<td>bháva-tāt</td>
<td></td>
<td>bháva-ta</td>
</tr>
<tr>
<td>3. bháva-tu</td>
<td>bháva-tām</td>
<td>bháva-ntu</td>
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**Subjunctive.**

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<thead>
<tr>
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</thead>
<tbody>
<tr>
<td>1. bhávā-ni</td>
<td>bhávā-va</td>
<td>bhávā-ma</td>
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<tr>
<td>bhávā</td>
<td></td>
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<tr>
<td>2. bhávā-si</td>
<td>bhávā-thas</td>
<td>bhávā-tha</td>
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<tr>
<td>bhávā-s</td>
<td></td>
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<tr>
<td>3. bhávā-ti</td>
<td>bhávā-tas</td>
<td>bhávā-n</td>
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<tr>
<td>bhávā-t</td>
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**Optative.**

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<tr>
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</thead>
<tbody>
<tr>
<td>1. bháv-eyam</td>
<td>[bháv-eva]</td>
<td>bháv-ema</td>
</tr>
<tr>
<td>2. bháv-es</td>
<td>[bháv-etam]</td>
<td>[bháv-eta]</td>
</tr>
<tr>
<td>3. bháv-et</td>
<td>bháv-etām</td>
<td>bháv-eyur</td>
</tr>
</tbody>
</table>

**Participle.**

bháv-ant, f. -ī

*Injunctive same as unaugmented imperfect*
**FIRST CONJUGATION.**

Present stem **bháv-a**.

**MIDDLE.**

Present.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
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<tbody>
<tr>
<td>bháv-e</td>
<td>bhávā-vahe</td>
<td>bhávā-mahe</td>
</tr>
<tr>
<td>bháva-se</td>
<td>bháv-ethe</td>
<td>bháva-dhve</td>
</tr>
<tr>
<td>bháva-te</td>
<td>bháv-ete</td>
<td>bháva-nte</td>
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Imperfect.

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<tbody>
<tr>
<td>á-bhav-e</td>
<td>[á-bhavā-vahi]</td>
<td>[á-bhavā-mahi]</td>
</tr>
<tr>
<td>á-bhava-thās</td>
<td>á-bhav-ethām</td>
<td>[á-bhava-dhvam]</td>
</tr>
<tr>
<td>á-bhava-ta</td>
<td>á-bhav-etām</td>
<td>á-bhava-nta</td>
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Imperative.

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<tbody>
<tr>
<td>bháva-sva</td>
<td>bháv-ethām</td>
<td>bháva-dhvam</td>
</tr>
<tr>
<td>bháva-tām</td>
<td>bháv-etām</td>
<td>bháva-ntām</td>
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Subjunctive. 📔

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<tbody>
<tr>
<td>bháv-ai</td>
<td>bhávā-vahai</td>
<td>bhávā-mahai</td>
</tr>
<tr>
<td>bhávā-se</td>
<td>bháv-aithe</td>
<td>[bhávā-dhve]</td>
</tr>
<tr>
<td>bhávā-sai (AV.)</td>
<td>bháv-aite</td>
<td>[bhávā-nte]</td>
</tr>
<tr>
<td>bhávā-te</td>
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<tr>
<td>bhávā-tai</td>
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Optative.

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<tbody>
<tr>
<td>bháv-eya</td>
<td>bháv-evahī</td>
<td>bháv-emahī</td>
</tr>
<tr>
<td>[bháv-ethās]</td>
<td>[bháv-eyāthām]</td>
<td>[bháv-edhvam]</td>
</tr>
<tr>
<td>bháv-eta</td>
<td>[bháv-eyātām]</td>
<td>[bháv-eran]</td>
</tr>
</tbody>
</table>

Participle.

bháva-māna, f. á

K
# SECOND CONJUGATION.

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

**Active.**

**Present.**

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<thead>
<tr>
<th>SINGULAR</th>
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<th>PLURAL</th>
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</thead>
<tbody>
<tr>
<td>1. é-mi</td>
<td>[i-vás]</td>
<td>i-mási</td>
</tr>
<tr>
<td>2. é-sí</td>
<td>i-thás</td>
<td>i-thá</td>
</tr>
<tr>
<td>3. é-tí</td>
<td>i-tás</td>
<td>y-ánti</td>
</tr>
</tbody>
</table>

**Imperfect.**

| 1. áy-am | [ái-va] | ái-ma |
| 2. ái-s  | ái-tam | ái-tá |
| 3. ái-t  | ái-táni | áy-an |

**Imperative.**

| 2. i-hí, | i-tám | i-tá |
| i-tát    |       | i-tána |
| 3. é-tú  | i-tám | y-ántu |

**Subjunctive.**

| 1. áy-áni | áy-á-va | áy-á-ma |
| áy-á      |        |        |
| 2. áy-a-si | áy-a-thas | áy-a-tha |
| áy-a-s    |        |        |
| 3. áy-a-ti | áy-a-tas | áy-a-n |
| áy-a-t    |        |        |

**Optative.**

| 1. i-yám | i-yá-va | i-yá-ma |
| 2. i-yá-s | i-yá-tám | i-yá-ta |
| 3. i-yá-t | i-yá-tám | i-ýúr |

**Participle.**

y-ánt, f. y-at-í
SECOND CONJUGATION.

brū speak: Present stem brav, brū.

MIDDLE.

Present.

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<thead>
<tr>
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<td>bruv-é</td>
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<td>brū-máhe</td>
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<td>brū-gé</td>
<td>bruv-áthe</td>
<td>brū-dhvé</td>
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<td>bruv-té</td>
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<td>bruv-é</td>
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Imperfect.

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<tbody>
<tr>
<td>[á-bruv-i]</td>
<td>[á-brū-vahi]</td>
<td>[á-brū-mahi]</td>
</tr>
<tr>
<td>á-brū-thās</td>
<td>[á-bruv-áthām]</td>
<td>á-brū-dhvam</td>
</tr>
<tr>
<td>á-brū-ta</td>
<td>[á-bruv-ātām]</td>
<td>á-bruv-ata</td>
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Imperative.

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<tbody>
<tr>
<td>brū-svā</td>
<td>[bruv-áthām]</td>
<td>brū-dhvām</td>
</tr>
<tr>
<td>brū-tām</td>
<td>[bruv-ātām]</td>
<td>bruv-ātām</td>
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Subjunctive.

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<tbody>
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<td>bráv-ai</td>
<td>bráv-ā-vahai</td>
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<td>bráv-a-se</td>
<td>bráv-aithe</td>
<td>[bráv-a-dhve]</td>
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<tr>
<td>bráv-a-te</td>
<td>bráv-aite</td>
<td>bráv-a-nta</td>
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Optative.

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<tbody>
<tr>
<td>bruv-ī-yā</td>
<td>[bruv-ī-vāhi]</td>
<td>bruv-ī-máhi</td>
</tr>
<tr>
<td>bruv-ī-thās</td>
<td>[bruv-ī-yāthām]</td>
<td>[bruv-ī-dhvām]</td>
</tr>
<tr>
<td>bruv-ī-tā</td>
<td>[bruv-ī-yātām]</td>
<td>[bruv-ī-rān]</td>
</tr>
</tbody>
</table>

Participle.

bruv-āṇā, f. ā
### Third Class: bhr bear

#### Active.

#### Present.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. bibhar-mi</td>
<td>bibhr-vás</td>
<td>bibhr-mási</td>
</tr>
<tr>
<td>2. bibhar-śi</td>
<td>bibhr-thás</td>
<td>bibhr-más</td>
</tr>
<tr>
<td>3. bibhar-ti</td>
<td>bibhr-tás</td>
<td>bibhr-thá</td>
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#### Imperfect.

<table>
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<tr>
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<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. á-bibhar-am</td>
<td>[á-bibhr-va]</td>
<td>á-bibhr-ma</td>
</tr>
<tr>
<td>2. á-bibhar (28)</td>
<td>á-bibhr-tam</td>
<td>á-bibhr-ta</td>
</tr>
<tr>
<td>3. á-bibhar (28)</td>
<td>á-bibhr-tām</td>
<td>á-bibhr-tana</td>
</tr>
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</table>

#### Imperative.

<table>
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<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. (bibhr-hi)</td>
<td>bibhr-tám</td>
<td>bibhr-tá</td>
</tr>
<tr>
<td></td>
<td>bibhr-tāt</td>
<td>bibhr-tāna</td>
</tr>
<tr>
<td>3. bibhar-tu</td>
<td>bibhr-tám</td>
<td>bibhr-atu</td>
</tr>
</tbody>
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#### Subjunctive.

<table>
<thead>
<tr>
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<td>[bībhar-ā-va]</td>
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<td>2. bibhar-a-s</td>
<td>bibhar-a-thas</td>
<td>[bībhar-a-tha]</td>
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<td>3. bibhar-a-t</td>
<td>[bībhar-a-tas]</td>
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#### Optative.

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<td>[bibhr-yá-tam]</td>
<td>[bibhr-yá-ta]</td>
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<td>3. bibhr-yá-t</td>
<td>bibhr-yá-tām</td>
<td>bibhr-yūr</td>
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#### Participle.

bibhr-at, f. bibhr-at-ī
Present stem bibhar, bibhṛ.

MIDDLE.

Present.

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<td>bibhṛ-máhe</td>
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<td>bibhr-śe</td>
<td>bibhṛ-āthe</td>
<td>bibhṛ-dhvé</td>
</tr>
<tr>
<td>bibhr-té</td>
<td>bibhṛ-āte</td>
<td>bibhṛ-ate</td>
</tr>
</tbody>
</table>

Imperfect.

| [á-bibhr-i]    | [á-bibhr-vahi] | [á-bibhr-mahi] |
| á-bibhr-thás    | [á-bibhr-āthām]| [á-bibhr-dhvam] |
| á-bibhr-ta      | [á-bibhr-ātām]| á-bibhr-ata    |

Imperative.

| bibhṛ-śvá       | bibhṛ-āthām   | bibhṛ-dhvām   |
| bibhṛ-tám       | [bibhṛ-ātām]  | bibhṛ-atām    |

Subjunctive.

| [bibhar-ai]     | bibhār-ā-vahai | bibhār-ā-mahai |
| bibhār-a-se      | bibhār-āithe   | bibhār-a-dhve   |
| bibhār-a-te      | bibhār-āte    | bibhār-a-nta   |

Optative.

| bibhṛ-īya       | [bibhṛ-ī-vahi]| bibhṛ-ī-mahai |
| bibhṛ-ī-thās     | [bibhṛ-ī-yāthām]| [bibhṛ-ī-dhvam] |
| bibhṛ-ī-ta       | [bibhṛ-ī-yātām]| bibhṛ-ī-ran    |

Participle.

bibhṛ-āṇa, f. ā
**Fifth Class: kr make:**

**Active.**

**Present.**

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<td>1. kr-nó-mi</td>
<td>[krñ-vás]</td>
<td>[krñ-mási]</td>
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<td>2. kr-nó-si</td>
<td>krñu-thás</td>
<td>krñu-thá</td>
</tr>
<tr>
<td>3. kr-nó-ti</td>
<td>krñu-tás</td>
<td>krñv-ánti</td>
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</table>

**Imperfect.**

| 1. á-krñav-am  | [á-krñ-va]  | [á-krñ-ma]   |
| 2. á-krño-s    | á-krñu-tam  | á-krñu-ta    |
| 3. á-krño-t    | á-krñu-tám  | á-krñv-an    |

**Imperative.**

| krñu-hi       | krñu-tám    | [krñu-tá]    |
| krñú          |             | krñó-ta      |
| krñu-tát      |             | krñó-tana    |
| [krñó-tu]     | krñu-tám    | krñv-ántu    |

**Subjunctive.**

| 1. (krñáv-ä    | krñáv-ä-va  | krñáv-ä-ma  |
| krñáv-äni     |             |              |
| 2. krñáv-a-s  | [krñáv-a-thas] | krñáv-a-tha |
| 3. krñáv-a-t  | [krñáv-a-tas] | krñáv-a-n    |

**Optative.**

| 1. krñu-yá-m  | [krñu-yá-va]  | krñu-yá-ma  |
| 2. [krñu-yá-s]| [krñu-yá-tam] | [krñu-yá-ta]|
| 3. krñu-yá-t  | [krñu-yá-tám] | [krñu-yúr]  |

**Participle.**

krñv-ánt, f. krñv-at-i
Present stem kṛ-ṇó, kṛ-ṇu.

**Middle.**

**Present.**

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<td>kṛṇv-āthe</td>
<td>[kṛṇu-dhvé]</td>
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**Imperfect.**

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<tbody>
<tr>
<td>[á-kṛṇ-v-i]</td>
<td>á-kṛṇ-vahi</td>
<td>[á-kṛṇ-mahi]</td>
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<tr>
<td>á-kṛṇu-thás</td>
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<td>á-kṛṇu-ta</td>
<td>[á-kṛṇv-ātám]</td>
<td>á-kṛṇv-ata</td>
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**Imperative.**

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<tbody>
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<td>kṛṇu-śvá</td>
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<td>kṛṇu-dhvám</td>
</tr>
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<td>kṛṇu-tám</td>
<td>[kṛṇv-ātám]</td>
<td>kṛṇv-ātám</td>
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**Subjunctive.**

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<tbody>
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<td>kṛṇáv-ā-vahai</td>
<td>kṛṇáv-ā-mahai</td>
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<tr>
<td>kṛṇáv-a-se</td>
<td>kṛṇáv-aithe</td>
<td>[kṛṇáv-a-dhvhe]</td>
</tr>
<tr>
<td>kṛṇáv-a-te</td>
<td>kṛṇáv-aite</td>
<td>kṛṇáv-a-nta</td>
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</tbody>
</table>

**Optative.**

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<tr>
<td>[kṛṇv-īyá]</td>
<td>[kṛṇv-ī-váhi]</td>
<td>[kṛṇv-ī-máhi]</td>
</tr>
<tr>
<td>[kṛṇv-ī-thás]</td>
<td>[kṛṇv-ī-yáthám]</td>
<td>[kṛṇv-ī-dhvám]</td>
</tr>
<tr>
<td>kṛṇv-ī-tá</td>
<td>[kṛṇv-ī-yátám]</td>
<td>[kṛṇv-ī-rán]</td>
</tr>
</tbody>
</table>

**Participle.**

kṛṇv-āná, f. ā
Seventh Class: yuj join:

**Active.**

**Present.**

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<th>DUAL.</th>
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<tr>
<td>1. yu-ná-j-mí</td>
<td>[yuñj-vás]</td>
<td>yuñj-más</td>
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<tr>
<td>2. yu-ná-k-śí (63, 67)</td>
<td>[yuñk-thás]</td>
<td>[yuñk-thá]</td>
</tr>
<tr>
<td>3. yu-ná-k-tí (63)</td>
<td>[yuñk-tás]</td>
<td>yuñj-ánti</td>
</tr>
</tbody>
</table>

**Imperfect.**

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

**Imperative.**

| 2. yuñ-dhí (10 a) | yuñ-tám (10 a) | yuñ-tá |
|                  |                 | yunák-ta, -tana |

| 3. yunák-tu | yuñ-tám | yuñj-ántu |

**Subjunctive.**

| 1. [yunaj-áni] | yunaj-á-va | yunaj-á-ma |
| 2. yunaj-a-s | [yunaj-a-thas] | [yunaj-a-tha] |
| 3. yunaj-a-t | yunaj-a-tas | yunaj-a-n |

**Optative.**

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

**Participle.**

yuñj-ánt, f. yuñj-at-í

MIDDLE.

Present.

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<td>[yuñj-váhe]</td>
<td>[yuñj-máhe]</td>
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<td>yuñg-dhvé</td>
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<td>yuñk-té</td>
<td>yuñj-áte</td>
<td>yuñj-áte</td>
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</table>

Imperfect.

|  á-yuñj-i ] |  á-yuñj-vahi ] |  á-yuñj-mahi ] |
|  á-yuñk-thäs ] |  á-yuñj-áthäm ] |  á-yuñg-dhvam ] |
|  á-yuñk-ta ] |  á-yuñj-átam ] |  á-yuñj-ata   |

Imperative.

yuñk-śvá (63, 67)  yuñj-áthäm  yuñg-dhvám
yuñ-tám  [yuñj-átäm]  yuñj-átäm

Subjunctive.

| yunáj-ai | yunáj-ä-vahai | yunáj-ä-mahai |
| yunáj-a-se | yunáj-aithe | yunáj-a-dhve |
| yunáj-a-te | yunáj-aite | yunáj-a-nta |

Optative.

| yuñj-ī-tá | yuñj-ī-yátäm | yuñj-ī-rán |

Participle.

yuñj-āná, f. à
### Ninth Class: grbh seize:

#### Active.

**Present.**

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<td>[grbh-ṇī-māsi]</td>
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<td>grbh-ṇī-thās</td>
<td>grbh-ṇī-thā</td>
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<td>3. grbh-ṇā-ti</td>
<td>grbh-ṇī-tās</td>
<td>grbh-ṇā-ṭān</td>
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**Imperfect.**

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<td>[á-grbh-ṇī-va]</td>
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<td>2. á-grbh-ṇā-s</td>
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<td>[á-grbh-ṇī-tām]</td>
<td>á-grbh-ṇ-an</td>
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**Imperative.**

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<td>grbh-ṇī-tām</td>
<td>grbh-ṇī-tān</td>
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<tr>
<td>(grbh-ṇī-tāt)</td>
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<tr>
<td>grbh-ānā</td>
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<tr>
<td>3. grbh-ṇā-tu</td>
<td>grbh-ṇī-tām</td>
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**Subjunctive.**

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<td>[grbh-ṇā-va]</td>
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<td>[grbh-ṇā-thās]</td>
<td>grbh-ṇā-thā</td>
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<td>3. (grbh-ṇā-t)</td>
<td>[grbh-ṇā-tās]</td>
<td>grbh-ṇā-n</td>
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**Optative.**

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<td>[grbh-ṇī-yā-tā]</td>
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<td>3. grbh-ṇī-yā-t</td>
<td>[grbh-ṇī-yā-tām]</td>
<td>[grbh-ṇī-yūr]</td>
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</table>

**Participle.**

grbh-ṇ-ānt, f. grbh-ṇ-at-i.
Present stem grbh-ṇá, grbh-ṇī, grbh-ṇ.

**MIDDLE.**

**Present.**

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<td>grbh-ṇī-máhe</td>
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<td>grbh-ṇ-śé</td>
<td>[grbh-ṇ āthe]</td>
<td>grbh-ṇī-dhvé</td>
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<tr>
<td>grbh-ṇ-ṭé</td>
<td>[grbh-ṇ-āte]</td>
<td>grbh-ṇ-āte</td>
</tr>
</tbody>
</table>

**Imperfect.**

| á-grbh-ṇ-i | [á-grbh-ṇī-vahi] | á-grbh-ṇī-mahi |
| [á-grbh-ṇī-thās] | [á-grbh-ṇ āthām] | [á-grbh-ṇī-dhvam] |
| á-grbh-ṇī-ta | [á-grbh-ṇ ātām] | á-grbh-ṇ-ata |

**Imperative.**

| grbh-ṇ-śvā | [grbh-ṇ āthām] | grbh-ṇī-dhvám |
| grbh-ṇī-ṭām | [grbh-ṇ ātām] | grbh-ṇ-ātām |

**Subjunctive.**

| [grbh-ṇ-ái] | grbh-ṇ ā-vahai | grbh-ṇ ā-mahai |
| [grbh-ṇ ā-se] | [grbh-ṇ ā-īthe] | [grbh-ṇ ā-dhvē] |
| [grbh-ṇ ā-te] | [grbh-ṇ ā-īte] | [grbh-ṇ ā-nta] |

**Optative.**

| [grbh-ṇ ā-iyā] | [grbh-ṇ ā-ī-vahai] | [grbh-ṇ ā-ī-máhi] |
| [grbh-ṇ ā-thās] | [grbh-ṇ ā-ī-yāthām] | [grbh-ṇ ā-ī-dhvam] |
| grbh-ṇ ā-tá | [grbh-ṇ ā-ī-yātām] | [grbh-ṇ ā-ī-rán] |

**Participle.**

grbh-ṇ ānā, f. á
Irregularities of the Present Stem.

First Conjugation.

133. A. First or Bhū Class. 1. The radical vowel is lengthened in guh hide and in kram stride (in the act. only): guha,1 krāma-ti (but mid. krāma-te); āh consider takes Guṇa: ōh-a;2 kr̥p lament does not take Guṇa: kr̥p-a.3

2. gam go, yam restrain, yu separate form their present stems with cha (Gk. σχ): gā-cha (Gk. βά-σκω), yā-cha, yū-cha.

3. a. The four roots pā drink, sthā stand, sac accompany, sad sit form present stems that originally belonged to the reduplicating class: piba (Lat. bibō); tīṣṭha (tōry-μ, Lat. sisto); sāśca4 (for sā-s(a)c-a); sīda (for sī-s(a)d-a; Lat. sīdo).

b. Four stems are transfers from the fifth or nu class, being either used beside or having entirely superseded the simpler original stems: i-nv-a-ti (from i send) beside i-nó-ti; jī-nv-a-ti (from ji quicken) beside jī-nó-ṣi; hi-nv-a-ti (from hi impel) beside hi-nó-ti; pi-nv-a fatten, doubtless originally pi-nu (√ pī).

4. dams bite and saņj hang lose their nasal: dās-a, sāj-a.

5. The ending tāt (besides being regularly used in the 2. s. impv. by twelve verbs) is exceptionally used for the 3. s. in gācha-tāt and smāra-tāt. Only one example occurs, in this class, of the 2. pl. impv. act. ending tana: bhāja-tana; and one of dhva (for dhvam) in the 2. pl. mid.: yāja-dhva.

---

1 Instead of taking Guṇa.
2 But āh remove remains unchanged (125, 1).
3 Against 125, 1.
4 A reminiscence of the reduplicative origin of this stem is the loss of the nasal in the 3. pl. pres. sāśc-ati and 3. pl. inj. mid. saśc-ata.
B. Fourth or Ya Class. 1. The radical syllable is reduced in seven verbs: *spās* see loses its initial: *pās-ya*; *vyadh* pierce takes Samprasāraṇa: *vidh-ya*; ā is shortened in dhā suck: dhā-ya; mā exchange: má-ya; vā weave: vá-ya; vyā envelope: vyā-ya; hvā call: hvā-ya.

2. Final ṭ sometimes becomes both ṭr and ur: jṛṛ-ya and jir-ya (AV.); ṭṛ cross: tūr-ya and tīr-ya; pṛ fill becomes pūr-ya only (because of its initial labial).

3. śram be weary lengthens its vowel: śrām-ya; in B. tam faint and mad be exhilarated do the same: tām-ya, mād-ya.

C. Sixth Class. 1. The radical vowel is nasalized in eight verbs: kṛ cut: kṛnt-ā; tṛ be pleased: tṛmp-ā; piś adorn: pimś-ā; muc release: muṅc-ā; lip smear: limp-ā; lup break: lump-ā; vid find: vind-ā; sic sprinkle: siṅc-ā. Three other roots, tud thrust, dṛh make firm, subh shine have occasional nasalized forms.

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

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

a. Beside the normal use of the imperative suffix tāt for the 2. s. in mṛḍā-tāt, visā-tāt, vṛhā-tāt, suvā-tāt, it also appears for the 3. s. in visā-tāt.

134. A. Second or Root Class.

1. The root is irregularly strengthened in the following verbs:

a. kṣṇu whet, yu unite, nu and stu praise take Vṛddhi instead of Guṇa in the strong forms before terminations

---

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

2 Cp. -vras-ka cutting, past participle vṛx-ṇā cut, and vṛk-a wolf.
beginning with consonants;\(^1\) e.g. stáu-mi, á-stau-t, but á-stav-am.

\(b.\) mṛj\(^{2}\) wipe takes Vṛddhi in the strong forms: máṛj-mi, máṛṣ-ṭi, but mṛj-más, mṛj-ánti.

\(c.\) śi lie mid. takes Guṇa and accents the radical syllable throughout its weak forms: e.g. s. 1. 3. śáy-e, 2. só-še (κεί-σαι). It has the additional irregularity of inserting \(r\) before the endings in the 3. pl. pr., impv., impf. : só-r-ate, só-r-atām, á-śe-r-an.

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

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

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

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

\(c.\) han slay in weak forms loses its \(n\) before terminations beginning with consonants (except \(m\), \(y\), \(v\)), as ha-thā, but hán-ti. In the 3. pl. pr., impv., impf., and part., the \(a\) is syncopated and \(h\) reverts to the original guttural \(gh\): ghn-ánti, ghn-ántu, á-ghan-an; ghn-ántu. The 2. s. impv. is ja-hī (for jha-hī), with palatalized initial instead of gha-hī.

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

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

   b. The roots iđ praise and īś rule add i in some forms of the 2. s. and pl. mid.: iđ-i-sva; īś-i-še (beside īk-še), īśi-dhve. Occasional forms (2. s. impv.) with connecting i from other roots also occur: jan-i-śva be born, vas-i-śva clothe, śnath-i-hi pierce, stan-i-hi thunder.

c. The root brū speak inserts i in the strong forms before terminations beginning with consonants: brāv-i-mi, ā-brav-i-t; am injure inserts i before consonants; thus am-i-ti, am-i-śva, ām-i-t (TS).

4. With regard to the endings:

   a. The root śas order loses the n in the 3. pl. act. and mid., and in the part.: śās-ate, śās-atu, śās-at.

   b. The root duh milk is very anomalous in its endings. The irregular forms are the following: act. impf. 3. s. á-duh-a-t beside á-dhok, 3. pl. á-duh-ran beside á-duh-an and duh-ür; opt. 3. s. duh-īyāt (for duh-yāt), 3. pl. duh-ī-ŷān (for duh-ŷūr). Mid. pr. ind. 3. pl. duh-rē and duh-rate beside the regular duh-atē; 1 impv. 3. s. duh-ām, 2 3. pl. duh-rām and duh-rātām; part. dúgh-āna.

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

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

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

---

1 But with irregular accent, as also riḥ-atē they lick.
2 In the AV. the 3. s. impv. mid. is similarly formed in śāy-ām.
3 This irregularity occurs in B. also.
4 In B. subj. forms with primary endings are very rare.
B. Third or Reduplicating Class.

1. Roots ending in आ drop the radical vowel before terminations beginning with vowels; e.g. मा measure:
   1. s. मिमे, 3. pl. मिमा.

   a. The आ of मा measure, मा bellow, रा give, शा sharpen, हा go away is in weak forms usually changed to ई before consonants (cp. 5 c): मिमी-; रारा-; ¹ शी-मा; जी-.

   b. दा give, धा place, the two commonest verbs in this class, use दा and दध as their stems in all weak forms: दा-माहे, दधा-मा. When the aspiration of दध is lost before t, th, s it is thrown back on the initial: दहा-टे, दहा-सा. The 2. s. impv. act. is दे-हि (for दा-द्धि) beside दा-द्धि and दा-टा; and धे-हि (for दधा-द्धि) beside दधा-टा.

2. The root व्याक takes Samprasāraṇa, e.g. 3. du. pr. व्याक-सा; हवा be crooked makes some forms with Samprasāraṇa and then reduplicates with उ: e.g. जु-हुर-सा, 2. s. inj. mid.

3. धा give, सा accompany, has laugh syncopate the radical vowel in weak forms; thus बा-प्ता-ता 3 pl. ind. pr. (but बा-धा-एता 3. s. subj.); सा-सा-एता 3. pl. ind. pr., सा-सा-एता 3. pl. inj. ; जा-क्ष-एता (for जा-घा-एता) pr. part.

   a. The roots र go, दा give, धा put, प्र cross, यु separate, शा sharpen, हु sacrifice have several forms with a strong vowel in the 2. impv. act. s. यु-यो-धि, शी-शा-धि (beside शी-धि); du. यु-यो-ता (beside यु-यो-ता); pl. य-य-रा-ता, दा-दा-ता and दा-दा-ता, दा-दा-ता and दा-दा-ता, पी-पर-ता, यु-यो-ता and यु-यो-ता, जु-हो-ता and जु-हो-ता, दा, धा, हा leave, have similar strong forms in the 2. pl. impf.: ध-धा-ता, ध-धा-ता, ध-धा-ता.

   b. There are numerous transfers from this to other classes. The roots पा drink, स्था stand, हं stride form such stems according to the a conjugation exclusively, पि, ति, जिंह्वा (cp. 133 A. 3 a); while ग्रहा smell, धा give, मा bellow, रा give, सा accompany occasionally use the a stems जिंह्वा, बांपा, मिमा, रा, रा, सा. The roots दा give and धा put also make some forms from their weak stems according to the

¹ But 2. s. impv. act. रारा-सा (AV.).
a conjugation, as 3. s. pr. mid. dād-a-te, 3. pl. act. dādh-a-anti, 3. pl. impv. dādh-a-ntu. The former, dad, has even an incipient tendency to become a root; thus it forms the past part. pass. dat-tā given.

C. Fifth or Nu Class. 1. The u of the suffix is dropped before the m of the 1. pl. ind. act. and mid., as kṛṇ-más, kṛṇ-māhe.

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

3. śru hear forms (by dissimilation) the stem śṛ-ṇu, and vr cover (with interchange of vowel and semivowel) ǔr-ṇu beside the regular vr-ṇu.

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

a. The four roots ending in n, tan stretch, man think, van win, san gain, have the appearance of forming their stem with the suffix u, as tan-u. These (with three later roots) form a separate (eighth) class according to the Hindu grammarians. But the a of these present stems in reality probably represents the sonant nasal, = tn-ṇu. This group was joined by kur-u, the late and anomalous present stem of kṛ make (cp. C 4).

β. Five stems of this class, i-nu, r-ṇu, ji-ṇu, pi-ṇu, hi-ṇu, have come to be used frequently as secondary roots forming present stems according to the a conjugation: inv-a, ānv-a, jinv-a, pīnv-a, hīnv-a.

γ. In the 3. pl. pr. mid. six verbs of this class take the ending re⁴ with connecting vowel i: inv-i-ré, ānv-i-ré, pīnv-i-ré, śṛnv-i-ré, sunv-i-ré, hīnv-i-ré.

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¹ After the preposition pari around this stem prefixes an unoriginal s: pari-ś-kṛṇv-ánti they adorn.
² Twice in the 2. s. impv. kuru and once in the 1. pl. pr. ind. kur-mas.
³ But the forms made from kṛṇu are still six times as common in the AV. as those from karó, kuru, which are the only stems used in B.
⁴ Like duh-re in the root class.
8. In the impv. the 2. s. act. has the ending hi, as śṛṇu-hi, three times as often in the RV. as the form without ending, as śṛṇu; in the AV. it occurs only about one-sixth as often as the latter; in B. it has almost disappeared. In the RV. the ending dhi also occurs in śṛṇu-dhi. The ending tāt occurs in krṇu-tāt, hinu-tat, kuru-tāt. In the 2. du. are found the strong forms krṇo-tam, hino-tam; and in the 2. pl. krṇo-ta and krṇo-tana, śṛṇo-ta and śṛṇo-tana, suno-ta and suno-tana, hinō-ta and hinō-tana; tanō-ta and karō-ta.

D. Infixed Nasal Class. 1. añj anoint, bhaṅj break, hims injure drop their nasal before inserting na: as a-nā-k-ti, bha-nā-k-ti, hi-nā-s-ti.

2. ṭṛṅ crush infixes né in the strong forms; e.g. ṭṛ-ṅé-dhi (69 c).

E. Ninth or Na Class. 1. The three roots jī overpower, jū hasten, pū purify shorten their vowel before the affix: ji-nā-mi, ju-nā-si, pu-nā-ti.

2. grbh seize and its later form grah take Samprasarana: grbh-ṅā-mi, grh-ṅā-mi (AV.).

3. jnā know and the four roots which in forms outside the present system appear with a nasal, bandh bind, manth shake, skambh make firm, stambh prop, drop their nasal: jā-nā-ti, badh-nā-ti, math-nā-ti, skabh-nā-ti, stabh-nā-ti.

4. Four roots ending in consonants, ās eat, grah seize, bandh bind, stambh prop, have the peculiar ending āna in the 2. s. impv. act.: ās-ānā, grh-āṅā, badh-ānā, stabh-ānā.

a. pr fill and mr crush make, beside the regular stems prṅā and mrṅā, the transfer stems, according to the a conjugation, prṅā and mrṅā, from which several forms occur.

The Perfect Tense.

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

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

2. Initial ए or ए becomes ए; e.g. an breathe: एन; एप obtain: एप. The long vowels ई and उ remain unchanged (= ई-ई and उ-उ); e.g. ईस move: 1. s. ईस-ई; उह consider: 3. s. उह-उ.

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

4. Roots containing या or वा and liable to Sampräsārana in other forms (such as the past part. pass.) reduplicate with ई and उ respectively. There are four such with या: त्याज forsake, याज sacrifice, व्याज extend, स्यान move on: ति-त्याज, ई-याज, वि-व्याज, सि-स्यान; and five with वा: व्याज speak, वाद speak, वाप strew, वाह carry, स्वाप sleep: उ-व्याज, उ-वाद, उ-वाप, उ-वाह, सु-स्वाप. On the other hand the three roots याम stretch, वान win, वास wear have the full reduplication या or वा throughout: याम-याम, वान-वान, वास-वास.

136. The singular perfect active is strong (like the sing. pr. and impf. act.), the root being accented; the remaining forms are weak, the terminations being accented. The endings are the following:

<table>
<thead>
<tr>
<th>ACTIVE</th>
<th>MIDDLE</th>
</tr>
</thead>
<tbody>
<tr>
<td>SING.</td>
<td>DUAL</td>
</tr>
<tr>
<td>1. आ</td>
<td>[वाः]</td>
</tr>
<tr>
<td>2. था</td>
<td>त्थूर्थ</td>
</tr>
<tr>
<td>3. आ</td>
<td>तूर्थ</td>
</tr>
</tbody>
</table>

1 vac has two forms with the full reduplication: 3. s. act. वास-वास and 2. s. mid. वास-वास-सेन.
a. Terminations beginning with initial consonants are as a rule added directly to the stem; mahe is invariably so added. The endings tha, ma, se, re are nearly always added directly to stems ending in vowels; thus from da give: dadá-tha; ji conquer: ji-gé-tha; ní lead: niné-tha; su press: sušu-má; hú call: juhú-ré; kr make: cakár-tha, cakré-má, cakré-se, but cakr-i-ré.1 The same endings tha, ma, se, re are added directly to stems ending in vowels; thus from da give: dadá-tha; ji conquer: ji-gé-tha; ní lead: niné-tha; su press: sušu-má; hú call: juhú-ré; kr make: cakár-tha, cakré-má, cakré-se, but cakr-i-ré.1 The same endings tha, ma, se, re are added directly to roots ending in consonants, if the final syllable of the stem is prosodically short, but with connecting i2 if it is long;3 e.g. tatán-tha; jagan-má, jagrbh-má, yuyuj-má; vivit-sé; cā-kālp-ré, tatas-ré, yuyuj-ré, vivid-ré; but uvóc-i-tha, uc-i-má, papt-i-má; īj-i-ré.

b. Before terminations beginning with vowels (cp. 137, 1a) 1. ī preceded by one consonant become y, if preceded by more than one, iy; e.g. bhī fear: bibhy-átur; śri resort: śiśriy-ē.

2. ū ordinarily become uv; e.g. yu join: yuyuv-ē; śru hear: suśruv-ē; śu swell: suśuv-ē.4

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

The Strong Stem.

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

---

1 Roots in ř always add re with connecting i.
2 The final radical vowel ā in weak forms is reduced to i, e.g. from dhā put, dadhi-dhve. This reduced vowel in the very common verbs dā and dhā was probably the starting-point for the use of i as a connecting vowel in other verbs.
3 This is due to the rhythmic rule that the stem may not have two prosodically short vowels in successive syllables. Cp. p. 155, note 2.
2. Final vowels take Vṛddhi in the 3. s.; e.g. nī lead: ni-nāy-a; śru hear: su-śrāv-a; kṛ make: ca-kār-a.
3. Medial a followed by a single consonant takes Vṛddhi in the 3. s.; e.g. han strike: ja-ghan-a, but taks fashion ta-táks-a.
4. Roots ending in ā take the anomalous ending au in the 1. and 3. s. act.; e.g. dhā put: da-dhāu. The only exception is the root prā fill, which once forms the 3. s. pa-prā beside the regular pa-prāu.

The Weak Stem.

137. 1. In roots containing the vowels ů, ū, ū the radical syllable remains unchanged except by Sandhi; e.g. yuj join: yu-yuj-mā; vid find: vi-vid-ē; kṛ make: ca-kṛ-mā.

a. Before terminations beginning with vowels, ũ and ū, if preceded by one consonant become y and r, if by more than one, iy and ar; while ū and ū regularly become uv and ir; e.g. ji conquer: ji-gy-ūr; bhī fear: bi-bhy-ūr; kṛ make: cakr-ūr; śrī resort: śi-śriy-ē; yu join: yu-yuv-ē; śru hear: śu-śruv-ē; śū swell: śu-śuv-ē; tī cross: ti-tir-ūr; stī strewn: ti-stir-ē.

2. In roots containing a medial a or final ā the radical syllable is weakened.

a. About a dozen roots in which a is preceded and followed by a single consonant (e.g. pat) and which reduplicate the initial consonant unchanged (this excludes roots beginning with aspirates, gutturals, and for the most part v) contract the two syllables to one containing the diphthong e (cp. Lat. fac-io, fēc-i). They are the following:

---

1 The 1. sing. never takes Vṛddhi in the RV. and AV. In an Upaniṣad and a Śūtra cakāra occurs as 1. sing. and in a Śūtra jīgāya (√ji) also.
2 This vowel spread from contracted forms like sa-zd (Av. hazā) weak perfect stem of sad sit (az becoming e; cp. 134, 2 b and 133 A 1).
tap heat, dabh harm, nam bend, pac cook, pat fly, yat¹ stretch, yam¹ extend, rabh grasp, labh take, šak be able, šap curse, sap serve. Examples are: pat: pet-ātur; šak: šek-ūr.

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

b. Four roots with medial a but initial guttural, syncopate their vowel: khan dig: ca-khn; gam go: ja-gm; ghas eat: ja-kṣ; han strike: ja-ghan.

Six other roots, though conforming to the conditions described above (2 a), syncopate the a instead of contracting:

jan beget: ja-jī; tan stretch: ta-tn; pan admire: pa-pn;

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

c. Eight roots containing the syllables ya, va, ra take Samprasāraṇa: yaj² sacrifice, vac and vad speak, vap strew, vas dwell, vah carry, svap sleep, grabh and grah seize; e.g. su-ṣup, ja-ṛbh and ja-ṛh. In the first six, as they reduplicate with i or u, the result is a contraction to ï and ū. Thus yaj: īj (= i-ij); vac: ūc (= u-uc).

d. A few roots with medial a and penultimate nasal, drop the latter: krand cry out: ca-krad; tams shake: ta-tas; skambh prop: ca-skabh (AV.); stambh prop: ta-stabh.

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

¹ In the wk. perfect of yat and yam the contraction is based on the combination of the full reduplicative syllable and the radical syllable with Samprasāraṇa: yet = ya-it, yem = ya-im.

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

138. 1. tud \textit{strike}: strong stem tu-tód; weak tu-tud.

\textbf{Active.}

\begin{tabular}{|l|l|l|}
\hline
\textbf{Singular.} & \textbf{Dual.} & \textbf{Plural.} \\
\hline 1. tu-tód-a & [tu-tud-vá] & tu-tud-má \\
2. tu-tód-i-tha & tu-tud-átthur & tu-tud-á \\
3. tu-tód-a & tu-tud-átur & tu-tud-úr \\
\hline
\end{tabular}

\textbf{Middle.}

1. tu-tud-é \textsuperscript{1} & [tu-tud-váhe] & tu-tud-máhe \\
2. tu-tut-sé & tu-tud-áthe & [tu-tud-dhvé] \textsuperscript{2} \\
3. tu-tud-é & tu-tud-áte & tu-tud-ré \\

2. kr \textit{do}: strong stem ca-kár, ca-kár; weak cacr, cakr.

\textbf{Active.}

\begin{tabular}{|l|l|l|}
\hline
\textbf{Singular.} & \textbf{Dual.} & \textbf{Plural.} \\
\hline 1. ca-kár-a & [ca-kár-vá] & ca-kár-má \\
2. ca-kár-tha & ca-kár-átthur & ca-kár-á \\
3. ca-kár-a & ca-kár-átur & ca-kár-úr \\
\hline
\end{tabular}

\textbf{Middle.}

1. ca-kr-é & [ca-kr-váhe] & ca-kr-máhe \\
2. cá-kr-šé & ca-kr-áthe & ca-kr-dhvé \\
3. ca-kr-é & ca-kr-áte & ca-kr-i-ré \\


\textbf{Active.}

\begin{tabular}{|l|l|l|}
\hline
\textbf{Singular.} & \textbf{Dual.} & \textbf{Plural.} \\
\hline 1. [da-dháu] & [da-dhi-vá] & da-dhi-má \\
2. da-dhá-tha & da-dh-átthur & da-dh-á \\
3. da-dháu & ca-dh-átur & da-dh-úr \\
\hline
\end{tabular}

\textbf{Middle.}

2. da-dhi-šé & da-dh-áthe & da-dhi-dhvé \\

\textsuperscript{1} Lat. tu-tuá-í. \textsuperscript{2} The only example of this form is dadhi-dhvé.
4. **ni lead**: strong stem *ni-né, ni-nái*; weak *ni-ní*.

**Active.**

<table>
<thead>
<tr>
<th>SINGULAR.</th>
<th>DUAL.</th>
<th>PLURAL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. <em>ni-náy-a</em></td>
<td>[ni-ní-vá]</td>
<td><em>ni-ní-má</em></td>
</tr>
<tr>
<td>2. <em>ni-né-tha</em></td>
<td><em>ni-ny-áthur</em></td>
<td><em>ni-ny-á</em></td>
</tr>
<tr>
<td>3. <em>ni-náy-a</em></td>
<td><em>ni-ny-átur</em></td>
<td><em>ni-ny-úr</em></td>
</tr>
</tbody>
</table>

**Middle.**

| 1. *ni-ny-é* | [ni-ní-váhe] | *ni-ní-máhe* |
| 2. *ni-ní-še* | *ni-ny-áthe* | *ni-ní-dhvé* |
| 3. *ni-ny-é* | *ni-ny-áte* | *ni-ní-ré* |

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

**Active.**

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

**Middle.**

| 1. *tu-štuv-é* | [tu-štú-váhe] | *tu-štú-máhe* |
| 2. *tu-štuv-še* | *tu-štuv-áthe* | *tu-štuv-dhvé* |
| 3. *tu-štuv-é* | *tu-štuv-áte* | *tu-štuv-i-ré* |

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

**Active.**

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

**Middle.**

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

**ACTIVE.**

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<tr>
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<tr>
<td>ja-gám-a</td>
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<tr>
<td>ja-gm-é</td>
<td>ja-gm-áte</td>
<td>ja-gm-i-ré</td>
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8. vac speak: strong stem u-vác, u-vác; weak úc.

**ACTIVE.**

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**MIDDLE.**

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<td>úc-é</td>
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<td>[úc-áthe]</td>
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<tr>
<td>úc-é</td>
<td>[úc-áte]</td>
<td>úc-i-ré</td>
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**Irregularities.**

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

2. yam guide, van win, vas wear have the full reduplication throughout (135, 4); yam takes Samprasāraṇa of the radical syllable: ya-yáma: yem-é (= ya-im-e); van syncopates its a: va-ván-a, va-vn-é; vas retains its radical syllable unweakened throughout: vā-vas-e (cp. 139, 9).
3. **vid** know forms an unreduplicated perfect with present meaning: 1. **véđ-a** *I know* (oīδα, German *weiss*), 2. **vét-tha** (oīσ-θα; *weiss-t*), 3. **véđ-a** (oīδε; *weiss*); pl. 1. **vid-má** (iδ-μεν; *wissen*), 2. **vid-á**, 3. **vid-úr**.

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

4. The initial of **ci** gather, **ci** observe, **ji** conquer, **han** kill reverts to the original guttural in the radical syllable: 3. s. act. **ci-káy-a**, **ci-két-a**, **ji-gáy-a**, ja-ghá'n-a. **bhr** bear almost invariably reduplicates with j in the RV: ja-bhár-tha, ja-bhára, ja-bhr-úr; ja-bhr-é, ja-bhr-i-se, ja-bhr-i-ré; but only once with b: ba-bhr-é.

5. **ah** say is defective, forming only the 3. s. and pl.: **āh-a** and **āh-úr**. The two additional forms 2. s. át-tha, 3. du. áh-átur occur in the Brāhmaṇas.

6. Five roots beginning with a prosodically long a reduplicate with **án**: **ámś** attain, **ānj** anoint, **ardh** thrive, **arc** praise, **arh** deserve. Only the first two make several forms. Here the radical nasal is repeated with the initial vowel: s. 3. **án-ámś-a** (Gk. ἀμέκα); pl. 1. **án-ás-má**, 2. **án-ás-á**, 3. **án-as-úr**; mid. s. 3. **án-ás-é**;¹ s. 3. **án-āñja**, mid. s. 1. **án-aj-é**, pl. 3. **án-aj-ré**. The analogy spread from these to the roots which have no nasal: pl. 3. **án-rc-úr**, **án-ṛdh-úr**, **án-ṛḥ-úr**; mid. s. 3. **án-ṛc-é**, **án-ṛdh-é**.


¹ In a Sūtra occurs the 2. pl. mid. **án-ás-a-dhve**.
sū bring forth has the same peculiarities in sa-sū-v-a, the only perfect form of this root occurring.

8. cyu stir reduplicates ci-cyu (beside cu-cyu) and dyut shine similarly di-dyut. This was due to the vocalic pronunciation of the y: ĉu, djut.

9. The reduplicative vowel is lengthened in more than thirty perfect stems; e.g. kan be pleased: cā-kan; gr wake: jā-gr; kl p be adapted: cā-k吕布; dhi think: dī-dhī; tu be strong: tu-tu; sū swell: sū-sū.  

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

Moods of the Perfect.

140. Modal forms of the perfect are of rare occurrence in the Sāṃhitās except the RV.

1. The subjunctive is normally formed by adding a to the strong perfect stem accented on the radical syllable. In the active the secondary endings are the more usual; when the primary endings are used the reduplicative syllable is in several forms accented. In about a dozen forms the weak stem is used. Middle forms, of which only seven or

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1 The root sī lie also reduplicates with a in the part. sa-say-ānā. These three, bhū, sū, sī, are the only roots with an i or u vowel that reduplicate with a.

2 Here the radical vowel itself is shortened. The quantitative form of the stem is subject to the rule that it may not contain two prosodically short vowels (except in the 1. s. act.). Hence sah reduplicates either as sā-sah or sa-sāh (in a weak form).

3 Cp. the accentuation of the reduplicating class in the present system.
eight occur, are almost restricted to the 3. sing. Examples are:

Act. s. 1. an-aj-ā (aṅj anoint); 2. ta-tán-a-s (tan stretch), bu-bódh-a-s (budh wake), pi-práy-a-s (pri please); jú-joś-a-si (juṣ enjoy); ci-kit-a-s (cit observe), mu-muc-a-s (muc release). 3. ci-ket-a-t, ja-ghan-a-t (han smile), ta-tán-a-t, tu-stáv-a-t (√stu praise), pi-práy-a-t; δí-deś-a-ti (dis point), bū-bodh-a-ti, mú-moc-a-ti; mu-muc-a-t, vi-vid-a-t (vid find).


Mid. s. 3. ta-táp-a-te, jú-joś-a-te. Pl. 1. an-ās-ā-mahai.1

2. The injunctive 2 occurs in hardly a dozen forms, a few in the sing. act., the rest in the 3. pl. mid.; e.g. s. 2. sa-sās (= sa-sās-s: sās order). 3. dū-dho-t (dhū shake), su-sro-t (sru flow); mid. pl. 3. ta-tán-a-nta (cp. 140, 6).

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

Act. s. 1. an-as-yām,3 ja-gam-yām, ri-ric-yām, va-vṛt-yām. 2. ba-bhū-yās, va-vṛt-yās. 3. an-aj-yāt,1 ja-gam-yāt, va-vṛt-yāt, ba-bhū-yāt.


Mid. s. 1. va-vṛt-iyā. 2. vā-vṛdh-i-thās. 3. va-vṛt-i-tā. Pl. 1. va-vṛt-i-máhi.

a. There also occurs one mid. precative form sā-sah-i-s-ṭhās (sah overcome).

1 In these three forms the ā of the reduplicative syllable ān is shortened as if the indicative contained an augment.
2 Identical in form with the unaugmented pluperfect (140, 6).
3 From aṁś attain, with the long reduplicative vowel retained. Cp. 139, 6.
4. The imperative perfect is formed like that of the present reduplicating class, the radical syllable being weak except in the 3. s. act., where it is strong. Nearly all the forms occurring, which number about twenty, are active. Examples are:

Act. s. 2. ci-kid-dhí (√cit), di-diḍ-ḍhí (√diś), mumug-dhí (√muc), ša-śa-dhí (√śāś).  

3. ba-bhū-tu, mumók-tu.

Du. 2. mu-muk-tam, va-vṛk-tam (vṛj twist). Pl. 2. di-diṣ-ṭana (√diś), va-vṛt-ṭana.

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

Participle.

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

Act. ja-gan-vāṃs (√gam), ja-grbh-vāṃs (√grabh), ji-gī-vāṃs (√ji), jū-ju-vāṃs (√jū), ta-sthi-vāṃs (√sthā), ba-bhū-vāṃs (Gk. πε-φυ-ώς), ri-rik-vāṃs (√RIC), va-vṛt-vāṃs, vā-vṛdh-vāṃs, sā-sah-vāṃs, su-ṣup-vāṃs (√svap); iy-i-vāṃs (√i), uṣ-i-vāṃs (vas dwell); daś-vāṃs (daś worship), sāh-vāṃs (√sah).

Mid. an-aj-āṇā (√aūj), an-aś-āṇā (√aṃś), īj-āṇā (√yaj), uc-āṇā (√vac), ja-gm-āṇā (√gam), ti-stir-āṇā (√stī), tep-āṇā (√tap), pa-spas-āṇā (√spaś), bhēj-āṇā (√bhaj),

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1 Cp. Gk. κέ-κλυ-θι, 2. pl. κέ-κλυ-τε (κλυ = śru hear).
2 With ū unchanged as in strong forms elsewhere (139, 7).
3 With long reduplicative vowel.

Pluperfect.

6. Corresponding to the imperfect there is an augmented form of the perfect called the pluperfect. The strong stem is used in the singular active, the weak elsewhere. The secondary endings only are used; in the 3. pl. ur always appears in the active and iran¹ in the middle. The s and t of the 2. and 3. s. are in some forms preserved by an interposed ī. There are also several forms made with thematic a in this tense. The augment is often dropped, as in other past tenses. The total number of pluperfect forms occurring is about sixty. Examples are:

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

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

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

Mid. s. 1. á-śuśrav-i. 3. didiṣ-ṭa (diś). Pl. 3. á-cakr-iran, á-jagm-iran, á-pec-iran; á-vavṛt-ran, á-sasrg-ram (srj).² There are also several transfer forms as from a stems; e.g. á-titvis-a-nta, cakṛp-ā-nta, dá-dhṛṣ-a-nta.

Aorist.

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

¹ Two forms take ran only instead of iran. There are also several transfer forms in anta.
² With reversion of the palatal to original guttural, and ending ram for ran.
augmented tense, taking the secondary endings and forming moods and participles. It is distinguished from the imperfect by having no corresponding present and by difference of meaning. There are two types of aorist. The first or sigmatic aorist is formed by inserting s, with or without an added a, between the root and the endings. It is taken by more than 200 roots. The second aorist adds the endings to the simple or the reduplicated root either directly or with the connecting vowel a. It is taken by over 250 roots. There are four forms of the first Aorist, and three of the second. Upwards of 50 roots take more than one form. One verb, budh wake, has forms from five varieties of this tense.

First Aorist.

a. The stem of the first form is made by adding to the augmented root the suffix sa. It is inflected like an imperfect of the sixth or á class of the first conjugation, the sá being accented in unaugmented forms. It is taken in the Samhitas by only ten roots\(^1\) containing one of the vowels i, u, r, and ending in one of the consonants j, ś, ś, or h, all of which phonetically become k before s.\(^2\) These roots are: mrj wipe, yaj sacrifice, vrj twist; kruś cry out, mrś and sprś touch; dviś hate; guh hide, duh milk, ruh ascend. In the indicative no dual forms are found; and in the mid. only the 3. s. and pl. are met with. The only moods occurring are the injunctive and the imperative, with altogether fewer than a dozen forms. This form of the aorist corresponds to the Greek First Aorist (e.g. ἔ-δειξε, Lat. dixi-t). The augment, as in other past tenses, is sometimes dropped.

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\(^1\) In B. nine additional roots take the sa aorist: krṣ drag, diś point, dih smear, dṛś see, druḥ be hostile, piś crush, miḥ mingere, viś enter, vṛḥ tear; and in S. liḥ lick.

\(^2\) The stem of this aorist therefore always ends in kṣa.
Indicative. Act. s. 1. ávrksam. 2. ádrukṣas (B.), ádhuksas. 3. ákrkusat, ághhusat, ádhusat\(^1\) and ádhusat, ámrksat (√mrś), árksat, ásṛksat. Pl. 1. ámrksāma (√mrj), árksāma. 3. ádhusan; dukṣan\(^1\) and dhukṣan.

Mid. s. 3. ádhusata; dukṣata\(^1\) and dhukṣata. Pl. 3. ámrksanta (√mrj).

In the injunctive only the following forms occur:
Act. s. 2. dukṣás,\(^1\) mrksás (√mrś). 3. dvikṣāt. Pl. 2. mrkṣata (√mrś).

Mid. s. 3. dukṣāta\(^1\) and dhukṣāta, dvikṣāta. Pl. 3. dhukṣānte.

In the imperative only three forms occur:
Mid. s. 2. dhukṣāsava.

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

Second or s form.

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

Indicative.

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

\(^1\) On these forms without initial aspiration cp. 62\(a\).
changed. The only point in which the inflexion differs from that of the imperfect of the graded conjugation is that the 3. pl. act. invariably ends in ur. In the active, the endings s and t of the 2. 3. s. disappear and the tense sign also, unless the root ends in a vowel; e.g. á-hār = á-hār-s-t, but á-hā-s = á-hā-s-t. The AV. and TS., however, less often than not, insert a connecting i before these endings, thus preserving both the latter and the s of the tense stem; e.g. á-naik-ś-i-t (nij wash). The forms of the indicative actually occurring would, if made from bhr bear in the active, and from budh wake in the middle, be as follows:

### Active.

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<tr>
<td>2. á-bhār</td>
<td>á-bhār-ś-tam</td>
<td>á-bhār-ś-ta</td>
</tr>
<tr>
<td>3. á-bhār</td>
<td>á-bhār-ś-ām</td>
<td>á-bhār-ś-ur</td>
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### Middle.

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<tbody>
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<td>[á-bhut-s-va]</td>
<td>á-bhut-s-mahi</td>
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<tr>
<td>2. á-bud-dhās (62 b)</td>
<td>á-bhut-s-āthām</td>
<td>á-bhud-dhvam (62 a)</td>
</tr>
<tr>
<td>3. á-bud-dha (62 b)</td>
<td>á-bhut-s-ātām</td>
<td>á-bhut-s-ata</td>
</tr>
</tbody>
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The middle voice, as exemplified by a root ending in u, stu praise, is inflected as follows:


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1 The RV. and K. have no forms with the inserted i; while in B. the chief forms without it are adrāk (dṛś see) and ayāṭ (yaj sacrifice); also bhaiś (v/bhī) = bhaiś-s, which while losing the s ending preserves the appearance of a 2. sing.
2. The subjunctive is common in the RV.\(^1\) in active forms, but not in the middle. The root regularly takes Guṇa throughout (active and middle). The primary endings are frequent. The forms occurring, if made from stu praise, would be:


3. Injunctive forms are fairly common. When normal they are of course identical with the unaugmented indicative. But the sing. 1. act. is irregular in never taking Vṛddhi: all the forms of it that occur either have Guṇa, as stó-ṣ-am, je-ṣ-am (√ji); or lengthen the radical vowel, as yū-ṣ-am (yu separate); or substitute e for ā in roots ending in ā, as ye-ṣ-am (yā go), ge-ṣ-am (gā go), sthe-ṣ-am (sthā stand). The latter irregularity also appears in pl. 1: je-ṣ-ma, ge-ṣ-ma, de-ṣ-ma (dā give), beside the normal yau-ṣ-ma (yu separate).

4. The optative occurs in the middle only, the 2. 3. s. always having the preceptive s (with one exception). The forms actually occurring are:


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\(^1\) Subjunctives of this aor. are very rare in B. except yakṣ-a-t (√yaj) and vaks-a-t (√vah).

\(^2\) With radical ā reduced to ī: ep. 5 c. Similarly dhi-ṣ-iya (√dhā) in B.

\(^3\) With an reduced to a (= sonant nasal).

\(^4\) From sah overcome, with radical vowel lengthened.

\(^5\) Anusvāra for n (66 A 2).

\(^6\) Without the preceptive s.
trā-s-ī-thām (trā protect). Pl. 1. bhak-ś-ī-māhi, mam-ś-ī-
māhi,2 vam-ś-ī-māhi and va-ś-ī-māhi3 (van win), sak-ś-ī-
māhi (sac follow), dhuk-ś-ī-māhi (duh milk). 3. mam-
s-īrata.

5. Only six imperative forms occur, and four of these are transfers (with thematic a). They are: Act. s. 2. ne-ś-a (nī lead) and par-ś-a (pr take across). Mid. s. 2. sāk-śva (√ sah). 3. rā-s-a-tām. Du. 2. rā-s-āthām. Pl. 3. rā-s-a-ntām.

6. Only two or three forms of the active participle occur: dāk-ś-at4 and dhāk-ś-at (dah burn), sāk-ś-at (√ sah).

About a dozen stems, irregularly formed by adding s to the root with an intermediate a and taking the regular ending āna, may be accounted middle s aorist participles; e. g. mand-a-s-ānā rejoicing, yam-a-s-ānā being driven.

Irregularities of the s form.

144. 1. Before the suffix s, (a) final radical n (as well as m) becomes Anusvāra (66 A 2), as á-mam-s-ata (√ man), vam-ś-ī-māhi (√ van); (b) s becomes t in the verb vas dwell and possibly also in vas shine: á-vāt-s-ī-s5 (AV.) thou hast dwelt and á-vāt (= á-vas-s-t) has shone (AV.).

2. The RV. has one example of an incipient tendency to preserve the s and t of the 2. 3. s. in 2. s. á-yā-s (=a-yaj-s-s) beside the phonetically regular form of the 3. s. á-yāṭ (=á-yaj-s-t). The AV. has three or four examples of this: s. 2. srā-s (=srāj-s-s: √ srj); 3. á-śra-i-t (=á-śra-i-s-t):

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1 For trā-s-īyāthām.
2 With Anusvāra for n (66 A 2).
3 With an reduced to a (= sonant nasal).
4 Without initial aspiration: cp. 62 a and 156 a.
5 See 66 B 1. In an Upaniṣad the 2. du. appears as á-vās-tam, the aor. suffix s having been lost without affecting the radical s.
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CONJUGATION

\( \sqrt{\text{sri}} \); \( \text{á-hai-t} (= \text{á-hai-s-t}: \sqrt{\text{hi}}) \); \( \text{á-vā-t}^1 (= \text{a-vas-s-t}: \text{vas} \ \text{shine}) \). The later Sāṃhitās here frequently preserve these endings by inserting \( \text{i} \) before them: s. 2. \( \text{á-rāt-s-i-s} (\sqrt{\text{rādh}}) \), \( \text{á-vāt-s-i-s} (\text{vas} \ \text{dwell}) \); 3. \( \text{á-tām-s-i-t} (\sqrt{\text{tan}}) \), \( \text{á-naik-s-i-t} (\sqrt{\text{nij}}) \), \( \text{tāp-s-i-t} (\sqrt{\text{tap}}) \), \( \text{bhai-s-i-t} (\sqrt{\text{bhī}}) \), \( \text{vāk-s-i-t} (\sqrt{\text{vah}}) \), \( \text{hā-s-i-t} \), \( \text{hvār-s-i-t} (\sqrt{\text{hvar}}) \).

a. The ending \( \text{dhvam} \) (before which the \( s \) of the aor. is lost) becomes \( \text{dhvam} \) when the \( s \) would have been cerebralized (66 B 2): \( \text{á-sto-dhvam} (= \text{á-sto-s-dhvam}) \) is the only example.

3. The roots \( \text{dā} \ \text{give} \) and \( \text{dā} \ \text{cut} \) reduce the radical vowel to \( i \) in \( \text{á-di-s-i}, \text{di-s-iyā} \); \( \text{gam, man, van} \) lose their nasal in \( \text{á-ga-smahi}, \text{ma-s-iyā}, \text{va-s-i-māhi} \) (beside \( \text{vam-s-i-māhi} \)); while sah lengthens its vowel in \( \text{á-sāk-s-i}, \text{sāk-s-i}; \text{sāk-s-āma}; \text{sāk-s-iya}; \text{sāk-s-va} \).

4. The roots \( \text{srj} \ \text{emit} \) and \( \text{prc} \ \text{mix} \) take metathesis in the act.: s. 2. \( \text{srā-s} (= \text{srāk}) \). 3. \( \text{á-srāk}; \text{á-prāk} \). Du. 2. \( \text{á-srās-tam} \).

5. The following are the forms occurring in the 3. s. ind. act. in which (a) the ending \( t \) is lost: \( \text{á-jai-s} (\sqrt{\text{ji}}), \text{á-prā-s, á-hā-s}; (b) both the tense-sign \( s \) and the ending \( t \) are lost: 2 \( \text{á-krān} \) (\( \text{krand cry out} \)), \( \text{á-kṣār} \) (\( \text{kṣar flow} \)), \( \text{á-cait} \) (\( \text{cīt perceive} \)), \( \text{á-chān} \) (\( \text{chand seem} \)), \( \text{á-tān} \) (\( \text{tan stretch} \)), \( \text{á-tsār} \) (\( \text{tsar approach stealthily} \)), \( \text{á-dyaut} \) (\( \text{dyut shine} \)), \( \text{á-dhāk} \) (\( \text{dah burn} \)), \( \text{á-prāk} \) (\( \text{prc mix} \)), \( \text{á-prāt} \) (\( \text{prach ask} \)), \( \text{á-bhār} \) (\( \text{bhr} \)), \( \text{á-yāt} \) (\( \text{yaj sacrifice} \)), \( \text{á-yān} \) (\( \text{yam guide} \)), \( \text{á-raut} \) (\( \text{rudh obstruct} \)), \( \text{á-vāt} \) (\( \text{vah convey} \)), \( \text{á-vāt}^1 \) (\( \text{vas shine} \)), \( \text{á-śvait} \) (\( \text{śvit be bright} \)), \( \text{á-syān} \) (\( \text{syand move on} \)), \( \text{á-srāk} \) (\( \text{srj emit} \)), \( \text{á-svār} \) (\( \text{svar sound} \)), \( \text{á-hār} \) (\( \text{hr take} \)), \( \text{á-raik} \) (\( \text{ric leave} \)).

6. After a consonant other than \( n, m, r \) the tense sign \( s \) is dropped before \( t, \text{th}, \text{and dh} \); e.g. \( \text{á-bhak-ta} \) (beside \( \text{á-bhak-ś-i} \)); \( \text{á-muk-thās} \) (beside \( \text{á-muk-ś-i} \)).

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1 But the \( t \) may in this instance represent the changed final radical \( s: 144, 1 \ (b) \). There are a few additional examples in B.: \( \text{ajait} \) (beside \( \text{ajais} \) and \( \text{ajaisīt: } \sqrt{\text{ji}} \)); \( \text{acait (} \sqrt{\text{ci}} \)); \( \text{naic (} \sqrt{\text{ni}} \)).

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

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

Indicative.

1. The radical vowel as a rule takes Guṇa throughout; but in the active a final vowel takes Vṛddhi and a medial vowel is sometimes lengthened. The endings are the same as those of the s aorist except that the 2. 3. s. end in ɨs (= ɨs-s) and ɨt (= ɨs-t). This aorist has all the moods, but no participle. Middle forms are not common and very few occur except in the 2. 3. sing.

The normal forms occurring, if made from kram stride, would be:

Du. 3. á-kram-ɨs-ɨtam. Pl. 1. á-kram-ɨs-ɨma. 3. á-kram-
ɨs-ɨur.

Mid. sing. 1. á-kram-ɨs-i. 2. á-kram-ɨs-ɨthās. 3. á-kram-

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

Act. sing. 1. dāv-ɨs-ānĩ. 2. āv-ɨs-ɨ-a-s, kān-ɨs-ɨ-a-s. 3. kār-
ɨs-a-t, bōdhi-ɨs-a-t. Pl. 3. sān-ɨs-a-n.

Mid. pl. 1. yāc-ɨs-ɨ-ɨmahe. 3. sān-ɨs-ɨ-a-n̄ta.

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

Act. sing. 1. sāms-ɨs-ɨm (sāms praise). 2. āv-ɨs (av favaour), tār-ɨs (tṝ cross), yōdh-ɨs (yudh fight), sāv-ɨs (sū generate). 3. ɨs-ɨt (aś eat), tār-ɨt. Du. 2. tārīs-ɨtam, márdh-
ɨs-ɨtam (mṛdh neglect). Pl. 1. ōrām-ɨs-ɨma. 2. vādhi-ɨs-ɨta and vādhi-ɨs-ɨtana. 3. jār-ɨs-ɨur (jṝ waste away).

Mid. sing. 1. rādhi-ɨs-i (rādhi succeed). 2. mārś-ɨs-ɨthās

4. Optative forms are rare, occurring in the middle only. The 2. 3. s. take the preceptive s. Examples are:
   Sing. 1. edh-िस-िया (edh thrive). 2. mod-िस-ि-ि-ठास (mud rejoice). 3. jan-िस-ि-ि-ि. Du. 1. sah-िस-ि-ि-ि. Pl. tār-िस-ि-ि-ि-ि.

5. Imperative forms are rare, occurring in the active only. Sing. 2. av-ि-ि-ि-ि. 3. av-ि-ि-ि. Du. 2. av-ि-ि-ि. 3. av-ि-ि-ि.

a. The radical medial अ is lengthened in kan enjoy, car move, das waste, mad exhilarate, stan thunder, sva sound, and optionally in vad speak, ran rejoice, san gain, sah prevail; while the radical syllable appears in a reduced or unstrengthened form in the opt. s. 1. mid. of gam and ruc shine: gm-ि-ि-ि and ruc-ि-ि-ि.

b. The root grabh seize takes the connecting vowel अ (as it does in other verbal forms) instead of इ, as अ-ि-ि-ि-ि.

c. In s. 1. ind. act. the ending इम appears instead of इ-ि-ि in the three forms अ-ि-ि-ि-ि, अ-ि-ि-ि-ि, and vadh-ि-ि, doubtless owing to the analogy of the 2. 3. s. in इ, इत. In B. is also found अ-ि-ि-ि-ि (v'grah).

Fourth or sि-ि form.

146. This form differs from the preceding one simply in prefixing an additional अ to the suffix. Only seven verbs ending in अ, न, or म, gā sing, jñā know,¹ pyā fill up, या� go, हा� leave, van win, ram rejoice, take this aorist. The total number of forms occurring is under twenty; and middle forms are found in the optative only. The forms occurring are:

1. Indicative. Sing. 1. अ-ि-ि-ि-ि-ि-ि. Du. 3. अ-ि-ि-ि-ि.

2. Subjunctive. Sing. 3. अ-ि-ि-ि-ि-ि-ि, अ-ि-ि-ि-ि-ि.

¹ In B. also occurs dhyā think, besides forms in s-ि-ि from drā sleep, vā blow, hvā call.
3. **Optative.** Sing. 1. vam-sis-iyá. 2. yā-sis-ī-ṣ-ṭhás,

Pl. 1. pyā-sis-ī-mahi.


5. **Imperative.** Du. 2. yā-sis-ṭām. Pl. 2. yā-sis-ṭá.²

**Second Aorist.** (*a-aorist*)

147. This aorist resembles an imperfect formed directly from the root, the terminations being added with or without the connecting vowel a.

The **first form** is like an imperfect of the accented á class (125, 2), the stem being formed by adding a to the unmodified root.³ It corresponds to the second aorist of the first conjugation in Greek. It is taken, in V. and B. together, by nearly eighty roots, chiefly with a medial vowel. Middle forms are rare.

1. **Indicative.** The forms actually occurring would, if made from vid *find*, be as follows:

   Act. sing. 1. ávidam. 2. ávidas. 3. ávidat. 
   Du. 1. ávidava. Pl. 1. ávidāma. 2. ávidata. 3. ávidan.

   Mid. sing. 1. ávide. 2. ávidathās. 3. ávidata. 
   Du. 1. ávidāvahi. 3. ávidetām. Pl. 1. ávidāmahi. 3. ávidanta.

   2. The subjunctive forms from the same root would be:

   Act. sing. 2. vidāsi, vidās. 3. vidāti, vidāt. 
   Du. 1. vidāva. 2. vidāthas. 3. vidātas. Pl. 1. vidāma. 2. vidātha, vidāthana.

   Mid. sing. 3. vidāte. Pl. 1. vidāmahe.

3. The injunctive forms from vid would be:

   Act. sing. 1. vidām. 2. vidās. 3. vidāt. Pl. 3. vidán.

   Mid. sing. 3. vidāta. Pl. 1. vidāmahi. 3. vidánta.

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

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¹ With precative s.
² With i for i.
³ Three roots with r, however, show forms with Guṇa (147 a 2 and c).
It is almost restricted to the active. The forms from vid would be:

Act. sing. 1. vidéyam. 2. vidés. 3. vidét. Pl. 1. vidéma.

Mid. sing. 1. vidéya. Pl. 1. vidémahi. There also occurs one preceptive form, s. 3. vidéṣṭa (AV.).

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

Sing. 2. sadá. 3. sadátu. Du. 2. sadátam. 3. sadátām. Pl. 2. sadāta, sadātana. 3. sadántu.

Mid. pl. 2. sadadhvam. 3. sadantām.

6. Rather more than a dozen examples of the participle, taking active and middle together, occur: e.g. tṛp-ánt, śucánt; guhámāna, śucámāna.

Irregularities.

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

1. khya see, vyā envelope, hvā call shorten their ā to a: ā-khya-t, ā-vya-t, ā-hva-t; dā give, dhā put, sthā stand occasionally do the same, in the forms ā-da-t; ā-dha-t (SV.) and dha-t; ā-stha-t (AV.); śās order shortens ā to i; e.g. 3. s. inj. śiṣat, part. śiṣánt.

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

b. The root is reduced by the loss of its nasal in kr and go, tāṃs shake, dhvams scatter, bhramā fall, randh make subject; srama fall; e.g. 3. sing. átasat; pl. dhvasán; subj. pl. 1. radhāma; inj. sing. 1. radham; 2. kradas; 3. bhrasat.

c. The root takes Guṇa in r go, dṛś see, sr flow; e.g. ār-anta (unaugmented 3. pl. ind. mid.); dārś-am (s. 1. inj., but pl. 3. inj. dṛṣān, opt. 1. s. dṛṣéyam, pl. dṛṣéma); sārat (unaugmented 3. s.).

Second Form: Root Aorist.

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

Indicative.

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

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

Act. sing. 1. ā-sthā-m (ē-στην-ν). 2. ā-sthā-s. 3. ā-sthā-t
(ē-στη). Du. 2. ā-sthā-tam. 3. ā-sthā-tām. Pl. 1. ā-sthā-ma

ā-sthi-mahi. 3. ā-sthi-ran.

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

3. ā-kr-an.

Mid. sing. 1. ā-kr-i. 2. ā-kr-thās. 3. ā-kr-ta. Du. 1.
ā-kr-vahi. 3. ā-kr-tām. Pl. 1. ā-kr-mahi. 2. ā-kr-
dhvam. 3. ā-kr-ata.

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

Act. 1. ā-bhuv-am.1 2. ā-bhū-s. 3. ā-bhū-t (ē-ϕυ). Du.
2. ā-bhū-tam. 3. ā-bhū-tām. Pl. 1. ā-bhū-ma

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

1 With split ū; in the later language a-bhūv-am.
the endings s and t are lost: 2. á-kar, á-gan (= á-gam-s), á-ghan, á-van (vr cover), á-spar (spr win); with lengthened augment: á-nat ¹ (nas attain), á-var (vr cover), á-vas ² (vas shine). 3. á-kar, á-kran ³ (kram stride), á-gan, ³ á-ghan, á-cet (cit observe), á-tan, á-dar (dr pierce), á-bhet (bhid pierce), á-bhrat (bhrāj shine), á-mok (muc release), á-myak (myaks be situated), á-var (vr t turn), á-star; with lengthened augment: á-nat, ⁴ á-var (vr cover), á-vas ² (vas shine); without augment: vark ⁵ (vṛj twist), skan ⁶ (skand leap).

e. In the 3. pl. act. and mid. roots with medial a are syncopated: á-ks-an (= á-ghan-an), á-gm-an (= á-gam-an); á-gm-ata (= á-gam-ata), á-ta-ata (= á-tan-ata); but in the 2. 3. s. mid. they lose their nasal: á-ga-thās, á-ga-ta, á-ma-ta (but 1. du. gan-vahi, pl. á-gan-mahi).

f. Final ā is in the mid. ind. reduced to i, and before m also to ī; e.g. 2. á-di-thās, á-sthi-thās. 3. á-dhi-ta (ē-thē-to). Pl. 1. á-dhi-mahi (TS.) and á-dhi-mahi (VS.), á-dhi-mahi.

g. In the 3. s. ind. ghas is reduced to g: gdha (= ghas-ta) ⁷; while ā go takes Guṇa: ār-ta (unaugmented) and ār-ta (ār-ta), 3. pl. ār-ata.

h. The forms taking ran in 3. pl. mid. are: á-kṛp-ran, á-grpbh-ran, á-jus-ran, á-dṛś-ran, á-pad-ran, á-buddh-ran, á-yuj-ran, á-vas-ran (vas shine), á-viś-ran, á-vṛt-ran, á-sṛg-ran, ⁸ á-sthi-ran, á-sṛdh-ran; with ram: á-dṛś-ram, á-buddh-ram, á-sṛg-ram. ⁸

¹ For á-naś-s, the phonetic result of which should have been á-nak (63 b).
² For á-vas-s, á-vas-t. These forms have by an oversight been omitted in § 499 of my Vedic Grammar.
³ For á-kram-t, á-gam-t.
⁴ For á-naś-t.
⁵ For varj-t.
⁶ For skand-t.
⁷ By syncopation gh-s-ta; loss of s between consonants (66 B 2 a) gh-ta, and loss of aspiration, which is thrown forward on the t and renders it sonant (62 b).
⁸ With reversion to the original guttural.
2. The subjunctive is common, nearly 100 forms being met with. The forms occurring, if made from kr, would be:

Act. sing. 1. kărā and kăr-a-ṇi. 2. kăr-a-si and kăr-a-s. 3. kăr-a-ti and kăr-a-t.\(^1\) Du. 2. kăr-a-thas. 3. kăr-a-tas.

Pl. 1. kăr-a-ma. 3. kăr-anti, kăr-a-n.

Mid. sing. 2. kăr-a-se. 3. kăr-a-te.\(^2\) Pl. 1. kăr-ā-mahe and kăr-ā-mahai. 3. kăr-anta.

3. The injunctive is fairly frequent, nearly sixty forms of it being met with. Examples are:

Act. sing. 1. kar-am, darš-am,\(^3\) bhuv-am, bhoj-am. 2. je-s, bhū-s, bhé-s (bhi fear), dhak\(^4\) (dagh reach), bhet (bhid split), rok (ruj break). 3. bhū-t, śre-t (Śrī), nak and naṭ (naś attain). Pl. 1. dagh-ma, bhū-ma; ched-ma,\(^5\) ho-ma (hū call). 3. bhuv-an, vr-an (vr cover); kram-ur, dur (dā give), dh-ūr (dhā put).


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


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\(^1\) The root is weak in the isolated forms ṭdh-a-t, bhuv-a-t, ērūv-a-t.

\(^2\) The weak root appears once in the form idh-a-tē. The weak root also appears once in the 2. du. form ṭdh-āthe.

\(^3\) This may, however, be an irregular aorist : cp. 147 c.

\(^4\) For dagh-s.

\(^5\) With strong radical vowel.

\(^6\) The RV. has no forms of the 3. s. in yāt, but only precatives in yās (= yās-t).
α. There are also about thirty precative forms (made from about twenty roots in the Saṃhitās), all of which except two are active. Examples are:


Mid. s. 3. pad-ī-ṣ-ṭa, muc-ī-ṣ-ṭa.

5. Over ninety forms of the imperative occur, all but about twelve being active. Several forms in the 2. persons act. have a strong root, which is then usually accented. Examples are:

Act. s. 2. kr-dhí, ga-dhí (gam), pūr-dhí (pṛ fill), bo-dhí,1 yó-dhí 2 (yudh fight), śag-dhí (śak be able); ga-hí (gam go), mā-hi (mā measure), sā-hi (sā bind). 3. gán-tu (gam go), dhá-tu, bhū-tu, śró-tu.


Mid. s. 2. kr-śvá, dhi-śvá (dhā put), yuk-śvá (yuj join); accented on the root: mát-sva, yák-śva (yaj sacrifice), rā-sva, vām-sva (van win), sák-śva (sac follow). Pl. 2. kr-dhvam, vo-dhvam.

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

Act. ṛdh-ánt, kr-ánt, gm-ánt, sthánt.

Mid. ar-āṇa, idh-āṇa, kr-āṇa, dṛś-āṇa and dṛś-āṇa, budh-āṇa, bhiy-āṇa, vr-āṇa (vṛ cover), śubh-āṇa and śum-bhāṇa, suv-āṇa (always to be pronounced svāṇa) and sv-āṇa (SV.).

1 Formed from both bhū be (for bhū-dhī) and budh awake (for bód-dhī instead of bud-dhī).
2 For yud-dhī (through yód-dhī).
Third or Reduplicated Form.

149. This aorist is formed from nearly ninety verbs in the Samhitās and from nearly thirty more in the Brāhmaṇas. Though (with a few slight exceptions) unconnected in form with the causative, it has come to be connected with the causative in sense, having a causative meaning when the corresponding verb in aya has that meaning. The characteristic feature of this aorist is the almost invariable quantitative sequence of a long reduplicative and a short radical vowel (– ov). In order to bring about this rhythm, the reduplicative vowel (unless it becomes long by position) is lengthened, if the radical vowel is (or is made) prosodically short. With this view the radical vowel is shortened in vāś bellow, sādh succeed, hīḍ be hostile and, by dropping the nasal, in krānd cry out, jambh crush, randh subject, syand flow, srams fall. The stem of the great majority of forms is made with a thematic a. But about a dozen roots ending in vowels (ā, i, ū, ṛ) and svap sleep make occasional forms from stems without thematic a, the inflexion then being like that of an imperfect of the reduplicating class (127, 2). A medial radical vowel remains unchanged or is weakened, but a final vowel takes Guṇa. All the moods occur, but no participle.

Special Rules of Reduplication.

a. The vowels ā, ū, ṛ are represented in the reduplicative syllable by i.

b. The vowel of the reduplicative syllable, unless already long by position, is lengthened.

1. The forms of the indicative actually occurring would, if made from jan beget, be as follows:

   Act. s. 1. ájījanam. 2. ájījanas. 3. ájījanat. Du. 2. ájījanatam. Pl. 1. ájījanāma. 2. ájījanata. 3. ájījanan.
   Mid. s. 3. ájījanata. Pl. 2. ájījanadhvam. 3. ájījananta.
The following are examples:

Act. s. 1. ánînasam (naś be lost), ácikṛsam (kṛṣ drag), ápiplavam (B.), ápiparam (pr pass). 2. áci-krad-as, ábūbhuvas; sīsvapas; without thematic a: á-jīgar (gr swallow and gr waken); sīsvap. 3. áciklpat, ácucyavat (K.), ájīhiḍat (√hīḍ), ádidyutat, ábūbudhat, ávīvaśat (√vās), ávī-vṛdhat, ásiṣyadat (√syand); bībhayat, sīsnathat (śnath pierce); without thematic a: á-śiśre-t (√śri), á-śiśn. Pl. 3. ávīvaśan (√vās), ásisrasan (√sraṁs), ásiṣadan (√sad); ábībhajur (B.).

Mid. s. 3. ávīvarata (vr cover). Pl. 2. ávīvṛdhadhvam. 3. ábībhayanta, ávīvaśanta (√vās), ásiṣyadanta.

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

Act. s. 1. rāradhā. 2. tītapāsi. 3. ciklpāti, pisprṣati,1 sīṣadhāti (√sadh). Pl. 1. rīramāma, sīṣadhāma.

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

Act. s. 1. cukrudham, didharam (dhṛ hold). 2. cikṣipas, pisprṣas, rīradhas, sīṣadhas. 3. cucyavat, didharat, mīmaya (mā bellow), sīṣvadat (svad sweeten).

Du. 2. jihvaratam. Pl. 2. rīradhata. 3. rīraman, sūṣucan (śuc shine). 3. sīṣapanta (sap serve).

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

Act. s. 1. vocéyam. 2. rīrises, vocés. 3. vocét.

Du. 2. vocétam. Pl. 1. vocéma. 3. vocéyur.

Mid. s. 1. vocéya. Pl. 1. cucyuv-i-mahi, vocémahi. 3. cucyav-i-rata.1 There is also the 3. s. mid. preceptive form rīris-i-ṣ-ṭa.

1 Without thematic a.
5. Hardly more than a dozen imperative forms occur, all of them active. These are:

Sing. 2. vocatāt. 3. vocatu.
Du. 2. jīgṛtām

Pl. 2. jīgṛ-tā, didhṛtā, paptata, vocata, susūdāta (AV.).
3. pūpurantu (prā fill), śisrathantu.

Irregularities.

1. The reduplicative syllable of dyut shine has i: ā-didyutat; that of am injure repeats the whole root: ām-am-at (= ā-am-am-at); while it is left short in jīgṛtām, jīgṛtā (beside ā-jigar), didhṛtām, didhṛtā (beside ā-didharat), and in the isolated inj. didīpas for didīpas (dīp shine).

2. The radical syllable suffers contraction or syncopation (as in the weak forms of the perfect) in the three verbs naš be lost, vac speak, and pat fall; thus ā-nēs-at (= ā-nanais-at), ā-voc-at (= ā-va-uc-at: cp. Gk. έ-επ-ο-ν) and ā-papt-at. Having all had the reduplicative vowel of the perfect (while the regular aorist reduplicative ā appears in the alternative forms ā-nināṣ-at and ā-pīpat-at), they were probably pluperfects in origin. But they have come to be aorists as is shown by their meaning and by the occurrence of modal forms (as vocatu, &c., and paptata).

3. The initial of the suffix is retained from the causative stems jūa-paya, sthā-paya, hā-paya, bhi-saya, ar-paya, jā-paya (√ji). The radical vowel is reduced to i in the first four, while the reduplicative vowel comes after instead of before the radical vowel in the fifth: thus ā-ji-jānip-at; ā-ти-ṣhip-at; ā-hip-as; bī-bhiṣ-as, bī-bhiṣ-athās; arp-ip-am; ā-ji-jap-a-ta (VS.).

Benedictive or Precative.

150. This is a form of the optative which adds an s after the modal suffix and which is made almost exclusively from aorist stems. In the RV. it occurs in the 1. 3. s. and

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1 Without thematic a.
2 Cp. its perfect reduplication: 139, 8.
3 Cp. the perfect reduplication of roots with a + nasal (139, 6).
4 Here the p of the suffix is not only retained, but reduplicated.
5 The causative of ji conquer from which this aor. is formed, would normally have been jāy-aya. In B. also occurs the form ā-ji-jip-ata.
1. pl. active, and in the 2. 3. s. mid. The endings together with the modal suffix are:

**Act. s.** 1. yā-s-am. 3. yā-s (= yās-s); pl. 1. yā-s-ma.

**Mid. s.** 2. i-s-thās. 3. i-s-ṭa.

a. The only perfect precative occurring is the 2. s. mid.: sā-sah-i-s-thās.

b. Of the root aorist nearly thirty precatives are met with in the Saṃhitās. They occur in the act. 1. 3. s., 2. du., 1. 2. pl.; mid. 3. s. (see 148, 4 a). The a aorist and the reduplicated aor. have one precative form each in the 3. s. mid. (147, 4 and 149, 4). In the s aorist four precative forms occur in the 2. and 3. s. mid. (see 143, 4).

**Simple Future.**

**151.** The stem is formed by adding the suffix syā or (rather less frequently with connecting i) i-ṣyā to the root. As the future sense is often expressed by the subjunctive and sometimes also by the indicative, the future tense is not common in the RV., being formed from only sixteen roots, while the AV. makes it from about thirty-two others, and the TS. forms it from over sixty roots. In V. and B. taken together over one hundred form the future in sya and over eighty that in iṣya. The only derivative verbs that form the future (always with iṣya) are causatives, of which four stems appear, two in the RV. and two in the AV. Roots ending in r always take iṣya, whereas those ending in other vowels generally take sya.

a. Final vowels and prosodically short medial vowels take Guṇa, final ā and medial a remaining unchanged; e. g. ji conquer: je-ṣyā; nī lead: ne-ṣyā; dā give: dā-ṣyā; mih shed water: mek-ṣyā; yuj join: yok-ṣyā; kṛt cut: kart-ṣyā; dah burn: dhak-ṣyā; bandh bind: bhint-ṣyā; bhū be: bhav-iṣyā; sr flow: sar-iṣyā; vṛt turn: vart-iṣyā.
151-152] SIMPLE FUTURE 177

a. Causatives, which always take īṣya, retain the present stem, dropping only the final a; thus dhāray-īṣya (dhr support); vāsaya-īṣya (vas wear); duṣ-ay-īṣya (duṣ spoil); vāray-īṣya (ṛ cover).

b. The inflexion of the future is like that of the present of the first conjugation (bhāvāmi). Middle forms occur in the sing. only. The forms met with, if made from kr do, would be:

Act. s. 1. kar-īṣyāmi. 2. kar-īṣyāsi. 3. kar-īṣyāti.
Du. 2. kar-īṣyāthas. 3. kar-īṣyātas. Pl. 1. kar-īṣyāmās, -māsi. 2. kar-īṣyātha. 3. kar-īṣyānti.

Mid. s. 1. kar-īṣyē. 2. kar-īṣyāse. 3. kar-īṣyāte.
1. Only one subjunctive, the 2. s. act. kar-īṣyās, has been met with in V., and one other, 1. du. mid., not-śyāvahai (nud push) in B.

2. More than twenty participles occur, of which only four are mid. Examples are:

Act. kar-īṣy-ānt, dhak-ṣy-ānt (√dah); mid. yak-ṣyāmāṇa (√yaj), stavisyā-māṇa (√stu).

Irregularities.

c. In sū bring forth the future stem is formed with unchanged final vowel, which is moreover accented: sū-śya; while the medial a of saḥ is lengthened: sāk-śyā.

Periphrastic Future.

152. There is no certain example of this form of the future in the Samhitās. But such a phrase as anv-āgantā yajñāpatir vo ātra (TS., VS.) the sacrificer is following after you here may be an example of its incipient use.¹

In B. this future is taken by nearly thirty roots. It is made by using the N. s. of an agent noun in tr (180), to which the present of the verb as be is added in the 1, 2. persons, while in the 3. persons du. and pl. the N. du. and pl. appear. The use of this tense-form is

¹ The forerunners in V. of this new tense-formation in B. are the agent nouns in tr which, generally accented on the root, are used participially governing an acc. and may be employed predicatively with or without the copula; e. g. dātā yō vānitā maghām (iii. 13°) who gives and wins bounty.
almost limited to the active, only a few isolated examples being found in the middle. Forms occurring, if made from bhū be, would be: Act. sing. 1. bhavitāsmi; 3. bhavitā. Pl. 1. bhavitāsmas; 3. bhavitāras. Mid. sing. 1. 2. bhavitāse. Pl. 1. bhavitāsmahe.

Conditional.

153. This is a past tense of the future meaning would have. Only one example occurs in the Samhitās: ā-bhar-iṣya-t (RV. ii. 302) was going to bear off. This form is very rare in B. also, except in the ŚB. where it is found more than fifty times.

Passive.

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

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

1. Final ā mostly becomes ī; e.g. dā give: dī-ya; but it also remains; e.g. jñā know: jñā-ya.

2. Final i and u are lengthened; e.g. ji conquer: jī-ya-te; śru hear: śrū-ya-te.

3. Final r becomes ri; e.g. kr make: kri-ya-te.¹

4. Final ṛ becomes īr; e.g. śṛ crush: śīr-ya-te.²

5. Roots ending in a consonant preceded by a nasal, lose the nasal; e.g. aṁj anoint: aj-ya-te; bandh bind: badh-ya-te; bhaṁj break: bhaj-ya-te; vaṅc move crookedly: vac-ya-te; śaṁs praise: śas-ya-te.

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¹ The only two roots in which r is preceded by two consonants and which form a passive are str strew and smr remember. Their passives do not occur in the Samhitās, but in B. are found stri-ya-te and smar-ya-te.

² The passive of pṛ fill does not occur in the Samhitās, but in B. it is pūr-ya-te (the ṛ being preceded by a labial).
6. Roots liable to Samprāsāraṇa (17 note 1) take it; e.g. vac speak: uc-ya-te; vad speak: ud-ya-te; vah carry: uh-ya-te; grah seize: grh-ya-te.

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

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

   Sing. 1. hū-ye. 2. hū-ya-se. 3. hū-ya-te. Du. 3. hū-ya-te. Pl. 1. hū-ya-mahe. 3. hū-ya-nte.

   b. As regards the moods only two certain subjunctive forms (s. 3. uh-ya-te, bhri-ya-te) and one injunctive (s. 3. sū-ya-ta: sū bring forth) occur. No optative forms occur in the RV. or AV.¹ There are, however, nearly thirty imperative forms occurring in the 2. 3. s. pl. These forms, illustrated by hū call, are: s. 2. hū-ya-sva. 3. hū-ya-tām. Pl. 2. hū-ya-dhvam. 3. hū-ya-ntām.

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

Irregularities.

   a. tan stretch forms its passive from tā: tā-ya-te². Similarly jan beget becomes jā-ya-te is born, which, however, in form belongs to the radically accented fourth class. mri-ya-te dies (√mṛ) and dhri-ya-te (√dhr) is steadfast, while passive in form, are intransitive in sense.

Aorist Passive.

155. Outside the present system the passive has no special finite form except in the 3. sing. aor. This is a peculiar middle form (made from about forty-five roots in

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¹ But they are met with in the Brāhmaṇas.
² In B. khā-ya-te is formed from khan dīg.
the Samhitas) which is used with a predominantly passive meaning. When it is formed from verbs with a neuter sense, like gam go, that sense remains unchanged (as in the past passive participle). It is a 3. s. ind. in which the augmented root takes the ending i. The characteristic feature of this form is the strengthening of the root as compared with other middle forms; e.g. á-kári beside á-krí (1. s. mid.). Prosodically short medial i, ū, ī take Guṇa, and medial a is normally lengthened; final i, ū, ī take Vyādhi, while final ā interposes a y before the ending. The accent of unaugmented forms is always on the root. Examples are: á-vedi (vid find), á-bodhi (budh wake), á-darsi (drś see), á-vāci (vac speak); á-srāyi (ṣrī resort), á-stāvi (stu praise), á-kāri (kṛ do), á-dhāyi (dhā put).

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

Irregularities.

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

2. From the denominative stem jāraya play the lover the unique form jārayāyi let him be embraced is formed.

PARTICIPLES, GERUNDS, AND INFINITIVE.

I. Active Participles.

156. The stem of the present (except the reduplicating class), the future, and the aorist active participle is formed with the suffix ant. The strong stem may be obtained by dropping the i of the 3. pl. ind. act.; e.g. bhāv-ant, kṣip-ánt, ás-yant; duh-ánt, kṛṇv-ánt, bhind-ánt, pri-ṇánt.

1 About a dozen more are found in B.

2 On the declension of participles in ant see 85; on the formation of their fem. stems, 95 a.
Stems of the reduplicating class do not distinguish strong forms because they drop the n: e.g. jühr-ät (3. pl. jühr-ati).

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

The active participle is formed by the root aorist, the a aorist, and the s aorist, from the unaugmented tense stem in the latter two; e.g. vidá-nt, sák-ṣ-ant (sah prevail); and from the weakened or unmodified root in the former; e.g. ṛdh-ánt, kr-ánt (kr make), gm-ánt (gam go), pánt (pā drink).

a. Irregularities.—In the pres. part. the initial a of as be and the medial a of han stay are lost: sánt (3. pl. sánti), ghn-ánt (3. pl. ghn-ánti); while the n of the suffix is lost in dās-at worshipping and sās-at 1 (3. pl. sās-ati). The n is also lost in the s aor. part. of dāh burn: dāks-at and dhāks-at. Whether it was also lost in sāks-at, the part. of the same aor. from sah prevail, is uncertain because it is only met with in a weak case.

157. The reduplicated perfect participle is formed from the weak (but uncontracted or unsyncopated) stem to which the suffix vāṁs is directly added. There are more than fifty such stems. Examples are: cakṛ-vāṁs, jagan-vāṁs (gam go), tastabh-vāṁs (stambh prop), tasthi-vāṁs (sthā stand), dadṛś-vāṁs, dad-vāṁs (dā give), ba-bhū-vāṁs, vavṛt-vāṁs, sasa-vāṁs (san gain), suṣup-vāṁs (svāp sleep).

a. Some half-dozen of these participles are formed by adding the suffix with connecting i to the reduplicated stem contracted to a single syllable: i-y-i-vāṁs (i go); ūś-i-vāṁs (vas dwell); ok-i-vāṁs 2 (uc be pleased); papt-i-vāṁs (pat fall); saśc-i-vāṁs (sac follow); in the later Samhītās also

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1 Both dāś and sās belong to the root, and not the reduplicating class.

2 With strong radical vowel and reversion to the original guttural.
jaks-i-vāms (ghas eat). The only certain example of a perf. part. adding the suffix with connecting i to the fully reduplicated stem is viviš-i-vāms (TS.).

b. A few perfect participles are formed by attaching vāms to the unreduplicated stem: dāś-vāms worshipping, vid-vāms knowing, sāh-vāms prevailing, and perhaps khid-vāms oppressing. Similarly formed is mīdh-vāms bountiful, though the root does not occur in independent use. Three unreduplicated roots take connecting i in the later Śamhitās: dāś-i-vāms (SV.) worshipping, viś-i-vāms (AV.) entering, varj-i-vāms (AV.) having twisted.

a. Irregularities.—In seven stems the palatal reverts to the original guttural: cikit-vāms (√cīt), jigi-vāms (√jī), ririk-vāms (√ri), ruruk-vāms (√ru), vivik-vāms (√vi), sūsuk-vāms (√sū), ok-i-vāms (√uc). The radical vowel is strong in dādā-vāms (AV.), ok-i-vāms, sāh-vāms; while the reduplicative vowel is long in sāsah-vāms and sūsū-vāms (√sū).

II. Middle and Passive Participles.

158. The participles of the future middle, of the present passive, and the present middle of the a conjugation are formed by adding the suffix māna to the stem (which always ends in a); e.g. fut. mid. yakṣyā-māṇa (√yaj); pres. pass. kriyā-māṇa (√kr); pres. mid. yāja-māṇa.

a. Verbs of the second conjugation add the suffix āna to the weak stem in the pres. mid.; e.g. bruv-ānā (√brū), jūhv-ānā (√hu), rundh-ānā (√rudh), kṛṇv-ānā (√kṛ), pun-ānā (√pū).

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

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1 jaks syncopated for jagh(a)s.
2 In B. are also found dadrś-i-vāms and cichid-i-vāms.
3 Occurring only in the voc. khidvas.
4 Presupposed by the fem. varjuṣi.
duh milk optionally reverts to the original guttural: ḍugh-āṇā beside the regular dūḥ-āṇā. 3. A few roots take Guṇa: oh-āṇā (√ūh), yodh-āṇā (√yudh), sāy-āṇā (√ṣi), stav-āṇā (√stu). 4. Several of these participles optionally accent the radical syllable instead of the final vowel of the suffix; e.g. vid-āṇā beside vid-āṇā.

159. The Perfect Middle Participle is formed by adding the suffix -āṇā to the weak form of the stem as it appears before the ending of the 3. pl. mid. re (ire, rire). It is common, more than eighty examples occurring. The following are some of them: ānaj-āṇā (√aṇj), ānaś-āṇā (√aṃḥ), ār-āṇā (√ṛ), Ḯj-āṇā (√yaj), ṭuc-āṇā (√vac), cakr-āṇā (√kr), cikit-āṇā (√cit), jagm-āṇā (√gam), tasth-āṇā (√stḥā), tistir-āṇā (√stṛ), tep-āṇā (√tap), pap-āṇā (pā drink), paspaś-āṇā (√spaś), bhej-āṇā (√bhaṭj), yem-āṇā (√yam), lebh-āṇā (√labh), vāvas-āṇā (vas wear and dwell), śiśrīy-āṇā (√ṣri), siṃṣiy-āṇā (√smi), suṣup-āṇā (√ svap).

a. Irregularities.—1. This participle of sī lie has the double anomaly of reduplicating with a and of strengthening the radical syllable: 1 saṃṣay-āṇā. 2. The root saḥ prevail adds the suffix to a reduplicated as well as to a contracted stem: sasah-āṇā and seh-āṇā. 3. The radical vowel of kam love and sam labour is not syncopated: cakam-āṇā and saṃsam-āṇā. 4. Four of these participles have the intensive accent on the reduplicative syllable: tūtuj-āṇā 2, sāsuj-āṇā, sāsuv-āṇā (√sū), and sāsad-āṇā 3 (sād prevail). 4

160. The Perfect Passive Participle is formed by adding, in the great majority of instances, the suffix tá (with or without connecting i) or, far less commonly, the suffix ná (directly) to the root.

1 Cp. a similar irregularity of sī in 134, 1 b.
2 Also normally, but less frequently, accented tūtuj-āṇā.
3 Cp. the Gk. perf. mid. part., kekādh-evo-s.
4 The first three cannot be accounted intensives because they have not the intensive reduplicative vowel (173, 1). Though the reduplicative vowel of sāsad-āṇā may be that of either perfect or intensive, the occurrence of the perf. form sāsadūr beside it favours the view that it is a perf. participle.
1. ná, which is taken by primary verbs only, is attached to the (unweakened) root, which ends in a long vowel or one of the consonants d and (rarely) c or j. Before this suffix, i and ü remain unchanged; á remains or is reduced to i or i; ñ becomes ñr or (generally when a labial precedes) ñr; d is assimilated to n; c and j revert to the original guttural. Thus lì cling: lì-ná; dû burn: dû-ná; dra sleep: dra-ñá; vast divid: di-ná; hâ leave: hî-ñá; gîr swallow: gîr-ñá; mû crush: mûr-ñá; jû waste away: jûr-ñá; bhid split: bhin-ñá; skand leap: skan-ñá; vraГ cut up: vrk-ñá; ruj break: rug-ñá.

a. Several roots take alternative forms in ta: nun-ñá and nut-tá (√nud); vin-ná and vit-tá (vid find); san-ñá and sat-tá (sad sit); ši-ná and ši-tá (šyā coagulate); pûr fill: pûr-ná and pûr-tá; šûr crush: šûr-ñá and šûr-tá; pûr mix: -prg-ñá and prk-tá.

b. The final palatal of pûr mix, vraГ cut up and ruj break reverts to the guttural (cp. 160, 1).

2. When tá is added direct the root tends to appear in its weak form: verbs liable to Samprasarana take it; a medial or final nasal is lost; á is often reduced to i or i; yá sometimes to i. Examples are: yà-tá, ji-tá, bhi-tá, stu-tá, hû-tá, kr-tá; nas-tá (√nas be lost), sik-tá (√s) sic, yuk-tá (√yuj), gû-ðhá (√guh),

dug-ðhá (√duh), srs-tá (√srj); iš-tá (√yaj), vid-ðhá (√vyadh), uk-tá (√vac), ū-ðhá (√vah),
sup-tá (√svap), pûr-tá (√prach); ak-tá (√aŋj),
ta-tá (√tan), ga-tá (√gum); pû-tá (pâ drink), sthi-tá (√sthā); vî-tá (√vyā).

a. The root dhā put is doubly weakened in hi-tá beside -dhi-ta. Medial a is reduced to i in šis-tá (sâs order). Syncopation and loss of s appear in -g-dha eaten (√ghas).3

b. Excepting the occurrence of the normal form -dāta in the compound tvā-dāta given by thee, dā give regularly uses the weak pres.

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1 With cerebralization and aspiration of the suffix, loss of the radical final and lengthening of the radical vowel (cp. 62, 69 c).
2 With the same changes as in guδhā after vah-tá has been reduced by Samprasarana to uh-tá.
stem dad in forming its past passive participle: dat-tá. The latter is further reduced to -tta in deva-ttā given by the gods, and when combined with certain prepositions: vy-ā-tta opened, pārī-tta given away, prātī-tta given back. The same syncopation appears in the compound participle of dā dīvīde: āva-ttā cut off.

c. One root in an and three or four in am retain the nasal and lengthen the vowel: dhvan sound: dhvān-tā; kram stride: krān-tā; sām be quiet: sān-tā; āram be weary: sārān-tā; dham blow has the irregular dhmā-tā and dham-i-tā.


3. i-ta is taken by a considerable number of roots ending not only in conjunct consonants or in single consonants difficult to combine with t, but also in simple consonants, especially sibilants, which present no such difficulty. The root is not weakened (excepting four instances of Samprāsaṇa). Secondary verbs (almost without exception causatives) take ita exclusively (after dropping aya).

Examples are: nind-itā, raks-itā; grath-itā, īl-itā, car-itā, jīv-itā; pat-itā, pan-itā; kup-itā, stabh-itā; muṣ-itā; arp-itā (arp-āya cause to go), cod-itā (cod-āya set in motion).

a. The roots taking Samprāsaṇa are: grabh and grah seize: gṛbh-ī-tā and gṛh-ī-tā (AV.); vaks increase: ukṣ-ītā; vad speak: ud-ītā; śrath slacken: śṛth-ītā.

161. There is once found in the AV. a perfect passive participle extended with the possessive suffix vant, which gives it the sense of a perfect participle active: aśītā-vant having eaten.

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1 Representing the long sonant nasal.
2 Only one perfect participle passive has been noted from a desiderative: mīmāṃ-s-ītā called in question, and one from a denominative: bhām-itā enraged.
3 In B. jānapaya, causative of jānā know, forms its part, without connecting ī: jānap-tā.
4 Usually (and abnormally) accented ārp-ītā.
5 With ī for ī as in some other forms from this root.
6 This type of participle hardly occurs even in the Brāhmaṇas.
162. The Future Passive Participle is in the RV. formed with four suffixes: one with the primary suffix ya, which is common, the rest with the secondary suffixes ąy-ya, ēn-ya, and tv-a, each of which occurs about a dozen times. In the AV. there begin to be used two other gerundives, formed with tavya and anįya, each occurring twice. All these participles correspond in sense to the Lat. gerundive in -ndus.

1. In the RV. about forty examples of the gerundive in ya occur, and about twenty more in the AV. The suffix is nearly always to be read as ia, which accounts for the treatment before it of final radical vowels. The root, being accented, appears in a strong form excepting a few examples which have the short radical vowel i, u, or ř.

   a. Final ā coalesces with the initial of ia to e, between which and the following a a phonetic y is interposed: dā give: dēya (= dā-i-y-a) to be given.
   b. Final i, ā, ř regularly take Guṇa or Vṛddhi, the final element of which always appears as y, v, ř, as before a vowel; e.g. li cling: -lāy-ya; nu praise: nāv-ya; bhū be: bhāv-ya and bhāv-yā future; hū call: hāv-ya; vṛ choose: vār-ya.
   c. Medial i, u, ř, if followed by a single consonant, may take Guṇa and a may be lengthened; e.g. dvīs: dvēs-ya hateful; yudh: yōdh-ya to be subdued; ōdh: ārdh-ya to be accomplished; mṛj: mārj-ya to be purified; vac: vāc-ya to be said; but also gūh-ya to be concealed; -dhṛṣ-ya to be assailed; -sād-ya to be seated.
   d. A final short vowel sometimes remains unchanged, a ř being then interposed: i-t-ya to be gone; śrū-t-ya to be heard; -kṛt-ya to be made; carkf-t-ya to be praised.

2. The suffix ąyya, nearly always to be read āyia, is almost restricted to the RV.; e.g. pan-ąyya to be admired; vid-ąyya to be found; śrav-ąyya glorious. It is sometimes attached to secondary stems; to a causative: panay-ąyya admirable, sprhay-ąyya desirable; to a desiderative: di-dhi-s-ąyya to be conciliated (√ dhā); to an intensive: vi-tantas-ąyya to be hastened.

3. ēnya (generally to be read énia) is attached to the root,
which remains unaltered except when it ends in a vowel: thus dviṣ-éṇya malignant, yudh-éṇya to be combatted, dṛś-éṇya worthy to be seen; but vār-éṇya choiceworthy (vr choose). It is once added to an aor. stem: yam-s-éṇya to be guided (√yam). Secondary verbs also take this suffix; desideratives: didṛks-éṇya worthy to be seen, śuśrūṣ-éṇya deserving to be heard; intensives: marmṛj-éṇya to be glorified, vāvṛdha-éṇya to be glorified; denominatives: sapar-éṇya to be adored.

4. tv-a, almost restricted to the RV. and generally to be read tua, is added to the strong form of the root, which is accented. Thus kār-tva to be made, hē-tva to be driven on (√hi), sō-tva to be pressed (√su), vāk-tva to be said; with connecting i: sān-i-tva to be won; with connecting i: bhāv-i-tva future.

5. The only two examples in V. (both occurring in AV.) of the gerundive in tāvyā, which in both cases is added with connecting i, are jan-i-tāvyā to be born and hiṃśi-tāvyā to be injured.

6. The only examples of the gerundive in anīya (both appearing in the AV.) are upa-jīv-anīya to be subsisted on and ā-mantr-anīya worthy to be addressed.

III. Gerund or Indeclinable Participle.

163. More than 120 examples of the gerund occur in the RV. and AV. It expresses an action which accompanies or more often precedes that of the finite verb. It is formed with the three suffixes tvī, tvā, tvāya (all old cases of stems

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1 A few examples occur in the Brāhmaṇas: jē-tva (ji conquer), snā-tva (snā bathe), hān-tva (han slay).
2 With i instead of i.
3 This gerundive has become not uncommon in B., where it is formed not only from the root, but from secondary stems.
4 In B. nearly a dozen examples have been met with.
in *tu* which is also used to form infinitives) attached to the simple root.

1. The form in *tví*, which is almost restricted to the RV.,¹ is the commonest of the three in that *Saṁhitā*, where fifteen examples occur. It probably represents an old locative of stems in *tu*. It is as a rule added directly to the root, which has the same form as in the perf. pass. participle in *ta*. Examples are: *kr-tví* having made, *ga-tví* having gone, *gū-ðhví* having hidden, *bhū-tví* having become, *vrk-tví* having overthrown (√*vrj*), *hi-tví* having abandoned (√*hā*). There are two forms in which the suffix is added with the connecting vowel *i*: *jan-i-tví* having produced and *skabh-i-tví* having propped.

2. The suffix *tv-á* (an old inst. sing. of a verbal noun in *tu*) is taken by nine roots, in the RV. and about thirty more in the AV. The root has the same form as before the *ta* of the perf. pass. participle. The forms occurring in the RV. are: *pi-tvá* (pa drink), *bhit-tvá* having shattered, *bhū-tvá* having become, *mi-tvá* having formed (√*mā*), *yuk-tvá* having yoked, *vṛ-tvá* having covered, *ṣru-tvá* having heard, *ha-tvá* having slain, *hi-tvá* having abandoned. Some of the forms from the AV. are: *is-tvá* having sacrificed (√*yaj*), *jag-dhvá* having devoured (√*jakś*), *tīr-tvá* having crossed (√*tṛ*), *ṭṛ-dhvá* having shattered (√*ṭṛh*), *dat-tvá* having given (√*dā*), *pak-tvá* having cooked (√*pac*), *bad-dhvá* having bound (√*bandh*), *bhak-tvá* having divided (√*bhaj*), *ṛu-dhvá* having ascended (√*ruh*), *vṛṣ-tvá* having cut up (√*vraṣe*), *sup-tvá* having slept (√*svap*); three take the connecting vowel *i*: *cāy-i-tvá* noting (√*cāy*), *hims-i-tvá* having injured, *grḥ-i-tvá* having seized; a few also are formed from secondary stems in *aya* (which is retained); e.g. *kalpay-i-tvá* having arranged.

3. The rarest gerund is that in *tváya*, which is formed

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¹ This gerundive is not found in the AV., but it has not entirely disappeared in the Brahmāṇas.
from only eight roots in the RV.¹: ga-tváya having gone, jag-dhváya having devoured, dat-tváya having given, dṛṣṭváya having seen, bhak-tváya having attained, yuk-tváya having yoked, ha-tváya having slain, hi-tváya having abandoned; three more of these gerunds appear in the Yajurveda: kr-tváya having done, ta-tváya having stretched, vr-tváya having covered.

164. When the verb is compounded the suffix is regularly either yā or tyā. In at least two-thirds of such forms the vowel of the suffix is long in the RV. The root is always accented.

1. yā is added (but never with i) to the root, which has the same form as before tvā, except that final ā and am remain unchanged. Nearly forty roots in the RV. and about thirty more in the AV. form these compound gerunds. Examples from the RV. are: ác-yá bending (= ā-ac-), abhy-úp-ya having enveloped (√ vap), abhi-kram-ya approaching, abhi-gúr-ya graciously accepting (gr sing), saṃ-gībh-yá gathering, ni-cáy-yá fearing, vi-túr-ya driving forth (√tṛ), a-dá-ya taking, ati-dív-ya playing higher, anu-dś-ya looking along, ā-rábh-ya grasping, ni-sád-ya having sat down; from a causative stem: práarp-ya setting in motion (prá-arpayya). Examples from the AV. are: ud-úh-ya having carried up (√vah), saṃ-gír-ya swallowing up (√gṛ), upa-dád-ya putting in (√dā), saṃ-bhú-ya combining, ut-thá-ya arising (√sthā), saṃ-sív-ya having sewed; from a causative stem: vi-bháj-ya having apportioned (√bhaj).

a. Three roots are found in the RV. compounded with adverbs or substantives: punar-dá-ya giving back, mitha-spídh-ya vying together, karna-gíh-ya seizing by the ear, pāda-gíh-ya grasping by the foot, hasta-gíh-ya grasping by the hand.

¹ This gerund occurs twice in the AV. and about half a dozen times in B. It is once formed from a causative stem in the SB.: spáś-ay-itváya (√spaś).
2. tyā (nearly always with long vowel in the RV.) is added instead of yā to compound verbs ending in a short vowel; e.g. ę-tyā having come (ā-i), abhi-jī-tya having conquered, ā-dī-tyā regarding, apa-mi-tya having borrowed, upa-śrū-tya having overheard; with adverbial or nominal prefix: aram-kṛ-tyā having made ready, akhkhali-kṛ-tya shouting, namas-kṛ-tya (AV.) paying homage.

a. The analogy of these verbs is followed by some roots ending in n or m preceded by a, which drop the nasal as in the perf. pass. part.: vi-hā-tyā having driven away (v ṣa), ā-gā-tyā having come (yam), ud-yā-tya (AV.) lifting up (yam).

166. The accusative in am of certain verbal nouns, though not yet construed like a gerund in the Samhitās, is not infrequently so construed in the Brāhmaṇas and Sūtras. Before the suffix, the root (which is almost always compounded) appears in the form it assumes before the i of the 3. s. aor. pass. (155); e.g. śākhām sam-ā-lāmbh-am taking hold of a branch (SB.); mahānāgām abhi-saṁ-sār-am running together around a great snake (SB.).

IV. Infinitive.

167. The infinitive, all the forms of which are old cases of verbal nouns, acc., dat., abl.-gen., or loc., is very frequent, occurring about 700 times in the RV. Only the acc. and dat. forms are common, but the datives outnumber the acc. in the proportion of 12 to 1 in the RV. and 3 to 1 in the AV. It is a remarkable fact that the infinitive in tum, the only form surviving in Sanskrit, occurs not more than five times in the RV., while the dative infinitive, which in the RV. is more than seven times as common as all the rest put together, has already for the most part disappeared in the Brāhmaṇas.

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1 Sometimes not original but reduced from a long vowel.
2 Here mi is reduced from mā measure.
The infinitive is as a rule formed from the root, not being connected with any tense stems or ever showing the distinctions of voice. The forms in dhyai, āse and sāni are, however, not infrequently connected with a present stem; that in dhyai is once formed from a perfect stem, and is also in several instances taken by causative stems. The forms in dhyai and tavāi are at once recognizable as infinitives by their abnormal endings; that in sāni, though it has an ordinary case-ending, by its isolated stem-formation. The acc. inf. in tum and am and the abl. gen. inf. show their infinitive character by their power of combining with prepositions and their verbal construction. Some infinitives, however, cannot be distinguished from ordinary cases of verbal nouns: they are not to be regarded as genuine infinitives unless they are isolated case forms or have a verbal construction.

1. Dative Infinitive.

This infinitive\(^1\) ends in ē, which with the final ā of a root or stem combines to ai.\(^2\) It is formed from:
a. roots, about sixty forms occurring. About a dozen are formed from roots ending in long vowels and from one in i, all of them (except an alternative form of bhū) being compounded with prefixes; e.g. parā-dāi to give up, pra-hyē to send (\(√\text{hi}\)); -mīy-ē to diminish (\(√\text{mī}\)), -bhv-ē and bhuv-ē to be; -tīr-ē to cross.

The rest are from roots ending in consonants. About a dozen are uncompounded, as mah-ē to be glad, mih-ē to shed water, bhuj-ē to enjoy, drś-ē to see. But the compounded forms are more common; e.g. -grābh-ē to seize, -idh-ē to kindle, -nūd-ē to thrust, -pīch-e\(^3\) to ask, -vāc-e\(^4\) to speak, -vidh-ē\(^3\) to pierce, -syād-e\(^5\) to flow.\(^6\)

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1 The only dat. inf. in ordinary use in B. is that in tavāi. Otherwise only five or six in ē (see note 6); two in tave, āv-i-tave and stār-tave, and one in dhyai, sā-dhyai to conquer (\(√\text{sah}\)) have been noted in B. Loc. infinitives have disappeared.
2 Except śrad-dhē to trust and pra-mē to form, which drop the ā.
3 With Samprasāraṇa.
4 With lengthened vowel.
5 With loss of nasal (\(√\text{syand}\)).
6 In B. have been noted half a dozen infinitives in ē from roots
b. verbal nouns derived with nine different suffixes. These in the aggregate are more numerous.

1. Some twenty-five are datives of stems in as;\(^1\) e.g. áy-as-e to go, cákš-as-e to see, car-ás-e to fare, pusy-ás-e to thrive, bhiy-ás-e to fear, áriy-ás-e to be resplendent.

2. Five or six datives of stems in i are found in the RV., and one or two in other Saṃhitās; tuj-áye to breed, dṛś-áy-e to see, mah-áy-e to rejoice, yudh-áy-e to fight, san-áy-e to win; grh-áye to seize (K.), cit-áye to understand (VS.).

3. Four or five are datives of stems in ti: is-táy-e to refresh, pī-táy-e to drink, vi-táy-e to enjoy, sā-táy-e to win.

4. More than thirty are datives of stems in tu\(^2\) (added to the gunated root, sometimes with connecting i); e.g. át-tav-e to eat, ó-tav-e to go, ó-tav-e to weave (√ū = vā), kár-tav-e to make, gán-tav-e to go, pā-tav-e to drink, bhár-tav-e to bear away, yās-ṭav-e to sacrifice, vāk-tav-e to speak, vās-tav-e to shine, vó-ḥav-e to convey (√vah); áv-i-tav-e to refresh, cár-i-tav-e to fare, sáv-i-tav-e to bring forth (√sū), sráv-i-tav-e to flow (√sru), háv-i-tav-e to call (√hū); jīv-ā-tav-e to live, stár-i-tav-e (AV.) to lay low (√stṛ).

5. More than a dozen are datives of stems in tavá (which is added like tu to the gunated root) and have the peculiarity of being doubly accented; e.g. é-tavá to go, ó-tavá to weave, gán-tavá to go, pā-tavá to drink, mán-tavá to think, sár-tavá to flow; yám-i-tavá to guide, sráv-i-tavá to flow.

ending in consonants, all but one being compounded: dṛś-é (TS.) to see, prati-dhṛṣ-e to withstand (TS.), pra-mråd-é to crush (SB.), ā-råbh-e to take hold (SB.), ā-sād-e to sit upon (AB.), ati-sīp-e to glide over (MS.). All these except pra-mråd-é occur in the RV.

\(^1\) Which is generally accented, but about half a dozen examples accent the root.

\(^2\) The only examples of this infinitive noted in B. are ávitave and stártave.


1. This infinitive is still in regular use in B., where the following examples have been noted: étavāi and yátavāi to go, kártavāi to do, dédīyitavāi to fly away, drógdhavāi to plot, manṭavāi to think, mánthitavāi to rule, stártavāi to lay low, áti-caritavāi to transgress, á-netavāi to bring, nír-astavāi to throw out, pári-staritavāi to strew around, sáṃ-hvayitavāi to call together.

6. There is only one certain example of a dative infinitive from a stem in tyā: i-tyāi to go.

7. More than thirty-five are datives (almost restricted to the RV.) of stems in dhyā, which is added to verbal stems ending in a (generally accented); e. g. iyā-dhyai to go (√i), gáma-dhyai to go, cará-dhyai to fare, šayā-dhyai to lie (√śi), stavá-dhyai to praise (√stu); pibá-dhyai to drink (√pā), prñá-dhyai to fill (√pṛ), huvá-dhyai to call (√hū);

1. vāvpdá-dhyai to strengthen; násayá-dhyai to cause to disappear, vartayá-dhyai to cause to turn.

a. Only one of these infinitives has been noted in B.: sāḥyai to conquer (√sah). In the TS. occurs one example ending in e instead of ai: gamá-dhye to go.

8. Five are datives of stems in man: trá-man-e to protect, dá-man-e to give (Gk. δομεν-αι), dhár-man-e to support, bhár-man-e to preserve, vid-mán-e (Gk. ἰδ-μεν-αι) to know.

9. Three are datives of stems in van: tur-ván-e to overcome (√ṭṛ), dá-ván-e (Gk. δουναι = δοφεναι) to give, dhúr-van-e to injure.

2. Accusative Infinitive.

This infinitive is formed in two ways.

a. One of them (of which more than a dozen examples occur in the RV. besides several others in the AV.) is made with am added to the weak form of the root, which nearly

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1 The last three are made from regular present stems.
2 From the reduplicated perfect stem.
3 From the causative stem, from which about ten such infinitives are formed.
always ends in a consonant (except dhā, mī, tī); e.g. sam-idh-am to kindle, sam-pydh-am to ask, ā-rabh-am to reach, ā-rūh-am to mount, sūbh-am to shine; pra-tīr-am to prolong (√tī), prati-dhā-m to place upon, pra-mīy-am to neglect (√mī).

b. The second form which is made from stems in tu (= Lat. supine) is much less common than the datives from the same stems. Only five examples occur in the RV. and about as many others in the AV. ; RV.: 6-tum to weave, dá-tum to give (Lat. da-tum), prās-tum to ask, prā-bhar-tum to present, anu-prā-volhum to advance; AV.: át-tum to eat, kār-tum to make, drās-tum to see, yāc-i-tum to ask, spārdh-i-tum to contend with; K., VS.: khān-i-tum to dig.

a. The acc. inf. has become nearly twice as frequent as the dat. in B. The form in am is not unusual, while that in tum is quite common.

3. Ablative-Genitive Infinitive.

This infinitive is rare, fewer than twenty examples occurring in the Samhitas. It is rather of the nature of a verbal noun than a genuine infinitive. Like the acc. infinitive it is formed in two ways: from a radical (consonant) stem and from a verbal noun in tu. It thus ends either in as or tos; and as each of these endings represents both the abl. and the gen., the cases can only be distinguished syntactically.

a. The as form has the abl. sense almost exclusively. There are six examples of it in the RV.: ā-tūd-as being pierced, ava-pād-as falling down, sam-pydh-as coming in contact, abhi-sris-as binding, abhi-śvās-as blowing, ati-skād-as leaping across. There seems to be one certain example of the gen.: ni-mīś-as to wink.

b. Of the tos form the RV. has six examples in the abl. sense: ē-tos and gān-tos going, jān-i-tos being born, ni-dhā-tos putting down, sār-i-tos being shattered, sō-tos pressing, hān-tos being struck. Three examples in the gen. sense are: kār-tos doing, dā-tos giving, yō-tos warding off.

a. The abl. gen. inf. has become as common as the dat. in B.
4. Locative Infinitive.

This form of the infinitive is rare; hardly more than a dozen examples occur even if several doubtful forms are included.

a. Five or six are locatives of radical stems: vy-úṣ-i at the dawning, saṃ-cáks-i on beholding, drś-i and saṃ-drś-i on seeing, budh-i at the waking. As these forms, however, have nothing distinctive of the infinitive and govern the genitive only, they are rather to be regarded as ordinary locatives of verbal nouns.

b. From a stem in tar are formed dhar-tár-i to support and vi-dhartár-i to bestow; it is, however, doubtful whether these forms are genuine infinitives.

c. The RV. has eight locatives from stems in san, with a genuine infinitive sense: ne-śáṇ-i to lead, par-śáṇ-i to pass, abhi-bhū-śáṇ-i to aid, śú-śáṇ-i to swell, sak-šáṇ-i to abide (√ sac); with connecting i: tar-i-śáṇ-i; from present stems: gr-nī-śáṇi to sing, str-nī-śáṇ-i to spread.

DERIVATIVE VERBS.

I. Causatives.

168. This is by far the commonest of the secondary conjugations, being formed from more than two hundred roots in the Samhitás and from about a hundred additional ones in the Brāhmaṇas. Of about 150 causative stems in the RV., however, at least one-third have not a causative, but an iterative sense. The whole formation may indeed originally have had an iterative meaning. This perhaps explains how an iterative formation, the reduplicated aorist, specially attached itself to the causative. The same root occasionally forms both the iterative and the causative, as pat-áya-ti flies about and pāt-áya-ti causes to fly beside the simple verb pāta-ti flies.
The causative is formed by adding the suffix áya to the root, which is usually strengthened.

1. Initial or medial i, u, ū, ū (if not long by position) take Guṇa; e.g. vid know: ved-áya cause to know; krudh be angry: krodh-áya enrage; ṛd dissolve (intr.): ard-áya destroy; trp be pleased: tarp-áya delight; klp be adapted: kalp-áya arrange.

   a. Several roots, mostly lacking the causative meaning, leave the radical vowel unchanged; e.g. ruc shine: ruc-áya, id. (but roc-áya illumine).

   b. Initial or medial a (if not long by position) is lengthened in about thirty roots; e.g. am be injurious: ām-áya suffer injury; nas be lost: nās-áya destroy.

   a. In the following roots the a optionally remains short in the causative: gam go, das waste away, dhvan disappear, pat fly, mad be exhilarated, ram rest; thus pat fly: pat-áya fly about, once cause to fly, and pāt-áya cause to fly.

   b. In about twenty-five roots the a always remains short, the causative meaning being mostly absent; e.g. dam control: dam-áya id.; jan beget: jan-áya id.

   c. Final i, ū, ū take Guṇa or Vṛddhi; e.g. kṣi possess: kṣay-áya¹ cause to dwell securely; cyu waver: cyāv-áya shake; bhū be: bhāv-áya cause to become; ghṛ drip: ghār-áya cause to drip; śru hear, jīr waste away, and sr flow have Guṇa as well as Vṛddhi: śrav-áya and śrāv-áya cause to hear; jar-áya and jār-áya wear out, sar-áya and sār-áya cause to flow; drp pierce has Guṇa only: dar-áya shutter.

   d. Roots ending in ā add pāya;² e.g. dhā put: dhā-pāya cause to put.

   e. The causative retains the suffix throughout the conjugation even outside the present system. Its inflexion is identical with that of the primary verbs of the first conj-

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¹ The only example of a causative from a root in final i (except the irregular jāpāya from ji conquer and śrāpāya from āri resort).
² As to other roots taking pāya see 'Irregularities', 2.
gation (132). Subjunctive, imperative, injunctive, imperfect, and present participle forms are common; but the optative is very rare in the active and does not occur at all in the middle. Only four future forms occur in the RV. and the AV.: dūṣay-īṣyāmi I shall spoil, dhāray-īṣyāti will support, vāsay-īṣyāse thou wilt adorn thyself, vāray-īṣyāte will shield. In the perfect only one periphrastic form (139, 9 a) occurs: gamayām cakāra (AV.). Reduplicated aorist forms are connected with only six causative stems (p. 175, a. 3). There are also three iṣ aorists formed from the causative stem: vyathay- is from vyath-āya disturb; ailay-īt from il-āya quiet down; dhvanay-īt from dhvan-āya envelope.

Of nominal derivatives the following are examples: a pres. pass. part. bhāj-yā-māna; a few perf. pass. participles: ghār-i-tā smeared, cod-i-tā impelled, ves-i-tā caused to enter; a few gerundives in āyya (162, 2): trayay-āyya to be guarded; panay-āyya admirable; spṛhay-āyya desirable; ten infinitives in dhyai: nāsayā-dhyai to destroy, &c. (p. 198, 7); four gerunds in the AV.: arpay-i-tvā having delivered up, kalpay-i-tvā having arranged, sāday-i-tvā having set down, sramṣay-i-tvā letting fall.

Irregularities.

1. Three causatives in the AV. shorten the ā before paya: jña-pāya cause to know, śra-pāya cook, sna-pāya bathe beside snā-pāya (RV.).

2. Four roots in vowels other than ā, that is, in r or i, take paya; r go: ar-pāya cause to go; kṣi dwell: kṣe-pāya cause to dwell (beside

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1 The only du. mid. form occurring is 3. mādāyaite; and the only mid. form in ai (except 1. du.) in the RV. is mādayādvai.

2 The 2. s. in tāt occurs in both V. and B.; and from vr cover occurs the unique 2. pl. vāraya-dhvāt in K.

3 In B. such forms are still uncommon except in the Sb., where they are numerous.

4 In B. desideratives are formed from about a dozen causative stems; e. g. di-drāpay-iṣa desire to cause to run.
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CONJUGATION

[168–169]

ksay-āya); ji conquer and sī resort substitute ā for i: jā-pāya cause to conquer, sīrā-pāya raise.1

3 The root bhi fear forms the quite anomalous causative stem bhi-ś-āya frighten.

4. The roots pā drink and pyā swell add aya with interposed y: pāy-āya cause to drink and pyāy-āya fill up. This is probably to be explained by the assumption that the original form of these roots was pai and pyai.

5. The vowel of grabh grasp is weakened by Samprasārana: grbh-āya grasp; while that of duṣ spoil is lengthened: dūṣ-āya, īd. The root pṛ fill, owing to its initial labial, forms its causative with medial ū for ā: pūr-āya fulfill.

II. Desideratives.

169. The desiderative, which is the least common of the secondary conjugations, is formed from the root with an accented reduplicative syllable and the suffix sa. This sa is never added with a connecting i in the RV., nor, with the single exception of pī-pat-i-ṣa, in the AV., jī-jīv-i-ṣa in the VS., and jī-gam-i-ṣa in the TS.2 The desiderative is formed from fewer than sixty roots in the Samhitās and from more than thirty additional ones in B. It is inflected like verbs of the first conjugation (132).

The accent being on the reduplicative syllable, the root as a rule remains unchanged; e.g. dā give: dī-dā-ṣa desire to give; bhid cleave: bī-bhit-ṣa; nī lead: nī-nī-ṣa; guh hide: jū-guk-ṣa (62 a, 69 a); bhū be: bū-bhū-ṣa; drś sec: dī-dṛk-ṣa. But

1. final i and u are lengthened, and ō becomes īr; e.g. ji conquer: jī-gī-ṣa; ār ār hear: śū-śrū-ṣa; kṛ make: ci-kīr-ṣa.

2. final ā is in three roots reduced (cp. 171, 3) to ā and in

1 In B. the root ruh rise, even though ending in a consonant, takes paya after dropping its h: ro-paya raise (beside roh-āya).

2 In B. about a dozen other roots form their desiderative stem thus; e.g. ci-kram-i-ṣa, ji-grah-i-ṣa, vi-vid-i-ṣa (vid know), &c.
one to i: gā go: jī-gī-ṣa (SV); pā drink: pī-pi-ṣa (beside pī-pā-ṣa); hā go forth: jī-hī-ṣa; dhā put: dī-dhi-ṣa (beside dhīt-ṣa).

Special Rule of Reduplication.

170. The characteristic reduplicative vowel is i, which appears in all stems except those formed from roots containing ū (which reduplicate with u); e.g. jyā overpower: jī-jyā-ṣa; mis mix: mí-mik-ṣa; prī love: pī-prī-ṣa; vṛt turn: vī-vṛt-ṣa; but guh hide: jū-guk-ṣa; bhū be: bū-bhū-ṣa.

Irregularities.

171. 1. Five roots with medial a followed by m or n lengthen the vowel: gam go: jī-gām-ṣa; han strike: jī-ghāṃ-ṣa (66 A 2); man think lengthens the reduplicative vowel also: mf-māṃ-ṣa (66 A 2); van win and san gain drop the nasal: vī-vā-ṣa and sī-ṣā-ṣa.


3. Half a dozen roots containing ā or a shorten the radical syllable by a kind of syncopation: dā give and dhā put lose their vowel: df-t-ṣa (= dī-d[ā]-ṣa) beside dī-dā-ṣa; dhi-t-ṣa (= dī-dh[ā]-ṣa) beside dī-dhi-ṣa; dabh harm, labh take, sāk be able, sah prevail lose their initial radical consonant and their vowel: dī-p-ṣa (= dī[d]bha-ṣa), līp-ṣa (= lī[la]bh-ṣa), sīk-ṣa (= sī[k]a-ṣa), sīk-ṣa, with lengthened reduplicative vowel (= sī[k]a-ṣa).3

a. āp obtain and ṛdh thrive (treated as ardh) contract the reduplicated i with the radical initial to i: īp-ṣa (= i-āp-ṣa) and īṛt-ṣa (= i-ardh-ṣa).

4. In ci note, cit perceive, ji conquer, han slay, the radical initial reverts to the original guttural: ci-ki-ṣa, ci-kit-ṣa, jī-gī-ṣa, jī-ghāṃ-ṣa.

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1 Also dhipṣa in B.
2 Also līpsa in B.
3 In B. are similarly formed dhīkṣa (dah burn), pitsa (pad go), ripsa (rabh grasp).
5. ghas eat changes its final s to t (66 B 1): ji-ghat-sa (AV.) be hungry.

6. Three roots reduplicate with a long vowel: tur cross (= tṝ): tṝ-tur-ṣa; bādh oppress: bī-bhat-ṣa;¹ man think: mī-māṁ-ṣa.² On the other hand the reduplicative syllable is reduced in the desiderative fyaj sacrifice and naś attain by loss of the initial consonant: f-yak-ṣa (for yī-yak-ṣa) and f-nak-ṣa (for ni-nak-ṣa). In one form from āp obtain the reduplication is dropped altogether: āp-santa.

a. The two roots with initial vowel āś eat and edh increase form their desiderative stem with the reduplicative vowel in the second syllable: āś-iś-i-ṣa (B.) and ed-idh-i-ṣa (VS.).

In the inflexion of the desiderative all the moods of the present system, besides the imperfect, are represented, though not fully; and of present participles more than twenty-five examples are met with. The forms occurring, if made from ví-vā-ṣa desire to win, would be:

Present ind. act. sing. 1. vívāsāmi. 2. vívāsasi. 3. vívāsati. Du. 2. vívāsathas. 3. vívāsatas. Pl. 1. vívāsāmas. 3. vívāsanti.
Mid. sing. 1. vívāse. 2. vívāsase. 3. vívāsate. Pl. 1. vívāsāmahe. 3. vívāsante.
Subj. act. sing. 1. vívāsāni. 3. vívāsāt. Pl. 3. vívāsān. Inj. act. sing. 3. vívāsat. Mid. pl. 3. vívāsanta.
Impv. act. sing. 2. vívāsa and vívāsatāt. 3. vívāsatu. Du. 2. vívāsatam. 3. vívāsatām. Pl. 2. vívāsata. 3. vívāsantu.
Part. act. vívāsant. Mid. vívāsamāna.
Impf. act. sing. 2. ávivāsas. 3. ávivāsat. Pl. 3. ávivāsan.

¹ With shortening of the radical vowel.
² With lengthening of the radical vowel.
a. Outside the present system only two desiderative verbal forms have been met with, two is aorists in the AV.: ą-cikits-is and ērts-is. Three participial forms have also been noted: the perf. pass. part. mīmāṁs-i-tā and the gerundives didṛks-ēṇya worthy to be seen and suśrūṣ-ēṇya worthy to be heard. Finally, over a dozen verbal adjectives formed with u from the desiderative stem occur in the RV., e.g. iyaks-ū wishing to sacrifice. They have the value of a pres. part. governing a case.

III. Intensives (Frequentatives).

172. These verbs are meant to convey intensification or frequent repetition of the action expressed by the simple root. They are common, being formed from over ninety roots in the Saṁhitās, and about twenty-five others in the Brāhmaṇas. The formation is restricted to roots with initial consonants, nor is it ever applied to derivative verbs.

The stem, of which a peculiar form of strong reduplication is characteristic, has two forms. The primary type, which is by far the commonest, adds the personal endings immediately to the reduplicated stem (accented on the first syllable in strong forms: App. III. 12 c). It is inflected, in both active and middle, like a verb of the third or reduplicated class (132); e.g. nij wash: 3. sing. né-nek-ti. The secondary form, which is rare, adds accented yā in the same way as the passive (154) to the reduplicated stem. It is conjugated in the middle only, like the passive; e.g. vij tremble: ve-vij-yā-te trembles violently.

1 In B. periphrastic perfect forms from five or six desiderative stems have been noted.
2 In B. is aorists from half a dozen desiderative stems occur; e.g. aips-īt, aips-īs-ma, a-jighāṁs-īs, a-mīmāṁs-īs-thās. One or two simple and periphrastic futures also occur in B., as titikṣ-isyate (tij be sharp), didṛks-ī-tāras (drś see).
3 In B. also jījyūs-ī-tā (jīv live), dhikṣ-ī-tā (dah burn), suśrūṣ-ī-tā (srū hear).
4 In B. also lips-i-tavya (labh take), didhyās-i-tavyā (dhyā think), jījūs-yā (jūā know).
202 CONJUGATION [172-173

a. The primary intensive optionally inserts i between the root and terminations beginning with consonants. This i is found in the 1. 3. s. ind. act. and the 2. 3. s. impv. and impf. act.; e.g. ind. câkaś-i-mi, câkaś-i-ti; impv. 2. câkaś-i-hi. 3. jóhav-i-tu; impf. 3. á-jóhav-i-t.

Special Rules of Reduplication.

173. 1. Radical i and ū are reduplicated with the respective Guṇa vowels e and o; e.g. diś point: de-diś; nī lead: ne-nī; śuc shine: śo-śuc; nu praise: no-nu; bhū be: bo-bhū.

2. Radical ā and ū are reduplicated in two ways:
   a. More than a dozen roots with medial ā (ending in mutes or sibilants, and one in m) as well as three with final r, reduplicate with ā: kāś shine: cā-kaś; pat fall: pā-pat; gam go: jā-gam; gr wake: jā-gr; dṛ split: dā-dṛ; dhṛ hold: dā-dhṛ; also cal stir: cā-cal.
   b. All other roots containing r (dṛ and dhṛ also alternatively) and those with medial a followed by r, 1, or a nasal, reduplicate with ar, al, an or am; e.g. kr commemorate: car-kr and car-kir; kṛs drag: car-kṛs; dṛ split: dar-dṛ and dar-dir (beside dā-dṛ); dhṛ hold: dar-dhṛ (beside dā-dhṛ); hrṣ be excited: jar-hṛṣ; car move: car-car; phar scatter: par-phar; cal stir: cal-cal (beside cā-cal); gam go: jaṅ-gam (beside jā-gam); jambh chew up: jaṅ-jabh; damś bite: dan-daś; tan thunder: tâm-stan (66 A 2).

3. Over twenty roots with final or penultimate nasal, r or ū, interpose an i (or i if the vowel would be long by position) between the reduplicative syllable and the root; e.g. gam go: gan-ī-gam (but gan-i-gm-at); han slay: ghan-i-ghan; krand cry out: kan-i-krand and kan-i-krad; skand leap: kan-i-śkand and can-i-śkad; bhṛ bear: bhar-i-bhṛ; vr̥t turn: var-i-vṛt; nu praise: nav-i-nu; dhū shake: dav-i-dhv; dyut shine: dav-i-dyut.
Irregularities.

174. The radical vowel is shortened in roots with medial a: kāś shine: cā-kaś; bādh oppress: bā-badh; vāś bellow: vā-vaś. In a few roots containing r or r the radical syllable varies; thus gr swallow: jar-gur and jal-gul; car move: car-cur beside car-car; tṛ cross: tar-tur beside tar-tar.

a. The root r go reduplicates with al: al-ar (dissimilation); gāh plunge, with a nasal: jaũ-gah; bādh oppress, with its final mute:2 bad-badh (beside bā-badh); bhr bear and bhur quiver, with a palatal: jar-bhr, jar-bhur; bhur and gur greet reduplicate u with a: jar-bhur, jar-gur.

b. Roots with initial guttural, if interposing i before the root, reduplicate with the same guttural; thus krand cry out: kan-i-krand; gam go: gan-i-gam; han (for ghan) slay: ghan-i-ghan; kr make has both kar-i-kṛ and car-i-kr;4 skand leap has both kan-i-skand and can-i-śkad.

A. The forms of the primary type that occur, if made from nij wash, would be the following:


Mid. sing. 1. nenij-ē. 3. nenik-tē. Du. 3. nenij-āte. Pl. 3. nēnij-āte.


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1 In B. also jaũ-jap-yā-te (jap mutter). Here also vah carry reduplicates with n (together with interposed i) though there is no trace of a nasal in the root: van-i-vāh-yāte.

2 This is the only example of such reduplication.

3 This root shows the same peculiarity in the perfect (189, 4).

4 The intensive of this root occurs only in the participle karikr-āt and carikr-āt.

5 The only form occurring in this person has the interposed i and strong radical syllable: tar-tar-ī-thās.

6 The only form actually occurring in this person is jaũghān-āní (accented like the subj. of the reduplicating present).
3. Opt. No certain forms occur in the RV. and only two active forms in other Samhitās: sing. 3. vevis-yāt (AV.), pl. 1. jā-gr-yāma (VS., MS., TS.), jāgri-yāma (TS.). The 3. s. mid. nenij-īta occurs in K.

4. Impv. About twenty active (but no middle) forms occur. Made from jāgr these would be: sing. 2. jāgr-hi, jāgar-ī-hi, jāgr-tāt. 3. jāgar-tu, jāgar-ī-tu. Du. 2. jāgr-tām. 3. jāgr-tām. Pl. 2. jāgr-tā. 2

5. Of the participle over forty stems occur, about two-thirds of them being active. Examples are: act. kānikrad-at, cēkit-at, jāṅghan-at, jāgr-at, dārdr-at, nānad-at, rōruvat; mid. jārbhur-āṇa, dāndaś-āṇa, yōyuv-āṇa (yu join), sārṣr-āṇa.

6. Impf. Fewer than thirty forms of this tense occur, only three of them being middle. Examples of the persons occurring are:


Mid. sing. 3. ā-dedis-ṭa, ā-nan-na-ṭa. 3 Pl. 3. mármṛj-ata.

a. Outside the present system few intensive forms occur. There are four act. perfect intensives with present sense: sing. 1. jāgara. 3. jāgār-a (γαργαρα), dāvidhāv-a (dhū shake), nōnāv-a (nu praise); also dodrāv-a (dru run : TS.), yoyāv-a (yu separate : MS.), lelāy-a (lī be unsteady : MS.). There is besides the perf. part. jāgr-vāms. A causative intensive appears once in the participial form var-ī-varj-āyant-ī twisting about. 4

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1 In B. occurs the 2. s. mid. form nenik-śva (√nij).
2 The RV. has no impv. forms with interposed 1, but the AV. and VS. have a few in the 2. 3. s., as cākaś-ī-hi, johav-ī-tu. A few examples occur in B. also.
3 From nam bend, with loss of nasal (a = sonant nasal), for ā-nan-nan-ṭa.
4 In B. also occur the causative stems from intensives jāgar-āya and dādhār-āya (dhr hold).
B. The forms of the secondary type, which is indistinguishable from a passive in form, number only about a dozen. They occur only in the 2. 3. s. and 3. pl. ind. pres., besides a few participles. They are:

Pres. ind. sing. 2. co-ṣkū-ya-se (sku tear). 3. dedis-
yā-te, ne-nī-ya-te, marmṛj-ya-te, rerih-ya-te, vevi-ya-te (vī enjoy). Pl. 3. tātūr-yante (√tī), marmṛj-
yānte.

Part. carcūr-ya-māṇa (√car), nenī-ya-māṇa, marmṛj-
yā-māṇa.

IV. Denominatives.

175. These verbs, inflected like those of the a conjugation (132), are derived, almost exclusively with the suffix ya, from nouns, to which they express some such relation as 'be or act like', 'treat as', 'turn into', or 'use as', 'wish for'. More than a hundred denominative stems occur in the RV. and about fifty in the AV. The suffix is normally accented, but a certain number of undoubted denominatives, such as mantrā-ya utter a prayer, arthā-ya make an object of, desire, have the causative accent, thus forming a connecting link between the regular denominatives and the causatives.

A. Before the suffix ya:

1. final i and u are lengthened; e.g. kavi-ya be wise (kavi), rayī-ya desire wealth (rayī); rjū-ya be straight (rjū); vasū-ya desire wealth (vāsu); śatru-ya play the enemy (śātru), be hostile.

2. final a usually remains unchanged, but is often lengthened; it is sometimes changed to i; and even dropped;

1 Denominatives are less common in B.; thus the AB. has hardly twenty, and the SB. about a dozen.

2 Except arāti-ya act like an enemy, be hostile beside arātī-ya, and jani-ya seek a wife beside jānī-ya; gātu-ya set in motion (gātū).

3 In the Pada text the ī is usually, the ū is always, written short.
e. g. jāra-ya treat like a lover, deva-ya serve the gods, rā-ya act according to sacred order; aśvā-ya desire horses, rā-ya observe sacred order (beside rā-ya), yajñā-ya sacrifice; adhvarī-ya perform the sacrifice (adhvarā), putrī-ya desire a son (putrā), rathī-ya drive in a car (rātha); adhvar-ya perform sacrifice (beside adhvarī-ya), taviṣ-ya be mighty (taviśā : beside taviṣī-ya).

3. final a remains unchanged; e. g. gopa-ya act as herdsman, protect, pṛtanā-ya fight. Final o, in the only example occurring, becomes av: gav-ya desire cows.

4. Consonant stems, the commonest being those in as, nearly always remain unchanged; e. g. bhisaj-ya play the physician, heal; ukṣan-ya act like a bull (ukṣan); vadhar-ya hurl a bolt (vādhar); su-manas-ya be gracious (su-mānas); taruṣ-ya engage in fight (tārus).

a. A few denominative forms are made without a suffix, direct from nominal stems, but nearly always beside regular denominatives in ya; e. g. bhiṣāk-ti from bhiṣaj act as physician beside bhiṣaj-ya; and the forms taruṣe-ma, taruṣa-nte, taruṣa-nta (from tāruṣa conqueror) beside taruṣ-ya.

Inflexion.

B. All the tenses, moods, and participles of the present system are represented. If made from namas-ya pay homage the forms occurring would be:

1. Pres. ind. act. sing. 1. namasyāmi. 2. namasyāsi. 3. namasyāti. Du. 2. namasyāthas. 3. namasyātas. Pl. 1. namasyā-masi, -mas. 2. namasyātha. 3. namasyānti.

Mid. sing. 1. namasyē. 2. namasyāse. 3. namasyāte.

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1 With causative accent.
2 The Pada text in this and nearly every example has ī-ya. Even the Samhitā text of the AV. has putri-ya.
3 The a may also be dropped: pṛtan-ya fight against.
Du. 2. namasyéthe. 3. namasyéte. Pl. 1. namasyá-
mahe. 3. namasyánte.
2. Subj. act. sing. 1. namasyá. 2. namasyás. 3. na-
masyát. Du. 3. namasyátas. Pl. 3. namasyán.
Mid. sing. 2. namasyáse. 3. namasyáte.
3. Inj. act. sing. 2. namasyás. Pl. 3. namasyán.
namasyéma.
Mid. sing. 3. namasyéta.
5. Impv. act. sing. 2. namasyá. 3. namasyátu. Du. 2.
namasyátam. 3. namasyátám. Pl. 2. namasyáta. 3. na-
masyántu.
Mid. sing. 2. namasyásva. Pl. 2. namasyádhvam.
3. namasyántáma.
7. Impf. act. sing. 2. ánāmasyas. 3. ánāmasyat. Du. 3.
namasyátám. Pl. 3. ánāmasyan.
Mid. sing. 3. ánāmasyata. Du. 2. ánāmasyethám. Pl. 3.
ánāmasyanta.

a. The only finite forms occurring outside the present
system are four aorists. Two are injunctives: 2. s. únay-ís
(RV.) from únaya leave unfilled (úna); 2. pl. pápay-íś-ťa
(TS.) from pápaya lead into evil (pápa); and two indicatives:
3. s. ásaparyait (AV.) has worshipped (an irregular form,
probably = á-sapary-ít); 3. pl. á-vṛśáy-íś-ata (VS.) they
have accepted. The TS. has also the three fut. participles
kaṇḍúy-ísyánt about to scratch, megháy-ísyánt about to be
cloudy, síkáy-ísyánt about to drip, with the corresponding
perf. pass. part. kaṇḍúyítá, meghítá, síkitá.

1 In B. also occurs the is aor. ásúyit has murmured.
2 In B. also occurs the future gopáy-ísyáti.
3 In B. there are also a few other past pass. participles and a few
gerunds.
CHAPTER V
INDECLINABLE WORDS

Prepositions.

176. Two classes of prepositions have to be distinguished. The first comprises the genuine or adverbial prepositions. These are words with a local sense which, primarily used to modify the meaning of verbs, came to be connected independently with the cases governed by the verbs thus modified. They show no signs of derivation from inflexional forms or (except tirás and purás) forms made with adverbal suffixes. The second class has been called adnominal prepositions because they are not compounded with verbs, but govern cases of nouns only. They almost invariably end in case terminations or adverbial suffixes.

1. Adverbial Prepositions.

There are fourteen or (if sám is included) fifteen genuine prepositions which, when used independently of verbs, define the local meaning of cases. They are almost entirely restricted to employment with the acc., loc., and abl. As their connexion with the abl. is only secondary, the genuine prepositions appear to have been originally connected with the acc. and loc. only. As a rule these prepositions follow, but also often precede, their case.

1. The accusative is exclusively taken by ácha towards, áti beyond, ánú after, abhí towards, práti (Gk. προτέροι) against, and tirás across (cp. Lat. trans).

a. pári (Gk. περί) around takes the acc. primarily, but secondarily and more frequently the abl. in the sense of from (around).
b. úpa to (with verbs of motion) takes the acc. primarily, and less frequently the loc. in the sense of beside, upon, at.

2. The locative is exclusively taken by ápi (Gk. ἐπί) upon and primarily by ádhi upon, antár (Lat. inter) between, á on, in, at, to, purás before.

   a. ádhi takes the abl. secondarily and less commonly in the sense of from (upon).
   b. The last three secondarily take both abl. and acc.; purás does so without change of meaning.

   antár with abl. means from (within) with acc., between.

   á with acc. means to, expressing the goal with verbs of motion.

With the abl., if following,\(^1\) it means from (on); if preceding, up to.\(^2\)

3. The ablative seems to be used once or twice independently with áva in the sense of down from.

2. Adnominal Prepositions.

177. These prepositions, being adverbs in origin, govern oblique cases (except the dat.) independently. Several of them govern the genitive and the instrumental, cases that are practically never connected with the genuine prepositions in the Samhitās. In the following list these prepositions are grouped under the cases which they accompany:

1. Acc.: adhás below (also with abl. or gen.), antará between, abhi-tas around, upári above, beyond, parás beyond (also with abl., more often inst.), pari-tas around (AV.), sanitúr apart from.\(^3\)

2. Instr.: sahá with, sákám with, sumád with, smád with; avás below (also abl.), parás outside (also acc. and abl.).

3. Abl.: adhás below (also acc. and gen.), avás down from

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\(^1\) It sometimes also precedes the abl. in this sense.

\(^2\) This is almost the only use of á in B.; in C. it means both from and up to.

\(^3\) In B. several adverbial instrumentals expressing situation or direction govern the acc.: ántareṇa between, āvareṇa below, pāreṇa beyond; úttareṇa to the north of, dákṣiṇena to the south of.
(also instr.), ārē far from (also gen.), ṛtē without, parās apart from (also acc. and inst.), purā before, bahir-dhā from out, sanutār far from.

4. Gen.: purās-tād in front of.¹

5. Loc.: sācā (in association) with, beside, at, in.

Adverbial Case-forms.

178. Many case-forms of nominal and pronominal stems, often not otherwise in use, are employed as adverbs. Examples of all the cases appear with adverbial function.

1. Nom.: prathamā-m firstly, dvitiya-m secondly. Such adverbs were originally used in apposition to the verbal action.

2. Acc.: these adverbs find their explanation in various meanings of the case. They represent (a) the cognate acc.; e.g. bhūyas more, and comparatives in tāram added to verbal prefixes, as vi-tārām (kram) (stride) more widely; (b) the appositional acc.; e.g. nāma by name, rūpām in form, satyām truly; (c) the acc. of direction; e.g. ágram (i) (go) to the front of, before, ástam (gam) (go) home; (d) the acc. of distance and time; e.g. dūrām a long way off, far; náktam by night, sāyām in the evening, nityām constantly, pūrvam formerly.

a. There are also some acc. adverbs derived from obsolete nominal stems, as ára-m sufficiently, nū-nām now; others from pronominal stems, as adās there, i-dām here, now, ki-m why?, yād when.

3. Instr.: adverbs with the ending of this case (sometimes pl.) are formed from substantives, adjectives, and pronouns. They usually express manner or accompanying circumstances, as sāhas-ā forcibly, nāvyas-ā anew, enā in this way; also not

¹ In B. the gen. is governed by this adverb as well as by paras-tād after; e.g. sūktasya purastāt before the hymn; samvatsarasya parastāt after a year.
infrequently extension of space or time, as ágreṇā in front, aktū-bhīs by night, dīv-ā by day.

a. The substantive instrumental are chiefly formed from feminines in ā not otherwise used, as rātayā in the right way, naktayā by night.

b. The adjective instrumental are formed from stems in a and a few in ā; e.g. uccā and uccīs is on high, pāscā behind, madhyā in the midst, sāna in slowly; prācā forwards. There are also several anomalous feminines from stems in u and one or two in ā; e.g. āśu-ā swiftly, raghu-ā rapidly, sādu-ā straight, urvi-ā far.

c. The pronominal instrumental are formed from stems in ā and one in u; e.g. anā thus, amā at home, ayā thus, kāyā how?, ubhayā in both ways; amu-ā in that way.

4. Dat.: the adverbial use of the dat. is rare: aparāya for the future (from āpara later), vārāya according to wish (vāra choice).

5. Abl.: these adverbs are seldom formed from substantives, as ārāt from a distance, āsāt from near; or from pronouns, amāt from near, āt then, tāt thus, yāt as far as; but they are fairly often formed from adjectives, as uttarāt from the north, dūrāt from afar, pāscāt from behind, sanāt from of old, sāksāt visibly.

6. Gen.: such adverbs are very rare: aktōs by night, vāstos in the morning.

7. Loc.: āgre in front, astam-īkē at home, ākē near, ārē afar, rōtē without, dūrē afar; aparīṣu in future.

Adverbs formed with Suffixes.

179. The suffixes more or less commonly used in the formation of adverbs may be grouped under the senses expressed by the instr., abl., and loc. cases.

1. Instr.: thā forms adverbs of manner especially from pronominal stems: á-thā and more commonly (with shortened vowel) ā-thā then, i-t-thā thus, imā-thā in this manner, ka-thā how?, tá-thā thus, yā-thā in which manner, anyā-thā otherwise, viśvā-thā in every way; urdhvā-thā upwards,
pūrvā-thā formerly, pratnā-thā as of old; ṛtu-thā regularly, nāmā-thā by name; evā-thā just as.

a. tham is similarly used in it-thām thus and ka-thām how?

dhā forms adverbs of manner from numerals or cognate words: eka-dhā singly, dvi-dhā in two ways, kati-dhā how many times, puru-dhā variously, bahu-dhā and viśvā-dhā in many ways, saśva-dhā again and again. It also forms adverbs from a few nouns, adverbs, and pronouns: priya-dhā kindly, mitra-dhā in a friendly way; bahir-dhā outward; á-dhā then, a-d-dhā (thus =) truly. The same suffix, with its vowel shortened, forms sa-dhā (in one ivay =) together, which appears as the first member of several compounds, and as an independent word assumes the form of sahā with.

β. The suffix ha probably also represents original dhā in i-hā here (Prākrit i-dha), kú-ha where? viśvā-ha and viśvā-hā always, sama-ha in some way or other.

va, expressing similarity of manner, forms the two adverbs i-va like, as, and e-va (often e-vā) thus. vam appears in e-vām thus, the later form of evā.

vat forms adverbs meaning like from substantives and adjectives; e. g. manu-vat like Manu; purāṇa-vat, pūrva-vāt, pratna-vāt as of old.

śas forms adverbs of manner with a distributive sense: sata-śas by hundreds, sahasra-śas by thousands, śreṇi-śas in rows; ṛtu-śas season by season, deva-śas to each of the gods, parva-śas joint by joint, manma-śas each as he is minded.

s forms two or three multiplicative adverbs: dvī-s twice, tri-s thrice. It also appears in a few other adverbs: adhā-s below, avā-s downwards; dyū-s (from dyu day) in anye-dyū-s next day and ubhaya-dyū-s on both days.

2. Abl.: tas forms adverbs in the ablative sense from pronouns, nouns, and prepositions; e. g. á-tas hence, amū-tas thence, i-tās from here, mat-tās from me; dākṣiṇa-tās from the right, hṛt-tās from the heart; abhī-tas around, pari-tas
round about. These adverbs are sometimes equivalent to ablatives; e. g. áto bhúyas more than that.

tāt (an old abl. of ta that) forms adverbs with an abl. sense (sometimes merging into the loc.); e. g. adhás-tāt below; ārāt-tāt from afar; paścā-tāt from behind; purās-tāt in or from the front; prāk-tāt from the front.

3. Loc.: as forms adverbs chiefly of a local or temporal sense: tir-ās across, par-ās beyond, pur-ās before; sa-dív-ās and sa-dy-ās to-day, śv-ās to-morrow, hy-ās yesterday; also mith-ās wrongly.

trā or tra forms adverbs with a local sense, mostly from pronominal or cognate stems: á-tra here, anyā-tra elsewhere, viśvā-tra everywhere; asma-trā among us, sa-trā in one place, daksīṇa-trā on the right, puru-trā in many places, bahu-trā amongst many; deva-trā among the gods, martyā-trā among mortals, śayu-trā on a couch.

a. These adverbs are sometimes used as equivalents of locatives, e. g. hāsta ā daksīṇatrā in the right hand.

dā forms adverbs of time almost exclusively from pronominal roots: i-dā now, ka-dā when? ta-dā then, ya-dā at what time, sā-dā and sarva-dā always.

β. dam occurs beside dā in sā-dam always; and dā-nim, an extended form of dā, in i-dā-nim now, ta-dā-nim then, viśva-dā-nim always.

γ. There are also various miscellaneous adverbs, mostly of obscure origin, formed with other suffixes of rare occurrence; e. g. pur-ā before, mith-u wrongly.

Conjunctive and Adverbial Particles.

180. aṅgā emphasizes a preceding word (sometimes separated from it by short particles like hi and im) in such a way as to express that the action especially or exclusively applies to that word, = just, only, else; e. g. yó aṅgā just he who; yād aṅgā just when, just because; tvām aṅgā thou only; kīm aṅgā how else, why else?
a. In B. āṅgā never has this meaning; but it sometimes there begins a sentence with an adhortative sense, accentuating the verb: āṅgā no yajñāṁ vyācākṣva pray explain the sacrifice to us (MS.).

ātra sometimes occurs as the correlative to yād when; e.g. viśve yād āṣyāṁ raṇāyanta devāḥ, pra vo 'tra sum-nām āṣyām when all the gods shall rejoice in it, then may I obtain your favours.

ātha, a collateral form of ādha, occurs chiefly in the more recent hymns of the RV., and entirely supplants the older doublet in the later Vedas. Connecting sentences and clauses it expresses a temporal or logical sequence. It may generally be translated by (and) then, (and) so; when there is a contrast, especially after a negative, it is equivalent to but. It often corresponds to a yādā when or hí since, as, in the antecedent clause. With very few exceptions átha begins the sentence or clause. Examples are: marúdbhir, indra, sakhyāṁ te astu, áthemā viśvāḥ pūtanā jayāsi be friends with the Maruts, O Indra, then thou shalt win all these battles (viii. 967); huvé vām, átha mā ( = mā ্ā) gatam I call you, so come to me (viii. 105); yādēd ádevīr ásahiṣṭa māyā, athābhavat kévalaḥ sōmo asya when he had overcome the godless wiles, Soma became exclusively his (vii. 985); mákīr neśan, mákīṁ riśan, mákīṁ sāṁ sāri kévaṭe, áthāristā-bhir ā gahi let none be lost, let none suffer harm, none incur fracture in a pit, but come back with them uninjured (vi. 547). From B.: pātim nū me pūnaryuvāṇaṁ kurutam, átha vāṁ vakṣyāmi make my husband young again, then I shall tell you (ŚB.); ahāṁ durgé hántā ity, átha kās tvām iti I am called the slayer in danger, but who are you? (TS.).

a. átha is also occasionally used after gerunds (which are equivalent to an antecedent clause): sāubhāgyam āṣyai dattvaya, átha āṣtam vī pāretana having wished her luck, then go home (x. 8538). This use is common in B., where it also occurs after present participles and locatives absolute.

b. átha in the sense of also connects substantives, but this use represents an abridged sentence; e.g. imē sōmāso ādhi turvāse,
yádau, imé kāṇveṣu vām átha these Somas are beside Turvasa, beside Yadu, (they are) also beside the Kanvas for you (viii. 914). From B.: idáma hí pitā evā ágré 'tha putrāḥ 'tha páutraḥ for here first comes the father, then the son, then the grandson (ŚB.).

c. In B. átha also connects the verbs of a compound relative clause: yásya pitá pitamahāḥ púṇyaḥ syād, átha tán nā prāpnuyāt whose father and grandfather are pious, but who cannot attain to this (TS.).

átho ( = átha u) generally means and also, moreover: arvāváto na á gahy átho, śakra, parāvātāḥ come to us from near, and also, O mighty one, from afar (iii. 3711). From B.: sám inddha à nakhebhyo 'tho lómabhyah he kindles himself completely up to his nails and also his hair (ŚB.).

a. In B. átho sometimes has the sense of but also, e.g. té vái dvé bhavataḥ ... átho ápi trīṇi syuḥ there are two of them, but there may also be three (ŚB.).

ádha occurs in the RV. only, and almost exclusively, as compared with átha, in the earlier hymns. Like the latter it means then, expressing both a temporal and a logical sequence; when there is a contrast, but. ádha...ádha both... and; ádha dvitā and that particularly; ádha nú just now; now at last; and even; ádha sma especially then. Unlike átha it is never used with u.

ápi meaning also, even generally precedes the word it emphasizes: yó gopa ápi tám huve he who is the herdsman, him too I call (x. 194); óśadhīr bápsad agnīr ná vāyati, púnar yán táruṇīr ápi Agni tires not of chewing plants, returning even to the young ones (viii. 437). From B.: tád dhaitād ápy ávidvāṃsa āhuḥ even those who do not know say this (ŚB.); adyáápi even to-day (AB.).

árám is an adverb meaning suitably, in readiness. Sometimes used like an adjective, it is construed with the dative; e.g. tāvān ayām pátave sómo astu, áram mánase yuvābhyaṁ such let this Soma be (for you) to drink, according to (your) mind for you two (i. 1082); sásmai áram it is ready for him. In combination with kr it means serve, prepare (anything)
for, with gam, serve, with bhū, accrue (to any one) suitably or sufficiently, always taking the dative.

a. álam, the form in which the preceding word appears in B., is there often similarly used; e.g. sā nálam ánutyā āsa nálam bhaksāya it was not fit for offering, nor fit for consuming (ŚB.).

áha in the RV. and AV. emphasizes a preceding word whether it be verb, substantive, pronoun, adjective, adverb, or preposition. Its sense may generally be expressed by surely, certainly, indeed, just, or merely by stress. It also appears after other emphasizing particles such as íd, ghéd, utó, im. Examples of its use are: kváha where pray? (x. 51\(^2\)); náha not at all (i. 147\(^3\)); yásyáha sakráh sávanesu ráňyati in the pressings of whomsoever the mighty one rejoices (x. 48\(^9\)).

In B. this use of áha is still found. But here it generally occurs in the first of two slightly antithetical sentences, the verb of the first being then nearly always accented, while the antithesis in the second sentence is either not expressed at all, or is indicated by the particles átha, u, or tú; e.g. párácy áha devébhyo yajñām váhaty arváci manusyaṁ avati turned away it takes the sacrifice to the gods; turned hither it advances men (ŚB.). Sometimes (in MS. and TS.) áha is thus used with the first of two vá’s; e.g. káṣya váhedaṁ svó bhavitá káṣya vá this will to-morrow belong either to the one or the other (MS.).

á (otherwise a preposition) appears in V. fairly often emphasizing, in the sense of completeness, words expressive of number or degree, or sometimes even ordinary adjectives and substantives; e.g. trír á divāḥ three times each day (i. 142\(^3\)); kó vo várśiṣṭha á, narah who is the very mightiest of you, heroes? (i. 37\(^6\)); prá bodhayā púramdhim járá á sasatíṁ iva awake the wise man, just as a lover a sleeping maiden (i. 134\(^3\)).

ád (originally an abl. of the pronoun a = from or after that) is used as an adverb expressing sequence of time = thereupon, then, often as a correlative to yád, yádá or yádi when, sometimes to the relative when equivalent to those conjunctions: yadéd áyuktā haritāḥ sadhásthād ád rátri
vásas tanute as soon as he has yoked his steeds from their stall, then night spreads her garment (i. 115); ādha yó viśvā bhúvanāḥbhī ávardhata, ād ródasí jyótiśā víáhnir átánoot now (who =) when he surpassed all beings, then the charioteer overspread the two worlds with light (ii. 174).

a. It sometimes connects words and clauses in the sense of and, moreover: asáu ca yá na urvára, ād imáṃ tanvāṃ máma that field of ours and this my body (viii. 91); yád, indra, áhan prathamajám áhinám, án mâyinám ámináḥ prótá máyāḥ when, O Indra, thou didst slay the firstborn of the serpents and then didst bring to nought the wiles of the wily (i. 32).

b. It is sometimes used with interrogatives, when it means then, pray: kim ād ámatraṁ sakhyám how mighty then is the friendship? (iv. 23).

c. Unless used with interrogatives, ād almost invariably begins the Páda.

d. ād is often followed by íd, when it means just then, then at once, then more than ever.

íti thus is used with verbs of speaking and thinking, which have sometimes to be supplied. The particle generally concludes the speech and is followed by the verb: yá índráya sunávāma íti áha who says ‘we will press Soma for Indra’ (iv. 25); nénndro asti íti néma u tva áha ‘Indra does not exist’ one and another says (viii. 103). Less commonly the verb precedes: jyeṣṭhá áha camásá dvá kara íti the eldest said ‘I will make two cups’ (iv. 33). Very rarely both íti and the verb precede the speech: ví prchad íti mātāram, ká ugráḥ he asked his mother, ‘who are the strong ones?’ (viii. 77). The verb is occasionally omitted: tváṣṭā duhitré vahatúṁ kṛnottí íti ídam viśvām bhúvanāṁ sāṁ eti ‘Tváṣṭṛ prepares a wedding for his daughter’ (thinking) thus this whole world comes together (x. 17). Thus a principal sentence as direct speech is used with íti where in other languages a subordinate sentence would be employed.

1. In B. the use of íti is much the same, only that íti regularly follows and seems seldom to be omitted; the verbs of saying and thinking, too, with which it is employed, are more numerous: táthá íti devā abruvan ‘yes’, said the gods (SB.).
2. There are in B. also some additional uses:

a. Very often the quotation is only an appellative that may be expressed by inverted commas: yāṃs tvētā́ dhā́dītā́ a-cākṣate whom they call thus: 'the divine Ādityas' (ŚB.).

b. Sometimes iti is used at the end of an enumeration to express that it forms a well-known aggregate: etā́d vai śīraḥ samṛddham yasmin prāṇo vāk caṅsūḥ śrotam iti that is a complete head in which are breath, speech, eye, ear (KB.).

c. The particle is also often used in a special sense with reference to a ritual act to indicate how it is done: iti śrṣati śatha iti śatha śatha śatha śatha śatha iti (ŚB.) so he first draws the furrow, then so, then so, then so, then so (= as you see).

d. Sometimes a conjunction is introduced before the quotation that ends with iti, but without changing the construction: sā rā̄tām abravid yāthā sārvāṣv evā samāvad vāsāni iti (MS.) he swore (that) 'I will dwell with all equally' (= that he would).

iti thā primarily means so: gāntā nūnām . . . yāthā purā itthā as before, so come ye now (i. 397); satyām itthā truly so (viii. 331⁰). Secondarily it comes to mean (just so as it should be =) truly: kṛṇōti asmai vārivo yā itthā śrā̄ ṣrāyā somam uṣatē sunōti he (Indra) gives ease to him that truly presses Soma for Indra who desires it (iv. 24⁶). In this sense the word is sometimes used like an adjective: itthā sākhi-bhyāḥ for (those who are truly =) true friends (iii. 321⁰).

id (n. of the pron. stem i, Lat. i-d) is a very common particle in the RV., is much less frequent in the AV., and is comparatively rare in B.¹ It emphasizes preceding words of all kinds, including the finite verb (which it accents), and may usually be rendered by just or stress only, sometimes by even; e.g. tād īn nāktem tād īd divā māhyam āhuḥ this is what they tell me by night, this by day (i. 241¹); sāyām īd īndrasya śārmanā may we be in Indra's care (i. 4⁶); ādha smā no maghavaṇ carkṛtād īt then especially think of us, O Bounteous One (i. 104⁵); sadjśīr adyā sadjśīr īd u śvāḥ alike to-day, alike even to-morrow (i. 123⁸). When the verb is

¹ In classical Sanskrit īd survives only in the compound particle ced if = ca-id.
compound, the particle regularly follows the preposition, not the verb itself: ulúkhala-sutānām āva, id v, indra, jalgulah gulp eagerly down, O Indra, the drops shed by the mortar (i. 28).

a. In B. the particle is similarly used: ná tā it sadyo ’nyāsmai āti diset he should not assign (just those =) the same (cows) to another on the same day (ŚB.); tāthā in nūnām tād āsa now thus it came to pass (ŚB.).

iva is an enclitic particle with two uses:

1. It means as if, as, like in abbreviated similes in apposition, never introducing a clause like yathā. It follows the word with which comparison is made; if the comparison consists of several words, the particle generally follows the first, less commonly the second. The comparison is usually complete, but not infrequently it is only partially expressed. This employment of iva is very common in V., but comparatively rare in B. Examples of this use are: dūrē cit sān taśid ivāti rocase even though far away, thou shinest brightly as if near at hand (i. 94); tāt padām paśyanti divīva cākṣur ātatam they see that step like an eye fixed in heaven (i. 2220); sā naḥ pitā iva sūnāve āgne sūpāyanōbhava as such be accessible to us, O Agni, as a father to his son (i. 19); dvīso no āti nāvā iva pārayā take us across our foes as [across the ocean] in a ship (i. 97); tābhī rājānanām parigrhyā tiṣṭhāti samudra iva bhūmim with these he keeps embracing the king, as the sea the earth (AB.).

2. It modifies a statement not intended to be understood in its strict sense, meaning as it were. It chiefly follows adjectives, adverbs, prepositions or verbs. This use of iva is rare in V., but very common in B. Examples are: ibha iva śṛṇve I hear close at hand as it were (i. 37); tād, indra, prā iva vīryām cakartha that heroic deed, O Indra, thou didst perform (as it were =) quite pre-eminently (i. 103); yā prā iva nāśyasi who (as it were =) almost losest thyself (i. 146); yādi tán nā iva háryatha if ye are not quite pleased with that (i. 161). From B.: tāsmāt sā babhrukā iva hence he (is as
it were =) may be called brown (ŚB.); rebhati iva he seems to chatter (AB.); tán na sárva iva abhiprá padyeta not exactly every one should have access to that (ŚB.); upári iva váí tād yād úrdhvām nābheḥ above may be called what is higher than the navel (ŚB.).

īm (an old enclitic acc. of the pron. root i) occurs in V. only, and is almost restricted to the RV.

1. It is generally employed as an acc. sing. of all genders = him, her, it, sometimes even as an acc. du. or pl. It either takes the place of a noun, or prepares for a following noun, or is accompanied by other pronouns (tám, yám, enam, enān); e.g. ā gachanti īm ávasā they come to him with aid (i. 8511); ā īm āśúm āśāvē bhara bring him, the swift, to the swift (i. 47); tán īm hinvanti dhītāyah him devotions impel (i. 1445); yād īm enān uṣató abhy āvarṣit (vii. 103) when it has rained upon them that longed (for rain).

2. īm also appears as a generalizing particle with relatives (whoever), with yād (whenever), with interrogatives (who, pray?), with kīṁ canā (nothing at all); e.g. yā īm bhāvanti ājāyah whatever conflicts take place (vii. 3217); kā īm vyāktā nārāh who, pray, are the radiant men? (vii. 561).

u is an enclitic particle, often written ū where the metre requires or favours a long syllable, especially in the second syllable of a Pāda, before a single consonant. It often appears contracted to o (cp. 24) with a preceding a or ā (mostly the final of particles or prepositions, also of the pron. ēsā, sometimes of verbal forms). It has two main uses in the RV.:

1. It is employed deictically with verbs and pronouns.

   a. With verbs it expresses the immediate commencement of an action: with a present = now, already; with a past tense = just; with an imperative, injunctive, or optative used in an impv. sense = at once; sū is here very often added, ū sū being = instantly. When the verb is accompanied by a preposition, the particle regularly follows the
latter. Examples of its use are: úd u tyām jātāvedasām
devām vahantī ketāvah his beams now bear aloft the god that
knows all creatures (i. 501); ábhūd u bhāh the light has just
arisen (i. 4610); tápa_u śv āgne āntarāṇ āmitrān burn
instantly, O Agni, our neighbouring foes (iii. 182).

a. This use of u with verbal forms does not seem to be found in B.

b. It emphasizes deictic pronouns, which may then be
rendered by stress, and interrogative pronouns, when it may
be translated by pray; e.g. ayám u te, sarasvati, vāsiṣṭho
dvārāv ṛtāsya subhage vy āvah this Vasiṣṭha has opened
for thee, O bountiful Sarasvati, the two doors of sacrifice (vii. 95°);
kā u śravat who, pray, will hear? (iv. 431).

a. In B. this use is very rare with deictic pronouns, but not
infrequent with interrogatives; e.g. idām u no bhaviṣyati yādi no
jesyānti this at least will remain to us, if they conquer us (TS.); kim u sā
yajñāna yajeta yó gám iva yajñām ná dubhāta what sort of sacrifice,
pray, would he offer if he were not to milk out the sacrifice like a cow? (MS.).

2. The particle u is used anaphorically to connect sen-
tences, when a word (usually the first) is repeated in the
second, in the sense of also; e.g. trīr nāktam yāthās, trīr
u, āśvinā, dīvā thrice by night ye come, thrice also, O Āśvins,
by day (i. 342); tvām trātā tvām u no vr dhē bhūh thou be
our protector, thou, too, be for our increase (i. 1785). The
repeated word need not always have the same form: yó no
dvēṣty ādharaḥ sās padiṣṭa, yám u dviṣmās tām u prānō
jahātu may he who hates us fall downward; whom also we hate,
him too let his breath forsake (iii. 5321). The u sometimes
appears in both sentences, sometimes in the first only:
vayām u tvā dīvā suté, vayām nāktam havāmahe we
call thee by day to the pressed Soma, we also by night (viii. 646).

a. It is sometimes used without referring back definitely,
but simply adding some similar quality or activity with
reference to the same thing = and also, and; e.g. sā devó
devān prāti paprathē prthū, vīśvēd u tā paribhūr brāhma-
manas pātiḥ he, the god, has extended himself widely to the gods,
and he, Lord of Prayer, embraces all this universe (ii. 2411).
b. It also, in the same sentence, expresses a contrast = on the contrary, or, more frequently, with the demonstrative tā corresponding to the relative yā = again, in return; e.g. strīyaḥ satis tān u me puṃsā āhuḥ those who are women, them on the contrary they speak of to me (as) men (i. 164) ; yó adhvarēṣu hōtā .. tām u nāmohir ā kṛṇudhvam him who is priest at sacrifices, in return bring hither with devotions (i. 77)

a. In B. the anaphoric use is common, prevailing chiefly in the ŚB.; e.g. tāsmād vā índro 'bibhet, tāsmād u tvāṣṭābibhet of that Indra was afraid, of that also Tvaṣṭr was afraid (MS.).

a. The demonstrative here often refers back with u to previous statements: utō paīṇāvattām evā bhavati : pāṇkto yajñāḥ, pāṇktaḥ paśūḥ, paṇcartāvah saṃvatsarāsya : esā u paṇcāvattāsya sampāt : but it is also divided into five parts : the sacrifice is fivefold, cattle are fivefold, the seasons of the year are five : this is the sum of what is divided into five parts (ŚB.). Similarly used are the phrases tād u ha smāha with reference to this he used to say, tād u hovāca with reference to this he said ; tād u tādhā nā kuryāt that one should not do thus.

β. A slight contrast is expressed by u in the second sentence: yādī nāśnāti pīrdevatyā bhavati, yādy v aśnāti devān āty aśnāti if he does not eat, he becomes a worshipper of the Manes, but if he does eat, he eats before the gods (ŚB.).

γ. Used in combination with kīm, u expresses a climax in the second clause = how much more : manusvā īn ṇvā āpāstirṇam ichānti, kīm u devā yēṣāṁ nāvāvasānam even men wish for something spread out, how much more the gods whose is a new dwelling (TS.).

utā in the RV. means and, connecting two or more words or sentences.

a. The particle commonly couples two words ; e.g. yāḥ .. pṛthivīṁ utā dyāṁ éko dādhāra who alone has supported heaven and earth (i. 154). When there is an enumeration of more than two objects, utā comes after the last ; e.g. ādite, mītra, vāruṇa utā O Aditi, Mitra, and Varuṇa (ii. 27). When a word is repeated from the beginning of a clause, utā (like u) follows the repeated word : trīḥ sau-bhagatvāṁ trir utā śrāvāṁsi nāḥ thrice (grant) us prosperity and thrice fame (i. 34).
b. When utá connects a sentence with a preceding one, it is placed at the beginning: eténägne brähmanā vávpṛdhas-va . . utá prá neṣy abhí váṣyo asmāṇ with this prayer, O Agni, strengthen thyself, and lead us onward to greater fortune (i. 31\(^8\)).

c. utá...utá means both...and; utá vā or; utá vā...utá vā either...or; e.g. utá idānīm bhágavatāḥ syāma utá prapitvā utá mádhya āhnām both now may we be fortunate and at eventide and at midday (i. 41\(^4\)); samudrād utá vā divās pārī from the ocean or from heaven (i. 47\(^6\)); yā āpo divyā utá vā srávanti khanitrmāḥ either the waters that are celestial or that flow in channels (i. 49\(^2\)).

a. In B. utá does not mean and, but also, even, emphasizing the assertion generally and not (like āpi) a single notion in the sentence: utá yādi utāsūr bhavati āhnām both even when his breath is gone, he still lives (TS.). Even when preceding a substantive utá seems to refer to the whole statement: utá mátṣya evā mátṣyaṃ gilati it is also the case that one fish devours another (ŚB.).

b. With the optative utá expresses that an action might after all take place: utá evām cid devān abhī bhavema after all we might thus overcome the gods (ŚB.).

b. utá...utá in B. (as well as in V.) means both...and: utá rtāva utá pāsāva iti brūyāt he should say ‘both the seasons and the animals’ (ŚB.).

γ. utá is the first word in the sentence except that kim or forms of tā or yā precede it: tāsmād utá bahūr āpasūr bhavati therefore even though rich he becomes cattleless (ŚB.).

utó (= utá u) in the RV. means and also: utó no asyā uṣāso juṣēta hī and may he also be pleased with us this morning (i. 131\(^6\)).

a. In B. utó has the sense of but also or also: āhavaṇīye havīṃśi śrāpayeyuḥ . . utó gārhapatya evā śrāpayanti they should cook the oblation on the Āhavaniya fire, but they also cook it on the Gārhapatya (ŚB.).

evā has two uses in the RV. and the AV.:  
1. At the beginning of sentences or clauses it means thus, referring either to what precedes or follows; e.g. evāgnīr gōtamebhir astoṣṭa thus Agni has been praised by the Gotamas (i. 77\(^5\)); evā tām āḥur: indra ēko vibhaktā thus they speak of him: ‘Indra is the one dispenser’ (vii. 26\(^4\)).
It often appears as the correlative of yáthā as: yáthā ná púrvam áparo jāhāty, evá, dhātar, áyūmši kalpayaísām as the later abandons not the earlier, so, Creator, arrange their lives (x. 185). With the impv. evá = so, then: evá vandasva várūṇaṁ bṛhántam (viii. 42) then praise the lofty Varuṇa (who has done these great deeds).

2. As an emphasizing particle following the word on which stress is laid, evá may be variously rendered just, quite, alone, &c., or by stress; e.g. tám evá him only; éka evá quite alone; átraivā just here; svayám evá quite spontaneously, játá evá scarcely born, ná evá not at all.

a. In B. the first of the above uses has entirely disappeared (evám here taking the place of evá), while the second is extremely common. The particle follows all kinds of words requiring emphasis for any reason; this is especially the case when a word is repeated; e.g. yám āgre 'gnim hotrāya právrnata, sá prádhavanad, yám dvitīyaṁ právrnata, sá prá evá adhanvat the Agni whom they first chose for the priesthood, perished; he whom they chose the second time, likewise perished (ŚB.). When two notions are connected by way of contrast or otherwise, evá may follow either the first or the second; e.g. amám evá devá upáyan, imám ásurāḥ (ŚB.) the gods inherited that world (heaven), the Asuras this one (the earth); sómo yuśmákaṁ, vág evásmákaṁ (let) Soma (be) yours, Vāc ours (ŚB.).

evám thus occurs only once in the RV. (as correlative to yáthā as) and in the AV. not at all with yáthā, but only as an adverb with the verb vid know: yá eváṁ vidyāt he who may possess such knowledge.

In B. evám is very common, having two uses:

1. It is correlative to yáthā as, being often accompanied by a form of the same verb as the latter; e.g. yáthā vái parjánah sūvrśtīm váṛṣatvī, eváṁ yajñó yájamānāya varṣati as Parjanya rains heavily, so the sacrifice rains for the sacrificer (TS.). When the second verb is omitted, yáthā . . . evám is equivalent to iva; e.g. té devá abhy áshrityanta yáthā vittīṁ vetsyámānā evám the gods rushed up like those wishing to obtain property (ŚB.).

2. It accompanies verbs as an adverb, especially in the very frequent phrase yá eváṁ véda he who possesses such knowledge; utá eváṁ cin ná labheran after all they will thus not touch it (ŚB.).
kam appears both as an accented and an unaccented particle. The former use is found in both V. and B., the latter in the RV. only.

1. a. kam as an adv. with the full meaning well (equivalent to the Vedic śām) appears in B. only; e. g. kām me 'sat may it be well with me (ŚB.) ; it also occurs in a negative form: á-kam bhavati he fares not well (TS.).

b. kām has the same meaning attenuated after datives (generally at the end of a Pāda) either of persons = for the benefit of (dat. commodi) or of abstract nouns (final dative); e. g. yuvām etām cakrathuḥ śindhuṣu plavām taurgyāya kām ye two have placed that ship in the waters for the benefit of the son of Tugra (i. 1825); tvām devāso amśtāya kām papuḥ thec the gods have drunk for the love of immortality (ix. 1063); samānām añjy añjate śubhē kām (vii. 573) with the same hue they adorn themselves in order to shine (well). From B.: kāsmai kām agnihotrāṁ hūyata iti for whose benefit is the Agnihotra offered? (MS.); tējase kām pūrṇāmā ijyate for the sake of splendour the full moon sacrifice is offered (MS.).

2. The unaccented kam occurs in the RV. only excepting one independent passage of the AV. It always appears as an enclitic following the particles nū, sū, hi. It means willingly, gladly, indeed, but the sense is generally so attenuated as to be untranslatable. nū kam appears with the inj., impv., subj., ind., also in relative clauses; e. g. āso nū kam ajāro várdhāś ca be unaging and grow (x. 503). sū kam appears with the imperative only: tīṣṭhā sū kam, magha-van, mā pára gāh pray stand still, bounteous god, go not further (iii. 532). hī kam generally appears with the ind. (occasionally omitted), sometimes with impv. or subj.: rājā hī kam bhūvanānām abhiśriḥ for he indeed is the king who rules over beings (i. 981).

kīm (n. of kī = kā) has two uses. In the first place, it means why? e. g. kīm u śrōṣṭhaḥ kīm yāviṣṭho na ājagan
why has the best, why has the youngest come to us? (i. 161\(^1\)). It is also a simple interrogative particle (equivalent to a mark of interrogation); e.g. kim me havyam áhrnáno juşeta would he, free from anger, enjoy an oblation of mine? (vii. 86\(^2\)); kim rájasa ená paró anyád ásti is there anything else beyond the wellkin? (AV. v. 11\(^5\)).

\(a\). In B. kim is similarly used. With following u it here adds a climax in a second sentence = how much more (see u); with following utá and the optative it means why after all; e.g. kim utá tvareran why, after all, should they hasten? (ŚB.).

kíla, an uncommon particle in V., meaning indeed, certainly, strongly emphasizes (in RV. and AV.) the preceding word (noun, pronoun, adjective, and the negative ná); e.g. svádús kíla ayám (vi. 47\(^1\)) sweet, indeed, is this (Soma); tādītnā śátrum ná kíla vivitse then thou didst find no foe at all (i. 32\(^4\)).

\(a\). In B. the use is similar; e.g. kṣiprám kíla á strñuta (ŚB.) quickly, then, spread (the barhis). But here kíla usually follows other particles, vái or (ha) vává: eśá vái kíla haviṣo yámaḥ this, indeed, is the course of the sacrifice (ŚB.); tava ha váva kíla bhagava idam Sir, this belongs to you only (AB.).

kuvíd, a pronominal interrogative particle, introduces sentences which, though apparently independent, are treated as dependent, since the verb (except twice in the RV.) is regularly accented. This use seems to have arisen from the particle’s having been employed as an elliptical expression of doubt such as might be rendered by ‘I wonder (whether)’; e.g. tám, indra, mádam á gahi kuvín nv ásya tṛṣṇávah come, Indra, to this carouse (to see) whether you shall enjoy it (iii. 42\(^2\)); kuvít sómasya ápām íti have I, indeed, drunk Soma (x. 119\(^1\)) = (I wonder) whether I have drunk Soma.

\(a\). In B. kuvíd is similarly used; e.g. kuvín me putrám ávadhít has he actually killed my son? (ŚB.); kuvít tāṣṇím áste does he indeed sit silent? (ŚB.).
khālu indeed, in truth, does not occur at all in the AV., and only once in the RV., where it emphasizes an imperative:
mitrāṃ krṣudhvam khālu pray, conclude friendship (x. 34\textsuperscript{14}).

a. In B. the particle is common. It is rarely used alone, but often with other particles.

a. It appears alone with the impv., subj., or ind.; e.g. ātra khālu ramata here, pray, remain (ŚB.); ṛdhnāvat khālu sā yō maddevatyām agnīm ādādhātai he indeed shall prosper who shall establish a fire consecrated to me (TS.); asmākām evā, idām khālu bhūvanam to us alone indeed this world belongs (ŚB.).

b. After the particles u or ātho and before or after vāi, it emphasizes the word preceding the combined particles; e.g. tād u khālu mahā-yajñō bhavati thus, indeed, the great sacrifice arises (ŚB.).

a. ātho khālu is used either to express an (usually preferred) alternative = or else, or rather, but surely rather; or to introduce an objection; e.g. vaiśvadevām iti brūyād, ātho khālu aindrām iti brūyāt ‘for all gods’ one should say, or else one should say ‘for Indra’ (TS.); dīksitena satyam eva vaditavyam; ātho khālī abuḥh: ko ’rhati manuṣyaḥ sarvaṁ satyam vaditum iti an initiated man should speak the truth only; now they make the objection: ‘what man can speak the whole truth?’ (AB.).

b. vāi khālu can only be distinguished from vāi alone as an emphatic vāi. But khālu vāi in the TS. and AB. has the special use of introducing a second causal protasis after a first beginning with simple vāi, the conclusion then following with evā; e.g. prājāpatyō vāi pūruṣaḥ; prajāpatiḥ khālu vāi tāsyā veda: prajāpatim evā svēna bhāgadvēyēna upa dhāvati now man comes from Prajāpati; again Prajāpati knows about him: so he approaches Prajāpati with the portion (of the sacrifice) belonging to him (TS.). This use occasionally occurs even though the preceding clause does not begin with vāi.

gha is an enclitic particle, almost restricted to the RV. Generally occupying the second place in the Pāda, it is with few exceptions metrically lengthened to ghā. It emphasizes the preceding word, which is nearly always either the negative nā, or a pronoun (demonstrative or personal), or a verbal preposition, the meaning being variously rendered by just, only, very, or merely stress. It emphasizes a noun only twice and a verb only once in the RV.: tṛtiye ghā săvane at least at the third Soma libation (i. 161\textsuperscript{8}); usānti ghā té amśtāsa etāt those immortals desire this (x. 10\textsuperscript{3}).
ca (Gk. τε, Lat. -que) and is an enclitic conjunction used to connect both words and sentences. It regularly follows an accented word, and when it adds a clause, the first word of that clause.

1. ca connects substantives (including pronouns and numerals) and adverbs; e.g. mitrāṁ huve vārunaṁ ca I invoke Mitra and Varuṇa (i. 27); maghāvāno vayān ca the patrons and we (i. 738); śatām ekām ca a hundred and one (i. 11718); adyā nūnāṁ ca to-day and now (i. 136). In a few passages (but never in B.) the ca follows the first word instead of the second: nāktā ca . . . uṣāsā night and morning (i. 737).

a. ca...ca are used much in the same way; e.g. girāyaś ca dyāvā ca bhūma the mountains and heaven-and-earth (i. 6114); divāś ca gmāś ca of heaven and of earth (i. 376); asmāṇ ca tāṁś ca us and them (ii. 116); nāva ca navatīṁ ca nine and ninety (i. 3214); ś ca pārā ca cārāntam moving hither and away (i. 16481).

Similarly in B.: devāś ca āsurāś ca gods and Asuras (ŚB.); śaśtiś ca trīṇi ca śatāṇi sixty and three hundred; purāśṭac ca upāriśṭac ca from before and from behind.

b. ca...ca sometimes also express a contrast: nāktā ca cākūr uṣāsā vīrūpe: kṛṣṇāṁ ca vārunaṁ arunāṁ ca sām dhuḥ they have made night and morning of different aspect: they have put together the black colour and the ruddy (i. 737).

Similarly in B.: ubhāyaṁ grāmyāṁ ca āraṇyāṁ ca juhoti he sacrifices both: what is tame and what is wild (MS.).

a. A peculiar use of ca in the RV. is to add a second vocative in the form of a nominative; e.g. vāyav īndraś ca . . . ā yātam O Vāyu and Indra, come (i. 26).

b. Another peculiar use of ca, both in V. and B., is to add one noun (nearly always in the nom.) to another which has to be supplied; e.g. ā yād īndraś ca dādvāhe when we two, (I) and Indra, receive (viii. 3416); īndraś ca sómaṁ pibatam, brhāspate do ye, (thou), O Brhāspati, and Indra. drink (iv. 5010).

From B.: tā brhāspātiś ca anvāvaitāṁ they two, (he) and Brhāspati, followed them (TS.); tāt samjñāṁ kṛṣṇājīnāya ca
vadati so he pronounces harmony (between it) and the black antelope skin (SB.).

a. In B. *ca* is used to add a single word at the end of a sentence in the sense of *and (so did)*; e. g. śrámeṇa ha śma vāyā tād devā jayanti yād eśām jāyyam āsa, śsayaś ca by penance the gods were won to win what was to be won by them, and so did the seers (SB.).

c. *ca* following the interrogative kā, or the relative yā and the interrogative kā combined, gives them an indefinite sense: kāś ca or yāḥ kāś ca any one, whoever (cp. 119 b).

2. *ca* also connects both principal sentences and relative clauses: a devébhīr yāhī yākṣi ca come with the gods and sacrifice (i. 14); yā vyūṣūr yāś ca nūnāṃ vyuchān that have shone forth and that shall now shine forth (i. 113); yō ’smān dvēṣṭi yāṃ ca vayāṃ dvīṣmāḥ who hates us and whom we hate (SB.).

a. *ca...ca* connect sentences to express a contrast by means of parallel verbal forms which are either identical or at least appear in the same number and person, the first verb being then always accented: pārā ca yānti pūnar ā ca yanti they go away and come again (i. 123).

a. In B. the use of *ca...ca* is similar; e. g. vatsāṃ ca upāvasajāty ukhāṃ ca ādhi śrayati he admits the calf and puts the pot on the fire (TS.). The rule of accentuation applies even when the second verb is omitted: agnaye ca havīḥ paridādāti gūptyā asyāi ca prthivyāt he delivers the oblation for protection to Fire and to this Earth (SB.). This connecting use is particularly common in parallel abridged relative sentences: sārvān paśūn ni dadhīre yē ca grāmyā yē ca āraṇyāḥ they laid down all animals, those that are tame and those that are wild (SB.).

3. *ca* is used a few times in V. in the sense of *if* with the subjunctive or the indicative: indraś ca mṛḷāyāti no, nā naḥ paścād aghāṃ naṣat if Indra be gracious to us, no calamity will hereafter befall us (ii. 41); imāṃ ca vacāṃ pratihāryathā, narō, vīśvēd vāmā vo aśnāvat if ye graciously accept this song, O heroes, it will obtain all goods from you (i. 40).

cana, properly meaning *not even*, is most usually employed
after a negative; e.g. तृतीयम asya nákir ā dadharṣati, váyaś canā patáyantaḥ patatriṇaḥ no one dares approach his third (step), not even the winged birds though they fly (i. 155\(^5\)). From its use in such supplementary clauses, where it may also be translated by even, the latter sense comes to be the natural or even necessary one after a negative in a single clause sentence; e.g. yásmād ṛtē nā sídhyati yajñó vipaścītaś canā without whom the sacrifice does not succeed [not] even of the wise man (i. 18\(^7\)); īndraṁ nā mahnā prthivī canā prāti even the earth is not equal to Indra in greatness (i. 81\(^5\)). As one of the two negatives is superfluous in a single clause sentence, canā alone occasionally does duty for the negative: mahé canā tvāṁ pārā śulkāya deyām not even for a great reward would I give thee away (viii. 1\(^5\)).

a. In a few passages, even when there is no accompanying negative, canā throwing off its own negative sense, means even, also: ahām canā tát sūriḥhir ānaśyām I too would acquire this with the patrons (vi. 26\(^7\)); ádhā canā śrād dadhati therefore also they believe (i. 55\(^5\)).

a. In B. canā appears only after a negative in single clause sentences, in which nā canā means not even; e.g. nā hainam sapātnas tūṣṭūrsamāṇaś canā striṇute no enemy falls him even though desiring to fell him (ŚB.).

b. canā gives the interrogative an indefinite sense: kāś canā any one, nā kāś canā no one (cp. 119 b).

cid is an enclitic particle very frequently used to emphasize the preceding word. It has two senses:

1. expressing that the statement is not to be expected in regard to the word emphasized: even; e.g. ā dṛḍhām cid ārujo gávyam ūrvām even the firm cowstall thou hast broken through (iii. 32\(^10\)). This sense is, however, sometimes so attenuated as to be capable of being rendered by stress only; e.g. tvāṁ cin nah śāmyai bodhi svādhīḥ be thou attentive to our endeavour (iv. 3\(^4\)).
2. generalizing = any, every, all; e.g. kṛtām cid ēnāḥ prá mumugdhy asmāt (i. 24\(^9\)) remove from us any (every, all) sin committed (by us). Similarly, with interrogatives = any, with relatives = ever; thus kāś cid any one: śṛṇōti kāś cid esām any one (= every one) hears them (i. 37\(^{13}\)); sun-vádbhuyo randhayā kām cid avratām subject every impious man to those that press Soma (i. 132\(^4\)); nā or má kāś cid (not any =) no one; kadā cid ever = at any time or always; yāś cid whoever; yāc cid if ever; yāthā cid as ever.

a. In B. the only use that survives is the generalizing sense with interrogative pronouns = any, some; e.g. ātha kāṃ cid āha then he says to some one (ŚB.); yāt te kāś cid ābravīt what any one said to you (ŚB.).

cēd ( = caīd) if occurs only three times in the RV., but later becomes commoner. In the RV. and AV. it is found with the ind. pres. and aor.; in the AV. it also occurs once with the opt. Thus: ví cēd uchānty, āśvinā, uṣāsaḥ, prá vāṃ brāhmāṇi kāravo bharante when the Dawns shine forth, O Āśvins, the singers offer prayers to you (vii. 72\(^4\)); brahmā cēd dhāstam āgrahīt sā eva pātir ekadāḥ if a Brahman has taken her hand, he alone is her husband (AV. v. 17\(^8\)); ĺītī manvītā yācitāḥ vaśāṃ cēd enāṃ yācetyuh thus one would think who has been requested, if they were to request a cow of him (AV. xii. 4\(^{48}\)).

a. In B. cēd is used with the ind. pres., aor., fut. and with the opt.; e.g. ātaś cēd evā nāti nāsya yajñō vyathate if he does not go away from there, his sacrifice does not fail (MS.); sā hovāca tūriyam-tūriyam cēn mām ābībhajāmś tūriyam evā tārhi vān niruktāṃ vadiṣyatīti he said ‘if they have given me only one-fourth each time, then Vāc will speak distinctly only to the extent of one-fourth’ (ŚB.); tām cēn me nā vivākṣyasi, mūrdhā te ví pātiṣyatī if you cannot explain this (riddle) to me, your head will burst (ŚB.); etām cēd anyāsāmā anubrūyās tātā evā te ātraś chindyām if you were to tell this to another, I would strike off your head (ŚB.).

tātās occurs in the RV. several times adverbially in the local sense of the ablative = thence; e.g. tāto viṣām prá vāvrte thence the poison has turned away. It also, but very
rarely, has the temporal sense of thereupon, then; e.g. yajñāir ātharvā prathamāḥ pathās tate, tātāḥ sūryo ... ājani with sacrifices Atharvan first extended the paths, then the sun was born (i. 835).

a. In B., on the other hand, the temporal sense of thereupon is extremely common. Here it also often appears at the beginning of a sentence connected with a preceding one in the sense of therefore, consequently; e.g. sā yajñaṃ eva, yajñaḥapātrāṇi pra viveśa; tāto haināṁ nā śekatur nṝḥantum it entered into the sacrifice itself, into the sacrificial vessels; consequently those two were unable to expel it (ŚB.).

tāthā occurs in the RV. in the sense of so, thus; e.g. tātha ṛtūḥ such is the rule (i. 8310). It also appears as a correlative (though less often than eva) to yāthā; e.g. śyāvāśvasya sunvatās tāthā śṛṇu yāthāśṛṇor ātreh listen to the sacrificing Śyāvāśva as thou didst listen to Atri (viii. 367).

a. In B. the use is similar; e.g. tāthā in nūnāṁ tád āsa so, indeed, it came to pass (ŚB.); as correlative (though less often than evām) to yāthā: nā vái tāthā, abhūḍ yāthā, āmaṃsi it has not come about as I had thought (ŚB.).
b. tātho (= tāthā_u) occurs in B., meaning and in the same way, but so; e.g. tātho evottare ní vapet and in the same way he should assign the last two (TS.); sā yād daksinā-pravaṇaḥ syāt, kṣipre ha yājamāno 'mūm lokām iyāt, tātho ha yājamāno jyōg jivati if it (the altar) were sloping to the south, the sacrificer would quickly go to yonder world, but thus (as it is) the sacrificer lives a long time (ŚB.).

tād is often used adverbially in the RV. It then has three different senses:

1. It frequently means then as correlative to yād when; e.g. yāj jáyathā vrtrahātyāya tāt prthivīm aprthayah when thou wast born for the Vṛtra-fight, thou didst spread out the earth (viii. 895).

2. It is also often used in the sense of thither (acc. of the goal); e.g. tād it tvā yuktā hárayo vahantu thither let the yoked bays waft thee (iii. 534).

3. Occasionally it has the sense of therefore; e.g. tād vo devā abruvan, tād va āgamam that the gods said to you,
therefore I have come to you (i. 161²); prá tád visnuḥ stavate 

 therefore Visnu is praised for his heroism (i. 154²).

a. In B. tád has four different adverbial uses:

1. as a correlative to yád (when, inasmuch as) = thereby, and to 
yátra (where) = there; e. g. yán nv evá rájānam abhipargánti, tád tám 
ghnanti now when they press the king (soma), they kill him thereby (ŚB.); 
yátranvá ōśadhayo mlāyanti tád ete mōdamāna vardhante where 
other plants wither, it (the wheat) grows merrily (ŚB.).

2. in the sense of thereupon, then; e. g. átha itithim sámān tád 
aughá āgantá, tán mā nāvam upakālypā, āpāsāsai now in such and 
such a year a flood will then come, then having built a ship you shall turn 
to me (ŚB.).

3. constantly with reference to a preceding statement in the sense 
of as to that, thereby, thus; e. g. yajñām evá tád devā upāyan the gods 
thus obtained the sacrifice (ŚB.); tád avaklptám evá yád brāhmaṇo 
'rājanyāḥ syāt so it is quite suitable that a Brahman should be without 
a king (ŚB.); tád āhuḥ as to that they say; tád u tá tót now as to this (ŚB.).

4. before yád with reference to a preceding statement to add an 
exploration, and may be rendered by that is to say, now; e. g. tád 
yád eśā etat tápati tēnā eśā sukrāḥ now, inasmuch as he burns here, 
therefore he is bright (ŚB.). Similarly in the phrase tád yát táthā that is 
to say, why it is so (is as follows) = the reason for this is as follows (ŚB.).

tárhí at that time, then, occurs only once in the RV., but 
several times in the AV.: ná mṛtyúr āśid amitaṁ ná 
tárhí there was not death nor immortality then (x. 129²). In 
the AV. the word appears as correlative to yádā when, and 
in B. to yátra, yád, yádā, yárhi when, and yádi if; e. g. 
rakṣāṃsi vā enaṁ tarhy ā labhante yarhi na jāyate the 
Rakṣases then seize him when (the fire) does not arise (AB.); 
yádi vā rtvijō 'lokā bhāvanty alokā u tárhí yājamānaḥ 
if the priest is without a place, the sacrificer is then also without 
a place (ŚB.).

tásmād therefore is not found as an adverb in the RV., 
but occurs several times as such in the AV., and is constantly 
so used in B. As correlative to yád because it appears once 
in the AV. and is very common in B.; e. g. yád vái tád 
várunagṛhitābhyaḥ kám abhavat tásmāt kāyāḥ (MS.) 
because those who were seized by Varuṇa felt well, therefore it is 
called kāya (body).
tú, though accented, never commences a sentence or Pāda. It has two uses:

1. It is an emphasizing particle. In the RV., where it occurs nearly fifty times, it seems to be restricted to this sense.

   a. In about two-thirds of its occurrences tú emphasizes an exhortation in the 2. pers. impv. (rarely the 3. pers., or the subj. in an impv. sense) = pray, then; e.g. á tv étā, ní śīdata pray come, sit you down (i. 51); ná te dūrē paramā cid rājāmsy, á tú prá yāhi hāribhyām even the highest spaces are not far to thee; come hither, then, with thy two bays (iii. 30²).

   b. In several passages tú emphasizes assertions (generally following the demonstrative tá) in the sense of surely, indeed; e.g. tát tv āsya that surely is his work (iii. 30₁²).

2. It is an adversative particle meaning but. This is its sense in the only passage of the AV. in which it occurs, and is its only meaning in B.; e.g. cakkāra bhadrām asmābhyam ātmáne tápanam tú sāh he has done what is good for us, but painful to himself (AV. iv. 18⁶); tád evām védīctor ná tv evām kārtavāi that one should know thus, but not do thus (MS.). With áha or nū in the preceding clause, it expresses the sense it is true...but; e.g. tád áha tēsām váco, 'nyā tv ēvātāh sthitih this indeed is what they say, but the established practice is different therefrom (ŚB.).

téna occurs in B. as an adverb correlative to yād because; e.g. yād grāmyāsyā nā, áśnāti téna grāmyān áva runddhe because he does not eat any tame animal, therefore he gains tame animals for himself (MS.).

tvāvā (compounded of tú vávā), a particle sometimes occurring in B., does not perceptibly differ in sense from vávā (q. v.); e.g. trāyo ha tvāvā paśavo 'medhyāḥ there are just three kinds of animals unfit for sacrifice (ŚB.).

tvāi (compounded of tú vái) is sometimes found in B. meaning but indeed.

dvítā, a particle occurring about thirty times, is restricted to the RV. There can be no doubt that it is an old instru-
mental, etymologically meaning doubly. This sense taken either literally = in two ways, or figuratively = emphatically, especially, more than ever, seems to suit all the passages in which the word occurs; e.g. bharádvájáya áva dhukšata dvitá dhenúm ca vísvádohasam ísam ca vísvábhojasam on Bharadvája do ye (Maruts) milk down doubly, both the all-milking cow and all-nourishing food (vi. 48\textsuperscript{13}); rájá devánám utá mártyánáṁ dvitá bhuvad rayipáti rayínáṁ as king of gods and mortals may he be doubly lord of riches (ix. 97\textsuperscript{24}); dvitá yó vṛtrahántamo vidá índraḥ śatákratuḥ úpa no háribhiḥ sutám may he who above all is known as the best Vṛtra-slayer, Indra Śatákratu, (come) to our pressed Soma with his bays (viii. 93\textsuperscript{32}); gavám éše sakhyá krñuta dvitá (x. 48\textsuperscript{3}) in the search for the cows he especially concluded friendship (with me).

\textit{a.} The word occurs several times with ádha, meaning and that too doubly or especially, e.g. ví tád vocer ádha dvitá explain this, and (do so) particularly (i. 132\textsuperscript{8}).

ną has two senses in V. (but only the first of the two in B.):

1. As a negative particle meaning not it denies an assertion, appearing in principal sentences with the ind. of all tenses, with the subj., the opt., the inj. (in the sense of a fut.), but not with the impv.; it is also employed in relative and conjunctival clauses. It negatives either the assertion of the whole sentence (when it appears as near the beginning as possible, in V. even before the relative) or only the assertion of the verb. It can only be used in a sentence which contains a finite verb or in which one is to be supplied. There seems to be no undoubted example of its negating any word (such as a participle or adjective) other than the verb. The employment of this negative ná is much the same in B. as in V.

\textit{a.} A verb (such as asti is) has often to be supplied with this negative in simple sentences, especially with the gerundive, the
indeclinable, or a dative equivalent to an infinitive; e.g. tán ná sūr-
ksyam that (is) not to be troubled about (MS.); ná yó vārāya who (is) not
for hindering = who is irresistible (i. 143\(^8\)). Or the verb has to be
supplied in a second sentence from the first; e.g. nāktam úpa
tiṣṭhate, ná prātāh he worships at night, (he does) not (worship) in the
morning (TS.).

b. Two negatives express a strong positive; e.g. ná hi paśávo ná
bhuūjanti for cattle always eat (MS.).

2. ná is used in V. (very commonly in RV., comparatively
rarely in AV., but never in B.) as a particle of comparison,
exactly like iva as, like. This meaning seems to be derived
from not as negativing the predicate of a thing to which it
properly belongs; e.g. 'he (neighs), not a horse neighs' =
'he, though not a horse, neighs' = 'he neighs like a horse'.
This ná, being in sense closely connected with the preceding
word, never coalesces in pronunciation (though it does in the
written Sandhi) with a following vowel, whereas ná not
generally does. This ná always follows the word of com-
parison to which it belongs; or if the simile consists of
several words, the ná generally follows the first word, less
commonly the second; e.g. arán ná nemīḥ pári tā babhūva
he surrounds them as the jelly the spokes (i. 32\(^{15}\)); pakvā
śākhā ná like a branch with ripe fruit (i. 8\(^3\)).

a. When the object compared is addressed in the voc. (which is
sometimes to be supplied), the object with which it is compared is
sometimes also put in the voc. agreeing with it by attraction; e.g.
úśo ná subhra ā bharā like brilliant Dawn, (O sacrificer) bring (i. 57\(^8\));
āśve ná citre, aruśi like a brilliant mare, O ruddy Dawn (i. 30\(^{21}\)).

b. When the object compared is not expressed, ná means as it were;
e.g. śivābhir ná smāyamānābhīr ágāt he has come with gracious smiling
women as it were (i. 79\(^2\)).

c. ná sometimes interchanges with iva; e.g. rátham ná táṣṭeva
tātsināya as a carpenter (fashions) a car for him who desires it (i. 61\(^4\)).

ná-kis\(^1\) (not any one) is found in V. only, being almost
restricted to the RV., where it frequently occurs. It properly

\(^1\) N. sing. of interrogative ki (Lat. qui-s) of which the n. ki-m is in
regular use (cp. 113).
means no one; e.g. nákir indra tvád úttarāḥ no one, O Indra, is superior to thee (iv. 30); yáthā kímīnāṁ nákir ucchisyātai that none of the worms shall be left (AV. ii. 31). Losing its N. sense, it comes to be used, though less often, as a strong negative adverb meaning not at all, never; e.g. yásya śárman nákir devá vārāyante ná mártāḥ in whose protection gods never hinder him nor mortals (iv. 17). Cp. mákis.

ná-kíṁ in the sense of a strong negative adverb = not at all, never: nákíṁ indro níkartaṁ Indra can never be subdued (viii. 78).

ná-nu occurs only twice in the RV. where it has the sense of a strong negative = by no means, never. In B. it occurs a few times as an interrogative expecting assent (= nonne), not?; e.g. nánu śuśrūma have we not heard? (ŚB.).

na-hí, as the compounded form of ná hí, occurs only in V., where it sometimes has the sense of for not; e.g. nahí tvā śātruh starate for no foe strikes thee down (i. 129). More commonly it emphatically negatives a statement as something well known = certainly not, by no means, as appears most clearly at the beginning of a hymn; e.g. nahí vo ásty arbhakó, dévāsāḥ not one of you, O gods, is small (viii. 30).

a. This compounded form never occurs in B., where ná hí alone is found. On the other hand, ná hí seems never to occur in V.

náma is used adverbially in the following two senses:

1. by name; e.g. sa ha śrutā indro náma devāḥ that god famous as Indra by name (ii. 20); kó náma, asi who art thou by name? (VS. vii. 29).
2. namely, indeed, verily; e.g. ájasro gharmó havír asmi náma I am constant heat, namely the oblation (iii. 26); máṁ dhur indram náma devāṭā they have placed me among the gods verily as Indra (x. 49).

1 Probably because the N. has no longer an independent existence coupled with the fact that the pronoun kí has gone out of use except in the one form ki-m.
2 Probably A. n. of ná-kis with lengthened vowel.
nū¹ or nū² means 1. now; e.g. sā nv iyate he is now
implored (i. 145¹); indrasya nū víryaṇi prá vocam I will
now proclaim the heroic deeds of Indra (i. 32¹); yójā nv,
indra, te hári yoke now (= at once), O Indra, thy two bays
(i. 82¹); uvāosośā uchāc ca nū (i. 48³) Dawn has shone (in
the past) and she shall shine now (= henceforth); asmābhīr
u nū pratićākyāḥ abhūt to us she has just now become visible
(i. 118¹¹). 2. still: pāsyema nū sūryam uccārantam we
would still see the sun rising (vi. 52⁵); mahāṇ indraḥ paraś
cia nū great is Indra and still more (i. 8⁵). 3. pray with
interrogatives: kadaḥ nv āntār vārune bhuvāṇī when, pray
(= at last), shall I be in (communion with) Varuna (vii. 86²).
4. ever with relatives: yā nū kṛṇāvai whatever (deeds)
I shall accomplish (i. 165¹⁰). 5. ever, at all with negatives:
nā asya vartā nā tarutā nv āsti there is none at all to
obstruct, none to overcome him (vi. 66³). 6. with cid it means
(a) even now, still; e.g. nū cid dadhiṣva me girāḥ even now
take to thyself my songs (i. 10³); daśasyā no, maghavan, nū
cit favour us still, Bountiful one (viii. 46¹¹); (b) never; e.g.
nū cid dhī parimāṃnāthe asmān for never have ye despised
us (vii. 93⁵).

a. The senses of nū found in B. are the following:
1. Nūv actually in affirmative sentences, often correcting a previous
statement; e.g. nirḍao nv abhūd, yajasva mā anena now he is actually
more than ten days old: sacrifice him to me (AB.). 2. then, pray, in exhorta-
tions with the subj., the impv., or mā with the inj., e.g. śraddhādevo
vāi mānur: āvām nū vedāva Manu is godfearing; let us two then try him
(ŚB.); mā nu me prá hārṣīh pray, do not strike at me (ŚB.). When
ātha follows such sentences, nū may be translated by first: nirḍao
nv astv, ātha tvā yajai let him (the victim) first be more than ten days old,
then I will sacrifice him to you (AB.). 3. pray, in questions with or without
an interrogative; e.g. kvā nu viṣṇur abhūt what, pray, has become of
Viṣṇu? (ŚB.); tvām nū khālu no brāhmaṇaḥ 'si are you, pray, indeed
the wisest of us? (ŚB.). 4. now, after iti followed by ātha next: iti nu
pūrvaṁ pāṭalam, athottaram this now is the first section; next follows the

¹ Never begins a sentence.
² Often begins a sentence.
second (AB.).  5. indeed, in the first of two antithetical clauses, when
the second is introduced with tū or kīm u; e.g. yō nav ēvā jñātās
tāsmai brāyād, nā tv ēvā sārvasmā iva he may indeed tell it to him who
is known to him, but not to any and every one (ŚB.).

nūnām now has three uses in the RV.:
1. With the ind. pres. it means now as opposed to formerly
or in future (an opposition often expressed by purā before
and aparām after); e.g. nā nūnām āsti nó śvāḥ there is no
now and no to-morrow (i. 1701).

It is a few times used with the perfect in combination
with purā to express that an action has taken place in the
past and still takes place; e.g. purā nūnām ca stutāya
śśiṇām pasprdhra āndre formerly and now the praises of
seers have striven to Indra (vi. 341).

2. With the subj., impv., opt., or inj., it expresses that an
action is to take place at once; e.g. vi nūnām uchāt she
shall now shine forth (i. 12411); prá nūnām pūrṇāvandhuras
stutō yāhi praised advance now with laden car (i. 823).

With the perfect it is a few times used in the RV. to
express that an action has just been completed; e.g. úpa
nūnām yuyuje hárī he has just yoked his two bay steeds
(viii. 411).

3. It occurs sometimes with interrogatives = pray; e.g.
kadā nūnām te dāśema when, pray, may we serve thee?
(vii. 293).

a. In B. none of these uses seem to survive, while the new sense of
certainly, assuredly (perhaps once already in the AV.) has appeared;
e.g. tathā in nūnām tād āsa just so assuredly it came to pass (ŚB.).

nēd (= nā īd and not treated as a compound by the
Padapātha) has two uses in both V. and B.: 1. sometimes
as an emphatic negative, certainly not; e.g. anyō nēt sūrīr
ōhate bhūridāvattaraḥ no other patron indeed is accounted
more liberal (viii. 533); āḥam vadāmi nēt tvām I am speak-
ing, not thou (vii. 384); nēd ānuhūtam prāśnāmi I certainly
do not eat it before it is invoked (ŚB.). 2. much more commonly
as introducing a final clause in order that not with the subj.
(= Lat. ne); e.g. vy úchā, duhitar divo, nét tvā tápāti sūrah shine forth, daughter of the sky, lest the sun scorch thee (v. 79); nén mā rudró hinásat lest Rudra injure me (ŚB.). In B, the verb may also be in the inj.: néd idám bahirdhā yajñād bhāvat lest it be outside the sacrifice (ŚB.).

a. nāvā (= nū vái as analysed by the Padapāṭha of the TS.) occurs not infrequently in B. in the sense of indeed; e.g. iti nāvā etād brāhmaṇām udyate such indeed is the Brāhmaṇa that is told (ŚB.).

mā is the prohibitive negative (Gk. μή) regularly used with the imperative. It is never used with the impv.; with the subj. only once (ŚB.); e.g. mā no vadhīḥ slay us not (i. 104); mā hṛṇīthā abhy āsmān be not enraged against us (viii. 219).

a. An interrogative following mā in a few cases receives an indefinite sense in the RV.; e.g. mā kāsmai dhātam abhy āmitrīne nah deliver us not to any foe (i. 120).

mā-kis (not any one, Gk. μή-τις), occurring about a dozen times in the RV., to which it is restricted, is used in prohibitive sentences with the imperative in two senses:

1. no one: mākis tokāsyā no riṣat may no one of our offspring be injured (viii. 67).

2. more often an emphatic negative = by no means, never: mākīr devānām ápā bhūḥ be not at all away from the gods (x. 119). Cp. nā-kis.

mā-kīm, used as an emphatic prohibitive particle with the imperative, occurs only in two passages of the RV.: mākīm sām śāri kévāte let none suffer fracture in a pit (vi. 54).

yātra is employed in two main senses: 1. usually as a relative adverb, meaning where, but sometimes whither, e.g. yajñē .. nāro yātra devayāvo mādanti where pious men rejoice in sacrifice (vii. 97); yātrā rāthena gāchathāh whither ye go with your car (i. 224). The correlative is generally tátra, sometimes átra or tád.
a. Occasionally as equivalent to the locative of the relative; e.g. á gha tá gachān úttarā yugāni yātra jāmāyaḥ kṛṇāvann añāni those later generations will come in which those who are akin will do what befits not kinsmen (x. 1019).

2. not infrequently as a temporal conjunction, when, in both V. and B.; e.g. yātra pra sudāsam āvatam when ye helped Sudās (vii. 83\textsuperscript{a}). In V. ádha, átra, tád appear as correlatives; e.g. yātra sūrāsas tanvō vītanvatē... ádha smā yacha tanvē tánē ca chardīḥ when the heroes strain themselves (in battle)... then especially bestow protection on us and our sons (vi. 46\textsuperscript{12}). In B. tád is generally the correlative, sometimes tátas; e.g. tám yātra devā āghnāms, tán mitrām abruvan when the gods killed him, they said to Mitra (ŚB.).

yāthā has two distinct uses in both V. and B.:

1. as a relative adverb meaning as; e.g. nūnām yāthā purā now as before (i. 39\textsuperscript{7}); yāthā vayām uśmāsi tāt kṛdhī as we wish that do (x. 38\textsuperscript{8}); yāthā vái puruṣō jīryaty evām agnīr āhito jīryati as a man grows old, so fire when it has been laid grows old (TS.). When there is a correlative in the RV., it is usually evā, sometimes táthā; in B. usually evām, sometimes táthā.

2. as a conjunction meaning in order that, so that, introducing a posterior clause, generally with the subj., rarely the opt.; e.g. havīs kṛnuṣva subhāgo yāthā āsasi prepare the oblation that thou mayest be successful (ii. 26\textsuperscript{2}); á daivyā vṛṇīmahē ’vāṃsi, yāthā bhāvema milihūse ánāgāh (vii. 97\textsuperscript{2}) we crave divine aids that we may appear sinless to the gracious god; tathā me kuru yathā āham imām senām jayāni arrange it so for me that I may conquer this army (AB.); táthaivā hotavyāṃ yathā āgnīm vyaveyāt it must be poured so that it should divide the fire (ŚB.).

"a. In the RV. after verbs of knowing or saying yathā introduces an explanation = how; e.g. kās tád bruyād anudēyī yathā ābhavat who could tell us this, (viz.) how the gift was? (x. 135\textsuperscript{5}). Occasionally it is used thus even without such verbs: nā pramīye savitūr đaivyasya
tād yāthā víśvam bhūvanam dhārayisyāti that (power) of the divine Savitr (is not to =) will not decay, (viz.) that he will support the whole world (iv. 548).

yād (n. of the relative yā) is used in four distinct senses:

1. that, expanding the meaning of a word in the preceding principal clause; e.g. gr̄ne tād, indra, te śavo yād dhāṃsi vṛtrām I praise this mighty deed of thine that thou slayest Vṛtra (viii. 628); kīṃ āga āsa, varaṇa, jyeṣṭham yāt stotāraṃ jighāṃsasi sākhāyam, what has been the chief guilt, O Varuṇa, that thou wishest to slay thy praiser (who is) thy friend? (vii. 864). This use is not common in V.

a. yad is similarly employed in B. with reference to a preceding tād (often omitted); e.g. tād yāt pāyasā śrīnāti: vṛtrō vāi sóma āsit that (= the reason why) he mixes Soma with milk (is) this: Vṛtra was Soma (ŚB.). This use is also found in B. after certain verbs: āva kalpate it is suitable, ūt sahate is able, ichāti desires, yuktō bhavati is intent on, veda knows, and iśvarā it is possible; e.g. nā hi tād avakālpate yād brūyāt for it is not suitable that he should say (ŚB.).

2. when with the ind. pres., imp., perf., aor., fut., and with the subj.; e.g. yād dha yānti márutaḥ sām ha bruvaite when the Maruts go along, they speak together (i. 3713); kām apaśyo yāt te bhīr āgachat whom didst thou see when fear came upon thee? (i. 3214); indraś ca yād yuyudhāte āhīś ca, maghāvā vī jigyē when Indra and the serpent fought, the bountiful god conquered (i. 3213); citrō yād ābhrāt bright when he has shone forth (i. 668); tigmā yād aśānir pātāti, ādha no bodhi gopāḥ when the sharp bolt shall fly, then be our protector (iv. 1617). It also occurs rarely in anacolutha with the pres. part. and the past pass. part. much as in English; e.g. pācanti te vṛṣabhāṇ, āṣi tēṣām yān, maghavan, hūyāmānāh they roast bulls for thee, thou catest of them, O bounteous one, when being called (x. 283).

a. In B. yād occurs with the sense of when with the pres., fut., and aor., and in the sense of whenever or while with the impf.

3. if used with the ind. pres., the subj., or the opt.; e.g.
yād, indra, údaṁ nyāg vā hūyāse, ā yāhi tūyam if, O Indra, thou art called above or below, come quickly (viii. 65); yād úrdhvās tīṣṭhā drāviṇā ihā dhattād yād vā ksāyāḥ if thou shalt stand upright, bestow treasures here, or if thou shalt lie (iii. 8). The opt. is used when it is assumed that the condition will not be fulfilled; e.g. yād, agne, syām ahāṁ tvāṁ, tvāṁ vā ghā syā ahāṁ, syuṣ te satyā ihā, āśīsāḥ if, O Agni, I were thou, or if thou wert I, thy prayers here would be fulfilled (viii. 44).23

a. In B. yād is used with the opt. as in V. (while with yādi the fulfilment of the condition is usually assumed) and with the conditional; sā yād bhūdyeta, ārtim ārched yājamānāḥ if it were to break, the sacrificer would fall into misfortune (TS.); yād evaṁ nā, āvaksyay múrdhā te vy āpatisyay if thou hadst not spoken thus, thy head would have fallen to pieces (SB.).

4. in order that, in posterior clauses, with the subj., very rarely with the opt. in V.; e.g. ā vaha devātāṁ šārdho yād adyā divyāṁ yājāsi bring hither the host of the gods that thou mayest adore the divine throng (iii. 19); yān nūnāṁ aṣyāṁ gātīṁ, mitrāsyā yāyāṁ pathā that I may now obtain refuge, I would go on Mitra's path (v. 64).

a. In B. this use of yād is very rare, occurring only a few times with the subj.; e.g. tāt prāpruḥi yāt te prāṇo vātām apipādyātai obtain thou this, that thy breath may pass into the wind (SB.).

yadā when is used in V. and B. with the ind. perf., impf., pres., and with the subj.; with the aor. ind. and the inj. in V. only; and with the fut. and opt. in B. only. The correlative word (when there is one) is in V. ād, átha, ádha, tād, tárhi; in B. átha and tárhi.

1. yadā is most commonly used in the RV. with the aor. ind., when as the beginning of the action is emphasized, the sense is as soon as; e.g. yadēd ādevīr āsahiṣṭa māyā, átha abhavat kévalaḥ sōmo asya as soon as he had overcome the ungodly wiles, then Soma became his exclusively (vii. 98); abhi grṇanti rādho yadā te márto ānu bhōgam ānāt they
praise thy wealth as soon as the mortal has obtained thy reward (x. 72). When the principal clause contains a historical tense, the aor. with yadá has the value of a pluperfect.

a. The injunctive is found only once with yadá in the RV.: yadá māhyam dhāharo bhāgām, indra, ād in mayā kṛṇavo viryāṇi when thou shalt have secured for me my share, O Indra, then thou shalt perform heroic deeds with my help (viii. 101).

2. a. with the impf. and perf.; e.g. yadá vīṣṇus trīṇi padā vicakramā, yadā sūryaṁ divi . . . ādhāraya, ād īt te hārī vavakṣatūḥ when Viṣṇu took his three steps, when thou didst fix the sun in the sky, then thy two bays grew in strength (viii. 1227-30); tāsyā yadā mārma-āgachann ātha-aceṣṭat as soon as they touched his weak spot, he quivered (MS.); sā yadā ābhīyāṁ anūvāca-ātha-asya tād īndraḥ śiraś cicheda as soon as he had told them, Indra cut his head off (SB.).

b. with the pres. ind.: yadā satyāṁ kṛṇutē manyūṁ īndro, vīśvaṁ dṛḻhāṁ bhayate ījad asmāt when Indra shows his true anger, all that is firm, trembling, is afraid of him (iv. 1710); yadā vai paśur nirdaso bhavaty atha sa medhyo bhavati as soon as the victim is more than ten days old, it becomes fit for sacrifice (AB.); sā yadā keśaṁmaśrū vápaty ātha snāti when he has cut off his hair and beard, he bathes (SB.).

c. with the subj. (here = future perfect): yadā śrītāṁ kṛṇāvo 'tha-im enaṁ pra hīnutāt pitṛbhuh when thou shalt have made him done, then deliver him to the fathers (x. 161); yadā tām ativārdhā, ātha kārṣūṁ khātvā tāsyāṁ mā bibharāsi when I shall have grown too big for it, you shall, having dug a pit, keep me in it (SB.).

3. a. with the fut.: yadaiva hotā paridhāsyaty atha paśān prati mokṣyāmi when the Hotṛ shall have concluded, I shall tighten the cords (AB.).

b. with the opt.: sā yadā saṁgrāmām jāyed ātha-aindṛgañāṁ nir vapet as soon as he may have won a battle, he should sacrifice to Indra and Agni (MS.).

yādi if (sometimes when with a past tense) is found with perf. and impf. in V. only; with the ind. pres., aor., fut.,
and with the subj. in V. and B.; and with the opt. in B. only.

1. With the perf. used historically and with the impf. yádi means when, the verb then having the force of a pluperfect; e.g. úd astambhít samídhā nákam agnir yádi bhágubhyāḥ pári mātariśvā havyaváham samídhé Agni supported the vault with fuel when Mātariśvan from the Bhṛgus had kindled the oblation-bearer (iii. 5\(^10\)); yádi sahásram mahiśāṇ āghaḥ, ád it ta indriyām máhi prá vāvṛdhe when thou hadst eaten a thousand bulls, thy might grew great (viii. 12\(^8\)). But when the perf. has the pres. perf. sense, yádi has its ordinary meaning of if: grāhir jagráha yádi vaitád enaṁ, tásyā, indrágni, prá mumuktam enaṁ or if illness has seized him, from that release him, Indra and Agni (x. 161\(^1\)).

2. a. with the pres.: yádi mánthanti bāhūhbhir ví rocate when they rub with their arms, he shines (iii. 29\(^6\)); adyá muriya yádi yátudháno ásmi to-day I would die, if I am a sorcerer (vii. 104\(^15\)); yádi ná aśnáti pitṛdevatyo bhavati if he does not eat, he becomes dedicated to the Manes (ŚB.).

b. with the aor.: yádi mātúr úpa svásā .. ásthita, adhvaryúr modate if the sister (coming) from the mother has approached, the priest rejoices (ii. 5\(^6\)); yády áha enaṁ prāñ-cam ácāṣīr, yáthā párāca áśināya prṣ́ṭhato ’mnádyam upāhāret if you have piled it frontways, it is as if one handed food from behind to one sitting with averted face (ŚB.).

c. with the fut.: yády evā kariṣyātha, sákāṁ deváir yajñīyāsō bhaviṣyathā if ye will act thus, ye shall become objects of worship together with the gods (i. 161\(^2\)); yádi vá imám abhimāṃsyā kāniyō ’nnaṁ kariṣye if I shall plot against him, I shall procure less food (ŚB.).

d. with the subj.: yájáma deván yádi śaknávāma we will worship the gods, if we shall be able (i. 27\(^13\)); yádi stómaṁ máma śrávad, asmākam indram indavah .. mandantu
if he shall hear my song of praise, let our drops gladden Indra (viii. 15); yádi tvá etát púnar brávatas, tvám brūtāt if they two shall say that to thee again, do thou say (ŚB.).

a. With the opt. yádi is (excepting one occurrence in the SV.) found in B. only, where this use is very common. Here a case is usually supposed with a rule applicable to it in the principal clause; e.g. yádi na śaknyat, so ‘gnaye purolāṣāṁ nir vapet if he should not be able to do it, he should offer a cake to Agni (AB.).

3. after the verb vid know, yádi is used in the sense of whether in one passage of the RV. (x. 129) and often in B.; e.g. hánta na éko vētta yádi ható vā vrtró jīvati vā come, let one of us find out whether Vytra is dead or whether he is alive (ŚB.).

a. yádi vā is not only used after a preceding yádi in the sense of or if, but also alone in the sense of or, nearly always without a verb; e.g. só aṅgā veda yádi vā ná vēda he alone knows or he does not know (x. 129); yām vāhanti satám āśvā yádi vā sapta thon a hundred horses draw, or seven (AV. xiii. 27); yádi vā itārathā or conversely (ŚB.).

yārhi (at the time) when occurs only in B., where it is used with the pres. or past ind., and with the opt. It has almost invariably tārhi or etārhi then as a correlative; e.g. sā tārhy eva jāyate yārhy agnim ādhatté he is born at the moment when he lays his fire (MS.); yārhi prajāḥ kṣudhāṁ nigāchevus tārhi navarātrēṇā yajeta when his people should suffer from hunger, he should sacrifice with the rite of nine nights (TS.).

yásmaṁ does not occur as a conjunction in V., but it sometimes appears as such in B. meaning why; e.g. átha yásmaṁ samiṣṭa-yaṣaṁsi nāma now (follows the reason) why they are called Samiṣṭayajas (ŚB.).

yād (an old abl. of yā) is found in V. only. It is used with the indicative pres. or past, and with the subj. With the ind. it means as far as in the RV.; e.g. árcāmasi yād eva vidmá tāt tvā mahāntam (vi. 21) we praise thee, the great, as far as we know (how to); it seems to mean since in the AV.: yā ákṣiyan prthivim yād ājyata who ruled the earth since it arose (AV. xii. 157). With the subj. yād means as long as; e.g. anānukṛtyām apunās cakāra yāt sūryāmāsā mithā uccārātaḥ he has once for all done what is inimitable as long as sun and moon alternately shall rise (x. 6810).
yávat already appears in V. as an adverb meaning as far as, as long as, an extension of its acc. use; e.g. yávat dyáváprthiví távad it tátx (x. 114) as far as heaven and earth, so far it (extends); juhómi havyām yávat íse I offer oblation as long as I am able (iii. 18); ájáto vái távat púruṣo yávat agníṁ ná ādhatté man is so long unborn, as he does not lay his fire (MS.).

vá or is employed much in the same way as ca and. It is enclitic, following the word to which it belongs; and it connects words, clauses, or sentences; e.g. áta ā gahi divót vá rocanád ádhi come from here or from the shining realm of heaven (i. 6); yasya bhāryā gaur vā yamau jayatet whose wife or cow bears twins (AB); práti váh sásam invati, ukthá vá yó abhigraṅáti who promotes the law or welcomes songs of praise (i. 547).

a. vá...vá is frequently used in the same way; e.g. sáktí vá yát te cakrmá vidá vá that we have offered to thee according to our power or knowledge (i. 311); náktam vá hi divá vá vársati for it rains by night or by day (TS); yad vá ahám abhidadróha yád vá sepá utá ānrtam what evil I have plotted or what I have sworn falsely (i. 232).

b. But vá...vá also mean either...or. When they contrast two principal sentences in this sense, implying exclusive alternatives, the verb of the first is accented even when the second is incomplete; e.g. áhaye vá tán pradádātu sóma á vá dadhátu nírṛter upásthé let Soma either deliver them to the serpent or place them in the lap of dissolution (vii. 109); tád vá jajñáu tád vá ná jajñau she either agreed to it or did not agree to it (SB); tásya vá tvám mána ichá sá vá táva either do thou seek his heart, or he thine (x. 1014).

váva (doubtless a contraction of two particles) is found in B. only. It emphasizes the preceding word in the sense of certainly, just, being particularly frequent in the first of two correlated clauses; e.g. eśá váva so 'gnír ity áhuḥ that is certainly the same Agni, they say (TS.).

vái is an emphasizing particle meaning truly, indeed.

1. In the RV. this particle occurs only in 28 passages, in all but three of which it follows the first word of the sentence; e.g. bhadrám váı várama vrñate truly they make a good choice (x. 164); íti vá íti me mánaḥ so, indeed, so is my mind (x. 119); ná váı stráināni sakhyāṇi santi
there are, indeed, no friendships with women (x. 95^15). The stress is laid on the whole sentence, not on any particular word. The particle is often followed by u (vā u) without any perceptible change of meaning.

a. In the AV. the use is similar except that here the particle often appears after a demonstrative or a relative; e.g. tāsmād vāi sā pārābhavat therefore, indeed, he perished (xii. 4^{19}); yō vāi tā vidyāt pratyākṣaṃ, sā vā adyā mahād vādet whoever may know them plainly, he, verily, may speak aloud to-day (xi. 8^2).

2. In B. vāi usually occupies the same position, but often yields the second place to cēd, hi, khālu, and of course always to the enclitics iva, u, ca, sma, ha. When átho begins a sentence vāi occupies the second place.

Here the use of vāi in the first sentence of a narrative is typical; e.g. yāmo vā amriyata: té devā yamyā yāmam āpābruvan Yama died: the gods (then) dissuaded Yami from (thinking of) Yama (MS.).

a. The particle often appears in the concluding sentence in discussions; e.g. tāsmād vāi āpa iva sprāti that is, indeed, why he sips water (SB.).

b. It is very often placed after the first word of a sentence that gives the reason for the one that follows; e.g. śraddhādevo vāi mānur: ávām nū vedāva now Manu is god-fearing: we two will therefore ascertain (SB.). When vāi is used in this way the clause containing it is often equivalent to a parenthetical one; e.g. té vāyūm abruvan (ayām vāi vāyūr yō 'yām pávate) vāyo tvám idām viddhi, āti they said to Vāyu (now Vāyu is he who blows), ' Vāyu, ascertain this' (SB.). In this sense vāi is especially frequent in periods of three clauses, when that with vāi contains the reason, and that with eva the conclusion; e.g. tā etābhis tanūbhīḥ sām abhavan; paśāvo vāi devānāṃ priyās tanvāḥ: paśūbhīr eva sām abhavan they were together with these bodies; now animals are the bodies dear to the gods: they were therefore together with animals (MS.).

c. The differences between the use of vāi and of eva in B. are the following: vāi coming after the first word emphasizes the whole sentence, while eva emphasizes a particular word in any part of the sentence; vāi follows the first word of a sentence beginning a narrative, eva never does; in a period vāi is typical in the clause stating a reason, eva in that expressing the conclusion.
sā is often used pleonastically before relatives in B.; e.g.
sā yó no vácaṁ vyāhṛtāṁ mithunéna ná anunikrāmāt, 
sá sárvām párā jayātai he who shall not follow the word 
uttered by us with (another of) the corresponding gender, he shall 
lose everything (ŚB.). This use led to sá being employed in 
a formulaic way not only pleonastically but also without 
reference to gender or number; e.g. táśya táni śírśāni prá 
cicheda. sá yát somapānam āśa tātāh kapīṇjalaḥ sām 
abhavat he struck off his heads. Now that which had been 
Soma-drinking, from that arose the francoline partridge (ŚB.); 
sá yádi ná vindánti kím ā driyeraṇ now if they do not find 
it, why should they mind? (ŚB.).

sīm is an enclitic particle restricted to the RV. Originally 
the acc. sing. of a pronoun, related to sá as kīm to kā, it is 
generally used (much like īm) as an acc. of all numbers and 
genders in the third person—him, her, it, them, representing 
a substantive (which sometimes follows) and frequently 
placed between a preposition and its verb, occasionally also 
after a relative; e.g. pári sīm nayanti they lead him around 
(i. 95²); prá sīm ādityō asṛjat the Āditya made them (the 
streams) to flow (ii. 28⁴); nī sīm vrtrāsya mármanī vājram 
indro āpi tapatat Indra has caused it, his bolt, to fall on Vṛtra’s 
vital spot (viii. 100⁷); yāṁ sīm ākṛṇvan tāmase vipīce, 
tām sūryam whom they created to disperse the darkness, that 
sun (iv. 1³³).

a. sīm sometimes gives the relative the sense of ever; e.g. yát sīm 
āgaśa cakṛmā, śīrśāthas tāt whatever sin we have committed, remove that 
(v. 85⁷).

sū, sū well, used asseveratively = thoroughly, fully, verily 
and always referring to the verb, is almost restricted as an 
independent particle to the Smāhitās, being common in the 
RV., but rare in the others; e.g. juśásva sū no adhvāram 
thoroughly enjoy our sacrifice (iii. 24²); námaḥ sū te homage 
verily (be) to thee (VS. xii. 63); jārām sū gacha go safely to 
old age (AV. xix. 24⁵).
a. With preceding u the particle means right well: imá u śu śrudhī gīrāḥ hear these songs right well (i. 263); vidmō śv asya mātāram we know full well his mother (AV. i. 2).

b. With preceding mā it = by no means, not at all, never; e.g. mó śu tvā . . . asmān nī riraman let none by any means keep thee from us (vii. 32).

c. sū kām is used like the simple sū except that it appears with the impv. only; e.g. tiṣṭhata . . . sū kām stand quite still (i. 191).

sma, an enclitic, slightly emphasizing particle, has two senses in the RV.:

1. It generally emphasizes:
   a. demonstrative or personal pronouns, relatives, or nouns, and may be rendered by just, especially, or simply by stress; e.g. tāsyā smā prāvitā bhava be his helper (i. 123); sā śrudhī yāḥ smā pītanāsū kāsu cit . . . śūrāḥ svāḥ sānītā hear thou, who especially in all battles with heroes dost win the light (i. 129).
   b. the verb, which or (if it is compounded) the preposition of which it follows (generally at the beginning of the sentence); e.g. smāsī smā vayām eśām we are indeed theirs (i. 3715); ā smā rāthāṃ tiṣṭhasi thou mountest indeed upon thy car (i. 5112). The verb is in the present ind. or the impv., rarely the perf.; it appears to have been accented before sma judging by the only example (vi. 4418) in which it is not the first word in the sentence (App. III, 19 A).
   c. adverbs and particles; e.g. utā sma and especially; nā sma and mā sma by no means.

a. In the AV. these emphasizing uses are similar; but in B. they have entirely disappeared.

2. In a few instances sma occurs in the RV. before purā with the pres. ind. to express that an action has habitually taken place in the past down to the present time; e.g. yē smā purā gātūyānti who have always aided = who aids now and formerly did so (i. 169).

a. This use is not found in the AV., but has become extremely common in B., where sma is always preceded by ha. The meaning
here expressed is that something habitually took place in the past (but does not as in the RV. include the present); e.g. ná ha sMa vái
pura agnír aparásuvr̥kṣam dahati formerly Agni used not to burn what
was not topped off with the axe (TS.).

b. Much more frequently, however, purá is left out and the
particles ha sMa, from their frequent association with it, assume its
meaning; e.g. té ha sMa yād deva āsuraṁ jáyanti, táto ha sMaeva,
ennam púnar upóttisthanti as often as the gods defeated the Asuras, the
latter always opposed them again (ŚB.). This use of ha sMa is very
common with the present perfect āha; e.g. etád dha sMa vá āha
Nāradaḥ with regard to this Nārada used to say (MS.). Other tenses than
the present with ha sMa are found in the AB. where, in two or
three passages, the perf. and the impf. are used with them in the
same sense.

svid is an enclitic particle emphasizing the first word of a
sentence, usually an interrogative pronoun or adverb.
It may generally be translated by pray; e.g. kāh svid vr̥kṣo
niśṭhito mádhye árṇasaḥ what tree, pray, was that which
stood in the midst of the sea? (i. 182\textsuperscript{7}). In one passage of the
RV. this particle gives the interrogative an indefinite meaning:
mātā putrasya cárataḥ kvā svit the mother of the son
that wanders who knows where (x. 34\textsuperscript{10}). Very rarely (in
double questions) the particle appears without an interro-
gative: ásti svin nú vīryāṁ tāt ta, indra, ná svid asti:
tád ṛṭuthā vá vocaḥ is this thy heroic deed, O Indra, or is it
not: that declare in due season (vi. 18\textsuperscript{3}).

a. In a few instances svid appears in non-interrogative sentences:
tvāyā ha svid yujā vayām abhī śmo vājasataye with thee as companion
we are equipped for the obtaining of booty (viii. 102\textsuperscript{3}).

b. The employment of svid in B. is similar; e.g. kām u śvid átó
'dhi vāraṁ varisvāmahe what boon, pray, beyond this shall we choose?
(MS.); tvāṁ svin no brāhmaśtho 'si art thou, pray, the most learned of
us? (ŚB.); yād áṅgāreṣu juhōti tāt svid agnāu juhoti what he pours
on the coals, that itself he pours on the fire (MS.).

ha, an enclitic particle occurring after all words capable of
beginning a sentence, has a slightly emphasizing and
aseverative force. It is probably identical in origin with
gha, but unlike that particle hardly ever (only twice) appears
in the RV. with its vowel lengthened. It is common in the RV., occurring after personal, demonstrative, interrogative, and relative pronouns, nouns, verbs, verbal prepositions, and adverbs.

a. In B. the use of this particle varies in frequency: it is comparatively rare in the TS., where it generally appears with sma or with perfects; while in the SB. it is extremely frequent. It lays stress on the first word of sentences so as to emphasize the connexion or to mark a new or important step in the narrative; e.g. iti marimpiyeta: ājarasaṃ ha cakṣuṣmān bhavati ya evaṃ veda with these words he should wipe (his eyes): so till old age he who knows this becomes possessed of vision (AB.).

b. It is very often used after the first word of a story with or without vái. It appears predominantly with the perfect in those parts of the SB. and the AB. that narrate with the perfect, mostly with verbs of speaking. Thus sa ha uvāca appears here, while so 'bravit is said elsewhere.

hánta occurs three times in the RV. as an interjection in exhortations; e.g. yājāmahai yajñīyān hánta devān come, we will worship the adorable gods (x. 53²).

a. It is similarly used in B.: hānta īmaṃ yajñāṃ sambhārāma well, we will prepare the sacrifice (AB.).

hí, in origin probably an emphasizing particle, is used throughout as a subordinating conjunction which regularly throws the accent on the verb. It nearly always follows the first word of the sentence, or the second when the first two are closely connected. In V. it is used in two ways:

1. in indicative sentences (the verb having sometimes to be supplied) to express the reason (like yáp), meaning either for, if the clause containing it follows, or because, since, if it precedes; e.g. bālam dhehi tanuṣu no, tvām hí baladá āsi bestow strength on our bodies, for thou art a giver of strength (iii. 53¹⁸); śruṣṭīvāno hí dāśuṣe devās, tán ā vahā since the gods give ear to the pious man, bring them hither (i. 45²).

2. in exhortative sentences, mostly with the impv., as an emphatic particle = pray, indeed; e.g. yukṣvā hí keśinā hāri pray harness thy two long-maned bay steeds (i. 10²).
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a.  In B. three uses of hi may be distinguished:

1.  it expresses the reason, as in the first use in V., only that the clause containing hi always follows (= for only), and the verb is much oftener omitted than expressed; e.g. tād īndro ’mucyata, devō hi sāḥ from that Indra freed himself, for he (is) a god (ŚB.). The particle vái is often added to strengthen hi; e.g. vājro hi vá āpaḥ for water is indeed a thunderbolt (ŚB.).

2.  it is sometimes employed to emphasize an interrogative = pray; e.g. kathāṁ hi karisyāsi how, pray, wilt thou do it? (ŚB.).

3.  it expresses assent in answers after a word repeated from a preceding question; e.g. tām eva tvām paśyasi īti; tām hi ‘do you see him?’ Yes, (I see) him (ŚB.).

a.  In B., when hi appears in the relative clause of a period explaining a previous statement, the verb of the principal clause (to which hi properly applies) is sometimes irregularly unaccented; e.g. idām hi yadā vārṣatī ātha ṣadhayo jāyante for, when it rains here, then the plants spring up (ŚB.).

181.  A certain number of words having the nature of interjections occur in the Samhitās. They are of two kinds, being either exclamations or imitative sounds.

a.  The exclamations are: bāṭ (RV.) truly, bata (RV.) alas! hānta come, used exhortatively with the subjunctive and hayē come before vocatives; hīrūk and hurūk (RV.) away! hái (AV.) ho!

b.  Interjections of the onomatopoetic type are: kikirā (RV.) used with kr = make the sound kikirā = tear to tatters; kikkita (TS.) used in invocations; cisćā (RV.) whiz! (of an arrow), used with kr make a whizzing sound; phāṭ (AV., VS.) crash! phāl (AV.) splash! bāl (AV.) dash! bhūk (AV.) bang! šāl (AV.) clap!
Chapter VI
Nominal Stem Formation and Compounds

A. Nominal Stems.

182. Declinable stems, though they often consist of the bare root (either verbal or pronominal), are chiefly formed by means of suffixes added to roots. These suffixes are of two kinds: primary, or those added directly to roots (which may at the same time be compounded with verbal prefixes); and secondary, or those added to stems already ending in a suffix and to pronominal roots (which are thus treated as primary stems).

1. Primary Derivatives as a rule show the root in its strong form; e.g. véd-a m. knowledge (vid know); sár-ānā n. running (√sr); kār-ā making (√kr); grābh-ā m. seizer (√grabh). In meaning they may be divided into the two classes of abstract action nouns (cognate in sense to infinitives) and concrete agent nouns (cognate in sense to participles) used as adjectives or substantives; e.g. ma-ti f. thought (man think); yodh-ā, m. fighter (yudh fight). Other meanings are only modifications of these two; e.g. dāna (= dā̄ana) n. act of giving, then gift.

a. When the bare root is used as a declinable stem, it usually remains unchanged; e.g. dā m. giver, bhid f. destroyer, yūj m. companion, spās m. spy, vṛdh adj. strengthening. Roots ending in i or u take a determinative t; e.g. mī-t f. pillar, stū-t f. praise. The root may appear in a reduplicated form; e.g. cikit wise, jō-gū singing aloud.

b. Several primary nominal suffixes connected with the verbal system have already been sufficiently dealt with, viz. those of the pres. and fut. participles: ant (85; 156), āna
and māna (158); of the perf. act. part.: vāms (89; 157); of the perf. pass. part.: ta and na (160); of the gerundive: ya, āyya, enya, tvā, tavyā¹ and anīya² (162). The formation of stems to which the primary suffixes of the comparative and superlative, iyāms and istha, are added has also been explained (88; 103, 2). Of the rest the following in alphabetical order are the most usual and important:

a: e.g. bhāg-ā m. share (bhaj); megh-ā m. cloud (mih discharge water); cod-ā m. instigator (cud); sārg-ā m. emission (sṛj); nāy-ā m. leader (nī), priy-ā pleasing (prī); hav-ā m. invocation (hū); jār-ā m. lover (jṛ); ve-vij-ā quick (vij dart), carā-car-ā far-extending. The substantives are almost exclusively m.; but yug-ā n. (Gk. ḍvṛ-ō-v; Lat. jug-u-m).

an: m. agent nouns and about a dozen defective n. stems; e.g. uks-ān m. ox, mūrdh-ān m. head, rāj-ān m. king; ās-ān n. blood, āh-ān n. day, ud-ān n. water, ūdh-ān n. udder.

ana: n. action nouns: bhōj-ana n. enjoyment (bhuj), sād-ana n. seat (sad); kār-ān tā n. deed (kṛ); háv-ana n. invocation (hū); bhūv-ana n. being (bhū), vṛj-ān tā n. enclosure; also m. agent nouns: e.g. kar-ānā active, mān-ana gladdening (mad), saṃ-gām-ana assembling; tur-ānā speeding.

anā: f. action nouns: jār-ānā old age, yōṣ-ānā woman, vadh-ānā slaughter. This is also the f. form of adjectives in ana; e.g. tur-ānā speeding.

ani: f. action nouns, and m. f. agent nouns; e.g. ar-ānī f. fire-stick, vart-ānī f. track; carṣ-ānī active; ruruks-ānī willing to destroy (from des. stem of ruj destroy).

¹ The second part, ya, of this suffix is secondary (182, 2), but the whole is employed as a primary suffix (162, 5). The first part, tav, is probably derived from the old infinitive ending tave (p. 192, 4).

² The second half of this suffix, iya, is secondary, but the whole is employed as a primary suffix (162, 6).
as: n. action nouns (with accented root) and agent nouns (with accented suffix); e.g. áp-as n. work (Lat. őp-us), ap-ás active; ráks-as n. demon, rakš-ás m. id.

ā: f. action nouns (from roots and secondary conjugation stems); e.g. nind-ā blame; ji-gī-s-ā desire to win; gam-ay-ā causing to go; āsva-y-ā desire for horses.

i: action nouns (nearly always f.); agent nouns (adj. and subst.) and a few neuters of obscure origin; e.g. krš-i f. tillage, āj-i m. f. contest; cákr-i active (√kr), súc-i bright; pān-ī m. hand; āks-ī n. eye, āsth-ī n. bone, dādh-ī n. sour milk.

is: n. action nouns (mostly with concrete sense); e.g. arc-īs flame, jyōt-īs light, ām-īs raw flesh, barh-īs straw.

u: agent nouns, adj. and subst. (mostly m., but several f. and n.); e.g. tan-u thin (Lat. ten-u-i-s); bāh-ū m. arm (Gk. πήχ-υ-ς), pād-ū m. foot; hān-u f. jaw; jān-u n. knee (Gk. γέων-υ).

una: adj. and m. n. subst.; e.g. tār-uṇa young, dhar-uṇa supporting, m. n. support, mith-uṇā forming a pair, m. couple; vār-uṇa m. a god, śak-uṇā m. bird.

us: n. action nouns and m. agent nouns; e.g. dhān-us n. bow; jay-ūs victorious; van-ūs m. assailant.

ū: f., mostly corresponding to m. and n. in u; e.g. tan-u body; dhan-ū sandbank (n. dhān-u); independently formed: cam-ū dish, vadh-ū bride.

ka (rare as a primary, but very common as a secondary suffix): adj. and m. subst.: śūṣ-ka dry; át-ka m. garment, ślō-ka m. call, sto-kā m. drop; viśc-i-ka m. scorpion.

ta: besides ordinarily forming perf. pass. participles, appears, in a more general sense, as the suffix of a few adjectives and of substantives with concrete meaning; e.g. trš-tā rough, śi-tā cold; dū-tā m. messenger, gār-ta m. car-seat, már-ta m. mortal, hās-ta m. hand; ghr-tā n. ghee, nāk-ta n. night; with connecting i: ás-i-tā black, pal-i-tā grey, rōh-i-tā red.
ti: chiefly f. action nouns; e.g. ḫṣ-ṭi desire, ṻ-ṭi aid (√av), kīr-ṭi praise (kr commemorate), rā-ṭi gift; ḫṣ-ṭi offering, gā-ṭi motion, dā-ṭi1 gift; didhi-ṭi devotion (dhī think); ḍāmḥ-a-ṭi distress, ḍām-a-ṭi indignence. It also forms some twenty agent nouns used either as adjectives or as m. substantives; e.g. rā-ṭi willing to give, vāṣ-ṭi eager; jūn-ṭi m. relative, ḏī-ṭi m. skin, dhū-ṭi m. shaker, mūṣ-ṭi m. fist, sāp-ṭi m. steed, abhi-ṣṭi m. helper (but abhī-ṣṭi f. help); ṛm-a-ṭi poor, ar-a-ṭi m. servant, ṛk-ā-ṭi m. murderer.

tu: chiefly forms the stem of dat., abl.-gen., and acc. infinitives; e.g. dā-ṭu: D. dā-tave and dātavāi; Ab.G. dā-tos; A. dā-tum; also a few independent action nouns and still fewer agent nouns: ṭ-ṭu m. weft (vā weave), tán-ṭu m. thread; ak-tū m. ray (aṅj anoint), ṛ-tū m. season, jān-tū m. creature; vās-tu f. morning (vas shine); vās-tu n. abode (vas dwell: Gk. ḍσ-τυ).

ṭr: agent nouns, often used participially governing an acc. (when the root is generally accented); e.g. gān-ṭr going to (acc.), but kār-ṭr m. doer, yas-ṭr sacrificer (√yaj), ṛṣ-ṭr ploughing bull; less commonly with connecting vowel: cod-i-ṭr instigator, sav-i-ṭr stimulator; ā-mar-i-ṭr destroyer; tār-u-ṭr winning, tar-u-ṭr m. conqueror; var-ū-ṭr protector; man-u-ṭr and man-o-ṭr inventor. This suffix also forms several names of relationship; e.g. pi-tṛ m. father, mā-tṛ f. mother (101).

tnu forms more than a dozen agent nouns, mostly adj.; e.g. kṛ-tnū active; pīy-a-tnū reviling; māday-i-tnū intoxicating, stanay-i-tnū m. thunder.

tra: agent nouns, a few of them adjectives, the rest nearly all n. substantives, expressing the instrument or means;

1 This word when the final number of a compound is reduced by syncope to tti: bhāga-ṭti f. gift of fortune, maṇḍah-ṭti f. receipt of bounty, vāsu-ṭti f. receipt of wealth.
e.g. jái-tra victorious, yáj-a-tra adorable; kṣé-tra n. field, pá-tra n. cup, vás-tra n. garment; khan-i-tra n. shovel. There are also a few masculines, as dámś-tra tusk (dáms bite), mán-tra prayer, mi-trá friend (but n. friendship).

trá: occurs a few times as the f. form of the preceding: áś-trá goal (āś reach), má-trá measure (Gk. μέτρον).

tha: action nouns, more often m. than n.; e.g. gā-thá m. song, bhr-thá m. offering, rā-tha m. car, há-tha, m. slaughter; ár-tha1 n. goal, uk-thá n. saying (√vac), tir-thá n. ford (√tī cross), rik-thá n. inheritance (√ric); with connecting vowel: uc-á-tha n. praise, stav-á-tha m. praise.

thā: occurs a few times as the f. form of tha: kāṣ-thā course, gā-thā song, ni-thā trick.

na: besides ordinarily forming perf. pass. participles (160, 1) appears as the suffix of a number of adjectives (f. nā) and substantives, the latter mostly m., a few n.; e.g. uṣ-nā hot, krś-nā black, nag-nā naked; budh-nā m. bottom, yaj-nā m. sacrifice, vār-na m. colour; par-nā n. wing, vas-nā n. price.

nā: as the f. form of na makes a few substantives: tṛś-nā thirst, dhē-nā cow, sē-nā missile, sthū-ṇā post.

ni: m. and f. action and agent nouns (some of the latter adj.): yō-ni m. receptacle, jūr-ṇi f. heat; pṛś-ni speckled, pre-ṇi loving (√pri), bhūr-ṇi excited; ag-ṇi m. fire, vāh-ṇi m. draught animal.

nu: action and agent nouns (including some adjectives), nearly always m.; e.g. kṣep-ṇū m. jerk, bhā-ṇu m. light, sū-nū m. son; dhē-ṇū f. cow; dā-ṇu n. drop (m. f. demon).

ma: adj. and (almost exclusively m.) substantives; e.g. jih-mā oblique, ṣag-mā mighty; idh-mā m. fuel, ghar-mā m. heat, stó-ma m. praise, hi-mā m. cold; bíl-ma n. chip; hī-mā f. winter.

man: action nouns (very numerous), most of which are n.

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1 ārtha occurs often in the RV., but appears only three times (in Maṇḍala X) as a m.; in the later language it is m. only.
accented on the root, while a good many are m. accented on the suffix; e.g. áj-man n. course (Lat. ag-men), ná-man n. name (Lat. no-men), bhú-man n. world, sás-man n. praise (Lat. car-men); ján-i-man n. birth; vár-i-man n. expanse; bhú-mán m. abundance, vid-mán m. knowledge, prath-i-mán m. breadth; also a few rarely used m. agent nouns, mostly accented on the suffix; e.g. vad-mán m. speaker, sad-mán m. sitter; áś-man m. stone (Gk. ák-móv); jé-man victorious; some of these differ in accent only from corresponding n. action nouns (cp. as): dā-mán m. giver; dá-man n. gift; dhar-mán m. ordainer; dhár-man n. ordinance; brah-mán m. priest; bráh-man n. worship; sad-mán m. sitter; sád-man n. seat.

mi: adj. and m. (also one f.) subst.: jā-mí related; úr-mí m. wave, raś-mí m. ray; bhú-mí f. earth.

mi: a few f. substantives: bhú-mí earth, laks-mí sign, sūr-mí tube.

yu: a few adjectives and m. substantives: yáj-yu pious, súndh-yú pure, sáh-yu strong; man-yú m. anger, mṛt-yú m. death; dás-yu m. enemy, śím-yu m. enemy.

ra: many adjectives, mostly accented on the suffix; e.g. ug-rá mighty, pat-a-rá flying, aj-i-rá swift; grdh-ra greedy; vip-ra inspired; also several substantives of different genders (f. rā); e.g. kṣu-rá m. razor, vam-rá m. ant; khad-i-rá m. a tree; áj-ra m. field (Gk. áy-pós), váj-ra m. thunderbolt, sū-ra m. hero; abh-rá n. cloud, kṣī-rá n. milk; ág-ra n. point, rándh-ra n. hollow; sár-i-ra n. body; dhá-rā f. stream, sú-rā f. intoxicating liquor.

ri: adj. and m. f. subst.; e.g. bhú-ri abundant, vándh-ri emasculated; jás-u-ri exhausted; ángh-ri m. foot, sū-ri m. patron; áś-ri f. edge, ús-ri f. dawn; aṅg-ú-ri f. finger.

ru: adj. and a few n. substantives: cā-ru dear (Lat. ca-ru-s), bhī-rú timid; pat-á-ru flying; vand-ā-ru praising; san-ē-ru obtaining; áś-ru n. tear, smás-ru n. beard.

va: adj. and (mostly m.) substantives; e.g. ūrdh-vá
(Gk. ὀρθ-ό-ς), pak-va ripe, púr-va preceding, sár-va all (Lat. sal-ru-s); áś-va m. horse (Lat. eq-u-s), sru-vá m. ladle; ám-ī-vā f. disease.

van: adj. and subst. (mostly m., few n.); e.g. ōk-van praising, kṛt-van active, yáj-van sacrificing; ádh-van m. road, grá-van m. stone; pár-van n. joint.

sa: adj. and subst. (all genders); e.g. gṛt-sa adroit, pṛk-śā dappled (√ pṛc); mah-i-śā mighty; ṛj-ī-śā rushing; ar-u-śā red; út-sa m. fountain, drap-sā m. drop, púru-śa m. man; púr-ī-śa n. rubbish; man-ī-śā f. devotion.

snu: adj. (from root or caus. stem); e.g. ji-ṣṇú victorious; vadha-snu murderer; car-ī-ṣṇú wandering; māday-i-ṣṇú intoxicating.

2. Secondary nominal Suffixes.

The great majority of these form adjectives with the general sense of relating to or connected with.

a: forms a large number of adjectives expressing the sense of relation to or connexion with the primitive word; many of them have in the m. become appellatives and in the n. abstract nouns. The first syllable in the great majority of instances is strengthened with Vṛddhi (the f. then always takes i); e.g. mārūt-a relating to the Maruts (marūt); dāiva divine (devā god); pārthiva earthly (pṛthiv-ī earth); mānava belonging to man (mān-u), m. human being; tānv-a belonging to the body (tanū); dāsarājñ-ā n. battle of the ten kings (daśa-ṛajan); māghon-a n. bountifulness (maghāvan bountiful); without Vṛddhi: bheṣaj-ā adj. healing, n. medicine; sakhy-ā n. friendship (sākhī friend); hotr-ā n. office of priest (hōtr).

ā: forms the f. of adjectives which in m. and n. end in a; e.g. nāvā f., nāva m. n. new; priy-ā f., priy-ā m. n. dear; gata f., gatā m. n. gone.

ānī: forms the f. of names of male beings in a, or f. personifications; e.g. indr-ānī wife of Indra, mudgal-ānī
wife of Mudgala; arany-āṇī nymph of the Forest (āraṇya); ārj-āṇī Strength (ārj strength).

āyana: forms m. patronymics with initial Vṛddhi; e.g. kāṇv-āyana descendant of Kaṇva.

i: forms m. patronymics, with initial Vṛddhi, from nouns in a; e.g. pāurukuts-i descendant of Purukutsa; sāmvaran-i descendant of Saṃvaraṇa. Similarly formed is sārath-i m. charioteer (from sa-rātha driving on the same chariot).

in: forms numerous adjectives, in the sense of possessing, almost exclusively from stems in a; e.g. ark-in praising (ar-kā praise); from other stems: arc-in radiant (arc-i beam), var-m-in clad in armour (vār-man); irregularly formed: ret-in abounding in seed (rét-as), hiraṇ-in adorned with gold (hiraṇ-ya).

iya (= ya after conjunct consonants): forms adjectives of relation; e.g. abhr-iyā derived from the clouds (abhrā), indr-iyā belonging to Indra, samudr-iyā oceanic.

i: forms the f. of m. stems made with suffixes ending in consonants (95), or with tr (101 e), and often of stems in u (98 c) or in a (always when formed with Vṛddhi); e.g. ad-at-ī eating, av-i-tr-ī protectress, pṛthv-ī broad (pṛthū), dev-ī goddess (dev-ā). Cp. 107.

īna: forms adjectives, chiefly expressive of direction, from the weak stem of derivatives in añc; e.g. arvāc-īna turned towards (arvānc hitherward); also others expressing the general sense of relation; e.g. viśvaj-an-īna (AV.) containing all kinds of people.

īya: forms general adjectives, chiefly in the later Saṃhitās; e.g. grhamedh-īya relating to the domestic sacrifice, parvat-īya mountainous; āhavan-īya used for the oblation (ā-hávana), as a m. sacrificial fire (AV.).

eya: forms m. patronymics as well as a few general adjectives; e.g. ādit-eyā m. son of Aditi; pāuruṣ-eya relating to man (púruṣa).
ka: forms adjectives and diminutives; e.g. ánta-ka making an end (ánta), dūra-ká distant, máma-ka my; páda-ka m. little foot, rāja-ká m. kinglet; with Vṛddhi and connecting i: vásant-i-ka belonging to the spring (vasantá). The f. of some of the diminutives is formed with ikā; e.g. kumār-ikā f. little girl (kumāra-ká m. little boy).

tana and (its syncopated form) tna: form adjectives with a temporal sense from adverbs and prepositions; e.g. nū-tana and nū-tna present (nū now); sanā-tána and saná-tna eternal (sánā from of old); pra-tná ancient (prá before).

tama: forms superlatives (from nominal stems and the prep. úd) and ordinals; e.g. puru-táma very many; ut-tamá highest; šata-tamá hundredth.

tara: forms comparatives from adjectives, substantives, and the prep. úd: tavás-tara stronger; rathí-tara better charioteer; út-tara higher.

tā: forms abstract f. substantives with the sense conveyed by the English suffixes -ship and -ness; e.g. bandhú-tā relationship, vasú-tā wealthiness; devá-tā divinity, puruṣā-tā human nature.

tāti and (less often) tāt: form abstract f. substantives (like tā); e.g. jyeṣṭhá-tāti superiority, sarvá-tāti complete welfare (Lat. salu-tāti); devá-tāti divine service, sarvá-tāti completeness (Lat. salu-tāt-).

tya: forms a few substantives and adjectives from adverbs and prepositions: amá-tya m. companion (amá at home); āpatya n. offspring; niš-tya constant, niṣ-tya foreign (niṣ out).

tva: forms n. abstract substantives (like tā); e.g. amṛta-tvá n. immortality, maghavat-tvá liberality.

tvana (= tva-na): forms n. abstract substantives (nearly all of them duplicates of others in tva); e.g. jani-tvaná wifehood, sakhi-tvaná friendship.

tha: forms a few ordinals as well as adjectives (from pronominal stems) with a general numerical sense; e.g.
catur-thá fourth, saptá-tha seventh; kati-thá the how-manyth?

nī: forms the f. of páti lord and of parusá knotty, as well as of several adjectives in ta denoting colours; thus pát-nī mistress (Gk. πόρινια), párus-nī a river; ő-nī variegated (ő-ta).

In a few of the colour adjectives nī is substituted for the final a, while k takes the place of t; e.g. ásik-nī black (ás-i-ta).

bha: forms m. names of animals; thus rśa-bhá and vṛśa-bhá bull; garda-bhá and rás-a-bha ass.

ma: forms superlatives (partly from prepositions) and a few ordinals; e.g. ava-má lowest; madhya-má middlemost; nava-má ninth (Lat. novi-mu-s), daśa-má tenth (Lat. deci-mu-s).

mant: forms adjectives in the sense of possessing from substantives (except stems in ā); e.g. aśáni-mant possessing the thunderbolt, krátu-mant powerful; gō-mant rich in cows, cákṣus-mant possessed of eyes.

maya: forms adjectives (f. ī) in the sense of consisting of; e.g. manas-máya spiritual, mṛn-máya made of clay (mūḍ).

mna: forms a few n. abstracts from nouns or particles: dyu-mná brightness, su-mná welfare.

ya: forms adjectives of relation, m. patronymics and n. abstracts. Most of the latter two classes take Vṛddhi of the first syllable, but only about one-fourth of the adjectives do so; e.g. paśav-yā relating to cattle (paśú); ādityā m. son of Aditi; taugryā m. son of Tugra, but also tūgr-ya; ādhipatyā n. lordship (ādhipati overlord).

ra: forms comparatives (from prepositions) and ordinary nouns, mostly adjectives; e.g. áva-ra lower; dhūm-rā grey (dhūmá smoke); rath-i-rā riding in a car (rātha).

la: forms adjectives and a few m. diminutives; e.g. kapi-lá (monkey-coloured =) brown, bahu-lá abundant; vṛśa-lá m. little man, śiśu-lá m. little child.

vat: forms a few f. abstract substantives, almost exclu-
sively from prepositions, expressing local position; e.g. ud-vát height, ni-vát depth.

van: forms adjectives in the sense of possessing and a few m. substantives; e.g. maghá-van bountiful, śruṣṭi-ván obedient, samád-van varlike; áthar-van m. fire-priest.

vant: forms adjectives, from every kind of nominal stem, in the sense of possessing; e.g. áśvā-vant and áśva-vant owning horses; sákhi-vant having friends; viṣṇu-vant accompanied by Viṣṇu; róman-vant hairy; páyas-vant containing milk. Some of these derivatives, especially those formed from pronominal stems, have the sense of resembling; e.g. má-vant like me; nr-vánt manly. From this sense is derived the use of the n. acc. as an adv. of comparison; e.g. manuṣ-vát like Manus.

vin: forms adjectives from stems ending in a (which is lengthened), ā, and as; e.g. ubhayā-vín partaking of both (ubháya), aṣṭrā-vín obedient to the goad, yaśas-vín glorious. Exceptionally formed are dhṛṣad-vín bold (dhṛṣát) and vág-vín eloquent (váč).

śa: forms adjectives and m. substantives, sometimes without change of meaning; e.g. éta-śa variegated (éta id.), yuva-śa youthful (yúvan id.), roma-śa hairy (rómān hair); aṅku-śá m. hook, kalá-śa m. jar.

183. The above lists of suffixes practically supply the rules of gender for the Vedic noun. These may be summarized as follows:

Speaking generally, bare roots as stems, if action nouns, are f., if agent nouns, m.

Derivative stems in ā, ī, ū are f.; stems in a, t, n may be m. or n.; stems in i and u may be of any gender.

a. Feminine are all stems formed with the suffixes ā, ī, 1 ū; tā, tāt, tāti, ti, 2 trā.

1 Except seven m. stems in ī; see 100, I b.
2 But when stems in ti appear as agent nouns they are m., and m. f. as adjectives.
b. Neuter are all stems formed with is, tvā, tvāna, and, unless adjectives ¹ or agent nouns,² those formed with ana, as, us.

c. Masculine are (in so far as not used adjectivally) all stems formed with the suffixes yu, va; āyana, i,³ ka, bha, la.

d. Masc. or fem. are stems formed with the suffixes ni, nu, mi, tr⁴; also stems formed with the bare root.⁵

c. Masc. or neut. are stems formed with the suffixes a, ta, tha, na, una, ma, ya, ra, tya, tra, tu, an, man, van; also adjectives formed with in, vin, ina, iya, tana, tama, tara, maya, mant, vant.

f. Masc., fem., neut. are stems formed with i or u.

B. Compounds.

184. I. Verbal Compounds are formed by combining roots with twenty prepositions and a few adverbs. The compound verb (which, however, in finite forms is actually compounded only in subordinate clauses when the preposition immediately precedes the verb) is conjugated like the simple verb. Thus gam go combines with sam together to sam-gám go together, unite; 3. s. saṃ-gáchati. The compound root can be used to form nominal stems by means of the primary suffixes enumerated above (182, 1); e.g. saṃ-gam-á m. union.

a. The prepositions which are compounded with roots are the following: ácha towards, áti beyond, ádhi upon, ánu after, antár between, ápa away, ápi on, abhi against, áva down, á⁶ near, úd up, ni down, into, ní out, párā away,

¹ When they are of course m. as well as n.
² When they are m.
³ In patronymics.
⁴ Stems in tr are always m. when they are agent nouns.
⁵ These when used as adj. are occasionally neuter.
⁶ The preposition á reverses the sense of verbs of going or giving; e.g. á-gám come, á-dā take.
pári around, prá forth, práti towards, ví asunder, sám together.

b. A few adverbs are also compounded with a limited number of verbs:

áram at hand is combined with kr = serve (dat.), prepare (acc.); with gam = serve; with bhū = serve, conduce to (dat).

āvis openly is combined with as, bhū and kr only; with the two former it means become visible, appear; e.g. āvis sānti being manifest; āvīr agnīr abhavat Agni became manifest; with kr it means make visible, e.g. āvis karta make manifest.

tirás aside is combined with bhū be and dhā' put only; e.g. mā tirō bhūt may it not disappear.

purás in front is combined with kr do and dhā put only; e.g. kṝṅōtu rathāṃ purāḥ may he place (our) car in the forefront.

śrād, an old word meaning heart (Gk. καρδια and κραδ-ίη, Lat. cord-), having acquired the character of an adverb, is once combined with kr and often with dhā put in the sense of put faith in, credit (= Lat. credo for cred-do), but is nearly always separated from the verb by other words; e.g. śrād asmai dhatta believe in him; śrād viśvā váryā kṛdhi entrust all boons (to us).

prā-dūr (before the door) begins to appear in the AV. in combination with bhū = become manifest, appear.

c. A few substantives, after assuming an adverbial character, appear compounded, like verbal prefixes, with participial forms in the AV. These are: ástam-² home with i go: astam-yānt setting, astam-esyānt about to set, ástam-ita set; námas obeisance with the gerund of kr make: namas-kṛtya doing homage.

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1 In the ŚB. and later tirás is also combined with kr do.
2 This word is still a substantive in the RV.
In the RV. a few substantives designating parts of the body are compounded with the gerund of grah seize: karnagrhya seizing by the ear; pada-grhya seizing by the foot; hasta-grhya grasping by the hand.

d. The interjection hin is compounded with kr in the sense of utter the sound hin, murmur; e.g. hin-kṛṇvatī lowing. There are also a few reduplicated interjectional words, mostly onomatopoetic and nearly always ending in ā, that appear compounded with bhū and kr: alalabhavant sounding merrily; jañjanabhavant sparkling; malmalabhavant glittering; bharbharabhavat became confounded; bibibabhavant crackling; kikirá kṛnu tear to tatters; māṃsā karam I have crushed; masmasā kuru and mṛsmṛsā kuru crush; akkhali-kṛtya croaking.

a. The latter compound is the only example in the RV. of i appearing instead of ā before kr or bhū. The AV. has vātī-kṛta n. a disease (from vāta wind).

II. Nominal Compounds.

185. From the Indo-European period the Vedic language has inherited the power of combining two or more words into one treated like a simple word as regards accent, inflexion, and construction. Both in the frequency and in the length of compounds the Vedic language resembles the Greek of Homer. In the RV. and the AV. no compounds of more than three independent members are met with, and those in which three occur are rare, such as pūrva-kāmākṛtvan fulfilling former wishes.

The two characteristic features of a compound are unity of accent and employment of the uninflected stem in the first member (or members); but there are exceptions to both these rules. Occasionally tmesis of a compound occurs.  

1 Chiefly in dual compounds, as dyāvā ha kṣāmā heaven and earth; also in a few others, as nārā vā śāmsam, for nārāśāmsam. It takes place only when the compound is doubly accented.
The Sandhi between the members is, moreover, sometimes different from that between words in a sentence.

a. The gender of compounds, if they end in substantives, is with few exceptions that of the last member; the gender of collectives is always neuter. The number in compounds depends on the sense; that in collectives is always singular. When the word appearing as the first member has two stems, the weak stem is used; when it has three, the middle stem (73 a). In substantive compounds the last member retains, as a rule, its gender, form, and inflexion; while in adjectival compounds the gender and inflexion of the last member are of course variable.

b. Classification. Vedic compounds may be divided into three main classes according to their syntactical relations:

1. Co-ordinatives, or those in which the members are co-ordinated; 2. Determinatives, or those in which the first member determines or limits the sense of the last; 3. Possessives, or adjectives the general meaning of which implies possession (as bahv-anná possessing much food). To these must be added, in order to classify Vedic compounds exhaustively, three lesser groups: 4. Governing compounds, or adjectives in which the first member governs the last in sense (as kṣayád-víra ruling men); 5. Syntactical compounds, or irregular formations arising from the juxtaposition of two words in a sentence; 6. Iteratives, or repeated words treated as compounds in the Saṃhitās inasmuch as they have only one accent and a special meaning when thus combined.

1. Co-ordinative (Dvandva)¹ Compounds.

186. These consist of two substantives, far less commonly adjectives, connected in sense with 'and'.

¹ This term applied to co-ordinatives by the later Hindu grammarians, means pair or couple.
1. The most numerous group (about three-fourths of all the Dvandvas) in the Rigveda comprises those compounds (nearly always names of deities) in which each member is dual in form and has a separate accent; e.g. mitra-váruná Mitra and Varuna; mátára-pitára mother and father; dyává-prthiví heaven and earth. In the RV. the two duals are often separated, as in the line नाक्तां बर्हिः सदातं उसासा लेत Night and Dawn seat themselves upon the litter. The proper genitive of such compounds is e.g. mitra-várunayoh. But as these co-ordinate duals early came to be regarded as a unit, the commonest ending of the first member, that of the N. A., came to be retained unaltered in the other cases: G. mitra-várunayoh, I. mitra-várunābhyām. A further step towards unification is taken in a minority of cases in which the first member loses its accent and the last syllable of the final member (irrespectively of its original accent) receives the acute, as súryā-candrámás-ā sun and moon (candrā-mas). The last stage in the Rigveda appears in four examples in which the first member assumes the stem-form, e.g. indra-vāyú Indra and Váyu. In the later Śaṁhitās and in B. this is the prevailing type in new formations, e.g. dakṣa-krátú m. will and understanding (TB.).

2. Another type is represented by the plural Dvandvas which express pairs of groups. These show the stem-form in the first member and the accent on the final syllable of the last. The only examples in the RV. occur in Book X; e.g. aho-rātrāṇi 2 days and nights, ajāvāyas goats (ajá) and sheep (āvi); but in the later Śaṁhitās this type becomes quite general, e.g. bhadra-pāpáḥ (AV.), the good and the bad. 3

1 Cp. Latin su-ore-aurilia, a later type representing three groups.
2 This Dvandva shows a double irregularity: the gender of the first member has prevailed over that of the second, and the f. stem rātri has been changed to rātra.
3 Several of the cardinal numerals are old Dvandvas, e.g. dvá-daśa twelve (two and ten), dvá being an old dual; tráyo-daśa thirteen (three and ten).
3. There occur in the Samhitas a few singular Dvandvas which express a collective sense and are always neuter,\(^1\) and accent the final syllable; e.g. īṣṭā-pūrtām\(^2\) what has been offered or given; kṛta-aṅkrātām (AV.) what has been done and not done; keśa-śmaśrū n. hair and beard (AV.); bhadrapāpām (AV.) good and evil; samiṣṭa-yajūś (VS.) sacrifice and sacrificial formula.

B. Dvandvas consisting of adjectives are rare. They are of three types:

1. The adjectives designate colours, their combination expressing a mixture of the two, as nīla-lohitā dark blue and red = dark red.

2. They express a contrast, as utkūla-nikūlā (VS.) going uphill and downhill.

3. They are used with dual substantives to express that each is an attribute of one unit of the kind, as pad-bhyām dakṣiṇa-savyābhyām (AV.) with the two feet, the right and the left.

   a. The old dual Dvandvas (A 1) are frequently represented by elliptical duals which put one of a pair in the dual to express both, as dyāvā = heaven and earth; mitrā = Mitra and Varuṇa; pitārā = father and mother; mātārā = mother and father, parents.

2. Determinatives.

187. This numerous class of compounds comprises two groups. In the larger group (2 a) the first member has the value of a substantive dependent, in the sense of an oblique case, on the second, which may be either a verbal noun or an ordinary substantive. This may be called the dependent determinative group (named Tatpuruṣa by the later Hindu grammarians). In the other group (2 b) the final member,

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\(^1\) Cf. the Greek νυχίμερον.

\(^2\) Originally doubtless īṣṭāpūrtā, dual in both members.
if an ordinary substantive, is described adjectively, or, if a verbal noun, adverbially, by the first member. This may be called the descriptive determinative group (called Karma-dhāraya by the later Hindu grammarians).

2 a. Dependent (Tatpurusā) Determinatives.

A. The first member (substantive or pronoun) may have the sense (and often even the form) of any oblique case. When it has an acc., inst., abl., or loc. sense, the final member is mostly a verbal noun;1 when it has a dat.2 or gen.3 sense, it is always an ordinary noun.4 The compound may be a substantive or an adjective, according as the last member is one or the other.

1. In acc. dependents the final member is always a verbal noun; e.g. havir-ād eating the oblation; go-ghnā cow-slaying, āśva-hayā5 urging on steeds; deva-mādana exhilarating the gods; gara-gīrṇā (AV.)6 having swallowed poison; bhūridāvan giving much; bhadravādīn uttering an auspicious cry; vája-sāti f. act of winning booty; vṛtra-hātya n. act of slaying Vṛtra.

2. Inst.: indra-pātama most drunk by Indra; agnidagdha burnt with fire; devá-tta7 given by the gods; aritra-páraṇa, adj. crossing with oars; tanú-śubhraj shining (with =) in body; bala-vijñāyā to be recognized by his strength.

1 The subdivision ending in verbal nouns may be called 'verbal dependents'.
2 Examples of this sense are very rare. The final member is an ordinary adjective or substantive.
3 The final member of genitive dependents is always an ordinary substantive.
4 The subdivision ending in ordinary substantives may be called 'nominal dependents'.
5 Cf. Greek ἵππο-δαμος horse-taming.
6 An example of the rare use of a past pass. part. in a transitive sense.
7 tta for datta (160, 2 b).
3. Dat.: vakmarāja-satya faithful to the ordainers of hymns; viśvā-śambhū salutary for all.

4. Abl.: go-jā produced from cows; tīvra-sū-t pressed from the fermenting mass.

5. Gen. (the commonest sense): rāja-putrá king’s son; viś-páti lord of the clan; deva-kilbiśā m. offence against the gods;↑ dru-padá n. post of wood.↓

6. Loc.: áhar-jāta (AV.) born in the day; uda-plútā (AV.) swimming in the water; puru-bhū being in many places; bandhu-ksit dwelling among relatives.

    a. In their first member many dependent compounds retain the case-ending, most commonly the acc., often the loc., but the rest rarely. Sing. endings (acc. and inst.) may express a plur. sense. Plur. endings (acc. and loc.) sometimes occur, but du. endings never in these compounds.

The acc. generally expresses the object of a transitive verb. The form in am is, in the RV., the rule before the verbal nouns -kara making, -caya collecting, -jaya conquering, -tara overcoming, -dara cleaving, -bhara bearing, -ruja breaking, -sani winning, -saha overwhelming; e.g. abhayam-karā procuring security, dhanam-jayā winning booty, pram-darā,↑ destroying forts, sutaṃ-bharā↓ receiving pressed Soma; it also occurs before other verbal nouns, not frequently before such as begin with vowels; e.g. dhiyam-dha devout, viśvam-invā all-moving, āsvam-isti seeking horses. An example of a cognate acc. is śubham-yā moving in brilliance, and of an adverbial acc., ugram-pasyā (AV.) looking fiercely. Examples of an acc. pl. ending are kā-cit-karā doing all manner of things; pāśva-isti desiring kine.

↑ An example of an objective genitive.
↓ Here the genitive expresses the material.
↑ The singular acc. form with plural sense.
↓ Also im in puṣṭim-bharā bringing prosperity and harim-bharā bearing the tawny (bolt).
↓↑ This and āsvam-isti are Tatpuruṣa possessives (189, 2).
Inst.: girā-vīḍh rejoicing in song; śūnesīta driven by dogs\(^1\) (sūnā); vidmanāpās working (apās) with wisdom (vidmānā); kṣudhā-mārā (AV.) m. death by hunger; vācāstena\(^2\) thief by speech, secretly injuring by words.

Dat.: the only example seems to be found in the loose syntactical compound dāsyave vṛka wolf to the Dasyu, used as a proper name.

Abl.: divo-jā produced from heaven; divo-rūc shining from the sky.

Gen.: very common before pāti husband or lord, as gnā-s-pāti husband of a divine woman; jā-s-pāti lord of a family; brāhmaṇas-pāti lord of prayer.\(^3\) It also occurs in the proper names dīvo-dāsa servant of heaven and sūnāḥ-śēpa Dog’s-tail.

Loc.: common in the RV. before agent nouns formed from the simple root; e. g. divi-yaj worshipping in heaven; rathesṭhā standing on a car; also before several formed with a; e. g. divi-kṣayā dwelling in heaven. There are also several examples of plurals, as āpsu-śād dwelling in the waters; goṣu-yūdh fighting in (= for) kine; hṛtsv-ās piercing the heart. The singular also occurs a few times before an ordinary adj. or subst., as māde-raghu quick in exhilaration; svapne-duḥṣvapnyā (AV.) n. evil dream in sleep.

a. If a root forms the last member of a Tatpuruṣa, final long vowels (ā, ī, ū) undergo no change, while short vowels\(^4\) (ī, u, ū) usually add a determinative t; e. g. agre-pā drinking first; yajña-nī leading the

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\(^1\) Singular ending with plural sense.

\(^2\) A rare example of an inst. with an ordinary substantive as final member.

\(^3\) By the false analogy of these words are also formed from a stems rta-s-pāti lord of pious works and rātha-s-pāti lord of the car. Dām-pāti lord of the house probably = dām-s-pāti.

\(^4\) Radical a, as a shortened form of ā, often appears as a final, chiefly in the later Samhitās, as agre-gā going in front, nāma-dhā (AV.) name-giving.
sacrifice; rāja-sū king-creating; but divi-kṣi-t dwelling in heaven; soma-sū-t Soma-pressing; jyotis-kṛt light-creating. There is, however, no t added in vanar-gū forest-roaming.¹

2 b. Descriptive (Karmadhārāya)² Compounds.

188. This class of Determinatives is comparatively rare in the Samhitās. The last member is generally an ordinary substantive, but is sometimes a verbal or an ordinary adjective. The relation of the first member to the last is appositional, attributive, or adverbial. It is expressed in three ways:

1. By a Substantive. If followed by a subst., it has an attributive sense equivalent to an adj. expressing sex or a compound nature; e.g. puruṣa-mṛgā (VS.) m. (man =) male antelope; úlūka-yātu m. owl demon, i.e. demon in form of an owl; puruṣa-vyāghṛa (VS.) m. man-tiger, a kind of demon; vṛṣā-kapi m. man-ape.

If followed by a verbal adj., the preceding subst. is usually appositional in sense; e.g. Ṱīṣaṇa-kṛt acting as a ruler; stōma-taṣṭa fashioned as a hymn of praise. But sometimes it is adverbial; e.g. ātṛv-ij sacrificing in season = regularly; sārga-takta speeding with a rush.

a. Before a verbal noun a substantive sometimes implies a comparison; e.g. dhāra-vākā sounding like a stream, śyenā-jūta speeding like an eagle. Similarly before an ordinary adjective: śūka-babhru (VS.) reddish like a parrot.

2. By an Adjective. If followed by an ordinary subst., the adj. has the usual attributive sense; e.g. candrá-mās m. (bright) moon; kṛṣṇa-śakunī (AV.) m. raven (lit. black

¹ Final u sometimes appears as a shortened form of ū in some Tatpuruṣas, as dhi-jū inspiring the mind; puru-bhū appearing in many places.
² This is the term applied to this class of compounds by the later Hindu grammarians.
bird); nava-jvará m. new pain; mahá-gráma1 m. great host; yávayat-sakhá m. protecting friend.2 Sometimes the qualifying adj. indicates a part of what the last member expresses; e.g. adhara-kaṇṭhá (VS.) m. lower (part of the) neck; ardha-devá m. demi-god; púrváhána3 m. forenoon; madhyáma-dina4 m. midday.

If followed by a verbal noun, the preceding adj. is adverbial in sense; e.g. āśu-pátvan5 swift-flying, i.e. flying swiftly; āśu-héman swiftly-speeding; sana-já born of old (= sáná); satya-yáj sacrificing truly (= satyám), dvi-já (AV.) born twice.6 Similarly before ordinary adjectives: viśvá-ścandra all-glittering; hári-ścandra glittering yellow; try-ārusa7 (AV.) ruddy in three places.

a. At the end of Karmadharayas the final n of an stems is dropped8 in eka-vrśá (AV.) m. only bull, mahá-vrśá (AV.) m. great bull, bhadráhá9 (AV.) n. auspicious day.

3. By an Adverb (inclusive of particles and prepositions): aksñayá-drúh injuring wrongly; amutra-bhúya (AV.) n. state of being there; evára quite (evá) ready (ára); púna-nava renewing itself; punar-bhú arising again; puro-yávan going before; puró-hita placed in front; sató-mahat equally (sa-tás) great; satyám-ugra truly mighty; sáyaṁ-bhavá

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1 As first member of Karmadharayas (and Bahuvrhis) mahát appears as mahá; but the AV. has mahat-káṇḍá great section.
2 Here sákhí friend becomes sakha. Cf. 189, 4 a and 189 A. 2 a.
3 Here áhan day is syncopeated and extended with a; also in apar-áhná (AV.) afternoon, ny-áhn-a (AV.) decline of day.
4 With case-ending retained in the first member.
5 The sense is rather appositional in púrva-pá drinking (as) first, vámá-játa born as one dear, i.e. dear by nature.
6 Cf. Gk. ᾧν-πέτρις swift-flying.
7 Here the cardinals are used for the numeral adverbs dví-s, tri-s.
8 This is much commoner in Bahuvrhis (189, 4).
9 Also in saḍ-ahá (AV.) m. period of six days (189, 4).
(AV.) m. becoming evening; paścā'-dōsā (VS.) m. later part of the evening; idā-vatsarā' (AV.) m. the present year; puró-agni' (VS.) m. fire in front; su-dā giving willingly; duḥ-śevas unfavourable; a-mitra m. non-friend, enemy; su-vasanā n. fair garment; áti-kṛṣṇa excessively dark; prá-napāt m. great grandson; adhi-rāja m. supreme king; prá-vīra m. great hero; saṃ-vatsarā m. full year.

3. Possessive (Bahuvrīhi) Compounds.

189. These compounds are secondary adjectives. They are determinatives (generally Karmadhārayas), ending in substantives, which have been transformed into adjectives agreeing in gender, number, and case with another substantive expressed or understood. The transformation is accompanied by a shift of accent from the final member to the first. The term 'possessive' is probably the most appropriate as applied to these compounds, for it expresses their general meaning in the vast majority of cases; in a few instances the more comprehensive sense of 'connected with' is required to indicate the relation between the substantive and the Bahuvrīhi compound agreeing with it; e.g. visvā-nara belonging to all men. Possessives are of two kinds:

1. Karmadhāraya Possessives, in which the first member is an attributive adj. (including participles), an appositional subst., or an adverb (including particles and prepositions): e.g. ugrā-bāhu powerful-armed; hatā-mātr whose mother has been slain; rūsad-vatsa having a shining calf; āśva-parṇa horse-winged, i.e. whose wings are horses; indra-śatru having Indra as a foe; rājā-putra having kings as sons; hiraṇya-nemi whose fellies are (made of) gold; aṣṭā-pad 2 eight-footed, dvi-pād 3 two-footed; itthā-dhī having such thought, devout; puro-rathā whose car is in front; vi-grīva wry-necked;

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1 Here the adverbs preceding ordinary substantives are = adjectives.
2 Gk. δικτώ-πόδ-.  
3 Lat. bi-ped-.
an-udrá \(^1\) waterless; a-pád footless; kú-yava causing a bad harvest; duś-pád ill-footed; su-parńá beautiful-winged.

a. In some possessives based on appositional Karmadhārayas a comparison of the first with the final member is implied; e. g. varṣá́jya (AV.) whose rain is (like) butter; vṛksā-keśa whose trees are (like) hair, tree-haired = wooded (mountain).

b. The superlatives jyeṣṭha chief and śreṣṭha best, the comparative bhūyás more, and pára higher, are used substantively as final member of possessives: indra-jyeṣṭha having Indra as chief, yamā-śreṣṭha (AV.) of whom Yama is best, āsthi-bhūyāms (AV.) having bone as its chief part = chiefly bone, avara-s-pará \(^2\) (VS.) in which the lower is higher, topsy-turvy.

2. In Tatpuruṣa Possessives the first member most commonly has a gen., not infrequently a loc., but rarely an inst. or acc. sense. The case-ending is in several instances retained. Examples are: rāyás-kāma having a desire for wealth; divi-yoni having (his) origin in heaven; bhāśā-ketu recognizable by light; tvāṁ-kāma having a desire for thee.

a. In possessives based on gen. Tatpuruṣas, the first member often implies a comparison, but never with a case-ending; as agni-tejas (AV.) having the brightness of fire, fire-bright; ṭika-s-griva bear-necked; go-vapus cow-shaped; móno-java having the swiftness of thought, swift as thought; mayūra-roman having the plumes of peacocks.

b. When a loc. sense is intended, parts of the body appear as the last member; e. g. āru-mukhá (AV.) having tears on her face, tear-faced; gṛta-ṛṣṭha having butter on his back, butter-backed; pátra-hasta (AV.) having a vessel in his hand; mani-grivá having pearls on the neck; mádhū-jihva having honey on his tongue; vájra-báhu having a bolt on his arm.

3. Bahuvṛthis come to be used substantively, when the noun with which they agree is dropped: thus su-parńá fair-winged, m. bird. Of this use there are three applications:

a. These compounds very frequently appear as m., sometimes as f., proper names, the adjectival sense often not

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\(^1\) Gk. ār-u-oipo-s.

\(^2\) Here the s of the nom. survives from the use of the two words in syntactical juxtaposition. Cp. the later para-s-para and anyo'-nya.
occurring at all. Thus brhad-uktha adj. having great praise, m. a seer; brhad-diva adj. dwelling in high heaven, m. a seer, f. brhad-divā a goddess; m. as names only, Priyā-medha (to whom sacrifice is dear) and Vāmā-deva (to whom the gods are dear).

b. They appear not infrequently as n. substantives with an abstract (sometimes a collective) sense, especially when the first member is the privative particle a- or an-, or the adjective sārva all; e.g. an-apatyā, adj. childless (AV.), n. childlessness; sarva-vedasā (AV.) n. whole property; ni-kilbiṣā n. deliverance from sin; mātr-bandhū (AV.) n. maternal kinship.

c. With numerals, from dvi two upwards, as their first member, they form sing. neuters \(^1\) (always ending in accented á) with a collective sense; e.g. tri-yugā n. period of three lives; dvi-rājā (AV.) n. battle of two kings; daśāṅgulā n. length of ten fingers (4 ā).

4. The final member of Bahuvrīhis is liable to various changes tending to make it end in a.

a. The n of several words in an, kārman,\(^2\) dhāman, nāman, pārvan, vṛṣan, sakthān, is frequently dropped in ordinary Bahuvrīhis, and that of āhan in numeral collectives; e.g. viśvā-karma\(^3\) performing all work, priyā-dhāma occupying desirable places, chando-nāmā (VS.) named metre, metrical, vi-parva\(^4\) jointless, dvi-vṛṣā (VS.) having two bulls, lomasā-saktha (VS.) having hairy thighs; saḍ-ahā (AV.) m. period of six days.

b. The suffixes a and ya are frequently added, and sometimes ka; e.g. catur-akṣ-ā four-eyed, su-gāv-a having fine coats, anyódar-ya born from another womb (udāra), dāsa-mās-ya ten months old, mádhu-hast-ya honey-handed, try-amba-ka having three mothers, ví-manyu-ka (AV.) free from anger, a-karnā-ka (TS.) earless.

c. The suffix in (possessing) is sometimes pleonastically added: mahā-hast-in having large hands, ku-nakh-in (AV.) having bad nails,

\(^1\) Except those formed with ahā day, which are m., as saḍ-ahā m. series of six days.
\(^2\) But this word retains its n in seven compounds in the RV.
\(^3\) But also viśvā-karman.
\(^4\) But a-parvān and vṛṣa-parvan.
yaśo-bhag-in (VS.) rich in glory, sa-rath-in (VS.) riding in the same chariot.

a. a is substituted for i in kavā-sakhā having a niggard for a friend, and in dasāṅgulā n. length of ten fingers (āṅgūli). On the other hand, i is substituted for a in some compounds of gandhā smell, and in a few others: dhūmā-gandhi smelling of smoke, kṛṣṭā-rādhi (AV.) attaining success (rādha) in agriculture, práty-ardhi to whom the half (ārdha) belongs.

d. a is substituted for i in kava-sakhā, 1 having a niggard for a friend, and in a few others: dhūmā-gandhi smelling of smoke, kṛṣṭā-rādhi (AV.) attaining success (rādha) in agriculture, práty-ardhi to whom the half (ārdha) belongs.

e. In the f. of Bahuvrīhis pāti husband or lord, instead of remaining unchanged, takes the f. form of the subst. (pāti wife) in dāsā-patnī having a demon as master, devā-patnī having a god as a husband, vīṣa-patnī ruled by a mighty one, śūra-patnī having a hero as a husband.


189 A. In this class, which embraces a considerable number of compounds, the first member, being either a preposition or a verbal noun, governs the last in sense. They resemble Bahuvrīhis in form 2 as well as in their adjectival character.

1. In the prepositional group, in which about twenty examples occur in the RV., the first member is a preposition capable of governing a case; e.g. ati-rātā 3 lasting overnight; anu-kāmā according to wish; ā-pathi and ā-pathi being on the way; paro-mātrā going beyond measure, excessive.

a. Like Bahuvrīhis, compounds of this type may become substantives; e.g. upānas-a adj. being on a wagon, n. (AV.) space on a wagon.

b. The final member, when it does not end in a, adds the suffix a, and ya sometimes even when it already ends in a; e.g. ānu-path-a going along the road, adhas-pad-a being under the feet, parō-kś-a (AV.) away from the eye (ākṣ), puro-gav-a m. leader (going before the cows);

1 Otherwise sakhi remains unchanged in both Bahuvrīhis and Karmadhārayas (but 188, 2) in the RV.; cp. 189, 2a.

2 But the meaning is entirely different; for in the prepositional class the first member has the sense of a prep. (not an adj.), and in the verbal class, it has a transitive (not an intransitive) sense. In the latter class the final syllable of a part. is always accented (but in Bahuvrīhis only when that is the natural accent).

3 Here rātī night becomes rātra, as in the Dvandva aho-rātra n. day and night.
2. In the verbally governing class the first member is an agent noun or an action noun governing the last member as an object. With a single exception they never add a suffix. Three types (in all of which examples of proper names occur) may be distinguished.

a. In the commonest type, which is almost restricted to the RV., the first member is a participle ending in át formed from transitive present stems in a, á, or áya; e.g. ṛdhād-vāra 2 increasing goods, tarā-dvesas overcoming (tārāt) foes, dhārayāt-kavi supporting the wise, mandayāt-sakha 3 gladdening his friend. The following are used as proper names: ṛdhād-ray 2 (increasing wealth), jamād-agni 4 (going to Agni), bharād-vāja (carrying off the prize).

b. Only three or four examples occur of a second type, in which the first member consists of a simple present stem (probably representing an imperative): ṛdā-vasu 5 dispensing wealth, ṣiṅkṣā-nar-ā 6 helping men; as the name of a man: trasā-dasyu (terrify the foe).

c. Some half dozen examples occur in the RV. of a third type, in which the first member is an action-noun in ti: dāti-vāra giving treasures, vītī-rādhas enjoying the oblation, vṛṣṭī-dyāv causing the sky to rain; as the name of a man: pūṣṭi-gu m. (rearing kine).

5. Syntactical Compounds.

189 B. A certain number of irregular compounds are formed in a manner differing from that of any of the four classes described above. They may be treated as a class, since all of them have been produced by the same cause: frequent syntactical juxtaposition in a sentence.

1 ṣiṅkṣā-nar-ā; see below, note 6.
2 ṛdhāt aor. part. of ṛdh increase.
3 sakhi friend becomes sakha in two other governing compounds: drāvayāt-sakha speeding his friend and śrāvayāt-sakha making his friend famous. Cf. 188, 2, note 2.
4 Jamat is a palatalized form of an aor. part. of gam go.
5 In this and the following example the a of ṛdā and śiṅkṣā is metrically lengthened.
6 Here the stem of the final member is extended with a.
SYNTACTICAL COMPOUNDS

a. The relative adverb याद (a nominally formed abl.) in so far as has come to be compounded with a superlative in the adj. याच-च्रेष्ठाः the best possible (lit. in so far as best), and with a gerundive in the adv. याद-राध्याम as quickly as possible (lit. in so far as attainable).

b. The initial words of a text begin to be compounded in the later Śaṁhitās as a substantive to designate that text. Thus ये-याजामाहाः (VS.) m., used in the N. pl., means the text beginning with the words ये याजामाहे.

c. Several subst. or adj. compounds have resulted from phrases consisting of two words in juxtaposition. Thus अहम-उत्तराः (AV.) n. dispute for precedence (from अहम उत्तराह I am higher); मामा-सत्याः n. dispute as to ownership (from मामा सत्याम it is certainly mine); माम-पास्याः (AV.) designation of an aphrodisiac plant (from माम पास्या look at me); कुवित-सा some one (from कुवित सा is it he?); अहम-सना (voc.) rapacious (from अहम सनाः I will obtain); अहम-पुर्वाः eager to be first (from अहम पुर्वाः I should be first); किम-त्वाः (VS.) asking garrulously (from किम त्वाः what are you doing?).

6. Iterative Compounds.

189 C. Substantives, adjectives, pronouns, numerals, adverbs, and prepositions are often repeated. They are then treated as compounds, the second member losing its accent and the two words being written in the Pada text with the Avagraha between them, as in other compounds. This class resembles other compounds in having a single accent, but differs from them in having not the stem but the fully inflected form of nominal words in the first member. In the RV. the iteratives number over 140, rather more than half of them being substantives. The sense conveyed by the repetition is frequency, or constant succession in time, or distribution in space. Examples of the various kinds of iteratives are the following:
a. Substantives: āhar-āhar,\(^1\) divē-divē,\(^2\) dyāvi-dyāvi every day, māsi-māsi month after month; gṛhe-gṛhe, dámedame, viśe-viśe\(^2\) in every house; áṅgād-āṅgāt from every limb; diśo-diśaḥ (AV.) from every quarter; yajñāsyā-yajñāsyā of every sacrifice; pārvanī-parvanī in every joint; agnim-agnim (duvasyata), (worship) Agni again and again; ānnam-ānnam (AV.) food in perpetuity.

b. Adjectives: panyam-panyam... sómam Soma who is again and again to be praised; práciṃ-práciṃ pradisam each eastern direction; úttarām-úttarām sāmām (AV.) each following year.

c. Pronouns: tvām-tvam aharyathāḥ thou didst ever rejoice; yād-yad yāmi whatever I ask; tāt-tad... dadhe he always bestows that.\(^3\)

d. Numerals: pānca-pānca five each time; saptā-sapta (tredhā three times) seven in each case (= 21).\(^4\)

e. Adverbs:\(^5\) yathā-yathā as in each case; adyādyā śvāḥ-śvāḥ on each to-day, on each to-morrow.

f. Prepositions: the four which are found used thus are úpa, pārā, prá, sām; e.g. prá-pra... śasyate it is ever proclaimed.

g. The only example of a verbal form occurring as an iterative is piba-piba drink, drink.\(^6\) Otherwise a repeated verb is treated independently; e.g. stūhi stūhi praise, praise.

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\(^1\) āhar-divi day after day, is a kind of mixed iterative.

\(^2\) For divi-divi and viśi-viśi, owing to the influence of the frequent loc. in e from a stems.

\(^3\) In the ŚB. such words are repeated with vā: yāvad vā yāvad vā and yatame vā yatame vā.

\(^4\) Such iteratives led to the formation of regular compounds in B.: éka-ekāḥ (AV.): ékaikāḥ (ŚB.); dvā-dvā (RV.): dvān-dvām (MS.) in twos, dvan-dvā pair (B.).

\(^5\) In a few instances repeated adverbs are not treated as compounds, both words being accented: nū nū now, now; ihēhā (AV.) here, here, but always ihēha in RV.

\(^6\) In the ŚB. also occurs yājasva-yajasva.
CHAPTER VII

OUTLINES OF SYNTAX

190. Having in the preceding parts of the present grammar dealt with single words in their phonetic, their derivative, and their inflexional aspects, we now turn to their treatment in syntax, which regards their arrangement and mutual meaning when they are combined to form a sentence, which is the expression of a connected and definite unit of thought. The parts of which the sentence may consist are either inflected words: the noun (substantive and adjective) and the verb, the participle which shares the nature of both, and the pronoun; or uninflected words: prepositions, adverbs, and conjunctions. A comparison of the syntax of the RV. with that of classical Sanskrit shows (1) that the use of the middle voice, the tenses, the moods, the inflected participles, the infinitives, and the genuine prepositions is much fuller and more living in the former, while (2) that of the passive voice and of indeclinable participles is much less developed, that of absolute cases and of adverbial prepositions with case-endings is only incipient, and that of periphrastic verbal forms is non-existent. The later Saṃhitās and the Brāhmaṇas exhibit a gradual transition by restriction or loss in the former group and by growth in the latter to the condition of things prevailing in classical Sanskrit.

The Order of Words.

191. Since metrical considerations largely interfere with the ordinary position of words in the Saṃhitās, the normal order is best represented by the prose of the Brāhmaṇas,
and as it there appears is, moreover, doubtless the original one.

The general rule is that the subject begins the sentence and the verb ends it, the remaining members coming between.

a. The subject begins the sentence; e.g. víśāh kṣatríyā-ya balīṃ haranti the peasants pay tribute to the prince (ŚB.). It may, however, be preceded by a particle like utá or occasionally by any other member of the sentence intended to be strongly emphasized; e.g. prayājāīr vái deváh svargām lokām āyan by means of the Prayājus the gods went to the heavenly world (ŚB.).

b. The verb occasionally moves to the beginning of the sentence when it is strongly emphasized; e.g. yánti vá āpa, étī ādityā, étī candrāmā, yánti náksatrāṇī the waters move, the sun moves, the moon moves, the stars move (ŚB.). A predicative noun with the copula (which may be omitted) being equivalent to a verb, naturally occupies the same position; e.g. sárve ha vái devá ágre sadīśā āsuḥ all the gods in the beginning were similar (ŚB.); mitró vái śivó devānām Mitra, indeed, is the kindly one among the gods (TS.). Nevertheless the predicative noun, being emphatic, is as a rule the first word in the sentence; e.g. mártyā ha vá ágre devá āsuḥ the gods were originally mortals (ŚB.); púruṣo vái yajñāḥ the sacrifice (is) a man (ŚB.).

c. As regards the cases, the acc. is placed immediately before the verb; e.g. chándāmsi yuktāni devēbhyo yajñāṁ vahanti the metres, when they are yoked, take the sacrifice to the gods (ŚB.). Adverbs and indeclinable participles occupy a similar position. Occasionally such words move to the beginning; e.g. diví vái sóma āsid, átha ihá deváh in heaven was Soma, but here the gods (ŚB.).

d. The apposition, including patronymics and participles, follows the word which it explains or defines; e.g. sómo rājā Soma, the King. A participle, in its proper sense, if
emphatic may be placed at the beginning; e. g. svapántam vái díksítám ráksáṃsi jighámśanti it is when he sleeps that the Rakṣases seek to slay the initiated man (TS.).

e. The attribute, whether adjective or genitive, precedes its substantive; e. g. hiranyáyena ráthena with golden car (i. 352); devánám hótā the priest of the gods. Only when adjectives are used in apposition, especially as epithets of the gods, do they follow; e. g. mitráya satyáya to Mitra, the true (TS.). Also adjectives designating the colours of certain animals, especially horses and cows, are found after the subst. The subst. belonging to a gen. is placed before the latter only when it is emphatic.

f. The preposition belonging to a verb precedes it, always in B., generally in V., where, however, it also sometimes follows; e. g. jàyema sám yudhí spúdhah we would conquer our foes in battle (i. 8). The preposition as a rule immediately precedes the verb, but is often also separated from it by one or more words; e. g. á sáyakaṃ maghávā adatta the Bounteous One seized his missile (i. 323); ápa támah pāpmánaṃ hate she drives away darkness and sin (TS.). When a compound verb is emphatic, the preposition alone as a rule moves to the front occupying the position that the simple verb would occupy; e. g. prá prajāyā jāyeya I would increase with progeny (TS.).

When used with substantives the genuine prepositions as a rule follow their case, while the prepositional adverbs precede it. The reason of this doubtless is that the former supplement the sense of the case, while the latter modify the sense much more emphatically.

g. Multiplicative adverbs precede their genitive; e. g. tríh sámvatsarásya three times a year.

h. Enclitics cannot, of course, begin a sentence. If they belong to a particular word they follow it; otherwise they tend to occupy the second position in the sentence. The enclitic particles that follow the word with which they are
most closely connected are ca, vā, iva, cid; kam is restricted to following nú, sú, hí in V., and sma to following ha in B. The other unaccented particles, u, gha, ha, svid, which refer to the statement of the whole sentence, occupy the second (or third) position in the sentence.

i. Even accented particles for the most part cannot begin a sentence. They either follow the word they emphasize in any position in the sentence: ā, evā, kām; or they occupy the second position in the sentence, as emphasizing the whole statement: aṅgā, áha, īd, kīla, khālu, tú, nú, vái, hí.

The only particles that can begin the sentence are átha, ápi, utā; also nú if it negatives the whole sentence, but if it negatives the verb only, it follows that.

j. Forms of the pronoun tá tend in B. to occupy the first position, especially sá when it anticipates a proper name in dialogues, or tád as an acc. when famous authorities are quoted; e.g. sá hovāca gārgyāh (ŚB.) Gārgya spoke (as follows); tád u hovāca āsuriḥ with regard to this Āsuri said (ŚB.). The order is similar when átha or ápi are used: ápi hovāca yājñavalkyāḥ (ŚB.).

k. In relative and interrogative sentences there is nothing peculiar except that, as these two classes of words tend to begin the sentence, cases of them come to occupy the first position which in ordinary sentences do not occupy it; e.g. kīṁ hī sā táir gṛḥaiḥ kuryāt what indeed should he do with this house? (ŚB.).

a. The last position in the sentence is exceptionally occupied in the following ways: 1. very often by final datives as a supplement to the sentence; e.g. táta paśūn evā asmai pāri đāḍāi ṣŪptāi thus he hands the cattle over to him for protection (ŚB.); 2. by the subject either when it is the name of an authority quoted or when it is equivalent to a relative clause; e.g. sā ha uvača gārgyāḥ so said Gārgya; aindrām carūṁ nīr vapet paśūkāmaḥ one (who is) destreous of cattle should assign a pap for Indra (TS.).
192. There is neither an indefinite nor a definite article in the Vedic language. Their meaning is inherent in the substantive much as personal pronouns are in forms of the definite verb. Whether the one or the other is meant is made sufficiently clear by the context; e.g. agním īle puróhitam I praise Agni the domestic priest (i. 1); agníṃ manye pitáram Agni I deem a father (x. 73). In B. the anaphoric use of tá is sometimes very nearly equivalent to the definite article (cp. 195 B 3 b, p. 294).

Number.

193. 1. Singular words with a plural or a collective sense are always treated strictly as singulars, being never construed with a plural form of the verb (cp. 194).

2. The dual number is in regular use and, generally speaking, in strict application. But in certain parts of the RV. the plural is often used instead of the dual of natural pairs; sometimes also otherwise; e.g. sám aṅjantu viśve deváḥ, sám āpo hṛdayāni nau let all the gods, let the waters unite the hearts of us two (x. 8547).

a. A m. or f. du. is sometimes used to express a male and female of the same class; e.g. pitára = father and mother; mātāra = mother and father. This type of the dual has its widest application in naming pairs of deities by means of one of them and is equivalent to dual compounds containing both names; e.g. dyávā heaven and earth (= dyávā-prthivī); uṣāsā Dawn and Night (= uṣāsā-naktā); mitrá Mitra and Varuṇa (= mitrá-várūṇā). Sometimes the other member of the pair is added in the N. sing.; e.g. mitrá tánā nā rathyā várūṇo yāś ca sukrátuḥ Mitra (and Varuṇa) and the very wise Varuṇa, like two constant charioteers (viii. 252).

3. a. The plural is sometimes used (analogously to the dual) so as to include the other two of a group of three; e.g. dyávah the (three) heavens = heaven, air, and earth;
pṛthivīḥ the (three) earths = earth, air, and heaven. This inclusive plural is also found with the names of the two other members of the group added in the N. sing.; thus abhī samrājo vāruṇo grñanty, abhī mitrāso aryamā sajōṣāḥ to it the universal sovereigns Varuṇa, to it the Mitras (= Mitra, Varuṇa, Aryaman), and Aryaman, accordant, sing (vii. 38").

b. The 1. pers. pl. is sometimes loosely used instead of the sing. or du.; thus Yama in his dialogue with Yamī says nā yat purā cakṛmā kād dha nūnām ṛtā vádanto ánṛtam rapema how pray can we, what we have never done before, speaking of righteous things now talk of what is unrighteous? (x. 10"). The plur. of personal pronouns is also occasionally used in a similar way; thus in the dialogue of Yama and Yamī (x. 10") nas alternates with the correct nau: sā no nābhiḥ, paramām jāmī tán nau that is our bond of union, that our highest kinship. This occasional looseness is probably due to the situation for the moment being regarded more generally so as to include others; we would then mean I and those present, we two and others in like circumstances. In B. the use of the pl. for the sing. of the first pers. of the personal pronoun is not infrequent both when the pronoun is expressed and when it is latent in the verb; e. g. sā ha uvāca: nāmo vayāṁ brāhmiṣṭhāya kurmaḥ he replied: we (= I) show reverence to the most learned man (SB.); váraṁ bhávate gautamāya dadmaḥ we (= I, Jaivali) offer a boon to his Honour Gautama (SB.).

Concord.

194. The rules of concord in case, person, gender, and number are in general the same as in other inflexional languages.

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1 To this use is probably due the conception of the three heavens and three earths in Vedic cosmology.
1. To the rule that the verb agrees with its substantive in person and number the exceptions are very rare. Thus the sing. of the word tvā many, having a pl. sense, appears once with a pl. verb: jáyān u tvō juhvati many a one sacrifices for victories (MS.). On the other hand, there are a few examples in the RV. of a neut. pl. taking a verb in the sing.; e.g. dhṛṣṇāve dhiyate dhānā to the bold man booty accrues (i. 81).

2. a. When two sing. subjects have one verb, the latter in most cases is in the dual; e.g. índraḥ ca yād yuyudhāte áhiś ca when Indra and the dragon fought (i. 32\textsuperscript{13}); úrjaṃ no dyāuś ca prthivī ca pinvatām may heaven and earth increase our strength (vi. 70\textsuperscript{6}); índraḥ ca sómaṃ pibatām bṛhaspate do ye two, Indra and (thou), O Bṛhaspati, drink Soma (iv. 50\textsuperscript{10}).

When one only of two subjects is expressed, the other having to be supplied, the verb is also in the dual; e.g. á yād índraḥ ca dádvahē when (I) and Indra receive (viii. 34\textsuperscript{16}); bṛhaspate yuvāṃ índraḥ ca vásvo divyāsya iśāthe O Bṛhaspati, ye two, (thou) and Indra, dispose of heavenly wealth (vii. 97\textsuperscript{10}). In B. this usage seems to be found only when the verb is in the third person; e.g. prajāpatiḥ prajā asṛjata: tá bṛhaspātiś ca anvāvaitām Prajāpati created beings: (he) and Bṛhaspati followed them (TS.).

a. In a minority of cases two sing. subjects take a sing. verb when they are equivalent in sense to a du. compound; e.g. tokām ca tāsyā tānayam ca vardhate his offspring and family prosper (ii. 25\textsuperscript{2}).

b. In B. when two sing. subjects are connected by ca the verb is in the du.; but if a contrast is intended, in the sing.; e.g. tāsyā dhātā ca āryamā ca ajāyētām from her Dhātṛ and Aryaman were born (MS.); but prthivyā vái médhyam ca amedhyām ca vyūd akrāmat from the earth there issued on the one hand the pure and on the other the impure (MS.).

b. When there are more than two subjects the verb is not necessarily in the pl., but may agree with only one of them.

1. If each of the subjects is sing. the verb is sing.; e.g. 1819
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Mitrás tán no várûṇo ródiṣā ca dyúbhaktam índro aryamá dadātu let Mitra, Varûṇa, Rodasi, Indra and Aryaman give us this divine wealth (vii. 40²).

2. If the subjects are of different numbers the verb may agree with either one or the other; e.g. ávad índraḿ yamúṇā títśavaś ca Yamunā and the Tṛtsus helped Indra (vii. 18¹⁹); índro vidur áṅgirasaś ca Indra and the Áṅgirases know it (x. 108¹⁰).

The du. and pl. take the du. or the pl.; e.g. girayaś ca dṝl̄há dyávā ca bhúmā tujete the firm mountains and heaven and earth trembled (i. 61¹⁴); dyávā ca yátra pīp̄áyanā aha ca where heaven and earth and the days have given abundance (vii. 65²).

a. In B. a sing. and a du. subject take a verb in the sing. or pl.; e.g. vyāmamātrāu pāksāu ca púchām ca bhavati both the wings and the tail are a fathom in length (TS.); tāv aśvīnau ca sārasvāti ca apām phenām vājram asūcān the Aśvins and Sarasvāti moulded the foam of the waters into a bolt (ŚB.); a sing. and a pl. take the verb in the pl.; e.g. devās ca vái yamāś ca asmin lokē 'spardhanta the gods and Yama fought for (the possession of) this world (TS.).

B. In B. anyó 'nyā one another takes the verb in the sing., du., or pl. according as one, two, or several agents are intended; e.g. tábhyaḥ sā nīr r̄chād yó naḥ prathamō 'nyō 'nyāsmai drūhyāt of these he shall be deprived who first of us may cheat another (TS.); nēd anyō 'nyām hinaśātah lest they injure each other (ŚB.); táni sṛṣṭāny anyō 'nyéna, aspardhanta being created they fought with one another (ŚB.).

3. When two or more subjects of different persons take a verb in the du. or pl. the first person is preferred to the second or the third, the second to the third; e.g. ahāṁ ca tvāṁ ca sām yujyāva I and thou will unite together (viii. 62¹¹); tāṁ yūyāṁ vayāṁ ca āsyāma may you and we obtain him (ix. 98¹²). Occasionally, however, the third person is preferred to the first; e.g. ami ca yé maghāvāno vayāṁ ca míhaṁ ná sûro áti nîṣ ṭatanyuḥ may these patrons and we pierce through as the sun the mist (i. 141¹³).

B. 1. An attributive adjective agrees with its substantive in gender, number, and case. The exceptions are few
and unimportant, being chiefly due to the exigencies of metre.

a. The cardinals from five to nineteen, being adjectives, show some peculiarities of concord: in the oblique cases they appear in V. not only in their inflected form, but often also the uninfl ected form of the nom. and acc.; e.g. saptabhiḥ putrāḥ and saptā hōtrabhīḥ, pañcāsu jāneṣu and pañca krṣṭiṣu. In B. only the inflected forms are used.

b. The cardinals from 20 upwards being substantives in form may govern a G.; e.g. saṣṭāṃ āśvānāṃ sixty horses, satāṃ gōnām a hundred kine, sahasrāṇī gāvāṃ thousands of kine. They are, however, generally treated like adjectives; but being collectives they take sing. endings in concord with pl. cases; e.g. trimsād devāḥ thirty gods, trimsātāṃ yöjanāṇi thirty yojanas (acc.), trimsātā hāribhīḥ with thirty bays, trayaṃtrimsāto devānām of thirty gods (AB.). satāṃ hundrēś and sahasrāṃ thousand are used as the nom. acc. form in agreement with plurals; e.g. satāṃ pūrāḥ a hundred forts, sahasrāṃ hārayah a thousand bays, sahasrāṃ paśūn a thousand beasts (TS.); they also appear in the same sense in the plural; e.g. satā pūrāḥ a hundred forts, sahasrāny ādhirathāṇi a thousand wagon loads (x. 989). satāṃ and sahasrāṃ are also found (but not in B.) with an inst. pl., as satāṃ pūrbhīḥ with a hundred forts beside satēṇa hāribhīḥ with a hundred bays, sahasrāṃ ṣībhiḥ with a thousand seers. The noun accompanying sahasrā occasionally appears by a kind of attraction in the sing.: śunaś cic chēpaṃ niditāṃ sahasrād yūpād āmuṇcaḥ thou didst deliver Śunah ṣepa, who was bound, from a thousand posts (v. 27): this use does not seem to occur in B.

2. A predicative adjective used with as or bhū (often to be supplied) agrees in gender and number with its subject.

a. The nom. of īśvarā capable used thus in B. is equivalent to a verb = be able. The concord here is in the majority of cases normal; e.g. īśvarō vā āśvō 'yatō 'pratiṣṭhitaḥ pārāṃ parāvātaṁ gāntoḥ a horse if unbridled and unobstructed can go to an extreme distance (TS.); sāṃ nam īśvarā pradāhāḥ she can burn him (TS.); īśvarāu vā etāṃ nirdāhāḥ both of them can burn (SB.); tāṇy nam īśvarāṇi pratinūdāḥ they can drive him away (MS.). Sometimes, however, the concord of either number or gender, or of both, is neglected; e.g. tāṁ īśvarāṃ rākṣāmsi hāntoḥ the demons can kill him (TS.); tāsya īśvarāḥ prajā pāpiyasī bhāvitoḥ his offspring can degenerate (SB.); īśvarō ha etāṃ ānagnicitam samṭātoḥ these (f. pl.) are liable to weigh heavily upon one who has not built a fire altar (SB.). In the last two examples quoted
and in others the masc. sing. has become stereotyped as a nom. of all genders and numbers.

b. The use of a predicative adjective referring to two or more substantives differing in gender is very rare; it then seems to agree in gender with the subst. nearest it, or the masc. seems to have been preferred to the neut.; e.g. traya vái náirṛtā akṣāḥ strīyāḥ svapnāḥ (MS.) dice, women, and sleep (are) the treble pernicious (things); evā hy āsyā kāmyā stóma ukthām ca śāmsyā thus indeed his two favourites, stoma and uktha, are to be recited (i. 8\(^1\)) A predicative adj. dependent on kr agrees with its subst.; if there are two, the du. is used; e.g. dáivim ca vávā āsmā etád víśām mānūṣīm ca ānuvartmānau karoti so he makes the divine and the human folk obedient to him (MS.).

3. As in Greek and Latin, a demonstrative pronoun agrees with a predicative noun in gender and number; e.g. ye tuṣāḥ sā tvak what (are) the husks (that =) those (are) the skin (AB.); yād áśru sāṃkṣāritam āsīt tāṇi váyāṃsi abhavan what was the concentrated tear (those =) that became the birds (ŚB.).

Pronouns.

195. A. Personal. a. Owing to its highly inflexional character the Vedic language, like Latin and Greek, uses the nominatives of personal pronouns far less frequently than modern European languages do. Being already inherent in the first and second persons of the finite verb such pronouns are expressed separately only when they require emphasizing.

b. The unaccented forms of ahām and tvām (109 a) being enclitic, can be used neither at the beginning of a sentence or metrical line (Pāda), nor after vocatives, nor before emphasizing, conjunctive or disjunctive particles.

c. Bhavān Your Honour, the polite form of tvām, which first comes into use in B., properly takes a verb in the 3. sing. But being practically equivalent to a personal pronoun of the 2. pers., it occasionally appears with a verb in that person; e.g. íti vávā kíla no bhavān purā
anuśiṣṭān ávocah (ŚB.) in this sense then you have formerly spoken of (us =) me as instructed (cp. 194, 1).

B. Demonstrative. 1. ayám this (here) is a deictic pronoun used adjectivally of what is in the neighbourhood, presence, or possession of the speaker, and may often be translated by here; e.g. ayám ta emi tanvā purāstāt here I come with my body before thee (viii. 1001); iyám mātir máma this my hymn; ayám vātāh the wind here (on earth); ayám jānāh the people here (vii. 555); idām bhūvanam this world; ayám agnīḥ Agni here (present). In the RV. ayám is sometimes used even with div heaven and ādityā sun as if they were included in the environment of the speaker.

2. Opposed to ayám is asāu that (there), applied to objects remote from the speaker, as heaven and its phenomena, immortals, persons who are not present or are at a distance; e.g. ami ye devā sthāna triśu ā rocanē divāḥ ye, O gods, who are there, in the three bright realms of heaven (i. 1055); ami ca ye maghāvāno vayām ca those (absent) patrons and we (i. 14113); asāu yā ēśi vīrakāh you who go there, a mannikin (viii. 912).

a. In B. the usage is similar, only the contrast is more definite: it is typical in referring to the earth (iyám) and the heavenly world (asāu), and in the phrases yò 'yām pávate he who blows here (= Wind), and yò 'sāu tápati he who burns there (= Sun), and asāv ādityāḥ the sun there. In B. asāu is besides used in a formulaic way (= so and so) when the actual name is to be substituted; e.g. asāu nāma ayám idāmrūpāḥ he here, having this form, is so and so by name (ŚB.). In addressing a person the voc. form ásau is also used thus: yāthā vá idām nāmagráham ásā ásā íti hvāyati as one here (= in ordinary life) by way of mentioning the name calls: ‘you there, you there’ (MS.).

3. tá, like asāu, can be translated by that, but in a different sense. It is not like asāu essentially deictic and local, nor does it imply a contrast (that there as opposed to this here); but it refers to something already known either as just mentioned or as generally familiar.

a. A very frequent application of this meaning is its
reference as a correlative to what is made known by an antecedent relative clause; e.g. yāṁ yajñāṁ paribhūr āsi, sā īd devēsu gachati the sacrifice that thou encompassest, that certainly goes to the gods (i. 1'). Often, however, an antecedent clause is lacking and must be mentally supplied in some such form as whom we have in mind. Then tā is equivalent to the well known. This use comes out most clearly in the first verse of a hymn; e.g. sā pratnāthā sāhasā jāyamānaḥ, sadyāḥ kāvyāni bāl adhatta viśvā (i. 961) he (who is in our thoughts, the famous Agni) being engendered in the ancient way with strength, lo! has straightway assumed all wisdom; tā vām viśvasya gopā yajase (viii. 251) you two famous guardians of the universe I worship.

b. tā has a very frequent anaphoric use, referring back to a noun or a pronoun of the third or second person (in B. also of the first), and may then be translated by as such, so; e.g. tvām vājasya śrūtyasya rājasi: sā no mṛla thou rulest over glorious spoil: as such be gracious to us (i. 361); sā tathā, ity abravit: sā vai vo varam vṛṇā iti she said, yes: I as such (= in the proposed circumstances) will choose a boon of you (AB.). This usage is a prominent and somewhat monotonous feature of the narrative style in B.; e.g. prajāpates trāyaṣṭrāmsad duhitāra āsan, tāḥ sōmāya rājña 'dadāt, tāsāṁ rōhiṇīm upait, tā īrṣyantīḥ pūnar agachan Prajāpati had thirty daughters; he gave them to King Soma; of them he visited Rohiṇī (only); they (the others), being jealous, went back (TS.). When this tā is widely separated from the antecedent noun to which it refers (sometimes only indirectly) it may be translated by the definite article; thus the opening of the story of Urvasī: urvāśī ha, apsarāḥ purūrāvasam aidāṁ cakame an Apsaras Urvaśī loved Purūravas, the son of Idā is some sentences later referred to with: tād dha tā apsarāsa ātāyo bhūtvā pári puluvire then the Apsarases swam about in the form of water birds (SB.).
a. In its anaphoric use tā is frequently followed by personal pronouns of all persons (regularly in their enclitic form when they have one); e.g. tāṁ mā sāṁ srjā vārcaśā unite me as such with glory (i. 23\textsuperscript{23}); māṁ yajñād antār agāta: sā vo 'hāṁ evā yajñāṁ amūṁuham ye have excluded me from the sacrifice; so I have thrown your sacrifice into confusion (SB.); havīśmanto vidhema te: sā tvāṁ no aḍyā sumānā iḥāvīta bhāva bringing oblations we would serve thee; so do thou be for us to-day a benevolent help (i. 36\textsuperscript{2}); yādi tvā etāt pūnar brāvataḥ, sā tvāṁ brūtāt (SB.) if they (two) shall say this to you again, then do you say (to them); asyā pitvā ghanō vṛtrāṇāṁ abhavas... tāṁ tvā vājāyāmaḥ having drunk of this thou becamest a slayer of Vṛtras: so we strengthen thee (i. 4\textsuperscript{9}). Similarly used are: sing. A. tāṁ tvāṁ (here exceptionally not enclitic), D. tāsmai te, G. tāsya te, tāsyaṁ te; du. tā vāṁ; pl. A. tān vas, G. tēsāṁ vas.

β. Four demonstrative pronouns are found following tā in this way: idām, adās, tā itself, and oftenest of all etād; e.g. sā yāyāṁ asmē sanajā pitrāyā dhīṁ this here is among us an ancient hymn of our forefathers (iii. 39\textsuperscript{2}); tāsya válo ny āsaṁjī: tāṁ amūṁ vāto dhunoti its tail hangs down: that the wind tosses to and fro (SB.); tāṁ ha evā nā dāthā: tāṁ ha sma tāṁ purā brāhmaṁ nā taranti that (river) he (Agni) did not burn across: that same one the Brāhmaṁs used not formerly to cross (SB.), bhavaty asya anucaro ya evāṁ veda: sa vā esa ekāthitiḥ, sa esa juhvatru vasati he who knows this has a follower; that (follower) is this one guest; this same (follower, the Sun) abides among the sacrificers (AB.).

γ. The N. sing. sā is sometimes used adverbially in B. (see 180, p. 249).

4. etā this is used like tā but is more emphatic. It refers to something known to the listener as present either to his senses or his thoughts.

a. The correlative use of etā seems to be limited to B., the relative clause here usually following; e.g. patho vā esa praiti, yo yajñe muhyati he diverges from the path who goes wrong in the sacrifice (AB.). It is somewhat peculiar when the relative in the neuter sing. and without a verb is added solely for the purpose of emphasizing a particular word; e.g. svarmac vā etena lokam upapra yanti yat prāyaṁiṁyaḥ people go to the heavenly world with that which (is) the preliminary sacrifice (AB.). In these circumstances etā when alone always agrees in gender with the noun in the
relative clause; but when it is accompanied by a substantive, with the latter; e.g. paśavo vā ete yad āpah water is equivalent to cattle (AB.). In this usage yād often loses its inflexional character to such an extent that it becomes like an explanatory particle (= that is to say), the substantive that follows it agreeing in case with that which precedes; e.g. etāir ātra ubhāyair ārtho bhavati yād devāś ca brāhmaṇāś ca there is need here of both, that is, of the gods and the Brāhmans (ŚB.).

The use of etā without an antecedent, parallel to that of tā, is common both in V. and B.; e.g. eso uśā vy uchati this Dawn (whom we see before us) has shone forth (i. 46’); tē ha āsurā āsūyānta īva ūcūr: yāvad evāśā visnur abhiśete tāvad vo dadma iti the Āsuras said somewhat displeased: as much as this Viṣṇu (here present) covers lying down, so much we give you (ŚB.); yuvām etāmacakrathuh sindhuśu plavām ye two have made that boat (present to our thought) in the ocean (i. 1825); tēna etām uttarāṁ girim āti dudrāva therewith he passed over that (well known) northern mountain (ŚB.); tā etē mayē asṛjanta suparnāṁ ca kadrūṁ ca they created these two (well-known) miraculous beings, Suparnā and Kadrū (ŚB.). In the last example ete requires the addition of the two following names to supplement its sense.

a. Somewhat similarly this pronoun is sometimes followed in B. by words or a sentence explaining it; e.g. sa etābhir devatābhiḥ sayūg bhūtvā marūdbhir visā āgnīm añīkena upapāyata he, united with these deities, the Maruts as the fighting folk and Agni as the head, approached (MS.); sa ha etēd evā dadarśa: añāśanatayā vai me prajāh pārā bhavanti iti he saw this: in consequence of hunger my creatures are perishing (ŚB.).

b. In its anaphoric use etā expresses identity with that to which it refers back, more emphatically than tā does; e.g. āpeta vita vī ca sarpata āto: asmā etām pitāro lokāṁ akran go away, disperse, depart from hence: this place
(on which you have been standing) the fathers have prepared for him (x. 14); in the final verse the expression eşá stóma indra tábhyaṁ (i. 173) this praise is for thee, O Indra, refers to the whole preceding hymn; tád ubháyam sam-bhṛtya mādam ca āpaś ca īṣṭakām akurvaṁs: tásmād etád ubháyam īṣṭakā bhavati mṛc ca āpaś ca having brought both those together, clay and water, they made the brick: therefore a brick consists of both these, clay and water (ŚB.).

5. tyá occurs only in the sense of that (well known); e.g. kvá tyáni nau sakhyā babhūvuh what has become of those friendships of us two? (vii. 88). It often follows forms of the demonstrative pronouns étá and idáṁ; e.g. eté tyé bhānáva uṣásā āguh here those (familiar) beams of Dawn have come (vii. 75); imáṁ u tyáṁ atharvavád agníṁ manthanti they, like Atharvan, rub forth that (famous) Agni here (vi. 15). The neuter tyád is sometimes used after the relative yá, and often after the particle ha, in an adverbial sense; e.g. yásya tyác chámbaram máde dávodāsāya randháyah in the exhilaration of which (Soma) thou didst at that time subject Śambara to Divodása (vi. 43).

6. The pronoun a that in its substantive sense (= he, she, it, they), when it is unaccented, not infrequently appears as an unemphatic correlative (while the accented form is a deictic adjective); e.g. yásya deváir ásado barhír agne, áháni asmai sudínā bhavanti on whose litter thou, O Agni, hast sat down, fair days arise for him (vii. 11); yá vām satáṁ niyútaḥ sácante, ábhír yatáṁ arvák the hundred teams that accompany you, with them do ye two come hither (vii. 91); nákír esáṁ ninditá mártyesu, yé asmákaṁ pitáro gósu yodhāḥ there is among mortals no reproacher of them who, (being) our fathers, were fighters for cows (iii. 39).
THE CASES.

Nominative.

196. The nominative, as in other languages, is mainly used as the subject of a sentence.

a. A second nominative is employed as a predicate with certain verbs beside the subject, that is, with verbs meaning be, become, seem or be accounted, think oneself; e.g. tvām hi ratnadā́ āsi for thou art a bestower of treasure (i. 153); śivāśaḥ sānto āśivā abhūvan being friendly they have become unfriendly (v. 125); ēkaviṃśatīḥ sāṃ padyante they become twenty-one (TS.); gokāmā me achadayan they seemed to me desirous of cows (x. 10810); ēṣiḥ ko vípra ohatī who counts as a seer, as a singer? (viii. 314); apratīr máṇya-māṇaḥ thinking himself irresistible (v. 323); sómaṃ manyate papivān he believes he has drunk Soma (x. 853); parābhavic-yānto manāmahe we think we are about to perish (TS.).

b. In B. the predicative nom. also appears with verbs meaning to call oneself (brū, vac, vad in the middle); e.g. indro brāhmaṇo bruvaṇāḥ Indra calling himself a Brāhmaṇ (TB.); hāntāvocathāḥ thou hast described thyself as a slayer (TS.).

B. With verbs of naming the predicative acc. may also be expressed in B. by the nom. with īti; e.g. rāsabhā īti hy ētām īśayō 'vadan for the seers called him 'ass' (TS.).

c. With passive verbs the predicative nom. takes the place of the acc. object of the active verb; e.g. tvām . . . ucyase pitā thou art called a father (i. 3114).

d. Instead of the predicative nom. the voc. is sometimes used; e.g. yūyāṃ hī śṭhā, sudānavaḥ for ye are liberal (i. 152); ābhūr éko, rayipate rayiṇām thou alone hast been

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1 In B. the phrase rūpāṃ kṛ to assume a form, because it is equivalent to bhū become, takes a predicative nom.; e.g. viśṇu rūpāṃ kṛtvā assuming the form of Viśṇu (TS.).
the lord of riches (vi. 31); gáutama bruvāṇa thou who callest thyself Gautama (ŚB.). (Cp. 180 under ná, 2 a.)

a. Since apparently two vocatives cannot be connected with ca, the nom. often appears instead of the first or the second vocative; e.g. váyav índra ś ca cetathāḥ O Váyu and Indra, ye know (i. 26); índra ś ca sómaṃ pibatam brhaspate Indra and Brhaspati, drink the Soma (iv. 50). Cp. 180 under ca, 1 a, b.

Accusative.

197. A. This case is usually employed in connexion with verbs in various ways. Besides its ordinary use of denoting the object of transitive verbs, the acc. is employed to express:

1. the goal with verbs of motion, chiefly gam, also i, much less often yā, car, and sr and some others. The acc. may be a person, a place, an activity or a condition; e.g. yamām ha yajñō gachati to Yama goes the sacrifice (x. 14); devāṁ īd eśi pathibhiḥ sugēbhīḥ to the gods thou goest by paths easy to traverse (i. 162); índraḥ stómās caranti to Indra fare the songs of praise (x. 47); sārajan jārō nā yōsaṇām he sped like a lover to a maiden (ix. 101); mā tvāt kṣētrāṇy āraṇāṇi ganma may we not go from thee to strange fields (vi. 61); sabhām eti kitavāḥ the gambler goes to the assembly (x. 34); jaritūr gachatho hávam ye two go to the call of the singer (viii. 35); táva krátubhir āmptatvām āyan by thy mental powers they (went to =) attained immortality (vi. 74).

a. The usage in B. is similar; e.g. prañāpātih prañā asṛjata, tā vāruṇaḥ agachan Prañāpati created creatures; they went to Varuṇa (TS.); sā nā divam apatat he did not fly to heaven (ŚB.); śrīyāṃ gacheyam may I (go to =) attain prosperity (ŚB.).

2. duration of time (in origin only a special form of the cognate acc.); e.g. satām jīva śarādo várdhamāṇaḥ live prospering a hundred autumns (x. 161); só aśvatthē sam-vatsaram atiṣṭhat he remained in the Aśvattha tree for a year
(TB.); tāsmāt sārvān rūn varṣati therefore it rains during all the seasons (TS.); saṃvatsaratamīṃ rātrim ā gachatāt (ŚB.) for the night a year hence thou shalt come (to me).

3. extension of distance (in origin only a special form of the cognate acc.), a use rare in both V. and B.; e.g. yād āśūbhīḥ pātasi yōjanā purū when with the swift ones thou fiest many leagues (ii. 16); sā bhūmīṃ viśvato vṛtvā āty atiṣṭhad daśāṅgulāṃ he covering the earth on all sides extended beyond (ii) a distance of ten fingers (x. 90); saptā-daśa pravyādḥān ājīṃ dhāvanti they run a race (a distance of) seventeen arrow-flights (TB.).

4. the cognate object of intransitive verbs, which may be allied to the latter etymologically or only in sense; e.g. samānām añjī añjate they deck themselves with like adornment (vii. 57); yād agne yāśi dūtyām when, O Agni, thou goest on a message (i. 12); tvāyā ādhyakṣena pṛtanā jayema with thee as witness we would conquer in battles (x. 123); tāsmād rājā saṃgrāmāṃ jītvā udājām úd ajate therefore a king, having won a battle, chooses booty for himself (MS.); tisrō rāṭrī vratāṃ caret he should perform a fast for three nights (TS.).

a. Verbs meaning to stream or to shine in V. take a cognate acc. with a concrete sense; e.g. rtāsya jīhvā pavate mádhu the tongue of the rite (Soma) streams mead (ix. 75), tāsmā āpo ghṛtān arṣānti for him the waters stream ghee (i. 125), vi yāt sūryo nā rōcate bṛhād bāhāḥ when, like the sun, he beams forth lofty light (vii. 8).

5. an adverbial sense. Adverbs of this form all originated in various uses of the acc. which have acquired an independent character. They are formed from:

a. substantives; e.g. nāktam by night (not during the night like the acc. of time); kāmam at will (still rare in the RV.), e.g. kāmām tad dhotā. sāṃsed yad dhotrakāḥ pūrvedyuh sāṃseyuh the Hotr may, as he likes, recite what the assistants of the Hotr may recite the day before (AB.); nāma by name; e.g. māṁ dhur índram nāma devātā
(x. 49) they have placed as Indra by name (or verily) among the gods.

b. various kinds of adjectives. They have an attributive origin when they express the senses of quickly or slowly (kṣiprām, cīrām), much or greatly (bahū, bālavat), well or badly, boldly (dhṛṣṇū), or direction (as nyāk downward, &c.); e. g. bālavad vātī it blows hard (ŚB.); bhadrām jīvantāh living happily (x. 37).

a. The acc. adverbs from ordinals seem to have been appositional in origin; e. g. tān vā etān sampātān viśvāmitrah prathamam apāsyat (AB.) these same Sampāta hymns Viśvāmitra invented first (= as the first thing).

β. Several acc. adverbs are from comparatives and superlatives in tara and tama formed from prepositions and adverbs; e. g. drāghiya āyuḥ prataram dāḍhānāḥ obtaining longer life furthermore (i. 53). A good many such have a fem. acc. form in later use, but there is only one found in the RV.: saṃtāram pādūkāu ċara put your two little feet closer together (viii. 3319).

γ. A special class is formed by adverbs in vat expressing that an action takes place like that performed by the noun preceding the suffix; e. g. tvādūtāso manuvād vadema (ii. 10) having thee as our messenger we would speak like men (= as men should speak: properly something that belongs to men).

δ. Another class of acc. adverbs is formed from various adjectival compounds. A number of these are formed with the privative particle a, being of the nature of cognate accusatives; e. g. devās chāndobhir imāl lokān anapajayyām abhy ājayan the gods (unconquerably =) irrevocably conquered these worlds by means of the metres (TS.).

ε. Another group comparatively rare in V., but very common in B., are those formed from prepositionally governing adjectival compounds; e. g. anukāmāṃ tarpaṇyēthāṃ satisfy yourselves according to desire (i. 17), adhīdevatām with reference to the deity (ŚB.). Probably following the analogy of some of these were formed others in which the first member of the compound is not a preposition, but an adverb derived from the relative ya; e. g. yathā-kāmāṃ ni padyate she turns in according to her desire (x. 146), yāvaj-jivām (as long as =) for life (ŚB.). Some other adverbial compounds are used like gerunds in am; e. g. stūkā-sārgam srṣṭā bhavati it is plaited like a braid of hair (ŚB.).

197. B. The acc. is largely used with verbal nouns. Besides being governed by all participles, active and middle,
and by genuine infinitives, in V. it is used with agent nouns formed from the root or other verbal stems by means of about ten primary suffixes. Such nouns are made from the simple root (when compounded with a preposition), and with the suffixes a (when the stem is compounded with a preposition), ani (from the aor. or desid. stem), i (generally from the reduplicated root), iyas and iṣṭha (comparatives and superlatives), u (from desiderative stems), uka (very rare in V.), tar (when the root is accented), van (when compounded), sna (from causative stems); and a few with the secondary suffix in. Examples of the acc. with such agent nouns are: devāṁs tvāṁ paribhūr asī thou encompassest the gods (v. 13\(^a\)); dṛṭhā cid ārujāḥ breaking even what is firm (iii. 45\(^2\)); tvām no víśvā abhīmāṇiḥ sakṣāṇiḥ thou overcomest all our adversaries (viii. 24\(^2\); satām pūro rurukṣāṇiḥ ready to destroy a hundred forts (ix. 48\(^2\)); indrā ha rātman vārunā dhēṣṭhā Indra and Varuṇa bestow treasure most abundantly (iv. 41\(^3\)); vatsāṁ ca ghātuko vīkaḥ (AV. xii. 4\(^1\)) and the wolf slays the calves; dātā rádhamśi sumbhati giving riches he shines (i. 22\(^8\)); prātaryāvāṇo adhvarám coming early to the sacrifice (i. 44\(^1\)); sthirā cin namayiṣṇavaḥ O ye who desire to bend even what is rigid (viii. 20\(^1\)); kāmī hī vīrāḥ sādam asya pītīm for the hero always desires a draught of it (ii. 14\(^1\)).

a. Some adjectives formed with aṁ from prepositions governing the acc. are also used with that case. Such are pratyāṅc facing, anvāc following; e.g. pratyāṅu usāsam urviyā ví bhāti facing the Dawn (the fire) shines forth far and wide (v. 28\(^1\)), tasmād anūcī patni gārhapatyam āste hence the wife sits behind the Gārhapatyā fire (AB.). The acc. is found even with samyāṇc united; e.g. ṣaḍhir evā enaṁ samyāṇcam dadhāti he puts him into contact with the plants (MS.); but this adj. also takes the inst., the natural case with a compound of sām.

b. In B. the only nouns taking the acc. seem to be the des. adjectives in u and the ordinary adjectives in uka (which are very common) and those in in; e.g. pāpmānaṁ apaļghāṁsuḥ wishing to drive away sin (AB.), sarpa enaṁ ghātukāḥ syuḥ the snakes might bite
him (MS.); aprativādy enaṁ bhrātyo bhavati his enemy does not contradict him (PB.).

c. The acc. is governed by more prepositions than any other case. The genuine prepositions with which it is exclusively connected in both V. and B. are áti beyond, ánu after, abhi towards, práti against, tirás across; and in V. only ácha towards. It is also taken secondarily by others which primarily govern other cases (cp. 176. 1, 2). The acc. is further taken exclusively by the adnominal prepositions antarā between, abhītas around, upāri above, sanīṭur apart from; and secondarily by some others (cp. 177. 1–3).

a. The preposition vīnā without, except, which first occurs in B. (and there has only been noted once), takes the acc.; and rte without; which in the RV. governs the abl. only, in B. begins to take the acc. also (as it often does in post-Vedic Sanskrit).

b. In B. a number of adverbs (inst. of adjectives and substantives or formed with tas from pronouns expressive of some relation in space) take the acc.; such are ágreṇa in front of, ántareṇa within, between, úttareṇa north of, dáksīṇeṇa to the right or the south of, pāreṇa beyond; ubhayā-tas on both sides of.

c. In B. the acc. is taken by two interjections. One of them, ēd lo! behold! (cp. Lat. en), is always preceded by a verb of motion, which, however, has sometimes to be supplied; e.g. ēyāya vāyūr: ēd dhatāṁ vrtrāṁ Vāyu came (to see): behold, Vṛtra (was) dead (ŚB.); pūnār ēma ēti devā: ēd agnīṁ tirōbhūtam ‘we are coming back’, said the gods; (they came back, and) behold! Agni (had) disappeared! (ŚB.). The other interjection dhik fie!, used with the acc. of the person only, is still very rare in B.; e.g. dhik tvā jālma astu fie on you, rogue! (KB.).

Double Accusative.

198. A second acc. appears in apposition with various verbs; e.g. pūruṣaṁ ha vái devá ágre paśūm ā lebhīre the gods in the beginning sacrificed a man as a victim (ŚB.). It is further used:

1. predicatively with verbs of saying (brū, vac), thinking (man), knowing (vid), hearing (śru), making (kr), ordaining (vi-dhā), choosing (vr), appointing (ni-dhā) in both V.
and B.; e. g. śvānam bastó bodhayitāram abravīt the he-goat said (that) the dog (was) the wakener (i. 161\textsuperscript{13}); yād anyó 'ṇyāṃ pāpāṃ avadan that the one called the other wicked (ŚB.); agnim manye pitāram Agni I think a father (x. 7\textsuperscript{3}); marisyantam cēd yājāmaṇam mānyeta if he thinks the sacrificer (is) going to die (ŚB.); cirām tān mene he thought that too long (ŚB.); vidmā hi tvā puruvāsum we know thee (to be) possessed of much wealth (i. 81\textsuperscript{8}); nā vāi hatāṃ vrtrāṃ vidmā nā jīvām we know not (whether) Vṛtra (is) dead nor (whether he is) alive (ŚB.); revantam hi tvā śrṇōmi I hear (about) thee (that thou art) rich (viii. 2\textsuperscript{11}); śrṇvānty enam agnim cikyanam (TS.) they hear (about) him having piled the fire (altar); asmān sū jigyūṣah kṛdhi make us thoroughly victorious (viii. 80\textsuperscript{6}); tēśāṃ pūṣānam adhipām akarot he made Puṣan their lord (MS.); tāṃsā āhuṭir yajñāṃ vy ādadhuh they made (= ordained) the oblations (to be) the sacrifice for him (MS.); agnim hōtāram prá vrṇe I choose Agni priest (iii. 19\textsuperscript{1}); nī tvām agne mānur dadhe jyōtir jānāya śāsvate Manu has appointed thee, O Agni, as a light for every man (i. 36\textsuperscript{10}).

2. to express the person as a direct object beside the thing with verbs of addressing (vac), asking (prach), begging (yac), approaching with prayer (ī, yā), milking (duh), shaking (dhū), sacrificing to (yaj), doing to (kṛ); e. g. agnim mahām avocāmā suvṛktīṁ to Agni we have addressed a great hymn (x. 80\textsuperscript{7}); pṛchāmi tvā páram ántam pṛthivyāḥ I ask thee about the farthest limit of the earth (i. 164\textsuperscript{34}); yājñāvalkyam dvāu praśnāu prakṣyāmi I will ask Yājñāvalkya two questions (ŚB.); apō yācāmi bheṣajām I beg healing from the waters (x. 9\textsuperscript{5}); tād agnihotry agnim yācet that the Agnihotra should beg of Agni (MS.); vāsūni dasmām īmahe we approach the wondrous one for riches (i. 42\textsuperscript{10}); tāt tvā yāmi I approach thee for this (i. 24\textsuperscript{11}); duhānty ūdhar divyānī they milk celestial gifts from the udder (i. 64\textsuperscript{5}); imām evā sārvān kāmāṁ duhe from her he (milks =) obtains all desires (ŚB.).
vrksam phalaṁ dhunuhī shake down fruit from the tree (iii. 454); yājā devāṁ rtāṁ bhāt sacrifice to the gods the lofty rite (i. 755); kīṁ mā karann abalā asya ṣenāḥ what can his feeble hosts do to me? (v. 307).

a. Of the above verbs vac, ī and yā, dhā, yaj and kr do not seem to be found with two acc. in B.; on the other hand ā-gam approach, dhā milk, ji win, yā yrest from are so used there; e.g. agnir vái vāruṇaṁ brahmaśāryam ā gachat Agni (approached=) asked Varuṇa for the position of a religious student (MS.); īmāl lokān adhayad yam-yaṁ kāmam akāmayaṁ from these worlds he extracted whatever he desired (AB.); devān āsurā yajyām ajayan the Asuras won the sacrifice from the gods (MS.); īndro marutaḥ sahasram ajīṇat Indra wrested a thousand from the Maruts (PB.).

3. to express the agent1 with causative verbs beside the acc. which would be taken by the simple verb also; e.g. usān devāṁ uśatāṁ pāyāṁ haviṁ eager thyself cause the eager gods to drink the libation (ii. 370); tā yājamānaṁ vācayati he makes the sacrificer name them (TS.). With verbs of motion the other acc. expresses the goal (which is, however, never a person)2; e.g. pārāṁ eva parāyaṁ sapātnīṁ gamayāmasi to the extreme distance we cause the rival wife to go (x. 1454); yājamānaṁ suvargāṁ lokāṁ gamayati he causes the sacrificer to reach the celestial world (TS.).

a. In B. the agent is frequently put in the inst. instead of the acc. with various causatives, especially that of grah seize; e.g. tā vāruṇaṇaṁ agrāhayan (MS.) he caused Varuṇa to seize them (= he caused them to be seized by Varuṇa).

b. In B. a second acc. expresses the goal (with ni lead) or duration of time beside the acc. of the object; e.g. evāṁ evaṁ enaṁ kūrmāṁ suvargāṁ lokāṁ nayati thus the tortoise leads him to the celestial world (TS.), tisro rātrir vratāṁ caret he should observe a fast for three nights (TS.).

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1 Which would be expressed by the nom. with the simple verb; e.g. devā haviṁ pibanti the gods drink the libation.

2 When the goal is a person it is expressed by the loc. or a loc. adverb; e.g. agnāv agnīṁ gamayet he would send Agni to Agni (ŚB.); devatī, evaṁ evaṁ ad gamayati he sends it to the gods (ŚB.).
Instrumental.

199. A. The fundamental sense of this case is concomitance, which may variously be rendered by with, by, through, according as it expresses accompaniment, instrumentality or agency, causality, motion through space or duration of time.

1. In its sociative sense the instrumental expresses the companion or accompaniment of the subject in any activity; e.g. devó devébhír ā gamat may the god come with the gods (i. 15); Índreṇa yujá nír apám aubjo arṇavám with Indra as thy companion thou didst release the flood of waters (ii. 2318); Índro no rádhasā ā gamat may Indra come to us with wealth (iv. 5510).

   a. Similarly in B.: agnír vásuhbhír ud akrámat Indra departed with the Vasus (AB.); yéna mántreṇa juhóti tád yájuh the spell to the accompaniment of which he offers the oblation is the Yajus (SB.); tád asya sáhasā āditsanta they tried to take it from him by force (TS.).

2. In its instrumental sense it expresses the means (person or thing) by which an action is accomplished; e.g. vayám Índreṇa sanuyáma vájam we would win booty through Indra (i. 10111); áhan vṛtrám Índro váreṇa Indra smote Vṛtra with his bolt (i. 325).

   a. Similarly in B.: kéna vireṇa by whom as champion (SB.); śírśá bājam haranti they carry corn (with =) on the head (SB.); tásmad dáksiṇena hástena jannam adyate therefore food is eaten with the right hand (MS.).

3. In its causal sense it expresses the reason or motive of an action = by reason of, on account of, for the sake of; e.g. sómasya pítyá ... á gatam come hither for the sake of the Soma draught (i. 4613); asatrúr janúśá sanád asi thou art by thy nature without foes from of old (i. 1028).

   a. Similarly in B.: sá bhīṣá ní līlye he concealed himself through fear (SB.); so námná by name.

4. In its local sense of through or over it is used with
verbs of motion to express the space through or over which an action extends; e.g. divā yānti marūto bhūmyā āgnir ayām vāto antārikṣena yāti the Maruts go along the sky, Agni over the earth, the Wind here goes through the air (i. 1611); antārikṣa pathībhiḥ pātantam flying along the paths in the air (x. 876).

a. In B. the inst. is constantly used in the local sense with words meaning path or door, but rarely with others; e.g. yāthā ākṣetrajñō 'nyéna pathā nāyet as if one who does not know the district were to lead by a wrong road (ŚB.); sārasvatyā yānti they go along the Sarasvati (TS.).

5. In its temporal sense the inst. expresses the time throughout which an action extends; e.g. pūrvībhīr dadāś-ima śārādbhīh we have worshipped throughout many autumns (i. 866). Sometimes, however, the sense of duration is not apparent, the inst. being then used like the loc. of time; thus rtūnā and rtūbhiḥ mean in due season.

a. In B. the temporal meaning is rare; e.g. sāvā iṣumātrām evāhā tiryāṇā anvadhatā he grew in the course of a day quite an arrow's length in width (MS.).

6. Many instrumentals (chiefly of the sociative and local classes) have come to be used in a purely adverbial sense. Such are formed from either substantives or adjectives (of which sometimes no other form occurs); e.g. āñjasā straightway, māhobhīḥ mightily, sāhasā and sāhobhīs suddenly; āntareṇā within, ūttareṇā to the north; uccāīs above, nīcāīs below, parācāīs sideways, prācāīs forwards, śānāīs and śānāis, śānakāīs slowly.

a. In a number of these instrumentals the adverbial use is indicated, not only by the sense, but by a shift of accent; e.g. divā by day; dakṣiṇā to the right; madhyā between; naktayā by night; svapnayā in a dream; aksanayā across (B.); anomalously formed from u stems: āsuyā quickly, dhṛṣṇuyā boldly, raghuyā swiftly, sādhuyā straightway, mithuyā falsely (mithyā SB.), anuṣṭhuyā immediately (anuṣṭhyā B.) and from a pronoun, amuyā in that way.

199. B. Besides having the above general and independent uses the inst. also appears, in special connexion with x 2
different classes of words by which it may be said to be 'governed':

1. with verbs expressing:
   
   a. association or contention with; in RV.: yat marshal, yād combine, yuj join (mid.), sac accompany; yudh fight, sprdh strive, hās race, krīḍ play; in B.: yudh fight, vi-ji contend victoriously (with).

   b. separation from (compounds with vi); in RV.: vi-yu dissever from, vi-vṛt turn away from, vy-ā-vṛt separate (intr.) from; in B.: vy-ā-vṛt id., vi-rdh be deprived of, vi-sthā be removed from, viśvaṅṅ i go away from = lose.

   c. enjoyment; in RV.: kan find pleasure in, mad be exhilarated with, uc be fond of, mah delight in, hṛṣ rejoice in, bhuj enjoy; in B.: trp be pleased with, nand be glad of, bhuj enjoy.

   d. repletion; in RV.: pṛ fill (acc.) with,1 pī swell with; in B.: caus. of pṛ: pūraya fill, pass. pūrya be filled with.

   e. purchase for (a price); in V.: vi-kri bargain away for; in B.: niṣ-kṛi ransom for.

   f. adoration or sacrifice (the victim or object offered). With yaj sacrifice to the deity is in the acc. in both V. and B.; in B. the sacrificial date also is put in the (cognate) acc.; e.g. amāvasyāṁ yajate he celebrates the feast of new moon.

   g. procedure: the verb car in both V. and B.; e.g. ādhenvā carati māyāyā he acts with barren craft (x. 715); upāṃśu vācā carati he proceeds in a low tone with his voice (AB.).

   h. ability to do: the verb kṛ in both V. and B.; e.g. kim rca kariṣyatī what will he do with a hymn? (i. 16439); kim sā táir grhāḥ kuryāt what could he do with that house? (ŚB.). In B. the phrase ārtho bhavati there is business with = there is need of (Lat. opus est aliqua re) is similarly used;

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1 Sometimes also with the gen.: the past part. pass. pūrṇā with the gen. = full of, but with the inst. filled with.
e. g. yarhi váva vo mayártho bhavitá if you (gen.) shall have need of me (AB.).

i. dominion: only (in V.) the verb patya be lord of (lit. by means of); e. g. índro víśvair víryáih pátyamánaḥ Indra who is lord of all heroic powers (iii. 5415).

j. subsistence: only (in B.) the verb jīv live on, subsist by; e. g. yáyá manusyá jívanti (the cow) on which men subsist (TS.).

a. With passive forms of the verb (including participles) the inst. expresses either the means (as with the active verb) or the agent (the nom. of the active verb); e. g. ghṛtēna agnīḥ sām ajyate Agni is anointed with ghee (x. 1184); uṣā uchánti ribhyate vásīṣṭhaíḥ Uṣas when she dawns is praised by the Vásīṣṭhas (vii. 767). Similarly in B.: prajāpátinā ajyante they are created by Prajápati (MS.); pātrair ánnam adyate food is eaten with the aid of dishes (MS.).

B. Nominal forms connected with the verb, when they have a passive sense, as gerundives and infinitives, take the same construction; e. g. nēbhīr hāvyāḥ to be invoked by men (vii. 227); ripuṇā nā avacákṣe not to be observed by the enemy (iv. 585).

2. with nouns:

a. substantives and adjectives (especially those compounded with sa-) expressive of association or equality; e. g. nāsūnvatā sakhyāṁ vaśti śūraḥ the hero desires not friendship with him who does not press Soma (x. 421); ásī samó deváih thou art equal to the gods (vi. 4819); índro vāi sadān devátābhīr āsit Indra was equal to the (other) deities (TS.); ājyena miśrāḥ mixed with butter (SB.).

b. other adjectives, to express that by which the quality in question is produced; e. g. úṣo vājena vājini O Dawn rich in booty (iii. 611); bahúḥ prajáyā bhaviśyasi thou wilt be rich in offspring (SB.).

c. numerals accompanied by ná, to express deficiency; e. g. ekāyá ná víṁśatíḥ not twenty by (lack of) one = nineteen.

3. with prepositions: genuine prepositions are virtually not used with the instrumental. The only exceptions in
the RV. are the employment of ádhi with the inst. of snú height; of úpa in three passages with dyúbhis and dhármabhís; and possibly of sám with in a few passages with the inst. But prepositional adverbs are found thus used; in the RV. only avás below and parás above; and in both V. and B. sahá and sákám with. Cp. 177, 2.

Dative.

200. The dative expresses the notion with which an action is concerned. It is either connected with individual words or is used more generally as a complement to the whole statement.

A. Dative in a special sense with:

1. verbs (mostly as affecting persons) having the sense of
   a. give; in V. B. dā give, yam extend, dhā bestow, bhaj apportion; e.g. dádhāti rátmān vidhaté he bestows treasure on the worshipper (iv. 123); in V. also many other verbs expressing a modification of the sense of giving: diś assign, áva-duh milk down on, pṛ bestow fully, pṛc bestow abundantly, mamḥ give liberally, mā measure out, rā procure (for), ni-yu bestow permanently, vid find (for), san obtain (for), sū set in motion (for), srj shed (for), and others.
   b. sacrifice; in V. ā-yaj offer to (while yaj takes the acc.)
   and in V. B. kr when = make an offering to; in B. ā-labh (catch and tie up =) offer; e.g. agníbhyaḥ paśūn ā labhate he sacrifices the animals to the Agnis (TS.).
   c. say = announce, explain (but with acc. of person if = address); in V. B. ah, brū, vac, vad (in B. also ā-caks); in V. also arc and gā sing to, stu utter praise to, gir, rap, śams praise anything (acc.) to. In B. also: ni-hnu apologize to; e.g. tād u devēbhypo ni hnute thereby he craves pardon of the gods (SB.).
   d. hear: in RV. a few times śru = listen to; also ram linger for = listen to.
c. believe, have confidence in: śrád dhā; e. g. śrád asmai dhatta believe in him (ii. 12\textsuperscript{3}); in B. also ślägh trust in.

f. help, be gracious to, pay homage to: in V. śāk aid, sidh avail; sām-nam be complaisant to; daśasya pay honour to; saparya do anything (acc.) in honour of (a god); daś, vidh, sac pay homage to (a god), śam serve (a god); in V. and B.: mṛḍ be gracious to.

g. bring: nī, bhṛ, vah, hi, hṛ; e. g. amā saté vahasi bhūri vāmām for him who is at home thou bringest much wealth (i. 124\textsuperscript{12}); devēbhyo havyāṁ vahanti they take the oblation to the gods (TS.); tāṁ harāmi pitṛyajñāya devāṁ that god I bring to the sacrifice for the Manes (x. 16\textsuperscript{10}); vīśāḥ ksatriyāya balīṁ haranti the peasants bring the taxes to the nobility (ŚB.). In V. only there are many other verbs, with this general sense, that take the dative, such as ṛ, inv, cud set in motion for, and figurative expressions such as abhi-ṛṣar stream to, dī and śuc shine on, pruṣ sprinkle on, abhi-vā waft to: in V. also the verb i go is used with the dat.; e. g. prā viṣnáve śūsām etu mānma let my strong hymn go forth in honour of Viṣṇu (i. 154\textsuperscript{3}).

h. please: svad be sweet to and chand be pleasing to; e. g. svādvasva indrāya pītye be sweet to Indra as a draught (ix. 74\textsuperscript{9}); utó tād asmai mādhv iche cachadyāt and may that mead be pleasing to him (x. 73\textsuperscript{9}).

i. succeed: in B. rdh and klīp; e. g. nā ha evā asmai tāt sām āṇrdhe he did not succeed in that (ŚB.); kālpate 'asmāi he succeeds (TS.).

j. subject to: radh; e. g. asmābhyaṁ vṛtrā randhi subject our foes to us (iv. 22\textsuperscript{3}).

k. yield to: radh succumb, nam and ni-hā bow before, sthā obey, mṛad and ksām (B.) yield to, ā-vraše fall a victim to; e. g. mó ahāṁ dviṣaté radham may I not succumb to my enemy (i. 50\textsuperscript{13}); tasthūḥ savāya te they obey thy command (iv. 54\textsuperscript{5}).

l. be angry with: in V. hṛ (hṛṇīte); in V. and B.: asūya
and krudh; in B. also arāṭīya be hostile and glā be averse to.

m. seek to injure: in V. and B. druh; e. g. yād dudrōhitha striyāi pumṣe what mischief thou hast done to woman or man (AV.).

n. cast at: V. srj discharge; V. B. as throw; B. pra-hṛ hurl at; e. g. srjād āstā didyūm asmai the archer shot a lightning shaft at him (i. 71); tāsmai tām īṣum asyati he shoots the arrow at him (MS.); vājraṁ bhrātṛvyaya prá harati he hurls the bolt at the foe (TS).

o. exist or be intended for, accrue to: as be, bhū become; e. g. gambhīrē cid bhavati gādhām asmai even in deep water there is a ford for him (vi. 24); indra tūbhyam īd abhūma we have become thine own, O Indra (TS.); átha kó máhyāṁ bhāgō bhaviṣyati then what share will accrue to me (ŚB.).

a. The dative is used with gerundives and infinitives to express the agent, and with the latter also the object by attraction instead of the acc.; e. g. yāḥ stotṝbhyyo hāvyo asti who is to be invoked by singers (i. 33); ví śrayantāṁ prayāi devēbhyaḥ let (the doors) open wide for the gods to enter (i. 142); indram arkāir āvardhayann ēhaye hāntavā u they strengthened Indra with hymns to slay the serpent (v. 31).

2. The dative is used with a certain number of substantives.

a. Such are words that invoke blessings, especially nāmas homage (with the verbs kr do or as be, which are often to be supplied); e. g. námo mahādbhyah homage to the great (i. 27); námo 'stu brāhmiṣṭhāya adoration to the greatest Brahman (ŚB.). Similarly used are the sacrificial formulas svāhā, svadhā, vāṣaṭ hai! blessing! e. g. tēbhyaḥ svāhā blessing on them (AV.).

a. The indeclinables śām in V. and kām in B. meaning welfare are used as nom. or acc. with the dat.; e. g. yāthā śām āsād dvāpade cātuśpade in order that there may be welfare for biped and quadruped (i. 114); āhutayo hy agnaye kām for the oblations are a joy to Agni (ŚB.); nā.asmā ā-kām bhavati it does not fail ill with him (TS.).
B. In V. the substantives kāma desire and gatū path may perhaps be regarded as taking a dative without a verb to be supplied; e.g. krṇvānāsō amṛtatvāya gātūm procuring for themselves a path to immortality (i. 72²).

γ. In the name Dāsyave vīkaḥ Wolf to the Dasyu (RV.) the dat. is to be explained as due to its use in the sentence he is a very wolf to the Dasyu.

3. The dative is used with adjectives meaning dear, kind, agreeable, beneficial, willing, obedient, ill-disposed, hostile; e.g. śivā sākhibhyā utā máhyam āsīt she was kind to friends and also to me (x. 34²); átithiś cārur āyāve a guest dear to man (ii. 2⁸); yād vāvā jīvēbhyo hitāṃ tāt pitṛbhyaḥ what is good for the living is good for the Manes (ŚB.); sā rātāmanā vrāścanāya bhavati (ŚB.) he is ready for felling (the tree); pratyudyāminīṃ ha ksatrāya viśāṃ kuryāt he would make the peasantry hostile to the nobility (ŚB.).

a. The adj. ánāgas sinless often seems to take the dative of the name of a deity, but it is somewhat uncertain whether the case should not be connected with the verb; e.g. ánāgaso áditaye syāma may we be sinless (to =) in the eyes of Aditi (i. 24¹⁸) may perhaps mean may we, as sinless, belong to Aditi.

4. The dative is used with a few adverbs.

a. áram often takes the dat.; e.g. yē áram vāhanti manyāve who drive in accordance with (thy) zeal (vi. 16⁴³). This use of áram is common in combination with the verbs kr, gam, and bhū. When used with the dat. áram is not infrequently equivalent to an adj.; e.g. sāsmā áram he is ready for him (ii. 18²); ayāṃ sómo astu áram mānase yuvābhyaṃ let this Soma be agreeable to your heart (i. 108²). In B. álam appears in the place of áram and is often similarly used; e.g. nālam áhutyā āsa, nālam bhaksāya he was not suitable for sacrifice, nor suitable for food (ŚB.).

b. The adverb āvīś visibly is used with the dat. in V. and B., but only when accompanied by the verbs kr, bhū or as (the latter sometimes to be supplied); e.g. āvīr ebhypo abhavat sūryah the sun appeared to them (i. 146⁴); tásmai vá āvīr asāma we will appear to him (ŚB.).
B. The dative also in a general sense complements the statement of the whole sentence.

1. It expresses the person for whose advantage or disadvantage the action of the sentence takes place; e.g. deván devayaté yaja worship the gods for the benefit of the pious man (i. 15\textsuperscript{12}); tásma etáṃ vájram akurvan for him they made this bolt (ŚB.); tásma upákṛtāya níyoktāram na vividuḥ (AB.) for him when he had been brought near they could find no binder (i.e. they could find no one willing to bind him).

2. It expresses the purpose for which an action is done (final dative); e.g. úrdhvas tiṣṭhā na útáye stand up for our help = in order to help us (i. 30\textsuperscript{6}); ná súśvim indro ávase mṛdhāti Indra will not leave the pious man in the lurch for help (vi. 23\textsuperscript{9}); svargáya lokáya viśnukrámaḥ kramyante the Viṣṇu steps are taken for the sake of (=} in order to gain) heaven (TS.); agním hotráya právrñata they chose Agni for the priesthood = in order that he should be priest (ŚB.). The final sense is commonly expressed by abstract substantives (including in V. many infinitives); e.g. ádhi śriyé duhitā sūryasya rātham tasthau the daughter of the sun has mounted the car for beauty = so as to produce a beautiful effect (vi. 63\textsuperscript{5}); téna ēvá ēnam sám srjati śāntyai with him (Mitra) he unites him (Agni) for appeasement (TS.).

a. This final dat. is particularly used with as and bhū; e.g. āsti hi śma mádāya vaḥ there is (something) for your intoxication, i.e. to intoxicate you (i. 37\textsuperscript{16}); mádāya sómah (sc. āsti). Soma (is for =) produces intoxication (ŚB.).

3. The dative is used, though rarely, in expressions of time like the English for; e.g. núnam na indra, aparāya ca syāḥ now and for the future mayst thou be ours, O Indra (vi. 33\textsuperscript{5}); sānvatsarāya sám amyate for a year an alliance is made (MS.).

a. The iterative compound divé-dive day by day, though apparently dat. of div, is probably in reality meant for the loc. of the transfer stem divá.
4. Two datives connected in sense often appear together. This occurs in V. when an acc. is attracted by a dative infinitive; e.g. vrtrāya hāntave = vrtrām hāntave to slay Vṛtra (cp. 200. A. 1 o α).

a. There is an analogous use in B., where, however, an abstract substantive takes the place of the infinitive; e.g. yāthā jīdām pāṇibhyām avanējanāya āhāranta evām just as they bring it for washing the hands (ŚB.). Two datives are here often found with the verb sthā, one expressing the purpose, the other the person affected by the action; e.g. devebhyaḥ paśavo 'mnādyāyālambāya na atriṣṭhanta the animals did not present themselves to the gods for food, for sacrifice (AB.).

5. The adverbial use of the dative is very rare: kāmāya and ārthāya for the sake of may be regarded as such; kāmacārasya kāmāya for the sake of unrestrained motion (ŚB.); asmakārthāya jajīse thou hast been born for our sake (AV.).

Ablative.

201. The ablative, expressing the starting-point from which the action of the verb proceeds, may as a rule be translated by from. It is chiefly connected with various classes of words, but is also used independently.

A. In its dependent use the ablative appears with:
1. verbs a. expressing a local action, as go, proceed, drive, lead, take, receive; pour, drink; call, loosen, ward off, exclude; e.g. iyūr gāvo nā yāvasād āgopāḥ they went like unherded kine from the pasture (vii. 18); vrtrāya śvasāthād īṣamānāḥ fleeing from the snorting of Vṛtra (viii. 96); āsataḥ sād ajāyata from non-being arose being (x. 72); abhrād īva prá stanayanti vrṣṭāyāḥ from the cloud as it were thunder the rains (x. 75); tvām dásyūṁr ókasa ājāḥ thou drovest the enemies from the house (vii. 5); bhujyum samudrād ūha-thuḥ ye two have borne Bhujyu from the sea (vi. 62); dáso hiranyapindān dīvōdāsād asāniṣam ten lumps of gold I
have received from Divodāsa (vi. 47\textsuperscript{23}); āpād dhotrād utā potrād amatta he has drunk from the Hotr’s vessel and has intoxicated himself from the Potr’s vessel (ii. 37\textsuperscript{4}); māruto yād vo divāh hávāmahe O Maruts, when we call you from heaven (viii. 7\textsuperscript{11}); śūnaś cic chēpaṃ yūpād amuñcaḥ thou didst release Śunahṣepa from the post (v. 2\textsuperscript{7}); yuyutām asmād ānirām āmīvām ward off from us sickness and calamity (vii. 71\textsuperscript{2}).

a. Examples from B. are: yād dhāved annādyād dhāvet if he were to run, he would run away from his food (TS.); sā rāthāt papaṭa he fell from his car (SB.); divō vṛṣṭir īrte rain comes from the sky (TS.); ṛṣayaḥ kavaṣam aīlūṣaṃ somād anayan the seers led Kavaṣa Aīlūsa away from Soma, i.e. excluded him from it (AB.); enān asmāl lokād anudanta they drove them away from this world (AB.); tāṃsād ānasa evā ṛghniyāt therefore he should take it from the cart (SB.); keśāvāt pūrusāt sīsena parisṛūtam kriṇāti he buys the Parisrut from a long-haired man for lead (SB.); sā evā, enaṃ varaṇapāśān muṇicati he releases him from the fetter of Varuṇa (TS.); suvargāl lokād yājamaṇo hiyeta the sacrificer would fall short of heaven (TS.). The two verbs antār dhā hide and nī-lī conceal oneself are used with the abl. in B. only: vājaṃena, enaṃ suvargāl lokād antār dadhyāt he would exclude him from heaven with the bolt (TS.); agnir devēbhya nīlāyata Agni concealed himself from the gods (TS.).

b. expressing rescue, protect; fear, dislike; transcend, prefer: verbs with the latter two senses as well as uruṣya protect, rāks guard, and rej tremble take this construction in V. only; pā and trā protect and bhī fear in both V. and B.; gopāya protect, bibhatsa be disgusted with in B. only; e.g. āmhaso no mitrā uruṣyet may Mitra rescue us from distress (iv. 55\textsuperscript{5}); sā nās trāsate duritāt he shall protect us from misfortune (i. 128\textsuperscript{5}); indrasya vājrād abibhet she was afraid of Indra’s bolt (x. 138\textsuperscript{5}); prá śindhubhyyaḥ prā kṣitibhyāḥ he reaches beyond rivers and beyond lands (x. 89\textsuperscript{11}); sōmāt sutād āndro avṛṇīta vāsiṣṭhān Indra preferred the Vasiṣṭhas to (Pāsadyumna’s) pressed Soma (vii. 33\textsuperscript{2}).

a. With bhī two ablatives are found, the one being the object feared, the other the action proceeding from it; e.g. indrasya vājrād abibhed abhiśnāthāḥ she was afraid of
Indra's bolt, of its crushing (x. 138\textsuperscript{5}), i.e. that it would crush her; asurarakṣasēbhya āsaṅgād bibhayāṁ cakruḥ they were afraid of the Asuras and Rakṣasas, of their attachment = that they would attach themselves to them (ŚB.).

2. substantive when derived from, or equivalent to, verbs used with the ablative; e.g. sārma no yamsan trivārūtham āṁhasah they shall grant us thrice-protecting shelter from distress (x. 66\textsuperscript{3}); upā chāyāṁ iva ghṛṣner āganma sārma te vayāṁ we have entered thy shelter like shade (that protects) from heat (vi. 163\textsuperscript{8}); rákṣobhyo vái tāṁ bhīṣā vácam ayachan they restrained their speech from fear of the demons (ŚB.).

3. adjectives: in V. and B. comparatives and adjectives of cognate sense, when it means than; e.g. ghṛtāt svādiyah sweeter than butter (viii. 24\textsuperscript{20}); viśvasmād ēndra ūttaraḥ Indra is greater than every one (x. 86\textsuperscript{1}); jātāny āvarāṇy asmāt born later than he (viii. 96\textsuperscript{9}); pūrvā viśvasmād bhūvanād abodhi she has awakened earlier than every being (i. 123\textsuperscript{2}); pāpiyān āsvād gardabhāḥ the ass is worse than the horse (TS.); brahma hi pūrvaṁ kṣatrāt the priesthood is superior to the warrior class (PB.); anyo vā ayam asmad bhavati he becomes other than we (AB.).

a. In B. several local and temporal adjectives: arvācīna below, ārdhvā above, jihmā aslant; arvānca before, parańca after; e.g. yāt kim ca arvācīnām ādityāt whatever is below the sun (ŚB.); etāsmāc cātvālād ārdhvāṁ svargāṁ lokāṁ upōd akrāman upward from that pit they ascended to heaven (ŚB.); yajñāj jihmā iyuḥ they (would go obliquely from =) lose the sacrifice (AB.); dāsa vā etāsmād arvāncaḥ trivrto, dāsa parańcaḥ ten Trivrts occur before it and ten after it (AB.).

b. in B. adjectives in uka, which with bhū are equivalent to a verb; e.g. yajamanāt pasavo 'nutkrāmukā bhavanti the animals are not inclined to run away from the sacrificer (AB.).

c. in B. numerals, both ordinals and cardinals: with the former the abl. expresses the point from which the reckoning is made; e.g. īśvaro ha, asmad dvitiyo vā tritiyo vā brāhmaṇatām abhyupaitoḥ the second or third (in descent) from him can obtain Brahmīnhood (AB.); with the latter it expresses the figure by which the complete number is defective; e.g. ūkān nā satām not a hundred by one = ninety-nine.
Analogously with words meaning incomplete the abl. expresses the amount of the deficiency; e.g. ekasmat aksarat anapta (a verse) incomplete by one syllable (TS.); tesmat alpakat evagnir asamcita asa their fire (altar) was not completely piled up by a little only, i.e. was almost completely piled up (SB.).

4. adverbs meaning before, beyond, outside, below, far from, without are used prepositionally with the abl. Those occurring in V. only are: adhas below, avas down from, are without, puras before; in V. and B.: rte without, tiras apart from, paras outside, pura before; in B. only: abhyardhas far from; bahis outside. Cp. 177, 3.

a. In B. some other adverbs with a local or temporal sense; e.g. duram ha va asmam mrtyur bhavati death is far from him (SB.); tasman madhyamac chaankor daksina panticadaa vikraman pra kramati he strides forward fifteen steps to the right of this middle peg (SB.); prag ghomat before (making) the oblation (AB.).

B. The abl. is used independently of any particular class of word to express the reason of an action in the sense of on account of; e.g. manas tasmaad enaso deva ririsah let us suffer no harm, O god, on account of this sin (vii. 89); antad vai tah prajा vauruno grhnat by reason of their guilt Varuna seized creatures (MS.). Similarly in B.: tasmad therefore; kasmat wherefore?

Genitive.

202. The genitive is a dependent case, being in its main uses connected with verbs and substantives, but also appearing with adjectives and adverbs.

A. With verbs the gen. has a sense analogous to that of the acc., but differs here from the latter in expressing that the action affects the object not as a whole, but only in part. It is used with verbs having the following senses:

a. rule over, dispose of: always with kṣi and rāj, nearly always with irajya and īś (rarely acc.). In B. the only verb
with this sense taking the gen. is ḍā have power over; e.g. 
ātha esāṁ sārva iṣe then every one has power over them (MS.).

b. rejoice in: always with trp, prī, vṛdh; optionally with
kan and mad (also inst. and loc.), and with the caus. of pan
(also acc.).

a. In B. the only verb of this group taking the gen. is trp in a
partitive sense; e.g. ṁnasya trpyati he refreshes himself with (some) food
(ŚB.).

c. take note of: always with 2. kr speak highly of and
ā-dhī think about, care for; alternatively with acc.: cit
observe, attend to, budh take note of; adhi-i, -gam, -gā
attend to, care for; vid know about (with acc. know fully);
śru hear (gen. of person, acc. of thing, heard). In AV.
kīrtaya mention and smṛ remember take the gen.

a. In B. only three verbs of this class are thus construed: vid and
śru as in RV., and kīrtaya mention.

d. partitiveness (while the acc. with the same verbs
expresses full extent):

1. eat, drink: aś cat of, ad eat (almost exclusively with
acc.); pā drink; ā-vṛṣ fill oneself full of, vī and juṣ enjoy.

a. In B. only aś and pā besides bhaks eat (in RV. with acc. only)
take the partitive gen.

2. give, present, sacrifice: dā give of, ā-daśasya and śak
present with; pṛc give abundantly of; yaj sacrifice (acc. of
person, gen. of offering), e.g. sómasya tvā yakṣi I will
worship thee (with a libation) of Soma (iii. 53).

a. In B. yaj may be used without acc. of the person; e.g. tāsmād
ājyasya eva yajet therefore he should sacrifice some butter (ŚB.).

b. In B. several verbs having the general sense of giving and taking,
not so used in V., come to be used with the gen. of the object in
a partitive sense: vap strew, hu offer, abhi-ghar pour upon, ava-dā cut off
some of; ā-scut drip, upa-stṛ spread over, ni-han (AV.) and pra-han strike,
vi-khan dig up some of; grabh take of and in the passive be seized
= suffer in (a part of the body); e.g. nā cākṣusō grhe he does not suffer
in his eye (MS.): yō váco grhitāḥ who suffers in his voice (MS.).
γ. In B. anu-brū invite is used with the dat. of the god and the gen. of that to which he is invited; e.g. agni-śomābhyaṁ médasō 'nu brūhi invite Agni and Soma to the fat (ŚB.).

e. 'obtain, ask for: bhaj participate in (with acc. obtain); bhiks beg for: i and id implore for (generally acc. of thing as well as person); e.g. tām īmahe índram asya rāyāh we implore Indra for some of that wealth (vi. 22); iyate vāsūnāṁ he is implored for some of his riches (vii. 32); also a-yu take possession of.

a. Of these verbs bhaj remains in use in B.: with gen. = have a share in (with acc. receive as a share).

f. belong to: as and bhū, with the gen. of the possessor in both V. and B.; e.g. asmākam astu kévalaḥ let him exclusively be ours (i. 7); átha abhavat kévalaḥ sómo asya then Soma became exclusively his (vii. 98); mānār ha vā ṃśabhā āsa Manu had a bull (ŚB.); tasya śataṁ jāyā babhūvuh he had a hundred wives (AB.).

B. The genitive is used with two classes of substantives.

1. It depends on verbal substantives and is then allied to the gen. with verbs (especially those expressing possession).

a. The subjective gen., which is equivalent to the agent of the action expressed by the cognate verb; e.g. usásō vyuśṭau at the break of dawn = when the dawn breaks; apakramād u ha eva ēśam etád bibhayām cakāra he was afraid of their departure (ŚB.) = that they would run away. It very often occurs with datives; e.g. yajñásya sámṛd-dhyai for the success of the sacrifice (TS.) = that the sacrifice might succeed.

b. The objective gen., which is equivalent to the object expressed by the cognate verb; e.g. yógo vājinaḥ the yoking of the steed = he yokes the steed; purā vrtrásya vadhāt before the slaughter of Vṛtra (ŚB.) = before he slew Vṛtra. It often occurs with datives; e.g. yajamānasya āhimsāyai for the non-injury of the sacrificer (MS.) = in order not to injure the sacrificer.
a. This genitive is common with agent nouns, especially those in ṭē; e.g. rāyō dātā giver of wealth (vi. 2310); pūṣā paśuṅāṁ prajanayitā Puṣan is the propagator of cattle (MS.). But in V. the agent nouns in ṭē with few exceptions take the acc. when the root is accented; e.g. dātā vāsū one who gives wealth (vi. 233).

2. The gen. commonly depends on non-verbal substantives. It may then have two senses:

a. The possessive gen.; e.g. vēḥ parṇāṁ the wing of the bird = wing belonging to the bird; devānāṁ dūtāḥ the messenger of the gods. It also appears with abstract nouns derived from such words; e.g. ād īd devānāṁ úpa sakhyāṁ āyan then they came to friendship with the gods (iv. 832) = then they became friends of the gods.

b. The gen. used with the perf. pass. part., felt to be the agent, is a variety of the possessive gen. Already appearing a few times in the RV. it is common in B.; e.g. pātyuḥ kritā (MS.) the bought (wife) of the husband = (the wife) bought by the husband.

β. The gen. is similarly used with the gerundive; e.g. anyasya balikrd anyasya, adyaḥ paying taxes to another, to be devoured by another (AB.).

γ. The gen. is frequently used possessively where we would use a dative; e.g. tasya ha putro jajñe a son of his was born = a son was born to him (AB.).

δ. The gen. is occasionally used for the dative with ēśrad dhā believe and dā give in the AB. This use may have started from the possessive sense.

b. The partitive gen. expresses a part of the whole; e.g. mitrō vái śivó devānāṁ Mitra is the kindly one among the gods (TS.). If the gen. is a plural of the same word as that on which it depends it is equivalent to a superlative; e.g. sākhe sākhīnām O friend among friends = best of friends (i. 3011); mantrakṛtāṁ mantrakṛt best of composers of hymns (B.).

a. This gen. is in particular used with comparatives and superlatives (including prathamā first, caramā last, &c.); e.g. nā pārā jīgye katarāṁ cañánoḥ not either of the two of them conquered (vi. 693); gardabhāḥ paśuṅāṁ bhārabharitamaḥ the ass is the best bearer of burdens among animals (TS.).
B. It is used with numbers above twenty (in B. only with sahásram) and words expressive of a division or a measure; e.g. saștiṃ áśvānām (an aggregate of) sixty horses; gónām ardham half of the cows; gávāṃ yúthānī herds of cows. Sometimes this gen. is used by transference to express not a part, but the whole; as in marútāṃ gaṇāḥ the host (consisting) of the Maruts.

γ. The gen. sometimes expresses the material; e.g. krṣṇānāṃ vṛkṣānāṃ carūṃ śrāpayati he cooks a mess of black rice (SB.); etēṣāṃ vṛkṣānāṃ bhavanti they (the fences) are (made of the wood) of these trees (SB.). It is used in this sense with the verb kr; e.g. yā evā kāś ca vṛkṣāḥ phalagrāhis tāsyā kāryā whatever tree bears fruit, of (a part of) that it is to be made (MS.).

C. The gen. is used with a few adjectives meaning attached to, like, capable of, knowing, offering, abounding in: priyā dear, ánuvrata obedient; prátyardhi standing at the side of; ánurūpa similar; īśvarā able to, nāvedas cognisant of; pāpri bestowing abundantly (partitive gen. of the thing offered, e.g. ándhasah of the juice (i. 523); and with the participles, used like adjectives, pūrṇā full of, pīpivāṃs abounding in.

D. The gen. is used with certain adverbs having 1. a local sense: in V. agratás before (AV.); in V. and B. : daksīṇatás to the right of; aváṣtād below, paráṣtād above, puráṣtād before; in B. : upáriṣtād behind, paścād behind, purás before; antikám near, nédīyas nearer, nědīsthām nearest.

α. In the RV. āré far from takes the gen. (also the abl.).
β. In B. the local adjective (like the local adverbs) ūdānēc northward of takes the gen.

2. a temporal sense: idā and idānim now are used in V. with the genitives áhṇas and áhnām = at the present time of day; práṭár early with the gen. áhṇas in V. and with rátryās in B.; e.g. yásyā rátryāḥ práṭár yakṣyámanāḥ syāt in the morning of which night he may be about to sacrifice (MS.).

3. a multiplicative sense: in V. sakṛt once with áhṇas once a day; trís thrice in trir áhṇas, trir ā divāḥ thrice
A day and thrī aktōs three times a night; in B.: dvīs twice and thrīs thrice with saṃvatsarāsya, twice, thrice a year.

a. The adverbial use in V. of the gen. in a temporal sense is perhaps derived from that with multiplicatives: aktōs, kṣāpas and kṣapās of a night; vāstos and uṣāsas of a morning.

Locative.

203. This case expresses the sphere in which an action takes place, or with verbs of motion the sphere which is reached by the action. Its sense includes not only locality (both concrete and abstract) but persons and time. It may therefore be variously translated by in, on, at; beside, among, in the presence of; to, into.

A. The loc. appears in a general and independent way in the following senses:

1. Place: a. concrete; e. g. divī in heaven, pārvate in or on the mountain (i. 32\textsuperscript{2}); sārasvatīyām at the Sarasvatī (iii. 23\textsuperscript{4}); yudhī in battle (i. 8\textsuperscript{3}), saṃgrāmē id. (ŚB.).

b. abstract: asya sumatāu syāma may we be in his good graces (viii. 48\textsuperscript{12}); tād indra te vāse that, O Indra, is in thy power (viii. 93\textsuperscript{4}); yā ādityānāṃ bhāvati prāṇītāu who is in the guidance of the Ādityas (ii. 27\textsuperscript{13}); vājrasya yāt pātane pādi śūṣṇāh when upon the flight of the bolt Śuṣṇa fell (vi. 20\textsuperscript{5}); ghṛtakāirtāu at the mention of (the word) ghee (ŚB.).

2. Persons: e. g. yāt kīṃ ca duritām máyi whatever sin there is in me (i. 23\textsuperscript{22}); pīpāya sā śrāvasā mártyesu he abounds in fame among mortals (vi. 10\textsuperscript{3}); yāt sthō druhyāvy ánavi turvāse yādau, huvē vām whether ye two are beside (with) Druhyu, Anu, Turvāsa (or) Yadu, I call you (viiii. 10\textsuperscript{5}); vayāṃ syāma vārūne ānāgāḥ may we be guiltless in the eyes of Varuṇa (vii. 87\textsuperscript{7}); asmīn puṣyantu gópatau let them prosper under this herdsman (x. 19\textsuperscript{3}).

3. Time: here the loc. expresses that an action takes place within the limits of the time mentioned; e. g. uṣāso
vyūṣṭau at the flush of dawn; usāsi in the morning (in B. prātār is used instead); dyāvi-dyavi every day (not used in B.); trīr āhan three times in the day (in B. gen. only); jāyate māsi-māsi he is born (once) in every (successive) month (x. 523).

a. This temporal use sometimes comes to mean that something happens at the end of the period; e.g. samvatsara idām adyā vyākhya ta, ye have opened your eyes now to-day (for the first time) in a year (i. 161\(^1\)) = at the end of a year; tātāh samvatsarē pūruṣaḥ sām abhavat thence arose in (= at the end of) a year a man (ŚB.).

4. Adverbially. A few substantives and adjectives are thus used; e.g. āgre often occurs in the sense of in front and at first, appearing even in compounds (e.g. āgre-gā going before, āgre-pā drinking first); in ŚB. the loc. of kṣiprā quick is several times thus employed, e.g. kṣiprē ha yājamaṇo 'mūṁ lokām iyāt the sacrificer would speedily go to yonder world.

204. B. The loc. is connected with different classes of words by which it may be said to be governed.

1. It is specially connected with verbs expressing:

a. in V.: rejoice in; grow, prosper; bless, injure in respect of; implore, invoke for (i, hū); receive from; e.g. viśve devā havisi mādayadhvam do ye, O all-gods, rejoice in the oblation (vi. 52\(^1\)); tāviṣīṣu vāyṛdhe he grew in strength (i. 52\(^2\)); yā eśāṁ bhṛtyāṁ rṇādhat śa jīvāt he who will succeed in their support, shall live (i. 84\(^1\)); prāva nas tokē bless us in children (viii. 23\(^1\)); mā nas tokē rīrisaḥ injure us not in our children (i. 114\(^8\)); agnīṁ tokē tánaye śāsvad īmahe Agni we constantly implore for children and for grandchildren (viii. 71\(^3\)); ādāhā hi tvā hávāmahe tánaye gōṣu ṛapsū for we invoke thee for offspring, cows, water (vi. 19\(^1\)); devēṣu, amṛṭatvām ānāsa ye received immortality (among =) from the gods (iv. 36\(^4\));

in V. and B.: let share in (ā-bhaj) and struggle for (ṣṛdh, rarely in V.); e.g. yān ābhajo marūta indra some the
Maruts whom thou, O Indra, didst allow to share in Soma (iii. 35); ánuno 'syām pṛthivyām ā bhajata let us have a share in this earth (SB.); ādityās ca ha vā añgirasaś ca svarge loke 'spardhanta the Ādityas and the Āṅgirases struggled for (the possession of) the heavenly world (AB.);

in B.: request (iṣ), ask (prach), call in question (mīmāṁs); e.g. sā ha iyām deveśu sutyāyām āpitvam iṣe she requested from the gods a share in the Soma feast (SB.); te deveśv aṣṭam apṛchanta they inquired of the gods (PB.).

b. in V. and B.: motion, to indicate the place that is reached. The case may here be translated by to, into, upon. Such verbs in V. are: go (gam), enter (ā-viś), ascend (ā-ruh), descend (ava-vyadh), flow (ṛṣ, dhāv), pour (sic, hu), put (dhā, kr); e.g. sā id deveśu gachati (i. 14) that goes to (= reaches) the gods (while devān gachati would mean goes in the direction of the gods); yó mārtyesv it krṇoti devān who brings the gods to mortals (i. 77'); vīryāṁ yājāmāne dadhāti he puts energy into the sacrificer (TS.); nā vā esā grāmyeṣu paśūṣu hitāh he (is not placed among =) does not belong to the tame animals (TS.). In B. verbs meaning to throw at are especially common with the loc.

c. desire, to indicate the goal or object aimed at: grdh be eager, yat strive, a-śams hope; e.g. ānneṣu jağṛdhrur they are eager for food (ii. 23); divi svanō yatate the sound soars to heaven (x. 75); ā tū na indra śamsaya gōsv āśvesu pray give us hope, Indra, of cows and horses (i. 29); agnihotriṇī devatā ā śamsante the gods place their hope in the maintainer of the sacrificial fire (MS.).

2. The loc. is also used to some extent connected with nouns:

a. verbal nouns (substantives and adjectives) derived from verbs taking that case; e.g. nā tāsyā vācy āpi bhāgō asti he has no share in speech (x. 71); sōmo bhūtv avapāneṣv ābhagah let Soma be a participator in drinking bouts (i. 186); sutā it tvāṁ nīmîśāla indra some thou art attached, O Indra,
to the pressed Soma (vi. 23'); tásminn evá etá nímiślatamā iva to him these (women) are most devoted (ŚB.).

b. ordinary adjectives: in V. priyá and cáru dear; e.g. priyáḥ súrye priyó aagná bhavāti he will be dear to Súrya, dear to Agni (v. 37\(^2\)); cárur mitrē váruṇe ca dear to Mitra and Varuṇa (ix. 61\(^9\)); in B. dhruvá firm; e.g. rástrám evá āsmin dhruvám aakaḥ he has made the sovereignty established in him (TS.).

3. The loc. is used with a few prepositions: in V. a in, at, on, and (rarely) ápi near, in, and úpa near to, at, upon, as well as the prepositional adverb sácā beside, with; in V. and B. ádhi on and antár within (cp. 176, 2; 177, 5).

**Locative and Genitive Absolute.**

205. 1. The absolute construction of the loc., in which the case is always accompanied by a participle, started from the ordinary use of the loc. Combined with a participle it came to be regarded as a temporal or qualifying clause where the case alone could not be employed. Thus beside uśāsi at dawn could appear uchántyām uśāsi at dawn as it shines forth, which then acquired the independent sense when dawn shines forth (i. 184\(^4\)). As regards the participles used in this construction, the future never occurs; the perf. act. is quite isolated; the perf. pass. part. is somewhat doubtful in V., but undoubted in B.; while the pres. part. is in fully developed use in V. as well as B.

a. An example of the perf. part. act. in vant used absolutely is: aśitāvaty átithāv āśnīyāt (AV. ix. 6\(^38\)) the guest having eaten, he may eat (cp. 161).

b. The perf. part. pass. appears in the RV. in several expressions, such as jāté aagnáu, stīrṇe barhīṣi, sūte sōme, in which the loc. probably still has its ordinary sense; e.g. víśvam adhāg āyudham iiddhē aagnáu he burnt every weapon in the kindled fire (ii. 15\(^4\)); yó áśvasya dadhikrávno ākārīt
sámiddhe agná uśásau vyúṣtau who has honoured the sted Dadhikrávan beside the kindled fire at the flush of Dawn (iv. 39°), possibly when the fire is kindled. In other examples the absolute sense seems more likely: yád ím enáṁ usuátó abhy ávarśit trṣyávataḥ právihşy ágatáyám when it has rained on the eager thirsty ones, the rainy season having come (vii. 103): especially in yán marutaḥ súrya údite mádatha when ye, O Maruts, are exhilarated at the rising of the sun (v. 54°). Here súrve could not be used alone, while the loc. of time would be expressed by údítá súrvasya at sunrise.

a. In B. the absolute use with the perf. part. pass. is much more pronounced; e.g. údite-su nakṣatresu vácám ví sṛjati when the stars have risen he sets free his voice (TS.); sá enáḥ svó bhúté yajate he sacrifices to them when the morning has appeared (TS.); krité sóme maitrávaruṇāya daṇḍám prá yachati when the Soma has been bought he hands the staff to the Maitrácavaraṇa priest (TS.); tásmád gardabhé purá áyuṣāḥ prámite bibhyati therefore one is frightened when a donkey has died before its time (TS.). The substantive has sometimes to be supplied; e.g. sá hovāca: ható vṛtró; yád dhaté kuryáta tát kuruta iti he said: Vṛtra is dead; what you would do, if he were dead, that do (ŚB.).

c. Of the pres. part. with the loc. in the absolute sense there are many examples in V.; e.g. inkram pratār havā-maha índram prayati adhvaré Indra we invoke early, Indra when the sacrifice proceeds (i. 16°); sárasvatim deva-yánto havante sárasvātim adhvaré tāyāmāne men devoted to the gods invoke Sarasvati, Sarasvati while the sacrifice is extended (x. 17°); tá vām adyá táv aparāṁ huvema uchántyām uśāsi so you two to-day, so you two in future we would invoke when Dawn shines forth (i. 184°).

a. Similarly in B: yajñamukhē-yajñamukhe vái kriyāmāne yaj-ñāṁ rākṣāmsi jighāṃsánti always when the commencement of the sacrifice is being made, the Rākṣases seek to destroy the sacrifice (TS.); sóme hanyā- māne yajñó hanyate when Soma is destroyed, the sacrifice is destroyed (TS.);

1 Because the sense rejoice in the sun would be unnatural, though the construction of mad with the loc. is normal (cp. 204, 1 a).
tāsmād agnicid vārṣati nā dhāvet therefore the fire-piler should not run when it rains (TS.); tām etāt pratyaḥyatām rātrau sāyām upātiṣṭhanta so they approached him in the evening when night returned (ŚB.).

2. The genitive absolute is unknown in V., but has already come into use in B. It arose from the possessive genitive which acquired an independent syntactical value when accompanied by a (pres. or perf. pass.) participle much in the same way as the loc. The substantive is sometimes omitted. Examples are: tāsyā śālabdhasya sā vāg āpa cakrāma he being sacrificed, this voice departed (ŚB.); tāsmād apām taptānām phēno jāyate therefore, when water is heated, foam arises (ŚB.); sā etā viprūṣo 'janayata yā īmāḥ skūyāmānasya viprāvante he (Agni) produced those sparks which dart about when (the fire) is stirred (MS.); teśām ha uttiṣṭhatām uvāca while these stood up he said (AB.). In the first three of the above examples the close relationship of the absolute to the possessive case is still apparent.

Participles.

206. Participles are of a twofold nature inasmuch as they share the characteristics of both noun and verb. In form they are adjectives both in inflexion and concord. On the other hand they not only govern cases like the verb, but also indicate differences of voice and generally speaking retain the distinctions of time expressed by the tenses to which they belong. They are as a rule used appositionally with substantives, qualifying the main action and equivalent to subordinate clauses. They may thus express a relative, temporal, causal, concessive, final, or hypothetical sense. The verbal character of participles formed directly from the root (and not from tense stems) is restricted (with certain exceptions) to the passive voice in sense, and to past and future time; while owing to their passive nature they are not construed with an acc. of the object, but only with the inst. of the agent or means.
207. The pres. part. is occasionally used in V. by anacoluthon as a finite verb; e.g. asmād aham taviṣād iṣamāṇa īndrād bhiyā maruto réjamāṇah I (am) fleeing from this mighty one, trembling with fear of Indra, ye Maruts (i. 171). This use does not seem to be found in B.

a. The pres. part. is used with the verbs i go, car move, ās remain, stāh stand as auxiliaries to express continued duration in V. and B.; e.g. viśvam anyó abhicākṣaṇa eti the other (Pūṣan) goes on watching the universe (ii. 40); vicākaśa candrāmā nāktam eti the moon goes on shining brightly at night (i. 24); tē 'syā gṛhāḥ paśava upamūryāmāṇā īyuḥ his house and cattle would go on being destroyed (ŚB.); tvām hi ... éko vrtrā cārasi jīghnamāṇah for thou alone goest on killing the Vṛtras (iii. 30); té 'reantah śrām-yanṭās ceruh they went on praying and fasting (ŚB.); rām tvāh pōsam āste pupuṣvān the one keeps producing abundance of verses (x. 71); sómam evā etāt pibanta āsate they thus keep on drinking and fasting (TS.); uccvāṅcamāṇā prthivī sū tiṣṭhatu let the earth keep on yawning wide (x. 18); vitṛṃhānās tiṣṭhanti they keep conflicting (TS.).

208. The past passive participle in ta is very frequently used as a finite verb; e.g. tatāṃ me āpas tād u tāyate pūnah my work is done and it is being done again (i. 110); nā tvāvāṁ indra kāś canā nā jātō nā janisya-net no one is like thee, O Indra, he has not been born, and he will not be born (i. 81); used impersonally: śrāddhitam te mahatā indriyāya confidence has been placed in thy great might (i. 104).

Similarly in B.: īṣṭā devatā ātha katamā ete the gods have been worshipped, but which are these gods? (TS.); also in subordinate clauses: tásmi yād āpannam, grasitam evā asya tāt what has got into him, that has been devoured by him (TS.).

a. The perf. pass. part. is not infrequently used with forms of ās and bhū as auxiliaries constituting a periphrastic mood or tense in V.; e.g. yuktās te astu dáksīṇaḥ let thy right (steed) be yoked (i. 82); dhūmās te ketūr abhavad
diví śritāḥ the smoke, thy banner, (was raised =) arose to heaven (v. 113).

b. Such forms (pres. and aor. ind. of bhū, impf. and perf. ind. and opt. of as) make regular past and present tenses and the opt. mood in B.; e.g. bhūyasibhir ha asya āhutibhir iṣṭam bhavati by him sacrifice has been made with several offerings (AB.); devāsūrāḥ sāmyattā āśan the gods and Asuras were engaged in conflict (TS.); tād vā ṣiṇām ānu-śrutam āsa that was heard by the seers (ŚB.); tāsmād vīdhrtā ādhvāno 'bhūvan therefore the roads have been divided (TS.).

209. Future Participles Passive. There are six of these: one, that in āyya occurs in the RV. only; three, those in enya, ya, and tva, in V. and in B.; two, those in tavya and anīya in V. (but not in the RV.) and in B. The commonest sense expressed by these verbal nouns is necessity; but various allied meanings, such as obligation, fitness, certain futurity, and possibility, are also frequent. Four of them are construed with the inst. of the agent (the gen. and dat. sometimes appearing instead), while the forms in tva and anīya are never found connected with a case.

1. The commonest of these gerundives is that in ya; sadyo jajñānā hávyo babhūva as soon as born he became one to be invoked (viii. 96). It often appears without a verb; e.g. viśvā hi vo namasyāni vāndyā nāmāni devā utā yajñīyāni vah all your names, ye gods, are adorable, worthy of praise, and worshipful (x. 63). The agent may be expressed by the inst., dat., or gen.; e.g. tvāṁ nībhir hávyo viśvādhā asi thou art always to be invoked by men (vii. 22); asmābhīr u nū prātikāṣya ābhūt she has become visible (by =) to us (i. 113); sākā sākhībhya ōdyah a friend to be praised by friends (i. 75); yā éka íd dhāvyaḥ carṣāṇīnām who alone is to be invoked of men (vi. 22).

a. In B. the agent may be in the inst. or gen., but not in the dat.; thus tāsmai déyam means to him gifts should be given (ŚB.). This example also illustrates the impersonal use of this gerundive in B.
a use unknown to the RV. This gerundive is always without a verb, being unaccompanied by forms of as or bhū in B.; e.g. bhāhū déyam much (is) to be given (MS.).

2. The gerundive in tva in the RV. implies necessity or possibility and is often used in contrast with the past; but it is not found accompanied by a verb (as or bhū) or a noun expressing the agent; e.g. ripávo hántvāsah the enemy are to be killed (iii. 30\(^1\)); yó nántvāny ánaman ny ójasā who by his might bent what could be bent (ii. 24\(^2\)); tād viśvam abhībhūr āsi yāj jātāṃ yāc ca jāntvam thou surpassest all that has been born and that is to be born (viii. 89\(^6\)).

a. The only meaning that seems to be expressed by this gerundive in B. is possibility; e.g. snātvan udakām water that can be bathed in (ŚB.); nó asya, anyād dhōtvam āśit prāṇāt and he had nothing else that could be offered but breath (MS.).

3. The gerundive in āyya, found in the RV. only, sometimes appears accompanied by an agent in the inst. or the dat.; e.g. dakṣāyyo nībhīh to be propitiated by men (i. 129\(^2\)); dakṣāyyo dāsvate dāma ā who is to be propitiated by the pious man in his house (ii. 4\(^3\)).

4. The form in enya, almost restricted to the RV., may be accompanied by an agent in the inst.; e.g. agnīr īlēnyo girā Agni to be praised with song (i. 79\(^5\)); abhyāyāmsényā bhavatam maniśibhih be willing to be drawn near by the devout (i. 34\(^1\)).

a. It is once or twice also found in B.; thus vācam udyāsām suśrūṣēṇyām I would utter a speech worthy to be heard (TS.).

5. The gerundive in tavya, which is not found in the RV. at all, occurs only twice in the AV.; thus nā brāhmaṇo himsītavyāḥ a Brahmin is not to be injured (AV. v. 18\(^6\)).

a. In B. it is frequent and used much in the same way as the form in ya; here it is also used impersonally and with the agent in the inst.; e.g. putró yājyayitavyāḥ a son must be made to sacrifice (MS.); agnicītā pakṣino nā, aśītavyām an Agnicīt should not eat (any part) of a bird (MS.); paśūvratena bhavītavyām (MS.) he should act after the manner of
6. The form in anīya, which is rare in both V. and B., does not occur at all in the RV., and only twice in the prose of the AV. Expressing only suitability or possibility, and never used either with an inst. or impersonally, it has hardly attained the full value of a gerundive even in B.; e.g. upajīvanīyo bhavati he is one who may be subsisted on (AV.); abhicaraṇīya liable to be bewitched (SB.); āhavaniya suitable to be offered to (AB.).

Gerund or Indeclinable Participle.

210. The forms of the gerund, ending in tvī, tvā, tvāya (cp. 163) and in ya or tya (164) are synonymous, expressing an action that is past before that of the finite verb begins. It regularly refers to what is regarded as the subject of the sentence; e.g. gūḍhvī támo jyōtiṣā usā abodhi having hidden away the darkness, Dawn has awakened with light (vii. 80\(^2\)); yuktvā háribhyām úpa yásad arvāk having yoked (them) may he come hither with his two bays (v. 40\(^4\)); striyam dṛṣṭvāya kitavām tatāpa having seen a woman it pains the gambler (x. 34\(^11\)) = the gambler, having seen a woman, is pained; pibā niśádyā drink, after having sat down (i. 177\(^4\)); yó hánti sátrum abhītya who slays the foe after having attacked him (ix. 55\(^4\)).

a. The usage in B. is similar; e.g. tásmāt suptvā prajāḥ prá budhyante therefore creatures awake after having slept (TS.); táṃ ha enam dṛṣṭvā bhīr viveda having seen him fear seized him = having seen him he became afraid (SB.). The gerund is, however, here found loosely construed in various ways not occurring in V. Thus it refers in sense to the agent implied by the future part. pass. in tavya or ya used predicatively as a finite verb; e.g. agnihotraḥvānim pratāpya hásto ’vadhēyāḥ his hand (is) to be put into it (by the holder) after having heated the fire-sacrifice ladle (MS.). Still looser is the connexion in such sentences as the following: tē paśāva ोṣadhīr jagdhvā āpāḥ pitvā táta esā ráṣaḥ sāṁ bhavati the beasts having eaten the plants and drunk water—
then this vital sap arises (ŚB.) = then acquire this vital sap. The past sense of the gerund is often emphasized by the particle ātha then being placed immediately after it. The gerund is here sometimes equivalent to the finite verb of a subordinate clause; e.g. āṭithyéna vái devá iṣṭvá tánt samád avindat after the gods had sacrificed with the rite of hospitable reception, discord came upon them (ŚB.); similarly with the verb man think : etád vái deváḥ prápya rāddhvaḥ iva amanyanta the gods, having obtained this, thought that they had as good as won (ŚB.).

b. The gerund in am, which is always a compound, and the first member of which is nearly always a preposition, expresses a simultaneous action performed by the subject of the finite verb of the sentence. Being a cognate acc. used adverbially it is only beginning to be used as a gerund in late V.; e.g. tantrām yuvatī abhyākrāmaṁ vayataḥ the two maidens weave the web while going up to it (AV.).

a. In B. it has become common; e.g. abhikrámaṁ juhoti (TS.) he sacrifices while approaching (the fire). This gerund is sometimes used with ās, i, or car to express continued action; e.g. té parāpátam āsata they kept flying away (MS.).

Infinitive.

211. The normal use of this form is to supplement the general statement of the sentence in a final (in order to) or a consequential (so as to) sense. The infinitive is, however, sometimes dependent on a particular word in the sentence, usually a verb, occasionally a noun: it then loses some of its full meaning, as in other languages after an auxiliary. The object when it is expressed is generally in the accusative.

1. Dative Infinitive.

a. The various forms of this infinitive govern either an acc. or (by attraction) a dat., sometimes (according to the nature of the verb) another case; e.g. indraya ṝkāmaṁ juhva sám añje, vírām dānāukasam vandādyai for Indra I with my tongue adorn a song, to praise the bountiful hero (i. 61); tvām akṝn̄or duṣṭārītu sáho víśvasmai sāhase sāhadhyai thou didst display irresistible power to overcome
every power (vi. 11); áva sya śūra ádhvano nā ānte ’smín
nó adyā sávane mandádyai unyoke, O hero, as at the end
of a journey, to delight in this our Soma pressing to-day (iv. 16²);
ábhūd u pārām étave pānṭhā the path has appeared, to
(enable us to) go to the farther shore (i. 46¹¹); ā no nāvā
matināṃ yātāṃ pārāya gántave do ye two come to us with
the boat of our hymns, to go to the farther shore (i. 46⁷); índram
codaya dátave maghám urge Indra to give bounty (ix. 75⁵);
índram avardhayann áhaye u they strengthened
Indra to slay the dragon (v. 3¹); ā ta etu mánah púnah
jiváše jyōk ca súryaṃ dṛṣé let thy spirit return (to live =)
that thou mayest live and long see the sun (x. 5⁷¹); śisīte śrūge
ráksase vinīkṣe he sharpens his horns in order to pierce the
demon (v. 2³); sadyāś cin máhi dāvāne to give much at
once (viii. 46²⁵); prá yād bháradhve suvítāya dāvāne
when ye proceed to give welfare (v. 5⁹⁴); amítrān pṛṣṭu
turvāne to overcome foes in battle (vi. 4⁶⁸); átha āupa prá,
aid yudhāye dásyum then he advanced to fight the demon
(v. 3⁰); tāv asmábhyaṃ dṛṣaye súryāya púnar dātāṃ
ásum may these two give us back our breath that we may see
the sun (x. 1⁴¹²); devó no átra savítā nū ārtham pṛásāvīd
dvīpat prá cátuṣpad ityāi here god Savitr has now urged on
our bipeds, on our quadrupeds to go to their work (i. 1²⁴¹);
ábodhi hótā yajáthāya devān the priest has awakened to
worship the gods (v. 1²).

b. The dat. inf. not infrequently depends on a particular
word in the sentence; e.g. tá vāṃ vāstūni uśmasi gá-
madhyaī we desire to go to those abodes of you two (i. 1⁵⁴⁶);
dádhṛvir bháradhyaī strong to carry (vi. 6⁶³); cikíd nāsaya-
dhyai understanding to destroy (viii. 9⁷¹⁴); agníṁ dvēṣo
yótauvaī no gṛñimasi we implore Agni to ward off hostility
from us (viii. 7¹⁵); té hí putráso āditer vidur dvēṣaṁsi
yótauve for those sons of Aditi know how to ward off hostilities
(viii. 1⁸³); tvám indra sravítava apās kaḥ thou, O Indra,
hast made the waters to flow (vii. 2¹³); vidyāma táṣya te
vayám ákúpārasya dáváne may we know this of thec who art inexhaustible to give (v. 39
bhiyáse mṛgáṃ kaḥ he has made the monster to fear (v. 29
jajanús ca rájáse and they created (him) to rule (viii. 97
kavímr ichámi samāśe I wish to see the poets (iii. 38

α. The dat. inf. has sometimes a passive force; e.g. á vo váhištho vahatu stavádhyaí ráthaḥ may your most swift car bring you hither to be praised (vii. 37
girbhīḥ sakñáyám gáṃ ná doháse huve with songs I call my friend like a cow to be milked (vi. 45
esá purútáma drśé káṃ she here that constantly returns (so as) to be seen (i. 124). This sense is especially noticeable in the infinitives in tāvai, tave, and e, which when used predicatively (as a rule with the negative ná) are equivalent to a future part. pass. with the copula; e.g. stusuś sá vám ratiḥ that bounty of yours is to be praised (i. 122
náśá gávyútir ápabhartavá u this pasture (is) not to be taken away (x. 14
yasya ná rádhaḥ párýetave whose treasure is not to be surpassed (viii. 24
ná asmákam asti tät tára ádityáso atíśkáde this our zeal, O Ádityas, is not to be overlooked (viii. 67
ná prámíye savítur dáívyasya tät this (work) of the divine Savitry (is) indestructible (iv. 54

β. The agent (or instrument) of the action expressed by the inf. is put in the inst. or gen. when there is a passive sense; e.g. ná anyéna stómo vasiśthá ánvetave vah your laudation, O Vasiśthas, is not to be equalled by another (vii. 33
abhúd agnī samídhe mánuśānām Agnī has appeared to be kindled of men (vii. 77. When there is no passive sense the agent is expressed by the dat.; e.g. ví srayantām prayáí devebbhyo mahih may the great (gates) open (for the gods to =) that the gods may enter (i. 142
dabhráṃ páyadhbya urviyá vicákṣa uśá ajígar bhúvanāni visvā (i. 113) Dawn has wakened all creatures (for those who now see little to =) that those who see little now may look far and wide; aháṃ rudráya dhánur á tanomi brahmadvíse śráve hántavá u I stretch the bow for Rudra (for the arrow to =) that the arrow may strike the hater of prayer (x. 125

γ. The infinitive in dhyai is not infrequently employed elliptically to express an intention, the subject being either expressed or requiring to be supplied in the first or third person; e.g. práti vám ratham

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1 In Latin the gerundive actually appears to have taken the place of the IE. predicative infinitive: see Brugmann, Grundriss, 4, 2, pp. 461 and 488.

2 Which in Latin would be: laudanda (est) vestra benignitas.

3 The inf. is similarly used in Greek in the sense of a 2. pers. impv.; e.g. πάντα τάδ' ἄγγελαι μὴ δὲ ψευδάγγελος εἶναι tell all this and be not a false messenger (Homer, Od.); εἶπερεναι μοι, Trôwes tell me, ye Trojans (ibid.).
jarádhyaí the chariot of you two (I purpose) to invoke (vii. 671); á va
auśijó huvádhyaí śámsam the son of Uṣúj (intends) to proclaim your praise
(i. 1229).

5. In B. the inf. in taváí has three uses: 1. with a final sense;
e.g. tama pra harati yo 'syá stṛtyas trasmai startavai he hurls it in order
to strike down him who is to be struck down by it (AB.). 2. predicatively
with ná, often with a passive sense, sometimes impersonally; e.g. ná
váí yajñá iva mántaváí it is not to be regarded like a sacrifice (ŚB.); ná
purá súryasya údetor mánthitaváí one should not rub fire before sunrise
(MS.); tásmád eténa áśru ná kártaváí therefore tears should not be shed
by him (MS.). 3. with a pass. sense after an acc. governed by áha,
uváca and brúyat; e.g. ágni mí páristaratavá áha he says that the fire is
to be enclosed (MS.); gopálán sáṃhvayitavá uváca he said that the cow-
herds should be called together (ŚB.); tád aśvám ánetaváí brúyáti then he
should order the horse to be brought (ŚB.). Perhaps, however, the acc. here
depends on the inf. alone: he should give orders to bring the horse.

2. Accusative Infinitive.

a. The form in am is used to supplement statements con-
taining a verb of going or in dependence on verbs meaning
be able (arh, aś, śak), wish (vaś), or know (vid); e.g. úpo
emi cikitúso vipřcham I go to the wise to inquire (vii. 863);
iyétha barhír ásádam thou hast gone to seat thyself on the
straw (iv. 91); śakéma tvá samídham we would be able to
kindle thee (i. 943); sá veda devá ánámaṁ deváñ he, the god,
knows (how) to guide hither the gods (iv. 83).

a. In B. this form of the inf. appears only in dependence on the
verbs arh, vid, and śak when they are combined with the negative ná;
e.g. avarúndham ná, aśaknot he was not able to keep back (MS.).

b. The inf. in tum in the RV. expresses the purpose with
verbs of motion1 and also appears in dependence on the
verbs arh be able and ci intend; e.g. kó vidvámsam úpa
gát práśtum etát who has gone to the wise man to ask him
this? (i. 1644); bhúyo vā dátum arhasi or thou canst give
more (v. 7910).

1 The use of this inf. is restricted to dependence on such verbs in
the Latin supine in tum.
a. In B. the use is similar, this inf. expressing the purpose with verbs of motion, or in dependence on the verbs dhṛ intend and (generally accompanied by the negative ná) arh and śak be able, kam desire, dhṛṣ dare, ā-dr trouble, ā-ṣams expect; e. g. hōtum eti he goes to sacrifice (TS.), drāṣṭum ā gachati he comes in order to see (ŚB.); anyād eva kārtum dadhrire 'nyād vái kurvanti they have purposed to do one thing, but do another (ŚB.); kathām aśakata mád rté jīvitum how have you been able to live without me? (ŚB.); ná cakame hāntum he did not wish to kill (ŚB).

3. Ablative-Genitive Infinitive.

a. The form in as (which is always compounded with prepositions) is almost exclusively abl. as is shown by its being used with words governing that case, viz. the prepositions rté without, purā before, and the verbs pā protect, trā rescue, bhī fear; e. g. rté cid abhiśriṣaḥ purā jatrūbhya ātifadhā without binding, before the cartilages being pierced (viii. 112); trādṛvam kartād avapādah (ii. 296) save us from falling into the pit (lit. from the pit, from falling down).

There is one example of its being a gen., as it is governed by the verb īś: nāhi tvād āré nimīṣaḥ canā īśe for without thee I am not able even to blink (ii. 286).

a. In B. it appears only as a gen. governed by īśvara; e. g. sā īśvaro yājamānasya paśān nirdāhaḥ he is able to burn the cattle of the sacrificer (MS.).

b. The form in toṣ is abl. when it is governed by the prepositions purā before and ā till or by verbs of saving and preventing; e. g. purā hāntor bhāyamāno vy āra fearing he withdrew, before being struck (iii. 3010); yuyēta no anapa-tyāni gāntoḥ save us from coming to childlessness (iii. 5478).

The gen. form is found only in dependence on the verb īś be able (with the object by attraction in the gen.) or on the adverb madhyā in the midst of; e. g. īśe rāyāḥ suvīr-yasya dātoḥ he can give wealth and heroic offspring (vii. 40);
mā no madhya rīriṣata āyur gāntoh injure us not (in the midst of =) before our reaching old age (i. 89).

a. In B. the abl. inf. is found with prepositional words only. It usually occurs with ā till and purā before, both the subject and the object being in the gen. The object may, however, by attraction be in the abl., and a predicate is in the abl.; e.g. ā sūryasya ādeṭoh (MS.) till the sun's rising = till the sun rises; ā tisṛṇām dōgdhoḥ (ŚB.) till the milking of three (cows) = till three (cows) are milked; ā médhyād bhāvitoḥ till becoming pure; purā sūryasya ādeṭoh before the sun's rising (MS.) = before the sun rises; purā vāgbhyaḥ sampravaditoḥ before the voices' uttering (PB.) = before the voices are uttered. The abl. form is also sometimes used with the prepositional adverbs purāstād and arvacnām before; e.g. purāstād dhōtoḥ before sacrificing (MS.); arvacnām jānitoḥ before being born (MS.).

The gen. form occurs only in dependence on īśvara able, the object being in the acc. (sometimes by attraction in the gen.), and the predicate in the nom.; e.g. sā īśvara ārtim ārtoh he can fall into misfortune (TS.); tā īśvara yājamānam hīṃsitoḥ these two can injure the sacrificer (MS.). Occasionally īśvara is omitted; e.g. tātō dikṣitāḥ pāmanō bhāvitoḥ hence the initiated man (can) become scabby (ŚB.).

4. Locative Infinitive.

The only loc. forms to which a genuine inf. use (cp. 167, 4) can be attributed are the few in sāṇi. These supplement the general statement of the sentence or depend on a particular word in it, and (like the form in dhyai) express an intention or exhortation (with the ellipse of a verb in the 1., 2., or 3. pers.); e.g. vī naḥ pathās citana yāṣṭave, asmābhyaṃ vīśvā āsās tariṣāṇi do ye open up for us the paths to sacrifice, (for us to =) that we may conquer all regions (iv. 37); nāyistiḥā u no neṣāṇi, pārṣiṣṭḥā u naḥ parsāny āti dviṣāḥ the best guides to guide us, the best leaders to lead us through our foes (x. 126); tād va ukthāsya barhāṇā, āṇḍrāya upaprāṇiṣāṇi this song of praise (I will) spread out with power for your Indra (vi. 44); priyām vo ātīthiṃ grṇiṣāṇi (do ye) extol your dear guest (vi. 15); ījānām bhūmīr abhī prabhūṣāṇi (let) Earth assist the sacrificer (x. 132).
212. Two or more roots of cognate meaning sometimes supplement each other in such a way as to be used for different tenses of what is practically one verb. Such are:

1. as and bhū be: the pres., impf., and perf. are formed by as; the fut. and aor. by bhū alone. In its proper sense bhū means to become (originally to grow), but unless opposed to as be, it has the same sense as the latter, the pres. and perf. of both being used promiscuously. The contrast appears clearly when the pres. is opposed to the aor.; e.g. yamó vā idām abhūd yād vayām smāh Yama has become that which we are (TS.). It also appears in the impf.: yā viprūṣā āsams tāḥ śārkarā abhavan what were sparks became gravel (MS).

2. dhāv and sr run: in the RV. occur the plup. ādadadhāvat and the pres. sīsarti; in B. the pres. dhāvati, the impf. āsarat, and the perf. sasāra.

3. paś and drś see: the former appears in the pres. only, the latter in the aor., fut., and perf. only; khyā see is used in the same tenses as drś, but as opposed to the latter means discern.

4. brū and vac speak: the former is used in the pres. stem only; the latter in the aor., fut., perf. (V. has also the pres. vīvakti).

5. han and vadh slay: the former has the pres., impf., fut., perf. only, the latter the aor. only.

a. In B. a few additional pairs of roots supplement each other to some extent. Such are ad and ghas eat; aj and vi drīco; i and gā (aor.) go; pra-yam and pra-dā present; ād and āī fall.

Present.

A. In V. a number of verbs form two or more present stems, in which, however, no differences of meaning are traceable. In B. this multiplicity is for the most part lost.
The only type here showing any development is that in ya, which tends to have an intransitive sense. Such present stems are formed in B. from more than a dozen roots that do not form it in the RV.; e.g. tápyati grows hot (RV. tápati).

1. As in other languages, the present is used to indicate an action that is taking place when the speaker makes his statement.

2. In the RV. the simple pres. is sometimes employed of past actions in narration to add a new statement in a vivid manner; e.g. purutrā vrtró aśayad vyāstāḥ: amuyā sāyānām āti yanti āpaḥ Vṛtra lay scattered in many places: over him as he thus lies the waters flow (i. 327).

This use does not seem to occur in B.

a. purā formerly is used with the pres. to indicate an action which has extended through the past down to the present; e.g. kvā tāni nau sakhyā babhūvuh, sācāvahe yād avṛkām purā cit where has that friendship of us two gone, inasmuch as we have hitherto associated inoffensively (vii. 885); sā ha agnir uvāca ātha yān mām purā pra-thamāṁ yājatha kvā ahāṁ bhavāni īti so Agni said: now that you have hitherto honoured me at the sacrifice as the first where shall I be? (ŚB.).

a. In B. purā is also used without reference to the actual present from the speaker's point of view, to express a previous stage in typical conditions; e.g. áhotā vá eśā purā bhavati yadā evā enam pravṛ-ṇītē 'tha hótā he is previously a non-Hotṛ; as soon as he chooses him, then he is a Hotṛ (ŚB.); ánaddhā iva vá asya ātaḥ purā jánaṁ bhavati previously his origin is as it were uncertain (ŚB.).

b. sma purā with the pres. ind. expresses that something used to happen in the past; e.g. saṁhotrāṁ sma purā nārī sāmanāṁ vá áva gachati formerly the woman used to go down to the common sacrifice or the assembly (x. 8610).

a. The same usage is common in B. with ha sma purā; e.g. ná ha sma vái purā, agnir áparaśuavṛkṇām dahati formerly Agni used not to burn what was not cut off with the axe (TS.). Here, however, the purā is
much more usually omitted, ha sma alone expressing the same sense, especially often with the pres. perf. āha; e.g. etād dha sma vā āha nāradāḥ (MS.) with regard to this Nārada used to say. (The AB. uses the perf. and the impf. with ha sma in the same sense.) The particles ha sma, which originally only accompanied it, have thus acquired, when used alone, the sense which is inherent in purā only.

c. The pres. ind. is also sometimes used for the fut. or the subj.; e.g. āham āpi hanmiḥ iti ha uvāca he said: I too will slay him (ŚB.); indraś ca ruśamaś ca, amśam prāṣyetāṃ: yataro nau pūrvo bhūmiṃḥ paryeti sa jaya-atiḥ iti Indra and Ruśama proposed a wager: whichever of us shall go round the earth first shall win (PB.).

Past Tenses.

213. Each of the past tenses (except the pluperfect) has a distinctive meaning of its own, though occasional examples of aor. and perf. forms occur that are almost indistinguishable in sense from the impf.

A. The perfect characteristically expresses the condition attained by the subject as the result of a preceding action. If that action (often a repeated or continuous one) is continued into the present so as to include the latter, it may be translated by the present; if it is regarded as concluded before the present, by the present perfect. It can express both these senses when accompanied by the adverbs purā formerly and nūnāṃ now; e.g. purā nūnāṃ ca stutāya śśiṇāṃ paspaḍhrīḥ the praises of the seers have vied together in past times and (do so) now (vi. 341); sāśvad dhī va āṭibhīr vayāṃ purā nūnāṃ bubhujmāhe we have constantly enjoyed your aids and (do so) now (viii. 6718); the same sense appears with the adverb satra always; e.g. tūbhyaṃ brāhmāṇi gīra indra tūbhyaṃ satra dadhire: juṣāsva to thee prayers, O Indra, to thee songs have always been offered (and still are): accept them kindly (iii. 516). But even without a particle this double sense is not infrequently apparent:
nā soma índram ásuto mamāḍa (vii. 26”) unpressed Soma has not (in the past) intoxicated Indra (and does not now); nā bhojā mamrur nā nyarthám īyur: ná riṣyanțī ná vyathante ha bhojāḥ the liberal have not died (and die not), they have not fallen into calamity (and do not now): the liberal are not injured and waver not (x. 1078); índra... ubhē à paprau rōdāsī mahitvā Indra has with his greatness filled (and still fills) the two worlds (iii. 5415).

a. Thus a number of perfects (since their action includes the present) can be translated by the present, as is indicated by their often occurring by the side of actual present forms. Such perfects are formed from verbs meaning to know; be pleased, sad, or afraid; stand, sit, lie; rest upon, hold fast; have, possess; encompass; surpass; prosper; become; show oneself; e. g. kvā ṭidāṇīṁ sūryaḥ: kāś ciketa where is now the sun: who knows? (i. 357); yān na índro jujūṣe yāc ca váṣṭi what Indra likes from us and what he desires (iv. 22); kā ḍiṣate, tujuye, kō bibhāya who flees (and) speeds, who is afraid? (i. 8417); ná methete nā tāsthatuḥ they (night and morning) clash not and stand not still (i. 113); vāne-vane śiśriye takvavīr iva on every tree he sits like a bird (x. 912); yāthā iyāṁ pṛthivī mahī dādhāra imāṁ vānaspātīṁ evā dādhāra te máṇaḥ as this great earth holds these trees, so he holds thy spirit (x. 609); nā te pūrve nā āparāso nā vīrvaṁ nūtanaḥ kāś canaṇāpā not earlier men, not future men, no man of the present (has attained =) equals thy heroism (v. 426); pṛā hī ririksā ójasā divó āntebhyas pári, ná tvā vivyāca rája indra pārthivam thou extendest beyond the ends of heaven with thy might, the terrestrial space does not contain thee (viii. 885); índreṇa śuṣuve nṛbhīr yās te sunōṭi through Indra he who presses (Soma) for thee prospers in men (vii. 32); sēd u rájā kṣayati carṣaṇīnām, arān nā nemīḥ pári tā babhūva he rules as king over men, he encompasses the worlds (tā) as the felly the spokes (i. 3215); bhadrā dadṛksā urviyā ví bhāṣi, út te ścīr bhānāvo dyāṁ apaptaṇ brilliant
thou apparest, thou shinest afar, thy light, thy beams, have shot up to heaven (vi. 64).

b. Other percents, which sum up past action but exclude the present, may be translated by the present perfect; e.g. yát sim ágaś cakraṁá tát sú mṛ̐latu whatever sin we have committed, let him forgive that (i. 179); yá vṛtraḥá parāváti sáná návā ca cucuyvē, tá saṃsātu prā vocata what old and new deeds the Vṛtra-slayer has set going in the distance, those proclaim in the assemblies (viii. 4523); uváṣa, uṣā uchāc ca nū Dawn has flushed (in the past) and she shall flush now (i. 483); kím ága āsa varuṇa jyēṣṭham, yát stotáraṁ jighāmśasi sākhāyam what has that chief sin been (in my past life) that thou desirest to slay the praiser, thy friend? (vii. 864); īyūṣ té yé pūrvatarām āpāṣyan vyuchántīm uṣasam mártyāsaḥ; ō [=â u] té yanti yé āpariṣu pāṣyān those mortals have gone who saw flushing the earlier dawn; those are coming who shall see her in the future (i. 11311).

c. The perf. often expresses a single action that has been completed in the recent past, when it can be translated by the pres. perf.; e.g. á no yātaṁ divás pári: putrāḥ kāṇvasya vām ihá susāva somyāṁ mádhu come to us from heaven: the son of Kaṇva has here pressed for you the Soma mead (viii. 84). This use of the perf. comes very near that of the aor. The distinction seems to be this: in the above passage the perfect means come because the Soma has been pressed, i.e. is ready for you; the aor. would mean come because of the fact that the Soma has just been pressed for you.

d. The perf. is not infrequently used of a single action in the remoter past, when it cannot be translated by the perf. pres. It occurs thus beside the impf. of narration, when the story is interrupted by a reflexion which often expresses the result of the action previously related. Thus in the story of the Vṛtra fight the poet says: ájayo gā ájayah śūra sōmam; ávāṣṣjaḥ sārtave saptā síndhūn thou didst win the kine, thou didst win the Soma, O hero, thou didst let
loose the seven streams to flow (i. 32[2]); he then adds indraś ca yād yuyudhāte āhiś ca utā aparībhyo maghāvā ví jigyē when Indra and the serpent fought, the bounteous god conquered (= remained conqueror) for the future. This use of the perf. is hardly distinguishable from the impf.

a. In B. the perf. ind. appears in three different uses:

1. in a present sense based on the pres. perf., chiefly in forms that have a strengthened reduplicative vowel and thus seem to have an intensive meaning. It is the pres. perf. that includes the present, expressing that an action takes place in the present as a result of its repetition in the past; e.g. dādhāra (he has constantly held and now) holds; e.g. yāt sāyām juhōtī rātryai tēna dādhāra if he offers in the evening, he thereby holds (Agni) for the night (MS.). Other perfects of this kind are: didāya shines; upa dodrāva rushes at; yoyāva wards off; lelāya quivers; bibhāya (beside bibhāya) fears (while the periphrastic bibhayaṁ cakāra has always a preterite sense). Besides these verbs veda knows and āha says always have a present sense.

Several other perfects with ordinary reduplication often have the present sense: ānaśe (has obtained =) has (MS., TS.); pārīyāya (has acquired =) possesses (TS.); babhūva (has become =) is (MS.); vivyāca (has encompassed =) contains; dadrāe (has been seen =) appears (while dadrāsā always has a past sense); also the perfect of grah and pra-āp: yē hi pasāvo lōma jagṛhūs té médham prāpuḥ the cattle which have hair have also fat (MS.).

2. in a preterite sense, expressing that an action once occurred in the past (but not in the narrative sense of the impf.). This use most often appears in the form uvāca, which may be translated by once said or has said; e.g. etēna vā úpakerū raraḥda: ṛdhnoṭi yā etēna yājāte by this sacrifice Upakeru once prospered; he who sacrifices with it prospers (MS.). It often occurs in the AB. at the conclusion of a story related in the impf., in the phrase tad etad ṛṣīṇ paśyann abhyanu-vāca seeing this a seer has uttered with reference to it (the following verse). A somewhat different connexion with the narrative impf. appears in the following example: etām ha vāi yajñāsenaś citim vidām cakāra: táyā vái sā pasūn ávārundha this method of piling Yujñāsena once invented: by means of it he acquired cattle (TS.). This perfect is found contrasting what is past with the present and future in the following successive sentences: yād vā asyāṁ kim cárcanti yād āṃrūr; yād eva kim ca vācā, āṃrūr yād átò dhi arcitārah whatever prayers they offer on it (the earth) or have offered; whatever prayers they have offered with the voice or will offer in future (TS.).

3. in an historical sense, equivalent to that of the impf. in narrative,
in certain parts of the AB. (vi–viii) and the ŚB. (i–v; xi, xii, xiv), while the impf. is used elsewhere in B. (MS., TS., K., TB., PB., AB. i–v; ŚB. vi–x, xiii). Thus in the former uvāca said and devāś ca, āsurāś ca pasprdhire the gods and the Asuras were in conflict, in the latter abravit and aspardhanta would be used. There are, of course, exceptions in both groups.

B. The imperfect is the past tense of narration, never having any relation to the present as the perf. and the aor. have; e.g. āhann āhim ... prá vakṣāṇā abhinat pārva-tānām he slew the serpent; he pierced the bellies of the mountains (i. 32); ná vái tvāṁ tád akaror yád ahám ábravam you did not do what I said (ŚB.). The impf. has also to do duty for the pluperfect, as in the relative clause of the preceding example, which is equivalent to what I had told you.

C. The aor. ind. expresses that an action has occurred in the past with reference to the present. It neither describes nor indicates duration, but simply states a fact. It may nearly always be translated by the English present perfect.

The aor. usually expresses the immediate past; e.g. práti divó adarśi duhitā the daughter of heaven has appeared (iv. 52); yāsmād duśvāpnyād ābhaisma, ápa tád uchatu let her (Dawn) drive away with her light the evil dream that we have feared (viii. 47).

a. In B. three uses of the aor. ind. may be distinguished: 1. it expresses what has occurred in the speaker’s experience, very commonly in the statement made by the witness of an action; e.g. táto ha gandharvāḥ sáṁ údīre: jyók vá iyám urvāśī manuṣyēṣv avātsit then the Gandharvas spoke together: this Urvāśī has dwelt long among men (ŚB.). As compared with the impf. it never narrates; e.g. yajño vai debhnya ud akrāmat; te devā abruvan: yajño vai na ud akrāmit the sacrifice went away from the gods; the gods then said: the sacrifice has gone away from us (AB.); tám yād āprḥant sābravid: adyā, amṛta- iti when they asked her, she said: he has died to-day (MS.); tám āprḥan: kāsmai tvāṁ ahausīr iti they asked him: to whom have you sacrificed? (MS.); tám devā abruvan: mahan vá ayám abhūd yó vṛtrām āvahid iti the gods said of him: he has shown himself great who has slain Vṛtra (TS.); té ha, ūnur: agnaye tiṣṭha, iti tātās tasthāv, agnaye vá asthād iti tám agnāv ajuhavuḥ they said: stand still for Agni; then
it stood still; thinking it has stood still for Agni, they sacrificed it in Agni (ŚB.).

2. it is employed by the author with regard to what from his own point of view has either just happened or has occurred in the more remote past; e.g. sā bāṇḍhur śunāsīryāsyā yāṁ pūrvāṁ ávocāna this is the import of the Śunāsīrya oblation which we have explained above (ŚB.); puro vā etān devā akrata yat puroḷāśāṁs tat puroḷāśāṇāṁ puroḷāśatvam because the gods have made these cakes their castles, the cakes are so called (AB.). The adverb purā is not infrequently used with these aorists; e.g. nā vā etāṣya brāhmaṇāḥ purā ānam akṣan Brahmins have never hitherto eaten his food (TS.).

3. it expresses what results from a ritual act or is antecedent to it; e.g. putrāṣya nāma grhnāti: prajāṁ evā, ānu sāṁ atanit he gives his son a name: he has thus extended his race (MS.); etād vāi ṭṛtīyam yajūāṁ āpad yāc chāndāṁsi āpnōti thereby he has obtained the third sacrifice when he obtains the metres (TS.); yād dhī āsya āmedhyām ábhūt tād dhī āsya āvadhūnōti what has been impure in it, that in it he shakes off in this way (ŚB.).

D. The pluperfect, as an augmented perfect, is equivalent to the corresponding Greek tense in form only. It cannot be distinguished in syntactical use from the impf. in some examples and from the aor. in others; e.g. áṭrā samudrā á gūlháṃ á súryam ajabhartana then ye brought the sun hidden in the sea (x. 72'); úd u śyā devāh savitā yayāma hiranyāyīṃ amātiṃ yām áśiśret that god Savitr now has raised up the golden sheen which he has spread out (vii. 38').

Future.

214. A. 1. The simple future is in comparatively rare use in V., being formed from only fifteen roots in the RV. and from rather more than twenty others in the AV. This limited employment is accounted for by its sense being partly expressed by the subjunctive and to some extent by the present. It means that, according to the opinion, expectation, intention, hope or fear of the speaker, an action is to take place in the near or the remote future. The sphere of the future includes that of the will, the specific meaning of the subjunctive, but the stress is here laid on
the futurity rather than the purpose; e.g. atha atah pašor vibhaktis: tasya vibhāgam vakṣyāmaḥ next (comes) the division of the (sacrificial) animal: (now) we will (shall) state its division (AB.).

Examples from the RV. are: staviṣyāmi tvām aham ṭeṣa praise the (i. 44); kim svid vakṣyāmi kim u nū maniṣye what pray shall I say, what shall I now think? (vi. 9); yādy eva kariṣyatha sākāṁ devār yajñīyāśo bhaviṣyatha if ye will do so, you will be partakers of the sacrifice with the gods (i. 161); nā tvāvāṁ indra kāś canā nā jātō nā janīṣyate no one equal to thee, O Indra, has been born or will be born.

2. In B. the simple future is frequently used after verbs of speaking, knowing, thinking, hoping, fearing, which are sometimes also to be supplied; e.g. sō 'ḥṛvaśa &tāh tvāṁ āśāyāḥ, tāt te pra āśāyāḥ, iti he said: here is heroism in me, that I will give thee (TS.); tē ha ūcuḥ kēnā rājāḥ, kēnā ānīkena yotsyāma iti they said: with whom as king, with whom as leader shall we fight? (SB.); tātra vidyāḥ: varṣīśayati, iti in regard to that he should know: it will rain (SB.); indro ha vā īkṣāṁ oacro: mahād vā ito 'bhavām janīṣyate Indra reflected: a great abuse will arise from this (SB.); sarvā devatā āśāmsanta: mām abhi prati patsyatā, iti all the gods hoped: he will begin with me (AB.); yādi bīhiyād duscarma bhaviṣyāmi, iti if he should fear, 'I shall suffer from skin disease' (TS.); āsuṛā vā īṣṭākā acinvata: divam ā rokṣyāma iti the Asuras built up the bricks (thinking): we shall scale heaven (MS.).

a. After an impv., the fut. is often used with ātha; e.g. pātim nū me pūnar yūvānāṁ kurutam: āthā vām vakṣyāmi (SB.) make my husband young again then I shall tell you (two).

B. After the impv. of āi or pra-i the 1. pers. fut. is equivalent to an exhortation; e.g. pra ita, tād ēṣāyāmah come, we will go there (SB.).

γ. With the negative nā, the 2. and even the 3. pers. may have the value of a prohibition; e.g. devān rākṣāṃsi ājīghāṃsan: nā yakṣyādham ēti the Rakṣases wished to slay the gods (saying): you shall not sacrifice (SB.); tān visve devā ānōṇudvanta neḥa pāṣyanti neḥa ēti all the gods drove them back (saying): they shall not drink here, not here (AB.).

B. The periphrastic future though not occurring in V., is frequent in B. It expresses that something will take place at a definite point of time in the future. It is therefore often accompanied by such words as prātār early in the morning, ēṣā to-morrow (but never by adyā to-day). The point of time, however, need not be expressed by an adverb; it may be defined by a clause. Examples are: samvatsara-tamīṁ rātrim ē gacchatā, tān ma ēkāṁ rātrim ānte śayitāse, jātā u te 'yāṁ tārī putrō bhavitā come for the night of this day year, then you
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will lie beside me for one night, then too this son of thine will be born (ŚB.); yádi purá sáṃsthánaḥ dā́ryeta, adya varṣīṣyati, iti brūyād; yádi sáṃsthite svó vṛṣṭā, iti brūyāt if it (the vessel) should be broken before the completion (of the sacrifice) he should say: it will rain to-day; if it has been completed, he should say: it will rain to-morrow (MS.); yarhi váva vo mayā, artho bhavítā, tarhy eva vo 'haṃ punar ágantāmi when you will have need of me, then (on that particular occasion) I will come back to you (AB.).

a. Sometimes this form is used not to express an action that will take place at a definite time, but that it will take place with certainty; e.g. sā́ eva iyám adyā, ápi pratiśthá, sā́ u eva, ápi, átō 'dhi bhavítā this is the foundation to-day, and it will also (certainly) be so in future (ŚB.).

A. Imperative.

215. The only pure impv. forms are those of the 2, 3. sing. and 3. pl., represented by bháva and bhávatāt, bhávasva; bhávatu; bhávantu, bhávantām. The forms later regarded as imperatives of the 1. pers., bháváni, bháváva, bháváma are subjunctives (cp. 131): while the 2. 3. du. and 2. pl. bhávatam, bhávatām, bhávethām, bhávetām; bhávata, bhávadhvam, are injunctives (cp. 122 a a).

a. The impv. does not express commands only, but also a desire in the widest sense, such as a wish, a request, advice, a direction; e.g. devá́m ihá́, á vaha bring hither the gods (i. 141²); áhélámáno bodhi be not angry (i. 241¹); imá̄ni asya sīṛṣāṇi chinddhi cut off these heads of his (MS.); vrkṣé návam práti badhníśva tie the ship to the tree (ŚB.); prá vā́m aśnotu suśtutih may the hymn of praise reach you two (i. 17⁰); hánta na éko vettu come, let one of us find out (ŚB.).

b. The sphere of the ordinary impv. is the present; it may, however, still be used for the later of two opposed actions; e.g. váraṃ vrñśiva, átha me púnar dehi choose a boon and then give it me back (TS.). The form in tád, however, has a tendency in V. to express the more remote future, and in B. does so distinctly; e.g. ihá́ evá má tiśthantam abhyéhi, iti brūhi, tám tú na āgatā́m pratiprá
brūtāt tell her: come to me as I stand here; when she has come, you shall (then) tell it us (ŚB.). As this form is only active, the subj. takes its place in middle verbs; thus tām vṛṇīṣva = do thou choose it (now) as opposed to tām vṛṇāsai choose it then (ŚB.).

a. The genuine impv. seems never to be found in negative sentences; thus it never appears in V. with the prohibitive particle mā (which is used with injunctive forms only, and in B. almost exclusively with the aor. inj.). It is employed in positive principal clauses only; e.g. vī no dhehi yathā jīvāma so dispose us that we may live (ŚB.). A subordinate clause with ind., subj., or (very rarely) opt. may precede or follow; e.g. yās tvām dūtām saparyāti, tāsya sma prāvītā bhava be the promoter of him who adores thee as a messenger (i. 12); sām vidūṣā naya yo . anuśāsaṭi bring us together with one who knows, who may give us directions (vi. 54); idāṁ me haryāta vāco yāsyā tārema tārasā satāṁ hīṁāḥ gladly accept this word of mine by the force of which we would pass a hundred winters (v. 54). In such periods the form with tād would regularly be used in B.

β. The RV. has a number of 2. sing. forms made with si added directly to the root, which are clearly used imperatively, as is indicated by their being generally accompanied by imperatives (sometimes by subjunctives and imperatives); e.g. ā devēbhīr yāhi yākṣiṣ ca come with the gods and sacrifice (i. 14). These forms are confined to the RV. (and passages borrowed from it) except satṣi (AV. vi. 110); and they are restricted to positive principal sentences.

B. Injunctive.

Formally this mood corresponds to an unaugmented past tense (including the 2. 3. du. and 2. pl. as represented by act. bhāvatam, bhāvatām, bhāvata; mid. bhāvethām, bhāvetām, bhāvadhvam, which later came to be regarded as imperatives). Its use constitutes one of the chief difficulties of Vedic grammar and interpretation, because it cannot always be distinguished from the subjunctive (e.g. gamat might be the subj. of á-gan or the inj. of á-gamat) or from an unaugmented indicative (e.g. cáraḥ might be = á-caraḥ). Judged by its uses the inj. probably represents a very primitive verbal form which originally expressed an action irrespective of tense or mood, the context showing
which was meant. The addition of the augment gave the sense of a past tense to one set of forms, while the rest finally became incorporated with the impv. The general meaning of the inj. expresses a desire, combining the senses of the subj., the opt., and the impv. As compared with the subj., the inj. is essentially appropriate in principal clauses, though it sometimes appears in subordinate clauses introduced by relatives or the relative conjunctions yád and yadá.

a. The first person expresses an intention the execution of which lies in the power of the speaker; e.g. ēndrasya nú vīryāṇi prá vocam now I will proclaim the heroic deeds of Indra (i. 321). Sometimes, however, the execution depends on another; e.g. āgním hinvantu no dhiyās: tēna jēṣma dhānam-ḍhanam let our prayers urge Agni: through him we shall assuredly win booty after booty (x. 1561).

b. The second person is used exhortatively, very often beside an impv.; e.g. sūga nāḥ supāṭhā kṛṇu; pūṣann ihā kratūṃ vidāḥ do thou make fair paths for us easy to traverse; O Pūṣan, here procure us wisdom; adyā no deva sāvīḥ sāubhagam, pārā duṣvāpnyāṃ suva to-day, O god, procure us good fortune; drive away evil dream (v. 824). A parallel opt. is much less common; e.g. etēna gātūṃ vido nāḥ; ā no vavṛtyāḥ suvitāya by reason of that find for us the path; mayst thou bring us to welfare (i. 17313).

c. The third person also is used exhortatively, very often beside an impv.; e.g. sēmāṃ vetu vāṣaṭkṛtīm; āgnir juṣata no gīrāḥ let him come to this Vaṣaṭ call; may Agni accept our songs (vii. 150); it is often accompanied by a 2. sing. impv.; e.g. ājīdāṃ barhīr yājamānasya sīḍa; āthā ca bhūḍ ukthām īndrāya sastāṃ seat thyself upon this straw of the sacrificer; and then may the hymn be sung to Indra (iii. 533). It appears less frequently with the subj.; e.g. āpa brāhmaṇī śṛṇava imā no, āthā te yajñās tanvē vāyo dhāt mayst thou listen to these our prayers, and then let the
sacrifice bestow vigour on thyself (vi. 40). A parallel opt. is not common; e.g. pári no hetí rudrásya vṛjyāḥ, pári tveṣásya durmatí mahā gāt would that the dart of Rudra pass us by, let the great malevolence of the impetuous one avoid us (ii. 3314).

d. The injunctive is very frequently used alone (unaccompanied by any other modal form) in an impv. sense; e.g. imá návyā júṣanta náḥ let them accept these oblations of ours (vi. 5211); the preceding verse has the regular impv.: júṣántāṁ yújyaṁ páyāḥ let them accept the suitable milk.

In negative sentences the inj. is the only mood (with the exception of the single opt. form bhujema) with which the prohibitive particle má can be used; e.g. má na ā indra párā vṛṇak do not, O Indra, abandon us (viii. 97); viśváyan má na ā gan let not any swelling thing come near us (vii. 501); má tántuś chedi let not the thread be cut (ii. 285). The aor. form is commoner than the impf. form in the RV., but its relative predominance has greatly increased in the AV.

e. The inj. not infrequently expresses a future sense like the subj. (215 C) in two types of sentences:

1. in positive interrogative sentences; e.g. kó no mahyā áditaye púnar dāt who will give us back to great Aditi? (i. 241). The subj. itself is here sometimes found beside it; e.g. kadá mártam arādhásaṁ padá kṣúmpam iva sphurat, kadá náḥ śuśravad girah when will he spurn the niggardly mortal like a mushroom with his foot; when will he hear our songs? (i. 848).

2. in negative sentences with ná; e.g. yám ādityā abhi druhó rákṣathā, ném agháṁ naśat whom, O Ādityas, ye protect from harm, him misfortune will not reach (viii. 471).

a. In B. the use of the inj. in positive sentences has almost entirely disappeared. The ŚB., however, preserves several examples; e.g. deván avat let it refresh the gods; also sometimes in subordinate clauses, especially with néd; e.g. néd idám bahirdhá yajūád bhávat lest it be outside the sacrifice.

On the other hand the inj. is very frequent in negative sentences,
in which it constantly appears with ma, in the vast majority of cases in the aor. form. Only a few examples of the impf. form occur: ma vadhadhvam stay not (TS.); ma bibhita fear not (AB.); kilbiṣam nu ma yātayan let them not reprove it as a fault (AB.); and from the perfect: ma susupthāḥ sleep not (SB.).

C. Subjunctive.

The meaning of the subj. is best brought out by contrasting its use with that of the opt. From this it appears that the fundamental sense of the subj. is will, while that of the opt. is either wish or possibility (this mood being therefore alternatively called optative or potential). This distinction appears clearly from the fact that in the first person in independent sentences one group of verbs in the RV. employs the subj. exclusively or almost exclusively, while another employs the opt., because in the former the execution is dependent on the will of the speaker, while in the latter it is not in his control, but is only possible. With the subj. are thus used the verbs han strike, kr make, su press, brū speak. With the opt. on the other hand appear: ji conquer, tr overcome, sah conquer; aś and naś obtain, vid acquire, iś be master of; sac be associated with; ā-vṛt attract (to the sacrifice); sak be able; mad be happy; rdh prosper; paś live to see; as be (with predicates such as prosperous, &c.); also certain sacrificial verbs: idh kindle (with the co-operation of the god), dāś worship, vac and vad speak (effectively), vidh serve, sap please = obtain the favour of (a god), hū call (= bring hither).

1. The meanings expressed by the different persons of the subj. are the following:

The first person declares the will of the speaker; e.g. svastāye váyum úpa bravāmahai for welfare we[will] invoke Vāyu (v. 5112). It is often accompanied by the particles nú and hánta; e.g. prá nú vocā sutēṣu vām I will now praise you two at the libations (v. 691). The 1. du. and pl. may also express an exhortation to another to share an action with
the speaker, an impv. usually then preceding; e.g. daksinatō bhavā me: ādha vṛtrāṇi jaṅghanāva bhūri stand on my right: then we two will slay many foes (x. 83); or an exhortation to aid the speaker; e.g. jēśāmaṁ indra tvāyā yujā we will conquer (= let us conquer) with thee as our ally (viii. 63).

In B. the usage is the same; e.g. vāraṁ vrñai I will choose a boon (TS.); hantaṁ māṁ bhīṣayai well, I will terrify them (AB.); vāyuṁ devā abruvan: sōmaṁ rājanaṁ hanāmaṁ iti the gods said to Vāyu: let us slay king Soma (TS.).

The second person is used exhortatively: hano vṛtrāṁ, jáyā apāḥ slay Vṛtra, win the waters (i. 80). It often follows a 2. pers. impv.; e.g. agne śṛṇuhi; devēbhyo bravasi hear, O Agni, do thou say to the gods (i. 139); sometimes it follows a 3. pers. impv.; e.g. ā vāṁ vahantu...āśvāḥ, pibātho asmē mádhūni let the horses bring you two; do ye drink the honied draughts beside us (vii. 67). When an expectation is indicated, the subj. is almost equivalent to a future; e.g. āchānta me, chadayatha ca nūnām ye have pleased me and ye shall please me now (i. 165).

In B. the 2. pers. subj. is used only when the speaker makes a condition or gives a direction relating to the (not immediate) future; e.g. atho etāṁ varam avṛṇita: mayā eva prācīṁ diśāṁ pra jānathaṁ iti so he made this condition: through me ye shall (in future) discover the eastern quarter (AB.).

The third person is as a rule used in exhortations to the gods, though the subject is not always the name of the deity; e.g. imāṁ naḥ śṛṇavaṁ dhāvam he shall hear this our call (viii. 43); pári no holo váruṇasya vṛjyāḥ; uruṁ na īndraḥ krṇavaṁ u lokām may the wrath of Varuṇa avoid us; Indra shall procure us wide space (vii. 84); sā devāṁ ājihā vakṣati he shall bring the gods hither (i. 1); prāte sumnā no aśnavaṁ thy good intentions shall reach us (viii. 90). The subj. sentence is sometimes connected with a preceding one; e.g. agnim iče: sā u śrvat I praise Agni: he shall hear (viii. 43). The subj. here often approaches the
future in sense, being then usually opposed with nūnām or nū to another verb: úd u śyā devāh savitā . . . asthāt: nūnām devēbhyo ví hi dhāti rátnam god Savitr has just arisen: he will now distribute bounty to the gods (ii. 38); uvāsa uśā uchāc ca nú Dawn has flushed (in the past) and she will flush now (i. 48). Sometimes there is no opposition; e.g. á ghā tā gachān uttārā yugāni, yātra jāmāyāḥ kṛṇāvan ájāmi there shall come those later generations when those who are akin will do what befits not kinsmen (x. 10).

In B. the 3. pers. subj. is not found in the hortative sense, appearing only when a condition, promise, or curse is expressed; e.g. vrniśva ity abruvan; so 'bravīn: maddevatā, eva samid asad iti they said: choose a boon; he replied: the fuel shall be sacred to me (MS.); sā abravid: vāraṁ vṛṇai; khaṭāt parābhavisyaánti manyo: táto mā parā bhūvam iti; purā te saṃvatsarād āpi rohād īty abrivit she said: I will make a condition; I think I shall perish in consequence of digging; let me not perish. He replied: before the lapse of a year for you, it (the wound) shall heal up (TS.); devās tān aśapan: svena vah kiśkuṇa vajreṇa vṛścān iti the gods cursed them (the trees): they shall destroy you with your own handle, with a bolt (TR.). The 3. pers. subj. often also expresses the purpose of a ceremony; e.g. śṛṇād iti śāramāyāṁ barhīr bhavati (MS.) the litter is made of reeds with the intention: it shall destroy him (the adversary).

2. The syntactical employment of the subj. is twofold.

a. It appears in principal sentences:

a. with interrogatives, either the pronoun or the adverbs kathā how? kadā when, and kuvīd; e.g. kīm ú nū vah kṛṇavāma what, pray, shall we do for you? (ii. 29); kathā mahē rudriyāya bravāma how shall we speak to the great Rudra-host? (v. 41); kadā naḥ ūśravad girah when will he hear our prayers? (i. 84). Kuvīd nearly always accentuates the verb (which is thus treated as in a subordinate clause); e.g. aśvīnā sū ṛṣe stuhi: kuvīt te śrávato hávam the Āsvins praise well, O seer: shall they hear thy call? (viii. 26).

In B. first persons only seem to be met with in this use, and an interrogative word is sometimes lacking.

β. In negative sentences with nā not; e.g. nā tá naśanti;
nā dabhāti táskarāḥ they perish not; no thief shall (can) harm them (vi. 28).

In B. nā is similarly used; e. g. nā sató 'parah kāś canā sahā sārī-
renā, amṛto 'sat from now onwards no one shall be immortal with his body
(SB.). Once only, in a command, is the subj. used with mā: akāmām
sma mā nī padyāsai you shall not approach me (in future) against my will
(SB.).

b. In dependent clauses the subj. is used either with a
negative or with relatives (pronominal or adverbial):

a. in a final sense with the negative particle nēd that not,
lest. The antecedent clause has either an ind. or an impv.;
e.g. hotṛād ahām varaṇa bibhyad āyaṁ, nēd evā mā
yunājaun átra devāḥ fearing the office of Hotr, O Varuṇa,
I went away, lest the gods should appoint me thereto (x. 514);
vā ucca duhitar divo mā cirām tanuthā āpaḥ, nēt tvā
stenām yathā ripūṃ tápāti sūro arcīsā shine forth, daugh-
ter of the sky, delay not long thy work, lest the sun scorch thee,
like a hostile thief, with his ray (v. 79).

In B. the antecedent clause has either an ind. or an opt. ; e. g. ātha
yān nā préksate, nēn mā rudro hinasad iti now (the reason) why he does
not look is lest Rudra should injure him (SB.); tán nā dadbhīh khaḍed,
nēn mā idām rudriyām datō hinasad iti he should not chew it with his
teeth, lest this that belongs to Rudra injure his teeth (SB.). A gerundive in
the antecedent clause has also been noted in the AB.

b. in relative clauses:

1. such a clause normally precedes if it contains a suppo-
sition determining the sense of the principal clause; the
latter usually has an impv., not infrequently a subj., seldom
an inj. or ind.; e. g. yō nah pṛtanyād, āpa tām-tam īd
dhatam whoever shall combat us, him do ye two slay (i. 132);
yās tūbhyaṁ dāsān nā tām āmho aśnavat who shall serve
thee, him no distress can reach (ii. 23); utā nūnām yād in-
driyāṁ kariśyā indra pāuṁsyam, adyā nākiṣ śād ā
minat and what heroic, manly deed thou, Indra, shalt now do,
that let no one belittle to-day (iv. 30); yāsmai tvām sukṣte
jātaveda, u lokām agne kṛṇāvah syonām, sā rayīṁ

A a 2
naṣate svastī the righteous man for whom thou shalt procure, O Agni Jātavedas, a comfortable place, he obtains riches for welfare (v. 4\textsuperscript{11}).

In B. the use of the subj. in relative clauses is similar; but here the subj. is by far the commonest form in the principal clause, the impv. and ind. (sometimes omitted) being rare; e.g. tāṇy abru-
vāna, vāraṁ vṛpāmahai: yād āsurāṇ jāyāma, tán nāh sahā, asad īti they said, we will make a condition: what we shall win from the Asuras that shall be ours in common (TS.); yās tvā kāś ca, upāyat, tūṣṇīṁ eva, āśva whoever shall come towards you, sit still; yād vindāsai tāt te ’gnihoitrāṁ kurmaḥ what thou shalt find, that we (shall) make thy fire-oblation (MS.); tād vai sāmrddhaṁ yāṁ devāṁ sādhāve kārmāṇe jūṣāntai that, indeed, (is) excellent, if the gods shall be pleased with him for a good work (ŚB.). In the last example the relative clause exceptionally follows.

2. The relative clause follows if it expresses a final or consequential sense (in order that, so that) arising from the principal clause; the latter usually has an impv., but sometimes an inj., opt., or ind.; e.g. sāṁ pūṣan vidūṣa naya, yō áṁjasā, anuśāsati, yā eva, idām īti brāvat associate us, O Pūsan, with a wise (guide) who shall at once direct us and who shall say: here it is (vi. 54\textsuperscript{1}); asmābhyaṁ tād rādha ā gāt, sāṁ yāt stotṛbhya āpāye bhāvāti let that wealth come for us which shall be a blessing to thy praisers and thy kinsman (ii. 38\textsuperscript{11}); tād adyā vācāḥ prathamamāṁ masiya yēna, āsuraṁ abhī devā āsāma I would to-day think of that as the first (point) of my speech whereby we gods shall overcome the Asuras (x. 53\textsuperscript{4}); imāṁ bibharmi sūkṛtaṁ te āṅkuśāṁ yēna, ārujāsi maghavaṁ chaphārūjah I bring to thee this well-fashioned weapon (with which =) in order that thou shouldst break the hoof-breakers (x. 44\textsuperscript{9}). The subj. of these relative clauses sometimes comes to have a purely future sense; e.g. 6 (═ Ā, u) tē yanti yē āparīṣu pāśyān those are coming who in future days will see her (i. 113\textsuperscript{11}).

In B. this type of relative clause with the subj. is rare; e.g. yān mā dhināvat tāṁ me kuruta procure for me that which shall refresh me (ŚB.); hāṁta vayāṁ tāt sṛjāmahai yād asmān anvāsad īti come, let us create what shall come after us (ŚB.).
SUBJUNCTIVE

γ. with relative conjunctions:

1. yád, which, if the clause is determinative, means when; the dependent clause then precedes, while the principal clause usually contains an impv., but sometimes an inj., a subj., or an opt.; the conjunction means in order that, so that, if the dependent clause is final or consequential; the dependent clause then follows, while the principal clause contains an impv., a subj., or an ind., e.g.

if yád = when: úso yád adyá bhānūnā ví dvárav ṛṇávo divāh, prá no yachatād avṛkām O Dawn, when to-day with thy beam thou shalt open the doors of heaven, then bestow on us safe shelter (i. 4815); yád adyá bhāgāṃ vibhāj-āsi nībhya, úso devó no átra savitā dāmūnā ānāgaso vocati sūrīyāya when thou shalt to-day distribute a share to men, O Dawn, god Savitr, the house friend, shall declare us guiltless to Sūrya (i. 1283); yád va ágaḥ puruṣatā kārāma, má vas tásyām āpi bhūma when we shall commit a sin against you after the manner of men, let us not have a part in that (shaft) of yours (vii. 571); yád didyāvāḥ pītanāsu prakrīlān, tásya vāṃ syāma sanitāra ājēḥ when shafts shall play in battles, of that conflict of yours we would be the winners (iv. 4111).

if yád = in order that, or so that: sá ā vaha devātātim yaviṣṭha, śārdho yád adyá divyāṃ yájāsi so bring hither the gods, O youngest, that thou mayst adore the heavenly host to-day (iii. 194); tavēd u tāḥ sukirtāyō 'sann utā prāsastayah, yád indra mṛāyāsi nah these laudations and praises shall be thine, that thou, O Indra, mayst be merciful to us (viii. 4533); nā pāpāso manāmahe, yád īn īndram sākhāyaṃ kṛṇāv-āmahai we deem not ourselves wicked, (so) that we can now make Indra our friend (viii. 6111). In such posterior clauses the yád sometimes comes to express the content of the principal clause; e.g. nā te sākhā sakhyāṃ vaṣṭy etāt, sālakṣmā yád viṣurūpā bhāvāti (x. 102) thy friend wishes not this friendship, that she who is of the same type (= akin) shall become of a different kind (= not akin). This yád may
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once be translated by till: kīyāty ā yāt samāyā bhavāti yā vyūṣūr yās ca nūnām vyuchān in what time will it be that (= how long will it be till) she shall be between those that have shone forth and those that shall now shine forth? (i. 113\textsuperscript{10}).

In B. the subj. is rarely found in these clauses with yād; e.g. tāt prāpnuhi yāt te prāṇō vātām apiṇādyātai attain this that your breath shall transfer itself to the wind (ŚB.).

2. yātra when seems not to occur in V. with the subj. when it is a genuine conjunction (that is, when it is not equivalent to the loc. of the relative pronoun).

In B., however, it is found with the subj. in the sense of a future perfect; e.g. yātra hōtā chāndasaḥ pārām gāchāt, tāt pratipraṣṭhātā prāṭaranuvākām upā kurutāt when the Hotr shall have got to the end of the metre, then let the Prati-praṣṭhātār start a Prāṭaranuvākā (ŚB.).

3. yāthā with the subj. as an antecedent clause means as, the principal clause containing an impv. or a subj.; as a posterior clause it has the sense of in order that, so that, the principal clause containing either a demand (generally impv., occasionally inj., opt., or gerundive) or a statement (ind. pres. or aor., act. or pass.). Examples of the first use are: yāthā hotar mānusō devātātā yājāsi, evā no adyā yakṣī devān as thou canst, O priest, worship at the divine service of man, so do thou for us to-day worship the gods (vi. 4\textsuperscript{1}). This use does not seem to occur in B. Examples of the second use are: grhān gacha grhāpatnī yāthā āsah go to the house that you may be mistress of the house (x. 85\textsuperscript{26}); idānim áhna upavācyo nībbhī, śrēṣṭhaṃ no ātra drāvinām yāthā dādhat at this time of day he is to be addressed by men that he may here bestow on us the best wealth (iv. 54\textsuperscript{1}); mahatām ā vṛṇīmahē 'vo, yāthā vāsu nāsāmahai we implore the favour of the great, in order that we may obtain riches (x. 36\textsuperscript{11}); idāṃ pātram apāyi mátsad yāthā saumanasāya devām this bowl has been drunk up, in order that it may exhilarate the god to benevolence (vi. 44\textsuperscript{16}). The negative in such clauses is nā or nū.
In B. the usage is similar: the principal clause here contains either an impv. or a subj.; e.g. tathā me kuru yathā ahām imām senām jayāni so arrange for me that I may conquer this army (AB.); sam dhām nu sām dadhāvahai yathā tvām evā praviśānītī now let us two make an agreement in order that I may enter into thee (MS.).

4. yadā when, with the subj. (pres. or aor.), which then has the value of a fut. perf., is regularly antecedent, the principal clause containing an impv. or a subj.; e.g. śṛtaṁ yadā kārasi jātavedo, ātha ūm enaṁ pāri dattāt pitībhyaḥ when thou shalt have made him done, then deliver him to the fathers (x. 162); yadā gāchāty āsunitim etāṁ, ātha devānāṁ vaśanir bhavāti when he shall have gone to that spirit world, then he shall become subject to the gods (x. 162).

yadā kaḍā ca whenever seems to give the verb the same sense: yadā kaḍā ca sunāvama sōmam, āgniṣ tvā dūtō dhanvāty ácha whenever we shall have pressed Soma, Agni shall hasten to thee as a messenger (iii. 531).

a. The usage of B. is the same; e.g. sā yadā tām ativārdhā, ātha kārsūm khātvā tāsyām mā bibharāsī when I shall have outgrown that (vessel), then having dug a trench you shall keep me in it (SB.).

5. yādi if with the subj. generally precedes the principal clause, which contains an impv., a subj., (rarely) an opt., or an ind. (sometimes to be supplied); e.g. yādi stōmāṁ máma śrāvad, asmākam īndram īndavo mandantu if he shall hear my praise, let these drops of ours gladden Indra (viii. 113); yājāma devān yādi śaknāvāma we will adore the gods, if we shall be able (i. 2713); yādi práti tvāṁ hāryāḥ .. apā enā jayema if thou shall accept (it) gladly, we might thereby win the waters (v. 211); īndrā ha vārunā dhēṣṭhā, yādi sómaiḥ .. mādāyaite Indrā and Varuṇa (are) the most liberal, if they shall delight in the Soma offerings (iv. 413).

a. In B. the subj. with yādi is very rare; an example is: yādi tvā etāt pūnar brāvatas, tvāṁ brūtāt if they two shall say this again to thee, do thou say (SB.).

6. yād so long as occurs twice with the subj. in the RV.: anānukṛtyám apunāś cakāra yāt sūryāmāsa mithā ucca-
ra†a† he has once for all done what is inimitable so long as sun and moon alternately shall rise (x. 68\textsuperscript{10}); vāsi†tha† ha vāru-†no . . ōśi†m cakāra . . yān nū dyāvas tatānan, yād ušāsa† Varuṇa has made Vasi†tha a seer, so long as the days shall extend, so long as the dawns (vii. 88\textsuperscript{4}). In B. yād does not occur.

δ. The subj. is sometimes used in an antecedent clause with ca in the sense of if, which is then treated as a subordinate conjunction and accentuates the verb; e.g. indras ca mr†láyati no, nā nah paśaad aghām našat if Indra shall be gracious to us, no evil shall afterwards touch us (ii. 41\textsuperscript{11}).

**D. Optative or Potential.**

216. 1. The meaning of the opt. is predominantly a wish, which is modified according to the person of the verb.

The first person, which is very common, expresses the wish of the speaker, generally addressed to the gods; e.g. ušas tām aśyām yaśāsa† rayīm O Dawn, I would obtain that glorious wealth (i. 92\textsuperscript{8}); vidhēma te stōma†h we would worship thee with songs of praise (ii.9\textsuperscript{3}); vaya†m syāma pātayo rayīnām we would be lords of riches (iv. 50\textsuperscript{6}).

In B. the sense of the first person is similar, but its occurrence, owing to the nature of the subject-matter, is far less common; e.g. viśe ca kaśatra†ya ca samāda†m kuryām I should like to create enmity between people and nobility (MS.).

The second person is much less common. It is almost exclusively used to express a wish or a request addressed to a god; e.g. ā no mitrāvāruṇā hotrāya vavṛtyāh pray bring Mitra and Varuṇa to our oblation (vi. 11\textsuperscript{1}); tyā me hávam ā jagmyātam so, pray, do ye two come to my call (vi. 50\textsuperscript{10}); prá su na āyur jivāse tiretana do ye, pray, extend fully our allotted span that we may live (viii. 18\textsuperscript{22}). We might here often rather expect the impv., which indeed frequently either precedes or follows the 2. opt.; e.g. dhīsvā vájram rakṣohātyāya: sāsahī†thā abhi śpī†dha† take the bolt for
the slaughter of the demons: mayst thou overcome our foes (vi. 45)\(^1\); imā́m me samī́dhā́m vaneḥ; imā́ ū su śrūdhī girā́ḥ pray accept this my fuel; graciously hear these songs (ii. 6\(^1\)).

In B. the second person is used almost exclusively in wishes; e.g. asmī́n yā́jamā́ne bahvyā́ḥ syā́ta may you be numerous beside this sacrificer (SB.).

The third person is used in the three different senses of wish, precept, or supposition; e.g. mī́dhvā́ṁ asmā́kaṁ babhūyā́t may he be bountiful to us (i. 27\(^2\)); imā́m amī́tāṁ dū́tāṁ kṛṇī́tā má́rtyā́ḥ this immortal the mortal should make his messenger (viii. 23\(^3\)); pṛṇā́nā́ apī́r āpṛṇāntam abhī śyā́t the friend who bestows would prevail over him who does not bestow (x. 117\(^7\)). In the sense of a supposition (regarded as possible or probable) the opt. seldom appears independently, but often in an apodosis.

In B. it is common in all three senses: expressing a wish; e.g. apaś-ū́ḥ syā́t may he be bereft of cattle (TS.); a general precept (where a gerundive may also be used); e.g. kṣā́ume vā́sā́ṅa ā́gṛṇim ā́ dadhiyā́-tāṁ, té adhváryā́ve déye wearing linen garments the two should lay the fire; the two (garments) should be given to the Adhvarya (MS.); a supposition in the apodosis of periods, but seldom independently; e.g. nā́ asya tāṁ rā́trī́m apō grhā́n pró hareyur; āpo vā́i sā́ntī́ḥ: sāmā́yeyur eva (MS.) they should not during that night bring water into his house; for water is extinction: they would thus extinguish (if they did this). The protasis in this example must be supplied.

2. The syntactical employment of the optative is two-fold:

a. it appears in principal sentences (for the most part retaining the sense of a wish) with interrogatives, either the pronoun or the adverbs kathā́ how? kadā́ when? and kuvī́d; e.g. kā́smai devā́ya haviṣā́ vidhema what god would we worship with oblation? (x. 121\(^1\)); kadā́ na indra rā́yā́ ā́ dasasyeḥ when wouldst thou, O Indra, bestow riches upon us? (vii. 37\(^5\)); kuvī́t tutújyā́t sā́táye dhī́yā́ḥ (i. 143\(^5\)) would he not stimulate our prayers for gain? (cp. p. 354, 2 a). A possibility is sometimes thus repudiated; e.g. kā́d dha nū́nā́m
In B. the optative with interrogatives may express a wish, precept, possibility, or the repudiation of a suggestion; e.g. kathām nū pra jāyeya how should I propagate myself? (ŚB.); yāmīṁ eva pūrvāṁ śāṃset he should first pronounce the formula addressed to Yama (AB.); kim māma tātāṁ sīyaṁ (ŚB.) what would then accrue to me (if I did this)? kās tād ā driyeta who would pay attention to that? (ŚB.).

a. The opt. appears in negative sentences with nā not, sometimes nū cid never. The sense is either optative or potential; e.g. nā riṣyema kadā canā may we never suffer harm (vi. 54); nū cin nū vāyor amṛtam vi dasyey may the nectar of Vāyu never fail (vi. 37); nā tād devō nā mārtyas tuturyād yānī prāvṛddho viṣabhās cakāra no god, no mortal could surpass what the mighty bull has done (viii. 96). The only opt. form with which the prohibitive mā occurs is bhujjema: mā va ēno anyākrtaṁ bhujjema may we not suffer before you for a sin done by others (vi. 51).

b. In dependent clauses the opt. is used with relatives (pronominal or adverbial):

a. such a clause having a determining sense, usually precedes. This type is very rare in V.; e.g. sūryāṁ yō brahmā vidyāt, sā ēd vādhuṛyaṁ aṛhati a priest who should know Sūryā deserves the bridal garment (x. 85).

In B., on the other hand, clauses of this type, which always imply a supposition, are very common. The opt. here expresses a precept or a potential sense; the principal clause most often has the opt. also; e.g. yāṁ dvīṣyāt, tāṁ dhyāyet whom he may hate, he should think of (TS.); yō vā imāṁ alābheta, mūceta āsmāt pāpmānāṁ he who were to offer this (bull), would be delivered from this sin (TS.). In the principal clause a gerundive occasionally appears or the verb to be has to be
supplied; e.g. यो रास्त्राद अपभुताः स्यत्तास्माई होतव्याः this should be offered for him who should be deprived of his kingdom (TS.); यास्या अग्नयो ग्राम्येना, अग्निः सामदह्येरान, का तत्रा प्रयास्वितीह if any one's fires should be united with a village fire, what expiation (is) there? (AB.).

β. the relative clause, if it has a final or consequential sense (in order that, so that) follows. The principal clause contains an impv., a subj., or an opt.; e.g. रेवतिः नाह सदहमावा ईण्डे सान्तु याखृत्र मादेमा (i. 3013) let our feasts beside Indra be rich (by which =) that we may rejoice (in them); धासाथो रायिः येना सामाठु साहिसिमाही बेसौ वेल्थ ओन us (by which =) that we may be victorious in battles (viii. 401); याया दत्तै विवै दुरितात सात्रेमा सुतार्माञ्चं एधी नावं रुहेमा we would ascend the rescuing ship (by which =) that we may cross over all misfortunes (viii. 423).

In B. final relative clauses with the optative are rare.

γ. with relative conjunctions:

1. याद if: in the antecedent clause of pres. conditional periods, the condition being generally regarded as unfulfilled. The apodosis normally contains a potential opt. (though isolated examples of the impv., inj., and ind. occur); e.g. याद अग्न्य स्यां अहाम त्वां त्वां वा गहा स्या अहाम, स्युस ते सत्या इहा असिशाह if I, O Agni, were thou, and thou wert I, thy prayers would be fulfilled (viii. 4423); occasionally the fulfilment of the condition is expected; e.g. याच चुरुया ईमाम हावाम दुर्मार्साम काक्रिया उता, भावेर अपिर नो अंतामाह if thou shouldst hear this call and shouldst not forget it, thou wouldst be our most intimate friend (viii. 4518). The temporal sense of when with the opt. seems to occur only once in the RV. (iii. 3311).

In B. (as in V.) याद if with the opt. is very common in the protasis, when the fulfilment of the condition is not expected (यादि with opt. being used when it is expected); e.g. सा याद भृद्येता आर्तिम एर्चेद याजमानाह if it should be broken, the sacrificer would fall into calamity (TS.). The infinitive with ईस्वराः may take the place of the opt. in the principal clause; e.g. याद एताम सांसेद ईस्वराः पर्जान्यो 'वार्षोतोह if he were to repeat this (formula), Parjanya might not rain (AB.). Sometimes the
verb (opt. of as be) is omitted in the apodosis. The opt. with yād here rarely expresses a purely hypothetical case (that is, without the implication that the condition will not be fulfilled); e.g. yān mām praviśeḥ kim mā bhuṣyāḥ (TS.) if you were to enter me, of what use would you be to me? (afterwards he does enter Indra).

a. yād with the opt. in the final sense of in order that is very rare; e.g. yān nūnām aśyāṃ gātīṃ, mitrāsya yāyāṃ pathā in order that I might now obtain a refuge, I would go on the path of Mitra (v. 64).

b. In B. yād with the opt. in the sense of that is frequently used after āva kalpatे is suitable, ut sahāte endures, ichāti desires, veda knows, yuktō bhavati is intent, in posterior clauses; e.g. nā hī tād avakālpate yād brūyāt for it is not fitting that he should say (ŚB.); nā vā ahām idām ut sahe yād vo hōtā syām (ŚB.) I cannot endure this that should be (=I cannot be) your Holy; tād dhy ēvā brahmanena, eṣṭāvyām yād brahmavarcasi syāt for that is to be aimed at by the Brahmin, that he should be pious (ŚB.); svayāṃ vā etāsmai devā yuktā bhavanti yāt sādhū vādeyuh for the gods themselves are intent on this, that they should say what is right (ŚB.); kās tād veda yād vratapradō vratam upotsāñcet for who knows (this that =) whether he who hands the fast-milk (should add =) adds (fresh milk) to it (ŚB.). In the SB. īśvarā also is used with this construction (in other Brāhmaṇas with the infinitive only) to express a possible consequence (though the yād is nearly always omitted); e.g. pārān asmaidd yajnō 'bhūd ītī īśvarō ha yāt tāthā ēva syāt the sacrifice has turned away from him: it is possible that this should be so (ŚB.).

Otherwise the phrase regularly appears in the form of ītī īśvarō ha tāthā ēva syāt, perhaps because īśvarā came to be regarded as a kind of adverb = possibly this might be so.

γ. In B. yād introducing a clause with the opt. accompanied by nā and ending with ītī, dependent on a verb of fearing or similar expression, is equivalent to lest; e.g. devā ha vāi bibhayāṃ cakrur yād vāi nah . asurarākasānām imām grāhām nā hanyūr ītī the gods feared lest the Asuras and Rakṣases should destroy this draught (ŚB.); īndro ha vā īksāṃ cakre yān mā tān nā abhibhāved ītī Īndra pondered (fearing) lest that should vanquish him (ŚB.).

2. yādi if with the opt. does not occur in the RV. and AV. at all, and only once in the SV.

In B. it is very common, expressing a condition the fulfilment of which is assumed (while yād with opt. implies non-fulfilment of the condition). The clause with yādi generally precedes. The apodosis has:
a. usually the opt., which expresses a precept applicable when the condition is fulfilled; e.g. yádi purá samsthánád díryeta, adyá var-

siyati, iti brúyat if (the vessel) should be broken before the completion (of the sacrifice), he should say: it will rain to-day (MS.); yádi na śaknuyá
do 'gnaye puroláśaṁ nir vapet if he should not be able to do so, he should offer a cake to Agni (AB.). The precept occasionally has a potential sense; e.g. yády ékataiyisu dvayíṣu vā, avagáched, aparódhuká enam syuh (MS.) if he (the banished man) should return after one or two libations, they might exclude him from the sovereignty (but not if he returns at the conclusion of the ceremony).

b. iśvará with the infinitive; e.g. iśvaro ha yady apy anyo yajeta, atha hotaram yasó 'rtoḥ even if another should sacrifice (instead of him), it is possible that fame should come to the Hotr (AB.).

c. a gerundive; sa yadi na jāyeta, rākṣoghnayo gāyatryo 'nucyah if it (the fire) should not be kindled, the demon-slaying verses are to be repeated (AB.).

d. an ind. (sometimes omitted if it is a form of as be); e.g. tasmád yadi yajña řkta ārthi syād brahmaṇa eva ni vedayante therefore if at the sacrifice there should be any failure with regard to a Ṛc verse, they inform the Brahman priest (AB.);
yadi no yajña řkta ārthi syāt, kā prāyaścitthiḥ if we shall have an accident at the sacrifice in regard to a Ṛc verse, what (is) the penance? (AB.).

e. The difference between yád and yádi with the opt. may be illustrated by the following example: yán no jáye-
yur imá abhyúpa dhāvema, yády u jáyema, imá abhyupá vartemahi, iti if they were to conquer us (not to be assumed), we should take refuge with these (friends), but if (as is to be assumed) we should conquer, we could again betake ourselves to them (MS.).

f. The yáthá used in V. only in the sense of in order that, generally following the principal clause, which contains an

impv., an inj., or an ind.; e.g. ápa visváṁ amítrán nudasva, yáthá táva sárman mádema drive away all foes that we may rejoice in thy protection (x. 131'); tváyá yáthá gr̥tsamadáso .. úparām abhí syuḥ, sūribhyo grñaté tád váyo dhāh bestow on the patrons and the singer this blessing that through thee the Gr̥tsamadás may be superior to their neighbours (ii. 49);
ā dáivyā vṛñimahē 'vāṃsi, yāthā bhávema mīlhūse ánāgāh we implore the divine aids that we may be sinless before the gracious one (vii. 97²).

a. In B. yāthā with the opt. has two uses: a. in antecedent clauses in the sense of as, as if, with a correlative meaning so in the principal clause, which contains an opt., an ind., or no verb; e.g. yāthā eva chinnā naur bandhanāt plaveta, evam eva te plaveran just as a boat cut from its fastening would drift, so they would drift (AB.); śa yāthā nad-váyá parāpasyed evāṁ svásya āyuṣāḥ pārā várah cakhyau as if he were looking across to the farther bank of a river, so he saw the end of his life from afar (ŚB.); átho yāthā brúyād etán me gopāya, iti tādv evā tāt then it (is) so as if he were to say: guard this for me (TS.)

b. In posterior clauses in the sense of how, so that; e.g. úpa jānīta yāthā, yāṁ púnar āgāchet do ye find out how she could come back (ŚB.); tāt tāthā eva hotavyāṁ yāthā, āgniṁ vyaveyāt hence it is to be so poured that it may divide the fire (MS.).

4. yátra and yadá are not found with the opt. in V., and yárhi does not occur at all in the RV. and AV.

In B. all three conjunctions are used hypothetically with the opt. in the sense of when.

a. yátra, besides having the sense of when, in case, often seems to mean at the moment when, as soon as; the principal clause has the opt. or the ind.; e.g. mārūtām saptākapālaṁ nīr vaped yátra víḍ rájānam jāyāset he should offer a cake on seven dishes to the Maruts in case the people were to oppress the king (MS.); śa yátra prastuyāt tád etāṁ japat as soon as he (the priest) begins to sing, one should mutter the following prayers (ŚB.).

b. yadá as soon as seems often to imply that the action of the opt. should be assumed to be past; it seems always to be followed by átha then; e.g. sa yadá samgrāmāṁ jáyod átha, aindrāgnāṁ nīr vapet as soon as he may have won a battle, he should sacrifice to Indra and Agni (MS.).

g. yárhi when is generally followed by the correlative tārhi then in the principal clause, which usually has the opt. also; e.g. yárhi prajāḥ ksūdham nigācheyus, tārhi navarātreṇa yajeta when his people should be exposed to hunger, then he should sacrifice with the rite of nine nights (TS.).

5. céd if is used with the ind. only in the RV. and only once with the opt. in the AV.

In B. it is used with the opt. like yádi (with which it may interchange); e.g. etām céd anyāsmā anubrūyās, tātā eva te śīrāṁ chind-yāṁ if you were to communicate this to another, I would cut off your head (ŚB.).
Precative.

217. This form, which occurs in the RV. and AV. in principal clauses only, and never interrogatively, expresses a prayer or wish addressed to the gods almost exclusively, as is to be expected from the nature of those texts; e.g. यो नो द्वेष्य आदरहण सास पादिष्ठा may he who hates us fall to the ground (iii. 53²¹). When a negative is used it is ना; e.g. भागो ने अग्ने सक्ष्येत ना म्रद्याह may my good fortune, O Agni, not relax in (thy) friendship (iii. 54²¹).

In B. the precative is almost restricted to verse or prose formulas quoted and to paraphrases of such formulas; e.g. bhûyasânam Úttarâm sámâm kriyasam iti gávam lâksma kuryât would that I may do (this) to more next year: so saying he should make the mark of the cows (MS.); satâm himâ iti satâm varśâpi jîvyâsám ity evâ cátâd âha by the expression 'a hundred winters' he says this: ‘would that I may live a hundred years’ (SB.). It is, however, sometimes found in genuine prose narrative also; e.g. सा हा वैक प्रजापतिम uvâca: शाह्यावाध evâ abhâm tûbhyaâm bhûyasam Vâc said to Prajâpati: I would like not to be a conductor of sacrifice for thee (SB.); tám aśâpad: dhiyâ-dhiyâ tvâ vadhya-suḥ him (Agni) cursed (saying): I wish they may kill thee with repeated deliberation (TS.).

Conditional.

218. In V. the conditional occurs only once (RV. ii. 30²) in a somewhat obscure passage, though the form abhâreṣyat used after a past tense appears to mean would take away (in place of the future which would have been used after a present tense).

In B. the conditional is once found in a simple interrogative sentence: tâta evâ asya bhayâm vîyâya: kásmâd dhy abhâreṣyat there-upon his fear departed: for of what should he have been afraid? (SB.). Otherwise it occurs only in compound sentences:

1. usually in both protasis and apodosis of conditional sentences, expressing what might have happened in the past, but did not happen because the condition was not fulfilled. The conditional clause is generally introduced by याद, rarely by यादि (216); e.g. सा यादि धार्ष्यपि मुख्यद एद्रोश्यान, ना हा एवाप्रायास्वित्तर अभवाशयत if it (Soma) had also flowed out of his mouth, there would not have been a penance (SB.); याद एवाम ना अवाक्ष्यो मुर्द्याते व्य एपाशयत if you had not spoken thus, your head would have split asunder (SB.); पादाते 'मलाशयताम यादि हा ना अगामिष्याह your feet would have withered, if you had not come (SB.).
a. When ṛād is used with the opt. the supposed condition refers to the present (216).

2. in relative clauses dependent on negative principal clauses containing a past tense (always of vid find); e.g. sā tād evā nā avindat praṅāpatir ṛād āhoṣyat Prajāpati found nothing that he could sacrifice (MS.); sā vāi tāṁ nā avindad yāsmai tāṁ dáksīṇām āneṣyat he found no one to whom he should give this sacrificial fee (TB.).

3. in a clause introduced by ṛād that dependent on a negative (or equivalent) clause; e.g. cirāṁ tāṁ mene ṛād vāsāḥ paryādhāṣyata he thought it too long (that =) till he should put on the garment (SB.) = he thought the time was not short enough till he should put on the garment.
APPENDIX I

LIST OF VERBS.

The order of the parts of the verb, when all are given, is: Present Indicative (pr.), Subjunctive (sb.), Injunctive (inj.), Optative (op.), Imperative (ipv.), Participle (pt.), Imperfect (ipf.), Perfect (pf.), Pluperfect (ppf.), Aorist (ao.), Precative (prc.), Future (pt.), Conditional (co.), Passive (ps.), Present, Aorist, Past Participle (pp.), Gerundive (odv.), Gerund (gd.), Infinitive (inf.), Causative (cs.), Desiderative (ds.), Intensive (int.).

The Roman numerals indicate the conjugational class of the verb; P. signifies that the verb is conjugated in the Parasmaipada (active) only; Ā. that it is conjugated in the Ātmanepada (middle) only.

āṃś attain, V.: pr. aśnōti; sb. aśnāvat; ipv. aśnōtū; pt. aśnurvānt. pp. ānāṃśā and ānāśa; ānāsmā, ānāsā, ānāsūr; ānāse; sb. ānāsāmahai; op. ānāsyām; pt. ānāsānā; pp. also āśa, āśātur, āśūr; Ā. du. āśāthe, āśāte. ao. root: Ā. 3. s. āśa, pl. āsata; inj. āśta, pl. āsata; op. āśyāt, prc. 3. s. āśyās (=āśyās-t); s: sb. ākṣat; a: āśēt. inf. āśēve.


aṅj anoint, VII.: pr. anākti, anktē; sb. anājat; ipv. aṅdhī (=aṅgdhī), anāktu; pt. aṅjant, aṅjānā. ipf. āṅjan. pp. ānāṅja; ānajē, ānajrē; sb. anajā; op. anajyāt; pt. ānajānā. ps. ajyāte; pt. ajyāmāna; pp. aktā. gd. aktvā (B.), -ajya (B.).
ad eat, II.: pr. ádmi, átsi, átti; adánti; sb. ádat, pl. ádān (AV.); op. adyát; ipv. addhí, áttu; attám, attám; attá, adántu; pt. adánt, adānā. ipv. ádat. ft. atsyáti. pp. ánna n. food. gd. attváya (B.). inf. áttum, áttave, áttos (B.). cs. ādáyati (B.).


arc praise, I.: pr. árcati; sb. árcā, árcāt; árcāma, árcān; inj. árcat; árcan; ipv. árcatu; pt. árcant. ipv. árcan. pf. ānṛcūr; ānṛcē. ps. ṛcyáte; pt. ṛcyámāna. inf. ṛcāse. cs. arcāyati.

arh deserve, I.: pr. ārhati; sb. ārhāt; pt. ārhant. pf. ānṛhur (TS.); arhirē. inf. arhāse.

av favour, I. P.: pr. ávati; sb. ávāt; inj. ávat; op. ávet; ipv. ávatu; pt. ávant. ipv. ávat. pf. āvithā, áva. ao. root: op. 2. avyās; prc. 3. avyās (=avyās-t); iś: āvīt; sb. āviśat; inj. āvīt; ipv. aviddhī, āviṣṭu; aviṣṭām, aviṣṭām; aviṣṭāna. pt. aviṣyāti; pt. aviṣyánt. pp. -ūta. gd. -avya. inf. āvītave.


1. as be, II. P.: pr. āsmi, āsī, āstī; sthās, stās; smās, sthā and sthāna, sánti; sb. ásāni, ásasi and ásas, ásati and ásat; ásathas; ásāma, ásatha, ásan; inj. 3. pl. sān; op. syām, syās, syāt; syātam, syātām; syāma, syāta and syātana, syūr; ipv. edhī, ástu; stām, stām; stā, sántu; pt. sánt. ipv. ásam, ásīs, ás (=ās-t) and
LIST OF VERBS

ásit; ástam, ástām; ásan. PF. ása, ásitha, ása; ásاثur, ásátur; ásimā, ásūr.

2. as throw, IV.: PR. ásyāmi, ásyati and ásyate; ásyāmasi, ásyanti; IPV. ásyā and ásyatāt, ásyatu; PT. ásyant.
   IPF. ásyat. PF. ása. FT. asisyāti. PS. asyāte; PF. astā. GD. -asya. INF. ástave, ástavāi (B.).

ah say, P.: PF. áha, áttha (B.); áhātur (B.); áhūr.

áp obtain, V.: PR. āpnoti. PF. āpa, āpitha; āpirē; PT. āpānā. AO. red.: āpipan (B.); a: āpat; OP. āpēyam (AV.). FT. āpsyāti, -te (B.); āptā (B.). PS. āpēyate (B.);
   AO. āpi (B.); PP. āptā. GD. āptvā (B.), -āpya (B.). INF. āptum (B.). CS. āpāyati (B.). DS. īpsati, īpsate (B.);
   AO. āipsit (B.); DS. of CS. āpipayiset (B.).

ás sit, II. Ā.: PR. āste; ásāthe, ásāte; áasmahe, ásate;
   SB. ásate; OPT. āsīta; IPV. s. 3. āstām, pl. 2. ādhvam;
   PT. āsānā and āsīna. IPF. pl. 3. āsata. PF. āsām cakre (B.). AO. āsīṣta (B.). FT. āsiyāti, -te (B.). PP. āsitā (B.)

i go, II.: PR. ēti; yānti; Ā. 1. s. īye, du. 3. īyāte, pl. 1. īmahe;
   SB. āyā, āyasi and āyas, āyati and āyat; āyāma,
   āyan; INJ. pl. 3. yān; OP. īyām, īyāt; īyāma;
   IPV. īhī, ītu; itām, itām; itā and etā, etāna, yāntu;
   PT. yānt, iyānā. IPF. īyām, īs, īit; ītām, ītām;
   ītā, īyan; Ā. 3. pl. īyāta. I.: īyati, īyate; INJ. īyanta;
   IPV. 3. du. īyātām, pl. īyantām. V.: PR. inōti; invirē.
   IPF. īnos, īinot.

PF. īyētha and īyātha, īyāya; īyāthur, īyātur; īyūr;
   PT. īyivāms. PPF. īyēses. FT. īsyāti; āysiṣyati (B.);
   etā (B.). PP. ītā. GD. ītvā, -ītya. INF. ītum (B.);
   ītave, ītavāi, ītyāi, īyādhyai, īyase; ētōs.

idh kindle, VII. Ā.: PR. īnddhē; īndhāte and īndhatē;
   SB. īnādhate; IPV. īndhām (= īnddhām); īndhvām (= īnddhvām), īndhātām; PT. īndhāna. IPF. āindhā.
   PF. īdhē; īdhirē. AO. SB. īdhāte; OP. īdhīmāhi; PT.
   īdhānā. PS. īdhyaṭe; IPV. īdhyaśva; PT. īdhyaṃāṇa;
   PP. īddhā. INF. -īdham; -īdhe. From the nasalized

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root, indh, the is AO. is formed in B.: IND. áindhiśta; op. indhiśiya.

inv go, I. P. (=V. i-nu+a): PR. īnvasi, īnvali; īnvathas, īnvatas. SB. īnvāt; IPV. īnva, īnvatu; īnvatam, īnvatām; PT. īnvant.

1. is desire, VI.: PR. icháti, -te; SB. ichát; INJ. ichás; ichánta; OP. ichét; ichéta; IPV. ichá, ichátu; icháta; ichásva, ichátām; PT. ichánt; ichámāna. IPF. áichat. PF. (B.) iyēṣa, īṣūr; īṣe, īṣirē. AO. (B.) āiśit; āiśisur. FT. (B.) ēsiṣyāti, -te. PP. īṣṭā. GD. -īṣya. INF. ēṣṭum (B.); ēṣṭavāi (B.).

2. is send, IV.: PR. īṣyati, -te; IPV. īṣyatam; īṣyata; PT. īṣyant. IX.: PR. īṣnāti; PT. īṣnānt; īṣnānā. VI.: PR. īṣē; INJ. īṣánta; OP. īṣēma; IPF. āiṣanta. PF. īṣāthur, īṣūr; īṣe, īṣirē. PP. īṣitā. GD. -īṣya (B.). INF. īṣādhyai. CS. īṣāyati, -te; INF. īṣāyādhyai.


ǐṅkh swing: CS. īṅkhāyati, -te; SB. īṅkhāyātai (AV.), īṅkhāyāvahai; IPV. īṅkhāya; PT. īṅkhāyant. PP. īṅkhitā.

īd praise, II. Ā.: PR. 1. īle, 3. īṭte; īlate; SB. īlāmahai and īlāmahe; INJ. īlata (3. pl.); OP. īlīta; IPV. īlīsva; PT. īḷāna. PF. īlē (3. s.). PP. īlītā. GDV. īlīya, īlēnya.

ir set in motion, II.: PR. īrte; īrate; SB. īrat; IPV. īṛṣva; īṛāthām; īṛdhvam, īṛatām; PT. īrāṇa. IPF. āirām, āir-a-t, du. 2. āir-a-tam; Ā. āirata (3. pl.). PP. īrnā (B.). CS. īrāyati; SB. īrāyāmahe; INJ. īrāyanta; IPV. īrāya, īrāyatam; īrāyasva; īrāyadhvam; PT. īrāyant. IPF. āirayat; āirayata; INF. īrāyādhyai. PP. īritā.

īs be master, II. Ā.: PR. 1. īse, 2. īkṣe and īśiṣe, 3. īṣte, īše and (once) īṣate; īśāthe; īśmahe, īśidhve, īśate; INJ. īśata (3. s.); OP. īśiṣya, īśita; PT. īśāna. PF. īśire; PT. īśānā.
LIST OF VERBS

1. iś move, I.: PR. īṣati, -te; īṣati; INJ. īṣas; IPV. īṣatu, īṣatu; PT. īṣant; īṣamāna. PF. īṣē (1. 3.). PP. īṣita.
   1. ukṣ sprinkle, VI.: PR. ukṣāti, -te; IPV. ukṣātām, ukṣāta; ukṣēthām; PT. ukṣāmāna. AO. iś: āukṣīṣam (B.). FT. ukṣīṣyāti (B.). PS. ukṣyāte (B.); PP. ukṣitā. GD. -ukṣya.

2. ukṣ (=vaks) grow, I. and VI.: PR. ukṣant; ukṣāmāna. IPV. āukṣat. AO. S: āukṣīs. PP. ukṣitā. CS. ukṣāyate.
   ud wet, VII.: PR. unātti; undānti; undāte (3. pl.). IPV. undhi (=unddhi); unāṭta; PT. undant. VI. P.: PR. undāti (B.). IPV. āunat. PF. ādūr. PS. udyclé; PP. uttā (B.). GD. -udya (B.).

3. ubj force, VI. P.: PR. ubjāti; IPV. ubjā, ubjātu; ubjātām; ubjāntu; PT. ubjānt. IPV. 2. ubjas, 3. āubjat. PP. ubjitā. GD. -ubjya (B.).


2. ūh consider, I. Ā.: PR. āhate. II. Ā.: PR. āhate (3. pl.); PT. āhāna and ohānā. PF. ūhē; 2. du. ūhyāthe (=ūh-āthe?). AO. āuhiṣṭa; PT. āhasāna.

6. r go, VI. P.: PR. rchāti (-te, B.); SB. rchāt; IPV. rchātāu; rchántu. III. P.: PR. iyārmi, iyārṣi, iyarti; IPV. iyarta (2. pl.). V.: PR. rnomi, rṇōti; rṇvānti; rṇvē; rṇvirē; INJ. rṇōs; rṇvān; Ā. rṇutā (3. s.); SB. rṇavās; IPV.: Ā. rṇvātām (3. pl.); PT. rṇvānt. IPV. rṇvān. PF. āritha, āra; ārāthur, ārūr; PT. ārivāms; ārānā. AO.
root: ārta; ārata; INJ. arta (Ā. 3. s.); OP. aryāt (TS.); arīta; PT. arāṇā; a: āram, ārat; ārata, āran; Ā. ārata (3. s.); āranta; SB. arāma; INJ. aram; aran; Ā. arā-mahi, aranta; IPV. aratam, aratām. FT. ariṣyāti (B.).

PP. ōṭā. GD. ōtva, -ṭya. CS. arpyati; AO. red.: arpipam; PP. arpitā and ārpita. GD. -ārpya, arpayitvā (AV.). INT. ālarsī, ālarti.


ṛdh thrive, V. P.: PR. ṛdhnōti; IPF. ārdhnot. IV.: PR. ṛdhyati, -te; IPV. ṛdhyatām. VII. P.: SB. ṛnádhat; OP. ṛndhyām; PT. ṛndhánt. PF. ānardha (K.); ānṛdhur; ānṛdhē. AO. root: ārdhma (B.); SB. ṛdhát; Ā. ṛdhāthe (2. du.); OP. ṛdhyām, ṛdhyās, ṛdhyāma; ṛdhīmāhi; PRC. ṛdhyāsam; PT. ṛdhánt; a: OP. ṛdhét, ṛdhēma; iṣ: ārdhiṣṭa (B.). FT. ardhisyāte (B.); ardhitā (B.).

PS. ṛdhyāte; IPV. ṛdhyatām; PP. ṛddhā. GDV. ārdhya. CS. ardāyati. DS. īrtsati; PT. īrtsant.

ṛṣ rush, I.: PR. ārṣati, -te; SB. ārṣāt; INJ. ārṣat; IPV. ārṣa, ārṣatu; ārṣata, ārṣantu; PT. ārṣant. VI. P.: PR. ṛṣāti; PT. ṛṣánt. PP. ṛṣṭā.

ej stir, I. P.: PR. ājati; SB. ājāti and ājāt; IPV. ājatu; PT. ājant. IPF. āijat. CS. ājāyati (B.).

edh thrive, I. Ā.: PR. ēdhate (B.); IPV. ēdhasva, ēdhatām (B.). PER. PF. ēdhām cakrire (B.). AO. iṣ: OP. ēdhiṣiyā. kan, kā enjoy, IV.: PR. PT. kāyamāna. PF. cakė; SB. cākānas, cākānā; INJ. cākānanta; OP. cākanyat; IPF. cākandhi, cākāntu; PT. cākānā; PPF. cākān (2. s.). AO. ākāniṣam; SB. kāniṣas.

kam love: PF. PT. cakamānā. AO. red.: ācīkamata (B.). FT. kamisyāte (B.); kamitā (B.). CS. kāmāyate; SB. kāmāyāse; PT. kāmāyamāna.
LIST OF VERBS

kāś appear, I.: pr. kāśate (B.). int. cākaśīmi, cākaśītī; cākaśyāte (B.); sb. cākaśān (AV.); pt. cākaṇat. ipf. ācākaśam. cs. kāśāyati.


1. kṛ make, V.: pr. kṛnōmi, kṛnōsi, kṛnōtī; kṛnuthās, kṛn̄utās; kṛn̄māsi, kṛn̄uthā, kṛn̄vānti; ā. kṛnvē, kṛn̄usē, kṛn̄utē; kṛn̄māhe, kṛn̄vāte; inj. kṛnvāta (3. pl.); sb. kṛn̄āvā, kṛn̄āvas, kṛn̄āvat; kṛn̄āvāva; kṛn̄āvāmahai, kṛn̄āvanta; or. kṛnvītā; ipv. kṛnū, kṛn̄uhi and kṛn̄utāt, kṛn̄ōtu; kṛn̄utām, kṛn̄utām; kṛn̄utā, kṛn̄ōta, and kṛn̄ōtana, kṛn̄vāntu; ā. kṛn̄usvā, kṛn̄utām; kṛn̄vāthām; kṛn̄udhvām; pt. kṛnvānt; kṛnvān. ipf. kṛnvam, ākṛn̄os, ākṛnot; ākṛn̄utam; ākṛn̄uta, ākṛn̄ota and ākṛn̄otana, ākṛnvān; ā. ākṛn̄uta (3. s.); ākṛnvudhvam, ākṛnvāta.

VIII.: karōmi, karōti; kurmās, kurvānti; kurvē, kurvēti; kurvāte; sb. karāvas, karāvāt; ipv. kurū, karōtu; ā. kurvātām. pt. kurvānt; kurvānā. ipf. ākaro, ākurot; ākurvan; ā. kuruthās, ākurutā; ākurvata.

II.: pr. kārṣi; kṛthās; kṛthā; ā. kṛsē.

pf. cakāra, cakārthā, cakāra; cakārthur, cakārātur; cakrmā, cakrā, cakrūr; ā. cakrē, cakṛsē, cakrē; ca-krāthe, cakrāte; cakrirē; op. cakriyās; pt. cakṛvāms; cakrānā. pff. cakāram, ācakrat; ācakrārān. ao. root: ākaram, ākar, ākar; kārta, ākarta; kārta, ākra; ā. ākri, ākṛthās, ākṛta; ākṛta; inj. kāram, kār; sb. kārānī, kāras and kāras, kārati and kārat; kāratha, kārata; kārama, kāranti and kāran; ā. kārāse, kārata, kārámahe; op. kriyāma; pnc. kriyāsma; ipv. kṛdhī; kṛtām and kārtam; kṛtā and kārtana; ā. kṛsvā; kṛdhvām; pt. krānt; krānā.

ao. a: ākaras, ākarat; ipv. kara; karatam, karatām; s: ākārśit (B.); ā. ākṛṣi (B.). pt. kariyāti; -te (B.);

2. kṛ commemorate: ao. s.: ākārṣam; is: ākārisam, ākārit. int. cārkarmi; sb. cārkiran; ao. cārkṛṣe (3. s.); gdv. carkītya.


kṛ scatter, VI. P.: pr. kirāti, -te; sb. kirāsi; ipv. kirā, kirātu. ipv. ākirat. ao. is: sb. kārisat. ps. kīryāte (B.); pp. kīrṇā (B.).

kḷp be adapted, I.: pr. kālpate; ipv. kālpasva; pt. kālpamāṇa. ipv. ākalpatva, ākalpanta. pf. cākḷpur; cākḷpré. ao. root: ācīkḷpat; sb. cīkḷpāti. pt. kalp- syāte (B.). pp. kḷptā. cs. kalpāyati; sb. kalpāyāti; kalpāyāvahai; ipv. kalpāya, kalpāyatu; kalpāyasva; pt. kalpāyant; ipv. ākalpayat. ds. cīkalpayiṣati (B.); gd. kalpayitvā.

krand cry out, I. P.: pr. krāndati; ipv. krānda, krāndatu; pt. krāndant. ipv. ākrandas, krāndat. pf. cakradé. pff. cakradas, cakradat.
AO. a: INJ. kradas; red.: ácikradas, ácikradat; áci-kradan; INJ. cikradas; s: ákrān (2. 3. s.). CS. krand-áyati. INT. kánikrantī (3. s. = kánikrant-ti); PT. kánikradat.

kram stride, I. P.: PR. krámati; OP. krámema; IPV. kráma; PT. krámant; IPF. ákrämāt; Ā.: krámate; SB. krámāma; IPV. krámasva. PF. cakrāma, cakramür; ca-kramē; cakramāthe; PT. cakramānā. PPF. cákramanta; AO. root: ákran; ákramur; INJ. kramur; a: ákramat, ákraman; s: Ā. ákramsta; ákramsata; SB. krāmsate; is: ákramiṣam and ákramīm, ákramīs, ákramīt; kramiṣta (3. s.); INJ. kramīs; IPV. kramiṣṭām. PT. kramasyāte; kramisyāti, -te (B.); PP. krāntā. GD. krāntvā (B.), -krāmya. INF. -krāme; krāmitum (B.); krāmitos (B.). CS. krāmāyati (B.). INT. IPV. caṅkram- m-a-ta (2. pl.); caṅkramyāte (B.).

kri buy, IX.: PR. krīṇāti; krīṇītē; SB. krīṇāvahai. IPF. ákrīṇan. PT. kresyāti, -te (B.). PS. krīyāte (B.); PP. kritā. GD. kṛtivā, -kriya (B.).


kṣad divide, I. Ā.: PR. kṣādāmahe. PF. cakṣadē; PT. cakṣadāna. INF. kṣādase.

kṣam endure, I. Ā.: OP. kṣāmeta; IPV. kṣāmadhvam. PT. kṣāmamāṇa. PF. cakṣamē (B.); OP. cakṣam-īthās.

kṣar flow, I. P.: PR. kṣārati; INJ. kṣārat; IPV. kṣāra; kṣārantu; PT. kṣārant. IPF. ákṣarat; ákṣaran. AO. s: ákṣār. PP. kṣaritā (B.). INF. kṣāradhyai. CS. kṣār-āyati (B.).

1. kṣi possess, II. P.: PR. kṣōsi, kṣéti; kṣitās; kṣiyánti; SB. kṣāyas, kṣāyat; kṣāyāma; PT. kṣiyānt. I. P.: PR. kṣāyati; OP. kṣāyema (AV.); PT. kṣāyant. IV. P.:
PR. kṣiyati; OP. kṣiyema; IPV. kṣiya. AO. S: SB. kṣesat.
PT. PT. kṣesyánt. CS. IPV. kṣayáya; INJ. kṣepáyat.
2. kṣi destroy, IX.: PR. kṣináti; kṣinánti; INJ. kṣinám.
IPF. ákṣinás. V.: PR. kṣinómi. IV. Ā.: PR. kṣiyate;
kṣiyante. AO. S: INJ. kṣeṣṭa (AV.). PS. kṣiyáte;
PT. kṣiyámána; PP. kṣitá; kṣiná (AV.). GD. -kṣīya (B.).
INF. -kṣetos (B.). DS. cıkṣīsati (B.).
kṣip throw, VI. P.: PR. kṣipáti; INJ. kṣipát; IPV. kṣipá;
PT. kṣipánt. AO. red.: INJ. cıkšipas; cıkšipan. PP.
kṣiptá. INF. -kṣeptos (B.).
kṣnu uhet, II.: PR. kṣnáumi; PT. kṣnuváná. PP. kṣnutá
(B.). GD. -kṣnutya (B.).
khan, khā dig, I.: PR. khánati; SB. khánáma; OP. khán-
ema; PT. khánant. IPF. ákhanat; ákhananta. PF.
cakhána; cakhnúr. FP. PT. khanisyánt. PS. kháyáte
(B.); PP. khátá. GD. khátvá (B.); khátví (TS.), -kháya
(B.). INF. khánitum.
khād chew, I. P.: PR. khádáti; IPV. kháda; PT. khádant.
PF. cakháda. PP. kháditá (B.). GD. kháditvá (B.).
khid tear, VI.: PR. khidáti; INJ. khidát; OP. khidét.
IPV. khídá; khidánt. IPF. ákhidat. PF. PT. khidváms.
GD. -khidyá (B.).
khyā see: PF. cakhýathur. AO. a: ákhyat; INJ. khyát;
IPV. khyátam; khyáta. PT. khyásyáti (B.). PS.
khyáyáte(B.); PP. khyátá. GDV. -khyeya. GD. -khyáya.
INF. khyátum (B.); -khyá. CS. khyápáyati, -te (B.).
gam go, I.: PR. gáchati, -te; SB. gáchási and gáchá,
gácháti and gácháti; gáchátha, gáchán; Ā. gáchai;
OP. gáchet; gáchema; IPV. gácha and gáchatát, gáchatu
and gáchatáti; gáchatam, gáchatám; gáchatá, gá-
chantu; Ā. gáchasva (AV.), gáchatám; gáchadhvam;
PT. gáchant; gáchamána. IPF. ágachat; ágachanta.
PF. jagáma, jagántha, jagáma; jagmáthur, jagmátur;
jaganmá, jagnúr; jagmé; OP. jagamyám, jagamyáti;
jagamyátam, jagamyúr; PT. jaganváms, jagmiváms;
jagmáná. Per. PF. gamayám cakāra (AV.). PPF. ájagan
LIST OF VERBS

(2. s.); ájaganta; Á. ájagmîran. AO. root: ágamam, ágan
(2. 3. s.); áganma, ágman; ágathás, ágata; gánvahi;
ágamahî, ágmata; SB. gámáni, gámas, gámât;
gámathas, gámatas; gámáma, gámanti; INJ. gán;
op. gamyás; gmiya (B.); PRC. 3. s. gamyás; IPV.
gadhi and gahî, gántu; gatám and gantám, gantâm;
gatá, gánta and gántana, gámantu; PT. gmánt;
a: ágamat, ágaman; SB. gamatas; gamâtha; INJ. gáma-
an; gaméyam, gamés, gamét; gamémâ; gamémahi;
red.: ájîgamam, ájîgamat; s: ágasmahi; iš: gamištâm;
gmišiya (VS.). PT. gamišyâti (AV.); gantâ (B.). PS.
gamyâte; AO. ágâmi; PP. gatá. GD. gatvâ, gatvâya,
gatvî, -gatyâ. INF. gântave, gântavâî, gâmâdhyai,
gâmádhye (TS.); gántos, -gâmâs. CS. gamâyati and
gámâyati. DS. jîgâmsatî; jîgamisatî, -te (B.). INT.
gânîgantî; PT. gânigmât.

1. gá go, III. P.: PR. jîgâsi, jîgâti; INJ. jîgât; IPV. jîgâtam;
jîgâta; PT. jîgât. IPF. ájîgât. PF. OP. jagâyât. AO. root:
ágâm, ágâs, ágât; ágâtam, ágâtâm; ágâma, ágâta,
águr; SB. gáni, gâs, gât; gáma; INJ. gám; gámâ, gûr;
IPV. gâtâ and gâtâna; s: INJ. gešam (VS.); gešma (AV.).
DS. jîgâsâ (SV.). INF. gâtave.

2. gá sing, IV.: PR. gâyasi, gâyati; gâyantî; Á. gâye;
INJ. gûyat; IPV. gûya, gûyata, gûyantu; PT. gûyant.
IPF. ágâyat. PF. jagân (B.). AO. s: INJ. gâsi (1. s.);
sîs: ágâsiur; SB. gâsiat. PT. gäsyâti (B.). PS. PT.
giyâmâna; PP. gîtâ. GD. gîtvâ (B.); -gâya (B.) and
DS. jîgâsati (B.).

gâh plunge, I. Á.: PR. gâhase, gâhate; OP. gâhemahi;
IPV. gâhethâm; PT. gâhamâna. IPF. ágâhathâs. INT.
jângahe.
gur greet, VI.: PR. IPV. gurasva. PF. SB. jugurat; OP.
GD. -gûrya.
guh hide, I.: PR. gûhatî, -te; INJ. gûhas; gûhathâs;
IPV. gúhata; PT. gúhant; gúhamána. IPF. ágúhat.
AO. a: guhás; INJ. guhás; PT. guhánt; guhámána; sa: ághuksat. PS. guhyáte; PT. guhyámána; PP. güdhá; GDV. gühya, -gohya. GD. güdhyí. DS. júgukṣati.
1. gṛ sing, IX.: PR. grñámi, grñáti; grñítás; grñímási, grñánti; Ā. grñé, grñisé, grñité (and grñé), grñimáhe; INJ. grñítá (3. s. Ā.). IPV. grñíhi, grñátu; grñítám, grñítá; grñántu; PT. grñánt; grñáná. GD. -gírya (B.). INF. grñísáni.
2. gṛ wake: AO. red.: 2. 3. ájígar; IPV. jigṛtá; jigrtá. INT. jágarti; jágṛati; SB. jágára (AV.), jágarat; OP. jágriyáma (VS.), jágryáma (TS.); IPV. jágṛhi and jágṛtát; jágṛtá, jágṛtám; PT. jágérat. IPF. ájígar. PF. 1. s. jágára. 3. jágára. PT. jágryáms; FT. jágariyáti, -te (B.); PP. jágarítá (B.). CS. jágarayáti (B.).
gṛdh be greedy, IV. P.: PR. PT. gṛdhyan. PF. jagrdhúr.
AO. a: ágṛdhat; INJ. gṛdhás; gṛdhát.
grabh seize, IX.: PR. grbhnámi, grbhnáti; grbhnánti; grbhné; grbhnáte; SB. grbhnás; INJ. grbhnítá (3. s.); IPV. grbhníhi. IPF. ágrbhnás, ágrbhnát; ágrbhnán; ágrbhnata (3. pl. Ā.). PF. jagrábha (1. s.); jagrbháthur; jagrbhmá, jagrbhúr; Ā. jagrbhré and jagrbahrain; OP. jagrbhyát; PT. jagrbhváms; PPF. ájagrhhabham, ája-grabhit. AO. root: ágrabham; ágrbhran; PT. grbháná; a: ágrbham; red.: ájigrabhat; IS: ágrbham. (TS.), ágrabhít; ágrabhiśma, ágrabhiśur; ágrbhiśata (3. pl. Ā.). INJ. grbhásta (2. pl.). PP. grbhítá. GD. grbhítva, -gṛbhya. INF. -grbhé, -grbhé. CS. PT. grbháyant.
gras devour, I. Ā.: PR. grásate; OP. grásati. PF. OP. jagrasitatá; PT. jagrasáná. PP. grasitá.
grah seize, IX.: grñámi, grñáti; grñánti; grñé; grñímáhe, grñáte; OP. grñíyát; IPV. grñáhi (AV.),
LIST OF VERBS

grhñítát and grhñá; grhñátu; grhñítám; grhñántu;
PT. grhñánt; grhñáná. IPF. ágrhñät, ágrñan. PF.
jagrñáha, jagrñáha; jaghrñá, jaghrñúr; jaghrhé. AO. a:
INJ. grhñamahi; iñ: ágrñhit; grñhañta. PT. grñhayáti
(B.); co. ágrñhayat (B.), ágrñhaisvat (B.). PS. grñháte;
PP. grñhitá. GD. grñhitvá; grñhya. INF. grñhitaváí (B.)
grñhítos (B.). CS. grñháyáti (B.). DS. jíghñkñtati,
-te (B.).

ghas cat: PF. jaghása, jaghása; OP. jakñiyát; PT. jakñi-
váms (AV.). AO. root: ághas (2. 3. s.), ághat (3. s., B.);
ághastám (3. du., B.); ághasta (2. pl., B.), ákñan;
SB. ghásas, ghásat; IPV. ghástám (3. du.); S: ághás (2. s.);
red.: ájíghhasat. PP. -gdhá (TS.). DS. jíghñatsati.

ghuñ sound, I.: PR. ghóñati, ghóñate; SB. ghóñát; ghóñán;
PT. ghóñant. PF. jughóña (B.). PS. AO. ghóñí, GD.
-gñhúya. CS. ghóñayáti.

cakñ sce, II.: PR. cákñse (= cákñ-se), cáñste; cákññthe;
cákñate; P. cákñi (= cákñ-si); IPF. cakñsur. I. Ā.: PR.
cákñate (3. s.); IPF. cákñata (3. s.). PF. cacákñsa; ca-
INF. -cákñse, cákññse; -cákñi. CS. cákñayáti.

car move, I. P.: PR. cárati; SB. cárñi; cárñva, cárñtas;
cárñ; cárñtai (AV.); INJ. cárat; OP. cáret; IPV. cárñ,
cárñtu; cárata, cárñntu; PT. cárñnt. IPF. ácárñt.
PF. cacárá; cerimá, cerúr. AO. red.: ácícárat; S: ácár-
ñtam (B.); iñ: ácícáret; INJ. cárñt. FT. carññyámi.
PS. caryáte (B.); PF. caritá; GDV. -carénya. GD. caritvá
(B.); -cárña (B.). INF. caráse, cáritave, carádhvai;
carítaváí (B.); cáritum (B.); cáritos (B.). CS. caráyati,
-te (B.). DS. cicsarátii (B.), cicsarñti (B.). INT. cárcarñti;
PT. carñóryámñña.

cñy note, I.: PR. cñyati (B.); PT. cñyámaná. PER. PF. -cñyñm
cakñrur (B.). AO. iñ: ácñyñtam. PS. cñyñte. GD.
cñyitvá; -cñyña.

1. ci gather, V.: PR. cínñtì; cínvántì; cínútë; SB. cínáv-
at; OP. cínuyáma; IPV. cínúhi, cínótu; cínúntu;
cinusvá; pt. cinvánt; cinväná. I.: pr. cáyase, cáyate; cáyadhve; inj. cáyat; op. cáyema. pf. cikáya; cikyé; cikyiré. ao. root: ácet; ipv. citána, ciyántu; s: ácaïsam (B.); is: cáyišam. ft. cesyáti, -te (B.). ps. ciyáte (B.); pp. citá. gd. citvá (B.). inf. cétum (B.); cétaváí (B.). ds. cikiṣate (B.).

2. ci note, III.: pr. cikési (AV.); ipv. cikihí (AV.), ciketu (TS.); Á. (3. s.) cikitám (AV.); pt. cikyat. ipf. áciket; ácikayur (B.). pf. cikáya; cikyátur; cikyúr; Á. 2. du. cikéthe (for cikyáthe). ao. root: ácet; Á. ácidhvan. pp. citá. ds. cikiṣate.

cit perceive, I.: pr. cétati; cétathas; cétatha; Á. cétate; cétante; inj. cétat; ipv. cétatáam; pt. cétant; ipf. ácetat. ii. Á.: pr. cité (3. s.). pf. cikéta; cikitúr; Á. cikité; cikitré and cikitriré; sb. cikitas, ciketati and ciketat; ciketathas; ipv. cikiddhí; pt. cikitváms; cikitáná; pf. ciketam; áciketat. ao. root: ácet; pt. cítana; ps.: áceti; s: ácait. inf. citáye. cs. cetáyati, -te and citáyati, -te; sb. cetáyáni, cetáyátaí (TS.); op. citáyema. ds. inj. cikitsat. int. cekite (3. s.); sb. cékitat; pt. cekitat.

cud impel, I.: pr. códámi; códate; inj. códat; ipv. códa, códata; códasva, códethám. cs. sb. codáyási, codáyát; codáyáse, codáyáte; pp. coditá.

cyu move, I.: pr. cyávate; inj. cyávam; cyávanta; ipv. cyávasva; cyávethám; cyávadhvam. pf. cicyusé, cucyuvé (3. s.); inj. cucyavat; op. cucyuvínáhi, cucyavíraṭa. pff. ácucyavat, ácucyavít; ácucyavítana, ácucyavur. ao. s: cyośthás. ft. cyośyate (B.). pp. cyútá. cs. cyá váyati, -te.

chad or chand seem, II.: pr. chántsi. pf. cachánda; op. cachadyát. ao. s: áchán; áchānta (=áchánt-s-ta), áchántsur; sb. chántsat. cs. charúyati; charúyase; inj. chadáyat; sb. charúyátha; charúyáte; ipf. áchadayan.

chid cut off, VII.: pr. chinádmi, chinátti; ipv. chindhí
LIST OF VERBS

(= chiinddhí), chináttu; chintám (=chinttám). PF. cichéda; cichidé (B.). AO. root: chedma; a: áchidat; áchidan; s: áchaitṣit (B.); INJ. chithhás. PT. chetsyáti, -te (B.). PS. chidyáte; PT. chidyámána; AO. áchedi; PP. chinná. GD. -chídya; chittvá (B.). INF. chéttavái (B.); chéttum (B.). DS. cíchitsati, -te (B.).

jan generate, I.: PR. jánati; SB. jánat; IPV. jánatu; PT. jánant; jánamána. IPF. ájanaat; jánata (3. s.); ájánaanta. PF. jajána; jajñátur; jajñúr and jajanúr; Ā. jajñisé, jajní; jajníré; PT. jajñáná. AO. root: ájáni (1. s.); red. ájijnatan, ájijnan; INJ. jijanam; jijananta; is: jáníṣtām (3. du.); Ā. ájániṣṭhás, ájániṣṭa; op. janiṣṭyá, janiṣṭá. FT. janiṣyáti, -te; janítá (B.); CO. ájaniṣyáta (B.). PS.: AO. ájani; jáni, jáni. GDV. jántva and jánitva. GD. janitví. INF. jánitos. CS. jánayati, -te; SB. janáyás; OP. janáyes; IPV. janáya, janáyatu; janáyatam; janáyata. DS. jijnáisiṣate (B.).

jambh chew: AO. red.: ájijnabham; is: SB. jambhisat. PP. jadbhá. CS.: IPV. jambháya; jambháyatam; PT. jambháyant. INT. jañjabháyate (B.); PT. jañjabhána. .

jas be exhausted, I.: PR. PT. jásamána; IV.: IPV. jásyata. PF. jajasá; IPV. jajastám. AO. red.: ájijasata (3. s., B.). CS. jásáyi (B.).

já be born, IV. Ā.: PR. jáyate; INJ. jáyata; OP. jáyemahi; IPV. jáyasva, jáyatám; jáyadhvam; PT. jáyamána. IPF. ájáyatháṣ, ájáyata; ájáyanta. PP. játá.

1. ji conquer, I.: jáyati, -te; SB. jáyási, jáyás, jáyáti; jáyáva, jáyátha; Ā. jáyátaí (AV.): INJ. jáyat; OP. jáyema; IPV. jáyatu; Ā. jávantám; PT. jávant. IPF. ájáyat. II. P.: PR. jési. PF. jigétha, jigáya; jigýathur; jigyúr; Ā. jigýé; PF. jigiváms; jigiváms (B.); AO. root: INJ. jés; IPV. jitám; s: ájaisam, 3. ájais (= ájais-t); ájaisma; SB. jésas, jésat; jésáma; INJ. jésam (VS.), jés; jésma, jáiṣur (AV.). FT. jeśyáti; PT. jeśyánt. PP. jité; GDV. jétvá. GD. jítvá (B.); -jítya. INF. jisé; jétave (B.); jétum (B.). CS. jápáyati (B.); ájijapata
(VS.) and ájūjipata (TS.). ds. jīgīṣati, -te; pt. jīgīṣamāṇa.

2. ji quicken, V.: pr. jīnōṣi; jinvē. ipf. ājinot (B.).

jinv quicken (= V. ji-nu + a), I.: pr. jīnvasi, jinvati; jīnvathas; jīnvatha, jinvanti; ā. jinvate; ipv. jīva, jinvatu; jinvatam; jinvata; pt. jinvant. ipf. ājinvat; ājinvatam. pp. jījinvathur. ft. jinviṣyāti (B.). pp. jinvitā.

jīv live, I. P.: pr. jīvati; sb. jīvāni, jīvās, jīvāti and jīvāt; jīvātha, jīvān; op. jīvema; ipv. jīva, jīvatu; jīvatām; jīvata, jīvantu; pt. jīvanta. ff. jījiva (B.). ao. root: prc. jīvyāsam; iṣ: inj. jīvīt. ft. jīviṣyāti (B.). ps. jivyāte (B.); pp. jīvitā. gdv. jīvanīya. gd. jīvitvā (B.). inf. jīvāse; jīvēta, jīvatave (ts. vs.); jīvētum (B.); cs. jīvāyati. ds. jījīvētāti (B.); jūjyūṣati (B.); pp. jījyūṣitā (B.).

juṣ enjoy, VI.: pr. juṣāte; op. juṣēta; juṣērata; pt. juṣāmāṇa; ipf. ājuṣat; ājuṣata. pf. jūjōṣa; jujuṣē; sb. jūjoṣati, jūjoṣat; jūjoṣatha, jūjoṣan; ā. jūjoṣate; ipv. jjujaṭana; pt. jjujvāms; jjujvāṣā. ppf. ājujoṣam. ao. root: ājuṣran; sb. jōṣati, jōṣat; ā. jōṣase; pt. juṣāṇā; iṣ: sb. jōsiṣat. pp. juṣṭā gladdened and juṣṭa welcome. gd. juṣṭvī. cs. joṣāyate; sb. joṣāyāse.

jū speed, IX. P.: pr. junāti; junānti; sb. junās. I. Ā.: pr. jávate. pf. jūjuvūr; sb. jūjvut (= jūjavat); pt. jūjuvāms; jūjvāṇā. pp. jūtā. inf. javēse.

jūrv consume, I. P.: pr. jūrvati; sb. jūrvās; ipv. jūrva; pt. jūrvant. ao. iṣ: jūrvīt.

jr sing, I. Ā.: pr. járate; sb. járāte; op. járeta; ipv. járasva, járatām; pt. járamāṇa. inf. jarādhyai.


jā know, IX.: pr. jānāti; jānīmās, jānīthā, jānānti; jānītē; jānāte; sb. jānāma; jānāmahai; op. jānīthās;
LIST OF VERBS

IPV. jānīhi, jānītāt, jānātu; jānītā, jānāntu; jānīdhvām, jānātām; PT. jānānt; jānānā. IPF. ājānām, ājānāt; ājānan; Ā. 3. pl. ājānāta. PF. jajṅāu; jajṅe; PT. jajṅivāms and jānivāms. AO. root: OP. jñeyās (Gk. yvoīης); s: ājṅāsam (B.); ājṅāsthās; INJ. jñeṣam; sī: ājṅāsiṣam. FT. jūṣyāti, -te (B.); jñātā (B.). PS. jñāyāte; AO. ājṅāyi; PP. jñātā; GDV. jñeṣa (B.). GD. jñātvā (B.), -jñāya (B.). INF. jñātum (B.), jñātos (B.). CS. jñāpāyātī; AO. ājijīnat (TS.); PS. jñāpyātē (B.); PP. jñāptā (B.); jñāpāyātī (B.). DS. jñānasate.


tams shake: PF. tatasrē. PPF. ātataṃsataṃ. AO. a: ātasat. CS. tamsāyātī, -te; INF. tamsayādhyai. INT. SB. tantasāite; GDV. -tantasāyya.

takṣ fashion, I. P.: PR. tākṣati; SB. tākṣāma; INJ. tākṣat; IPV. tākṣatam; tākṣata, tākṣantu; PT. tākṣant. IPF. ātakṣat. II. P.: PR. tāṣṭi (B.), tākṣati (3. pl.); IPV. tālḥi. IPF. ātakṣma, ātaṣṭa. V. P.: PR. takṣuṇvanti (B.). PF. tatākṣa (takṣāthur, takṣūr); tatakṣē. AO. iś: ātakṣiṣūr. PP. taṣṭā.

tan stretch, VIII.: PR. tanōti; tanmāsi, tanvānti; tanutē; SB. tanāvāvahai; INJ. tanūṭhās; IPV. tanū, tanuhī, tanōtu; Ā. tanuṣvā; tanudhvām; PT. tanvānt; tanvānā. IPF. ātanūta; ātanvata. PF. tatānthā, tatāna and tatāna; Ā. 1. tatānē, 3. tatnē and tatē (√tā); tatnirē and tenirē; SB. tatānat; tatānāma, tatānan; INJ. tatānanta; OP. tatanyūr; PT. tatānvams. AO. root: ātān; Ā. 2. ātathās, 3. ātata; ātnata (3. pl.); a: ātatan; INJ. tanat; s: ātān and ātāmsit; ātasi (B.); ātamshāhi (B.); iś: ātānīt. FT. tamṣyāte (B.). PS. tāyāte;

tap heat, I.: PR. tápati, -te; SB. tápāti; INJ. tápat; IPV. tápatu; PT. tápant. IPP. átapat. IV. P.: PR. tápyati (B.).

PF. 1. tatāpa. 3. tatāpa; tepē; SB. tatāpate; PT. tepānā. AO. root: PT. tapānā; red.: átītipe (3. s.); SB. titipāsi; s: átāpsit; átapthās; INJ. tāpsit; tāptam. PT. tapyati (B.). FS. tapyāte; AO. átāpi; PF. taptā. GD. taptvā (B.), -tápya. INF. tāptos (B.). CS. tāpāyati, -te (AV.); PS. tapyāte (B.).


tij be sharp, I. Ā.: PR. téjate; PT. téjamāna. PF. IPV. titig-dhī (B.). PP. tiktā. DS. tītikṣate. INT. tētikte.

tu be strong, II. P.: PR. távīti. PF. tūtāva. PPF. tūt, tūtot. INT. PT. tāvīvat (= tāvīvat).

tuj urge, VII.: PR. tuṇjānti; tuṇjāte (3. pl.); PT. tuṇjānā.

VI.: PR. tujēte; PT. tujānt. PF. OP. tutujyāt; PT. tu- tujānā and tūtujānā. PS. tujyāte. INF. tujāse, tujāye, -tūje. CS. PT. tujāyant.

tud thrust, VI.: PR. tudāti; IPV. tudā; tudāntu; PT. tudānt. IPP. tudāt. PF. tutōda. PP. tunnā.

tur (≡ tū) pass, VI.: PR. turāti, -te; IV. P.: IPV. tūrya;


ds. tutūrṣati.

trd split, VII.: PR. trṇādmi, trṇātti; trntte (B.); IPP. átrṇat; átṛndan. PF. tatārditha, tatārda; PT. tatṛdānā. AO. root: SB. tārdas. PF. trṇā (VS.). GD. -ṭṛdya. INF. -ṭṛdas.

tṛp be pleased, V. P.: PR. tṛpnōti; SB. tṛpnāvas; IPV. tṛpnuhī; tṛpnutām; tṛpnutā; VI. P.: PR. tṛmpāti; IPV. tṛmpā; IV.: PR. tṛpyati. PF. tātṛpūr; PT. tātṛpāṇā. AO. root: PROC. tṛpyāsma; a: átṛpat; PT. tṛpānt; red.: átītrpā; átītrpāma. CO. átarpysat (B.). PP. tṛptā. CS. tarpāyati, -te; DS. titarpayisati. DS. titṛpsati; SB. titṛpsāt.
LIST OF VERBS

trṣ be thirsty, IV.: PR. tṛṣyati, -te; PT. tṛṣyant. PF. tātṛṣ-ūr; PT. tātṛṣānā and tatṛṣānā. AO. root: PT. trṣānā; a: tṛṣāt; red.: ātītṛṣāma; INJ. tītṛṣas. PP. tṛṣitā. CS. tarsāyati (B.).

tṛḥ crush, VII. P.: PR. tṛṇēdhi; tṛmhānti; IPV. tṛṇēḍhu; SB. tṛṇāhān (AV.); PT. tṛmhānt. PF. tatārha. AO. a: ātṛham. PS. trhyāte; PP. tṛlhā, trḍḥā. GD. tṛḍhvā.

tṛ cross, I.: PR. tārati, -te; SB. tārāthas; INJ. tārat; OP. tāret; IPV. tāra; PT. tārant. IPP. ātārat. VI.: PR. tīrāti, -te; SB. tīrāti; INJ. tīrānta; OP. tīrēta, -tana (2. pl.); IPV. tīrā; tīrāta, tīrāntu; tīrādvam; PT. tīrant. IPP. ātirat. III.: PT. tītrat. VIII. Ā.: tarute. PF. tatāra; titirūr; PT. tatarus- (weak stem) and titirvāṁs. AO. red.: ātītāras; is: ātārīt; ātārīsmā and ātārīṣur; SB. tārīṣas, tārīṣat; INJ. tārīs, tārīt; OP. tārīṣīmahī. PS. AO. ātārī; PP. tīrṇā. GD. tīrtvā. INF. -tīram, -tīre; tārdhyai; tārīṣāṇī. CS. tārāyati. DS. tītīrṣati (B.). INT. tārātarīti; tarturyānte; PT. tārītrat.

tyaj forsake: PF. tityāja; IPV. tityagdhi. PP. tyaktā (B). GD. -tyājya (B.).


trā rescue, IV. Ā.; PR. trāyase; trāyadhve, trāyante; IPV. trāyasva, trāyatām; trāyethām, trāyetām; trāyadhvm, trāyantām; PT. trāyamāṇa. II. Ā.: IPV. trāsva; trādvam. PF. tatrē. AO. s.: ātrāsmahi (B.). SB. trāsate; trāsāthe; OP. trāsīthām. PT. trāsīyate (B.). PP. trātā (B.). INF. trāmaṇe. CS. GDV. traya- yāyya.

tvis be stirred, II. P.: IPP. ātvisur. VI. Ā.: ātvisānta. PF. titvisi; PT. titvisāṇā. PPF. ātitvisanta. PP. tviṣitā. INF. tviṣē.

daṁś, daś bite, I. P.: PR. dāsati; IPV. dāsa; PT. dāsant. PF. c c 2
APPENDIX I


dakṣ be able, I.: PR. dákaṣati, -te; IPV. dákaṣata; PT. dák-
śamaṇa. PF. dadakṣē (B.). AO. red.: ádadakṣat (B.).
FT. dakaṣiyāte (B.). GDV. dakaṣāyya. CS. dakaṣyātī (B.).
dagḥ reach to, V.: PR. OP. daghnuyāt (B.). AO. root: INJ.
dhak (2. 3. s.); daghma; PRc. daghyaś (3. s.); IPV.
dhaktām. FT. daghiṣyānte (B.). INF. -dāghas (B.),
-dāghos (B.).

dabh, dambh harm, I. P.: PR. dábhathi; SB. dabhāti; INJ.
dabhat. V. P.: PR. dabhnuvantī; IPV. dabhvahūhi. PF.
dadābha, dadāmbha; debhūr; INJ. dadabhanta.
AO. root: dabhūr; INJ. dabhūr. PS. dabhyaṭe; PP.
dabdhe. GDV. dabhya. INF. -dābe; dābdhum (B.).
CS. dambhāyati. DS. dīpsati; SB. dīpsat; PT. dīpsant;
PR. dīpsati (B.).

das, dās lay waste, IV. P.: PR. dáṣyati; OP. dáṣyet. I. P.:
PR. dáṣati; SB. dāṣat; INJ. dāṣat; PT. dāṣant. PF. PT.
dadasvāṁs. AO. a: INJ. dasat; PT. dāṣamāna; is:
dāṣit. PP. dastā (B.). CS. dasāyate; dáṣyati.

dah burn, I. P.: PR. dāhaṭi; SB. dāhāti. II. P.: PR.
dhákṣī. PF. dadāha (B.). AO. s.: ádhākṣit; ádhāk
(3. s.); INJ. dhāk (3. s.); PT. dhākṣant and dáṣkṣant.
FT. dhakṣiyāti; PT. dhakṣyant. PS. dahyaṭe; PP.
dagdhā. GD. dagdhvā (B.); -dāhya (B.). INF. -dāhas
(B.), dághos (B.), dághum (B.). DS. dhikṣate (B.).

1. dá give, III.: PR. dádāti; dātte; SB. dádas, dádat;
dádan; dādātaī (AV.), dádāmahe; INJ. dadās, dadāt; OP.
dadyat; dadimāhi, dadirān; IPV. daddhi, dehi, dattāt,
dádatu; dattām; dattām; dattā and dádāta, dādātana,
dádatu; Ā. datsvā; PT. dádat; dādāna; IPV. ádadām,
ádadās, ádadāt; ádattam; ádadāta, ádattana, ádadur;
Ā. ádatta. I.: dadati; dadate; INJ. dadat; IPV.
dadatām (3. s.); IPV. ádadat; ádadanta. PF. dadātha,
dadāu; dadāthur, dadātur; dádā, dádūr; Ā. dádē,
dadáthe, dadrirē; PT. dadvāṁs, dadvāṁs (AV.), dadā-
LIST OF VERBS

vāṃs (AV.); dadānā. AO. root: ādās, ādāt, dāt; ādāma, ādur, dūr. Ā. ādi, ādithās (B.), ādita (B.); ādīmahi (TS.) and ādīmahi (VS.); SB. dās, dāti, dāt; INJ. dūr; OP. deyām; IPV. dātu; dātām, dātām; dātā; dīṣvā (VS.); a: ādat. s.: ādiṣi; SB. dāsat, dāsathas; INJ. deṣma (VS.); iš: ādadiṣṭa (SV.). FT. dāsyāti; -te (B.); dadiṣyē (K.); dātā (B.). PS. diyaṭe; PT. dadyāmāna; AO. dāyi; PP. -dāta, dattā, -tta. GDV. déya. GD. dattvā, datttvāya; -dāya, -dadya (AV.). INF. -dāi, dātave, dātavāi, dāmane, dāvāne; -dām (B.), dātum; dātos. CS. dāpāyatī. DS. PT. dītsant, dīdāsant.

2. dá divide, II. P.: PR. dāti; dānti; IPV. dāntu. VI. P.: PR. dyāmi, dyāti; dyāmasi; IPV. dyātu; dyātām; IV.: PR. dyāyāmasi; IPV. dyāyasva, dyāyatām; PT. dyāyamāna. IPF. dāyanta. PF. dadirē (B.). AO. root: ādīmahi (B.), adīmahi (VS., K.); S: OP. diṣiyā. PS. diyaṭe; PP. dinā; -tta (B.). GD. -dāya.

3. dā bind, VI. P.: PR. dyāti; IPV. ādyas. PS. AO. dāyi; PP. ditā.

dās make offering, I. P.: PR. dāsati; SB. dāsāt; OP. dāsēma; IPF. ādāsat. II. P.: PR. dāṣṭi; PT. dāsat. V. P.: PR. dāsṇōti. PF. dadāṣa. SB. dadāśas, dādāṣati and dādāsat; PT. dadāśvāṃs, dāśvāṃs, dāśvāṃs (SV.). CS. ādāśayat (B.).


dih smear, II.: PR. dēgāhi; dihānti; SB. déhat; PT. dihānā. IPF. ādīhan. AO. S.: ādikṣur (B.). PP. digdhā.

1. dī fly, IV.: PR. dīyati; -te; INJ. dīyat; IPV. dīya. IPF. ādiyam. INT. INF. dēdīhyitavāi.

2. dī, didī shine: PR. dīdyati (3. pl.); SB. dīdayat; IPV. didīhi and didīhi; PT. dīdyat; dīdyāna. IPF.
ádídes, ádídet. PF. didéthe, didáya; didiyúr; SB. didáyas, didáyati and didáyat. PT. didíváms.


dip shine, IV. Ā.: PR. dípyate. AO. red.: ádídipat; ádí-dipat (B.); INJ. didípas. CS. dípáyati.

div play, IV.: PR. dívyati; dívyate (B.). PF. didéva. PP. dyútá. GD. -dívyā.

du, dú burn, V. P.: PR. dunóti; dunvánti; PT. dunvánt. AO. IS: SB. dávišāni (or from du go?). PP. dúná.


duh milk, II. P.: PR. dógdhi; duhánti; Á. dugdhé; duháte and duhát, duhrate and duhré; SB. dóhat; dótate; OP. duhiyát, duhiyán; IPV. 3. du. dugdhám; Á. 3. S. duham; 3. du. duhátham; 3. pl. duhrám (AV.) and duhrátám (AV.); PT. duhánt; dúghána, dúhána, and duháná; IPF. ádhok; duhúr; áduhan (B.) and áduhran (AV.). I. Ā.: PR. dótate. VI.: IPF. áduhat (TS.). PF. du-dóha, dudóhitha; duduhúr; Á. duduhé; duduhré and duduhriré; PT. duduhána. AO. S: ádhukṣata (3. pl.); INJ. dhukṣata (3. pl.); OP. dhukṣimáhi; SA: ádhukṣas, áduksat and ádhuksat; ádhukṣan, duksán and dukṣán; Á. ádhukṣata, duksata and dhukṣata; INJ. dukṣas; Á. 3. duksata and dhukṣata; pl. dhukṣánta; IPV. dhukṣásva. PS. duhyáte; PT. duhyámána; PP. dugdha. GD. dugdhvá (B.). INF. duhádhyai; doháse; dógdhos (B.). CS. doháyati (B.). DS. dúduksati.

1. dr pierce, II. P.: PR. dársi. IX. P.: OP. drñiyát (B.). PF. dadára; PT. dadýváms. AO. root: ádar; S: SB. dáršasi, dársat; Á. dáršate; OP. daršistá. PS. díryáte (B.); PS. dírná (B.). GD. -díyā (B.). CS. daráyati; dárayati
LIST OF VERBS

(B.) int. dárdarími, dárdaríti; sb. dárdirat; ipv. dárdhí and dádrhí, dardartu; pt. dárdrat; dádrat (TS.); ipf. ádarðar, dardar (2. 3. s.); ádarðtam; ádarðirur.


dṛś see: pf. dadárśa; Ā. dadṛksē, dáḍrśe; dāḍṛsre, dadṛsrire (TS.); ipv. (3. pl. Ā.) dadṛsram (AV.); pt. dadṛśvāṁs; dáḍṛśāna. ao. root: ádarśam (B.); ádarśma (TS.), áḍṛśma (B.), ádṛsurr (B.); Ā. 3. pl. áḍṛsrun, ádṛśram; sb. dāṛsati, dāṛsathas, dāṛsan; inj. dāṛsam; pt. dṛśānā and dṛśāna; a: ádṛśan; inj. dṛśan; op. dṛśeyam; s: ádṛk (B.) and ádṛākṣit (B.); Ā. ádṛksata (3. pl.); sb. dṛksase; sa: dṛksam (K.); red. ádïdṛśat (B.). ft. drakṣyāti (B.). ps. dṛyāte; ao. ádarśi and dāṛsi; pp. dṛṭā; gdv. dṛśēnya. gd. dṛṭvā, dṛṭvāya, -dṛśya. inf. dṛṣē, dṛṣāye; drāṣṭum. cs. dārsāyati. ds. dīdṛksase.

dṛḥ make firm, I. P.: ipv. dṛṃha; dṛṃhata; i pf. ádṛmhat.


ft. drāsyāti (B.). PP. drānā.
dru run, I. P.: drāvati. PF. dudrāva (B.); SB. dudrāvat. 
cs. dravāyati (flows); drāvāyati. INT. PF. dodrāva.
dvis hate, II.: PR. dvēṣṭi; dvēṣmās; SB. dvēṣat; dvēṣāma; Ā. dvēṣate; IPV. dvēṣṭu; PT. dvēṣānt. PF. didvēṣa (B.). 
AO., sa: INJ. dvikṣāt; Ā. dvikṣata (3. s.). PP. dvīṣṭa. 
GDV. dvēṣya, -dvēṣṇya. INF. dvēṣṭos (B.).
dhan run: PF. SB. dadhānat; OP. dadhanyūr; PT. dadhanvāms. CS. dhanāyan; Ā. dhanāyante; dhanāyanta.
dhanv run, I. P.: PR. dhānvāti; SB. dhānvāti; IPV. 
dhānva. PF. dadhanvē; dadhanvirē. AO. iṣ: adhanvisur.
dham, dhmā, blow, I. P.: PR. dhāmati; PT. dhāmant. 
IPF. ádhamat. PS. dhamyāte; dhmāyāte (B.); PP. 
dhamitā and dhmātā. GD. dhmāya (B.).
1. dhā put, III.: PR. dādhami, dādhasi, dādhati; dhatthās; dadhmāsi and dadhmās, dhattā, dādhati; Ā. 
dadhē, dhatse, dhattē; dadhāthe, dadhāte; dādhatē; 
SB. dādhamē, dādhas, dādhat; dādhathas; dādhāma, 
dādhan; Ā. dādhase, dādhat; dādhāvahai; OP. dā 
dhīta and dadhītā; dadhimāhi; IPV. dhehī and dhattāt, 
dādhātu; dhattām, dhattām; dhattā and dhattāna, 
dādhatu; Ā. dhatsvā; dādhatām. PT. dādhat; dā 
dhāna. IPF. ádadhām, ádadhās, ádadhāt; ádhattam; 
ádhatta, ádadhur; Ā. ádhatthās, ádhatta. PF. dā 
dhātha, dadhāu; dadhātur; dadhimā, dadhūr; Ā. 
dadhīṣe, dadhē; dadhāthe, dadhāte; dadhidhvē, da 
dhirē and dadhrē; IPV. dhādhibvā; dadhīdvām. AO. 
root: ádham, dhās, ádhat and dhāt; dhātam, ádhatām;
ádhur; Ā. ádhithās, ádhita; ádhītām; ádhīmahi; sb. dhās, dhāti and dhāt; dhāma; dhéthe, dháithe; dhāmahe; inj. dhām; dhūr; Ā. dhīmahi; op. dheyām; dheyūr; ipv. dhātū; dhātam; dhāta, dhātana, and dhetana, dhāntu; Ā. dhisvā; a: ádhat (SV.), dhāt; s: ádhiṣi (B.); ádhiṣata (B.); sb. dhāṣathas; dhāṣatha; inj. dhāsur; op. dhiṣiyā (B.), dheṣiyā (MS.). ft. dhāsyati, -te (B.); dhātā (B.). ps. dhīyāte; ao. ádhai; pp. hitā, -dhiṭa. gd. dhītvā (B.), -dhaṭya. inf. -dhe, dhātave, dhātavai, dhiyādhyai; -dham; dhātum (B.); dhātos. cs. dhāpāyati; sb. dhāpāyāthas. ds. didhiṣati, -te; inj. didhiṣanta; op. didhiṣema; didhiṣeya; ipv. didhiṣantu; pt. didhiṣaṇa; dhītsati, -te; gdv. didhiṣāyya.


dhī think, III.: pr. dīdhye; dīdhyaṭham and dīdhīṭham (AV.); sb. dīdhayaś; dīdhayan; pt. dīdhyaṭ; dīdhyaṇa. ipf. ádīdhet, dīdhet; ádīdhyaṛ; Ā. ádīdhīṭa. pf. dīdhyaṛa; dīdhimā, dīdhīyūr and dīdhyaṛ; dīdhīṛē. pf. dhīṭa. int. dedhyat (TS.).

dhū shake, V.: pr. dhūnti; dhūnutē; sb. dhūnāvat; ipv. dhūnuhi anḍ dhūnu; dhūnutā; Ā. dhūnuṣvā; pt. dhūnvant; dhūnvānā. ipf. ádhūnōt; Ā. ádhūnuthās, ádhūnuta. VI. P.: pr. dhuvati; op. dhūvēt. pf. dudhvē; op. dudhvītā. ppf. dūdhot. ao. root: pt. dhuvānā; s: Ā. ádhusata (3. pl.). ft. dhavisyāti, -te (B.). ps. dhīyāte; pp. dhūtā. gd. dhūtvā (B.), -dhuḷya. int. dōdhaṅiti; pt. dōdhuvaṭ and dāvidhuvaṭ; pf. davi-dhāva.

dhr hold: pf. dādhrārtha, dādhrāra; dadhrē, dadhrirē.
AO. root: INJ. dhṛthas; red.: ardīdharat; dīdhār (2. 3. s.);
INJ. dīdharat; IPV. didhṛtām; didhrta. FT. dharishyāte.
PS. dhriyāte; PP. dhṛtā. GD. dhṛtvā (B.), -dhṛtya (B.).
INF. dharmane; dhartāri; dhārtavāi (B.). CS. dhārā-
yati, -te; FT. dhārasyātī; PS. dhāryāte (B.). INT.
dārdharsi; IPP. ādarthar; dādharti (B.); 3. pl. dā-
dhrati (B.); IPV. dādharthu (B.).

dhṛṣ dare, V.: pr. dhṛṣṇoti; IPV. dhṛṣṇuhi. PF. dadhārṣa;
dādhrṣūr. SB. dadhārṣati and dadhārṣat; Ā. dadhrṣate;
INJ. dadhārṣit; PT. dadhrṣvāms; PPF. dādhrṣanta.
AO. a: INJ. dhṛṣat; PT. dhṛṣánt; dhṛṣāmāṇa; dhṛṣāṇā
(AV.); iṣ: ādharṣiṣur (B.). PF. dhṛṣṭā and dhṛṣitā.
cs. dharṣāyati (B.).

dhyā think, IV. P.: pr. dhyāyati. PF. dadhyāu (B.).
AO. siṣ: ādhyāsiṣam (B.). PER. FT. dhyātā (B.). PP.
dhraj, dhrāj sweep, I.: PT. dhrājant; dhrājāmāna.
IPP. ādhrajan. AO. iṣ: OP. dhrājiṣiyā.
AO. a: dhvasān. PP. dhvasta (B.). CS. dhvasāyati;
dhvāmsāyati, -te (B.).
dhvan sound: AO. iṣ: ādhvānēt. PP. dhvānta. CS. ādhvā-
nyat; AO. INJ. dhvānēyt.
dhvr injure, I. P.: pr. dhvārati (B.). AO. s: Ā. ādhrūrṣata
(3. pl.). INF. dhūrvaṇe. DS. dūdhrūrṣati.
nakṣ attain, I.: PR. nākṣati, -te; INJ. nākṣat; IPV. nāk-
asva; PT. nākṣant; nākṣamāṇa. IPP. ānakṣan. PF.
nanakṣūr; nanakṣē.
nad sound, I. P.: pr. nādati. CS. nādāyati. INT. nānā-
dati (3. pl.); nānadyāte (B.); PT. nānadat.
nam bend, I.: pr. nāmāti, -te. PF. nānāma; nemē. PPF.
nanāmas. AO. red.: INJ. nīnamas; s: ānān (K.); Ā. ānāmsata (3. pl., B.). SB. nāmsai, namāntere; PT.
namasāṇā. FT. namāyāti (B.). PP. nātā; GDV. nāntva.
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INT. nánnamíti; nánnate (3. s.); PT. nánnamat; nán-
namāna; IPF. ánannata (3. s.).

1. naś be lost, IV. P.: PR. násyati; I.: PR. násati, -te.
   PF. nanáśa; néšúr (B.). AO. red.: áninašat; néšat; INJ.
nínaśas; néšat. FT. naśisyáti. PP. naśá.
   CS. násá-
yati; INF. násayádhyai.

2. naś attain, I.: PR. násati, -te. AO. root: ánāt (2. 3. s.),
náč (3. s.); ánāstām; INJ. nák and náč (3. s.); Ā. námśi;
OP. nāmāhi; S: SB. nákṣat. INF. -nāše. DS. inakṣasi;
INJ. inakṣat.

nas unite, I. Ā.: PR. násate; násamahe; INJ. násanta.
AO. root: OP. nāsmáhi.
nah bind, IV.: PR. náhyati; IPV. náhyatana (2. pl.); PT.
náhyamāna. PF. nanāha. PS. PT. náhyámāna; PP.
naddhā. GD. -náhya (B.).

nāth, nādh seek aid, I. Ā.: PR. náthate (B.); PT. nádha-
māna. PP. nāthitā; nādhitā.

nij wash, II. Ā.: PT. nijāná. III.: IPV. niniktá (2. pl.)
AO. a: ánijam; S: ánaikśit; INJ. nikśi. PP. niktā.
INT. nenikté; IPV. nenigdhi.
nind, revile, I. P.: PR. níndati; SB. níndāt; IPV. níndaṭa.
PF. níndimá; ninidur. AO. root: PT. nídāná; IS:
ánindīṣur; SB. níndiṣat. PS. níndyāte; PP. nínditā.
DS. SB. nínditsāt.

nī lead, I.: PR. náyati, -te; SB. náyāti, náyāt; Ā. náyāsai
(AV.); INJ. náyat; náyanta; IPV. náyat-u; Ā. náyasva;
PT. náyant; náyamāna; IPF. ánayat. II.: PR. néši (= IPV.)
nethá; IPF. ánītām (3. du.). PF. ninētha, nínāya;
ninyāthur; ninye (B.); SB. ninithās; OP. ninīyāt; IPV.
ninētu. AO. S: ánaiṣā (2. pl.); ánēṣata (3. pl.); SB.
néṣati, néṣat; néṣatha; INJ. naiṣṭa (2. pl.); Ā. neṣṭa
(3. s.); IS: ánayit (AV.). FT. neṣyāti; -te (B.); nayi-
yāti (B.). PS. nīyāte; PP. nītā. GD. nītvā (B.), -nīya.
INF. neṣāni; nētavāi (B.); nētum (B.), nāyitum (B.);
nu praise, I.: PR. návati; návâmahe, návânte; INJ. návanta; PT. návant; návamâna. IPF. ánnavanta. II. P.: PT. nuvânt; IPF. ánâvan. PPF. ánûnot, nûnot; AO. s: Ā. ánûsi; ánûsâtâm; ánûsâta; INJ. nûsâta (3. pl.); iš: Ā. ánavisâta. GDV. návya. INT. nônâvîti; nonumáas and nonumáasi; SB. nônuvanta; IPF. návînot; ánonavur; PF. nônâva; nônuvur.


nrt dance, IV. P.: PR. nťtyati; IPV. nťtya, nťtyatu; PT. nťtyânt. AO. root: nrtur (PF.?); a: PT. nrtámâna; iš: ánartišur. PP. nrttâ. CS. nartâyati.

pac cook, I.: PR. pácâti, -te; SB. pácâni, pácâti, pácât; INJ. pácât; IPV. pácata, pácantu. IV. Á.: PR. pâcyate. PF. papâca; pecé. PPF. ápeciran. AO. s: SB. pâkštat. FT. pakşyâti, -te (B.); paktâ (B.). PS. pacyâte. GD. paktvá. INF. pâktave. CS. pâcâyati, -te (B.).

pat fly, I. P.: PR. pâtati; SB. pâtâti, pâtât INJ. pâtat; OP. pâtêt; IPV. pâtatu; PT. pâtant. IPF. ápâtat. PF. papâta; petâthur, petâtur; paptimâ, paptûr; OP. papatyât; PT. paptivâms. AO. red.: ápâtat and ápîpatat; ápaptâmâ, ápaptan; INJ. paptas, paptat; paptan; IPV. paptata. FT. patisyâti; CO. ápatisyat (B.). PS. AO. ápâti (B.); PP. patîtâ. GD. patitvâ, -pâtya (B.). INF. pâtâtave; pátîtum (B.). CS. pâtâyati, -te; pâtâyati. DS. pipatisati. INT. pâpatiti; SB. pâpâtan.

pad go, IV.: PR. pâdyate; padyati (B.); IPV. pâdyasva; PT. pâdyamâna; IPF. ápadyânta. PF. papâda; pedé (B.). AO. root: ápadmahi, ápadran; SB. padâti, padât; PRC. padistâ; red.: ápîpadâma; S: INJ. patsi (1. s.), patthás. FT. patsyâti (B.). PS. AO. ápâdi, pâdi; PP. panná. GD. -pâdyâ. INF. -pâdas; pâtîtum (B.), pâttos (B.). CS. pädâyati, -te; PS. pâdyâte (B.); DS. pîpâda-ysiâti (B.).
**LIST OF VERBS**

**pan admire, I. Ā.: pr. inj. pánanta.** pp. papána (1. s.);

paś see, IV.: pr. pásyati, -te; sb. pásyāni, pásyāsi and pásyās, pásyāt; pásyāma, pásyān; inj. pásyat; op. pásyet; pásyeta; ipv. pásya; pásyasva; pt. pásyant; pásyamāna; ipv. ápásyat; ápásyanta. Cp. spās.

1. **pā drink, I.: pr. pibati, -te; sb. pibāsi, pibāti and pibāt; pibāva, pibāthas, pibātas; inj. pibat; ipv. pibatu; pibasva; pibadhvam; pt. pibant; ipv. ápibat.

III. : pr. pipīte (B.), pipate (B.); op. pipīya (B.); ipv. ápipīta (B.); ipv. pipatu (K.); pt. pipānā and pipāna (AV.). pp. papātha, papāu; papāthur, papūr. Ā. papē; papirē; op. papiyāt; pt. papiyāms; papānā.

ao. root: āpām, āpās, āpāt; āpāma, āpur; sb. pās; pāthās; pānti; psc. peyās (3. s.); ipv. pāhi, pātu; pātām, pātm; pātā and pātāna, pāntu; pt. pānt; s: inj. pāsta (3. s.). pt. pásyati, -te (B.). ps. piyāte; ao. ápāyi; pp. pītā. gd. pītvā, pītvī; -pāya. inf. pītāye, pātave, pātavāi; pātos (B.); pibadhyai. cs. pāyāyati; ds. pīpāyayiset (K.). ds. pīpāsati; pīpistati; pt. pīpisant.

2. **pā protect, II.: pr. pāmi, pāsi, pāti; pāthās, pātās; pāthā, pāthāna, pānti; sb. pāt; pātas; ipv. pāhi, pātu; pātām, pātām; pātā, pāntu; pt. pānt; pānā; ipv. ápām, ápās, ápāt; ápāma, ápur. ao. s: sb. pāsati.

pi, pī swell, I. Ā.: pr. pāyate. II. Ā.: pt. pīyāna. v.: pr. pīnvire; pt. pīnvānt, f. pīnvati; pīnvānā. pp. pīpētha, pīpāya; pipyāthur; pipyūr; pipyé (3. s.); sb. pīpāyas, pīpāyat; pīpāyatas; pīpāyan; pīpāyata; pīpāyanta; inj. pīpes; ipv. pīpihi, pīpaya; pīpyatam, pīpyatām; pīpyata; pt. pīpivāms; pīpyāna and pīpyānā. pff. ápipe; ápipema, ápīpyan; ápīpayat; ápīpayanta. pp. pīnā (AV.).

pīnv fatten, I.: pr. pīnvati, -te; inj. pīnvat; pīnvanta;
IPV. pínva; pínvatam; pínvata; Ā. pínvasva, pínvatām; pínvadhvam; PT. pínvand; pínvamāna; IPF. āpínvam, āpínvas, āpínvat; āpínvatam; āpínvata, āpínvan; Ā. 3. s. āpínvata. PF. pipínvāthu. PP. pínvita (B.). CS. pínvayati (B.). Cp. pi swell.

piś adorn, VI. : PR. pimśāti, -te. PF. pipēśa; pipiśūr; Ā. pipiśē; pipiśē. AO. root: PT. piśānā. PS. piśyāte; PP. piśtā; piśitā. INT. PT. pēpiśat; pēpiśana.

piś crush, VII. P. : PR. pimśāti; pimśānti; INJ. pimnāk (2. 3. s.); IPV. pimśātana; PT. pimśānt; IPF. pimnāk. VI. P. : IPF. āpimśān (AV.). PF. pipēśa; pipiśē. AO. SA.: āpikśaṇ (B.). PS. piśyāte (B.); PP. piśtā. GD. piśtvā (B.). INF. pēśṭavaī (B.); pēśṭum (B.).

piṭ press: PF. pipīdē. CS. piḍāyati.

puś thrive, IV. P. : PR. puṣyati. PF. pupōsa; OP. pupuṣyās; PT. pupuṣvāms. AO. root: PRC. puṣyāsām (B.); puṣyāsma (B.); a: OP. puṣeyam; puṣēma. PP. puṣtā. INF. puṣyāsa. CS. poṣyāti.

pu cleanse, IX. : PR. puṇāmi, puṇāti; puṇānti; puṇīte; puṇāte (AV.) and puṇatē; IPV. puṇīhi and puṇītāt, puṇātu; puṇītām; puṇītā, puṇītāna and puṇaṭa, puṇāntu; PT. puṇánt; puṇānā; IPF. āpuṇaṇ. I. A.: PR. pāvate; SB. pāvāte; IPV. pāvasva, pāvatām; pāvadhvam, pāvāntām; PT. pāvamāna; IPF. āpāvathās. PF. pāpavuṛ (B.); pāpavē (B.). PPF. āpupot. AO. īś.: āpāviṣur; INJ. paviśṭa (3. s.). PS. pūyāte; PP. pūtā. GD. pūtvī; pūtvā; -pūya (B.). INF. pavitum (B.). CS. pavāyat, -te (B.), pāvavāti (B.).

pr pass, III. P. : PR. pīparsī, pīparti; pīprāthas; pīprāthā, pīprāti; IPV. pīprīhi and pīprītā, pīprītu; pīprītā and pīpartana. AO. red.: āpīparsa, āpīparas; āpīparan; INJ. pīparas, pīparat and pīpārat; S: SB. pārsati, pārṣat; IPV. pārṣa; īś: SB. pārisat. INF. parsāṇi. CS. pārāyati; SB. pārāyāti; PT. pārāyant.

pṛ mix, VII. : PR. pṛnāksi; pṛncantī; Ā. pṛncē, pṛncē. pṛncē (3. pl.); INJ. pṛnāk (3. s.); OP. pṛncitā; IPV.
LIST OF VERBS

prṇdhī (= prṇgdhī), prṇāktu; prṇktām; pt. prṇcánt; prṇcānā; ipf. áprṇak (3. s.). III. P.: ipv. pipṛgdhī; pipṛktā. Pf. papṛcūr (B.); sb. papṛcāsi; op. papṛcyām, papṛcyāt; pt. papṛcānā. Ao. root: sb. pārcas; op. pṛcīmāhi; pt. pṛcānā; s: áprāk; Ā. áprkṣi, áprkta. Ps. pṛcyāte; pp. pṛktā; -pṛṇa. Inf. -pṛce; pṛcas.

prṇ fill, VI.: pr. prṇāti; sb. prṇāithe (du. 2.); ipv. prṇā; prṇāta; prṇāsva; prṇādhvam; ipf. áprṇat. Inf. prṇā-dhyai. Cp. pṛ fill.

pṛ fill, IX.: pr. prṇāmi, prṇāsi, prṇāti; prṇitās; prṇánti; sb. prṇāti, prṇāt; op. prṇiẏāt; ipv. prṇiḥi, prṇātu; prṇitám; prṇitā, prṇitāna; Ā. prṇiṣvā; pt. prṇánt; ipf. áprṇās, áprṇāt. III.: pr. piparmi, pipartī; pipṛati (3. pl.); ipv. pipartu; pipṛtām; pipartana; ipf. ápiprata (3. s. = ápipṛta). Pf. op. pupūryās; pt. papr-vaṃs. Ao. root: ipv. pūrdhī; prc. priyāsam (AV.); red.: ápūpuram (B.); inj. piparat; ipv. pūpurantu; is: pūriṣṭhās (B.). Ps. pūryāte (B.); pp. pūrnā; pūrtā. Inf. -puras (K.). Cs. pūrāyati; sb. pūrāyāti.


prath spread, I. Ā.: pr. prathate. Pf. 2. paprātha (= paprāt-tha?); Ā. paprathē and pāprathe (3. s.); sb. paprāthas, paprathāt; paprathān; inj. paprathanta; pt. paprathānā. Ao. root: pt. prathānā; is: 3. s. Ā. áprathīṣṭa; prāthīṣṭa. Cs. prathāyati; -te.

pri please, IX.: PR. priṅati; priṅité; PT. priṅánt; priṅānā.  
IPF. āpriṅāt. PF. pipriyē; SB. piprāyas, piprāyat; IPV. 
iprīhi; piprāyasva; PT. pipriyāṇā. PPF. āpiprayam, 
āpipres (B.); āpiprayan. AO. S.: āpraśīt (B.); SB. 
prēṣat. PP. prītā. GD. prītvā (B.); DS. pipriṣati. 
pruth snort, I.: PR. próthati; PT. prothānt; próthamāna. 
GD. -prūthya. INT. PT. pópruthat. 
pruṣ sprinkle, V.: PR. pruṣṇuvānti; pruṣṇutē; SB. pruṣ-
ṇāvat. VI. P.: IPV. pruṣā; PT. pruṣānt. IV. P.: IPF. 
āpruṣyat (B.). IX. P.: PT. pruṣṇánt (B.). FT. PT. 
proṣियάnt. PP. pruṣitā. 
plu float, I.: PR. plāvate; plāvati (B.). PF. pupluvē (B.). 
AO. red.: āpiplāvam (B.); s: āpiśta (B.). FT. ploṣyāti, 
INT. poplūyāte (B.). 
psā devour, II. P.: PR. psāti. PS. āpsiyata (B.); PP. psātā. 
GD. -psāya (B.). 
phaṇ spring: CS. phāṇāyati. INT. PT. pānīphaṇat. 
bandh bind, IX.: PR. badhnāmi; badhnīmās, badhnánti; 
Ā. badhnāte (3. pl.); IPV. badhnā, badhnātu; badhn-
nantu; Ā. badhnītām (3. s.). IPF. ābadhnāt; ābadhn-
nan; Ā. ābadhnīta (3. s.). PF. babándha; bedhūr. FT. 
bhantsyāti. PS. badhyāte; PP. baddhā. GD. baddhvā; 
baddhvāya (B.); -bādhyā (B.). INF. -bādhe. CS. bandh-
āyati (B.). 
bādh oppress, I. Ā.: PR. bādhatē. PF. babādhe. AO. IS: 
INJ. bādhiṣṭa. PP. bādhitā. GD. -bādhyā. INF. bādhe. 
CS. bādhyāyati. DS. bībhatse; bībhadhiṣate (B.). INT. 
bābadhe (3. s.); badbadhate; PT. bābaddhāna; bad-
baddhānā. 
budh wake, I. P.: PR. bōdhati; SB. bōdhati; INJ. bōdhat; 
IPV. bōdhatu. IV.: PR. būdhyate; OP. būdhyema; 
IPV. būdhyasva; būdhyadhvam; PT. būdhyamāna. PF. 
bubudhē; SB. bubodhas, būbodhati; bubodhatha; 
PT. bubudhānā. AO. root: Ā. 3. pl. ābudhran, ābu-
dhram; IPV. bodhī (2. s.); PT. budhānā; a: INJ.


brū say, II.: pr. brāvīmi, brāviṣi, brāvīti; brūmās, bruvánti; Ā. bruvé, brūṣe, brūtē and brувé; bruvāte; sb. brāvāṇi and brāvā, brāvāsi and brāvas, brāvat; brāvāma, brāvātha (AV.), brāvan; Ā. brāvā-vahai, brāvaite; brāvāmahaï; or. brūyāt; brūyātam; Ā. bruvītā; bruvīmāhi; ipv. brūhi and brūtāt, brāvītu; brūtām; brūtā and brāvītana, bruvāntu; pt. bruvánt; bruvāṇā. ipv. ābravam, ābravis, ābravīt; ābrūtām; ābravīta, ābruvan.

bhakṣ eat: ao. red.: ābabhakṣat (B.); cs. bhakṣāyati; bhakṣāyate (B.); ps. bhakṣyāte (B.).

bhaj divide, I.: pr. bhājati, -te. II. P.; pr. bhākṣi (= ipv.). pf. 2. s. babhāktha (B.), 3. s. babhāja; Ā. bhejē; bhejāte; bhejirē; pt. bhejānā. ao. red.: ābī-bhajur (B.); s.: ābhāk and ābhakṣit; Ā. ābhakṣi, ābhakta; sb. bhakṣat; inj. bhāk (2. 3. s.); op. bhak-ṣiyā, bhakṣitā; bhakṣimāhi; prc. bhakṣīṣṭā. ft. bhakṣyāti, -te (B.). ps. bhajyāte; pf. bhaktā. gd. bhaktvā; bhaktvāya; -bhajya (B.). cs. bhājāyati; ps. bhājyāte.


bhan speak, I.: pr. bhānati; bhānanti; inj. bhānanta. ipv. bhānanta.


bhā shine, II. P.: bhāsi, bhāti; bhānti; ipv. bhāhī; pt. f. bhātī. ft. bhāsyāti (B.).
bhikṣ beg, I. Ā.: pr. bhikṣate; inj. bhikṣanta; op. bhikṣa;
pt. bhikṣamāṇa. pf. bibhikṣe (B.).
bhid split, VII.: pr. bhinádmi, bhinátsi, bhináti; bhindānti;
sb. bhinádas, bhinádat; inj. bhinát (2. 3. s.);
op. bhindyát; ipv. bhindhí, bhináttu; bhinttá; pt.
bhindánt; bhindāná. ipv. bhinát (2. 3. s.); ábhinat
(3. s.); ábhindan. pf. bibhéda; bibhidúr. ao. root:
ábhedam, bhét (2. 3. s.), ábhet (3. s.); sb. bhédati;
inj. bhét (2. s.); pt. bhidánt; a: op. bhidéyam; s: inj.
bhitthás. pt. bhetsáye (B.). ps. bhidyáte (B.); ao.
ábhedi (B.); pp. bhinná. gd. bhitvā; -bhída. inf.
bhéttavá (B.); bhétum (B.). ds. bibhítsati.
bhi fear, III. P.: pr. bibhéti; bibhyati; inj. bibhés; op.
bibhíyat; ipv. bibhítá, bibhítána; pt. bibhyat; ipv.
bibhés, ábibhet. I. Ā.: pr. bháyate; sb. bháyáte;
ipv. bháyatām (3. s.); ipv. ábhayanta; pt. bháyamāna.
ff. bibháya (1. s.), bibháya (B. also bibháya);
bibhyátur; bibhyúr; pt. bibhíváms; per. ff. bibhayám
cakāra. ao. root: inj. bhés (TS.); bhma; pt. bhiyáña;
red.: bībhayat; ábībhayur (Kh.); ábībhayanta;
s: bhaiśīs (AV.); ábhaiśma, ábhaiśur; pt. bhaiyásāna
bhiyáte (B.); ao. bibhíśas; bibhiśathás.
1. bhuj enjoy, VII. Ā.: pr. bhunkté; bhuñjáte and bhuñj-
até; sb. bhunájāmahai; pt. f. bhuñjátí. pf. bhuhujé;
bubhujmáhe, bubhujriré. ao. root: sb. bhójate; inj.
bhójam; a: op. bhujéma; ipv. bhujá (TS.). ps. bhuj-
yáte (B.). inf. bhujé; bhójase. cs. bhojáyati.
2. bhuj bend, VI. P.: inj. bhuját; ipv. bhujá (VS.). ppf.
ábubhójis. gd. -bhujya (B.).
bhur quiver, VI.: inj. bhuránta; ipv. bhurántu; pt.
bhurámāna. int. járbhurití; pt. járbhurat; járbhur-
āna.
bhū be, I.: pr. bhávati; bhávate (B.). pf. babhúva,
babhútha and babhúvitha, babhúva; babhúváthur,
babhúvátur; babhúvimá, babhúvá, babhúvúr; op.
babhūyās, babhūyāt; IPV. babhūtu; PT. babhūvāṁs.
AO. root: ābhuvam, ābhūs, ābhūt; ābhūtam, ābhūtām; ābhūma, ābhūta and ābhūtana, ābhūvan; SB. bhūvāni, bhūvas, bhūvat; bhūthās, bhūtas; bhūvan; INJ. bhūvam, bhūs, bhūt; bhūma; OP. bhūyās, bhūyāt; bhūyāma; PROC. bhūyāsam, 3. bhūyās; bhūyas, bhūyāsma, bhūyāsta; IPV. bodhī (for bhūdhī), bhūtu; bhūtām; bhūtā and bhūtāna; a: bhūvas, bhūvat; red.: ābū-
bhūvas. FT. bhaviṣyāti; bhavitā (B.). PP. bhūtā. GDV. bhāvyam and bhāvyā; bhāvītva. GD. bhūtvā, bhūvā. INF. bhuvé, -bhūve, -bhve; bhūsāni; bhāvitum (B.); bhāvitos (B.). CS. bhāvāyatī. DS. bū-
bhūṣati. INT. bōbhavīti.

bhṛ bear, I.: PR. bhārati, -te. III.: PR. bībharmī, bī-
bhārśi, bībharti; bibhrṭhās, bibhrṭās; bibhrmāsi and bibhrmās, bibhrṭhā, bibhrati; SB. bībhārāṇi, bībhārat; OP. bibhrṭyāt; IPV. bībhṛhī, bībhārtu; bibhrṭām; bibhrṭā (TS.); PT. bibhrat; IPP. ābibhar. PF. jabhārtha, jabhāra; jabhūr; Ā. jabhṛṣe, jabhṛ; jabhṛre; ba-
bhāra (B.); Ā. babhrē; PT. babhrāṇā; SB. jabhārat. PPF. ājabhartana. AO. root: PROC. bhriyāsam; IPV. bhṛtām; s: ābhārṣam, 3. ābhār; ābhārṣam; SB. bhārṣat; INJ. 3. s. bhār; iṣ: ābhārisam. FT. bhar-
syāti; bhartā (B.). CO. ābhārisyat. PS. bhriyāte; SB. bhriyāte; AO. bhāri; PP. bhṛtā. GD. -bhṛtya. INF. bhārtum; bhārtave, bhārtavāi; bhāradhyai; bhār-
maṇe. DS. būbhūṣati (B.). INT. jarbhṛtās; bhāri-
bhrati (3. pl.); SB. bhāribhart; PT. bhāribhrat.

bhrama fall, I.: PR. INJ. bhramaṇāt. AO. a: INJ. bhramaṇ. PP. -bhṛṣṭa; bhṛṣṭā. CS. PT. bhṛṣṭāyat.

bhṛaj shine, I. Ā.: PR. bhṛajate; PT. bhṛājamāṇa. AO. root: ābhṛṭ; PROC. bhṛājyāsam. PS. AO. ābhṛaji.

māṁh, mah be great, I.: PR. māṁhatē; méhe (3. s.); OP. māhema, máreta; IPV. māṁhatam; PT. māṁhamāṇa. IPF. āmāṁhata. PF. māmāhē (1. 3.). SB. māmāhas; INJ. māmahanta; IPV. māmahasva, māmahantām; PT.
māmahānā. PP. mahitā (B.). INF. mahé, mahāye. CS. mahāyatī, -te; INJ. manḍhāyam; PT. mahāyant; mahāyamāna.
math, manth stir, IX.: PR. mathnāmi; mathnīte (B.); IPV. mathnītā, mathnántu; PT. mathnánt; IPF. āmathnāt; I. mānthati, -te; māthati (AV.). PF. mamātha; methūr (B.); Ā. methirē (B.). AO. root: SB. māthat; iṣ: āmathiṣṭām (3. du.); āmathiṣata (B.); INJ. māthīs, māthīt. FT. manthiṣyātī (B.); mathiṣyāti, -te (B.). PS. mathyāte; PP. mathitā. GD. mathitvā (B.); -māthya (B.). INF. mānthitavāi; māthitos (B.).

mad be exhilarated, I.: PR. mādāti; -te. III. P.: PR. maṃmatsi. II. P.: PR. mātsi (= IPV.). IV. P.: PR. mādyati (B.). PF. mamāda; SB. mamādas, mamādat; mamādan; IPV. mamaddhī, mamāttu; mamattāna. PPF. amamaḍur. AO. root: IPV. māṭsva; red.: āmīmadās; Ā. āmīmadantā; s: āmatsur; Ā. āmatta (3. s.); āmatsata (3. pl.); SB. mátsati and mátsat; mátsatha; INJ. mátsata (3. pl.); iṣ: āmādiṣur. PS. PT. mādyāmāna; PP. matta. GDV. -māḍya. INF. máditos (B.). CS. madāyati; mādāyati, -te; SB. mādāyāse, mādāyāte; mādāyaite; mādāyādhve and mādāyādhvai; INF. mādāyādhyai; PP. maditā.

man think, IV. Ā.: PR. mānyate. VIII. Ā.: PR. manvē; manmāhe, manvatē; SB. manāvai, manāvate; INJ. manvata (3. pl.); OP. manvītā; IPV. Ā.: manutām (3. s.); PT. manvānā; IPF. āmanuta (3. s.); āmanvata (3. pl.). PF. menē (B.); mamnāthe, mamnāte; OP. mamanyāt; IPV. mamandhī. PPF. āmamanā (3. s.). AO. root: āmata; āmanmahī; SB. mānāmahe, mānanta; PT. manānā; s: Ā. āmāṃṣta; āmāṃṣātām; āmāṃṣata; SB. māṃsai, māṃsase, māṃsate and māṃsatai (TS.); māṃsante; INJ. māṃsthās, māṃsta and māṃsta (AV.); OP. masīyā, māṃsiṣṭhās, māṃsiṣṭā; māṃsiṃāhi;
LIST OF VERBS


mand exhilarate, I.: PR. mándati, -te. PF. mamánda; SB. mamandat; FT. f. mamandusí. PPF. ámamandur. AO. root: mandúr; PT. mandáná; iš: ámandít; ámandiṣur; mándiṣta (3. s. Ā.); ámándiṣátaṁ (3. du. Ā.); OP. mandiṣimáhi (VS.). INF. mandádhyai. CS. mandáyati; INF. mandayádhyai.

1. mā measure, III.: PR. mime, mímite; mimáte; mimímahe, mimate; OP. mimíyás, mímíyát; IPV. mimíhi, mímátu; mímítám, mímítám; Ā. mimíśva; mímátháṁ; PT. mímána. IPV. ámimíthás, ámímíta. PF. mamátur; mamúr; mamé (1. 3.); mamáte; mamiré; AO. root: IPV. māhi; māsvá; PT. mána (TS.); S: ámási; SB. másátai (AV.). PS. AO. ámáyi; PP. mitá; GDV. méya (AV.). GD. mitvá; -máya. INF. -mé, -mái.

2. mā bellow, III. P.: PR. mímáti; mimanti. PF. mimáya; SB. mimayat. PPF. ámímet. INF. mátavái. INT. PT. méyat.

mi fix, V. P.: PR. minómi, minóti; SB. mináváma; INJ. minván; IPV. minótu. IPF. minván. PF. mimáya; mimyúr. PS. mityáte; PT. mityámána; PP. mitá. GD. -mitya (B.).

mikṣ mix: PF. mimikṣáthur, mimikṣátur; mimikṣé; mimikṣiré. IPV. mimikṣvá. CS. mekṣáyati (B.).

mith alternate, I.: PR. méthámasi; Ā. méthete. VI. P.: PT. mithánt. PF. mimétha. PP. mithitá.

miś mix: DS. mimikṣati; IPV. mimikṣa; mimikṣatam, mimikṣatām.

miś wink, VI. P.: PR. miśáti; miśánti; PT. miśánt. INF. -mišas.

mih shed water, I.: PR. méhati; PT. méhant; méghamána.

mī damage, IX. : PR. minámi, mináti; minímási, minánti; SB. minat; mináma; INJ. minīt (AV.); minan; PT. minánt; mināná. IFF. áminās, ámināt; áminanta. IV.Ā.: PR. miyase, miyate; OP. miyeta (B.). PF. mimáya; mimaya (AV.). AO. S.: INJ. mišēti, mištha, mišta. PS. miyáte; AO. ámāyi (B.); PP. mīta. INF. métos (B.); -mīyam, -miye. INT. PT. mémyāna.


muc release, VI. : PR. muṇcāti, -te; SB. muṇcāsi, muṇcāt; IPV. muṇcātu; Ā. muṇcātām; PT. muṇcānt; muṇcāmāna. IFF. ámuṇcat; Ā. ámuṇcata. IV.Ā.: PR. múc- yase; SB. múcyātai (AV.). PF. mumucmāhe, mumucrē; SB. mumucas; múmocati, múmocat, mumucat; IPV. mu- mugdhi, mumóktu; 2. du. mumuktām, mumócatam; mumócata; PT. mumucānā. PF. ámumuktam. AO. root: ámok; ámuktam; Ā. ámugdhwam; PRC. mucīṣṭa; a: mucās, ámucat; SB. mucāti; mucāte; INJ. mucās, mucāt; IPV. mucā; Ā. mucādhvam; s: ámuk (B.); Ā. ámuki, ámukthās; INJ. mauk (VS.); Ā. mukṣata (3. pl.); OP. mukṣiyya. FT. mokšyáti, -te (B.). PS. mucyāte; AO. ámoci; INJ. mócī; PP. muktā. GD. muktvā (B.); -mucyā. INF. moktum (B.). DS. mú- mumukṣati, -te; múkṣate (B.); PT. mumukṣamāṇa.

mud be merry, I. Ā.: PR. mōdate. PF. mumódā. AO. root: OP. mudimāhi; iś: PRC. Ā. modiśiṭhās. PS. AO. ámodi. INF. mudē. CS. modáyati, -te (B.); DS. múmodayisati (B.).


mūrč, mūr thicken, I. P.: IPF. āmūrčat. PP. mūrtā (B.).
cs. mūrčāyati (B.).

1. mṛ die, I.: PR. mārati, márate; márāmahe; SB. mārāti; mārāma; Ā. mārai. PF. mamāra; mamrūr; PT. mamrvāms. AO. root: āmṛta; INJ. mṛthās; OP. mūriyā; red.: āmīmarat (B.). FT. marisyāti (AV.). PS. mriyāte; PP. mṛtā. GD. mṛtvā (B.). CS. mārāyati.

2. mṛ crush, IX. P.: IPV. mṛṇihī; PT. mṛṇánt. PS. mūryāte (B.); PP. mūrṇā (AV.). INT. IPV. marmartu.

mṛc injure: AO. s.: PR. mṛksīštā. PP. mṛktā. CS. marcāyati; SB. marcāyāt.

mṛj wipe, II.: PR. mārṣṭi; mṛjānti; mṛjē; mṛjmāhe; IPV. māṛṣṭu; Ā. mṛksvā; mṛḍḍhvām; PT. mṛjānā; IPF. mṛṣṭā (3. s. Ā.); āmrjata. VII.: OP. mṛṛjyāt (B.); IPV. mṛṛnājāṇi (B.); IPF. mṛṛjāta (3. pl.). PF. mamārja; māmṛjūr; māmṛjē and māmṛjē; OP. māmrjītā. AO. sa: āmrkṣat; āmrksāma; Ā. āmrksanta; IPV. mṛksatam; red.: āmīmrjanta (B.); s.: āmrkṣit (B.); is.: āmrjīt (B.). FT. mṛṛksyāte (B.), māmrksyāte (B.); mṛṛṣṭā (B.). PS. mṛṛjyāte; PP. mṛṛṣṭā; GDV. māṛjya. GD. mṛṛṣṭvā; māṛjitvā (B.); -mṛjjya. INF.-mṛjjas (B.). CS. marjāyati, -te; māṛjāyati, -te (B.). INT. marmṛjyāte; marimṛjyāte (B.); SB. mámrjat; mámrjanta; PT. mámrjat; mámrjāna and marmṛjānā; marmṛjyāmāna; IPF. marmṛjmā, marmṛjmata.

mṛd be gracious, VI.: PR. mṛḍāti; mṛḍāte (B.); SB. mṛḷāti and mṛḷāt; IPV. mṛḷā and mṛḍātāt (AV.), mṛḷātu. PF. OP. mamṛḍayūr. CS. mṛḍāyati.

mṛṇ crush, VI. P.: PR. mṛṇāti; INJ. mṛṇāt; IPV. mṛṇā.
IPF. āmṛṇat. AO. root: mṛṇyūr (K.); red.: āmīmrṇan.

mṛd crush: AO. PR. mṛṛdyāsam (B.); FT. mardisyāte (B.). PS. mṛṛdyāte (B.); PP. mṛṛditā. GD. -mṛdyā (B.). INF. márditos (B.).
AO. root: OP. mṛṛdhīs; is.: SB. mārdhīsat; INJ. mārdhīs; mardhiṣṭam. PP. mṛṛdhā.
myakṣ be situated, I. P. : ipv. myākṣa. pf. mimyākṣa; mimikṣūr; ā. mimikṣirē. ao. root: āmyak; ps. āmyakṣī.

yaj sacrifice, I. : pr. yajati, -te; sb. yājāti, -te; op. yājeta; ipv. yājatu; yājantām; pt. yājant; yājamāna. ipv. áyajat; áyajanta. pf. ījē (1. 3. s.), yejē (3. s.); ījāthe ījirē; pt. ījānā. ao. root: ipv. yākṣa; red.: āyīyajat (B.); s: āyās, áyāt; s: āyākṣit; ā. áyāṣta (3. s.); sb. yākṣat; du. 2. yākṣatas, 3. yākṣatām; ā. yākṣate; inj. yāt (2. s.); ā. yākṣi (1. s.); op. yakṣiyā; sa: ipv. yakṣatām (3. du.). ft. yakṣyāte; yakṣyāti (B.); yaṣṭā (B.). pp. īṣṭā. gd. īṣṭvā. inf. yājadhyai; yajādhyai (TS.); yāṣṭave; yāṣṭum. cs. yājāyati (B.). ds. iyakṣati, -te; sb. iyakṣān; pt. iyakṣant; iyakṣamāṇa.

yam *stretch out*, I.: **PR.** yáchati, -te; **SB.** yáchät; **OP.** yáchet; **IPV.** yácha and yáchatat, yáchatu. **IPF.** áya-
chät; Á. áyachathās. **PF.** yayántha, yayar̪ma; yemá-
thur, yemátur; yemimá, yemá, yemúr; Á. yemé (3. s.); yemátē; yemiré; **PT.** yemánā. **AO.** root: yamam;
áyamur; **SB.** yámas, yámati and yám; yánan; Á.
yámase, yámate; **OP.** yamímáhi; **PRC.** yamyás (3. s.);
**IPV.** yandhi; yantam; yanta and yantana; a: **OP.**
yamet; s: áyāmsam, áyān (3. s.); Á. áyāmsi (B.),
áyamā; áyamā; yámatsa; yámatsa; yámā;
Á. yámāte; **INJ.** Á. yamsi; **PT.** yamasānā; iš:
yāmīsta (3. s. Á.). **FT.** yamsyāti (B.). **PS.** yamyāte;
**AO.** áyami (B.); **PP.** yatā; **GDV.** yamsēnya. **GD.** -yātya.
**INF.** yāmitavái, yāntave; yāmām; yāntum (B.);
**CS.** yāmāyati; yamāyati (B.). **DS.** yiyamsātsi (B.). **INT.**
yāmyamiti.

yas *be heated*, III. P.: **IPV.** yāyastu. IV. P.: **PR.** yāsyati.
**PP.** yastā; yasitā (B.).

yā *go*, II. P.: **PR.** yāti; yānti; **OP.** yāyām; **IPV.** yāhi,
yātu; yātām; yātā and yātāna, yāntu; **PT.** yānt. **IPF.**
áyās, áyāt; áyatam; áya, áyatana, áyur (B.). **PF.**
yayāthā, yayāu; yayāthi; yayā, yayūr; **PT.** yayi-
vāms. **AO.** S': áyāsam; áyāsur; **SB.** yasat; **INJ.**
yesam; iš: áyāsimam, áyāsit; áyāsiştā; áyāsiştā, áyāsiştur;
**SB.** yāsiştat; **PRC.** Á. yāsiştahās; **IPV.** yāsiştam;
yāsiştā. **FT.** yāsyāti. **PP.** yatā. **GD.** yātvā (B.); -yāya (B.).
**INF.** yātave, yātavāi (B.); -yāi. **CS.** yāpāyati (B.).

yac *ask*, I.: **PR.** yácati, -te. **PF.** yayáce (B.). **AO.** iš:
áyācit; áyāciştā (B.); **SB.** yácisat; Á. yácisāmahe.
**FT.** yácisyāte. **PP.** yácitā; yácitvā and yácyā (B.).
**INT.** yácitum. **CS.** yácáyati.

1. yu *unite*, VI.: **PR.** yuvāti, -te. II. yāuti; Á. yutē;
**SB.** yávan; **IPV.** yuttām (3. s. Á.); **PT.** yuvánā. **PF.**
yuyuvē. **PER.** FT. yuvitā (B.). **PP.** yutā. **GD.** -yūya. **DS.**
yūyūsāti. **INT.** yoyuvē; **PT.** yóyuvat (AV.); yóyuvāna.

2. yu *separate*, III.: **PR.** yuyōti; **SB.** yuyvāv; **INJ.** yuyo-
thás, yuyota; OP. yuyuyátmā; IPV. yuyodhi, yuyótu; yuyutám and yuyótam; yuyóta and yuyótana. I. P.: PR. yúchati; IPV. yúchantu; PT. yúchantu. AO. root: SB. yávanta; OP. yuyát (B.); 3. du. yúyátam (B.); PRC. yúyás (3. s.); red.: INJ. yúyot; s: yósati and yósat; yósatas; INJ. yúṣam (AV.); yáus (2. s.); yauṣtam; yauṣma, yauṣta, yauṣur; Ā. yoṣṭhās (B.); is: INJ. yávis. PS. AO. áyāvi; PP. yutā. INF. yótave, yótavāi; yótos. CS. yáváyati; yaváyati. INT. PT. yóyuvat; IPF. áyoyavīt; PF. yoyāva.

yuj join, VII.: yunákti; yuñjánti; yuñkté; yuñjáte; SB. yunájat; yunájan; Ā. yunájate (3. s.); INJ. yuñjáta (3. pl.); IPV. yuṇḍhi, yunáktu; yunákta, yuñjántu; Ā. yuṇkṣvā, yuṅtām; 2. du. yuṅjāṭhām; yuṅgdhvām; PT. yuṅjánt; yuṅjānā; IPV. áyunak and áyunak; áyuṇjan; A. áyuṇjata (3. pl.). PF. yuyója; yuyujmā; Ā. yuyujé; yuyujrē; SB. Ā. yuyójate (3. s.); PT. yuyujānā. AO. root: Ā. áyuji, áyuṭhās, áyuṭka; áyuṭmahi, áyuṭdhvam, yujata and áyuṭran; SB. yójate; INJ. yójam; Ā. yuktā (3. s.); OP. yujyāva, yuyjatam; IPV. yuṣvā; PT. yujjānā; s: áyuksi; áyuṣatām (3. du.); áyuṣata (3. pl.). FT. yokṣyāti (B.); yokṣyāte; yoktā (B.). PS. yuyjāte; AO. áyoji; INJ. yóji; PP. yuktā. GD. yuktvā, yuktvāya. INF. yujé; yóktum (B.).

yudh fight, IV.: PR. yúdhyati, -te; SB. yúdhyai. IV.: IPV. yúdhyā; PT. yúdhyant; yúdhyamāna; IPF. áyudhyas, áyudhyat. I. P.: PR. yódhanti (AV.). II. P. yótsi (= IPV.). PF. yuyódha; yuyudhur; Ā. yuyudhāte (3. du.). AO. root: SB. yódhat; IPV. yódhi; PT. yodhānā; is: áyodhīt; SB. yódhisat; INJ. yódhis; IPV. yodhiṣtām. FT. yotsyāti, -te (B.). PP. yuddhā. GDV. yódhya, yudbhena. GD. -yuddhvī. INF. yudhē, yudhāye; yúdham. CS. yodhāyati. DS. yúyutsati, -te.

yes be heated, I. P.: pr. yēsati; pt. yēsant.
radh, randh make subject, IV. P.: ipv. rádhyā, rádhyatū. pf. rāraddhūr. ao. root: ipv. randhī (=raddhī); a: sb. rádhāma; inj. rádham; red.: sb. rīradhā; inj. rīradhas, rīradhat; rīradhatam; rīradhata; iṣ: inj. rāndhīs. pp. raddhā. cs. rāndhāyatī; sb. rāndhāyāsi.
ran rejoice, I.: pr. rāṇati; inj. rāṇanta; ipv. rāṇa. IV. P.: pr. rāṇyasi, rāṇyati; rāṇyathas; rāṇyanti. pf. rārāṇa (1. s.); sb. rārānas, rārāṇat; rārāṇatā (2. pl.). inj. rārān (3. s.); ipv. rārandaḥi; rāranta (2. pl.), rārāntu. ppf. árāraṇur. ao. iṣ: árāṇiṣur; inj. rāṇiṣṭana. cs. rānāyati.
rap chatter, I. P.: pr. rápati; inj. rápat; op. rāpema. ipf. árapat. int. rárapīti.
raps be full, I. Ā.: rápāte; rápsante. pf. rārapēśe.
1. rā give, III.: IPV. rirīhi; Ā. rārasva (AV.); rarāthām (3. du.); rarīdhvam; SB. rārate; PT. rārāna. II.: PR. rāsi (=IPV.); rātē (B.); PF. rarimā; rāre (1. s.); rarisē; rārāthe; PT. rarivāms; rārānā. AO. root: ārādhvam; IPV. rāsva; S: ārāsma; ārāsata (3. pl.); SB. rāsat; rāsan; Ā. rāsate (3. s.); OP. rāsiyā; IPV. Ā. rāsataṃ (3. s.); rāsāthām (2. du.); rāsantām (3. pl.); PP. rātā.

2. rā bark, IV. P.: PR. rāyasi; IPV. rāya; PT. rāyant.


rādh succeed, (IV) Ā.: IPV. rādhayatāṃ; PT. rādhyaṃāna.

V. P.: PR. rādhnōti (B.). PF. rāradha. AO. root: ārādhām (B.); SB. rādhat and rādhati; rādhāma; PRC. rādhyāsam; rādhyāsma; RED.: ārīradhat (B.); S: ārātsīs; iṣ: INJ. rādhiṣi (1. s.). FT. rātsyāti. PS. AO. ārādhi; PP. rādhdhā; GDV. rādhyā. GD. rāddhvā (B.). -rādhyā (B.). INF. irādhyai. CS. rādhyāyatī.

ri flow, IX.: PR. rināti; rinithās; rinānti; Ā. rinītē; rināte; INJ. rinās; rinānt; rinānā. IPF. rinās, ārināt; ārinītam; ārinīta. IV.: PR. riyate; riyante; PT. riyamāna.

ric leave, VII. P.: PR. rinākti; SB. rinācāva; INJ. rināk (3. s.). IPF. ārinak (2. s.); rināk (3. s.). PF. rirēca; riricāthur; Ā. ririksē, riricē; riricāthe; riricerē; OP. riricyām, riricyāt; PT. ririkvāms; riricānā. PPF. ārīrecit. AO. root: INJ. Ā. rikthās; IPV. riktām; S: āraik (3. s.); Ā. āriksi; RED.: ārīricat (B.). FT. rekṣyāte (B.). PS. ricvāte; IPF. āricvāta; AO. āreci; PP. riktā. CS. recvāyati (B.).


ribh sing, I. P.: PR. rébhati; rébhanti; PT. rébhant. IPF. rébhat. PF. rirēbha. PS. rirhyāte.

riś tear, VI.: PR. riśāmahe; IPV. riśántāṃ; PT. riśānt. PP. rištā.

riś be hurt, IV.: PR. riśyati; SB. riśyās, riśyāti and riśyāt; OP. riśyet; riśyema. I. P.: SB. résāt; INJ. résat. AO.
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a: árisan; sb. riśāma, riśātha and riśāthana; pt. riśant and riśant; red.: inj. ririśas, ririśat; ririśata (2. pl.); op. ririśes; prc. Ā. ririśiṣṭa and ririśiṣṭa (3. s.). pp. riśṭā. inf. riśe; riśās. cs. reśāyati; inf. riśayādhyai. ds. ririkṣati.

rih lick, II.: pr. rédhi; rihánti; 3. pl. rihāte and rihaté; pt. rihánt; rihāna (VS.) and rihānā. pp. pt. ririhvāṁs. pp. riḍhā. int. reśihyāte; pt. rérihat; rērihāna. cp. lih.

1. ru cry, VI. P.: pr. ruvāti; inj. ruvāt; ipv. ruvirē (B.). ao. is: árāvīt; árāviṣur. pp. rutā. int. rōravītī; pt. rōruvat; rōrūvāna (B.); ipv. áravītī.


rud weep, II. P.: pr. rōditi; rudánti; sb. rōdāt (Kh.); pt. rudánt. ipv. árodīt (B.). ao. a: árudat. cs. rodāyati.

1. rudh obstruct, VII.: pr. ruṇādhami, ruṇāddhi; Ā. runḍhē (= runddhē); rundhaté (3. pl.); sb. Ā. ruṇādhāmahai; ipv. rundhī (= runddhī); Ā. runḍhām (= runddhām, 3. s.); pt. rundhānā; ipv. Ā. árunḍhata (3. pl.). pp. ruródhitha; Ā. rurudhrē. ao. root: árodham; árudhma; a: árudhat; árudhan; inj. rudhāt; pt. rudhánt; s: áraut; árautsīt (B.); Ā. árutsī (B.), áruddhā (B.). pt. rotsyāti, -te (B.). ps. sudhyāte; pp. ruuddhā. gd. -rūdhya. inf. -ruddham, rundham (B.), -ródham (B.); rōddhos (B.). ds. rūrutsate (B.).
2. rudh grow, I. P.: PR. ródhati; INJ. ródhat.
pp. rupitá. CS. rópyáti (B.).
ruh ascend, I.: PR. róhati, -te. PF. rúróhitha, rúróha;
ruruhúr. AO. root: PT. túhána; a: áruham, áruhas, áruhat; áruháma, áruhan; SB. ruháva; INJ. ruham, ruhat; OP. ruhéma; IPV. ruhá; ruhátam; sa: rukšás, árukṣat; áruksám. FT. róksyáti (B.). PP. rúdhá.
GD. rúdhvá, -rúhya. INF. -ruham; róhiṣyái (TS.); ródhum (B.). CS. roháyati; -te (B.); ropáyati (B.). DS. rúrkṣatáti.
rej tremble, I.: PR. réjati, -te; INJ. réjat; réjanta (3. pl.);
PT. réjamána; IPP. árejetám (3. du.); árejanta. CS. rejayati.
lap 'prate, I. P.: PR. lápáti; PT. lápant. FT. laptáyáti (B.).
pp. laptá. CS. lápáyati; -te (B.). INT. lálapitá.
labh take, I. Ā.: PR. lábháte. PF. lebhírë; PT. lebháná.
AO. s (B.): Á. álábhdha; álapsata. FT. laptáyáti, -te (B.).
PS. labhyáte (B.); PP. labdhná. GD. labdhvá; -lábhya (B.). CS. lambháyati, -te (B.). DS. lípsate; lípsate (B.); PS. lipsáte (B.).
likh scratch, VI.: PR. likháti; -te (B.). PF. lélékha (B.).
AO. red.: álilikhat (B.); is: INJ. lékhís. PF. likhitá.
GD. -líkhya (B.).
lip smear, VI. P.: PR. limpáti. PF. lilépa, lilipúr (B.).
AO. s: álipsata (3. pl.). PS. lípyáte (B.); PP. líptá. GD.
-lípya (B.).
lih lick, II.: PR. lédhi (B.). CS. leháyati. INT. PP. lelihitá (B.).
lí clinging, I. Ā.: PR. láyate; IPV. láyantám. PF. lilyé (B.);
lilyúr; -layám cakre. AO. s: áleṣṭa (B.). PP. líná.
CS. lápáyati (B.). INT. leláyati; PF. leláya.
lup break, VI. P.: PR. lumpáti; OP. lumpét. PS. lupýáte;
PP. luptá. GD. -lúpya. CS. lopáyáti, -te (B.).
lubh desire, IV. P.: PR. lúbhíyati. AO. red.: álúľubhat
(B.). PP. lubdhá (B.). CS. lobháyati; DS. lúlobhá-
yiṣati (B.).
lu cut (B.), IX. P.: pr. lunaṭi. V. P.: pr. lúnóti. pp. lúnā.

vakṣ increase (= 2. ukṣ): pp. vavākṣitha, vavākṣa; vavākṣātur; vavākṣūr; Ā. vavākṣé; vavākṣirē. ppf. vavākṣat. cs. vavākṣyati.
vac speak, III. P.: pr. vívakmi, vívakti; ipv. vívaktana. pp. uváktha, uvāca and vavāca; ucimá, ucúr; Ā. uciṣé; pt. ucānā. ao. root: prc. ucyásam (B.); red.: ávocat; sb. vócā, vócāsi, vócāti and vócāti; vócāma; Ā. vócāvahai; inj. vócam, vócās, vócāt; vócān; Ā. vóce; vócanta; op. vocéyam, vocéś, vocéśt; vocétam; vocéma, vocéyur; Ā. vocéya; vocémahī; ipv. vocatát, vocatu; vocatam; vocata. pt. vakṣyáti; co. ávakṣyat (B.); vaktā (B.). ps. ucyáte; ao. ávāci; pp. ukta; gdv. vácyya. gd. uktvā (B.); úcya (B.). inf. váktave; -véce; váktum (B.); váktos (B.). cs. vácáyati (B.). ds. vívaksati, -te (B.). int. ipv. ávācīt.
vaj be strong; cs. strengthen: pr. vājáyāmas, -masi; Ā. vājáyate; ipv. vājáya; pt. vājáyant.

vat apprehend, I.: pr. op. vátema; pt. vátant. ao. red.: ávivatan. cs. vātāyati.

vad speak, I.: pr. vádati, -te; sb. vádāni, vádāsi and vádās, vádāti; vádāthas; vádāma, vádān; inj. vádat; op. vádet; Ā. vádeta; ipv. váda, vádatu; Ā. vádasva; vádadhvat; pt. vádant. ipv. ávadan; Ā. ávadaṃta. pp. údima; ūde (B.). ao. root: prc. udyásam (B.); is: ávādiṣam; ávādiṣur; Ā. ávādiran (AV.); sb. vádiṣas; inj. vádiṣur. ft. vadiṣyáti; -te (B.). ps. udyáte; pp. uditā. gd. -udya (B.). inf. váditum (B.): váditos (B.). cs. vādāyati, -te (B.); ps. vádyáte (B.). ds. vivadiṣati (B.). int. vávaditi; ipv. vávadítu; pt. vávadat; Ā. vāvadyáte (B.).

vadh slay, I. P.: op. vádheyam, vádhet; ipv. vádha. ao. root: prc. vadhyásam; op. vadhyát (B.); is: á-
vadhiṣam and vādhiṃ, āvadhīs, āvadhīt and vādhit; āvadhīśma; sb. vādhiṣas; inj. vādhiś, vādhit; vadhīṣṭa and vadhīṣṭana (2. pl.), vadhīṣur; Ā. vadhīṣṭhās; ipv. vadhīṣtam (2. du.).

van win, VIII.: pr. vanōsi, vanōti; vanuthās; Ā. vanvē, vanutē; sb. vanāvat; Ā. vanāvase; inj. vanvan; op. vanuyāma; ipv. vanvāntu; Ā. vanuśvā, vanutām; vanudhvām, vanvātām; pt. vanvānt; vanvānā; ipv. āvānos; āvanvan; Ā. āvanvata. vi. and i.: pr. vanāti and vānāti; Ā. vanase, vānate; sb. vanāti; vānās; vānāva; Ā. vānāmahai; inj. vanas; Ā. vanta (= vananta); op. vanes; vanēma; vanēmahi; ipv. vānātam; vanata; Ā. vanatām (3. s.). pf. vāvānthā, vāvāna; vavāنمā; Ā. vavnē; sb. vāvānāt; ipv. vāvandhi; pt. vavanvāms. ao. root: vāṃsvā; sb. vāṃsat; vāṃsāma; Ā. vāṃsate; inj. vāṃsi; op. vāṃsimāhi and vāṃsimāhi; is: sb. vāṃsāt; Ā. vāṃsanta.


vand greet, I. Ā.: pr. vāndate. pf. vavānda; vavandimā; Ā. vavandē; vavandirē. ao. is: op. vandiṣimāhi.

ps. ao. vāndi; pp. vanditā; gdv. vāndya. inf. vandādhyai.

vap strew, I.: pr. vāpati, -te. pf. ūpāthur; Ā. ūpiṣē, ūpe (3. s.). ao. s: āvāpsēt (b.). pt. vapsyāti (b.).

ps. upyāte; ao. vāpi; pp. uptā. gd. -ūpya. cs. vāpāyatī (b.).

vam vomit, II.: sb. vāman. inf. ávamīt; ávamat (b.).

pf. uvāma (b.). ao. s: avān (b.). pp. vāntā (b.).


vaś desire, II.: pr. vásmi, váksi, váṣṭi; usmāsi and śmāsi, usánti; ipv. vāṣṭu; pt. usánt; usānā. I. p.: pr. váṣanti; sb. váṣāma; inj. váṣat; ipv. ávaṣat. III. p.: pr. vavāksi; vivāṣṭi; ipv. vivaṣṭu. pf. vāvāsūr; Ā. vāvāsē; pt. vāvāsānā.
1. **vas shine**, VI. P.: PR. ucháti; SB. uchát; uchán; INJ. uchát; OP. uchét; IPV. uchá, uchátu; ucháta, uchántu; PT. uchánt; IPF. áuchas áuchat. PF. uvása; úsá (2. pl.), úsúr; PT. f. úsúsí (TS.). AO. root: ávas (2. 3. s.); Ā. ávasran; s: ávát (3. s.). CO. ávatsyat (B.). PP. uštá. INF. vástave. CS. vásáyati.

2. **vas wear**, II. Ā.: PR. váste; vásāthe; vásate (3. pl.); INJ. vásta (3. s.); vásata (3. pl.); OP. vasimahi; IPV. vásśiva, vástām (3. s.); vásāthām (TS.); PT. vásāna; IPF. ávasthās; ávasta. PF. vāvasē; PT. vāvasānā. AO. iś; ávāsiṣṭa (3. s.). CS. vásáyati, -te; PT. vās-āyiṣyáте.


vah **carry**, I.: PR. váhati, -te. PF. uváha; úhāthur, úhātur; úhúr; Ā. úhiṣé; úhiré. AO. root: OP. uhitá; IPV. volḥáṃ (2. du.), volḥám; Ā. voḍhvám; PT. úhāna; S: ávāṭ, váṭ; ávākṣur; SB. vákṣas, vákṣati and vákṣat; vákṣathas, vákṣatas; vákṣan; INJ. vákṣit. FT. vakṣyáti; voḍhā (B.). PS. uhyāte; PP. úḍhá. GD. úḍhvá (B.); -úhya. INF. vódhum; vódhave, vódhavái (B.); -váhe; váhadhyai. CS. vāháyáti (B.); INT. vani-váháyáte (B.).


2. **vā weave**, IV.: PR. vāyati; vāyate (B.); IPV. vāya; vāyata; PT. vāyant; IPF. ávayat; ávayan. PF. ūvúr. FT. vayiṣyáti. PS. ūyáte (B.); PP. utá. INF. ótum; ótave, ótavái; vátave (AV.).

vājac desire booty, den.: PR. PT. vājayánt.

vānch desire, I. P.: IPV. vānchantu.


vie sift, VII. P.: pr. viścānti; IPV. vināktu; PT. viścānt; IPF. ávinak. III. P.: pr. víveksi. PF. PT. vivākvas. PS. vicyáte; PP. vikta (B.).

vij tremble, VI.: pr. vijānte; IPV. vijāntām; PT. vijāmāna; IPF. ávije. PF. vivijrē. AO. root: INJ. Ā. viṅkthās, viktā; red.: INJ. vívijas. PS. viktā. CS. vejāyati (B.). INT. vevijyāte; PT. vevijāna.

1. vid know, II. P.: pr. vidmās; SB. vēdas, vēdāti and vēdat; vēdathas; OP. vidyām, vidyāt; vidyātām; vidyāma, vidyūr; IPV. viddhī and vittāt, vēttu; vittām. IPF. ávedam, ávet and vēt; ávidūr (B.). PF. vēda (1. 3.), vēttha; vidāthur; vidmā, vidā, vidūr; Ā. vidmāhe (B.), vidrē; PER. vidām cakāra (B.); PT. vidvāms. AO. iṣ: ávedit (B.); PER. vidām akran (B.). FT. vedisyāti, -te (B.); veditä (B.). PP. viditā. GD. viditvā. INF. vidmāne; vēditum (B.); vēditos (B.). CS. vedāyati, -te. DS. vívidiṣati (B.).

2. vid find, VI.: pr. vindāti, -te. II. vitsē, vidē (3. s.); vidrē; IPV. viddhī; Ā. 3. s. vidām (AV.); PT. vidāna and vidānā. PF. vivēditha, vivēda; vivādathur; vividūr; Ā. vividē, vivitsē; vividrē and vividrirē; SB. vividat; PT. vividvāms. AO. a: ávidām, ávidas, ávidat; ávidāma, ávidan; Ā. ávidanta; SB. vidās, vidāt; vidāthas; vidāthā; INJ. vidām, vidās, vidāt; vidān; Ā. vidāta (3. s.); vidānta; OP. vidēyam, vidēt; vidēma; Ā. vidéya; PRG. videṣṭa (AV.); IPV. vidātam; PT. vidānt; s: Ā. ávitsi. FT. vetsyāti, -te (B.). PS. vidyāte; AO. ávedi, vēdi; PP. vittā; vinnā. GDV. vidāyya. GD. vittvā, -vidya (B.). INF. vidē, vēttave; vēttos (B.). DS. vívitsati (B.). INT. SB. vévidāma. PT. vévidat; vévidāna.
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**1. vr cover** | V. | PR: vrñóti; Ā. vrñvé; vrñváte and vrñ- váté; PT: vrñvánt; IPF: ávrños, ávrñot; Ā. ávrñvata (3. pl.); PR: ārnómi, ārnóti; ārnuthás, ārnutás; Ā. ārnusé, ārnuté; INJ: ārnot; IPV: ārnuhi and ārnú, ār- nótu; ārnutá, ārnuvántu; Ā. ārnusvá; PT: ārnuvánt; ārñváná; IPF: āurños, āurnot. |
APPENDIX I

IX.: IPF. ávṛṇīdhvam (AV.). PF. vavārtha, vavāra; vavṛur; Ā. vavré; PF. vavṛvāms. PPF. ávāvarit. AO. root: vām (= vāram), āvar and vār (2. 3. s.); āvran; Ā. āvṛtā; INJ. vār (2. 3. s.); vrán; IPV. vṛdhī; vartam; varta; vrāṇā; red.: ávīvaran; Ā. ávīvara (3. s.); s: SB. vārṣathas; iš.: āvārit (B.). PS. AO. āvāri; PP. vṛtā. GD. vṛtvā, vṛtvī; vṛtvāya; -vṛtya. INF. vārtave. CS. vārāyati, -te; DS. vívārayiṣate (B.). INT. ávarīvar.

2. vṛ choose, IX. Ā.: PR. vṛṇē, vṛṇīse, vṛṇītē; vṛṇimāhe, vṛṇāte; INJ. vṛṇītā (3. s.); OP. vṛṇītā; IPV. vṛṇīṣvā; vṛṇīdhvām, vṛṇātām; PT. vṛṇānā; IPF. ávṛṇi, ávṛṇīta; ávṛṇīmahī. PF. vavṛṣe; vavṛṃmāhe. AO. root: ávri, ávṛta; SB. vāras, vārat; vāranta; INJ. vṛtā (3. s.); OP. vūrītā (3. s.); PT. urāṇā; s: ávṛṣi; ávṛṇḥvam (B.), ávṛṛṣata. FT. varīṣyāte (B.). PP. vṛtā. GDV. vārya; vāreṇya. vṛj twist, VII.: PR. vṛṇākṣi, vṛṇākti; vṛṇjānti; Ā. vṛṇjē, vṛṇktē; vṛṇjāte; vṛṇjāte; SB. vṛṇājan; IPV. vṛṇḍhī, vṛṇākту, vṛṇjāntu; Ā. vṛṇkṣvā. IPF. ávṛṇak (2. 3. s.); ávṛṇjan. PF. vavṛjūr; Ā. vāvṛjē; OP. vavṛjyūr; IPV. vavṛjktām (2. du.); PT. f. vavṛjrjus-ī; (ā-)varjuṣī (AV.). AO. root: vārk (2. 3. s.), ávṛk (AV.); ávṛjan; Ā. ávṛkta; SB. vāṛjati; vāṛjate; INJ. vārk; OP. vṛjyām; vṛjyāma; PRC. vṛjyās (3. s.); IPV. vavṛktam (2. du.); s: ávārkṣis (B.); Ā. ávṛkṣmahi; INJ. Ā. vṛkṣi; sā: ávṛkṣam. FT. varkṣyāti, -te (B.). PS. vṛjyāte; PP. vṛktā. GD. vṛkvtī; -vṛjya. INF. -vṛje; vṛjāhyai; vṛṇjāse. CS. varjāyati. DS. vívṛkṣate (B.). INT. PT. vārīvrjat; CS. PT. varīvarjāyant (AV.).

vṛt turn, I. Ā.: vārtate. PF. vavārta and vāvārta; vāvṛtūr; Ā. vāvṛtē; SB. vavārtati, vavārtat and vavṛtat; OP. vavṛtyām, vavṛtyās, vavṛtyāt; IPV. vavṛttāna (2. pl.); PT. vavṛtvāms. PPF. ávavṛtran; Ā. ávavṛtranta. AO. root: ávart; Ā. ávṛtran; SB. vārtat; IPV. varta (= vartta, 2. pl.); a: ávṛtat; red.: ávīvṛtat; s: Ā. ávṛtsata. FT. vartsyāti; vartītā (B.). CO. ávartsyat (B.). PP. vṛtā. GD. -vṛtya. INF. -vṛte; -vṛtas (B.). CS.
vartáyati, -te; ps. vartyáte (B.); inf. vartayádhyai. ds. véesatsi; -te (B.). int. várvarīti (= várvarītī) and varīvartī (= varīvartī); várvṛtati (3. pl.); ā. varīvṛtyáte (B.); inf. ávárivar (3. s.); ávárivur (3. pl.).

vṛdh grow, I.: pr. várśadha; vāvṛdhátur; vāvṛdhúr; ā. vāvṛdhé; vāvṛdháte; sē. vāvṛdháti; op. vāvṛdhitháś; ptv. vāvṛdhásva; pt. vāvṛdhváms; ā. vāvṛdháná. ppf. vāvṛdhanta. ao. a: ávṛdham, ávṛdhat; vṛdháma, ávṛdhan; pt. vṛdhánt; vṛdháná; red.: ávivṛdhat; ávivṛdham; ā. ávivṛdhadham; vāvṛdhánta; s: pt. vṛdhasáná; iš: op. vardhiśimáhi. pp. vṛddhá. inf. vṛdhé; vṛdhasoe; vāvṛdhádhyai (pf.). cs. vārdháyati, -te. int. gdv. vāvṛdhénāya.


vṛh tear, VI. P.: pr. vṛḥáti; inj. vṛḥát; op. vṛḥéva; ipv. vṛḥá and vṛḥátát; vṛḥátam; vṛḥáta; ipv. ávṛḥas. pf. vavárha. ao. sa: ávṛksat (B.). ps. vṛhyáte (B.); ao. vārhi; pp. vṛdhá (B.). gd. -vṛhya. inf. -vṛhas.

ven long, I. P.: pr. vēnati; inj. vēnas; ipv. vēnatam (2. du.); pt. vēnaut. ipv. ávēnaut.

vyac extend, III. P.: pr. viviktás (3. du.); inj. vivyák (3. s.). ipv. ávivyak; ávivikta (3. du.); ávivyacur. pf. vivyáktha, vivyáca. ipv. vivyácat; ā. vivyacanta.


vyā envelope, IV. : pr. vyāyati, -te; op. vyāyeyam; ipv.
vyáyasva; pt. vyáyant. ipf. ávyayam, ávyayat. pf. vivyathúr; Ā. vivyé; pt. vivyáná; per. pf. -vyayám cakára (B.). ao. a: ávyat; ávyata (2. pl.); Ā. ávyata (3. s.) and vyáta. ps. viyáte (B.); pp. vitá. gd. -viya (B.).


vraše cut up, VI. P.: pr. vrscáti; sb. vrscáṭ; inj. vrscás; IV.: vrscá, vrscáṭu; pt. vrscánt. ipf. ávrscat and vrscát. ps. vṛscyáte; pp. vṛkñá. gd. vṛṣṭvá; vṛktví.


śak be able, V. P.: pr. śaknómi, śaknóti; śaknurvánti; sb. śaknávāma. ipf. áśaknuvan. pf. śáśáka; śekimá, śeká, śekúr. ao. root: sb. sákas, sákat; op. śakyám; ipv. śagdhi, śaktám; a: áśakam, ásakat; ásakan; inj. śakan; op. śakéym; śakéma. ft. śaksyáti, -te (B.). inf. śaktave. ds. sikṣati, -te.

1. śad prevail: pf. śásadúr; Ā. śásadmáhe, śásádré; pt. śásadána.

2. śad fall: pf. śásáda (B.); śedúr (B.). ft. śatsyáti.

śap curse, I.: pr. śápati; śápate (AV.); sb. śápātas (3. du.); pt. śápant. ipf. áśápata (2. pl.); pf. śáśápa; ṣepé (1. 3. s.), ṣepísé. ao. s: inj. śápta (2. pl.). pp. śaptá (B.). cs. śápyáti.

1. śam, śim labour, IV. P.: śámyati (B.); śímyati; ipv. śímyantu; pt. śímyant. pf. śášamé; sb. śáśámate (3. s.); pt. śáśamáná. ao. īś.: Ā. áśamíṣṭhás, áśamiṣṭa. pp. śamítá (B.).

2. śam, be quiet, IV. (B.): pr. śámyati, -te. pf. śásáma (B.); śemúr (B.). ao. a: áśamat (B.); red.: áśíśamat. pp. śántá. cs. śámáyati.
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SHARPEN, III.: PR. sīṣāmi, sīṣāti; sīṣimāsi; A. sīṣīte; IPV. sīṣīhī, sīṣātu; sīṣītām, sīṣītām; sīṣītā (2. pl.); PT. sīṣāna. IPP. sīṣās, āsīṣāt; Ā. sīṣīta (3. s.). PP. PT.-sāṣānā. PP. sītā. GD. -sāya.

SĀS ORDER, II.: sāsmi, sāssi; A. sāstē; sāsmāhe, sāsāte; SB. sāsan; IPV. sādhī; sāstāna, sāsātu; PT. sāsat; sāsāna. IPP. āsāsam; Ā. āsāsata (3. pl.). PF. sāsāsa; sāsāsūr; INJ. sāsās; IPV. sāsādhī. AO. root: SB. sāsās; a: Ā. sīṣāmahi; INJ. sīṣāt; PT. sīṣānt. PP. sīṣāt; GD. -sīṣya (B.).

SĪKṢ (= DS. of SAK) BE HELPFUL: PR. sīkṣati, -te; SB. sīkṣās, sīkṣāt; sīkṣān; INJ. sīkṣat; OP. sīkṣeyam; sīkṣema; IPV. sīkṣa, sīkṣatu; sīkṣamat; PT. sīkṣant; Ā. sīkṣamāna. IPP. āsīkṣas; āsīkṣatam.


SĪ LIE, II. Ā.: PR. sēṣe, sāye (3. s.); sāyāte (3. du.); sēmāhe, sēre and sērate; OP. sāyīya, sāyīta (3. s.); IPV. 3. s. sētām and sāyām (AV.); PT. sāyāna; IPP. āsērān. I.: PR. sāyate; sāyadhve, sāyante; IPP. āsāyat; āsāyatam; Ā. āsāyata (3. s.). PF. sīyē (B.); sīyirē (B.); PT. sāsāyānā. AO. s.: SB. sēsan; iṣ: Ā. āsāyisṭhās. FT. sāyisyāti, -te (B.); sāyitāse (B.). INF. sāyādhyai.

SUC GLEAM, I.: PR. sōcati, -te. PF. sūsōca; OP. Ā. sūsucītā (3. s.); IPV. sūsugdhi; PT. sūsukvāṃs; sūsucāna. AO. a: āsucat; PT. sūcānt; Ā. sūcāmāna; red.: sūscas; INJ. sūscas; sūscan; iṣ: INJ. sōcīs; PS. āsoci. INF. sūcādhyai. CS. sōcāyati; PT. sūcāyant. INT. SB. sōscan; Ā. sōscanta; PT. sōscat; sōscāna.


SUBH, SUMBH BEAUTIFY, I. Ā.: PR. sōbhate; PT. sōbhamāna; sūmbhate; PT. sūmbhamāna; VI. P.: PR. sūmbhāti; SB. sūmbhāti; IPV. sūmbhā; sūmbhāta, sūmbhāntu;
PT. śumbhāmāna. AO. root: PT. śubhānā; śumbhānā; red.: āśūsubhan; āśūsubhanta (B.). PP. śumbhitā; śubhitā (B.). INF. śubhē; śobhāse; śūbham. CS. śubhāyati, -te; śobhāyati.

śuṣ dry, IV. P.: PR. śūyati; IPV. śūṣya, śūṣyatu; śūṣyantu. GD. -śūṣya (B.). CS. śoṣāyati.

śū, śvā swell, IV. P.: PR. śvāyant. PF. śūṣuvūr; Ā. śūṣuvē; SB. śūṣuvat; śūṣāvāma; OP. śūṣuyāma; PT. śūṣuvāṃs; Ā. śūṣuvāṇa. AO. a: āśvat (B.); S: PT. śavasānā. INF. śūṣāṇi; śvāyitum (B.).

śīrđh be defiant, I.: PR. śārdhāti; śārdhate (B.); INJ. śārdhat. IPV. śārdhā; PT. śārdhant. CS. śārdhāyati.

śī crush, IX.: PR. śrīnāmi, śrīnāi, śrīnāti; śrīnīmāsi; IPV. śrīnīhi, śrīnātu; śrīnītām; śrīnāntu; PT. śrīnānā. IPF. āśrīnāt. PF. śāśrē. AO. īś: āśarīt. FT. śaśīyāte (B.). PS. śīryāte; AO. śāri; PP. śīrṇā; -śīrtā. GD. -śīrṇa (B.). INF. śīrṇītōs.

śnath pierce, II. P.: SB. śnāthat; IPV. śnāthihi. AO. red.: śiśnatham, āśiśnat and śiśnāthat; INJ. śiśnathas; īś: IPV. śnāthiṣtam; śnāthiṣṭana. PP. śnāthitā. INF. -śnāthas. CS. śnāthāyati, -te.

śyā coagulate, IV.: PR. śyāyati (B.). PS. śiyāte (B.); PP. śītā; śīnā. CS. śyāyāyati (B.).

śrāth slacken, IX.: PR. śrāthnītē; PT. śrāthanā. IPF. śrāthnāś; āśrāthan. PF. śāśrāthē. AO. red.: śiśrāthas, śiśrāthat; IPV. śiśrāthantu. PP. śrāthitā. CS. śrāthāyati, -te.

śrām be weary, IV. P.: PR. śrāmyati. PF. śastrāmūr; PT. śastrāmānā. AO. a: āśrāmat; INJ. śramat; īś: Ā. āśrāmiṣṭhāś; INJ. śramiṣṭma. PP. śrāntā. GD. -śrāmya (B.).

śrā (śrī, śṛ) boil, IX.: PR. śrīnānti; śrīnīśe; IPV. śrīnīhi; śrīnītē and śrīnītāna; PT. śrīnānt; Ā. śrīnānā. IPF. A. āśrīnīta (3. s.). PP. śrītā; śṛtā. CS. śrāpāyati; PS. śrāpyāte (B.); AO. āśiśrapat (B.).

śrī resort, I.: PR. śrāyati; -te. PF. 1. śiśrāya, 3. śiśrāya;
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śrīṣ clasph, I.: sb. śrēṣāma. ao. a.: inj. śrīṣāt. inf. śrīṣas.

śrī mix, IX.: pr. śrīṇāti; śrīṇītē. pp. śrītā. inf. śrīyāse.

śru hear, V.: pr. śrūnōmi, śrūnōti; śrūnānti; ā. śrūnviṣe, śrūnutē and śrūvē; śrūvīrē; sb. śrūnāvas, śrūnāvat; śrūnēvāma, śrūnēvan; op. śrūnuyāt; śrūnuyāma; ipv. śrūnudhi, śrūnūhi and śrūnū, śrūnōtu; śrūnutām; śrūnutē and śrūnōta, śrūnōtana, śrūnāntu; śrūnēsvā; pt. śrūnānt; ipp. āśrūnavam, āśrōs; āśrēvan. pp. 1. śuṣrāva, 3. śuṣrāvā; ā. śuṣrūvē (3. s.); sb. śuṣravat; op. śuṣrūyās; śuṣrūyātam; pt. śuṣrūvāms. pff. āsūṣravur; ā. āsūṣravi (1. s.). ao. root: āśravam, āśrot; āśrīvan (AV.); sb. śravat; śrāvatās, śrāvatas; prc. śrūyāsam, śrūyās (3. s.); ipv. śrūdhi, śrūtō; śrūtām; śrūtē and śrūtā, śrūvāntu; a: inj. śrūvat; red.: āsūṣravat; āsūṣravat (B.); s: āsārauṣit (B.). ft. śrōṣyāti (B.). ps. śrūyāte; ao. āsāri, śrāvi; pp. śrūtā; gdv. śrūtya; śrāvāyya. gd. śrūtvā; -śrūtya. cs. śravāyatī, śrāvāyatī. ds. śuṣrūṣate.


śvit be bright: ao. root: āśvitan; pt. śvītanā; red.: āśi-śvīt; s: āśvāit.

sagh be equal to, V. P.: IPF. ásaghnos. AO. root: SB. sághat; PRC. saghýásam (B.).

sac accompany, I. Á.: PR. sácate. III.: PR. síšakši; síšakti; sášcati (3. pl.); INJ. Á. saścata (3. pl.); IPV. síšaktu; síšakta; PT. sášcat and saścát. I.: PR. sáscasi; Á. sásce (1. s.); INJ. sášcat; IPV. saścata (2. pl.); IPF. ásáscaratam (2. du.). PF. saścimá, saścúr; Á. saścire; secíre (AV.); PT. saściváms. AO. root: IPV. sákṣya; PT. saścáná; s: Á. ásákṣata (3. pl.); SB. sákṣat; INJ. sakṣata (3. pl.); OP. sakṣimáhi. INF. sacádhyaí; sakṣáni.

saj, sañī, hang, I. P.: PR. sájati. IPF. ásajat. PF. sasáñja (B.); sejúr (B.). AO. s.: Á. ásakta. PS. sajayáte (B.); AO. ásañji (B.); PP. saktá. GD. -sajya (B.). INF. sánktos (B.). DS. sisánkšati (B.).

sad sit, I. P.: PR. sídati; SB. sídáti; INJ. sídan; OP. sídema; IPV. sídatu; PT. sídant. IPF. ásídat. PF. sasáttha, sásáda; sedáthur, sedátur; sedimá, sedá, sedúr; Á. sediré; OP. sasadyát; PT. sedúṣ-. AO. a: ásadat; ásadan; INJ. sádas, sádat; OP. sádema; IPV sáda, sádatu; sádatam, sádatam; sádata, sádantu; Á. sádantam; PT. sádant; red.: ásíadan; s.: SB. sátsat. PT. satsyáti (B.). PS. sadyáte (B.); AO. ásádi, sádi; PP. sattá; sanná (AV.); GDV. sódyá. GD. -sádyá. INF. -sáde; -sádam; sáttum (B.). CS. sádáyati, -te; PS. sádyáte (B.).

san gain, VIII. P.: PR. sanóti; SB. sanáváni, sanávat; sanávatha; OP. sanuyám; sanuyáma; IPV. sanuhi, sanótu; sanvántu. IPF. ásanos, ásanot; ásanvan. PF. sasána; PT. sasaváms. AO. a.: ásanam, ásanat; ásan-áma, ásanan; INJ. sánam, sánat; OP. sanéyam, sanét; IPV. sána; PT. sánant; is: ásáníṣam; SB. sániṣat; Á. sániṣámahe, sániṣanta; IPV. sániṣantu. PT. sániṣyáti. PP. sátá. GDV. sánitva. INF. sanáye; sátáye. DS. síšásati. INT. Á. sáníṣnata (3. pl.).
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sap serve, I. : PR. sápæti, -te. PF. sepúr. AO. red.: INJ. sìsapanta.
saparyá honour, den.: PR. saparyáti; SB. saparyáť; OP. saparyéma; IPV. saparyá; PT. saparyánt. IPF. ásaparyan. AO. ásaparyait (AV.). GDV. saparyénya.
sas sleep, II. P. : PR. sásti; sastás; IPV. sástu; sastám; sasántu; PT. sasánt; IPF. ásastana. III. P. : PR. sásasti and sasásti.
sah prevail, I. : PR. sáhati; PT. sáhant and sáhant; Ā. sáhamána. PF. sáśáha; Ā. sasáhišé, sasáhē; SB. sásáhas, sásáhat; OP. sásahyáť; sáshyáma; PRC. Ā. sásahištḥás; PT. sásahváms and sáshváms; Ā. sásaháná and seháná. AO. root: OP. sahyás; sáhyáma; PRC. sahyás (3. s.); PT. saháná; s: ásákśi and sákśi; sakśmahi (B.); SB. sákṣati and sákṣat; sáksáma; Ā. sákṣate; OP. sákṣiyá; IPV. sáksva; PT. sáksant; Ā. sahasáná; iš: āsahištā; OP. sahišiváhi; sahišimáhi and sahišimáhi. PT. sakṣyáte (B.). PP. sádhá. GD. -sáhya. INF. sáhadhyai; -sáham (B.). DS. sísətá, -te.
sā bind, VI. : PR. syáti, -te; IPV. syá, syátu; syátam, syátám; Ā. syásva; syádhvam. IPF. ásyat. AO. root: ásàt; SB. sát; OP. símáhi; IPV. sáhi; a: OP. sét (VS.). PP. sitá. GD. -sáya. INF. -sáî; sátum (B.).
sádh succeed, I. : PR. sádhati, -te. AO. red.: SB. sísadhatí; síśadháma; INJ. sísadhas. CS. sádháyati.
si bind, IX. P. : PR. sináti; sinithás; IPV. sinátu. PF. siśáya; INJ. siśet. AO. root: IPV. sitám. INF. sétave.
sic pour, VI. : PR. sińcáti, -te. PF. siśéca; siśicáuturaur; sismicár; sisicé. AO. a: ásicát; ásican; SB. sícámahe. PT. sekṣyáti (B.). PS. sicyáte; AO. áseci (B.); PP. siktá. GD. siktvá (B.); -sicya. INF. sèktaváí (B.).
2. sidh succeed, IV. P.: PR. sídhyati. PP. siddhá (B.).
sív sew, IV.: PR. ipv. sívátu; Ā. sívadhvam; PT. sívánt. PP. syútá. GD. -sívya.
su press, V.: pr. sunóti; sunutás; sunuthá, sunvánti; Ā. sunvé; sunviré; sb. sunávat; sunávāma; Ā. sunnávai; ipf. sunú, sunótu; sunutá and sunóta, sunóta; Ā. sunudhvám; pt. sunvánt; sunvánā. pf. suṣáva; suṣumá; pt. suṣuváms; suṣvānā. ppf. āsuṣavur and āsuṣuvur (B.). ao. root: ipf. sótu; sutám; sóta, sótana; pt. svánā, svánā. pt. savisyáti (B.); sotá (B.). ps. súyáte; ao. ásávi; pp. sutá; gdv. sótva. gd. -sútya (B.). inf. sótave; sótos.

sű generate, impel, VI. P.: pr. suváti; sb. suváti; ipf. suvá, suvátāt, suvátu; suvátām; suvántu; pt. suvánt; ipf. ásuvat. II. Ā.: pr. súve, súte; súvāte (3. du.); súvate (3. pl.); inj. súta (3. s.); pt. svánā; ipf. ásūta. pf. sasúva; suṣuvé. ppf. ásuṣot (MS.); ásuṣavur (B.). ao. iš: āsāvīt; āsāviṣur; sb. saviṣat; inj. sāvīs. ft. sogyáti, -te (B.); pt. sūṣyant. ps. súyáte; pp. sūtā. gd. sūtvā (B.); -sútya (B.). inf. sútave, sūtavái; sávi-tave. int. sósavíti.

súd put in order: pf. suṣúdimá; sb. súṣúdas, súṣúdat and súṣúdati; súṣúdatha; ipf. suṣúdáta (2. pl.). ao. red.: ásūṣudanta. cs. sūdáyáti, -te; sb. sūdáyáti.

sṛ flow, III.: pr. sísarṣi, sísarti; Ā. sísrate (3. pl.); ipf. sisr̥tām; Ā. sísratām (3. pl.); pt. sisrat. pf. sasāra; sasr̥vā (B.); sasr̥r; Ā. saśr̥; saśr̥ethe; pt. saśr̥vāms; saśrānā. ao. a.: ásaram, ásaras, ásarat; ásaran; ipf. sāra; s: sb. sārṣat. pt. sarisyáti. ps. ao. āśāri (B.); pp. sṛtā (B.); gd. sṛtvā (B.); sṛtya (B.). inf. sárteve, sártvái. cs. sārāyáti, -te. ds. sīsirsāti (B.). int. sarsré (3. s.); pt. sārsrāṇa.

sṛj emit, VI.: pr. sṛjáti, -te. pf. sasárja; Ā. sasṛjé; sasṛjmāhe, sasṛjiré; op. sasṛjyāt; pt. sasṛjānā. ppf. ásasṛgram (3. pl.). ao. root: ásṛgran, ásṛgram; pt. sṛjānā; s: srās (2. s., AV.), ásrāk (3. s.), ásrāt (B.); ásrāṣtam (2. du.); Ā. ásrksi, ásr̥ta; ásr̥kmahi, ásr̥kṣata; sb. srākṣat; inj. srāṣtam; Ā. sr̥kṣāthām (2. du.). ft. srakṣyáti (B.). ps. sṛjyáte; ao. ásarji; pp. sṛṭā.
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sev attend upon, I. Ā.: PR. séve, sévate; IPV. sévasva.

skand leap, I. P.: PR. skāndati; SB. skāndat; IPV. skānda; PT. skāndant; IPP. āskandat. PF. caskānda. AO. root: skān (3. s.); s: āskān (B.) and āskāntsīt (B.). FT. skantsyāti (B.). PP. skannā. GD. -skāndya (B.) and -skādya (B.). INF. -skāde, -skādas. CS. skandāyati. INT. SB. canīskadat; IPP. kānīskan (3. s.).

skabh or skambh prop, IX.: PR. skabhnāti; PT. skabh-nānt; Ā. skabhāna (B.). PF. cāskāmbha; skambhātur; skambhūr; PT. caskabhānā. PP. skabhitā. GD. skabh-itvī. INF. -skābhe.


stabh or stambh prop, IX.: stabhnāmi; IPV. stabhnānā; IPP. āstabhnās, āstabhnāt. PF. tāstabhmā; tāstabhūr; PT. tāstabhvāms; tāstabhānā. PPF. tāstabhmāt. AO. S.: āstāmpsīt (B.); iṣ: āstambhīt, stāmbhīt. PF. stabhītā; stabdhā (B.). GD. stabdhvā, -stabhya (B.).

stu praise, II.: PR. stāumi (AV.); stōsi, stāuti (AV.); stumāsi, stuvānti; Ā. stuşē; SB. stāvat; stāvāma, stāvathā; Ā. stāvai; INJ. stāut; OP. Ā. stuvītā; stuv-imāhi; IPV. stuhi, stātu; PT. stuvānt; stuvānā, stāvāna and stavānā; IPP. āstaut. I. Ā.: stāvate and stāve (3. s.); INJ. stāvanta; OP. stāveta; PT. stāvamāna. PF. tuṣṭāva; tuṣṭuvūr; Ā. tuṣṭuvē; SB. tuṣṭāvat; PT. tuṣṭuvāms; tuṣṭuvānā. PPF. ātuṣṭavam. AO. S.: āstau-
ṣīt (B.); Ā. āstoṣī, āstoṣṭa; āstoḍhvam, āstoṣata; sb. stōṣaṇi, stōṣaṭ; stōṣāma; inj. stōṣam; iṣ: āstāvīt (B.). ft. stōṣyāti, -te (B.); stāviṣyāti, -te. co. āstoṣyat. ps. stūyāte; ao. āstāvi; pp. stutā; gdv. stusēyya. gd. stutvā; -stūya (B.). inf. stavādhyai, stōtave; stōtum (B.). cs. stāvāyati (B.).


str strew, IX.: pr. strṇāmi; strṇīthāna, strṇānti; Ā. strṇītē; inj. strṇīmāhi; ipv. strṇīhi; strṇītām (2. du.); strṇītā; Ā. strṇītām (3. s.); pt. strṇānt; strṇānā; ipv. āstrṇāt; āstrṇān. v.: pr. strṇōsi; strṇutē. pf. tastāra (B.); tastarūr (B.); ā. tistirē (3. s.); tastrirē; pt. tistirānā. ao. root: āstar; Ā. āstrṭa (B.); sb. stārate; stārāmahe; inj. stār (2. s.); s: āstrṣi (B.); op. strṣiyyā; iṣ: āstāris. ft. stariṣyāti, -te (B.). ps. striyāte (B.); ao. āstāri; pp. stṛtā; āstrṇā. gd. stīrtvā (B.); -stīrya (B.). inf. -stīre, strṇīsāni; stārītave (AV.); stārītave (B.), stārtavāi (B.); stāritavāi (B.), -starītavāi (B.). ds. tistīrśate (B.); tūstūrśate (B.).

sthā stand, I.: pr. tīṣṭhati, -te. pf. tasthāu; tasthāthur, tasthātur; tasthimā, tasthūr; Ā. tasthē, tas Thiṣe, tasthē; tastrirē; pt. tashṭhivas; tashṭhānā. ao. root: āsthām, āsthās, āsthāt; āsthāma, sthāta, āsthur; Ā. āsthithās, āsthita; āsthirān; sb. sthās, sthāti and sthāt; sthātas; inj. sthām, sthāt; sthūr; op. stheyāma; ipv. sthātam (2. du.); sthāta; pt. sthānt; a: āsthat (AV.); s: āsthisi (B.); āsthisata (3. pl.); inj. stheṣam (VS.). ft. sthāsyāti. ps. sthiyāte (B.); pp. sthitā. gd. -sthāya. inf. sthātum (B.); sthātos (B.). cs. sthāpāyati, -te; ao. ātiṣṭhipam, ātiṣṭhipas, ātiṣṭhipat; inj. tiṣṭhipat. ds. tiṣṭhāsati (B.).

snā bathe, II. P.: pr. snāti; ipv. snāhi; pt. snānt. pp. snātā. gdv. snātva. gd. snātvā; -snāya. inf. snātum (B.). cs. snāpāyati; -te (B.); snapāyati (AV.).
spas see: PF. paspasé; PT. paspaśānā. AO. root: áspaṣṭa (3. s.). PP. spaṣṭā. CS. spaśāyate.

spr win, V.: PR. sprṇvate; SB. sprṇāvāma; IPV. sprṇuhī. PF. paspāra (B.). AO. root: āspar (2. s.); SB. spārat; INJ. spár (2. s.); IPV. sprdhi; S: áspārṣam. PP. sprṭā. GD. sprtvā. INF. spārase.

sprdh contend, I. Ā.: PR. spārdhate; PT. spārdhamāna. PF. Ā. paspṛdhāte (3. du.); paspṛdhṛé; PT. paspṛdhānā. PPF. āpaspṛdhethām (2. du.). AO. root: Ā. āspṛdh- ran; PT. spṛdhānā. GD. -spṛdhya. INF. spārdhitum.

spré touch, VI.: PR. sprśāti, -te. PF. SB. paspārsat. AO. red.: SB. pisprśati; INJ. pisprśas; S: ásprākṣam (B.); sa: ásprkṣat. PP. sprśṭā. GD. sprṭvā (B.); -spṛśya (B.). INF. -spṛśe; spṛśas (B.). CS. sparsāyati (B.), -te. sprḥ be eager: CS. spṛḥāyanti; OP. spṛḥāyet. IPP. ásprḥ- ayam. GDV. spṛhayāyya.

sphur jerk, VI.: PR. sphurāti; Ā. sphurāte (B.); SB. sphurān; INJ. sphurāt; IPV. sphurā; sphurātām (2. du.); PT. sphurānt. IPP. ásphurat. AO. īs: sphařīs (√splr).

sphurj rumble, I. P.: PR. sphjurjati. CS. sphūrjāyati.

smi smile, I.: PR. smāyate; INJ. smāyanta; PT. smāyamāna. PF. sīsmiyē; PT. sīsmiyānā.

smṛ remember, I.: PR. smārati, -te. PS. smaryāte (B.); PP. smṛtā.

syand move on, I. Ā.: PR. syāndate. PF. sisyadur; Ā. sisyadé. AO. red.: āsiṣyadat; āsiṣyadanta; S: āsyān (3. s.). FT. syantsyāti (B.). PS. AO. syāndi (B.); PP. syannā. GD. syanttvā (B.); syattvā (B.), -syadya (B.). INF. -syāde; syānttum (B.); CS. syandāyati (B.); INF. syandāyādhyai. INT. PT. sāniṣyadat.


sridh blunder, I. P.: PR. srēdhati; IPV. srēdhata; PT.
srédhant. {IPF. ásredhan. {AO. IS: INJ. sridhat; PT. sridháná.
sru flow, I: {PR. srávati. {PF. susráva; susruvúr; INJ. susrot. {PPF. ásusrot. {AO. IS: ásrávís (B.). {PP. srútá. INF. srávitave; srávitavái. CS. sráváyati; -te (B.).
svaj embrace, I: {PR. svájate; SB. svájate, svájatai (AV.);
INJ. svájat; {IPF. svájasva; svájadhvam. {PP. sasvajé;
sasvajáte (3. du.); {PT. sasvajánap. {PPF. ásasvajat. {PP. svaktá (B.). INF. -sváje.
svad, svád sweeten, I: {PR. svádati, -te; Ā. svádate; SB. svádáti; {IPF. sváda; svádantu; Ā. svádasva. AO. red.: INJ. siśvadat. PP. sváttá. INF. -súde. CS. svadáyati, -te; PP. svaditá.
svan sound: AO. IS: ásvanít; INJ. svanít. CS. svanáyati;
PP. svanítá. INT. SB. siṇśvānāt.
svap sleep, II. P.: {PR. IPF. sváptu; PT. svapánt. I. P.: {PR. svápati. {PF. suśupúr; INJ. suśupthás (B.); {PT. suśupváms; suśupáná. AO. red.: siśvapás and siśvap (2. s.).
PT. svapasyáti (B.); svapisyámi. PP. suptá. GD. suptvá. INF. sváptum (B.). CS. svápáyati.
han strike, II.: {PR. hánmi, hámsi, hánti; hathás, hatás;
hanmás, hathá, ghnánti; SB. hánas, hánati and hánat;
hánáva; hánámá; hánátha (AV.), hánan; INJ. hán (3. s.); OP. hanyát, hanyámá; {IPF. jahi, hántu; hatám,
hatám; háta and hantana, ghnántu; {PT. ghnánt. I: {PR. jighnate; -ti (B.). PF. jaghántha, jaghána; jaghmá-
thur; jaghnimá, jaghnúr; Ā. jaghné (B.); SB. jaghánat;
PT. jaghanváms; jaghniváms (B.). AO. IS: áhánít (B.). PT. haniśyáti; -te (B.). PS. hanyáte; PP. hatá;
GDV. hántva. GD. hatvá, hātví; hatváya; -hátváya. INF. hántave, hántavái; hántum. CS. ghátáyati (B.).
LIST OF VERBS

har be gratified, IV.: pr. háryati; sb. háryási and háryás; ipv. hárya; pt. háryant. ipf. áharyat; Ā. áharyathás.

1. hā leave, III. P.: pr. jáhāmi, jáhāsi, jáhāti; jáhati; sb. jáhāni; jáhāma; op. jahyát; jahyúr; ipv. jahítāt, jáhātú; jahitam; jahīta; pt. jáhat. ipf. ajahāt; ájahātana, ajahūr. pf. jahá; jahátur; jahur. ao. root: áhāt (B.); s: ahās (3. s.); Ā. áhāsi, áhāsthás; inj. hāsīs; siṣ: inj. hāsiṣṭam, hāsiṣṭam; hāsiṣṭa, hāsiṣur. ft. hāsyāti; hāsyāte (B.). ps. hīyāte; ao. áhāyi; pp. hīnā; hānā (B.); jahitā. gd. hitvā, hitvī, hitvāya; -hāya (B.). inf. hātum (B.). cs. ao. jihipas.


hi impel, V.: pr. hinómi, hinōsi, hinōti; hinmás and hinmāsi, hinvánti; Ā. hínvé (1. 3.); hinvāte and hinviré; sb. hinávā; inj. hinván; ipv. hinuhi, hinutāt, hinú; hinótam; hinutā, hinōta and hinōtana, hinvántu; pt. hinvánt; hinvānā; ipf. áhinvan. pf. jigháya (B.); jighyúr (B.). ao. root: áhema, áhetana, áhyan; ipv. heta; pt. hiyānā; a: áhyam; s: áhait (3. s., AV.); áhaisīt (B.); Ā. áheṣata (3. pl.). pp. hitá. gdv. hétva. inf. -hyē.


hīḍ be hostile, I.: PT. hēlant; Ā. hēlamāna; hīdamāna (B.). PF. jihīla (1. s.), jihīḍa (AV.); Ā. jihīle; jihīlirē; PT. jihīlānā. AO. red.: ājihidat; IS.: Ā. hīḍiṣatām (TA.). PF. hīḍitā. CS. PT. helāyant.

hu sacrifice, III.: PR. juhōmi, juhōti; juhumās, jūhvati; Ā. juhvē, juhutē; juhvate; SB. juhāvāma; OP. juhuyāt; juhuyāma; juhudhī (B.), juhōtu; juhutā and juhōta, juhōtana; Ā. juhudhvām; PT. jūhvat; jūhvāna; IPF. ājuhavur; A. ājuhvata. PF. juhvē; juhure; juhvirē (B.); per. juhavām cakāra (B.). AO. s.: āhausīt (B.). FT. hoṣyāti. PS. hūyāte; AO. āhāvi; PP. hutā. GD. hutvā (B.). INF. hōtavāi; hōtum (B.), hōtos (B.).

hū call, I. Ā.: PR. hāvate; INJ. hāvanta; PT. hāvamāna. VI.: PR. huvē (1. 3.); huvāmahe; INJ. huvāt; OP. huvēma; Ā. huvēya; PT. huvānt; IPF. āhuve; āhuvanta. III.: PR. juhumāsi and juhumās. II.: PR. hūtē; hūmāhe. PF. juhāva; Ā. juhvē; juhūrē; juhuvirē (B.). AO. root: Ā. āhvi; āhūmahi; INJ. hōma; a.: āhvam, āhvat; āhvāma; Ā. āhve; āhvanta; s.: Ā. āhūṣata (3. pl.). PS. hūyāte; PP. hūtā; GDV. hāvyā. GD. -hūya (B.). INF. hāvitave; huvādhyai. DS. jūhusati (B.). INT. jōhavimi, jōhavīti; SB. Ā. johuvanta; IPV. johavītu; IPF. ājohavīt; ājohavur.

1. hr take, I.: PR. hārati, -te; SB. hārāṇi, hārāt; hārāma, hārān; OP. háret; hārema; IPV. hāra; hārata, hārantu; PT. hārant. IPF. āharat. PF. jahāra, jahārtha (B.); jahrūr; Ā. jahrē (B.). AO. root: āḥrthas (B.); S.: āḥrṣam, āhār (3. s.); Ā. āḥrṣata (3. pl.). FT. hariṣyātī, -te (B.); hartā (B.); CO. āhariṣyat (B.). PS. hriyāte; PP. hṛtā. GD. hṛtvā (B.); -hṛtya. INF. harāse; hārtavāi (B.); hārtos (B.); hārtum (B.). CS. hārāyati, -te (B.). DS. jihīrṣati.

2. hr be angry, IX. Ā.: PR. hṛṇīsē, hṛṇītē; INJ. hṛṇīthās; IPV. hṛṇītam (3. s.); PT. hṛṇānā.
hṛṣ be excited, I. : PR. hārṣate; IPV. hārṣasva; PT. hārṣant; hārṣamāṇa. PF. PT. jāhṛṣāṇā. PP. hṛṣitā. CS. hārṣāyati, -te. INT. SB. jahrṛṣānta; PT. jāhṛṣāṇa.
hnu hide, II. : PR. hnutās; Ā. hnuvē. PP. hnutā. GDV. hnavāyya.
hvā call, IV. : PR. hvāyatī; hvāye; SB. hvāyāmahai; OP. hvāyetām (3. du.); IPV. hvāya, hvāyatu; hvāyantu; Ā. hvāyasva; hvāyethām (2. du.); hvāyantām; PT. hvāyamāṇa. IPF. āhvayat; āhvayanta. AO. āhvāṣīt (B.). FT. hvāyiṣyāti, -te (B.). INF. hvāyatavāi (B.); hvāyitum (B.).
hvr be crooked, I. Ā. : PR. hvārate. IX. P. : PR. hruṇāti. III. : SB. jühras; Ā. jühranta; INJ. jührthās; PT. jührāṇā. AO. red. : jihvaras; INJ. jihvaras; jihvara- tam (2. du.); S : INJ. hvār (2. s.), hvārṣit; ṣ : hvārisur. PP. hvrta, hrutā. CS. hvārāyati.
APPENDIX II

VEDIC METRE.

1. The main principle governing Vedic metre\(^1\) (the source of all later Indian versification)\(^2\) is measurement by number of syllables.\(^3\) The metrical unit here is not the *foot* in the sense of Greek prosody, but the *foot* (*pāda*) or *quarter*\(^4\) in the sense of the verse or line which is a constituent of the stanza. Such verses consist of eight, eleven, twelve, or (much less commonly) five syllables. The verse is further more or less regulated by a quantitative rhythm (unaffected by the musical accent) in which short and long syllables alternate. Nearly all metres have a general iambic rhythm inasmuch as they show a preference for the even syllables (second, fourth, and so on) in a verse being long rather than short. In every metre the rhythm of the latter part of the verse (the last four or five syllables), called the cadence, is more rigidly regulated than that of the earlier part. Verses of eleven and twelve syllables are characterized not only by their cadence, but by a caesura after the fourth or the fifth syllable, while verses of five and eight syllables have no such metrical pause.

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1. Called *chándas* in the RV. itself.
2. Except the two metres *Āryā* and *Vaitāliya* which are measured by *morae*.
3. This seems to have been the only metrical principle in the Indo-Iranian period, because in the Avesta the character of a verse depends solely on the number of syllables it contains, there being no quantitative restriction in any part of it.
4. A figurative sense (derived from *foot* = *quarter* of a quadruped) applicable because the typical stanza has four lines.
Verses combine to form a stanza or śc, the unit of the hymn, which generally consists of not less than three or more than fifteen such units. The stanzas of common occurrence in the RV. range, by increments of four syllables, from twenty syllables ($4 \times 5$) to forty-eight ($4 \times 12$) syllables in length.\footnote{There are also several longer stanzas formed by adding more verses and consisting of 52, 56, 60, 64, 68, and 72 syllables; but all these are rare: only two stanzas of 68 and one of 72 are found in the RV.}

A stanza may consist of a combination of metrically identical or of metrically different verses; and either two or three stanzas may further be combined to form a strophe.

\textit{a.} The following general rules of prosody are to be noted. 1. The end of a verse regularly coincides with the end of a word\footnote{No infringement of this rule occurs in any metre of the RV. but the comparatively rare Dvipedā Virāj ($4 \times 5$), in which three exceptions are met with.} because each verse in a stanza is independent of the rest in structure. 2. The quantity of the first and last syllables of a verse is indifferent. 3. A vowel becomes long by position if followed by two consonants. One or both of these consonants may belong to the following word. The palatal aspirate \textit{ch} and the cerebral aspirate \textit{žh} (\textit{dh}) count as double consonants. 4. One vowel is shortened before another;\footnote{The vowels ī, ū, ē when Pragṛhya (25, 26), however, remain long before vowels. When a final long vowel is the result of Sandhi, it also remains long; tāsmā adāt for tāsmai adāt.} ē and o are also pronounced ē and ō before ā. 5. The semivowels \textit{y} and \textit{v}, both within a word and in Sandhi, have often to be pronounced as i and u; e.g. siāma for syāma; sūar for svār; ví uṣāh for vy uṣāḥ; vidātheṣu aṇjān for vidātheṣv aṇjān. 6. Contracted vowels (especially ī and ū) must often be restored; e.g. ca agnaye for cāgnaye; ví indraḥ for vīndraḥ; ávatu útāye for ávatūtāye; á indra for éndra. 7. Initial a when dropped after e and o must nearly always be restored. 8. The long vowel of the gen. pl. ending ām, and of such words as dāsa, śūra, and ē (as jyā-istha for jyēṣṭha) or ai (as ā-ichas for āichas) must often be pronounced as equivalent to two short syllables. 9. The spelling of a few words regularly misrepresents their metrical value; thus pāvakā must always be pronounced as pavākā, mṛlaya as mṛlaya, and svānā nearly always as svānā.
I. Simple Stanzas.

2. The Vedic hymns consist chiefly of simple stanzas, that is, of such as are formed of verses which are all metrically identical. Different stanzas are formed by combining three, four, five, or six identical verses. The following is an account of the various types of verse and of the different simple stanzas formed by them.

A. Verse of eight syllables. This is a dimeter verse consisting of two equal members of four syllables each, the opening and the cadence. In the opening the first and third syllable are indifferent, while the second and fourth are preferably long. When the second is short, the third is almost invariably long. In the cadence the rhythm is typically iambic, the first and third syllables being almost always short, while the second is usually long (though it is not infrequently short also). Thus the prevailing scheme of the whole verse is $\overline{\text{-}} - \overline{\text{-}} | \overline{\text{-}} - \overline{\text{-}} \overline{\text{ }}$

a. Even after every admissible vowel restoration a good many verses of this type exhibit the anomaly (which cannot be removed without doing violence to the text) of having one syllable too few; e.g. tām tuā vayāṁ pito. There are also here a very few instances of one or even two syllables too many; e.g. agnīm iṅe | bhujāṁ yāvi | śṭham and vayāṁ tād as | ya sāṁbhṛṭaṁ | vāsu.

3. a. The Gāyatrī stanza consists of three octosyllabic verses; e.g.  

1 Next to the Triśṭubh this is the commonest metre in the RV., nearly one-fourth of that Samhitā being composed in it; yet it has entirely disappeared in Classical Sanskrit. The Avesta has a parallel stanza of 3 x 8 syllables.

2 The first two Pādas of the Gāyatrī are treated as a hemistich in the Samhitā text, probably in imitation of the hemistich of the Anuṣṭubh and the Triśṭubh; but there is no reason to believe that in the original text the second verse was more sharply divided from the third than from the first.

3 By far the commonest variation from the normal type is that in which the second syllable of the cadence is short ($\overline{\text{-}} - \overline{\text{-}} \overline{\text{ }}$). This occurs about as often in the first verse of Gāyatrīs as in the second and third combined.
agnim iLe | puróhitam | - o - | o - o - |
yajñásya de | vám ōtvijam | - o - | o - o - |
hótārama ra | tnadhátamam | - - - | o - o - |

a. A comparatively rare but sufficiently definite variety of Gāyatrī ¹ differs from the normal type by having a decided trochaic rhythm in the cadence,² while the iambic rhythm of the opening is more pronounced than usual; e.g.

tué no ag | ne máhobhiḥ | - o - | - o - |
páhi víśva | syá árāteḥ | - o - | - o - |
utá dvíśo | mártiasya | o - o - | - o - |

b. The Anuṣṭubh ³ stanza consists of four octosyllabic verses, divided into two hemistichs; e.g.

á yás te sar | pirāsute | - - - | o - o - |
ágne śám ás | ti dhāyase | - o - | o - o - |
áisū dyumnám | utá śrávah | - - o | o - o - |
á cittaṁ már | tieṣu dhāḥ | - - - | o - o - |

a. In the latest hymns of the RV. there begins a tendency to differentiate the first from the second verse of an Anuṣṭubh hemistich by making the end of the former trochaic, while the cadence of the latter becomes more strictly iambic. Although in these hymns the iambic cadence of the first verse is still the most frequent (25 per cent.) of all varieties, it is already very nearly equalled by the next commonest (23 per cent.), which is identical with the normal and characteristic cadence of the first verse in the epic Anuṣṭubh ⁴ (śloka). The scheme of the whole hemistich according to this innovation ⁵ then is: ≤ - ≤ - | ≤ - ≤ | ≤ - ≤ | ≤ - ≤ | e.g. keśi víśā | sya pátreṇa | yád rudréṇā | pibat sahā |

¹ The only long series of such trochaic Gāyatrīs occurs in RV. viii. 2, 1-39.
² The trochaic Gāyatrī is commonest in Maṇḍalas i and viii, which taken together contain about two-thirds of the total number of examples in the RV.
³ The frequency of this metre is about one-third that of Gāyatrī in the RV., but in the post-Vedic period it has become the predominant metre. The Avesta has a parallel stanza of 4 x 8 syllables.
⁴ Where the iambic cadence in the first verse has entirely disappeared.
⁵ This is the regular type of the Anuṣṭubh in the AV.
c. The Paṅkti stanza consists of five octosyllabic verses divided into two hemistichs of two and of three verses respectively. In origin it seems to be an extension of the Anuṣṭubh by the addition of a fifth verse. This is indicated by the fact that in hymns consisting entirely of Paṅktis the fifth verse of every stanza is (except in i. 81) regularly a refrain (e.g. in i. 80). The following is an example of a Paṅkti stanza:

`ithā hi soma in māde | brahmā cakāra vārdhanam ||
śāviṣṭha vajrīnī ājīsā | pṛthivyā niḥ śaśa āhim | ārcann ānu svarājīvam ||`

d. In about fifty stanzas of the RV. the number of octosyllabic verses is increased to six and in about twenty others to seven, generally by adding a refrain of two verses to an Anuṣṭubh (e.g. viii. 47) or to a Paṅkti (e.g. x. 133, 1–3). The former is called Mahāpaṅkti (48), the latter Śakvari (56).

4. B. Verses of eleven syllables differ from those of eight in consisting of three members (the opening, the break, and the cadence). They also contrast with the latter in two other respects: their cadence is trochaic (\(-w-\)) and they have a caesura, which follows either the fourth or the fifth syllable. The rhythm of the syllables preceding the caesura is prevailingly iambic, being \(\sim-\sim-\) or \(\sim-\sim-\). The rhythm of the break between the caesura and the cadence is regularly \(\sim-\sim-\) or \(\sim-\sim-\). Thus the scheme of

---

1 The Avesta has a parallel stanza of 5 x 8 syllables.
2 The only irregularity here is that the first syllable of the cadence may be short when it coincides with the end of a word.
3 This appears to have been the original position of the caesura because the parallel verse of the Avesta has it there and never after the fifth syllable.
4 Identical with the opening of the octosyllabic verse.
5 The fourth syllable here is sometimes short: the fifth is then always long.
6 The first of these two syllables is sometimes, but rarely, long in the old hymns of the RV., still more rarely in the later hymns, and hardly ever in B.
the whole normal verse of eleven syllables is:

\[
(a) \quad \text{-} \quad \text{-} \quad \text{,} \quad \text{,} \quad \text{,} \quad \text{,} \quad \text{,} \quad \text{-} \quad \text{-} \quad \text{-} \quad \text{-} \\
(b) \quad \text{-} \quad \text{-} \quad \text{-} \quad \text{-} \quad \text{-} \quad \text{-} \quad \text{-} \quad \text{-} \quad \text{-} \quad \text{-} \quad \text{-} \\
\]

\(a\). Apart from corruptions or only seeming irregularities (removable by restoration of vowels) several verses of this type have one syllable too many or too few;\(^1\) e. g. \(\text{tā no vidvāṁsā, mānma vo | cetam adyā}^2\) (12); \(\text{tām im giro, jāna | yo ná pát nhi}^3\) (10). Occasionally two syllables are wanting after the caesura or the verse is too long by a trochee added at the end; e. g. \(\text{tā ū śu no, [..] ma | hó yajatrāḥ}^4\) (9); \(\text{ayāṁ sā hótā, [\text{,} \text{,}] yó dvijānā}^5\) (9); \(\text{ráthebhir yāta, rṣṭi | mádbhir áśva | parṇāi}^6\) (13).

5. The Tristubh stanza, the commonest in the RV.,\(^4\) consists of four verses of eleven syllables\(^5\) divided into two hemistichs. The following are hemistichs of each type:

\[(a) \quad \text{anāgāstvē, aditi | tvē turāsaḥ | imām yajñām, dādhatu | śrōsamānāḥ |} \]

\[(b) \quad \text{asmākaṁ santu, bhūva | nasya gópāḥ | pībantu sómam, áva | se nō adyā |} \]

\(a\). A few Tristubh stanzas of only two verses (dvipadā) occur (e. g. vii. 17). Much commoner are those of three verses (virāj), the first two of which (as in the Gāyatrī stanza) are treated in the Samhitā text as a hemistich; the whole of some hymn is composed in this three-line metre (e. g. iii. 25). Fairly frequent are also Tristubh stanzas of five verses\(^6\) divided into two and three verses respectively. They are always of isolated occurrence, appearing generally at the end of (Tristubh) hymns, but never forming an entire hymn.

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\(^1\) This anomaly also appears in the metre of later Vedic texts and of Pāli poetry.

\(^2\) The extra syllable in such cases is perhaps due to the verse being inadvertently continued after a fifth syllable caesura as if it were a fourth syllable caesura.

\(^3\) The deficiency of a syllable in such cases may have been partly due to the similarity of the decasyllabic Dvipadā Virāj (8) with which Tristubh verses not infrequently interchange.

\(^4\) About two-fifths of the RV. are composed in this metre.

\(^5\) The Avesta has a parallel stanza of \(4 \times 11\) syllables with caesura after the fourth syllable.

\(^6\) These are accounted Atijagatī (62) or Šakvari stanzas by the ancient metricians when the fifth verse is a repetition of the fourth. If it is not a repetition it is treated in the Samhitā text as a separate verse (as v. 41, 20; vi. 63, 11) and is called an ēkapadā by the metricians.
6. C. The verse of twelve syllables is probably an extension\(^1\) of the Triśṭubh verse by one syllable which gives the trochaic cadence of the latter an iambic character.\(^2\) The rhythm of the last five syllables is therefore \(-\circ\circ\circ\). The added syllable being the only point of difference, the scheme of the whole verse is:

\[
(a) \ \dash \dash \dash, \circ\circ\circ \ | \ \dash \dash \dash \\
(b) \ \dash \dash, \circ\circ\ | \ \dash \dash \\
\]

\(a\). Several examples occur of this type of verse (like the Triśṭubh) having one, and occasionally two, syllables too many or too few; e.g. mā no mārtāya, ripāve vājinivāsū (13); rōdasī ā, vada | tā gāṇaśri-yāḥ (11); sā dhīḥe cit, abhī tr | ṇatti vājam ār | vata (14); pībā sōmam, [\(\circ \circ\)] e | nā sātakrato (10).

7. The Jagati stanza, the third in order of frequency in the RV., consists of four verses of twelve syllables divided into two hemistichs. The following hemistich gives an example of each of the two types of verse:

\[\text{anānudó, vṛṣabhó | dōdhato vadhāḥ | gambhirā ṛṣvó, āsam | aṣṭakāviaḥ}||\]

\(a\). There is an eleven syllable variety of the Jagati verse which is sufficiently definite in type to form entire stanzas in two hymns of the RV. (x. 77, 78). It has a caesura after both the fifth and the seventh syllable, its scheme being \(\circ - \circ - \circ, - - , \circ - \circ \circ\). The following hemistich is an example:

\[\text{abhraprūṣo nā, vācā, pruṣā vāsu | haviṣmanto nā, yajāṅ, vijāṇuśaḥ}||\]

8. D. The verse of five syllables resembles the last five syllables of the Triśṭubh verse in rhythm, its commonest form being \(-\circ\circ\), and the one next to it in frequency \(- - \circ - \circ \circ\).\(^3\)

---

\(^1\) It is probably not Indo-Iranian, because though a verse of 12 syllables occurs in the Avesta, it is there differently divided (7+5).

\(^2\) As the Gāyatrī verse is never normally found in combination with the Triśṭubh, but often with the Jagati verse, it seems likely that the iambic influence of the Gāyatrī led to the creation of the Jagati, with which it could form a homogeneous combination.

\(^3\) That is, its first syllable is less often long than short.
The **Dvipāda Virāj** stanza consists of four such verses divided into two hemistichs; e. g.

\[ \text{pārī prā dhanva | īndrāya soma |} \\
\[ \text{svādūr mitrāya | pūṣṇē bhāgāya ||} \\

\textit{a}. Owing to the identity of the cadence a Dvipāda hemistich not infrequently interchanges in the same stanza with a Triṣṭubh verse; e. g.

\[ \text{priyā vo nāma | huve }^5 \text{ turāṇām |} \\
\[ \text{ā yāt tṛpān, maruto | vāvasānāḥ ||} \\

\textit{b}. The mixture of Dvipāda hemistichs with Triṣṭubh verses led to an entire hymn (iv. 10) being composed in a peculiar metre consisting of three penta syllabic verses followed by a Triṣṭubh; e. g.

\[ \text{āgne tām adyā | āśvaṃ nā stōmaiḥ | krātuṃ nā bhadrām |} \\
\[ \text{ḥṛdisp śam, ṛdhiā | mā }^7 \text{ ta ōhaiḥ ||} \\

\section*{II. Mixed Stanzas.}

9. The only different verses normally used in combination to form a stanza are the Gāyatrī and the Jagāti. The principal metres thus formed are the following:

\textit{a}. Stanzas of 28 syllables consisting of three verses, the first two of which are treated as a hemistich:

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1. This stanza is somewhat rare, occurring in the RV. not much more than a hundred times.

2. The otherwise universal rule that the end of a verse must coincide with the end of a word is three times ignored in this metre (at the end of the first and third verses).

3. With this metre compare the defective Triṣṭubh verse of ten syllables (4 a).

4. This interchange occurs especially in RV. vii. 34 and 56.

5. Here the verb, though the first word of the verse (App. III, 19 b), is unaccented. This is because the end of the first and the third verse in this metre has a tendency to be treated like a caesura rather than a division of the stanza. Cp. note 2.

6. These three verses are treated as a hemistich in the Samhitā text.

7. The verb is accented because in the Samhitā text it is treated as the first word of a separate verse.
1. Usñih: 8 8 12; e.g. 
ágne vája | sya gómataḥ |
íšañah sa | haso yaho |
asmé dhehi, jätave | do máhi śrávah |

2. Purauśñih: 12 8 8; e.g. 
apśú antár, amýtam | apśú bheṣajám |
apáṃ utá | práśastaye |
dévā bhava | ta vājínah |

3. Kakubh: 8 12 8; e.g. 
ádhā hi in | dra girvaṇaḥ |
úpa tvā kámān, mahāḥ | sasṛjmahe |
udéva yán | ta udábhīḥ |

b. Stanzas of 36 syllables consisting of four verses divided into two hemistichs: Brhati 8 8 12 8; e.g. 
śácibhir naḥ | śacīvasū |
dévā náktam | daśasyatam |
má vām rātir, úpa da | sat kádā caná |
asmád rātih | kádā caná |

c. Stanzas of 40 syllables consisting of four verses divided into two hemistichs: Satobṛhati 12 8 12 8; e.g. 
jánāso agnīm, dadhi | re sahovīḍham |
havīsmanto | vidhema te |
sá tvāṁ no adyā, sumá | nā ihāvitā |
bhāvā vāje | śu santia |

10. There are besides two much longer mixed stanzas of seven verses,1 each of which is split up into three divisions of three, two, and two verses respectively in the Śaṁhīta text.

a. Stanzas of 60 syllables consisting of six Gayatris verses and one Jagati: Atisakvari 8 8 8, 8 8, 12 8; 2 e.g.

---
1 These are the composition of a very few individual poets.
2 Only about ten examples of this metre occur in the RV.
suṣumā yā | tam ādribhiḥ |
góśrītā mat | sarā imē |
sómāso mat | sarā imē |
ā rājānā | divisprśā |
asmatrā gan | tam ūpa naḥ ||
imē vāṃ mitrā, -varu | ṇā gāvāśiraḥ |
sómāḥ śukrā | gāvāśiraḥ ||

b. Stanzas of 68 syllables consisting of four Gāyatrī and three Jagatī verses: Atyaṣṭi 1 12 12 8, 8 8, 12 8; e.g.
sā no nēdiśtham, dādṛś | āna ā bhara |
āgne devēbhīh, sāca | nāḥ suceṭūnā |
mahō rāyāḥ | suceṭūnā ||
máhi śavi | ṭhā nas kṛḍhī |
saṃcākṣe bhu | jē asiāi ||
máhi stotṛbhyo, magha | van suvīriam |
māthīr ugrō | nā śāvasā ||

a. Besides the above mixed metres various other but isolated combinations of Gāyatrī and Jagatī verses occur in the RV., chiefly in single hymns. There are stanzas of this kind containing 20 syllables (12 8); 2 32 syllables (12 8, 12); 3 40 syllables (12 12, 8 8); 4 44 syllables (12 12, 12 8) 5; 52 syllables (12 12, 12 8). 6

β. 1. Tristubh verses are quite often interspersed in Jagatī stanzas, but never in such a way as to form a fixed type of stanza or to make it doubtful whether a hymn is a Jagatī one. 7 This practice probably arose from the interchange of entire Tristubh and Jagatī stanzas in the same hymn bringing about a similar mixture within a single stanza. 2. An occasional licence is the combination of a Tristubh with a Gāyatrī verse in the same stanza. This combination appears as a regular mixed stanza (11 8, 8 8) in one entire hymn (RV. x. 22). 8 3. The combination of a Tristubh verse with a Dvipadā Virāj hemistich has already been noted (8 a).

1 This is the only comparatively common long metre (of more than 48 syllables) in the RV., where more than 80 Atyaṣṭi stanzas occur.
2 RV. viii. 29.
3 RV. ix. 110.
4 RV. x. 93.
5 RV. viii. 35.
6 RV. v. 87.
7 But the intrusion of Jagatī verses in a Tristubh hymn is exceptional in the RV., though very common in the ĀV. and later.
8 Except stanzas 7 and 15, which are pure Anuṣṭubh and Tristubh respectively.
III. Strophic Stanzas.

11. Two or three stanzas are often found strophically combined in the RV., forming couplets or triplets.

A. Three simple stanzas (called trča) in the same metre are often thus connected. Gāyatrī triplets are the commonest; less usual are Usṇih, Brhatī, or Paṅkti triplets; while Triśūṭubh triplets are rare. A hymn consisting of several triplets often concludes with an additional stanza in a different metre.

a. It is a typical practice to conclude a hymn composed in one metre with a stanza in another. A Triśūṭubh stanza at the end of a Jagatī hymn is the commonest; a final Anuṣṭubh stanza in Gāyatrī hymns is much less usual; but all the commoner metres are to some extent thus employed except the Gāyatrī, which is never used in this way.

B. Two mixed stanzas in different metres are often combined, the RV. containing about 250 such strophes. This doubly mixed strophic metre, called Pragātha, is of two main types:

1. The Kākubha Pragātha is much the less common kind of strophe, occurring only slightly more than fifty times in the RV. It is formed by the combination of a Kakubh with a Satobrhatī stanza: 8 12, 8+12 8, 12 8; e. g.

\[
\text{ā no āśvā | vad āsvinā |}
\text{vartīr yāsīśṭaṁ, madhu | pātamā narā |}
\text{gómad dasrā | hīraṇyavat |}
\text{suprāvargāṁ, suvīryaṁ | suśthu váriam |}
\text{ánādhṛṣṭaṁ | rakṣasvīnā |}
\text{asmīn̄ ā vām, āyāne | vājinīvasū |}
\text{vīśvā vāmā | ni dhimahi |}
\]

2. The Bāhrata Pragātha is a common strophe, occurring nearly two hundred times in the RV. It is formed by the combination of a Brhatī with a Satobrhatī stanza: 8 8, 12 8+12 8, 12 8; e. g.
dyumni vam | stómo aśvinā |
krīvir nā sē | ka ā gatam ||
mādhvah sutāsya, sā di | ví priyó nārā |
pātām gaurāv | ivēriṇe ||
pībataṁ gharmāṁ, mádhu | mantam aśvinā |
ā barhīḥ sī | datatam narā ||
tā mandasānā, mānu | śo duroṇā ā |
nī pātām vē | dasā váyaḥ ||

a. Of these two types there are many variations occurring in individual hymns, chiefly by the addition of one (8), two (12 8), three (12 8 8), or once (vii. 96, 1-3) even four verses (12 12 8 8).
APPENDIX III

THE VEDIC ACCENT.

1. The accent is marked in all the texts of the four Vedas as well as in two Brähmanas, the Taittirīya (including its Āranyaka) and the Śatapatha (including the Brhadāraṇyaka Upaniṣad).

The Vedic, like the ancient Greek, accent was a musical one, depending mainly on pitch, as is indicated both by its not affecting the rhythm of metre and by the name of the chief tone, udātta raised. That such was its nature is, moreover, shown by the account given of it by the ancient native phoneticians. Three degrees of pitch are to be distinguished, the high, properly represented by the udātta, the middle by the svarita (sounded), and the low by the anudātta (not raised). But in the Rigveda the Udātta, the rising accent, has secondarily acquired a middle pitch, lower than the initial pitch of the Svarita. The Svarita is a falling accent representing the descent from the Udātta pitch to tonelessness. In the Rigveda it rises slightly above Udātta pitch before descending: here therefore it has something of the nature of a circumflex. It is in reality always an enclitic accent following an Udātta, though it assumes the appearance of an independent accent when the preceding Udātta is lost by the euphonic change of a vowel into the corresponding semivowel (as in kvā = kūā). In the latter case it is called the independent Svarita. The Anudātta is the low tone of the syllables preceding an Udātta.

2. There are four different methods of marking the accent in Vedic texts. The system of the Rigveda, which is
followed by the Atharvaveda, the Vājasaneyi Samhitā, the Taittirīya Samhitā and Brāhmaṇa, is peculiar in not marking the principal accent at all. This seems to be due to the fact that in the RV. the pitch of the Udātta is intermediate between the other two tones. Hence the preceding Anudātta, as having a low pitch, is indicated below the syllable bearing it by a horizontal stroke, while the following Svarīta, which at first rises to a slightly higher pitch and then falls, is indicated above the syllable bearing it by a vertical stroke; e.g. agnīnā = agnīnā; vīryāṃ = vīryāṃ (for vīrīāṃ). Successive Udāttaś at the beginning of a hemistich are indicated by the absence of all marks till the enclitic Svarīta which follows the last of them or till the Anudātta which (ouusting the enclitic Svarīta) follows the last of them as a preparation for another Udātta (or for an independent Svarīta); e.g. tāv ā yātāṃ = tāv ā yātāṃ; tavēt tat satyāṃ = tāvēt tāt satyāṃ. On the other hand, all successive unaccented syllables at the beginning of a hemistich are marked with the Anudātta; e.g. vaiśvānāram = vaiśvānārām. But all the unaccented syllables following a Svarīta remain unmarked till that which immediately precedes an Udātta (or independent Svarīta); e.g. īmām mē gāṅge yamune sarasvati śutūdri = īmām me gāṅge yamune sarasvati śūtūdri.

1. Since a hemistich of two or more Pādas is treated as a unit that consists of an unbroken chain of accented and unaccented syllables, and ignores the division into Pādas, the marking of the preceding Anudātta and the following Svarīta is not limited to the word in which the Udātta occurs, but extends to the contiguous words not only of the same, but of the succeeding Pāda; e.g. agnīnā rayim āśnavat pośāṃ eva dive-dive = agnīnā rayim āśnavat

1 Here the enclitic Svarīta, which would rest on the syllable sa if the following syllable were unaccented, is ousted by the Anudātta, which is required to indicate that the following syllable tyam has the Udātta.
póṣam evá divé-dive; sa nāḥ pitevā sūnave 'sgné sūpā-yano bhāva = sá nāḥ pitéva sūnávé 'sgne sūpāyanó bhava.¹

b. When an independent Svarita² immediately precedes an Udātta, it is accompanied by the sign of the numeral 1 if the vowel is short and by 3 if it is long, the figure being marked with both the Svarita and the Anudātta; e.g. aṣāvi'antaḥ = aṣū antāḥ; rāyo 3 vāniḥ = rāyō 'vāniḥ (cp. 17, 8).

3. Both the Māitrāyaṇī and the Kāthaka Samhitās agree in marking the Udātta with a vertical stroke above (like the Svarita in the RV.), thereby seeming to indicate that here the Udātta rose to the highest pitch; e.g. agnina. But they differ in their method of marking the Svarita. The Māitrāyaṇī indicates the independent Svarita by a curve below; e.g. vīryām = vīryām; but the dependent Svarita by a horizontal stroke crossing the middle of the syllable or by three vertical strokes above it; while the Kāthaka marks the independent Svarita by a curve below only if an unaccented syllable follows, but by a hook below if the following syllable is accented; e.g. vīryāṃ = vīryāṃ badhṇāti; vīryāṃ = vīryāṃ vyācaṣte; the dependent Svarita has a dot below the accented syllable.³ The Anudātta is marked in both these Saṃhitās with a horizontal stroke below (as in the RV.).⁴

4. In the Śāmaavedā the figures 1, 2, 3 are written above the accented syllable to mark the Udātta, the Svarita, and

¹ In the Pāda text on the other hand, each word has its own accent only, unaffected by contiguous words. The two above hemistichs there read as follows: agnina rāyim aśnavat poṣam eva diveś dive; sah nāḥ pīta Śiva sūnāvē agnē su ś upāyanaḥ bhava.
² As in kvā = kuā, vīryām = vīriām.
³ In L. v. Schroeder's editions of these two Samhitās the Udātta and the independent Svarita only are marked.
⁴ When the text of any of the Saṃhitās is transliterated in Roman characters, the Anudātta and the enclitic Svarita are omitted as unnecessary because the Udātta itself is marked with the sign of the acute; thus agnina becomes agnina.
the Anudatta respectively as representing three degrees of pitch; e.g. barhīṣi = barhīṣi (barhīṣi). The figure 2 is, however, also used to indicate the Udātta when there is no following Svarita; e.g. girā = girā (girā). When there are two successive Udāttas, the second is not marked, but the following Svarita has 2r written above; e.g. dviṣo martyasya (dviṣo mártyasya). The independent Svarita is also marked with 2r, the preceding Anudatta being indicated by 3k; e.g. tanvā = tanvā.

5. The Śatapatha Brāhmaṇa marks the Udātta only. It does so by means of a horizontal stroke below (like the Anudatta of the RV.); e.g. puruṣāḥ = puruṣah. Of two or more successive Udāttas only the last is marked; e.g. agnir hi vai dhūr əṭha = agnir hī vai dhūr āṭha. An independent Svarita is thrown back on the preceding syllable in the form of an Udātta; e.g. manuṣyesu = manuṣyēṣu for manuṣyēṣu. The Svarita produced by change to a semivowel, by contraction, or the elision of initial a is similarly treated; e.g. ēvaitad = évaitád for ēvaitad (= évā etád).

6. Accent of single words. Every Vedic word is, as a rule, accented and has one main accent only. In the original text of the RV. the only main accent was the Udātta which, as Comparative Philology shows, generally rests on the same syllable as it did in the Indo-European period; e.g. ta-tá-s stretched, Gk. τα-τό-ς; jánu n. kneē, Gk. γόνυ; á-dṛṣ-at, Gk. ἀ-δρακ-ε; bhára-ta, Gk. φέρε-τε.1 But in the written text of the RV. the Svarita appears to be the main accent in some words. It then always follows a y or v which represents original i or u with Udātta; e.g. rathyām

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1 But φερώμενος (bhāramānas) by the secondary Greek law of accentuation which prevents the acute from going back farther than the third syllable from the end of a word.
= rathīam\textsuperscript{1}; svār\textsuperscript{2} = sūār n. light; tanvām = tanūām.\textsuperscript{3}

Here the original vowel with its Udātta must be restored in pronunciation except in a very few late passages.

7. Double Accent. One form of dative infinitive and two types of syntactical compounds have a double accent. The infinitive in tavai, of which numerous examples occur both in the Saṃhitās and the Brāhmaṇas, accents both the first and the last syllable; e.g. é-tavāi to go; ápa-bhartavāi to take away. Compounds both members of which are duals in form (186 A 1), or in which the first member has a genitive ending (187 A 6 a), accent both members; e.g. mitrā-vāruṇā Mitra and Varuṇa; bṛhas-pāti lord of prayer. In B. a double accent also appears in the particle vāvā.

8. Lack of Accent. Some words never have an accent; others lose it under certain conditions.

A. Always enclitic are:

a. all cases of the pronouns ena he, she, it, tva another, sama some; and the following forms of the personal pronouns of the first and second persons: mā, tvā; me, te; nau, vām; nas, vas (109 a), and of the demonstrative stems i and sa: īm (111 n. 3) and sīm (180).

b. The particles ca and, ù also, vā or, iva like, gha, ha just, cid at all, bhala indeed, samaha somehow, sma just, indeed, svid probably.

B. Liable to loss of accent according to syntactical position are:

a. vocatives, unless beginning the sentence or Pāḍa.

b. finite verbs in principal clauses, unless beginning the sentence or Pāḍa.

c. oblique cases of the pronoun a, if unemphatic (replacing a preceding substantive) and not beginning the sentence or Pāḍa; e.g. asya jānimāni his (Agni's) births (but asyā uṣāsaḥ of that dawn).

\textsuperscript{1} Acc. of rathī charioteer.

\textsuperscript{2} In the TS. always written svār.

\textsuperscript{3} Acc. of tanū body.
d. yāthā as almost invariably when, in the sense of iva like, it occurs at the end of a Pāda; e.g. tāyāvo yathā like thieves; kām indeed always when following nū, sū, hī.

1. Accentuation of Nominal Stems.

9. The most important points to be noted here are the following:—

A. Primary Suffixes:

a. Stems in-as accent the root if neut. action nouns, but the suffix if masc. agent nouns; e.g. āp-as n. work, but ap-ās active. The same substantive here, without change of meaning, sometimes varies the accent with the gender; e.g. rākṣ-as n., rākṣ-ās m. demon.

b. Stems formed with the superlative suffix īṣṭha accent the root; e.g. yājīṣṭha sacrificing best. The only exceptions are jyeṣṭhā eldest (but jyeṣṭha greatest) and kaniṣṭhā youngest (but kaniṣṭhā smallest).¹ When the stem is compounded with a preposition, the latter is accented; e.g. ā-gamiṣṭhā coming best.

c. Stems formed with the comparative suffix īyāṁs invariably accent the root; e.g. jáv-īyāṁs swifter. When the stem is compounded with a preposition, the latter is accented; e.g. prāti-cyaviyāṁs pressing closer against.

d. Stems formed with tar generally accent the root when the meaning is participial, but the suffix when it is purely nominal; e.g. dā-tar giving (with acc.), but dā-tār giver.

c. Stems in man when (neut.) action nouns, accent the root, but when (masc.) agent nouns the suffix; e.g. kār-man n. action, but dar-mán, m. breaker. The same substantive here varies, in several instances, in accent with the meaning and gender (cp. above, 9 A a); e.g. brāhman n. prayer, brāhmān m. one who prays; sād-man, n. seat, sad-mán, m. sitter. When these stems are compounded with prepositions,

¹ These two exceptions arise simply from the desire to distinguish the two meanings of each of them. See below (16, footnote 2).
the latter are nearly always accented; e.g. prá-bharman, n. presentation.

B. Secondary Suffixes:

a. Stems in in always accent the suffix; e.g. aśv-in possessing horses.

b. Stems in tama, if superlatives, hardly ever accent the suffix (except puru-táma very many, ut-tamá highest, šaśvat-tamá most frequent), but if ordinals, the final syllable of the suffix; e.g. šatá-tamá hundredth.

c. Stems in ma, whether superlatives or ordinals, regularly accent the suffix; e.g. adha-má lowest; aṣṭa-má eighth: except ánta-má next (but twice anta-má).

2. Accentuation of Compounds.

10. Stated generally, the rule is that iteratives, possessives, and governing compounds accent the first member, while determinatives (Karmadhārayas and Tatpuruṣas), and regularly formed co-ordinatives accent the last member (usually on its final syllable). Simple words on becoming members of compounds generally retain their original accent. Some, however, always change it: thus viśva regularly becomes viśvá; others do so in certain combinations only: thus púrva prior becomes púrvá in púrvá-citti f. first thought, púrvá-píti f. first draught, púrvá-hūti first invocation; médha sacrifice shifts its accent in medhá-pati lord of sacrifice and medhá-sāti f. reception of the sacrifice, and vīrā hero in puru-vīra possessed of many men and su-vīra heroic. An adjective compound may shift its accent from one member to another on becoming a substantive or a proper name; e.g. su-kṛta well done, but su-kṛtá, n. good deed; á-rāya niggardly, but a-rāya m. name of a demon.

a. Iteratives accent the first member only, the two words being separated by Avagraha in the Pada text, like the members of other compounds; e.g. áhar-ahar day after day; yád-yad whatever; yáthā-yathā as in each case; adyá-adya, śvāḥ-śvāḥ on each to-day, on each to-morrow; prá-pra forth and again; píba-píba drink again and again.
b. In governing compounds the first member, when it is
a verbal noun (except śikṣā-narā helping men) is invariably
accented; e.g. trasá-dasyu terrifying foes, name of a man;
present or aorist participles place the accent, wherever it
may have been originally, on their final syllable; e.g.
tarád-dvesas overcoming (tárat) foes. When the first member
is a preposition, either that word is accented, or the final
syllable of the compound if it ends in a; e.g. abhí-dyu
directed to heaven, but adhas-pad-á under the feet; anu-káma
according to wish (káma).

c. Bahuvrīhis normally accent their first member; e.g.
rája-putra having kings as sons (but rája-putrá son of a king);
viśváto-mukha facing in all directions; sahá-vatsa accom-
panied by her calf.

a. But about one-eighth of all Bahuvrīhis accent the second member
(chiefly on the final syllable). This is commonly the case when the
first member is a dissyllabic adjective ending i or u, invariably in
the RV. when it is purú or bahú much; e.g. tuvi-dyumá having great
 glory; vibhu-krátu having great strength; puru-putrá having many sons;
bahv-anná having much food.1 This also is the regular accentuation
when the first member is dvi two, tri three, dus ill, su well, or the
privative particle a or an; 2 e.g. dvi-pád two-footed, tri-nábhi having
three naves, dur-mánman ill-disposed, su-bhága well-endowed, a-dánt
toothless, a-phalá lacking fruit (phála).

d. Determinatives accent the final member (chiefly on the
final syllable).

1. Ordinary Karmadhārayas accent the final syllable; e.g.
prathama-já first-born, prātar-yúj early yoked, mahá-
dhaná great spoil. But when the second member ends in
i, man, van, or is a gerundive (used as a n. substantive),
the penultimate syllable is accented; e.g. dur-gíbhí hard to
hold; su-tárman crossing well; raghu-pátvan swift-flying;
púrva-péya, n. precedence in drinking.

1 The later Samhitás tend to follow the general rule; e.g. purú-
náman (SV.) many-named.
2 Bahuvrīhis formed with a or an are almost invariably accented
on the final syllable as a distinction from Karmadhārayas (which
normally accent the first syllable, as á-manuṣa inhuman); e.g. a-mátra
measureless.
a. The first member is, however, accented under the following conditions. It is generally accented when it is an adverbial word qualifying a past participle in ta or na or a verbal noun in ti; e.g., dūr-hita faring ill; sadhā-stuti joint praise. It is almost invariably accented when it is the privitive particle a or an\(^1\) compounded with a participle, adjective, or substantive; e.g., án-adant not eating, á-vidvāms not knowing, á-kṛta not done, á-tandra unwearied, á-kumāra not a child. The privitive particle is also regularly accented, when it negatives a compound; e.g., án-aśva-dā not giving a horse, án-agnidagdha not burnt with fire.

2. Ordinary Tatpuruṣas accent the final syllable; e.g., gotra-bhid opening the cow-pens, agnim-indhā fire-kindling, bhadra-vādīn uttering auspicious cries; uda-meghā shower of water. But when the second member is an agent noun in ana, an action noun in ya, or an adjective in i, or van, the radical syllable of that member is accented; e.g., devamādana exhilarating the gods; ahi-hátāya n. slaughter of the dragon; pathi-rákṣi protecting the road; soma-pāvan Soma-drinking.

a. The first member is, however, accented when it is dependent on past passive participles in ta and na or on action nouns in ti; e.g., devā-hita ordained by the gods, dhāna-sāti acquisition of wealth. It is usually also accented, if dependent on pāti lord; e.g., gṛhā-pati lord of the house. Some of these compounds with pāti accent the second member with its original accent; some others in the later Saṁhitās, conforming to the general rule, accent it on the final syllable; thus apsāra-pāti (AV.) lord of the Apsarases, ahar-pāti (MS.) lord of day, nadi-pāti (VS.) lord of rivers.

b. A certain number of Tatpuruṣas of syntactical origin, having a genitive case-ending in the first member nearly always followed by pāti, are doubly accented; e.g., bhūhas-pāti lord of prayer. Other are apām-nāpāt son of waters, nārā-sāṁsa (for nārām-sāṁsa) praise of men, sūnaḥ-sēpa Dog’s tail, name of a man. The analogy of these is followed by some Tatpuruṣas without case-ending in the first member: śáci-pāti lord of might; tánū-nāpāt son of himself (tanū); nṛ-sāṁsa praise of men.

\(^1\) Sometimes, however, the first syllable of the second member is accented; e.g., a-jāra unaging; a-mitra m. enemy (non-friend: mitrā); a-mīta immortal (from mṛtā).
e. Regularly formed Dvandvas (186 A 2. 3) accent the final syllable of the stem irrespective of the original accent of the last member; e.g. ajāvāyah m. pl. goats and sheep; aho-rātrāṇī days and nights; īṣṭā-pūrtām n. what is sacrificed and presented.

a. The very rare adverbial Dvandvas accent the first member: āhar-divī1 day by day, sāyām-prātar evening and morning.

b. Co-ordinatives consisting of the names of two deities, each dual in form (Devatā-dvandvas), accent both members; e.g. īndrā-vāruṇā Indra and Varuṇa; sūryā-māsā Sun and Moon. A few others, formed of words that are not the names of deities, are similarly accented; e.g. turvāsā-yādū Turvāsū and Yādū; mātārā-pitārā mother and father.2

3. Accent in Declension.

11. a. The vocative, when accented at all (18), invariably has the acute on the first syllable; e.g. pītar (N. pitā), déva (N. devā-s). The regular vocative of dyū (dyāv) is dyāus, i.e. diáus (which irregularly retains the s of the nom.: cp. Gk. Zεῦ), but the accent of the N., dyāus, usually appears instead.

b. In the a and ā declensions the accent remains on the same syllable throughout (except the vocative); e.g. devā-s, devā-sya, devā-nām. This rule includes monosyllabic stems, pronouns, the numeral dvā, and radical ā stems; e.g. from má: máyā, má-hyam, máy-i; from tá: tá-sya, té-sām, tá-bhis; from dvā: dvā-bhyām, dvāyos; from já m. f. offshoot: já-bhyām, já-bhis, já-bhyas, já-su.

a. The cardinal stems in a, pāṇca, nāva, dāsa (and its compounds) shift the accent to the vowel before the endings bhis, bhyas, su, and to the gen. ending nām; āstā shifts it to all the endings and sapta to the gen. ending; e.g. pāṇca-bhis, pāṇca-nām; sapta-bhis, sapta-nām; āstā-bhis, āstā-bhyās, āstā-nām.

1 This is perhaps rather an irregular iterative in which the first member is repeated by a synonym.
2 Occasionally these compounds become assimilated to the normal type by losing the accent and even the inflexion of the first member; e.g. īndrāgnī Indra and Agni, īndra-vāyū Indra and Vāyu.
The pronoun *a this*, though sometimes conforming to this rule (e. g. *ā-smai, ā-sya, ā-bhis*), is usually treated like monosyllables not ending in *a*; e. g. *a-syā, e-sām, ā-sām*.

c. When the final syllable of the stem is accented, the acute is liable to shift (except in the a declension) to the endings in the weak cases.

1. In monosyllabic stems (except those ending in *a*) this is the rule; e. g. *dhī f. thought: dhiy-ā, dhī-bhis, dhī-nām; bhū f. earth: bhuv-ās, bhuv-ōs; nāv-ā, nau-bhis, nau-śū (Gk. *ναυ-σί*); dānt, m. tooth: dat-ā, dad-bhis.*

There are about a dozen exceptions to this rule: *gō cow, dyō sky; nṛ man, stī star; ksām earth; tán succession, rān joy, vān wood; vi m. bīrā; víp rod; svār light; e. g. gāv-ā, gāv-ām, gō-bhis; dyāv-i, dyū-bhis; nār-e, nī-bhis, nī-su (but nar-ām and nṛ-ām); stī-bhis; ksām-i; tān-ā (also tan-ā); rān-e, rām-su; vān-su (but van-ām); vi-bhis, ví-bhyas (but vi-nām); G. víp-as; sūr-as (but sūr-ē); also the dative infinitives bāḍh-e to press and vāh-e to convey. The irregular accentuation of a few other monosyllabic stems is due to their being reduced forms of dissyllables; these are drū *wood* (dāru), snū *summit* (sānu), śvān *dog* (Gk. *νυόκ*), yūn (weak stem of yuvana *young*); e. g. drū-ṇā; snū-ṣu; śūnā, śvā-bhis; yūn-ā.

2. When the final accented syllable loses its vowel either by syncope or change to a semivowel, the acute is thrown forward on a vowel ending; e. g. from mahimān *greatness*: mahimnā; agnī *fire*: agny-ōs; dhenū *cow*: dhenv-ā; vadhu *bride*: vadhv-āi (AV.); pitṛ *father*: pitr-ā.

a. Polysyllabic stems in *i, ū, ē* and, in the RV., usually those in *ī* throw the acute on the ending of the gen. pl. also, even though the final vowel of the stem here retains its syllabic character; e. g. agnī-nām; dhenu-nām, dāitṛ-ṇām, bahvī-ṇām (cp. 11 b a).

3. Present participles in *āt* and ant throw the acute forward on vowel endings in the weak cases; e. g. tud-ānt *striking*: tudat-ā (but tudād-bhis). This rule is also

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1 At the end of a compound a monosyllabic stem loses this accentuation; e. g. *su-dhī wise, sudhī-nām*. 
followed by the old participles mahánt great and brhánt lofty; e.g. mahat-ā (but mahád-bhis).

4. In the RV. derivatives formed with accented -aṅc throw the acute forward on vowel endings in the weak cases when the final syllable contracts to īc or ūc; e.g. praty-āṅc turned towards: pratīc-ā (but pratyák-ṣu); anv-āṅc following: anūc-ās; but prāṅc forward: prāc-i.¹

4. Verbal Accent.

12. a. The augment invariably bears the acute, if the verb is accented at all (19); e.g. impf. ā-bhavat; aor. ā-bhūt; plup. ā-jagan; cond. ā-bhariṣyat. The accentuation of the forms in which the augment is dropped (used also as injunctives) is as follows. The imperfect accents the same syllable as the present; e.g. bhārat: bhārati; bhināṭ: bhināṭti. The pluperfect accents the root; e.g. cākān (3. s.); namāmas, tāstāmbhat; tātānanta; but in the 3. pl. also occur cakṛpánta, dādhrṣanta.

The aorist is variously treated. The s and the iṣ forms accent the root; e.g. vāṃ-s-i (van win); śāṃs-iṣ-am. The root aorist (including the passive form) accents the radical vowel in the sing. active, but the endings elsewhere; e.g. 3. s. vārk (√vrj); pass. vēd-i; 2. s. mid. nut-thās. The aorists formed with -a² or -sa accent those syllables; e.g. ruhāṃ, vidāt; budhánta; dhuk-sa-nta. The reduplicated aorist accents either the reduplicated syllable; e.g. nīnasas, pīparat, jījanan; or the root, as pīparat, śiśnāthat.

b. Present System. The accent in the a conjugation (as in the a declension) remains on the same syllable throughout: on the radical syllable in verbs of the first and fourth classes, on the affix in the sixth (125); e.g. bhāvati; nāhyati; tudāti.

¹ In the other Samhitās, however, the accent is generally retained on the stem; thus the AV. forms the f. stem pratīc-ī (RV. pratīc-ī).
² In the a aorist several forms are found accenting the root; e.g. āranta, sādatam, sānāt.
The graded conjugation accents the stem in the strong forms (126), but the endings in the weak forms. In the strong forms the radical syllable is accented in the second and the reduplicative syllable in the third class; and the stem affix in the fifth, eighth, seventh, and ninth classes; e.g. áś-ti, ás-a-t, ás-tu; bíbhar-ti; kṛ-ṇó-ti, kṛ-ṇáv-a-t; man-áv-a-te; yu-ná-j-mi, yu-náj-a-t; grḥ-ṇá-ti, grḥbh-ṇá-s (2. s. sub.) but ad-dhí, ad-yúr; bi-bhr-ḿási; kṛ-ṇv-é, kṛ-ṇu-hí; van-u-yáma, van-v-ántu; yeṅk-te, yeṅk-śvá; gr-ṇi-mási, gr-ṇi-hí.

c. Perfect. The strong forms (the sing. 1. 2. 3. ind. and 3. impv. act. and the whole subjunctive) accent the radical syllable, the weak forms (cp. 140) the endings; e.g. cakára; jabhá-r-a-t, vavárt-a-ti; mumók-tu; but cakr-úr, cakṛ-máhe; vavṛt-yám; mu-mug-dhí. The participle accents the suffix; e.g. cakr-váms, cakr-āṇá.

d. Aorist. The injunctive is identical in accentuation (as well as form) with the unaugmented indicative (see above, 12).

a. The root aor. accents the radical syllable in the subjunctive; e.g. kár-a-t, śráv-a-tas, gámb-a-ni, bháj-a-te; but the endings in the opt. and impv. (except the 3. s. act.), and the suffix in the participle; e.g. aś-yáṃ, aś-i-máhi; kṛ-dhí, ga-táṃ, bhú-tá (but 3. s. sró-tu), kṛ-śvá; bhid-ánt, budh-áná.

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1 Eleven verbs of this class accent the root throughout: aś sit, iḍ praise, ih set in motion, iś rule, cakṣ see, takṣ fashion, trā protect, niṃs kiss, vas wear, śi lie, su bring forth; e.g. śáye, &c.

Occasionally the 2. s. impv. mid. accents the root in other verbs also; e.g. yák-śva (yaj).

2 Four verbs, ci note, mad exhilarate, yu separate, hu sacrifice, accent the radical syllable; e.g. juhó-ti. A few other verbs do so in isolated forms; e.g. bíbhár-ti (usually bíbhár-ti).

3 In the third class the reduplicative syllable is accented in the weak forms also if the ending begins with a vowel; e.g. bí-bhr-ati.

4 In the second, fifth, seventh, eighth, and ninth classes the final syllable of the 3. pl. mid. is irregularly accented in rihaté (beside riháte); kṛṇv-até, vrṇv-até, srṇv-até, tanv-até, manv-até; bhuṇj-até (beside bhuṇj-āte); pun-até, pun-até.

5 The radical syllable (in its strong form) is also in several instances accented in the 2. pl. act.; e.g. kár-ta beside kṛ-tá; gán-ta, gán-tana beside ga-tá, &c.

6 In the mid. part. the root is, in several instances, accented; e.g. dyút-ána.
β. The s and is aor. accent the root in the subjunctive but the endings in the opt. and impv.; e.g. yāk-ś-a-t (yā), bōdh-is-a-t; but bhak-ś-i-yā (bha), dhuk-ś-i-māhi (duh), edh-iś-i-yā (AV.); avid-dhi, aviṣ-tām. The s aor. accents the root in the act. part., but nearly always the suffix in the irregularly formed middle; e.g. dāk-ś-ant (dah), arca-s-ānā.

γ. The s aorist accents the thematic vowel throughout the moods (as in the unaugmented indicative) and the part.; e.g. vidāt; vidéyam; ruḥā-tam; tṛpānt, guhā-māna.

δ. The sa aor. accents the suffix in the impv.: dhak-śa-sva (dah). The same accentuation would no doubt appear in the subjunctive and optative, but no examples of those moods (nor of the part.) occur.

ε. In the reduplicated aor. the treatment of the subj. and opt. is uncertain because no normally formed accented example occurs; but in the impv. the ending is accented; e.g. jigr-tām, didhr-tā.

ε. Future. The accent in all forms of this tense remains on the suffix śyā or i-śyā; e.g. e-śyāmi; kar-i-śyāti; kariṣyānt.

ζ. Secondary conjugations. As all these (except the primary intensive) belong to the a conjugation, they accent the same syllable throughout. The causative (168) accents the penultimate syllable of the stem, as krodh-āya-ti enrages; the passive, the secondary intensive (172), and the denominative (175), accent the suffix yā; e.g. pan-ya-te is admired; rerih-yā-te licks repeatedly; gopā-ya-nti they protect. The desiderative (169) accents the reduplicative syllable; e.g. pi-prī-śa-ti desires to please. The primary intensive agrees with the third conjugational class in accenting the reduplicative syllable in the strong forms, but the endings with initial consonant in the weak forms of the indic. act.; e.g. jō-havi-ti, jar-bhṛ-tās, but 3. pl. vārvṛt-ati; in the mid. ind. the reduplicative syllable is more frequently accented

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1 No accented impv. forms occur in the s. aor. In the siṣ aor. the only accented modal form occurring is the impv.: yā-siṣ-ṭām.
2 Neither the is nor the siṣ aor. forms participles.
3 But the root is accented, in several imperatives and participles, e.g. sāna, sādatam, khyāta; sādant, dāsamāna.
4 No participial form occurs in this aor.
5 A certain number of unmistakable denominatives, however, have the causative accent; e.g. mantra-yati takes counsel (māntra).
than not; e.g. té-tik-te, less often ne-nik-té. In the subj.
and part. the reduplicative syllable is regularly accented;
e.g. ján-ghan-a-t, ján-ghan-a-nta; cékit-at, cékit-āna.
The accentuation of the imperative¹ was probably the same
as that of the present reduplicating class (12 b); but the
only accented forms occurring are in the 2. s. act., as
jāgr-hi, carkṛ-tāt.

5. Accent of Nominal Verb Forms.

13. a. Tense Participles when compounded with one or
more prepositions retain their original accent (while the
prepositions lose theirs); e.g. apa-gāchant going away,
vi-pra-yántaḥ advancing, pary-ā-vivṛtsan wishing to turn
round; apa-gācha-māna; apa-jaganvāms, apa-jagm-ānā.

a. A single preposition, or the first of two, not infrequently
becomes separated by the interposition of one or more words or by
being placed after the participle. It is then treated as independent
and recovers its accent; e.g. āpa dṛjñāni dārdrat bursting strongholds
asunder; ā ca pārā ca pathibhiś cárantam wandering hither and thither
on his paths; mādhu bībhṛata úpa bringing sweetness near; prā vayām
uj-jīhānāḥ flying up to a branch; avasṛjānā úpa bestowing. Occasionally
an immediately preceding preposition is not compounded with the
participle and is then also accented; e.g. abhi dāksat burning around;
vī vidvān² discriminating; abhi ā-cārantah approaching.

b. On the other hand, the past passive participle,³ when
compounded with one or more prepositions, generally loses
its accent; e.g. ni-hita deposited.⁴ When there are two
prepositions the first remains unaccented; e.g. sam-ā-kṛtam
accumulated; or the first may be separated and independently
accented; e.g. prā yāt samudrā āhitaḥ when dispatched
forth to the ocean.

¹ No accented form of the optative occurs.
² Probably in distinction from vividvān simple reduplicated
participle of vid find.
³ Which itself is always accented on the final syllable; e.g. ga-tá,
pati-tá, chin-ná.
⁴ In several instances, however, it retains its accent; e.g. niṣ-kṛtā
prepared. This is the case with prepositions that are not used
independently.
c. Gerundives in ya (or tya) and tva accent the root; e. g. cáks-ya to be seen, srū-t-ya to be heard, carkṛ-tya to be praised, vāk-tva to be said; those in āyya, enya, anīya accent the penultimate of the suffix; e. g. pan-āyya to be admired, īkṣ-enya worthy to be seen, upa-jīv-anīya (AV.) to be subsisted on; while those in tavya accent the final syllable: jan-i-tavyā (AV.) to be born. When compounded with prepositions (here always inseparable) gerundives nearly always retain the accent of the simple form; e. g. pari-cáks-ya to be despised; abhy-ā-yaṁsēnya to be drawn near; ā-mantraṇīya (AV.) to be addressed.

14. Infinitives are as a rule accented like ordinary cases that would be formed from the same stem.

a. Dative infinitives from stems in i, ti, as, van accent the suffix; those in dhyai, the preceding thematic a; and those formed from the root, the ending; e. g. dṛśāy-e to see, pītāy-e to drink, carās-e\(^1\) to move, dā-vān-e\(^2\) to give, tur-vān-e\(^3\) to overcome; iy-ā-dhyai\(^4\) to go; dṛś-ē to see.

a. When radical infinitives are compounded with prepositions the root is accented; e. g. sam-īdh-e to kindle, abhi-pra-cáks-e\(^5\) to see.

b. The dative infinitive from stems in man, the accusative and the abl. gen. from roots, and all from stems in tu accent the root; e. g. dā-man-e to give;\(^6\) śūbh-am to shine, ā-sād-am to sit down; ava-pād-as to fall down; dā-tum to give, gān-tos to go, bhār-tav-e to bear, gān-tav-āi\(^7\) to go.

a. When compounded, infinitives from tu stems accent the preposition;\(^8\) e. g. sām-kar-tum to collect; nī-dāt-tos to put down; āpi-dhā-

\(^1\) In these the root is sometimes accented, as cáks-as-e to see.  
\(^2\) This infinitive also appears with independently accented prepositions; prā dāvāne and abhi prā dāvāne.  
\(^3\) The root is once accented in dhūr-vane to injure.  
\(^4\) In these the root is sometimes accented; e. g. gāma-dhyai.  
\(^5\) The regular accentuation of monosyllabic stems when compounded: cp. 11 c, 1.  
\(^6\) But vid-mān-e to know.  
\(^7\) With a secondary accent on the final syllable: cp. above, 7.  
\(^8\) But when the preposition is detached the infinitive retains its accent; e. g. prā dāśūse dātave to present to the worshipper.
tav-e to cover up; ápa-bhar-tavá to be taken away. When there are two prepositions the first may be separate and independently accented; e.g. ánu pré-vo!hum to advance along, ví pré-sartave to spread.

15. Gerunds formed with tví, tvá, tváya accent the suffix, but when they are compounded with prepositions (here always inseparable) and formed with yá or tyá, they accent the root; e.g. bhú-tvá having become, ga-tvá and ga-tváya having gone; sam-gŷbh-yá having gathered, upa-šrú-tya (AV.) having overcome.

16. Case forms used as adverbs frequently shift their accent to indicate clearly a change of meaning. The accusative neuter form is here the commonest; e.g. dravát quickly, but drávat running; aparám later, but áparam as n. adj.; uttarám higher, but úttaram as n. adj.; adverbs in vát e.g. pratna-vát as of old, but the acc. n. of adjectives in vant do not accent the suffix. Examples of other cases are: div-ā by day, but div-ā through heaven; aparāya for the future, but aparāya to the later; sanát from of old, but sánát from the old.

6. Sandhi Accent.

17. 1. When two vowels combine so as to form a long vowel or diphthong, the latter receives the Udatta, if either or both the original vowels had it; e.g. ágáti = ā agáti; nudasvátha = nudasva átha; kvét = kvá it; 3 nántarah = ná ántarah.

   a. But the contraction of i i is accented as i,4 the enclitic Svarita (ī) having here ousted the preceding Udáttā; e.g. divíva5 = divíva.6

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1 Retaining the secondary accent on the final syllable.
2 Such a shift is found in nouns to indicate either a simple change of meaning, e.g. jyešṭha greatest, but jyešṭhá eldest; or a change of category also, e.g. gomátí rich in cows, but gomátí name of a river; rājakurír son of a king, but rājakuríra having sons as kings.
3 Eut when a Svarita on a final vowel is followed by an unaccented initial vowel, it of course remains, e.g. kvéyatha = kvá iyatha.
4 In the RV. and AV., but not in the Taittirīya texts, which follow the general rule.
5 RV. and AV., but divíva in the Taittirīya texts.
6 This is the praślistā or contracted Svarita of the Prātiśakhyas.
2. When ī and ū with Udātta are changed to y and v, a following unaccented vowel receives the Svarita; e.g. vy ānāt = vī ānāt. Here the Svarita assumes the appearance of an independent accent; but the uncontracted form with the Udātta must almost invariably be pronounced in the RV.

3. When accented á is elided it throws back its Udātta on unaccented e or o; e.g. sūnāvē āgne = sūnāve āgne; vō āvasāh = vo ávasāh. But when unaccented a is elided, it changes a preceding Udātta to Svarita; e.g. sō śdhamāḥ = sō adhamāḥ.

7. Sentence Accent.

18. The vocative, whether it be a single word or a compound expression, can be accented on its first syllable only.

a. It retains its accent only at the beginning of a sentence or Pāda, that is, when having the full force of the case it occupies the most emphatic position; e.g. āgne, sūpāyanā bhava O Agni, be easy of access; ūrjo napāt sahasāvan 6 O mighty son of strength. This rule also applies to doubly accented dual compounds; e.g. mītrā-varuṇa 6 O Mitra and Varuṇa. Two or more vocatives at the beginning of a sentence are all accented; e.g. ādite, mītra, vāruṇa O Aditi, O Mitra, O Varuṇa. Two accented vocatives are sometimes applicable to the same person; e.g. ūrjo napād,

1 This is the kṣaipra or quickly pronounced Svarita of the Prātisākhyaśas.
2 This is the abhinihita Svarita of the Prātisākhyaśas.
3 Here the Svarita (ō ā) has ousted the preceding Udātta.
4 This applies to the second as well as the first Pāda of a hemistich, indicating that both originally had a mutually independent character, which is obscured by the strict application of Sandhi and the absence of any break in marking the accent, at the internal junction of the Pādas of a hemistich.
5 The corresponding nom. would be ūrjō nāpāt sahasāvā.
6 The nom. is mītrā-vāruṇā.
bhádraśocíse O son of strength, O propitiously bright one (both addressed to Agni).  

b. When it does not begin the sentence or Páda, the vocative, being unemphatic, loses its accent; e.g. úpá tvá agne dívé-dive | dósávastar² dhiyá vayám | námo bháranta émasi to thee, O Agni, day by day, O illuminer of darkness, bringing homage with prayer we come; á rágā̄na maha ṛtasya gopā³ hither (come), O ye two sovereign guardians of great order; ṛténá mitrā-varunāv | ṛtávṛdhāv ṛtasprśā an through Law, O law-loving, law-cherishing Mitra and Varuna;⁴ yád indra brahmanāspate⁵ | abhidrohām cárāmāsi | if, O Indra, O Brahmaṇāspati, we commit an offence.

19. The verb is differently accented according to the nature of the sentence.

A. The finite verb in a principal sentence is unaccented;  
e.g. aghim iē puróhitam I praise Agni the domestic priest.  
This general rule is subject to the following restrictions:

a. A sentence being regarded as capable of having only one verb, all other verbs syntactically connected with the subject of the first are accented as beginning new sentences;⁶  
e.g. téśām pāhi, śrudhi hávam drink of them, hear our call; taránir íj jayati, kṣéti, púsyati the energetic man conquers, rules, thrives; jahi prajám náyasva ca slay the progeny and bring (it) hither.

b. The verb is accented if it begins the sentence or if.

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¹ Here the second voc. is accented as in apposition, whereas if it were used attributively it would be unaccented as in hótar yaviśṭha sukráto O youngest wise priest.
² Accented because the first word of the Páda.
³ This might represent two vocatives addressed to the same persons; their accented form would then be: rájā̄na, maha ṛtasya gopā.
⁴ Here the rule that the whole of the compound voc. must be unaccented overrides the rule that the first word of the Páda must be accented, i.e. here ṛtávṛdhāv.
⁵ An example of two independent unaccented vocatives.
⁶ A subject or object coming between two such verbs is generally counted to the first.
though not beginning the sentence, it coincides with the beginning of a Pāda; e.g. śāye vavriś, cārati jihvāyādān | rerihyāte yuvāṭīṃ viśpātīḥ sān the covering lies (there); he (Agni) moves eating with his tongue; he kisses the maiden, being the lord of the house; áthā te ántamānām | vidyāma sumatīnām then may we experience thy highest favours.

c. Vocatives being treated as extraneous to a sentence, a verb immediately following an initial one, becomes the first word of the sentence and is accordingly accented; e.g. ágne, jusāsva no havīḥ O Agni, enjoy our sacrifice. Thus the sentence índra, jīva; sūrya, jīva; dēvā, jīvata O Indra, live; O Sūrya, live; O gods, live contains three accented verbs as beginning three sentences, while the three preceding vocatives are accented as being at the head of those sentences, though syntactically outside them.

d. Sometimes the verb when emphatic, though not beginning the sentence, is accented if followed by the particles īd or canā; e.g. ádha smā no māghavaṇi carkṛtād īt then be mindful of us, bountiful one; nā devā bhasāthaś canā (him) O gods, ye two never consume.

B. The verb of a subordinate clause (introduced by the relative yā and its derivatives, or containing the particles ca and cēd if; nēd lest, hī for, kuvīd whether) is always accented; e.g. yām yajñām paribhūr āsi what offering thou protectest; grhan gacha gṛhapātīṇī yāthā āsah go to the house that thou mayest be the lady of the house; índraś ca mṛlayāti no, nā nah paścād aghām naśat if Indra be gracious to us, no evil will hereafter reach us; tvāṃ hī baladā āsi for thou art a giver of strength. The relative may govern two verbs; e.g. yēṇā sūrya jyotiśā bādhase támo, jāgac ca víśvam udiyārṣi bhānūnā the light with which thou, O Sun, drivest away the darkness and arousest all the world with thy beam.

The rule is subject to the extension that principal clauses in form may be accented as subordinate in sense under the following conditions:

H H 2
APPENDIX III

a. The first of two clauses, if equivalent to one introduced by 'if' or 'when' is occasionally accented; e.g. sâm ásvaparṇāś caráanti no náro, asmákam indra rathíno jayantu when our men winged with steeds come together, may our car-fighters, Indra, win victory.

b. The first of two antithetical clauses is frequently accented, especially when the antithesis is clearly indicated by corresponding words like anyá-anyá, éka-éka, ca-ca, vā-vā; e.g. prá-pra, anyé yánti, páry anyá ásate while some go on, others sit down; sám ca, ñdhásva agne, prá ca bodhaya enam both be kindled, Agni, and waken this man's knowledge. When the verb of two such clauses is the same, it usually appears (accented) in the first only; e.g. dvipác ca sárvan no ráksa, cátpád yác ca naḥ svám protect both every biped of ours and whatever quadruped is our own.

g. The verb of the second clause is accented if it is a 1. pers. subjunctive or 2. pers. imperative with a final meaning, and the verb of the first clause is a 2. pers. impv. of á+i, gam, or yá go; e.g. éta, dhíyaḿ krṇāvāma come, we will offer prayer; tūyām á gahi, kāñvesu sú sácā píba come quickly, beside the Kanvas drink thy fill. In B. the verb of the first clause is an impv. of either á-i or pra-i; e.g. éhi, idám pátāva (SB.) come, we will now fly thither; préta tád esyámo yátra, imám ásurá vibhājante come, we will go thither where the Asuras are dividing this earth (SB.). The second verb is, however, in similar passages not infrequently left unaccented in B.

Verbal Prepositions.

20. A. In principal clauses the preposition, which is detached and usually precedes but sometimes follows the verb, is accented; e.g. á gamat may he come; gávām ápa vrajám vṛdhī unclose the stable of the kine; jáyema sám yudhí spíḍhaḥ we would conquer our adversaries in fight; gámad vájebhir á sá naḥ may he come to us with booty.

a. When there are two prepositions, both are independent and accented; e.g. úpa prá yáhi come forth; pári spáso ni śedire the spies have sat down around; ágne ví paśya brhata abhi ráyā O Agni, look forth towards (us) with ample wealth.

1 This accentuation is more strictly applied in B. than in V., and among the Samhitás least strictly in the RV.
2 In B. the accented verb is either a subjunctive or a future.
a. When a is immediately preceded by another preposition (not ending in i) it alone is accented, both prepositions being compounded with the verb; e.g. sam-a-kṛṇoṁ jivāṁ thou fittest (them) to live; but prāty a tanuṣva draw (thy bow) against (them).

B. In subordinate clauses the exact reverse takes place, the preposition being generally compounded and unaccented; e.g. yād . . niṣidathāṁ when ye two sit down. It is, however, often separated by other words from the verb, when it commonly commences the Pada, or much less frequently follows the verb; e.g. ví yó mamē rājasi who measured out the two expanses; yās tastaṁbhā sāhasā ví jmō ántāṁ who with might propped earth's ends asunder. Occasionally the preposition is detached and accented even immediately before the verb; e.g. yā áhutīṁ pārī véda nāmobhiṁ who fully knows the offering with devotion.

a. When there are two prepositions, either both are compounded and unaccented or the first only is detached and accented; e.g. yūyāṁ hī devīṁ pari-pra-yāthā for ye, O goddesses, proceed around; yātra abhī sam-nāvāmahe where we to (him) together shout; sāṁ yāṁ á-yānti dhenāvāḥ to whom the cows come together.

a. Very rarely both prepositions are detached and accented; e.g. prá yāt stotā . . úpa gīrḥiṁ ṛṇte when the praiser lauds him with songs.
VEDIC INDEX

This index contains all Sanskrit words and affixes occurring in the grammar, except the verbs in Appendix I, which can be found at once owing to their alphabetical order. Indifferent words occurring in examples of Sandhi, of nominal derivation (Chapter VI), or of Syntax, as well as in Appendixes II and III, are excluded.

The figures refer to paragraphs unless pages are specified.

ABBREVIATIONS


A, vowel, pronunciation of, 15, 1 a; initial, dropped, 5 c; 156 a; elided, 45, 2 b; lengthened, 162, 1 c; 168 b; 171, 1; 175 A 1; thematic, 140, 6; 141; 148, 5. 6; 147, 149; change to i, 175 A 1; dropped, 175 A 2; to be restored after e and o, p. 437, a 7.

a, pronominal root, 111; 195 B 6; accentuation of, p. 452, 8 B c; p. 458 β.

a-, augment, 128.

a- or an-, privative pcl., in Bv. cds., p. 455, 10 c a; in Karma-dhārayas, p. 455, f.n. 2; p. 456, 10 d 1 a.
-a, sf. of 1st conj., 125; pri. nom. sf., 182, 1 b; sec. nom. sf., 182, 2; radical nom. stems in, 97, 3; der. nom. stems in, 97.
amā, attain, pf., 139, 6; 140, 3, 5; rt. ao. inj., 148, 3, op., 148, 4, prec., 148, 4 a.
aktūbhīs, inst. adv. by night, 178, 3.
aktōs, gen. adv. by night, 178, 6; 202 D 3 a.
āks, eye, 80.
āksi, n. eye, 99, 4.
ākhkhalī-kr, croak, 184 d.
agratās, adv. before, w. gen., 202 D.
āgram, adv. before, 178, 2.
āgrū, f. maid, 100, 11 a.
āgre, loc. adv. in front, 178, 7.
āgrena, adv. in front, 178, 3; w. acc., 197 c β.
āṅgā, pel. just, 180.
āṅgiras, m. a proper name, 83, 2 a.
ācha, prp. towards, w. acc., 176, 1; 197 B c.
āj, m. driver, 79, 3 a.
-aj, stems in, 79, 3 b.
ājāvāyaḥ, m. pl. goats and sheep, 186 A 2; accentuation of, p. 457, 4.
ājośas, a. insatiable, 83, 2 a a.
-anic, -ward, adjectives in, 93; accentuation, p. 459, 4 c.
ānj, anoint, pr., 134 D 1; pf., 139, 6; 140, 1, 3, 5.
āniyāms, cpv. of ānu, small, 103, 2 a.
ātatāḥ, a. not saying 'yes', 97, 2 a.
ātās, adv. hence, 179, 2.
āti, prp. beyond., w. acc., 176, 1; 197 B c.
atijagati, f. a metre, p. 441, f.n. 6.
atīsakvari, f. a metre, p. 444, 10 a.
atyaśṭi, f. a metre, p. 445, 10 b.
ātra, adv. here, 179, 3; = then, 180.
ātha, adv. then, 179, 1; synt. use of, 180.
Athravaveda, how accented, p. 449.
ātho, adv. moreover, synt. use of, 180.
-ad, stems in, 77, 3 b.
ádant, pr. pt. eating, 85 (par.).
adās, dem. prn. that, 112; adv. there, 178, 2 a.
addhā, adv. truly, 179, 1.
ádārk, has seen, s. ao. of drās, p. 161, f. n. 1.
adhibhid,Tp. ed. mountain-cleaving, 77, 3 a.
ádhā, adv. then, 179, 1; synt. use of, 180.
adhās, adv. below, 179, 1; prp., w. acc., abl., gen., 177, 1, 3.
adhástāt, adv. below, 179, 2.
ádhi, prp. upon, w. loc., abl., 176, 2.
ádhvan, m. road, 90.
an, breathe, pr., 134 A 3 a (p. 143).
-an, pri. nom. sf., 182, 1 b; stems in, 90, 1; irr. stems in, 91; influence of stems in, p. 78, f. n. 15.
-anā, pri. nom. sf., 182, 1 b.
anāks, a. eyeless, 80.
anādvāḥ, m. ox, 81; 96, 96, 2.
anarvān, a. irresistible, 90, 8.
anā, adv. thus, 178, 3 c.
-anā, pri. nom. suffix, 182, 1 b.
anāgas, a. sinless, 83, 2 a a.
-ani, pri. nom. sf., 182, 1 b.
anīya, gad. sf., 162; 162, 6; 209, 6.
anu, prp. after, w. acc., 176, 1; 197 B c.
anudāta, m. low pitch accent, p. 448, 1; how marked, p. 449, 2; p. 450, 3, 4.
anunāsika, m. nasal, 10 f; 15, 2 f.
anuṣṭubh, f. a metre, p. 438, f.n. 2; p. 439, 3 b; later form of, p. 439, 3 b a.
anuvāra, m. pure nasal, 3 f; 10 f; 15, 2 f; 29 b; 39; 40 a; 40, 2; 42; p. 33, f. n. 1, 2, 6; 49 b; 66 A; 67; for n, p. 163, f. n. 2; 144, 1.
-ant, stems in, 85; sf. of pr. pt. act., 156.
antār, prp. between, w. acc., abl., loc., 176, 2.
antāra, adv. prp. between, w. acc., 177, 1; 197 B c.
antareṇa, adv. prp. between, w. acc., 197 B c b.

antasthā, f. intermediate = semi-vowel, 11.

antikā, a. near, cpv. and spv. of, 103, 2 b.

antikām, adv. near, w. gen., 202 D.

anyā, prn. a. other (par.), 120 a.

anyātra, adv. elsewhere, 179, 3.

anyāthā, adv. otherwise, 179, 1.

anyedyūs, adv. next day, 179, 1.

anyo 'nyā, a. one another, concord of, p. 290, 2 b.

anvānc, a. following, 93 a.

āp, f. water, 78, 1; 78, 1 a; 96, 1.

āpara, a. lower, 120 c 1.

aparāya, dat. adv. for the future, 178, 4.

aparīṣu, loc. pl. adv. in future, 178, 7.

āpas, n. work, 83, 2 a (par.).

āpās, a. active, 83, 2 a (par.).

āpānic, a. backward, 93 b.

āpi, prp. upon, w. loc., 176, 1 b; adv. also, even, 180.

apsarās, f. nymph, 83, 2 a.

abhī, prp. towards, w. acc., 176, 1.

abhītas, adv. around, 179, 2; prp. w. acc., 177, 1; 197 B c.

abhinihita svarita, a Sandhi accent, p. 465, f. n. 2.

abhīśnāth, a. piercing, 77, 2.

ābhīr, a. fearless, 98 a.

am, injure, pr., 134, 3 c; irr. red. ao., 149 a 1.

-am, gd. in, 166; 210 a; inf. in, 211, 2 a.

āma, dem. prn. this, 112 a γ.

amā, adv. at home, p. 110, f. n. 1; 178, 3 c.

amād, adv. from near, p. 110, f. n. 1.

amī, dem. prn. those, N. pl. m., 112.

amūtas, adv. thence, p. 109, f. n. 1; 179, 2.

amūtra, adv. there, p. 109, f. n. 1.

amūthā, adv. thus, p. 109, f. n. 1.

amuyā, inst. adv. in that way, 178, 3 c.

amba, v. 0 mother, p. 78, f. n. 6.

-aya, cs. sf., how added, 168, 1.

ayām, dem. prn. this here, 111 (par.); 195 B 1.

ayā, adv. thus, 178, 3 c.

āyāt, has sacrificed, s ao. of yaj, p. 161, f. n. 1.

āyās, hasst sacrificed, 2. s. s ao. of yaj, 144, 2.

ayūta, nm. ten thousand, 104.

-ar, stems in, 101, 1.

ar, high grade of r, 5 a; low grade of, 4 a.

āram, adv. suitably, 178, 2 a; compounded w. verbs, 184 b; synt. use, 180; w. dat., 200 A 4 a.

ari, a. devout, p. 81, f. n. 1; 99, 3.

ārus, n. wound, 83, 2 c.

arc, praise, pf. 139, 6; pr. pt. 85.

ārthāya, adv. dat. for the sake of, 200 B 5.

ardh, thrive, pf. 139, 6.

arpāya, cs. of r, go, red. ao., 149 a 3.

arpitā and ārpita, pp. cs. of r, go, 160, 3.

ārbuda, nm. ten millions, 104.

aryamān, m., a god, 90.

ārvānic, a. hitherward, 93 b.

ārha, deserve, pf., 139, 6.

ālām = āram, adv., synt. use of, 180.

alāḥbhavant, pr. pt. sounding merrily, 184 d.

al, high grade of vowel l, 5 a.

ālpa, a. small, cpv. and spv. of, 103, 2 b.

avā, dem. prn. this, 112 a β.

āvā, prp. down, w. abl., 176, 3.

avagraha, m. mark of separation, p. 454, 10 a.

āvatta, cut off: pp. of dā, 160, 2 b.

avānī, f. stream, p. 82, f. n. 3.

avamā, spv. lowest, 120 c 1.

avayāj, f. share of oblation, 79, 3 a a.

āvara, cpv. lower, 120 c 1.

āvareṇa, adv. prp. below, w. abl., p. 209, f. n. 3.

avās, adv. downwards; prp. down from, below, w. abl., 177, 3; w. inst., 177, 2.

avāstād, adv. below, w. gen., 202 D.
avān, a. downward, 93 b.
avāt, has shone, 3. s. s ao. of vas, 144, 2.
avi, m. sheep, p. 81, f. n. 1.
 1. aś, reach, see āmā.
 2. aś, eat, pr. stem, 134 E 4.
avitāvant, pf. pt. having eaten, 161.
avitī, nm. eighty, 104.
avśman, m. stone, 90, 1. 2 (par.).
avśrait, 3. s. s ao. of śri, resort, 144, 2.
avśvin, a. possessing horses, p. 64, f. n. 4.
astākṛtvās, nm. adv. eight times, 108 a.
astadhā, ord. adv. eight, 107.
astāmā, ord. eighth, 107.
astā, nm. eight, 104; 106 b (par.).
astācātvārīṃśā, ord. forty-eighth, 107.
astādāsa, nm., 104; 106 c (par.).
as, be, pr., 134 A 2 b; pr. pt. act., 166 a.
-as, pri. nom. sf., 182, 1 b; stems in, 83, 2 a; p. 453, 9 A a; adv. sf. w. loc. sense, 179, 3; abl. gen. inf. in, 163, 3 a; 211, 3 a; changed to o, 145, 2 b.
asakāu, dem. prn. that little, 117 a.
asaścāt, Bv. cd. unequalled, 85 b.
āśikni, a. f. black, p. 86, f. n. 3.
āśiknī, f. name of a river, p. 86, f. n. 3.
āśṛ, n. blood, 79, 3 b.
asāu, dem. prn. that (there), 112 (par.); synt. use, 195 B 2.
āstam, acc. adv. home, 178, 2; w. verbs, 184 c.
astamikē, loc. adv. at home, 178, 7.
āstodhvam, 2. pl. s ao. of stu, praise, 144, 2 a.
āsthi, n. bone, 99, 4.
asma, prs. prn. stem, 109 b.
asmatrā, adv. among us, 179, 3.
asmatṣakhi, Bv. cd. having us as companions, 109 b.
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asmadṛuḥ,Tp. cd. hating us, 109 b.
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tap, heat, pf., 137, 2 a; 138 b; 140, 1; s ao., 144, 2; red. ao. sb., 149, 2.

tāpus, a. hot, 83, 2 c.

tam, faint, pr. stem, 133 B 3.

-tama, sec. spv. sf., 103, 1; 117 b; 120 a; 182; ord. sf., 107; adverbs formed w., p. 301 β; accentuation of, p. 454, 9 B b.

tār, f. star, 82, f. n. 5; 82 b.

-tār, loc. inf. of stems in, 167, 4 b.

-tara, sec. cpv. sf., 103, 1; 117 b; 120 a; 182, 2; adverbs formed w., p. 301 β.

tārhi, adv. then, synt. use, 180.

tavāstara, cpv. stronger, 103, 1.

-tavāi, dat. inf. in, senses of, 211, 1 b δ; accentuation of, p. 452, 7.

-tavyā, gdv. suffix, 162; 162, 5; 209, 5.

tāvyāṃs, cpv. stronger, 103, 2 a.

-tas, adv. sf., w. abl. sense, 179, 2.

tasthiyāṃs, pf. pt. of sthā, 89 a.

tāsmād, abl. adv. therefore, 180.

-tā, secondary nom. sf., 182, 2.

-tāt, sec. nom. sf., 182, 2; stems in, 77, 1; adv. sf. w. abl. sense, 179, 2; ending of 2. s. pr. ipv. act., p. 125; 133 A 4; 133 C 3 a; 134 C 4 b; 165 c, f. n. 2 (cs.).

-tāti, secondary nom. sf., 182, 2.

tād, adv. thus, 178, 5.

tādṛś, prn. cd. such, 117.

tādṛṣa, prn. ed., such, p. 113, f. n. 4.

tāvaka, poss. prn. thy, 116 b.

tāvant, prn. der. so great, 118 c.

-ti, nm. a. sf., 118 a; pri. nom. sf., 182, 1 b.

tirāscīf, m. a man's name, 100, I b.

tirās, prp. across, w. acc., 176, 1; 197 B c; adv. across, 179, 2; aside, compounded w. verbs, 184 b.

tiriyānc, a. transverse, 93 a.

tikṣṇa, a. sharp, 103, 2 β.

tikṣṇiyāṃs, cpv. sharper, 103, 2 β.

tū, pel. then, but, synt. use, 180.
-tu, pri. nom. sf., 182, 1 b.

tud, thrust, pr., 125, 2; 133 C 1; 
pf., 138, 1.
-tum, acc. inf. in, p. 194; 211, 2 b.

turya, ord. fourth, 107.

tuvishān, a. roaring aloud, 77, 5.
-
-tr, pri. nom. sf., 182, 1 b; stems 
in, 101, 2; p. 453, 9 A d.

trca, m. n. triplet, p. 446, 11 A.

trīya, ord. third, 107; 120 c 3.

-trp, be pleased, pr. stem, 183 C 1.

trṣñaj, a. thirsty, 79, 3 b.

-trūs, crush, pr. stem, 134 D 2.

-tṛ, cross, pr. stem, 133 B 2; 133 C 3.

te, encl. dat. gen. s. of tvām, thou, 
-109 a; p. 452, 5 A a.

tējīṣṭha, spv. very sharp, 103, 2.

tējīyāṃs, cpv. sharper, 108, 2.

tēna, inst. adv. therefore, 180.

Taittirīyā Āraṇyaka, accented, 
p. 448, 1.

Taittirīyā Brāhmaṇa, accented, 
p. 448, 1; p. 449.

Taittirīyā Saṃhitā, how accented, 
p. 449.

-tos, abl. gen. inf. in, 167, 3 b; 
-211, 3 b.

-tta, syncopated pp. of dā, give, 
-160, 2 b.

-tna, sec. nom. suffix, 182, 2.

-tnu, pri. nom. suffix, 182, 1 b.

tmān, m. self, 90, 2.

tvā, dem. prn. that, 110 a 2; 
-195 B 5.

-tvā, sec. nom. suffix, 182, 2.

-tvā, gd. suffix, 164; 165; 210.

tvaj, forskae, pr. stem, 185, 4.

tvād, dem. prn. n. as adv., 195 B 5.

-tr, pri. nom. suffix, 182, 1 b.

-trā, adv. sf. w. loc. sense, 179, 3 ; 
= loc., 179, 3 a.

trayā, nm. der. threefold, 108 c.

trā, protect, s ao. op., 143, 4.

trā, m. protector, 97, 2.

-trā, pri. nom. sf., 182, 1 b.

tri, nm. three, 104; 105, 3 (par.); 
in Bv. compounds, p. 455, 10 c, d.

-trimśāt, nm. thirty, 104; 106 d 
(par.).

trīdā, nm. adv. in three ways, 
108 b.

trīvṝt, a. threefold, 77.

triṣṭubh, f. triple praise, 78, 2 
(par.); a metre, p. 488, f n.1,2; 
p. 441, 5; triplets, p. 446, 11 A.

tris, nm. adv. thrice, 108 a ; 179, 1; 
w. gen., 202 D 3.

tredhā, nm. adv. in three ways, 
108 b.

tva, dem. prn. many a one, 112 a a 
(par.); p. 452, 8 A a.

tvā, poss. prn., thy, 116 b.

tvā = tvām, thou, in derivatives 
or as first member of a cd., 
109 b.

-tvā, sec. nom. suffix, 182, 2; sf. 
forming gdv., 162; 162, 4; 
209, 2.

tvāc, f. skin, 79, 1.

tvad-, prs. prn. as first member 
of a cd., 109 b.

tvādyoni, a. derived from thee, 109 b.

-tvāna, sec. nom. suffix, 182, 2.

tvām, prs. prn. thou, 109 (par.).

tvāyata, Tp. cd. presented by thee, 
109 b.

tvā, encl. prs. prn. acc. of tvām, 
109 a; p. 452, 8 A a.

-tvā, suffix of gd., 163, 2; 210.

-tvāya, suffix of gd., 163, 3; 210; 
added to cs. stem, p. 189, f. n. 1.

-tvāvā, emphasizing pel., 180.

tvāvant, prn. der. like thee, 118 c.

-tvīṣ, be stirred, pr. stem, 184 A 4 c.

-tvīṣ, f. excitement, 80.

-tvīṣ, suffix of gd., 163, 1; 210.

-tvā, pel. but indeed, 180.

tsar, approach stealthily, s ao., 144, 5.

-Tha, pri. nom. sf., 182, 1 b; sec. 
nom. suffix, 182, 2.

-tham, adv. suffix, 179, 1 a.

-thā, pri. vom. suffix, 182, 1 b.

-thā, adv. suffix of manner 
(= inst.), 179, 1.

Dāms, bite, pr. stem, 133 A 4.

dāksat, ao. pt. of dah, turn, 85 b.

daksīnatās, adv. from the right, 
179, 2; w. gen., 202 D 2.

daksīnatāra, adv. on the right, 
179, 3.

dāksīnena, adv. south of, w. acc., 
197 B s β; p. 209, f. n. 3.
dagh, reach, rt. ao. inj., 148, 3; ivp., 148, 5; prc., 148, 4 a.
dattá, pp. of dā, give, 160, 2 b; 134 B 3 β.
dádat, pr. pt. of dā, give, 85 b.
dadhí, n. curds, 99, 4.
dadhýka, adv. boldly, 80.
dadhīs, a. bold, 80.
dánt, m. tooth, 85 a.
dabh, harm, pf., 137, 2 a.
dām, n. (?) house, 78, 3.
dámāpi, m. lord of the house, 78, 3 a; p. 278, f. n. 3.
dávīyāṁs, farther, 103, 2 a.
dāśa, nm. ten, 106 c (par.).
dāśatāna, nmn. der. tenfold, 108 c.
dāśamā, ord. tenth, 107.
dāśyave vīkā, m. Wolf to the Dasyu, as a name, 200 A 2 a γ.

dah, burn, s ao., 144, 5; s ao. pt., 143 b; 150 a; ft., 151 a; pt., 151 b 2.
1. dā, give, pr. stem, 134 B 1 b; 134 B 3 a; 134 B 3 β; pt. pf., 157; 157 b a; s ao., 144, 3; a ao., 147 a 1; rt. ao. inj., 148, 3; op., 148, 4; ft., 151 a; pp., 160, 2 b.
2. dā, cul, s ao., 144, 3; op., 143, 4.
dā, m. giver, 97, 2.
-dā, adv. suffix of time, 179, 3.
dātār, m. giver, 101, 2 (par.).
-dāntim, adv. suffix of time, 179, 3 β.
dāman, n. giving, 90, 2.
dārū, n. wood, 98 a (p. 83).
dāván, n. giving, 90, 3.
dāś, f. worship, 79, 4.
dāśat, pr. pt. worshipping, 85 b; 156 a.
dāśivāṁs, unred. pf. pt., 157 b.
dāśvāṁs, unred. pf. pt., 157 b.
didrksénya, ds. gdv. worthy to be seen, 162, 3.
div, play, fourth conj. class, 125, 3.
div, m. f. sky, 99, 5 (p. 85, f. n. 1).
dívā, inst. adv. by day, 178, 3.
divédive, itv. cd. day by day, 189 C a; 200 B 3 a.
dís, f. direction, 63 b (f. n. 1); 79, 4.
dip, shine, irr. red. ao., 149 a 1.
dirghá, a. long, 103, 2 a.
dúghāna, pr. pt. mid. of duh, milk, 158 a.
dus, spoil, cs. future of, 151 a a.
duṣṭára, a. hard to cross, 50 b.
duḥsáha, a. hard to resist, 50 b.
dus-, adv. in eds., Sandhi of, 49 c; accent of, p. 455, 10 c a.
duh, milk, pr. stem, 134 A 4 b; 134 A 4 c a; sa ao., 141 a; s ao. op., 143, 4.
dūhāna, pr. pt. mid. of duh, 158 a.
duhitār, f. daughter, 101, 2.
dā, f. gift, 100 II a.
dūdābha, a. hard to deceive, 49 c.
dūdāś, a. not worshipping, 49 c.
dūdhi, a. malevolent, 49 c.
dūnāsa, a. hard to attain, 49 c.
dūnāsā, a. hard to destroy, 49 c.
dūtif, f. messenger, p. 88 a.
dūrā, a. far, epv. of, 103, 2 d.
dürám, adv. far, 178, 2.
dürát, abl. adv. from afar, 178, 5.
düré, loc. adv. afar, 178, 7.

Dr, tear, s ao. op., 143, 4; rt. ao., 148, 1 d.
-drksa, sf. in prn. cds. = like, 117.
dṛś, see, pr. pt., 157; rt. ao. inj., 148, 3; pt., 148, 6; a ao., 147 c; ps. ao., 155.
dṛś, f. look, 63 b (f. n. 1); 79, 4.
-drś, sf. in prn. cds. = like, 117.
dṛṣé, to see, dat. inf., 167 a (p. 191).
dṛṣād, f. nether millestone, 77, 3 b.
dṛṇ, make firm, pr. stem, 133 C 1.
dḗya, gdv. to be given, 162, 1 a.
Devatā-dvandva eds., accent of, p. 457, e β.
devatāt, f. divine service, 77, 1.
devattā, Te. cd. given by the gods, 160, 2 b.
devādyānc, a. godward, 93 (p. 73, f. n. 1).
devāṣās, adv. to each of the gods, 179, 1.
devāṇc, a. godward, 93 b.
devī, f. goddess, 100 I b (par.).
devī, m. husband’s brother, 101, 1.
dehī, 2. s. pr. ivp. act. of dā, give, 134 B 1 b.
dós, n. arm, 83, 1.
dyáv, m. f. sky, 99, 5 (p. 85, f. n. 1).

dyávah, N. pl. the (three) heavens, 193, 3 a.

dyává, elliptical du. heaven and earth, 198, 2 a; 186 B 3 a.

dyú, m. day, 98 d; m. f. sky, 99, 5 (par.).

dyút, shine, pf., 139, 8; s ao., 144, 5; red. ao., 149, 1; irr. red. ao., 149 a 1.

dyút, f. brilliance, 77, 1.

dyó, m. f. sky, 102; 102, 3 (par.);

accentuation of, p. 458, c 1.

dyáus, m. N. of dyó, sky, 99, 5;

voc., accentuation of, p. 457, 11 a.

drághmán, m. length, 90, 2.

drághishta, spv. longest, 103, 2 a.

drághiyáms, cpv. longer, 103, 2 a.

drú, n. wood, accent, p. 458 c 1.

drúh, m. friend, 81.

dvá, nm. two, 104; 105, 2 (par.).

dvándvá, n. pair, 189 (p. 282, f. n. 4); compounds, 186; accentuation of, p. 457, 10, 2 e.

dvayá, nm. der. twofold, 108 c.

dvádaśa, nm. twelve, 104; 106 c (par.).


dvár, f. door, 82 (f. n. 5); 82 a.

dvi, nm. two, in eds. and der., 105, 2 (f. n. 2); in Bv. compounds, p. 455, 10 c a.

dvítá, adv. doubly, synt. use, 180.

dvítíya, ord. second, 107.

dvidhá, nm. adv. in two ways, 108 b; 179, 1.

dvipadá, f. stanza of two verses, p. 441, 5 a.

dvipadá viráj, f. a metre, p. 437, f. n. 2; p. 443.

dvis, hate, sa aorist, 141 a.

dvis, f. hatred, 80.

dvis, nm. adv. twice, 108 a; 179, 1;

w. gen., 202 D 3.

Dh, stems in, 77, 4.

-dhak = -dah + s, N. sing., 81 a.

dháksat, s ao. pt. of dah, burn, 86 b; 143, 6.

dhányvan, n. bow, 90, 3.

dharti, n. prop, 101, 2 b.

1. dhá, put, pr. stem, 134 B 1 b; 134 B 3 a; 134 B 3 ß; pf., 187, 2 e; 188, 3; a ao., 147 a 1; rt. ao. inj., 148, 3; op., 148, 4; ipv., 148, 5; ps. ao., 155.

2. dhá, suck, pr. stem, 133 B 1.

-dhá, adv. sf. of manner, 179, 1.

-dhi, compounds in, 98 d.

-dhí, 2. s. ipv. act. ending, 184 C 4 b.

dhik, ij. tie! w. acc., 197 B 3 γ.

dhi, f. thought, 100, 1 a; 100, 1 b (par.).

-dhuk = -dah + s, N. s. milking, 81 a.

dhúr, f. burden, 82, f. n. 5.

dhúrsád, a. being on the yoke, 49 d.

dhúrsán, a. bearing the yoke, 49 d.

dhr, hold, irr. red. ao., 149 a 1; inj., 149, 3; ipv., 149, 5; ps. stem, 154 d; cs. ft., 151 a a.

dhúrsáj, a. bold, 79, 3 b.

dhúrsád, f. nether millstone, 77, 3 b.

dhehi, 2. s. pr. ipv. act. of dhá, put, 134 B 1 b.

dhmáta, n. smitky, 101, 2 b.

-dhyai, inf., used elliptically, 211, 1 b γ.

-dhruk = druh + s, N. s. hating, 81 a.

-dhva, ending of 2. pl. mid., 133 A 5.

dhvams, scatter, a ao., 147 b.

-dhvam, 2. pl. ending, cerebralized, 144, 2 a.

N, dental nasal, never cerebralized in ghn = han, in cds., 50 c β; inserted, in N. s., 79, 4 a, in N. pl. n. of as, is, us stems, 83; loss of: in pr., 134 A 2 c, p. 121, f. n. 1, 134 A 4 a, in final an stems of Karmadhárayas, 188, 2 a, of Bahuvrihis, 189, 4 a, in -ant, 156 a; stems in radical, 77, 5; influence of stems in, 98; 98 a.

ná, pcl. not, 180; w. sb., 215 C 2 β, w. inj. (= ft.), 215 c 1, w. op., p. 362 a, p. 364 γ, w. prc., 217; like, 180.

nákiś, indec. prn. no one, never, 180; 113, f. n. 2.

nákím, adv. prn. never, 180.

náktam, acc. adv. by night, 178, 2; 197 A 5 a.

naktayá, inst. adv. by night, 178, 3 a.

nádī, f. stream, 100, I a ; 100, I b a.

nádh, f. bond, 77, 4.

náñándr, m. husband’s sister, 101, 1.

nánu, adv. by no means, 180.

nápát, m. grandson, 101, 2, f. n. 5; 101, 2 a.

ná prá, m. grandson, 101, 2; 101, 2 a.

nábbh, f. destroyer, 78, 2.

nam, bend, pf., 137, 2 a.

námás, n. obeisance, w. kr, 184 c.

namsyá, den., 175 B (par.).

námi, m. a name, 100, I b.

náva, a. new, cpv. and spv. of, 103, 2 β.

náva, nm. nine, 104; 106 c (par.).

navatī, nm. ninety, 104; 106 ṇ (par.).

návadása, nm. nineteen, 104; 106 ṇ (par.).

navadhá, nm. adv. in nine ways, 108 b.

navamá, ord. ninth, 107.

návistha, spv. newest, 103, 2 β.

návedas, a. cognisant, 83, 2 a a.

náviyamś, cpv. newer, 103, 2 β.

návyasā, inst. adv. anew, 178, 3.

návyamś, cpv. newer, 103, 2 a.


2. náś, be lost, red. ao., 149, 1; irr., 149 a 2.

nás, f. night, 79, 4.

nás, prn. us, acc., dat., gen., pl., 109 a; p. 452, 8 A a.

náhi, adv. for not, by no means, 180.

náhus, m. neighbour, 83, 2 c.

-ná, conjugational class formed w., 127, 5.

-ná, pri. nom. suffix, 182, 1 b.

náñádhi, a. having diverse intentions, 100, I a.

náma, adv. by name, 178, 2; 180; 197 A 5 a.

námátha, adv. by name, 179, 1.

nás, f. nose, 83, 1.

-ni, pri. nom. suffix, 182, 1 b.

nīj, wash, s ao., 144, 2; int., 174 (par.).

nityám, adv. constantly, 178, 2.

níd, f. contempt, 77, 3 a.

nídhi, m. treasury, 98 d.

nimrúc, f. sunset, 79, 1.

niyúta, n. a hundred thousand, 104.

nirnij, f. bright garment, 79, 3 a.

nīh, f. destroyer, 81.

nī, lead, pf., 138, 4; s ao. ipv., 143, 5; ft., 151 a.

-nī, secondary nom. sf., 182, 2.

nū or nū, adv. now, synt. use, 180.

-nu, pri. nom. suffix, 182, 1 b.

-nu, conj. class formed with, 127, 3.

nud, push, rt. ao. inj., 148, 3; ft. sb., 151 b 1.

-nūde, dat. inf. to push, 167 a (p. 191).

nū cid, adv. never, w. op., 216, 2 a a (p. 362).

nūnám, adv. now, 178, 2 a; 180.

nī, m. man, 101, 1; accentuation of, p. 458, c 1.

nūt, f. dancing, 77, 1.

nēd, neg. pel. certainly not, lest, 180; that not w. sb., 215 (p. 355 a); accents verb, 467, 19 B.

nēdīsthā, spv. nearest, 103, 2 b.

nēdīsthām, adv. nearest, w. gen., 202 D.

nēdiyas, adv. nearer, w. gen., 202 D.

nēdiyams, cpv. nearer, 103, 2 b.

nēmā, prn. other, 120 c 2 (par.).

nau, encl. du. prn. us two, 109 a; p. 452, 8 A a.

nāu, f. ship, 102; 102, 4 (par.).

nyānc, a. downward, 93 a.

nyārbuda, n. a hundred millions, 104.

-ns, original ending of acc. pl. of a stems, 97, f. n. 8 (p. 78).

Pañkti, stanza, p. 440, c; triplets, p. 446, 11 A.

pac, cook, pf., 137, 2 a.

pānca, nm. fire, 104; 106 c (par.).
páñcadaśa, nm. fifteen, 104; 106 c
(par.).
páñcadhá, nm. adv. in five ways, 108 b.
páñcamá, ord. fifth, 107.
páñcásāt, nm. fifty, 104.
pat, fly, fall, pf. 187 2 a; 187 2 b a;
pf. pt., 157 a; red. ao. 149 a 2, ipv., 149, 5.
pátya, iterative vb. fly about, 168.
páti, m. husband, lord, 99, 1; ac-
centuation of, in eds., p. 456, 2 a
pátr dán, m. lord of the house,
78, 3 a.
pátni, f. wife, lady, 99, 1; as f. for
páti when final member of Bv.,
189, 4 e.
páth, m. path, 77, 2.
páthi, m. path, 99, 2 a.
pad, walk, precative, 148, 4 a.
pád, m. foot, 77, 3 a.
pada-pátha, m. Pada text, 2; 25 c a,
f. n. 1 (p. 26); p. 25, f. n. 2;
41 a; p. 38, f. n. 5; p. 37, f. n. 5;
p. 64, f. n. 3; p. 67, f. n. 4;
p. 205, f. n. 3; p. 206, f. n. 2;
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pan, admire, pf., 137, 2 b.
páñthan, m. path, 91, 1.
páñthā, m. path, 97, 2 a.
páñyāṁs, cpv. more wonderful,
103, 2 a.
papivāṁs, pf. pt. of pā, drink, 89 a.
papitivāṁs, pf. pt. of pat, fly, 89 a.
-paya, cs. suffix, 168 d; irr. 2.
pára, a. ulterior, 120 c 2 (par.);
higher, as final member of Bv.,
189, 1 b.
parāmā, spv. farthest, 120 c 1.
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177, 3.
parāstād, adv. prp. after, w. gen.,
177, 4, f. n. 1; above, 202 D.
párañc, a. turned away, 93 b.
párañcā, dat. inf. to give up, p. 79,
f. n. 1; p. 191.
pári, prp. around, w. acc. and abl.,
176, 1 a.
párijman, a. going round, 90, 1 a.
paritas, adv. round about, 179, 2;
prp. around, w. acc., 177, 1.
paribhū, a. surrounding, 98 d.
paribhū, a. surrounding, 100, II a.
páritta, pp. of pari-dā, give away,
160, 2 b.
páreṇa, inst. adv. beyond, w. acc.,
197 B c β; p. 209, f. n. 3.
parvāsās, adv. joint by joint, 179, 1.
apā = spaś, see, pr. stem, 133 B 1.
apā, f. sight, 79, 4.
apātṛ, a. delighting in cattle, 78, 1.
apāsumānt, a. possessing cattle, 86
(p. 64, f. n. 3).
apaśa, adv. behind, 178, 3 b.
apaścāt, abl. adv. from behind,
178, 5; w. gen., 202 D.
apaścātāt, adv. from behind, 179, 2.
1. pā, drink, pr. stem, 133 A 3 a;
134 B 3 β, rt. ao. prec., 148, 4 a;
ipv., 148, 5.
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Paṇinī, m. a grammarian, 15.
pād, m. foot, 77, 3.
pāda, m. foot, compounded w. gd.,
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pitār, m. father, 101, 2 (par.).
pitārā, elliptical du., father and
mother; 186 B 3 a; 193, 2 a.
pinva, fatten, 135 A 3 b; 134 C 4 β.
pīś, adorn, pr. stem, 133 C 1.
pīśa, f. ornament, 79, 4.
pumścalū, f. courtesan, p. 89, f. n. 1.
pumns, m. man, 83, 1; 96, 3.
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prp. in front of, w. gen., 177, 4;
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purā, adv. formerly, w. pr.,
212 A 2 a; w. sma, 180; prp.
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purū, a. much, in Bv. compounds,
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purutrá, adv. in many places, 179, 3.
purudhá, adv. variously, 179, 1.
purodáśa, m. sacrificial cake, 79, 4 a.
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